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**Author(s):                 Vickii Coffey**

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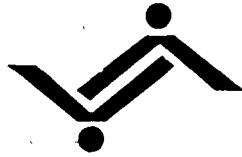
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Vickii Coffey & Associates, Inc.

9901 S. Western Ave. Suite 208 • Chicago, IL 60643-6979 • Phone: (773) 779-2892 • Fax: (773) 779-2862 • Email: GCoffey@MSN.COM

May 3, 2000

Angela Moore-Parmley  
National Institute of Justice  
810 7<sup>th</sup> Street, NW, 7<sup>th</sup> Floor  
Washington, DC 20531

1999 - WT-VX -  
0002

Dear Angela,

On behalf of the Chicago Abused Women Coalition (CAWC) and Bill Riley, (DHHS, OCS/ACF) I am pleased to forward the enclosed hard copies of the Millennium Conference transcripts (research and plenary sessions) along with computer diskettes of same for purposes of distribution and posting on NIJ's website. In addition, the transcripts are provided (as per our grant requirements) to report research session activities. Please know that this transmittal constitutes the final of conference reporting commitments to NIJ. A final closeout financial report will be submitted by CAWC (as per grant requirements) following this correspondence.

Please accept our heartfelt appreciation for the funding and program support provided by NIJ. The success of the Millennium Conference was in great measure due to the generosity and on-going commitment of NIJ to advancing work to end domestic violence!

Please do not hesitate to call me, if you have any questions about the enclosed. Again, thank you very much!

Sincerely,

Vickii Coffey

Cc: Bill Riley, OCS/ACF  
Olga Becker, CAWC

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Opening: Wanda K. Jones, William Riley,  
Bonnie Campbell  
August 29, 1999

Side 1

... \_\_\_\_\_ (APPLAUSE) He works with the  
men's program at \_\_\_\_\_ the Society. Next  
to him is Marlene \_\_\_\_\_ with \_\_\_\_\_  
(APPLAUSE) And we have Karen Artichoker from \_\_\_\_\_  
(APPLAUSE) And my daughter, Corinne(?) \_\_\_\_\_, from  
\_\_\_\_\_ Women's Society. (APPLAUSE) What we're  
starting out first is that we are burning some sage to  
smudge this whole area and ourselves and all of you here.  
And the burning of the sweet -- the sage we're using  
today -- the sage is from -- I think it was used at the  
\_\_\_\_\_ Sundance(?). So, it's very sacred, and  
it's all nature, but it also helps us to -- will help us to  
focus our minds on the next three days for the work that  
we're doing here in Chicago and elsewhere.

If you could all remain standing, this next song is a  
memorial. It's in honor of all those who have passed on to  
the spirit world as a result of violence in their lives, and  
we also want to remember the family who was supposed to be  
here today to do this, that they lost a loved one. And so  
this next song is in memory. It's a memorial song.

(MEMORIAL SONG) You can remain standing. This next song is  
in honor of all the women, especially those of us that have  
been working in the field for years, but we want to remember

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also our daughters and our granddaughters, that our grandchildren will not have to encounter violence in their lives. (SONG) This last one is what we call an encouragement song and, again, to encourage each and every one of us to continue to do the work but also to give ourselves a pat on the back for being here. (ENCOURAGEMENT SONG) (APPLAUSE) Thank you. (APPLAUSE)

... I'd like to say a prayer and -- (FOREIGN LANGUAGE). All my relatives, I shake each and every one of your hands with an open heart. (FOREIGN LANGUAGE) (APPLAUSE)

... Ladies and gentlemen, \_\_\_\_\_ School of Traditional Irish Dance, they will be presenting "Dance Above The Rainbow."

(DANCE) (APPLAUSE) \_\_\_\_\_ School of Traditional Irish Dance. Next, Nellie(?) Olean(?) Aztec Dancers of Mexico.

(DANCE) (APPLAUSE) Ladies and gentlemen, \_\_\_\_\_ Children's Dance Theater presenting African dance. (DANCE) (APPLAUSE) Ladies and gentlemen, the Chinese Dragon's Athletic Association, traditional dance, the "Lion Dance," from Chinatown. (APPLAUSE) (DANCE) (APPLAUSE) Ladies and gentlemen, the Next Millennium One World Dance and Drummers. Thank you. (APPLAUSE)

WILLIAM D. RILEY: And now a video message from the First Lady, Hillary Rodham Clinton. (VIDEOTAPE) (APPLAUSE)

We're here. (APPLAUSE) I told someone one time that I had the easiest job in the department. I do, and today it's

validated. I know I do. Thank you for coming. Thank you for being here. Thank you for all the support. Welcome to The Next Millennium Conference: Ending Domestic Violence. We're here to celebrate the past and the tremendous amount of work you've done. We're here to recognize our leaders who've provided us with both guidance and strength along the way, and we're here to rededicate ourselves to the task that remains in front of us, eliminating domestic violence. Your response, your enthusiasm, your passion has made all of this possible. Again, I know I'm gushing, but thank you, thank you. (APPLAUSE)

When we first talked about this 18 months ago, said can we get 800 people? We threw a little party, and everybody showed up. There's a special group of people that we have to recognize, and I think we should recognize them off the top. Without them, without their work, without their support, without their organizational help, without their perseverance, their patience, the tolerance, forbearance -- I'd like the members of the National Steering Committee to stand as I call your name. And also our National Advisors, I would like to have them recognized. Please stand, and if you'll hold your applause until the end, that'd be great. Karen Artichoker, The Sacred Circle. Tillie Black Bear, White Buffalo Calf. Nita(?) Carter, National Resource Center on Domestic Violence. And they're all standing right

out there in the middle there, folks. So, if we can see them -- they're towards the front. Jeff Edelson(?), Minnesota Center Against Violence and Abuse. Julia(?) Poria(?) representing the National Latino Alliance. Kathleen Quinn representing the National Center on Elder Abuse. Antonio \_\_\_\_\_, the Training Center to Eradicate Masculine Interfamily Violence. Maureen Sherin(?), National Center and Council, Family Court Judges, Family Vi -- I always get that messed up. (LAUGHTER) Mo Sherin(?), stand up. \_\_\_\_\_ Sherry(?) representing The Asian Pacific Islander(?) Program. Rita Smith, National Coalition Against Domestic Violence. Carl Warsaw representing the Cook County Hospital of Chicago Abused Women Coalition. Oliver Williams, big brother, the Institute on Domestic Violence in the African American Community. Donna Edwards, National Network to End Domestic Violence. Denise \_\_\_\_\_, Battered Women's Justice Project. Barbara J. Hart, Pennsylvania Coalition Against Domestic Violence. Mary \_\_\_\_\_, National Council of Juvenile and Family Court Judges, Family Violence Department. I got it right that time.

Our National Advisors who without their guidance and their experience we could not have got here. Michael Bedke(?), the American Bar Association. Jacqueline Campbell, John Hopkins School of Nursing. Kathleen

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Bonnie Campbell

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Crenick(?), National Resource Center on Domestic Violence.  
Debbie Lee, the Family Violence Prevention Fund. Leni  
Marin, National Network on Behalf of Battered Immigrant  
Women. Beckie Masaki, Asian Women's Shelter. Candice  
Mosey(?), National College of District Attorneys. Jim  
Hardivan(?), Workplace Violence. Anne Menard, my buddy and  
friend, National Resource Center on Domestic Violence.  
Ellen Pence(?), Domestic Abuse Intervention Project. Jodie  
Raphael, Taylor Institute of Chicago. Beth Richie,  
University of Illinois at Chicago. Susan Schecter(?),  
University of Iowa. And Esther(?) Solair(?), Family  
Violence Prevention Fund. Please give them a round of  
applause. They did so much work. (APPLAUSE)

It's my pleasure to introduce to you now two persons  
who -- two very distinguished people who have provided so  
much support to our efforts in the Millennium Conference and  
also with their direct support and assistance in our work in  
combatting violence against women. I would like to  
introduce to you Ms. Bonnie J. Campbell, Director of the  
Office -- Violence Against Women Office at the Department of  
Justice. Ms. Campbell in 1995 was appointed by President  
Clinton to head the Justice Department's Violence Against  
Women Office, and Ms. Campbell is a nationally recognized  
leader in the effort to combat domestic violence, sexual  
assault and other violent crimes against women. In April of

1997 Ms. Campbell was named by Time magazine as one of the 25 most influential people in America. I'd also like to present to you at this time Dr. Wanda K. Jones, Deputy Assistant Secretary, Office of Women's Health, U.S. Department of Health and Human Services. Dr. Jones, prior to her selection as Deputy Assistant Secretary in 1998, Dr. Jones was the Associate Director for Women's Health at the Centers for Disease Control and Prevention. Dr. Jones is nationally recognized for her leadership in women's health in the Federal and State public health communities. Please welcome Dr. Jones and Ms. Bonnie Campbell. Thank you.

(APPLAUSE)

BONNIE J. CAMPBELL: Isn't Bill Riley a fabulous, wonderful human being? (APPLAUSE). And aren't all of you? It's so wonderful to have an event like this and see so many people. I'm personally worn out from all the dancing -- it was so energizing -- and the wonderful performances. Let me thank the performers for sharing moving and powerful moments for us. I do want to acknowledge our constant partners at the Department of Health and Human Services. I've said this many times before and often publicly, that when our bosses, Donna Shalala and Janet Reno, told us to work together it wasn't that easy at the beginning. We quarreled a lot and disagreed. But now it's sort of a habit, and we actually like each other. We still disagree from time to time, but



how lucky we at the Department of Justice have been to have these wonderful partners at HHS, and how lucky all of us are to have two powerful Cabinet members who happen to be women who happen to co-chair an advisory council on violence against women and who happen to be enormously, deeply dedicated to stopping violence of all forms against all women.

I want to -- it's very hard to see here, but I want to ask the staff from the Violence Against Women Office to stand up so that you can all see how many are here. So, if you're not standing, stand up. And just take my word, if you haven't had lots of experience with them, that these are wonderfully hard-working, very, very dedicated people.

(APPLAUSE)

(END SIDE 1, BEGIN SIDE 2)

BONNIE J. CAMPBELL (CONTINUED): And I hope that all of you are recipients of violence against women \_\_\_\_\_ money(?) in one way or another. (APPLAUSE) \_\_\_\_\_ you are. I think of this group of people as a very extended family. I don't know all of you, but I do know a lot of you, and that's an amazing thing. And I've had an opportunity over well over four years to see the work you are doing across the country, and it is breathtaking. I'm so proud to be a part of this movement.

I often like to talk about a story that happened. It

adds a little levity, although ordinarily when you talk about violence you need levity. We've had a good deal here today. And some of you have heard this story if you've heard me speak. But when I was elected Attorney General of Iowa, a few months after I took office I got a letter that went something like this, and this story speaks to how hard it is to serve others: Dear Ms. Campbell, when you were running for Attorney General you promised to eliminate crime. Now this, of course, I would never be so foolish to do. And he went on to say since you've been Attorney General, the rate of violent crime nationally has risen dramatically. Never mind that I had the lowest crime rate in the country. And he went on to complain about various and sundry other things I had said and done. Signed his name, then wrote: P.S. I didn't vote for you anyway.

(LAUGHTER) This, of course, was a shocking revelation (LAUGHTER), and it wasn't the only letter like that that I got, but I wanted to write back the way one of my favorite political figures would have done, and my letter, cleaned up for this very distinguished audience would have said something like this: Dear Mr. Jones, some very stupid -- and this is the cleaned up part -- nitwit wrote the enclosed very stupid, foolish letter and signed your name, and I thought you'd want to know. Sincerely yours. (LAUGHTER)

(APPLAUSE) I have this big pile going out some day. All of

which is to say that we work really hard. You can't please all the people all the time. I view it as a victory is we please any of them some of the time. But we do try hard. And for all the people out there who don't appreciate what we do, I hope you know how much I do appreciate it.

I thought the performances, the way all of you look, who we are, really speak to what this movement is all about, what this effort is all about, because we come from different places. We may look different. We may speak different. We certainly have vastly different life's experiences, different stories to tell. But we all have one thing in common, and that's this profound respect for human dignity, and at the core we know that stopping violence which is the worst violation of anyone's human right is the most significant and important thing we could possibly do as we enter the next millennium.

We know we haven't come up with that definitive plan to stop violence, and here we've been at it for about 25 years. In fact I've said to some of you if we had this meeting 25 years ago, we would all fit on this stage comfortably, and a lot of us wouldn't be here. I wouldn't be here. I learned all I know from the advocates who came to me and asked me to be their partner. (APPLAUSE) And for those of you who aren't advocates, I suspect the same is true for you. I know that we have a lot to do, and I know that we've done a

lot, but for this conference let's focus on what Peggy \_\_\_\_\_, a good friend, calls the next generation of initiatives and responses. You've been there for 25 years or so doing this work. We all know that some things we might do differently. We have to reassess. Where do we go from here? What's the vision? Let's not rehash what we've been talking about. Let's get that definitive blueprint because you know what? We do have the ability to stop violence.

Last night I made the terrible mistake being influenced by my husband (LAUGHTER) of watching here in the hotel the movie "Saving Private Ryan," or maybe I should say listening because the first 20 minutes are just not watchable. I was persuaded because, like the Sullivan brothers, five of whom died on a ship in World War I, the Ryan boys were from Iowa which, as many of you know, is my home. And for years I'd heard the story, and, of course, like everyone, I love Steven Spielberg, so I watched the movie. Oh, and I thought about World War II. I know some people who landed on Normandy and at Omaha Beach. I have a whole new regard for them. But all night long I couldn't sleep, and I thought there's got to be a better way to do things. I'm not a philosopher, but I sure thought World War II was a just war if there ever was one. But can't we do it differently, and isn't that what we're striving to do, to build that new

paradigm where we figure out what you saw symbolically here, how to enlarge that circle? because each time you enlarge it you enrich it, and when everybody's inside the circle it becomes impenetrable because the truth is there's no one trying to break in. I think that new paradigm in many ways has its foundation in the work that we do, and I hope that more and more will begin to think about the work we do in its global jargon, if you will, of human rights work. It's about making sure we all get our fundamental human rights.

Let me close by saying it never was the government that came to the aid of battered women and rape victims. It was other battered woman and other rape victims who started this movement about 25 years ago. So, doesn't that give you a clue how much things have changed? Those brave people, advocates, then in a very sophisticated way petitioned their government and said wait a minute. Something's wrong with this picture. There's no justice for women in America. And the government, albeit slowly, finally responded, and look at where we are now. In this room -- well, I'm not sure -- maybe 1800 people, something like that, from across our country who are dedicated, with the imprimatur of the Federal Government, and that is really new, to the work that all of you do. Let me end as I always do by saying, especially to the advocates who have taught us all, thank you for the work you do. It saves lives. And I hope we

have a wonderful conference. There's no way we won't.

Thank you. (APPLAUSE)

WANDA K. JONES: Thank you, and, Bonnie, I would say from the Health and Human Services side we are so grateful for the strong relationship we have with you and with our colleagues in the Department of Justice, and we know that together we will be able to change the world. I want to acknowledge Vickii Coffey. First of all (APPLAUSE) -- where is she? There she is. Thank you. (APPLAUSE) First of all, Vickii, you really have done remarkable work pulling this conference together, but just on the side you invited me and Bonnie to come to Chicago and give a welcome. Now, how do you expect people from Washington to give a welcome that tops that Chicagoland welcome? Please. I mean what a tough act to follow. But, Vickii, your remarkable work in pulling this conference together and your tremendous spirit of inclusiveness and collegiality that extends not just to the Administration for Children and Families which was the lead sponsor within the Department of Health and Human Services but also the co-sponsoring agencies, the Centers for Disease Control, the Department of Justice, my office, the Office on Women's Health, and our corporate sponsors. It is just amazing to see this come together. And the Steering Committee, you also deserve a special nod of recognition for the work that you've done. It is a jam-

packed program, and I'm confident that it is going to be one of the best conferences any of us has ever attended if this opening is any premonition of what the future bears over the early part of this week.

I don't think I have to talk about what the statistics are to this audience, and so I'll resist that urge. I still keep trying to get over 12 years at CDC and (LAUGHTER) wanting to quote numbers and things, and the further away I get, the harder it becomes. I was -- just some of you saw the TV camera over there, and I said what's the domestic violence hotline number? And I just froze. The brain just froze up. In Women's Health I have a gazillion women's hotline numbers that I could be called on to remember at any one time, and I -- my brain just froze. It wasn't working anymore. So, I'm going to spare you my stumbling and bumbling that it's likely to be because I think what's most like -- what's most telling about the numbers that we have is that they show that we have a serious problem in this nation, and the official numbers may be 1800 deaths a year, 840,000 women injured. The unofficial numbers may run to four to six million. We still don't quite know how we count and how we do get a handle on this problem because for many of us in government and for many in other sectors it's understanding the size of the problem that's so necessary to us to be able to really deal effectively with it.

How do we count the elderly or disabled people whose medication is withheld as a form of punishment, whose bathroom privileges are restricted because their caregiver wants to teach them a lesson? or seeing like I witnessed this summer, and I'll relate it to you exactly as I saw it, and I do respect the fact that there are some young people in this audience that I'm hopeful that they will see to it that this doesn't happen in their lifetime, but there were two young children in the back of a car being cursed and told to shut up, not to share their "asshole ideas and to remember damn well that they could be taught a lesson" by a man who may well have been their father while a woman stood outside the car quite quietly. Was she their mother? I don't know. I wanted so desperately to give her that hotline number or to act, but I actually was fearful that I might put them in more danger, and so the best I could do was offer a prayer and hope that there was hope for them somewhere out there, and, more than that, help, the kind of help that all of you provide day to day.

The problem with the dramatically different estimates and the hidden problems of domestic violence in this nation is not just that we in the field can't agree on what the numbers are, and law enforcement policies haven't quite come together, and the health care system hasn't quite figured out how to respond appropriately, but the frustration is



that while it's part of the natural scientific process and part of the growth and development and emergence of a particular problem or an issue, too often that, if you will, immaturity of the subject matter is used as a wedge by those who want to believe we're making a mountain out of a mole hill. Well, over 1500 of us have committed to spending this week in Chicago not to make a mountain but to move mountains, yet we can't ignore other parts of the landscape, and so I'm reminded of a poem shared with me from a woman from the Azores. In Portuguese I'll try to read it.

(PORTUGUESE) And translated: The sea rolls to the seashore. The sea is also married. He also has a wife. He is married to the seashore. He beats it whenever he likes. And so let us begin this week renewing our commitment and strengthening our resolve to deliver a new millennium in which violence against women is relegated to the history books because until the violence ends, children will lie awake with fear, listening, praying. Until the violence ends, tears cannot be dried, nor smiles come to light. Until the violence ends, I must not grow tired of sadness unspoken echoing despair. Until the violence ends, love will hide away and peace reside if only in hope.

I do have the special joy of introducing hope right now. Yesterday started off and today continued a youth track. So, if all the young people who participated, and I

can't see a thing past the front row of tables, but if all of the young people who participated in that youth track are here and want to come up onto the stage, please join me, and, in particular, please join me. Where are all these beautiful young people I was seeing earlier? (APPLAUSE) They're not going to leave me standing. Ah, they're back there. Here they come. Great! (APPLAUSE) Can you see? They're getting a standing ovation. (APPLAUSE) This is hope. This is hope standing here in front of you. And we're going to hear from three young women chosen to be the presenters, \_\_\_\_\_, Shontay(?) and Ariel(?), who will share with you the outcome of their day and a half of deliberations. So, I don't know who's planning on going first, but it's all yours.

... Hi. My name is Ariel(?) \_\_\_\_\_, and I'm from the Girls' Advisory Board of the Empower Program in Washington, D.C., and yesterday more than 50 young people came together to talk about how domestic violence affects our lives and to share our experiences. Then we worked together to develop action plans for projects that we as young people can do in our communities to stop the violence. We want to share with you our top three priorities, for community projects that we want to start. We are asking for your help in making these plans a reality. In order to succeed we need your support and participation. But before we tell you our plans, we are

asking you to work with us as equal partners, to listen to our opinions and to guide us instead of telling us what to do. Above all, we are asking for your respect of our ideas, abilities and talent. (APPLAUSE) We cannot end domestic violence or violence in teen dating relationships which does exist until adults acknowledge us as people, acknowledge that we do fall in love, that we do have relationships, and that we have a lot of ideas about how to make change happen. Here are our top three priorities. These are the projects we want to create in our community.

First, every community should have a teen center that offers a safe space for young people. There are many spaces in our community (APPLAUSE), old buildings, fieldhouses, that are not being used and could become teen centers, but these centers need to be run by youth themselves with adults volunteering and helping us. To create a successful center we need to partner with parents, counselors, government officials, funders and anyone else with resources. To keep young people safe from violence they need a place where they can have fun with their friends, talk honestly about things going on in their lives and learn from each other. We aren't talking about a typical after-school program or a day care center. We just want a safe space where we can hang out together, meet new people and not be judged or treated like little 'kids. We want to build a youth community where

young people can get away from the violence on the streets and be in a place where they give and get respect and have fun. (APPLAUSE)

... Second, we want to work with our schools to make them places where we can talk about these issues and get help when we need it. Schools, teachers, counselors need to acknowledge relationships so that when there's violence in the relationship it can be dealt with. We want our teachers and guidance counselors to help us and not put us down. They need to trust us. We are going to ask schools to provide training and workshops for teachers and guidance counselors. They need to remember what it was like as a teen. They need to stop putting the age barrier on love. Adults are always telling us we are too young, too small, and shouldn't be doing that, but we do fall in love. We have boyfriends, and we have girlfriends. We have relationships and need guidance and support to make them healthy ones. For example, students could run their own class with the help of local college students on warning signs and what we can do about teen dating violence.

(APPLAUSE)

... Last, but not least, we want safe communities to respond more directly to the needs of young people and to work together with youth-run organizations and centers. Young people have their own spiritual needs, and these need

to be recognized and supported. Again, we are counting on you to help us turn these ideas into reality. (APPLAUSE)

WANDA K. JONES: Aren't they great? Ariel(?), Shontay and \_\_\_\_\_ . (APPLAUSE) Bonnie? (APPLAUSE) And all the other young people here. (APPLAUSE) Bonnie and I are accepting these recommendations from the three presenters, and we will take these back to our respective departments and weave those into work that we're doing to fashion an agenda for the millennium on violence against women. Anything to say, Bonnie? (APPLAUSE)

BONNIE J. CAMPBELL: I happily accept this challenge and would say to all of you it's clear we have our work cut out for us. Aren't they impressive young people? (APPLAUSE)

WILLIAM D. RILEY: That's great. One more time. (APPLAUSE) And I've told you I've got the easiest job in the hotel and the conference today, and, just to confirm it, I get to give out two awards. This afternoon we're presenting two Next Millennium Conference Awards, Advocate Awards, and these two awards are for community organizing which requires a single purpose of mind as you well know, a single purpose of mind, body and soul and a 30-hour day. So, our two awardees this afternoon are Beckie Masaki from the Asian Women's Center (APPLAUSE) and Sandra Camacho (APPLAUSE) from the National Alliance for the Elimination of Domestic Violence.

(APPLAUSE) Beckie Masaki, would you please come forward?

(APPLAUSE) Beckie Masaki is a co-founder and executive director of the Asian Women's Shelter in San Francisco. She has worked in the field of domestic violence since 1983, first as a staff member at the \_\_\_\_\_ Battered Women's Shelter, then as one of the founders of the Asian Women's Shelter. Since AWS opened in 1998 -- 1988, Ms. Masaki has served as the agency's executive director. She is a board member of the Family Violence Prevention Fund. Ms. Masaki has provided numerous trainings(?) on local, state and national, international levels, and then she's got a bio here which is about five paragraphs long. I'm not going to read it right now. But, indeed, it's my pleasure to present to Beckie Masaki our Next Millennium Advocacy Award for Community Organizing. (APPLAUSE)

BECKIE MASAKI: Thank you so much. I'm both honored and humbled to receive this award, especially because so many of my heroes or, rather I should say, sheroes are out here today in the audience. I accept this award on behalf of all of the women and children that I've known throughout the years at the Asian Women's Shelter who have taught me the true meaning of courage, hope and self-determination. Thank you. (APPLAUSE)

WILLIAM D. RILEY: Our next awardee is Sandra Camacho. Ms. Camacho, would you please come to the stage? (APPLAUSE)  
Sandra Camacho is the co-chair of the National Latino

Alliance for the Elimination of Domestic Violence, an organization dedicated to eliminating domestic violence and its impact on the Latino community. Ms. Camacho is also the Director of Services for the Violence Intervention Program, the first Latina-operated(?), bilingual, bicultural domestic violence program in New York State. Ms. Camacho was formerly co-director of New York Women Against Rape and associate director of \_\_\_\_\_, two prominent organizations that helped lay the foundation for the movement against violence against women and children. It is my pleasure and indeed an honor to present the Next Millennium Award for Community Organizing to Ms. Sandra Camacho. (APPLAUSE)

SANDRA CAMACHO: I can't see anybody either, and that's good because I'm very nervous. Just -- I'm honored to be here, and I'm honored to receive this award. And the first thing that I need to do is just tell you about our organization, the National Latino Alliance for the Elimination of Domestic Violence. That's a mouthful. But we have our report available at this conference. It's a coming-out conference for us, and so we really want you to get this report because it speaks to our vision for the next millennium, in addition to which we have an event on Monday called the \_\_\_\_\_ Latino which everyone is invited to attend. The only thing I want to say is that I'm very proud to be here, and it was

hard to come because conference -- you know how we get after we've been going to so many for so long. It's like not another conference. But what was really important is that I have this opportunity to, first of all, be a part of a Latino organization which is more than a Latino organization. It's also a vision for the future that includes everybody, and I think that's going to be the challenge that we all have to step up to. The other challenge that's really important is that we learn to stop making violence the focus and that we really remember to make peace and human rights the focus, and we need to create -- (APPLAUSE). We need -- it was hard, but we need to create organizations that stop using the work eliminate and end and start talking about what we're for which is peace. Thank you. (APPLAUSE)

WILLIAM D. RILEY: Ladies and gentlemen, Ms. Vickii Coffey.  
(APPLAUSE)

VICKII COFFEY: Thank you, all. I'm speechless. I've seen a few people, and I know Bill said this, but I have to repeat it. I just keep thinking the same thing. We're here, and we really need to be here. I don't want to take up too much time now. I want to talk to you a little bit later on, but I want to tell you what's going to happen next and try to get to that very important part of the day where we really spend time on workshops and discussing some of the



ways that we're going to end domestic violence in the next millennium.

So, without further ado, I want to direct you to your packets that you have. Please notice the little white packets that you have. The workshop sessions are going to begin promptly at two o'clock, first workshop, Session 1, from 2:00 to 3:30, workshop, Session 2, from 4:00 to 5:30, and then, best of all, our Celebration Achievement Banquet. This is really important. We want to see all of you there. We've worked hard. It's now time for us to take out the time to recognize and appreciate how much we've done. We have made significant change. There's a lot more to do, but we've gone a very long way, and you should be very proud of yourselves. I also want to direct your attention to the announcement forms that are in the packets that you have. If you have special announcements that you want us to make during the course of the conference, please fill them out. Turn them in at the Millennium Information Center. If you don't know where that is, stop by Registration. They'll be happy to direct you there. Presenters, please pick up your presenter packets. I have a few folks that haven't been good. You didn't pick up your presenter packets. Mary \_\_\_\_\_, Jackie \_\_\_\_\_, Debbie Smith, Elizabeth Sofel(?) -- I will call your name out -- Marie \_\_\_\_\_, pick up your presenter packets. Please, all presenters go

to the Presenter Registration Area and get your packets.

We've had a few problems with buses, I will acknowledge that, and I want to say to all of you that's because we opted for more than less. This is a conference where we wanted everybody to be at this party. So, what did we do? We estimated 800-1,000 people, and we have 1800 people. I think that's something to be said about the movement. When we want to get together, we know how to get together. So, in essence, you may be just a little bit uncomfortable because of the numbers, but it was better for all of us to be here than some of us not to be here, and there are a few people that didn't get here, but we are so pleased that we have all of you among us.

There will be -- we didn't plan this, this is something we've added on for your convenience because we understand that this is hard work that we do, and we want to make your experience here as pleasant as possible -- there will be continuous shuttle services starting immediately between the Radisson(?), the Sheridan, the Ramada, the Holiday Inn, Marriott Hotel and Hyatt. We're doing that because we want to make you comfortable. That starts immediately, and it will go until 6 P.M. Please keep all your name badges on. All of you were given badges with your registration packets. It's very important for a number of reasons, (1) for meal functions and (2) for security, not that we expect anything

extraordinary to happen, but it would be nice to know who our attendees are, and if we have people that are not part of our conference, we'd like to know that, too. So, we can only identify you with your badges.

Last piece of information. There is an addendum in your packet. Please look for it because, once again, we opted for more than less. We've had to make a few workshop changes, only about 50. No, I'm just kidding. But, seriously, we need you to pay close attention to this. I won't read all of these now because it's quarter to two, and we want to give you enough time to get to your workshops. Last, but not least, there is also an audiotape order form in here. If you can't go to all the workshops, you need not worry. We have some of the tapes for the workshops available to you. So, with that in mind, I will not keep you longer.

The only piece that I think is very important is for us to get very still and quiet for a moment. We know the reason why we're here, but we thought it important every day to remind each and every one of you why we're here. There's a tape that we'd like for you to listen to because each day we want to close with or begin with the voice of a survivor. That is how this movement has done the work and done it in such a way that we have achieved significant and important strides. (TAPE) Thank you, Violence Against Women Office,

Opening: Wanda K. Jones, William Riley,  
Bonnie Campbell

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for providing scholarships for our community to be here.

(APPLAUSE)

(END SIDE 2)

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Opening Celebration: Barbara Hart  
August 29, 1999

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Side 1

WILLIAM D. RILEY: --the conference. This confirms it. It's my pleasure to introduce to you tonight your Mistress of Ceremonies, and as someone who has provided me with both direction and guidance and advice and when I've been wise enough to take it has always benefitted me. Ann Rosewater is Counselor to the Secretary of the U.S. Department of Health and Human Services. In her current position Ms. Rosewater serves as the Secretary's principal advisor on issues whose scope cuts across agencies within the department and across departments including domestic violence, children exposed to violence, early childhood development and health, and strengthening the department's capacity to improve health, social and economic development at the local level. She is also a member of the National Advisory Council on Violence Against Women chaired by the Secretary and the Attorney General and until recently chaired the department Steering Committee on Violence Against Women.

Other positions Ms. Rosewater has held with HHS include Deputy Assistant Secretary for Human Services Policy in the Office of Planning and Evaluation and Deputy Assistant Secretary for External and for Policy -- sorry -- for Policy and External Affairs in(?) the Administration for Children

and Families. What you should know and what I feel very proud of, and it's my link to the early beginnings of my experience in the domestic violence area, is that Ms. Rosewater was also a principal architect of the Family Violence Prevention and Services Act. It is indeed my pleasure to present to you tonight your Mistress of Ceremonies, Ms. Ann Rosewater. (APPLAUSE)

ANN ROSEWATER: Thank you so much, Bill. It's an honor to join all of you tonight at this wonderful celebration banquet and to have the 911 Mambo Jazz Ensemble usher us into this dinner, but since you were kind enough to introduce me, Bill, you've given me my one moment tonight to say a personal word of thanks to you. Bill Riley with whom I have had the pleasure of working over the past six years has been a force in building the infrastructure and capacity of the battered women's movement. (APPLAUSE) Most importantly, he has listened to you in all of your diversity. He has learned from you. He has taught you so much, and I know he has taught me, and he has represented and protected your interests. Bill Riley represents the best of public service, and I am proud to call him both a colleague and a friend. (APPLAUSE)

Now before we eat let me call on Rabbi \_\_\_\_\_  
Settle(?) of Seattle, Washington, to make an invocation  
before we begin our dinner. (APPLAUSE)

RABBI SETTLE: Hi. I'd like to ask each of you to -- if it's left on your table -- to take a roll, piece of bread, and when I'm finished to break that bread and share it with one another. As we gather to nourish our bodies, let us remember to also nourish our spirits making this time together one of connection and renewal, gathering strength from the commitment, passion and love we see in each other, honoring those who grew, harvested and prepared our food, honoring those whose lives inspire our work. May we taste the sweetness of our companionship, and may this time of community together nourish the hope that sustains us all.

\_\_\_\_\_. (APPLAUSE)

MS. ROSEWATER: --an old African proverb that says to celebrate is to remember. How many people remember a time when there was no safe house in your community? I see some hands raised. Can I hear you?

... (INAUDIBLE)

MS. ROSEWATER: Well, the opening of a shelter or a safe house in a community was more than providing a roof over her head for the woman fleeing in the middle of the night with three children in tow and barely enough money for bus fare. That was important enough, but it was a statement, a public statement, that there is safety, and we're not going to tolerate this violence anymore. Now we can count thousands of shelters and safe houses, and what has changed

dramatically as well is how much more shelters and other domestic violence programs are doing. Now these are multi-service programs running support groups not only for those for whom they provide physical refuge but for people who aren't living there. They run groups for teenagers, children's services; training for professionals and organizations and volunteers and interventions for men. Okay. How many people remember when the local police hardly ever investigated what they referred to as domestic disputes?

... (INAUDIBLE)

MS. ROSEWATER: I can hear you. Now, according to a New York Times report just earlier this week, New York City alone has 300 police specifically dedicated to a special domestic violence unit. (APPLAUSE) How many people remember raffles and bake sales to raise money for local shelters and services?

... (INAUDIBLE)

MS. ROSEWATER: Now federal resources alone top hundreds of millions of dollars. How many of you remember when only a hearty band of elected officials heard your voices? I certainly do. In 1979, when I first went to work on Capitol Hill for California Congressman George Miller, members of Congress laughed when we brought up the subject of women battering. Now we have a significant framework of



laws and policies to provide protection for victims of abuse and accountability for perpetrators. Now elected officials compete with each other to sign onto legislation addressing violence against women. Now we have a President and a First Lady, Vice-President Gore and Mrs. Gore, the leading law enforcement official in the nation, Attorney General Janet Reno, and the nation's highest health and human services official, Donna Shalala, leading the way. Many, many people have contributed to this movement for social and economic justice, this movement for the most fundamental of human rights, to live in dignity and free from harm.

First, of course, are the brave battered women who spoke out, who brought this out of the dark corners and into the light, and their neighbors who gave them safe havens. All these changes are a result of the courage of survivors who came forward, who spoke out, who brought their private pain into public places. These changes are the result of hundreds of thousands of people, mostly women, who helped each other, who set up services and supports because, let's face it, there was no system out there to help them, and these changes have come from the theorists and the thinkers, strategists and lawyers, policymakers and, yes, politicians, too. Now you have brought to these ranks doctors and nurses, teachers and business leaders, and representatives of the media, police and prosecutors and judges and clergy.

You have brought young and old, wealthy and poor, people of color, immigrants and refugees, individuals with disabilities, people from cities, small towns and rural areas. A community of men who want to call a halt to this violence is joining these ranks as well. All of these changes are a direct result of the people in this room and your brothers and sisters around the country who made this not just a personal problem, not just a family problem, but a crime and an issue for state and national attention and redress.

It's fitting then to ask ourselves where will we be 30 years from now? Who will be at that anniversary celebration? I imagine that the legions will include domestic violence advocates in significant numbers from child care and Head Start programs and schools, from housing assistance and job development enterprises, from local, national and global businesses, every facet of the vast health enterprise, and many, many other corners of our everyday world. I imagine that our children, our grandchildren, and the young people here who spoke so eloquently today of their vision -- they spoke through words, they spoke through movement -- I imagine that they will grow up with the understanding that violence is not a way to solve problems and that being a victim of violence is unacceptable and should not be tolerated. They will learn

that relationships with peers, girls and boys, boys and boys, girls and girls, require cooperation and caring and that domination of one person by another, whether physical, sexual or emotional, does not contribute to love and harmony. I imagine that they will grow up in safe spaces at home, at school and on the streets. And I can imagine that to a much greater extent communities will own this problem, creating networks of protection, caring neighbors and friends who can help stem these behaviors before they begin. The communities are everywhere, where we work, where we play, where we learn, where we grow up, even in cyberspace where we now communicate. They may be communities of color or diverse nationalities. The community may be Chicago's north side. It may be the south side. It may be Oak Park. It may be Hyde Park.

So, this evening is the opportunity to celebrate, to celebrate this national community that has gathered and to celebrate those who couldn't be here with us but have made such important contributions. This is an awesome group, nearly 2,000 strong and more we had to turn away. So, the core is vital and growing, the chorus getting louder, more harmonious and more strategic. We often don't get a chance to reflect on our accomplishments, but it's important to take time to consider where we've come from and where we need to go. It's important to say that we have done some

good work and to recognize the changes we have made together, the victories we have won. The fact is there have been significant strides. We have moved mountains. This is the time for everyone here to stand up, take a bow, give yourselves a big round of applause. (APPLAUSE) This conference is designed to give us all new energy and renewal, to motivate and inspire people to the next level of work we know we must take on, and this crowd demonstrates that we are not alone. We have so many colleagues and collaborators, friends and soulmates who are committed to healing battered women and their children that we can take on even bigger trips across even bigger mountains. This is a group of people that have had great impact. You deserve our praise and our gratitude. Your actions deserve to be remembered and celebrated, and, of course, I was going to say later in the evening you deserve to have lots and lots of fun, but you preempted me. So, I can't say that.

Let's have the evening begin with several acknowledgements and thank-you's to the so many people who helped make this conference, this historic conference, possible. First, of course, is the Department of Health and Human Services of the United States, its Administration for Children and Families, the National Center for Injury Prevention and Control of CDC, and the Public Health Services Office on Women's Health, and our partners --

Department of Justice, the Violence Against Women Office, and the National Institute of Justice, both in the Office of Justice programs. Several corporate co-sponsors whom we want to thank for their generosity and their leadership are ones I want to mention, too: The Chicago Foundation for Women; the City of Chicago; the Mayor's Office on Domestic Violence; Liz Claiborne, Incorporated -- thanks for their gifts at our table; the Polaroid Corporation whom we'll hear more from; the Sara Lee Foundation. Let's give them all a round of applause. (APPLAUSE)

And if you'll bear with me, I'd like to mention by name all of the members of the Chicago Host Committee. Of course, Mayor Richard Daley has been the honorary chair. We are so appreciative of his leadership, and his co-chair, John Schmidt(?) of Mayer, Brown & Platte(?). Mary Ann Childers(?) from WBBM TV. Vickii Coffey of Vickii Coffey & Associates who, as all of you know, has been the splendid coordinator of this conference. (APPLAUSE) Thank you to Vickii. (APPLAUSE) Superintendent Terry Hilyard(?), the Chicago Police Department. Cheryl Howard, Illinois Coalition Against Domestic Violence. (APPLAUSE) Leslie Landis again with the Chicago Mayor's Office on Domestic Violence and the advisory council there. Handy(?) Lindsay of the Field Foundation. The Honorable Richard A Devine, Office of the State's Attorney whom we will also hear from

in a minute. Amena(?) Dickerson of Kraft Foods, Incorporated, who went out of her way to help this effort. Daryl Handy of the Ameritech Corporation. Carrie(?) McMillan(?) of Arthur Andersen. Mary Mitchell of the Chicago Sun-Times. Bill Williams, the Chicago Convention and Tourism Bureau. And, finally, Eleanor Williams from the Sara Lee Corporation. Thank you all so very much for your hospitality and for your extra efforts to make this conference such a success for all involved. (APPLAUSE)

You know there have been a very large number of supporting organizations, and they're listed in your program. I would just like to highlight a few from the Chicago area. Chicago Abused Women Coalition and their Greenhouse Shelter and the hospital. (APPLAUSE) Again, the Mayor's Office on Domestic Violence Advisory Council and the City of Chicago. Chicago Legal Aid to Incarcerated Mothers and their Advocacy Project. The Mayor's Office and the City of Chicago, their special Office on Special Events. Family Rescue, Ridgeland, their Transitional Housing, Incorporated, program. And, of course, the Illinois Coalition Against Domestic Violence. These groups and programs include women and children living the experience of battering and abuse. They generously helped set the objectives for the conference program, and we owe them our gratitude. (APPLAUSE)

Now it is my privilege to introduce to you two very

special guests. After I introduce both of them, they will speak to you in succession. The first is Richard Devine. He currently serves as the State's Attorney of Cook County. He first joined the office in 1980 as First Assistant to State's Attorney Richard M. Daley. In that position he helped to create the gang crimes and narcotics units. During this time he also found time to argue cases including before the Illinois Supreme Court to argue successfully against Illinois' early release of violent criminals. In 1983 Mr. Devine returned to private law and eventually became a partner at Phelen, Pope, Cahill, Devine & Quinlan, but he didn't leave public service. He has served as a member of numerous commissions and committees involving the legal profession including the Special Commission on the Administration of Justice in Cook County, the Cook County Criminal Justice Project, and the Chicago Cook County Criminal Justice Commission. At the same time he has lectured extensively on the law. Dick Devine will share with us a local perspective on the accomplishments and the challenges of the battered women's movement.

Second, I'm pleased to present Karen Schuler. Karen is the marketing manager for Polaroid Corporation's law enforcement and family violence programs. She has contributed to expanding the corporation's role in providing education and training. Ms. Schuler has been with the

company for 12 years. She married, two children, two grandchildren, and a degree in history from the University of Massachusetts. Let me also publicly express our appreciation to Ms. Schuler's colleague at Polaroid, Jim Tierney, who couldn't be with us this evening, but we want to express our appreciation for all he has done to advance the domestic violence movement and particularly his dedication, along with Karen and others at Polaroid, to documenting this historic movement on film. Karen will introduce the video that Polaroid has so generously underwritten. Dick Devine, would you join me? (APPLAUSE)

RICHARD A. DEVINE: Thank you, Ann. Distinguished Speakers and Panelists and, most important, Advocates and Other Participants, it is my pleasure to welcome you to Chicago or should I say the Chicago area? There are no cows in downtown Rosemont, but please keep in mind that our celebrated parade of city bovines pasture only a taxi ride or shuttle bus away. I would like to point out that those -- all of us should not develop mind-sets that are too rigid, and that's especially true for those of us in public office. I'd like to share a story with you that points out the perils of being too rigid in our attitudes, and it concerns a battleship on which a man named Frank Koch(?) served in World War II, and Mr. Koch(?) related this story. The battleship was out on the seas, and it was foggy



evening. So, the captain was up on the bridge with Mr. Koch(?). They saw a light off the starboard bow that was not moving, and this was a dangerous situation in the captain's mind. So, he told the signalman to signal the ship to change course 20 degrees. The signal went out from the battleship and came back a reply, and the reply was suggest you change course 20 degrees. Well, the captain was a little upset at this, so he said send out a signal that says I'm a captain, suggest you change course 20 degrees. The signal went out. A few minutes later a signal came back, and the signal from the light was I'm a seaman second class. You change course 20 degrees. By this time the captain was very upset. The captain had spoke, and he got a response that he was not at all happy with. So, he said in a very stern fashion to the signalman send out a signal I am a battleship, change course 20 degrees. The signal went out. Couple of minutes the signal came back. His signalman came up to him and said signal, sir, is I'm a lighthouse, suggest you change course 20 degrees. (LAUGHTER) The battleship changed course. (LAUGHTER) The point of that story is that if we focus too much on what we believe has to be there or the way things were, we can get into trouble.

I'd like to take a moment to reflect on the fact that we have changed our mind-set on domestic violence and also to point out some meaningful accomplishments that bring us

to the threshold of a new millennium. Not the least of these is that the last decade in particular has been a time of great awareness, progress and advancement among those of us in the law enforcement community. There has been a recognition that domestic violence happens, a recognition that domestic violence is serious, a recognition that domestic violence is a crime. I am proud to say that in Chicago in particular we have come a long way from the days when domestic violence was considered a private matter to be resolved behind closed doors. We have advocates everywhere, many of you in this room, to thank for that progress. As I say repeatedly when I go around the Cook County area to talk about what we have been doing, for many years it was only the advocates who were waving the flag and saying this is something serious that has to be dealt with. Law enforcement -- (APPLAUSE). Thank you. Give yourselves a hand. (APPLAUSE) Law enforcement has seen the light. It is a night-and-day difference from the time I was in the State's Attorney's Office back in the early 1980s, and I want to commend you, all of you, for investing long and tiring hours in a committed effort to enlighten others, including our office, who did not always share your concerns or your visions, but we are not finished. I say we because in my view one of the most important accomplishments that we take with us into the next millennium is that we are

learning to work as partners -- police, prosecutors and advocates -- and in committing to work as partners all of us are doing a much better job of holding offenders accountable and working to keep victims safe. Finding better ways to respond to domestic violence in the community became one of my top priorities as the Cook County State's Attorney. I had come to understand the depth and the dynamics of these complicated cases. For years advocates in our community had called for improvement in the prosecution of domestic violence cases. We have listened, and with listening we created the first-ever domestic violence division in the Cook County State's Attorney's Office. Today that unit is staffed with 28 Assistant State's Attorneys who commit up to two years of their careers in our office to handle domestic violence cases. (APPLAUSE) Unfortunately, we are continuing to be faced with an astounding number of domestic violence cases in our area, over 1100 new cases each week that these Assistant State's Attorneys work on, and it is important -- we have found it is extremely important that they make this commitment of at least two years because they then can have the training and the experience to understand the complexities, the emotions and the problems that each of these cases brings to us. In addition, they can go out and do go out to help train our police department.

The importance of partnering and innovation in the

response to domestic violence cannot in my view be overstated. The opportunity to share information at this conference is essential if we are to continue our search for the best methods and learn from what is accomplished in other programs in other places. Here in Chicago we are extremely grateful for grant funds provided by the U.S. Department of Justice that allowed us to target high risk domestic violence cases with our target abuser call. The TAC call, as we refer to it, is a commitment to a partnership in which we have joined with investigators, service providers, advocates and civil legal support to work toward the most effective and responsible prosecution possible. This conference is an opportunity for all of us to renew our commitment to finding new and better ways to respond to domestic violence and to share important views, concerns and information that can benefit all of us. In fact, many of you in this room have already consulted with us on our TAC call, on how to improve it, on how to better it, on how to go forward in even more meaningful ways, and I thank each and every one of you both from the Cook County area and from Chicago and from around this country who have come in and consulted with us on this important project. This very impressive gathering tonight is an opportunity during this week to learn from each other, to learn how to do it better. I think we have made great strides in the

last decade, but we cannot be satisfied with that. We have a long way to go until every victim of domestic violence understands that there are people on the advocate side, on the law enforcement side, who understand the problems and can help and can help in that total way so that we not only help a victim get a little justice in this world but help them to turn their lives around. I am proud to be part of this conference. I am proud that our office is part of it. I am pleased to be here with you. I look forward to learning with you this week. Thank you very much.

(APPLAUSE)

KAREN SCHULER: Good evening, everyone. It is with great pleasure that I am here tonight to introduce this documentary. Many of you have labored for years in the fight against domestic violence. Each of you has stories of how it once was, legal and social obstacles confronted daily, and the lack of available resources for victims. We wish there was enough time to share all that has been accomplished over the years. This video is a celebration of that work. Why does Polaroid feel it is so important to be involved in the battle against domestic violence and be a sponsor for this conference? Let me give you some history. As a company Polaroid has a long tradition of progressive human resource policies. 35 years ago Polaroid created an employee assistance program which is one of the oldest in

corporate America, thanks primarily to James Hardiman(?) who is in the audience tonight. (APPLAUSE) The Polaroid EAP provides counseling and support to employees on issues ranging from career development to substance abuse. Jim convinced Polaroid many years ago of the impact of family violence on the workplace and the need to accommodate employees who need time off to seek safety and protection, attend court appearances or arrange new housing. This was accomplished through short-term paid leaves of absence, extended unpaid leaves with guaranteed position upon return, and flexible work hours. Also, Polaroid's law enforcement program of which I have been a part for three-and-a-half years has been fortunate to work with many of you through our program of domestic violence documentation.

We have been training law enforcement and social service investigators, health care professionals and advocates on how to capture better photographic evidence. Our first training specific to domestic violence documentation was in 1993, and since then we have been privileged to train thousands of professionals committed to obtaining the evidence needed to ensure that batterers are prosecuted and convicted. Polaroid strongly advocates education as an effective solution to stemming the problem of domestic violence. We learned early that the strongest interactions stimulate vital sensitivity awareness. This is

best accomplished by bringing together people closest to the issue. Tonight we would like to thank all the people who shared their stories and expertise at our workshops, and in our training materials -- the judges, the prosecutors, the survivors, the advocates, the law enforcement officers and medical personnel who in the sharing of their talents and knowledge gave our materials real relevance. We were honored when Vickii Coffey asked us to produce the video we're about to see. We have seen first-hand the strides that have been made in the fight against domestic violence. This video is a look at the past 25 years of those efforts. So much hard work went into this project. We want to thank not only the folks featured but also all who have worked behind the scenes and played a part in bringing it to life. This video is designed to commemorate your persistence and commitment over the past 25 years. Without your bravery and dedication to the movement there would not be a reason to celebrate tonight. More importantly, without you those who are still struggling with violence would not have so much reason to hope. Thank you, all. Now let's roll the tape.

(APPLAUSE) (VIDEOTAPE)

(END SIDE 1, BEGIN SIDE 2)

(VIDEOTAPE CONTINUED) (APPLAUSE)

MS. ROSEWATER: Clearly history has been made and history will continue to be made by this group as that documentary

so eloquently showed us. Well, I have been given the opportunity to introduce and welcome one of the movement's founding mothers, but I'm not sure that she needs any introduction after this documentary. I'm talking, of course, about Barbara Hart. Barbara, as most of you know, is the Legal Director of the Pennsylvania Coalition Against Domestic Violence and Associate Director of the Battered Women's Justice Project. Her words have been so eloquent. I think I just want to say that in the public policymaking and training and technical assistance on a whole range of issues that she has provided she has been involved in coordinated community intervention systems. She's developed and critiqued legislation. She has developed court procedures and program standards for battered treatment programs. She's really worked with the researcher practitioner nexus and tried to help people who study and reflect on the activities around the domestic violence movement understand from a practitioner perspective how their work is viewed, and it goes on and on. She's also a co-founder of the National Coalition Against Domestic Violence, as well as one of the founders of PCADV, and she served as a leader in the national effort to implement the Violence Against Women Act which I think comes through so vividly here.

I just want to add on a personal note, though, that



Barbara was one of the very first women I met who was involved in the struggle on behalf of abused women. I've, of course, been taking many cues from her every since. She has been an unflagging person in her commitment. She has stretched the limits of our legal strategies, and I've seen her even recently go toe-to-toe on this subject with the highest law enforcement officials in this nation. So, please join me in welcoming and thanking someone who has really been a gift to the movement, Barbara Hart.

(APPLAUSE)

BARBARA HART: Thank you. Thank you. Sit down. Enough. I need to credit Mary \_\_\_\_\_ for this dress. (LAUGHTER) She shopped for me for a whole afternoon. (LAUGHTER) You will note the shoes are mine. (LAUGHTER) You also saw that my neck is much fatter than Robin Hasler's(?). They tried to dress me up. (LAUGHTER) It's a privilege to be here, and truly you can't see anybody. So, it's like talking to myself which, as you know, I do a lot anyway. So -- (LAUGHTER). I am a blessed woman. I am also a battered woman. We are a blessed people. Count your blessings. Look around you. (APPLAUSE) As I was leaving home, my family said, well, who's going to be at this one? And I began to sort of tick off the names of the people, and they said, well, it's very kind of HHS and the Department of Justice to create a party just for you and your friends, and

I said yeah. (LAUGHTER) So, thank you. You are part of our blessing now, too. (APPLAUSE)

I am a freedom-loving woman. I am also a battered woman. We are a freedom-seeking people. I am a woman with great rage. I am also a battered woman. We are a people enraged against the tyranny of violence against women. I am a revolutionary woman. I am also a battered woman. We are political people intent on changing the world to end violence against women. I am a woman filled with love for battered women, children and their allies. I am a battered woman. We are a people with great compassion and great capacity to love those oppressed by male violence. I am a hopeful woman. I'm also a battered woman. We are a people hopeful that men who use violence to terrorize and dominate their partners, their children, and those who are different from them can learn respect from the women and all the oppressed people and can stop their violence. I'm a visionary woman. I am also a battered woman. We are people that vision social justice for ourselves, our children and grandchildren, that dream for freedom. I am a White woman. I am also a battered woman. We are a people of richly diverse races, cultures and national origins. I am an old woman. I am also a battered woman. We are a people spanning many generations. I am a daughter, sister, mother, grandmother, and spirit mother to many. We are a

family to each other. I am a woman of action. I am also a battered woman. We are people acting daily in small and enormous ways to end the violence and bring justice and safety to battered women. I am also a person that refuses to do public speaking unless I'm given a big chunk of time, at least an hour. (LAUGHTER) Do not fear. I have promised Vickii no more than 15 minutes. 10 minutes would be better, she said. (LAUGHTER) I hope that means I can finish within 20. (LAUGHTER) Oh, well.

I have been asked to reflect on the lessons that I have learned and that we as a movement have learned in the first quarter century of this organizing for social justice. The first lesson is I am here because of the many kindnesses and courage of uncelebrated heroines. These names you will not recognize. Karen Hammer and Norma Finkelstein(?) offered me shelter, helped me move, stood up to Lawrence Baldwin, and sat quietly with me in my unspeaking shame. Miriam Frank spent Sundays with me assuring me that I was a wonderful person, not a flawed, blameworthy woman. She absorbed the sun with me and read to me from the literature of women. Mildred Baldwin held a gun to her son and warned him that she'd shoot him if he hit me again. A sociology professor challenged me to journal for myself and collect the stories of other women. I walked the parks and streets of Detroit and heard experiences of many battered women. The

professor also urged me to construct solutions, to build community, to engage in revolutionary struggle to end domestic and sexual violence against women. Each of you can visualize those women in your lives that reached in and with quiet strength held you up. I honor all of them.

From my father I learned many things. This is the part where I usually start crying. So, if you're ready, you know, pick up those napkins. From my father I learned many things, including three critical questions that I now ask of battered women. First, what's wrong? Second, what can I do to help? Third, what can bring hope to you again? My father did not tell me what was wrong. He asked persistently but kindly. He did not tell me what to do. He encouraged me to identify my needs, my strategies. He did not assume that he had answers for me. His offer of assistance was unqualified. He urged me to vision, dream, and hope for a world free of the tyranny of battering and full of the power of my passion for social justice. He was faithful. He was a rock committed to the reclamation of my spirit. I honor him.

Carol taught me the important lesson that battered women can best assist the danger posed by batterers. She taught me risk markers of elevated life-threatening violence. She gave me a question that I have literally used in every interview with battered women since. So, what does

that behavior mean to you? So, what does that behavior mean to you? Batterer behavior that might seem innocuous or indifferent or just even stupid to third parties, even experienced advocates, broadcasts threats and danger to battered women. Because Carol was able to identify life-threatening risk, we were able to orchestrate an entire community to keep her alive. Her husband eventually killed himself leaving a detailed note in which he reported his despair and promised to kill her if he could find her. Everyone in that community stepped out of the box, employed new strategies. They protected Carol. Her employer, the police, the shelter staff, her parents, her friends, the children's school, her attorney and the courts all through the direction of Carol assisted to protect her and her children. I honor her and them.

Angelina taught me about courage, community and safety planning. She fled from Puerto Rico to save her life. Her batterer found her in New York and recaptured, enslaved and raped her. She fled again. She did not speak English. She had a sixth grade education, and she was the sole support of her five daughters, the last three of which -- of whom were children of his rapes. I learned from Angelina that each woman must construct her own safety plan, tailored to her own circumstances, based in the resources to which she has access, and each safety plan requires active, diligent work

by the entire community. Angelina, her daughters, her neighbors, her co-workers, the school, the police, all organized together for her safety. This safety organizing prevented CPS placement of the children, kept the batterer out of the neighborhood, enabled the successful negotiation of a hostage situation, interrupted several attempted homicides, and resulted in the incapacitation of the batterer. Angelina could not do it alone. She organized. I honor her and her daughters and neighbors and the safe community they built.

I have learned -- you will not believe this false modesty -- I have learned that I have never had an original thought and that my best thinking is with others. I have never written original work. It has all been derivative, derivative, drive from the movement and from the continuing rich lessons that you teach me daily. Thank you. The lesson I derived from this is that we must communicate, analyze, debate, de-construct, reconstruct, in community together, that wisdom truly only emerges from this process. I have learned powerful lessons of organizing, organizing for social justice to create consciousness, organizing to realign power, organizing to end violence against women. For those of you who are as old as me, or maybe a couple years younger, you will remember that this movement was birthed in a cauldron of very active social justice

struggles. We must remember this history. It is not an accident that we are here today. Back then the labor movement was vital in its organizing that brought workers income that was sufficient to meet the essential needs of families, a novel idea. One worker was often able to support an entire and sometimes extended family. Labor was organizing women, particularly pink collar workers. Women joined with men to assure that workers were adequately compensated, work safely, and were not exploited by owners and employers. Simultaneously, the civil rights movement was rich with organizing, and many strategies were employed. You will remember calls to smash racism, for Black power, to stop the genocide of native people, to recognize the sovereignty of Indian nations, for integrated quality schools, among many other strategies to confront racism. These strategies taught us important lessons about collective action. Simultaneously, the anti-war movement insisted that the war against the people of Viet Nam end. Many of us remember vividly the confrontation between police and war protestors at the Democratic National Convention in 1968 just 25 miles east of this auditorium. Demonstrations, pickets and marches involved broad, grass-roots organizing in every corner and community of this nation. Simultaneously, it was a rich time. Simultaneously, the anti-poverty movement was organizing with new vision and

purpose. Martin Luther King and the SCLC(?) challenge us to end poverty and build the capacity of all our people.

Women were not visible, but they were involved in all of these struggles for justice, and as women were talking about racial violence, the economic exploitation of women and other workers, militarism and imperialism, they began to hold up a mirror to these injustices and discovered or rediscovered gendered violence, men's violence against women. We again recognize that men's control over an exploitation of women was universal. We regrettably also recognized that men in these social justice struggles were largely indifferent to the oppression of women. Therefore, in churches, over kitchen tables, in political gatherings, in YWCA's, in women's clubs, women began talking about reproductive freedom, about equal pay for equal work, about wages for houseworkers, about co-parenting, and about rape and domestic violence. We then organized hotlines, safe homes, security patrols, consciousness-raising groups, transportation, respite care, and then we organized shelters, and then we organized legal reform and the huge tasks of implementation. We also organized state coalitions against domestic and sexual violence.

Tonight I'd like to honor Susan Kelly \_\_\_\_\_ and Peggy Vigary(?), both of whom are here, with whom (APPLAUSE) with whom I organized PCADV. We organized in churches,



YW's, attics, colleges and even bars. Picture 15 strange and feisty women descending on country western bars all over Pennsylvania (LAUGHTER) to dance and celebrate, interrupting the pool-playing of men in their sanctums. (LAUGHTER) We even reorganized the furniture in many of those bars to give us the collective space to cavort. (LAUGHTER) This was 1976. And then in 1978 we went national. NCADV was birthed. Washington, D.C., has not seen a day without us since. (APPLAUSE) I honor Tillie Black Bear and Debbie Niece(?) with whom I had the great privilege of birthing NCADV. (APPLAUSE) The power of our collective voices resounds throughout this nation. I honor all organizers past and present.

I am learning many lessons about racism. My first lessons in this movement were learned on the Rosebud Reservation. Tillie and the White Buffalo Calf Women's Society invited the Steering Committee of NCADV to a summer powwow in 1979, I believe it was. The invitation was a profoundly, I want to underscore that, profoundly courageous act. Imagine 25 women in a huge army tent in the middle of the Lakota Sioux, many of whom had traveled very long distances to celebrate, few of them knowing that it was going to be with us. (LAUGHTER) Some of us had never been outside of New York City except to go to Washington, D.C. (LAUGHTER) It was there that NCADV began talking about

racism, its impact on our work, and the imperative to confront racism. We began to develop a plan for leadership of women of color in NCADV. As a movement we have since developed strategies for inclusion of women of color and other cultures, leadership development, including White women stepping down, stepping aside, moving over, cultural competence, outreach to and dialogue with communities of color, resource sharing, among many other strategies. However, we have too often achieved nothing more than involving women of color and culture in the work as defined, design and implemented by White leaders.

We have not assisted migrant women to organize in their communities. We have not brokered resources for immigrant women to escape the threat of deportation. We have not been active -- (APPLAUSE). We have not been active with the African American church in America to encourage them to seek social justice and safety for women in their fellowships. We have not partnered with Indian women to assure that non-Indian men who commit violence against women on tribal lands are legally restrained or incapacitated. (APPLAUSE) We have not worked in housing projects with residents to design and implement safety strategies. We have not figured out and implemented translation services for all the women who don't speak or write in English. (APPLAUSE) We haven't mapped our communities to discover where women of color turn

for help and assistance. We don't know the informal circles of support or the cultural infrastructure of communities of color. We are not in dialogue. We don't examine how the prevention and intervention strategies designed by White privileged people may jeopardize the very safety, agency, and economic well-being of women of color. (APPLAUSE) Most of us haven't, some of us have, not enough, not very well.

We are just now beginning to learn that the strategies we've employed for White battered women may not well serve battered women of color and other cultures. (APPLAUSE) I honor those who are challenging this movement about racism and who call us to an examination of the devastating impact of our continued indifference to racist practices. I honor women of color who share their vision and work with White women and men in the movement. I honor those people of color who have grown impatient and enraged at the meager interests and efforts of White colleagues to end racism in this work. (APPLAUSE) History, and perhaps Bill Riley, call us to reflect on the movement to end violence against women. This is the first speech I ever wrote down, and if you don't like the way I deliver it, perhaps the next time you will see me will be in my more spontaneous mode, but this man seems to think that we've got to capture this stuff for history, and since many of us don't write those kinds of things down, for Bill I wrote this one down. (APPLAUSE)

This conference asks us to look forward to a new millennium in which we can and will end violence against women. As we approach a new millennium many of us want to capture this time of social revolution for history. Three expressions, and I'm sure there are many more, arose early in the movement, and I'd like us to remember these. Never another battered woman. I think it was the mass coalition that first brought us that (APPLAUSE) and that huge hand of that very powerful woman that was stopping the violence. Another was stop rape. Simple. Stop rape. The third was we can all be battered and raped, an important lesson that we in the movement have learned. More than a hundred years ago our feminist predecessors were perhaps more eloquent, literate and forward-thinking than we have been. Elizabeth Katie(?) Stanton promised. We here solemnly vow that there will never be another season of silence until women have the same rights everywhere on this green earth as man.

(APPLAUSE) Sweet Honey and the Rock has more recently proclaimed are(?) our sacred vow of struggle for justice.

\_\_\_\_\_ became an anthem of the battered women's movement. If we can get it on now -- which remains to be seen -- and when it comes on, many of you know this. I will promise to move away from the microphone so that you can sing, if you choose to, rather than having to listen to me sing this, but let us -- (SONG) (APPLAUSE) We who believe

in freedom will not rest until it comes. Thank you.

(APPLAUSE)

WILLIAM D. RILEY: Rock the house. (LAUGHTER) I've got the easiest job. (LAUGHTER) I'm giving out awards. Tonight I'm honored and indeed privileged to give the award -- we're giving out two awards to the founding mothers, and I'm deeply moved and privileged, and I've been so honored for the last 15 years to have worked with Barbara Hart, and I've got a bio in front of me. I don't need to read that. You know Barbara Hart, what she's done. She is the founder and indeed--

... (INAUDIBLE)

WILLIAM D. RILEY: --and she's hiding.

... (INAUDIBLE)

WILLIAM D. RILEY: To Barbara Hart, as founder of the domestic violence movement, we give the Next Millennium Award. Barbara. (APPLAUSE)

BARBARA HART: Thank you. (APPLAUSE) I have nothing more to say except you are a gift to me. It is a privilege to work with you. Thank you. (APPLAUSE)

WILLIAM D. RILEY: Will Ms. Tillie Black Bear please come to the stage? (APPLAUSE) Ms. Tillie Black Bear is a member of the \_\_\_\_\_ Lakota Nation, Rosebud Sioux Tribe. (APPLAUSE) She presently serves as the Executive Director of the White Buffalo Calf Women's Society which operates the oldest

shelter on an Indian reservation in the United States, the first for women of color in the United States. Ms. Black Bear has an extensive background in working with battered women and rape victims and their children. She's a founding mother of the National Coalition Against Domestic Violence, as well as a founder of the South Dakota Coalition Against Domestic Violence. She is the first woman of color to chair the NCADV. Ms. Black Bear's experience includes working as a therapist, school counselor, administrator, and a college instructor. Ms. Black Bear was the recipient of an award from the Department of Justice for her work with victims of crime and was one of President Bush's points of light. She is recognized throughout the state, nationally, and in Indian country as one of the leading experts on violence against women and children, in particular, intimate partner violence. Ms. Black Bear presently serves on the Professional Advisory Board of the National Hotline in Austin, Texas. She continues to be a member of the Executive Board of the South Dakota Coalition Against Domestic Violence. Ms. Black Bear is(?) an instructor in human services \_\_\_\_\_ College, as well as being a licensed foster parent for(?) the Casey Foundation. Ms. Tillie Black Bear is indeed a mother of the movement. It's my pleasure to present the Next Millennium Award as a founding mother to Ms. Tillie Black Bear. (APPLAUSE)

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Essential Components Of  
Collaborative Research  
August 29, 1999

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MS. ROSEN: ...with domestic violence since 1981, and I've worked in two different shelters, both in the Lansing area. When I was at the Council Against Domestic Assaults in 1981 through 1985, there were a lot of people that would come to us and request to do research, because we're so close to the university. A lot of graduates would be wanting to do research or to work on a dissertation or sometimes students just working on a paper would want to interview people and maybe meet with two or three survivors. So there was quite a range with the type of research requests that we got.

I have a history with -- I got my bachelor's in social work at the time that I started at CADA and I knew nothing about research. I learned a little bit of methodology courses and stuff, but nothing really, and then later I got my masters, but when I first worked at CADA, I knew nothing about research, and so I was in no position really, to assess what type of research we should take on or not, and really none of the staff were, and we didn't have any protocol there in terms of how to handle it. The way it worked is somebody would call on the crisis line or would contact a volunteer or staff member at CADA and say hey, I want to do research, can I come and do it at your shelter. What we basically did very informally is whoever was asked

would bring it to the staff meeting and the staff would usually delegate one or two staff to meet with the person and then come back to the staff and decide whether to take it on or not. We're really service providers. We don't really know a lot about all the details about how one conducts research and all the issues, so for us to review that without really thinking about it, it was really quite dangerous in the 80's and 90's, but we did it, and I'll give you --

As I said, I'm not much of a researcher, but I'll give you a couple examples of damaging research that some of you might be familiar with. In the 80's, of course, there was Gallison Stress that showed through the studies that women battered as high a rate as men, if not higher, depending on the study, and they used the conflict tactics scale, and they didn't really look at the intent of the violence and they didn't really look at how ones self reports or reports one's partners violence. We don't really know -- I don't know if there's a study that talks about -- if anybody knows -- the difference in gender in how one reports violence for yourself or your partner, but we certainly know that there's a difference in when one is victimized with violence, how much you report it versus if you're a perpetrator of violence. When you're a perpetrator, the denial level and the blaming other level is real high, and so when you're



dealing with interviewing perpetrators and victims, right there that sets up real inaccurate information. So that's a real damaging study for us service providers and for battered women and for researchers, because people are convinced that men are battered at as high a rate if not more than women, so that's one example.

Another one that I remember that -- this was in the 90's, when the issues of domestic violence in the lesbian and gay communities started to be discussed. There was an article I read not too long ago, and I'm sorry I can't quote who it was, that talked about a student who was just at a university and she did a paper and she interviewed lesbians who were battered, and she documented within her paper the rate of battering that occurred within the population that she interviewed. Another researcher took her study, somehow got hands on her paper and quoted that and compared it to rates of women who were battered by men and made the claim and published it, that lesbians batter at a higher rate than the battering that occurs in a heterosexual relationships. Then somebody went and discussed that to the student who wrote the paper and she was like no, that's not even where I went with my research and that's not even accurate, so that's another example of how those of us who aren't researchers can take a fact and assume it's correct, and there's some real damage to that when you're talking about

domestic violence, because as we know, people don't understand the dynamics of domestic violence and there's already enough victim blaming that occurs when you get research to back up statements that demonstrate that women, whatever, batter at a higher rate than men for instance. That can be very damaging to service providers.

Just so I have a sense -- How many of you in this room are domestic violence service providers? Okay. How many of you think of yourself as researchers? Okay. That's helpful. When I was at CADA, we got research requests a lot and I'll give you three examples of how we handled it at that time. With one example, we really didn't take part in the research. In another example, we took part very minimally, and in the other example, we took on a collaborative relationship with Dr. Chris Sullivan, and I'll briefly explain the different examples.

With the one research where we didn't really -- We decided as a staff to not take it on. It was somebody that was doing research and her premise when she was doing the study, was that women who were battered are more depressed and have a lower self esteem than women who were not battered. I wasn't really clear if her premise was that that's why they were battered, or if battered women are more depressed and have a lower self esteem. She wasn't really clear either, but the staff didn't feel like we could take

part in research like that, because she didn't have any real understanding about what domestic violence was, and it felt like the type of research she was going to do, could put the survivors of people who came to our shelter in danger. Now, at that time, we just said sorry, we can't help you.

Now, there are things we could have done, and we'll talk about that after Dr. Sullivan talks a little bit about the collaborative research we've done. I'll talk about recommendations we have for you, for those who are domestic violence providers, and researchers, in terms of looking at how you can do research safely, but at that time we just said sorry, we can't help you out. There were some other options where we could have done the research.

Another example is somebody who wanted to do research on dreams and she believed that all battered women have flashbacks and bad dreams because of the domestic violence. That wasn't my experience with working with survivors, but I didn't know. I mean we didn't always talk about that. Basically, what she wanted to do was interview women and she did have a payment that she could pay them, \$10 or \$15 for the interview. We didn't feel at the time that we wanted to take part in allowing her to have access to all the files and to call people up and have contact with our residents, but we didn't want to discourage. There might have been some interest there for people who are survivors to take

part in that kind of research, so we posted a flyer. I mean that was an option that we decided to do. It was in our shelter and in the counseling room. We just said if you are interested in taking part in this study, this is the person to contact.

Now, I don't know, because we never had follow up from that researcher, where that led. She may not have gotten any calls, she might have gotten tons of calls. We did not talk about come back to us in six months, come back to us in a year, share what you've found and we'll keep working on that, which is part of the recommendations we'll talk about after Dr. Sullivan talks. That's another example.

The third example is -- When did you approach CADA?

DR. SULLIVAN: In 1982.

MS. ROSEN: In 1982, and I started there in 1981, so it was soon after I had started with CADA. Chris Sullivan contacted CADA and was actually involved, and she'll talk a little bit about that. She was very involved in CADA. She decided she wanted to approach the staff and talk to us about doing an advocacy project, very in depth. I mean we're not talking about just interviewing a few people. We're talking about real in depth survey, and it has led to wonderful things and a wonderful, collaborative relationship over the years, which has continued since I've moved on to a different shelter within the same area, MSC Safe Place.

I've continued to be effected by the different research that she's been involved in, in terms of having the clients at my shelter now, have contact and be interviewed and stuff. So with that, I'll turn it over to Chris Sullivan.

DR. SULLIVAN: I'd like to just talk a little bit about the research that Holly was just mentioning. I have to come out here and walk a little bit, because I am an academic and we can't talk without walking back and forth. When I first approached CADA, I was a graduate student at Michigan State in community psychology, and some of the tenants of community psychology are that we believe in doing social action research. Not research just to gain information, but to really try to make a difference, to create positive, social change. We also believe that research should be collaborative, that the people most effected by any social problem are really the experts on that social problem, not necessarily someone who simply received training in various methodologies and how to do data analysis. We really do believe that you get better research if you collaborate and that you don't want to just care about the research process, but that when you're done you want to know that you have tried to make social change and hopefully have been effective at that.

We also believe in what we call the competent community, in that we look at people's strengths and we look

at community's strengths and we try to build on those strengths, instead of the more traditional psychology which is looking for deficits and trying to change those deficits. That was the framework that I had, and I knew that I was interested in trying to work in the area of ending violence against women, so that's why I approached the Council Against Domestic Assault and talked to the staff there about can I volunteer and start talking with women and see where this leads. I went through the training program, I volunteered a lot, I ended up facilitating support groups, and all the while I was talking with the women and the staff and the volunteers to really educate myself about the issue, because I knew I wanted to use research to create social change, but that was all I knew at that time. At the same time, I was reading the academic literature, which in the early 80's, there wasn't that much of it. I probably read the fifteen things that were out there, and of course, they were all talking about these rather pathetic women with low self esteem who simply needed to change their cognitive sets to learn to leave this abusive relationship. Then I would go and meet with women in the evening and realize that these were some of the strongest, most courageous women I had ever met in my life, and I couldn't figure out who these researchers were doing their studies on, because it certainly wasn't any of the women that I had had the

pleasure of talking with.

In talking with women over time, it became clear, as it became clear to all of you, that there were a lot of commonalities, and that what a lot of women were facing was that their communities were not supporting them. They were calling the police and the police weren't responding, prosecutors weren't responding, there was insufficient, affordable, low income housing, no child care, no transportation. You know. I don't have to tell you.

That's where we decided to focus. Women were telling me while I'm here at CADA, I have all these services and all this support, but when I leave, I feel like I'm sort of dropped in this void. Of course, this was the early 80's, and we didn't have a lot of the non-residential and ex-residential services that we now have. So that's also a historical change.

At that time, I was familiar with the project through Michigan State, where we were training under graduate students to go out in the communities and work with adolescents who had gotten in trouble with the court system. So I was familiar with a way that you can train under graduate students to be social change agents, and I talked to the women about that and said what would you think about when you leave the shelter if you worked with a student for a certain period of time helping you get all of those things

from the community that you might need. The women that I was talking with -- I ended up with sort of a small group that we would meet every week and try to iron out all these details. They really liked that idea, but together we had to iron out all the details. We had to decide together how long would the intervention last, how many hours a week would they meet with the student, what kind of training would I have to give this student, because what the women were really most afraid of was that I was going to send some pip squeak in to tell them how to run their lives, or someone who thought that they knew better than they did, what they needed. We really talked about let's make sure that's in the training and in the supervision, that the woman would run the intervention.

My job was to train students, train under graduate students at Michigan State University in learning about domestic violence, replacing all the myths they had with facts, learning about how they could be effective advocates in the community to make the community more responsive to women. We believed that the women didn't need to change. It was my perception that the women were doing absolutely everything under the sun that everybody could expect, so there was nothing else they needed to do differently, but they still needed someone to go with them, to be supportive, to call different community members on their issues when



they weren't giving women what they needed and because all the women's situations were unique, I wanted to make sure that the training involved, being able to advocate in any number of ways for women, because I didn't want them to just be legal advocates, because not all women use the legal system. I didn't want them to just be medical advocates, because not all women need medical advocates.

The training had to involve transportation issues, child care, health care, employment, education, social support, legal issues, all of those kinds of things so that whatever came up, the advocate would be able to deal with. We decided together how long the intervention would last. We decided on ten weeks, because it seemed long enough to make change happen, but short enough to minimize the risk of dependency on either part, or people just thinking well, we don't have to do it this week because we have plenty of time. We came up with four to six hours a week that they would meet with an advocate, because that seemed a long enough period of time during the week to actually get some things done, but it was also a reasonable amount of hours to expect a student to be able to put in.

The point is we really worked out everything together because they knew what would be realistic, what they wanted, and I knew from working at Michigan State what kind of training I could provide students and what was realistic

from the student's prospective.

I'm not going to get into all of the results of this research, but I did bring a report on it for those of you who are interested in the results. The other thing is as the researcher, I wanted to know if this intervention would work. If women received advocates, I wanted to know was that effective in helping them get the resources they needed, in improving their overall quality of life, how they felt about things, and hopefully that it would decrease their risk of abuse because the thought was if women had the resources they needed, meaning they had the personal protection order if they wanted it, they had the divorce if they wanted it, they had access to housing, that that might protect them from the assailant's abuse.

The only way as a researcher that I could think of to do that would be to have a control group, which means half the women don't get the services. Now, this is often where there's a conflict between researchers and service providers because the service providers always go that's unethical, we can't have half the population not getting something, and I agree with that if the service is already available to everybody. In this situation, we knew that we'd never have as many advocates as there were women leaving the shelter anyway, so we knew not all women would get the services and it seemed to be the fairest way to decide who would get them

and who wouldn't, would be randomly instead of anybody saying you deserve it, you don't. It was kind of a nice set up to have a control group and that worked out well.

I also wanted to interview women over time. I wanted to talk to them every six months for two years, because no one had done that yet. No one had really asked women themselves what was going on in their lives. We were making a lot of assumptions, but we didn't know for sure, and the researchers at that time were saying you can't do that, this is -- because it was a shelter population, they're low income women, and it's like you're never going to be able to find them over time, because they're going to move a lot. They're low income, so they move a lot. They're escaping a batterer, so they'll move a lot and no one will help you in their family or friends find them because they're protecting them and they don't have phones, etc. Again, I sat down with the women and said how could I find you over time, because I think it's really important to hear from you over the next couple of years what's going on so that we can decide how to help the community become more responsive to your needs.

They helped me design the protocol to find women over time. They helped me realize that you've got to go out into the community, you can't sit in an office and use the phone. We talked about release of information forms, having an 800

number, all kinds of things that are very extensive protocol. Paying women out of respect for their time and finding them. Because of that protocol that they developed -- They really gave me all of these insights. I ended up getting the money to do the study and interviewed women every six months for two years and we found and interviewed 94% of them or more at any given time period. That was because they came up with that protocol.

Collaboration works for everybody. It works for the researcher because the study is better. I wouldn't have come up with this intervention on my own, especially if I had just been paying attention to the professional literature at the time. I wouldn't have come up with something that worked. Let me back up and tell you that we did find out that it worked. That's the good news too. We interviewed women over time and found that even two years after getting this very short term intervention, women who had worked with advocates were experiencing less abuse, higher quality of life, higher social support and had an easier time getting what they needed from their communities.

It's very exciting partly because we know a lot of shelter programs, a lot of domestic violence programs are doing advocacy and everyone always wants to know is this working. Now at least there's some evidence that this particular program did work. That kind of collaboration was

helpful for me as a researcher, because I was able to have a strong study. I was able to find women over time, to make sure that I could trust the results I was getting. Of course, if you can only find 60% of your sample, you can't really trust what those data tell you, because the 60% you found is going to look real different from the 40% of the women you didn't find. That's why it's very important if you do research over time that you talk to everybody.

It was good for the women because we were able to come up with a program that women found effective. Now we're in the process of trying to disseminate that program in various areas. It was also helpful for CADA, because one, they wanted to expand services for women, so they were excited to support something that was giving women more services, but also a couple years into the research, I was able to sit down with CADA staff and write a grant proposal for a new position at CADA for a full-time advocacy coordinator, because we had reason to believe that this was helpful to women and they did get money for that position, which is now an institutionalized position at the program.

Collaboration works for everybody when it works. It just makes sense. It's not just the ethical and right thing to do, but it really does pay off for everybody. I want to give you one example. When we talk about collaboration, there's two different things that can occur. One is when a

researcher approaches the domestic violence program and wants to do their own thing. The other thing is when the program is looking for an evaluator. There's a little bit more out there on that and we're not going to talk as much about that today, but our belief is you still have to really check out that person.

Just to give you an example of some collaboration I did a couple of years ago, where I was approached to be an evaluator was the Pennsylvania Coalition Against Domestic Violence. They were looking for someone to help their programs figure out how to look at outcome, outcome evaluation. That's the big thing now. Everybody's freaking out about outcomes. Somebody at PCADV had heard about my work, so they brought me in and they kind of checked me out, read some of my work, talked to people and then decided that yes, they wanted to collaborate with me, for me to help them develop outcomes for programs throughout the state. What that meant -- It took us about nine months to do this, because we went across the state and met with all the domestic violence service providers, got their input. Then I would go away and come up with a draft and share it with everybody again, get their input, keep sharing it. It had to go back and forth to come up with some outcomes and an outcome manual that we knew people would like, that they would use. Part of that collaboration is now they want me

to shamelessly hock this manual that they have for sale, that people have found helpful doing outcomes. One of the chapters in here is on when do you need an external evaluator and how do you find that person, how do you get that.

We're going to talk more today about the other situation, which is when researchers approach you, because that's one of the downfalls, I think, of all this money being available. We do have some researchers who never were interested in this area before, never did anything in this before because there wasn't money in it and now there is, and they're coming out of the woodwork. At least with some of the granting agencies, Violence Against Women Office, and National Institute of Justice, those folks are saying it's got to be collaborative research, you've got to get out there and collaborate, as opposed to when they used to at the last minute say could you sign this support letter. It's happening more and more and a lot of people are having negative experiences.

As Holly was saying, a lot of service providers don't know how to recognize really bad research. Holly and I and the Michigan Coalition Against Domestic and Sexual Violence, have been working to create a protocol that some programs might be able to use when they're approached by researchers to really have their own internal review process to decide

whether they want to work with this researcher or not. We're basing that in part on a wonderful theme that Susan McGee wrote that we made copies of for everybody, that also talks about she has some guidelines of what she makes researchers go through who want to work with her at her program at Ann Arbor.

I'm going to turn it back to Holly, who is going to talk a little bit about where we're at with this current protocol.

MS. ROSEN: There are two documents that we're going to hand out related to that. One is this green flyer from Susan McGee and also this packet here that is our draft protocol. It's in draft, because we've just been working on it for the last few months.

I just want to say that we were very lucky with Chris Sullivan. She went through our training and we trusted her. We said go ahead, do this support group. We felt that she understood the dynamics of domestic violence and was not victim blaming and was very aware of the community in terms of it having an important role, of whether they're supportive or not for battered women.

Those of us who are advocates, or who are domestic violence providers, I know that if you've done it for more than two years probably, you kind of look at people as either getting it or not getting it. Like if you're



involved in -- I mean when you start out with volunteers at the beginning of your training, maybe this many of them kind of understand the dynamics in domestic violence and the victim blaming. A lot of people just don't understand. I didn't before I started this work. By the end of the training, hopefully everybody gets it and if they don't, they'll get it before long.

When you are involved in community work, in terms of collaborative community coalitions or responses -- whatever you are doing with your prosecutors and police and all the people that you're working with, there are people who get it and people who don't, and then there's people who get it sometimes and then they say these victim blaming or whatever responses and you're like they don't get it, I thought they did. Your trust in them drops a little bit. That's the way we are when we work with domestic violence survivors, because all it takes is a few victim blaming comments or responses from the community to shut a door for that women, and the same thing is true for researchers.

It's really important for those of you who are researchers to try to get it. Some of you may already get it and that would be because maybe you grew up with it or you knew somebody, but even that doesn't guarantee you get it. Maybe you've worked with it or been trained in it or volunteered in it at a shelter or whatever. It's real

important for researchers if you're going to approach domestic violence programs, to show and demonstrate that you understand it. We probably trusted Chris Sullivan more than we should have, now that I know more about it than I did. Chris would, while she was doing research with us, she'd sometimes hear about the graduate student who was approaching us and she'd say let's look at the implications of that one, and she'd help us process as a researcher, kind of how to respond to other researchers that came to us with a request and it was very fortunate, because it really -- we took a big risk and it could have backfired big time on us.

I think it's important as those who are working with victimless prosecution, they look at safety first before prosecution. I think for the research, we need to look at safety first and then research outcomes. I think it's really important for us to look at that. This handout here kind of has some step by steps to think about if you're the researcher or the provider, to consider. In some communities, it will be easier to implement this than others. This is just a draft and things to think about. One thing to think about is if you are aware of any researchers within your region, and that could be like Chris Sullivan in Lansing, Michigan, that could be part of this region -- If you know people who have done research or you trust people because of the papers they've written and they

know about research, that's somebody to contact and talk about whether they would be willing to be on our review panel. If there's any way that you could have a review panel in place, especially if you're in a shelter or program near a university that approaches you a lot, it's probably in your best interest to come up with a plan before you're approached and think about how would we handle it.

Sometimes when you have a research request, they really pressure you and it's hard to pull together something.

DR. SULLIVAN: You must collaborate quickly.

MS. ROSEN: To think back, how many researchers would do what Chris did, in terms of going through our 40 hour training, working in the shelter, going to support groups, talking to women, taking back some ideas and then talking to women again. I mean that's really, really good excellent collaborative work, and not all researchers are not able to do that. A recommendation in Susan McGee's and it might be in ours is that any researchers go through your training, if not all of it, some of it. The domestic violence 101 pieces, they should at least go through that at a minimum. Then if they're able to volunteer a few times, it makes a difference. To do that or to do ride alongs. Those are the kind of experiences that really change your prospective, so that you get closer to getting it and maybe you get it right away.

Getting back to the review panel. While we were talking, Chris Sullivan and myself and the representative from the Michigan Coalition Against Domestic and Sexual Violence, we were trying to think who would be on this review panel, what's a good idea, and having a researcher is probably a good idea, because those of us who are service providers just don't always get it in terms of the research part. It doesn't have to be someone in your community. With the type of communication we have now, with teleconferencing, e-mail, whatever, you can communicate and have some kind of review panel that doesn't have to meet face to face. A researcher on there is a good idea.

Having someone from the service providers in the area or region is a good idea. If you have an active state wide coalition, domestic violence and sexual assault coalition, having a representative perhaps who would be willing to be on a review panel would be wise, and then having people from your program and having women who are formerly battered or who are going through your program, if any of them are interested in being on a review panel when it's needed, so that when research comes to you, you can sit down, get the information from the researcher, go to the review panel, get some ideas, get back to the researcher and go from there.

We also included a sample application that the researcher could fill out. Now, I didn't know what human

subject approval was before all this, but any researcher knows that you have to get human subject approval when you're doing this type of research. Any university or research institute or place that would oversee the research would have a human subject's approval board or group and you as the advocates or domestic violence providers should see the written documentation that there has been human subject approval. I mean I certainly wouldn't have thought of that. That's in there too. Having them go through things that they would agree on. For instance, Chris Sullivan has always been very open with our staff when I was at CADA to say this is what we have found in our research and in practicing with us on the conclusions before publication and then as it goes to publication making sure that we get copies and that we get that feedback. I think that's really important to have researchers agree that if you are going to do research at our program, you're going to have access to our files, you're going to have access to our clients, that when you get the results, that we can have input as to how we're going to conclude those results.

If you know about research, you know that you can draw thousands of different conclusions from it. It really depends on your perspective and how you analyze the data. For instance, the study that showed that women batter at a higher rate than men. If you really look at the dynamics of

the behavior within the violence, you could draw a totally different conclusion. It's really important to have providers be involved in the conclusion drawing and to have the researcher agree that if you disagree with the conclusions that the researcher comes up with, that they would put that in writing within the research outcome. That this is the conclusions that we came up with, those who are involved, we acknowledge that MSC Safe Place and the Council Against Domestic Assault provided us with access to clients and they disagree with our findings. At least then when people are reading it they can see that okay, not everybody agrees with it and it gives a different prospective on it. That's another thing.

Safety is really important. This is what you get in the training. When you first start volunteering at a shelter and you have to return a call to somebody who has been coming to the services, you're just going to pick up the phone and dial them and ask if Chris there, even if some guy answers the phone. Who is this. Okay. You might have just put Chris in danger, because the assailant might have answered the phone. When you're in training you understand that there are certain safety issues to consider when you're calling a woman who is being battered at her home or at her place of employment. For me, I learned 15, 18 years ago if I call a woman and a man answers or even a woman that I know

isn't her voice, I'll say is Holly there and they'll immediately, no suspicion, they'll say sorry you have the wrong number and they'll hang up, and I don't have to think of the name because it's my name, and that way I don't even -- It's not even hi, is Chris there, no, who is this, I'll call back later. Then he's like who just called you, some woman called you, and then there's suspicions and accusations and stuff. That's a dynamic that those who do advocacy for women who are battered know. It's a given.

If you're a researcher and you aren't trained in that, how are you going to know that. That's just one example. Caller ID puts a whole other technical -- When caller ID came out, we had to have a lot of staff training, some say what's the implications of this, blocking if you're calling from home, because you don't want people to know what your home number is, that kind of thing. So there's a lot of implications that you have to look at.

I think that's it since I'm running out of time. After your presentation, we'll open it up for questions.

MS. CHINO: I'm going to talk a little about collaborative research, but I'm going to come from my experience in Indian country. We have done a lot of research with tribes. I am a tribal member. I'm also a researcher, I'm also on the IRB, so I've seen research from many different perspectives. I wanted to share some of the things that we've learned

along the way, because right now there's a big push among tribes to really limit research and restrict research and to develop tribal research protocols, which is a really good thing because a lot of damage has been done. Because we're at this end of the continuum now working on restricting research and developing research relationships, I think we can really share some of what we've learned along the way with people who are still kind of on that journey. I call this lessons from Indian country.

I thought I'd start with a couple definitions of collaboration. This one is a really good one. Collaboration is a mutually beneficial and well defined relationship entered into by two or more entities to achieve results they are more likely to achieve together than alone. I liked it because they talked about mutually beneficial and relationships and achieving things more than they could achieve individually.

I also found this definition which I like a lot and I think is probably a lot more descriptive. Collaboration is an unnatural act among unconsenting adults. No matter how we choose to define collaboration, I think everybody will agree that it's not easy, it's very difficult as one very astute focus group person said.

If collaboration is so difficult, why do we need to do it? Why are we bothering? Other than the fact that federal



funding agencies are now saying let's collaborate, there are other really important reasons to collaborate. For one reason with domestic violence, there are multiple manifestations of domestic violence. It's not a simple cause and effect relationship like it is with some other research issues and research questions. It's very complex where there are causes of domestic violence we don't even understand yet, and the manifestations go beyond physical causes and injury to emotional issues, social implications, political implications. Not only are we talking about an issue that results in injury and death, but it's also a criminal issue. So as researchers, we really need to keep all this in mind.

It's also a sensitive issue as everybody in this room knows. I mean it effects us emotionally and it effects us physically and it effects us in many other ways and we have to acknowledge and understand the fear, the guilt and the confusion that may surround this issue for both participants and for researchers.

Domestic violence is also a multi disciplinary issue. Again, I'm probably preaching to the choir here, but every time you begin to address the issue, you have to include health and justice and social services and education and employment. It effects every facet of our community and almost every facet of our lives. The impact goes far beyond

just the individual. It effects the individuals, couples, families and entire communities. There are really important reasons to get everybody to work together on it.

A couple of reasons why it's so difficult is for one thing we're bringing a whole group of people together who have very different prospectives and very different perceptions. We all may have that same common goal to build healthier communities, but we have different ideas about how to get there and different ways of understanding situations, no matter how much we know about the issue. We also have opposing self interests. Many of us do this work for very personal reasons. I mean I'm one of those people who does this work for very personal reasons, and my reasons lead me to look at maybe this piece of the issue and somebody else wants to look at that piece of the issue. Participants have their own reasons for participating in research and we have to honor and acknowledge those differences.

Researchers and researching collaboration is also about power and control, which is interesting, because domestic violence is also about power and control. Any time you get human beings together there's going to be some struggle over power and control issues and we have to acknowledge that within the research setting and within the collaborative.

What have we learned about collaborative research in Indian country, and we're still learning. We're still on

our journey, believe me. Many tribes have come together now, because we've had to. We've seen the devastation of domestic violence in our community and we don't have always the expertise within our communities to address this issue effectively. We also have a history of turfism between agencies that are funded from several different sources that don't want to give up scarce resources to work together. There's a fear of coming together. There's a history of disagreement that have gone on for generations. It really forced us to kind of rethink the issue. We also, as Indian people, had to call in researchers from the outside and believe me that's really scary, because these people have done so much damage to us in the past, how do we rebuild those relationships.

I'm going to talk about three of the main lessons that we've learned. One is that we need to recognize the different needs that exist between the community, the research community, the providers and the participants. We need to learn from our past experiences and we need to build collaborative relationships between communities and researchers. We've learned that yes, we have to do this. We cannot do it ourselves. We cannot allow researchers to come in and do it without us. We have to have that collaborative relationship.

When we're talking about different needs -- I just

really took a leap here and tried to sum up what researchers want and what communities really want. I think maybe this is okay, because on one hand researchers, we really want to understand the big picture. We have feelings, we have ideas, we have things we want to test and we want to be able to generalize to other populations. Communities want to know what's happening within their communities. Providers want to know what's happening with the women in my community, what's going on here. They really don't care about things as much that are going on in other parts of the country, so there's a difference right there. Researchers want participation. We need that sample size. The more the merrier. I mean it's really important. We really want that powerful end. Communities, they want respect for the people who are going to participate in the research and I'll talk a little bit more about what respect really means, and researchers want publications. I'm not trying to be flip here, but we really want to share what we've learned and we want feedback from the academic and the scientific community and we want to know -- this is what we've learned, let's ask the next question. Communities want solutions. They want to know how to solve problems and they want strategies for solving them. Right up front, we have very different needs, and if we can acknowledge them and understand them, then we can maybe begin to address some of the issues together.

Briefly, the history of research in Indian country has been, like I said, devastating, but it's helped us to define kind of where we've been to where we want to go, and I think this probably holds true for a lot of communities where research has come in. At the very bottom is what we call safari helicopter run research, where the researcher comes in without asking, takes what they want, goes off, publishes and nobody ever hears from them again. I think fortunately, we're getting past that a lot. The next level up in acceptability is the research reports back results. Unfortunately, this doesn't always happen and we still have to remind them can we please hear back what you found. The next level is the community and the researcher negotiate what we call quick pro quos. It's like well, I as the researcher, will come in and do this for you and in turn, can you help me increase participation, can you help me understand some of the issues, define the context, things like that.

This is kind of where we're at right now, but we really want to progress even further. We really want to get to these next three steps if possible. One where the community and the researcher both build capacity. We don't just do things for each other, we learn from each other. The community gains skills, research skills and information, and the researcher gains skills about the people that they're

working with, and they gain skills about the issue. Like Chris and Holly said, make the researcher attend the training. They should learn as much as they learn from the community. Even going beyond that, ideally, the community and the researcher should be partners. They should come together and develop the ideas together, but ultimately what we're trying to reach for in the Indian country is where the community determines and initiates the research and then solicits the researcher. Ideally, for tribes that will work best, but this is -- we're working in that direction and that's not always true, but if we could at least try to get to this point, then we could probably get a lot more effective research done.

When we collaborate on research, who benefits? I think everybody benefits. The participants benefit, because they have a chance to learn something about themselves, their communities. They have a chance to be altruistic ultralistic and participate in something. Researchers benefit. The quality of all our research when we collaborate with a community goes up enormously. I mean what we learn, it may be more difficult, it may cost more, but we learn more, and the communities ultimately benefit, because the participants have learned something, the researchers have learned something and the community should hopefully benefit from our results.

Basically, collaborative relationships should promote mutual achievement. We all gain from it. It should minimize harms. Here, I'm talking about risks from research, and I'll talk about that in just a second. It should also maximize the benefits. I mean it shouldn't just benefit the researcher, it should benefit everybody, and it should increase scientific validity, acceptability and feasibility. When we put out a publication as a researcher, it should -- we should know the context in which we conducted the research. We should know our community. The community should have had involvement in interpreting the results and in helping us write the paper.

Collaborative relationships should educate the communities about the value of research. This is really important to me as a native person and as a researcher, I really get hurt when my other Indian people say to me no more research, we've been researched to death, and it's like but wait, give me a chance. Also too, this is a chance to educate researchers about communities and about the value of community participation and what people can add other than just being another number.

What are the essential components of collaborative research? I think these are the basic building blocks. First you've got to trust each other, and this isn't easy. You can't just walk in and say I trust you. This is a

process and I'll talk about that in a minute. We also have to define the common framework. Chances are --

(END SIDE A, TAPE ONE)

MS. CHINO: ...and asking the community to participate and respond. I think the researcher really has to be as up front as possible and share as much information as possible to make sure the community knows they are being responsible and they are being accountable. Participants in communities can also take responsibility in making sure that everybody is included, that everybody's differences are honored, that the community has input. The communities can be a lot more proactive in making sure that the research is useful, not only to the researcher and to the community as well. There really needs to be a balance between the self interests and the health interests.

We have our personal reasons for doing what we do, but there are also the larger health issues, and we really need to honor both. I can't just go and do a piece of research and feel good about it unless I address some personal issues maybe along the way, and we have to realize that a lot of people may have that. People who participate may participate because they're personally touched by the issue and we have to honor that as well as the fact that they want a healthier community as well.

I could go on for days about research ethics and



sometimes I do, but I won't here. Holly and Chris mentioned the IRB process and human subjects protection. The key element of that is informed consent. Informed consent too often, you hear researchers say well, I'm going to consent them and then we'll do the research stuff. Informed consent must be a relationship. This is such a wonderful opportunity to get to know your participant. This is not just the participant saying okay, I agree to participate in the research. This is where you explain what you're doing, why and how it will benefit them, potential risks, potential -- things that could go wrong, things that they should be aware of. This is your chance to hear from the participants as well to see do they really feel comfortable doing this and honor them if they say no, and if people say no, maybe you need to rethink your research design. This is a chance for dialogue. I really push an effective and informed consent process. Yes, we have federal requirements, but let's think of it in terms of a relationship. It's not just a negotiation. We're really building a relationship here, whether you're going to be together for five minutes or it's a long term study and you'll be together for years.

Another ethical issue is that as researchers particularly with domestic laws, we're going to have access to very sensitive information, and no matter how many waivers of confidentiality we find, no matter how many

promises we make, there's always that risk to participants and especially to communities that there will be some negative results back from the research, that something will harm somebody along the way, because the information is so sensitive. That also links to confidentiality and anonymity. How do we protect the people that we're working with. An issue is protecting the community as well, because we've had incidents where researchers go and public some horrific data about name the tribe and so everybody in the world gets this misinformed opinion about what this tribe is all about, and what these people are all about, and it does not honor the people who live there and it is not helpful. We really have to understand how do we get the information we need and give it back in a good way and not harm people along the way.

Another key ethical issue is the perception of risks and benefits. As a researcher I may think this is harmless, I'm just going to ask you a few questions about your relationships, but to a participant, this could be devastating. It could bring on flashbacks. It's more obvious, I think, with medical research. A blood draw may not be anything to the researcher, but when you line up a bunch of six month old babies and want to do a blood draw on them, you're going to have a lot of screaming and crying and upset parents and maybe they don't see the risks and the

benefits the same way you do. This is a matter certainly for negotiation and something that really needs to be spent a lot of time on. This is also the piece that will build trust. If you want to build trust between the researcher and the community, take a lot of time working on these ethical issues. Really sit down and pay attention to them.

There are also contextual issues that researchers need. Again, I think the burden is on the researcher, but the community here can be very helpful, and the participants can be very helpful in defining what the social, political and cultural context of the community is, because otherwise you remove the research from the context in which it occurs. You're looking at behaviors and things that happen, but you're taking away half of what's going on if you don't acknowledge the social context and if you don't respect the social context, and certainly, particularly with tribes, if you don't acknowledge the political context of what's going on and don't respect it.

Another contextual issue is definitions interpretations. Even if everybody speaks the same language, we are all going to interpret things differently. We are all going to have different ways of defining things. So take some time. Sit down and talk about what the definitions are. Talk about what the interpretations of the data and the results mean. As researchers, you will learn

more from your communities than you probably will from your colleagues about how things can be interpreted and the community will also learn from you as researchers different ways to interpret things.

Another contextual issue is support for the researcher. Here, I mean who's funding the research, who's driving, because this can impact your research. If the Department of Justice is driving your research, then you're going to have a justice focus. If the CDC is funding it, you're going to have maybe more of a health focus. The community needs to understand this and together make sure you honor your funding agency, honor the community and honor the research.

Another contextual issue is what are the risks for stigmatization. I mean how sensitive an issue are you dealing with, how much depth are you going to get into and what is the potential. Not just researchers to participant. Even if I take no identifying information from this person, will my results stigmatize this family. Will my results stigmatize this community. These are really challenging questions for researchers and sometimes we have to give up a piece of the research to protect those who have contributed to it.

There are also participatory issues, and again this is another -- This will address that common framework, that second building block. If you sit down and work together on

these, you will have a common framework for --

Another key piece is the participatory issue and here's where the actual collaboration comes in. If you've built the trust, you have a common framework, how do you work together. This means talking about who is going to be included, not just the participants, but what other agencies are going to be included, who from the community, who from the local government, how are people going to be included and at what point in the research. Does everybody just come in for the data collection or is everybody part of the process from day one through the publication and beyond. Who is responsible for clarifying those roles and responsibilities. That's what a collaboration is all about, everybody has something to do, everybody knows their role, everybody contributes and everybody benefits. Who makes the decisions? If the researcher is making all the decisions it's not a collaboration. If the community is making all the decisions, it may not be a collaboration either. How do you work together to decide that.

Just for you non-researchers, data management really matters. Information sharing is really important. How do we communicate as researchers and as community people what we need, how we need it and how can we get it in a respectful way. How can we do this? It sounds really good. It sounds like well, we just sit down and talk. How can we

do it? I don't have an easy answer, but what I thought I'd share with you is a process that we've been using that I personally learned about a few years ago and I've incorporated it into almost everything I do because it's just so darn youthful and I thought I'd share it as a framework for beginning to think about building collaborative relationships.

There are four basic steps and they have to go in this order or it probably won't work. The first thing you need to do is you need to build relationships. If you go in and say we're going to do research now, you're not going to get anywhere. You have to go in thinking I'm going to build a relationship with this community. Communities reach out to researchers. We want to build a relationship with this research community. After that you have to build skills. We all know a lot, but we all don't know everything we need to work together effectively. We may need to work on things as basic as communication skills. How are we going to share information, how are we going to talk to each other, how can we better understand what we need.

We can also build practical skills. We can build skills in the communities. If you need people to help with data collection, teach community people how to do it. I know graduate students are nice and cheap. Let's teach community people some skills. Let's help them become good

researchers.

The third step is to promote interdependence. This is the actual working together piece. How do we maintain effective working together? We come in and everybody contributes, everybody benefits. We honor and respect the individual things that each of us bring to the process. We all bring different skills and we have to recognize and acknowledge that. The fourth step is to promote a commitment to it, and that comes from paying attention to the first three steps. If we have a commitment to the research, to the process, to the issue, we encourage that and we promote that, and that will then lead around to building new relationships as we grow as researchers in communities.

Building relationships is about inclusion. It's about trust, it's about open communication and a respectful environment. We don't even talk about the research right away. We talk about who we are as human beings, how do we want to come together, how do we want to be together, how do we want to respect each other, do we respect each other, why are we there. That's what building relationships is about. It's creating a safe place to do effective research. It's creating a place where everybody feels comfortable, community, participant and researcher.

Building skills is about interpersonal communication

skills. It's about how we talk together, how we share information, everything from data management to talking to participants and making sure our informed consent process is -- I'll talk about that -- is working the way we need it to. Building skills is also honoring the differences and maximizing the abilities and contributions of everybody.

Interdependence is recognizing the mutual reliance we have on each other, valuing all the contributions, solving problems and making decisions together and promoting responsibility and accountability. The commitment piece means reciprocity, that back and forth. We all have to give and we all get to receive. It means even after the research is over, continued advocacy and support, and it means focusing on both short term and long term results.

A successful collaboration builds on self interest and health interests, it bridges research communities and regular communities. It honors the differences from both sides. It focuses on the process and it insures adequate long term support to the community. That way we don't do that dropping in, helicoptering out.

I brought a couple of slides about some of the research we've been doing, mostly to show why research is really important. This is just one slide from one study that we've done at the university that looked at the domestic violence homicide rate. One thing we found out that we didn't know



before this study was that the legality of domestic violence is horrific for native women. We are really at high risk for dying. Our injury rates are higher and our death rates are much higher. This really raises the red flags for why isn't there a more concerted effort from the state and from other agencies to address this. So there is a value to research. I'll skip the other slides that are basically the same kind of thing.

What I wanted to do in the last seconds is one of the most effective collaborations that the School of Medicine has done in the past couple of years is the intimate partner violence death review team. What we did was we used the child fatality review model and we brought in -- We brought in participants on the fatality review from all aspects of the community. This was a true collaboration. We had the police, we had the Indian health service, we had Pueblo legal services, district attorneys, Morning Star House which was the native American advocacy and shelter service for Indian women, we had Coalition Against Domestic Violence & Sexual Assault, their local shelters, the Department of Health. We had many people coming together to do these death reviews.

What we did was we had case scenarios and everybody would bring their information about the case, because these were deaths, we had public information. We had the social

worker who may have worked with the women bring her information. The police officer who worked with the woman brought in his information. What we did was we learned one, about all the different things that went on before the death, at the time of the death and the results of what happened to the perpetrator. We also identified the gaps in the system and could make recommendations specifically. In this case, law enforcement, if they had done this, we may have prevented that. If social services had been able to do this, we may have prevented it. If the health care community had done this, we might have been able to prevent this.

It was very helpful to us not only in identifying the risk factors, but also in identifying the gaps and figuring out what can we do better next time to prevent this. This was our famous collaboration. I brought only about 25 of these, but if somebody wants one and there isn't one left, I'll mail you one. This talks about the collaborative effort and the results of the death review committee, and I'll stop there. (applause)

MS. ROSEN: We have a lot to talk about. If you have questions or discussion, if you have case examples that you've been dealing with, or if you have potential strategies that you might have used to solve them or perhaps not solved them.

...: I have a question for Chris. Are you finding at all that your research is attacked or subjected to criticism because of the collaborative nature that you've used to develop it. I'm thinking specifically of the fact that when one departs from the status quo, people begin to accuse of bias, etc., forgetting that working actively to maintain the status quo is bias as well.

DR. SULLIVAN: Yes. That's a really good question. If you collaborate as a researcher, do you end up being basically denigrated by your peers and does your research get trashed. I've been fortunate with my research, because I have an experimental design and it's longitudinal and it's a large end. Researchers can't say anything about it. They have to like it. That's a really good point, because that's true and that's something to think about as far as why some researchers don't want to do this. It doesn't enhance their career for the most part. There's still a lot of fields where the belief is research needs to be objective, value free, and I certainly just believe that that's not true, that there's never value free research. My perception is that if anybody comes to you and says I'd like to look at this, but I need to be objective and value free, I wouldn't work with that person personally, but that's certainly something that does come up, yes.

...: \_\_\_\_\_ at the university where I obtained a Ph.D.

and I'm finding that they're not actually, in my opinion, tough enough in criticizing research \_\_\_\_\_ I actually think it has implications for anybody to go in \_\_\_\_\_ that they're not thinking about the payment issue, when we talk about doing \_\_\_\_\_ they're not thinking enough about the kinds of risk losses that we should be providing to women and not thinking about \_\_\_\_\_ follow up. I'm wondering if you know of any IRB's that are working to educate themselves on the issue or anybody \_\_\_\_\_ the goal.

MS. CHINO: The Indian health service IRB is -- At the national level, we have really worked very hard and we've managed to really annoy a lot of researchers along the way, but we think ultimately it's for the benefit of everybody. We make sure that we have community members on our IRB at all meetings. We don't have a quorum unless we have a community member. We have non-medical people. We have a full array of people and we take all perspectives into account. We still have a long way to go, but I like our IRB, because we're over cautious and too many IRB's are not cautious enough. I would be unhappy if I was in another IRB, but I know we're kind of one of the few that are really working hard on protecting people.

...: I was thinking of that and I think it's important that it be in your protocol or community's programs. I know my

experience is they \_\_\_\_\_ in my research.

MS. CHINO: The university IRB isn't as concerned as the Indian health service IRB, so what do we do.

DR. SULLIVAN: We think that you should see the person's human subjects approval, but you shouldn't assume that that means much. I think that's an excellent point, because universities don't understand. A lot of universities will say you're just going to call women, great. Even some funders, I've seen that with National Student of Mental Health, National Student of Justice, some researchers there reviewers there don't get it either. It's something, but it's not enough, and the IRB is an institutional review board for those of you who don't know what an IRB is.

...: \_\_\_\_\_ but the National Crime Victimization Survey is \_\_\_\_\_ right. \_\_\_\_\_ talk about a way to gather data and this is the way \_\_\_\_\_ I'm a researcher and we've been part of doing focus groups around the country with practitioners about their relationship with researchers. Practitioners with domestic violence and sexual assault, criminal justice, public health. One of the -- We're also trying to find out when has the collaboration been good, whether it's been negative and how the practitioners use research in their work and we found that there's plenty of examples of these drive by researchers. A lot of people will call up, particularly graduate students

and \_\_\_\_\_ and want access to your clients or let me do this and people have been \_\_\_\_\_ out. What we found from the practitioners side, and we've done 15 focus groups around the country, is that a lot of practitioners for example, wanted help from researchers about how to evaluate the fact sheets that you have to send out when the state legislature calls you or the \_\_\_\_\_ have to respond to legislation. I wondered if you all had found the positive dimension other than what you said working with Chris, where you have interacted with researchers where it's been valuable or where you would want \_\_\_\_\_ where you think research could enhance some of the work that you do.

MS. ROSEN: Yeah, the fact sheets you have to update every year or every few years and use outdated research dates and try to figure out where it came from and all that stuff. It gets complicated. Personally, the shelters I've worked with have not utilized a lot of local research to gather those kind of statistics, but there is a value to having access to good research to support the work that we do. It's just hard to find the research even that does that. I mean it's really hard to find. I don't know if that's what you were getting at. If more of us had relationships with researchers, we could probably have access to more -- Like, you know more of the research that's out there than I do, and create more research that's more valuable. There is a

potential to have more value, valuable relationships. The reality is -- I don't know with those 15 focus groups if you did DV focus groups, sexual assault, health or if you just did 15 mixed, but I would be interested -- I would think the domestic violence and sexual assault programs trusted researchers a lot less than medical for instance, because you're dealing with a lot of history of mistrust and reinforcement of a lot of myths that we're trying to combat just on our daily jobs. So researchers have to do a lot more to get our trust than if you were a doctor where you're doing research constantly with new drugs and -- I mean that's part of what you do in the medical field. Research is a part of your daily reporting to patients and you have to stay up to date with it. Domestic violence workers don't, and we don't trust you guys, researchers. You have to prove to us that we can trust you. There is a value in that relationship definitely.

...: There was nobody medical on the research. Just personally some of the ones that I did, the ones in Massachusetts where I live, there's a saturation of universities. Those folks are like bombarded by requests to open up their files, their meetings and everything else. In Florida, it was like being in a different country, because they would clamor for participation with researchers, because most of the sexual assault programs had never had a

relationship with researchers except University of Miami Medical School. It was really like being in two different countries talking to the same folks who work in sexual assault programs. I think we have to take into account what it's like to be in a university town where the state is saturated with academic institutions versus places where there's not.

MS. ROSEN: That's a good point.

...: I have a question about when you're doing your research -- I feel really uncomfortable with \_\_\_\_\_ to go to the files. I think that's really \_\_\_\_\_ that's probably my most \_\_\_\_\_ about women and the confidentiality \_\_\_\_\_ that they allow that to happen. I think that one of the things that happened the last couple of years is that \_\_\_\_\_ critical analysis of advocates to \_\_\_\_\_ never allowing people to go to a woman's file. I really feel uncomfortable with that and find that to \_\_\_\_\_ That's what happens when you go to a program and it's very \_\_\_\_\_ was she raped, did she call in time, did she call the police, what were her injuries like, how many times was she in the shelter \_\_\_\_\_ That is so intrusive in her life and we're here as advocates trying to restore that dignity back to that woman and then on the side you've got somebody doing research and he says let's look up her file and let's figure out what's going on in that



woman's life, and I think there's something wrong with that picture.

MS. ROSEN: I agree, and I think that's why we're doing this, so that we can say providers beware, be careful. We opened up files to this advocacy research program because there was guaranteed confidentiality procedures that we trusted that her folks were going through and looking and getting information and a lot of the file stuff actually was follow up. I mean you had already made contact with people and that was just trying to locate the woman. I don't know of many programs that do open up their files to researchers. I'm hoping that isn't happening. I agree.

...: I think that's happening and one of the trends that I see that \_\_\_\_\_ because of the money involved \_\_\_\_\_ clear and simple. One of the things I see because of the money is \_\_\_\_\_ is that there is just a rampant of therapists who are going to communities and praying on \_\_\_\_\_ because there's so much money floating around. That's the \_\_\_\_\_ issue. One of the issues is the impact, not money. It's what it's like. I think that's one of the key ones. I think that's happening. I think that part of that is that we're not -- because of this money \_\_\_\_\_ don't benefit women. One of the things in the program is -- I was so frustrated because \_\_\_\_\_ \$300 for a woman to get \_\_\_\_\_ one day. I

was so frustrated, because all these millions and millions of dollars are floating around, but we can't even get \$300 for a woman to get \_\_\_\_\_ There's something wrong with this picture, you know. \_\_\_\_\_ have all this research just happening \_\_\_\_\_ where do you go and it's like these things are more \_\_\_\_\_ in women's lives. For some reason, we have other ideas about what needs to be researched. I'm so disturbed by that.

DR. SULLIVAN: I agree with that and I think that's something we should really be disturbed about, because I think you're right. I never used to hear so much about researchers wanting access to women's files until Stop Grants and all this other Violence Against Women Act money. Personally, I think it's unethical ever to give researchers permission, because the program doesn't have permission to do that. As Holly was saying, I looked in women's files after they already agreed to be participants and said yes, you can look in my file for information to find me, but that's real different from just going through a shelter and going let's look at how many women were sexually abused as children and let's look at how many had drug problems. That kind of thing I think is completely unethical.

MS. CHINO: It violates the consent process. I mean that's what informed consent is all about to try to make sure that doesn't happen.

...: \_\_\_\_\_ to have a woman call me and say I don't understand what's happening to me \_\_\_\_\_ interview the researchers and they were like \_\_\_\_\_ The thing is the women didn't even understand what was going on. There's such a need for \_\_\_\_\_ to do that and the need for \_\_\_\_\_ what this means to their lives and the information about their lives \_\_\_\_\_

MS. ROSEN: The hard thing is while they're receiving services, there's often confusion of is this part of my service provision, is this required and if I don't take part in that, will I be able to stay here. You have to make sure that if you involve researchers while people are currently receiving services, that they are very clear that they have the option to say no and that this is not going to effect their stay at the shelter or their involvement in the program. I think that a lot of people don't think of that.

...: I had a couple of questions. One was how many people here are coalition people? Are there any coalition people? That second \_\_\_\_\_ at least in South Carolina, we don't -- I mean we're starting to do collaborations with research, but we're not doing a whole lot and I think because we're not into that \_\_\_\_\_ our membership, that we are in position to actually do this kind of research real effectively. That was just an observation. The other thing is -- My observation and the ability of funds and the number

of people that are coming out of the woodwork, there was an observation made that we're professionalizing in a way that \_\_\_\_\_ this mental health template on our services and how we do things that doesn't really fit, and when we're starting to talk about research, another concern that I have is that we're putting a template on that doesn't address all of the nuances of the community that you're servicing. I have a concern that there aren't enough African American researchers. I mean because you ask different questions. We know that when a man asks questions -- We see the literature coming out, the whole Cobra and -- Anyway -- (laughter) It pisses me off. When you have literature like that and there's more and more money available for people to really kind of exploit it, which is what she was talking about, exploit a community, and we don't have enough people, I guess my question is how do we get more \_\_\_\_\_ I mean obviously you're not talking about recruitment, but it is a research issue. Who is doing the asking. I mean I've never been real \_\_\_\_\_ about research. It makes me want -- It's a different way of looking at it, because I don't want somebody interpreting me. It's like they're going to talk to me -- There was two white women that did a study on black women and why some black women were \_\_\_\_\_ and were they happy, were they not and it's like --

MS. ROSEN: That gets into involving -- If you're going to

be interviewing a large number or even some African American women, hopefully there will be some of them involved in the questions. Again, that gets back to the collaborative part of going to those who you're going to interview and if there aren't African American researchers, perhaps if the participants are, definitely have that representation involved, because I'm sure there aren't many researchers that are.

...: I have a response to that question. There is a group called ARAG and I always forget what the other A is, but it's Applied Research something. It's a group of people who developed \_\_\_\_\_ domestic violence, who are trying to pull together appropriate \_\_\_\_\_ and they're not all published and \_\_\_\_\_ but I'll try to find it for anybody who is interested. That is a \_\_\_\_\_ This is stuff that we as domestic violence providers and coalitions can trust this research, because it's coming from those of us who know the fields, but also know research. The other comment I would like to make is for Dr. Chino. Your presentation, I think, is one of the finest presentations I've seen on collaboration in general. We need to think about research as just another piece of collaboration in the big puzzle, informed as always by advocates. It was brilliant.

...: Two questions. \_\_\_\_\_ talking about community

based research in a typical field. Is it a recognized field at this point and if so, \_\_\_\_\_ the larger symptom, for example, domestic violence \_\_\_\_\_ people funders to help \_\_\_\_\_ to establish a \_\_\_\_\_ this kind of research and \_\_\_\_\_ the population.

DR. SULLIVAN: There is social action research that is a type of research that's out there. It's not really a field like sociology or psychology, because within either of those fields and others, you can do social action research or not, but it is a type of research that I agree, I think should be what you use when you're trying to create change in communities. It doesn't make sense to pull people into labs and do little things to them to learn much about them in my opinion.

MS. CHINO: I think also there's been a push from the funding agencies, because they're heard the participants and particularly CBC comes to mind. Every RFP they've put out lately requires community based research, and how people define it is still kind of fuzzy, but there is a push now and I think it's a good direction.

...: \_\_\_\_\_ that you did Dr. Chino, did you --

MS. CHINO: I didn't do it, it was my colleagues.

...: \_\_\_\_\_ stakeholders with the survivors and the victims --

MS. CHINO: Yes. Everybody was included. In fact, they

were very helpful in helping fill in some of the gaps along the way and it limited the number of reviews we could do and the number of cases we could bring to the team, but it also enhanced the quality of the information we obtained from the ones we were able to do.

...: Who shared in that \_\_\_\_\_

MS. CHINO: This was a joint effort between the U & M School of Medicine Department and Emergency Medicine and the Office of the Medical Examiner, and from there it just kind of grew to become this multi collaboration.

...: \_\_\_\_\_ something else about the concern you raised about the \_\_\_\_\_ Harvard Medical School, which is not a bachelor's degree, but they are interested in the \_\_\_\_\_ in trying to find out what would make \_\_\_\_\_ what are their interests, what do they want to know and \_\_\_\_\_ people that I respect a lot \_\_\_\_\_ I think that \_\_\_\_\_ we don't know clearly what it's going to hold and \_\_\_\_\_.

...: \_\_\_\_\_ the federal control of human subjects protection \_\_\_\_\_ and since that happened there's been a couple of interesting developments. I think that the service providers rely much more in the future on the \_\_\_\_\_ come from an IRB or an institution or university. Duke has \_\_\_\_\_

MS. ROSEN: Yeah, it was Duke.

MS. CHINO: It was Duke.

....: \_\_\_\_\_ the Chicago Tribune either Friday or Saturday and the headline was the University of Illinois Chicago \_\_\_\_\_ stopped every piece of their research. Their IRB had to go back and review every piece of research that they're doing, so there's been a giant crack down on human subjects, and the university \_\_\_\_\_ I just put a proposal through this year too, and it ended up -- I called it Researcher \_\_\_\_\_ but they at least, had a jump on it. I don't know how at my institution they managed to \_\_\_\_\_ but I think that there's big things happening in that, in that there's more and more realization \_\_\_\_\_ ethics area.

MS. ROSEN: I think everybody who works with a researcher should have a copy of 45CFR46, which is a code of federal regulations. Go on to the OPRR web site, the Office of Protection for Research Risks and find out what researchers should be doing and then you set the standards, you set that bar how high you want it set so that the researcher is respectful of what your agency is doing and the people they're going to work with.

....: \_\_\_\_\_ controlled by federal law and you can go on that web site and find out what it is that researcher is supposed to do. That's an excellent \_\_\_\_\_

MS. ROSEN: It's out of NIH. It's OPRR, but it's probably



NIH/OPRR, I don't know.

....: \_\_\_\_\_ human subjects \_\_\_\_\_ or some  
question and that will get you there.

MS. ROSEN: I'm pretty sure it's part of the NIH main web  
site.

**THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Contextualizing Outcomes  
August 29, 1999**

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BOS: MB

MOD: I have the honor of introducing our esteemed faculty for this session. This is the--just to let you know you're in the right place--this is "Contextualizing Outcomes Family Community and Service Systems". So, we're going to talk about research. And I just got hustled into doing this. And they gave me all this stuff to read. But I'm not going to do it. So, we can get right down to it. This is Ellen Penn, PH.D., Wendy Pollack, J.D. And they're going to talk to us about everything they know. Ellen is the founder of the Domestic Abuse Intervention Project in Deluth. And they've kind of been at the cutting edge of everything since the beginning of time. And so, that's kind of what you need to know about her. She's been all around the world and she knows a lot of stuff. And Wendy is a colleague of Jody Raphael's, who couldn't be here today. And she's going to focus a lot on, I think, Welfare reform research. And it's going to be participatory. And because, you know, these sessions get taped, what they're going to do is when you have questions or comments, they're going to have to take the time to repeat them into the microphone so that everything gets on tape. So, it's a little tedious, but if you'd all bear with that. So without further ado, who's going first?

...: I'm just a little bit concerned about people's comfort

level. I mean, there is (Inaudible). And also, is there anybody under 30, able-bodied (Inaudible).

...: How many people over 50 are standing up? We shouldn't be standing anymore. Our uterus are in bad shape. So, is there anybody who's standing that really needs it. There's one chair here. There's one chair here. And there's places if you want to sit on the ground. Because it doesn't even look like if you wanted sit on the ground (Inaudible).

...: (Inaudible)?

...: Yeah, we will.

...: I believe we're recording right now.

...: Right. So, if you want to actually get a place to sit, there's a little place on here that you could sit on the soft carpet.

MS. POLLACK: Hello. I'm not Jody Raphael, for those of you who know who she is. She apologizes very much. But she had a family emergency that she had to attend to today.

However, just for those of you who are really sorry she's not here, she will be doing a couple of more sessions and basically go over the same information, I know once tomorrow morning. And I don't know, you know, that part of different tracks. I'm Wendy Pollack and I am a colleague of Jody's. I work at the National Center on Poverty Law. Some of you must know that's a new name for the National Clear House for Legal Services.

I concentrate on Welfare issues and barriers to the transition from Welfare to work, which includes domestic violence. So, I've been very involved in these issues, also.

What I'm going to do is Jody just kind of gave me her spiel here. And I'm just going to read from it just so that I cover everything that she would have wanted covered. And then we can just, you know, engage more in a dialog after that. Okay?

As Welfare Departments began to work with women on Welfare to transition them into employment in the mid 1990s, grassroots Welfare to Work programs discovered that many of these women's partners were deliberately sabotaging their efforts at education, training and work, and using violence to do it. Obviously threatened by the women's efforts to become self-sufficient, the men made use of a variety of strategies calculated to prevent the women from successfully completing training programs or getting to work. Women's stories from all around the country revealed multiple examples of identical strategies, including destruction of books and homework papers, destroying winter clothing, disabling the family car, keeping women up all night before key tests and job interviews and inflicting visible facial injuries before job interviews. Program providers also noted that domestic violence increased or was exasperated

when women sought education training or work. Some program staff noticed that many of the abuses were unemployed or underemployed. The implication was that the new economic equation or imbalance within the household led to intimate partners seeking to express their dominance and control in violence. If the abusers are unemployed, the fear is, of course, that when they have their own funds, the women will leave them or find someone at the work place who has more resources than they have.

Research since then, has documented the large prevalence of women on Welfare who are current domestic violence victims. Because of the large number, there is a concern that Welfare reform will exasperate domestic violence in low-income households, putting women and children at greater risk than ever before. For this reason, Senators Paul Welstone and Patty Murray added the Family Violence Option to the Federal Welfare Reform Legislation in 1996. Under the Family Violence Option, Federal work requirements and the Federal lifetime limit on Welfare receipt, along with any other provisions, can be temporarily waived in order to keep battered women safe through the Welfare to Work journey.

In this short presentation, I will briefly summarize what research is telling us about the nature of this problem. And we'll also give you some preliminary

information about how the states are doing with implementing the Family Violence Option. Information gathered by the Taylor Institute during its recent in depth survey of Family Violence Option implementation at the state level.

We have now, through five major Welfare case load studies, established that about 20% of all women on the Welfare rolls are current victims of domestic violence. And about two-thirds are past victims of domestic violence. The large number of past victims is great cause for concern. Because some battered women--not all--continue to suffer from the traumatic effects of past violence that can interfere with either getting or maintaining employment. As these research studies were undertaken between 1996 and 1998, we would expect that as Welfare case loads are now declining, victims of domestic violence would be more likely to remain on the case load, resulting in a higher percentage of women on Welfare experiencing work sabotage by their partners.

Research has now also confirmed that domestic violence serves as an employment barrier for some domestic violence victims. It is demonstrating what we all kind of instinctively know. Domestic violence victims do try to work. But many find it difficult to maintain that employment over time in the fact of domestic violence. For example, the Wurster Family Research Project found that

domestic violence victims are most apt to cycle on and off Welfare. Receiving Welfare for longer periods than those women who are not cyclers. The project also found that women who experienced physical aggression during the first 12-month follow-up period had about one-third the odds of working at least 30 hours a week for six months or more--six months or more during the following year as did women who had not experienced such aggression.

Susan Lloyd's neighborhood study found that women who had experienced domestic violence within the past 12 months and who stated that their partners had directly prevented them from going to school or work or had threatened \_\_\_\_\_ to their children, were less likely to be employed than women who did not experience these particular forms of abuse. Likewise, women whose partners had threatened to kill them at some point in time were less likely to be currently employed. And at the University of Pittsburgh, Lisa Brush found that in her sample of over 200 women in a mandatory work program--women who had sought an order of protection as a result of domestic violence--dropped out at six times the rate of women who did not. Strong evidence that battered women facing the safety crisis in the short time will be unable to comply with Welfare requirements.

Research is also documenting a greater prevalence of

health and mental health problems among domestic violence victims on Welfare and their non-abuse counterparts. For example, the research is finding that abused women suffer from major depression or post-traumatic stress disorder at higher rates than non-victims or women in the general population. In a recent University of Michigan study, for example, a random sample of 753 single mothers with children on the Welfare rolls in an urban Michigan county in February 1997, 61.6% of recent victims qualified for one of the five psychiatric diagnoses measured by the research.

Child support enforcement is also a matter of concern. In the Center for Policy Research Study, over 1,000 new applicants for public assistance was screened for domestic violence in four Colorado Welfare offices. Across all four sites, 40% of applicants disclosed current or past abuse. 44% of the victims reported that their abusive ex-partners had prevented them working. However, only 6.7% of the interviewed victims expressed an interest in applying for a good cause exemption from cooperating with Child Support Enforcement because of danger to themselves or their children. This represents about 33 women. But these are 33 women whose lives we may have been able to save through domestic violence screening.

Anyone wanting more information about any of this research should consult the website--the project's website--



at [www.ssw.umich.edu/traps](http://www.ssw.umich.edu/traps). Well, let me--okay, [www.ssw.umich.edu/](http://www.ssw.umich.edu/)--slash going towards you--trapped. Trapped. T-R-A-P-P-E-D. That's the website of--the combined website of the University of Michigan and the Taylor Institute Study. Okay.

Alright, I would like to briefly touch on the policy recommendations that flow from this new research that I have summarized. We know that domestic violence can be exasperated when women are required to work. The research is showing a complex picture around employment. But it seems to be clear that recent victims of severe violence, especially those needing to obtain orders of protection, will have difficulty in working safely. It is, thus, essential that Welfare workers try to identify those current victims of severe domestic violence. These are the women who, it would seem according to the research, to be in the most need of domestic violence services. Second, it would be important for Welfare Departments to screen all cases prior to their being sanctioned or removed from the rolls to determine whether there is domestic violence in the picture. Welfare workers are--excuse me--Welfare workers also need to be alert to those Welfare participants who are suffering from the effects of trauma, like post-traumatic stress disorder, which could prevent some battered women from being successful on the job.

Our recent monitoring of the family violence option implementation revealed some interesting data. First, as of May 1, 1999, most states had adopted the family violence option or had policies and procedures in place providing battered women with temporary waivers of work requirement. And you are sitting in the state of Illinois, who has refused to adopt the family violence option. I've been trying now for three years and have made very little headway on that.

Second, states have taken three general approaches to the issue of assessment. Some states, and it's 29% of states, provide notice to Welfare applicants and recipients of the availability of the temporary waiver. They rely on the women, themselves, to self-disclose and do not follow up with any further questions about domestic violence. Some states, it's 32%, do not directly tell \_\_\_\_\_ applicants and recipients about the family violence option. But assess for domestic violence by asking a series of questions about the presence of domestic violence in the lives of \_\_\_\_\_ participants. Some states, 39%, provide both notification, as well as assessment of domestic violence.

To no one's surprise, not many women are currently self-disclosing to Welfare workers that they are domestic violence victims. Some recent evaluations of family

violence option demonstration projects that have interviewed women on Welfare and self-reveal that most women fear to be pitied and feel that the questions used are too intrusive. They fear that disclosure will lead to their being reported to the state child protective service or to losing their benefits because of a man in the house.

In order to keep women safe, it is essential that states improve their notice and assessment activities. We found that fully 20 states have notice and assessment processes that, on their face, appear inadequate. In the words of one state domestic violence coalition, "Family violence option light." Among those family violence option light practices are one-sentence notices of family violence option that appear in small type face on the \_\_\_\_\_ application, as well as assessment \_\_\_\_\_ that add one or two questions about domestic violence on the application form or on family assessment forms. Some states have prepared brochures that describe the family violence option, as well as provide a great deal of information about domestic violence and battered women services in the state. However, information about the family violence option is often buried in these basic--excuse me--brochures about domestic violence, calling into question their effectiveness as family violence option modalities.

We also found that most of the child support

enforcement notices given to Welfare participants fail to clearly and adequately explain that women fearing abuse as a result of cooperating seem to opt out of child support collection.

Sometimes a state notice may provide good notice of the temporary exemption from work requirement, but does not mention child support at all. The major issue that has emerged in implementation of domestic violence policy is effective assessment of domestic violence. Certainly, it is every battered woman's right to decide whether she wants to disclose the domestic violence in her life. However, she cannot make a free and informed choice unless she clearly understands that she may disclose and it may be in her interest to do so. The linchpin of any state's family violence option effort is, thus, the message by which the state informs the \_\_\_\_\_ participant about the family violence option or domestic violence policies and provides the opportunity to self-disclose at all stages of the case processing and throughout the Welfare to work process.

There is another major policy recommendation that flows from our family violence option research. We are pretty well convinced that those Welfare offices which are in partnership with their local domestic violence provider are better meeting the needs of battered women on Welfare. Women feel more comfortable talking to someone who is not

employed by the Welfare Department, and who is specially trained in dealing with the issue of domestic violence. And Welfare workers are relieved to have to try to deal with the issue themselves.

However, we have learned that mere co-location of domestic violence advocates Welfare offices does not do the trick. In many instances, these advocates sit and wait in vain for referrals that do not come. Successful projects are those in which domestic violence advocates are involved in providing information about domestic violence and the waivers to women in groups at the office or who are otherwise involved in doing one-on-one or group screening. We believe that on-site presence of domestic violence advocates will guarantee greater success in getting needed services to these women. In many ways, these are the hardest to serve women. As Pat Cole in Texas has pointed out, we are bringing information about domestic violence to these women and trying to intervene in a much earlier point. By the time they come into shelter or call domestic violence hotline, women are all ready to admit that they have a problem for which they want help. This is not the case with screening for domestic violence in a Welfare office. It will also probably be necessary to re-configure how we deliver services and of what these services will consist of to this population.

The full monitoring report will be posted at the website about September 15. Or you may fax a request for the full report at fax number 773-342-5918. And I have a draft form of the report so it's pretty long. So, they're not going to fax it back to you. But they'll mail it out to you.

It is essential that all grassroots groups and coalitions monitor the local Welfare offices to help them improve their approaches with battered women, with the motto "Safety First." To this end, we have prepared a free grassroots monitoring guide that I have here on the table with me. Most states have the policies and procedures that can work to keep women safe and get them services they need. But we believe that at the current time, most battered women who need to take advantage of them simply don't know about them or don't trust the department enough to use them. At this moment, there can be no substitute for public education, outreach and advocacy at the local level to get the job done. Thanks.

I have, obviously, not enough of these. And so, I would hope when you take them that just one per agency. And then I think you could fax at this same number to request further copies. Okay. Thank you. Yeah?

FROM THE AUDIENCE: (Inaudible).

MS. POLLACK: Of the report that's coming out? Is September

15. It's "Keeping Battered Women Safe Through the Welfare to Work Journey. How Are We Doing?" And it's a report on the implementation of policies for battered women and state's temporary assistance for needy families programs. And the author is Jody Raphael and Sheila Heinecke at the Taylor Institute. And the monitoring guide is "Monitoring Domestic Violence Policy and Practice in State Welfare Programs: A How-To Guide."

MOD: Do you want to take some questions now? Or should we--do you want to move on to Ellen and talk and we can do it all later.

MS. POLLACK: Well, I'll take a few questions. Because then they get lost. Yeah?

FROM THE AUDIENCE: (Inaudible).

MS. POLLACK: Yes, here. Yeah.

FROM THE AUDIENCE: I was just wondering if other states here or (Inaudible) somewhat concerned up in New York City (Inaudible) notifying Welfare centers that (Inaudible) which is, of course, an inhibitor for a woman to come forward. And I wondered if you or anyone else would like to comment on that in relationship to (Inaudible).

MS. POLLACK: Yeah. The question is, basically, the nexus between self-identifying as a victim of domestic violence and perhaps exercising a woman's right under the family violence option and then exposing yourselves to a possible

accusation that you're an unfit parent and the concern about, you know, the play on that and the child welfare services. I know in some states, and I'm not sure which ones, perhaps that actually a child just witnessing domestic violence is a reason to find that there's abuse and neglect in the household. So, this is definitely a major concern. Is there someone here who would like to address that issue who's seen that come up in their state?

FROM THE AUDIENCE: I'm from the state of Missouri. And I actually work for the Division of Family Services. And we've done collaboration with the Missouri Coalition Against Domestic Violence with our child support enforcement agency and with our \_\_\_\_\_ agency and our (Inaudible). And we got together and we discussed all those (Inaudible) and tried to figure out the best way to approach these women in these kind of situations and how we were going to screen them, how we were going to assess them and how we \_\_\_\_\_ that information across the board. So that were \_\_\_\_\_ developed regarding that. And then, also, we're doing a state-wide thing that involves every single person in our incoming (Inaudible) that are on the front lines, taking those applications, doing that screening. And then also involving the local domestic violence advocate in children (Inaudible) on a local level as well. So that's kind of the whole (Inaudible). And in that training, being



able to address that--not necessarily is it the failure to protect (Inaudible).

MS. POLLACK: Yeah. I think maybe we should come up and--I mean, I can't repeat everything everybody would say for this tape. So, maybe we should come up and put on the mic or--

MOD: Maybe what we should do is to have them say into the tape what the name of the person is and the program that they're from.

MS. POLLACK: Good question. Good comment. I'm sorry, I don't--your name and--

FROM THE AUDIENCE: Cary \_\_\_\_\_ from Missouri (Inaudible).

MS. POLLACK: Cary Boms from Division of Family Services in Missouri. And she had a good comment about the collaboration of out of state agencies and working with local domestic violence advocates on addressing these issues in terms of child welfare issues. Yeah?

FROM THE AUDIENCE: Kathleen \_\_\_\_\_ from \_\_\_\_\_ Resource Center. I think that your question brings up the very crux of research and policy issues. And that is that we have this assumption, or some people have an assumption that you're flown here \_\_\_\_\_ that things will get better for battered women. And what our experience tells us is there are many (Inaudible). And so, \_\_\_\_\_ disclosure (Inaudible) may not be good for every community

or for every state. And I think that, for me, there's a  
(Inaudible) I would like to see a \_\_\_\_\_ how do you do  
good policy making and add research understanding that we  
have this ability to hurt women by saying, "Tell us whether  
or not you're battered." When, in fact, the repercussions  
could be very grave. And I think that's an issue in health  
screenings. It's an issue in all areas. It's an issue for  
women who disclose to victim advocates located in police  
departments and prosecutors offices and lots and lots of  
different places that we're now--I think (Inaudible) we have  
to be very careful. And I would like to see some research  
and work done around how do you come to making those  
decisions around policy development and research  
development. What are some of the key factors we should  
think about in what happens to women (Inaudible).

MS. POLLACK: Alright. Anybody else? You back there.  
(Inaudible).

FROM THE AUDIENCE: We have domestic violence people that  
(Inaudible) not necessarily state, but (Inaudible) to  
whether or not the person is eligible or qualified for  
(Inaudible).

MS. POLLACK: There's a comment on the fact that domestic  
violence counselors may not want to put their name on saying  
that someone is--should be getting a waiver or not. Is that  
an issue in other places? I haven't had that problem. I

mean, we don't have the family options (Inaudible). I think there's people eager to do it. So. Yeah?

FROM THE AUDIENCE: Pat Cole and I'm from the National Training Center on the (Inaudible). A couple of things that I think we are finding and other states are, too, is that the question is about are you a victim of domestic violence (Inaudible), etc., etc., you're much less likely to get an answer to it. It's very, very questionable how appropriate that is. And some of the women in the research project have been asked why they didn't tell the truth about (Inaudible). So, really the more relevant question that's beginning to appear is, is there something that's going to interfere with your work? Is there someone that (Inaudible) doesn't want you to go to work and may hurt you if you try. Those kind of questions that really (Inaudible).

The other, I think, really great--one of the greatest problems that we have is that most of the women who acknowledge the need for services do not want to go to traditional family violence programs. They absolutely ain't going there, thank you very much. Most of them don't want waiver. And so, I don't think we can measure the success of the family violence option by the number of people who get waivers. Most don't want them. (Inaudible) how to provide the services in places that these women consider well, but to their \_\_\_\_\_. And we're a long way from that.

MS. POLLACK: Pat Cole from Texas commented it--and I think a lot of your comments have been replicated, you know, have been repeated by other people in states and it shows up in Jody's research in the report that will be released, hopefully, September 15, which is that a lot of the questions, you know, women find intrusive and don't really want to answer and don't necessarily want waivers. But I think, and if we think about if anybody saw the front of the New York Times this morning, you know, about all the money that states are not spending on Welfare recipients and this is a perfect time to be advocating for increased services to meet the very needs that you're talking about. You know, that perhaps it's not waivers that women want, but certainly there are services that women need. And we have to start figuring out what those services are, like you said. And what's the best way spend the money. But I also think, getting back to Kathleen's comment on the connection between research and policy, that, you know, we are learning that. That some of these questions that, you know, me and Jody and, you know, a group of us kind of sat around and made up that most people have duplicated now and most states have taken on, we're finding aren't the best questions. And I think, you know, we have to, you know, you have to keep evaluating the situation. And that is the connection between research and policy. And that we have to keep

learning from our mistakes. But I think that to think that -one thing that I find in Illinois, and it seems to be, you know, what's reflected in Jody's research, also, is that the states prefer to hide the eight ball. And that's when people, why they're even asking these questions. And that is atrocious. You know, and I mean, if you're not going to tell someone up front why you're asking these very personal, intrusive questions, why should they respond? And my recommendation to women would be, "Don't respond." You know. And, you know, if there's nothing in it for them that will help them in a positive way with their life and their transition off of Welfare or whatever the situation is, there's no reason to give that information. Yes.

FROM THE AUDIENCE: (Inaudible).

MS. POLLACK: Yes.

FROM THE AUDIENCE: Hi, I'm Susan \_\_\_\_\_ from Capetown, New Jersey. We've just started random (Inaudible). And we're going to be doing those classes as a way of helping people to have a place to (Inaudible).

MS. POLLACK: Yeah, I think--

FROM THE AUDIENCE: (Inaudible).

MS. POLLACK: I think that we need now to go on and let Ellen do her thing. And then we can come back and ask more questions.

MS. PENN: Okay, now this is what I'm talking into. Okay.

Neither one of us had anything to do with the writing of the description of this workshop. So just so you know that. And we're--and when you read it, it kind of leaves it wide open to just do anything. So, I'm going to tell a story. There might be some people in here who know Val Kanuhar. She's been an activist in the batter women's movement for quite a while. And recently she decided to retire and go into academia. And she went and got her PH.D. and then went off to Hawaii. And when she was getting ready to go to Hawaii--she has a golden retriever. How many people here have dogs? Okay, so you know how important dogs are. So, she has this golden retriever and she has to get shots for it and all that. And then it's going to go into this little kennel for I don't know how long when she gets to Hawaii. So, I go with her to the vet. And they're getting these shots. And there's a woman sitting in the veterinary place and she's kind of almost crying. I mean, she's really, really upset. And she's very, very agitated. And her husband, who--I mean, I think it--yeah, it is her husband. I know it's husband--after hearing the conversation. But her husband is sitting next to her reading the newspaper. And he's not sitting like a lady. He does that cross legged thing. And he's shaking his foot like this. And he's--you can tell he's mad. I can't see him. The newspaper is in front. But I know he's mad because of the way his foot is

shaking. That guy shake you guys do when you're mad. So, he's got the guy shake going. And she's kind of upset. And then she's trying to say things to him and he won't talk to her. So, finally, he--I can't quite hear what she's saying except to know that she wants something done to the dog or whatever and he doesn't. So, he puts the paper down and he says, "No. We are not spending another cent on that animal." And Val is really, like, a total dog person, right? So, she looks over and Val says to me, "He's a batterer." And she is a clinical psychologist or whatever. You know, she's got the big PH.D. So, she's got this guy pegged. So, we kind of look over. And I say, "I think you're right." And then there's this little conversation that goes between the two. And then he--she says, "Can't we just hear what the vet has to say?" And he says, "I don't give a shit what the vet has to say. Do you get it, Becky? I don't care." And so now, I'm saying, "I'm going to go and talk to that guy." Well. And she's saying, "I'll pay the bill." So, you know, we're kind of going back and forth. So then, Val kind of gets ready to kind of go over there. And then he says again, he says, "We have been married for 28 days and we have spent \$2,000 on that animal. Not another cent. Do you get it?" And it's like, get divorced. You're Catholic. You still probably haven't consummated it because you've got to go 30 days, right? I mean, we're just

assuming, you know, whatever, we're trying to say to this woman, in our heads, "Do something now. Get rid of him." And this kind of goes on and on. And finally, the vet comes out and the vet comes up to them and he says to them--I can't remember their last name, but, "It isn't good news. He has a very, very rare blood disease." And then right away, she says, "Can it be treated?" And he says, "We don't care if it can be treated. Okay?" And she looks at him and she's crying, "Can it be treated." And the vet said, "Yes, but not here. You'd have to go to a specialist." And then Val starts to go over there and Val's going to say, "I'll pay the bill." You know? And she starts walking over there and the guy says, "Becky, this is an eight-inch reptile." We both go, "Oh, my God. He's not a batterer. She's nuts." You know? Right? So, we're talking about contextualizing information, right? Probably about 90% of the research we're subjected to is not contextualizing information adequately. We did--we just snuck right out the door. You know, and told her, "Go ahead stay with him. He makes sense." Anyway, what--what I--well, no, I know there are reptile lovers here, and the hierarchy of animals and we shouldn't do that. How many of you are vegetarians? You probably don't get the whole story, do you? You don't see the difference between an alligator and a dog. Okay.

So, what I want to talk a little bit about is what



we're doing, like, you know, I've been an activist for 20-  
some years. And I know this sounds really terrible to  
researchers, but I've never picked up a piece of research,  
read it, and said, "Oh, my God. Thank you. Now I know what  
to do." In the millions of dollars we've spent, (Inaudible)  
and I thought, "Oh, I didn't know that." I've done that.  
But I've never thought, then, oh, this is what I'm going to  
do next. Because research--we are trying to change major  
institutions in our country. Major institutions. The law.  
The Welfare Department. And what we're being given by  
researchers is not telling us how it is that these  
institutions operate to produce the kinds of things that  
they produce. Instead, they give us profiles of women,  
profiles of men, statistics of this and that. And we don't  
end up getting a strategy for kind of deep routed  
institutional change. I mean, there is cultural change that  
we need to go through to stop battering. But there's also,  
I firmly believe that if you can change how institutions  
respond to women's lives--daily lives--that we can eliminate  
half the murders, half the felony assaults. We can't, by  
doing that, change everything. But we can change men's  
freedom to be violent towards women, men's sense of  
entitlement to be violent towards women. We can change a  
lot of this stuff if we can change significantly ways that  
institutions operate.

But the research that we're funding is not telling us how institutions are operating. How they're producing what they produce. Let me give you an example of this. I've been in the battered women's movement since 1975, or whatever, and you know, how many times have I ever dealt with a woman who got a protection order. I'm never quite fully thinking about the whole ramifications of getting that protection order. But did you know that there are thousands and thousands and thousands of people who work for the state who go out and hand men statements saying, you can't go home tonight. Okay? And these deputies from all over--and in New York, every police officer does it. Now, that's a nightmare. 40,000 of them. And they hand a guy a piece of paper and they represent the state and you know what they say to the guy? "Are you Mr. Peterson?" And they've just pulled him out of his work place, right? And they say, "I got a paper here. Your wife, Marilyn Peterson, filed a protection order against you and you can't go home tonight. You got that? You cannot call her. You cannot see your kids. You can't go by the school. You can't go near them. You can't go anywhere near them. And you have to show up in court next Thursday at 10 AM. Now if you don't show up, this may become permanent. Do you understand that? You understand what I'm saying? Do not call her. Do not talk to her. Do not--"

Now, what do you think the guy says back? "Oh, thank you deputy!" There's kind of a range of responses. One guy is having an affair. He doesn't care. "Oh, my God, I got three nights off." So, he's not all that upset, right? But there's a--but the guy who's thinking, "This is it. She's leaving me. I'm not going to see my kids again." Now we know, statistically--I mean, I'm not saying all research doesn't tell us things--statistically we know that a woman's chances of getting killed go up when she leaves her abuser. Who sees what his response is to this thing? This deputy. But we've never even--there's not--if you look around, there's not five minutes of training anywhere in the country on how to serve this paper. So, I kind of was walking around, watching these guys do it. And you know what they say when the guy says something back? "Hey, man. I'm just a mailman. Okay? You got to take this up with a judge, her--don't call her, though. You take it up with someone else. I'm the mailman. I'm out of here." And out the door he goes, right?

So, we have to look at that when we think about the way that an institution processes cases, whether it's a Welfare Department, whether it's child protection agency, whether it's the processing of a misdemeanor or felony case, there are literally, in a little town like Deluth, Minnesota, there's 131 institutional steps to process a misdemeanor

assault. You can make a human being faster than you can process a slap in our court system, right? Eyes, liver, kidneys, the whole works. You can make an entire person faster than we can--the state can process a guy slapping a woman.

So, you go through these steps. And it's step by step by step by step. And if we look at the nature of institutions, you know, here lately, your European American is under the gun, you know. We have brought a few things. Specialization. We can take any holistic process and break it down to 151 parts and make it totally unrecognizable. But we consistently get things down. Ford helped out with the Ford factory and the boat thing. But--so, we do that. We take things, very complicated, kind of life situations, and we break it down into manageable kinds of interactions with the state. But there's no connection in how it is that we respond to this woman who's being beaten up. So this woman gets beat up. She picks up the phone. She dials 911. And what--like, women are thinking different things when they dial 911. But I don't think a whole lot of women when they pick up the phone and say, "My husband is beating me up. Get a squad over here," I don't think a whole lot of them are saying, "And I'd like to activate that criminal justice system and get a prosecution. Because I'm very interested in him going into a 26-week program to manage his

anger. And if you could just send that slat over here, I'd like to enter into that process. Because I know it's going to be, like, healthy for him and our relationship." No. She's saying--and she doesn't want a girl cop. She wants Bubba. You know? And Bubba's cousin. Right? That's who she's looking for. With a gun. You know, she isn't into this, like, send over some kind of copy from England with a billy club and a little round hat. She wants real men showing up. But then she doesn't want them talking. Because they get into that real men talk.

So, what she wants is she wants somebody instantly in that house, getting this guy who is bigger than her, stronger than her, more powerful than her--getting him under some kind of control. The battered women's movement has activated this notion of let's criminalize it. It's a crime. We have to stop it. We have to say that the state doesn't approve this. We have to treat it like other crimes. We've kind of come with a social agenda, say let's criminalize this thing. And as we've done this criminalizing process, we have engaged with the Department of Corrections in our local communities, our local court systems, the federal government in a very elaborate kind of multi-layered kind of approach to saying we're going to criminalize these cases. And as we do it, we've gotten caught up in the way the institution manages the cases. To

the point where we're, you know, like just to give an example, I was in California a while back. And I went to a group of women who had been arrested for battering, and were now court ordered to a group. And I thought it was the most--is anybody here from California?--pathetic thing I've ever seen in my life. Here's this woman who is--she's about 27 years old. She has four kids. She speaks English, but English is her second language and it's not like flowing in the group room, as they're talking about the cycle of violence. I don't even think her husband has ever apologized to her in the first place. I don't even think she even has the cycle going for her. So, she's in this kind of group process. And she's in there as a batterer. And she's not a batterer. This guy's been beating the hell out of her for seven years. She kicked him in the ass after the cops has the handcuffs on. Which, she should have kicked him in the ass. He's been beating her for seven years. Finally, someone's got him hand cuffed, kick him. So, she kicks him and now she's in a batterer's group. And we, some people in the movement, are helping her through the struggle. We're not standing up and saying, "This is absolutely ridiculous. She should not--she's got to pay twenty bucks a week. There is no way she is going to make it through the California State Rule that you have to go 52 weeks to a batterer's group if you're convicted of domestic

violence. Even if you're not a batterer. Because what we're saying is anyone who slaps someone is a batterer. Which isn't true. How many of you ladies--let's tell the truth--everyone close your eyes. No, we wouldn't be able to see. But there are many, many people in this room who have slapped their partners. Who have done this in the \_\_\_\_\_ . That doesn't mean your partners live in fear of you. That doesn't mean that.

So, we're talking about two different things. We're talking about people who terrorize people. Who control people through intimidation, coercion and violence, which we call battering. We have this social movement around battering. Then, we take up this legal agenda of mixing assaults and battering and treating them like they're the exact same thing. So, we do not stop. We don't object to what's been going on. Which is researchers, the court system, everybody acting like men are afraid of women. Now, I'm not saying that some men aren't. And there are some men that are afraid of women because they know the women want to kill them. And that's real. I'm not saying in any way that doesn't happen. But generally speaking, husbands and partners of

(End of recording on side one.)

They're not. Most of them are battered women. And being arrested and being convicted and getting stuck in batterers

groups makes them more vulnerable to violence, not less vulnerable. It puts him in a more powerful position over her to have her in trouble in the law. To have her with--in trouble with social services. To have her in trouble here. So, we're bringing women into this system, in which they're getting in trouble.

Now, what I'm suggesting is that we have a research agenda that helps us see how cases process to institutions and produce certain bad results from a battered women's perspective. So, I've got this life. Okay? And I'm out there and I have this life and I dial 911, I am getting kind of like beamed up onto the Starship Enterprise into this whole other reality. This institutional reality. And if we don't understand that institution, if we don't understand how it produces what it produces, if we take it at it's face value as legitimate, then we're advocating our responsibility as real advocates, I think, to women.

25 years ago, we faced a system that was incredibly hostile to us. I remember I always tell the story about the first time I ever did a police training and I'm with one of these--a group of, like, three women. Remember how it used to be victim panels? And then you'd get someone who'd dress up. Usually that wasn't me. But I did have a little brief case that I'd bring. It was empty. But you'd bring a brief case. And you'd have your victim panel. And usually the



victim panel would be women in different stages of liberation. You know, you'd have your total downtrodden women, who has, you know, just got to the shelter three days ago. Then you'd have your women who's kind of coming out of it. And then, you're liberated woman. And they'd all speak at these trainings. And then you had your kind of domestic violence worker. And usually we were in one of those stages, too. But we didn't say it then. We just said, "Who's the victim?" And so, I remember doing that--my very first police training in Deluth. And I went up to the--went over to the shelter and we all kind of sat around. We were all kind of nervous about going over there. I said, "Look. I'm just going to give about a ten-minute talk about why women stay. Each one of you tell your story. And boom, we're out of there. They're going to be eating out of our hands."

So, I start--I'm like 17 seconds into why women stay with men who beat them and this cop, Tommy Sitch, he raises his hand and says, "Yo." And I said, "Yes, Officer Sitch." He said, "You know, I'll tell you why these women get beat. Their pump alligator \_\_\_\_\_ outrunning their humming bird brains." And I said, "Well, thank you, Officer Sitch for that analysis." And I kind of looked over at the victim panel and they were slinking a little, you know, under the--so, I go another minute. I'm not, like, four minutes into

my talk and another cop goes, "Yeah." And I said, "Yes, Officer." They have a kind of funny way of getting attention in a police training. "Yeah!" And I said, "Yes, Officer." And he says, "You know, something about a battered woman just makes you want to hit her." And all the cops are laughing and I'm going, "Huh, yeah, well. Um. Listen, let's take a break. Okay? And we'll just--you relax. I know it's only ten minutes into the training itself. But it's probably break time." So, then, we kind of go out the door. And we're in this women's bathroom of the Deluth Police Department which has one toilet in it. And we're all standing around this toilet. And this woman said, "They're animals. They're animals. I'm not going back in there." And I said, "Yeah, this isn't going well. I don't think they're catching the drift of the program here." And so, we didn't know what to do. We went out the back door, got in our cars, went back to the shelter, called up the desk and said, "We're not there. And we're not coming back. They were mean to us." You know?

And, you know, we took on this attitude that these guys were like this. And it \_\_\_\_\_ because they were sexist, because they were men, because they were chauvinist, because they worked on all male police department. We had this idea that it was because of what's in their heads that made them jerks. Their belief system made them jerks. And

I'd think--20 years later--I think you could take a whole bunch of fairly progressive people, give them those same uniforms, give them those same jobs, within five years, they're going to be jerks. Because I don't think it's the personal belief system of what individuals wearing those uniforms do. It's how they've been institutionally organized to think about the crime, to think about the people involved, to act on the crime.

That's what we're not getting to in our research. How is it that the institution has organized these people's work practices? I'll give you an example is that, you know, in dispatching, I just read about 50 transcripts of dispatcher reports. And there's a rule in dispatching--keep them on the line. If it's a domestic, keep them on the line. You want to see if it's safe or not. And it's just this rule. Keep them on the line. So, every dispatcher keeps them on the line. Now, you sit and listen to these dispatch records and there's one guy calling up. His wife hit him. And so the dispatcher is keeping her on the line. And the way she keeps her on the line is she says--keeps him on the line-- "Is she there now?" And he says, "Yeah, she's here." "Well, has she hit you before?" "You're damn right she's hit me before." Now, you hear the woman in the background saying, "You liar. You asshole liar." So, now she's yelling at him and the dispatcher says, "Is that your wife

in the background?" "Yes, it is." "Have the police ever been out there before?" "Yeah, the cops have been out here before." And then you hear her yelling, "Why don't you tell them why the cops have been out here before, asshole." So, now, it kind of goes back and forth. The next thing you know, she jumps him. And they're rolling around on the floor. And the dispatcher is keeping them on the line, right? So--and you can see this in a whole bunch of reports. They keep them on the line and the situation gets worse while they're on the line. And these rules--these rules that get set.

I'll give you another good example. In our--in Minnesota, you have misdemeanor assault. Meaning that you can beat the hell out of somebody in Minnesota and it's a misdemeanor if you don't break a bone, you don't use a weapon, you don't cause permanent bodily injury. So, you can do a lot of damage and it's still at a misdemeanor level. So, there's this one police report I'm reading. And the guy comes home. They've had some agreement that he won't come home drinking. Because that's the only time he ever hits her. So, he'll go sober for, like, six months and he'll go on a binge. And then he goes and stays at his brother's house. So, one day he comes home and he's been drinking. And she tells him, "Get the hell out of the house. You've been drinking." And she says--and he says,

"I'm not leaving. I'm not going to my brother's. And I'm not going to go home in \_\_\_\_\_ and stay out--I'm not your kid." So, he kind of comes in the house. And she says, "Brad, get out of here." And there's this kind of argument. Well, eventually, she's kind of backing up and he's coming and he's not threatening to hit her. He hasn't said he's going to hit her. He's not threatening her in any way, except, "What are you going to do if I don't leave, huh? What are you going to do, huh? Call the police?" So, he's kind of hassling her, but he's not threatening to hit her. And she kind of backs up and she picks up this knife, this steak knife off the counter and she says, "I'm telling you, get the fuck out of the house." And he goes, "Oh, what you going to do? Stab me? You going to stab me?" So he walks towards her and she jabs him in the hand. And he looks at his hand and she's cut him right here and it's bleeding. And he starts to kind of cry. And he goes, "Look what you did." And she goes, "You big baby. Get the hell out of here." And he looks at her, grabs her, twists her arm, her knife goes down, he gets her down he pounds her, like, three or four times in the face, kicks her in the stomach, kicks her in the back, pulls her out the door and pushes her out the door and slams the door and calls the cops.

She gets arrested for a felony, use of a weapon. He

gets arrested for a misdemeanor. He gets the city attorney--or the county attorney makes a deal that they'll get the charges dropped against him if he'll go with the felony because that's the more serious crime, right? So, everybody does their job. But the categories themselves of the laws do not take up what happens in women's real life. So, we have these kind of--institutions run in categories. We can't not have them. But the categories become sacred. And they--instead of what happens in women's lives.

Now, our job as advocates is to study institutions in a way that tells us how does a woman's life disappear? What actually happens? How does--what processes put into place from the minute you pick up 911 that makes what happened to her disappear and an institutional version of her life replaces it. And that's when you get these ridiculous results of charging a woman with failure to protect because she won't do what the judge won't do. Now, here's Judge Plath sitting right over here. I'm knocking him. You know, she's a good judge. But I'm going to say, Your Honor, these judges are driving us nuts. Your people--we're talking about your people, Your Honor.

This is a good example in Minnesota. You can, if--you can file a protection order, you know, on--you can get something of the equivalent of a protection order against someone. And a social workers knows that this guy isn't

supposed to be in the home, right? This woman has five kids. He's exposed--those kids have been exposed to violence over and over and over again. Now, she's got a protection order. A social worker goes to the door and knocks on the door. The guy's there. You know what the social worker in Minnesota does? Steps right out--"Talk to you later." Goes back to the office and would, if there's been a lot of exposure, would file a petition to get the kids out of the house. Now, why doesn't she call up the police department and charge him with being in the house? And then, if she does do that, if the social worker does do that and he gets brought into court, the judge in our city--no judge is going to say, "You're sitting in jail for the next 90 days because you can't stay away from your kids." Instead they're going to take five kids out of the home, put them in foster because the woman won't do what the judge won't do. And the judge can't get hit by the guy. Well, he gets shot. But they don't hit judges, they shoot them. And you die for the cause. You know. I mean, you get a lot more honor out of dying on the bench than a woman gets for, you know. So, she's much more vulnerable to his violence. But the judge and the social worker will not do--and then they turn around and say she's failing to protect when the state has just failed to protect. There's no reason you can't put most of these guys, if they're exposing kids to

that much violence, there's no reason we can't figure out an institutional response that puts them in the clinker instead of kids in foster care.

But what we're doing is we're going too much with what--the institutional given rules. Given categories. And what we need to do and what we need to produce is research that studies institutional practices. And the gaze has to be turned, not at profiles of batterers and profiles of battered women--they're endless. We need a profile of case processing procedures that make what's going on in a person's life irrelevant to the institutional response of that. And there's ways of doing that. But we're not--

I'll give you a good example. Sherman. I like to make fun of Sherman because he doesn't like feminists. And I am one. And so, Larry Sherman did this study where he--and replicated over--and spent several million dollars doing a study where they do this. The cops go out and they have little booklets. And they go to domestic number one and the yellow sheet's showing they're going to separate. Domestic number two, the green sheet is showing they're going to mediate. The pink sheet is showing they're going to arrest. Then they get, like, 500 of these, 500 of these, 500 of these and they study the differences between the arrest, the mediation, and the--and at the end of all that, you know what they show? Arrest has a slight deterrent affect.



Alright. Now, the nice thing that Sherman taught was in Minneapolis, the conviction rate was only 11%. So the sample wasn't contaminated by any kind of state follow up. And he thought that was good. Okay? When they replicated it in Minneapolis, it was even a better study because they only had a three percent conviction rate. Absolutely no contamination of the pure samples of these three different things.

Now, Minneapolis went through this study, came up with a mandatory arrest--no, a "Should arrest" policy. And--is there anybody here from Minneapolis? Okay, good. I just read 20 police reports produced by the Minneapolis Police Department. They are dismal. And when you read them, no prosecutor could get a conviction off them. How they get any convictions off these police reports, I wouldn't know. But if you read the police reports, there are--it goes like this: the dispatcher picks up the phone, says, "Hi, is there any alcohol involved." And marks that down. Then the cops come in and say, "Any alcohol involved." Marks that down. They're all worried about the alcohol.

Now, if you look at police reports, you'll see the police know how to document the existence of alcohol. They've got nine phrases that got sent out by the Bureau of Criminal Something or other. And they all use these phrases. Watery eyes, slurred speech, strong odor or weak

odor of alcohol. They ask, of course, how much drinking went on. They're--well, they can't walk in a straight line. Yeah. Speech is slurred. Okay. So, they have all this language that they do. And they write it down in their reports. Because they're trained to write that down. You read--just go home if you can, and get a bunch of your police reports. See if they ever write down anything about the guy intimidating her, coercing--anything that you recognize as battering. It's not on police reports because it's irrelevant. It's irrelevant. But what's relevant is the use of alcohol. What's relevant--you read 50 police reports in which the guy is arrested for assaulting her and they will tell you exactly what happened before hand. "They went to the Friend Bar. She came onto this guy. The guy apparently came over and he claims that the guy came over. And she was sitting on his lap. He went to take a lead--according to him. He came back and after his leak, she was sitting closer on his lap and they went out and he hit her."

Okay, now you look at a domestic assault--two men in a bar--and you read those reports. "An argument occurred and an assault ensued." They don't tell us what the argument was about. It's irrelevant. But it's relevant in a domestic. And alcohol is relevant in a domestic. These things that become institutionally relevant to that cop--not because of his belief system--but because he's been trained

to see those things as relevant. He looks for the elements of probably cause, looks for certain things as relevant and puts these relevant things down. We need to say something different is relevant to the court. But our police department, which was the, you know, Minneapolis Police Department, which was the very first police department to be thoroughly studied, didn't change at all. They changed the policy, but not the practice of the police.

And all I'm suggesting is that we need a new form of research that looks at institutional processes, and we think, how do you build into the institutional processes safety for women and the probability that the state is going to act in a way that's just and that's safe for women who get beat up. Now, that doesn't mean that some women aren't going to get arrested, blah, blah, blah. But it does mean that we cannot continue to adopt and fit into these institutional practices and adjust to them and take women into batterers groups and not challenge the state laws-- California should dump that stupid 52 weeks of counseling law if you get convicted. It's unfair to 100s and 100s of people. And there's nothing in the research that shows that people don't get killed because of it. So, how many people are in batterers groups that don't belong in batterers groups there? I just pick on California because they're not anywhere near Minnesota. We don't get any consulting

contracts with them, anyway. So. Okay. So, I'll just stop there. And we'll just talk a little. Name, serial, rank.

FROM THE AUDIENCE: Catherine (Inaudible). I'm just wondering--I mean, I'm liking what I'm hearing and I keep going back to--I'm from the great state of New Hampshire, (Inaudible) and this (Inaudible)--

MS. PENN: Mars instrument that was supposed to help women.

FROM THE AUDIENCE: Right.

MS. PENN: But you know when men tell us they have an instrument that's going to help us, you got to think about it.

FROM THE AUDIENCE: I can't help but think that this kind of research, like the conflict \_\_\_\_\_ and the research just puts no context in anything--is really giving an admission to systems and their unfair treatment of women. And it gives \_\_\_\_\_ not to look at that woman's experience because they've already proved it. Women are (Inaudible).

MS. PENN: Right.

FROM THE AUDIENCE: And they just--there was another study just out that says that 11 to 14-year-old adolescent girls are as violent as that same age-range of boys. No context. And I'm just wondering--that kind of--that's beginning to really annoy me.

MS. PENN: Yeah, it pisses off a lot of women in prison,

too. I think that if we were to look at what is the experience of young girls in schools that produces their violence, there is--young girls in schools are being violent, apparently. What we need to look at is that what is the--what is, you know, we just can't say this percentage of young girls are using some violence. We don't know what that violence means. If it's the same thing that they're producing about battered women, then it's bogus. Most battered women use some kind of physical force back against their abuser. Now, how many of them are batterers? Are people that the state needs to get under control because they're going to do damage? When the simplest solution is for the guy to quit hitting her. Most men would be safe from women if they quit beating them up and raping them. Now, some men wouldn't be because they're just with mean, mean women. And there's some mean ones out there. And apparently, there's some other \_\_\_\_\_ out there doing it, too, and sisters, we've got--well, we'll talk about that later.

But it's a--we need to look at how the violence is occurring and in what context in the institution. I mean, we get all this stuff about school violence. Schools are not violent. You know, there's certain, well, Marx, now. Judge do you read Karl Marx? You don't, do you? But I'll tell you what Marx says. Marx says we are what we do. You

know, it's human activity that produces things. And that's what we don't get from this research. What activity--what went on in the processing of cases and--if you look at why men batter, we have this notion--a lot of people have this notion that men have this desire to have power over women. But I tell you, I've never interviewed a batterer that told me he had desire to have power over a women. And yet, I got it in my head, power and control because we did the chart. You know, and once your agency comes up with a chart, you've got to go with it. And so, I'm going, "Of course you want power and control over her." But that chart came out of battered women saying, "This is what men do. This is what our partners do and when they do it, they get power." The women never said, they did it because they wanted power. They said the men did it and when they did it, they got power. But I translated that in my head as men want power and control over women. So out of this desire for power, they do this.

But if we look at it, I've never heard a man say that. And I don't think men experience that they have a desire to control. They have an entitlement to. You know, when they walk in the house, they feel entitled to certain things, like, quiet. And I've told this story a million times. Some people have probably heard it. But a guy in my group one time, he says, he raises his hand and he says, "Yeah. I

got a problem with your program." And I said, "Well, what's that, Larry?" He says, "You know, I've got a chair at home." He says, "You know, I'm supposed to come here and I'm supposed to go through your little group and after 26 weeks, I'm not going to do anything on that power and control wheel, right?" And I said, "Yeah, that's the idea." And he says, "Well, I've got a chair at home and it's a recliner. When I come home at night, I sit in that chair. And I kind of kick back. If I want a coke, I order coke. If I want a beer, I order a beer. If I want the TV on, it's on. If I want it off, it's off. If I want the kids in the house, they're in. If I want them out, they're out. Now, I don't do anything on your little power and control wheel, honey, I'm going to lose my \_\_\_\_\_. And what are you going to replace it with?" And then these guys, you know, there's like 15 guys and they're all looking at me and saying, "Yeah." And I said, "Intimacy?"

But the thing was is that--what I kind of felt over time is that I was doing the same thing I think a lot of other people do. You get a concept in your head. Men want power over women. And that's all you see when you interview the men. If you're an anger management counselor, you can interview a guy and say, "Did she make you angry?" "Oh, yeah." "How angry did you get?" "10." "What did you do when you were angry?" "Hit her." "Did you say anything

that talked your anger up?" "Oh, yeah." "What did you say to talk your anger up?" "Oh, she's a bitch, blah, blah, blah." "What could you have said to bring it down?" (Inaudible). So, you're getting confirmed that he's got an anger problem.

So, we take these ideas and we find them in our research because we don't question the very basis of it. Is that we don't look at what is it that produces a man's notion of family, a man's notion of what the rules are in families? Most men don't go around beating the hell out of people. They beat the hell out of family members. That's different than people. You know when we were first trying to convince our jailers to hold these guys and we said the state law says you can hold them if they're a threat to the public. He says, "The guy hit his wife, not the public." I said, "No, we're the public. We count."

So, what's the point? The point is that we're producing over and over in research we have preconceived notions of recanting victims. Women in denial. We have those kind of things and then we find them in our research. And I think we need to throw out all those categories, throw out all those profiles of men and profiles of women and instead look at how men are--how activities in men's lives bring them into marriage. And why is that social setting--do they beat and use violence?



Now, 85% of the men that get caught for domestic violence do not use violence in any other social relationships. It's all in their families. So, we've lost the notion of what is it about the family setting that, you know, when we do anger management, well, he's, you know, fly Northwest if you want to get angry. You know? How many people got here with Northwest? You know, a while back I was flying Northwest and I had changed my ticket twice in five days. And I paid a \$75 fee on Friday and then the following Tuesday, because things changed, I had paid another \$75 fee. And when I got to the gate, I had accidentally gone to Minneapolis to get on the plane instead of Deluth. And it was an honest mistake. And I get to the Minneapolis airport and I said, "You know what? I'm supposed to be flying out of Deluth." And the woman says, "That will be a \$75 change fee, ma'am. Would you like to pay that with cash or credit card?" And I said, "You know, I'm not going to pay it. Because I paid--I'm going to Pierre, South Dakota and my ticket was \$250. I've already paid \$150 for the change fees. So, I'm not going to pay another one. I'm not paying cash or credit. Is that okay?" And she said, "Well, you will have to pay. Now, how will you do that?" And I said, "Well, I'd like to talk to your supervisor." So, she goes behind the door. And I don't think she got anybody. She just stood there. Came back and

said, "That will be a \$75 change fee, ma'am." And so, I don't know that I have an anger management problem, but I was, like, livid. And I looked at this woman and I said, "Ma'am, do you think that Northwest Airlines gives a shit about your job? Do you honestly think--and let me ask you this. Do you--you know, if you were to die today, they would send a form letter to your kids. They're not even going--someone's not even going to write a personal letter to your kids. And you're not getting employee of the month for getting my crappy little \$75. Now, do you think we could just rid of this cash or credit card question?" And she said, "Will you be paying cash or credit card?" And so, then, I'm even madder and madder. And I turn around and I say to the guy behind me, "You know, just my luck, I've got to get Miss Corporate Suck-up here." And I'm just getting worse and worse. I'm like out of control. Right? And I'm mad, mad, mad. And I'm--and the reason that I'm being so mean to this woman and saying these things is because she works for Northwest Airlines.

Now, Elizabeth knows that I've worked for the last six years in the Marine Corp. And I had generals that I've talked to and these big-time colonels and they've said the stupidest things you can imagine. I've never walked up to a general and said, "Do you think that Com \_\_\_\_\_ gives a shit about your little job?" You know, do you--I've never

said it. And I've listened to judges, Your Honor, not you, personally. But judges do really bad things in the court room and I've never gone up to them and said, "You are an idiot." Because I don't have an anger management control problem. I have a--in certain social settings, I'll be an asshole. In other ones, I won't be. Depending on what I can get away with. And that's what 90% of batterers do. They're out of control in a family setting.

Now, we need to understand how that comes to be. It comes to be in a lot of different ways. It's not just a sexist thing in his head. He's produced to say that in this social setting, he gets to do these kinds of things. And in other social settings, he doesn't. Then when he comes into the legal system, that's reproduced by how the legal system processes that case. And I have no idea what you even said, but--I'm sure--

FROM THE AUDIENCE: I really love everything that you've said and I (Inaudible). I went to the district attorney (Inaudible). Let's ask him why it is that they don't want to go (Inaudible). And then next week, they would be sort of backsliding. (Inaudible).

MS. PENN: But the question is why do they do that?

FROM THE AUDIENCE: And I asked. I said, "So, okay. Here are the numbers and you keep saying these weird things. Remember last week when we agreed (Inaudible)." So, I think

research is part of. But I think that (Inaudible).

MS. PENN: Right. You know, I just want to say that I think that the--that women don't necessarily want to prosecute the batterers because there's nothing in it for them to do that. The agenda for prosecuting batterers is the battered women's movement agenda. Not individual battered women. And we, you know, there are some women that want to prosecute for personal reasons that they think it's the only way to get them off their back. It's the only way to be saved. Most women don't think that. And in fact, with most women it's not going to necessarily make them that much safer. The battered women's movement takes the position because they're trying to change a historical kind of acceptance of violence in the home. Not because an individual--but we act like we're doing it because this woman will benefit from it.

So, if you think about--how is a woman going to benefit from something that happens six months after she gets beaten? There's no benefit to a conviction. Women come into court all the time and order for protection court and they tell the judge what happened. "He hit me. He did this, he did that." Women talk to judges in courtrooms. If it's going to get immediate relief and what they need. And it's not a hassle, it's not going to put them in jail. It's going to get her the house. It's going to get her this and that. Women talk in courtrooms. They don't talk in the

criminal court system because it's structured in a way that's not going to be helpful to her.

So, we are pushing the prosecution agenda, not for that individual woman, but for supposedly, women as a class. And that's a questionable political agenda. But it's one that we pushed at one time. And the feds have now taken up.

FROM THE AUDIENCE: (Inaudible).

MS. PENN: Right. But I still think that bringing this back to needing to see how a prosecutor's job is structured that produces their bad attitudes. They don't--it's not because they're jerks. And yet, consistently, prosecutors have pretty bad ideas on this. But you read the police reports that are produced for them to work with. They are useless in terms of an investigation of a crime scene.

If you start out from the very beginning with the dispatchers and the police producing--the only time you're going to get a woman to talk to you is right after she gets beat up. The next day, from then on, any detectives that contact her, 50% of the women are out the door. They don't want to proceed. So, the only time you're going to get the statements, you're going to get the story, you're going to find out what's going on, is when she picks up the phone, calls you, come up and she tells you all. And a lot of women will tell a lot that night. Some women won't. But a lot of women will tell all. But you can't find that in the

police reports.

And so, I think the thing that we have to do is we have to look all the way down. How has each person's job put together in a way that produces what it is they need to institutionally do. And instead what they do is they blame women rather than the way the institution is kind of structured, they blame her as the recanter. Anyone in their right mind would recant. It's normal to recant. It's abnormal to do something different. It's abnormal to after someone who could kill you in a hostile way. That's not normal. And we have to get rid of the idea that there's a healthy way of being beaten. You know? There is no healthy way to get beat up. And, you know, there are unhealthy responses, maybe. But it's normal--most people recant because recanting is probably the smart thing to do when you're in the middle of a criminal case and it's domestic violence.

So, that's the first thing they have to say is that's normal. So you have to process the cases if that's going to happen. And get rid of the notion of how many women recant or why did they recant or--all those kind of things.

FROM THE AUDIENCE: (Inaudible).

MS. PENN: Well, we find--yeah, now I remember the institutional ethnography stuff where you kind of look at an institution and you kind of see how it's all put together.

And we did some little ones that I want to re-do now because I'm kind of learning more about it. But what we've been doing is sending out cross teams, like probations officers and advocates and judges--not judges--we don't have them in there because of the separation of powers. But, so \_\_\_\_\_ up to the prosecutors, dispatchers, cops, advocates. And we go and watch each person's job. And we watch them do it. And we look at all the forms that they use and all the ways that they do their job. And we say, "No wonder we're producing what we're producing." When you go from 911 all the way through the system and you look at how people's jobs are organized and what they end up with to do their jobs, then you--so, if you want to change an institution, institutions run on text. They run on the things that people write down. And so you have to change how people write things down, what they write about, what kind of forms they use. If you want to change how an institution in our society operates, you start with the form and the text that they're using. Because this--this is that woman's life at the end. And if you go back and see how this case was constructed, you can re-do all that from the very first call on the 911, they can document something different.

I'm doing an audit of the St. Chaminy Sheriff's Department. And so this deputy came over and I said, "Let's

just pull up a couple of your 911 calls and see what they wrote down." So, she says, "Oh, okay. That's a good idea." And we pull up the very first one. And you know what it said on there? "Ex." E-X. That's the only description of the call. And then we looked and we could see that they were there for 17 minutes. That a one paragraph report was left. And that the guy had threatened to kill her. That's all we knew. Now, how can you get threatened be killed in this--in a society--in, you know, probably a credible threat to kill and what--and it's okay. It's institutionally okay to put down "Ex" and one tiny little paragraph.

And Larry Sherman didn't look at how are police trained to investigate these cases and how is that producing what's going on. Instead what he does is he checks out the women. You got threatened. You got mediated. You got this. You got that. And that's where the gaze, see, it goes on the batterer and on the woman and not on the institution. And that's what we need to switch around.

FROM THE AUDIENCE: (Inaudible).

MS. PENN: Well, I think you can also look at how judges-- there's a certain kind of language that gets accepted in a courtroom. And that language gets produced, like, in our court--I read this transcript of a trial where the guy--this guy kills this woman. And they're--all the talk at the sentencing hear is he's not really a criminal. He's a good



kid. He just had alcohol, a gun and his wife was unfaithful to him and can't we see how this could of happened to anybody? And everybody's saying it in the courtroom. And the prosecutor's saying, "Well, yes, that's true and a lot of men would have a hard time with this, but we've got to do something to him." They end up giving him 18 months probation.

And I'm kind of shocked when I read this. But then I started reading all these misdemeanors sentencing hearing transcripts. And that's said over and over in the courtroom. Your Honor, I mean, what is the explanation to judges about why men beat women? Alcohol. Her bad behavior. He got overly angry. And he found Jesus now, so it's all over anyway. "Thank you very much, Your Honor, for putting him in jail that night because he found Jesus because Jesus hangs out in jail." And so, that means Satan did it right? So, something evil did it. And that's told judges over and over and over by defense attorneys, by-- everybody produces the same report. Go home and read your pre-sentence investigations. And you know what they're saying? Things like his mental health background. He's been on prosaic for the last three months and before that he tried St. John's Wort because he was a vegetarian and prosaic has an animal substance in it. And so, they go through this whole, totally irrelevant thing. And no judge

hears, "Your Honor, the police have been out there 15 times. This is how many protection orders has been against this guy. This is what the history of violence has been in their relationship." They hear about his relationship to the state. Not his relationship to her. So, these judges are-- they are a product, too, of what gets produces over and over and over again.

FROM THE AUDIENCE: (Inaudible).

MS. PENN: But, I think, too, again, I'm suggesting you go back and you study the production of a pre-sentence investigation. Those probation officers have access to no information except his past criminal record. They don't have access to affidavits on protection orders. They don't have a police report that tells you the history of violence. And so, what they do is they have a formula. And they look at his mental health history, his past convictions and based on that formula, they think they're doing the right thing. So, you have to change, again, if you want to change what goes on in a sentencing hearing, you have to start with what the dispatcher writes down. What the cop writes down. And what this probation officer eventually has access to when they make the recommendation and what they're required to think about. If a probation officer is not required to tell the judge the history of violence, then they're going to tell instead the conviction history. And the conviction

history has got a formula to it. So, it's already pre-determined based on this, what's going to happen unless you change what the agency tells the probation officer, "This is what you're supposed to think about in domestic violence cases." Then re-organize his or her job so that he's got-- or she's got--the information that produces that kind of report to the judge.

FROM THE AUDIENCE: (Inaudible).

MS. PENN: There's a manual called "Conducting Community Safety." Something like a safety audit conducting accountability. It's got accountability safety audit all in it. Those three words.

FROM THE AUDIENCE: (Inaudible).

MS. PENN: Yeah, and I think there's a table here that's like Minnesota program \_\_\_\_\_. They probably either have a copy of it there or something. And I think it's something that we're developing. I don't think it's perfected, yet. But I think it--the attempt is to move away from studying profiles, producing statistical information, to producing information about how institutions act on women's lives and how you could go in and then change institutional practices. And the shift is to a thing that then makes it an organizing tool more than just a piece of data that we end up it. A real community organizing tool. And it's a process that you do with people in your court

system if they're open to it.

So, I think we have to leave. These are evaluation forms.

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
How Do We Learn More:  
Including Women's Voices  
August 29, 1999

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BOS: MHB

... We're happy that some of you are here. That all of you are here and that we've got some people today is what I meant, because we weren't sure whether there were going to be people here at all or not.

Anyway-

... Excuse me (inaudible).

... Okay.

... Okay, thank you.

... What we decided to do was to be very informal and I think each one of us introduce ourselves and that way it will be faster and also we'll be able to leave more time for really discussion, and maybe a dialogue, more than we did last time, this is of course the second time we do this and we'll see how this goes.

Would you like to start?

... My name is Deborah Beckmassey, I'm with Domestic Violence Initiative for women with disabilities out of Denver Colorado.

We're an agency that's been in existence for the last 15 years working exclusively with women with disabilities who have been victims of domestic violence and caregiver abuse.

I come from kind of a research background, I have a BA

in Sociology. A minor in psychology in women's studies, and have done numerous speaking engagements concerning both disability issues, violence issues, caregiver issues, across the United States and locally within Colorado.

... My name is Chris Hernandez, I'm the cofounder of Transition House, which is a women's shelter on the east coast for battered women in 1975 and also cofounded another shelter by the name of Phoenix House, which has a special mission to serve those who are not served by other shelters. I'm also a former battered woman.

... Good morning my name is Judy Chan, I'm the director of the Asian and Pacific Islander Women and Family Safety Center in Seattle Washington.

I'm a former bureaucrat and I'm just curious who today here would say they are a researcher or academic?

Okay, any women's advocate? Anyone else? Vendors, administrators?

Okay, sorry? More than one hand, okay. Therapists?  
Okay, thank you.

... I'm Booya Bahida and I definitely wear more than one hat.

I'm an assistant research professor in the department of psychology at Georgia State University and as my title indicates, I am a researcher.

At the same time, however, I also coordinate the Latino

Families at risk program. Which is a program in Atlanta Georgia that serves immigrant Latino families that are affected by domestic violence.

So, as a result of that, I-this kind of tension between community and research is a constant in my life and it's really a very welcoming thing for me.

I think that we'll start this morning is by really putting a context into our talk today and if Deborah and Chris had made some notations up there about the women, do you want to say specifically what you have done?

... One of the things I was thinking about was that if you can't serve somebody, you know, provide services for a particular type of battered woman, you probably won't be able to reach them to provide research either, you know, so it sort of made sense to me, so, I looked at it more as an advocate, like how would I reach out to those people that are not being served and bring them into the middle, I don't know who said it, but, it was at the discussion at one of our mornings, bringing people that are on the fringes to the middle, you know, and there are so many of them and we thought that there was a certain way that we could think about that, an approach.

First of all to identify them, and then to figure out what the problems are, why we can't reach them, and then to think of how we can reach them, you know and to bring them

in and there are certain obstacles, for instance, a screening process. Do we screen them out, is that why they're not coming, are they crying for help, but we are screening them out as advocates, you know, I'm not sure, there's probably a lot of reasons why we're not able to reach them, so, Deborah has made a list over here, I don't know if you wanted to ask (inaudible a conversation going on).

... See if I can trip myself real good, as my hat falls, all sorts of neat stuff going on here.

This is just a partial list. This is like a brain storming list, and I'm quite sure each one of you from your perspectives can think of a lot more, either to add or subtract from this and it's entitled forgotten populations, absence or screened out and some of the ones that we had brainstormed and came up with were the incarcerated women, men and youth, disabled women, immigrant women, homeless women and children, migrant women and children, mothers that are underground, older individuals, individuals in nursing homes, assisted living and alternative living situations, multi-racial individuals, they don't fit into what is a clean category, they're not African American, they're not Asian American, they're a combination of two, so, where do you put them, cause most of our research forms don't have a box to put somebody in that doesn't fit in nice



and clean into the little square.

Prostitutes of all types, disabled, cultural, along that line, they have life stories and issues that they need to have addressed just as much as everybody else.

Mail order brides, that have been brought to America for one or another reason, and often times at extremely young ages and for whatever reasons may no longer be married or maybe are and they have a lot of issues that we need to be discussing.

Women of different faiths, often times we don't look at the women within the faiths.

And then women who were revictimized by the system because, you know, heaven forbid that we talk about the fact that the system has revictimized somebody, you know, we're there to help and not to do any harm, but, more often than not, we have done almost as much harm as maybe the original crime. Just through our willingness to want to help or something like this.

How to reach them, not being afraid to go where they are, you know, we can't necessarily put something in a newspaper and say, Hey, we're doing this research subject, would you please come in to such and such a street, and we'll pay you \$25 to participate, or whatever like this, maybe we have to go and crawl underneath the bridges, or go to the soup kitchens, or go to the communities and find the

underground parts that people often reside in and in using different methods, you know, referrals from other agencies, contact agencies who provide services, find who they provide it with and while they're referring any of their clients, we at least approach them with the subject matter.

Are there populations in that going into say the Muslim population and saying would you women be willing and participate in this?

Self referrals, the soup kitchens, again, like I said the bridges, using different methodology and using different screenings and at often times we don't have clean cut subjects, so, you know, we may be missing some very, very vital information and vital understanding of problems because we don't have what we were taught in colleges as clean screenings and then this is just, sometimes you have to break titles down, like disabled, don't just get caught into the fact to somebody being in a wheelchair, or on crutches, because there's only 10% of disabilities that are visible, the other 90% are invisibles, so you have the development disabilities.

Mental illnesses, the physical disabilities, just as few, you know, do your research and find out all of the types, as well as immigrant.

A lot falls under that immigrant title of other cultures, the mail order brides, the sex slaves, the child

brides, all of this take and often go in and it isn't as clean as we'd often like or our researchers that teaches that in our colleges when we're freshmens and juniors and stuff and learning how to do research methodology and we don't think we're going to remember all of this and it does stick in our mind and then we're going, Oh! We can't do that research because my professor in that in 1976 said that I couldn't do this.

... I was wondering if anybody else had more ideas of hitting populations that we could expand our list, this is just something that we've brain stormed, it's not like an official list or anything like that, but, I'm sure if you look into your own lives, you'll think of people, the native American people too, it's hard to reach, there are certain cultures. Orthodox religions, and various other types, Greek Orthodox, Catholic Orthodox, there's a whole series of them, but, I bet, if you look into your lives too, you'll find some.

I don't know if you would like to contribute to the list, but we would really appreciate it, you know, cause--yeah?

... I think there's a population that is very hard to reach, that is, men.

... Men, who have been battered?

... No, men in general. Most of the time when we do

research, or when I do research, let me say Latino men then, when I do research, I do research with men who are already kind of converted, (inaudible).

... To men who have been abused you mean?

... No, no, just regular men. In (inaudible) communities, for example, it's very difficult to reach the men who are really, what do I say?

... Are you talking about main stream men.

... Main stream! That's right.

... Because it's easier if you get them already. I think when we're researching, different populations, we go for that particular population, or abused women, or we go to a shelter and do that.

But, what you're talking about, I think, is what Antonio is talking about also, is that we don't get to the main stream people, and see how they really think about this, or about the stuff that could be happening.

There may be batterers in the main stream that are not in the program, we're not getting to them, to be able to look at what has happened.

... I was just curious also, can you tell us how you came up with the list, the list that you broke down for immigrant, I was curious about that list.

... These are ones that we have worked with in our agency and then I kind of brain stormed with Chris and I don't, you

know, we don't, I don't want to say we're experts, cause we're not, in that, but, I was trying to at least spark some ideas for people, cause invariably, like mail order brides, more often you find, Asian brides that have been brought over to America, or of the various cultures, you know, Vietnamese, you know, stuff like this, so, they fall into a couple of categories of being both immigrant women and a specific, like a mail order bride, or the new phenomenon now is that mothers are selling their young daughters for sex slaves, and the men are bringing them into the United States underneath the prefix of being fiancé that they can marry.

The United States has an immigration law that allows you to bring them in for six months before they have to marry them.

I think that's called a fiancé visa, I just wanted to offer, I think I have some other information that would change that list and I think if anyone is interested in that later, they could talk to me about it.

... I also think that (inaudible) non-English speaking women that could (inaudible) and also same sex (inaudible) so, men who are battered, women who are battered in the same gender relationship (inaudible).

... Yeah?

... Well, I can only speak for my agency, but, we were (inaudible).

... Could you speak up a little?

... I'm sorry. One of the populations we realized was same sex population that we weren't seeing and also, strangely enough, but, professional women in our town, cause we're the only shelter and we work professionally with a lot of these people, you know, I've had friends that please come in and talk to somebody-

... I've never thought of that.

... But, I have to go and present a support group tomorrow night, let us come in and talk about what's going on with you personally.

... Ah, hah, yep.

... What about those role area, that one is very hard to reach.

... Anybody with any type of addiction, you know, drug addict, substance abuser, you know, they're screened out, we need to look at our screening processes too, for the-- I'm talking about advocates and shelters, you know, more so than the research, researchers and also widen our concept of what is abuse, for instance, you know, if you're in an electric wheelchair, and your person you're living with disconnects your battery, you know, that means your stuck to there all day, you can't get out of the chair to fix your battery and so, what's that, isn't that abuse.

If your personal care attendant doesn't give you your

medication, is that abuse, or what? We have to like look at what we're talking about, when we say abuse.

... We're talking about definitions.

... Definitions of what it is when we're screening people, you know, to make sure that we don't screen people out and the thing that I'm most concerned with is if somebody has a speech slur and they call a hot line, they're screened out immediately, this is throughout the whole country, this is a phenomenon that's going on so many people with disabilities have speech slurs, you know, it's assumed that these individuals are drunk and they're referred to detoxes.

... I'd like to--thank you, how about I--using this as a context now of the hidden populations and the people that might have been left out completely, left out of research, were misplaced, if you will.

What I'd like to do very briefly is give a background of context of the difference of perception about research. From the perspective of researchers and the perspective of advocates.

In this country, as in many countries also, we are working very much under very traditional and respected way of doing things, which is very reflective of your American values and traditions and most of us who are researchers were trained in that, actually, I want to say all of us who are researchers, and that model, and we're very much guided

still by an ideal that this is a scientific endeavor and only scientists should really attempt this, okay, this is the kind of thing that we're doing.

We have had in academia a very reluctant, a great deal of reluctance about the need or the appropriateness about community coming in and doing this kind of different models of research.

We as, of course, as academics are the experts, we are seen as the experts, we like to think of ourselves as the experts, and we have traditionally thought that people without degrees, people with limited education, people with limited English, or abilities, or disabilities, foreign language for example, have had little to add to the research process.

It's also we have to admit research is vital to academics, that's how we get tenure, that's how we get promoted, that's how we get funded, that's how we get notoriety, okay, and we do cover the personal agenda that's the kind of thing that happens and also advocates and battered women, research has been seen and very rightfully so, with a great deal of suspicion.

They get the data and run syndrome has been very, very widely used. There is a great fear that probing questions and the message will revictimized the women that you were talking about, also, about the resource and interpretations



are going to be used to field stereotypes about any of these groups, as apposed to really helping to understand processes, or situations, or different kinds of things, for example, (inaudible) specifically and what that experience is like, instead of helping us understand that its going to field stereotypes.

Also, the fact that we study one population, or a small group of women or children, or men, or whoever it is, and we generalize to a whole context, we study Asian, we define them as researchers and generalized to all Asians, when we know the diversities immense as does among Latinos, for example, or among people of African decent, any of those things, so.

Also battered women and advocates have often been left out of the loop. Seldom consulted about specifics and they're brought in when there's a need for collaborative endeavors.

Also, for example, the types of research that is funded is different depending on the need. For example, things that many times is prevalent studies are very important for granters, from the perspective of granters, of academicians, and public health officials, it's very important to know prevalence rates and for some advocates too, Mike.

It's got to be the ones for advocates and women, what's very important to know exactly what kind of prevalence

rates.

... What does it mean by the way?

... Good, like question. It's how often does a specific thing happen in population, okay, what's the rate of domestic violence in a population. See this is a perfect example, I just use jargon, okay, it's scientific jargon that is almost like a shorthand method of us talking in academia.

It's not, and I'm really glad that you said that, because I think that we get into that mode, and we don't realize not everybody understands what a prevalence study is, so therefore this is a kind of thing that if we need advocates also to keep us honest about how to even talk about things like that.

... Well, you know, I think that as a director of a shelter I have turned researcher away over and over again, I think because they've used things like prevalence rate.

... There we go.

... And I was like, no, you can't do that, and I had really no idea what it was and if they had said that I may have been a lot more open to the idea of somebody coming in and you know-

... We were talking before in our previous-Judy was talking that prevalence for her, the prevalence in her own community was something that she would really like to know, how many

people in your community were actually victims, because it's important for funding and things like that, so, it's not that everything is good or bad, it's just what context is it in, what is it going to be used for, for whose benefit is it going to be used, that's the whole thing that we're talking about.

The other things for example, is like the choice of research design. Many times, for example, we have had the traditional way of doing things is between groups, how do Latinos differ from Asian in terms of domestic violence.

... Who cares?

... Well, the point is we may know how they differ, but, how does it really help the people who are serving the Latinos, and the people who are serving Asian women.

Other than to know we are very different, as Italians, or Europeans, we're very different from Asian women, okay, but that doesn't tell us anything very specific, to the people that come to your shelter, you know, how are they going to be doing that.

So, that's the kind of thing that in many ways that has been a difference of perception of how that should be done and the choice of research questions, sometimes when we are in academia, when we're at the university, we do not necessarily know by just staying there what kinds of things are really, really urgent to know about, it really know

something that may be is interesting, but, is that really the thing that is going to make a difference to the people. So, as a result of that, what was being said here this morning, in terms of going to the people and asking the questions about what is it about what we're going to be needing to know as a community and being able to create that kind of a atmosphere, maybe a much more productive way of maybe using our resources, or our time, our knowledge as well.

Also, the research procedures, for researchers it's been very important to have very strict and very clear procedures, so that they're standardized, they're the same they're used the same and every single case that we can actually say that this is the way that it was applied and as a result of that there's-we can believe the results.

It does sound very good on paper, it's very clean cut, okay, however, most of us know that communities are not clean cut.

When we start out in the community and start to do something, usually it's exactly the opposite of what we have thought about was going to happen, because it's just human nature, we're out there and we're surrounded by people and by situations that we really can't control, so, this is community research that we're talking about and that has to be much more flexible and really answering to the people and

to the needs of the community as apposed to just being something that we do and we come in from a very rigid perspective and it doesn't mean that we have to do bad work, it doesn't mean that, what it means is that we take into consideration the unexpected if you will, and go along with that so that we can have that kind of thing.

... You're going to have to do that if you're gong to reach out to the people on the fringes, you're going to have to contact the homeless shelter staff that brings blankets to the men and women who are sleeping under the bridges for instance, many of them are battered, many of the women are battered there.

Maybe you could pass out the blankets as you're doing the research, something like that.

... And that answer would mean for example that the timing in which we say things, the timing in which we ask the questions, the timing in which we are able to apply the questioners the kinds of things that may have to be not in our own time as researchers, but, at the time that the advocates, the people working—the service providers are able to do it.

It may not be when a woman comes into a shelter and is in crisis, this is not the time to be able to ask the questions, because we could be victimizing that person.

It may be that we have to wait for an appropriate time

when it's respectful to do so.

So, therefore we have to be very flexible about that and learn how to do that and learn how to do that.

One of the things, (inaudible) interpretation of results, as I have mentioned before, sometimes been used in ways that are less than favorable, and they have been used in ways that are really detrimental because they're taken out of context and one of the things that I always think about the need to be in a constant dialogue with the people that are really as collaborators to be able to get their input before we even bring anything out, and say, look this is what I'm finding, in non-jargon by the way, this is what I'm finding, does this make sense, I don't understand this, could you help me understand what this is about because I really don't understand this, usually the people have incredible insights, as to why things are because it's reality for them and remember if we see really the people that we are doing research with as the experts, not ourselves, then they really are going to have a lot of the answers to some of the results that we get, and also to be able to interpret those results.

One thing also, and then we'll open it up for just a regular actual examples of things that have been positive, is the question of ethics, I don't think we can emphasize enough this issue of ethics it goes beyond what we learn in

school, regarding the legal ramifications of what we do, and the need to be able to have someone's informed consent, that's what it's called, that they have agreed to participate, that they know that there are some risks involved if they are, that they can stop at any time, all that kind of stuff, it goes beyond that, I think for me it begins, it must begin not when we're asking the person to sign the informed consent, but, way before that, when we first start to formulate the questions, when we first start to think about a project, if we don't bring in the people at that time, I think that we're reaching an ethical principle, because it's at that time that when we need to be able to ask the hard questions, is this the way that it's really going to be good for the people, is this really going to be the way that we're going to be able to get at what is going to be useless for this population and for this community and I think that when we then ask the individual women or men, or children, and that's another thing, the children, and how we protect them as well, one of the things that has to happen then, is that we have to make sure that if we have had people from the community from the very beginning we are able to in all honesty and the advocates then will also be able to say, you know, this is an okay thing cause we're in it, we've gone the whole time, where there were women here like yourself, who had a say in this and this seems to be

okay, that's a probably different thing, that putting advocates in a way saying that, well yeah, there's this research that we need to do or that we decided we would do, would you please do it, it's a very different thing, it's a very different thing. I think also when we're talking about doing research with populations like we listed one of the things is that we have even more of an ethical responsibility to them, because they usually don't know what their rights are, they usually do not know that they have a right to say no, that they have recourse, that they have any of those things-

... They don't know that they're being battered either.

... Exactly.

... Sometimes.

... Sometimes and some of the same things happen when we're talking about research, that we come and there is that power differential and that if we don't use that power differential in a very, very ethical way we can very well, without meaning to I'm sure, we victimize.

... Okay, thank you Julia. I have a couple of handouts that Elizabeth very graciously handed out and one of them says Commentary on Domestic Violence by Suzanne McGee, did everyone get a copy of that?

... There weren't enough.

... Oh, okay, if you don't, maybe you could come up to the



front, and share with your neighbor, I was able to borrow this from (inaudible) here and I think this is just an excellent checklist for advocates in domestic violence programs to look at, if we want to do research, I'm sorry, I don't think there's enough, but, maybe you could-  
... (Inaudible).

... This is an excellent checklist for women's advocates if you are ever approached by a researcher, or a researcher project to go through these 14 questions and one of them is who are they, do I know who they are, how will my project benefit from that, have you ever asked battered women's programs what would be helpful for them to know, you know, some really good questions.

What would happen if a battered woman discussed committing a crime during an interview, because we know that there's no good or bad battered women and we all do the things we need to do to survive and what if I said that I've tried to kill him when he tried to kill me, well, what would happen?

What if the interviews were requested under the freedom of information act, even if the researcher says they're going to be held confidential, what if my batterer was able to put in a request for that information, how would the researcher keep it confidential, so, those are just some good questions for us to be aware of and take back the power

in that relationship that we have with academia and the universities.

I'm going to talk a little bit about my program, I come from a very small program in Seattle Washington, where just to give you an idea this is the first year that we've had both heat and hot water, so, as you can imagine the money that research programs can offer us can be sometimes very alluring, and we've had to make some really difficult decisions, so I want to share with you what we've come to and how we've come to that, and some examples of what we've done ourselves.

We're a domestic violence community organizing project, the Asian and Pacific Islander community, which I think that's a real US term and people come to this country no one says I'm Asian and Pacific Islander, they'll say I'm Chinese American, or I'm Chinese, or I'm from this particular province, or something like that.

A lot of the terms that we use have absolutely no meaning for the people who we work with and that's something to be aware of, but, Asian Pacific Islander are the largest ethnic population in our state and in our county and in our city, very diverse, over 55 different languages, and very distinct cultures, and historical experiences.

So, why would we want to do research? I guess when Julia was talking about prevalence, you know, the kinds of

things that I'm interested in are what are different communities experiences of domestic violence, what are the kinds of violence that women experience, how do they deal with that violence, and those are just a lot of questions that we don't know the answers to.

So, that's why I'm interested in things like prevalence or people say that you can't do that kind of work with non-English speaking low income refugee or immigrant women, you can't do that kind of work with them, you have to do focus groups with them.

Well, I'll just give you an example of an amazing study that I'd like to see in our domestic violence movement, two people who were able to hire for a project Dr. Barb Louis, and Dr. (Inaudible), did a prevalence study of reproductive health with visiting over 1,000 households of refugees, South East Asian women who are non or limited English speaking to talk about things like sex, birth control, abortion, there are thoughts and experiences of those things, and it was a very successful study that was published with support from the Centers for disease control, so that's just an example that we can do that work with our communities, we can do it.

Let me give you an example of something that, is anyone here from Seattle area? No, okay.

An example of something that I would say is not my

favorite, there is our local, let's just say our local government decided that there was a need to do a study with which they obtained a very large federal grant to do, to do focus group studies on how shelters-main stream shelters can better serve different specialized populations of women immigrants of different ethnic groups that were sort of randomly chosen with very little input from all the agencies in the area (inaudible) different groups, and my response to that this influx of about a million dollars, is give me a million dollars and I'll tell you that in about five minutes, shelters can do a better job serving our communities, we don't need to do a study to find that out, we already know, right, who is saying that they don't know that, and why, that's my question, and what would happen with that data, how would that data guide funding decisions in a way that don't have to, that remove contact with actual programs, you know, so, you know why would I want to do research? Or, have research for my agency, because we lack information about what domestic violence looks like and a lot of these communities, we don't know how battered women access in formal help or different kinds of services, there aren't domestic violence services.

For example through mutual aid societies, we don't know how battered women are hurt by working with the criminal justice system in many of our communities, how it endangers

women who do not use these systems willingly, for example, we just finished a needs assessment for safe housing for Asian Pacific Islander women and we found—one of the things we found was looking at some data from the intake forms, you know, the county or who ever your funder collects all that data and lot of times they don't have any money to go through it, so, some of this, allowed us to go through that, we found that 18% of the women who Asian Pacific Islander over a certain number of years had been threatened by deportation by their abusers, that's a very significant percentage and that tells us a little bit about why women wouldn't want to call 911, because batterers can actually try to do that, especially, even if I had my papers, if I don't look like I belong here, and he steals all my papers and burns them, and calls INS and says come pick her up, you know, it happens, it's just happened a couple of weeks ago, actually in our area to a women I just found out about.

We want guidance for our programs, what we should be doing for those of us who are thinking about what we should be doing, instead of thinking that, well, no, cause I know that we don't know and it validates what we're doing in the communities we're working with, and I'm going to talk a little bit some statistics we collected on fatalities.

In our-

... (Inaudible).

... Well, you know it's not like, well we have about three staff, paid staff, so it's not like we're doing this big project, what we have done over since 1991, every time we saw a murder that looked like that person might be part of our communities, we'd put it in—we clipped it and put it in our photo album, or in a file folder, so, we just kept this pile of news clippings of so, and so, was murdered, and then this year we decided we'd do an annual community vigil in front of our courthouse that's to remember Asian and Pacific Islander women who have been murdered, and we decided we wanted to have more information to put out this year, so, we went through our press clippings, and we contacted Margaret Hobard at the Washington State Coalition against domestic violence, she's working on the fatality review project, and for any of you, a lot of states have a fatality review project on domestic violence and we're able to consult with her, and access a lot of the data that she had collected and then we called a lot of advocates who knew, and said if there was anyone who we were leaving out and we had a lot of internal conversation about how to do this and we came up with a list of actually over 20, about 25, and then we went through and looked at what are the cases that are closed, we couldn't include those, that's why we got the advice from Margaret, and then we came up with a list of 18 and then we looked at, okay, how many fatalities were there in the two

county area, King and Pierce County, 18 fatalities that were women and children their current boyfriends, their mothers, you know, just everyone who had died and then what was the total number of domestic violence fatalities for those two counties and what we came up with was 13% of those fatalities had been from our community, and that was incredible for us, it was really horrible, but it was also very affirming, and this is the other thing, it's so many times we are doing this work everyone is telling us we are crazy, right, that doesn't happen, what's wrong with you, band even though it was really hard to come up with this list and see those names, it was very affirming for staff, and I really encourage you think about doing this, because it really said to staff what you're doing and what you're seeing is absolutely the right thing, you know it's happening, all these people who you deal with everyday who says that's not happening in our community, you are right, and how can we bring that information out and use it for education, and that's the second biggest reason or biggest benefit that we've had from doing that work.

We put the information in a press release, we used it at the vigil, I'm been using it for grants, so it's been good that way. I was told that some of you got the press release that we passed around, I will say that only one community based paper published that press release, none of

the daily papers picked it up, I thought, to us it was hot, hot news, right? Hot, hot news, but, why didn't they pick up? Well, because we chose not to publish the names, we figured it was all public information, we got it from the press clippings, they can certainly find it right? But, we really decided we didn't want to sensationalize it have people calling us and say well, what did-what happened in this particular case and what did she do wrong and all that kind of stuff that we're really used to hearing, because that would retraumatize staff, and we decided not to do that, and the families of course, that was really-we didn't want to retraumatize them.

That was one of the biggest ethical issues, so, sometimes we do remember her name kind of campaigns, and that was-we weren't able to do that because people were very sensitive about using those names.

A lot of the people who were included in that list I think that they're families would say they weren't victims of domestic violence. Kind of ironic.

The second thing that we did was this huge study which I gave you an executive summary of, this right here, this piece of paper is \$41,000, and I said that we have three paid staff, there's a lot of other people, but, right now there's three paid staff, soon to be five.

You know what \$41,000 means to us, right, that's a



chunk of change, but, we decided that we needed, our goal is to develop some kind of safe housing, maybe a shelter, maybe transitional, and now we know a combination, we decided that we didn't know what we needed, and we weren't going to, we were in a position to benefit from, you know there's all these-there's about seven or eight Asian women's shelters and one Native Hawaiian shelter that's been up around the country and we decided that we could benefit from their experience, but, we didn't know what women in our community needed and we wanted to find out rather than assume, so, what we did is we hired, well, what first started out, the board saying, well gee, you should do it, right, in your spare time, well, that didn't work, so, then we were able to get money, and we got it from some kind of nontraditional sources, we got money from neighborhood matching fund, which is usually used for neighborhood improvements, but, we decided this was a neighborhood improvement, and were able to convince them, we got money from the Presbyterian of Seattle, we got money from Reach and 10 office of womens health, and those are all-by the way, your different region office for women's health and public health service are good source of funds.

We were able to put together the money and to be able to hire two people to do this work, and we were able to hire Bard (inaudible) and I'll just say a little bit about them,

and why did we hire them.

Well, they're not domestic violence researchers, they've never done any work on domestic violence before, and we could have chosen some other people to work with, but, we decided that it was most important to have people who are familiar with our local Asian Pacific Islander community who knew the politics of that community, who are well versed in the cultural dynamics, who knew about the boundaries and barriers and the access problems that women had, and that we could help them with the DV expertise they already knew the community and a lot of people would flip that around and say we weren't the people who had the DV expertise and we'll help them in the community, but, you can, in my view, you can't do that, it doesn't work.

Nobody would have talked to them if we had hired other people(end of side one) difficulties working with interpreter services.

Looking at the King county data, 44% of the clients required working with an interpreter, as I said before 18 of them had been threatened with deportation, 18%.

80% of the women had been in the relationship for over two years. 90% of them reported being depressed, now why is that important? Because it tells us something about risk for suicide.

How does domestic violence look different in different

communities, I'm really interested in suicide, for example and we also found we're doing the focus groups and the surveys.

In one of the focus groups not one participate could name any place that a woman could go to get safe at all. What does that say about our domestic violence outreach and education in the communities, so, what did we find?

We found yes there is a need for safe housing, what a surprise, right, but, what it told us is what does that need look like what is that about, and we also, we were really just stunned by the lack of information that people had, but, at the same time we were also surprised that a lot of people acknowledged that there was a problem with domestic violence in the community, and you know the stereotype that I always had in my mind is nobody cares, or secondary trauma, nobody cares only we do, but, I was wrong, people do care, they know, they just don't know what to do about it.

It told us about what kind of model could work in our community, we have a lot of resources, how could we work with the other groups to create a transitional and safe housing program that would be just unique for us, what could we have done differently, we really should have done a lot more focus groups, we did, for example, we did, you know, we did a focus group with lesbian and bisexual women, but, we didn't do a focus group with (inaudible) the small community,

even though we work, we have a small community project. We didn't do work with Chia, which is the South Asian Domestic Violence program. We didn't include enough my own staff, this project almost made me crazy and that's a real issue, and I guess coming back to, what are the-I got in trouble at the last workshop that we did, cause I said I was anti research and then all these researchers got mad at me, but, I guess what do I look for, why do I say no, when so far, this is not to say it will always be this way, but, every time so far that we've been approached, I've always said no, why is that?

Well it's because we haven't had a relationship with that person, have had no idea who this person is, and they have had no relationship with anyone who I know, so, where's that trust?

There has been for the types of research they've suggested there has been no direct use for us, how would this help us? You know, that's my directive, as a director, is to use our staff resources to advance our mission, right, and the projects that they have suggested have nothing to do with our mission really, hasn't helped us advance it. Or it's been on an exploitative topic, for example, you know a lot of people have used the term mail order bride, and you know just in the public eye, for the last couple of years, in fact, the reason we started this vigils because three

women were murdered in the King County courthouse in 1995 one of whom, Susanna Blackwell, was a so called mail order bride, and to me that's a very exploit-that can be used in a very exploitative way, because it doesn't really matter to me how they met, a lot of people meet in relationships through the mail and there's nothing wrong with that, it's more the dynamics of the relationship that matter, or the power and control that matters and when people say that they want to do research on mail order brides, I say thank you very much, but, I'm not interested. Because there's nothing new that they could tell me, right?

There's a lot of other things on that list that we need to know and there's no way to pay for it, you know, a lot of times people will say, well, we'll do-we would like to engage you to do focus groups, and it will be \$28 per hour for recruitment, well, for these focus groups, well, recruitment is not mailing things out to women and posting them, recruitment means going door to door, talking to people, calling them a couple of times, offering to pick them up, saying we'll have childcare, we'll pay you for dinner, we'll have dinner there, and I know these people and I trust them, and you won't be used in this, you know, you can't do that with one hour, that's many, many hours, right, for example, for the lesbian and bisexual focus group, I think we had maybe eight women there, and that I probably

spent 16 hours at least recruiting for that, at least, with a lot of followup, I know, oh, no, no, no and then the other question is what would happen with the data, how is this going to be used, what's the politically were is-how will our funders react to that information that, what's going to happen with it.

So, thank you very much for listening to us, or at least to me, I don't know what's going to happen next.

... I have a couple of little things to say that and maybe Deborah would too.

Well I don't really dislike research, that much, because I actually did get involved with a research project with one of our guests at our shelter, we call all the people that live in our shelter guests and she actually got five percent of the royalties of the book that was published as a result of her work with a researcher and that's why I agreed to that, you know, there was some cash involved for her, and it was going to be long term, she'll be getting this money for ever, it's going to-it's a textbook, out of the University of Kentucky, so, that's one time.

Another time, Deborah, and I both worked with a wonderful researcher, I forget her name, her first name is Anew, what's her-

... Charma, Anew Charma.

... Anew Charma, and we've been working with her for over a

year, but, you know what, I don't even think of her as a researcher, to tell you the truth, you know, she's formed collaboratives, with us, and done such wonderful work it's been very-she's had a feminist approach, the ends do not justify the means, I think I got that right, in other words, the means doesn't justify the ends.

She-each mean, is an end in itself, put it that way and she's very, very gentle, and, boy we're so comfortable talking with her, it's wonderful, it took a long time, she's actually been to our shelter, she had been working out of the-

... NCR and Aetna, as well, with Pennsylvania coalition-  
... The NCR, I don't know if you know about that, the National Domestic Violence, Resource Center on Domestic Violence, and anyway, she's done a lot of good work, she's no longer there, I'm not sure where she is right now, but, she's a good researcher and she's somebody that I would hold up as an example, because of her approach and (inaudible) just like a really wonderful working with her, and we became educated as a result and the guests that she met were all enlightened as a result of her work, it was just like such an experience, I don't even think of her as a researcher.

Okay, this is for Deborah.

... I became involved in this movement and in that as a result are using my talents in the disability community, one

because I became disabled, two because I was a battered woman, and a survivor on that, both in battering and as well as sexual assault, so, I thought I had a lot of, at least, understanding while my experience was not unique, and at least gave me the key to open the door a crack to try and help other women, and I became involved with domestic violence initiative because as Judith was talking about, you know there's this wealth of information, is often sitting in organizations that have been going for 10, 20, or so years, and they just don't have the staff to correlate it, to take and do something with it, to take and use it, it's like gold mines that are sitting buried in filing cabinets, and when I became involved with DVI, I was looking for one single answer to a question and Sharon Hickman, the founder and director had asked us, one single question for over 15 years, on the end of her intake form, was your disability a result of domestic violence, 15 years worth of answers were in her filing cabinet, I went through just three years, by looking through the files that were complete and could fit in with criteria that the university of Northern Colorado said that I had to do for my masters degree, I was able to come up with 300 cases out of three years, and out of that 300 cases, and that there were 169 positive answers, 169 women had said yes, my disability is a direct result of the domestic violence that was done to me.



Now this was a wealth of information, and it was a question that no one else through the domestic violence community, the disability community, you know, the research community, had even thought to take and ask and my question was, well, how many women are becoming disabled, how prevalent of women's disabilities are related back to the violence that they had endured often times from childhood, cause some of these women on it were victims of their dad's rage,, and had, had their backs broken, or had, had traumatic brain injuries and stuff when they were like eight and 10 years old, so, while it became child abuse, it was also a result of domestic violence and yet nobody had asked this one simple question, I went to go do research and that point and time I had to go to Canada, Australia, New Zealand and Great Britain to even find any kind of stats on women with disabilities and violence, because the United States had not even thought that was an important subject matter, so, it was something that was very simple, it was driven because of my need, it was driven because I'm seeing a gap and yet I didn't have to even involved the women, because it was dead research, because it was there and it was in the files and we often have many, many questions that could be answered without involving their names, without involving them at all, just by looking at some of the dead research, but, often times this is ignored because it's not as

thrilling, it doesn't garner as much attention, most people don't stop to think that maybe there's these caches of wealth that are already sitting around done for them, and on the other side of the table and at the service agencies themselves, don't realize what they're sitting, this is just something that they've been doing, they bring (inaudible) services to their clients to populations and stuff like this, and this has been sitting here, they keep it for the amount of time they go, oh, yeah, well in 1998 we did 125 more cases than we did in 1997, and that's as far as it generally goes, because they don't have the staff to take and put it into computer systems, they don't have the staff to create databases, they have just barely enough staff to provide the needed services.

So, often times there's a wealth of information, how many disabled women was involved, how many immigrant women were involved, how many women were dual arrests, how many women were incarcerated for having killed their abuser. How many children were involved, how many disabled children, the wealth of information that since working for DVI I have just as many women coming through with disabilities who also have disabled children, or we have women that do not have disabilities, but, they have children who have, ADHD, or cerebral palsy, because they were battered and the children were battered in utero, and so this became a disability for

the children, so, there's a garden of information that you just need to go in and be plucked, and be taken, and come up with what we need, so, again, it's we need to create the bridges, so if it's not them, and if it's not us, you know, we've got information that we could share with researchers, the researchers on that often don't realize the wealth of information that we're sitting on, and if we can either share the wealth through the research, or show the wealth through the information, I think the clients that we serve, will take and have a better service to them, and we will have a more concrete amount of information that out's there that isn't just stroking someone's ego, but, it's actually doing some much needed good, educating funders, educating policy makers, educating our law makers as to what is actually going on outside of the Ivory Towers.

I want-one of the things that I wanted to personally to talk about the issue of what happens when we are people of color in our communities, and we became by being community advocates and service providers, and then decide to become academicians, what happens so that we don't feel like we're selling out, like we are going forgetting where we come from, right ,what do we do to be able to combine the two things, and I think it's a struggle, but, I think it can be done, and what you were talking about Deborah, in terms of building bridges, I think that's an excellent image I don't

thing that that's exactly what we need to do, I think for to long, for the past 25 years at least, in this movement, we have had a very much of a little undeclared war, I think, going on in terms of researchers and academia and the community as it relates to domestic violence, and I think sometimes what we need to do is a little bit of changing the paradigm because if it's the advocates who become the people who are asking about the research if it's the community saying we don't know this, can you help us find out?

Most of you have access to universities, but, those of you that are in outlying areas, that don't know anybody, I'm sure that there is a way that we can connect you with people in your area might be able to help out, for example, you hire people-you hired people, you hired researchers, who did not know domestic violence, but, new research, you I imagined educated them, know you, you educating them about domestic violence, as I say we shelter that, there were two more people there who now are in academia and know about domestic violence, so it's a win, win situation, and its something that can be done, but, if it's the people from the community saying a specifically what it is, it's a much better deal, to give you a very quick example in Atlanta, we there have been a number of courts-court advocates, okay, who in the court are asking for court watches, to see about what the judges are doing and how they're dealing with

domestic violence cases and stuff like that, but, of course, the advocates didn't have enough people, but, the universities have an awful lot of students who would like to do this kind of thing, so, they have been sending the contacted the university, and the department of Anthropology, I think it is in our university, is sending out students to do this kind of work, they help them set it out, and stuff like that, it's very much they want to do it, this is something that they very much need to do, and there's lots of stuff-

... (Inaudible) front line too as their doing it, that's what I would like.

... The what?

... They would do some work while they're there for the shelter.

... This isn't the courts though.

... Oh, no, I'm talking about the shelter.

... Well, the other thing about that, is that anytime that I have, for example, students working on-they want to do research in the community, one of the first things that happens is I ask them to go and volunteer in the community, so that they're able to know exactly what it is, what does it feel like, what are the people like that they're going to be doing a study with, who is it that they're going to, when they're asking the questions, when they're getting their

questionnaires ready and everything like that, they can come at it not just from up here, but, also they can put some of their heart into it, because they have actually seen the people, and they're not subjects, they are participants and collaborators, so, if you think about research in that way where it can be a tool to communities, where it can be something that is a positive rather than a negative.

I think it can be a win, win situation.

How about if we open it up for comments and discussion and all that.

... Anybody want to ask any questions? Or have any ideas for research or shelters better.

... One thing that I would like to make a comment on and it's something that DVI has just gotten involved in, the university of Denver, law school, and the university proper, has started a new program that was sanctioned by President Clinton, and that is the fact if the students are going to be using work study type money, that they be based within the community, and so in the last three years DU has started placing their work study students and students who want to do research projects with screened service providers, and community based organizations, and so consequently the students are being paid by the university, the service providers are getting the free help, and as a volunteer basis, and considered employees, the students can then take

and have a direct access to do their research, to do work, to become community wise as far as understanding of the communities that they are in and it's becoming a win, win situation and that to the point that the first year there was 10 organizations that had approached DU for work study students, this year they had 95 organizations, that have approached and been screened through DU to take and have work study students and this is everything from the Denver botanic garden, all the way to the legislature and domestic violence organization, children's organizations, sexual assault organizations, you name it and it has the whole gamut, so it's a win, win situation, and that's something that you might want to go back and approach your university or colleges and say did you know that this is part of President Clinton's education plan, and is your organization willing to set up a community work study to take and provide students to take and help out in the community while they do their work study work, and so that they aren't just on the campuses doing it and I think that would be a very good way of getting extra help as well as providing the students with ways that they can either spark interest and do research.

... Thank you Rebecca. So, we wanted to open it up for questions, comments, looks like you have a question up here in the front?

... No.

... No, okay. You know it's kind of early in the morning.

... I have a question, actually, for the audience. Has anyone who is an advocate had been approached from a researcher to do research and you've either gone ahead with it or turned them down.

... I've been approached by (inaudible) to do research (inaudible).

... Can you talk a little bit about why you turned them down and how that-

... Well their approach was always that they wanted to come in and observe (inaudible).

... And you said.

... That's it, right away I was so turned off by that word observe, I just said, we don't have observers in our support group.

... Okay, anybody else, Did it happen to anyone else, or? Yes?

... I have been approached a number of times, what would happen is that these would be Asian students, and it seemed like because they were Asians we were obligated, not just because somebody's parent had called, or somebody's teacher had called, we thought we were the only available resource for them, so, sometime, even if they send that they want to (inaudible) we found that we would take permission from the (inaudible) women, and if the women said yes, then only we



would allow, but, this happened about six months, and after that no was the answer.

... Why did you get to that point?

... We got to that point because I felt that they were coming with a cause which was we want information to do a study a class project, or (inaudible) and then what we found is after they had information, and you began to have the consent sheets and all of the contractual sheets, (inaudible).

... All of the consent sheets.

... That was the cause that we did not have a staff (inaudible).

... Let me ask you something and I think this is an important question, how do we provide access to those people who might get turned on to domestic violence who might never hear about that otherwise and from the communities, and at the same time be able to be very respectful of the processes that those women are going through?

... Well, a good (inaudible) if I look at the whole (inaudible) this institution was able to really instill the newness of social services, and to the younger or the older group, not only as one in terms of researcher, but, it also provided an impetus to say it will stay here, so, if nothing else, and I think that (inaudible) so it did create a bridge as well as a base for people to say yes (inaudible).

... I have a comment on that if I may. What I do is I kind of keep a running list in my head of what are the things that are sort of research oriented that students could do, so, you know, the fatalities list, that was actually a student who did that, and I think that she actually wanted to do something else, and I said, well this is what I really need, and you kind of have to sell it you know, this is so exciting, and blah, blah, blah, but, she was the one who put it together, so, it's more like what do I need, you know the same way when reporters call us, and they start talking about I want to talk to you about you know, why your culture excuses violence, you know, well actually I really think what would be exciting for you to look at is blah, blah, blah, you know, so, it's the same sort of cultural change stuff that we do, I was curious, one of the things that we started in our previous workshop was a list of all the things that we would like to see research done one, because it's that thing of we can always say, no, no, no, we don't want this, but, what would we like to tell researchers that we would like to see, that would help us, and who is going to make the list, and then the previous list that we had is going to go into that, you know that group that's working on the national agenda on domestic violence, so, now's your opportunity to have impact on our national agenda and just to get you started, one of the things that we have looked at

was happens to women in the criminal justice system, and I'm sort of curious if anyone has specific things they'd like to know.

... Everybody's really sleepy, okay.

... I would like to know (inaudible), for example, I know that (inaudible) they're very, very unlikely to (inaudible) but that doesn't necessarily mean that we're not accessing the (inaudible) where are they going, what other agency's system in our community are people accessing (inaudible) but those system agencies (inaudible).

... That's a really good question, I'm just going to repeat it, so it get's on the tape recorder thing.

How do women who are marginalized access help, if they're not our domestic violence system, and another thing that I would be curious about is how do women who, who is not calling the police, and why, and for example, I don't know about the other sexual minority groups, but, I know in a lot of the lesbian communities people won't call the police because-a lot of times the police will end up arresting the victim because it's two women and the batterer is the one whose so manipulative and able to manipulate the police into arresting the victim instead of find the batterer arresting me, or dual arrests. So to get some more information on that cause that could really have an impact on all of our-I think there's a lot of consequences to

mandatory arrest that we didn't anticipate.

... I think that goes back to something that I mentioned at the beginning and that is the difficulty in accessing the ones who do not call the police.

We have to be very, very creative about how to be able to, it's not that it's impossible, like you say, it's really like nothing is impossible if you're really creative about it, and if you have the lead way in terms of research ideas and research methods of how to access these people, those you don't have on file, you do not have in shelters, you do not have in police records, any of those kinds of things, so, how to do that, it's going to be very interesting.

.... Oh, I'm sorry, go ahead, I feel like Oprah.

... (Inaudible).

... One of the projects that we did in 1998, with my colleague, Emma Catagy who some of you met here, whose a domestic violence community organizer, was we were thing to figure out what communities would be willing to work with us, in-house, so she went around and did a needs assessment, but, it wasn't like a study, what she did was go around talks to bilingual social workers, because a lot of our communities the bilingual social workers are the gatekeepers, they're the ones who everybody goes to and says I need help filling out my tax forms, how do I do it, or you know CPS has called and I don't know what to do, or you

know, my kid's in trouble, what do I do? They're the ones that everyone goes to, so, she went and talked to all these bilingual social workers, who are not domestic violence people, and have a lot of ideas about domestic violence that, you know, that I don't agree with or that a lot of people in this room wouldn't agree with right, but, they knew that there was a problem, it's just our job to help them reframe how they think about it and they are the ones who are able to give us a lot of information, that we had not had access to before.

... Expanding our ideas about where to get the information.

... Yeah, and they are the ones who were talking to women who don't call the police.

... It kind of reminds me of the beginning of the movement, from battered women in general, battered women, there was no way to reach battered women, because there was no such thing as a battered woman, I don't know if you know about this, but, at one time all battered women were called masochist and they were all sent to mental hospitals, this was in the early 1970s' you know at that time what we had to do is put flyers in lady's room doors, on the inside, any place where a batterer would not be, gynecological exam rooms, various things like that, we had to get really creative and this is on manual typewriters we had to type these up in those days, there was no such thing as computers then, you know, and we

just thought of where would a woman go, how about the laundromat, how about this, how about that, and really try to think and reach out to these people to get battered women to come to this shelter, cause, there was, of course, no such thing as them, they were totally absent in general, now, they're present, but, we have to reach out to others.

... (Inaudible).

... Okay, so we don't have to evacuate yet, but-

... (Inaudible several conversations going on).

... There was a comment over here.

... I actually, (inaudible) we have a lot of questions about, it's kind of related to people who don't call the police, but there's a lot of battered programs, and obviously the numbers (inaudible) people who are perpetrating and how does that relate in terms of the numbers that we're getting in the programs.

... Very good question.

... Women coming into the daily program?

... Well, actually comparing how many are we getting through the criminal justice system in terms of identifying perpetrators versus are we getting the same (inaudible) .

... When you say DV programs, do you mean women? Or are you talking about batterer's intervention?

... No, I'm talking about women, I'm talking about advocate programs, legalize the (inaudible) program, shelters,

outreach program-

... Okay, you're reforming about perpetrators versus  
(inaudible).

... Batterer's treatment, my favorite topic. Right, when  
we say there's a lower (inaudible) rate, what is that mean,  
does that mean that we're training batterer's how not to get  
arrested, is that what a batterer's treatment program is?  
Very good question, that's my little commentary.

... (Inaudible) and some of the concern that I have around  
that, there has been discussion in my county that they will  
not (inaudible) the victim's assistance program with the  
criminal justice systems in terms of (inaudible) and I have  
a lot of concerns about that, in order to give them numbers,  
and I think that they're trying to take a much larger step,  
than a simple study might be able to get information and  
it's the same kind of thing, (inaudible) to help us ,  
(inaudible)there's a lot of concerns about confidentiality,  
and other issues (inaudible).

... Yeah, I don't know why you'd need that information,  
like, who cares? Good question, I think there's another one  
in the back?

... Two things, (inaudible) research on research or on us,  
I would like to know like a researchers review, I would like  
to know what the research is going to be used for, where is  
it being published, who are the consumers of that research,

and particularly I know the second part of that is, that I think we have zero control over our abuser because it's connected to (inaudible) and so the research become something that's forced on program, in order to justify something, in order you have to do this research, (inaudible) you have no control as to what those questions are, or how they're grading.

... (Several people talking at one time).

... Another avenue of that to, is that is the number of very worthwhile funded research that has never been published and that it's sitting in somebody drawer somewhere, or some sociology, psychology, human resources, professors on drawing it, it became (inaudible) but it was not deemed worthy enough, or important enough to have taken and been done in an academic drill, or being published and being put in somebody's library so that there's a data base on int, and so consequently we get a lot of young very good, very talented researchers out there who throw up their hands and say well, I'm not going to do this anymore, because it didn't spark enough interest, or it never got published, or along those lines where they move on to other things and they had some great skills, good people skills, and then it just wasn't a subject matter that was the flavor of the month.

... There's an addendum for that, and that is the-almost



the opposite side of that, and that was how when we are published, where are they published, because if they stay in academic journals, there's a lot of people that don't read academic journals, somebody just (inaudible) Ebony magazine was read more that (inaudible)

So, I think it's a question of how does it get disseminated, how do you tell.

... How do you tell the story, who do we tell it to, and what form do we do that.

D... I also talking about information and asking, in trying to reach women who are not accessing services that the traditional violence program, I've been working trying to reach older women and women with disabilities for quite a few years, and it's becoming more, and more clearer the access of information is controlled by (inaudible) information from various agencies on aging, for example, a third Axiom, control to some of their people information that gets to older people, and all of a sudden I'll be working with a deaf community, and many people in the (inaudible) community are men, and do not necessarily (inaudible) and how to access information.

... Thank you, I have one-I'm sorry, yes?

... How (inaudible) services that sometimes they are (inaudible) but, they get a lot of money, and they (inaudible), population, they don't know (inaudible) they

keep on using this.

... This is just a hypothetical, right?

... Well I have some strategies, and other people here do to, but, we can share one of the things that I, you know the hypothetical thing about the information that I brought up, that of course isn't really happening around the focus groups, I got in the car and so what do I immediately do and call my colleague, over at Refugee Women's Alliance, and Conseho, and some of the other programs and say this is what's happening and what do you think?

I guess that we can-you know that thing about putting ourselves in that power and control, a lot of times, and I'm just thinking, am I just crazy that I'm thinking this, you know, am I crazy, and you know, that's how bad women you know, we use battered women (inaudible) and talking to other people and saying no I'm not and lets organize to say no, we're not going to do this, we're not going to do it that way, organizing with the other programs, really has been helpful for us.

So, does anyone have any other strategies they want to share?

... I do think that talking in these forums it also, this actually is going to the (inaudible) what we say here it does go up over to the national, so as comments and really products of this pork chops we really appreciate the brave

souls that came here on the very last workshop and we really thank you for the input and for the listening ears, and I hope that you go back and tell thoughts in your communis, thank you very much.

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Biases In Research  
August 30, 1999

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BOS: dm

MODERATOR: -- this morning, so I'm completely inexperienced. I wasn't here yesterday, so you bear with me. We have a wonderful panel, and I presume you won't need much input from me. But, of course, you know, the idea is to really have you participate, and so we'd like to encourage you to ask questions and become part of this discussion. It's Biases In Research, the title of our panel, and I will give a short biography of our three speakers before, and then call on them.

Beginning with Margret Abraham. She's an Associate Professor in the Department Of Sociology and Anthropology at \_\_\_\_\_ University in Long Island, New York. Her areas of specialization are ethnicity and gender. She's been a researcher and activist in the field of domestic violence in the South Asian \_\_\_\_\_ Community for a decade. In 1999, she was honored for her work by \_\_\_\_\_ for South Asian women, and she has published various papers on domestic violence.

Next, I'd like to introduce Amit Sen, who's a Senior Associate with \_\_\_\_\_ Violence Against Women's Office. He coordinates the technical assistance program, which provides training and expertise to communities nationwide, and his work focuses on identifying and improving services by diverse and marginalized communities.

Prior to joining the Justice Department, he worked at the U.S. Department Of Agriculture on economic justice initiatives to combat world poverty.

And our third presenter will be Oliver J. Williams, who's Executive Director Of The Institute On Domestic Violence in the African-American community, and an Associate Professor in the Graduate School Of Social Work at the University of Minnesota in Minneapolis. He is both a practitioner and \_\_\_\_\_, and he has -- his work is centered on creating effective services \_\_\_\_\_ strategy that would reduce the violent behavior among African-Americans. And he has also done work on elder mistreatment. So I'm familiar with his work.

And so now, I would ask Margret to begin.

**MS. ABRAHAM:** Good morning. I'm going to begin, first of all, by explaining my name because it seems to always be asked. I'm always asked a lot of questions about Margret Abraham where they changed it after coming to the United States. (Laughter.) And it actually plays a role even when I go for deportation cases and when I work with women who are abused, and it's -- and with researchers and organizations. So let me start out by saying, yes, Margret Abraham is the name that I got when I was born. And I am a Roman Catholic, and I say that because they say, "Well, a lot of Catholics are the Christians in South Asia."

And when I say, "Yes, there are, and I come from the South." So this is not an Anglicized name for anybody's benefit here. (Laughter.) It is one that has been given though for rentals when it's easy among the South as your name is being hard to pronounce. (Laughter.)

Having said that, I find it wonderful to have a relatively large audience here even though there are so many other very interesting presentations to which I would like to go, and I'm sure many of you, too. Before I start, I just do want to say there are two South Asian organize -- members from two South Asian organizations here. There is three actually. Now I see some more. And I want to introduce them because, as I do my talk about my research, I think it's very important to just very briefly say these are the organizations that have helped me do my research. Could you stand up for a minute so that we -- the South Asians in the audience, and just say very briefly. \_\_\_\_\_ and \_\_\_\_\_ and then \_\_\_\_\_. All right.

Having said that, -- I say that because I think it's very important. Okay. Given that I've titled my paper, "The Politics Of Research", I'd like to begin today's presentation by briefly telling you a little about my own research. I started my research on martial violence among South Asians in the United States almost a decade ago. The conception of my research started around 1989 when I began

teaching courses on family issues from a cross-cultural perspective and discussing domestic violence with some friends who were volunteering at a shelter at Syracuse University. They were at Syracuse.

The sheer enormity of the problem led me to look and review the literature. What became increasingly clear to me was that there was considerable scholarship on domestic violence, but very little research on domestic violence in ethnic minorities. And there is this vast literature, and I am looking for names \_\_\_\_\_ communities, and it seems almost nothing there.

Around the same time, through the electronic media and a couple of talks I attended, I learned of the emergence of a few South Asian organizations who were actively addressing violence against women. Of course, given my research interest in power and gender, I decided I would look into the matter and I said, "This is what I need to do." And, of course, I want to start off by saying, there lies the first bias in the research. The very fact that it's a huge body of research and it seems as though ethnic minorities \_\_\_\_\_ and marginalized. So I think we have to first acknowledge the fact that there is this large body of research and, you know, for many years. Certain communities have not been looked into.

Of course, today, I see myself as a researcher and an

activist. Someone who clearly believes that doing research on domestic violence or violence against women involves integration, theoretical issues and \_\_\_\_\_ within a social-political context. I really think that's very important for us researchers to understand. And here, of course, I mean a social-political context in which issues such as where the research takes place, the funding of research projects, the types of questions, the data collection strategies, interpretation, dissemination, and, of course, the relationship between the researcher and the respondent are intrinsically political in nature. And I'm sure we're going to have differences in that when, you know, when people talk about it.

With that, of course, this presentation on the biases in research is discussed keeping the social-political framework in mind, so I want to acknowledge my own positioning here. Given the time constraints and, of course, we want to leave -- we have discussed that we want to leave time for discussion, I'm going to focus on some of the biases in research that I see as most problematic and imperative that we discuss if we are to make a difference in ending violence against women in the next millennium. And these are, number one, the theoretical perspectives that we bring to the research process. Two. The methodological orientation, and three, the research outcomes and their



implications, particularly as they impact immigrant ethnic minority women and minority groups.

Starting with theoretical perspectives, and I'm not going to spend much time on it, but I will say that if you want more details, I can give some articles that address these perspectives. As a Sociologist, I'm going to focus a little on the sociological perspectives. Two major sociological theoretical approaches that have defined the discourse on domestic violence in the United States are the family violence perspective and the feminist perspective. And most of you, I assume, in this audience already know that, so I don't want to spend a lot of the time in discussing the two perspectives, and we can talk about that and I'll give you articles of, you know, if we need to address some of those issues.

Now, one of the problems is in the family perspective, the family is considered the basic unit of analysis whereas, in the latter, the abused women is taken as a unit of analysis. The family violence approach gives marital violence \_\_\_\_\_ from the personal characteristics of the wife or husband, or from the internal and external stress factors that affect the family. And the second theoretical perspective, one frequently termed feminist, does not limit causes of domestic violence to psychological and micro sociological factors, but considers the global pervasiveness

of violence and its acceptability and, of course, \_\_\_\_\_  
\_\_\_\_\_. However, there is a conscious gap in the literature  
about the structure and cultural factors that \_\_\_\_\_  
domestic violence among ethnic groups, especially recent  
immigrant groups.

Focusing on gender alone, as Jane [Gaines (?)] points  
out, keeps women from looking at other structures of  
oppression, and I think that's what she spoke about today,  
and there have been others who have talked about it. And as  
such, works to the advantage of the dominant groups. And I  
think we, as researchers, have to be conscious about that  
when we bring that up.

In the context of addressing domestic violence in a  
stratified society such as the United States, a  
contextualized feminism must explicitly acknowledge both the  
commonality and the differences of experiences based on the  
intersection of ethnicity, gender, class and citizenship.  
And here, when I say citizenship, be sure of legal status.  
Neither the family perspective nor the feminist perspective  
have really addressed these linkages in its, you know, I  
mean addressed, but not adequately.

And more importantly, the relevance of ethnic based  
women's organizations in addressing violence against women  
has received almost no serious attention in the domestic --  
I mean in the movement research, especially sociology. So

you see a lot of these ethnic minority organizations that have really played a very crucial role in the movement of activists, but researchers have not looked at them and brought them as a part of that historical documentation of the movement, and I think we really need to address that. And scholars need to increasingly address the intersections of ethnicity, class, race, gender and citizenship in power relations as vital to conceptualizing a framework for the analysis of domestic violence. So in terms of theoretical perspective, we need to do that.

And I -- you know, I know we have time constraints, and so I don't want to spend much time explaining that. I do have one in which I did put forth in 1995, an article where I talked about \_\_\_\_\_. And one of the things that I talk about is using what I call an [ethno (?)] gender approach. And I say here when I mean ethno gender, that is the multiple intersection of ethnicity gender, class and legal status as significant categories in the analysis of domestic violence.

As \_\_\_\_\_ points out, within a U.S. -- within the U.S., \_\_\_\_\_ ordered society, there are no gender relations that stand alone, but only those that are conducted -- are constructed by and between races. And I think we, as researchers, have to be, you know, aware of that. And recently, I think, there has been considerable

work that's coming out. It's still relatively new, and I think that we have to just look at the positive perspectives.

I learned that as a researcher, once talking to a South Asian organization that I worked with, and they asked me, so tell us about how we're doing. And it was a lesson to be learned. I began with the negative things and, later, you know, it was in the early stages of -- I thought I was being honest. (Laughter.) And I learned the first thing is to do say some of the positive aspects, too, you know. This is very hard work. And so I will say that in terms of the research, it's not that there isn't a lot, but there is a little bit that has come out \_\_\_\_\_, Joyce \_\_\_\_\_  
\_\_\_\_\_ Oliver Williams and, you know, we have Beckie Masaki, Jacqueline Campbell, quite a few who have worked in this area.

In terms of the methodological orientation, I think this is really something that's crucial. What researchers do, why we make the choices we make, and what affects these choices have for the participants of our study, the community and the larger society must be taken into the account. It is not only what we do, but what -- but how we do it that is important. In an excellent article, Political And Methodological Debates In Wife Abuse research, \_\_\_\_\_  
\_ provides a comprehensive picture of some of the

methodological issues such as quantitative versus qualitative, critiques of sex bias, objectivity, et cetera. Now, while drawing upon her work, I'm going to place more emphasis on what I see as some of the important methodological issues that we currently face.

\_\_\_\_\_ researchers made serious inroads into critiquing the quantitative approach with its emphasis on scientific objectivity. An alternative paradigm has been put forth where the historical context, the qualitative research with in depth interviews, and subjective understanding are crucial components of our analysis. Researchers have made some headway into the relative importance of combining those, yet, there still remains at large, I believe, a degree a methodological bias in our work. This bias partially arises from who we study.

While research on domestic violence has clearly established the need to draw up on women's experiences and explaining the causal factors for martial violence, inadequate attention is paid to race, ethnicity, class and legal status both in terms of the researcher going into the, you know, into the research process as well as in the selection of the women who are going to be interviewed. So we don't see some -- it's almost like there is no color. There is no class. There is no ethnicity to these communities that we study.

The result, of course, is the marginalization of certain categories of women based on the intersection of gender, race, class and ethnicity. This leads to the inability to effectively capture the \_\_\_\_\_ of culture, the different situational context and historical context. Large scale telephonic surveys or mailed questionnaires leave out important segments of minorities who may not have the access to telephones or permanent addresses. The high cost entailed in translation of interviews into several dialects and the validity of these translations appear to deter many researchers from studying ethnic minority communities. It's too expensive. We don't have the money. We're struggling. And, of course, the result is that abused minority women's voices are unseen and unheard. It seems that as the activists are the only ones who have to do it, why there should really be a collaborative process.

And then, of course, researchers do get in the activists, but at a small segment. They're a footnote, a citation or a chapter. And we really have to look at what the nature of our collaborative process is. And clearly, some of these imbalances have been rectified. However, small scale in depth interviews and in depth studies \_\_\_\_\_ due to practical impediments of the data collection are often modulized as non-representative or limited in scientific scope.

So what happens then? Neither can we win by saying that we need the statistics. A lot of ethnic minority groups don't have that. It's very hard to get that information. At the same time, they're not being then included in the research or in funding because they don't have the four hundred -- I was recently at a meeting when they said, "Oh, well, we have to have -- if this fund -- it has to be funded. You have to have a sample of four hundred, and four hundred." I said, "Well, I don't think I can do that, you know, I don't think it's possible." "Well, then it won't be funded." So it's working out these logistics of that, and I think Amit is going to talk about it.

I also, you know, want to leave something for the end as we do have -- I do have about five minutes. Finally, I think a very important part is to be aware of the nature of the relationship between researcher and subject. I think increasingly so we have to do that as we go into the minority communities and to other communities, too. And we do have to be self-conscious of the voice that we have and the power our research has for these communities. I say this because, very often, I'm going to talk a little about in terms of research outcomes how this plays out. Very often, in the research process, and we'll talk about it in the question and answer session, and I'll give some

examples.

But it's very problematic because it results in stereotyping based on race or ethnic groups, how you're using it for teaching this research, especially if you have provincial students. You know, you're reinforcing stereotypes, what it does to policy, you have fragmented, you know, policy. You have distancing and class position where the researchers come out as now as experts for the community, you go to the judges. And you are maybe the South Asian expert, and there is this immigrant woman whose life, you know, is separated and distanced, and how this research gets used. I think we really have to be conscious when we're even doing the research process.

Finally, in terms of the research outcomes. Given that domestic violence is a social problem, there is a clear linkage between research and social action. As such, \_\_\_\_\_ point out, our work is action research. And I think it's important that we don't forget that even when we're doing -- even as we do this research. And the outcomes of our research have major implications at multiple levels. They're used in Congress. They're used for passing legislation. They're used in terms of what happens in the prisons. They're used in terms of teaching. So many of the places where we're using this, we have to really do responsible research.



Here, there are many issues to be discussed, but I'm primarily going to devote the rest of my one minute -- (Laughter.) -- to this thing, and we'll talk about it in the discussion. Some of them are how do we disseminate this work and how do we interpret it. For many academics, I feel that they are often male defined, and there is preference in lead journals \_\_\_\_\_ objective studies. I don't know if any of you have been hearing all the discussions that have been going on in the American Sociological Association about who do the journal -- you know, what journals have it and which are seen as special journals, which are seen as male, you know, the mainstream journals. And a lot of them do want quantitative work.

For many academics, I feel they are often male defined and there is a preference in lead journals for scientific objective studies. Then there is the question of peer reviewers and what type of interest is elicited for groups that have a third position in a dichotomy divided society? So I want to put my little pitch here and why we do talk with woman of color. It is important to realize that it's very often -- now, it's the dichotomous white and black. And what's about the third positioning? And then within the South Asian, you know, when they're put in this [ruberick (?)] of Asian, and yet we make those coalitions, but we also have to realize that Asian is not one homogenous category.

And so I do want all the experts to also think about the fact that now we've moved from the quantitative versus the qualitative, the experts versus the non-experts. Now we have many of the white feminists and, while I've learned a lot from this work, I do want to say now we've been \_\_\_\_\_, and we have the experts and we have the experts in regional areas. Thank you for giving us that space. And so I think we have to be very careful of how we do this research and define ourselves in those ways.

And at the end of it, I do want to say that if we continue research in this way, we marginalize, or tokenize the relevance of culture and social structures. To do our research, we do have to begin thinking of global ways, collaborative in nature. We must be self-reflective and do responsible research. We have to learn how to build bridges between researchers and activists not only within the United States, but in all parts of the world. We must continue to see dialogue and share our research. Most importantly, we need not to be just American centric in our research. We must let the voice of those abused at the center of our discourse. And as we move into the next millennium, we must understand that global pervasiveness of domestic violence can only be addressed if we examine heterogeneity within homogeneity. Thank you. (Applause.)

MR. SEN: Well, that's not a tough act to follow at all. I

think that I could probably dispense with this because Margret has pretty much gone through most of it. But there is a different perspective coming from not a research background, but a delegate, an agent of the federal government. I do work with the Violence Against Women's Office and my particular interest in this has been participating at the federal level with government conducted research and government funded research to see the way in which it -- or examine the way in which it frames violence against women and records the realities of violence against women. And much of what I'm going to say is actually in support or parallel to what Margret has said, so I'll try not to be too repetitive, but I think there are some distinctions just because of my perspective that I'd like to try to remember.

One of the things that we frequently say, and I want to start out with just talking a little bit about who we are, is that, as the Violence Against Women Office, our mission isn't just to make grants or just to even enforce laws, but to support the change of culture that promotes and accepts violence against women. And I think we're at the point, clearly, where we recognize that we can't do that without critiquing ideology without looking at the cultural beliefs that condone and perpetuate that violence.

But, strangely, our ideological critique is disembodied

and disengaged from an analysis of other axis of privilege. We haven't subjected racism and other identity constructs like sexuality, class, language, immigration, able bodiness to the same critical lens while we have fought very, very hard to say that violence against women cannot be constructively engaged in a political or in an ideological context. Clearly, as Margret pointed out so eloquently, for women of color, race and gender are not discreet issues. They're not separate issues, and they can't be privileged or

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So one of the things that I think is important to ask is why is research important to communities of color? Why is it important to marginalize communities coming from an institutional perspective research has used to inform policy and practice at the state, local and federal level? It influences funding decisions and research allocations. I think, perhaps, most significantly, it presents a reality of what is occurring with regard to violence against women, who are battered women, who's being served, what are their experiences, what constitutes sufficient and appropriate service.

You can't answer those questions, I think, unless you look at the way in which their identities are organized, which is part of what Margret was talking about, identity construction. A lot of what, I think, Margret was getting

at, too, is the way in which we not only privilege certain spaces and certain populations, but we privilege methodologies. There's been a lot of attention in the research field and a lot of pressure to generate members, and there's been a lot of suggestion that only hard data can support conclusive findings that only hard data are useful. One of the things that that does though is that it imposes a model of identity that is quantifiable where people fit neatly into boxes. And as \_\_\_\_\_ and Margret Abraham and many others have so eloquently shown us, they don't.

My work in the government, going to these big meetings, looking at how to plan, the way we collect information on how women experience violent crime. I think efforts that several people are making, especially doing work coming out of the office, to complicate and expand the categories that are afforded to women in the way in which they can identify was met with a lot of resistance. And one of the things that I was told recently and that was kind of a consensus is, you know, there are only four races; Asian -- what was it? Asian, white, black and Hispanic. Well, I think that it's clear that, just antidotally, if you don't see yourself in this list, you don't exist. Your needs don't exist. Your realities don't exist. And clearly, services and funding can't be directed to combat the violence in your life.

Even without such an obvious example, even within a structure with, let's say, a few more choices, our \_\_\_\_\_ of identity choices, even within a structure that speaks to sexuality, that speaks to language, national origin. Being forced to constitute one's identity around a single absolute term tears many of us in half. Forcing us to privilege certain aspects of identities over others. We're forced to choose between identifying as queer or Latino when we're both. We're forced to choose between identifying as South Asian rather than Native American when our ancestor is both.

Very often to make this situation even more dire, the alternative to acknowledging multiple identification and being forced into a single category is being -- the alternative to that is being required to identify as non-white or other, which are wonderful terms. And I think these terms are deployed casually not only by people in criminal justice and in federal space, but often by researchers as well, but they have profound implications. A word like non-white clearly demonstrates that what you aren't, in this case, white, is far more significant in determining what you are; South Asian, Egyptian, \_\_\_\_\_ than who you really are. A term like other, again, banishes you irreversibly to the margin, again, to find not by what you are, but what you aren't; central, normal, named,

normative.

Even terms like outreach, which ostensibly are well intentioned. And that's part of what I want to talk about, which is kind of like the nice stuff that can be really problematic, can reinforce notions of inside and outside, center and margin rather than examining service, accessibility and delivery in terms of collaboration or partnership, which suggests equity and equality. Outreach, again, establishes who the agent is. Majority culture. Going beyond the frame to find people out there. I think that this stuff is really difficult, and I think it presents people with a lot of catch-twenty-twos, and I think Margret encapsulated that tremendously well.

Often, I think, the alternative to not being counted at all or not being seen at all is being counted by a system that is uninformed about privilege, about racism, identity and visibility and marginality, and that it doesn't confront its own biases in a manner that leads to a profound distortion of that population and its experience.

In my field work with states that we fund to coordinate services for battered women and for victims of sexual assault, a lot of it constituted around working with southwestern states and their efforts to provide services for native women. One of those states did some data collection and some research, and one of their assertions

was that this shelter that they're investing in that was surrounded by a native American reservation -- just some names from the shelter, was serving primarily native women. So they had the situation under control. I said, "What do you mean they're serving primarily native women?" And they had this all written out as part of their research and the data. "Well, ninety percent of the women who go there are native."

Well, after going and talking to the communities that surrounded that shelter, we learned that that was true. But that women typically didn't stay there longer than a day, and almost never stayed there even a week because the services were so inappropriate in terms of culture and language and because the women faced such hostility and outright bias about conceptions of violence in those communities, and violence with those people. So, at a cursory level, the data suggests that the native population was well served, and the funders looked at that data as a tremendous danger to embrace the conclusion that this native population is not in need. And that was the conclusion that the state had come to.

I think going beyond even marginality or invisibility, part of politicizing our view on race and identity the same way we've politicized our engagement of gender is looking to the critical thinkers that have worked in the tradition of



critiquing race privilege the same way we borrowed so heavily from feminist thinkers. Critical \_\_\_\_\_ that we know well, like Cornell West, [Bo Hooks (?)], and Angela Davis have documented how the conventional narrative on race conflicts the concept of minority almost inseparably with criminality and capability.

And I think there are very profound consequences that I'd like to get into, a discussion about. I think that association makes it all too easy to perceive and identify minorities as criminals, but almost impossible to fully identify minorities as legitimate victims as being a real victim requires being complete invaluable. And \_\_\_\_\_ with capability and criminality deters that. How does that affect research? How does that affect criminal justice practice? Well, women of color are under-represented not only in the criminal justice system response to violence against women, but in research about women who are victims of violent crime. How does that affect men of color? They're over-represented to the point where blackness, color, minority status becomes almost synonymous in a popular narrative about race with criminality.

One of the things I wanted to talk about is not just overt transparent \_\_\_\_\_ racist research like the Bell Curve, which promotes, you know, a nakedly white supremacist assertions, but kind of like the well

intentioned, ostensibly well intentional -- well intentioned research.

There was recently an article research and that was entitled "Disproportionate Minority Confinement", and it cited that seventy percent of the nation's incarcerated juveniles are black and Latino youth. To me, it was alarming. I mean I didn't even think it was that high. It's a pretty big article and it never uses the word 'racism', never engages the concept of racism. Instead, it looks at the bias of individuals. But that, in itself, is depoliticizing the issue. It's taking it out of the framework of a systemic ideology that informs the system as a whole. And I think the dangers of that de-contextualization is something that we're so familiar with in the battered women's movement.

There's something I wanted to read to you, and I know that this is kind of unconventional, from a Washington Post article, and it was on domestic homicide and it opens like this. It's very insightful. "Twisted into a rage by his crumbling marriage, Albert [Protosky (?)] walked into a Colorado grocery store and gunned down his wife." So, clearly, this article is telling us that this violence is not about, you know, privilege. It's not about power and control. It's not about ending somebody's life when they attempt to assert their autonomy. It's about anger. It's

about a failing marriage. It's about being twisted beyond one's own control.

I think the same de-contextualization happens when we attempt to engage concept, facts like seventy percent of the nation's incarcerated juveniles are black and Latino, by looking at individual prejudice or individual bias rather than acknowledging a political structure, a political ideology, a system of power, racism.

Again, I think that part of doing responsible research are asking all the difficult questions that Margret Abraham has compelled us to ask. And I may have them organized a little bit differently, but I want to ask them nonetheless. I think we need to ask ourselves who is studying, who has studied, how are they studied and to what end, who controls the terms of research and what are the objectives of that research, who is the intended beneficiary of the research? And again, I think a lot of this is on something that Oliver can flush out even far better than I'm doing.

In terms of looking towards what constitutes responsible research and what kind of research is needed. I think there's kind of a preferable model and an \_\_\_\_\_ model. And I think, preferably, responsible research is that which shows its findings with communities of color that it's tracked or monitored to avoid reinforcing the power dynamic by which they're studied, but don't benefit, or

remain informed about that research. And we all know of the worse case examples of that, like the [Tuskey (?)] experiment.

Ideally, however, research really needs to empower the community to do its own evaluation to produce its own conclusions to eliminate the \_\_\_\_\_ dynamic. It's not just a question of power, but a question of gays and \_\_\_\_\_ . They're not like us. Violence isn't the same in their communities. And there's some exemplary instances of responsible research -- I've got five minutes -- of that research. Like the African-American task force community based research and community involvement research in [Harlem (?).]

In terms of organizing identity constructs rather than forcing people into boxes, why don't we promote self-identification, work with the community to find a way in which it self-identifies and promote those concepts rather than trying to force communities into predetermined rigid categories that are comfortable for us, or that are better familiar with our own assumptions about identity.

I think rather than just keep talking, even though I wanted to talk more about what, I think, responsible research can look like and should look like, what I'd like to close with is that the active research itself, I think, as Margret has said, is a political act. It's one which

produces knowledge. It's one which reinforces concepts of centrality and marginality. There's so much about it that's fought with power. The very onus on communities of color degenerate numbers. Almost suggest that violence in their communities isn't legitimate or doesn't merit attention if those numbers can't be fabricated, if those numbers can't be generated. It also sets up almost a competitive dynamic that if the African-American communities have more domestic homicides than the South Asian community or the Filipino communities that these communities should compete amongst each other for under-served dollars.

I think that because research is a production of knowledge, because it is distilling to us what we experience, or what women's experiences are with violence, it's our critical learn, it's our way of understanding what violence against women is. And I think it exemplifies Audrey Lord's assessment that we'll never dismantle the master's house or the master's tools. That if we're going to change the culture that promotes and accepts violence against women, we need to change the critical lens we apply to that culture. (Applause.)

**MR. WILLIAMS:** So now we can take questions and answers. (Laughter.) Actually, we had a conversation about they really set the frame for thinking about a number of things, and so what I'm going to do is not to repeat some of the

great things that they said. But I just have some \_\_\_\_\_  
— that I was sort of going over after we had our  
discussion. I just want to highlight some things that I  
think might be useful for us to think about and maybe to  
continue to talk about.

One of the things is that I think, as researchers,  
we're taught to be knowers, and I think we want to feel  
comfortable with our capacity to know sometimes rather than  
what it takes for you to know. So if I'm a person who feels  
comfortable with my research skills and going out and  
gathering information and data, there's a structure that I'm  
taught and I'm supposed to feel comfortable with it. But  
the question is, have I really understood the realities of  
the populations that I need to work with?

I'll give you a comment that I have with a colleague  
who's about to teach a class on cultural diversity, one of  
the things she's going to teach in this class, and the one  
thing she's not going to talk about is racism, sexism,  
hetero sexism, homophobia. And I'm thinking, "How can you  
teach a class like that?" And so she said, "Well, it takes  
too long to understand things. So what we're going to do is  
we're going to spend time having people self-assess." "Now,  
what is that?" "They make some assumptions about a person's  
capacity to deconstruct their own racism, the homophobia,  
hetero sexism, et cetera."

So as I think about that, I think that's part of the problem. I mean, so, for example, [Ricardo Corrio (?)] and I did a presentation in San Diego about a year or so ago. And so there were a couple of researchers that were going to do something with the Latino community. So what they were going to do is take the notion of \_\_\_\_\_ and superimpose it on a population of Hispanics and then try to figure out how powerful this was as an influence, assuming that it really was a cause of abuse of the Latino community without really understanding that for Latinos the term \_\_\_\_\_ has a whole different perspective that is understood. So what they did was take a [bastardized (?)] term and then applied it as though it was real in an effort to try to figure out whether -- how -- what kind of an effect it would have.

So Ricardo was very, very polite, but what he also did was confront them about the issue, which is the first part that I want to talk about with regard to the issue of being knowers. One of the things that I think is quite important is that you have to be steeped in the population, steeped in the realities of the population that you want to work with. So I was asked -- I'm asked to do a presentation in a couple of months, and so they asked me to do a presentation on battered women. I said, "Wait a minute. Now, I'm a smart guy and I've been doing this work for a long time, but my

politics won't let me do this without doing it with a woman, and a woman who's informed about the issues of battered women."

I'm married to a woman who's Puerto Rican, but I'm not Puerto Rican. I'm not going to go -- I would do -- love to do collaborative work with her, but I can't claim to have total knowledge about her realities and how she would assess and define things. We've been married for fifteen years. I go to Puerto Rico on a regular basis, but I don't claim to have insight. There are things that she informs me about, and there are things that I learn that is inside her fabric that I can't adequately understand without making a connection with her.

And that's something that I think is important to do, but we're so arrogant that sometimes what we do is we don't take that into consideration in the work that we do. And I think it's important for us to develop collaborative relationships. So if you want to be steeped and you're not, but you care and you want to be effective, then what you do is you develop collaborations with those people who are informed.

I think of the words of Terry Cross. He says, "Oliver, I think it's important to get people with the hue, but I think it's also important to get people with the view."

(Laughter.) So you need to be able to make connections with



people who are concerned.

I mean one of the best people I can think of, Jackie Campbell, to me, is a good example. But another person who's a good example is a woman named Susan [Sorensen (?)], who's out of California, who does some really -- some really good work. Examples, and there are many more of white people who make the effort to make the connections to, and think it's important to value and honor the populations that they're trying to work with, and to be informed about. So spending time with a group.

Another thing that I think is important is to -- sometimes with different populations and different organizations, they say that people who are from the various communities who do work don't exist. So for a long time, people -- I didn't exist. I exist more now. (Laughter.) But for a long time, you know, I didn't exist. Or people are not informed about the work that's out there with people talking about the realities of their community. It's important to be able to gather the literature from people who have been trying to do the work for a period of time, and to be informed by them.

But another question I have is to what end, what's the purpose of the work that we do, and that's something that Amit said. And I guess when I think about that notion it's also what Margret talked about with respect to it being a

social action piece. You know, for me, it's different than just thinking about dealing with thinking about my thoughts. I really want this problem to stop in my community. So when I structure things and do the work, I want to find ways that it has meaning to changing things in my community, and I want people who are going to do this research to have the same commitment. I want it to matter to them that change occurs because, without it, what good is it? But I want them to understand my community before they step foot in it because they may do more harm than good without doing that. And I don't want them to be able to see me and interact with me just when it's time to do a research project. They need to be able to spend the time with me on a regular basis so to understand the texture of who I am and what my community is about. And I think that that's something that is important.

I think that there are good examples of people who are doing interesting work that may be different from the norm and sometimes gets criticized. I wish James Jackson did more work around domestic violence. We actually tried to approach him about doing it, but we don't have the bucks. So I may be approaching friends of mine to talk about different possibilities. But one of the things that I like about his work is he does this national representative sample of African-Americans to try to ask so many questions

about they're affected -- associated with different problems. Unfortunately, not one of them is -- domestic violence is not one of the ones that they ask questions about. You know, we could be informed about this issue in our community in various dimensions if we were able to include that as one.

But what he does is that he says, "I don't want to have African-Americans be a comparison group. I want them to be the group of focus. And I want to -- don't want to compare to how other people think. So, in some cases, our control group, and then you find out how bad you are. Let's end up expanding so you can understand the textures and issues and ways that people deal with problems or experience problems and find support to problems." And so I think that he's a real good example in his center at the University of Michigan, and there are other people who write with him like James Jack -- Linda [Chatters (?)] and Robert Taylor and other folks, but those are really, really good examples of people doing some important work, too.

I guess the thing that I think about, too, is just to talk briefly about the dynamics of what we don't know and how it has an impact. I'm beginning to do some thinking around the Somali community because there's a large influx of Somalis that are coming to the Twin Cities and around the country. And I've been concerned when I think of \_\_\_\_\_.

I want to find as much of a way to be as inclusive and as informed. So, as I mentioned before, I'm not doing this work by myself, so I'm going to make connections with people who are Somali who can help inform me about the issue.

But one of the things that I've become aware of is the fact that there's a big clash in terms of dealing with this issue of domestic violence as it relates to the current systems, the way that they're structured in terms of serving this population. So I have a friend who's Somali, who's an advocate and --

SIDE B

MR. WILLIAMS: -- community around domestic violence. But also, what it structured to be -- to the conventional approach is it seems to be ineffective. One of the things that we don't understand is that the Somalis may end subverting conventional support services. And the reasons why they do that is because they have something that's similar to [circle sentencing (?).] Of course, it was practiced for thousands of years before we called it circle sentencing.

Now, let's talk about the strengths and weaknesses in their context. So what they're going to likely to do is to not even use the system. So even if they get called, and they get called up and get brought into, it's not -- and they don't participate in the system, it's not like a

typical domestic violence case where you see people that are not cooperating. They're going back to interact within a structure where you end up getting families and communities to spend time negotiating and responding to this issue in ways that are different than what we think about. So they have elders and they have families respond to the issue.

So what happens in domestic violence cases? If a woman is physically abused and she's scarred, then there's a certain amount of money that has to exchange between families, and it's rated similar to how you would mark not only injury, but even murder, particularly if you left a scar because this is the way that people start to value people in the community.

An interesting way for me to start to think about things. Now, I have questions about it, and the things that I don't trust and, of course, I'm an outsider and I have to learn, but one of the things that I want to understand is because it's a patriarchal system, do women feel as though they're being served adequately in that system? Do they really feel as though they're being -- that they are safe and that they are protected? In terms of some of the people I spoke to, they said, yes.

But for me, one of the things that I like to do is to identify women who live -- Somali women who have been victims of abuse and do focus groups with them. But, of

course, you have to do things like back translate, and to get people within the community to collaborate with you to be informed about the issue, and to write it up and help you develop your insights and your understanding. I mean, also, in terms of approaching the notion of female circumcision. It's something that's horrifying to me, but, within the context of the population that you're trying to deal with, how do you approach dealing with such a subject within that community? Those are things that you have to think about if you're going to be more informed about trying to be responsive and to try to be helpful. Well, there's a Somali physician that's in Atlanta, who is trying to reverse the impact of female circumcision. Don't you think she should be at the table when trying to structure such a thing?

But the thing that I think happens too often is we, as researchers, are too arrogant sometimes to do what it takes to be informed. And what we are is we're sometimes too busy and we think that we have the answer sometimes, when I'm not so sure that we understand the questions. Maybe we should start to try and understand the questions differently and try to be as collaborative as we need to be, and to be as inclusive as we need to be to try to be informed for the purpose of trying to stop the problem of domestic violence in our community. So, in a nutshell, -- (Laughter.) -- that's what I wanted to share with you, and I know we're

interested in having questions and having a further discussion with the group.

MODERATOR: Thank you. (Applause.) I think the floor is open both for the panelists among themselves and -- leave it open.

FROM THE FLOOR: (Inaudible.) I have a question, a commentary to make about the intersection -- (Inaudible due to not using a microphone.) Now, there is, I think that -- sorry.

MODERATOR: If you have questions, if you can talk into it because it will tape the --

FROM THE FLOOR: Okay. My question -- the issue goes something like this. We are, to some extent, rewarded for being arrogant in academia, and we are, to some extent, rewarded for pushing ahead our agenda in academia. And yet, my impression of the movement is that they are waiting for academics to be enlightened and to go there and to join them for the right reasons to do the work. I do -- I don't think that that is going to happen like that and that there -- this has to be some kind of leap from the movement to the academia to make us accountable to respond to their needs of the communities.

For example. You have -- we have social work programs. We have counselling \_\_\_\_\_ programs. We have all sorts of programs and we say that we're preparing people to work

with all these issues is very important. But the folks in the community know that to a great extent we are not. But I've yet to hear anybody of them commenting and saying, "You know, the folks that you're sending here know nothing about this issue of domestic violence." So, you know, today's -- I mean there is a sense in which I think we need to not only hear more from folks who are working day in and day out with this, but to really make us accountable and to \_\_\_\_\_ us to do the kind of work that means something to the agencies and to the folks in the field, and to the women and the children. That's just one thought.

The other issue that I wanted to \_\_\_\_\_ reflect about has to do with the notion that we seem to have thought all too easily about culture being a depository of prescriptions for violence, so to speak, when, in fact, the opposite is my experience to be the truth. I mean culture, by definition, is a statement of civility. We all create -- we organize together in an effort to help us not destroy it to each other. And within its culture there is the great depository of informal ways of controlling and dealing, and organizing life that prevents violence and, which, I think, a lot of our programs do not take into account, and our research does not approach our lives that way. Anyhow, just a thought.

MODERATOR: Anyone --



MS. ABRAHAM: I always address the second point a little. I think it's, you know, in my own work, I say that one of the concerns that we should have as researchers, and I think even as activists to some degree, is this notion of a dichotomous model. I think we have to look at an additive model, and what I mean by an additive model is I'm not sure we have to always see it as culture versus structure. It's both, and I think there are, you know, very positive things in our culture, but there are also those negative aspects that we have to address.

The same thing in terms of structure. I think when you look at from many immigrant communities and when in doing this research how the -- and I'm sure there are people from \_\_\_\_\_, but you know how the \_\_\_\_\_ views it, how the different institutions view it. I think you can't -- I think we have to be careful that we don't say that either we glorify culture or that we dismiss culture. I think there is a give and take, you know, an additive model where we can do the same thing in terms of organizations. Collaborate.

And you said earlier that we were at the intersections, and very often, researchers do have a certain arrogance. And I agree with you, but there's the other side where I think, in our communities, in fact, for many of us who come from \_\_\_\_\_ tradition. That we live, and I mean that is the reality. We live in a society that does

place a high value to documentation. And I think there is a responsibility of the researcher and with collaboration with organizations to document that data.

And I say this, I mean, from my own experience, and I know some of the people, you know, organizations here. \_\_\_\_\_ is here, \_\_\_\_\_. A lot of them will tell you that, you know, so often, for \_\_\_\_\_ cases and deportation they ask for research and documentation. And these advocates, very often, are running around trying to find who will do that. And then when you go to courts as a, you know, issues of conflicts of interest, who you're representing. And, you know, these are issues that we really have to seriously think about. So I'm not sure.

You know, I would like to urge people both researchers and, you know, advocates and practitioners not to make this divide between us, but to really look at it as an additive model where we collaborate so that we do have the best things. And as Amit and Oliver pointed out, to what end and to whom we're doing this for.

**MR. WILLIAMS:** I also wanted to add something to that.

Thank you. I guess the thing that I think about is that I was sort of fortunate in my experiences at the University of Minnesota in being supported to do the work that I do, but I would have done it anyway. So, you know, either I would have been \_\_\_\_\_. "You know that Oliver Williams.

He was really nice. Where is he these days?" "Well, he had to go to another university." (Laughter.) Because with the \_\_\_\_\_ thing, you know, you have to \_\_\_\_\_ peers.

But I've been supported, but, you know, the fear that many academicians have is that if they do work that focuses on diversity or specific cultures is that it's not going to be validated and it's not going to be supported. So they don't do it. And that they think that they'll be less respected. I mean the reason why I do is because I mean I'm as much concerned about the needs of my community that I'm concerned about it, and I'm also concerned about stopping this problem. That drives me. So I would have been a visitor in that place and gone somewhere else, but I was supported. So that's the absolute fear.

There are people who I knew were applying for a position, and one of the comments that a person made when this individual was applying for this endowed chair was, "Well, you know, this person focuses on cultural diversity." It was specific cultural that they spent time with. And I had to make the point that they're likely to have read everything that you have to read in the field and then become more informed about the issues of that population to be able to make comparisons and to be responsive to the issues. So why would you see that as something that would make this person less capable? You have to be able to value

the person in different ways.

So that's the way that I think about \_\_\_\_\_ is one issue responding to your question. But the other thing, too, is making the connection to social action. There are a number of people in the field of domestic violence who do, I think, a good job. \_\_\_\_\_ is one person that I can think of. I think Jeff [Eddelston (?)] does a pretty decent job in terms of trying to make connections to make the work make sense, you know. But I think that around the issues of diversity, you have to have more of those types of things that happen as well.

FROM THE FLOOR: Yeah. I'm looking in this outline and it talks about racism, sexism and classism, but I haven't heard anything about classism in the presentation. And I think the population that we get when we treat battered is below a level, you know. People that are disadvantaged in terms of whether they can get legal -- whether they can hire a lawyer basically. And whoever falls below that level, no matter what race or ethnic background they are, are in that level.

And I usually start off by saying, "Yes, you are disadvantaged now. We recognize that. And that's all you're going to see in this group is disadvantaged people. So just go from there." But it's interesting that this panel didn't really -- the classism, and I wonder why that

is. Why --

MR. WILLIAMS: It seems like to me that's -- I mean there's a number of -- the number of people, particularly in domestic violence programs that you're likely to see are disproportionately low income.

FROM THE FLOOR: Yes.

FROM THE FLOOR: Okay. So when you're talking about African-American men who come to those programs -- as a matter of fact, the programs that you're talking about, most of the people that you see are black \_\_\_\_\_, that are low income \_\_\_\_\_. We need to be as more -- more informed about people, at least in the African-American communities. I think when we write things, William Oliver and I started to talk about some issues and said we have to do some more things that dealt with middle class and upper middle class because we're less informed about that. And we do our writing in terms of being focused on, but I --

FROM THE FLOOR: The research subjects --

PANELIST: Yeah.

FROM THE FLOOR: -- will come from the people who have been arrested. Therefore, there's no research other than that. The structure of our society --

PANELIST: Right.

FROM THE FLOOR: -- fixed the \_\_\_\_\_ group of -- from the disadvantaged people --

PANELIST: Right.

FROM THE FLOOR: -- in our society, which is -- which gives you skewed views on what domestic violence is.

PANELIST: Right.

MR. SEN: I just wanted to reinforce what you're saying. I think that even a researcher or criminal justice practice might preselect, perhaps, disproportionately for one class sector. It is important to remember, as you're saying, that domestic violence happens in all communities. It happens in all \_\_\_\_\_.

The other thing, I think that I think it is important definitely to look at the intersection of classes and with the other \_\_\_\_\_ of privilege. I think Margret touched on that briefly when she talked about the census and the way in which it's conducted. It's not only -- it is very class selective because it's premised on a phone survey, people who have phones, people who have stable addresses. And that in itself is certainly modulizing to huge categories of people. But also in language, it's conducted in a limited number of languages so people who don't speak the language that the census is -- that the crime victimization survey is conducted in, don't appear in that census. And I think that the intersection is important. How is it class selective? How is it [lingualisticly (?)] selected?

MS. ABRAHAM: I also want to address -- I think there was,

and it was something that we were expecting some of it in the discussion. I have to say that when I first started doing my research, I called it ethno gender because I did feel that at least in the South Asian immigrant community that -- and this is a while ago. I have changed it in terms of the book that's coming out in the spring of 2000. But one of the things is that class does to some degree get de-contextualized. These would be the dominant group.

I mean I am amazed at how -- while there are class tiers within the organize -- you know, within the community, very often, ethnicity becomes a primary marker of how we're identified. I'm amazed at how that's done within the court systems and, you know, the criminal justice system.

And I also want to talk about the fact that if you -- you know, in my own research, it's not just people coming to the criminal justice system that I did -- I mean I actually interviewed women. There were women who were in the corporate world. There were women who were the wives of doctors. And I think, you know, one of the things that we try to show is that it is an issue of addressing class. In fact, in our communities very often it's about also addressing class. And I think we didn't really -- you're right. I think we didn't do that.

But I think many of the ethnic minority communities are trying to address really how is class, you know, intersected

both in terms of who the researchers are in these communities. And I'm not too conscious that even the activists in the, you know. Because it's very easy to play the game of the oppressed. I come. And because you have no history of me, I can very easily say, "You know, I come from this low middle class -- you know, I come from a low middle class. I've been oppressed. And here's my position \_\_\_\_\_ that makes it very good for research to say those things and from the point of the activist." And if you actually historicize it, it's not.

And I think we have to also take into account within the communities who these researchers are and what -- I mean so there's class both in terms of -- actually, I want to talk intellectual class, too, in terms of university hierarchy, and where the researchers are. And, you know, I've just been valued in some grants and this next thing about who have the professional writers to write the grants out and, therefore, to get the money, and where many of the ethnic minority researchers are. And so, you know, class has to be taught not only in terms of who we get, but in terms of the research process, too. And I think, you know, you made a very valid point. That we need to engage in the discussions of researchers.

**FROM THE FLOOR:** I was going to say don't you think that in terms of current research is extremely ethnic centric, and



those people who are trying to do research that is not ethno related are really low down on the matter of importance, and even are not considered and may not be considered as respectable researchers because they're researching something which it, in many people's minds, can't fit into neat little categories and, certainly, doesn't fit into the four ethnic categories that Amit mentioned.

And what about the people who their system of identification leans more towards, for instance, religion than it does toward ethnicity even though -- and they -- those people may be relating to and using many different ethnic agencies and so forth only for parts of what they need because their major identification is religion and it has nothing to do with all the categories that the government and local agencies want to put them under. And since they don't accept that pigeon hole, they don't go to those places.

And then who's researching how the people use the agencies? I don't think anyone's researching that. How do people who are ethnic communities use different agencies, and what makes them choose that? When do they use religious agencies? When do they use ethnic ones? When do they use which ethnic ones, you know? And why is that? And to what extent do they use them? I think there's very little research on that.

And lastly, I find and I know that within the federal government and with the state government and local government when it comes to the religion of a \_\_\_\_\_ there is a real horrible attitude, and there's an opinion that's set in stone that \_\_\_\_\_ as a religion is a horrible, rotten religion, and it is the reason that women are the victims of violence. And so what happens with the researchers and the people who do the services that they're in the mode of moving people, women who are Moslem out of their religion and out of their communities because they feel that's what will help them, and so they don't use the services and they don't get the funding, and they don't connect.

FROM THE FLOOR: \_\_\_\_\_, thank you. I just wanted to validate what you're saying and make the connections that we're talking about. I think that the research models that you're describing, I think, quite fairly, can be described as mainstream. It's not only categories, but only assumptions that are oppressive, that are racist and oppressive. I mean disallowing a community to organize the way it organizes, the way it self-identifies around a faith access as opposed to something that is constituted around race or language is oppressive if that's the primary source of identification, or even a multiple identification.

Not only that, I think you touched on something which is absolutely enormous, absolutely enormous. And the way I

think about it is it's racism, and I think the analysis that I would like to apply to it is the same analysis that we've applied to sexism. One of the things our director, Bonnie Campbell, always says quite eloquently is, "If I were to leave this room and someone were to sexually assault me, everyone would be appalled. No one would stand for it. But if it came up, perhaps, a day later that that was somebody that I knew and that was my ex-boyfriend, all of a sudden, questions would be asked. You know, perhaps, I would be less legitimate. Perhaps, I would be less believed. People would start interrogating my reasons for being there."

And I think, similarly and very tragically, when violence against women occurs in mainstream spaces, I think we're starting to realize that, no, it doesn't -- it has nothing to do with the woman. It's not the woman's fault, right? But strangely, when it occurs in the \_\_\_\_\_ community, her faith is something that's questioned, right? To a degree to which it seems as if she has some agency in terms of the way in which that -- the problematics are framed.

I mean I think Oliver can speak probably better than anyone about the assumptions that are made about criminality in the African-American community and domestic violence. I mean why is it that, all of a sudden, race even becomes an issue? Do you see what I'm saying? Or that culture becomes

an issue? When you can have an analysis of violence against women that's premised appropriately on power and control when you're dealing with mainstream communities, but when you're dealing with communities that aren't mainstream communities, all of a sudden, faith becomes an issue. Race becomes an issue. This is part of their culture. This is who they are. This is what those people are like.

You know, we've tried to work with the states in the Southwest to improve their partnerships with native communities and they tell us, "Hey, this is real life. This is just what these people do." Well, this is what these people do, but there's just as much domestic violence in the mainstream communities. Is that what those people do, too? So, thank you. I think that that's an analysis that we need to broaden and embrace.

**FROM THE FLOOR:** Thank you. I'm Bernie [Octer (?)] with the National Institute Of Justice. I have a dilemma I would like to present to the panel, and it concerns research procedure versus our interest in getting good information about a particular culture. And if I could take your example of, say, Somalia, Oliver. You mentioned focus groups. Say you want to go about doing focus groups with this group in order to learn more about how domestic violence -- issues related to domestic violence in that culture, and you realize the appropriate way to do it is

with your trained researchers conducting the focus group or interviews that might be one on one.

Yet you find that this -- the group is much more responsive, or that they are reluctant to engage with you. But yet, they are, perhaps, much less reluctant to engage with advocates who might be working with them in their culture. So you decide that using the advocates to do the focus groups would be a better way. How does that, if at all, compromise your research? (Background talking and laughter.)

MR. WILLIAMS: You know, Bernie, actually that is the approach that we're going to use. We're using people who come from the culture to engage and to do the focus groups, but we are also identifying people who are researchers who understand the language, too, and also understand the culture. It's this issue about collaboration.

But, you know, there was another research project that I did with Alice Lynch in Minnesota \_\_\_\_\_  
Corrections and to try to understand issues of African-American women and their experiences in domestic violence programs and such. It was the same thing. We ended up trying to identify women who had been physically abused, had a history, experiences of being either -- had been victims of abuse who were African-American, and then we trained them. You know, we had them go out and do the focus groups.

But then we paired them with people who were researchers in terms of trying to help do the analysis and they constructed the work that we were doing. But it takes more time; you know. It's not as easy.

MS. ABRAHAM: I think I want to answer that because I have this book of mine coming out and it's ten years later from when I started, and some of it has been this whole research process, how you do it. When I first went, and I thought it would be two years. I had been well trained by my advisor, and I thought two years and that's it. And then I slowly \_\_\_\_\_ and said, "Well, where did you come from this? And, you know, we'll help out."

And one of the things we really have to talk with the research process -- and I struggled with that, so I can talk from personal experience. Was when I was doing the interviews, I interviewed women, and I went to the organizations and they had to -- I did individual women and then they asked women whether they wanted to be involved in the research process.

But when the organizations had their own support groups, I never went for those, and there's a reason why. Because when I began doing the interviews and I began to talk with the organizations, too, many of the women wanted to talk about the organization and didn't feel comfortable talking to somebody from the organization or an advocate.

And they would say, "Well, are you going to say this? You know, are you sure?" You know, and I had already made it clear that, you know, their names would not be involved. So I think there's a question of how you use it and when you use it.

And what I brought about earlier, the notion of the power of people within the organization and how they deal, you know, advocates themselves, how they deal with women in the program. And I say this because there was a recent project, and I'm not going to mention about it. But one of the board members of the organization was doing some of the interviews. Now, clearly, this is problematic. I really think that kind of research where you have immense power over some of the lives of the women who are coming is jeopardized, and I think you do have to talk about it. I think one way to do it is very often to have certain arenas, certain focus groups which are collaborative, but then find researchers who are not totally involved in that. Because while it's political, you do want to do responsible research.

PANELIST: There's a woman in the back.

FROM THE FLOOR: I would just like to add some things that you have said. Most of the time when you were saying that there's not much literature on South Asians or Asians as such, most of the time, I think, \_\_\_\_\_

grants require minorities to be included. Yes, we are \_\_\_\_\_ are being done. But then when the analysis is being done, they're taken out as the noise factor. Because we don't fit the models of many things that are measured. Even what is measured is then used as a comparison to the white sample that has been collected on. So it is how do you fit a norm, a standard? And you're either for a shorter fit or you're a \_\_\_\_\_. So you're not included at all in the discussions that are made.

But also, when we talk about the Asian categories, Asia is a huge area. We're talking about a humongous population, very diverse histories. And we don't include that when we talk about the population that we do research on here. We exclude their entire lives before they come to the shores of America as they're coming to America with the beginning of their entire life here. And so what happens is our entire research is all so skewed with it. And I think we have to be cognizant of it.

And when we also come from cultures where English is our language, that doesn't mean that when we can answer surveys we understand what is being asked of us. I rate on a mental health thing as being psychopath. (Laughter.) Because I feel these emotions, so I should be in a mental institution according to the psychiatrist who works with me. (Laughter.) But I think it's the way the questions are



asked of me. It's not that I can't speak English. And I think these are things that we have to keep in mind when doing research.

FROM THE FLOOR: I just have three small requests. One is, can we take a photograph of the documentation? This is for our newsletter. Of your panel? Would they mind?

PANELIST: No.

FROM THE FLOOR: Thank you.

PANELIST: Get our good side. (Laughter.)

FROM THE FLOOR: Thanks. Thank you.

FROM THE FLOOR: With the work that we're doing in California and a couple of things that have come up because we're dealing with all populations, also the emerging populations. There are communities that are resisting to being documented. And in some ways, we have to respect that. But in doing that, then they're also excluded from services. And one comes to mind is the \_\_\_\_\_ Moslem community. They're Moslem. They're also -- they have the South Asian link, and they also have the Caribbean link, the \_\_\_\_\_ link. So they are, right now, taking care of their own, and I can't recall right now what the population figures are.

But you all, as researchers, and especially those who are sitting in a funding position, is when we're looking at services, when we're looking at violence, and not only

violence against women, but violence in the communities, how are you going to respond to that in the next millennium?

And number two is that our educational institutes, and I've had personal interaction with that in terms of research, is when they do gather the research, and I think only recently some institutions, at least in Southern California, have decided to have a collaborative link with the communities because funding is available also. But who benefits from that research? And does that research go back to the community so that they can empower themselves to get the funding to get the resources and the services that they need? And what are you all proposed to recommend from here on with that? Thank you.

FROM THE FLOOR: I don't know. I'm not a funder.

(Laughter.)

MR. WILLIAMS: So I really want to know what do you plan to do about this? (Laughter.)

FROM THE FLOOR: Here's my wallet. (Laughter.)

MR. SEN: Oliver knows more about this than I do, but I've got the big checkbook so -- I think both of your points were absolutely -- they just really exemplify what's the core of this. It's not just how the research is performed. It's who performs the research and how is that research used. What are the assumptions that inform that research? I had more stuff to talk about with identity politics, but I

thought I'd stop from boring you all to death.

But one of the things I wanted to say is that some of these invisibilizing terms like other, non-white, even words like Asian, they go beyond discreet individual identity politics. It's not just one person. It's huge populations that are rendered invisible. It's the concerns, realities, needs, experiences, conclusions of those populations that are \_\_\_\_\_.

Another thing in terms of what we're going to do about it. That's a real challenge. I think that Oliver set up what, I think, what I feel as the most responsible model that I can think of, which is to invest in the community to do its own research. Not to study the community. That, I think, is \_\_\_\_\_. There's so much power and balance and asymmetry. Not just in terms of who's controlling the terms of that research, but the \_\_\_\_\_ itself, and the way that that \_\_\_\_\_ is informed about ideology, us and them, they're not like us. We talked a lot about that.

Not to toot our own horn, but we have done a few things that are responsible. We did invest in the African-American Task Force On Violence Against Women and its research, which, to me, in a lot of ways, exemplifies responsible research. First thing. They didn't preselect for a concept of success or completeness. It wasn't how is everything wonderful, and how is everything sufficient, which I think a

lot of researchers guided around a principal of success, especially when it's evaluation, and that success is linked to constantly being refunded.

They enlisted, as Oliver said, and trained people in the community to conduct research and interviews. They arrived at very difficult findings. That the community was really estranged from the police and the criminal justice system that reflect a difficult reality. They didn't suppress critical or negative findings. Those findings were published, shared and discussed. And now, a very relevant, a very powerful, very useful informed policy in thinking.

There's one other thing that I wanted to talk about, but it's escaping me so --

MS. ABRAHAM: I think both the points were very, very important. Let me start out by saying that and I want to ask -- I mean I want to answer one of them. Well, I think in terms of doing research, I think it behooves us to also look at how the funders, and track the funders and see how much research money they're giving to which organizations. And I think while it's made public to actually track that as research, how much is going to studying various communities. I think we haven't really done that in the ethnic minority communities. And make a little bit of more of a noise about it.

And some of it really has to do with, again, as I said

in the research process, how good your grant looks as a value to the other side. I'm conscious of that sometimes having to write those comments, say, maybe this research proposal doesn't look great because they have not had the big institute money or the big dollars to make this look perfect, but that's a very important project. And also, to look at the nature of collaboration. I think in the millennium, that's what we're going to do. I think \_\_\_\_\_ office is now doing some of that. I know Deborah is here from \_\_\_\_\_.

I think one part of answering your question, how do you respond to these issues in the millennium, is really going to be looking at it as a political process. And, particularly, in terms of policy legislation. I think we've just, you know, not taken that part into account that how, you know, we have these wonderful speeches made by the top brass and the political leaders, but, you know, is there a lot of rhetoric and not much substance in what's being then put out?

I think, you know, just in terms of very briefly -- Louella is here and I know \_\_\_\_\_. They've been doing that. I mean a part of -- was it -- I'm forgetting the days now. This is what happens when I was kid.

FROM THE FLOOR: Saturday.

MS. ABRAHAM: Saturday. The institute got together and they

really talked about how do we do collaborative research. The \_\_\_\_\_ got together to talk about how they're going to do collaborative work, and I think that's a start for the millennium.

MR. WILLIAMS: You know, it's interesting what you also said, \_\_\_\_\_, regarding -- I'm sorry.

FROM THE FLOOR: \_\_\_\_\_

MR. WILLIAMS: \_\_\_\_\_. Sorry. With respect to how different communities see themselves, too. I mean the notion of -- I know in Minnesota the \_\_\_\_\_ community. There's some really interesting things. They do community assessments to determine where they are with regard to the stage of being in the United States.

FROM THE FLOOR: Right.

MR. WILLIAMS: And trying to figure out what it is that they collectively can do to be able to progress as a group. I sort of admire that. But one of the things, too, is maybe there are a number of reasons why people keep silent. But sometimes I wonder whether silence is \_\_\_\_\_ by if you're visible and you make noise than it influences how people view you.

And the thing that I wonder about is to be as informed as they can be with regard to not only the issues that really do exist, but also I think there's another tension with regard to freedom to practice your beliefs and your

customs and your perspectives.

FROM THE FLOOR: Many of these communities did not come here by choice.

FROM THE FLOOR:, Right. (Talking together.)

FROM THE FLOOR: Absolutely.

MS. ABRAHAM: But I think that's where somebody has to go. Is to look at it not by \_\_\_\_\_ are we going to get to America or --

FROM THE FLOOR: Right.

MS. ABRAHAM: That is really \_\_\_\_\_ global work and contextualize the --

FROM THE FLOOR: Actually, I'd like to ask about the concept of class because I'm in the midst of doing a dissertation and what you're looking at race ethnicity in class, and its relationship to domestic violence. And I'm interested both in the ways in which those factors affect the ways in which women are controlled, and also their access to resources.

And when I tried to define what I meant by class, it's an enormously difficult concept, particularly talking about women and you're talking about domestic violence. I mean if you're looking at income, education and occupation, whose are you looking at? The perpetrator's or hers? And if you factor in domestic violence, do women actually have access to income, and do they actually have access to education and jobs?

So I'm wondering if you have a definition that you think is the best to use around class, or if maybe social capital isn't a more useful term when we look at domestic violence.

MR. WILLIAMS: I guess the thing I think about as it relates to African-Americans is -- but also dealing with the issue just in general. Sometimes it can be sort of a difficult thing to look at in general with all populations that you're dealing with. But among African-Americans, when you're looking at the issue, sometimes I think, you know, when you're talking about issues associated with education, but also history, familia history, you know, as a piece. But the thing that you're --

I mean I'd like to know more about what you mean by socio-economic status. Sometimes I think the education of the person, I think, again, their family's history in terms of being at a certain sort of status. But I also think that there is -- where the tension is that we -- what I think you're saying is that when a person leaves a relationship, they may not have the money.

FROM THE FLOOR: Or in the relationship. (Talking together.)

FROM THE FLOOR: Right.

MR. WILLIAMS: But she may have to -- in the context of leaving a domestic violence situation, you know, what



capital does she have?

FROM THE FLOOR: (Talking together.)

MR. WILLIAMS: And to me that's -- just in terms of thinking about it, I sort of wonder about what her status was and then define after she left. That's a whole different sort of thing. Do you know what I'm saying?

FROM THE FLOOR: Um-hmm. (Yes.)

MR. WILLIAMS: But that's just my -- that's my take on that.

FROM THE FLOOR: Do you want to go first?

MODERATOR: You have five minutes.

FROM THE FLOOR: You go first.

MS. ABRAHAM: Oh, you want an answer to that?

FROM THE FLOOR: No. I have a question.

MS. ABRAHAM: Oh, okay. This -- I just want to say quick. I think class is very complex. I have to tell my own bias. I do come from a \_\_\_\_\_ kind of background, so I do think that's something to be said about the ownership of capital. But I think there's another dimension in the context of class, and I found that my research very often it is about who has that. And you may be highly educated. I mean I find that from my own community where you're highly educated and you come here, and you do have to take a different type of job because they think your language, your accent.

I mean I see the students in my class. I walk in with

a name like Margret Abraham and the first thing I have to say is, "You're shocked at seeing me because of all your thinking." And now when you see me, it's "Shit, she can speak English. Are we going to take the lecture?" So I take class is very complex in so far that class has to do not just with, you know, -- it's to do with ownership and non-ownership, but also who controls that. So I think it would be problematic to limit it to very small kind of -- but I think the closest is I really do believe the \_\_\_\_\_ had a lot to say about it, and I think it's the closest that I have come to believing the class and ownership.

MR. SEN: That was the profound answer and this is the simplistic answer. (Laughter.) I think what we found is that -- I you're saying that really rudimentary things and \_\_\_\_\_ by people who are saying profound things. (Laughter.) But I think what we found doing the work, doing federal funding and reporting on collecting data on violence against women is that violence occurs across classes and communities, but is recorded [dispairedly (?).] And that is a function of privilege and mobility.

Women in affluent communities commonly have resources that women in indigent communities don't like private physicians. I mean they may seek a private therapist. They may have more invested in the concept of preserving privilege because if they maybe stay with their abuser just

a little bit longer, one of their kids can go to college or -- there's more to lose in a way because they have privileges that indigent women don't. But I think that it's dangerous to look at that research in terms of thinking that a class -- that violence occurs dispairedly because of class. Do you want to add to that?

MR. WILLIAMS: I just want to say one -- (talking together.) It also went back to your question about issues with respect to social class. That sometimes what happens is that people can find themselves in systems and ways to be able to be included and be studied, you know, are there because they're the most easily accessible population to get a hold of. And when people talk about that -- I sort of complained about that to different groups.

One of the comments that they said is that we can't force other people to come to you. I said, "Well, look. If you look at the criminal justice system and you're saying that you're supposed to have a system that's supposed to be just and fair, then you need to find ways to be able to get access to be informed about those people." And I don't think we do that as good a job --

MS. ABRAHAM: I guess when we see the non-ownership. I mean in the relationship, too. And that's what I mean by non-ownership. Where the husband owns everything. I mean many of the women I interviewed had no joint account. They were

literally invisible to the entire society, American society. So I think when I talk of ownership, it's at a micro as well as a macro level.

MODERATOR: I think with that, I'll have to say that we've come to the end of our session. (Applause.) I want to thank -- (Applause.)-

**MS. LYON:** We'll be doing a lot of passing the baton here. But, at any rate, this is Evaluation 101 -- the nuts and bolts, nitty gritty of evaluation.

For those of you who may have been somewhat confused by the fact that both part one and part two were described in the same way, this is seen as sequential, it is not being repeated in part two. So, in other words, part one is the first part, part two is the second part, they are different. So, for those of you who did not read the program, or think that's what was going to happen, we may be able to -- well, we would encourage you to get the recording, and get part two that way.

My name is Eleanor Lyon. I've been doing evaluation research for many years, primarily focused on violence against women. (I) am currently involved in an evaluation of my state, which is Connecticut, stop grant programs. I'm also doing the evaluation of VARNET(?), the electronic network for -- on violence against women.

We're going to all introduce ourselves, and then I'm going to review quickly with you, what we're going to plan to do today, and then we'll get right into it -- so, turn it over to Anu.

**MS. SHARMA:** Hello, I'm Anuradha Sharma. I came into this work as an advocate, working with women in New York -- South

Asian women, in a program there and doing work with children and mothers from Women Against Abuse shelter in Philadelphia, and have moved on to doing some graduate work in public health. From there, I have been doing work on measurement issues in research on violence against women.

Most recently, (I have) looked at ways in which we document and evaluate the work of programs within the battered women's movement, as well as where we place women who have traditionally been in the margins, or under served communities, and the kinds of evaluation issues that come forward, in an effort to sort of restructure how we begin to think about evaluation. I'll pass it on.

**MS. PARMLEY:** Hello, my name is Angela Moore Parmley. I work for the Department of Justice, in the National Institute of Justice, in the Office of Research and Evaluation. I am one of the program managers of the Violence Against Women and Family Violence Research and Evaluation Program.

We have the dubious distinction, I guess, or the reputation for being one of those organizations that give money to people, and ask a lot of them in the process. We are one of the funders of perhaps some of the largest national evaluations. We are overseeing the evaluation of the Stop Violence Against Women program, which is funded by the Violence Against Women office, evaluation of the Grants

to Encourage Arrest program, evaluation of the Rural Domestic Violence and Child Victimization program. There is a host of evaluations, that's one of the major things that we do in our office, but I also am working with a lot of researcher/practitioner partnerships, to encourage collaborations at the local level.

I also do my own research. I do research in the areas of police response to domestic violence, as well as intimate homicide, and things of that nature. I do more basic and applied research, not necessarily evaluation, although I manage a lot of evaluation projects.

**MS. RIGER:** I'm Stephanie Riger, I am a professor of Psychology in women studies, and director of the Women's Studies program at the University of Illinois at Chicago, where I am currently teaching a class on domestic violence, and I'm using one of Angela's articles. (Laughter) -- small world.

I'm also doing, with several other people at University of Illinois at Chicago, an evaluation of all of the state-funded Domestic Violence and Sexual Assault programs in Illinois. At the beginning of the second half of this -- the beginning of part two, I'm going to be presenting that as an example of what happens when you actually try to do an evaluation.

**MS. LYON:** Realized I should have included in my

introduction that I started out doing programmatic work, I was connected with one of the first shelter programs in Connecticut, and then moved on to doing research.

When we first began talking about this, we weren't sure how many of you there were going to be, and we thought we could have everybody go around the room and introduce themselves, and do that sort of thing. I think we are not going to do that (laughter) -- but, if we could have a quick show of hands, how many of you work in a shelter-type program? Okay, how many of you consider yourselves advocates? How many of you are researchers? Okay, this will probably not be new to you. How about administrators? Policy makers? Okay, state agency workers? National organization folks? Okay, how many of you have had any experience with evaluation? Okay, this is good (laughter).

All right, one of the things that we wanted to do, as you can see -- what I'd like to do is to quickly review our planned agenda. If there is something that is hugely glaring, that we haven't included, feel free to speak up, and we'll see if we can take that into account. But, we wanted to talk about -- start right off, by talking about some of the kinds of fears and concerns -- the issues that get in the way of people wanting to approach evaluation, and then to talk about what evaluation is, and what you might be able to get out of it, why you can actually benefit from it.



We are also going to then talk about providing a context for evaluation -- a broader context, what is evaluation as opposed to research, as opposed to other forms of information collection. And then talk about issues of inclusivity -- strategies for being as inclusive as possible, and how that is particularly an important part of evaluation. Then, we're going to go through an overview of the evaluation process, a kind of a step-by-step. These are some of the basic elements, the key steps in conducting an evaluation, start-to-finish. That's the point at which we'll take a break.

In part two, there will be a good deal more -- throughout, we're going to be providing examples, and while there's a primary person talking about the particular topic, we're all going to feel free to jump in. So, I think, given the nature of this workshop, it would make most sense if you were to ask your questions as we go along, because there's sort of like not a natural -- one part is really over, and then we move on -- it all sort of flows together. So, ask questions, make comments as we go along.

Then, we'll be talking about sort of hints and strategies, and experiences for developing goals and objectives, for developing measurements, and for analysis of the results, and some of the sometimes complex issues involved in sharing results, and negotiating and

interpreting findings.

We'll also then be talking about a variety of other issues involved in evaluation. Particularly, safety considerations, issues related to under served populations -- human subject issues, when you need to select an outside evaluator, and guidelines that you might use for doing it, and when you might not need to. Then, some suggestions for resources -- a lot of that's contained in handouts, but we also have some additional words about that. So, that's what we intended to do. Is there anything that's glaring, that we've omitted? Okay, so -- Angela, you were going to do the flip chart.

This is an important part of this whole research track, here at the Millennium conference, where the theme is, making connections and collaboration. In order to do that, it's important that people start off from being as much on the same page as possible, so this is really a nuts-and-bolts thing. But, evaluation and researchers have sometimes not made the best of impression, and people have found themselves getting involved in evaluation, not because they wanted to, but because it was imposed upon them. So, we wanted to sort of start there with, let's just get some of those fears and barriers out in the open -- what's your experience, why is evaluation either a negative, or a fearsome thing?

...: I was hired to fulfill a grant that was written, and it was very specific about providing community education and technical education around domestic violence issues. The grant specifically said that I would give a pretty impulse(?) test.

I'm in a rural city, 28,000 people, and they do not like taking tests. They refuse to do it, and so I live under this big fear that -- how am I going to evaluate this if people aren't willing to do what the grant tells me I'm supposed to do?

...: Inappropriate. (Laughter.) -- inappropriate methods for collecting data?

...: Yeah, maybe that's it.

**MS. LYON:** Or, methods imposed from the outside, without.

...: Unrealistic business, no.

**MS. LYON:** Realistic.

...: Unrealistically written grant.

...: (Inaudible) for collecting data that \_\_\_ for.

**MS. LYON:** Standards that don't work.

...: I was going to say, you might not want to know the results.

**MS. LYON:** Okay, fear of the results -- fear that the results might be negative.

...: Right.

**MS. LYON:** Yeah?

...: Negative, or abused in a way that is harmful to the program, to the work. \_\_\_\_\_ negative.

**MS. LYON:** Okay. Fear that the results will be used negatively, may be misinterpreted, may be taken out of context.

...: I represent a community -- it seems like everyone here does (inaudible). I was working in a community that (inaudible) -- in the past, the fear was that because it was something (inaudible) to work in, or they were afraid that the numbers, and the outcome would be used to affirm that this was an issue of more of this community than of us.

...: The battered women in our programs are going to get labeled as successes and failures, depending on whether or not the funders agree. They're actually setting the funders ideas of what there actually should be, with having to move from quantitative steps to outcome evaluations.

**MS. LYON:** Quick summary.

...: Labeling is part of that.

**MS. LYON:** Yeah, used to label.

...: Someone's becoming descriptive of what we --

...: Well, its evaluating based on whether it's a success, or a failure. I don't think they're looking at this situational.

**MS. LYON:** Right. So it's -- out comes a contextual.

...: It really is that the money -- we tend to compete with

each other for the dollars, when we're all trying to do the same thing. So, when you have an outside evaluator, sometimes there's the fear that they're not understanding what you're doing. And, if you get a negative evaluation, your funding might be at risk.

Unfortunately, at least in Illinois, we constantly try to get funding from the same sources. We're doing a better job, I think lately, of sharing, but 10 years ago, we were almost fighting for the money, amongst ourselves. We're afraid that maybe, if the evaluation doesn't come out the way the funder wants it to, a lot of times people, in our area at least, are concerned about what the data looks like, as opposed to what the reality is of what we're really doing.

**MS. LYON:** Right.

...: I kind of look at evaluations as a collection of data, numbers, \_\_\_\_\_, that kind of thing. Often times, it's hard for me to figure out how it -- like, how to stop them from losing the human touch, the quality of life issues that are changed, and calculate that into an evaluation.

**MS. RIGER:** They're too often exclusively statistical, and you don't have the context in the sort of human life involved, yeah.

...: Along those lines, it's the difficulty, or even sometimes inappropriateness of trying to get the kind of

information that is valuable -- like, I work in a hospital, and we just had short-term contact with women in the emergency department, and refer them. We had a difficult questioning follow-up, and finding out if they felt less isolated, if they felt like they had more resources, that sort of thing, because there's not that ongoing contact -- you go there to make sure they're -- that kind of evaluation would be safe.

**MS. LYON:** So, some of the safety and ethical issues involved in --

...: What you really want to know is very difficult to get, safely and ethically.

...: Being out to provide outcomes in particular, and wanted to do it right, but not having the money to do it. To do it appropriately, it requires a lot of money, and you still get the money, but you get these requirements imposed on you.

**MS. LYON:** Insufficient resources to do it right.

...: Looking toward the evaluation, it really turned out to be the driving force.

**MS. LYON:** That's a very key political issue. I wanted to hear, in evaluation circles, a lot -- that the evaluation, and the requirements of the evaluation end up driving the program, rather than the other way around. Okay, anything else? Yeah?

....: Sometimes the outcomes are longer terms than you have in the grant that you evaluate.

**EL:** Uh huh. (Yes.) Didn't someone at lunch mention that? Yeah, that we can't end violence, necessarily, within our funding cycle. (Laughter.)

Interestingly enough, nobody mentioned that we're about doing services, and having to spend the time to do the quote, paperwork, feels like it's taking away of what we should be about, which is also an understandable, and one that we hear with some frequency.

That's a great, and compelling list -- and particularly, people very often find themselves saying, and why should we do evaluation anyway -- after all, we know the answer, we know that we're doing a good job, we know that we're working very hard, we're very dedicated, and to have to go through all of this energy, and spend all this time and resources to evaluate it, seems like a waste of time.

I hope that what we can do is to give you, at least, some different strategies and some tools here, so that you can think in more creative ways, so that you can seize more of the control of the evaluation, whether you're doing it yourself, or you're working with an outside evaluator, so that some of the issues around the wrong kinds of measurements that don't capture what is important to us -- at least, some of those issues can be moved along, can be

overcome possibly. So, I want to go through really quickly, some of the basic elements here. Just -- can you read that? It's not -- yeah, there is a handout -- no, there's not a handout for that particular one.

Basically, it's a set of definitions. The point of the definitions are that evaluation looks at the impact. It looks at efficiency, and quality, and effectiveness. It's a set of information that can be used, and should be used if it's worthwhile, to be able to make decisions about a program, and hopefully to improve a program. So, that's a real quick set of definitions. But, what I wanted to do is to move on to -- and so, why should we bother doing it? (Background conversation.)

Basically, one of the things that you want to do, is to find out if the program works. If you are engaged in an effort to try to provide support, to provide services, to improve the quality of people's lives, then in the abstract, at least, you'd want to know whether you're actually doing that. So, a good evaluation can help you to find out if your program is doing what it set out to do, but that means you need to know what you're trying to do, and why you're trying to do it.

It can also help you to develop, or improve a program -- now that's a big fear that many people have -- that they will find there that there's a problem in the program. But, you



can in fact discover simply parts of the program that aren't working, and you can find it out in a way so that you can change those and really make dramatic program improvements.

You can also find out things that are misunderstood about your program. You can learn about barriers to your program, and to its services. You can learn about barriers through such issues as access, language, culture. Program policies, in fact, that get in the way of people being able to use your program. I mean, we all develop programs with the best intentions in the world -- I mean, we sit down, and we try to do what we can with available resources to provide help, to provide support, to provide advocacy. But sometimes, we're actually doing things that are either neutral, or can cause harm, and I think that we would want to learn about those.

We can learn if program goals should change in order to meet the needs. For example, there was a needs assessment that was done in a state that was very close to mine, in New England, and it was a needs assessment having to do with shelter programs. One of the things that they learned, somewhat to their surprise, was that the primary need that women had was access to low cost housing. That revelation led them to say, we need to devote some resources to learning more about housing issues in our community, to working with policy makers to provide support for low-income

housing, and for temporary-housing alternatives. So, they were able to shift the direction of their program based on what they had learned. So, they were able to make dramatic program improvements -- it's not that they were failing, it was that an unanticipated need existed, that they hadn't taken into account.

You can discover unintended side effects, and then either get rid of them, or build on them. For example, there was an evaluation that was done of a school program in which the kids were told that everything that went on during this program was supposed to be confidential, and so the kids took this extremely seriously. So, when they went home after going to this program, their parents said, "So, what did you learn?" and they said, "We can't tell you."

(Laughter.) Now, the program folks only found out about that through the evaluation. So, then they were able to explain, you can tell Mom and Dad, it's a good thing to talk about at home -- what you've learned here -- and, that sort of thing. So, very often you learn things that can actually make a difference, to help create better connections within your program, and you'd never have dreamed that they were going on.

You can also use evaluation to meet demands for information about a program from funder's clients, or the public -- and, that's a very common use of evaluation

results. That after all, enables you to continue, it adds credibility for a lot of your system's change work. People have used evaluation results with legislators, with funders, have used it for substantive policy changes, as well as to increase funding. So, just sort of nitty gritty survival of the program can be enhanced through evaluation.

It can also answer much more specific questions about services. Things like, which kinds of services seem to be most helpful, and for whom, and when does it make most sense to offer them? Sometimes through evaluation, you can learn that the sort of barrage of information that you give to women when they first come into shelter is not something that can be absorbed at that particular stage, which you might learn through your experience, but it also is helpful to find that evaluation supports that, as well. So, you can incorporate that into your training of new staff, and volunteers, and that kind of thing.

So, in other words, it can help you to identify sort of where you are, what needs and resources are relevant, and what you need to do next. So, it can be extraordinarily helpful for planning.

You have a set of key terms that were handed out with you -- which, I will not go through all of those terms. The idea is simply that this is some of the language -- this is one of the ways -- one of the barriers that sometimes can

exist between researchers and people in programs, and that is that people speak this kind of strange language, and it's really alienating. It actually can be translated into your ordinary, garden-variety English, which researchers should do a whole lot more, to begin with.

Are there more of the key terms?

....: No.

**MS. LYON:** Okay. So, we can get more of them to you.

One of the things I want to highlight is that when people talk about goals -- it's only because we're going to be talking about that a bit more later -- what researchers mean, is more longer term goals, it's sort of the into the future benefits of the program that folks have in mind. Objectives are much more short term, much more immediate steps to achieving longer term goals, so just as a kind of clarification of that distinction.

I want to turn to, however, looking a little bit more at the distinction between process evaluation and outcome evaluation, just real briefly. Because, that's also a set of terms that you hear. Those are in fact, two types of evaluation that look at different things. They can be used together, but if you're talking to a researcher, that's useful language to know about.

As the handout says, basically the process of evaluation looks at the degree to which the program is

operating, what its activities are -- how is it operating, what is it doing? So, it addresses questions like, what are you doing, the number of people who are served, the number of people who are trained, the number of services that you're providing, the number of hours that are spent providing those services. Those are all examples of the -- sort of, what are you doing kind of question.

The how are you doing it question can look at such issues as, what types of services are you providing? Are you providing support groups? Are you providing advocacy? Are you providing advocacy in criminal court, in civil court with welfare agencies, with child protection agencies? So, in lots of different settings, and lots of different strategies of providing advocacy.

Process evaluation can also look at who is -- and probably at least as important, who is not receiving your services? And there, you can be looking at demographic kinds of information, for one thing. That's stuff that people very often collect on their intake forms. Just basic race, and ethnicity, and gender, and age kinds of questions. Then, if you can, compare it to the population in your community. Or, if you're doing work in court -- if you compare it to the population of people who are involved in court, the battered women whose partners have been arrested, and who may be involved in that way, in a criminal case.

Then, you can learn a whole lot more about who you are missing in the services that you provide.

I think very often of an example of someone who is doing a site visit to a program, and they said, "And, how many Latinos are you serving in your shelter program?" And they said, "Well, none." Sort of looking, well, and of course, none. They said, "Well, but 25 percent of your population is Latino." This was a revelation to the people in the program. They were clearly seeing none of them. That was an issue that was something that they needed to think about -- services for the populations that they were missing. So, you can learn a lot about who is receiving, and not receiving services.

Process evaluation could also tell you how people experience your services, so such questions as their level of satisfaction with the services that they've received, the extent to which they felt respected by the people in the program, when they were interacting with them, the extent to which they felt understood by the people in the program -- were the issues, were the needs, were the kinds of things that you came to the program wanting, did people demonstrate that they understood those? In my experience doing evaluation, that has often been a complete key to whether or not people feel that they have received adequate services -- that level of feeling like they were understood.

Sometimes, women feel that service providers are pushing their own agenda, or trying to fit them into particular categories of service bluck(?), and if they don't fit, then -- and, they're not listening to what the women are coming to them with, wanting and needing.

...: Question on that.

**MS. LYON:** Yeah.

...: I am responsible for running a batterer's intervention program, so the service I'm providing is not something they want. Can I still ask that same question, whether or not they're satisfied with the services? How would I phrase it to them?

**MS. LYON:** Well, there you might ask whether or not they felt that they were understood, whether they learned something. It really -- the kinds of questions that you ask depend on your goals for the service. So there, you might ask whether their behavior has changed.

**MS. SHARMA:** Or, if any expectations had been met, that they may have had.

**MS. LYON:** All right. Expectations for the training or for the intervention were met, yes.

...: It may also depend on when you ask the question. If you ask the question when they first enter the program, you're going to get a different answer (than) if they make it to the end of the program.

**MS. LYON:** Absolutely. And, sometimes it's important to ask the question at more than one point in time. And, it's often important to -- for some kinds of programs to ask some of those questions early on, because people very often drop out, and so, you need to have -- you might want to have some information from early, as well.

**MS. PARMLEY:** One other thing I'll just add, you may have men who are required to be at the program, because they're court mandated. That doesn't absolve us of the responsibility of making sure those programs are actually meeting their needs. Your program should still be relevant and based in experiences of the individuals who are coming to your program. So, you need to find out from them about that.

You know they're there because -- they're a captive audience, they have to be there. But, are your services relevant to them? Are you talking about the things that they need to hear? Holding them accountable, but dealing -- I mean, if you're dealing with men of color, are you talking about racism and oppression, and other things that they experience in their daily lives that intersect with the violence that they're perpetrating?

I mean, your program still needs to be relevant, and you still need to meet the needs of the individuals who come, regardless of whether or not they have to be there.



And, that's something that you can find out through your process evaluation. You want to know how are we doing it, which is different from what Eleanor is going to get to, and what is ultimately the outcome of what we're doing.

Are we even doing what we said we're supposed to be doing? I mean, that's key -- for example, in link to your goals, because you find a lot of programs, they say their goal is to end domestic violence -- if you're not doing anything with batterers, how is your goal to end domestic violence, if these men are the ones who are perpetrating violence? It sounds simplistic, but those are things that people don't think about when they're developing their programs, or you come into a program. With process evaluation, you can start getting at those types of issues.

...: Can I ask one question?

**MS. LYON:** Sure.

...: I'm coming from the law enforcement background, and when you're talking about how the women are feeling (about) our services. We're operating under a mandatory arrest and \_\_\_\_\_ arrest environment. So, a lot of times we feel we're meeting our goals and objectives, because our arrest numbers, and our conviction rates are up, based on Evan's(?) -based prosecution. But, we're having some clients who are not happy with us going forward with Evan's-based prosecution.

**MS. LYON:** Right.

...: So, we have some women who are very, very happy, and then we have some women who are very angry that we run with Evan's based, with the razor(?) blade, that he had to -- and with the 9-1-1, with the bloody clothes. We went forward with the Evan's based anyway, securing conviction -- she was absolutely outraged that we would dare to do that, because he just needed some help.

...: But, in law enforcement, we're not going to always have a satisfactory evaluation from probably half of our clients. Half of our women seem to appreciate the fact that the laws are operating the way they are, and the other half seem to think that we're interfering in their personal lives, when we're making arrests.

**MS. PARMLEY:** Can I address that? We call this -- and, I mean it's just the term that's being thrown around, procedural justice. Basically, there's a distinction to be made between how they feel about the services you provide, and the service you provide. There's a clear distinction, because women may not be happy that you have mandatory arrest -- and given probable cause and evidence, we're going to make an arrest -- but, how you do that will make a tremendous difference. I mean, if you in, if you're disrespectful to the women, to the children, to the people who are in the household, if you ignore what the women are

saying, etcetera, then they may be dissatisfied with the process, and with what you're doing. You can find that women may say, "Well, I really didn't want my partner to be arrested. What I wanted, was the violence to stop, but I understand your position, and I respected the way you handled my case." So, you can look at that. When they can be satisfied with how you do your job, even if they don't agree with what you have to do.

...: Initially, yes, we have very happy clients. It's when we, through the court systems, refuse to drop the charges -- you know, the same women who have been in my office, very happy, initially, sincerely grateful that we've intervened, because our officers are trained a lot on how to -- we don't have initial complaints, it's when, toward the end, the state's attorney, and the judge, and the officers, and everyone saying, we can't just drop this -- you know, we have hospital records, we have his statement, we have your statement, we have the witnesses, we have the clothing, and every -- we can't just drop this, we have now made a felony, we are going forward. That's when the dissatisfaction comes in, down the road, in my experience, when she is no longer is in control of the process.

**MS. LYON:** Okay, and you may have then, multiple measures, which say, she was unhappy with it, and we got a prosecution -- and, the goal of our program was to have an effective

prosecution, which led to a conviction. However, that as a policy, is still something that needs to be tested further, and it's important that we know that there are people whose lives may not necessarily have been helped, from their perspective, by having gone through that process. That's useful information -- Stephanie?

**MS. RIGER:** I was going to say, as part of the evaluation, you can ask, what did you want to happen, and then you can look -- you can divide your responses, and look at those who wanted a prosecution to happen, and see how satisfied they were, and those who didn't want it.

...: That's a very good idea. It's just that we're in a catch-22, because if we were to allow her to control the process during the entire phase, there's a point of no return. We give consideration to what our alternatives are, and a lot of women can sign refusals to prosecute them, and we can give some weight to their situations.

In law enforcement, you have to protect them, sometimes when they don't want to be protected based on his background, the history of violence -- and so, at some point -- if we don't follow through, then if something happens to her, we're in a catch 22. So, that's a good idea, I would appreciate that comment.

...: I can remember the Health and Human Services Act(?) -- I automatically start thinking, in addition to legal

indicators, things such as numbers of arrests, (inaudible) to drinking. \_\_\_\_\_ orders were given -- and, we would look at the psycho/social impact of it. Okay, that's where the satisfaction(?) comes in, that's (inaudible).

What kind of measures are you looking at? Are you looking at the change in their social (inaudible)? Are you looking at things that are psychologically (sneeze) (Inaudible.)

**MS. LYON:** Yeah, and we'll get to some of those issues, when we talk about considerations in design. But, I think one of the things that this is all pointing out very clearly is that what your measuring relates to the goals that you have. And, I think we all here, would advocate that effective program planning to provide an improvement in people's lives involves the involvement of the people that you're working with, and the establishment of program goals to begin with. So, then there wouldn't be necessarily that kind of division between the organization, and the people who are receiving services, perhaps.

So, that's another kind of consideration of involving people who are going to receive the services, and the planning in of -- and, the organization of the services, and the identification of the goals for the program.

...: (Inaudible) question to what she just stated -- they offered a battery program, (inaudible) person that you would

want, that you want a reflection of how that man is doing is from his partner. And, that realization sometimes doesn't come until six months, or a year after he's out of the parole unit(?). So, the question is, how do you keep track of that program, or how do you keep track of, what if he changes partners?

I mean, that's one of the problems that I see in my program is, how do we maintain contact with the partner -- every man leaves the program for -- to actually get an evaluation -- how are we doing it?

**MS. LYON:** That's a complex -- does anyone have a 25 words, or less answer to that? Stephanie?

**MS. RIGER:** Offer to pay people for an interview, six months down the road, get a lot of contact information from them, find out names of their -- you know, with their permission, ask them for names of a family member you can contact to locate them. Give them a card with your name, and phone number, etcetera, of where you'll be in six months. But, the most important thing is to offer them a significant amount of money to an interview, at this point. (Laughter.)  
...: (Inaudible.) (Laughter.)

**MS. LYON:** The major funders, when there are -- evaluation components, or evaluation research do, in fact, often encourage incentives, out of respect for the time of the people that you're going to be talking to. So, yeah,

funding can be available -- and, there are additional strategies, people have tried one, eight hundred numbers, a lot of other things, but it's a matter of ongoing contact. And then, that gets into other ethical kinds of considerations, too.

So, I think that maybe we need to sort of move on here. We will all be real happy to talk, and we have a half-hour break to talk about more specific, and more complex kinds of individual issues. So, if it's all right, just to sort of continue quickly.

Some of the other experiences with services might be, did you receive relevant information -- some of the issues that we've just talked about. Would you use this service again? Would you recommend it to someone that you cared about, as a good way of finding out whether they found it helpful?

Process evaluation can also look at the experience of staff and volunteers, and that's important for the ongoing life of any program. The work that we do is very often difficult, and if it's organized in such a way that burnout hits us really quickly, than that's also something that we need to know.

Is the way that our service is organized something that makes the people, who provide this service, really grumpy, or quick to make judgements about people? And then, we need

to know about that. So, it's important to include the experience of people who are providing services. It will also provide information about barriers to services, and how you can improve services. So, those are some of the kinds of issues that you can address through process evaluation.

Outcome evaluation looks at the program's impact on clients and their problems, or on particular behavior, knowledge, or opinions. So, if it's an outcome of a training, it might have to do with knowledge and attitudes. If it's outcome of services --

(End of recording on side A. Turned tape over to side B.)

**MS. LYON:** -- what degree of support you felt, but they are generally measurable. They need to be realistic, and that's probably the hardest thing. We've already alluded to that, so that they need to be connected to clear goals and objectives for the program.

Having realistic outcomes can be incredibly also good for staff, because as the process of developing realistic goals and objectives for the program goes forward it can reduce burnout, because then, unrealistic expectations are not set in motion. It can help to deal with some of the feelings that many of us have, that we need to save, or rescue people if they're in danger -- and, that's one of those big sources of burnout. So, if goals and outcome



measures are realistic, in fact, that can help with the continuity of the program.

In other words, an end to violence is probably not realistic, so that you feel really frustrated if you haven't. And yet, people still design programs saying, we're going to end violence, or we're going to make all battered women safe, we're going to change old batterers, or 90 percent of batterers, and that kind of thing. We'll get back to that in a moment.

Outcomes have to be linked to what your program does, the activities that you engage in. Very often, particularly in criminal justice, people will say, we're going to have an increase in the percentage of women who press charges. One of the things that you need to keep in mind is that it's prosecutors who proceed with charges, it's not women who press charges; so, just that kind of language -- that's not a realistic goal, women do not engage in that. And certainly, it may not be that it's in her best interest, that may not be her goal -- another set of issues. And, outcomes can be short, or long term. All of that means that what you're looking at in measuring outcome, is change. A program induces change. So, you can say, women will have more information about resources, women will feel that they have more ability to do the things that they want with their lives -- that's a little bit grandiose -- that their goals,

for themselves, were met. Women felt safer, women felt like they had more options in their lives.

You can talk about change in beliefs, about change in attitudes. I think one of the things, before we move on -- sort of the final thing is that I think it's important to include, again, women in the process. One of the things that we used to see a lot in evaluations is that x-percent of women, at the end of our program, will leave their partners. We've subsequently learned (that) this may well not be the goal of many women. It assumes that leaving their partner will make her safer -- and, to set that as a goal disregards what many women in the program will want, so it's important to include them in the process. And, with that, I'll turn this over to Anu.

**MS. SHARMA:** What I'm going to do, is talk about evaluation in context, and some issues around inclusivity.

In my introduction, I forgot to mention that the insights that I'm going to be sharing with you, come from previous work done at the Centers for Disease Control, in Atlanta, on some of the issues and standards that exist for measurement, and how those don't -- sometimes, what gets privileged in a research setting, may not be what -- in an advocacy setting, speaks to realities of battered women's experiences and lives. Also, in terms of other federal-level work, there's been an effort in terms of designing

some kind of data collection -- consolidated data collection form for Violence Against Women work, and in those conversations, again, the issues around representation and how we capture information that speaks to different ethnic and racial groups, as well as different groups of battered women that tend to be more, or less on the margins of the movement itself, as well as in terms of just as we do research, some of those efforts.

There's also healthy people, 2010, which is developing a set of objectives for the nation. All of those efforts have informed what I'm going to speak to you about today. As well as, I'm taking a bit more of an activist stand, in terms of what evaluation is about. And, some of that comes from organizing that I've done within the Public Health Association around fighting some of the biases and racist practices in research that sometimes derive from some of the privilege of being within the institution of research, and not taking the stand to challenge each other around looking at the complexities regarding race, and class, and gender, and a number of those intersections.

Currently, I have recently left the National Resource Center on Domestic Violence, where I did look at a number of different groups -- I worked with a number of different groups of battered women's advocates, and survivors in a number of areas, such as Battered Women's Disabilities,

different groups of Battered Women of Color -- and, I'll talk to you later also, about the issues around compartmentalizing women in some ways that then negate certain other aspects of their identity. But, it is -- as a starting point, at least, an important piece to begin to start to pull together some of these different axes of privilege and marginalization that we may, at first glance, not really go into as much detail, as perhaps we should; otherwise, we only privilege experiences of certain battered women.

Currently, I'm focusing my work in the development of an Asian Institute on Domestic Violence, and the research and evaluation agenda for that. So, all of these conversations have informed a bit more of a political sense of what evaluation is about, who needs to be included in this process -- and, I take the term, inclusion, a little bit further, as well as really what is that stake, if we don't do the work in this way.

I wanted to start of by saying that the very act of defining, or creating categories, or creating measures of success -- and, we alluded to some of that earlier, in our Fears piece, really is an act of privilege. So, when I say, what is evaluation, what is not evaluation, what I'm doing really here is not saying that myself, or any of us are the persons to define that, but I'm challenging us actually, as

advocates -- and, I did see a number of hands in the room, in terms of advocates -- to remember our charge, in terms of being a movement that moves, that is not in stasis, that wants to carry us further, in terms of our visions regarding equity, and equality, and so forth. So, I'd like to challenge us to think of new ways to think about how we can use some of these tools that we're talking about here, to move ourselves into places that we would like to be.

Evaluation as a tool, and research as a tool, do give us a certain amount of skill, but by limiting ourselves to what's defined for us, in terms of research and evaluation, we may be -- for example, this is a tool that comes out of certain professions, such as mental health -- certain ways of looking at information, that may not speak to some of the complex realities.

I was going to start off -- taking you completely away from violence against women, not completely, but -- looking at a use of evaluation, which I'm going to sort of broadly talk to you about what could look sort of at activist, or political use of statistics and evaluations.

I'm going to just give you -- just to think about this a little bit. Progress in the art world is one where, it's built on a lot of exclusivity, there's a bit of a sense of it being a country club, it's a who knows who type of a world. The presence of women in the art world, in major

galleries, and in shows, and museums, and so forth, as well as artists of color is very much one that is based on privilege and exclusion. A group of women activists, who are artists, and women of color, and artists of color, got together in the 80s, and really started a type of a movement to kind of combat some of what was going on. I'd like to encourage us to think about how this might be useful to us, as advocates in a movement, moving toward change. Some of you may be familiar with this group of women, they are -- I'll just give you a little sense of who they are. I think it's interesting also, they do this in a mast way, because to challenge an institution that has such a strength, in some ways, that's based on certain axes of privilege and exclusivity, becomes a very difficult process, because we have to respond to so many issues, like funding, and all of those. So, they've taken this stand there, they're known as the gorilla girls, and they've taken the approach of really trying to fight sexism and racism in the art world. So, this is just very much to simplify what -- some of what they've done is -- look at, for example, statistics -- these are some basic statistics, in terms of women that in the year 1989, and artists of color in '89 to '90. They basically, by promoting this -- promoting just even using statistics -- this is an evaluation, this is just a strategic use of statistics, where they've really showed

ways in which some of these galleries have really not been representative of women and artists of color.

Just to differentiate a little bit between that and what moves us a little bit further toward evaluation, conceptually, is this piece, which they did. They took, for example, Leo Costelli Gallery, four women artists -- and then, they went down, three -- not paying attention. They make very humorous, but pointed points, in terms of what's really going on. I think that's part of what I think we should be thinking about when we do evaluations -- I mean, we may not be putting up these postcards, but to really think about looking at what's really going on in our systems, how we may be developing processes of exclusion, and how we may be thinking about looking at a change.

In this piece, they've articulated in a way that we're going to look at the representation of women of color, over time. And then, they're putting a commenting of that failing here, underachiever -- you know, making excellent progress, and I think that's really at the heart of what we need to be thinking about, when we're doing evaluations. So, that's just -- someone who mentioned earlier, in terms of statistics, sometimes evaluations seem like a lot of statistics -- I think what I'm trying to point out here, also, is that evaluations use statistics as a basis, to then try to frame certain issues in ways that we can then come up

with some kind of conclusion that can then help us promote some kind of change.

So, my hope in that piece was to get you to think a little bit more creatively, and a little bit more in terms of the activist role that we all share.

Back to the traditional, sort of looks at what evaluation is, versus what basic research is -- statistics, I think, informs both evaluations and basic research. Evaluation is a part of what we call as applied research. And, basic research, the way that I've seen represented mostly, is about explaining certain phenomenon, or causes, or really the creation of a certain amount of knowledge; whereas, evaluation has certain practical aspects in sort of -- it's purposefully developed to perhaps resolve social problems, to perhaps alter phenomenon -- and, the people most affected by evaluations are, as we've talked earlier here, people -- individuals, women, survivors, who use programs, women who do not use programs -- and, it really has that very practical aspect of it, which really, I think, underscores why it is such a political piece, evaluation, and it really makes us look at -- when an evaluation is done, is it done with the self interest of a funder, or a program, or is it done with a collective interest of all the people that should and could be involved? And, is it done to sort of maintain a certain status quo, or is it done to



move us in a direction of change?

Since there is a reality of evaluations being used in local, state, and national levels to inform the funding processes, and policy, and practices, it's really important to understand how reinforcing the kinds of privilege, and the structures of privilege that exist can affect what we determine as important in the evaluation process.

Some of what can happen, without being inclusive -- and, I'm going to talk more about inclusivity -- is we can start to set certain criteria, and standards, and rules, and policies, which then don't speak to realities of all women. We can create images of whose valued in the process, of who should be served -- or, shouldn't like the term serve -- but, who programs should work with. And, we affect the type of access that women could have to programs.

Some of the women that I have been working with had talked about how some of the mental health goals and objectives have become quite a barrier to women's being able to access services, because it becomes such a burden on women to perform all these -- battered women are already doing so much in their lives, then having to meet all these expectations, and these goals and objectives coming from another, almost discipline, that's not so much advocacy based, sets them up in ways that hinder them going back to programs, and seem to think very critically about how we set

up these measures.

What's really at stake, is that by not including women -- women of color, immigrant women, migrant women, women with disabilities, older women, poor women, young women, queer, LGBT persons -- by not including many different women in the process -- and, I'm not talking about it in a tokenized(?) way, but really building some collective strength, in terms of the input that goes into this process. It perpetuates an invisibility, an invisibility to the needs that exist within these communities. Just in the conceptualization and design of programs, there's an invisibility of these issues. Then, that translates also into the impact, because then we're not able to assess whether or not we really have made any impact in these areas.

This came up a little bit earlier, too, but another thing that's at stake is the further dehumanizing of populations and people who are then -- I've been in research settings where an entire group of people of color, poor people have been referred to as a catchment area, and we should be mindful in how -- if we are perhaps creating our own terms -- as we are linking our advocacy with certain research and evaluation processes, be careful in terms of the language, and how we may perpetuate certain biases against certain groups of people, just in the language that

we use. Which, it's different to stop at language then, because it just, again, further says that it's okay to marginalize these people, and not think of them as human, and then not treat them as human, and then not have the space to work together.

Then, historically, within the movement -- this is something Val Kanua(?) has written about, sort of the good and deserving battered women, and the not so good battered women, which then are women who are poor, women who are prostitutes, certain women of color -- and, I think we really need to be careful in how we design evaluations, that we do not create them in ways that are so exclusive?

I think this calls into question then, our ethics around evaluation. One of the things that one of the state administrators has told me -- and, I've heard it throughout the working groups that I had developed at the NRC, was that the evaluations can -- by developing these standards that are exclusive, they can institutionalize further a process, which some of you may be familiar with, called the creaming process, where some of the most complicated cases -- not cases -- women of the most complex set of situations, whether it's immigration, and welfare, and -- some of the most complicated situations can be termed as, not best able to succeed with what our program offers -- which would mean, women then -- the standards of evaluation can set it up, so

that we institutionalize a further racist bias, and other kinds of bias against women that may not be the easiest ones to work with. So, we have to be mindful in terms of how we characterize -- I think, in some ways, we're heading toward some of what's happening in the health care field, where there's a need to produce numbers, and to produce high numbers, you can't deal with complexity, and take the time that's important. So, I think as advocates, we need to (cough) -- but, I think as advocates, we need to do a little bit of digging our heels in, and talk about how much of this process -- I'm not saying that we don't want to do evaluation, but I'm saying we need to really carefully think through. As we embark on this process, what information will we gain, and what really is at stake, and what will help us, and what will not help us.

The last point, in this section, is really about being careful of how -- and, it follows into the next section -- how maintaining structures and hierarchies is really facilitated by the way in which we develop evaluations.  
(Background conversation.)

One of the things that I wanted to bring up also, is that how we, as the battered women's movement, and people in the world of evaluation and research, and so forth, how we confer expertise on people, what it means to be a sort of a national expert, or how we confer that kind of expertise.

What's the culture of experts, whether it's within the movement, or whether it's in who are evaluators, and so forth. I think it's really important for us to begin to look at expanding that notion, in terms of who -- people who are -- I think something you've spoken to, as well -- local -- the evaluators who are in a local community, and who may know the community, and have perhaps, a working knowledge of many of the different issues, I think it's important for us to try to expand whose included in the evaluation process, so that we're not just creating a set of few experts, but we're expanding that -- and, not really even labeling it as experts, but as partnerships that occur. Stephanie will be talking more about the collaborative aspects of this.

The other piece that I wanted to tell you about a little bit, is that there are some various approaches to evaluation, it's not always the case that you hire one evaluator, it's possible to hire an evaluator -- maybe, on-site, or off-site, maybe connected to the program, or not connected to the program, but is one who could just provide a lot of guidance to the process, and basically orchestrate the process in certain ways. Another approach is to have one, which is participatory, and very much inclusive of many different perspectives, including women of color, and other marginalized groups of women. That process begins to foster much more of a participation on the part of people in this

project, and involves many different stakeholders.

Then, the centered piece though, is a step further, in which it's known as empowerment evaluation, which really fosters not only participation, but somewhat of an ownership of the process of evaluation, as well as does some capacity building, in terms of allowing this evaluation process to be one which also teaches what evaluation is, and allows the use of evaluation skills to be something that can continue through the participants in the program, and so forth. So, I think there are some various different ways of thinking about an evaluation, as opposed to looking at one person to come in and do the evaluation, versus almost a process where -- it's a learning process, and eventually the process becomes owned by the program, and the skills of the people in the program increase to do this evaluation. And, the evaluator's skills increase in understanding the advocacy work that programs are doing.

Finally, another area in evaluation is, not so much to look at evaluation as a sort of final report on the status of the program, and what's working, and what's not, but also to look at it as a tool for negotiation, in terms of the politics that I spoke to earlier, that evaluations, particularly when findings may be ones that are problematic for programs, as they currently exist, but that evaluations can serve as a tool for negotiating, and bringing people

together, and having the discussions, and perhaps making some of that change. It's similar, in a sense, to having advocates on board on community coordinated responses, and councils, and so forth. I think it's important to see this as a negotiation process, as opposed to the distance between who's evaluated, and who's evaluating.

I think I'll make just a couple more points, and then I'll pass it on. I think there are some issues around when we talk about inclusivity, what shape that's supposed to take -- is that supposed to look like we've got one woman of color, or two -- or an immigrant woman, or a native woman -- we really need to look at how we may be setting up these structures, that we think are inclusive. I think it's very critical -- and, I've seen this in my own experience -- to build some kind of strength, for people to come together around their ideas that make sense for particular communities, and create the space for that, because sometimes we get caught up -- and, I've seen this on the national level -- we got caught up in 15-to-20 people work groups. If that's not supported by a set of networks that can facilitate the kind of critical thinking that needs to happen, we may set ourselves up in ways that we have people at the table, but they're not really able to be fully at the table, because they don't have the support of larger networks. So, I think I'm saying to question what it means

to be at the table, or even have a table. I'm also asking us to question our role as advocates for change, and developing evaluations that don't marginalize, or continue further marginalize certain women that I think were trying to move, as a movement, toward being more inclusive.

The final point is -- it gets back to the capacity building of advocates and programs that there are advocates of color, who have -- in the work that I've done -- who have many other skills, beyond being a front-line advocate, and I think sometimes, we women -- particular Latino women, and other -- I mean, they're from Asia, let me know -- get limited to being on the front lines -- although, it's very challenging and rewarding -- because there's such a need to be there, but there hasn't been developed ways to sort of dismantle some of those structures and hierarchies that keep women in certain places within the movement. I see that translating also to the way in which we develop evaluations, and the structures of who does evaluations, and how evaluations are done, and who's included.

So, I put all these thoughts out as challenges -- some of which I may have answers to, and some of which I may not. But, I think it's important for us all to think about. So, thank you.

**MS. LYON:** (I'm) going to, quickly, very quickly go through the basic steps involved in an evaluation. Ideally, one of



the major points to be gained from this is that, ideally, it's a kind of feedback loop that you have some information that you collect -- that information is used to improve the program. You make some changes in the program, you then look at the impact of those changes. It's a kind of ideally ongoing process. So that each part in the process informs the next part.

The first thing that you need to is to identify the reason for the evaluation and its audience. For many of you, it may be because the funder said we had to do it. In that case, well, that's one reason. Hopefully, you can figure out that while we're being requested to do this, there are things that we can do, that we can sort of turn it into something that is useful for us, so that we have our own reasons, we have our own questions that we would like to see answered out of this. And, in that case, you might have multiple audiences.

There are some sort of guidelines, in general, that are useful to keep in mind. First of all that you're capable of answering some questions -- that your program is developed, or has the capacity to be able to answer some questions that the audience might have. It's not a good idea to do an evaluation if it's an excuse to postpone decisions -- or, if you have no questions that you want answers to, or that you're not fully functional, in which case, you may not want

to do an outcome evaluation, but you might want to do a process evaluation to try to identify where the problems lie. When I say that, that's sort of abstract language, but I'm doing an evaluation of some changes that are being implemented in three courts, within my state, and in two of those courts, the changes have been implemented. In the third court, they've had all kinds of political problems -- they've had changes in judges, they've had changes in the prosecution, they've had turnover among the advocates. They are supposed to identify particular people who are -- particular defendants, who have been arrested for a domestic violence crime, and their partners, for extra attention from the court. But, they have defined those people that they want to pay attention to in different ways, every couple of months, so that it's ongoingly changing. So, in the context of all of that turmoil, what I have done is to implement the evaluation in the other two courts, where there's some stability in agreement about what they're doing. In other words, they have a program that is being implemented. And, I've delayed, until there is more stability, in implementing the evaluation in the third court, because you would find that you didn't know what your results meant, because they were changing, all the people were changing, the philosophy was changing, the people that they were providing services to were changing all the time, and so, it would not be a

meaningful thing to do.

So, it's helpful, if you're going to be focusing on outcome evaluation, to actually have a program that is functioning before you do it. So, they always say that if you're developing a new program, it's good to do some process evaluation for a time first, to achieve some stability, and then move onto an outcome evaluation. That may seem like, yeah -- it took researchers a long time to figure this out, but that's important, and it's something that's easily overlooked.

I was told to evaluate some programs in juvenile court that were just getting started. They didn't even have their staff hired, and everything else. I said, "This is a lousy idea. You should wait a year before you do this evaluation." They wanted to do it for their own reasons, and so we went ahead. And then they said, "But, wait a second, those programs weren't fully operational yet." I said, "Yeah, I told you that from the beginning." At any rate, so that's an important consideration.

You need also to think about the possible impact on your audience, of sharing the findings. So that sometimes, it could lead to increased public awareness about a program that you're not prepared to handle. And so, perhaps that's not a good time to do the evaluation, or it's not a good time to be releasing the findings, until you are able to

deal with the likely impact on those you share them with.

Clarifying goals and objectives, Stephanie will give you some good examples of that -- of how she worked that out, in part two. But, that's really absolutely key -- and again, the inclusion issues are critical in that.

Determining the measures -- many of you already have -- most of you have some kinds of measures that you're using, and those can be useful in a variety of ways. You're collecting demographic information probably, you're collecting something about the life circumstances of the people that you're serving. Maybe you're collecting some information about the types of violence or abuse that -- you're probably collecting some information about the types and numbers of services in those kinds of things. Those are all kinds of factors that can affect other changes that you're going to introduce, or may be things that will change. So, those are important parts, and you're already part way in doing an evaluation.

There are lots of different data sources that you can use, and all have their strengths and weaknesses. I have my biases -- every researcher has their biases about the kinds of data that they like, but I would probably say that a combination of kinds of information make for the strongest evaluation. So, you can use program records, you can use external data sources like official documents, so you can

incorporate those -- like, the numbers of arrests, or that kind of thing into an evaluation. You can create your own survey, or questionnaire. There are many that are standardized, that you may want to think about. And, if you're doing a more complex evaluation, and you feel that you want to involve an outside evaluator, then that person probably knows about what are the best, what are the shortest, what are the most valid, and reliable, and recognized, most credible kinds of surveys that already exist out there. You don't have to reinvent the wheel, it depends on what kinds of issues you're trying to measure, which will be useful.

There's something that has become sort of popular, it's the Stage of Change model. That is a very extensive kind of survey questionnaire that looks at -- that's based on the principle that people make changes in their lives going through different stages of recognizing an issue, identifying it as a problem, weighing alternatives, going through lots of different stages. And, that applies to battered women and abusive men, as well.

...: How do we access those types of forms?

**MS. LYON:** Well, there's one -- the Stage of Change model has been reproduced in -- I think, it's the *Journal of Family Violence*. One of the people who's working with it is a researcher in Rhode Island, called Jody Brown, and I can

get you that information. I know that the National Institute of Justice has become interested in the possible use of this Stages of Change model with battering men, but there are lots of others -- that's a fairly long one, and a fairly complicated one. That's an issue that you want to think about in evaluation, is how much time -- you know, the literacy level of the people who are going to be completing something. Do you have time to read, do you have a staff or volunteers who can read something to a person, then there are confidentiality issues -- I mean, so there are lots of complex things that are involved, but the length is certainly one? And, do you need to have a long instrument?

There's Women's Experience of Battering, which is a 10-item questionnaire, which is getting a fair amount of recognition these days. It's been developed at the University of South Carolina -- and again, simply 10 questions, but it really looks at the difference that we've talked about here, between somebody hitting, and somebody being battered. I mean, it's the whole notion of, women hit, and so, women are just as abusive as men, because actually on the conflict tactic scale, they actually strike people from time to time, but it's different than the level of fear and intimidation. This 10-item questionnaire gets at the issue of the fear and intimidation, rather than the counts -- the numbers of hits, or uses of domestic violence

-- Stephanie?

**MS. RIGER:** I wanted to tell you about another resource, which is Chris Sullivan, at Michigan State University, put together a manual --

...: Yes.

**MS. RIGER:** -- that tells a little bit about evaluation, but also includes measures to evaluate things like shelter programs, and counseling, and so on.

**MS. LYON:** You can get that by contacting the Pennsylvania Coalition Against Domestic Violence. That's a manual that is for sale -- she wrote it for them, and collaboratively with them. Very important, the process of writing this manual was an extensive one, and I think it's an extremely useful one.

...: Are there any models out there for measuring community education?

**MS. LYON:** That's a little in the earlier stages of development, do you?

...: I know that CVC(?) is doing a lot more work about an area they're trying to -- they have a project they've been working on the data element, that they're working on. I know it's not complete yet. I've seen different drafts, and made comments to the president(?). But, they had more going on in that area, than they usually do in the \_\_\_\_\_ area.

Both projects' address is on one of those green

handouts, and you can -- or, you can contact them by phone, if you don't have a \_\_\_\_\_ address, and they can tell you where they are with that project. They may have some of the stuff already on-line, but I know that -- as Eleanor pointed out, that is -- we're Johnny come lately, when it comes to looking at that. So, we're in development in the Brown(?) Community education.

...: So, they might be looking for some communities (inaudible).

**MS. LYON:** Yes, if you want to volunteer as a pilot site, yes. Anu?

**MS. SHARMA:** I wanted to add also, that the Milwaukee Women's Center just got a CVC funding project to look at public awareness on some things. And, I think recently, the fifth step to specialty grants also could have public education grants, which people have, I think, reviewed in reports, for now. So, there will be more on that from the Family Violence Special Services book, who would get(?) funding. And, CVC is also doing a lot of work in terms of education in schools, and prevention efforts around teen dating violence, and so forth, which is another are of public education, I think, that is coming up with some results.

...: Great, thank you. What's the name of the manual?

**MS. LYON:** What is the name of the manual? Ask for Chris



Sullivan's manual on evaluation and right to peace -- violence programs, something like that. It's very specific to domestic violence programs.

...: Isn't that in the resource center, here?

**MS. LYON:** Excuse me?

...: I don't know if it's in this one.

...: If anyone's interested in it, do you want to give me your name, I can mail you the brochure, and you can order it. It's an Alcock(?) manual.

**MS. LYON:** Yes, it is.

...: It's got the measures in the \_\_\_\_\_ program.

**MS. LYON:** Outcome Measure and Domestic Violence programs.

...: What's the number?

**MS. LYON:** The number is 1-800-537-2238. (Laughter.) Not that I'm familiar with them at all.

Just a couple of additional -- I know that we're at the end of the time for part one. Part two will get into much more concrete examples, but just to sort of -- a quick overview of some of the additional consideration that we've come up with -- one is when you're going to collect the information -- at the beginning, at the end, multiple times. Who you're going to collect the information from -- for example, in our court process, we have dual arrest that occurs, so we have to make a decision whether we are -- when we collect data from what, in the legal system are called

victims of domestic violence, whether we're including men and women, how do we define that? Do we base it on what the police report actually said, about what was actually done, those kinds of things? So, those can be much more complicated. Who are you going to collect the information from -- do you use everybody, or do you use a sample? Who's going to collect the information? So, collecting information -- having men collect information from women can be tricky. So, those are our potentially sensitive issues.

Literacy considerations, and making sure that the level of education, and the language that's used is appropriate, and is understood, as you meant it. Issues of the relevance of the question, based on age, race, ethnicity, culture, so that the meaning of particular questions varies across different groups.

Making sure that all people who are receiving services, or should be receiving services are included, and that it's accessible to everyone. So, I think that testing the system is particularly important.

So, with that, we'll stop part one. Part two, again, will be much more specific. Thanks very much.

(End of recording on side B.)

....: How many people, here now, were in this room in the previous session? I should actually ask, how many people were not?

What may not have been clear from the program, was that this is actually the second half of a three-hour session. You're welcome to stay -- you probably won't have any trouble keeping up, but if you want, you could buy this tape for the first half, if you want to hear our general introduction to evaluation. I'll try to give a little bit of that in what I'm talking about, but I'm not going to give too much of it.

We also had some handouts, and we're out of the handouts that Angela Moore Parmley, who is this lady standing right there, has graciously offered to take names and addresses of anybody who wants the handouts, and she will send them to you.

**AMP:** I will pass two sheets -- if I don't get them back, then I won't send anybody anything. (Laughter.) So, if you could just put -- write legibly, so that the contractor can read it, and he can make the copies, and get it all mailed out to you all -- for those you who didn't get the materials.

Put your name, and address, and anything else -- E-mail

-- a lot of this, I have on-line, so I could possibly send it to you that way, if you would like. But otherwise, I will just mail you the hard copy.

**MS. RIGER:** Is it going to be okay if I just talk, or would you prefer that I use the microphone?

**AMP:** You don't have an option, Stephanie, because it's taped. (Laughter.) It's taped.

**MS. RIGER:** Never mind.

**AMP:** But, you can -- I think you can sort of clip that onto your pocket.

**MS. RIGER:** I'll clip it onto my other thing that's clipped on. (Background conversation.)

As you can tell from this, I'm a very low-tech kind of person. I'm going to be using overheads, but we'll all hope that works out okay.

My name is Stephanie Riger -- for those of you who weren't here before, I am a professor of Psychology in Women Studies at the University of Illinois at Chicago, where I direct the Women Studies program.

I am also working with a group of people -- we refer to ourselves as a team, to sort of energize, give the impression that we're energetic and enthusiastic -- a team of people at University of Illinois at Chicago, who are doing an evaluation of all of the state-funded Domestic Violence and Sexual Assault programs in the state.

We are working with 87 agencies, developing generic evaluation measures, and an evaluation plan, that can be used in all of those agencies. And, let me tell you right now, it's really hard to do that.

I'm going to be talking a little bit about what we're doing, how we're doing it, why we're doing it, but I'm especially going to be talking about some of the difficulties we've encountered, and how we've gotten around those difficulties -- except that I've cleverly lost the page on which I had written down all the difficulties -- am I still on microphone? -- but, I will find it.

What I'm giving you in these overheads, are the overheads that we've used in the training sessions with people from these 87 agencies. So, these overheads were not done for this conference, they were done for the session -- and, I'll tell you why we said what we did on here.

Who are we? The USC evaluation team. We went around and introduced ourselves, and one key thing is that all of the people working on this, who are now connected with University of Illinois at Chicago, at some point we're on the other side of the fence -- at some point, we're service providers. I think that's really important in terms of gaining trust and acceptance. It doesn't mean that every evaluator has to be, but it made it easier, because we can't establish close relationships with 87 agencies --

especially, because some of them are really far away. But, at least we're aware of the issues, and we're aware of their concerns.

Why we're doing this is because the State of Illinois, Department of Human Services, started to do strategic planning for all of the services they offer. And as part of strategic planning, they wanted to do evaluations -- they wanted to develop evaluation plans for all the services they offer. So, there are other people doing evaluations of drug abuse services, there are other people who are doing evaluations of infant mortality -- programs to reduce infant mortality, etcetera. And, domestic violence happened to be a set of programs that the state wanted evaluated.

When we said to the state people, some of whom were at this conference, "Why do you want to evaluate them?" what they said is, "We go to the state legislature, and we ask them for more money for domestic violence services, and they say to us, "How do you know what you're doing is doing any good? How can we justify to the taxpayers, giving you more money?" So, that was what the state said. And, that's of course what we told the people who we were working with, in evaluating. They of course said, "Yeah sure, what they really want to do is cut our funding. This is going to be used to punish us," etcetera, etcetera. We've had endless conversation that that's not the intention.

We even had the person high up in the bureaucracy of the Department of Human Services send a letter to each of the 87 agencies, assuring them that their funding will not be cut as a result of the information that comes out of the evaluation. They are required to participate in the evaluation, but the findings are to be used for service improvement. Everybody got that letter, and they said, "Yeah sure, they really want to cut our funding," etcetera. (Laughter.)

I think that if the state really wanted to cut their funding, they would just cut their funding. They don't need evaluation data to cut funding. So, that's one of my responses. I, of course, am not going to be affected if their funding gets cut, because I'm at the university -- I have tenure, etcetera, etcetera.

So, I think that, as far as trust goes, we're going to have to come back to this issue two years down the road. And, when it is clear that no ones funding is cut as a result of the evaluation, people will then believe me. But, we've done as much as we can to try to convince people of that.

What happens next, we outlined what we were doing -- and what we did in this evaluation was try to work collaboratively with 87 agencies, which is a really big challenge. We used surveys a lot, we used conferences, we

used focus groups, we used E-mail a lot. We used every means of communication we could to try to get their participation.

So, the first thing we did, was said to them -- the state wanted us to evaluate services, so I'm skipping a bit of the step that Eleanor talked about, when she said you should identify what your goals are. We didn't do a lot of work in identifying goals; although, I would say in general, generic goals were number one, to increase women's safety. And number two, to reduce the trauma of victimization -- those were really the two goals.

Notice that we did not have, as a goal, reducing the amount of domestic violence through this. As somebody said earlier, that really depends on perpetrators. We were specifically not asked to evaluate perpetrator programs, some other people are doing that -- we're just evaluating services.

So, we wrote to all the programs, and we sent them a survey and we said, "Which services do you want us to evaluate?" We got a very low response, but the ones that sent us back the survey were very clear. There are several services that people are required to offer in Illinois, in order to get funding, those are the ones they wanted to evaluate.

We chose not to evaluate certain other things that we



could have evaluated -- for example, children's programs. Children's programs are really hard to evaluate in a generic sense -- and remember, we had to develop a plan for 87 agencies -- because, your program depends on the age of the kids. If you're doing a program for five-year-olds, it's real different from a program for 15-year-olds, you can't use the same evaluation tools. And, children's programs are one are where people do really different things; these 87 agencies did very different things. With respect to children's programs, telephone crisis lines, on the other hand, all look more or less alike. Counseling looks more or less alike. Shelter, more or less alike. Children's programs are all over the board.

Now, one of the services that we did decide to evaluate, because people really wanted us to, was advocacy. Advocacy has given us terrible problems, to evaluate. It's really, really hard to evaluate in a generic sense, because the programs differ tremendously -- they really differ tremendously. We have a program in Chicago that mainly provides orders, helps women get orders of protection. And, we have an agency in southern Illinois that not only does domestic violence and sexual assault, it gives out food, it gives out food stamps -- it is the social service agency in its county; we're trying to develop a generic measure that fits both of these. You can see the challenges. I like the

word challenges, as opposed to problems or dilemmas, but it's been very challenging. But, we like these sorts of challenges.

Big concerns -- earlier, Eleanor had worked with you to generate a list of concerns that are on the board. Every one of these concerns came up at some point in this evaluation, and of our 87 agencies, they are all across the spectrum in terms of familiarity with evaluation. Some people were quite sophisticated and experienced, other people had never heard of this before. They were all over the spectrum in terms of -- how should I put this -- their pleasure and delight at the thought of doing this evaluation. (Laughter.) This is putting it politely. Some people knew what evaluation was. Some people had to do it already, for their other funders. And what we were doing in developing measures, was to do doing a lot of the work for them. We're also analyzing the data -- that's doing a lot of the work. They were delighted. Other people were less delighted, and saw this, not only as a means to provide information that then would be used against them, it also meant a whole lot more work. It meant more cost, they have to duplicate the measures. It meant time taken away from service provision -- it meant, a real pain. They were less than delighted, and they were somewhat suspicious. We like to think of ourselves as independent of the state,

independent of their funding agencies. From their point of view, the distinction between us and the state agency that funds them is not as clear.

I invited some people -- I was walking around at this conference, and lots of people I have met, but some people I only know by name, who are people in the agencies doing this evaluation, and every now and then I felt, well maybe I should cover up my name, because there are some people who are still not entirely delighted at having to do this evaluation. So, I saw a couple of people outside, and I said, "Why don't you come in and heckle. Feel free to come in and give your point of view. I am giving the evaluator's point of view, and you should be real clear that that's my point of view." We have worked very hard to try to address people's concerns -- we have worked very, very hard, but we aren't always able to do that.

There's a lot of concerns, will this affect funding? What if these measures don't measure everything we do? One reason we're doing this is so that as we say to the agencies, you can credit for all the good work you're doing; that's one reason to do an evaluation. But, some agencies are doing lots of other good things that aren't included in the evaluation. If we try to evaluate everything the agencies are doing, they would do nothing other than fill out forms; it's really time consuming enough. I haven't

heard that lately, since they've seen the measures.

What if these measures don't fit our program? We have made numerous revisions in the measures, trying to get them to fit the programs. This project has been going on for a year. We're now starting the second year, in July. It took us a year to develop the measures, because we develop the measures, we try them out, revise them, try them out, show them to a focus group, revise them, have these 87 agencies try them out, revise them. In July, the agencies started using them, collecting the data. In August, they took July's data and sent it to us. I have a room in the university filled with paper of all the measures that have been sent. We are now entering them into the computer, we're going to analyze them and give the agencies reports. But, it's clear to me, from the first month of this that at some point, probably in November, we're going to have to make one final set of revisions to these measures. The language is really hard to get right, when you're dealing with all of these different agencies.

When you're working with -- for example, one of the programs in Chicago has Asian women. Another program has Latinas -- we got money to do a Spanish translation, but then, which form of Spanish? Do you do Mexican Spanish, do you do Puertorican Spanish? Do you do Latin-American Spanish? These are really challenging questions. The Asian

agency wanted us to do a Hindu -- Hindi, or Urdu(?) -- I hope that's right -- version of these measures. We couldn't find somebody who had experience in survey research, who could translate them, but we're still working on them -- but, that's a problem.

Even the difficulty of writing a measure that fits in urban Chicago group of women, and writing the same measure that fits a rural, downstate Illinois group of women is really tough. So, we're working a lot on the language, and we have more work to do. But overall, we have pretty much gotten there.

Now, these agencies -- we like to think of ourselves -- and again, this is not just the royal we, but all of the people working on this -- as working in a collaborative fashion. We are good, decent, caring human beings. We don't want to impose things on other people, we really want to know their opinions. From the agency's point of view, this evaluation is mandated. And, there is a paradox there in saying, we really want to you to participate, and you have to participate. I am fully aware of that dilemma there, and that's a difficulty.

There's a whole set of issues in collaboration that we may have time to talk about later, but let me just give a preview of coming attractions. There's a journal called, *Violence Against Women*, that some of you may be familiar

with. It's coming out with a special issue on collaboration in research on violence against women -- collaboration between researchers, and advocates, activists, and so on. Their October issue will be about collaboration. I know about this, because I was the special \_\_\_\_\_ editor of the special issue. And, there are six articles in there that describe collaborations in very different settings. One is a manufacturing setting, one is a shelter with a college of nursing, etcetera, etcetera. And, there are a lot of issues raised there about collaboration. If you're interested, that would be really useful to look at. If you'll excuse my giving an advertisement for the special issue -- I do not get any money from it.

But, we really try to be sensitive to the concerns of people. At the same time, we knew that this evaluation had to happen. So, that is a dilemma, and it would be good if you have friends in Illinois, talk to them about it -- get their point of view on it.

Some other challenges, in doing this -- and, I realize I have already gone -- I have about three minutes left, so I'm going to talk real quickly -- is that the agencies had to collect the data, themselves. They had to do it while the women were there, getting services. They did not have the time, or staff to -- for example, call women six months later, or two weeks later, and say, "What did you think of

that phone call, was that helpful?" They had to do it within the phone call. Safety and confidentiality concerns had to be primary -- those had to be considered more important than the evaluation. And, nobody disagreed with that, we didn't get into any problems about that.

One of things we did, as acting as neutral evaluators, but still recognizing the burden this was placing on the agencies, was -- oh, I have 10 minutes, thank you. I'll start talking slowly. (Laughter.) -- was, always tell the state this was requiring more time and effort, why don't you give these people more money to do this, that would ease the burden. And, I'm happy to say that the domestic violence agencies got more money to do this. And, the money covers their staff time, and then some.

Now, you realize this is only possible because we happen to be at this fluke time in economy, when the state has all this money its got to spend. So, we were very fortunate that happened. That's actually paying for the evaluation, too. So if times were not so good, maybe nobody would have to do this. (Laughter.)

Anyway, what we did was develop measures. We use surveys, we use focus groups, we use pilot testing. Today's training does not mean today here, but today, when we were training people. In doing this, this is pretty much what we did, we talked about each measure. We gave everybody a

manual, which some of you may think, I want that manual -- you're not going to get it yet. Write me in the Spring, because we are going to revise it again. We're not sending it out until its completely finished. We modeled how to use each measure. So, we went through each measure and role-modeled. Somebody was the staff person, somebody was the client, and then we talked about it. And we talked about how each agency had to develop an evaluation plan. And we talked about it in a very nitty gritty fashion, like who's going to be in charge of duplicating the forms? Where are you going to keep them in your agency? Who's going to send them back to us? They were all supposed to send July's evaluation data back to us by the 10th of August. Last Friday, which was the 28th, 20-something like that -- I got the most recent envelope in the mail, of data. So, things are continuing to come in, etcetera. But, this is the real world, and there are more important things than the evaluation.

When we asked the domestic violence people, which services do you want us to evaluate, they wanted us to evaluate the crisis hotline. They wanted us to evaluate short-term advocacy, like criminal justice, or medical advocacy, long-term advocacy, quitting(?) general advocacy, counseling, and shelter. And for each of these five services, again using surveys and focus groups, we said,



"What are you trying to do with these services? What is it you're trying to accomplish? How do you know when you will have accomplished it?" In general, what they were trying to do was -- number one, give people information. Number two, give people support, and number three -- and, this gets a little tricky -- is help them, if they wanted, in the decision-making process. And, you know helping them is a very tricky thing to talk about, because you want clients to be able to make their own decisions. On the other hand, the agencies were giving people what they needed, trying to help people get the information and resources that they needed to make decisions.

I'll give you an example of another one -- short-term advocacy, which is medical or criminal justice advocacy, feels informed, feels supported, feels an increased sense of control -- that was a tricky one to develop measure for. Develops safety planning and has access to follow-up services in care. So, these are examples of the desired impacts. When we said you're doing the short-term advocacy, what is it you're trying to accomplish? These are the things people told us.

Then, we spent the year writing measures, writing questionnaires, instruments to measure each one of these things. Feels informed, do you have more information, after talking with somebody from our agency than you had before?

Do you have all the information you want? You can start -- when you hear me saying these questions, you can see why you really have to focus on the language. I didn't bring the measures with me, but we worked on that for a long time.

...: Wasn't(?) it similar to design?

**MS. RIGER:** Design. Eleanor mentioned that you can do a pre- and post-. You can do a before and after services, or you can do just after, and there are lots of other variations.

The short-term advocacy design -- after service delivery, people were asked how affective the services were. It didn't use the word, effective, but we asked, "Do you have more information now, as a result of talking with someone from our agency? Do you feel supported, after talking with someone from our agency?" etcetera. That was only given after advocacy happened.

Counseling -- when people to an intake at their agency, they have a counseling measure that includes some mental health kinds of stuff -- like, do you have some post-traumatic stress stuff? Do you have bad nightmares about abuse, etcetera. And then, we do that again after -- we ask the agencies to figure out the average length of time that people stay in counseling. And at that point, which is usually about four weeks maybe, they do an after-counseling. That's a short amount of time to expect a lot of change.

But, it's not reasonable to expect the agencies to track people down after six months. It's really -- I do longitudinal research, and it's really expensive, time consuming, and hard to find people once they're gone.

Yeah, you have a question?

...: You could do(?) evaluation after deliver of the surveys (inaudible).

**MS. RIGER:** Uh huh. (Yes.)

...: After how long, (inaudible) for evaluation, try to (inaudible).

...: I wouldn't do it immediately after, when they go to the -- because, after the \_\_\_\_\_, you want to see the person (inaudible) then you will know how much (inaudible) the survey. (Inaudible.)

**MS. RIGER:** There are sort of theoretical concerns, like the ones you're raising. They're practical concerns, like -- what if you give her a referral, she leaves your agency, you never see her again, how are you going to find her? Well, some people do follow ups, some people may not do follow up. And of course, the people you may find most easily are the people who are probably doing the best. And, that's going to bias your evaluation -- or, people who are doing the worst, somebody suggested -- maybe it will all wash out.

The advocacy measures -- I will say frankly, driven us nuts, because it's so -- advocacy differs a lot across the

agencies, and it brings up lots of complicated issues. A lot of the success of advocacy depends on things that are not in the hands of the people giving the domestic violence services.

That's another issue, what we think of as community capacity. We've thought a long time on how to deal with that. For example, what if you do court advocacy -- you have a wonderful court advocate, you have a terrific program, you're very good, and you have a terrible judge, who's completely unsympathetic? People are going to have a bad experience, and they're going to give negative comments, but it's really not because of you, it's because of the judge.

We've talked -- I mean, basically what we've done -- it's not within the scope of this evaluation, to look at community capacity. So, what we have done is talk with the funders a lot, and talked a lot about how to interpret the numbers that we're getting. It's really important to think about the context in which people interpret the numbers, and make sure that they understand what the numbers can say, and what they can't say -- you know, what they're not really measuring.

...: Can we keep(?) to the issue on financial information? I think that's one of the lines(?) where we can have more control. We should be held (inaudible); however, sometimes

when I feel that she \_\_\_\_\_ information, (inaudible) conversation. (Inaudible.)

**MS. RIGER:** That's an interesting -- whoa. (Laughter.) That's an interesting methodological issue. It wasn't practical -- we didn't have enough time. That would have been seen as very intrusive by the agencies. The agencies would not have wanted to give women a test of information. So what we're getting, is self reports of how informative the session was. And of course, anyone who knows research could say, "Well, there's a lot of problems with self reports." And, there are problems with self reports, but it does give the agencies a rough idea of whether the people they're working with feel more informed, or not. It doesn't give an independent measure of whether they actually are more informed. It's really beyond the scope of this evaluation.

...: Are you willing to share these questions (inaudible).

**MS. RIGER:** I'm willing to share them -- I didn't bring them with me. I'm not willing to share them yet, because we're going to do another round of revision.

My name and address are in the information you got. If you write me in the Spring, I will see what I can send you. I also -- well, really this is a contract for the state, so I have to ask their permission to do that, but probably they will say it's just fine. But wait until the Spring, because

I can't handle anything more now -- am I running out of time?

...: Coming close.

**MS. RIGER:** Coming close, okay. Yeah?

...: Do you, or anyone you know, do any work in measuring the efficacy(?) (?) of battering intervention programs?

**MS. RIGER:** Yes. Larry Bennet(?), whose also at University of Illinois at Chicago, does batterer intervention. There's a session tomorrow, on evaluating batterer intervention programs. Larry Gondolph(?) does that, and there's two other people in that session, who do that. There's a lot of work being done right now on that -- yeah?

...: Impressions(?) for legal services, specifically mentioned?

**MS. RIGER:** One of our measures is legal advocacy. We also did an -- being good academics, we did a huge survey of what everybody's doing, and we thought there must be evaluation measures out there, aren't there? We don't have to invent the wheel -- we had to invent the wheel.

Chris Sullivan has very good measures. Hers weren't published in time for us to use them for this. And the people that we worked with, in the 87 agencies we worked with, wanted us to do certain things. So, everybody's a little different, so we had to develop them from scratch -- yeah?

...: This is partly a follow-up question from the earlier portion on --

**MS. RIGER:** Yeah.

...: Can you speak a little bit more to sort of this (inaudible) internal versus external evaluations, a little bit more?

**MS. RIGER:** Sure. I've always been an external -- people use the phrase, in-house evaluator, meaning somebody who works for the agency does the evaluation. Of course, you don't want to use the phrase, out-of-house evaluator, but I use external evaluator. I've always been an external evaluator. And that means, in some ways there are more issues of trust, but there's also more freedom. I don't know if anybody here has had the experience of being an in-house evaluator?

...: Me.

**MS. RIGER:** (Do) you want to speak to this question?

...: (inaudible) of using someone internally. I did it as a member of a research department of a large agency, so it (inaudible) good people who did that. So, we weren't providing the service, and evaluating the programs (inaudible) more complicated. But, we did have the benefit of much more knowledge of the programs, and the people that it was serving, and the issues that were concerns to the staff in the program, and a whole lot about the climate.

So, we could capture a large -- the contextual kinds of things. And, I think the \_\_\_\_\_ ways that someone coming in from the outside would have more difficulty doing.

There is a concern, particularly from outside funders, that it's going to be biased. And that, I always thought as an external perception issue, because if you review the kinds of data that you're collecting as part of the evaluation, and you collect them faithfully and systematically, then the results are the results. It also means that there are different kinds of dynamics in some of the trust issues that Stephanie had mentioned. So, I think there are advantages (inaudible).

**MS. RIGER:** Another issue is funding. Not everyone has money to pay for -- I mean, we've had like eight people on our team working for a year -- not full-time, part-time. We're academic, so we're fairly cheap, but it's been expensive. And it's expensive for the agencies, expensive for the funder. What I always suggest to people, is call your local university. Find the person teaching a course on evaluation research, and see if that person can get their students to do your agency as an evaluation -- as a sort of class project, maybe. And, as long as you have something sort of -- as long as you negotiate control over where it gets published, or whether it gets published anonymously, so on, that can be a good, cheap way to get an evaluation done.



I'm going to take one more question, and then I think my time is up -- yes sir?

...: DB(?) programs, are they under need of a standard setback in state, in Illinois?

**MS. RIGER:** There are some requirements for what they have to do to get funding. That's a little bit different from standards. I'm not sure what you mean by standards?

...: I mean such as, is there some type of certification in order to do this?

**MS. RIGER:** Okay, not to my knowledge. Okay, last question.

...: Are you saying that the 87 agencies, none of them were doing evaluations of their services?

**MS. RIGER:** Oh that's -- no, that's not true at all. Lots of them were doing -- but, they were all doing different evaluations.

...: My other comment is, we did something local -- United Way did a training -- brought someone in from Seattle, setting up logic models, and all kinds of different things that was (were) really helpful, but it was never taken to the level of combining that information, so it was real ineffective. So, how do you educate your state people, at that level, to help with funding and organizing?

**MS. RIGER:** They decided -- well, you mean the state -- the Department of Human Services that funded it?

...: The people who hired you to basically say that this is important to us, we want to understand what this looks like.

**SR:** We didn't have to educate them, they actually came to us. Actually, what they did was, they wanted an evaluation, so they brought in somebody to meet with Domestic Violence and Sexual Assault providers, who is an evaluator -- who had worked with them on other evaluations. And it became very clear that this person knew nothing about domestic violence and sexual assault. The tension in that room -- I was in that room. The tension in that room got really high, and it was very clear that was not going to work. Then, the state people asked me, and some other people that I work with -- who they already knew, because I had done research on domestic violence, and I put on conferences on building bridges between the university and activists on women, and so on -- and research -- and advocacy on violence against women. So, they sort of knew us -- agencies knew us, so they came to us and asked us to do it. So, we didn't have to do that -- yes?

...: You can also use an evaluator to work with you collaboratively, to develop measures and collect both kinds of data simultaneously, and use your measures to help inform your state agency about the kinds of outcomes that make more sense for your program. (Inaudible) in our state, which some of the sexual assault programs the Department of Health

was using (inaudible). And, got them to then change their required outcomes, because they went through that process. So, that's another way of proceeding.

**MS. RIGER:** I think at this point, I've used up more than my fair share of the \_\_\_\_\_ time. So, Angela is now going to proceed with the next part of the session.

**AMP:** I'm going to use the overhead. There was two sheets going around, to sign up. If you weren't in the last session, or if you did not get a copy of the handouts -- if you sign up on that sheet, I'll be more than happy to have the handouts mailed to you.

I guess I have an interesting task ahead of me. What I'm going to try to do -- I'll say, I'll try to do it -- is pull together a lot of what you've been hearing. And pull it together in the sense of, you're going through an evaluation, you had somebody come in, you worked with an evaluator, and then you get to the part of the stage where you've got something. The key is figuring out, what do I have? And, how am I going to use what I've got?

If I could step back a little bit, and get into this point, because often people look at this stage, the analysis, interpretation, and all of that stuff, as the end point. But, I would argue that this is something that you should be thinking about in the beginning, because ultimately you're going to get to this point. And what

happens when you get to this point, could be good or bad for your program. That's tying in what everyone was talking about.

As a program, any type of program -- whether you're within the criminal justice system, community base, what have you, you have to recognize the power that you have, in terms of this evaluation process, and use that to develop the evaluation, and to develop what comes out of the evaluation.

Unfortunately, we're in an era -- and I know this, working for the federal government, where we're saying, no funding without evaluation -- no funding without evaluation, that's kind of the mantra now -- no funding without evaluation. That's what we're doing on a federal level. That's why I'm involved with overseeing the evaluations of many of the federal programs. We cannot say to you, your programs should be evaluated, and we don't impose that same requirement on ourselves -- and, that's what we're doing. Seeing that as the case -- and, many of you may find yourself in a position, where you have to have your program evaluated, you can either do it from a reactionary stance, or a pro-active stance. And, I hope some of the information that I will provide to you will enable you to do it from a pro-active stance.

You've heard about evaluation, the distinction between

process and outcome. I just want to add one thing about outcome -- outcome leads you to impact. Outcome and impact are different. People use those words synonymously, but I don't, because I think outcome is just -- what is the result? What do we have out of this? But, that may not be -- that's not your impact. You may not see your impact two, three, five years later, of what you did with that particular individual. So you made a referral, the woman went, she followed through with that referral, and she got a particular service -- that was the outcome. What was the impact of that service on her life? You may not know, because you don't have the time, the resources, the funding to follow up with that woman to see what was the impact on her life. As it was mentioned at lunchtime, often we don't -- we can't see the results of what we're doing, within the grant cycle, the funding cycle, what have you. So, you need to make that distinction, when you're looking at what are the outcomes, and then, what's the impact of your outcome. So you've been involved in this evaluation process for x-amount of months, x-amount of years, and then finally you have something.

What you should be doing, is first of all, the researcher/evaluator, however he or she, or the team terms themselves, they should not be off in a corner doing anything by themselves. What do I mean by that? Often it's

the case, you have someone approach you, they want to do an evaluation, or you approach them and say, "We need to have our program evaluated." And they say, "Okay, wonderful, great." They scramble around, they try to find money to do this, or you take money from your program to provide for that. You all get together, you talk about -- if you done (did) it following a model, something like Stephanie's, you got together, you decided how are we going to measure what we're doing -- what are you all agreeing about. And, you shouldn't even be having that conversation by yourselves, you should be having your clients involved in that conversation, too. Because, if you don't do that, you and the researcher, evaluator will develop measures that have no meaning for the women that you're serving. And then you get garbage at the end, and you don't understand -- well, this doesn't make sense. That's because you asked questions that were totally irrelevant for the people whom you're working with.

So, you follow this process, you've developed your questionnaires, and everything. So then, the evaluator team, whomever -- they hired graduate students, and whoever they could find, to go out and get the data. You've given access to your clients, and they interview them, they survey them, they have focus groups with them -- they do something with them to get information from them about what's going on

in their lives, and what their experiences have been with your agency. They're doing this, and then one day it's going to end, because I'm going to tell them, "Your grant can't go on forever. I can't keep giving you no-cost extensions." So, you have to stop. (Laughter.) Because, I have people who are above me -- congress, the director of our agency, etcetera, that's saying, "We want to know what works now." And I'm like, "But, that's not the way," they don't care. So, I have to pass that pressure on to the evaluator. So, they stop collecting their data, and then they're going to analyze this data -- as we say, in research terms, they're going to look at it and try to figure out, what does it say, what does it mean?

It's important for you to understand how they're going to do that. I'm not saying, go and take a statistics class, and not take it(?), saying, go and take a research and evaluation class, but the person you're working with, should be able to explain to you, in English, what they are doing, and why they're doing it. Because, how they do it, is going to determine what you get out of it, and what ultimately they're going to say about your program -- they're going to say something. And you can take a hands-off approach, let them say whatever they want, but then it's going to come back on you. Or, you can be intimately involved in that process -- and, we know it's hard, it takes a lot of time --

and, you all are devoting your time to providing services, managing these programs, etcetera. I face the same thing -- I have a lot of grantees that I'm overseeing, but I try to devote as much time as I can to what they're doing, because I know they're going to give me back some information, they're going to give me --

(End of recording on side A. Turned tape over to side B.)

**MS. RIGER:** -- what message are we going to be communicating? We're a national organization. Whether I like to believe it or not, we do affect policy, we do affect practice. I know that there are results of the information that we disseminate. So, if it's in my purview, I'm going to try to be as careful of it as possible, about what's said, and how it's said. And that's something that you should be concerned about, too, with the evaluation. So, you want to know what they're going to do, how they're going to do it, and why. When they come to you -- we're going to do \_\_\_\_\_ -- we're going to use this method, we're going to do a regression analysis, we're going to some binary(?) analysis -- clause tabs(?), tie(?) squares, all this other stuff -- you say to them, tell me what that is, and why you're doing it, and what kind of information can I get from that? Because, then you'll know whether or not they even understand the methods that they're using, and



whether or not it's even appropriate for the type of information that they got from the people that you work with on a day-to-day basis. So, that's really important. And you can take as much ownership of the process as you want. Many evaluators won't like that, because we've all been trained to believe that what we do is objective -- that's a lie (laughter.), that we're not biased, that we don't -- our biases affect how we even analyze the data, because it's like -- you know, when I was working on my dissertation, I had in mind what I thought I was going to find -- and then, I didn't find it, so then I said, well let me use another method, because maybe using this different method, maybe I will find what I thought I was going to find originally. So, that does have something to do with what you get, and that's very important. So, you ask them, explain it to me like I'm a three-year-old -- break it down to me, so that I understand what you're doing.

Okay, we have our analysis. Interpretation of the data -- that's extremely important. And that's one of the concerns, if I recall, that was brought up. I can be tied into results being used inappropriately, being prescriptive, etcetera -- labeling, because somebody is going to interpret that information.

We find that most of the women end up going back to these men, despite all the good things that we do, and go

back to these batterers, and they continue cycle, and they keep finding these men that abuse them -- this is what we have. It's like, is that what you want to be said about your program? Because, their interpretation may be, "Well obviously, they're not providing the right kind of services, because if they were, these women wouldn't be going back to these men, and ending up in abusive relationship, after relationship, after relationship." The interpretation of the data, you have to decide who's going to be interpreting it? Is it just the evaluator, will you be involved? And what about the community, from where this data was gathered? Are you going to go back to the community, present the information to them, and say, "Well, what does this mean to you? Do you think this accurately reflects the information that we gained from you?" And let them engage in the process of interpretation, as well.

(Inaudible) to who will be involved? It's like -- sadly, it's the case, you'll find evaluators come, they do the work, they get the information, they never discuss anything with you -- they tell you, we're going to be writing a couple of journal articles, preparing, doing some presentations at conferences, we'll be disseminating this information, and don't worry, because it's anonymous. They don't know where we got this from, and so forth, and so on. So, nobody will know that your program is a failure,

(laughter) and so forth, and so on. Because, that's really what it's boiling down to, if you have negative results. Results that don't favor what you're doing, in terms of the services you're providing.

Regardless of whether or not there's anonymity, you should care about that, because you know what? Sometimes it happens that information gets out. There's some mistake, there's some slip up, and we figure out. Or, it might be the case that -- oops, we didn't know that there was only one program of that type in that whole state. So, even though they didn't say the name, we could identify that program, and so everyone knows what's going on in your program. So, you should be concerned about who's going to be involved in the interpretation, as well as the conclusion. What are you going to say about this information? What conclusions do you want drawn? How do you want this information to be used? Again, if you've built this in from the beginning, this information should be fed back into your program to strengthen it, to enhance it.

You have to remember that right now, we're in an era where there's more money than there has ever been for research on violence against women. This is an unprecedented time, we've never had the amount of money we have right now. So, there are a lot of people -- evaluators, who have no interest, who are not concerned,

they're not advocates, they really don't care about women who are being battered, and they don't care about your programs. What they do care about is "good science". So, they're interested in what they do -- I'm a scientist. I want to study a particular social phenomenon -- and today, it's violence against women, tomorrow, it's manufacturing problems. It doesn't make a difference, so you have to be careful in who you have evaluating your programs, because if you have that person who's only interested in science, for science sake, that's really going to set what they get out of the evaluation and what they say -- yes?

...: I just want to say that it's so true, when the -- Brad(?) came out for a research practitioner, from \_\_\_\_\_, I got a phone call from a women, from the university, who never knew anything about domestic violence, at all. She went on the Internet, she looked up all the different programs, she thought we were within the \_\_\_\_ question -- she calls me up and said, "Can we do this?" It was like a week, or two before the thing was due, and I thought, I don't even know you, when have you done in domestic violence? -- well nothing, but I do research. And I was like, "No, no way are we going team up. But, they will seek you out, especially when all of our programs are probably on the Internet, and Web pages, and everything else.

**AMP:** Exactly. And I mean, I apologize, because (laughter)

like if I wrote that announcement (laughter). The goal is -- we're trying to push out of our paradigms, we have our own paradigm within the Department of Justice, NIJ, our office of Research and Evaluation. I mean, we are still stuck in a traditional research mode, and all of those other things. We are trying to push out of it. We're trying to encourage researchers and practitioners to come together in a meaningful partnership -- and, I call it partnership, and when I say, partnership, I mean that the practitioner organization is getting money, too. It's not just going -- ...: (Inaudible) already doing research in domestic violence and men, who have been committed for 10, or 15 years. So --

**AMP:** Right.

...: -- practitioners, we can serve(?) with people who have a real interest in domestic violence, as opposed to somebody who just wants to be there, because the money's there today.

**AMP:** Right. And also, there -- but, there are people who have been doing this work for a long time, but they are not evaluators. People have different training and different skills.

One of the things that I encourage people to do is -- they're like, "We can't find somebody to evaluate our program." I always tell them, "Look locally." They were calling me, asking me for national people. And I'm like,

"You can't afford a national person, first of all. But second of all, you don't need a national person. You need somebody who knows how to evaluation, who's grounded in a reality in experiences, of women and what they're going through, and who are locally based, because they can have a better understanding of the context in which their research is being conducted. That is what is extremely important. But it's like, finding that all in one package is very difficult. Eleanor, who happens to be one of my grantees, is exceptional because she has -- all of that is wrapped up in her. But short of that, what you can do, which is challenging, but you can do it, is bring together someone who is an evaluator -- perhaps they have limited knowledge of domestic violence, and you can pair them up with somebody who is a domestic violence researcher, but doesn't have strong evaluation skills, or that type of training. Put them together, let the sparks fly, and everything else, and then when the dust settles, you may have a good collaboration team that can produce what you need for your particular program.

Was there another question? Yes, sir.

...: I was just going to say, in a case we don't know -- talking about this person that you're going to have to waste(?), or keep looking for someone -- look at what they've published, and see if it goes along with what you're

doing. If they've never done anything with domestic violence, and you're going to (inaudible).

**AMP:** Exactly. When someone calls you, when they approach you -- and, if they're calling you right before the grant is due, you don't want to work with them -- that's one thing. Because, I encourage people -- it's like, I tell them, "We've just finished, we've just about done our fiscal year." You should be doing -- if you're going to do some work with some organization, you should be doing the prep work now for the announcement that will come out next Spring, that's the first thing. No one should suffer because of your procrastination.

Secondly, what I say to them is, "If somebody is approaching you, interview them." If somebody was approaching you to do some work, any kind of work, some work on your house, or something, you wouldn't just let them call you up and say, "Oh, I want to provide this service for you." You want references, you want to check them out, you want to know what they've been doing. That's the same thing you need to do with an evaluator. Say, "Okay, send me your resume, your \_\_\_\_\_, or whatever. Send me some of the articles that you've published." And, if they want to do work for example, with native people -- show me the publications that you have with native people -- oh, I've never done any work with native people. You can't just go

into a community and think you're going to understand all the complexities of that community and be able to do research. So, you can get information from them -- programs, agencies, organizations, you're much more powerful than you think. It's like, the researcher may know about research, statistics, evaluation, but they don't know about what you do, they don't know about your day-to-day experiences. They don't have that knowledge for the most part, and so you are as much an educator as they are. And, it should be working both ways, you should be educating them about what you do, and they should be educating you about what they do. That will help to build infrastructure, capacity to continue on in this evaluation-based work.

Any other questions? Yes?

...: I think something else that's really important is (inaudible). And, I think there's a tendency for people to try and link that into processes without maybe -- there are all kinds of barriers, but to have to be more(?) understanding of the way (inaudible). Maybe someone who was knowledgeable about a particular culture, if they're going to be working with that group of (inaudible).

**AMP:** Right now, I have a problem -- I struggle with this terminology, cultural competency, because when people say that, I don't know what that means. Does that mean -- you're competent, is that a checklist? I know most of the



terms, in that -- and, I think we need to define that -- I say, "Are you grounded in the experiences and realities of the people that you want to work with? Can you look at things from their perspective, not from yours?" What does that mean -- the information that you're getting, what does that mean from their perspective, not yours.

...: I mean, in a \_\_\_\_\_ sense, we don't go into \_\_\_\_\_ research, or Hispanics. We don't go into an Hispanic community, not knowing the culture, and try to design measures to get to the people. (Inaudible.) But, that's important, that might be something to think of.

**AMP:** Oh, absolutely. And I think everything should be defined, and it should be defined by the people that you're working with, because -- it's like, my family is Hispanic, but I'm a second generation, so I don't pretend to know Hispanic culture just because of my ancestry -- I don't say that, because I've grown up as an American, in American culture and society, and whatever American culture and society is. So, I just think it has to go beyond your level, your knowledge base, and it needs to come from the communities that you're working with. I think that's extremely important -- yes?

...: (Inaudible) the usefulness, do I listen to them? So that if I'm bringing numbers (inaudible) it's not just up to the conversation, or the \_\_\_\_\_, but to (inaudible) some of

your -- an agreement that you're starting(?) We had (inaudible). (Inaudible) you don't understand (inaudible) in a shelter. (Inaudible.)

**AMP:** Absolutely, and that's why you have to have ownership of the process. It's like -- you want to evaluate our program? Well, here's the rules. And you lay it out to your evaluator -- that's extremely important.

I'll get to you in one minute, because I know I'm running out of time.

In terms of the final products, it's very important -- what will they be, who makes the decision, and who will be the audience, that's extremely important. I know one of the things -- one of our standard requirements is that you do this final report -- that's a government requirement. We make our grantees -- another thing that we do, which is very annoying, we make our grantees turn over -- give us a copy of their data. So, that makes people extremely nervous, because it's like, wait a minute, all this data you collected, you said it was anonymous, and all of this stuff, and it was safe and protected, and now you're telling me that you have to give this data to the federal government? Yep, and then we're going to take and make it public. That's why, if you were not careful about what was done in the beginning, your information can get out to the public, because we are going to make it available for researchers to

do secondary data analysis -- looking at your data a different way, another cut(?), asking a slightly different question, and using that particular data. Those are our requirements.

But, what do you want? Do you want to take this information and provide it to the women that you serve? If you want that, then you don't want that journal article that the evaluator's going to produce, and you don't want that final report, that is not useful for you. Nobody is going to read 100 and 150 page document, except me, because I have to. (Laughter.) So, you need to negotiate what you're going to get out of it -- and, you need to do that up front, because usually the way these grants work, the least amount of money goes into the final products. So, you're spending all your money -- the evaluator, getting all of this data. And then, it's like, when we have time, we're going to write the final report, and turn in the data, and all of that stuff. So, if you don't have that up front, you could be stuck with a report that's useless, you've not provided anything back to the community that you're serving, because you didn't negotiate all of that at the beginning -- it's very important. What's going to come out of it -- how is it going to be -- how is this information going to be disseminated? If people have a problem leaving, how are you going to make that information accessible to them? It's

like, you know, often we don't think about it. What are you giving back to people? They took the time to fill out your questionnaire, your survey, and all of this stuff, what are you going to give back to them for what they did? It's like, there's a responsibility, and you have to hold the evaluator accountable for being responsible with the information, as do you need to be responsible with that information, as well. So, it's very important that you think about this in the process. Along with that, the questions that you have to ask -- what are going to be the dissemination strategies, the accessibility?

Every grant now that we get, their researcher or evaluator says, "You know, we're going to post this information, we're going to set up a Web page, we're going to set up a list serve," and all of this other stuff. It's like -- I, personally, have an old computer at home, so I can't even access the Internet from my house. It's like, I can do all of this at work. So personally, if I was involved in a study, and I do get asked to provide information, I write back to them and I say, "I don't have access to that. How are you going to get this information back to me?" That's what you need to be thinking about for the individuals that you're working with. How are they going to get that information to the people who need it -- you, your staff, and the individuals that you're working

with, the individuals who were so kind to provide that information to you? They don't have to do that.

It's one thing to fill out an intake questionnaire, it's another thing to fill out an hour long questionnaire about everything -- you know, since your birth -- has anything ever happened to you, has anybody ever done anything? We ask people a lot of intrusive stuff, we want them to give us an enormous amount of information, and then we don't even give them back the results of the questionnaire, or the survey, or whatever -- that's extremely important. Who does the work, and who gets the credit?

If you spent a year working with the evaluator, helping them develop the instruments, helping them get access to the people that you work with and you serve -- if you did all of that, why shouldn't your name also be on the papers they write? Why shouldn't you also go to the Millennium conference and make the presentation with them? You need to get credit. If you don't, again, negotiate that, you will not get credit for the work that you've done -- and, that's very important.

And lastly, ownership, who owns the end products? Do you just leave it with the evaluator? Do you have some type of agreement as to what's going to happen with that information? Do you tell them, I don't want you to keep

publishing 10, 15 papers off of that data, or it's negotiated every time you publish, we're in this together? You're going to get publications, too? You will do your part, you'll do your work for it, but you want a part of that. Who owns this stuff? There's going to be reports, data files, reproduction rights, copyrights, all of that stuff.

I know this is probably things that maybe you might not think about, but certainly, the evaluator is thinking about it. It's like, I need tenure -- how many publications am I going to get out of this? How much can I milk it? What is it worth to me? And you should think about that, too. Because, you have to remember, the evaluator has different goals than you. Yeah, maybe some of the evaluators are really concerned about the safety and well-being of women, but again, many are concerned about science, and they want to get that out of this process. So, you need to be concerned about what you want to get out of the process.

That's it. (Applause.) (Background conversation.)

**MS. LYON:** Those of you that weren't here for part one, probably think that was the end. We actually distributed an agenda, and we have a couple more things -- a couple more issues that I think are particularly important to talk about.

I'm getting to spend three minutes on safety issues,

when you're doing research with women who have experienced partner violence. However, I'm lucky, because probably most of you already are familiar with these issues. I think I will probably go through, really quickly, a couple of them, because it may give you extra strength when you're negotiating design and measurement questions with a researcher to say, you know look, you don't have to do it this way, or you're going to endanger women if you do it that way.

So, one of the things that I've seen in a lot of evaluation that have been proposed, or developed, is that they say, "Okay, we're going to interview a lot of battered women, and what we're going to do is, we're going to call them on the phone. And, we're going to get the numbers from the court or from the intervention program. So then, we're going to call them, and we're going to tell them to do this study, and maybe we'll give them some money." Well, I always react with a great deal of cringing, sort of like you just did.

I think it's very important, first of all, that a collaborative approach to even developing an approach to how you're going to talk to women be developed. In other words, involve women in talking about how they can safely be contacted to begin with.

I think that it's important that whatever process you

come up with is a process that they can exercise some control over, and that they're not getting especially an anonymous phone call without any kind of preparation, or advance notice. I can go through a lot of reasons why a cold telephone call is a lousy idea, but you're probably really familiar with that. You don't know who's there, she has no control, she can be completely unsafe, someone else can be in the room, she can be in danger while she's talking on the phone -- a whole host of those kinds of issues. But, I think even if you said, "Hi, I'm calling, and I want to do some research. I have a study that I want to do, I would like to interview you, are you safe now," that even that is a bad idea. The kind of approach that we have used is to work with women with advocates, that women were working with to begin with. To have the advocates, in the course of their normal work with the women, to describe the study to -- describe what it was about, what its purpose was, to describe the fact that they would get paid out of respect for the time that they would be investing in doing this, and give them the option to participate, or not to participate.

When we do the research, we only learn the identity of women after they've expressed an interest in doing it. Now, that has some disadvantages from scientific "rigor" points of view, but I think it's very important, both for safety and empowerment reasons that that kind of control be



available.

One of the things that I've also seen is people say, "Well, we'll mail them a check." (Laughter.) Uh huh. (Yes.) Well, to think -- okay, so I don't need to talk to you about how that can be a source of some danger to a woman. So, I think that the most important part is that the whole design of how you ever -- as a researcher, have contact with women, or you allow evaluators to have contact with women in your program, is that you develop that approach collaboratively with the women, so that they feel that is a safe approach to them. And then, if they're going to be in touch with a researcher, that researcher should have as part of a protocol that the time, the place, and the strategy for doing that be left up to the woman. That it can be done by telephone, it can be done in person, but it's something that she exercises control over, and that she has every assurance -- and has control, so that she feels maximally safe.

I also have sometimes done telephone interviews, because women have said that they feel safest proceeding that way. And when that is going on, since you don't -- you have to have a relationship with the woman so that you know that she can say that if she becomes unsafe, while you're in the course of talking with her, that you have a kind of signal that you can give so that she can terminate that, and

that you know how you're going to proceed from there, so that she's not put into any kind of jeopardy by virtue of talking to you.

Also, issues around new technology, particularly if you're thinking about anything by telephone, or using any other technological means, it's getting amazing how much the new technology can put people at risk. Caller I.D., sort of automatic redial kinds of functions on telephones are something that people don't often think about, but that can be incredibly risky and should be taken into account. I know that there are some people who are using various kinds of web sites to do Internet research now, and that can be very creative, it can be incredibly useful, but I think it's important to recognize that there need to be a lot of safety precautions put into place in doing that, because there are also stalkers and other folks, who are very technologically savvy, and so that can be risky. So, just to sort of sensitize you to potential risks that can be involved.

There are also issues of storage of information that the researchers need to be extremely careful about, any kinds of names, and those kinds of things. And then, finally I think, the wording of questions that are asked are incredibly important, because the potential is there for jeopardizing emotional safety through the process of going through an interview. We really find that it's incredibly

important that we be more sensitive to and provide opportunities for women's voices to guide our interpretation, and our understandings of the services, and the interventions that we're involved with, but -- I forgot my point now. Oh dear --

...: Emotional safety.

**MS. LYON:** Emotional safety, yes. Thank you, you were listening -- I wasn't, I was talking. (Laughter.)

While that's incredibly important, it's important that the kinds of questions not put women at greater risk. But I think also, on the flip side of that, we need to recognize -- and, I think advocates are sometimes very concerned, that interviews can be incredibly intrusive, and are necessarily re-traumatizing, when in fact, the reverse can be the case. Having the opportunity to tell your story to someone who really cares, and who is paying careful attention can be an incredibly empowering experience. So, not to make blanket judgements about, we automatically assume that an interview is going to be intrusive. If it's done right, by someone who is appropriate and sensitive to the issues they need to be sensitive to, it can be a very empowering experience. So, some quick thoughts on safety. (Background conversation.)

**MS. SHARMA:** During the -- for those of you that were here earlier, I spent most of my time focusing around issues

relating to under served battered women in communities. So here, I'll just pick up a little bit where I left off, and provide some concrete examples in terms of some questions that I think would be useful to be reflected in some evaluations, or their nature of questions.

The main issues -- just to recap, were not to leave under served, battered women -- marginalized battered women, invisible in the evaluation process. Some of the groups that I'm talking about here are battered older women, battered women with disabilities, Latino, Asian, Native, African-American women, and different groups of women of color, battered immigrant women, LGBT persons, rural women -- I mean, there are -- and the list is long. Oh, people with same sex relationships, or bi-sexual relationships -- I mean, looking at some of these axes of marginalization in terms of race, or class, ability, and many ways in which people in our world are oppressed by structures, and privilege, and hierarchies, and so forth. So, to really impress upon you all not to leave that as a tack-on item, or something that we do if we have time. It really is -- what's at stake, is the safety of women from these communities. And, also not to assume that people have one singular identity -- it's much more complex than that.

I think this also impacts on what the evaluation team is comprised of in addition to having advocates present with

the understanding around violence against women issues. But additionally, to understand issues around race, and class, and sexism, and some of the different multiple oppressions is very critical. And to look at evaluation in terms of moving us from just saying that we have all the successes, but to really look at where we're going in terms of certain kinds of change.

Some of the kinds of questions that -- these are not the exact questions that you might want to use, but they speak to some of the realities that are occurring in our programs around the country. And, this comes from work that I did while at the NRC, the National Resource Center on Domestic Violence, working with about 100 women from around the country, from these different groups that I just mentioned. Looking at practices, which perhaps are dismissive, or turning away certain groups of battered women for perhaps -- for instance, African-American women having certain attitudes of parenting styles that are not appreciated by the people who are perhaps the policy makers, or the advocates in the program, which are from -- they're from different backgrounds. And, we need to be at a place where we can understand those issues, and not just evaluate a certain parenting style as successful, and another one as something that we actually are punitive.

There's also an issue with programs having regulations

around -- everyone must be in a support group. If you speak a different language, or you -- then you may not be able to fulfill the program's requirements, and then you may not be a successful participant in that program, which could facilitate your not being able to be a part of that program. And that has been happening simply by \_\_\_\_\_ of battered women has an accent -- well, an accent and being able to speak a language can be very different. So, just really challenging ourselves around where we might be falling short, and putting women in the cracks.

There are issues around, I've heard from Native women, around some of the mental health outcome measures that affect child custody issues -- that there isn't a full disclosure around evaluators, of mandatory reporting. Evaluators need to be up front, as do all researchers around communicating with participants -- particular participants, who would be less familiar with some of these practices.

Also, looking at work being done in programs around supporting advocates, who many times, there may be one or two advocates of color within a program, even how is that supported? Where did these advocates -- where are they in the program? What's the nature of the work that they're doing? Are there efforts, in terms of white women working against racism in a program. I think these are some of the kinds of questions to critically look at what's happening.

There are also strategies that people have put in place -- for example, a group of rural women, in order to get around some of the barriers relating to the distances involved, created -- were able to advocate and create a situation where protection orders could be faxed in, so that it could eliminate some of the distance difficulties that really are very problematic in rural areas. And, I think acknowledging those successes, as well, is critical.

And, negotiation situations, where older women, or women with disabilities are able to have some type of caretaking, if it's necessary, within a program, where -- or having a program not just be physically accessible, but be accessible in the minds of the people running the program.

So, I think if we don't get at some of these issues, we do a very cursory, superficial type of evaluation, and we gear it only to certain sort of more main stream group of women. And so, I'm just -- I think my main point is really to recognize the privilege of doing evaluations. The privilege of being in a position to administrate a program, and really looking at the impact that just this whole process of evaluation can have, both in a positive way and in a negative on women, who -- we say, "We do this work in the name of -- (coughing.)"

**MS. PARMLEY:** We are running out of time, so what I -- for the sake of time, there was two things that I was going to

briefly mention on was, human subjects and getting resources.

For those of you, who didn't get the handouts on human subject issues, please make sure that you've signed up, or you give me your card, so you can get that. Because, that really goes through a lot of information about why you need to pay attention to human subjects issues that go right along with Eleanor was talking about, in terms of safety, of the individuals that are involved in research or evaluation. And the handout I gave you, just shows you some of the statutes -- there are federal statutes, we have them within the Department of Justice. Also, there's statutes for HHS, and other federal agencies that guide research and evaluation. And I just gave you some examples of that, because it's very important. And the key with those handouts for you all, is to make sure that whoever you work with, that they are in tune to those issues, and that there's nothing that they're going to do that could further jeopardize the safety and well being of the women that you all work with.

In terms of resources, again, there was two green sheets that gave a listing of federal resources, their web sites that provide information about just about every foundation and organization that does provide funds for research and evaluation. My agency, the National Institute



of Justice provides funds for research and evaluation. So, if you want more information, specifically about my agency, I'll be more than happy to give it to you. And there's other organizations like CDC, and ACF, etcetera, that's listed on that handout. So, if you didn't get it, just get in contact with me, and I'll make sure you get that information.

**MS. RIGER:** Okay, I'm going to say two sentences. I'm supposed to talk about collaboration between researchers and service providers.

The first sentence is, there's a wonderful article exactly about guidelines for creating collaborations between researchers and community organizations for research at the following web site -- I didn't write this, it's a very good one -- w-w-w dot s-s-w -- stands for school social work -- u-m-I-c-h -- stands for University of Michigan, dot edu, slash trapped, which stands for trapped by poverty, trapped by abuse, slash -- we're almost at the end, hang in there -- I-r-w-g, which stands for Institute for Research on Women in Gender, dot h-t-m-l -- and, I've never known what that stands for.

**MS. RIGER:** That was my first sentence. My second sentence is that the relationship between the evaluator and an agency is a relationship -- and like any other relationship, requires ongoing negotiation, a lot of conversation. You

may think when you're going into a relationship, you know what it's about, you know what to expect, but in this relationship, as in many others, there are always surprises. So, you need to constantly renegotiate, etcetera. That's the last word. We will all stay here for just a few minutes if anybody wants to talk with us individually. Thank you all for your patience and your participation. (Applause.)

(Background conversations.)

(End of recording on side B.)

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Coming Together To End Violence  
August 30, 1999

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BOS: dm

MS. NAZARIO: I'm Carmen Nazario, Principal Deputy Assistant Secretary of the Administration For Children And Families with the Department Of Health And Human Services. I am happy to extend my welcome to you this afternoon to this wonderful conference, "The Next Millennium: Ending Domestic Violence." I'm sure that your participation here so far has heightened your enthusiasm, and that you're looking forward to the next few days.

We are honored today with the presence of Secretary Of Health And Human Services, Donna E. Shalala. Donna Shalala is -- (Applause.) Donna Shalala is the longest serving Secretary Of Health And Human Services in U.S. history. She joined the Clinton Administration in January, 1993 to lead the federal government's principal agency for protecting the health of all Americans and providing essential human services. Secretary Shalala has redefined the role of HHS Secretary partnering with businesses and other private sector organizations to extend the Department's Public Health And Education mission.

You have seen her picture, I'm sure, with the milk moustache to promote osteoporosis prevention. You saw or heard about her great first pitch, the full sixty feet, six inches for the Baltimore Orioles 1998 season -- (Applause.) -- after championing and campaigning to break the link

between smokeless tobacco and professional baseball.

Throughout her career, Secretary Shalala has been a scholar, teacher and public administrator. As Chancellor of the University of Wisconsin in Madison, she was the first woman to head a Big Ten university and was named -- (Applause.) -- and was named by Business Week as one of the five best managers in higher education. In 1992, Secretary Shalala received the National Public Service Award, and Glamour Magazine selected her Woman Of The Year in 1994.

Secretary Shalala earned her Ph.D. from the Maxwell School Of Citizenship And Public Affairs at Syracuse University in 1970. She also served as a Peace Corp volunteer in Iran. Secretary Shalala is one of the nation's foremost advocates for children and families. She has guided the welfare reform process; made health insurance available to an estimated 2.5 million children; raised child immunization rates to the highest level in history; and has led the fight against young peoples' use of tobacco, breast cancer, and violence against women.

She has absolutely been terrific on women's issues in general, but, particularly with regard to domestic violence. She has made certain that every corner of our Department is involved in this issue by identifying what each element has to bring. Under the Secretary's leadership, our Department

now supports the National Domestic Violence Hot Line, the National Resource Center Network -- (Applause.) -- grants to states for shelters and services, and state domestic violence coalitions. The Department's agenda reflects initiatives in strengthening the health care system encouraging improved linkages between child welfare, family and intimate violence, and criminal justice.

Her partnership with the Attorney General on the issue of violence against women has been a model. They not only have a collegial relationship, but they have a friendship and they are co-leaders on the issue of violence against women. This has been a model for staff in working together and in reaching out to the community with a lot of \_\_\_\_\_. With the President of the United States, they launched the National Advisory Council On Violence Against Women to insure that there is engagement and that resources are devoted to implement the initiatives needed to eliminate domestic violence from our landscape.

Secretary Shalala is an avid athlete and sports fan. She plays a competitive game of tennis. In her spare time, she also reads, golfs, hikes and climbs mountains among the Himalayas. Domestic violence is a pretty fit mountain to scale, but she's leading the way. Please help me welcome the Honorable Donna E. Shalala. (Applause.)

**MS. SHALALA:** Thank you very much. Thank you. (Applause.)

Thank you very much, Carmen. Thank you for that very nice introduction. Much nicer than the one I got the other day when I was in New York. I went to speak at a Youth Program and the young man said he lost my resume on the subway, what you can do in New York. And I said, "Just make the introduction brief." So he went running up to the microphone and said, "I'd like to introduce you to a woman of whom I'm told the less said the better." (Laughter.)

As Carmen noted, not only she and Olivia Golden have provided leadership on this issue, but a whole team of people at HHS across the Department have been committed. But I particularly want to thank Bill Riley, who I know got an award yesterday, -- (Applause.) -- who we all work for in the Department. (Applause.) Bill is a gifted public servant. It's my pleasure to be his colleague, and he's just done a wonderful job.

I also want to acknowledge Don Sykes, who came down from Wisconsin a little after me to the Department; Ann Rosewater, my special assistant; Hannah Rosenthal, the HHS Regional Director for Region Five. I think that Mark Rosenberg may have gotten here. He's going to be leading us to go into the academic world, but he's been a wonderful leader and committed at CDC. Our colleague, Wanda Jones, the Deputy Assistant Secretary For Health, who has provided leadership on a whole range of women's issue.

I also must acknowledge our colleagues at the Department Of Justice here led by Bonnie Campbell, the Director Of The Violence Against Women's Office in the Department of Justice. (Applause.) The former Attorney General of Iowa. (Applause.) And sitting next to her is John Schmidt, who was the Associate Attorney General in the Department and a wonderful supporter of their leader, the Attorney General Janet Reno's, efforts in this area.

Let me acknowledge both of our speakers; Beckie first, and apologize to them for not being able to stay for their speeches, and my good friend, Nancy Dickey, the President Of The American Medical Association, who have been extraordinary partners in this effort to rebuild and to build the infrastructure to prevent violence against women. I also want to acknowledge the Advisory Council Members Laurel Associates, who had the good sense to pick Vickii Coffey, one of the members of the Advisory Council, to help coordinate this conference. (Applause.)

I know there are other federal and state agencies represented, but I do want to acknowledge the corporate co-sponsors; the Chicago Foundation For Women, the City of Chicago, the Mayor's Office On Domestic Violence, and I know my good friend, Mayor Daley is hosting something connected -- an event connected with this conference.

The Hyatt Regency O'Hare. I love this place. I

actually did interview for the Wisconsin job here at this airport hotel, and I was telling the story of the press were all over the place and they got pictures of all the men that interviewed, but had no sense that Wisconsin would ever consider a woman. So no one ever found out that I was interviewing for the position. (Applause.) So it has a special place in my heart.

Our good friends at Liz Claiborne and at Polaroid and Sara Lee, who are also co-sponsors and have been wonderful supporters on this and so many other issues.

But travelling here today, I was reminded of the time that the great Oliver Wendell Holmes also went on a trip. He boarded a train at Washington's Union Station not very far from my office. But in the general commotion, this extraordinary jurist lost his ticket. Luckily, the conductor immediately recognized him and said, "Don't worry, Justice Holmes. I know that when you find your ticket, you'll mail it in to the company." "Mr. Conductor", Holmes replied very slowly, "The question isn't where is my ticket, but just where am I supposed to be going?" (Laughter.)

I like that story because all of us here at this conference have gathered to answer very similar questions. As we stand on the threshold of a new century and a new millennium, where must the Domestic Violence Movement go? In what direction must we lead, and what course must we



chart? But before we discuss our future course, I think it's important to first pause and reflect on just how far we've already come. Only a hundred years ago, as we stood on the threshold of this century, it was legal in many parts of this country for a man to beat his wife with a stick just as long as the stick was no longer than his thumb. That's where we got the term 'Rule Of Thumb'.

Just twenty-five years ago, domestic violence was still considered a family matter, a private matter. And when a woman called out for help, she got the same response that Karen did. In the 1970s, Karen was living with an abusive husband, but, like many of the survivors here today, she was also forced to endure another tragedy because, at that time, there were no lifelines for battered women, no safe havens to heal, no safe passageways to a better life. When she went to doctors and hospital battered and bruised, in one case, pregnant and black and blue from head to toe, no one questioned her. No one acknowledged the abuse. No one offered a helping hand. That abuse only stopped when Karen's husband was convicted of raping another woman.

And even when the Clinton Administration took office seven years ago, domestic violence was still seen by many people as just a criminal justice matter. But because of you, the leaders and the survivors here today, because of your tireless service and spirit, it is finally recognized

that domestic violence is also a health care matter. It's a workplace matter. It's a community matter. And most important, it matters to our nation. Thanks to you:

(Applause.) Thanks to you families have shelters and services to help and to heal them, and thanks to you fewer calls go for help unnoticed, unheard or unanswered, and thanks to you fewer women like Karen, in the words of another domestic violence survivor, must sorrow and grieve and suffer in silence.

And that's why it's an honor for me to join all of you today at this next millennium conference, the largest, the most representative, and the most significant domestic violence conference of the century. (Applause.) This is a historic meeting in turnout and in achievements. During the last seven years, we've continually supported your efforts. We've worked to create a comprehensive system; a seamless system that includes tough new penalties and programs to prosecute offenders; a seamless system of prevention and protection that follows a woman and her children from incident to safety, and an inclusive system that leaves no gaps large enough for anyone to fall through.

As some of you are aware, we've quadrupled funding for shelters and for critical services that abused women and their children need regardless of whether or not they leave home. We've established the National Domestic Violence Hot

Line, and over three hundred and forty thousand individuals have already reached out for help. We've increased the ability of battered women, especially those on welfare, to find safety and then attain jobs and child support. We're planning a National Conference On Sexual Assault; a counterpart to this gathering in the coming months. And we've worked to insure re-authorization of the landmark Violence Against Women Act. (Applause.)

These are significant accomplishments. Accomplishments that would have been impossible without your leadership, your advocacy and your commitment. Whenever the job gets so tough, whenever you're weary, think about how far we've come in such a short period of time. But while we can take pride in these accomplishments, we know that we still have a long way to go. Too many women are still having their bodies attacked and their spirits assaulted. Too many women are still suffering shattered bones and shattered lives and shattered dreams.

Helping those women, working together to develop a shared vision and strategies to end domestic violence in the millennium is, of course, why we've come together, and why the National Advisory Council On Violence Against Women was formed. Co-chaired by our outstanding Attorney General and me, the council is an excellent example of the partnership that my Department and the Justice Department have formed to

stop domestic violence. We've worked together to develop our national agenda for the nation on violence against women; an agenda which some of you will be discussing over the next five days.

We've focused our attention on three main areas; on prevention and early intervention, on service provision, on changing social norms and attitudes. And today, for the very first time, I want to discuss these areas with you because they also represent what I believe are the three key challenges to ending domestic violence in the millennium. They are challenges that must guide our work long after this conference has concluded, and they are challenges that cannot be met without your commitment, your creativity and your compassion.

When it comes to prevention and early intervention, the real challenge is to insure that domestic violence efforts are firmly rooted in our communities where women live and work, and worship and go to school. And that's why I'm pleased to announce today eleven new grant awards for Community Awareness and Domestic Violence Prevention Projects that will help all members of our families. These grants are being made to local organizations and to advocacy groups like the Boise Fort Reservation Tribal Council and the Casa [Merna (?)] Vasquez to help maintain those local networks that could best respond to domestic violence in

their communities. (Applause.)

But all of us know, who have worked in communities, that our work must be guided by one paramount goal to insure that wherever a battered woman goes whether or church or workplace or grocery store, whether court room or board room or treatment room, she's met with the same sensitivity and understanding and expertise that she would find in this conference room. For this to happen, we need all of you; our grass roots and community leaders. You've already changed our criminal justice systems for the better, and you're working to insure that battered women get the services and the support that they need.

Now you must infuse your experience and your energy into every place and network that a battered woman may encounter. But you won't be alone in your efforts because we've been striving to further that paramount goal at the federal level. We've been working with health care and substance abuse professionals to help them prevent and identify and treat domestic violence. Recently, we awarded eight health grants to help improve the health care response to domestic violence and, later this year, we'll be holding a National Summit For Social Workers. We've also produced a guide for HHS employees entitled "Understanding And Responding To Domestic Violence In The Workplace." And for the past three years, we've held a Domestic Violence Fair

for our own employees. Those activities include a play on domestic violence and exhibitions, and participants ranging from the YMCA to Men Against Rape, who provide a wide range of information.

What's truly remarkable isn't the breadth of activities, but the response. Each year we increase the amount of available material but, no matter how much we provide, it's simply never enough. And that tells me that there's a real need for accurate timely domestic violence information for those being abused in our communities and for those who want to help them, and this is particularly true for our under-served communities. While I'm proud of what my Department is doing to reach under-served women including minorities and low income women, and youth and women on welfare, and immigrants and women with disabilities, women who may never have been touched by domestic violence programs.

We've helped establish the Sacred Circle, a National Resource Center, to end violence against native American women. (Applause.) And we've helped to develop the Latino Domestic Violence Initiative among others. (Applause.) The National Domestic Violence Hot Line, which I visited in Texas myself, has been working to improve outreach to death battered women. (Applause.) And today, I'm pleased to announce three additional grants to Florida A&M, to Texas

Southern, to Prairie View to help train researchers and scholars and practitioners working on domestic violence in under-served communities. (Applause.) All of these efforts will help to insure that domestic violence will not remain hidden in the shadows or in the dark corners of any of our communities.

And, of course, as we work in our communities, our second challenge is to insure appropriate service provision. Above all, that means that we must correctly address the needs of battered women at every point in the arc of life. The needs of the young women trying to take care of her children will be very different from those of an elderly grandmother who may need her children to take care of her. Such a woman -- since women's vulnerability, risks and skills change throughout their lifetime, we must appreciate those differences and respond with appropriate services and support. Look at how far we've come that we can discuss the arc of life and different services at different levels depending on where you live, but where you are in your life.

As we do change these services and make them appropriate, since women and children who experience violence need a wide range of support and protection, we must always insure that any discussion of domestic violence includes the following; health care for mother and child, jobs and counselling and substance abuse treatment, and

child care and child support, and housing and legal assistance. (Applause.) Finally. We must also find ways to provide services to those abusers who are seeking help. At its crux, the challenge of service provision recognizes that ultimately we can only heal the scar of domestic violence if we treat the entire family. (Applause.)

Our final and, perhaps, most important challenge is to change social norms and customs because domestic violence will only end when we address those conditions that sustain violence in our society. It will only end when we challenge those customs and morays that say it's wrong to hit a stranger, but not a partner. And it will only end when every child in America realizes there is never a good reason for anyone, man or woman, to raise a hand in anger.

(Applause.) We have done a lot, but we must develop bold new strategies for both children and adults to make domestic violence finally totally unacceptable in our society. (Applause.)

To break the cycle of violence and abuse, we must begin with our children. Too many children are growing up in homes where they are learning the family tradition of battering. We need to find out how to protect them, how to reduce the risk that they will commit or endure domestic violence when they grow up. And that's why my own Department partnering with Justice has held a landmark



National Summit in June on Children Exposed To Violence. The Summit is part of a broader initiative to help focus public attention on the problem, and to learn how we can help all family members who are suffering from domestic abuse.

Of course, if we want to change social norms, we can't forget the men. We need to reach out to a broad spectrum of men to help them understand what it takes to be responsible husbands and fathers and friends. And for those who refuse to understand, we must hold them accountable. (Applause.) None of this will be easy, but I know that working together and with you leading the way we can do it. We can meet the challenges of prevention and early intervention of service provision of changing social norms and customs. And we can move forward in our battle against domestic violence, but only if you infuse your experience and energy into every network that battered women encounter.

I'm reminded, again, of Oliver Wendell Holmes, perhaps, on that famous train trip that he once said, "The greatest thing in the world is not so much where we stand, but in what direction are we moving." I have no doubt that we're moving towards the day when we will have the resources and the research to prevent domestic violence; when every home will be a safe home, and when we can finally consign domestic violence to the history books once and for all.

That is my vision for the millennium, and I know it's a vision that all of you share. Thank you and have a great conference. (Applause.)

MS. NAZARIO: Wow! I am delighted to introduce to you our honored guests seated at the head table. To my right, Nancy Dickey, Dr. Nancy Dickey, past President Of The American Medical Association. (Applause.) Next to her, Bonnie Campbell, Director of the Violence Against Women's Office. (Applause.) Wanda K. Jones, Dr. Wanda K. Jones, Deputy Assistant Secretary, Violence Against Women's Office. (Applause.) John Schmidt, Co-chair of Chicago Host Committee. (Applause.) And William Riley, Federal Project Officer, Next Millennium Conference. (Applause.) To my left, Beckie Masaki, Director Of The Asian Women's Shelter. (Applause.) Ann Rosewater, Counsellor to the Secretary. (Applause.) Don Sykes, Director of the Office of Community Services. (Applause.) And Hannah Rosenthal, Regional Director of the Region Five, Illinois. (Applause.)

I am pleased to introduce to you your next speakers. Both of them have devoted their lives to including those of others, and both serve as role models for what young women can achieve. First, Dr. Nancy Dickey, who's the current -- excuse me. Are you current or past president? I'm sorry. Past President Of The American Medical Association. She's a member of the National Advisory Council On Violence Against

Women, and a fellow of the American Academy Of Family Physicians. She has worked with a number of periodicals including the Journal Of The American Medical Association, and she has received the distinguished alumni award from the University of Texas Medical School at Houston. Please help me welcome Nancy Dickey. (Applause.)

DR. DICKEY: Thank you so much, and I would never have corrected the Secretary. If she wants to call me President for life, that's all right. (Laughter.)

As a woman, a wife and a mother, a sister and a daughter and, most of all, as a physician, I am appalled by the shocking statistics of domestic violence in our nation. Recent surveys tell us numbers that you're all so well aware of that one-quarter of all women in the United States will be abused at some point in their lives. One-quarter. That's more than thirty million women. Just in my own home state of Texas, some six hundred thousand women are physically abused every year, and it's not just women who are abused. In 1995, three million children were abused, and elder abuse is on the rise as well with an increase of more than one hundred percent between 1986 and 1994.

That's why, like the Secretary, I'm so pleased to see all of you here today. Because domestic violence in our country is a social, economic, public health crisis that will require the efforts of all of us. Turning the tide

against violence of the magnitude that we experience in our great nation is going to take the best minds from as many disciplines as possible; lawyers, judges, the police, concerned citizens, social workers, members of the local community, the state community and our great nation. And clearly, it will take the insight of the victims themselves.

Now, one of the problems in dealing with domestic violence in America has always been that it's hidden behind closed doors, shrouded in a tradition of silence. We didn't teach physicians how to ask. We didn't teach patients how to volunteer the information. (Background interruption.) Women, who are battered by their so-called loved ones, tend to keep the truth of the treatment to themselves fearful of what people will think. In fact, nearly half the incidents of domestic violence against women discovered by the National Crime Survey in 1993 were not reported to the police. Actually, I'm surprised it was even as many as it was. We know from experience that at least thirty-five percent of women's visits to hospital emergency rooms are due to symptoms related to ongoing domestic violence and, yet, that's not the way that they're written up.

It saddens me, as a practicing physician, that the overwhelming number, some ninety percent of women, who have been physically abused by their partners, do not discuss

that abuse with their physicians; partly because they're not sure how to bring it up, partly because the questions aren't asked, and partly because they're not sure there's any answer that would be offered if they suggested the problem.

As physicians, our job has got to be to become better able to identify the victims. And even if the victims don't or, possibly, cannot tell us, we want to be sure that physicians become sensitive to the signs, the symptoms and the signals. Isn't it obvious that women don't just walk into doors or slip on a newly waxed floor, especially if it's happening recurrently? (Applause.)

Now, after twenty years of practice, I know that it's an uncomfortable topic. No one wants to raise the topic, especially if there's the possibility that you might be wrong, embarrassing yourself as well as the patient. But in the tradition of the sanctity of the doctor-patient relationship, our discussions with our patients are sacred and sealed by confidentiality and trust. And over the last fifteen, almost twenty years, as physicians, we've discovered that there should really be virtually nothing that is left unsaid in the doctor-patient relationship, and this issue, too, needs to be at the forefront of our discussions.

Now, as physicians, -- thank you. I agree. As physicians, we know what we should not do. We know that we

should not respond in ways that rationalize the violence, that tell the abuser that it's all right. We know that we can't let our respect for the privacy of our patients remain between us and the patient's concerns, but rather have to tell our patient that it's that very privacy that allows them to share the problem and know they can get an answer. We need to be very sure that we don't deny that abuse exists because, even occasionally, when patients do tell doctors, the doctors don't hear the message and don't offer a response. We need to be sure that we learn how to hear the patient's concern without sounding like we're blaming the victim. And we need to be sure that we don't overreact to the abuse in a way that we alienate the battered patient; telling that person once more that this is not a place that they can turn.

Here's what battered women in a recent study said they do want from physicians. They value direct questions about their abuse by physicians or other health care workers; the invitation to share what's going on. They're grateful to be given referrals to appropriate agencies that can offer assistance and follow-up and, thank heaven, for all of the things you offer in our communities because for too long physicians said, "Why ask the question if I don't have somewhere to refer my patient?" And it's actions by so many of your groups that mean that we now have substantial places

to refer.

They're appreciative of confidentiality, which is the basis of the relationship of trust between doctor and patient, and can offer emotional support to women when they most need that support. They're appreciate of physicians who create a safe setting in which to talk about domestic violence, and a physician who listens carefully and reassures the woman that the abuse is not her fault, that her feelings of shame and fear, and anger and depression are not only understandable, but they're appropriate in her situation, and that we can move on from those to more effective responses. They appreciate a physician who offers information and then telephone numbers or addresses for local resources such as shelters, support groups and legal services, or puts posters up with that kind of information so they can take a phone number and slip it in their pocket even if they're not ready to talk about the problem.

Physicians should also ask about the safety of children in the home, and help the patient begin safe planning in the event of any further abuse. You know, battered women greatly appreciate questions about the safety of their children, and physicians need to know how to ask about and then evaluate the actual situation about how quickly intervention needs to occur to be sure they don't unfairly jeopardize the mother's legal status as well.

I'm proud to say that the AMA and AMA physicians are taking a strong stand against the epidemic of domestic violence that plagues our country. Let me tell you a little bit about how we're responding, and hope that, if your physicians aren't here at the conference, that you go home and encourage them to become more involved. From our National Coalition Of Physicians Against Family Violence, we have literally thousands of physicians who get regular updates on information to a National Advisory Council representing National Medical Specialty Societies that comes together and, so far, has produced a series of diagnostic and treatment guidelines so that physicians, who didn't learn about this issue in medical school, can update themselves on how to ask the questions and how to respond.

We've gone a step further and made sure that in medical schools and in residency training programs where physicians learn to be specialists, that they're taught about these kinds of questions and how to identify what their community resources are so that they can offer patients real alternatives. But the best of solutions to complex problems lie in local community based actions.

And we have another colleague there that we hope you're partnering with as well. The American Medical Association Alliance, a group of more than fifty thousand physicians' spouses is hard at work in America's communities, in your



communities working for the cure. The Alliance has a program called "The SAVE Program", Stop America's Violence Everywhere, and it has literally made a lifesaving difference for so many American families. SAVE is an award winning program that is providing support and publicity to local organizations that help victims of violence, and it helps to educate communities as well from PTOs and school children to moving into the shelters and helping provide community outreach.

The AMA Alliance supports a program called "Save A Shelter" in which Alliance and local medical societies work together to sponsor shelters, staff hot lines, and provide for the needs of domestic violence victims in their own home communities. Meanwhile, the AMA Alliance joined with General Colin Powell's America's Promise, a national not for profit organization, to benefit America's youth to insure that school age children begin to learn early on that there are alternatives to violent behavior and that, even when they're seeing violence at home, school is an opportunity, hopefully, for them to practice other kinds of conflict resolution.

Now SAVE is expanding beyond its reach and focusing on making schools a safer place for our children. And having sat in on one of the sessions earlier this morning, I know that there are many of you doing similar kinds of things.

Like Secretary Shalala, I hope the next millennium shows us a time that this becomes only of historic significance because we've taught far better responses not only to children, but to the adults they will become. It was SAVE materials -- (Applause.) -- thank you. It was SAVE materials that I brought with me to the White House in May when we convened with President Clinton and other national leaders to talk about school violence. And SAVE materials will help inspire the action plan that the AMA partnering with a number of National Medical Associations is developing for physicians and their spouses and community leaders.

All of this action, what we're doing, what the Secretary is doing, and what all of you are doing is good news for all Americans. But from the AMA's perspective, we continue to be frustrated and tired of how often we put people back together only to see them back again in the emergency room or, worse, in the morgue. We cannot end domestic violence alone. But working together, your efforts as well as ours, getting the word out here today and every day hereafter, and with the help of every American understanding that it's partially their issue as well in our courts, in our shelters, in our communities, then we can turn the tide.

We can turn the tide to meet the needs of victims of domestic violence, the millions of elders, the millions of

children as well as the spouses in the communities. We can make sure that each of them has a safe place to go, and that we then begin to teach alternatives as well as offer treatments. It will take each and every one of us standing on common ground not only talking to one another, but sharing what works and finding alternatives to those programs that don't work, and all of the resources and all of the people we touch in our communities with lessons and tactics that we've learned together.

So on behalf of the American Medical Association, I thank you for lending your hands and allowing us to join our hands with yours in behalf of this cause. To counteract the hand that strikes with hands instead of trust and help, to make sure that domestic abuse, which is one of today's biggest public health issues, becomes tomorrow simply a history lesson. As citizens, as parents, as sons and daughters, as brothers and sisters, I look forward to continuing to work together with you to make sure that, in the future, we have a bigger partnership to end the problem, and then continue to play on the lessons that make sure that tomorrow's children have learned early on that there are better alternatives that lead to a stronger community. Thank you. (Applause.)

MS. NAZARIO: And now with us, we have Beckie Masaki, Co-founder of the Asian Women's Shelter in San Francisco, and

has served as its Executive Director since its inception in 1988. She has worked in the Domestic Violence Movement for almost two decades. Before directing AWS, Beckie was a staff member of La Casa de las Madres battered women's shelter. She serves on the board of the Family Violence Prevention Fund, and has provided training at the local, state, national and international levels. She's also an organizing member of the Asian Institute On Domestic Violence, part of Secretary Shalala's initiative on reaching out to under-served communities. And she will be joined by her Co-worker, Mimi Kin. (Applause.)

MS. MASAKI: Thank you. (Applause.) I think I figured out why I got the privilege to share the same podium as Secretary Shalala because we're about the same height. (Laughter.) And she has this little step-stool that they could bring out for me so I can see above you all.

SIDE B

MS. MASAKI: Become judgmental or overwhelmed by newcomers and new perspectives to the movement, forget about survivors in our rush to develop our DV theories, councils, departments, units, programs and public education efforts. (Applause.) Or if we ignore power and control issues in the very strategies we develop to end domestic violence -- (Applause.) -- we will do ourselves in. We will do ourselves in. We'll become diffused, fractionalized,

vulnerable to backlash, and miss this tremendous opportunity to make long lasting societal change.

Then how do we meet this challenge? How do we come together and gather strength? We gather strength by celebrating our accomplishments. Who would have dreamed that we would have over two thousand shelter based domestic violence programs across the nation, or domestic violence units in police stations, hospitals and courts? We dreamed this and contributed to making it a reality. Let's celebrate each milestone and victory, the public accomplishment of the Violence Against Women's Act, and the personal one of a woman rebuilding her life free from domestic violence. Ending the violence in all of our lives is life long work. We need to celebrate along the way to sustain and continually reignite and reaffirm our path towards peace.

We gather strength by reviving our proud legacies and being active participants in evolving our cultures. All of our collective cultures and histories have promoted and condoned domestic violence in many ways, but each culture also contains values that condemn domestic violence. Every community throughout time had at least one survivor, one mother, one grandmother, one community member brave enough to escape, speak out or resist domestic violence.

In the 13th century in Japan, a Buddhist Temple, \_\_\_\_\_

\_\_\_\_\_, or Refuge Temple was a battered women's shelter. Only women could go there. They lived safely away from abuse. And after three years, they could file for a divorce and the Buddhist priest would sanction their lives free from abusive husbands. In \_\_\_\_\_ tradition, as we learned from Karen, Marlin and Brenda, women are sacred and respected. If a man abused a woman, she was seen as untrustworthy and banished from important roles such as hunting.

We need to gather strength through reviving our traditions of peace and justice. We need to actively unbury the proud legacies and values within our cultures that will guide us towards peace, and stop using culture as an excuse to condone and perpetuate violence. (Applause.) This does not mean to ignore culture, but to understand that culture is not monolithic nor static. Cultures like people are alive, always growing, changing and evolving. The constant insidious presence of racism and other oppressions have robbed some groups and disconnected them from their past traditions of honoring women. And, at the same time, other groups have been encapsulated in a cultural freeze attributing futile traditions to modern realities in an attempt to preserve culture or be culturally sensitive.

We have to be active agents in evolving our cultures. Be respectful and share each other's cultural strengths, not misappropriate or stereotype them. We have many wonderful

traditions to pass on to our children, and domestic violence is not one of them. (Applause.) We gather strength. We gather strength through embracing diversity. Domestic violence crosses all lines, but our services, public education and research have not crossed all lines. We need to change our mind set.

Services to women with disabilities, non-English speaking immigrant women, lesbian, gay, bisexual and transgender survivors and other marginalized populations are commonly viewed as special needs. For battered women from these commonly excluded groups, access to shelter and other domestic violence services is not a special need, but a basic one. (Applause.) Multicultural does not mean a core program reflecting dominant white, middle class culture with add-ons of special components. (Applause.) A program with this mind set is a setup for token efforts, resentment from overburdened staff, and startup programs that are the first to be cut in lean times.

We can't view strategies to address the needs of marginalized groups as extras to add on to a untouched mainstream agenda. We need to transform the whole approach or, as Bell Hooks would say, "Bring the margin to the center." (Applause.) Changing our mind set to understand multilingual, multicultural services as an asset to all battered women will go far towards implementing our mission

and responding to the changing needs of our communities. For example. We all believe in the empowerment of women. In the U.S., empowerment has been put into practice through programs designed to foster independence, focus on self-esteem, and build individual strength. The U.S. emphasizes individualism and independence.

But for most Asian battered women, this notion is foreign. Asian cultures and language center around the individual in the context of the extended family and community to understand one self as independent of a family. Our community context only raises fear and reinforces isolation. At the Asian Women's Shelter, we define empowerment as inter-dependence creating a positive extended family of friends, services, and support of family members free from dependence on an abusive partner. Although derived from extended family values in the Asian community, the value of creating a network of inter-dependence can resonate with many cultures is a lesson to share for all battered women, and is a powerful method for breaking isolation, building community responsibility and awareness. We gather strength by not being afraid to go deeper and broader, to make linkages and collaborations across issue areas.

Beginning hundreds of years ago, slavery, the genocide of indigenous people and anti-immigrant policies tore up the



families of people of color in this country. And that destruction continues; reinforced by all forms of violence. We, as a people, have survived unbelievable histories of violent oppression, intersections, layers and generations of violence. We cannot expect that depth of violence to go away quickly or simply. This is not meant to discourage us, but to understand that our programs cannot expect immediate results within a grant cycle, or be isolated one time efforts. (Applause.)

We must -- we must connect to deeper, larger, ongoing context of ending societal violence. We need to make the connections between all forms of violence; war, gang violence, domestic violence, sexual abuse, child abuse, elder abuse, and the violence of homophobia, racism, sexism, poverty and the other ways that we hate and divide ourselves from one another. (Applause.) We need to understand the roots of violence and the abuse of power. We will not succeed if our programs work to end violence in one arena only to promote it in another. (Applause.)

When, for example, a battered women's program say, "No one deserves to be beaten", do we really mean it? If you are an undocumented, non-English speaking woman, will they help you? If you are a lesbian and the person who is abusing you is your girlfriend, will they believe you? When the work is overwhelming and we are fragmented, it is hard

to see the value of being inclusive and, yet, that is the very key to transcending the violence.

We gather strength by honoring survivors and upholding their lead. None of us would be here today if battered women had not started this movement to end domestic violence. (Applause.) In our individual work, as we assist with safety plans and advocacy, we all know that a battered woman knows best what will keep her safe and what will be the path she creates for herself and her children. (Applause.) We need to extend that mind set in our program development, outreach efforts, policy making and research. The widening range of our collective work can converge into a powerful movement, but only if the focus of our diverse efforts center around and take direction from domestic violence survivors. (Applause.)

And lastly, we gather strength by practicing peace. To sustain ourselves in this work, we need to bring peace to ourselves and our loved ones. As we continue through this conference, let's practice peace within ourselves and among others, build community, and challenge ourselves to look and think in new ways and depth. Ending violence is lifetime work. It is a daily practice.

As the well-known Vietnamese Buddhist Monk, \_\_\_\_\_, says, "Non-violence is not a dogma. It is a process." With clarity, determination and patience, we can sustain a life

of action and be real instruments of peace.

Gather strength. Gather strength. Join me. Gather strength.

FROM THE FLOOR: Gather strength.

MS. MASAKI: Thank you. (Applause.)

MS. NAZARIO: Thank you to our wonderful, inspiring and thought provoking speakers. I think Vickii has some announcements. (Laughter.)

MS. COFFEY: I'm so inspired by this gathering that it's quite emotional for me, and I'm trying to compose myself to do these messages. I am just awed by all of you. Thank you so much for supporting us.

**THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence.  
Safety, Confidentiality & Ethics  
August 30, 1999**

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BOS: mp

MOD: ---and I was recruited this morning to moderate this panel so it's a great pleasure for me, because I always like to meet people I don't know and I actually do not know our panelists today but I think we have a small enough group and enough time and I'm hoping that all of us will get to know each other a bit. I think what we can do is start out and we'll probably have quite a time for discussion at the end which I think is good because the topics that we're dealing with in today's session on ethics and confidentiality and safety and research are ones which I think are very much in evolution in our field. I don't think any of us exactly know the answers. I know we all grapple with these issues so let me just start out by introducing our first speaker, who is on my left, who's now tell me if I say your name right Berdava.

Ragina Berdava: Ragina Berdava.

MOD: Great. Ragina, we were talking before the meeting and she was telling me she has been involved in the Battered Women's Movement for many, many years. Currently she is working for the school district in Chicago and is a Development Director that does fund raising but her personal interest is how to translate these skills to both of education, how to build resources for marginalized community groups and how to empower people through programs. So she

is going to talk to us a bit about her work and translating some of these ideas to the Battered Women's Movement.

RD: About ten years ago, in Chicago through a hot line that was established for Asians, we began to see a number of calls that were coming from parents, from children, and clearly showed that we needed some place where battered could go because most of the calls, 80% of the calls were of domestic violence. When you begin to network with main streaming we found that we were really going nowhere. So the very first thing that we did was a research project, it's the need assessment. And we had to go through the government files and then find out if we could do a survey. Surveying our own community and again our nation, Indian and the shelter was started by three of us. A major break through because at that point there was not even a recognition that there is domestic violence among Asian Indians. The shelter itself is an Asian Battered Women's Shelter and once the needs survey was done it was clear that our community was very afraid to even write on the survey that there is any emotional abuse, there is any physical abuse. So it was clear again that we have to do something that would make a difference. So I'm going to talk to you about the perspective of how researchers have come into \_\_\_\_\_, what are kinds of things that we have done, and I clearly as president for two and a half years and then

Executive Director for five years, found that as a minority organization a lot of people came because it was a readily available organization where people without any structure, people could come in and say I want to do some research and help others.

The second thing that we encountered with was very hard to face is that recognized leaders of the Asian community would call and say either my friend or my daughter is in school and needs the project and we are sending this person to your institution. Again because we were funded by individuals, you have to understand that \_\_\_\_\_ occurred in three years was recognized as one of the most innovative programs in the country and because the Ford Foundation Award for innovation programs. So knowing that, it was almost like a child walking and suddenly we got so much recognition that researchers also started coming. And when people started telling us that we're sending friends, students and some of the professors because funding was from individuals we began to entertain the people by saying come on in. What did happen is we would say we will not give your names but you can talk about statistics. That was one part. So it became like a data collection series. In the data collection it again sort of the collaboration part worked very well but in data collect as clear as that we wanted anonymity and that was one part. The second part was within the first year we

only had 15 articles, by third year we had 375 articles printed by media. So there was a lot of journalism school students that started to come and do research. And in that process not only did they interview our time but they began to write articles and so through the board, through the administration we had to establish a guideline as to what researchers can expect from us, what outcome would be there, what evaluation process will be done. It's a very simple way another researcher that I have worked, I mean I have been in school for a long time so we began to conglomerate and say what are kinds of needs are. So this is the part that I had visioned what research meant for us. The very first reason we allowed researcher to come is we felt that we couldn't build our own resources but if we could get people from schools and universities and from community partnerships we could do resources building.

The next one, it was very important for us that through research if we could be included in the mainstream. If we had the districts, if we had common ways to say that these are things that are happening we would be included in the mainstream.

The Third part that was very important for us is what are ways through research that we could get guidance and that became very important. Guidance for us meant that through different groups who were experts both in the university

setting as well as in different research areas, they could guide us as to how to look at our own world, at our own women and one of the key things that I keep saying, how did we come about that was that we began to see that the women needed empowerment and through research because they were able to speak up to talk about the issues, they were gaining confidence and they could talk about it very clearly. So we saw that almost like women could speak up, women could become public relations people, women could become advocates for themselves and believe it or not initially women would not speak up but as with time we found that those women who had among Asians it's really a miracle if someone seeks help. So those women who sought out help over time began to say yes, we will speak. So we thought of this as a guidance \_\_\_\_\_, that just the researchers, just the collaboration will be able to make the women speak up, get outside intervention in terms of dialoging and be able to move forward.

The other part that we felt--our staff we had three important programs. One was the child visitation center which was run nine hours a day. The shelter was a 24 hour operation and the walk in services were there. Together we had only nine full time staff members. So we felt if researchers came and validated a lot of the information we would have a tremendous time in saying yes I need some more



and therefore we would get more funding. So that was an important crisis.

Another part was that validation would also be something that once we have it then other places, other Asian places were there was the whole movement had stated so when they would call us we would say yes we have this and you can do it.

The next part was even gathering information and facts. And that work was very important. Get all the information and facts and researchers help us. And clearly all the facts and information gave us the ability to demonstrate what the need was and it helped in the possible collaboration. The important part was that any kind of necessary information that was important was even part of what clients would give us. Yet there were five important researchers that came to our place and I have to say that some agencies get burnt out in the \_\_\_\_\_ ways. As an executive director who was committed to training and committed to volunteers and committed to making this agency grow, I found that researchers actually abused the \_\_\_\_\_ and abused the time and I began to understand how even as a shelter for battered women we ourselves can become abusers. And that's the part that's sort of been awakening and therefore I'm going to talk with you about some of the kinds of things that happen in collaboration and how \_\_\_\_\_ you have.

One reason just came in with a review \_\_\_\_\_ and this was supposed to be--you have to remember among all the Asian countries America is the leading agency--leading country in terms of \_\_\_\_\_ domestic violence but even in Basing it was clear that the government does not support, the research does not support domestic violence in the third world countries. So, this particular person came from India, was very clear about research and did the video. He promised that the person would be seen in the black--just as a silhouette and we found out that this particular video was shown all over the world and the person was seen in person. And the researcher who had collaborated with us violated all of us. That's the first time we actually put everything on paper and we made sure there was a contract and for us that was very important. To have a contract, a contract that had legal ramifications. We were then able to get a lawyer and be able to do that part. In terms of even the information, the researchers had actually stayed \_\_\_\_\_, at the shelter and again we allowed the person to stay in the shelter because we had so little staff that this became like something, yes the researcher stayed we will have an around the clock person. So you have to understand what happens to agencies that are small, that are minority run and what kind of ramifications take place.

The second researcher was somebody who was doing her PhD and

she came in from a housing background, I mean she was trying to think about or architecture background and she was talking about can space or what amount of space is needed. And how clients should be working within that space. What happened is in her interaction with the client, she began to give them ideas and concepts that when she left we almost had a revolution in the shelter saying we must have this, we must do this. Now with limitations you can't provide all of that. We had met all the health needs and the zoning and the coding and all those needs but we, you know, from an architect perspective it was very different and that's the kind of pain you have to understand if you're under staffed and you don't have people who are going through all the questioning that is happening in the place, do you really expose your women or do you really protect your women. I mean the who purpose of research is not to reveal, it is really to say yes, these are things that are happening but I will protect--I mean domestic violence--the shelter means that we protect our clients totally. So that was the second experience.

The third experience was somebody who wanted to do a child study and we looked through the interview process what they were going to do, how they were going to do it and we approved it and by this time we had all the paper work done so it was something that was possible. And in that process

the person who happened to have a legal background began to give information to the--sort of ideas and papers to some of the non-custodial parents. And the non-custodial parents started taking action. And see that again became \_\_\_\_\_.

So these were three of our failures in terms of not having the proper set up. But what resulted from that is we began to say when we have researchers, when we have interns, when we have volunteers, we need to think about who do they benefit. So when we have researchers how do they benefit us. So we felt that from a mental perspective our allegiance was to be individually served at the time, to the community that we served and for that we needed information. We also felt very strongly about the staff and the organization and the staff again because the pay is so little we had some Masters people but the pay is low, so you begin to train people from the community who are very accommodating. So training and research was very minimal. So we had to find the bridge between the staff training and the collaboration with the researchers. The granting agencies we thought we had all the data, now that we had all these researcher giving us and we moved into the granting group and we would talk about it. But what we found is that we would get some money and we could never put anything in research. So it was more staff salaries and things like that. So it was very, very important to see how that was

going to benefit. Then the clients themselves they began to say in this collaboration were the clients clear about what their issues were? One of the articles that was printed through the \_\_\_\_\_ School, which is from Northwestern, the writer actually promised that she would not use the name of the client, would not use the exact story but would camouflaged. She not only wrote it but it was also printed in different papers and the husband, the abuser actually sued us and he was so well connected, that's the part you have to understand, he was so well connected with the community that the community came back to us saying what is happening. So research is a great thing but at the same time not having a structure became difficult. The other part is I never was never, never committed to training the individuals at any time we had four training sessions or the hour training for domestic violence. And in that training there were always some people who would be affiliated with schools and would say we come for the training and we want to do research. So while they are wanting \_\_\_\_\_, they were also doing some research and yet not all of them were clear about what they were doing. So in some ways volunteers use our premises, use the facilities and use our clients to go back to say things that in the school system that did not stroke right.

Yesterday I had attended a conference here with Michele

Chino and I don't know if any of you were there. But she had also done research with the American Indian Community and her guidelines--she is a researcher and she allows me to use that, so I'm going to talk to you about some of the things that she went through and these were my experiences but connecting what do researchers expect and what do community people expect, especially in a minority community. So these are some of the questions that you need to think about if anybody come for research. Who are the people who want to do the research? Do you know of their work? Are they concerned about the survivors? Do they have sensitivity about the survivors? What past studies have they done? So anybody can call and say I'm doing research, think about that. Then the next thing you have to understand, who will their project benefit? Is it something that graduate students are doing because there's nobody around and I think \_\_\_\_\_ became something like nothing else. There was not a single Asian group that had to be studied in Chicago at that time. So now we have Chinese American, \_\_\_\_\_ Korean American, Women in Need. So there are some groups that have a part of it but at that time there wasn't so the question came where we really benefiting the graduate students to get them the experience into the social services or we were exposing our down trodden women to let them have practice in research. So

that's the part you have to understand.

The next one is are researchers willing to have the student trained on domestic violence by a battered women's program? So they get more to see what is there and what are the interviewing techniques or are we there to get the researchers to blame the survivors and see a lot of times researchers would come and talk some of them short term, some of them long term and when they left the women fell back to the level where they had come, the trauma got reactivated, and therefore, we had to do a lot more counseling and that's the part you have to think about, researchers come and do it but some of the things that they say may activate emotional trauma and the whole experience once again.

The next question you will have me to ask, how will individual battered women benefit? Will they be paid for the interview? There was not a single time that we were paid and you need to think about that when researchers come they have their \_\_\_\_\_, but how does the agency benefit? Consequent to whatever advocacy, Stephanie Regal from University of Illinois, I did some work with her. She a psychologist. Now in the grand \_\_\_\_\_ and \_\_\_\_\_ it is very clear that they will say any of the shelters should be also getting part of the money. And that to us is very, very important. That somewhere is agencies are

participating, giving their staff, giving their time, protecting their clients in whatever possible, that should be done. Is the research trying to exhume some stupid idea that you all ready know is useless and sometimes that, you know, so many people would come in and I would say these are the wasted costs. They would keep talking, oh hey this is your great idea but not mine. So think about how does that work. You do not let researchers come in just because they are there. You think about what your needs are, what your research part is and that to us was very helpful. Again I'm just saying by trial and error we have learned a lot. How do those that are doing the research have asked questions of battered women and would it be helpful to know how the approach people. Some people are not at all sensitive, only sensitive to the people that they're using in the survey or the people that they are using for interviewing or the stats that the want to from through that. Have those doing the research ever ask battered women advocacy programs, what it would be helpful for them to know. Believe it it has been an experience. So few people ask what would you like to know and can we fit into that? Will the practice be respectful of the confidentiality of battered women. If taped, what will happen to those tapes? What measures are taken to insure anonymity? Have the interview signed confidentiality agreements? Do they understand that might



come into a shelter and meet their sister-in-law and what than? Again when you have an Asian community it always like the talk about it outside and this has been a very strong point of our. Will the process be respectful of the privacy of battered women? Are there options for women not to answer certain questions. When you are battered and when you are low, when you have low self esteem and somebody asks you questions nine time out of 10 you will give the truth, you will not say I will not answer. And Asians definitely they'll show you the smile at every time you meet. We come out with that image that we are very happy people, that there's no problems. So when somebody ask these questions, you do not wash your dirty linens, so you begin to say, oh yes, this is there's and there is never a no there. So even training the women to say no in a research project was a challenge for us. What would happen if a battered woman discuss committing a crime in the interview, would the interview report? Now that is something that we really added to our papers because a lot of times we did not get what some of the things that had come out in the interview and they may have related to that interview better than even one of the staff members, so that came should that have been reported and how should that have been reported? And does it really go int the client's file? What would happen if the interviews were requested under the Freedom of

Information Act? What would happen if the person doing the interview subpoenaed into the court? Would she maintain confidentiality and again when researchers were following some of the women round the clock they not only went to the court, they went to all kinds of systemic \_\_\_\_\_ that we have taken when counseling the women. So the kinds of things are they interacting properly? What practical application to build the research have? Is it going to help to do our job better? And as the Executive Director I thought it would help but with these certain instances you kept saying did it really help? Our job was to promote safety. Our job was to promote justice. Our job was to promote economy. And really restoration of the survivors, restoration of their strength to say that yes the \_\_\_\_\_ differences, the values, the institutional practices all of them condoning violence. So we felt that we were doing it very clearly but we need to think about it.

The next part is very important. Is there a profit motive? And if so if you can establish that when researchers are coming for outside what is the profit motive. So that part had to be done and are we willing to properly credit the Battered Women's Advocacy Organization. Believe it or not many times we weren't even given credit, whether it was an individual or an organization or for \_\_\_\_\_. So, the question comes as a community we wanted understanding. We

wanted the respect for our participants, we want some facts and information that would lead to solutions, that would lead to participating collaborations and if that is not what researchers want and researcher is part of mission is very much a global understanding, a participation and that meant an obligation. So the question comes do we meet, do we bridge that? The other part is that we as researchers always found--I mean we as a community organization felt through research we would be able to educate the communities. We would make community liable and be involved through the researcher into taking almost a proactive and an active role and the question was can we build trust with the researchers? Can we develop a common frame work? Can we develop responsibility and accountability? Can we balance this reciprocity, this whole process of going together and in that reciprocity is are there self interests and help interventions and are they really proper? In terms of ethical issues we then found certain things that were clear that we had to put time and energy in it and I'm just going to read out to you the exclamations. One was to take time, I mean it was clear that we had to take time out, sometimes even 10% of our direct time when there was such an out pour of people coming for our research and so taking out that time to find out what's needed, what's the support and how do we relate to that? So that time was very essential and

not in retrospect, if there was a volunteer that was a researcher we should have given that as a pro bono activity, that person would do as a researcher. The second is we control the research project and not be controlled by them by the universal appeal. The third part is release of stories without names and in that context you could see what are the ethical issues in terms of that and how do they make that up? I mean it was like an out pour of a new concept that women in the Asian community are battered and it almost became a sensationalized. So through research our organization became a sensation outside, not only in this country but outside. So this question is how do we help with that? Not to press negative images. I know up to now what I'm talking about this negative relationship with researchers, so the question comes that they should be not taking our work and saying--it's almost like making fun of our women and making negative concepts so the images take the reality by not make it so down that we cannot--I mean don't you move it out of the context that this is happening. Like there's always this notion that when we came from India that people who go from this country and take pictures and they talk about slums in India, the poverty in India, there's also something there that is the culture. The same way when they come to a shelter don't talk about only the negative through your research. Informed consent process,

it must be a relationship. It is not something like the sign a paper, you need to follow that up. Access to sensitive information that for us was very, very--I mean concept that had to be done right and not having enough staff sometimes that sensitivity was not there. The confidentiality and anonymity that all of you know what it is and believe it or not if you were a battered woman, if you're a survivor and someone talks about you outside, it puts you down in the hole and to come out of it is very difficult. It's almost like what have I said, what have done?

And the last part of ethical issues is really the perception, risk and benefits. And we have to think about what to researchers offer? What are the risks and benefits? I have put this just to talk about, these are the \_\_\_\_\_ maybe if you just hold it. So if you think of types of research you have the bench marking--so if you think of research on a continued like that you have the bench marking which is really a data collection. The second is resource allocation. The third is public relations and the fourth is program development. So these were ways that I say researchers join, coming to us. And these were all our stake holders, so when we fel that someone was benefiting we felt yes, we can go ahead with it. And so by using this model we felt somewhere one group benefited and that drew us

into research. But you need to be very, very clear where that research is and how it is done because it could make a tremendous difference. And one needs to also think about when the--trust is such an important part in language and cultural specific research. You need to think about how that whole concept of translation works. How our body mechanism, how ways of saying are misinterpreted, especially in a research project. You know, I may say I don't know but it's not I don't know in terms of what you're saying, I'm saying I can't explain it in the most critical way. So in that sense think of all of those issues and you'll find that when you go into a research project, into an institution that is minority run, think about many other areas before you're saying I'm exploring and I'm doing this. Well time is up and we will take some questions later. So thank you.

MOD: Unless anyone has a burning issue right now I thought it might be good to go on to our second speaker who will be speaking about some of the same issues I think but from the perspective of a researcher and then we could perhaps have some collective conversation about this. Our second speaker is Sandra Beman. She is an associate professor at the University of Minnesota School of Social Work. She's been working for the last 14 years doing research on child welfare, child maltreatment and violence against women and I have agreed to do her overheads so why don't you probably

sit there and I think I will sit if that's okay. It seems like we're small enough and we're not using the podium.

Sandra Beman: What I'm going to be speaking today is not only ethical issues but also some of the methodological issues and how those two concerns come together often in research and especially in research on sensitive issues to create dilemmas that we need to resolve and I'm going to be speaking about particularly in an area of research that I've been working on for the last about three and a half to four years with Jeff Eddelson at the University of Minnesota which is research on the overlap of child maltreatment and violence against women and some of the unique issues that raises for us particularly ethically in doing research and protecting safety and confidentiality.

Over the last few years there's been a growing interest in this issue of the overlap of child maltreatment and violence against women and what I am going to be talking about today is really from the perspective of a researcher but a researcher who has been conducting research in community based settings, who has an ongoing relationship with several domestic violence agencies in our area and some of the ways that we've come together as researchers and practitioners and service providers to conduct research on domestic violence in an ethical manner. I think this area of research is very important and it's an area of research

that's has been somewhat limited. We've only begun to do research on it. More and more we hear about families where there's both child maltreatment and violence against women that we don't know a lot about it, we don't know much about the best way for service providers and that means from child protection agencies to domestic violence shelters to police and health care should best work with those families. And in trying to learn more about those issues we really need to use a variety of data collection strategies including some of the things that Ragina was talking about in terms of using data that exists but also talking to women, talking to children, talking to battered and that's really where some of these issues begin to come up in terms of doing ethical research. And it really requires a lot of care in eliciting that information and safe guarding it and keeping it confidential and in not posing additional risks to the women and children who are part of the research that we're doing. So I'm going to provide some background on some of the research that we've been doing. I'm going to tell you about some of the difficulties and dilemmas that we've encountered and how we resolved them. And we started buy saying that there really isn't one right answer and there's not just one way, I think, to conduct research ethically, so I'm going to be talking about what we've done to try to resolve these issues. And then make some recommendations for future



research.

Over the last three years Jeff Eddleson and I have been involved in this research and it's described in the overhead. I also have hand outs that might be useful. It has the overhead so you can kind of follow along. In our first study we had two phases of research. We wanted to explore differences in families where there was both domestic violence and child maltreatment and families where there was no none domestic violence but there was child maltreatment and we were looking at family characteristics, service characteristics and response or particularly the child protection system to these families.

In the second phase of that first study we did focus group interviews with domestic violence advocates and child protection workers and particularly asked them about the ways in which they've been able to successfully collaborate to work with families where there was both child maltreatment and domestic violence.

Then the next phase of our study which is the current research that we are doing now we're hoping to again expand what we know to inform service providers about families where there is domestic violence and child maltreatment. So how those two types of violence co-occur, how service providers respond to those families and how we can improve the way that they respond.

These projects together have involved a lot of different data collections strategies and have raised different issues that I'm going to talk about in terms of ethical issues. Some of those kind of data collection strategies have included analysis of administrative case data and that came from a local Police Department and it was linked to data within the child protection system and that was on 172 families, 95 that experienced both child maltreatment and domestic violence and 77 were there was no known domestic violence in a form of a domestic assault report but there was know child maltreatment. It also included semi-structured focus group interviews as a research technique with child protection workers and battered women's advocates and that included some group interviews with child protection workers only, group interviews with battered women's advocates only, and the some interview where we brought those two groups together and conducted focus groups. Then during that second phase of study we've done two different kinds of interviewing. First where some structured telephone interviews with a 114 battered women around the U.S. in four different cities, in Minneapolis, Pittsburgh, Houston and Santa Clara County in California and we asked them about their experiences of violence, their child's witnessing of violence and the response of informal support and formal assistance of help. And that's being

followed by our current base of study which is in depth, qualitative interviews with 25 women. One of their children over the age of 12 and when possible and I'll tell you again about how we made these decisions on their male partners. So those are the different kinds of research projects that we were doing and I just want to give you a little bit of background from the literature on some of the methodological and ethical issues that other researchers have identified in the field of family violence. And again this comes from research on domestic violence, research on child maltreatment, research on sexual assault or trauma but there really hasn't been anything written about the research on the overlap in other words research where families are experiencing both child maltreatment and violence against women. So I just want to briefly--

(End of Side A, Tape #204)

--how is domestic violence defined, how is the family defined and often these definitions are different for legal purposes, for social service purposes, for clinical purposes and than for scientific purposes. For example if you think about what's child abuse or child maltreatment it can be defined in terms of endangerment and therefore it focuses on the parental behavior or parental intent. It can be defined in terms of demonstrable harm and therefore looks at the child, the outcome on the child. So those are two very

different ways of looking at it.

Legal definitions, look at harm rather than endangerment and then look at the intent of the parent. Social service definitions really are looking at the risks to the child. They're not so much interested in who caused it but who's going to protect the child in the future. And those definitions, if you were to rely on the social service definition or may on a case by case basis so there's not always consistency and therefore that's not always a good proxy for whether or not child maltreatment occurred. Similarly if you think about how domestic violence is defined, I think all of us are aware of some of the controversies about whether it's any kind of marital violence for example, whether it's violence in the context of a structure of power relationships and gender relationships. Whether acts of violence within a family context is considered domestic violence. So those are real issues in terms of who would be in a research study. In addition how is the family defined becomes an issue. Does it have to be a legal or biological relationship. The person's presence in the household is that enough to define somebody as a family? So these things that seem like straight forward terms are not always straight forward. Another methodological issue has to do with sampling, with recruitment and retention of participants in research and

sources of data all of which are kind of related. So it's difficult to recruit large representative samples particularly when you're gathering data on sensitive topics and there are questions about the best way to recruit people for research, from the community for example, from social service agencies, public records and for example public records often suffer from what we call surveillance bias in that people who have contact with public service agencies, particularly public aid, etcetera tend to over represent low income families. Same with child protection services data tends to over represent low income families. So if we're saying that represents the population of people experiencing domestic violence how is that representative of the reality of domestic violence? In addition, children who receive services within child maltreatment agencies tend to and especially in urban areas represent to more chronic cases of child maltreatment because child protection agencies are over burdened with people coming in and they take only what they consider to be the highest risk cases. So again you have a very different kind of child maltreatment if you use public \_\_\_\_\_ welfare agencies. And a lot of people have talked about, for example, going to shelters and domestic violence agencies as opposed to a community sample of women who may be experiencing violence, represent this certain, perhaps a certain time in the progression of

domestic violence or perhaps people in greater need who turn to a shelter. So again it's question of who you're representing.

And then finally how do we recruit families for research with out coercion and that's some of what Ragina was just talking about and I'll talk some more about that in a minute. And that's particularly an issues when families are involuntarily receiving services, so for example through child protection agency. Some measurement issues, these primarily focus on the best way to collect accurate data. For example should it be through self report and does that under represent or over represent the existence of violence and there's people who feel different ways about that and both ways about that. If you're using a survey are you relying on people's memory and therefore have a different perception of what the reality might have been. And then what's the best approach to collecting self report data. Is it better to do it in an anonymous written survey? Is it better to do it in a in person interview? And these are all controversies that people have to resolve on when they're making decisions about doing research.

And finally the last thing on there is just research design issues and that has a lot to do with whether you take a cross sectional group of women, whether you try to follow women over time. And then who should be included in

comparison groups is you have comparison groups how do you define for that should be? Okay. Those literatures also raise legal and ethical issues in conducting research on family violence. And, in fact, part of what end up informing researchers best decisions about methods, how to recruit samples, how to collect data, have to do with these underlying legal and ethical issues and the dilemmas that they raise. These include mandated reporting of child maltreatment and it's relationship to confidentiality of data. There are questions about what the limits and obligations of mandated reporting in the context of research are and the reporting was varied from state to state. What's the relationship between confidentiality certificates which are the certificates that a researcher can get--it says that data is protected and couldn't be called into court. There's some question, it's never been tested whether or not that could ever happen. And whether those actually relieve researchers from their mandated obligation to report child maltreatment, and especially for researchers like us who are social workers we have a professional responsibility and requirement to report child maltreatment. Even if it's not legally mandated that you report, is it ethically okay not to report. So those are some of the issues that people have to deal with and that has to do with whether it's ever okay to collect anonymous data on domestic

violence or child maltreatment? That's the ethical obligation to report.

The confidentiality of participation in a study is another issue and especially when you're recruiting through social service agencies does that somehow identify those women and in particular if services are provided in within a larger agency by going to agencies and recruit are you identifying them to other clients, to other people in the agency by recruiting them in your study? And overall a major ethical issue is balancing the risk and benefits to participants and that's something Ragina mentioned too. When we considering in making decisions about recruitment and data collections, how do we balance risks and benefits. So for example in recruiting subjects is payment cohesive? Some people thing paying people is a cohesive issue or is it reimbursement for time and effort? If you're recruiting from a social service study do people receiving services feel obligated to participate because the people they are working with are telling them about the study. And then there's always the risk of psychological distress and particularly an issue with research on domestic violence for both women and children. The kinds of issues that are raised in a research interview can really bring a lot of distress to women. And then finally issues of how we obtain informed consent and again as Ragina said that's a process not a form that



people sign. There's a process of providing informed consent. And particularly when you are interviewing children, can children give consent or can they give assent and how do you know that they are voluntarily participating? A lot of these issues that I have mentioned often come into conflict. Maximizing one may minimize another and thus they present these dilemmas that have to be resolved in the research process and that often involves an assessment of a researchers value and making very explicit what they're going to prioritize in the research process.

Now I'm going to tell you specifically about some of the dilemmas that we've been faced with in our research and how we resolved them. As we've been doing this research we've encountered many of these issues. What's the best way to collect valid data and again part of our responsibility as researchers to the community, to service providers is to collect accurate data. So that again often is the dilemma between being safety and confidentiality aware but also wanting to gather data that really is valid, is authentic, is going to provide people with useful information. What's our legal responsibility to report child maltreatment? That was an issue because we were interviewing women about their children's witnessing an involvement in domestic violence. And again many of these dilemmas stem from conflict between our methodological and research scientific goals and our goals

to conduct research in the most ethical and sensitive manner and again bringing many of our values from our own discipline of social work. We really decided that we wanted to maximize both whenever possible but the issues of ethics always would take priority and any time we were faced with an issue we would sacrifice the scientific value of our research to do research in an ethical manner. So that is really what guided us. And the dilemmas that I'm about to talk about focused on three major areas defining the overlap of child maltreatment and domestic violence, subject recruitment and securing accurate data on sensitive issues. With this overriding principle minimizing risk of participation to women and children.

One of the methodological issues that arose in all of our studies and really had implications for recruitment and data collection was how we were going to define the overlap of child maltreatment and violence against women? Who would be our sample of families in whatever research we were doing? And in the case of our first study there were a variety of issues that arose related to relying on existing data which is what we were focusing on in that study. Because we were interested in exploring the child protection system's response to families where the woman was also a victim of adult domestic assault. We needed to find some way of identifying families where there was both known child

maltreatment and known domestic assault and we knew we wanted to gather information from the child protection system to get a sense of--but we also knew that child protection systems don't traditionally ask women about domestic assault or don't do it in a systematic way. And therefore it would be difficult to identify by families within their systems who are also experiencing domestic assault and this really relates to one of the larger issues of our study on the overlap which is that we know that child protection agencies work with mothers who were abused but they don't always know it and they don't always know what to do about it if they do know it. And in women's programs often deal with mothers who's children are abused or being maltreated in some way but they don't always deal directly with services to children. More and more agencies do but they're traditionally been focuses on services to women and there often legitimately often very concerned about involved child protection services and sometimes many advocates have told us that they won't even enter into a discussion or questions about the child witnessing because they don't want to be put into the position of knowing about any child maltreatment might be going on. So we decided that the best way to identify these families was to begin with an agency where at least theoretically both domestic assault and child maltreatment are reported and not with the police department

hoping that they can identify families where there was some kind of violence going on. Now some of the difficulties with that solution are one, that their data is report based, it's incident based, it's not family based. So we asked them to link on a domestic assault report the victim's name, the female victim name to the mother of the child abuse report's name. None of this information on name or confidentiality data was released to us by the way. It went directly to the child protection agency which all ready had information on these families because the police reported to child protection services. So the limitations of that data and of identifying families in that way is it a bias sample? Does it over represent low income families who may be more likely to have police involvement and child protection service involvement when those two forms of violence are occurring. Are the two groups of families really different? In other words just because police were not aware of domestic assault does that mean there was no known adult domestic assaults occurring.

In our focus group study the issue arose of what definition of the over lap to use when we characterize cases for the workers to talk about. We want to ask advocates and ask child protection workers about their practice with families where both types of violence were occurring. And as we all know there are multiple ways in which the over lap occurs.

It takes many forms. It can be a child who is physically abused by the same man who is abusing his mother, his or her mother, whether or not it's the child's father. It can be a child who is accidentally injured during a domestic assault against his or her mother and then is brought into child protection. A child who witnesses domestic assault and suffers some kind of emotional or psychological harm and in more and more state by the way that's becoming a part of what the definition of child maltreatment is and that's an issue we all have to deal with in this field. Or it can be a child who is somehow neglected, unsupervised in some other way suffering from maltreatment due to the domestic assault of his or her mother. And what we found was that depending on which of those kinds of overlap we were talking about, workers had different responses to how they work together. So for example, Battered Women's Advocate said if they refer a family to child protection services where the male batterer, who is also the abuser of the child was the legal father of the children, they usually work together pretty successfully. They were able to have a good working relationship with child protection. However, if we were talking about cases where women, and especially--this is what our focus group participants told us--especially women of color who are reported to child protection services for failure to protect or some other kind of neglect allegation

related to her own victimization, than the nature of that collaboration or generally lack of collaboration was very different. So depending on which of those definitions we use we got a different response.

In our interview study the question was how to cast the widest net that we could in order to capture the multiple ways in which these two forms of violence co-occur. And we really wanted to understand more about that, whether the incidence of child maltreatment were related to the incidence of the adult domestic assault, whether they were separate incidence, etcetera. As in many research projects we had a good working relationship with several domestic violence agencies and that seem a good place within our collaboration to locate women to interview. We knew that the child protection agencies weren't very good at identifying battered women and we also knew that domestic violent agencies, battered women's agencies weren't always aware of child abuse or child maltreatment that was going on. And at first our goal was to interview formerly battered women so who had been receiving services for a while, who also had involvement with the child protection system as indicators of both kinds of violence. And that really raised the question of whether or not child protection service involvement is a good indicator of child maltreatment. And if so, is the type of maltreatment that

substantiated by the child protection agency an accurate representation. So for example in the cases and probably many of you know women who have dealt with this issue of women being told that they were failing to protect their children because the child was physically harmed by a batterer, now that's going to be know to the child protection service agency as a type of neglect when in fact it's physical abuse of the child by a different adult. So in the end what we decided to do was to kind of widen our net and just interview women who were victims of adult domestic violence and who had children living in their household with them with during the violence. Now that lead me to talk about subject recruitment which is the next overhead. And this is really an area where priorities in terms of methods or the scientific value of our research came together with ethical priorities to really create some dilemmas for us. And again the major issues was how to recruit the most representative sample of women without posing risk to those women or their children for participating. And here I'm going to talk about some of the experience from our telephone interview study. We, as I said, decided that through some of the collaborations that we all ready had with domestic violence agencies, that we would recruit women through those agencies and we were working with agencies in four different U.S. cities. And

again part of the reason that we wanted to do that was because we wanted some indication or evidence that the woman was all ready linked with formal services. We were going to be interviewing her about very sensitive issues and we wanted her to all ready be linked with a social service setting. And we also asked agencies in recruiting women for this study to identify women who they believed were not in immediate crisis or in immediate danger to be interview, again because we wanted to lessen the emotional distress to her of our interview. Still workers in many of the agencies had some concerns. Many shelters and domestic violence agencies and the workers within them felt very protective of the women who were receiving services. They were particularly concerned about the risk to her if she revealed that her child had been maltreated in any way during the domestic assault. And that's something I'm going to talk about again in a minute. And the workers had I think had varying degrees individually of commitment to the research. So all of the agencies were committed to being involved but that doesn't always translate into commitment at the level of individual workers who are really the ones who are going to provide information about the study to the women. And I think workers had varying degrees of commitment to research in general in whether or not it was an important issue and that affected their willingness to refer women to the study



too. In terms of incentives we wanted to supply reimbursement to women. Our values were that we were reimbursing them for their time, for their commitment and their involvement and we wanted to send the message that here time was valuable for participating, so we wanted to pay and did pay a \$20 stipend to each woman involved in the interview. And in addition because we were involved in four different agencies, paid each agency a stipend for their efforts in terms of recruitment and also eventual payment of the subjects because that also occurred through the agencies. So we, as part of our research grant, identified a certain amount of a grant that went to each agency for participation in the research. I think it was \$500 which was not a lot but it was about as much as we could get the foundation to commit at that point.

Securing accurate data on sensitive issues, and again this is a point at which we were balancing scientific priorities and ethical priorities. How could we collect the most valid and reliable and authentic data, data that has real meaning to the community and consumers of our research about the experiences of families when we're asking them about sensitive issues which could lead to risks for them. Could pose risks to both women and children. In terms of validity and reliability of our data in our survey interview, these telephone interviews, we focused on interviewing only women

about her experiences and about her children's exposure. Now again that captures only her perspective on the issue and I all ready discussed earlier some of the issues that have been raised in the literature about under reporting and over reporting of domestic violence. And particularly some past researchers found that both battered women and batterers tend to under estimate their children's exposure. Tend to under estimate the amount that the children knew about the abuse. But again because we were doing telephone interviews we were limited to only interviewing the women. In our indepth interviews which we're just beginning to do, we are interviewing a child of the women who's over the age of 12 and also male partners if she's willing to identify him and ask--not ask him but identify him to us and have him be interviewed. And of course I think our data is limited by that restriction but again it was an ethical decision to interview only women.

Two ways that we've tried to lessen the risk to women in terms of data collection, one is in terms of interviewer skills and sensitivity, all of our interviewers are advanced MSW or PhD students in social work who have MSW. All had experience working in the past in domestic violence agencies and services and had been especially trained in that area and all were then trained by our project director, who had extensive experience with domestic violence. In addition

knowledge of domestic violence, knowledge of child maltreatment, knowledge of services available in the four cities where we were doing the interview and on sensitive interviewing, for example, knowing when to stop an interview. In addition because we were working with these four agencies we kept in close touch and had regular telephone conference calls with the agencies about any issues that might be arising among women who had been interviewed and some women called from the shelter and their workers that they worked with were there following the interview.

In terms of anonymity of participants one of the major issues for us was how to ask women about her child exposure without putting her at risk or putting her children at risk. And I'm going to talk a little bit about that in just a minute. But we had to consider whether we could keep certain data confidential if we knew the identity of our participant and if we couldn't than how it would reflect the accuracy of the data. So what we decided to do was conduct the interview anonymously. Women called an 800 number during certain hours to participate in the interview. So we never knew the identify of the women that we interviewed. Then I think risk of participation for women and children and this really underlies a lot of what I've been talking about. In all of these decisions that we made about

recruiting participants in terms of data collection, our over all guiding principle was to use procedures that minimized the risk of participation to women and children. And these decisions were always informed by ongoing conversations with directors and staff of all the domestic violence agencies that we were working with and one of the major dilemmas for us was our obligation as social workers, our legal, and ethical professional obligation to report child maltreatment and how that conflicted with confidentiality issues. Now again as I said, reporting laws vary from state to state and remember this is a four state study. Both in terms of time limits about what's reportable and in terms of who is mandated to report. So in some states like Texas which is one of the states that we interviewed in, everybody is a mandated reporter, everybody. There's no professional difference. A neighbor, a friend, a family member everybody under law is a mandated reporter. In other states only certain professionals are obligated to report by law. In some states in incidence that occurred any time in the past, 10 years ago, 20 years ago is reportable and that was true in California. Any reported child maltreatment no matter how long ago had to be reported if you were mandated reporter. In other states there are time limits like two years or three years any maltreatment that was know to occur in the last two or three years. So

the question for us was how we could ask mothers about their children's exposure to domestic violence which in some states and Minnesota is one of them, is now included as a reportable child maltreatment \_\_\_\_\_, the witnessing of domestic violence and about their child's victimization. And we determined that in some of the states that we were interviewing we would be required to report to child protection if a mother told us about children's exposure or victimization that was 10 or more years in the past. We also knew that in many of those same states child protection services would consider that past abuse to be low risk and wouldn't pursue the case anyway even if we reported it. Although that didn't relieve us of our legal obligation to report. So after a lot of discussions with the agencies, consultations with our institutional review board at the university, we decided to conduct anonymous interviews and we had women call us at a 1-800 number. We were still though faced with this dilemma if even if we were relieved of our legal obligation, in other words, we don't know people's identities so we can't report them, are we ethically obligated to report if there's some potential risk to the children and that was really one of the major ethical dilemmas for us. If we reported would we be putting the women at further risk of abuse between from the batterer for revealing it or at risk for being victimized and many people

feel that this is the case being victimized by a child protection system who would hold her responsible for the abuse of her child. If we didn't report were we putting children at further risk? So our resolution and again this was a balancing of ethical and legal responsibilities was to only ask about domestic abuse which occurred a year or more in the past. So by conducting anonymously, we were not legally obligated to report by only asking about past incidents, we decided that that relieved us of what we felt was an ethical obligation to report. That we were only asking about past abuse.

The anonymous interviews of course made it really difficult to pay women, which was another one of our values for participating. So we worked out a very complicated system of providing a code number to women who called in to be interviewed and she took that to the local domestic violence agency that was participating and they provided the payment which we sent to them in addition to the stipend to the agency we sent them the money for participant payment and there was no link between that code number and her identity at the agency level.

Finally, informed consent--procedures for informed consent had to be very, very carefully constructed and we had very specific, carefulness about a two page form of informed consent procedures that explain the study, describe the

asking of personal and sensitive questions, the availability of resources in the area and we also followed the end of the interview with a kind of debriefing of the woman after the interview and make sure that she's aware of the services. Now again many of the women that we interviewed actually called from the shelter and we felt very confident that they had a support system there. So, those are some of the issues that arose for us and how we attempted to deal with them. Balancing our desire for credible, scientific research findings and our value of conducting research in a way that would not put mothers and children at risk. In closing, I just want to say as we said in the beginning, I don't think there's any one right way to resolve these issues but I think that researchers need to discuss with the input of families of battered women, of the practice community of domestic violence agencies, they need to discuss and develop a framework for how they'll resolve the dilemmas that they're faced with and that framework really has to distinguish between our legal and ethical responsibilities because those are really two different things. It needs to carefully weigh the risks and the benefits. It sounds like I'm repeating what you said, the risks and benefits to people who participate in the research and to balance scientific and ethical responsibilities. I think many researchers who are doing research in this area

and I think speaking for Jeff Ellison and I who have been doing this, we really rely on a collaborative effort with agencies and with the women receiving services there to conduct research and therefore, have a real responsibility to you both in terms of how we conduct the research but also in the product of that research to conduct research in a way that doesn't put families at risk.

Do we have any comments, questions, burning issues you're all facing in the back. Why don't you, so we capture this, is you wouldn't mind just coming up here or taking this so that it gets on the tape.

... My name is Fern Hulk, I live here in Chicago area and work at Loyola University, so I'm a researcher and a physician and I found both perspectives extremely helpful. My question relates to something you both brought up which is the issue of \_\_\_\_\_ and do we have to surrender and what is a legal ramification. We're about to start a project where we're training medical students and residents to screen for women in the clinical setting for domestic violence and then make proper referrals and I'm sitting here thinking maybe I should just use all codes and not have any names coming to us because I am concerned about what we have to surrender and also what is the physician's obligation who identifies in his own or her own practice because I know as we try to recruit physicians into this project that's going



to be one of their questions as well. So I guess it comes from clinical data plus the research data and what are the legal ramifications for that?

... In terms of clinical data it's very, very clear that when students or researchers come in they need to report to the agency and the agency has to include it in their report. And most of the time we've had back not use the name but an initial saying this is a warrant here. And that has helped in terms of reporting but we have reported any of those findings that have been done by the researcher. The second point is that in terms of regular data we've tried to make sure that they are understanding all the issues from the agency and especially if they're going to the court, to any of the system, they need to think about themselves as a task member when they go, not as a researcher. I mean that's the only way we have done, yes.

... The government will provide these certificates of confidentiality of researchers when you're interviewing about illegal activities or activities that could be brought into a court. Now my understanding, and I know there's been a lot of writing in this area, I could refer you to some really interesting cross state which really is an important issue because states vary a lot, that those have not ever really been tested. In other words you may have a certificate of confidentiality so you can tell the people

that you are doing interviews with or collecting data from for research that you can keep what they tell you confidential. And this is particularly in the area of illegal activities like drug use or other crimes. But it's never been fully tested in court and it's not clear that it would protect the researcher in court. The mandated child abuse reporting is another whole issue and that again varies from state to state but you really need to know your own state's reporting law and what's included and that I think is more and more across the country going to become an issue because legislature are including language about children's witnessing in mandate reporting laws which I think the intent is to make it severe and hold batterers accountable but I think that the unintended consequence or maybe intended, hard to know, will be that women will be brought into child protection particularly if they're the only adult in the household or in the family with a legal relationship to the child. So that's a real important issue and you really have to know your state's reporting laws.

... My name is Kim \_\_\_\_\_, I'm with the Women's Rights and work at the Wesley Center for Women at Wesley College and my question I suppose is more leaning toward the issues of collaboration and ethics. I wonder if you both could talk about how you use or how researchers--from your different perspective--how the results of the research are

then used? I feel that it's very important to give back the results to the agencies and to the women so that you treat the women you interviewed not just as subjects but also as collaborators and peers and future activists if they're not activists all ready and whether you feel from your agency, whether you feel that makes a difference to get back the results and to have them written in a way that are not to jargony and academic so you can actually use it and maybe from a researcher perspective helping--maybe in some ways helping interpret the results so that it can be turned into concrete change or improvement of efforts?

... A couple of things that I can say we've done--both Jeff and I work for the Minnesota Center Against Violence and Abuse which has an electronic network and it also produces a newsletter which goes out around the country but we in understandable terms have described the results of our projects within that newsletter and it's available at that Web site. We then in the local agency that we're working with go and do presentations with the agency with the people who work there about the results of the study. Another project that we've just started is we've developed a research agency collaboration with the five major domestic violence agencies in our county with is Henderson County, which serves very diverse ethnically and racially diversified communities and we're developing a structure, in fact, we

just had a series of meetings with advocates and other service providers in the agencies to identify what the important issues are and again that's something that Ragina mentioned. Does anybody ever ask what we think the important issues are? And we started by and agreement with the directors of the agencies and then went to meetings with advocates and had asked for their identification of what are the important issues. And again we really focusing on particularly child witnesses or children exposed to domestic violence. That's been kind of the focus of this collaboration. And then we are developing a structure to then pursue funding based on what they see as a priority. The people within the agency will be fully collaborators in their research including authorship of any publications or reports that come out of it, etcetera and there will be an ongoing feedback loop along the way in terms of all the decisions about methods in the research.

... Clearly we would love to have information given to us without the jargons and very simplified so that is something that we have emphasized. Once the information is given and if it's not in the way we could interpret, we do interpret and we have a monthly newsletter so we have talked about that where we are, and sometimes the schools have also reported what work has been done. But there is also treatings that I found were very important in these reports.

One was the minimization of generalizations. Sometimes that is done and for that purpose the religion became very important and sometimes concepts of religion are used that are not there in recognizing the differences. So this fact we found that if data is collected part of it is if we have very concrete data emphasizing religious and no differences, we cannot go back to funders, we cannot go back to our own community and say that because that back fires on us, so some way of protecting that data too.

... I just wanted to take the prerogative of the Chair for a second because there's one resource that you might find interesting which is out of the organization that I work in there is--and this is more internationally focused but I think some of the lessons and examples are really fascinating. We're the \_\_\_\_\_ called the International Research Network on Violence Against Women and that's a group of advocates and researchers that come together every now it's every two years but we have reports and in those reports are fascinating examples of people grappling with how to--

(End of Side 2, Tape #204)

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Femicide and Fatality Reviews  
August 30, 1999

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BOS: jc

TAPE 202

CAMPBELL: I'm Jacquelyn Campbell from Johns Hopkins University School of Nursing. I also am from the Nursing Network on Violence Against Women International. One of the things that when we have looked at femicide, or the killing of women, and, by the way, femicide is a word in the fatter dictionaries. It's not in all of the dictionaries but it is in the great big fat unabridged guys. It actually, if you've ever looked at Latin and all, homicide really technically means the killing of men. Femicide technically from the word root means the killing of women. We've looked at from the supplemental homicide reports 1996 and we look at the percent of murder victims killed by intimates in 1996 we can see that in many of the, especially in some of the middle age groups that the percentage of women killed by intimates is far greater than the percentage of men. When we look at some of the research, and I'm going to give you a quick overview on some of the research on femicide that's been done and much of the most recent research has been very, very useful in this regard, when we look at intimate partner femicide killing of women versus other femicides, women who are killed outside of an intimate partnership, we find that partner femicides tend to be younger, are more likely to be married, more likely to be killed at home.

There is far more of a percentage of murder suicides, and I'll talk more about that in a bit, more likely to have guns involved, less likely to be drug related, and there's less criminal history in either the victim or the perpetrator in intimate femicides. There is also a larger proportion of Anglo women in intimate partner femicides and some of these citations are from the recent special issue of Femicide that was done this past summer, special issue of homicide studies that was on femicide. There have been, however, relatively few comparisons of intimate partner femicides versus other femicides and this is something that we need to do more of in some of our research. When we look at what's happened over the past 20 years, and this is, again, from the supplemental homicide report which is the data that's collected by individual police homicide departments and reported to the FBI. When we look at what's happened over the past 20 years we can see that there has been a sharp decrease in the intimate partner homicides for African American males. There has been also a decrease for African American females. White females has stayed more or less steady state and white males very much a steady state. The interesting trajectories, are those decreased in African American women being killed and African American men? This is reflected in the ratio of females to males as victims of intimate murder. It used to be back in 1976 that there was

close to equal numbers of African American men killed by intimate partners as African American women. This ratio has changed and so now for both African American women and for Anglo women there is a higher proportion of women being killed by men by intimate partner males than there used to be and that ratio has particularly changed for Anglo women. There has been some research that has looked at what has happened in terms of the decline in intimate partner homicide and femicide. One of the most interesting analyses was done by Angelo Brown and Kirk Williams, was first done in 1989 and was replicated in the new homicide book that's out from Sage in 1998 and one of the things that they found was that the decline in male victimization happened much more in states where there was improved domestic violence laws and services, where there were resources available for women who were battered. They were less likely to resort to killing their intimate partner. This is a very important tribute to all of us who have worked on this issue over the years. One of the other things that has been hypothesized and there is some data support for is the notion of exposure reduction, that there are fewer women who are exposed to violent partners. Part of that is related to increased female earnings so that women are more likely to be able to get out of an abusive relationship before they're killed, the lower marriage rate, especially among African American



women, may decrease their exposure to abusive men. One of the things clinically oftentimes that women talk to me about is that they don't want to move in with a partner for fear that that will become too dangerous and they keep a separate domicile so that they have a place to escape to. There is also a higher divorce rate and we can be concerned about the higher divorce rate in terms of what that means around families in this country but it does decrease the exposure of women to abusive men. The other potential influence on this reduction in intimate partner homicide and femicide is the reduction in gun availability and you can really see that in the data from New York City from Susan Wilt and Becky Blos research in Chicago. Also Arthur Teleman research showed that when there was a gun in the home, it increased the risk of an intimate partner homicide by a factor of three, even over a prior record of domestic violence. We can see this in some of the supplemental homicide reports that the intimate partner homicides were done have definitely decreased over time. These reports are available from the National Institute of Deaths, you can go to their Web page. Some of the limitations and sources of data in terms of homicide records and the supplemental homicide reports are, as I said, garnered from police homicide files so there's a great deal of limitations in terms of especially homicide suicide. The police collect a

lot of information when they're trying to solve a crime so if the crime is not solved for a long time you have a very thick record with lots of data, lots of information in it. If it's a homicide suicide, if a man kills a woman and then kills himself, the crime is solved, but they don't do a lot of interviewing, there's not a lot of data available. So that's a problem in the supplemental homicide records, there's a lot of missing data when it's a homicide suicide. The other thing that has been found, Linda Langford did a really nice study in the state of Massachusetts and, in fact, found that the supplemental homicide reports for the state of Massachusetts only correctly identified 71% of partner homicides from 1991-1995, so although the supplemental homicide records are a good database for aggregate, for the whole country, they definitely have limitations, especially around intimate partner homicides. One of the big issues is, there's no category in the police homicide report for ex-boyfriend. There's a category for husband, for ex-husband and for boyfriend, but no category for ex-boyfriend and we know that that's a large category of intimate partner femicide so that limits that database. Whenever you look at the research from the supplemental homicide reports, you always need to keep that in mind. One of the other issues, you probably noticed that all of the analysis in terms of race-ethnicity left out anything about

Hispanics. One of the issues there is there were no Hispanic separate records until 1990 and even now it lumped all Hispanic groups together in the supplemental homicide reports as did most of our data that's national. Some people have gone to medical examiners for their information on homicides and there is little evidence related data in that data. There is good data about the case of death, about the nature of the gunshot wound, sometimes the homicide suicide reports are more complete in medical examiner data but there's nothing about a prior arrest record of either of the parties and prior domestic violence records. The other thing that people have gone to is prosecutors' offices to look for information on homicides suicides and there's nothing about the cases that were already excused for self-defense and obviously nothing on the homicide suicide. Just to illustrate why we're concerned about that ex-boyfriend category in a recent analysis we did studies in ten cities, we found that 10.7% of the intimate partner femicides were committed by ex-boyfriends. The other small slide is same sex partners and there's also no category for that. So when we look at homicide in battering relationships another kind of analysis that has been done in prior research one of the things when we look at the actual city data on intimate partner femicides we find that 50-60% of US femicides, the

perpetrator is the husband, boyfriend or ex-husband or ex-boyfriend. When you look at most of the national data they'll talk about somewhere around 40% but that's because they had not included that ex-boyfriend category and may not have included some of the, one of the other things that happens is that the police have to turn in those reports to the FBI within 48 hours. They're supposed to go back and correct the original report if they find additional information further on down the line. Oftentimes reporting to the FBI may not be what that police department is most invested in. They never go correct that perpetrator relationship category, that may not be the most important thing on their plate. So there's a lot of missing data from the supplemental homicide report. When we look at some of the small city studies or some of the, actually they're large cities, but they're small studies based on one city, what we found is that 2/3 of the women who are killed by a husband or a boyfriend or an ex have been physically abused before they were killed and that's either by police report, hospital report, credible witness report, it's probably higher than that. In New York state in a recent analysis that was done for Governor Pitacki they found that 70% of the incident partner femicide victims had been abused before they were killed. When we find out that, when it's a male victim and a woman killed, an intimate partner, there has

been recorded, again, domestic violence in 75% of the cases and that domestic violence has been perpetrated toward the woman. So there's far more intimate partner violence in the history and it's directed toward the woman when a woman kills a man. There's also much more likely to be in self-defense in those cases. One of the other things that we found is that separated and divorced women are most at risk in terms of marital category. Wilson and Daly's research has been good on that. There's also a good study from Australia and it looks like the first two or three months is the period when women are most at risk to be killed. But one of the things that you often see or hear people say is that battered women are most at risk to be killed when they leave their abuser. Be careful about that statement. Nobody has ever made the comparison to battered woman who stay. That data comes from looking at the different marital categories where women are most at risk and what they find is that separated and divorced women amongst the marital categories are most at risk but nobody has compared the long term in terms of whether or not battered women are, indeed, most at risk to be killed if they leave. We would assume that that would not be true, that if they find safety in those first two to three months that actually leaving from a particular abusive dangerous man would be useful. You often hear that separated and divorced women are most likely to be killed.

If you look at the marital category, if you look at women who are killed by an intimate partner and you look at the marital category that's most at risk you find that separated and divorced women are most at risk. You also find that in terms of intimate partner violence in general. That's generally cross-sectional. It does not say which came first, the separation or divorce, or the domestic violence so it could be either way. That's one of the things that's an issue there. But nobody has ever made a long term comparison between battered women who stayed in the relationship versus that of women who left. Who was most likely to be killed. Nobody has ever made that comparison. Now clearly there's a dangerous period for women that first two to three months after she leaves but in the long term five years, ten years later down the pike, she's probably, we would hypothesize she's probably safer than the battered woman that stays with a very dangerous man. So you have to be careful, and especially when you're talking to battered women themselves saying you're most at risk to be killed if you leave. That sounds like, never leave, and that's a real funny message that we're saying sort of glibly all over the place. Homicides suicides. They're also a very important dynamic for us to understand both as researchers and as advocates and one of the best studies was recently published by Kale Runyon's group down in North Carolina and they

looked at all the femicides in North Carolina. Part of that was in homicide studies in '98 and part of it was in violence and victims, an article in violence and victims. One of the things they found was that there's what they call a Type I homicide suicide when a husband, by the way, wives almost never kill their husbands and then kill themselves. There's a Type I mercy killing and in the state of North Carolina 13% of the husbands that killed their wives and then killed themselves, it was an elderly couple, there was a history of a serious illness, so it looked like at least it was a mercy killing. In the Type II kinds of intimate partner femicide homicide suicide where there's no history of illness, in those cases 37% of the partners were actually marital partners, husbands, I'm sure you don't remember that pie graph before, but that's a larger percentage of married partners who killed their wives than in non-homicide suicide categories. 34% were ex-husbands, 19% boyfriends, 10% ex-boyfriends, so you have a large component of actual husbands. Now the ex-husbands that, officially ex-husbands, that doesn't mean that that she didn't say I'm going to leave you, she was still married to him, so there's clearly a separation kind of component you see in the Type II that's even higher than the actual ex-husbands or divorced. In 34% of the cases there's prior -- Now that's a lower percentage than you find in intimate partner femicides overall. So in

these homicide suicide cases there's less likely to have been documented domestic violence. There's also higher percentage of documented mental illness in the perpetrators, 13%, 38% had a blood alcohol level. One of the things that's interesting about homicide research is, generally you don't have a blood alcohol level on perpetrators, you only have it on victims, tends to look a lot like victim blaming because they're always measuring, they're always talking about how many women were intoxicated when they were killed. The only time you have a blood alcohol level of perpetrators is when it's a homicide suicide. Ten percent had a criminal history that's lower than you find in regular femicide by intimate partners and that 7% of cases where the children were killed also. We think that it may have to do with a different type of batterer, if you look at the different topologies of batterers, that this is more likely to be a depressed batterer who has been less violent toward his wife before he killed her. It's the separation or threat of separation. If you look at Amy Monroe's work on topologies, that may be part of it, which is a very short explanation for a complicated thing. The other issue is when there's a child in the home, it's someone else's, a stepchild in the home, increases the risk of homicide both of women and of their children. We also find in those cases the more abuse during pregnancy and more severe abuse during pregnancy so



that's another issue and it makes sense in terms of what we know about batterers. So overall in the last five years there's been a lot more attention to intimate partner femicide, there's been better and more studies, we've done more, rather than just descriptive, done more longitudinal comparison, multivariate analyses. Generally our research in the last five years on femicides has definitely increased and is better. There's a lot more work to be done.

Researchers always say that, but there really does not to be a lot more work on this issue. I am going to spend 30 seconds on some of the results of the study that we are currently doing that's been funded by a combination of NIH, NIJ and CDC funding. It's a ten city study. These are the cities and some of my co-investigators. It's all over the country. You go back and look at the, those of you that didn't get one of the handouts either share or we can get you some afterward. It's a case controlled design. The cases are actual and attempted femicides and we'll have a total of 500 women who were actually killed or the victim of attempted homicides. We're doing a telephone survey for the controls and we have both battered women and not battered women in the same geographic area as our controls. The source of data for our homicide victims is a proxy who is someone who knows a lot about the relationship. We have found that it's more likely to be a sibling or friend rather

than her mother. We thought it might be a mother. As a mother, that worries me. Mothers don't seem to know a whole lot about the details of the relationship before she was killed. The challenges have been to find the proxies and also locating attempted homicide victims, they tend to move, anybody would. There's been a lot of issues, we've been concerned about grief and invading the family's privacy. We also find that families need to reconstruct what happened in order to make sense to themselves and they oftentimes don't know the details of the relationship. When we say we have attempted homicides, this is our definition: it has to be a gunshot or stab wound to the head, neck or torso or strangulation actually causing loss of consciousness or multiple blows to the head with a blunt object. There should be either any of those conditions or unambiguous evidence that the perpetrator intended to kill the victim. A lot of times in femicide maybe it's, intent to kill is difficult to actually ascribe, so it has to be a witness said that he said he was trying to kill her, even if the wound was not that bad. We had a man that threw a woman over a patio, over a deck, a second story deck and as he threw her over, he said he was trying to kill her and the people downstairs heard it, so that helped with intent. We also looked at stalking and we used some of the stalking questions from the National Violence Against Women Survey,

also Dan Sheridan's harass instrument and we had good reliability on those questions. Briefly, that's the demographics of the preliminary data from our femicide and attempted femicide victims. What's important here is the amount of stalking that these women incurred before they were killed or shot. These are some of the particular items, women being followed or spied on, and what was interesting here, some of these couples were actually married and coming together at home at night and he was still following her and spying on her during the day. Of course this is not a surprise to advocates but it's still startling, how much of the stalking behavior there are. This is in descending order in terms of the percentages and we'll be comparing these with the percentages controls battered women and not battered women who experienced these behaviors. The threatening to kill the spouse down there I think is an important one. 19% of the femicides and 4% of the attempted femicides, there was a threat to kill by the perpetrator to kill himself. Other kinds of more sophisticated, sometimes middle class men do more sophisticated kinds of harassment things like calling her boss, trying to get her fired from her job. One of the things that's interesting is that hurting a pet on purpose is actually very low percentage and that's not really been looked at in much actual homicide research so hurting the

pet may well be a classic domestic violence strategy but whether it happens more often in women who are killed, we're not really sure about that in terms of research results. The other thing that's striking is the amount of prior physical violence in these patients. We were saying 67% of the femicides and 71% of attempted femicides. As you see with stalking behavior, it says prior abuse, an overwhelming percentage of those women were also stalked, even when there's no prior domestic violence, a lot of stalking behaviors, and that's really important for us to realize. As I mentioned, not only when there was an estranged relationship where there's stalking but also a lot of times when there was a current relationship. The other thing, and I know I've already taken up more than my time, but the other thing I wanted to quickly mention is in terms of the effects on children because we've been incredibly startled with how many kids in the attempted homicides of the cases that there were children, 62% of the children actually saw their mother being shot and another 38% found the mother. In terms of receiving counseling, though, relatively few of these kids actually received any kind of counseling and this is one of the issues that we're finding and when we call these families the family members are very, very concerned about these kids. The actual femicide 29% of the kids witnessed the killing of their mother, another 27% found

their mother and again, although more of these kids are receiving counseling, many times this is just a one-time counseling session, nobody is reaching out to these kids on a systematic basis. Not only have these kids witnessed their mother being killed or found the body or found their mothers having been shot, but they've also been in a home where there's been a lot of prior domestic violence with threats to them and threats to their parents and many of the fathers actually were reported for child abuse so you can guess how many of these fathers, how many more were committing child abuse. The other thing with these kids is there is a great deal of disruption after the events. They move, which makes sense, that's probably health, but a lot of them end up with the father's kin even though he's the perpetrator in all these cases. The kids oftentimes get split up between mothers' and fathers' kin and sometimes they end up in foster homes. Yet the services for these children vary a great deal city to city. In some cities people can use victim assistance funds to go to private services but they have to initiate that. In some places there's a specialized city agency like in Baltimore, but that person is totally overwhelmed, there is no follow-up oftentimes if the family doesn't actually come and nobody is really telling these families that the kids really need services. So this is something I think all of us can be

concerned about, that we need to do a lot more in terms of, and I think working with domestic violence services and shelters make good sense because these are the services that know about kids who have witnessed violence in their homes and there needs to be custody advocacy and there really needs to be follow-up with the family. The families really tend to hope that if nobody brings this up that the kids will forget and so even though the kids are having nightmares, etc., the kids are not being counseled in any way. So, there is a lot of research that needs to be done on femicide, around risk assessment with batterers and that's a whole nother talk that I'm not going to give but there's a lot of issues around risk of homicide versus risk of re-offending and further assault and all the different instruments that are around about that. There are problems in doing this kind of research because there's a low base rate, thank goodness, of homicides, that makes it difficult to look at. There have been few independent evaluations of these risk assessment instruments. We've got problems with false negatives and false positives and we need to be clear about what we're going to be doing in terms of the risk assessment, whether it's for courts or law enforcement or healthcare systems. In terms of general principles for risk assessment, until any of these instruments is well validated and none of them have independent predicted validity

assessments that have been published, one of the things is, when you do any kind of a risk assessment the more sources of information you have, the better. Obviously the partner is a good source of information but she's not the only one and we always have to keep in mind the perpetrator will minimize perpetration, duh, of course they will, but also the victims tend to minimize victimization and that's the flip side that some people working in this field don't understand, but there is good evidence that any instrument improves upon expert judgment but that doesn't mean that you don't take into account expert judgment and women are very good expert judges but they also need help in thinking about some of the possible risk factors because of their natural tendency to minimize the victimization. These are some of the existing risk assessment scales. -- evaluation of the different scales and that's available. I would say, do both, do both a lethality risk assessment and with victims to raise consciousness and to do safety planning and to alert police and also re-offending risk for judicial decisions to help with those judicial decisions but they are two different things, the risk factors for lethality, although they overlap with the risk factors for re-offending are not necessarily the same. There are several studies underway. One of the things, in terms of the fatality review teams, they can help with these risk assessment

studies, they can help with any kind of femicide research, there could be some really good partnerships with the fatality review teams in terms of fatality review teams showing existing studies or conducting on their own in partnership with researchers and it's oftentimes a good idea to have researchers on a fatality risk assessment team. The possible fatality research to keep a complete local database of intimate partner homicides since the police database may not be totally accurate and people can use information both from the police and from domestic violence services and from the newspapers, oftentimes a good source of information. It shouldn't be the only source of information, but it is a good one. Fatality review teams can accurately identify intimate partner femicides and make those reports to the media, the police, the government health and advocacy agencies. They can identify cases with multiple victims which is oftentimes not in the police homicide report I can identify the children's needs and also identify agencies involved with victims and perpetrators. Finally, there are a lot of advantages for fatality review teams and partnering with researchers, needs to be equal partnerships, a lot of collaborative kinds of issues have to be worked out. There are a lot of issues around confidentiality and IRB's. If a fatality review team is going to help with research it needs to be part of the objectives that they work out for that



team and one of the things that the team can do is make sure that they get reports from researchers in a form that they can use.

CAROLYN BLOCK: My name is Carolyn Rebecca Block but everybody calls me Becky. I want to talk to you today about the Chicago Women's Health Study. We've got two publications, two things we've done in this project, one on the collaboration in it, that's this one, and the other one that's about to come out on homicide studies on the proxy methodology which is this one. The other thing I thought I'd do, I've got a little sign-up sheet here. If anybody wants, for example, we have a really wonderful set of instruments and some really neat methodologies around privacy and safety issues and all kinds of things like that. If anybody would like, it's just me right now, I'm the staff on this project so be patient, if you would like any of these products, instruments, just sign your name and your address. E-mail would be nice. Thank you, Jackie, for doing the thing on fatality reviews. I don't have to do that. That was one of the things I was going to talk about. I'm going to tell you about our study. The first thing that's really important is, it's really highly collaborative. We've got like 35 people who have worked together on this study. We had a wonderful celebration recently when we met, we finally finished our data

collection and the report to NIJ and some of them are here and in other sessions, Eva Hernandez, Stephanie Reger, is she in the room, they don't have to hear this, Dan Sheridan is here and Jackie is one of the collaborators. Is there anybody else here who's worked on this? The concept of the Chicago Women's Healthcare Study was homicide prevention. A lot of people think that homicide can't be prevented, you hear that a lot. Based on my research and the research that others have done, I think that's wrong. I think we can prevent homicide but you have to understand that there's no such thing as homicide. What you have is a lot of different kinds of violent events, some of which end in homicide and some of which don't. And if you want to prevent homicides, you've got to look at the specific types of violent events you're talking about. For example, if you want to reduce the risk of street gang related homicide, what you do it, you look at street gang related violence that ends in homicide and that doesn't. If you want to deal with violence in bars, you do the same thing. Or street robbery, you do the same thing. And if you want to reduce the risk of homicide in intimate partner relationships, you look at intimate partner violence situations that end in homicide and those that don't and you compare the two and then at least you know a little more about what you're doing. We have, Jackie and I going back 10-15 years, have been trying

to do this. NIJ, another of the collaborators is Angela -- at NIJ and it's wonderful. NIJ had the vision to fund the Chicago study and then shortly afterward Jackie got Linda for the nationwide study so that we're using the same instruments essentially in all these different studies. The Chicago one is not as broad, but very deep. Is that fair to say, Jackie? Let me just give you a brief description of it. I want to focus on some of the fatality stuff but let me tell you why you should be interested in this and should sign up for the different information. As I said, to look at prevention you have to compare the lethal and the non-lethal. You have to look at the situations that ended in death versus those that didn't. So what we did is, we have two samples. We have women sampled at clinics and hospitals, point of service sample, universal screening as they come into the clinic. One of the goals of the study is that we wanted to make sure we found what we call the hidden women, women who are never seen by a helping agency and the first time somebody realizes that there may be a problem is when they're seen in the medical examiner's office or the morgue, women who maybe don't ask for help through the usual channels where they might get recorded for somebody's sample. So what we did, we chose areas in Chicago that had a high death rate of intimate partner homicide based on analysis from the Chicago homicide data set which is a

wonderful resource. We chose those areas and then we began collaborations with hospitals and clinics in those areas. Erie Family Health Center, there are some people here from Erie somewhere, Cook County Hospital, and the Chicago Department of Health, there are people here from there too, and one of their clinics, the -- clinic, and within each of these settings we developed universal screening protocols. We had thought initially that in working with all of the collaborators at all of the sites, all of them said, well, we do universal screening. The idea was that the clinic, or the department, would just continue to do what they were doing already and then we would take the woman's history of abuse and that would be our abuse sample on the women seen not abused, that would be the comparison sample, but what we actually found out was, it wasn't that simple. This isn't about universal screening. But that's a real interesting part of our study. So we worked carefully with all the sites so we really have this wonderful, wonderful group of women. We also had great interviewers, wonderful support for the interviewers. We learned from Holly Johnson in Statistics Canada and from other people how to support the interviewers. We have a psychological consultant that met on a regular basis with all the interviewers for debriefing, and helped them whenever they had problems, and also with part of the decision making team when we were figuring out

protocols for what we would do if. Fortunately there weren't any ifs, really. It's amazing that we were prepared. And the final sample, and in the protocol, the sampling protocols were very different in, for example, the trauma unit at Cook County Hospital versus the ambulatory screening unit at Cook County Hospital. We worked with the staff so that we would really do universal screening.

SIDE 2

-- in the study who are really part of the group we thought was probably out there but how do you measure people that nobody's ever measured before, -- women? The final sample was 497 women who were physically abused in the last year by an intimate partner and who were over age 18 and a comparison group of 208 women who weren't. They might have been physically abused earlier than that, we were screening for, we had a typical little 3 question screener, physical abuse, sexual abuse, are you afraid to go home. The idea was to fit the study into the regular pattern of the department so that they would continue to do this afterward which they have. Based on that, with informed consent before, and then we asked them if they would like to do the longer interview, we did a very detailed interview. Jackie has told you a little bit about some of the kinds of things we asked. At that point we, whether or not the women had identified themselves as abused in the screener, I don't

intend to go through the whole interview, but we identified as abused during the last year, physically abused during the last year, and then the women who were physically abused in the last year at the interview we followed up for a year. So we took them a year retrospectively, using Jackie's calendar, calendar history, which is the first time I think anybody's done it so extensively, and it actually worked. If you're interested in that methodology, that's a whole other talk. But it really did work. And then we took them a year forward. We had this detailed information on all of these women and to that we compared all the deaths and all the intimate partner homicides that occurred in a two year period in Chicago. We got the initial data, the initial identification of all these deaths, from the Chicago Homicide Data Set. We got more information from the medical examiner's office and all kinds of other official record sources and we also did proxy interviews similar to what Jackie was doing which means we tried to find someone who was a credible source and a knowledgeable source, someone who was a confidante of one of the partners or knew about the relationship. We weren't looking for someone who necessarily knew about the circumstances of the deaths so these would be people who are listed, who are witnesses in the case or something, might know about the deaths but might know very little about the relationship. So we were looking

for people who knew about the relationship. We ended up with 85 cases like this and in Chicago there are two differences between what we're doing in Chicago and what the other cities are doing. The first thing we're doing is, we are including in our sample all the intimate partner deaths where one partner kills another -- no matter who is killed. So we have, the only ones we don't, we do everyone where a woman was involved. We don't do same sex males. But all other combinations we have. So we have the woman as the victim, the woman as the offender, and then it ended up there are two cases where there's a woman victim and offender who's a same sex case. So that's the first difference because we figured it's a tragedy no matter what happens, one, and secondly, Jackie was talking about there's a lot of anecdotal evidence about, she was mentioning about the risk of leaving the situation, for example. There's a lot of anecdotal evidence about what happens that leads up to the man being killed and not a whole lot of actual data on that. So that's what we set out to do. The second difference with the other cities in Jackie's study is that we look for as many proxy respondents as we could find. We didn't necessarily just stop with one. We stopped when the questionnaire was completed. We stopped when we felt we had a knowledgeable and credible answer to every question in the questionnaire. I'm sorry, I should mention we used the same

instruments with slight modifications obviously for the situations where someone died and the situations where no one had died yet. This is the lethal sample. We have the situations where at least one person died, there were ten suicides. There were situations where, as far as we know, no one has died yet but they were abused in the past year and then there are the 208 women who are the comparison group. There are three samples. Universal screening. We tried to fit the universal screening into the process of the clinic and where they had a process, use that process. Where they didn't, modify what they did have, meet with them over months sometimes and develop something that would be doable. I realize if, when a practitioner asks the third time, one of the things we did do, we had initially been interviewing, we didn't need as many comparison women as we did abused women so the goal was to interview, in the original proposal we said we were going to interview every woman who screened abused, and then 100 randomly selected other women for comparison and very early we found out that some of the women who had initially screened as not abused but we were interviewing them as comparison women, once they sat down with our wonderful, wonderful interviewers, ended up being abused. So what we did, in order to, because of this goal to find the hidden women, these women may be hidden women, so we doubled the comparison sample. So we



did a lot of things like that. We were very, we tried, as I said, it's very collaborative. We have these wonderful people working together who thought of things because of their background that others of the group hadn't thought of. We got data and followed up on them and we ended up with this, I said 497 deaths. What about the women whose appearance one way or another who didn't fit this story? We should have, I've got a little section in here, there's a group of women, I think 30, who screened, we learned from this, I would have done it differently. We took women at their word essentially. We weren't the doctor, we didn't do the exam. Sometimes we talked to women before they had their exam. We didn't go into what brought them into the clinic. I don't think it's clear. We interviewed every woman coming into the clinic, no matter what brought her there, had nothing to do with what had happened that day, so they're women in WIC, they're women in HIV, STD programs, there are women in OB-Gyne, a number of different programs, and we took everybody who came in. And that's another interesting piece of analysis, I think, and one of the lessons. One of the lessons I think we can learn from this data is that the most recent incident, whether in some cases it was the incident that obviously brought them into the clinic but in some cases the most recent violent incident was a little bit this week, last month, sometimes a long

time ago. But if you look at the most recent incident, it really doesn't stand for, it's not typical of what is the most serious thing that happened in the past year, so you really have to look at, there are women whose most recent incident was a threat and yet they had been choked to unconsciousness or something like that. What I'm going to do here is just, I've got a list of five early findings that I think are going to be really important out of this study. One thing is the importance of taking into account the complexity of women's lives. This study did. We had a huge amount of detail that we walked women through and I just want to relate one thing that Jackie inspired me to tell you and that has to do with the definitions of estrangement, leaving the situation, and marital status. So many people, all of that literature comes, are you married, are you separated, what category are you, and they then look at risk and what we found was, when you're asking a woman her marital status -- because there was a demographer as one of the people among the collaborators and we wanted to be able to compare this to census data but if you ask a woman her marital status, what we discovered is, it's a meaningless thing. The meaning of it is how she presents herself to other people. And that's meaningful. We asked women their marital status and then immediately afterward we described to them what we meant by intimate partner and then asked

them about their intimate partner. We had a whole series of things to do if there were more than one, we asked her to choose, and then after that we went through all of the harass scale and the power and control stuff from Holly and the modified CTS from Holly Johnson as well, all of that, and then we asked them, 'who was it that did the last thing to you, and then, was that person responsible for everything, and then if they listed a bunch of people, they could choose. So this was, we went through this whole process with these very empathic interviewers and what we learned is that women's situations are very complex. So you have a woman who's married and living with a husband but her abuser is a same sex partner. You have women who had, women who have a current boyfriend who's good to them and they're being stalked and abused by a former boyfriend. You have just all kinds of situations. And you really need to take a lot of the published data with a major grain of salt. So that's one thing. The other thing that I think is going to be important to come out of this study is how women escape because we have, it's longitudinal, and we have women who have escaped without using the usual services. Also, about the complexity is in the death. The deaths are extremely complex and are difficult to categorize. There are a lot of things happening. I can't go into it, but the effect of the weapon, for example, some things that almost seem to be

circumstance, that seem to be random, that just happened in this one incident but when you look at the totality of what's been happening and you also look at the women, the clinic women, and you look at the totality of what they've been doing over the whole year, you can't take just that one incident, you have to take, because if things that are very risky keep happening and keep happening and keep happening then eventually maybe somebody is going to get killed. In addition, we're looking at the difference between situations where the woman was the offender and the woman was the victim and we find, as Jackie was pointing out, that, well, this is very preliminary, but it seems that some of the variables that have to do with the amount of resources the woman has, education, tend to result in the woman being the offender rather than the victim. Also, the major goal of our study was to develop high risk profiles so that we could back. This is why we had a point of service sample in clinics because the research academic audience is not the most important audience for this study. The collaborators in the Chicago Women's Health Study wanted to be able to get some information to the person, whether it's somebody answering 911 or an emergency room nurse or an advocate who is sitting there across the table from a woman who is currently being abused, physically abused by an intimate partner. We want to be able to give that person about what

are high risk situations and one thing we're discovering is that the configuration of what is high risk are not the same by racial ethnic group. We have a very big, we have enough women of color and we put a lot of work into making the interviews and the situations very culturally sensitive. We have a very large population in our sample of Latino women. We can compare those differences, and there are differences. Finally, what we're finding is, there's a difference between the risk patterns for being abused in the first place so if we compare the women that for whatever reason categorized as abused within the last year and the women who didn't, those patterns are different from the risk patterns for once you're abused, what is the risk of serious injury or death.

ROBIN THOMPSON: My name is Robin Hassler Thompson and I'm going to have the opportunity now, I hope, to take some of these research ideas and give you a context for what we're doing in Florida, what we have done in Florida, and how they might be applied. First let me tell you that my last incarnation was as an executive director for the Governor's Domestic Violence Task Force in Florida. This is why I'm not doing that. This is a liability issue. I'm a lawyer. I was working for awhile with Governor Chiles in Florida on a task force and as part of that work we began to look at domestic violent crimes of course in general and focused a lot on fatalities. Now I'm on my own, working as a

consultant and working with many of you around the country and so it's a real honor to come back and see, and to apply what has happened in the last few years in state government to a kind of national perspective. So that's a little bit of who I am for those of you who I haven't seen for a few months. And I got married. That's why my name is Thompson at the end. Neil Websdale can't be here today with us. He sends his regrets. Also, he said to me quite blithely, just produce the research and talk to people about it. So I have to give you a disclaimer, number two, I'm not Neil, I don't have a British accent, and I'm not really good at presenting detailed research findings but thankfully we've had two wonderful presentations today on that. With regard to the research that we did in Florida on fatalities and with regard to policy implications later I just have to say ditto with regard to what Jackie and Becky have been finding. The work we've done is not as detailed, it's probably not as rigorous and as extensive over time, but I have to say that we're finding many, many of the same things, so it really gives me heart when I get support like that and validation of what we've been doing from a policy perspective. Let me ask for a show of hands. Who here is a researcher? Who is an advocate? Who does policy work? So now the job for the next few minutes is to wrap this around a little bit. Let me give you a history of what happened in Florida and we can

talk, and you can ask questions, because we're a bit short on time, I don't care if you interrupt, so that's great if you do that. A few years ago in Florida we used some of our stop grant funds, these are the formula grant funds that go to every state in a chunk and we commissioned research to be done by two researchers to look at fatalities in Florida, to look at what the Florida Department of Law Enforcement had been calling domestic violence fatalities. 230 had been reported by law enforcement to FDLE and those are the official counts and I have to say over the next couple of years we saw some of those counts go down and people were saying, yea, fewer deaths, etc. What we found though when Neil Websdale and Byron Johnson who is the co-researcher on this project, when Neil and Byron started to look at those deaths we found that there were actually about 100 more domestic violence deaths than had been reported. So not only was there no cause for celebration that the number of homicides were going down, but that there were actually more. We found that also there were some other disturbing things with regard to how we collect research. One, we don't even count suicides when there's a murder suicide. Often cops don't count children who are killed in familicides. Never, because our laws dictate this, but we still included part of this number in our research sample, do we include non-cohabitating, non-dating partner

homicides? So boyfriend girlfriends are not counted although clearly the same characteristic and dynamics apply. So what Neil and Byron found was, there were of course a lot more. We did this work in part and have continued the work in a couple of different ways. We did it because there's a lot of policy and a richness about this work that can be applied directly to our daily work in the policy arena on domestic violence, and certainly on prevention work. We found that, and how many of you are in communities where there are domestic violence task forces or commissions or coordinated community response, great, beautiful. I will tell you, if you've done this for more than a year, the interest and the enthusiasm of your group is probably going down. It's like one of those charts, you really are excited at the beginning and then we start to go down a little bit, that's the usual path. We found that these, and another reason from a policy perspective why we found doing this research and later creating the fatality review team idea was compelling was that a lot of the coordinated responses around our state, we've seen it around the country, start to flounder a bit. What do we focus on now after we've passed the world with doing all this stuff? We don't have the money as a task force to do but we can catalyze. And how do you catalyze? How do you catalyze in a place in a state where we had a change of governor. How do we know the next



governor is going to really want to do this? Let's try to think of another way to do it. Luckily we have continuity in Florida. But you never know. People change, events change. So the idea of looking at fatalities, the idea of getting rigorous research on it, of applying it helps on a lot of different levels. It helps you keep the enthusiasm for your local community efforts and statewide efforts, it applies research. Now that was another thing I wanted to mention ever so briefly here is that we started out doing this work, and I can tell you our funding streams so you can know and can apply for them are, number one, the stop grant. We applied stop grant money to this and our office administered and decided how stop grant monies get spent. And for those of you who don't know, stop goes for police, victims' services, prosecution, and other kinds of programs including developing information infrastructure, including developing how to coordinate a response among some of those areas. Stop grant dollars are good and if you don't know your stop grant administrator, call her and have lunch or something. Second is, grants to encourage arrest. The funds now that we're using in Florida to not only sustain four teams that have started doing fatality reviews in four cities around the state, the money to get another conference done and another set of teams on-line, six more teams, has come through the grants to encourage arrest grants. So

that's another source of funding. I will tell you in places around the country though like Philadelphia, like San Francisco when they did the Charan investigation, there are these kinds of efforts that go on that don't cost anything. You can get researchers who are competent, I hope, who are with a university that you trust to be part of your efforts and you'll have PhD candidates coming out your ears who want to do this work. There are lots of ways to be innovative around funding but know that the sources are there. A difficulty with it of course is looking at the practitioners who are on the streets day in and day out and I heard it a million times, Robin, why are you giving money, why are you saying that the governor should give money, why are we doing this work at all, we know why women die, we know what happens, why are you funding more research, we should be using this for direct service, right? People are saying yes. Well, I'll tell you why and I think the proof is in the pudding. The Florida Coalition Against Domestic Violence, local domestic violence centers, everybody is taking the results of our fatality review and applying them. -- it has resulted in them saying, it's not just us, look at these fancy researchers who have these findings who say a separation event is a dangerous time, and so that helps the people on the ground. They've been begging, and indeed, Neil and Byron, and I've done some of the work too, have

gone out and done some direct work in the field that has buttressed the work of direct service providers and that's the case across the board. Police, prosecutors, law enforcement, health care, mental health, etc. So that's there and now. These are Neil's overheads. You can see that our project aims right off the bat are pretty basic to, the study of course the 94, now we've done 95 and we're back to do 96, deaths 2. And then to intervene and prevent, very, very basic. Again, using multiple data sources to build the base. We also looked at child fatalities and thanks to our Department of Children and Families were able to get into some of those files to get the research information on the children's deaths that were reported to Children and Families. I'm going to speed through a couple of these only because they're kind of ditto kinds of things. When the question was, do we use information from family members, and the question is, no, hardly ever. There were cases that I know that our researchers talked to, for example, if she killed him in self defense, one of our researchers may have talked to her lawyer and the lawyer might have spoken with her permission with the perpetrator with the female victim perpetrator's permission about that case. There might have also been other participation of other people depending on the case. One of the things that has come out, I call them red flags, or clusters of red

flags, our researchers call them situational antecedents, but they're kind of the things that you look for. You look at them in clusters and as Jackie said, they're not outright, there's a way to say and get to a place where you think you're predicting and you're not, you can't always predict these things but we found that in multiple cases this is what was present. The chief places of getting the research and information have been police reports, medical examiner reports, everything that's in a police file. Newspaper articles have been a very, very rich source of information. That's the place where PhD candidates can go to a university library and scan dates and get more information about homicides and they found out an awful lot of stuff. In some cases we talked to domestic violence center staff, they were able in some cases to reveal information and so there still was this rich data collection process. I will tell you, these are common with males killing females. Although some of these things are there, clearly you have prior police involvement, you may have alcohol and drugs, you might have protection orders, but you have the incidence. The question is about, what applies when it's female killing male versus male killing female and I've got some research information on that that we can talk about later but there are some differences. These are the principal ones. Our researcher also found, by the way, that

women don't kill their partners and their kids. Men do, at least in the two years. Actually, I think in the one and the two, maybe up to three year sample we do have one or two cases of that in Florida. In different cases developmentally they're more of a red flag and when they're clustered they're more of a red flag and I would say that you can't, again, you can't really put these on a totally predictive scale. You never know the reason why there wasn't a homicide. All the stuff you said about lethal and non-lethal is so wonderful because it might just be that there are emergency response teams with more efficiency in one area than another. So we've got, these are guides and they're not absolute predictors, I have to say that. So what we did with this was look at how you start to apply this research. I have to say there has been strong general support for continuing the research because of the direct and immediate establishment of local fatality review teams. These are in some of our jurisdictions that are larger and very good and already doing the coordinated community response. Miami Dade and Lauren was just here, Palm Beach County, Cynthia Rubenstien is here, Tampa, Hillsboro and this is the northeast coast of Florida, Velucia Putnam, and now we're going into other areas. We're going to do some more rural areas, we're going to look at some of the, because some of this work is really hard if you don't have a

lot of homicides, or deaths per se, so we're kind of expanding and doing six more as I mentioned. Let me give you a little idea about what and why the fatality review teams are established and exactly what's happening. The money that we got under the grant to encourage arrest are for two different things. One is principally to provide technical assistance to teams across the state and as part of that you have a major annual conference where we actually bring people together and start to actually process various fatalities. The other thing that's very key about this with our teams is that they're very, very different kinds of places. We do not, as some states do, have charter legislation that takes care of confidentiality, liability and immunity, for example. It's different for every jurisdiction. People need to, I think, at least now before we have a real strict law that passes and says this is how you have to do these teams. We need to get a sense of how they're most efficiently done in the process of the community before we dictate the terms of it. We also want to have more competent research on it. So establishing the teams has been a challenge but also a joy because they're real different and everybody is doing different kinds of things. When they were established we did kind of a dual co-chair relationship with the people who were in the communities. We asked specifically that a domestic violence

center advocate, the director of the local domestic violence center, to co-chair the effort with another community leader so you had somebody from the program there and you had a chair for a prosecutor, somebody like that, from the system, so there was a nice forged partnership at the top of the organization. We also had been working with these jurisdictions to make sure they are the partners that Jackie mentioned in terms of giving us competent research. They're going to be doing in-depth cases, case analysis. So right now we're establishing and using some of the funds to give every team a laptop, every team with the same software on it, every team with similar data collection possibilities so they can, we hope, start to feed into really good information for us. We're also, because there's a statewide effort at hand, linking with some other things that are going on in the state. Everybody probably has fatality review teams, has had them for awhile. They've been working or whatever in your jurisdiction. There is also fetal and infant mortality reviews, different kinds, but you have people in your jurisdiction undoubtedly that are doing some kind of review of deaths that you may be able to partner with and we encourage and help local teams in doing that. The question is, if you're doing a coordinated community response and you want to use fatality reviews, do you do it at the beginning, middle and where can you start doing it,

and I cannot answer that question except to say it depends. I'll jump to the end here and just say that there are so many factors that make this either useful or extremely, extremely harmful to a community. There are some places where there may have been a recent death and the patient has editorialized against that sheriff and everybody has pointed the finger at the sheriff when, in fact, the sheriff was probably doing what the sheriff always does and not necessarily bad but it happened right when he served the injunction for protection. So there can be a rawness about a death in a community that can make it very inappropriate. One of the things that's on here is the philosophy, no shame and blame, systems recognizing that, and that means to me developing a level of trust with system players which you may not have at the outset of the development of the CCR so my gut would say, not at the beginning, maybe not even after a number of years of work. The question is that there is the possibility of civil litigation. I will tell you more likely what you're going to have is a prosecutor saying, I'm not touching this, sitting at the table until we have taken this to trial and every single appeal has expired. Some prosecutors don't say that and they sit at the table with open cases, they're doing that in Jacksonville now, they're one of our new teams. This issue of confidentiality, liability and immunity clearly applies to civil actions but



I will tell you, as we have looked at fatality review teams all around the country we have not seen one case where a civil litigator has gone after a bureaucracy, a shelter. There is that shelter liability case, not that it was a case with a fatality review team, South Carolina, but we've not had a case where there has been somebody coming forward and saying, I'm going to subpoena the people who -- fatality review and talked to them, #1, because a lot use public records. As a civil litigator, I can get any public record in the world. I just have to issue a subpoena and look at it. The team itself, as it does have these confidentiality protections, may be getting other kinds of information, it's another complexity of thinking and figuring out, do you want to go forward with some kind of grant of authority from your legislator like Delaware has done, like Virginia has done, who else has done it, Nevada, California. People have done the protection. But they also have protections from -- court subpoenas. So those are developmental issues and it's only, I say these things quickly because they're very complex and as you start to do the work, and then there's the emotional complexity of doing this. It's very easy to sit around and talk around why a protection order isn't being issued smoothly in a court, very hard to sit around and look at homicide photos and to start to see the victim emerge as a real person with those richness of complexities

that were already discussed here. There is a very difficult thing too. Some of the controversies involve the trust issue. There are huge stakes involved. If I'm going to be unelected because there has been -- Those are all excellent observations. Clearly on that last one, too, we run the risk of, whenever we make the checklist of having that checklist be imperfect and not apprised so that's absolutely true. And then the resource question is another reason why these things may not be appropriate in every jurisdiction and may just really require some in-depth work with the players in the community.

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
How to Conduct Appropriate Research  
in Diverse Populations  
August 30, 1999

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BOS: gc

Moderator: ...if you so desire. I'll start with introducing our presenters, and I'm going to introduce them in the order that they can present since that will make it easier. Okay, we're going to start with Meiko. Meiko, I hope I'm going to get this right or you help me with your last name, Yoshihama. She's an assistant professor in the School of Social Work at the University of Michigan, and her research interest in the area of violence against women of color reflect her advocacy work with the Asian Pacific American battered women in Los Angeles over the past decade. She's also co-founded the domestic violence action and research group in Japan, and has been conducting a series of action oriented research projects so she'll be our first presenter. Our second presenter will be Dr. Rachel Rodriguez, and she's an assistant professor at the University of Texas Health Science Center, School of Nursing at San Antonio. Dr. Rodriguez is the Vice President of the Nursing Network on Violence Against Women International, and she's been working in the area of domestic violence since 1985 with a particular focus on migrant farm worker populations. Our third presenter will be Shamita Das Dasgupta. She's one of the founder members of Monavi, the pioneer organization focusing on violence against South Asian women in the U.S. She is on the advisory board at the

Battered Women's Justice Project, and a member of the applied research on domestic violence. Okay, I guess I don't need to say too much more, and our last presenter we hope will be Dr. Rodney Hammond who's the director at the Division of Violence Prevention and distinguished science fellow at the Centers for Disease Control and Prevention in Atlanta. He's done some extensive work in the area, he's also a fellow of the APA and a Chair of the APA board on convention affairs.

So that's the order in which we will present. Perhaps maybe someone can track down Rodney for us. He is here, I did see him, he was at the last session. Perhaps he doesn't know that there has been a room change, but we hope that he will arrive shortly. So we're going to start first with Meiko. Each presenter is going to present about fifteen minutes, and my task is to keep them on time. So I'll pass them notes, and I'll stop them if they keep going on and on and I may.

Meiko: Good morning. I just want to start with this picture because domestic violence cuts across all racial, cultural, ethnic boundaries. When we shift our focus on to the United States alone today, battered women of color face different experiences, different barriers to justice, and if you're really serious about any domestic violence in all communities, we really need to understand the experience of

battered women color. There's enormous diversity within battered women of color so what I wanted to do is instead of really focusing on all diverse communities when they're really cuing, and really talk about conducting research in an immigrant community especially an Asian Pacific American community, and especially I guess I'll get to the problem of aggregation, but I'm going to derive from a study, a recent study, that I did in Los Angeles because this study of domestic violence among women of Japanese descent both immigrant from Japan and those who were born in the U.S. But before I talk about my study, I want to start with sort of a dominant, conventional approach to studying domestic violence across race groups.

The recent national balance against women surveyed found that the rate of violence, rape and physical abuse, assault, among the Asian Pacific Island was the lowest of all the racial groups studied and this finding is consistent with our image of the model minority, but what this study doesn't tell us is what about the differences, the evaluations of rate of violence among some groups of Asian Pacific populations. What about Japanese Americans, Chinese Americans, Vietnamese immigrant, the refugees \_\_\_ from Laos? This study doesn't tell us that. This study does not tell us the valuations between the U.S. born population or Japan born or the \_\_\_ born immigrant within a single ethnic group.

So Asian Pacific American population in the U.S. is not among monolithic population and an enormous diversity exists among its ethnic sub groups, with \_\_\_ a very different socio cultural, socio historical context. So such a diversity runs against aggregation aggregating all Asian Pacific islanders in one group, and you compare that to another aggregated group of African Americans, white and Latinos doesn't make sense, however, this aggregation is so commonly done.

These evaluations are really, really studied except for those studies mentioned here, and studies that looked at \_\_\_ valuations usually found profound differences that have a lot of implications on the policy that we develop, services that we provide. So there are three premises that guided my study of domestic violence, very simple ones make sense. One, enormous variations exist in women's experience with domestic violence within a single racial ethnic group, I've been repeating myself. The second reason is women experiences gives meaning and response to partner's balance in her unique, socio cultural context. Three, culture values and norms in the country of origin have a profound impact on the perceptions and experience of domestic violence among \_\_\_. First generation immigrant, that also U.S. born offsprings, both generations and generations, and nothing really new but if you were really serious about

embracing these premises, you could do a different paradigm of research.

So what will this study look like if we embraced these premises? It means that we view the experience of immigrants and their offsprings in an interactive context of socio culture context and of the country of origin where they come from, and then their current socio cultural context, the U.S. So this thing might say, so for convenience which I refer to as immigrant one and in context. This guided the development of the study that I'm going to talk about. So applying this framework, this study was preceded by a series of investigations in both Japan, the country of origin, and the country of residence because I really wanted to understand the immigrant's experience in this country. So as you see in this slide, in order to figure out what are some of the unique, possibly unique experiences that Japanese immigrant women may experience, went back and did a series of investigation in Japan. So the preliminary studies in Japan found it identified some, possibly culturally based manifestations of domestic violence, such as, \_\_\_ liquid, overturning dining table, refusal to use contraceptives because their access to oral contraceptive is very limited in Japan. So these are very specific socio cultural context and then on the other hand, preliminary studies in the U.S. have picked up some again

unique socio cultural context where Japanese immigrant women and their offspring experience and respond to domestic violence. The immigration status is very poor in factor, and also their status as a racial minority has tremendously had impact.

So these findings, the preliminary studies suggested that using a standard measure of domestic violence is not going to capture some of the nuances and important, culturally based intricacies. If we're serious about understanding the complexity of this population's experience, we needed a more expanded and more culturally relevant measure of domestic violence so developed such a measure incorporating all the findings from the preliminary studies. Also what I want to talk about is when I named this thing, I was trying to capture two conjectural aspect, immigrant in the context, immigrant experience in the context of this country of origin and country of residence, and also I wanted to capture this women in context framework, that is, women do give meaning in a very unique, socio cultural and specific situational context. So you may experience a slob, but that meaning of that whether that is minor balance or a severe balance is really up to that woman to decide. Research has tended to create pre-defined, that is severe, what is minor violence, but it is the woman who experiences that act that can determine so I'll talk about



that in a minute.

Very quickly, what does this study look like? I was very interested in investigating the prevalence of domestic violence and the consequences of domestic violence in this population because there was no population based data. Without that type of data, it's very difficult to advocate for additional fundings and policy and instead of advocating all Asian Pacific American population, I really focused on this population as a pilot. If we can do this kind of study in the Japanese community, maybe we can duplicate and enhance this study in different Asian Pacific ethnic groups. So that was my hope and that's what I'm still working on.

So we used a community based random sample of 211 women of Japanese descent in Los Angeles, and both women who are born in the U.S. and Japan are included, and interviews were conducted in both Japanese and English, and U.S. women were younger and it indicated that Japan born women so when we compare the rates and other factors, those two factors are controlled in comparison. Let me skip a little bit and talk a little bit about this. What you see here is several types of violence identified in Japan, and these are more conventional forms of violence examined in this country. What I want to show here is that those type of violence identified in Japan are also experienced by immigrants and their offspring in the U.S. in Los Angeles as frequently as

some of common forms of violence and in terms of their perceived abusiveness, I asked women how abusive do you think this specific act was in your specific context when you experienced it how abusive it was. So many of them don't involve a conventionally perceived severe physical assault. This is not choking, it's not kicking, it doesn't involve a weapon, but those acts are rated as very highly abusive from one to four and as abusive as some of the physical violence.

Q: \_\_\_\_\_

Meiko: No, there's this big mistake I made, I forgot to ask. Okay, so using this very expanded measure of domestic violence, the proportion of women who have experienced violence was very, very high. As you see here, 80% of total respondents experienced some type of violence either physical, emotional or sexual, 57% physical violence, sexual violence 35%, and 79% emotional violence. Let's compare the U.S. born and Japan born.

In terms of the probability of experience physical violence and sexual violence, those two groups weren't that different. The difference was found, however, in the proportion of women who have experienced emotional violence. But when we look at the patterns of violence a little closer, this is what I found. So you look at the overall proportion of women who experience domestic violence, the

physical and sexual violence, no difference, but when they experience abuse, a little different. Here I classified the respondents a little bit differently, but you can look at the U.S. born and Japan born, the result are very, very similar so let me just use this to illustrate. We match one point five plus generation is a U.S. born who speak English and who have been culturated in this country. They start experiencing physical violence much earlier than Japan born immigrants. Many factors can contribute to this, one of which could be that Japan born women start dating later. So the risk is delayed but when we target, when we develop prevention programs, we need to know the patterns of risk, let's look at sexual violence. Again, different patterns emerged. For sexual abuse, again U.S. born experience a lot of violence, and then it seems to go down. Japan born women again delayed onset, and then it doesn't really go down, they continue to experience sexual abuse.

Alright, enough numbers for now, let's hear the voices of these women. I asked those women whether they thought the Japanese culture impacted their response to domestic violence, and these are just a few examples of their narratives. Frequently respondents related their responses to domestic violence to the culture value placed on endurance, enduring life's hardship with grace and the women said, I was taught \_\_\_\_, don't complain, make the best of

things, and both Japan born and the Japanese speaking and the English speaking respondents made a specific reference to determining Japanese. This person may not speak a word of Japanese, but they know this term, gaman, that again the value of endurance. This English speaking person stated that the Japanese culture teaches you the gaman, to tolerate the difficulties and as she continues, she talks about how this value impacted how she dealt with domestic violence. Even fourth generation, U.S. born respondents identified a strong cultural influence. She said, I think that being Japanese does influence the way I dealt with violence even though I am fourth generation. It still influences me on how I am supposed to act, it's important to sacrifice myself, and it always happen especially in a relationship with a man that you're to give in to him. For the English speaker still is profoundly influenced by the culture teaching of the old country or this country, it seems to happen in general, but what I want to show is here is at the same time, Japanese American women experience was profoundly influenced by the U.S. socio culture and historical context. For example, several respondents identified their parents intimate camp experience during the World War II as a factor which reinforced this value of endurance. This woman said that my family went through a lot of pain, the value was that I was going to persevere and succeed without being a

victim. My father's experience in the camp, high tolerance of pain affected my life. How he taught me to deal with life was by his camp experience, and this woman has suffered a severe case of domestic violence for years and years.

Okay, so culture values and norms of the country of origin and also the context of the U.S. society affect this population, immigrants and their offspring, but the U.S. born and Japan born women use different types of coping strategies and does it matter which coping strategies they use in terms of their psychological well being, and that's the next set of findings that I want to quickly present if possible. Respondents are asked whether they used one of these thirteen specific coping strategies including confronting the abuser, talking to friends, talking to counselors, and also some other strategies like trying not to think about it, try to look at the positive side of the relationship and things like that, and I hate to categorize them into passive and active, but the factor analysis showed that those two different types of coping. So for the lack of a better word, I'm going to just with the quote, active versus passive coping, but I want to refine that just the same with what these women have told through the data. Rules applies, Japan born respondents are less likely to use "active" coping, confronting, seeking help outside then U.S. born. They perceived this type of coping less effective on

average. For Japan born respondents, if they perceived active coping more effective, it was off psychologically, they had higher psychological distress. If they perceived passive coping, passive coping was perceived as effective, they're better off psychologically, their psychological distress was lower this interaction affect. And there are a lot of ways to interpret this, but one thing that I want to kind of ponder for all of us to think about is maybe the indication of this is that it would appear that the match between the kind of response you use is more important than which one you use or which one you think was effective especially among immigrant population, this match is important. If that's the case, the implication is very serious for us because the implication is that the intervention that require are willing to use cultural and congruent strategies maybe have limited the affect on women psychological well being, then and most available interventions in this country such as calling the police, and they mostly in congruent for many women.

Since this is not a policy workshop, I need to get back to the research and I know I'm running out of time so I want to summarize. So using this immigrant women in context framework focused on a single ethnic group. In order to really capture whether there are cultural influences from the country of origin and whether there are differences

between U.S. born and foreign born population the study found that the cultural values and norms of the country of origin do influence the manifestations and perceptions of domestic violence as well as women's response to domestic violence for both U.S. born and Japan born. When we look at closely, we found some differences not so much of the prevalent percentage of women who experience violence, but the patterns of risk are different. Selection and effectiveness of coping strategies are different too, and what is most striking here is that the relationship between the selection and effectiveness and the distress, there are differences between those two groups.

Okay, there you go, this is my pitch today, In order to develop policies and services to end domestic violence in the lives of all women, all battered women, every battered woman, we need to study and understand the unique experience of women of color including immigrant women. A difficult population to study, you need to do translation, you need to look at a lot of issues from the country of origin but if we're really serious about ending domestic violence in all women's lives, we need to understand their unique experience and hope that the immigrant women in context find out and there's attention to the living group differences and cover and understand the complexity of immigrant women's experience. Thanks.

Q: You said that her stress was higher \_\_\_\_, would you say that there's somehow a direct relationship to our stress increases when we feel there are things that we should be doing and those are difficult things to do.

Meiko: When I looked at the relationship, I controlled for the severity of domestic violence so this is above and beyond the kind of situation context. So controlling for the severity of domestic violence and current stress, kind the level of stress, this difference between the U.S. born and Japan born was still there, it was robust. So it seems to me at least at this point, there's a lot more going on now. Just the situation of context of violence who does what kind of abuse this culture where you are in terms of culture. I hate to use the term acculturation, but where you are in terms of how you identify yourself, your values and norms seem to have profound influence not only how you choose to behave, how you choose to cope, but also that translates to your well being level.

Q: So the further you have to come away from your norms or your feelings of who I am and what I need to do, further you have to reach past that. You're seeing a difference in terms of, I'm just trying to get a handle on not that I think it's a lot related to that they're having to reach far beyond what the norm is for that culture.

Meiko: Yeah.



Q: It becomes more difficult because you're making me do something that it's not part of who I am.

Meiko: Exactly. So active coping, for instance, confronting the abuser or leaving him or calling the police may be effective and she knows it intellectually, but then psychologically if you look at kind of psychological state, she's worse off. And again we need more studies and I wish I could have looked at a different generation, second, third, fourth, but again, this is a small study. So right now it's suspected that we need to do a lot more studies to really understand how this is really playing out, and we really need to seriously look at this when we develop services and policy, that was my pitch.

Q: \_\_\_\_\_

Meiko: Okay, I could just give you those later, in the interest of time.

Q: Is there some way we can write to you and get some written information about this?

Meiko: Also, I just had a paper out on *Violence Against Women Journal* which talked about the prevalence part that I presented, and then other differences being written up so I can send you those.

Rachel: I'm happy to be here, and I really am happy that I came after Meiko because a lot of what she said is really relevant to what I want to say as well particularly with

this population with migrant farm workers, just to give you a tiny, tiny, little quick history which is something I always feel like I need to do because migrant farm workers are in every state in the U.S., there isn't a state that doesn't have migrant workers in it. There may be people who think, well, I don't have any in Maryland or I don't have any in Missouri or something, but they're everywhere. So that's the first thing to understand, there's about three to five million migrant farm workers in this country, and it's very hard to know the numbers exactly because it depends on which federal agency's doing the measurement and which agency is defining what a migrant worker really is. And so because of the differences, I use the Department of Health and Human Services, the Office of Migrant Health's numbers and that's about three to five million. It can go anywhere from one to five depending if you're talking about housing people or migrant ed or whoever but nevertheless, they're here and for many, many years, they were completely left out of the domestic violence movement, and I'm talking many, many years.

This is a population of people who are also called the invisible population because we drive constant as we're driving out in the country, but we can't ever eat a meal without thinking about them because they are the people that bring us food to our table. So they are part of our

everyday lives, but we haven't necessarily been a part of theirs, and they live on about \$7500 a year, five to eight thousand dollars a year is the average salary. They move around so much that many times they're classified as basically no one's constituents. Even though they do have homes, they have permanent homes, even in the South in Texas, California, Arizona and they migrate up North, and they used to be kind of defined as specific patterns of migration but because of changes in economy and etc., people tend to kind of go wherever the work is. And so people from Texas which is where I'm from would normally migrate up to the Midwest for the most part, but they go to Florida, they go to New York, they go to California, they're in Oregon, they go wherever the work is and they may go for a few weeks to one state and depending on how good the pesticides work, there may not be any weeds to pull so that means they have to go to the next state or with the floods and things that happen, there's no work or the drought, there's no work. I'm really wondering what happened to the migrants on the DelMarva Peninsula which is Delaware, Maryland and Virginia because of the drought, we don't know what happened to these folks. So they're going to move just about anywhere.

Relating this all to domestic violence, the reason I started doing this work years ago was because I realized that there was a population of women in this country, some

were born here, some were not, some are immigrants. Mainly migrants are Latinos but most of them are Mexican, come from Mexico and other parts of Latin America as well, a lot of them were born here on the border on Texas and California and Arizona, but they had been left out of the movement and people would ask me, -I guess it was probably ten years ago, some people from Texas asked me to help them do a presentation because they had never heard of migrant farm workers. It was a domestic violence organization and they didn't know anything about them in Texas, and so we figured this is really something we've got to focus on here, and I wanted to study them and in particular work with them, but the method that I use is called action research that I'm going to talk a little bit about, and participatory action research is kind of another way of doing it.

I was not trained in this method in my doctoral program. I was trained in the traditional quantitative, qualitative, may qualitative a little bit, method but mainly quantitative, counting member statistics and the things that I do, they kind of like make my brain, I just kind of like go flat, you know, when I hear that. So it's hard for me to relate to that, and it was real hard for me to relate to the research the way I was taught, and really I could have stumbled into action research knowing that I was doing something that didn't fit anything else but it was real

important I felt like to do it this way. And so in the beginning, I was criticized and told that I would never have a profession some days and this would never work, you can't do it, but it's really interesting how things kind of play out, and now this is all considered a new innovative paradigm or something, in my business anyway, but I think this particular quote really says it all, "There's no greater power than the right to define the question," and in research, who gets to define the question?

Traditionally, it's us who sit in our little offices of the university who decide what we want to study and who we want to study and how we're going to ask the questions. In a traditional research, we pretty much, we have a hypothesis, so we pretty much decided how this thing is going to play out anyway. We've had a lot of discussions about this in my own university with an anthropologist that I used to work with because in South Texas, they study diabetes a lot and we called it ethnicity is pathology because the consequences or the complications of diabetes happened because you were Mexican American, and that sort of hypotheses were written. What could we give good people who wanted to do a conference on culture as variable, said culture is not a variable, that's not something you can put in that context, it is what it is. And so the way I've approached the research is that it is what it is, and it

happens the way it happens and that to me is the critical thing and defining the question should really be left up to the women. And I tried to do participatory action research which really focuses on the women defining the questions and I'm working on that. I mean I'm trying to get better at it all the time, but really we're trying to do action research which is research really with the intent of creating social change which is very different than what I was taught and the work of research, you know, it is biased and contrary to what anybody would say, it has to be. I mean it comes out of a human person's head so the fact that you thought of it, there's an inherent bias there, but this is very open and it's with the intent of creating change.

We knew that because migrant women had been left out of the movement for so long, we didn't know anything about them. There was nothing in the literature about migrant farm workers. We knew nothing about what they went through, what they experienced, how bad it was, nothing, and what we had to do was really kind of push the feds quite honestly into taking this problem and looking at it. The migrant health program knew that violence existed, we had a lot of conversations about it, but everybody was scared to ask if this was a problem because they said, well, but if we ask the question, there's nothing we can do about it, we don't know anything about it. The violence people quite honestly

and really with no malice or anything just didn't even remember, didn't even know that they existed. So we needed to do something that was going to create change, and going to put some money into what we were doing because honestly you can't do anything without money and these women needed to be brought to the table. And I'm really happy at a conference like this and listening to the people talk about migrant workers because they are, if you think about five million, say there are five million farm workers, there's two a half million women in this country who are migrants who were left out so we need to create a lot of social change.

Traditional research, at least the way I was taught to do it, adds to the body of knowledge and we all want to know more about the topic so we can spend many years researching the dynamics of this topic. The day to day lives of the women don't change, and the biggest lesson that I learned from this and I'm glad that I learned it early on is I was at a conference in Seattle and I was meeting with some of the farm worker women that I'll tell you about later, but I asked them if I could do this. I said is it okay with you because we're going to do a survey which we had to do first because we didn't know the prevalence of the problem and I said, is it okay with you if I do this? And this one woman stood up and she said to me, she said, it's alright, we'll

help you with your research, but statistics equal dead women and we don't have time. So we'll help you, but you have to do something that helps us. So we started doing the description of the problem and the action to deal with it at the same time which was the point of critique of it I got from people. Traditionally, the track would be that you study the problem, you find out all the dynamics of it, you learn about it and then a few years later, you do an intervention and then you evaluate it, and so we're talking like many years and the women didn't have that kind of time, they had been living with this a long time. So that's one of the differences that we're talking about with the kind of research that probably the three of us are looking at reasonable to say.

An important point about action research and it really rejects the idea of separation of the research and the research, we're all working together on this. So I don't want to do a lot of like didactic clatching stuff, but there's point that I think are important to understand. So it kind of follows qualitative research to some point where the researcher is the instrument and you're part of the project, this actually takes it a little further because there's a real partnership in here. The researcher is not the expert, the women are the experts and it rejects the idea that research is value free, it's not and particularly



action research is not value free, we went into it knowing we had to make some changes. So that's where we came from and that's how the research evolved, and one of the things that we did early on about five or six of us in the country actually went to the Office of Migrant Health and said, we need to know what's going on, and they said, well, yes, this is very important but we have no money. And we said, well, that's okay, we got frustrated and we said, that's okay, we'll do it without money, and I have to say most of the research I've ever done has been without money or without much. I used all my frequent flyer miles, people have done a lot of work. There's people in the audience here who've worked on these first projects from Minnesota, Maria's right there, who did work because it needed to be done and we did with very little money. Later on you'll see people focus, we transcribed tape after tape of focus group data for nothing, for free for us because we knew it needed to be done. And then finally when we said, okay, we're going to do this whether you give us money or not, well, they said, okay, okay, we'll give you a little bit of money. So they got a little nervous I think that we were going to do this anyway.

So we did a few things and this is really just kind of a story of the evolution with a little bit of data thrown in here, but we had to get a handle at least beginning on what

the scope of the problem was. And so we worked with several clinics for a couple of years around the country of migrant health centers, and we did what we called a practice based research network. This was in '95--

(SIDE 2)

Rachel: If you can kind of couch net in with something else, it works pretty well then she'll say yes. The other thing we love with migrant workers which is a real important point is that if we frame things in third person, they tended to then talk about it much easier and then as the conversation evolves, then it becomes their story. So what I said to the woman is if a woman was getting hit, what would you tell me to tell her? And the same woman who told me, no, that never happened to her directly, said, well, when it happens to me, this is what I do, or they'll start talking about someone else, someone else and then before you know it, it's evolved into them. The men did the same thing when we did some interviews with them. So the third person really has worked well for us, and other people have tried it in our same population and it's worked.

So when we asked the four questions, we had to sort of frame it with a little bit, the other thing, language I think is a critical piece. For us working with migrants since they're mainly Mexican in Mexican Americans, we have the word \_\_\_\_ in Spanish for abuse because \_\_\_\_ literally

translated means mistreated but if we say \_\_\_\_, and those are some little nuances that I think are real critical to doing research with diverse populations, if you say \_\_\_\_ and we're talking with migrants, \_\_\_\_ in South Texas in particular means that you're kind of sneaking in, conniving and whatever, you're not called a good woman. So we can't say are you \_\_\_\_ because she's going to say, of course not, and she'd actually be insulted, so we say \_\_\_\_ and it works a lot better.

Now on the contrary I work with a good friend of mine in Washington, D.C. who works with the Salvadoran population. They're very comfortable with \_\_\_\_ as abused, Puerto Ricans when I worked in Milwaukee are very comfortable with \_\_\_\_ as abused. So you need to understand the nuances of the language as well when you're asking the questions. And then we did focus groups because one of the other things I think is critical particularly and we talked about that earlier as well is that you have to put context into the numbers. The numbers without their context anyway I think are lacking, but particularly in these populations if, holy cow, I've been going like crazy here, particularly in these populations if you're going to use numbers, they can be misinterpreted or they can be misused or they're aggregated so you need the context.

I'll just go through these, \_\_\_\_ is a group that we

started in California, and we did some work with the men. I got cool quotes in here so we got to go through the whole thing. But anyway just real quickly, we did some surveys in '95-'96 and we found when the numbers increased, we had about a 20% or one out of five women reporting abuse. This was not a random sample because only about 12-15% of migrants actually ever make it to a clinic. We took a look again quite frankly and so we interviewed people in cars, we interviewed them in the clinic, we interviewed them, you know, Outreach workers did it, we interviewed women where we could find them because we needed a beginning and we had to qualify it. Another thing that is something you need to qualify, I need to qualify with the data but you need to consider because it's probably researchy, not the best thing that would be a credibility, but I think it deserves a lot of credibility is when a woman who had been helped before, the year before had been helped, and they got in a shelter and they had done all these things and she had gone back, well, when we asked the question on the survey form, she said, no, I've never been hit, and this is the same person who interviewed her had helped her shortly before that. That's a real important piece so we researching it, it may have some lack of credibility but in practice and in action research, it had a lot of credibility, you know, what happened here, there's something about asking this question

that is impacting that. So if there's any bias in these numbers, I'm sure they'll lower them in reality.

We did focus groups once again to try to find out what the context was to all these numbers we were getting, and we did them up in Wisconsin and just the themes that we found and this is the most important one, there's two of them actually and this one we're working on still, what happens is they're talking about the relationship and they're going along and all of a sudden, it doesn't matter how much violence is happening, all of a sudden the light bulb goes off and they said something is horribly wrong with this relationship, and it can be a myriad of events that happened. There's nothing you can pinpoint out and say, okay, this is the key that turns it, it doesn't. All of a sudden one day they woke up and said, oh, my God, something's really wrong, and then leaving isn't a choice and for farm worker women, leaving isn't always the choice for them. What they asked us to do is they said, we're glad you're helping us, we're glad you're working with us, but you have to work with the men. From other reasons, leaving isn't even realistic for them. Farm worker woman can really get housing on their own, the sexual harassment just skyrockets if a woman is by herself in the fields. So there's a lot of dynamics that go on with her leaving which is also why some of the traditional mainstream approaches to

battered women don't work.

I want to spend time studying good battered women versus bad battered women because I do think there's a real thing there between good and bad because the good battered woman does everything she's supposed to do, and bad battered women don't do that.- You know, they don't want a divorce, they don't want to leave, they just want to be safe and they wanted the violence to stop and they want to help each other, but leaving isn't the option and they need some preparation if they do decide to go. This is an article, it's a Townsend article that is in the Health Care for Women International that I just got published a couple of months ago, it's called the "Parented Collective" which really describes the whole process of how the farm worker women in California evolved into this powerful collective. The power that farm worker women have is together, not individually, and in this country where individualism is so valued and pulling yourself up by your bootstraps, etc., is so valued, when you see how the women work together to create power, that's the story. And so that's in that article but this is another quote that I think really describes what they did and how we came together, "If you have come to help me, you're wasting your time but if you've come here because your liberation is bound up with mine, then let us work together," and that's really the framework that we've tried

to set up this le compesenus. Millie Travino Santana is here who is the organizer that I've worked with for the last five years. If you get a chance to hear her speech, she'll talk more about this group, but they knew that the services weren't available to them, they weren't accessible to them, and so we created our own options and that was action research to create the options. When I wrote the article, I had to do all these data collection methods as such, and we talked about field notes and conversations and observation, all these are like a traditional lingo you would use, but what it really was was working, traveling, eating, sleeping, laughing and crying because we spent five years together. We would take these long road trips and we would just be together, and that's how you get field notes and how you get participatory observation and how you get narrative is being together, and so that's what makes action research so exciting and I think so meaningful or at least to me.

With the males, I got to finish up here, with the males, we did it because it was a recommendation from the women. We did focus groups with them and they learned a few generations, and the differences in violence I think are a little bit worse because of the differences when they come to the U.S. I'm done, and so we can't get into all those details, but just so you get like an evolution of how this happened. And we've got another project we just finished

about six months ago, but this last quote I think is the best to describe the type of research we need to do and the direction we need to take if people are going to have the power to do their own research, to partner with researchers. And so I would take it a step further than advocates and researchers, but the women and advocates and researchers so that's that. Thank you.

Moderator: Do we have a few questions for Rachel?

Q: Something that I find so amusing in both of you, when I was a shelter, probably ten to twenty percent of the women said that they were sexually abused in their relationship, and then we decided why are we asking women that question because when we ask most of us that question, we all say no, but we started asking it in a different way and 98% of the women who came through the program was sexually abused. I don't think that statistic is different in the groups of people that you're suggesting, and I would wonder when we talk about research bias and even the way the questions are asked is that both of your statistics were incredibly low, that if about sexual abuse were asked in a different way, would your numbers have been very different?

Rachel: I can give you an example, when we did the first meeting with \_\_\_\_\_, we were all together in a little room like this and we just started talking, and I don't know how you measure, I haven't figured that part out yet how I would



have counted but of the 26 women in the room, 24 of them said they had been abused in their own way. And so there's something like dialogue and narrative or maybe other ways of not even asking the question, but kind of teasing it out in conversation. That may be the more appropriate way, but it's very time consuming when you're sitting there having to fill out forms, but that's something that we all need to work on because these numbers are phenomenally low. I know that, we all know that, these numbers are very low, but what we felt like is if we don't do something, no one's ever going to listen to us so we have to have something to take back to people to say, yes, this is a problem, and yes, we need money to keep working on it and in my Department of Health, we're probably twenty years behind in what we know because we started so late.

Q: \_\_\_\_\_ five years or was it just random?

Rachel: The women in California, we were together about five years. There's a core group of us, women coming in and out. We don't have any rules in our groups and so people can come in and out. Those were pretty much though, there's a cohort of women, everybody else is fairly random you happened to be there at the time we were there, and would agree talked to us safely.

Q: What was your focus group size?

Rachel: Once again, people kind of came in and out because

we did it outside at a picnic table in the camps, and you had to get away from the men, you have to get away. So it's hard, we had about thirty to forty people thought over time because we did several of them, and so over time people would come in and out.

Q: Thirty or forty at a time or--

Rachel: No, kind of all total. We used just five, at random, we did five of them. And so people would come in and out, but it's hard because if the baby starts crying, that's probably the problem doing action research is really doing it in the field. If the baby starts crying, she's got to get up and go and if the men come home, they'll get up to go, but I think the day that you get is really rich and we didn't have time to do a lot of that.

Q: What about the men in terms of, I've always heard grabbling with you're doing so much effort on the women where you need to be focused more on the problem of the man, and this to me is such a reality of you really need to help us with that end, not so much this end. When you started with them, worked with them and did you actually collect information and some research on sort of what some of the issues are so that we could start working from that end?

Rachel: We do have some, but we ran out of money and that involved a lot of traveling, and all this work involves a lot of traveling going to them because we don't bring them

to us, we go to them. And so it's a lot of and it's a lot of expense to travel to people, but we did get little bits and pieces of generational, you know, I'm doing what my father, I know it's wrong, but I'm doing what I saw him doing, what I know. The one thing that I think is a critical piece is when they come to the U.S., and I think maybe because you said that the violence is higher in the U.S. born Japanese women, and I don't know if it goes up when they immigrate but when the family is immigrated, they said something like, I used to be in complete control of my family. I was a provider, I was a protector and when you come here, both people have to work, she has to work to survive so the power dynamic changes and then the violence escalates. And so they kept saying, that's the cause, that's the problem is that she changes, but the situation changes as well because he's not in complete control any more, economically or any other way. If we ever get any more money, we'll do something. Thank you.

Shamita: I'm Shamita Das Dasgupta, and I feel that they said it also. It's just wonderful to listen to both of you. I'm going to talk about actually some of the ethical issues that come up, and my profession to be here is because I happen to be on both sides, and that is as an activist, I've worked within the foundation community for as long as the foundation community developed, and I also happen to be

trained as a psychologist and started working in the \_\_\_\_\_  
doing "the types of research" that everybody wants to do  
once they are out of graduate school. I think we all have  
that experience.

I think my experience was the first time, I was just  
out of graduate school and I moved from the Midwest where I  
went to school to New Jersey, and there's this huge, big  
community of South Asians and I was so excited and there's  
this huge, big festival that was going on, I said, I'm going  
to talk to these women. Up to this point, I was working  
with prison population in the Midwest, and I said, oh, this  
is my community, I have to do research and make these huge,  
big surveys and take them to these women, and they were all  
so nice to me. You're new here and talking to me and  
feeding me and everything else, and so I gave one to  
everyone. I said, please fill this out and here's a box,  
just it's an anonymous, no one's going to know what's  
happening. Just when you're going out of the door, just  
drop these in this box, and I got everything back blank,  
completely blank. I said, oh, my God, what have I done?  
Nobody talking with me, what's going on here?, and it taught  
me a big lesson, taught me an extraordinary lesson and I  
think to a certain degree, the result of that and still  
trying to integrate in my life that quick academic position  
from this master and feel much happier about that.

I'm really going to talk to you about really the research work that all of us do as activists or researchers, academic researchers, and try to point out some of the issues that come up, and I think Rachel and Meiko both have covered some of these, but I'm going to try and put these together in a little-bit different way and see what some of the experiences I have had in doing work or working within my community as an activist. I do research, but I identify myself as a community worker so that is my identity and is very dear to me so I want to continue from that position. On Saturday, we had an Asian Institute here and there was a research group, working group, that we came together and you could see that immediate sparks that flew. We all started yelling at each other, I was definitely one doing that, and we were screaming at each other, really a lot of tension, a lot of anger came out and it was really hard. I mean we went away from that and we don't have to go over and speak to each other any more, it's very bad I must say, and this \_\_\_\_\_ that we have between the activists and researchers has been very long standing and the tension is just, this tension I think the deepest division is of one's mistrust and total distrust between the two groups.

The activists or activism by definition is based on experiential knowledge whereas academic research tends to take pride and that's what I was taught, tends to take pride

in the objective, having scientific vigor and all of these kinds of things. The experiential knowledge has no pretensions, right?, of the unbiased or objective and when somebody asks me, why don't you work with me?, I tell them I am biased. This is what I do, I work with women and that's my bias. So there's no pretension of being unbiased or objective, and basically the knowledge that activists have coming in to work have experience from our experiences as working in the field, and it comes really from the living experiences of the experiencer whoever is experiencing what is going on. Now what Rachel said, I think it's very important to recognize that there is no unbiased research. No matter what we say and how we say it, how many times we say it, there is no objectivity in research. From the point of starting, from the point of set go, research investigation is biased as it's fraught with investigative prejudices from the question, the way we develop methodology, the way we go out and seek participants, all of that is completely biased and in fact, I think it was \_\_\_ said that already that I really believe there is no such animal as objectivity, that just doesn't happen.

Now I want to, I'm been saying I want to qualify research, the types of research that happens in universities or with graduate students coming out of schools, I want to qualify that it is academic, and distinction is very

important and I think developing you have to make it and there is activist research that is going on, and the activists are conducting research every day, but it may be devoid of logical, scientific jargon that is taught in schools. And it is experientially based, therefore, it has its own equality and its own texture that needs to be dealt with. Activists on the other hand and I'm going to play both sides really, the activists tend to believe that research is fragment and profession \_\_\_ from an experience and definitely women's experience in the field that we are in, domestic violence.

So the complexity of the problem that we have, for example, myself as an immigrant, salvation woman, woman of color salvation, Indian, Bengali, a particular middle class, from lower middle class in my country, and what happened here in coming to this country as an immigrant with eight dollars in my pocket, all of these things make me as a complex human being. Now when the researchers look through to it, they don't see me as a complex person. My immigration goes up here, my \_\_\_ goes up there whatever that means, my culture comes up here, all of these fragmentations keep happening and then turn up to be numbers and somehow the professionization of the experiences that we have and that comes out on paper as these numbers don't speak to us any more, don't speak to women any more. And I think the

reason is because the pieces that we work for, the institutions that we work for, are constantly in quest of control studies or valid, whatever valid means, and reliable methodologies and so on and so forth and we end up dissecting human experience in a way that it dehumanizes the experience ultimately and the investigation literally becomes meaningless masturbation, I'm sorry to say it, but it does, whereas researchers on the other hand are blaming activists as emotional which is not rationale, no methodologies, so on and so forth.

So this kind of stuff goes on and I'm afraid with a lot of pain at this point because our group, \_\_\_ which is a salvation women's group, it's been there for almost fifteen years now, in the beginning nobody cared. You know, who are these people, whatever they were doing nobody was interested, but now, now that we have become labeled as under served population, we have been labeled as "ethnic" culture group. We get requests for investigative coming in to research as I would say at least maybe one a month, at least I would say, and these are large research, these are grant funded so there's a lot of \_\_\_ that has happened already. And if you say no, we just don't have time or what are you doing, come on and let's see your proposal, what's in it for us, what's in it for the women that you're going to investigate, they get really angry with us, very angry,



and then write up in their books that \_\_\_ was very uncooperative and believe me, that has had happened so there are problems that needs to be looked at.

Now what we need to recognize and give some kind of credit to that academic research into the domestic violence field are johnny come lately. This field has been fueled by battered women's energies and really their vision, their force, and so researchers have come and want to \_\_\_ become available in the area. A few I would say, a few were there because they were already very involved in the field. Now the separation that has happened between academic researchers and activists is really detrimental to the movement, and it has to come together in some way if we have a vision of ending violence which the Millennium Conference has. We need to pull these two together in such a way that the women themselves new meaning and the women who are battered, who are seeking violence which is all of us are safeguarded because of that research so that there's some amount of accountability to the women themselves from the researchers or the researchers need to be accountable to the women.

The other thing, the gap is artificial, no doubt, but we still need to bridge it with, we still need to think about it. And one thing I want to say is these \_\_\_ are issues that are true for all kinds of research study that is

happening here in the domestic violence field but when researchers go to the field of looking at an ethnic population or a population that they're not comfortable with, that's when the problem becomes really, really complex, and believe me I say from experience when people who are asking \_\_\_ to or they want to come into \_\_\_\_, and I think they need to understand our salvations or women of color. Most of these are from another community who have very little understanding of the salvation community, of the dynamics. They ask us to send them bibliographies so that they can read up and come and do their research in our organization.

So where is the question of ethics here that we need to look at and we need to think about? So what is \_\_\_\_ except that before anybody gets into our remarks and any kind of research project, we really need to think about a few issues before we grant that grant frankly. One is conceptualization of the problem and the conceptualization has to be based on the real experiences of the women in a particular community. For example, Meiko gave the example that tearing up the passport or immigration papers went number four in that group. She didn't think about reproductive and not usage of contraceptives, and that to me in an older community which has extraordinarily strict rules about usage of birth control, we can't use it, actually

women can go to jail if they have an abortion or if they, well, not if they use contraceptive, but if they're open about it, it would carry a totally different meaning to the men and women in the \_\_\_ community even when they are here. So you really have to understand how you conceptualize domestic violence in that particular community which by the way doesn't come from the checklist that is going around in the general community.

Motivation, what motivates you to come into this community and do the work? The ability to advance? Are you really dedicated to the community? Is it tenure? Are you assisting the advocates by giving them information? What motivates you to come to the community? Knowledge as domestic violence that is in the context of the community must have that, and also by the way, you also need to know how to form the questions, what kinds of language you could use. Rachel gave the example of the difference in how abuse can be used in two different ways, totally different nuances. I found stated and conducted in the general community in the U.S. and India, and \_\_\_ said that's a religious group which is basically founded on total non-violence. These are people you have seen pictures of them, they wear a mask on their face because they don't want to inadvertently kill organisms that fly into their mouths so it's basic total non-violence. So here I was, I wanted to

find out if there was domestic violence in that community. Interestingly though, that's the bottom line, but I could not ask them, ask the women, have you ever seen anybody being mistreated in your community? Has anybody done this, that, or slapped or pushed or yelled, all of this is totally new in that community because \_\_\_ depends on being non-violent yet when I presented them small anecdotes in this situation, a little story in this situation, what could this person do, what would be okay? Really scolding the person and perhaps some physical punishment, the person will be surprised after this \_\_\_ I got, that there was such high approval of physical punishment. I used language in a very direct language but sat down and talked to women for hours, hours, and after all of these kinds of couched questions same down to, have you ever seen anybody being hit or mistreated in your family, your neighborhood? First it was, no, no, no, then after all these story telling when it came down at the bottom, then there was, yeah, you know, now that I think of it, it did happen to me once. So you have to really know how to and you have to be generous with your time. Researchers really have trouble with time, they're not willing to give it.

So with knowledge of domestic violence in the context of the community becomes extraordinarily important. Clarification and Rachel has done a beautiful job, I won't

belabor the point, but clarification of the role of the people you are there to study. What role are they playing in your research? Who's controlling the research question? Do they have any role in developing it? Do we have a role in publication? Can they tell you, yeah, you found this out, I don't want you to publish it in a research journal? This is in our community, we don't want it to be published. You can use it in my organization so that it helps women, but no publication. Do they have the right to do so? Look into it very carefully thinking that if that will make it. Are we really there? What if your motivation comes right there? Is it finding out about domestic violence and helping advocates or is it publication? The other thing is in the motivation by the way, also this idea of funds becomes very important in what's going on. The moment we look at funding, one of the things that we're finding nowadays is if we do a study with, I'm talking about South Asians, I'm sure there are other groups also, you put the word culture in there, you're going to be funded more readily and easily then if you didn't put the word culture in there. So those are the key words that you put in. So are you \_\_\_ the community? Keep that question in mind, and of course methodology, inclusion of verses of women, qualitative versus quantitative, women in context, action research, all of these are methodology that you need to look

into. My department hated my study because it didn't have numbers. They were constantly saying you have these narratives, we need to see numbers, they didn't get it so. And of course leadership and accessibility, who is your leader? Are you giving it back to the community that you have used for your study? Can we read the language that you have used and understand it? Do you promise that, yeah, you're going to get a paper in the language that you speak, and not jargons that I have trouble understanding which is often true?

The next point that I would say is collaboration, true collaboration. Are you looking to true collaboration and coauthorship for battered women that you are studying, and/or the organization that you are getting into to get your data? Last of course what's very, very important, mounting contributions to the \_\_\_ and needed ones to the women themselves. How are you going to help and support these women that you've studied now that you've finished your study? Are you ready to do what the impact of your study is going to have on these women and the organizations? I think that becomes such a big issue not about follow up. We need to talk about abuse, some of them may need follow up help, are you ready to give it? What if after your research she says, gee, I realize I'm abused, I'm going to lose him. Can you go find me a job and you're going to find me a house

and tell me, are you going to teach me English? Are you ready to do that, take that on? When we worked with salvation women, we find that a lot of times when they speak about all of these issues or the second generation when they're talking about abuse, they feel like cultural traitors or community traitors and it devastates them, devastates them feeling that they have betrayed, and how do they deal with that? Are we ready to deal with those kinds of feelings that women bring or it comes to them when they are dealing with us.

So when we're speaking about research, really you have to look into good research and bad research, the best of research and worst really. And I really feel the best research is grounded and grounded so that there is a feedback loop continuously going on, and an active feedback loop between the theoretical part and the active part, the real life experience and the concepts. So it has to be there, it must feed that kind of relationship. Now what I would really like to see, of course, is that research being conducted in one body and that is perhaps the activist researcher as an individual or the activist researcher as an organization, but both of these parts which have so long have been artificially separated coming together in one body. Thank you so much.

Moderator: We have a few minutes for a couple of questions

but before we go to our questions, I'm going to start to pass out the evaluation form. I'm sure you all got one without pulling it out, I would greatly appreciate it and if anyone has any questions for Shamita or any of the other panelists, you can give them at this time.

Shamita: I just wanted to remark on something, yesterday I was in this room for an activist on advocacy, and the room was filled. This shares the division so clearly and it's so unfortunate.

Q: Could you elaborate a little bit on the last thing that you said because I'm interested in the part about sort of the one body between, I'm from California and there's a tremendous amount of expertise in the field and yet we try to encourage partnerships to do evaluation and research. Can you talk a little bit about sort of recommendations on because in my mind, it's creating that partnership between you work within the agency or with those who are doing the work and bring in some expertise on how to build that within the agency, could you just talk a little bit about that?

Shamita: Basically what you're doing is bringing in somebody. Other than that, I would like to see it happening and if you come in tomorrow in the organization, let's say you come in tomorrow, I want you to take ownership of mine, I want you to be a part of my research and that you can understand the salvation community, and then see what



evaluation questions are important.

Q: Because I still see that division as you bring that person in, but they can't really understand and they impose and sort of back to the no payment plan is sort of what I think the question should be rather than, it's just the question of how to build that ability within the organization while it has the expertise to ask the right questions and to do that.

Shamita: I truly believe to a large degree the researchers have that responsibility of coming and then training and working together so that there is no division any more.

It's not that I went from the \_\_\_ worker saying, okay, tell me what questions would be interesting to you, and then write it up in much more formal language. But rather than that or trying to pick the brain and then write it up something that the \_\_\_ would understand, but choose the people, choosing the language. One of the prudent issues are in the field that women addressed it in their \_\_\_ is to really look into the \_\_\_ keepers. I had a talk with a young lady yesterday who's a researcher and was saying, we have to confront it to division objectors that are in X, Y and Z while it begins to \_\_\_ to certain institutions and leave me understand all of these languages. In my situation, that would be why. Let's challenge that, and that means we challenge everything else in the world, why not challenge

that? Who sets these rules? Okay, so we're not going to play by your rule.

Q: Well, you were. You said you submitted narratives and things that was really discussing the issues rather than following--

Shamita: Yeah, this way everybody hates me on that.

Rachel: Can I add something? To answer that, one of the things that we've done with a project that was funded by the CDC is that the project \_\_\_\_, the women have done their own questioning. When we had to define like what it means, what does violence mean and what do you do and how have you done it, for a couple of years, we didn't have any numbers. We had what we call, I think I made up some kind of phrase like, what did we use? Lynn Shore is here, we worked together, some sort of little vignettes or something about how we talked about it but anyway, what we wanted to know is what the women had done and what was happening, and so we gave tape recorders to people and said, just tell us what's happened over the X number of times, what have you done or what do you do? And so they would tell us then so we never came up with like a case definition of a battered woman, we never came up with all these kind of traditional things and actually when it comes to the agencies, probably maybe they weren't used to that but they loved it, I mean it really meant something to them and \_\_\_\_, but they need to see it.

And so if I ever won the Lottery, I would give every woman a tape recorder because that's the way we've gathered. I've done very few of my own interviews which hopefully the next president I'll have to do my own, but really the women have been interviewing each other for years and that's what we take. So we get the language, we get whatever it was came up in conversation that they thought was important. We redid a form, the project we just finished is an icon form, --

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Plenary: Women of Color in the Movement  
Beth Richie  
August 30, 1999

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Side 1

WILLIAM D. RILEY: This morning we have a -- what we'll try and maintain is the same level of presentations, and I hope there are no more conspiracies this morning. But I'd like to welcome you this morning. If there are a few of you who have not been in attendance during Sunday, your colleagues will indeed tell you about it. This morning I think -- this morning we have a special guest, and it's my pleasure to present Karen Meyer as your keynote speaker this morning. Karen Meyer joined the ABC network, ABC 7, as a contributing editor for issues pertaining to people with disabilities in July, 1991. Ms. Meyer's segments appear every Thursday and Sunday on ABC Channel 7 news. The program is called "This Morning." Ms. Meyer has a personal and professional interest in issues pertaining to people with disabilities since 1992. Ms. Meyer has had her own consulting firm called Karen L. Meyer & Associates. She's also Director of the Office of Students with Disabilities at DePaul University. Although profoundly deaf, Ms. Meyer is an active public speaker for various organizations. She represents and has worked to enact legislation to better the lives, homes and jobs of both the homeless and the disabled. Please this morning welcome Karen Meyer to the podium.

(APPLAUSE)

KAREN MEYER: Good morning. Thank you. Can you hear me? I move around a lot, not too much now that I'm recovering from a broken ankle from roller skating, you know? Just one of those things that happens. It's an honor to be here this morning. For those of you who are not from Chicago, welcome to Chicago. It's a wonderful city. I'm here to speak about a topic that's very close to me. It's the population of people with disabilities. For those of you who are not familiar with the population of people with disabilities, we represent 54 million Americans \_\_\_\_\_ have one or more disabilities. That's about 22% of today's population. Unfortunately, for many of us being a person with a disability we're often overlooked. We're often under-represented. \_\_\_\_\_ especially for women with a disability who are often a victim of abuse physically \_\_\_\_\_. Now, how many of you have seen the movie or remember the movie "What Ever Happened To Baby Jane?"? \_\_\_\_\_ people make fun of the movie. People often make references to Bette Davis' character in "What Ever Happened to Baby Jane?" but, unfortunately, those \_\_\_\_\_ are still happening. Unfortunately, many individuals with disabilities, especially women, are not able to speak out for themselves or are afraid to speak out for themselves. There are many shelters around the country, but,

unfortunately, there's two things that happen. First, it's not much the accessibility issue but \_\_\_\_\_ their caretaker. They're afraid that if they voice a complaint that they will become more abused. There's also a fear(?) of trust. Can they trust the agency \_\_\_\_\_?

What I would like to do is make some recommendations to how to not hopefully end domestic violence but improve the situation so that more people disabilities can access the shelters and the services that's available around the country. First of all, \_\_\_\_\_ somebody in the media, and I understand the power of the media. It's more public awareness and education. We need to educate shelter \_\_\_\_\_ service agencies, women \_\_\_\_\_, disabilities \_\_\_\_\_, state and city agencies, hospitals, our legal system on how to understand or recognize the situation when a woman with a disability is being abused. I mean recognize and understand some of those \_\_\_\_\_ on the individual \_\_\_\_\_, understand what's acceptable and what's not acceptable. You know there's a lot of individuals like individuals \_\_\_\_\_. They can't always speak out for themselves or they're not always clear, but there's a behavior that you could recognize, that maybe that individual that needs help. Maybe you need to bring in another person who understands how to communicate with an individual with a disability, how to recognize that

that individual is calling out for help.

Secondly is when the individual has been identified as a victim of abuse. What do you have available to assist that victim? \_\_\_\_\_ any funding to establish personal assistance if the individual needs the personal assistance? Is \_\_\_\_\_ funding available to help the individual find housing? What about access to communication? What about if the individual needs a telecommunication device for the deaf and that person is deaf? Do you have those equipment or accommodations available for individuals with disabilities to assist them in your shelter or do you understand what those are or how to find the individual? Three, accessibilities \_\_\_\_\_ communication \_\_\_\_\_ in shelters. Yeah, many shelters by law have made accommodations, one room only, maybe one bathroom and one room only, but what about when you have group sessions? Is that room available? Accessible? Do you have interpreters available or \_\_\_\_\_? What do you do with an individual who has what we call \_\_\_\_\_ disability, has more of some form of mental retardation? How do you communicate that information that may be too intellectual or too broad(?) for the individual to understand? Who do you contact to bring those people in there who have better tools to work with those individuals?

My \_\_\_\_\_ recommendation is to contact the Center

for Independent Living. All across the United States we have over 400 Centers for Independent Living. No matter where you live there's a Center for Independent Living right by you. They are your best resource. In Chicago we have \_\_\_\_\_ . Fortunately we have a session set up on domestic violence. We're lucky here. But not every city has that. However, what they do have is \_\_\_\_\_. They have individuals with disabilities \_\_\_\_\_ who have the resources that will be able to assist you with disability, with communication. And you know, more importantly, is something that can't be taught. It has to do with the attitude of your staff. I'm a real big believer in attitude because even with \_\_\_\_\_ with disabilities \_\_\_\_\_ is the law. We can change the law tomorrow. But something about attitude. You can't teach people about how to be comfortable, how to approach an individual with a disability. \_\_\_\_\_ attitude is through experience(?). Ask the right questions. Work with a peer(?) who's not a victim but somebody who can really teach you about the life of an individual with a disability.

Other thing is any type of publicity you do, you have \_\_\_\_\_ . Do you include a line item about assisting a person with a disability? Then it's important that you also remind us individuals with disabilities that we're included in any type of program you have available,



and by doing that just make sure you mention that. Maybe you have a TTY number. Put that down. If you don't have a TTY number, \_\_\_\_\_. That's a sense of comfort for us. I \_\_\_\_\_, and I read all these promotions for services. Very seldom do I see any mention of disability or anything that \_\_\_\_\_ related to a TTY number, and I \_\_\_\_\_, and honestly I ignore them \_\_\_\_\_. I don't feel proud of that program, but if you incorporate that information on your pamphlet \_\_\_\_\_, that will make a big difference. That will open doors, but that would also let the victim know that there's an opportunity to go out and get some help.

The issue is not going to go away overnight. It's a long process. But I really believe that if we work together, we can make a difference. Let people like me, a person with a disability, educate you about how to work with another person with a disability, especially a deaf person. What many of you don't know is my first career is social worker. I was a social worker. I worked with many individuals with disabilities, especially deaf kids who were a victim of sexual abuse \_\_\_\_\_. I worked with the police. I'd teach them about \_\_\_\_\_. I mean we're talking over 20 years ago. Things were very different back there(?). Yes, we've come a long way, but we still have a way to go. So, I want to

thank you for this opportunity, and I hope you always remember that we're part of the system, that people with disabilities are always going to be here. Thank you.

(APPLAUSE)

WILLIAM D. RILEY: Thank you. (APPLAUSE) I think that we need to bear in mind the points that Karen just made, and particularly she mentioned the -- a nationwide network of Centers for Independent Living. You know, as we look to collaborate and work with other organizations, particularly as we try and improve our services and do our reach out, we need to do that. And another telling point that we all need to incorporate and keep in mind is the attitude that we carry, and that will affect and indeed sort of characterize our relationships and our ability to work with folks with disabilities. Thank you again, Karen. It's just been great. It's nice having you here. (APPLAUSE)

This morning -- again, easiest job in the world, I've got it -- I have the pleasure of introducing to you two well-known advocates, and they'll be each presenting remarks. I'll introduce them both at this time, Beth Richie, which all of you know, and Beth has been an activist and an advocate in the movement and domestic violence for the past 20 years. Beth was a child prodigy. The emphasis, however, has been on ways that race, ethnicity and social position affect women's experience of violence, focusing on

the experience of African American battered women and sexual assault survivors. She has been a trainer and technical assistant to local and national organizations and is a frequent lecturer for grass-roots, as well as academic, organizations. Dr. Richie is on the faculty of the Department of Criminal Justice and Women's studies at the University of Chicago and the Senior Research Consultant with the Institute on Violence. She is the author of numerous articles and books including Compelled to Crime: The Gender Entrapment of Black Battered Women. Her current work is on the relationship between violence against women and women's involvement in illegal activity and the mass incarceration of low income women of color in this country.

Karen Artichoker. Karen is an enrolled member of the Oglala Sioux tribe, Pine Ridge Indian Reservation in South Dakota. She has been doing domestic violence work specifically in native communities over 18 years. Karen was another child prodigy. Ms. Artichoker is a co-founder and member of the management team for Cangleska, Inc., a comprehensive domestic violence prevention and intervention program located on the Pine Ridge Indian reservation. Cangleska, Incorporated, provides shelter, outreach, advocacy, domestic violence probation, housing development, and coordinates and monitors tribal institutional response to violence against Oglala women. Ms. Artichoker is also

the Director of Sacred Circle, a project of Cangleska, Incorporated, that acts as a national resource center for providing technical assistance, training and consultation to Indian country on the development of tribal strategies to stop violence against Native women. Ms. Artichoker is a Bannerman Fellow and a 1997 recipient of the Marshall's Peace Prize. She is the mother of three daughters and grandmother of six. I'd like to present this morning, in turn, Beth Richie. Thank you. (APPLAUSE)

BETH RICHIE: Good morning. I'm thrilled to be sharing this time with Karen as we reflect on this odd time that we're in, this time when we're trying to envision the future by looking at the lessons that we've learned. I'm spending the time between now and the millennium looking not only at what I want to happen next but also at some of the mistakes that we've made in this movement. In particular this morning Karen and I have been asked to share lessons that women of color have brought to this movement. I'm pleased to do so in part because I feel like I grew up in this movement. I grew up as an African American woman struggling to figure out gender oppression, as a feminist trying to make this a fairer world, from an African American feminist perspective, as a lesbian trying to figure out how to be out at a time when we're facing increasing danger in this country, as a woman over 40 whose body is challenging me in different

ways. I want to bring lessons that I've learned from the times that I have felt afraid but also from the strength that I've gotten from women of color all around this country who since the beginning of this movement have been on the cutting edge of radical social change.

As Sandra Camacho suggested, we need to not only talk about our pain and degradation but indeed our joy and our survival in this movement. And I want to take a moment to pay particular attention to this conference. Tillie Black Bear who we honored yesterday was a founding member of the anti-violence movement in this country, and here we are facing the millennium at a conference where Vickii Coffey & Associates, Bill Riley, Laurel Consulting Group, Office Services, the advisory committees, the steering committees, the young people were all led by people of color.

(APPLAUSE) Make no mistake. This conference is a success because of the leadership of people of color in this movement. (APPLAUSE) And still I travel around the country and hear that organizations can't find women of color and other people of color to do the work.

The first lesson that I want to talk about today is a lesson that I'm calling the little-did-we-know lesson. It celebrates, I think, both the things that we've done -- little did we know that there would be facing the millennium 1800 people at this conference, but it's also a message

about little did we know how hard our work would be. As the Polaroid video showed last night, we began this work as an advocacy movement at the grass roots where we listened to women in communities, in our families. Some of us listened to the secrets in our own lives, and we knew that women were being battered, we knew that women were being raped, and we knew it had nothing to do with who they are, where they live, what they did, what they said, what they wore, or how hard they tried. We were clear that it was about gender oppression, male dominance, and a system of patriarchy that held victimization in place. Little did we know, however, that by challenging male dominance and patriarchy we were naming as our enemy one of the most profound systems of degradation in this country, in this world. Little did we know that we were taking on male-dominated police departments and community-based organizations and universities, a male-dominated Congress, male-dominated foundations, and male-dominated streets that were mostly White.

So, we were not only trying to challenge husbands and boyfriends, but we were also trying to challenge landlords and lesbian lovers and parole officers, prison guards and teachers, and, yes, even shelter workers and hotline counselors and advocates who ignored us or embarrassed us or sold out on us because it's too expensive to make a building

accessible, for example, or because you couldn't understand the languages that we spoke. From our position as women of color in this movement we realized that the system was the enemy, and we realized that most of the power in those systems was White. We understood a lot about the power of patriarchy in and of itself, but we also understood how patriarchy was linked with other systems of domination. I think we all knew that in this movement, but I think there are some who chose to not believe it, or so it seems when I reflect back on some of the work we do which explains to me in part why so much of our work is working in a criminal justice system as if it would truly liberate women, or we work with foundations and other funding sources that determine who we hire, and we work with coordinat -- coordinating with community-based organizations who don't have a clue about our radical roots and our vision of social change. And while we have a rhetoric that talks about patriarchy, we find ourselves, as we look back on our history, having colluded with it in some places as if we didn't know that it exists.

Women of color in marginalized groups in this country have known for a long time because we know that racism makes patriarchy worse for us. We know that poverty makes patriarchy worse. We know that being marginalized because of an addiction, being out as lesbians, being young, being

differently abled, and then being battered and raped and harassed, we understand not only patriarchy but how patriarchy is linked with other systems. And I think that we could have taught this movement a few things about that had the movement listened before we're facing the millennium.

That brings me to the second lesson that I want to talk about. I want to talk a bit about how this master's tool will not dismantle this master's house. You all remember that. This is a lesson (APPLAUSE) about how hard it is to work against patriarchy if we don't also work against racism, sexism, heterosexism, able-bodism, and other forms of oppression. In fact it's more than just hard; it's impossible. Racism is violence. So is the degradation of poverty. So is keeping people out of this country because of their HIV status. So is keeping people out of our programs because of their addiction. When we ignore the reality of young people who love each other, we lead to their victimization, and when we ignore the reality that some of those young people who love each other love people of the same gender, it leads to their death, and this is a life-and-death lesson that we need to learn. We cannot work to end violence against women without naming patriarchy as our enemy, and we will not dismantle patriarchy using patriarchal tools. We can't end inequality without -- with



regarding privilege with more privilege. We will not end violence against women by only hiring people with advanced degrees. The police will not set us free. (APPLAUSE) When we play don't-ask-don't-tell games around questions of immigration status or sexuality of people who turn to our services, these are the master's tools. They do not uphold the rights of all of us to live in dignity. Women of color in the anti-violence movement understand this lesson very, very well.

We challenge you to rely on other strategies, not the master's tools, to create social change, which brings me to the third lesson, that we as women of color in this movement have come to understand. We cannot live without our lives. We cannot work in anti-violence programs that ignore our race, our culture, our background, our experience, not only our experience of oppression but also our experiences of strength and survival. We cannot participate in coalitions that don't value our work at home and our communities, and we want to go home again. We want the struggles for health and safety and dignity and livelihood of our communities to be valued as part of this anti-violence agenda, and we want your support for that work. We cannot engage with you any longer on your terms. We are not tokens just here to color up your programs. We bring skills and ideas and commitment and energy just like you do. We can plan one of the largest

national conferences to end violence against women.

(APPLAUSE) And we sometimes bring our anger, and our voices may be louder than what you're used to. We bring our sensitivities from the hurt that has been caused us maybe even before we knew you, and if you want our gifts, like our history, like our leadership in this movement, then you have to accept the other parts of us as well because we cannot live without our lives.

The fourth lesson is about us, those of us who represent groups that have not been recognized as leaders yet in this movement. That's the lesson about how silence won't protect us. Of course you all remember Audrey Lord told us that over and over again. As women of color, some of us as lesbians, as women over 40, some with complicated health problems, histories of incarceration, some with painful stories of abuse that we're still living in, we must not let fear keep us silent. We can't be silent about who we are, where we've been, what we need, who we want to be, and as we agree to be out in this movement, courageously out about what we've done, we have to also be honest about our mistakes. We have to be willing to change, and we have to struggle to continue to be strong leaders and courageous advocates in this movement. We have to commit ourselves to that, and in return we ask respect. We ask that you be open to differences, and we will continue as a movement then to

be self-reflective because being silent about the truth that we know will not protect us. It won't protect battered women, and it won't protect this movement.

Lesson 5 I want to get to right away because I think these lessons are hard lessons, and I know when I feel in a position to learn hard lessons sometimes I lean back on how tired I feel. I feel old. I feel Black. I feel tired. And I let my oppression rise up and overcome my willingness to listen and to learn. This is a lesson about horizontal hostility. Some of you remember Pat Parker, the Black lesbian poet, who talked about this. It's when we feel so oppressed as women that we refuse to take responsibility for the ways that we have excluded girls in this movement, or the times when as lesbians who have a passport we ignore the issues of immigrant rights, or for those of you who are White who may feel like your class status exempts you from working to end racism, and sometimes because our programs don't have enough money we stop thinking about what it feels like to not have a phone to call us or car fare to get to a support group or health insurance to cover costs of our injuries or food for our children to eat. There are lots of examples of this, and there are lots of times in this movement where we've operated from a place of horizontal hostility. We need to take a lesson from the past and not make this same mistake in the next millennium.

And there's a final lesson I want to talk about this morning that's actually a bunch of lessons combined. They come together, like most of these lessons, in the lives of survivors, particularly women of color, and there's one survivor that I want to talk about today briefly. I want to talk about Kimba Smith. August 28, just a few days ago, was her 28th birthday. She spent it in a federal correctional facility for women in Danbury, Connecticut, where she's sentenced to 24.5 years of her young life. She's there for her minimal involvement in a drug distribution conspiracy. Kimba was a first-time offender with no previous criminal record. She's young. She's Black. She was a student at Hampton University, the mother of a preschool child. She's deeply loyal to her family, deeply loyal to her race. And she was battered by a very dangerous man who was -- who terrified her. And she was lied to and manipulated by a criminal justice system that didn't understand her or chose to ignore who she really is. Her most recent attempt for appeal, one of the last options that she has, was denied a few weeks ago. So, she's not only a victim of his abuse. She's also a victim of a mean-spirited criminal justice system with increasingly harsh sentences. (APPLAUSE) And we need to not let her be a victim of our movement's indifference. We need to change the laws. We need to not let them disproportionately hurt young women of color who

are vulnerable and who are battered, and we need to look at our involvement in the criminal justice system not as one to make it work for some but one to work for all. (APPLAUSE)

We're trying to get Kimba Smith clemency, and we need support from the anti-violence movement. Information will be passed around after this morning's session and later in the conference, and we have a petition that we ask people to sign in support of her case, but, more broadly, we ask you to reevaluate your role and your responsibility in working with the criminal justice system so that it is about rights and dignity for all because the final lesson really is about justice. Without justice there will be no peace, and there will be no dignity. We've made tremendous progress since those little-did-we-know days, but our work remains seriously undone. We've built thousands of programs in this country, lots of hotlines, many community intervention services, but we still have more battered women in jails and prisons than in our programs. We have national resource centers at universities and papers that are presented and journals and academic courses, but there are still fewer people of color in higher education because of our erosion of affirmative action in this country and dwindling commitment to public education in low income communities.

(APPLAUSE)

We have training programs that train police and judges,

and more and more women are being arrested in this country, and we have higher rates of police brutality and excessive use of force than ever before. (APPLAUSE) We work with health care institutions, but we seem to have given up the fight for national health insurance as central to our work in this anti-violence movement. We have workplace initiatives, but we don't include pimps as employers, and we ignore the exploitation of prison labor in this country, and we don't worry anymore about working conditions for people in so-called welfare-to-work programs. These are sites of violence against women. We have hate crimes in urban areas and on reservations in this country and very little response from the anti-violence movement. Is that because it affects communities of color? We have INS detention centers full of women, and we do troubling little work on the question of immigration in this country. Is that because those are women of color? We have national legislation concerning violence against women, and we worked very hard in this movement to create an exemption for battered women in some of the repressive welfare reform policies. We forgot to say that welfare reform as it was proposed was simply wrong. It was wrong for all women. (APPLAUSE) And women of color can tell you that systematic and persistent poverty is a form of violence against women. We must learn that without justice there will be no peace. This is a lesson that is more than

just about our survival. It's about our liberation for, after all, we are a justice movement, and survivors, battered women, women of color, lesbians, young people, women who are aging, differently-abled women have told us that this movement is about liberation, justice and dignity. We've brought that message to the anti-violence movement over and over again. It's time to listen as we face the new millennium.

We have this opportunity here at this conference. I think of it as this little light of ours, and we have to let it shine and shine and shine not only on our success but on our rage. There are almost 2,000 of us here. We are the ones we've been waiting for, and we have to get ready to go down with this work for justice, peace and safety for all women, for Kimba Smith and for the hundreds of thousands of women who are struggling to survive in places very far from this hotel. I fear if we don't learn this lesson soon about our radical roots and our integrity, then we'll lose the very soul of this movement because we'll lose our commitment to all survivors. For the ones we need to save this morning, I believe, as we envision the future of this work, are really ourselves. We need to save ourselves from apathy, from compliance, from confusion, from self-righteousness and from conservative struggles to be accepted by those who we named early in the day as our enemy. So,

are we on our way to the freedomland? I believe we are if and only if we learn these lessons from women of color and others in our movement whose voices have not been listened to closely or carefully enough. Then we shall indeed overcome because I believe there's courage, wisdom, skill and strength among women of color and that we can guide this work in the new millennium. You promised us something, and if you let us lead, we'll take you to the promised land. That's a place as a movement that upholds the rights of dignity and peace for all women. \_\_\_\_\_ . (APPLAUSE)

WILLIAM D. RILEY: Karen Artichoker. (APPLAUSE)

KAREN ARTICHOKER: Thank you, Bill. I'd like to extend a handshake from my heart to each of you, and in the traditional way of Native people I'd also like to ask that you accept my apologies for anything that I might say that might offend any one of you. We're all different. We all have our own ways. And certainly it is not my intent to harm anyone here. Also in the ways of Native people we begin any presentation by telling you who we are, and Bill described for you what I do, but for us as Native people it's important that we connect on a different level, and in doing that the way that we do that is that we tell you who we are. So, who I am is -- on my mother's side my mother is Hortense Horst. Her maiden name is Horst, H-o-r-s-t. She's a German. Her grandparents immigrated from Germany and



assumed residency on the Rosebud Indian reservation during the time when Indian land was open for White settlement, after having been stolen, but -- little aside there.

(LAUGHTER) On my father's side that's where you get the name Artichoker, and in my bio Bill told you that I'm an enrolled member of the Oglala Sioux tribe which I'm very proud of, but the name Artichoker actually is Ho Chunk. When I say -- I always say enrolled member of the Oglala Sioux tribe because that's my legal pedigree with the United States Government, and as Native people we are the only people in this country that do have legal pedigrees.

However, it's important for me (APPLAUSE), and so I don't get in a lot of trouble also, to let you know that the name Artichoker is actually Ho Chunk or Winnebago, Ho Chunk being the traditional name in the Ho Chunk language for who we are. The name Artichoker actually comes from my grandfather who received the name when the census people came. He's #26 on the Ho Chunk census meaning that he was the 26th person to be enrolled in the tribe when the Federal Government was starting the pedigrees there. And his name was \_\_\_\_\_. Now, my grandfather's name -- father's name was Little Priest. His name wasn't Artichoker or \_\_\_\_\_. So, unlike a Western system of taking the names of the fathers to indicate ownership by the father, in a Native system we all had our own name. And my grandfather's name was

\_\_\_\_\_. That was his maternal grandfather's name, and his maternal grandfather raised him until he was about six years old, and his maternal grandfather gave him his name at which time then he took a different name because he had given his name away. And so he gave him the name

\_\_\_\_\_. That means blue wing in Ho Chunk. And when the census people came my grandfather was given the name John because you had to have a Christian name. And I always say I'd sure like to meet that guy that turned \_\_\_\_\_ into Artichoker. (LAUGHTER)

So, our name actually is only several generations old, but I think it's a telling story in that as Native people we were tribal, a collective people, but also very much individuals, and in being individuals we had our own names, and so we like to say that like, for instance, Sitting Bull, who is a very, very famous chief, he had four wives, and those women weren't Mrs. Sitting Bull I, Mrs. Sitting Bull II (LAUGHTER), Mrs. Sitting Bull III. Those women each have their own names and their own identities. And pioneer women's journals describe the relationship between Sitting Bull and his wives and the respect and the caring that was there and also the lack of jealousy between those women, but it's for us a very important and -- telling stories. These stories are about who we are as Native people, a recognition that we are a spirit walking in this body, and, you know,

our bodies are comprised of all of the same elements as the earth. So, we're spirits walking in these bodies, and we're not here on a physical journey. We're here on a spiritual journey, and we're walking around in the physical, and our people knew that and respected that about women. So, when we talk about our struggle in many ways it's much different because our struggle is about reclaiming who we are, our personal sovereignty as Native women, knowing that in our communities we were equal, knowing that we had a place that was respected and valued, that we were sacred.

(END SIDE 1, BEGIN SIDE 2)

KAREN ARTICHOKER (CONTINUED): --to brag(?). (LAUGHTER)

(APPLAUSE) So, when we talk about the role of Native women in this movement we've always been here. It is, though, through women like Tillie Black Bear, and I again want to acknowledge Tillie as a matriarch of the battered women's movement (APPLAUSE) and certainly a matriarch for Indian country, that we've come to some visibility within this movement, and I think Tillie has brought a lot of women, Native women. She's always thoughtful and considerate and always makes sure that people come and have the opportunity to come, and so she's brought a lot of us along with her, and for that we appreciate and acknowledge you, Tillie.

I know when I went with Tillie to the National Coalition Against Domestic Violence during committee meeting

I was an innocent babe. (LAUGHTER) I sat at that meeting, and I thought these women are so smart, and I thought what in the world am I doing here? What are we doing here, Tillie? (LAUGHTER) There were concepts and ideas. I mean I'm from South Dakota. (LAUGHTER) I didn't have a clue. Well, I'd gone to an NCADV conference before that, before being on the Steering Committee, and so I have to admit I did have a little bit of clue about how much I didn't know. I thought the best tact(?) was to be quiet so I didn't get myself in any trouble, but I always remember at the Seattle NCADV conference, I mean it was so wonderful. It was like being born. And I was sitting next to -- we brought some of the -- our grandmothers, and I was sitting next to one of our grandmothers, and, I forget, somebody was talking about homophobia in one of these wonderful keynotes, and I thought all those women should have been president, you know, but -- (LAUGHTER), and this grandma leaned over, and she said what is that, Karen? and, to tell you the truth, I sort of faked it because I wasn't really sure myself (LAUGHTER), and she said, oh, that's terrible! (LAUGHTER) And I said yeah.

But we got home, and it was -- I thought what was so wonderful was that we had -- because White Buffalo Calf is a membership society, we had a meeting, and this grandma, she started talking. She said, well, I want to know if Tillie's still the boss here. Where's Tillie at? Oh, she's coming,

Grandma. She says okay. She said, well, you know, we went to that conference. She said that was real good. And she said I -- what I want to know is these women that they were talking about, that they have girlfriends, they care about other women, she said I heard about them. She said I think we have some of them around here. (LAUGHTER) She says but I don't really know. She said but what I want to know is -- and about then Tillie walked in, and she says, Tillie, I want to know could those women that love other women, -- could they come to our shelter and be safe and be comfortable? because, you know, that's -- we've got to do that. We have to protect all women here. And it was very simple. There is nothing complicated about it at all. And so, you know, we've always involved elder women. We've looked to elder women, and that's been part of a reclamation for who we are. We've looked for proof and evidence that we were equal in our communities. We find it in our oral history. We find it in our songs. And we find it also documented by White women largely.

There's an anthropologist by the name is Alice Fletcher. Now, I don't know if any of you have read her works or know of her, but she interviewed Sitting Bull in 1881 at Ft. Randall where he was being held prisoner. Now, Sitting Bull, for those of you who don't know who he is, was a very famous \_\_\_\_\_ Dakota chief. He negotiated -- was

one of the negotiators of the 1868 treaty, but, of course, by 1881 that treaty was in shambles, and he was imprisoned. And Alice Fletcher had come west really trying to figure out what the status of Native women was in Indian country. She was very curious. She was looking for adventure. And she met with Sitting Bull, and, of course, Sitting Bull's in the teepee with the headmen and other chiefs, and they're talking with her through a translator, and in the course of that conversation one of Sitting Bull's wives came in and put some wood on the fire, and Sitting Bull's wife was looking very intently at Alice Fletcher, and it got quiet, and when she left Sitting Bull took off a ring, and he gave it to Alice Fletcher, and through the translator he said I don't have much left, they've taken everything from me, but I'm giving you this ring as a reminder. You're a woman, and I ask you -- you say you're my friend, and I ask you to pity my women. Because of them we are who we are, and they've worked hard for us. And in this new life I see the men as being okay, but for the women I see nothing, and so I ask you to pity them and help them if you can. And Alice Fletcher for once was stunned. She was speechless. She had come to see Indian people as child-like, socially unorganized, and she's got some really outrageous stuff that she writes about it, but she did start to understand that Indian women were equal, and Indian women had power and

status in our communities. We were seen as sacred. We were recognized as spirits. She also did some other pretty horrible stuff, but we won't go into that right now.

So, Sitting Bull was worried about Indian women. He saw that our status was going to be diminished, that our power would not be recognized, and he knew that we would be oppressed, and early feminists also saw that. So, in the early feminist conventions they didn't support Native people becoming citizens, and in their platform they said why should we support Native women, our sisters, becoming second-class citizens the way we are? So, we know that we were equal, and we know that we've contributed to this movement. The other thing that we bring, and I think it's a lesson and a gift, is that we have a woman culture as Native women. We have our own ways. We have our own language. We have our own rituals. We have our own practices and the ways that we do things. We have our own ceremonies. And I was really thinking about that. I believe that most cultures of women, whether it's recognized or not, that woman culture does exist. I mean we always say it, right? Men and women are different. We know that. We communicate differently.

I think the best example I can share is Star Trek. I love Star Trek, and I'm watching Captain Pic -- I just catch the last scene, you know. It's just the last scene, and

Captain Pickard is his stateroom, and from what I gather they have battled this thing. I mean he looked like the flying dog on the never-ending story, for those of you that have children or grandchildren. (LAUGHTER) They had defeated it, and Captain Pickard is in his stateroom, and this thing that they thought they had killed comes back on the screen, his little computer screen there, and says something to him about we'll be back or whatever, you know? And he gets this, you know, look on his face, and he walks into -- onto the bridge, and he does his little (LAUGHTER), and he sits down, and he says engage. (LAUGHTER) And I turned to my friend, and I said, you know, now you know that Pickard is not a woman captain because I mean any self-respecting woman would have run out of that captain's cabin and onto the bridge and said, hey, you guys, you know what? you know (LAUGHTER). I mean what is that, engage?

(LAUGHTER) They don't get it. (APPLAUSE)

So, we know that we have a family. We have a culture with each other. And, Brenda, this is for you. This is a woman culture. We know that. We're a peoplehood, again, our own language, our own -- we are not a victim culture. We are not a (APPLAUSE) client culture. (APPLAUSE) We're not a patient culture. And we're not even a survivor culture. We're a woman culture. (APPLAUSE) So, when we look at the lessons we've learned I think that for us as



Native women, at least for myself, I know that I've certainly learned a lot -- I've learned a lot more political language than I ever knew. I've also learned that there is strength in numbers and that ally-building is important. There are, again, those difficult things that we've encountered that Beth so eloquently described that I don't feel like I need to repeat, some very painful times, but for those of us that chose to think about it, and as Native people we always say if something bothers you, then it's important that you think about it. Why does that bother you? And for those of us that chose to take that journey, I think the lessons through that growth and that pain have been invaluable and have brought us together heart to heart, spirit to spirit. And I have seen social change. Coming from a very, very poor community -- I love Beth speeches. I love hearing about the erosion of our radical roots. I agree with everything that's said. But I also know that in a community where the average income is less than \$3400 a year that -- I know all of those other things that Beth was talking about also -- that people need food, people need clothes. Women need shelter. And so somehow, some way, we have to figure this out. It just has to be done. And I believe that as women working together we're capable of figuring that out. We're smart women. We can do it.

(APPLAUSE)

I would like for the staff of Cangleska and Sacred Circle to stand, please. Is it too early in the morning? (LAUGHTER) But the Cangleska staff is here. I can't see anything out there. Marlin(?) Musso(?) who is also a member of the management team for Cangleska, and we moved to a management team because there was just too much work for one director, but also the -- we have our advocate here, and since that bio was written we've added a legal department, and our attorney, Laurel Iron Cloud, is here. The advocate, Leo White Bear Claws. Brenda Hill, the education coordinator with Sacred Circle. And Donna Hawkis(?), our logistics person specialist that keeps us all organized. These women are all here, and I think it's important that we acknowledge the work that's being done by Cangleska.

(APPLAUSE) And when we talk about the needs of women of color in this movement what comes to my mind immediately is the South Dakota Coalition Against Domestic Violence and Sexual Assault. If those women would stand, please.

(APPLAUSE) Staff are here. Shelter advocates are here.

(APPLAUSE) And I think there are great lessons to be learned from the journey of the coalition.

Now, you look at South Dakota who is -- I mean has a reputation for being the most racist state in the Union. I think the U.N. said that about it one time. I know we're the capital of the militia. We know that there were a lot

of Indian haters there and are there. South Dakota's a state where it wasn't against the law to rape an Indian woman. You could rape your wife and an Indian woman. It was legal to rape an Indian woman in South Dakota. We know that feminists campaigned by wagon, team and wagon, went across the state of South Dakota thinking that South Dakota was going to give women the right to vote, and it almost happened. At least that's the political analysis. It almost happened, except some crafty legislator added White women and Indian men. They added Indian men to the legislation. Totally killed that bill. But it's significant that Indian women weren't even worth the ink to write the word down, let alone give the right to vote, huh?

So, South Dakota, pretty outrageous state, certainly as Native women we have our own organizations. We've never really been invested in any organization. Even though Tillie was the founding mother, the coalition kind of was -- was fairly stagnant for many years, but the Victims of Crime Act came along, and South Dakota reservations got money to begin to develop direct services. Well, of course, right away those advocates figured out that the vast majority of crime on Indian reservations is about wife beating. Our courts handle misdemeanor crime. We can't handle felony crime according to the -- well, I guess we can, but we knew \_\_\_\_\_ you don't. So, programs were starting to

develop. They were developing through VOCA(?). We were told it had to be direct services. And at the same time the coalition was challenged to be inclusive of Native women, and I was hired, and let me tell you I called up Native women working in the programs on the reservations in South Dakota, and I said the coalition -- blah, blah, blah. Please come. And they said we don't want to go because we know what it's going to be like. Karen, you know what it's going to be like. And I said, yeah, but why don't you come so Tillie and I don't have to be there by ourselves? Okay? (LAUGHTER) \_\_\_\_\_, oh, okay. So they came, and, of course, it was exactly like we knew it was going to be. It was terrible. It was horrible. Right? And it was very painful. But out of that grew something wonderful.

The downside is South Dakota has two coalitions or a coalition and a network. The upside is that the original coalition is still the largest coalition, and it contains most of the programs that serve the largest numbers of Native women. So, we saw that as Native women, as we started to challenge coalition programs, and we said you're serving 70% Native women. 70% of the women that come to your shelter are Native women, and you don't have any Indian women advocates here, and you don't have any Indian women on your board, and we said it so nice, too, you know. We were really nice. (LAUGHTER) And nobody cared. It still -- it

was like -- my grandma says \_\_\_\_\_, no ears, sticks in their ears. (LAUGHTER) So, we struggled, and it was painful, and there was a lot of tears, but what emerged was an organization that Native women are equally invested in, that we as Native women call our own, along with our sisters who are not Native. Now, in South Dakota, folks, that's social change. (LAUGHTER) (APPLAUSE) And I hope that that feeling and that experience is routine for many of you as women of color, but it wasn't for us. We have learned that by standing together we are stronger, and I think we're also looking for some of the -- looking at some of the challenges. We are trying to figure out how can we contribute to building a global movement for people of color around the world knowing that there's violence against people of color everywhere (APPLAUSE) that manifest destiny continues, that Native people's genocide is still happening, that those tribal cultures that have so much to offer the world, a world gone to chaos, that we can look to those cultures?

You know we had a delegation come from South America, and one was wearing a beaded medallion, one guy was wearing a beaded medallion, and I thought somebody locally gave it to him, but, no. Come to find out -- we asked him where he got his medallion, and he said that his father had beaded it for him before he left because -- it was to protect him,

and, you know, we talked through Spanish translators because they each spoke their own native language, and I asked them about violence in their tribes, and one said, oh, yes, you know, we have it. We've seen it more since the missionaries came. (LAUGHTER) But he said -- I said, well, what do you do, you know? You don't have jails. You don't have courts. So, what do you do? And he said, well, you know, marriages are still arranged, and, you know, if you don't want to marry each other, you don't have to, but we kind of figure that our parents know more than we do. So, we're willing to give it a try, and if it doesn't work out, it doesn't work out, but our families monitor us at least up until about the age of 40, and I thought, boy, isn't that something? because in (LAUGHTER) the Lakota lifestyle I am just actually -- I have just become a grown-up in recent years. (LAUGHTER) So, I haven't really been a grown-up for very long. So, we kept talking, and I said, well, what do you do if -- I mean does -- what about domestic violence? And he said, well, if that happens, he said, and it's not too often, but he said if it happens it's the man, and he said we give him an hallucinogenic plant. We send him into the jungle for four days and four nights without food or water. (APPLAUSE) And we expect him to come back with a spiritual understanding (LAUGHTER) that his behavior is not appropriate. (APPLAUSE)

And if he does it again, we banish him. (LAUGHTER)

(APPLAUSE) So, there are many lessons to be learned from cultures around the world, and I would challenge each of us to continue to look for those solutions around the world.

When we look at the next millennium, and I thought about what is my vision for the next millennium? all I could think about was that -- how for us as Native people we plan for seven generations. We're told that we must plan for seven generations. So, what do we want life to be like for seven generations, our children and our grandchildren? What do we want that life to be like for them? That's how we do our planning. And I would encourage all of you to do that kind of planning, and I find it fascinating, you know. We're known as a present-oriented people, not a future-oriented people, but we plan for seven generations. We need to get moving on in the program, but I would like to leave you with these thoughts because I sure want to see everyone get their awards, but I'd like to leave you with -- again with Sitting Bull, a man who respected women, who understood in the very core of who he was the sacredness of women, and Sitting Bull told us let us put our hearts and minds together and see what kind of future we can make for our children. That's where we're still at, and I hope that each of us will continue that challenge into the new millennium. Thank you. (APPLAUSE)

WILLIAM D. RILEY: Thanks to both Beth and Karen. Little did we know, so telling and correct, and, Karen, so true, not what we do but who we are, and she spoke so well of cultures, that we really need to understand, and the flying dog and never-ending story was Falco(?). That's (LAUGHTER). A quick announcement. Michelle \_\_\_\_\_, you need to call work. It's not an emergency. But if you're in here, you need to call work. Okay? We're going to move quickly to the best part, not the best part but my easy part again. I have the pleasure of giving out some awards this morning, and there are three awards this morning. There are two to people that we term as visionary in the movement and also one for community organizing. Let me name them first, and then we'll call them up. Beth Richie, since she's here, you know, we'll give her the Next Millennium Award as a visionary, and Leni Marin as the community organizer, a world organizer, international organizer (APPLAUSE), and also as a visionary, my friend, compatriot, mentor, Anne Menard. (APPLAUSE) What I'd like to do, since I -- we've already heard from Beth and her -- her bio, let me just call her up, please, and present to Beth Richie this award as a visionary for the movement, so well deserved, to Beth Richie. Thank you. Thank you. (APPLAUSE)

BETH RICHIE: Thank you.

WILLIAM D. RILEY: (INAUDIBLE)



BETH RICHIE: So, as I was saying, there's this (LAUGHTER). I'm very honored. I stand proudly on the shoulders of many, many people in my family and in my families of choice. I am honored by this award and accept it because I believe that we have a commitment to the vision and that you, like I, will continue to struggle to make it a reality. Thanks.

(APPLAUSE)

WILLIAM D. RILEY: Not only do I get to give out the awards, if you've noticed, I get hugs. (LAUGHTER) Leni Marin, would you please come up? (APPLAUSE) Leni Marin is an Associate Director for Rights and Social Justice at the Family Violence Prevention Fund, a national organization dedicated to preventing domestic violence where she has worked since 1983. Ms. Marin directs the funds(?), Battered Immigrant Women's Rights Project, and is co-founder of the national Network on Behalf of Battered Immigrant Women in the United States. An immigrant from the Philippines, she has provided advocacy and education efforts to improve the lives of abused immigrant women and children for 15 years. She has developed public policy to improve the rights of immigrant women, including a major provision within the Violence Against Women Act of 1994. She provides technical assistance to shelter workers, immigrant women's rights activists and social workers in services -- to make services more accessible to battered immigrant women. There

are a number of other items here in her bio, but I think most of you know Leni Marin. I've recently come to know Leni over the last several years. I'm so impressed. She is indeed a strength that I rely on, and it is indeed my pleasure to present to Leni Marin the Next Millennium Conference Award for community organizing. (APPLAUSE)

LENI MARIN: Thank you. Thank you, Bill. I'm really very honored to receive this award, and I would like to share this recognition with all my colleagues at the Family Violence Prevention Fund (APPLAUSE) especially

\_\_\_\_\_ for her mentorship. I also want to share this recognition to the other co-chairpersons of the National Network on Behalf of Battered Immigrant Women, Leslie \_\_\_\_\_ Legal Defense Education Fund and Gail Pendleton of the National Immigration Project.

(APPLAUSE) It's this particular partnership and building alliances amongst movements, between the domestic violence movement and the immigrant rights movement, that has helped battered immigrant women gain more accessible services. I would like to dedicate this award to immigrant women survivors who continue to inspire me with their courage in breaking barriers. Thank you. (APPLAUSE)

WILLIAM D. RILEY: Leni -- the next award, visionary award, the Next Millennium Conference, goes to Anne Menard. Anne, would you please come up? (APPLAUSE) Anne Menard has been

activist working with battered women and sexual assault survivors for the past 20 years, a child prodigy. In February, 1994, Ms. Menard was appointed Director of the National Resource Center on Domestic Violence funded by the U.S. Department of Health and Human Services. In June, 1998, she moved into the position of Special Projects Manager of the NRC. There she provides direct leadership to NRC's economic justice and poverty initiatives, as well as its collaboration of policy skills building projects. What this bio does not say is all the work that Anne does on a most hectic, 30-hour-a-day schedule, how she moves about the country working directly with public organizations, non-profits, private organizations, individuals, all persons involved and concerned with the movement and with the elimination of domestic violence. It is indeed my pleasure to present to my friend, agitator (LAUGHTER), mentor this Next Millennium Conference Award as a visionary for the movement. Thank you, Anne, for all your work. (APPLAUSE)

ANNE MENARD: I am honored and humbled, truly humbled, not out of a sense of any kind of false modesty but really a keen awareness of how little anyone in this work -- how anyone can do anything successful or responsible without relying on a great deal of other -- a great number of other people for guidance, support, for vision and energy. I have felt incredibly blessed and honored to have in my life and

my work a large number of uppity women and gentle men (LAUGHTER), too many to name here without getting into trouble, but you know who you are, to push me and prod me in my thinking, to inspire me with your strength and perseverance, to care for me and make me eat and play, to pull me back from the brink of despair or a fit of naive optimism, both of which are quite dangerous (LAUGHTER). I honor all of you and particularly the survivors in this room and this work and challenge us all to continue to be guided by survivors' voices and to struggle ferociously against all attempts to silence or marginalize them. Thank you.

(APPLAUSE)

WILLIAM D. RILEY: Congratulations to all our awardees this morning. Before we break, Ms. Vickii Coffey. (APPLAUSE)

VICKII COFFEY: Thanks. I know you're really anxious to get off to workshops, so I just want to give two, quick announcements. First of all, many of you know about the national agenda that is being undertaken on violence against women. There are focus groups, and we need you to sign up for the focus groups. Please spare your energy and time and expertise to contribute to the crafting of these recommendations and to give feedback on those that have already been crafted. So please, if you will stop at the Registration Area, let us know that you're interested in participating. We could sure use your good ideas, your

positive energy, and your direction in the next millennium. The second thing I wanted to say is last night we were so excited and having such a good time we didn't take the time to recognize that Polaroid has offered all of you the video that you saw. It's a gift. (APPLAUSE) We had hoped to have the videos here to distribute them. They were editing till the last hour. I think they did a wonderful job. I'm totally impressed with Polaroid, not because I was on the video but because they listened to the domestic violence movement, and they told our story correctly. So please, if you're interested in a video, this is what you need to do: You need to take your cards or go and sign up at the Polaroid exhibit area in the Exhibition Hall and simply say I want the video. Please do that. Thank you so much. Go to work. (APPLAUSE)

(END SIDE 2)

... .. Kersti. She's the Professor of Sociology and Department Chair at Wheaton College in Norton, Massachusetts. She received her PHD in Sociology from the University of New Hampshire in 1981. She has also done-- she's a research associate with the Family Development Clinic at Boston Children's Hospital, as well as lecturer at the Harvard Medical School. She has conducted extensive research on several facets of domestic violence, including marital rape, status of women, and wife abuse and battering during pregnancy. She served as a research consultant to the U.S. Marine Corp., coordinated community response to spouse abuse, and conducted evaluation research at AWAKE, the Boston Children's Hospital Battered Women's Advocacy Program. She's got several publications to her name, some of them are a Feminist's Perspective on Wife Abuse, and License to Rape, The Sexual Abuse of Wife. She has also published a feminist methodology and researcher activist collaboration. She's a Vice-President of the Board of Common Purpose Massachusetts' largest battered program. Why don't you let them see who you are.

Lori Heise. Lori is the Co-director of the Center for Health and Gender Equity Change, a not-for-profit research and advocacy organization. She's a long time advocate for women's health internationally, and has worked extensively

in the area of gender based violence. She has served as the technical advisor on Violence Against Women for World Health Organization, The World Bank, and the Pan-American Health Organization. She's presently collaborating with research teams in six countries to conduct a household survey on women's health and domestic violence.

Nanette Benbow. You can just let them see who you are. Nanette is a Senior Epidemiologist at the Chicago Department of Public Health since 1993. She's worked extensively in the areas of violence and minority health. In the areas of violence she has conducted one of the first clinic based surveys on domestic violence in Chicago. The study helped document the need for domestic violence identification and referral in health care settings. In the area of minority health, Ms. Benbow has assembled and analyzed data by race, ethnic in Hispanic subgroup categories to profile the health of specific racial ethnic groups in Chicago. Currently she is in charge of organizing and implementing a bilateral project between Chicago and Mexico to examine the relationship between HIV infection and migration immigration to design a bi-national HIV prevention started. That is a lot of work.

And last but not the least is Eileen Luna. She's an Assistant Professor of American Indian Studies Law and Policy at the University of Arizona, Tucson. She's a member

of the Chicamogwa[?] Cherokee Nation of Arkansas and Missouri. She was appointed by the Attorney General Reno to a position on the National Citizens Advisory Panel for Immigration and Naturalization Services. Professor Luna was awarded both the Kristen A. Johnson Endeavor Foundation Native American Fellowship, and the John B. Pickett Fellowship in the Criminal Justice from the National Institute of Justice for the Study at the Kennedy School of Governmental at Harvard University. She's the author of a number of law and criminal justice articles focusing on American Indian Tribal Police Family Violence and on community oversights[?]. So ladies and gentlemen, I give you the speakers.

... I wanted to say a little bit by way of overview of our session, which I think is a little bit misleading. What do we know about domestic violence is a title for a session that seems to promise a lot from the research track. And I want to begin by telling you we're not going to deliver on that promise. That's too big a question. We'll be kind of addressing our pieces, raising some important issues, I think, and hopefully doing it in enough time to have some discussion with you. I will be focusing on one of the research issues that is important to us as researchers in domestic violence, and I think very important to the advocacy field, which is the controversy about violence bi-



wise. Bi-women within intimate relationships. Before we get into that, I just wanted to tell you that, as you heard, I'm a domestic violence researcher, a feminist, an activist, a teacher, and although I've done many kind of individual research projects, I think the thing that most keeps me in this field and draws me to meetings like this is my desire to bridge the gap between the research in this field and the activists, the advocates, the practitioners, the people doing the hard work. And I think that we can do a lot better in making connections, doing the kind of research that will be useful to most of your work. How many of you are advocates and activists and practitioners in this field? Any researchers sprinkled in there? A couple. And a lot of us try to do both of those things. My desire to start bridging this gap goes back to early meetings at the University of New Hampshire where researchers first started presenting their data, and activists first started yelling at us. And it was kind of a frightening experience to get up there and present for the first time and have, you know, Barbara Hart, Ellen Pensit[?], all those people in the back of the room with no name tags, because they weren't invited and they weren't really allowed in. And ever since then I have seen how much more we can accomplish working together. I have to say that a lot of my research colleagues have not quite looked at it that way, and kind of proceed in that

research endeavor as if it's unconnected to the real work. And I think that's a problem. The domestic violence research is about 25 years old. The kind of empirical, social sciencey kind of research, and I think the controversy about violence by wives is just about the same, is about 24 years old, at least. And I wanted to give a little history to that whole controversy, and then hear, or later hear more from you about how we might deal with that controversy and make things better instead of worse, which I think a lot of the research has been doing for a very long time. One thing, for example, this conference is about domestic violence. No one seems to have a problem with that concept. I was looking at the mission statement of the conference that said this is a conference on family and intimate violence which will focus specifically on the topic of domestic violence as a subcategory of intimate. I mean, I think that we're all talking about battering of women when we talk about domestic violence. But the researchers out there have this whole field called family violence, spouse abuse, and proceed to do a lot of research on that topic kind of as if this whole battered women's movement didn't exist. I find it hard to believe when I sit with 2,000 people in that auditorium that all this research is going on kind of oblivious to the fact that we're all here and this work is going on in this way. There's a huge amount of

knowledge here that may not come from a quantitative survey. We have that family violence field over there that looks at this as a mutual couple problem. And I went to a session earlier where we were looking at data. We all read stuff in the newspaper about why women are as violent as men. Most recently from the Maufit Study. Headlines in the USA Today, proof positive. And that has implications for the work, and for the funding, and for how the criminal justice system works, and for the increasing arrests of women that we're all having to deal with on a practical level. And those who would arrest battered women for resisting, for defending themselves, for being angry at what's happened, use the research. Use the research to bolster that position, and kind of set up the rest of us as kind of like so whetted to an ideological position we just refuse to see it. I think part of our problem is that we're not quite seeing the whole picture, and each of us is struggling in different ways. And I think the only way we can get to see the whole picture is to be talking together more. And the controversy started not from people finding a lot of violent women, but from finding data from the original conflict tactic scale study. I don't know if you're familiar with that measure of violence, the kind of gold standard of research to measure violence. Which in 1975, the first study done by the University of New Hampshire, a big national study,

discovered that women perpetrate these acts of violence as often as men, as far as the data are concerned. You probably all know that data all too well. Without mention of the motives, the meaning, the context, the consequences. Suzanne Steinmetz wrote a piece a long time ago called the Battered Husband Syndrome. Most of her evidence was, you know, that there are cartoons where women chase men with frying pans. An early response from that from Paulene Part in the plex was called the Battered Data Syndrome. And I think we're still suffering from that syndrome, how we look at this, and how we come to understand the problem. The controversy at those early UNH conferences where people were shouting at each other, walking out, and so on. Mary Strauss and Sue Steinmetz said they've had death threats because of their presentation of data. I want to say here it wasn't me. I didn't do it. (LAUGHTER) But it has been a painful and difficult controversy that we're still in the middle of.

And I would like to think a little bit together about kind of what mistakes the researchers have made, what mistakes I think feminist activists have made, people in the field so that we can reflect back and move forward in a more positive way. And maybe the kind of old fable about the blind man trying to describe the elephant has some kind of relevance for us, because I do think most of the people, the

researchers as well, working on this issue are very well meaning, are against violence, are trying to struggle with this issue. But are looking at it in such different ways, and in such narrow ways, and so convinced that the piece that they're looking at is right, that we have some serious problems. We don't have much openness. We have, for example, just most recently when I kept thinking the dialogue was getting better--come take these seats. Coming in just as I was going to quote Don Dutton. Don's not here though. In a recent violence against victims he writes "Gender analysis is misleading and counterproductive in understanding the complexities of domestic violence, and even wife assault. Such analysis remains mired in fad feminist theory." So you have leading researchers publishing stuff like that, and I'm trying to think how are we all in this same world together. We're obviously looking at different parts of that elephant. And I think it doesn't mean that everybody has this kind of an equally valid perspective on that. I think Dutton is just wrong. I wouldn't make that flat out statement about most of the researchers. But I think in this case this is just plain wrong. But everybody else is mostly struggling with this matter. So you have Kinell, the UNH folks, and all the people who kind of follow using conflict tactics scales working on the reliability and validity of these measures,

being really careful about that, trying to, you know, maybe they're just looking at the tusks and find two tusks, measure them, find them both four feet long and say, okay, we have quantitative evidence of kind of gender equality here. The rest of us are dealing with other parts of this kind of domestic violence beast, and our experience of it as not gender neutral, as clearly a gendered form of oppression, our experience is more of having had the elephant be sitting on us for a long time. It becomes a very different thing in that way. But we're not making connections between most of the research world. I see several people here who were at the University of New Hampshire Sixth International Conference on family violence research. And it amazes me how little overlap there is between those conferences, and in the kind of understanding of the issue that's out there.

The Feminist Analysis and the Battered Womens' Movement, which was beautifully displayed in that film, and lived by most people here, I don't need to go into a description of that, but what their spin is I think parallel trajectory, and some real successes both by the researchers and by activists. Sometimes in collaboration and using each other's work, but certainly not enough. I mean, I think researchers have been enormously successful. A lot of us got jobs, \_\_\_\_\_, some people even got fame. Hopefully we've

created some knowledge and explored some issues that have been helpful, but the bigger this whole thing gets the more it gives me pause about do you measure the success of a field by how much funding we get from the federal government, and how many journals we now publish. That kind of ends up being these kind of measures of our success, and that's not good enough. And I think the divisions between us, between kind of researchers activists, and so forth, get exploited by those who truly don't care about this issue. I mean, to the point where I think we could be used by to coin a phrase, "A vast right-wing conspiracy." But I don't think that's that far from the truth, because the kind of research that gets put in those newspapers, and then gets used to undermine programs and efforts to get funding, and cases where fathers' rights groups are challenging the way restraining orders are issued in Massachusetts, for example. Researchers are responsible for a lot of that.

I think that there has been mistakes on all sides. And I just want to touch on a couple of those and think about how we can move beyond them. The list of mistakes is so long that if we knew then what we know now, we could have done it differently. I think on the researcher's side one of the real problems has been that we've mistaken the data that come from measures like the conflict tactic scale for the thing itself. And kind of reified what we find with

those kind of surveys, and put a lot of faith in numbers without looking at what they really mean. And kind of missing the bigger picture. There's a radical kind of philosopher of science named Fire Obont, and he has this great quote about this kind of focus on method and measurement. "A narrow focus on method is like having an intense debate about a key without any attention paid to the nature of the lock." And I think we researchers have really done that in a bad way. I mean, we got that key like really fine-tuned except we're not paying attention to what it is we're trying to unlock. It is much bigger, much bigger than just assessing numbers of acts of violence, incidence of aggressive behavior. And that focus on incidence also, we're just in another session talking about how the criminal justice system is focused on incidence as well. Women get arrested for an incident without the pattern, looking at the nature of the whole lock. So unfortunately, these pieces come together.

We all know the further mistakes about emphasizing the violence by wives is as big a social problem as violence by husbands. I mean, that is a furious mistake that researchers make by not analyzing their findings in greater context. And we're really good at, I think, this group tends to be good at pointing out the researchers mistakes. I think feminist advocates and activists have also made lots



of mistakes. Here I'm going to focus on the ones we've made kind of relative to researchers. And one is really not to appreciate the power of that kind of research and the scientific method in looking for evidence, and the kind of rules of gathering evidence that researchers are bound to try to do a really good job. So often it's kind of like you start on that and eyes roll, oh God. I mean, it is boring, but it is necessary. But then I think that we also have been very willing to use research statistics for our own purposes, and I think in extremely sloppy ways. In ways that take where we stand up for whatever speech we want, every 15 seconds another battered woman FBI statistic. That's not FBI statistics. That actually comes from the Murray Strauss survey that everybody hates, right? Count up those acts of severe violence general acts of the whole population, and then we kind of go with that number without realizing where it came from, what the limitations of it are, and how it opens us up to say look at all the counts of acts of violence against the men in there. Strauss' survey finds very low injury rates. If we look at surveys like the National Crime Victims Survey, we find very high injury rates, we find kind of better data about what we would call battering. We would find that the severe violence by the men is seven times higher than that of the women, but we also find much lower rates, right? So, do we want to use

the big number and say, oh, we got a big problem, we need more money? Or are we going to be more critical of what the research is, and more realistic about what those numbers are? And so I challenge us to really do that, because if we don't, if we don't think critically about it, do kind of the hard, boring work of finding out what the research really says, challenging researchers to do better in studying issues in ways that you find useful, we're going to have this problem, and we do then leave ourselves wide open. Both well meaning, liberal researchers, and the Battered Womens' Movement to a very powerful force that does not like the work that we're doing at all.

My father-in-law a couple of years ago sent me the copy of one of his favorite magazines, The National Review, which I don't usually see, and on the cover was a caricature of Gloria Steinham with like a little calculator. And the headline was A Feminist With Statistics Is Like A Fish With A Bicycle. And it listed like all of our screw-ups in presenting data. I have more mistakes to cover, but my time is short. So I just want to challenge us to have better dialogues, get the better research, use it in better ways, and then we can kind of maybe move beyond the impasse I think where we are around this issue right now. Thanks.

(APPLAUSE) (END OF SPEECH)

... Lori?

... That's a hard act to follow. My name is Lori Heise, and this is my colleague, Mary Ellsberg, and we're both here from The Center For Health And Gender Equity, which is an advocacy and research organization that works on women's sexual and reproductive health issues internationally. Our focus is international. We work with women's organizations and research organizations all over the world that work on this issue. And our focus is to try to use our access as U.S. citizens to get the information, synthesize it, get it out to our colleagues in other countries that don't have the same kind of access to med line and information, and everything that we do. And we've been working on a project for the last seven or eight months, Mary and I and other colleagues of ours, to try to synthesize what do we--I actually am picking on the issue, that what do we know about domestic violence internationally. What does the research tell us? What does our collective experience as advocates and others? What do we know in terms of the degree to which this is a consistent phenomena across a wide variety of settings, and to what degree it's a different phenomena, or it gets manifested differently. And just to give you a sense of the project that we've been doing--so what I wanted to talk about today is this. What is the same, or what appears to be the same, all this you have to take as preliminary, because we're in a learning process. What

seems to be different are context driven, and specifically I'm just going to look at for lack of time things around the magnitude and characteristics of the phenomena, and it's health consequences. Because we're a health organization, so we focus a lot on that.

... (INAUDIBLE)

... Yeah, actually we have it all, and so, don't worry about it too much. In fact, you can just start to pass that around if you want. So what we've done is we've tried to synthesize some of the emerging lessons from what is over 35 population based, so representative sample surveys, and over 40 qualitative indepth studies that have been done in countries around the world. And we also then did the kind of traditional stuff. We searched Med Line, we searched Population, which is an international referencing service. We have our own for the last 10 years or 15 years, we've been collecting information, the future of literature, from groups around the world. In effect, we have over 1,000 articles now that we have synthesized and are using as a basis of this analysis. Also, a lot of what I'm going to talk about today comes from what really, really rich research collaboration that Mary actually--Mary is my epidemiologist. I always feel like I need a disclaimer that says I'm not an epidemiologist, but I play one on t.v. She has taught me everything I know about epidemiology. She and

her colleagues, she's moved up from Nicaragua to join our team, have been collaborating with Swedish University to do a really interesting series of studies in Nicaragua in Leone. What they have there is they have a demographic surveillance system, which means that for an entire population of 10,000 homes they follow every death, every birth, every kind of vital event. And then that allows them over time to have really interesting longitudinal data, and they can look at different outcomes by using what they're called nested case reference or case control studies, looking at how does domestic violence, for example, your exposure to domestic violence influence your risk of having an infant death or a child death? How does it influence your risk of becoming pregnant over the time that we're following? How much does it influence your risk of HIV, or if you have a low birth weight infant? So, I'm going to talk a lot about that collaboration, which is actually Mary's work.

So back to the magnitude and characteristic. This is kind of like a boring slide, but basically in terms of magnitude and characteristics, violence against women appears to be prevalent in all organized societies. There are some small scale studies that have been documented in the ethnographic literature where it's claim that violence against women, domestic violence is fairly rare if not

absent. But in terms of large, organized societies we're talking about a phenomena that is cross cutting. Also, everywhere where we have data, which is actually a lot of places now, women are most at risk from men that they know, family members or intimates. Which is very different than the epidemiology of risk for men. Men are mostly at risk from acquaintances and strangers. Another thing that plays out consistently across setting is that physical violence is a nexus of emotional sexual and physical violence. So I just pulled out a couple of examples. And you can do any number of 20 different studies that show the same thing. Among abused Japanese women, 57% experience all three types of violence. You very rarely see physical violence without emotional violence.

In about one third to one half in the studies of all physically abused women are also sexually abused by their partner. That's a consistent finding across a wide range of settings. And as I said, you almost always see emotional and physical abuse together as a phenomena. Another finding which is really quite consistent, and it's somewhat controversial here in the United States to talk about this, but in population based studies, these are representative surveys. These are not service based statistics, you consistently see in studies from all of these different settings that although it is true that there is violence in

domestic violence across all socio-economic groups, women living in conditions of poverty are at higher risk. Now, I don't think we understand what that means. Is it not having income? Is it crowding? Is it the frustration and despair? Is it stress? Is it all those things together? Is this a marker? Is this a real phenomena? We don't know, but we keep seeing it. And I think it's time that we start to look at what does this mean for women. And this is something which probably all the factors that have been studied it's the most consistent thing that emerges. We also see, especially in all the qualitative studies, that the same kind of physical violence occurring in the nexus of jealous and controlling behavior seems to be maintained for this phenomena in a wide variety of cultural settings.

So, qualitative indepth studies in all of these, including some additional ones, but I just put them there for your reference to show that abusive men, men who are physically abusive are also more controlling and jealous than non-abusive men. And that seems to maintain itself even in settings where male controlled behavior is normative. So in what you might want to say is a setting where more macho norms or more male dominant norms might be more prevalent. Abusive men are even more controlling than their peers who may be controlling compared to other settings. So for example, in a national prevalent study in

Nicaragua, 32% of physically abused women scored higher on a scale of marital control, which are things like what she's not allowed to do or how much he tries to stop her from visiting her friends, or some of the things that you're familiar with on scales here in the U.S. Compared to only 2.2% of non-abused women. So, while we might say, and we actually do know that compared to American men, Nicaraguan men might have more control in mass, abusive men also have additional increments of controlling behavior.

Another thing is that we see consistently, and in fact, it's almost way more obvious internationally than perhaps it is any longer here that violence against women is at least in part a product of gender subordination, and is totally caught up in that. Four issues are consistently emerged when you look at cross cultural studies. I have an article that details all of this if you're more interested, because I don't have time to go into it. Norms around male entitlement, or ownership of women, male control of wealth in the family, notions of masculinity linked to male dominance or male honor, which is a very dominant norm of structure in certain cultures, and male control of decision making. So what differences though do we perceive? These are the things that kind of jumped out at you as the same. Briefly, I'll just go through prevalence, manifestations, meanings, degree of acceptability, and opportunities to



overcome violence. One thing that I think is really interesting, and the international literature is perhaps even better at demonstrating this in some of our domestic literature is that the prevalence of violence varies dramatically even within very small distances. This is data from UP, Uder Padesh[?], India, one state in India. It's the same interviewers, the same methodology. They basically were going--and what you see here is that in these different small town villages, there's a three-fold difference in the rate of men, this is a study of men self-admitting having forced their wife to have sex, or having hit his wife in the last year.

Now what accounts for those differences? We need to start to look at that. That's a key. Why is it in one place we have three times the rate? What can we learn about the community factors, the family factors, the socialization, whatever, that goes into creating those rates of difference? Obviously, the specific expressions of violence may vary. We all hear, and in fact the press and everything likes to attend to these kind of what I call an extreme on a continuum. India has bride burning and dowry violence, Bangladesh has acid throwing. But we have men killing women with guns. And to the activists in India that is just as mind blowing to them as it is for us to hear about some of what goes on there. And one of the messages

they always have is that the main problem in India is not bride burning, it's garden variety battering. Bride burning is the extreme manifestation just of their domestic violence problem in the same way that wife murder using guns and homicide is here. Now, one thing that does come out as different is kind of the socially constructed rationale by which people discuss and understand violence. And in large parts of the developing world, wife beating is conceptualized as chastisement, or correction. People talk about wife beating the same way that we hear talk about spanking children. We have a whole cultural debate, I know, going on about the appropriateness of using physical chastisement of children, but I think we relate to that culturally more, you know, you might spank a child for its own good, and we can debate whether that's good or not, but that's a rationale that we put forward. That is a rationale that is put forward as a justification by men and women in terms of wife beating in most parts of the world. It is a necessary thing you do to make women obedient, and if you don't you're not doing your responsibility as a husband. And there's this thin line. It's who can beat whom for what reason. And if you don't stay within that line, then other people will intervene. So if, for example, it's not a good enough reason, if you're beating her and she hasn't done anything wrong, then that's wrong. If you're beating her

and she has done something wrong, then that's okay. If you want to do the next one I'll give you an example of that. Here's two quotes. One is from an indigenous woman in Mexico, one is a rural man in Talmonato in India. The woman says, "I think that if the wife is guilty the husband has the right to hit her.. If I had done something wrong, nobody should defend me. But if I haven't done something wrong, I have a right to be defended." The man saying, "If it is a great mistake", meaning if she's done something wrong, "then the husband is justified in beating his wife. Why not? A cow will not be obedient without beatings." You can take any qualitative study from the developing world and you would see this language over and over and over again.

... (INAUDIBLE)

... Well, yeah.

... (INAUDIBLE)

... Yeah, I think you are right. The point I'm trying to make is I think sometimes it's more subtle here, but if you go--some of what's interesting about looking at the international stuff is you see in a more blatant form things that are easy to not see--or not hear as well here. But I think your point is well taken. And I don't mean to be distinguishing. I'm just trying to--we're all on the same continuum.

When are men justified in beating their wives? This

again, there is a difference though in acceptability. I think that there has been the change in our acceptability rate of violence of the normativity. I'm not saying people don't still do it, but I think that what's changed here is the culture environment where people don't feel as free to say yes it's okay. For example, these are women, and if asked under what circumstances is a man justified, does he have a good reason to beat his wife, for refusing sex or for talking back.

... The women saying this?

... This is women here. Can you see the thing? And these two down here, these are men from Papa, New Guinea. These three are Nicaragua. So the first three are women agreement with the acceptability, and the second two are men. I'm not saying it's that much worse in Egypt versus whatever, but what's interesting to me about this is the variation. And so we actually do have quite a bit of variation in where the cultural attitudes toward are about normativity of violence.

This is an obvious one, but I think sometimes we forget. I just came back from Sweden, and I was struck even by the different situation between women here in the U.S. and Sweden in terms of opportunities to escape violence. There any single woman can leave with her children and the state will provide for you. Even if you're married you're given a stipend for all children who were born. Divorce is

easily available. Single motherhood is not stigmatized. That's a very different environment than our colleagues are facing trying to organize around this issue in many parts of the world, including many communities here in the U.S. Where being single is highly stigmatized, there is no room for single women in many cultural settings. The last thing I wanted to do is just share with you a little bit of some of this idea that Kersti was saying about how we can use data to make our case, and looking specifically at health consequences of abuse. This is a slide which just briefly summarizes a lot of what has been shown repeatedly in the literature as being the outcome of domestic violence or sexual or physical abuse in childhood or adulthood for women. Go to the next one.

And I think it's really important for us to be thinking about violence as a risk factor. And that's a concept taken from epidemiology that I found really powerful, which is in study after study you find that compared to non-abused women, women who have been victimized have less physical functioning, more physical symptoms, worse subjective sense of their own health, more lifetime diagnosis, and much higher use of different kind of healthcare services. And that the severity of abuse that they have experienced correlates quite well and quite consistently in almost (INAUDIBLE) response relationship with the severity of the

symptoms that she experiences. So while we tend to, even the medical profession tends to focus on injury, injury is probably the least--I don't want to say the least, but is certainly not the dominant health outcome of being victimized. And there's a concept that I think is incredibly powerful from epidemiology that we've been using quite successfully, which is of population attributable risk. And what that means is it's a concept that estimates what proportion of a health problem could be prevented by eliminating a specific risk factor. If you think about smoking as a risk factor, if you stopped everyone from smoking, how much of heart disease would go down. Likewise, if you could eliminate victimization of women, how much would you affect those various different health outcomes that we have looked at? And what's interesting about this is it depends on two things. Both how strong the relationship is, like how closely you smoke, how much does your risk of lung cancer go up, and how broad, how prevalent that risk factor is in a population. So that even something that's not a particularly strong risk factor in terms of the strengths of the relationship, if it's prevalent throughout the population it can have an enormous impact on the health burden of that problem. Let me give you a couple examples. And again, this is from Mary's work and her colleagues in Nicaragua. Abuse and low birth weight. This is a hospital

case control study which compared infants that were born underweight with normally infants born of normal weight. And then looked at all sorts of exposures to known risk factors for low birth weight, including smoking and prenatal care, prematurity and things. What they find in the study is that physical partner abuse is associated with a four-fold increase in low birth weight after controlling for smoking of substance abuse. So the other strong things.

On a population basis in Leone, in Nicaragua where they did the study, violence contributes 16% of the problems can be attributed to violence, the problem of low birth weight infants. And then there's also things about the mechanism. If you compare that to other known risk factors in this setting, poverty, this is the odds ration. So that means that if you live in poverty, your risk of having a low birth weight infant is twice the same as if you don't live in poverty. If you smoke, it's eight times the risk of having a low infant child. If you have bleeding, it's three times. That's kind of how you interpret those numbers. But if you look over here, in Nicaragua, even though smoking is a really, really strong contributor, not very many people smoke. And so, you end up with violence, which is a four-fold increase risk for an individual, but having a much bigger impact on a population basis of the problem of low birth weight. And in the developing world, low birth weight

is a big predictor of infant and child health. I'll give you another one just in terms of child mortality. Here we have, again, a case reference study and the odds. So if you're not abused, your chances of having an infant death, that's under one year, is your reference group. If you have physical or sexual abuse in your relationship, you have twice the risk of having an infant death die in the first year. If you have physical and sexual abuse, which we think is a marker for severity, you have eight times the risk if you're living in Leone, Nicaragua, of losing your child in its first year of life. After controlling for other things that we normally control for for infant death, 33% of child deaths in Leone, Nicaragua can be attributed to physical or sexual abuse by partners. That's a powerful advocacy statistic.

So anyway, we have some more of these. We have it with emotional distress and mental health outcomes. We have a whole variety of different health outcomes. But I guess what we're taking from this is that we need to have more comparable cross-cultural studies, because I think it challenges us to think about our reality a different way when we have (END OF SIDE A) (BEGIN SIDE B) And the last thing I wanted to mention is that we are involved, I think, she mentioned it early on, with a collaborative study with women's groups and research institutions in six countries



that is between the World Health Organization, our NGO, our women's group, and the London School of Hygiene. And these research teams are in Brazil, Thailand, Namibia, Japan, Bangladesh, and Peru. And it's been a really exciting project. I'm hoping we'll have lots more data to share with you in a couple of years like this. (APPLAUSE) (END OF SPEECH)

... I just want to give you a brief--my name is Nanette Benbow and I wanted to give you a brief background as to why it's important to look at this community. As you know, Hispanics are one of the fastest growing minority groups in the U.S. Right now they account for approximately 11% of the population. By the year 2010 it's estimated that they will be the largest minority group in the U.S. And in this context it is crucial to understand their health, their well being, and what things need to be addressed. So for this reason I will be looking at what we know about intimate partner violence in the Hispanic population. And I'll be looking at a number of questions, what is the prevalence of intimate partner violence, how does it compare to other populations, what factors are associated with intimate partner violence, how do battered women address intimate partner violence, and what is needed to further our understanding. And in order to do this, I did an extensive review of the literature using Med Line, online data base,

web searches, it's everything I could. And identified 20 studies that had detailed information on Hispanic women. Once I had that information I just tried to align each of these studies, so I was able to compare and know exactly how these things could be compared. So I had a series of complicated tables which I stared at for many, many days. And in doing so, I realized very early on how difficult it was to try to summarize what we knew about domestic violence in this population. And among the many difficulties in trying to estimate the prevalence and understanding the factors associated with physical violence are differences and the purpose of the study, the definition of abuse used, the data collection method, whether it was self-administered, a phone interview, face-to-face, type of sample, whether it was population based or clinic based, and demographic and socio-economic characteristics of the sample. Having said this is a big caveat, we still had the need to sort of get an idea of the prevalence of physical intimate partner violence amongst Hispanics. And what I did is I just kind of aligned all these studies with the aforementioned caveats, and identified roughly most of the measures were physical violence, many of them were either using the CTS, Conflict Tactic Scale, or a modified version of the Conflict Tactic Scale, or something called the Abuse Assessment Screen. At any rate, all of them basically

described abuse describing actions as opposed to just asking a woman whether she has been abused. I identified five studies that provided some sort of an estimate on domestic violence, intimate partner abuse, and we found that anywhere between 13-17% of Hispanic women had experienced physical abuse within the last year by the intimate partner. There were two studies that provided those estimates. In studies looking at lifetime abuse there weren't any that looked specifically at Hispanics. They broke it down by Hispanic subgroups. For Mexicans, 11% were estimated to have experienced physical abuse within the last year. There were no calculations for women born in Mexico, but among Mexican American women 18% had experienced physical abuse within the last year, 20% of Puerto Ricans, 3% of Cubans, and the rate of abuse among non-Hispanic women rate between 10-28%. And then I also provide the estimates for abuse during lifetime. Once again, all these differences in studies bring up a lot of crucial issues as to whether we can compare these or not, but we do have to have something to look at. Then the question is when looking at all these rates, are these differences significant? Yes?

... (INAUDIBLE)

... Yes. How do these--in looking at these rates you might have noticed differences in the magnitude of rates, so then the question is how do these rates compare across

populations, and which of these are significant and which ones aren't? The literature when possible did try to explore this, and pretty much found that significant differences and intimate partner violence were observed between non-Hispanic White and Hispanic women, between non-Hispanic White and Mexican American, between Mexican born and U.S. born women, and between Puerto Rican and Cuban women. Most of these differences disappeared when considering other factors. Yes?

... (INAUDIBLE)

... Yes, I will be getting into them. So the question is what factors are associated with intimate partner violence. Yes?

... (INAUDIBLE)

... Yes, of 20 studies.

... (INAUDIBLE)

... I'm not. Each one had a different definition, so I think we can only keep those differences in mind, and that's definitely one of the major problems in this research, in the body of current research. Regarding what factors are associated with intimate partner violence, I tried to identify both protective factors and risk factors. There wasn't unfortunately that much on protective factors, but two studies did identify social support and mutuality as measured by the empathy, communication and understanding a

mutual respect in a relationship as factors that contribute to decline--or to a lower level of prevalence of abuse. The risk factors associated with intimate partner violence were acculturation, defined as a process of learning and acquiring the values and behaviors of a new culture, demographic and socioeconomic indicators, such as age, urban residence, employment, income, education, partner's alcohol use with the level of use, cultural norms measured by approval of violence and gender roles, and pregnancy. I'll just describe briefly each one of these. When looking at acculturation, when they were able to measure acculturation, among Hispanics significant differences in the rate of physical abuse were observed when measuring acculturation based on place of birth, length of time in the U.S., number of generations in the U.S., and other measures of acculturation. And once again, the studies varied depending on whether this was information on the abusive partner or information on the wife. And that's one of the big problems in the research.

... (INAUDIBLE)

... Oh, I'm sorry, higher levels of abuse due to acculturation, due to these measures of acculturation.

... (INAUDIBLE)

... Was associated with a higher level of abuse, yes. Three out of the six, I don't want to call it studies,

because some studies analyze things in different ways, three of the six analysis using language preference as a measure of acculturation did not identify significant differences in the prevalence of abuse. Among the demographic and socioeconomic factors found differences in the rates of physical abuse between Hispanic and non-Hispanic White women disappeared when controlling for age, unemployment, urban residence. And most things did not happen, and one factor wasn't sort of independently related to this. These factors really did intertwine and combined seemed to reduce the incidence of abuse. Two of the four studies did not find income directly related to abuse, which brings us back to the point that Lori said that more needs to be explored in that area. And one of the two studies looking at women's indication did not find this to be related with abuse. And once again, men's education doesn't seem to be something that has been considered in the literature.

Partner's alcohol use, and as I mentioned earlier, more like the level of abuse, two studies examining the relationship between the perpetrator's alcohol consumption and the prevalence of physical abuse found this to be a positive association. So the higher--the more the husband drank, the more likely there was to be physical abuse. Cultural norms were measured in a number of different ways in the research. Studies measuring approval of violence,

two studies, found that this was related to wife abuse. Husband's belief and not the woman's belief in traditional gender roles were found to be associated with higher prevalence of physical abuse. And women's independence is measured by her contribution to the family income was associated with an increased level of physical abuse.

In terms of pregnancy there really had been a number of studies looking at the relationship between abuse in pregnancy, but very few of them, I can think of only two or three, and this only represents two studies that actually looked at, or collected sufficient data, adequate data to look at differences between Hispanics and non-Hispanic Whites, or even Hispanic sub-groups. Among pregnant women attending public and private clinics, there were no significant differences in the prevalence of abuse during pregnancy between non-Hispanic White and Hispanic women. And one study of pregnant and recently pregnant women identified significant Hispanic subgroup differences in the prevalence of physical abuse during pregnancy with Puerto Rican women at higher risk than Mexican, Cuban and Central American women of experiencing abuse.

... (INAUDIBLE)

... Yeah, and the author of this study does a nice deal of talking about this. I think initially contributing significantly to the income may definitely provoke sort of

the husband's anger, and threaten his power and control in the relationship.

... (INAUDIBLE)

... Right. So I think it's measuring exactly, I think it's really sort of getting to the point of traditional gender roles that are being threatened, right. The next question I tried to look at is how do battered women address intimate partner violence? What do they do? What do Hispanic women do? Who do they turn to? Unfortunately, there were a couple of great studies, but not many, as was the case with almost everything. Results from six studies examining some level of help seeking found that compared to non-Hispanic White battered women, Hispanics were less likely to report abuse to law enforcement, use psychologists and mental health services, and seek help in general. Less acculturated women were less likely to use help sources and more likely to turn to clergy. Mexican American women were more likely to turn to friends and family members than Mexican and Puerto Rican women. And I think this does sort of speak to the idea of the fact that there does seem to be service under utilization in this community, and that there is perhaps a stronger preference for some services.

Among the barriers to help seeking, I was able to identify only one study, which wasn't looking specifically at battered women, but was a study of immigrant women, 65%



of which had been battered. They asked why they had not sought help, and among the things identified were the fear of immigration problems such as deportation, not knowing that the service or help existed, or not being able to communicate with the service provider due to language.

I think the research thus far has done a good deal at giving us an idea of what things we need to look at, but I don't think there's really anyone who's been quite conclusive in its findings. For example, results regarding the effect of acculturation suggests that the contradictory results suggest that we might need to consider improving the way to measure acculturation, especially since depending on how we measured it, obtain different results. And we need to examine the relationship between acculturation and socially desired responses from the Hispanic population, self-disclosure of abuse, social isolation. So maybe acculturation is measuring these things and we just need to distinguish that. And I think we need to have more cross national comparisons and compare rates of abuse between ethnic groups here and those with their country of origin so we can get an idea of what differences exist as a result of perhaps of living in this country, and the stresses and environment involved.

... (INAUDIBLE)

... Is that in the context of cross national studies?

... (INAUDIBLE)

... These are all women who are now living in the U.S. All of these studies were conducted in the U.S. It's all here, but some of them recently arrived, some of them are third generation, and that is sort of what is being measured as acculturation, or is being attempted to be measured.

... (INAUDIBLE)

... Exactly. That was one of the barriers, right. The literatures certainly did point out at possible differences between Hispanic subgroups, and I think that really does need to be explored, so we need to design studies to examine Hispanic subgroup differences and similarities in the prevalence and characteristics of abuse both within and between Hispanic subgroups. Up until now most of the studies have been raised comparative, and none one them except with a few exceptions have actually been designed and have been thought of just of one specific population, and trying to understand what is happening in that population, and trying to create things that are race comparative, I think sometimes you lose detail in what you want to look at to understand the specific population. One also needs to conduct ethnographic studies to explore the relationship between intimate partner violence and cultural norm, barriers to help seeking, attitudes towards wife abuse, and in general the environment and dynamics of intimate

relationships. Finally, contradictory results in some of the factors that we observed suggest that we need to conduct longitudinal research to identify factors with intimate partner violence, the relationship between the factors we identified, compare Hispanic battered women with their non-violent counterparts, and compare Hispanic batterers with their non-violent counterparts. I think thus far the research has been predominantly quantitative and race comparative, and I think now we need to start looking a little bit closer at these groups and understand what's happening within these groups.

... (INAUDIBLE)

... Yes I do, yes. Sorry. (END OF SPEECH)

... My name is Eileen Luna, and I teach American Indian Studies Law and Policy to University of Arizona. For the past three years I have been conducting an evaluation of tribal stop grant programs that are aimed at reducing violence against women on Indian reservations and of tribal members. I've been doing this with a team of graduate students, so we've had some interesting experiences as we roamed the country, going to various reservations and trying to figure out how these programs were working. Because I've been working with graduate students and trying to train both law students and PHD students in how to do research, and coming to grips with some of the ideas that what happens

when you're doing research in Indian communities, eight out of 10 of the graduate students have been native, are native, but were from all different tribes, all different reservations. And the Indian peoples of this country are very different, culturally very different, politically very different. And so we tried to come up with a set of rules that talked about what does it mean to do research in Indian communities. Probably what does it mean to do research in any community, but certainly what does it mean to do research in our community. So we've tried to come up with a set of guidelines for folks, and I heard it discussed earlier as, and I think that makes sense, that active research, that good idea that we are part of the process, that we are indelibly part of the process, that everyone who has come before us has created the environment within which we work, and everyone who comes after us is affected by how we operated in that community.

So we put a big emphasis on truthfulness, on telling people exactly what it is they can expect, and telling them that if at any point you feel uncomfortable, stop us. We give them gifts at the beginning because that's part of our culture. We also think it makes sense, and we tell them this is a gift. If you want to stop right this second it's okay with us. We believe strongly that our research has to help develop communities, that we're not there to take away

knowledge for personal gain, we're not there in our struggles for tenure, or our struggles for teaching positions in universities. We're there to help create an environment within which these programs can grow, and within which these people can be safe. So that's essentially what we're doing with that. I think in order to understand a little bit of what we're doing I have to turn that off and give you a mini-lecture, which I will spare you most of it because I'm sure that some of you know some of this at least.

In terms of Indian law there are 549 tribes in the United States, and they are sovereign nations. They're what's called domestic dependent nations. It means that we are sovereign, we are like a protectorate, like Guam. We have not given up our sovereignty by accepting the protection of the United States. So what does that mean? That means that within this country there are 549 plus tribal governments with which the United States has decided to act as equals. And what has happened since 1994? Well, it originally happened in 1979, but there's been a commitment to self-determination of Indian peoples. And the Clinton administration has done incredibly well in terms of dealing with tribal nations, Indian nations as equals. There was a self-determination act in 1994, there was an executive order that required that all federal agencies deal

with the tribal governments on a nation to nation basis. That affects how the tribal government run programs with now federal money. So what happened in 1994 with the Violence Against Women Act was it was put into the Act that states, local government, and tribal nations, Indian nations would get money directly from the federal government. Then a cataclysm hit, because not only did they say that we could get money directly from the federal government to run the programs ourselves, this is a big change. It used to all come through the Bureau of Indian Affairs. We used to have very little to do with how the federal program got implemented in Indian country. So 1994 the Vowa[?] Act comes along, and they say okay, the tribal governments are going to get this money directly, and you get 4%. Well 4% of \$1.6 billion is a lot of money. It's particularly a lot of money when tribal peoples are only 1% of the population in this country. We're about two million people, but there's what, 230 million people in the United States. I think that's close to 1%. 4% of the money is a lot of money. So on one hand that's very good.

On the other hand, remember what I said about the BIA, tribal governments for years, for 150 years, or whatever it is, have been subjected to the federal government telling us what to do and how to do it, and they would take care of it. And all of a sudden in the late '80s and early '90s we now

have the privilege and the responsibility of building these institutions to provide services for our own people ourselves. And we're also dealing with the federal government in terms of what do those guidelines mean? How does it work? I'm going to take you through a little bit of that in terms of the tribal governments, because the Tribal Stop Grant Funds, which are the funds that are funding these programs in Indian country. Have four components. Law enforcement, lots of tribes don't have law enforcement. Prosecution, lots of tribes don't have prosecution. Victim services, they now have victim services.

And then a miscellaneous column which is used for data collection, hardly any data collection, code and protocol development, this is new, because the Bureau of Indian Affairs used to have all the protocols and all the policies. So what's happened has been a significant change in Indian country in terms of not only providing the services, but trying to move ahead with code and ordinance and program development, and institutions of democratic government development all within tribal governments which are generally small. Two million people in the United States who are native, but the average tribal size is 1,500. There's 200,000 Navajo, and 200,000 plus Cherokee, but the rest of the tribes, the average size tribe is 1,500, which creates an issue in terms of how developed do your

procedures and policies and institutions and rules need to be when you're talking about servicing 1,500 people, and you're also talking about 60% of native people are urban, 40% are still living on reservations. So although people come and go, and a lot of us who are raised in urban areas go home and send our kids home, we don't necessarily live there all the time. So a tribe can build a structure for providing services for a population that half of the folks are living in Tucson, or Seattle, or somewhere. So that's just a little bit of the issue that exists in terms of dealing with my study.

The Stop Grant Funds, as I said, are services, training officers and prosecutors. And so what we've been doing, we've been doing it for three years, we have completed the first two years of the study, and are now into the third year. We have three basic goals, which you can read there. I promised my son I would use this, he gave it to me for Christmas. It's Indian study. See, it has a little red arrow. (LAUGHTER) To develop a basic understanding of the cultural legal contacts of reducing violence against women, to evaluate the impact of the programs, and to recommend improvements for existing programs. That's what we're trying to do. We're trying to help develop these programs as well. We consider that part of our job. In the first two years of the study there were 14 tribes that got money.



59 tribes applied for money in 1995, 14 got them. So of those 14 we did indepth site visits on all 14. We spent time at each reservation, we interviewed everybody we could talk to, and we wrote a report that's gone to NIJ that supposedly is going to be published hopefully in December, which will be from what we can tell sort of the first indepth study of tribal domestic violence program. Now in the third year of our study there is now 100 tribes that have gotten money directly from the federal government. And so what we are doing is a sample. We're doing a total of 15 tribes, three longitudinal from the original 14, and an additional 12 of the folks who didn't get money in the first round have gotten it since.

General findings. Well, this is probably the case in lots of places, but leadership in some tribes is enthusiastic, but for other tribes it's not a priority. When you are dealing with unemployment of 60%, 70%, 80%, massive poverty levels, all sorts of violence in addition to domestic violence, massive educational problems, domestic violence is an issue but it may not be that high on the list, frankly. And so, that becomes a problem. We also have people on tribal councils who have experienced with battery themselves. You know, this is not an issue that they particularly want to have addressed. This is a problem. Second finding, we're going to talk about this a

little bit. The full faith in credit is required under the Violence Against Women Act. So for court orders they are supposed to recognize each others court orders. Tribal governments or sovereign. We're not in the constitution. So, when full faith and credit is discussed by Congress, it doesn't necessarily apply to us. There's a question whether it's more appropriate that we're talking about full faith and credit or where it's more appropriate if we're talking about calmity [?], yes.

... (INAUDIBLE).

... You bet. Not only doesn't it apply back into the courts of the sovereign of the federal government, state government, it doesn't apply from tribe to tribe. The tribes are sovereign.

... (INAUDIBLE)

... But they don't.

... (INAUDIBLE)

... Right.

... (INAUDIBLE)

... We can't get the tribes to honor each others court orders, let alone state and federal. This is an issue. And all I'm saying is it's a problem. For Indian people, we don't particularly like full faith and credit anyway, because full faith and credit applies to the states. We're nations. What applies to us is the concept of calmity.

Calumity is international law that says if I get a court order in the United States, and I go to England, that England will courteously recognize my court order. But it is not mandated. It's discretionary. So, if Indian people go with calumity as the demand, we're building in the discretion that we might not want to have. But if we go with full faith and credit, to some of us we're saying wait a minute, we're not a state, this doesn't cover us, and we don't want it to cover us. So it becomes a problem that is under discussion in Indian country, and it is as yet unresolved.

... (INAUDIBLE)

... And that's the issue. That's the issue, because tribal governments and tribal courts do not necessarily look like the courts of a U.S. sovereign.

... (INAUDIBLE)

... Due process doesn't apply to the tribes. Because the constitution does not apply to the tribes, and the Bill of Rights does not apply to the tribes. What applies to the tribe is called the Indian Civil Rights Act, which does not include the same kind of issues of due process that are included in the Bill of Rights. So, in order to resolve this, the federal government and the Department of Justice has taken the position that if you get Vowa money you have to recognize the other court orders. But this is not a

clean issue for a lot of the tribes, because a lot of that comes down to rules and regulations for their courts that they don't particularly want to enact. And a lot of the tribes don't even have courts. So what do you do then? It's a problem. And then there's Public Law 280. Public Law 280, and I have a chart on that, which I may relieve you of, but anyway, basically what Public Law 280 is is a termination era law from the early '50s when they were terminating tribal government that says the federal law, the federal rights to exercise authority on Indian country are transferred to some of the states, some particular states that had lots of Indians. Well, that means that the state has the authority to act in Indian country. That's a problem, because the tribes have problems with most of the states. But it's also a problem because the states cannot tax the tribes. So Indian land is sacrosanct. They can't tax it. So if they can't tax it, they don't want to give services, right? I mean, that's how that works. So, Public Law 280 continues to plague us. And I'll put up a chart in a minute that shows you how pervasive that problem is.

Law enforcement quality is a major issue. A lot of tribes, one, don't have law enforcement. But those that do, a lot of them really pay very little, the training component is problematic, lots of the police officers are not state certified because the tribe does not want their police to

act like police of the state. They want them to act like police that belong to the tribe. So, the training gets troublesome. Because it means that the training won't be done by the state, because they're not state certified, so it means the tribe has to do it, or the federal government has to do it. And there's also a lot of turnover, because these guys don't make much money. For example, at White River Apache Tribe pays \$13,000 for a tribal police officer. I mean, that's what we're dealing with. Now, that person is lucky, because if you've got an 80% unemployment rate in the reservation, that person at least has a job. But you're not talking about people who make a lot, and there's a lot of turnover. There's also incredible difficulty hiring or retraining prosecutors. Lawyers, the minute they get any experience go to the big city. So we may be able to hire some of my students, they may get them out there and start them to work, and they put in six months, but the minute they get some training or some experience they go somewhere else. Unless they're part of that community. And so what's happened is there's been a real difficulty hiring or retaining prosecutors. And so the tribes are coming up with other ways to deal with the prosecution requirement and component. Lots of communication difficulties at the tribal governments between the police, between the victim services, between the courts. Those kind of structures that are set

up often don't talk to each other. And this is something we see in the majority community too. I mean, I spent a lot of time working with law enforcement in the majority community, and they don't talk to anybody else either. So this is not distinct for tribal governments, but it's a problem.

The other is shelters. Shelters generally don't work in Indian country. Most of our population, the rural population, the tribal population is pretty far spread out. A shelter that sits there empty or one at a time people coming in is an expensive proposition. They've developed some other components called safe houses where people can go for two or three days, but it doesn't have any long term situation. If you move an Indian woman and her children to a shelter in Rapid City, for example, what have you done to that woman? You forcibly urbanized her. And urbanization is not something we are okay with anymore, generally. Particularly on a forced basis. So, the shelters are generally run by non-Indian people, they are not culturally compatible or comfortable for a lot of reservation women. So, how to deal with the shelter issue is a critical problem, and it isn't resolved as easily as it can be in another community.

I've only got a couple of minutes here, so I'm going to put up one table here. Just to give you a sense of how the law enforcement component works, policing. For the first

14, you can see we're all over the map. Four contract, they're policing from the federal government under the Public Law 638. Four contract, they're policed under self-governance, which means they get the money and they get to do whatever they want. Two have their police under Public Law 280, which is a problem. Two tribes use VIA police. That's also a problem, because the tribe can develop a domestic violence code, but the Bureau police work for the Bureau. They don't work for the tribe. It's just like a Public Law 280 problem. Because if the police of the state, if the tribe develops a domestic violence code, they can tell the police of the state that they wanted to do it that way, but they're not necessarily going to be able to make them do it, because the police don't answer to the tribe. So, that's part of the problem.

In terms of code, some tribes had DV codes before the grant. Two are developing codes. Three had codes passed. One tribe is revising it, and one tribe has no intention of developing a domestic violence code. So, they're all over the map. It's very different, and the main thing to understand when you're dealing with Indian country, or you're reading anything about Indian country is the 549 Indian nations in this country are all different. It is as if you were dealing with 549 United States. So you can't make any presumptions. You can't assume that something is

going to work, and not only can't you assume it's not going to work, but you shouldn't assume that something that works in the majority community is necessarily going to work in Indian country, or is necessarily going to be welcomed to even have the discussion in Indian country. So, that's predominantly what we found. They've come up with a lot of innovative approaches. They've come up with some things called, for example, with prosecution, prosecutorial advocates, where people who live in that community get trained as people who go to court with victims, who help them through the court process, who talk to the judges if there's a judge, who basically function in many ways as a prosecutor, but who are not attorneys. Because the minute they get a law degree they want to go to Rapid City, or they want to go to Chicago. They don't want to stay on some reservation some place in the real rural area. But a community person is part of that community, some stay there. And so there's been some developments of those kinds of things that I think are real exciting. And that's some of the stuff that's happening in Indian country that hopefully could even be a model for some of the stuff that's happening in the majority community. So anyway, that's where we are, and that's what we know. Thank you. (APPLAUSE) (END OF SPEECH) (END OF TRANSCRIPTION)



# FINAL REPORT

*Archie*

THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence.  
Closing: Maxine Waters  
September 1, 1999

Approved By: *[Signature]*

Page 1  
BOS:nd

Date: 9/18/00

VOICE OF SURVIVOR: As a child I witnessed my mother being abused for 12 years. Because of the abuse, the mother I have always known is distant, depressed and clinically dependent. Growing up, no one ever discussed the abuse I witnessed and experienced, hoping that their silence would somehow make it disappear. Reading research on domestic violence has helped me to find words for what was unspoken in my family.

VOICE OF SURVIVOR: I am an African and Native American Creed lesbian woman who grew up with an alcoholic father who was verbally and physically abusive. One example of the abuse I have experienced occurred when I was 11 years old. My father came home one Saturday night after becoming intoxicated and held my mother, my brothers and myself at gun point for several hours while threatening to kill us, as well as my mother's two sisters and their husbands and children. As a teen and an adult I have become involved in relationships which were also verbally and physically abusive, and in many ways similar to the abuse which my mother had experienced. I have been blessed to have had people at different points in my life who were instrumental in my healing process, and I see the conference as an opportunity for me to continue to nurture my own growth and spirituality, as well as that of others.

**UNIDENTIFIED:** Those were two individuals that received scholarships to this conference. We want to thank the Violence Against Women Office for making that opportunity for survivors to be here and have their voices heard.

**WILLIAM RILEY:** Good morning. It's been great! It's been great! You've been warm, you've been wonderful. We've had ongoing caresses and hugs for the last three days and it was fantastic. Applaud yourself. We're running a little late so we'll get right into the program.

This morning I've got the pleasure of introducing a person I've worked with for some time. A person that has helped me along the way, and also someone who's been the butt of a few jokes. But, someone who I've grown very close to over the years, and someone who's been doing some very hard work during the last several years that I've known her. What I'd like to do is introduce you to Nita Carter. She's a project manager for the National Women of Color Network, and Nita will have some remarks and a special presentation for you. Thank you.

**NITA CARTER:** Well, this is going to be interesting. Thank you. Good morning. It is truly wonderful to be here this morning. I'm here today to introduce to you a very, very exciting project. It is the Women of Color Network Resource Guide. I want to talk a little bit about the Women of Color Network and why we formed in the first place, and why this guide.

One of the things I've been hearing about throughout the conference, particularly from women of color, you know we don't have an opportunity to get together, and we really need to have an opportunity to network. And there \_\_\_\_\_ kinds of things going on around and it's wonderful to see so many of those programs, and we really want to know more about them. Well, the Women of Color Network was formed just because of that. The Network was formed to support the work of Women of Color activists addressing issues of domestic violence and sexual assault. The Network promotes and supports networking and leadership development for women of color. And we seek to enhance their capacity to develop and define culturally specific approaches to address some of these issues. Today, as I mentioned earlier, we're here to unveil one of the most exciting and wonderful projects I've had the opportunity to work on in my lifetime. And it is, indeed, a special project.

The Women of Color Network Resource Guide is a compilation of women of color across the country, over 260 beautiful stories of women of color who are doing this work. And over 60 programs that are doing culturally specific work to address domestic violence with communities of color. And in addition, it is truly, truly, it has truly been an awesome and humbling experience, developing this wonderful resource. And this wonderful resource is as much a celebration of your work as it is a resource. And one of

the other special things about this Resource Guide is that it was developed completely with the talent of women of color, from it's writing to it's design to it's printing. We have a wonderful group of women of color developing this guide.

As I mentioned earlier, it's a humbling experience. My staff and I have spent years, literally, gathering information and it has been very humbling indeed. There are so many creative, committed women of color who are working to make their communities safe. And we hope that when you get your hands on this Guide that you will reach out to one another as women of color, that this Guide will inspire you to develop those culturally specific programs that you've always been dreaming about, and we hope for all of those state coalitions, those national funders, those national state and local organizations, that you will use this Guide to also reach out to women of color. Include them in the work that you are doing. This is a wonderful group that you can send grand announcements to, all kinds of ways that we can use this wonderful Guide to help us in our work. And now I'd like to take the opportunity to unveil this wonderful resource. And I'm going to ask Anita Brown, who is our program coordinator, and Alicia Dixon who is the project \_\_\_\_\_ to come and do that for us.

**ANITA BROWN:** Presenting the Women of Color Network Resource Guide! And in answer to how can you get your hands

on it, we're going to be sending it out to over 700 women and programs that we have on our Women of Color Network mailing list for free. State coalitions, state sexual assault and domestic violence coalitions will also get it for free. And all the other folks will have to call the National Resource Center to order their copy, and it's \$30.00. We do have order forms on the table at the side before you leave, for those of you who haven't visited our exhibition booth.

Before we honor, we have a few honorees, and we're going to do that quickly. And before we do that I do want to make a quick plug for the Women of Color Network's next exciting project. We have already begun to develop a training and technical assistance project for women of color, and through this project we will be developing training and resources here. We will also be training a group of mentors to mentor other women of color and programs who are developing culturally specific programs. So, thanks to you all we are well on our way.

**NITA CARTER:** And now for our honorees. When we found out we would be a part of the closing plenary and that Congresswoman Maxine Waters was going to be here, well, we thought we truly saved the best for last. We couldn't have been more excited. Congresswoman Waters epitomizes what the Women of Color Network stands for. We are here to support women of color activists in developing culturally specific

programs and developing leadership skills. And we want them to use this Resource Guide to organize their communities. Who is more of a community organizer and motivator than Congresswoman Waters? One of the greatest political women of color leaders in the century. And who has done more to inspire women of color to become leaders and supported and promoted leadership among women of color than Congresswoman Waters? Congresswoman Waters, would you come up please?

Congresswoman Waters, it is because of all of your hard work and dedication and commitment that it is our pleasure and our honor to present you with our first copy of the Women of Color Network Resource Guide.

**MAXINE WATERS:** Thank you, thank you very much.

**NITA CARTER:** You're welcome. And you know we made her an honorary Women of Color member.

Leslie Landers, would you come up? We were just awe inspired by all the support that the mayor's office lent to this conference, the reception yesterday was really special, and because of your welcoming spirit, we want to also present you with a copy.

**LESLIE LANDERS:** Thank you. What an honor, a personal honor. Thank you so much. I had no idea.

**NITA CARTER:** Vickii Coffey, I don't know why you went down there. Vickii, our conference queen mother, for your continued support of our efforts. Vickii has been a strong supporter of the Women of Color Network and inspired me in

many ways to keep going when times got rough. We just thank Vickii Coffey and we just kept going. And so because of this, because of your support and hard work and dedication, we thank you and we present you with a copy of the Women of Color Network Resource Guide.

**VICKII COFFEY:** Thank you.

**NITA CARTER:** And she's already a member of the Women of Color Network. And last, but not least, Bill Riley. He was trying. What could I say about Bill Riley that hasn't already been said? Without him we would not be standing here today. He is an avid supporter of our work, he has a strong commitment to the work, he understands the issues that women of color are faced with seeking and utilizing services. And he's a friend and all of those things, and I could go on and on but I can't. So. But, because of your commitment and dedication and your understanding of the issues, we would like to present you a copy of the Women of Color Network Resource Guide.

**BILL RILEY:** Thank you.

**NITA CARTER:** We're going to conclude by just, I'm not going to make this long, I just want to thank the whole host of those who were involved with the development of the Guide. We have Lisa Dixon here, Anita Brown, who without here we definitely would not have had this Guide. They worked day in and day out, sometimes 3 and 4:00 in the morning I was getting E-mails. And we have a steering

committee over there, they're kind of in the dark over there, but I'm just going to call their names off. Our steering committee is Alice Flint, Clema Lewis, I can't see the other person. Okay, she is over there, it looks like there is no one over there that's why I'm looking, and Sue Jackawarrier(sp.?).. And not present is Sandra Comacho who is also a part of our steering committee. I want to thank the talented staff of Laurel Consultant Group and all of the others who were involved in this project. Thank you very much.

And in conclusion, could I have the Women of Color in the audience just stand up? It's all of you, all of you beautiful, talented women stand up. All right! I want you to keep standing. I just want to say that this Resource Guide is for you. Thank you.

**BILL RILEY:** It's been, and I know it's been a lot of hard work over the last 18 months to 2 years. We've talked quite a bit about that.

This morning, what I failed to do but I need to make known to you that we have at the head table, you know that Leslie Landers is here and she'll be introduced shortly. Congresswoman Maxine Waters, which we're saving the introduction for her, but also please greet Eleanor Williams. Eleanor Williams is the vice-president of corporate responsibilities for Sara Lee. Our conference co-sponsor. If you'd like to, yes, please.



**ELEANOR WILLIAMS:** It has been a pleasure for us to support this conference. I have \_\_\_\_\_ for the three days that I have been a part of this conference. I sat with Vickii when she first started the idea and helped her with just encouragement mostly. She did all of the work with her wonderful staff and people who supported the conference. I was weepy to see so many women here and supportive men dealing with this issue in a very comprehensive way. Dealing with the ups and downs and the conflicts and sometimes the disagreements about issues, and still holding together because the issue is so important. That we have to get rid of domestic violence by the next millennium. I thank you for your hard work. I was at my office yesterday and one of my very close friends in Washington said, go. I said, I have to go, I have to go to the reception. She said, go and be with the women who are doing the real work, and the supportive men who are helping. Thank you all for your help and your support on this issue.

**BILL RILEY:** Thank you. We all know Leslie Landers. If you didn't know here before you got to Chicago, you know her now. Leslie was the person who had the response or growing numbers as she was trying to plan a little garden party, but Leslie has been with us on the steering committee from the inception. Leslie has been a great supporter of both the conference and the movement. Leslie is also the project officer of the mayor's office on domestic violence, and a

wonderful and most fantastic host of one of the best party's I've ever been to. Please greet Leslie Landers.

**LESLIE LANDERS:** Hello, everybody. Good morning. Is it still morning? That party last night. I'm going to be exceedingly brief, and I really mean it this time. I took more than my fair share last night making my remarks, but I just wanted to congratulate the organizers of this huge conference, on how wonderful it has gone and it's so wonderful to have had it happen in the Chicago land area. So, I think we should give them a round of applause. I also just hope that you've had as much fun as I did at Navy Pier last night. I had a blast. And I really always welcome opportunities like that to do the informal networking, as well as the formal networking that is associated with conferences. So many of you were so kind in approaching me afterwards and letting me know that you had a wonderful time. That meant a lot to me. It meant a lot to my staff and so I hope you had just the greatest time.

I just wanted to tell you again that Chicago is very, very committed to making our response to domestic violence one that brings all stake holders to the table. We mean it in the most sincere way. We hope, and we've learned a lot at this conference about how to continue to do our work better and in new ways; neighbor to neighbor, inch by inch, moving along, moving our movement forward. I did want to also say that it is so important to me to have been brought

up on this stage this morning. I was not expecting to receive the Network Resource Guide. It's a pleasure and I will use it very much. It was an honor to receive it this morning. Again, I promised to be brief. I hope you had a good time and continue to have a good time in Chicago, and I really want to hear Congresswoman Maxine Waters so I'll take my leave. Thanks again.

**BILL RILEY:** As I look at my schedule, and we are indeed coming to the end. And we were concerned several months ago of how we might come to the end of this. We sat around and we thought of all kinds of things, great fireworks display, too much smoke. Dances from around the country, no, that's in the beginning. And someone said, what we need is a person who epitomizes caring and love and concern and tenacity and strength and courage \_\_\_\_\_ Maxine Waters.

Let me read a bit about Congresswoman Maxine Waters. Congresswoman Maxine Waters is considered by many to be one of the most powerful women in politics today. She has gained a reputation as a fearless and outspoken advocate and has been a fearless and outspoken advocate for women and children, people of color and poor people. Elected in November, 1998 to her fifth term in the House of Representatives with an overwhelming 89% of the vote in the 35th District of California, Congresswoman Maxine Waters represents a large part of south central Los Angeles and the diverse cities of Gardena, Hawthorn and Englewood. In

1997-98 Representative Waters served a two year term as the chair of the 39 member Congressional Black Caucus. She formulated the comprehensive agenda for black America, an agenda for justice, equality and fairness, which outlined the Caucus' legislative and programmatic priorities. These initiatives included a commitment to drug free, safe and healthy communities, education and technological opportunities, job creation and economic development. The priorities also encompassed voting and civil rights, environmental issues, the protection of the most vulnerable Americans and the promotion of opportunities for all Americans. For the 106th Congress, Representative Waters has been appointed to the influential leadership position of Chief Deputy Whip of the Democratic Party. She continues to be a member of the House Committee on Banking and Financial Services and the ranking minority member of the Domestic and International Monetary Policies Committee. She is also on banking sub-committee on Capitol Markets Securities and government sponsored enterprises. Representative Waters also continues to serve on the Committee of the Judiciary and on sub-committees on the constitution. During the House impeachment proceedings Congresswoman Waters was an outspoken advocate for fairness. She criticized Independent Council Kenneth Star's ruthless investigation, and condemned the House Republicans unfair and partisan tactics in both Judiciary Committee and on the House floor. On a whole

range of issues, economic development and police brutality, the war on drugs, the veterans concerns, women's rights and children's well-being, Congresswoman Waters is found on the cutting edge. Following the civil unrest in Los Angeles in 1992 Congresswoman Waters faced the nation's media and the public to interpret the hopelessness and despair in cities across the country. Highlighted on ABC TV World News Tonight as a person of the week for her part in the debate on the above issues described by Peter Jennings as a woman who simply will not go unheard. It is my pleasure this morning, and indeed it would be my pleasure every morning and every day to present to you, Congresswoman Waters.

**MAXINE WATERS:** Thank you, Bill. Thank you. Thank you, very much, Bill, for that warm introduction. To Bill Riley, to Olivia Golden, to Vickii Coffey, to all of you who have provided leadership for organizing this most important and special conference, The Next Millennium Conference: Ending Domestic Violence. To Nita Carter who has taken on this very special responsibility of organizing the resources for women of color and providing a Resource Guide. I want to thank Nita for giving me the very first copy. I started work on this issue many, many years ago when I was a member of the California State Assembly. Never in my wildest imagination did I think that we would come to the point in time where we would have a whole Resource Guide for Women of Color. Thank you, very much. I'm very appreciative for

your work.

I am also very appreciative for Donna Shalela. You know Donna Shalela is an activist, and she's a feminist. I knew her many years before she became Secretary, when she was up at Hunter College. In the days when some of those women who were involved in the Women's Movement early on would gather, and of course, at the center of that was my friend, Bella Abdug. I miss Bella Abdug, but it is because of women like Bella and Gloria Steinham and Donna Shalela and others that we were able to identify the issues that really concern us. And to begin to talk about things that we never dreamed we would be able to talk about. So, because of Donna Shalela you have the support to do conferences like this. You know the difference really is who is at the top. With Donna Shalela at the top we can move forward on this and other important issues. Let's give her a big round of applause, even in her absence.

To all of our very special head table guests, and to the mayor, who I understand just rolled out the red carpet. I heard about the party on the Pier. We want to thank him and we want to thank him for appointing Leslie to this most important position. Not all mayors use their power to do this, but let's give Mayor Daley a big round of applause.

Now I'm really appreciative for this invitation for a lot of reasons. It causes me to focus on domestic violence, once again. I realized when I received the invitation that

I have been spending a lot of time on many important issues, giving leadership on Aids and trying to deal with providing the resources as we see this increasing risk that women are at, working on CRA and some of the issues that were just identified, Community Reinvestment Act, working on economic development, welfare reform, child care that's so very needed by women in our society. All of these issues. But, it's been a long time since I really focused on the issue of domestic violence. Yes, when I was in the California State Assembly we opened some of the first centers and provided the funding for some of the first domestic violence centers. We perfected the restraining orders. We dealt with, in those days we began to deal with the problem of stalking and some other things. But, some of us went on to think, well, now that we have legislation on the books, we have women's groups that are organized, we have centers, we know we must keep getting money and funding, but we have lots of leadership now and we can go on to some other things and not have to be so worried. But this invitation helps me to understand, of course, I was just fooling myself to think that somehow we don't have to pay very special attention to this issue of domestic violence.

I supported the Violence Against Women's Act in 1994 and, of course, the Violence Against Women's Act in 1999, which I am sure you've had a lot of conversation about. The Violence Against Women's Act of 1999 re-authorizes the

Violence Against Women's Act of 1994 programs by reorganizing programs that make a real difference in our communities, like the Stop Grants, the National Domestic Hot Line, Battered Women's Shelters, League Crisis Centers and many other programs. The 1994 successes of that Act have encouraged more women to come forward, creating new burdens on systems and services to respond to more cases of domestic violence and sexual assault. We have an obligation to meet that need by continuing, improving and expanding Violence Against Women Act programs. Violence Against Women's Act programs of 1999 looks at how domestic violence, sexual assault and stalking impacts our community. It targets violence against women in our schools and work places in partnership with educators and employers, and with professionals in fields like law and medicine.

I really didn't come here today to talk about the Act of 1994 or 1999, or to talk about the new data, or to try to talk with you about the empirical information, you already have that. I know you know all of that. But I want to talk with you about what I was forced to think about once I received the invitation.

First of all, I started to reflect on the past and what it was like. And I started to remember my days as a child growing up in St. Louis, Missouri. I was raised on a street called Montrose. Montrose was a short street, just a few blocks long, it ended at the railroad tracks. My street was



like a little Peyton Place. For the young women in the audience you don't even remember what Peyton Place was. That was a rather revealing television program about what goes on sometimes in small communities. But I remember Montrose because the families on Montrose all knew each other very well, we were in and out of each other's homes, neighbors cared for children of other families, we knew everybody's business. There were no keys to the doors, we just walked in and out of each other's homes. But Friday and Saturday nights were very interesting on Montrose Street, as I'm sure it was on many streets in America. That was when the men got paid. Most of the women weren't working in those days. I have 12 brothers and sisters, 13 of us. Everybody had big families on Montrose and in that community. Mothers were home having babies, trying to figure out how to feed those children, washing clothes, hanging curtains, scrubbing floors, and literally being abused in a lot of ways. Not all women were beaten, but most of the women on Montrose Street were sad women. They were sad, not because they told you how sad they were, they were sad because you could see it in their eyes. Based on the life style. On Friday and Saturday night we could count on Ms. Leola getting beat up, and Ms. Mary, who lived on the street. Husbands got drunk when they got their pay checks. And before they got home they had been drinking and soon after they were home you could begin to hear the cries, and

the noise, and this is the way it was looked at. Somebody would say, what's that? Who is that screaming now? And somebody would say, oh, that's Ms. Mary. You know Jack is whipping her behind. He does it every Friday night. Don't pay any attention to it, that's their business. Who is that screaming? Oh, that's Ms. Leola. Don't get in those people's business. A man's got a right to beat his wife. I can recall women who showed up on the streets the next day with blackened eyes, swollen lips and the jokes that went around. Oh boy, he really kicked her behind last night, didn't he?

Growing up in that environment I also witnessed, as a young woman in the work place, women who would come to work with blackened eyes and swollen lips. They had to come to work, they needed the money, they had no place to turn, but they literally showed up at work. And people would snicker and talk about them. And this went on for many, many years, and it still goes on in many places today. I can recall some of these women with sad eyes who would go to church every Sunday. And many of these women would go to church with blackened eyes, bruised lips and faces and they would sit on those benches and they would cry, and they would pray to their gods and they would moan and they would wail. They didn't talk about it, but the pain of their experiences were really identified in some ways on Sunday mornings, in the way that they went to church and really prayed to God to

make their lives better. When I go to church today, and I go to many churches, I never forget about a year or so ago, right here in Chicago, I was in a church and the wailing of the women was just so loud and long, and they cried and I know they were crying about a lot of things. They were crying about the children, they were crying about crack cocaine, they were crying for the grandchildren, they were crying about their own lives, they were crying about their plight. Well, I've learned, having seen this for so many years, that a lot of what they say about us is so misunderstood. I thought that women just went crazy at menopause, they just lost their minds, that's what they always said. When I was a girl coming up, what's wrong with Ms. Jones? She's crazy. Why is she crazy? Change of life, honey. That's what's going to happen to you. What I discovered is that by the time you reach menopause if you've been abused, if you've been marginalized, if you're starved for affection, if you've been discounted, yeah, by the time you reach menopause you are crazy. Has nothing to do with the physical changes, but it really does have to do with this lifestyle and what has occurred.

Well, I also heard, and I wasn't supposed to hear, women who would say, honey, he wouldn't beat me like that because if he did I'd scald his ass. Those were women who learned that they had to have some kind of defense. And then I would hear the stories that came out of the south

about women who knew their husbands were coming home to beat them, so they kept a pot of water boiling on the stove. And then I would hear the stories of how they put sugar in it to make sugar water would stick. And then I heard the stories about the lie. Women who had nowhere to turn but knew they could be killed. But the only thing they had sometimes was the threat. If you put your hands on me your mother won't know you when I finish with you. That's all they had. The threat. And some of the men bought it, some didn't.

But some of those women who were so living in fear of their lives, some of them did use that pot of water. And, as you know, increasingly as women defended themselves, they started to get arrested and really had no defense. You say self-defense and they say, oh, you don't look like you've been beaten, and besides there's no law against beating your wife. I mean, really. So, I have seen a lot and I understand why it is so important for government to give support to and to develop programs for and be involved in this issue of domestic violence.

I want to talk to you about something that you may have talked about. As you talk about how you provide services in an increasingly complicated world. I did hear something very good last night, though. There was a woman who was, I think, being beaten and she was able to get the message out on her computer. And the message went out on the internet and somebody called the police. Something happened and the

police came to the rescue. I'm glad to hear that the new technology is something that is being used and can be used, perhaps, even better to connect and to provide information and services.

I also heard something else on television. Oprah had a program on about young women and abuse of young women by young men. I heard these stories about young men who purchase cell telephones so they can keep up with their woman. What's those other things you wear on your side?

(END SIDE ONE TAPE ONE)

MAXINE WATERS: ... and young women saying they felt a responsibility to let their boyfriends know where they were every moment because they didn't want to make them angry. Many had been abused, some were verbally abused, some had been physically abused, and many had not even talked to their parents about it. It's very important that we include in whatever we're doing, a lot of attention directed at young women. A lot of attention directed at young women so they won't make the mistakes that we made. First of all, knowing who they are. Self-esteem. Knowing they're better, not as good as, but better than any boyfriend and they don't have to feel that they're incomplete without a boyfriend. That's the basis of our problem. We think we can't get along without a man. And we really have to deal with that.

We also must deal with the fact that this education must be in our families as well as our schools and our other

institutions in our society. We know all of the signs of abuses. And when we fall in love we dismiss them. Somehow we overlook the anger, somehow we overlook the insults, the verbal abuse, and we think we're going to change them. Don't ever try and raise somebody else's son. That's not your responsibility. If they shout at you when you're dating and they're trying to get you, they're going to kick your behind when they marry you, and don't think there's a disconnect. If they insult you when they're supposedly trying to impress you, if they make unreasonable demands on you, you don't want to spend a lifetime with this person. Recognize the signs early and teach young girls to recognize those signs early on. I'm very concerned about these young people in these middle class communities, these upper middle class communities, where people have a lot of money and boys have a lot of money to spend and they're buying up pagers and paying for these cell phones and taking girls to dinner and doing all of this. Sometimes there's a price to pay for that. Your daughter needs to pay for her own dinner. She does not need to have her dinner paid for by her boyfriend. If they're both young people in the same age group they both should accept their own responsibility. And if your daughter is talking to you about how good Jack is to her because he's buying her dinner, you need to sit down and talk with her. And if she's excited because he's buying her dinners that she can't afford, you need to teach her what it

means to live within your means. If you don't make gourmet money you can't have gourmet food. And if it's somebody else's gourmet food that you're relying on, you're playing a fools game. And so we really do need to have some very clear cut education and conversations.

And it's not just happening on the high end and the privileged side. I'm very concerned about what I've witnessed in the hood. I've spent a lot of time working with gang members. I've spent a lot of time working in public housing projects. I've spent a lot of time working with women on crack cocaine. Crack cocaine is the devil in disguise. It is one of the worst drugs that ever hit the streets of America. And it does things to women and families that you just could never, never think of, but it does things to young children who are the children of families that are involved in crack and drugs. Young boys, once they see their mother on crack and once they see the abuse that's meated out to them by the men who are around them, act out in some very interesting ways. I have no studies, I have no documentation for what I'm going to tell you. I simply want to share with you what I've observed. If you listen to some of the rap music, and I'm not against hip hop, but if you listen to it and you listen to some of the lyrics, and you listen to some of the descriptions of women coming out of the hip hop community, many of the artists who are now performing hip hop, many of those young

people come out of the ghettos and the barrios have seen a lot and they take on the kind of same mantle as the abusers of their mothers. They are so frustrated, often times, with the fact that they can't do anything about their mother's plight, they get very angry with their mothers but they also get very angry with the men who are abusing their mothers. And this anger turns into the kind of violence that you see when young people kill each other. I've seen young men close up, many of whom try to protect their mothers in the best way they can, but on crack cocaine on the streets where you become a strawberry, where you will do anything to try to get the original high that you got from the first time that you took crack is the most destructive and mind boggling understanding of what is going on. These young men will kill, they will kill because of what they have seen. But the most interesting thing, and this is for the psychologists and the psychiatrists, is how they, too, become the abusers and they treat women very badly. Boys in gangs treat women very badly. They beat them, they call them the worst names that they can be called, they are out to demonstrate their power over them and this is something that we've got to deal with. And this is very hard to get at, very hard. When you talk about funding programs where maybe we are now just beginning to get to some of the ways by which we can deal with this domestic violence. We don't even have enough shelters, we don't have enough money to



deal with how we should provide these services.

While I have a great appreciation for all of the shelters, let me just tell you as an African-American woman, if I had to run away, if I was beat, do you know where I would really want to go? I'd want to go to the home of a grandmother. My safety and my security has always been with older women who provide a kind of mothering. I mean it is the scent of the soup on the stove, it is the smell of the house, it's the pictures on the wall, it's the homemade things. Now I know I'm probably talking about something that can't be, except if we envision services where we engage seniors, and we talk about how we open up these opportunities. We've got to have some choices, and we've got to have a multi-faceted way of providing these services. In the olden days when a woman in my community was beaten there was no place else to go but to mama or grandma, but they only fixed you up to send you back. They would take you in, they would patch you up and they would say, now honey, it's time for you to go back to your husband. That's where you supposed to be. They didn't know any better. But that's all we had. But now, with the new information, with the empowerment of seniors who want to do things, who want to be involved, I think there are some ways that not only can they work in the shelters, but we can open up their homes with some resources so that those of us who feel that that's where we want to be, maybe we could go there. I do

believe that some of the young women that I'm talking about, who just hold on to me in these communities, crack addicted women, drug addicted women, beaten, women who's bad lives almost not worth living any more. They're starting out to begin with, poor. Many coming from dysfunctional families, not completing their education, having babies too young, no money to really take care of them, abused by welfare systems that didn't really give a darn, looking for comfort in mates who further abuse them, babies taken away from them, but women who for some reason still have enough in them to say, Ms. Waters, don't let them take my children. I can't figure out how they're going to take care of them, but they still want to take care of their children. Women who say, can you get me some help? And a society that can't put together comprehensive programs to deal with the whole person. Comprehensive services that's got child care for women that need to be in rehab.

We have a lot of work to do, but I'm preaching to the choir because that's what you do. And so what do we need? We need to do what we started out doing. Programs and services can't become something that you just know about and you do every day. You've got to be advocates. You've got to light it up. Because if you don't you're going to lose them. If they become 9 to 5 programs, well I did my part for the day, you'll lose it. You've got to keep it on the minds of legislators, who still for the most part are men,

you know. You've got to keep it on the minds of the press. Yes, there are more women in these legislative bodies and they've done a good job for the most part, but if you look at the campaigns now, nobody's asking where do you stand on domestic violence? What are you going to do about domestic violence? So, when are you going to meet the next candidate? When are women going to be at the forum? What are you going to say to George Bush? What are you going to say to Gore? What are you going to say to Bradley? What are you going to say to them about where they stand on domestic violence? They're going to talk about everything. But unless you ask them, they're not going to talk about domestic violence. They're just going to assume that you know they're good on women's issues. You know I'm good on women's issues, I'm married to Tipper. So you've got to ask them. You've got to go to your City Councils. Look at the budget. What's happening with the black grant money? How much are you getting? How much money in the local black grants is designated for domestic violence? What are your state legislators doing? What kind of laws do you need? Oh, you'll have legislators who say, oh yes, I'm for more police training. Well, we've got to keep talking about training these police but some of them we've got to get off the force. Some of the very ones that are supposed to be answering the calls beat their own wives. We've got to become advocates. And let me tell you something that is

very disturbing that my daughter told me just a few days ago. I have a grandson who is 11 years old. And as they were preparing for him to go to a dance recital they had in a program, and she was trying to find the right shirt and she was trying to tell her what kind of shirt they were supposed to have for the recital, she was looking through the T-shirts and he said, no, not that kind. I want the wife beater kind. She said what are you talking about? He said you know, the one they call the wife beater T-shirt. She said I don't know about those T-shirts. What's a wife beater T-shirt? And where did you get that from? He said, well the wife beater T-shirts are the ones with the thin straps and they fit the tank tops and whatever. She said, well where did you get that from? He said, well you know, mom, you know that program called Cops? She said yeah. He said every time they go out to get this guy who's been beating up on his wife and they bring him out in handcuffs he's got these T-shirts on with the tank tops and the little straps and the kids are calling them wife beater T-shirts. Have you heard that? The first time I've heard that. So, she had to stop him and talk to him and she said, first of all if they're taking him out in handcuffs that's what needs to happen and he needs to get some time. So let that be a lesson that you don't beat your wife, you don't beat anybody and get away with it, but you don't beat your wife or your mate and get away with it. But I don't want you to use this

description of the shirt. It's not something funny, it's not something to be joked about. And so, along with the lessons and the teaching and the education that we must do, we've got to become advocates so that this issue stays on the mind of the public. Just as I said to you when I came here today, you know I've been working on Aids and CRA and farmers and economic development and education, but I haven't done any real work recently on domestic violence. And you have re-focused me, but you must focus everybody. Call in to these talk shows. Go to the community meetings. Engage your politicians. Have some rallies. The only time we really get engaged is when there's a highlighted case. Some woman finally kills some man who was going to kill her if she didn't kill him, and now she's got to go and do some time. I understand in California we've got more women in prison for killing some man who was about to kill her, but doing time without special consideration. Well, I don't believe in violence and I'm a great advocate for trying to teach and educate, because I really do believe that we should and we can eradicate violence and domestic violence in our society. But, I want you to know and if anybody wants to quote me, and if there are newspapers here, if a man is going to kill you, shoot his ass. Don't let him kill you and don't keep having third and second thoughts about he beat you once and beat you twice and told you over and over again that he's going to kill you, and then when he comes at

you to kill you, you're still thinking he loves me, he's not going to really do it. We're going to keep working on special considerations for women who defend themselves.

Now, in case somebody wants to say Maxine Waters is just hard on men, I'm not, I'm married. I've got a good husband and he better be, because I wouldn't be with him if he wasn't. I've got a great son, and he better be because I'd disown him if he beats women. And this little grandson who talked about get him a wife beater T-shirt, we're going to get him together, too. I'm very clear, and it's taken me years, as it takes most women, I'm very clear. I love me better than I love anybody. I'm going to be good to me. I can do for others but I am going to take care of me first. I'm going to love me and I'm going to look out for me. And you know what? In my old age I don't suffer much of anything even from my husband. If he makes too many demands, hey, cook it yourself. What's the matter? Nothing's the matter, I just don't feel like it. I just don't feel like it. You say you really want something else to eat? Go get it. And bring me some back with you. And my husband laughed and he said, you're right. And it's all right, it's all right not to be burdened. It's all right not to be put upon. It's all right to stop suffering making somebody else happy all the time. When you love yourself you can love somebody else. But if you're always put upon, you're always burdened, you can't love somebody else because

secretly you start to hate them. They're always after you to do this, do that, don't do this, I like this, I don't like that. Well, let me tell you what I like.

Let me just close by saying, when I started to come to grips with all of this it was because I had been working in the women's movement. I served on the Board of Ms. Foundation for years. I read the proposals unsolicited that came in and I learned what women were thinking, what women were doing. And we had on that Board a wonderful woman who said her husband was forever asking for things. And when he was getting dressed he was always late and in a hurry. He would say, where are my shoes? And finally she said one day, she looked him in the eye and she said, where are my shoes? He looked at her and he couldn't figure out what she was saying and she just stood there and looked at him and said, where are my shoes? And he said well I don't know where your shoes are. How would I know where your shoes are? She said I don't know where yours are either. Thank you very much.

**BILL RILEY:** Can somebody say Amen? Whew! Thank you, Congresswoman Maxine Waters. I think we have been appropriately moved and also we've gotten the message. Love yourself first. Thank you.

We're moving now towards the end of things. I hate to see you go, I know a lot of you have a long way to go. I want to thank you for coming. I've met people who have come

from Japan, Australia, Guam, SiPan, Mexico, Canada, England, from all over the world, you're absolutely beautiful. Thank you much.

There are some people that we need to thank, please, and if you just bear with me for a while and then we have a treat for you. I'd like to re-thank and ask to stand, the National Committee, the steering committee for the conference, would you please stand. If we had been smart in our planning we would have had them all up front. Sometimes we miss it. We have our senior advisors. People that have worked with us for so long in helping to pull this together. National Advisory, if there are members of the National Advisory Council, if they are indeed still able to be here, if you are here, please stand. There are some names that I'd like to also give you people who have worked very hard, very early for a long time. If you, indeed, believe as I do that the workshops and the plenary sessions were substantive and worth the time, and gave you something to sort of react to and think about and to take back, I think that there's a group of people who have worked arduously and long for this. I'd like to recognize them at this point. From the National Training Center on Domestic Violence and Sexual Assault, Debbie Tucker and Christina Walsh. Some other folks that we really need to recognize, Eleanor Lyons, Lyons & Associates, very helpful, very helpful to us. Someone who I don't think was able to make it, but many of you know her, Redia Javar



(sp.?). Redia worked tirelessly for us. And from our favorite fund in San Francisco, Christy Wang. Is Christy still here please? There are a number of people who sat behind desks and sat behind counters and ducked behind that door out there that you didn't see, but who worked very long hours. There are guys running around with radios and things in their hands and if you saw them they were always walking fast and talking on the run, and if you'll bear with me, just let me read the names. If you think it went well, if you think the logistics fit, if you think we got things done in some effective way, these are the people that did it, believe me. From the Long Consulting Group, a great bunch of folks, I've worked with them for years, Conrad Kenley who is the CEO and takes the responsibility, but his people, Preston Bruce, III, the guy that we call number 3 cause his father is number 2. John Sanders, Dearra Hall, Bruce Hunter, Jay Hong, Harold Suggs, Len Links and Preston Bruce, Jr. Let me continue, please bear with me. Cody Bridges, you all heard her name, Theresa Burke, Emria Brisco, Tracy Bowers, Dawn Duncan, Sean Bank, Delisha Ballard, Monica Jackson, Michelle Lee, Tina Concardy, Magdelana Morales, Angela Saunders, Nathema Thompson, Alicia Dixon. Another group that also worked with us from the beginning is the Alpheia Consulting Group. Victoria Greer, Karen Tyler, Lamont Joiner, who is the CEO of that group, and Karen Moll. These people deserve a hand, they made it work.

I don't know how to say good bye, and I've also been a person, music has always been a large part of my life, I am a frustrated musician. I attempted to play a number of things. I tried to play the piano, I tried to play the guitar, I tried to play the saxophone, I even tried singing. But, this afternoon, I'd like to invite to the stage, Jacqueline Kimbrough. Jacqueline if you would come up please. She is a community outreach specialist. She is with the Chicago Abused Women Coalition. I'm going to ask Jacqueline to sing a song for us, and it's called, "We Are Called To Make Justice". Jacqueline Kimbrough.

JACQUELINE KIMBROUGH: Singing song.

NITA CARTER: I have a very important message for you. Jacqueline is a survivor. Jacqueline is a survivor. Thank you.

JACQUELINE KIMBROUGH: Thank you very much.

BILL RILEY: Thank you. The conference has ended. The work goes on. Thank you.

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**THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence.  
Building a Prevention Vision and  
Agenda for the 21st Century  
August 31, 1999**

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BOS:nd

**MARK L. ROSENBERG:** Good morning. I know that Vickii did a superb job in clearing this conference, but I don't think she knows how incredibly perfect it was. I do want to tell her. This is, as Esta said, my very last day of a 19 year career working for the government. That's what it means to be a bureaucrat. You work inside the government. And if you work inside the government long enough people label you and get to know you as a bureaucrat. It's not all good qualities that people attach to being a bureaucrat, but to me it has been good. It's been wonderful. But Vickii planned it so that this is my last day in my job and I couldn't think of a better place, or more important place, or better people to be with so, Vickii, thank you.

I want to talk about prevention and about the changes that are going on and that are taking place right now, and what I think of this as is the movement meets public health. You know what "the movement" is. You are, you are the movement, but I want to tell you a little bit about public health because I think it's an extraordinary coming together that's very powerful. I want to talk about four principles of public health. This is the basis for everything we do in public health. These principles were put together largely by a hero of my in public health, Bill Faeghe(sp?). He's a

former director of CDC and someone I will be getting to work for starting tomorrow. It's really extraordinary in your life that you get to work with your hero side by side and get to learn from him. But these are principles that he and I put together.

The first principle of public health is that this is a cause and effect world. That things happen for reasons, and if we can understand the reasons, if we can understand the causes, we can change the effects. We can change the outcomes. It means that you, that we have power over the world. If we understand it we can change it. It means that we're not passive. We don't have to go through passively and accept this problem of violence against women, we can change it. And that change is based on understanding. Bill Faeghe said that the worst problem that public health faces today is not Aids, it's not drugs, it's not violence, it's fatalism. It's this notion that we just have to accept things, that's the way they are, I'm sorry this is what happens to women who live in isolation and live alone. I'm sorry, this is what happens to women who have disabilities. No, no. It doesn't have to be that way and we can change it. The first principle of public health, this is a cause and effect world. We are activists in this world and we can change things. The first principle.

The second principle in the public health is that we focus on our future health. We look towards what is going to happen, not only what is happening now, but what's going

to happen tomorrow. And that means that we have to look at our children and their future, because our children, yes, Bernadine, even as they go to college and leave us, our children are our future. We have to look towards the future and this means we focus on prevention. We look at changing the way things happen. I think you've heard this parable of someone who stood by a river with a friend and they saw someone floating down the river, it looked like they were drowning. They jumped in the river, they swam out to pull that person out of the water, they swam back to shore, they put them down, they started CPR, they did CPR, they got her revived, one of them went to call 9-1-1, they got the ambulance to come, the ambulance finally arrived there, the person was saved. They put the ambulance on it's way and they left. As they were standing there they saw another person come floating down the river. They jumped in, they swam all the way out, they grabbed the person, they brought them to shore, started CPR, one of them went and called 9-1-1, the ambulance came, they put them in the ambulance and they sat down. And again a person came floating down the river. One of them said to the other, come on, let's go save her. Let's go get her out of there, and he said, hu-huh, I'm not going in. He said, why? Come on, we have to go save this person. He said, I'm going upstream to see who's pushing them in. Prevention. Prevention has got to

look upstream to see where they're being pushed in, to see where it's happening. That's the change. This is such a big change for the movement, to start to focus on prevention. For a long time people were concerned with women who's lives were at risk every day, and that was absolutely the right thing to do. And it's now, from a position of experience, and a position of strength, there's one person who can go into the river while the other person goes upstream. The movement has grown, it is strong enough, it has learned and we have learned lessons from delivering services. We have learned lessons that we can now apply upstream and apply to prevention. This is a sea change, this is a huge change in the approach to this problem of violence against women. What are some of the most immediate implications? First is, that we've got to focus on the people pushing them in. The perpetrators, the people who do it and these are men. These are men. We have got to focus on them and we've got to look at them when they're young and they're upstream. We've got to focus on boys. Before they grow up to push people in. We have got to focus on children. When they learn, when patterns are set, when habits are formed, and beliefs are put into their heads. We have to go there and look at those beliefs. We have to work with the children. It also means we focus on children before they're even born. Women who are young, poor,

uneducated are at risk for having their children abused, frequently by the very men who will abuse them. We have to protect them, we have to break the circle to get them out of the circle, but it means focusing on women before their children are even born. To break the pattern of abuse that leads to violence later on. So, we've got to focus on perpetrators, on children, on expectant couples, on young parents after their children are born. And it means young people who are just starting to date. We've got to reach all of these with our message for prevention. But prevention is a big, big change. The corresponding part of public health is, public health is our future health.

The third principle here of public health is that public health is everyone's health. It is everyone. Especially the least advantaged, the disadvantaged. Those without access to care, those without access to services, women who live in rural areas where there are no neighbors to ask for help, women with disabilities. And I'm struck coming back to the city, a wonderful friend of mine lived here. Her name was Vie Harwell. Vie was shot in the back of her head by her husband and Vie became a quadriplegic and lived in this city for four years. And, boy when you think about disabilities, not being able to lift a finger, not being able to move your hand, that's a disability. But she felt that this fight was so very important, and it is. Not

only do we have to recruit people with disabilities and focus on them, but we have to think about everybody. Racial, ethnic, national, minorities, all must be part of this. Everyone's health, everyone must be part of this movement.

The fourth principle of public health is that the world is constantly changing and we can't sit still and assume we know everything and go on with our business the same old, same old way. That will not work. What are some of these changes that are happening? A friend of mine told me a story about a good friend of hers. This friend worked in Social Services and then decided she needed to know more so she went back to school and got a PhD in Social Services. Her husband did not have a PhD, her husband worked for the Fire Department. One day at a fire a hose was running by, being pulled off the truck and it tripped him and knocked him down. He fell on his head, he lost consciousness, but then got back up, recovered apparently, but suffered this brain injury and slowly and gradually over the next few years he became depressed and he became violent. Not everyone knew what he was doing to his wife. The new PhD in Social Services Delivery. But he became threatening, physically abusive and then one day shot her and killed her and shortly thereafter killed himself. And it was from a brain injury, a traumatic brain injury. Those things that



happen physiologically cause people to be violent. The other story, the new thing about what's happened is Bruce Perry a psychiatrist in Houston, some of you may have heard him talk, is studying children who witness violence. He also studied people who are the victims of torture, and he spoke to torturers and he found out from torturers that if you really want someone to confess you don't torture them, because in torturing them they produce endorphins, they can rise above the physical pain, disassociate from this. If you want to get their confession you torture their loved one and make them watch. He said this is not new, he said this is standard operating procedures for the torturers. Torture the person's loved ones, their wife or their children in front of them. This is devastating, just devastating, and it works. And this is what happens to children who witness a father torturing a mother again and again and again. These children grow up to develop post-traumatic stress disorder. They're always tense, always on edge, always ready to jump, and this produces physiological changes in their brain. Life-long changes. The same sorts of changes that are produced by falling down and injuring your brain. What is it about these connections? What can we learn? What can we do better? There are always things to learn. It's always changing. That's the fourth principle.

So there you have it. It's a cause and effect world

and we can change it by understanding it. It's our future health, our children's health and prevention is the key. Third, it's everyone's health. Everyone is part of it, even the least advantaged and that means social justice is at the core of what we do. And finally, the world is constantly changing. This is an extraordinary time to take this on. You have extraordinary leadership in government. Secretary Shalela(sp.?) is deeply committed, deeply committed to this issue. And will work to see this through. The Attorney General is deeply and passionately committed. These are two extraordinary women. The very fact that we have two women in these key leadership positions, it has never happened. We have never been there. The Attorney General talks about herself as the tallest Attorney General ever to hold that office, and she is. And her partner, Secretary Shalela is the shortest. And here you have these two women passionately committed to your cause at the same time. I don't think she's just the tallest, I don't think she's just the shortest, I think they're the best. I think they're the best. We have got to cease this moment and make it happen, and the way to do it is by working on this agenda for the nation. Peggy McGarry(sp.?) is an extraordinarily gifted, experienced person working on this. You have in your hands now the key to changing the world. It's extraordinary what you have, your ability. This is my last day. I now switch

from being a bureaucrat to being a private citizen. I spoke to my daughter this morning and she said, dad, don't you think it's kind of notable that on your very last day on the job you're away, you're on the road, you're not home. It is. It is telling, it's telling, but there's no place I would rather be. There's no group I would rather be with. You are extraordinary. What you have done, your intelligence, your energy and your ability to change the world. Together we can do it. Thank you, very much.

**CAROLE SIMPSON:** While we're getting situated here. Good morning, everyone. Congratulations, Dr. Rosenberg. An excellent presentation and we wish you all the best at Emory University. You have given us a context this morning to begin this prevention plenary. I am Carole Simpson of ABC News, and it is my pleasure to moderate what we hope will be an interesting and stimulating discussion on family violence. Is everybody awake? When they told me this was an 8:30 a.m. panel, I know what you audiences are like. But I think Dr. Rosenberg got you moving, but just in case you're not, I'm going to tell you my favorite joke. This ought to get you awake. It's one that I like to tell to predominantly female audiences. It's an old joke, it came out during the 1996 election, but it still works. It seems President Clinton, Senator Dole and House Speaker Newt Gingrich were up at Camp David and they wanted to appeal to

the gun lobby, so they were going to go hunting. And they're dressed in these fatigues and they got their rifles and they're looking for little birds to shoot, and all of a sudden President Clinton hit something in the leaves and he stoops down and picks it up and it's a magic lamp. He rubs the leaves off it and the dirt and all of a sudden a genie comes out. And the same story you've heard before, grateful to be released from thousands of years in the bottle in the magic lamp, and he agrees to grant each of them a wish. So President Clinton says I should be first, I'm President of the United States and I've got a tough re-election campaign and, genie, I want to be 25% smarter than I am. Genie says, no problem, Mr. President, you are 25% smarter. Then Senator Dole, well, I'm next. I'm majority leader of the U.S. Senate and I'm an older man and I'm running for election against the president. I need to be 50% smarter. The genie says no problem, Senator Dole, you are 50% smarter. And then Newt Gingrich, my turn, my turn. And he says, I'm head of the Congress, I'm third in line to succession of the presidency and I led the Republican Revolution and I got to change this country, I need to be 100% smarter. And the genie said, Mr. Speaker, are you sure you want to be 100% smarter? Yes, absolutely, I want to be 100% smarter. He said, you're sure now. You really want to be 100% smarter? Yes, yes, of course, do it. And he said,

okay, Mr. Gingrich, you're a woman.

Also from an election year, let me use the immortal words of Ross Perot's vice-presidential running mate, Admiral James Stockdale, who asked, who am I and why am I here? Well, I'm a reporter who has covered the issues of domestic violence for many years. Won some awards for them, too, I might add. But also because I was born in Chicago, I grew up here. I began my TV broadcasting career at Channel 5, WMAQ. As a child I had an experience with domestic violence that has never left me, and perhaps that's why I wanted to be here to support you today. It was New Year's Eve and I was 11 years old and I was babysitting my little cousin who was four months old. My parents lived in the next block so it wasn't like I didn't, as an 11 year old with a four month old baby I had my family to call on close by. And we're playing and doing stuff and I'm watching TV and the baby and all of a sudden the doorbell rings, frantically, ringing, ringing, ringing. And it was one of my aunt's. Not the aunt who's baby I was watching, but another aunt. She was crying and screaming and her hair was all askew, her clothes were all askew and she said, let me in, let me in. And of course I let her in, and she ran back to the bedroom, to my other aunt's bedroom, and started making telephone calls. She shut the door. And I'm 11 years old, I didn't know what to do or what was going on. A

few minutes later there was a glass window in the door and about 10 minutes after she arrived my uncle came and he started beating on that glass door with such fury, it was so loud, and all of a sudden it broke. And it was my favorite uncle. He had served in WW II and he and I had just the greatest relationship. He used to carry me, he would take me places, he would take me to Riverview Park, and he was my favorite, favorite uncle. And he comes in this door and the look on his face and he screams, where is she? And I didn't answer, I had the baby in my arm, and he goes back to the bedroom and smashes in that door, she had tried to lock it. And I could hear her screaming and crying. She started running in the hallway, away from the bedroom, and he grabbed her by her hair, snatched her, took his shoe off and began beating her like I had never seen. I put the baby down and I'm going Uncle, and I won't use his name, in case this is ever recorded. I can't discuss this with him to this day. I leaped on him and I said, stop it, stop it. And I leaped on his back to try to stop him from beating her and he threw me against the wall. I hit my head against the wall, was stunned and then he continued to beat her and I ran to the telephone to call my dad who came to the house. My aunt's eyes were swollen, her jaw was broken, my dad had to take her to the hospital. They got my uncle out of the house, I don't know how they got him out of the house. He

now lives in California and I love him, but it was my first experience with domestic violence and I will never, ever forget it and I have never felt the same about this man. And it's as vivid to me today as it was when I was 11 years old. So, I know what these things to do children when they see them. And I vowed this will never, ever happen to me. No man will ever lift a finger.

My sister who is 9 years older than I experienced something even more traumatic. My parents' best friends, again, the woman comes to my parents' house and she was crying and running from him, her husband, and he stabbed her. My sister was four years old and he stabbed her to death, multiple times in our kitchen. My sister even to this day, I think, has emotional problems because of what she witnessed as a four year old. She had a lot of difficulty in her life. And, again, we need as Dr. Rosenberg says, children, we have to see what effect this has on them, we have to help them get through these experiences, so I'm here because I care deeply about this issue and really do not want any other child to go through what I witnessed or any other woman to go through what I saw my aunt go through.

So I'm happy to introduce our panel which will help us try to get at how do we prevent domestic violence. We're hopefully going to get some concrete answers. First the

format. Each panelist that I introduce to you is going to make an opening presentation. I will question them and hopefully lead an interesting discussion, and then we want to say about 20 to 30 minutes for you to join in the dialogue. I think there are microphones that have been placed in two places, so at some point during our discussion I will ask you to come to the microphone and join in our talk. This is a distinguished group of very accomplished women, so I'm not going to read their fabulous credentials and biographies, I think they're in your programs, but let's not waste the time going through, suffice it to say they are well qualified to address this topic. So, let me briefly introduce them to you. First of all, Esta Soler, who is executive director of the Family Violence Prevention Fund. Next to her, Irma Guevara(sp.?), a survivor of violence. Catlin Fulwood, a community organizer and consultant. Bernadine Dohrn, director of the Children & Family Justice Center, Barbara Shaw, director of the Illinois Violence Prevention Authority and lastly, but not least, Susan Schechter, author and chair of the Prevention Task Force of the National Advisory Council. Let's have a round of applause for our panelists. We'll bring first, Esta Soler.

**ESTA SOLER:** Good morning. Thank you, Mark Rosenberg, for your eloquent remarks and I know all of us are going to miss you deeply, and I hope that the standing ovation will stay



in your heart for a long time for your extraordinary work. Thanks. And I want to thank you, Carole Simpson, from ABC Network News for being here with us today, for traveling so far, and to thank you for your commitment to women and to children and to people of color in this country, and for making their lives better, and I think all of us really thank you so much for being here. Thanks, Carole. And I want to thank our extraordinary panel. We've been working together and separately for the last two months to put this together, to make this a dynamic conversation about prevention strategies for the next millennium. And we've weaved together, hopefully, a quilt of exciting new strategies and the issues that can push us to the point where in the next millennium we can end domestic violence. We will talk about children, we will talk about poverty, we will talk about what state agencies can do and how domestic violence is part of a number of different issues of violence, and youth violence. And we will say that if we're going to do this we have to do the teachings we did, and those of you who were around in the 60's and 70's, and then we will talk about how important it is to organize block by block, neighbor by neighbor. And how at the very core of our organizing we must have survivors and witnesses who speak, who lead and who tell us the truth. And I also want to thank all of you who send such wonderful public service

announcements and print ads. We have some of them displayed in the hallway as you enter into this wonderful session, and for those of you who got here early you saw a loop of some of the public service announcements that people have put together from across this country. We got so many and if any of you want these we have them and we would love to share them. Any of you here, did you see them? Did you see the loop? Congratulations. And this conference is congratulations. It is a celebration of what we have accomplished as a movement.

Ours is a proud record of courage and compassion, strength and solidarity, vision and victory. But we are here this week because despite our remarkable accomplishments we know that we have not yet done enough. Too many women remain trapped in violent relationships, their lives and futures forever damaged or destroyed by abuse. And too many children grow up in homes in which violence can occur at any moment. Homes in which they learn to hate and hurt and hit.

Our movement started at kitchen tables in homes around this country and some of the kitchen tables are from people who are on the podium today and in the audience. And it was sparked by outrage, and it was fueled by determination and it was sustained by our boundless resolve. And we have to find that outrage again. We have to challenge this nation

to look at this issue differently and we have to challenge. We have to repeatedly challenge our shameless opponents who dare to claim that we exaggerate the scope of domestic violence in this country. We have to become angry at this and we have to become more active and more political. I believe that as a movement we must continue to provide the critical services for battered women and their children, and we must hold batterers accountable. But at this point in time we must recognize the providing services simply is not enough. We have to change the social norms that allow domestic violence to flourish and remain unchecked in America. Whether we change the social norms through public education, media advocacy or organizing, this is a difficult task. We talk about changing social norms as if it's easy, and it's not. And I'm reminded of a time not too long ago when the family violence prevention fund started, our first national domestic violence campaign. Those of you who have done public awareness campaigns know the story all too well. We created the advertising, we took the executions and the story boards to the national news media because we knew with the advertising council that we needed to get approval for these executions or they would not be aired. And I will never forget what one network executive told us, and it wasn't ABC News by the way. Well, let me tell you what they said, you'll be glad. He said, I think domestic violence is

a serious problem and I think we need to do something about it, and I am very pleased to participate in an advertising campaign, in a public education campaign on domestic violence, with one caveat. There cannot be any violence in the advertising. When we heard that we said, okay, there can be no violence in the advertising. There can be no violence on television? Changing social norms is a very difficult task. I say to you. We have to exercise our political muscle and challenge the elements of our culture that sanction abuse. Last year I got a call, as I'm sure many of you did, from one of our esteemed colleagues, extraordinary photographer, Donna Ferrada (sp.?) and she said what are we doing about Eric Clapton's concert tour? Any of you hear about this? Eric Clapton, and for many of us he's one of our favorites. It also dates us, I guess, a little bit. Released an album last year and he toured across the country with this song, and I can't sing, but I will just give you one stanza. I'm going to get me a shotgun, baby, and stash it behind the bedroom door. I may have to blow your brains out baby and then you won't bother me no more. Donna Ferrada was successful in making sure that by the time Eric Clapton arrived in California he wasn't singing that song, but think of the impact we could've had if everyone in this room, at this conference and each of our allies committed to protesting to the record

company, the music stores and the radio stations that played that offensive song. Think of the power that we can generate, the impact we can have and the change we can create. And think about what it would mean if we applied the same kind of organizing muscle to get guns off our streets and out of our homes and out of our schools. And think about what it would mean if we applied the same kind of organizing to protect every child who witnesses violence for a healthy start and a head start. And think about what it would mean if we used the same political muscle to organize, to insure, that every poor woman achieved economic security despite the globalization of this economy.

My friend, Irma Guevara, will tell you about the power of prevention and how a community-wide, political response in the Filipino community affected her life and her family and others. We need to generate that kind of political response every time a woman is abused, every time a politician or an analyst minimizes domestic violence, every time a singer or TV show glorifies violence against women and girls. We need to demand that everyone in our communities recognize that an act of domestic violence is a violation of our human rights. A violation that affects us all and in the end prevents us from being a free, just and democratic society. I am convinced that we can create this kind of sweeping societal change if we make prevention a

priority, and I ask you to do that. I ask you to join those people in Harlem who are working in the community, those people, the California Farm Workers, Minnesota Coalition Against Domestic Violence, their Hands Are Not For Hitting Campaign, Marin County, the community action teams, and all of the rest of what you're doing. If we can join together I think we can really make a difference. I wore a suit today that has very deep pockets. I want to make sure that every community organizing activity that is going on in America right now we know about and we publicize. If you give us your card and information about what you are doing we will make a commitment to every one of you that everybody will know what you are doing. Also, if you don't have a card and you don't have an activity that you're doing right now, take a hand out and let us know what you are doing and we make a commitment to you to let everybody know of your good work. And if we do that, and if we become more active and more political, and if we make prevention a priority we will see the end of domestic violence in the next millennium. But at the very core of our political movement we must have survivors, their leadership and voices from every community must be at the core of this political movement, because only then will their anguish, their private anguish, turn into public action, and their private pain into political power. Thank you.

(END SIDE ONE TAPE ONE)

IRMA GUEVARA: Domestic violence was a secret that almost cost my life, the life of my parents and the well being of my children. Eight years ago I run from my abusive husband to a shelter. After one month he found me in the bank. He go to my children, let's go to McDonald's. When my children got into his car I had no choice but to go with him. I found out that he had a shotgun in his car. While he was driving crazy and fast he told me that if I can afford to lose the father of my kids he can afford to lose the mother. I beg him to let my children go, but he would not. He asked me, while holding the gun, if I still love him and if I would go back to him. My only choice is to say yes or die. We were back together and he was still the same person, very violent to me and my children. I remember when my children was only three years old. He wet the bed while sleeping. Without even waking him up my husband hit him so hard in the face that blood came out of his nose and mouth. My son and I ended the night hugging and crying. For the second time I left and while in the shelter for battered women I joined the program for homeless women who wanted to start their own business. After some training and hard work I was able to open my own restaurant. One month after I opened it my greatest fear became a reality. My abusive husband showed up, stabbed my mother and my father and he tried to cut my

throat. But I used my hand to hold back the blade of the knife. My little children witnessed all of this and I am sure we would be dead today if not my eight year old son managed to call 9-1-1. My mother had two surgeries and so did my father. I had more than 100 stitches in my hands and wrist and required three surgeries. Three of my fingers are permanently deformed. He was arrested and charged with attempted murder but plead incompetent to stand trial. He since has tried to raise money from the people in the community for his bills and lawyer. There were some people who did not understand about domestic violence and they donated. There were some people who believed, as did his parents, that no matter what, he did bring me here to America and I should be grateful. Some of these people donated and came to the court hearing in support of him. But, through the help of the Family Violence Prevention Fund and the Asian Women's Shelter, I was given the opportunity and courage to speak out. I told my story to newspapers, magazines and on TV. I called other survivors and activists like Jackie Atuga(sp.?), the Filipino Advisory Committee. We organized the first ever conference on domestic violence for the Filipino community in San Francisco.

Once my hidden shame turned to public truth others spoke out, as well. My community's attitude about domestic violence did then, and continues today, to change. Some of



the people who donated to my ex-husband's fund have come to my restaurant and apologized. Once my ex-husband's case lingers in court for years for hearing after hearing support for me didn't die. When it was time to go to court many of the people from the community were by my side. When my husband was finally found guilty and sentenced to 11 years there were hundreds of wonderful people who were still by my side. They are here today and I would like to thank Lenny Marino Family Violence Prevention Fund and Jackie Misaki (sp.?) of the Asian Women's Shelter for all there help throughout my ordeal. My children and I have survived. My restaurant and catering business continues to do well. My children are healthy, happy and honor students. But fear remains a part of my life for I am afraid of the days he gets out. And we have scars. Scars on our bodies and scars on our heart. \_\_\_\_\_ means it is shameful. Only open truth can fight that shame and heal us all. I will continue to tell my story until domestic violence no longer exists in my community. Thank you.

**CAROLE SIMPSON:** She was nervous and she was so fabulous and so courageous, Irma. Thank you so much for reminding us why we're here. You know in the news business we always try to put a face on a problem and Irma certainly does that for us. Let's keep that in mind as our discussion continues. Now, I would like to call on Catlin Fulwood who knows about

community organizing on this issue.

CATLIN FULWOOD: Good morning. I want to thank Irma for her story, and my message today is a simple one. That, after 15 years of being a field organizer in the battered women's movement and 10 years of doing prevention work around HIV and Aids and other public health issues, I'm glad to hear from Mark that one of the principles of public health is that there is a cause and effect and we don't have to just take it. The work that I'm interested in and the work that I think is so critical that we're doing now in this movement is getting communities to the place, working with communities, not to take a message but going to communities to get the message about how we're just not going to take this shit any more. Not just that we, as women, are not going to take this shit any more, but we as communities are not going to take this shit any more. That there is a norm change a brewing, that there is a time a coming when we are just going to say, you know, that doesn't happen here. And that doesn't happen here because girls are an asset to this community. Because women are an asset to this community. Because we truly believe that real men are those that respect and love women and girls. And real men love men, too.

So, how do we do this? How do we do this? How do we go and leave our rhetoric at the door and leave some of our

history and leave all of the things that we know that we know so well at the door and go back into the community and say, you know what, it's time to talk. It's time to talk about what's happening for you. It's time to talk about what you believe. It's time to talk about how we look at what's going on in our neighborhood and say we want to change this world. We want to change this five block area. This is my home, this is my world, and this is the set of standards and principles that I want to exist in my home and my world. And how do we begin to map that out with community members? I believe there are certain sets of assumptions and principles that guide our work and need to continue to guide us in our effort to move the community and to work with the community. I believe that in order to interrupt the tradition of violence against women and girls in a community it is necessary to involve community members in a process of identifying and reconfiguring social norms of the community, in the community and with the community. Every culture has elements that supports violence against women and every culture has within it the elements that will break the cycle and the tradition of violence against women. There are men, women and youth, girls and boys, within the community who are eager to engage in activities to undermine violence against women. There are community members who have, and can, develop skills that lend themselves to

evaluation research activities necessary to conduct community assessment, mapping and planning. I believe that from my very short, about a half an hour in academia, my very short tenure in academia, that there is stuff they know that we need. There's stuff that they've been holding secret that we need. This whole thing around evaluation research, we do that. We can do that. We need those skills. We need to apply those skills to practice. We need to apply the skills of evaluation research, focus groups conducting community mapping, conducting community surveys, engaging community members in peer to peer community research, in peer to peer community planning, in peer to peer community education and engagement. Young people talking to other young people, women talking to women, men talking to women, women talking to men. I mean we really need to engage in this process together to see what is happening in our community, understanding the patterns and beliefs of what exists in the community, and understanding them in relation to what happens in that five block area. To look at our world as ethnographers. To look at what's going on in our community as community assessors, to look and be able to see and understand where are the traditions, where are the norms, what systems are they embedded in, how do we get into those systems, and how do we work together as a community team to do the kind of planning, to invest the

kind of resources necessary to change the world one block at a time?

The shelter system has done a tremendous, tremendous job of providing a safe haven for women in distress. Many women don't go to shelters. They stay in their communities. They don't know they're battered women. A woman said to me the other day, she came in for an interview, she said I didn't know I was a battered woman. Battered women go to the emergency room. I never went to the emergency room. He knocked me down, black my eye and then go buy me some beautiful sunglasses. So, for that woman, what she found, what she got connected with was other women in her community who would talk to her. Who didn't let her down, who wouldn't be complicit with the violence. Her hairdresser was her support system. The other sisters in her church, the other sisters in her community were her support system. There were people who were willing to listen and to say and to move. And my time is up, but I want to say what I hope we achieve over, through and into this next millennium is a community where if you go in to talk about violence, you can say, well, I don't know why it is but that doesn't happen here.

**CAROLE SIMPSON:** Thank you, Catlin, and we'll continue with Bernadine Dohrn, director of the Children & Family Justice Center.

BERNADINE DOHRN: Good morning everyone. I'm going to begin with a fragment from a terrific poet who I commend to all of you, many of you know her, Lucille Clifton, who wrote these lines. "Listen. When I found there was no safety in my father's house I knew there was none anywhere. But listen, the girl in me is rousing, not willing to be left to the silent fingers in the dark and you are right. She is asking for more than most men are able to give but she needs to have what she has earned. Sweet sighs, safe houses, hands she can trust." Those lines inspire me always to look at the challenge before us. The great \_\_\_\_\_ movements of the 60's, the Civil Rights and Black Liberation Movement, the Chicano and Puerto Ricina and Native American Movements, the Anti-War and Peace Movements, the Anti-Poverty and Welfare Rights and Labor Organizing Movements, the Student and Youth Movements before us I believe we have much to learn from. But it is worth remembering, all of us who are organizers then, that we confronted in our daily work constantly the fundamental cleavage of equity and justice around violence against women. We saw, I saw in uptown here in Chicago, people we were organizing for justice and equity and against the war come in the next morning with the women battered, bruised, cut and bleeding. And that dilemma of \_\_\_\_\_ unleashed the powerful women's movement, many forms of which we see here today. I believe that our massive

accomplishments lead us now to the possibility of shifting the paradigm and I propose with great respect and humility that we launch, at this time, a massive teach in. A popular campaign, a five year organizing drive to change hearts and minds at the grass roots. This is necessary to bring the young into our movement, to inspire the young, to infect them with the belief that nothing less than a vast anti-violence and peace movement at the core location where we work, the core location of loved ones, of friends, of an expanded and redefined family can be transformed. That people can be better. That we can ask for, demand and insist on what the great poet called sweet sides, safe houses and hands she can trust. I think that this notion of popular organizing drives is risk filled. It asks people to choose, to debate, to discuss, it gives away our ideas that people can be transformed, that people can be better, that we can tap the human potential, that we can spark the young to become activists, to challenge the taken for granted, to protest, to demand and to refuse.

Why do we need to do this now? Why do we need to set a new standard and to act at the front end, upstream, as well as continue this powerful work that's been done? One reason, I believe, is the extraordinary limitations in law as a blunt instrument. I say that as someone who works in a law school, who works with law, who believes powerfully in

the legislative changes we've done. But we can look to other areas, voting rights, civil rights, choice and abortion rights and see the limits when we stop organizing of a thorough reliance on law. We can see the dilemma this movement refuses to accept the terrible racism and class bias of the prison and law enforcement system in this country today. We have no part of police behavior that oppresses some and lets others go free. We want people accountable but we want them returning to the community transformed and we will not put all of our social equity into the basket of punishment, prison and caging because we know who that affects. So, what do we need to do? Two things. We need new constituencies and partners. We need to expand our horizons. This is dangerous terrain. I have no illusions that this is not dangerous. One of the singular passionate cores of our work has been our intense focus on women. Others focus on children. Others focus on family. But risking that singular focus to include children, youngsters, youth and families, I believe with the leadership of this group we can build bridges, we can change the world, we can make it safe for everyone and we must do that. We must reach the youth if we are to change and grow.

I think we need new partners, and in those new partners we have messages, we have materials, we have great ideas, we have projects and safe havens, we have institution building.



In fact, we also must give it away. We must have democratic discussion with other institutions. We must let them digest and struggle with and come to their own conclusion that people can be better, that we can eradicate violence in our households and in our families. And how do we do that? I think we need to rely on the community eyes and ears, as has been said here, we need to go back to the faith institutions, to the schools, to ethnic and cultures, we need alliances with the peace movement and the anti-gun movement and anti-war movements because these are our issues, too. We need absolute clear voices about poverty and economic justice for all people. This is the wealthiest country in the world, this is the wealthiest country in human history. It is intolerable that children are the poorest Americans in the wealthiest country in the world. So we can and we must organize drives to change the hearts and minds. We can do these teach ins, we can recruit, we can have summer projects, we can focus on certain communities, we can have teach ins in prisons, in schools, in churches, in boys and girls clubs and in the parks. We must be in these places and we must let the debate flourish. We have the leadership. You can see the powerful leadership here, but our goal is to educate, agitate, protest and protect. To raise the bar, the ethical standard, and the possibility of human transformation and to give it away to a

new generation. Thank you.

CAROLE SIMPSON: Thank you, Bernadine. And now Barbara Shaw, director of the Illinois Violence Prevention.

Authority.

BARBARA SHAW: Thank you, Carole. Such wonderful words from such wonderful women. All inspiring us, I think. My message here is also simple, I hope, and that is that in addition to the very grass roots kinds of efforts that we've all talked about here and all know that we need to do more of, we also need to seize opportunities that are right in front of us in terms of infusing our knowledge and our wisdom and our caring and our approach and our message about how to stop all forms of violence through stopping domestic violence and violence in the home. And those opportunities are right in front of us, many of them.

We also need to learn from our own experience that in addition to community based efforts, that state \_\_\_\_\_ systems and resources and support are necessary for us to carry out our work. I learned that in the Battered Women's Movement. I learned that creating state coalitions and state law and partnerships with state agencies were essential to support and help the work we need to do move forward. I want to talk very briefly about one major opportunity that I think is right in front of us that we must seize or we will miss a big boat. And that is the

Youth Violence Prevention Movement. The school safety movement. All around us in communities people are worried about gang violence and young people with guns and they don't recognize how much that is the tip of a huge inter-personal family violence iceberg. It's our job to be there and to infuse into all of that work the very necessary perspective that only we bring. And that doesn't mean we include them, that means we go there. We participate in youth violence prevention committees, we go to the community policing meetings when gang violence and youth violence are discussed, and we remind people that we need to talk about youth as victims, as much as we need to talk about youth as perpetrators. We need to remind people that violence begins at home and that young people are more likely to be injured by other young people in inter-personal exchanges, not in drive by shootings or shootings at school that are so horrific in their numbers, but do not in any way speak to the daily pain that young people experience in their homes and in their communities. That's our job. We must be there.

School resource officers are a huge, new network. Actually they're not a network. They're a huge new personnel basis out there in schools all over the country. Hundreds of them in the State of Illinois placed in schools to try to promote peace and maintain order. What better

group to start with in terms of trying to train those who are responsible for maintaining peace in a school environment? What better group to start with in terms of training them about teen dating violence, about domestic violence and then brought to school? All of those issues. We must be there.

Secondly I want to talk about this whole issue of state support. There are a number of us in this movement who have learned that we have to go beyond working directly in the movement to also try to take our message to make change. And I'm proud to be part of a very unique effort in Illinois designed to bring the many state agencies, public health, public safety, human service, senior citizens, elderly, children and family services, department of corrections, state police, all of those many agencies, public and private, together to create a vehicle for taking a coordinated approach to the prevention of all forms of inter-personal violence. We have to go outside of ourselves, take our work into a broader construct and we have to build institutions to do that. Three years ago the Illinois Violence Prevention Authority was a concept. We're an 18 million dollar agency right now, making grants to community based efforts to schools, to senior citizens programs, to youth agencies, to domestic violence programs, to prevent all forms of inter-personal violence. And don't

you think that our messaging when we spend our money with schools is going to include information about teen dating violence and domestic violence? You bet it is. That's why we, those of us who know this work, need to go into new roles. We need to be at the Illinois and state courts. We need to be in our senior citizen agencies. We need to be in our human service agencies and our public health department. We need to cultivate new structures at the state level. I mean, the build it and they will come can work. We really did not have a coordinated approach to violence prevention in our state. Every state agency that had anything to do with preventing violence was working independently and working on different target populations. We now have a vehicle not only for state support, but for citizens to contribute to that effort. We have a prevent violence license plate in Illinois that initially financed the Illinois Violence Prevention Authority. Finding a way, finding vehicles to help people be able to contribute and to be able to sit around common tables and figure out how we can take a coordinated approach to this effort is essential, and we can do it. We are doing it. We are builders. We know how to make new institutions and to make change. Let us move forward into new areas to do that.

**CAROLE SIMPSON:** Thank you, Barbara. And now last but not least, Susan Schechter.

SUSAN SCHECHTER: I want to make my first set of comments and recommendations to the domestic violence service community. To prevent domestic violence we have to care about and do something about poverty. We have, for 20 years, said violence affects women of all classes, and we have said all women are at risk of violence. And I want to be very clear that is absolutely true, but some women are at greater risk. And when poor women are victimized they have fewer resources to deal with their victimization and are left more vulnerable to violence. I bring this up because I think if we don't face this fact and talk about it in our organizations and as a movement, we will never design prevention and intervention campaigns and strategies to help those women. Battered women and their families, including the many women we will never see, the hundreds of thousands of women who live in communities and never see us, need housing, decent income, decent health care and child care. They can't end the violence in their lives if we only work on violence.

For me this suggests two strategy changes about what we're doing. The first is that we need to talk to other people working, as everyone else has said today, in other progressive movements and struggles around housing and health and raising minimum wage and organizing and work. We need to talk about violence against women to those

constituencies and think about what is safety and well being for battered women in those worlds, but we also now need to go back and look at our state coalition agendas and our local agendas and think about how those issues are integrated in a way into our work. It doesn't mean we do every single thing but it means we think seriously about the linking in integration of people's agendas.

The second thing is that if 10% of all battered women somehow get to our programs and we're already constantly full and overworked, I want to raise the question of how do we reach more women with prevention and early intervention strategies? The research tells us that women go to their families and friends first. Women want to stay in their communities for help. And as we design the next generation of prevention, health promotion messages to women that where ever they go, to the doctor, to their day care center, to their child's school, people are talking about health promotion. What does that mean to have a respectful relationship? What does it mean to be abused? That when the way we think of our work, for me, is to think about where ever women go in their communities, there is someone there in the sites they're comfortable with, to talk about these issues. I think it partly means that some of us have to think about the messages we often give in training. For instance we say to other professionals we train, identify

battered women and send them to us. And I think we need to have a different vision of what we're asking people to do and what we're asking people to talk about in terms of health promotion. It also may mean sharing resources, our slim resources, with people who have even slimmer resources about feeding the development of programs in communities where they do not exist.

Then, the second thing I want to talk about is children and this comes up over and over again. Millions of children witness, and I think witness only begins to capture a tiny bit of what they experience, witness assaults against their mothers. About 1/3 to 1/2 of those kids are also abused themselves. Millions of other children experience violence on the street, on their way to school and in their communities. And we know that in most communities, except for the kids that go to a domestic violence program, or a sexual assault program, there is no response. There is no public response to these children. My vision is that we start putting forward a vision about the right to safety and well being for these children and their care givers, so that the vision we're putting forward does not separate children from their mothers, does not say children should be safe and not think about what it means for their mothers to be safe, but put the vision together of the right of everyone in the family to safety and well being. And when I think about how



to turn this into strategies, which is what we were asked to do, I would love it if many of you could return to communities and go talk to the people who do youth violence work, as Barbara suggested, and talk to people who work on child abuse, and talk to people who work on guns, but also bring together parents, battered women, teachers, early childhood educators and health providers and say, let's finally talk together. What would it look like in our community if we, not only had services and supports for kids exposed to violence, but we had prevention campaigns about violence in all it's forms. Because I think people are so eager to do something now about violence, and so for every intervention strategy we start to design I will challenge us to design a prevention strategy. Bring people together and talk. There are communities around the country who are beginning initiatives for the police when children are exposed to violence. The police, schools and mental health providers and battered women's advocates. These are the kinds of coalitions and groups that we need to form to do something, and at the state level put forward a vision. We put forward a vision that women have the right to safety. We have the capacity to put forward the same kind of visions for kids, and in the next generation that's what I hope we'll do. Thank you.

**CAROLE SIMPSON:** Thanks, Susan. Okay. My job is to be

the skeptical reporter. And I have listened to your rhetoric, and I have heard all your suggestions and they all sound wonderful, but there's the real world. Nobody addressed the issue of sex and violence on television and what impact that may be having. I didn't hear anybody. I'd like to find out if you think that is key. The exposure of children to games like Doom and Mortal Kombat and the desensitization to the images of violence, blood, the movies are more and more gory. I think there's been a desensitization. How important do you think that part of your effort should be to talk to my network and to others, cable, Hollywood, to deal with this issue of violence so prevalent in our lives coming into our living rooms. Who wants to take that question? Yes, Barbara.

**BARBARA SHAW:** I would say it's so critical that in our case we established clear guidelines for funding that include that any project that is trying to prevent inter-personal violence has to also deal with the issue of violence in the media as part of their community education plan. People resist this concept a lot. They don't want to accept that their children watching violence, or themselves watching violence contributes to a violent culture. And it takes a lot of public education and patience and time to help people understand how that cultural support really glorifies and reinforces and connects sex and violence, too, in a way that

is just unacceptable. And I think we have to be just as intentional about that work, the City of Chicago, Department of Health violence prevention plan has a media committee. Their whole goal is to both help us be media literate, as well as to work with your industry to try to change how violence is covered, as well as how it's produced. So, I think it's way up there on our list.

**ESTA SOLER:** Carole, that's one of the reasons we're very glad you're here.

**CAROLE SIMPSON:** I don't run the network. I wish I did.

**ESTA SOLER:** We were hoping that you would. But, I do think it's a critical issue and it is an issue that really requires us to do the political work that I think we know how to do. We're not going to be able to change, we couldn't get a PSA on the air that had depictions of violence and a resolution in a good way because the TV station said, or a TV station, not yours, said that they didn't want to show violence. And obviously, the very contradiction is so difficult for us to grapple with, but I do think that it makes a big difference if we organize. And when Donna Ferrada started to organize, what she did was she made it so that Eric Clapton, by the time he got to L.A., didn't sing the song. Now, was the song still on the album and is that album still being sold? Yes. And does that record company, Time Warner, know that we're pissed? No.

And do we need to let them know? Yes. And I think that's what this is all about.

**CAROLE SIMPSON:** The gangster rap, which 80%; I was doing a story on gangster rap, and it turns out that 80% of the rap music is bought by white teenage males. Not bought by black people, but you hear those words, bitch, whore throughout all of those. I think this is critical and I don't know what you all can do about that, but I think that's a big part of it. The human race enjoys violence. I was just in Rome at the Coliseum and throughout history man has enjoyed games of violence, we've enjoyed looking at that stuff. What are these new extreme violence sports that are happening now on TV? Is it something in human nature that we will never overcome? That we are just a violent prone species? That there's no help? No hope?

**SUSAN SCHECHTER(?):** This may be a slightly unpopular view here. I think that the United States culture is soaked in blood and violence. I think it is such a profound thread and it does appeal to a part of human beings. Maybe it's that that is not us, it's them. Why do we watch murders on the nightly news before going to sleep and so on? I don't understand all of the dimensions of it, but what I do know is that the protest of it, the objection to it, and I have three boys who are consumers of gangster rap I can tell you, the protest must come from the young. This is why we have

to organize. We can't be the center. We have to \_\_\_\_\_. We are saying to the society, to kids, here's what's bad. Sex, violence and drugs. Now what's wrong with that list? Why is sex on that list? It's so weird to me that we have kind of coupled this and \_\_\_\_\_ as exactly what youth are caring about and wanting to know how to do and wanting to know how to cope with their feelings, we've put it in the no-no category instead of in the, this is the fundamental human thing and it can be caring and it can be fabulous. I think we need to be careful to not be saying no, no, no and we need to use to say here's what we're saying yes to. That's why we need to go to organizing drives, we have to recruit youth organizers like the Peace Corps., like Americore, like Teach for America, but to be doing these kind of teach ins where media violence is a piece of it but it is them analyzing it, dissecting it.

**(END SIDE TWO TAPE ONE)**

**FROM THE FLOOR:** ... on a daily basis to the core and the death penalty in this country, including against juveniles, the co-violent is represented by the more than 30 year old blockade against the people of Cuba depriving women and girls there of the needed food, medicine and education is essential to address the issues of violence in this country. Media violence begins with the Saturday morning cartoons. Let me say that again. Media violence begins with the

Saturday morning cartoons, including PBS, and if you haven't sat down on Saturday mornings and watched TV with your children, you need to do it. Not only is it reflected in one character driving another character off the side of a cliff, but in the presentation that the guy in the white hat is not only good but always wins. Racism as well as sexism is violence.

**CAROLE SIMPSON:** Okay. Your statement is wonderful, but do you have a question? There are lots of people waiting.

**FROM THE FLOOR:** Yes. At what point do we begin to talk, to challenge the United States government about structural violence? That we begin to talk about the establishment of a revolution of values which is manifest in a life affirm and standard of ethics and code of conduct on a personal, as well as global basis?

**CAROLE SIMPSON:** Anyone want to respond? No? Okay, thank you for your statement. Let's go over to this mike.

**FROM THE FLOOR:** Actually, structural violence was the word I was hoping we would hear because that really is something that I was thinking about, as well. But, in really looking at this government and the policies that deny universal access to health care and keep people from getting minimum wage and it's not just government, but it's corporations as well. And that leads to the next piece that I would like to ask you all about, is you talk about joining

progressive movements. Do you see joining progressive movements for corporate responsibility as well? And to look at corporate funders who may fund our work here but oppress women in other parts of the world. Those are things we need to look at. A response?

**CAROLE SIMPSON:** Anyone?

**PANELIST:** I think both speakers point to exactly what we were trying to say, which is to look at the bigger picture here to see ourselves as an engine and a force to build those bridges. To me, transforming consciousness comes when you connect the issues. The issue of family violence and domestic violence and women's ability to be free in their homes and safe, and to raise their children that way, is utterly tied to a government that now has on page 23 just a random bombing of civilian populations in Iraq. I think these issues are connected and I think it is up to us to point those out and to build those bridges.

**FROM THE FLOOR:** I agree. And I think that the real challenge that a number of you have all talked about during the course of this conference, and the panels have talked about is the relationship of this issue to poverty and how difficult it is for us to really talk about ending poverty in the midst of the globalization of the economy that takes real jobs out of our communities. And I think that that's an issue that we all have to work together with the people

who are struggling for economic justice.

**FROM THE FLOOR:** And I think that in our efforts to be multi-cultural in our work and what we do, I think we need to think in this global manner, in this internationalist manner, about violence against women. And as we bring women together that we do it UN style, that we do it in relationship to women speaking in their own voices, in their own language and from their own communities, and from the perspective of the work that is being done in their own countries. And that we notch it up one in terms of how we think about coming together at a regional level with the Cambodian community and women from African countries and women from Thailand and how we make that an international discussion that is tied to the international human rights work that is being done in those countries, as well as the discussion about what's happening with women here.

**CAROLE SIMPSON:** Do I see Dr. Rosenberg there?

**MARK ROSENBERG:** You do. In the dark back here, Carole. I do want to thank and commend the panel. I think your energy, your vision and your ideas are extraordinary, they're wonderful. So, thank you for that. And I want to thank and challenge the moderator. I think you are in a good position, Carole. This notion of media violence. You began this session with two extraordinary accounts that had a life long impact on you and on your sister. Have you ever



seen anything on TV or heard a record that had an impact any where near those real life events?

**CAROLE SIMPSON:** No.

**MARK ROSENBERG:** I think we forget that all too often. There is so much emphasis, so much emphasis on media violence. There are industries that are built up around media violence and I think at the same time we tend to forget the relative proportion of the impact of what we see live and in our families. Thanks. Thanks for telling us those stories.

**CAROLE SIMPSON:** It's true, it's true. I remember after Columbine, taking a group of young high school males from a suburban Washington, D.C. high school and asking them about the violence and what impact, and as my own son does, he dismisses it. It's just play. It's not real and so I thank you for pointing that out. But yet you still hear people, the drum beat, it's the media's fault, the media's fault. We're blamed for everything, so, thank you. Question?

**FROM THE FLOOR:** To our courageous survivor, and to all of your supporters. You shared with us several pointers for prevention for youth and things that we can do now. What pointers can you give us to take back for that dreadful day when he comes out, after the 11 years, for prevention for you and for other survivors? And she doesn't have to answer, anyone on the panel. Because that's the fear that a

lot of us survivors have.

**CAROLE SIMPSON:** Irma, would you like to?

**IRMA GUEVARA:** He is already out, last May. But he's being held by the INS. I think he will not be released where I am. He will be released in some place because I asked his parole officer to do that, and we're working on that right now to have more protection. We asked the chief of police in our place to give more protection to me, so they are coming every day and checking in my store and we put some security system also in my store and in my house, and a lot of people are helping me right now.

**CAROLE SIMPSON:** It's 8 years later and she's still in fear.

**CATLIN FULWOOD:** I think this again points to the critical need for neighborhood organizing, so that the people who are watching and listening and making sure that Irma is safe are people who surround her in her world so that she can live in her world as a full person.

**PANELIST:** I want to second what Catlin just said, and also talk about we have done a job over and over again about saying institutions in our communities are responsible and accountable for creating safety, or creating violence, by their lack of response. I think it's both an issue of institutional responsibility and community and neighborhood support. The final thing is that so many women lose contact

with the people and the people who are trying to think about protection and safety lose contact with the women over time, and thinking about what it means to stay connected over time, because safety doesn't disappear as an issue for so many women.

**CAROLE SIMPSON:** Thank you. I have been told that we have time for two more questions, so we'll take. Where was that last one? From this side? So, this side I should go to. Okay.

**MARIE FORTE (sp.?):** I'm Marie Forte and I work for the Center for the Prevention of Sexual and Domestic Violence, and I'm also a minister in the United Church of Christ, and I just wanted to remind us that our social norms are established and reinforced by values and belief systems that are often powered of our religious traditions. For many years, many of us in religious communities have been deconstructing the religious belief systems which have promoted the subordination of women and violence against women, and we've been reconstructing and retrieving the stories, teachings and doctrines which Catlin referred to in terms of the values of our traditions, which affirm women and affirm our lives free from violence. But as an organizing tool one of the few remaining institutions in our communities are our religious groups. Youth groups, children's programs, women's groups, men's groups, ready

audiences every week in all of our communities. The youth report on the first day named as it's third priority that we work with faith communities to address their concerns as youth dealing with violence. They are reminding us of the importance of religious institutions in their lives. Now I know that we've had an historic ambivalence in our movements towards our religious traditions, and for good reason. But we cannot afford any longer to overlook those systems and to leave out the religious issues and the role of the religious communities in responding to domestic violence. So, I want to challenge each of us to include religious leaders who are allies in this work in our analysis, in our strategizing, in our organizing. How many of you here, either in your childhood experience or in your adult experience, have had affiliation with organized religion? Please raise your hands. Okay. These are our communities, not somebody else's community. These are our communities and we are the wings from the battered women's movement to those communities to bring the challenge and also the support for the work that can go on there. So, I just want to remind each of us that it's a very important part of changing the social norms that we're here to do.

CAROLE SIMPSON: I'm sorry, this is going to be the last question. Group question.

CARLENE JOHN (sp.): My name is Carlene John. I'm proud

to say that I served on the National Coalition Against Domestic Violence for seven years from 1991 to 1998. I'm a formerly battered woman, I have grown up with this since I was a little kid until now. As a group we have something that needs to be said, and for this movement that was started by formerly battered women and battered women, it is important for all of our voices to be heard. So, if you could take the time to listen to us.

**FROM THE FLOOR:** Catlin, you said that there are boys and girls in the community that are eager to undermine and decrease violence. Barbara, you said we need to seize opportunities to stop all forms of oppression. Bernadine, you said that protest must come from the young and we must recruit youth organizers. Each one of you had said that we must start in our homes and our communities. We would like you to respond to what happened in the community of this conference. We ask your response to the following statement.

**FROM THE FLOOR:** We first want to acknowledge and honor the work and success of the Millennium Conference organizers in bringing together so many diverse people on the issue of domestic violence, and as advocates for our communities we feel we must speak.

**FROM THE FLOOR:** Last night a culturally, religiously and ethnically diverse group of over 50 lesbian, bisexual,

trans, gay, queer and questioning individuals came together to meet each other and share our experiences and reactions to this conference.

**FROM THE FLOOR:** Many of us learned there that a group of young people from an organization called SMILES, Sexual Minorities Youth Assistance League, had been treated in a manner that we feel is inconsistent with the goals, objectives and philosophy of this conference. It is our understanding that conference organizers made decisions that effectively excluded and censored the efforts, vision and voice of these youth through the following actions.

**FROM THE FLOOR:** SMILE was initially invited to come and participate in a youth and action track. In response the youth members designed a play about lesbian dating violence, specifically for this conference.

**FROM THE FLOOR:** Approximately two weeks prior to the conference the SMILE contact was told that their workshop could not include the play because it was perceived by the conference organizers to be too controversial for the sponsors. Despite the obstacles, more than 10 people were able to view the play and found that these concerns were invalid.

**FROM THE FLOOR:** SMILE traveled here to present the workshop and discovered that they were not listed in the conference program or addendum, despite the fact that

conference organizers were faxed a workshop description several times. They were not assigned a room until they requested one and then were placed where no other conference activities were occurring.

**FROM THE FLOOR:** These actions silenced, objectified and marginalized the members of SMILE. What is particularly painful is that these youth in addition to being queer teens, were also all people of color and were presenting a story based on one member's experiences as a survivor.

**FROM THE FLOOR:** Members of SMILE found this treatment disheartening and that it rendered their realities invisible. Not only do we empathize with their reaction, we share it. A number of us have observed and experienced that LBGT issues were not integrated into the language, spirit, celebratory and educational events of the conference.

**FROM THE FLOOR:** We stand before you today to say that as long as LBGT youth voices are silenced, the sovereignty of each of us is compromised. Therefore, we expect that the conference organizers and sponsors will do the following:

**FROM THE FLOOR:** Acknowledge that without lesbians there would not have been a battered women's movement, that they are our founding mothers and sisters from \_\_\_\_\_.

**FROM THE FLOOR:** Recognize that each of us were deprived of the full value of the conference by missing the opportunity to view the incredible work of SMILE. We,

therefore, expect the Millennium Conference to pay for the production and distribution of a video tape of the play to all conference attendees.

**FROM THE FLOOR:** That a formal apology will be offered to the youth members of SMILE, and finally...

**FROM THE FLOOR:** Insure the integration of lesbian, bisexual, trans and gay voices and issues into the development into the social action agenda being set by this conference.

**FROM THE FLOOR:** I also would like to encourage for everyone here who would like to support SMILE and what was said in this statement to consider signing on to this statement as individuals. It is available at the MCADV table in the exhibit hall. So, please do come by and sign it. We also have copies of it available.

**CAROLE SIMPSON:** Well, thank you for your presentation. I guess I should turn it over to the conference organizer who, perhaps, can give you an answer, Vickii Coffey.

**VICKII COFFEY:** There are only a few things that I want to say because I think your position is well taken. If there is anyone to apologize for what has happened with SMILE, it should be me. However, I think that I, I want to share with you the understanding that it was not a planned decision in the way that it was presented, and I'm very sorry that all of you feel that way. Unfortunately, I don't have the time



at the podium to explain all the circumstances involved. Many of you out there know me and know that I am committed to every aspect of this movement. I am sincerely hurt that this happened to SMILE, and I am sincerely hurt that I could not do anything to change the circumstances, but I will tell you that this was not the plan. That there was never a plan to intensively exclude SMILE from the conference. In fact, I worked very hard to include every aspect of our youth community in the conference and I understand that something happened here that we could have handled better. So, I apologize for that. Some of the requests that you've made I will try to, in the best way that I can, respond to and value. I thank you for giving us the opportunity to reflect on the way that we knew to do our job better. And, again, I hope you understand that this was never intentional. That there are lots of other considerations that I cannot explain at this moment.

One of the things that I want to say is that this is one of the conferences that we've had an opportunity to come together and vocalize our collective concerns. And so I will never silence the voice of our collective concerns in any way in the work that I do. I was asked this morning to make that announcement. And I think one of the things we have to do as a movement is listen to each other and understand each other, and be willing to accept that we all

are human, and that we make mistakes, but those mistakes are not fatal. That there is an opportunity for all of us to change and improve our lives and the importance of the work that we do by talking to each other. I came up here to make announcements about important issues around this conference, and that unfortunately the time will not allow some of the things that have happened. I hope you don't mind me changing the subject matter at this point, but I would like to meet with the individuals from SMILE following this presentation to have a one to one conversation. If you can, would you please meet me at the right hand side of the stage and we'll go somewhere and talk.

Changing the page, the Women's Resource Center from Scranton, Pennsylvania, was displaying the memorial exhibit for battered women at this conference, called Empty Place at the Table. Sometime between Sunday night and Monday morning the exhibit was vandalized. Several very personal items were taken, items that belong to the women that were killed. As a survivor of domestic violence, I am appalled that such a thing could happen at a conference gathering like this. Please, if you have any information that can help locate these stolen items, contact Frank Brown at the hotel security. Again, Frank Brown at hotel security. The items that were stolen were photos of women who were killed, an ashtray, a napkin ring, Mickey Mouse glass and a figurine of

a kitten. Who would do this?

To change from a more sovereign notice, I'd like to let you know that the National Network to End Domestic Violence is pleased to announce it's fourth annual training and leadership institute being held in Phoenix, Arizona November 11 through 13, 1999. They are asking that you come by their table in the exhibit hall because there will be a raffle to win a free trip to the conference. Please stop by and see them.

I'm very sorry. I'm taking up too much time here. The Nursing Network on Violence Against Women International is holding it's next annual conference June 1 through 3. I'm sorry, but I just want to say something here. We don't have to hurt each other. We don't. I'm sorry.

**PANELIST:** There are a number of announcements. The Nursing Network is holding it's next annual conference June 1 through 3 in Vancouver. I'm just doing this quickly, Vickii. I hope I'm honoring what you wanted. The next announcement is bus service for mayor's event. Busses will leave the Hyatt starting at 12:30 p.m. Busses will be designed for spill over. The busses are out there. Trust, I'm sure they'll be out there. The National Network \_\_\_\_\_, we've already done that. Great.

I want to say thank you to all of you. Thank you to all of the wonderful panelists, and thank you to Carole

Simpson from ABC News. Thank you.

Oh, there's another raffle? Wait a minute, the busses aren't leaving yet. Just quickly, for those of you who want to stay here and listen to the raffle, it's like many of the \_\_\_\_\_, if any of you have seen our booth in the exhibit room, one of our public awareness efforts is to unify the tribe's efforts in bringing a message about the sacredness of women. And the message that's on our T-shirt is one that we want to promote, so for those of you who are willing to stay, Sheila Wellstone has agreed to honor us by reading off the names of those who have won the T-shirts from the raffle, and I just want to read off the proverb. The message about women is that if the physical, mental, emotional and spiritual well being of the woman is intact, so too is that of the family, community and society. Susan Robinson, Jack Laird, Jennifer Kuhn, Rev. Catherine Johnson, Bee Lombray, Regana Barjava, Kathy Kuna, Rashma Adi, Pat Holloway, Linda Berger, Stacy Susa, Maxine Stigma, Blonee Dedolfay, Char Blodgett, Wiletta Dolfice, Sharon Burner. Thank you all. The T-shirts and the cards of the winners will be at a booth in the exhibit room. Thank you.

**THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence.  
The Importance of Research/  
Practitioner Collaboration  
August 31, 1999**

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**MODERATOR:** Good morning. The easiest job at the conference continues. This morning we have the plenary panel discussion on working together, The Importance Of Research/Practitioner Collaboration. This morning I would like to present to you Jeremy Travis, director of the National Institute of Justice. Jeremy Travis has served as director of the National Institute of Justice since 1994 when he was nominated by President Clinton and confirmed by the United States Senate. Before joining NIJ Mr. Travis was a deputy commissioner for legal matters of New York City Police Department, and while with the department he developed the Civil Enforcement Initiative, which won an Innovation in Government award from the Kennedy School of Government and the Ford Foundation. Mr. Travis authored New York City's ban on assault weapons and chaired the New York City Chancellor's Advisory Panel on School Safety. Under his tenure you might also note that the budget for the National Institute of Justice has quadrupled. It is my pleasure this morning to present Mr. Jeremy Travis.

**JEREMY TRAVIS:** Good morning all. Good morning and welcome to this discussion. My job is to say a couple of quick things and get out of the way because we have a wonderful, wonderful panel here to talk about what we consider at NIJ

and HHS and the other federal agencies that are involved in violence against women issues, we consider to be a very important development and an experiment that we are supporting which is to promote the idea of collaborations between research and practitioner sectors of our community around the issue of violence against women. The panel, that I will introduce in a moment, is really just a stellar group of people that we are privileged to be able to hear from this morning who are really the front lines in trying to think about the contours and the dimensions and the difficulties, frankly, of some of these collaborations. They are in some ways scouts and pioneers, they're exploring uncharted territory and they are going to report back to us today on what they've learned that will, hopefully, inform work in the field.

Before introducing the panel at some greater length, I do want to provide just a moment of overview on some of the developments that are underway looked at from the point of view from the director of NIJ, the research arm of the Justice Department, but hopefully reporting on some things that are underway in our colleague agencies within the federal government. As you know, the word partnership is very much in the air these days, and I just want to give that word some practical context. Particularly, focus in on issues of intimate violence and violence against women. For those of you who follow these things, it's noteworthy that

within the past three years the National Research Council of the National Academy of Sciences has issued two landmark reports on violence against women and family violence. These are pronouncements from our highest sort of science agency in the country.

In both of these reports, in important ways, stressed the collaborations between researchers and practitioners are critical to developing knowledge about the most effective prevention and intervention strategies in this field. And these reports, in important ways, have guided our work within NIJ and I think the work of other federal research agencies, and federal program offices, in thinking about how to develop a national response, a federal response, to the issues of family violence and violence against women. Within NIJ we have had a number of opportunities to seek the advice of practitioners and researchers about how to mount a federal research enterprise. Nearly four years ago Peter Adelman, then the Assistant Secretary of HHS, and I co-chaired a day long strategic planning meeting at which researchers and practitioners, advocates, people engaged in this work, came together to help us think about a multi-year research agenda, and two years ago NIJ convened a smaller focus group of practitioners and researchers as we started to think about the partnership program that I want to talk about this morning. So, we have learned a lot from those

listening opportunities, and I hope that the voices that we've heard have been reflected in our funding.

So the partnership activity that we see within the federal government really exists on three levels. First we have a number of collaborations that are unprecedented between the various federal research agencies and institutes that have an interest in this area. Three years ago nine federal research institutes came together to pool resources and more importantly, to engage in the intellectual challenges necessary to develop, what turned out now to be, a three year, 5.2 million dollar research portfolio on violence against women. This portfolio, which I encourage you to take a look at on our web site, is wonderfully rich and covers a lot of very important topic areas that will inform research and, more importantly, inform practice for years to come. And every year we have convened the researchers who have been funded under this portfolio to come together, share research findings, to learn from each other's work, to talk about publications, to talk about implications for practice, and to lay the foundation for the next generation of intellectual inquiry for the next generation of practice and advocacy.

In a similar vein NIJ and the Center for Disease Control and Prevention have committed to a five year partnership to conduct basic research on violence against



women to implement the research agenda that was developed by the National Academy of Sciences. A research agenda that importantly had been requested by Congress, and Congress doesn't do these things in a vacuum, the Congress made this request because of pressure from advocacy groups, to ask the fundamental questions about violence against women, make sure that we have a research agenda that develops our understanding. One exciting product already published, first results of this CDC, NIJ partnership has been the National Violence Against Women Survey, which is a survey about life-long experiences with violence that has been conducted by Patricia Jaden (sp.?) from the Center for Policy and Research in Denver, Colorado. This study, and we're starting to see the first results of this, will provide a much more detailed, much richer understanding of men's and women's self-reported history on stalking, intimate partner violence, rape victimization, much better understanding than was ever made available before. The results of these partnerships at the federal level have been and will be a much deeper understanding of the phenomenon of violence between intimates and violence against women.

On a second level, NIJ has been engaged in a very productive and exciting partnership with our colleagues in the Violence Against Women office in the Department of Justice. Katherine Pierce is here this morning, I know

Bonnie Campbell addressed you yesterday, and each year we've gotten together funds have been transferred from that office to NIJ to support evaluations of different interventions, to find out what works and what doesn't at a practical level. And to publish the results of those evaluations. So, we're learning much more about the role of police, prosecutors, service providers, the important role of advocacy, particularly as these sectors work together in ways that are envisioned by the Violence Against Women Act.

Together we are also near completion, Katherine, we're almost there, of a design and implementation and soon to announce the results of a site selection for a major demonstration project that will test the advocacy of judicial oversight with batterers to improve the safety of women. This will be very important, we believe, for the field in years to come. So, these basic research projects have been made possible because of the willingness of the staff of our two agencies to come at these issues from different perspectives, to find common ground and common purpose.

And, on a third level, which provides the setting for today's discussion, NIJ has been actively supporting the creation of partnerships between researchers and practitioners in local jurisdictions. Within four of the institute's portfolios, in the policing area, in the

corrections area, in the partnership we have underway with Sonia Bergos (sp.?) at Housing and Urban Development, and in the area of violence against women, we have set aside funds for the explicit purpose of funding partnerships with the researchers and practitioners. Now you might reasonably ask, how is this different from most research funding? Isn't it true that researchers, by the nature of what they do, who work in real world environments are dependent upon the support of practitioners for access to data and program operations in order to conduct their work? This is true. However, in our partnership initiatives we start with a different premise. Our starting premise for this initiative is that a partnership is just that. It's a commitment between two equal entities to work together in ways that meet each other's needs. So, in our partnership funding we are looking for researchers who are willing to be engaged, willing to commit over the long haul to the life of the practitioner agency. We explicitly discourage what one might characterize as hit and run research, where little attention is paid to the consequences of findings, or publications, or the research enterprise itself. We explicitly encourage researchers who see research as a tool for improving program operations, for developing and deepening the practitioners knowledge of issues that that practitioner entity faces on a daily basis. We seek out

researchers who value the wisdom and insight of practitioners who listen well and understand the complexities that arise in action oriented enterprises. What are we looking for in practitioners? The other part of the partnership. Not every practitioner is willing, perhaps initially, to allow a researcher to come into agency operations. Researchers are, after all, committed to independence, objectivity, qualities that might be perceived as threatening. So, we are looking for practitioners who are secure enough to allow this outsider to come inside. And who are strong enough to know how to negotiate the terms of this new collaboration so that essential values of the service agency and the advocacy enterprise are not compromised. In short, we are looking for practitioners in our partnership funding who are open to new knowledge and who can take research findings and translate them into new practices that are, in turn, evaluated.

So, these research/practitioner partnerships that we have funded are very exciting, and they are an important way to finding new roles for all parties, for both professions, testing traditional values and accepted ways of doing business for researcher and practitioner alike. In some cases these are initially not natural relationships, and we may hear about some of the difficulties this morning, because usually academics and practitioners are

instinctively distrustful of each other. Yet, these initial reactions can be overcome, and these partnerships can show results as our panel this morning will demonstrate.

So, my personal hope is that in the next millennium, which is the topic of this conference, that this relationship between research and practice, between science and the enterprise of advocacy, will become a standard way of doing business. Our country has, after all, an enormous talent bank in our nation's universities. People who are trained to be analytical, theoretical and to be critical. Our country also has a rich tradition of innovation and a rich resource of committed practitioners who are finding new ways every day to tackle the problems of our society. So, I think our hope is that these folks will learn to talk to each other, to learn from each other and to share that learning with a wider audience on behalf of a common goal of improving safety and enhancing justice. People like our panelists this morning give us reason to believe this stream, in fact, can become a reality.

So, let me then introduce these folks. After this build up they're going to show us these uncharted territories and tell us of what they've learned. What I'll do is introduce the first panel first. Our hope is that the discussion will allow for two things, which does not always happen at conferences. One is discussion within the panel

after each of the teams presents, and then questions from the audience before our time is up at 10:00. I'll introduce the first team first and then I'll sit down and they'll talk, and then I'll get up and introduce the second team. Our first team is comprised of Beth Richie and Gail Garfield. Beth Richie is known to most in this room, I'm sure. She's been an activist and advocate in the movement to end violence against women for the past two decades. The emphasis of her work has been on the ways that race and ethnicity and social position affect women's experiences of violence, with a particular focus on the experience of African-American battered women and sexual assault survivors. She is currently on the faculty here, at the Department of Criminal Justice and Women's Studies at the University of Illinois at Chicago. We New Yorkers like to think that she will always be a New Yorker. And she is also, as we'll see, a senior consultant at the Institute on Violence. She has authored numerous articles and books, and has been active in training and technical assistance to local and national organizations. Her current work presented this July at a conference at NIJ is on the relationship between violence against women and women's involvement in illegal activity. Very important topic for us to consider.

Gail Garfield, who is her team member for this

presentation, is the executive director of the Institute on Violence, incorporated an eight year old organization in New York City. The four focus areas of that institute, within the overall umbrella of violence against women, are on research, technical support for communities, both policy and media advocacy and outreach and education. Her focus has been on black women's experience of violence. It's the only institute of it's kind in the country and a very important topical area. She is currently completing her dissertation on this topic of how black women interpret their experiences with violence. So, please join me in welcoming Gail and Beth, who will introduce each other.

GAIL GARFIELD: I suppose the first thing that I want to say is good morning and thank you very much for the invitation here. Beth and I, in trying to figure out what it is that we wanted to say, thought that we would start off by introducing each other. And I suppose that my job is probably much easier than Beth's because in looking at the conference catalogue I probably saw maybe two or three pictures of Beth, a bio and presentation, so I think that many of you probably are aware of who Beth is and her working relationship. It's indeed a pleasure for me to offer some introductory remarks about Beth because Beth and I have known each other for probably more than 10 years, and she is someone who I have known professionally, someone who

I have known, and continue to know I should say, politically and socially, and she's someone who I consider a friend, someone who I consider a collaborator and, depending upon the sides of the times, she's someone who I consider a partner in crime, particularly around unpopular issues. So, I met Beth before Beth received her doctorate in Sociology from the graduate school and university center at the City University of New York. I also met Beth before her faculty appointment, and most notably here at the University of Illinois, and I met Beth, also, before she developed her impressive array of research studies on health care related and violence against women's issues, and before her numerous publications and her widely acclaimed book, *Compelled to Crime*, and I suggest that you pick it up. I met Beth before her extensive involvement in providing consultation and technical assistance to national organizations and foundations, and I must say, I'm impressed with all of Beth's accomplishments.

Even though Beth and I were residents of New York City, and in many ways I wish that she was still a resident of New York City, Beth and I did not actually meet in New York City, we met in New Orleans and we both shared a panel where Beth was talking, of course, about battered women, and I was on the panel talking about the unexpected explosion of infants born in utero exposed to crack in New York City. So,



Beth and I met each other when we were both advocates, and when we were both activists. I met Beth at a time when she was helping to organize a very important program in East Harlem that's entitled, The Violence Intervention Program in East Harlem, and I also met Beth at the time when she was helping to organize the New York Women Against Rape project. What attracted me to Beth was, in comparison to me, her quiet passion, and her ability to offer informed, but also critical, judgment on the very complicated issue of domestic violence. She was also one of the first people that I called when I became, for a whole host of reasons, deeply disturbed by what I perceived to be the rising incident of violence against black women, particularly in New York City. And, that began our working relationship. Over the years my respect for Beth's professionalism has just grown. My trust in her insight and judgment has been unwavering. And my appreciation, and I should say deep appreciation, of her commitment to include black women and other women of color and also marginalize women into the discourse on violence, extremely important. And so, we will talk more about our relationship throughout this presentation, but what I want to offer is an unabashed and glowing introduction to someone who I have enormous respect for, and that is Dr. Beth E. Richie. I have to figure out what the E is for.

**BETH RICHIE:** Thank you, Gail. Good morning. I guess the

E is probably going to be another conference, another millennium maybe.

To know Gail Garfield you must also know Tiwana Brawley (sp.?), you must know Eleanor Bumpers, you must know Desiree Washington and you must know Anita Hill, among the hundreds of other black women that we came together to organize around when we learned about the violence that they had experienced. Gail is an advocate, she's an activist, she's also a researcher, she's a leader both in New York and around the country, a leader in the movement to bring the awareness of violence against black women's lives to our consciousness. And I name names, not only Gail's name, but there are many women that Gail has worked with, because Gail embodies her work not only in her own desire to publish and her desire to speak at conferences, but most important, Gail imbeds her work in the reality of lives of women, primarily black women, who are experiencing violence as we talk about their lives at conferences like these. Gail has chosen to do her work in communities where violence against women is deeply imbedded in tensions around identity politics, where community dynamics are very, very difficult around the issues of gender. Gail has chosen to be an outspoken race woman, confronting patriarchy, addressing issues of class exploitation. She's chosen to do her work and indeed, live her life, at the intersection where gender and race and

class seem to somehow collide, collide in the experiences of women who are battered and raped and sexually assaulted in our communities.

To know more about Gail you have to take a walk with me to Harlem in New York City, where for almost 20 years we have been trying to address the issues of violence against women in the context of a community in turmoil. And there Gail has been an activist, she's been an organizer, she's been an agitator, she's been a bridge builder, she's been a community resident. When Jeremy began his introduction Gail and I looked at each other as we have so many other times and said, are you the activist? No, you are. Are you the researcher? No, you are. And, indeed, that mirrors in fact what our collective partnership has been. One where we change roles often, and we work not only as partners with specific roles, but sisters in a struggle in a community that we deeply, deeply care about.

Gail has been educated by women on the streets of Harlem. She's been educated as a service provider of programs, and she's been educated by experiences in her own life. She's also been educated in graduate studies in public policy and she's educating others in a PhD program at the City University of New York in Sociology, where she's working on her dissertation. She's a visionary, she's a very, very humble leader, she's a dear friend, she's a

persistent agitator, and we'll tell stories of her agitation as part of our research efforts. And she sees our chance, as I do, as an opportunity also to be advocates for those who don't have the opportunity to speak. And we've decided, therefore, to share a very short part of our time with you to read a call to action that was presented to us, and ask that you pay attention to it. We'll weave some of the content of it, also, into our presentation.

At this conference we want to acknowledge and honor the work and success of the Millennium organizers in bringing together so many groups of us from diverse communities working on the issue of domestic violence. And as advocates for communities we think it's very important that people have the opportunity to speak.

Last night a culturally religious, ethnically diverse group of more than 50 lesbian, bi-sexual, trans-gendered, queer and questioning individuals came together to share experiences and reactions to this conference and we learned there that a group of young people called the Sexual Minority Youth Assistant League had been treated in a manner that was felt to be inconsistent with the goals, objectives and philosophy of the conference, and that in some way the conference organizers made a decision to not allow them to present their work at this conference. They were invited to come and present in the youth track, however, having

designed a play about lesbian dating violence, specifically for this conference, they were not allowed to present it. Approximately two weeks ago they were told that their workshop would not be included in the conference agenda. They traveled here to present that workshop but were not listed in the programs, and they were not assigned a room to do their work. These actions, we think, silenced and objectified and marginalized them. It was particularly painful for the young people who came here as our queer youth and people of color, and many of them survivors. They found this treatment disheartening rendering their indivisibility, and they are asking that we pay attention to their experience here at this conference. Their voices having been silenced, and they expect that the conference organizers, of which, of course, I am a part, will respond by acknowledging that without lesbians there would be no battered women's movement. They are our founding mothers and sisters indeed. All lesbians. Recognizing that each of us were deprived of the full value of this conference because we were not able to witness their work, and we, therefore, expect to have the Millennium Conference compensate them and be able, for the rest of us, to look at a video of their work. We hope that a formal apology will be offered to them and to insure the integration at future conferences indeed. Gail and I have tried to do that in our

work in Harlem of lesbian, gay, trans-gendered and bisexual voices in development of social action and research programs. A copy of the formal statement, which I couldn't read verbatim because I don't have my reading glasses on, a copy of this formal statement is available at the National Coalition Against Domestic Violence table. We hope you will go and take a look at that and endorse the request of this call to action. They ask that people who feel it is important to address this issue to stand for a moment to acknowledge their presence in this room.

**GAIL GARFIELD:** I think that the statement was most appropriate in light of our work at the Institute. One of the things that we attempt to do is to affirm our diversity as black women. One of the things that I have had to work through, and I am constantly asking others to at least think about the issue, it is with the notion that black women are not monolithic. That I cannot identify an authentic black woman's experience within the black community, and I say that in my working on many different levels with many different kinds of black woman. Is a black woman who is making a six figure salary, who owns her own business, who's body was chopped up with a machete and who had to go and continue to undergo extensive surgery, is her experience more authentic or less authentic than a poor woman, a poor black woman, who may be on government benefits for her

livelihood, who has been raped by her significant other and also several of her children? So, when we begin to talk about authenticity, it becomes a very thorny issue that we have to include the experiences of all black women in order to give a voice to our own diversity. I think that the approach that we have taken as one of those, sort of like founding philosophies of the Institute, is that we want to affirm our diversity because that is our strength. That we do not want to not recognize and struggle over silencing different voices.

We decided to develop an Institute on Violence, and as part of that we decided to focus exclusively on black women's experiences, and we were asked, well, why black women? Why not women of color? Why not all women? To focus on ourselves was not to the exclusion of others, but it was to focus on ourselves because we have been asking the question, why not include black women? The response that we got was basically unacceptable and unsatisfactory. We also wanted to develop an organization that would create opportunities that would allow other black women to speak. We did not want to become the black voice for black women, but our challenge was to create whatever opportunities that we could so that all of these diverse voices could speak. And in doing that one research has been an integral role of what it is that we have been doing. We started off not as

the Institute on Violence, but I can't even remember it, it was the African-American Task Force Against Violence, blah, blah, blah, a real long name. Because one of the things that we wanted to do was begin to explore the possibility of whether or not there needed to be an organization. And essential to that we decided to do, or to hold a whole series of focus groups, to ask in essence black women, what kind of organization would they like to see that would address their interests, their concerns and their aspirations in addition to their needs in this area. And from there, and of course, Beth and others were very much a part of actually running our focus groups, but from there the Institute was born, and it was born from the understandings and the perceptions of an array of black women. Anything you want to add to that?

**BETH RICHIE:** I just want to say a little bit about the context of Harlem, which is within where we did our work. It's very important that you know that Harlem was a community that had for years been very active in attempting to define on it's own terms which issues were important and how to respond to those issues. Gender and gender violence was not part of the agenda, the template with which community organizers had attempted to do their work. But there was an existing network which as feminists who were coming into the community, or having been in the community,



there was an existing network which we respected and honored and felt like we needed in order to begin to address some of the questions of gender violence. It was very different than some of the approaches of working with communities to do research where we develop an agenda and go into communities and do that work. But it's also important to note that Harlem, like many other communities of color around the country, was very suspicious of research and very concerned about the appropriation of ideas and knowledge and experience for the benefit of people who were not of and from and maybe even not interested in that community. So, on the one hand we understood that there was already an apparatus within which we could work to explore the issues of gender violence, we also knew that there was suspect in those communities about part of what our agenda was in attempting to uncover the needs and experiences and dilemmas of women who were living in that community.

**GAIL GARFIELD:** Before we got to Harlem, let me just say, we received to our amazement, thorough amazement, a major research grant from the Commonwealth to do a base line study on black women's experiences of violence. When we were organizing for the Institute no one could actually tell you what was happening to black women. How many black women were being raped. How many black women were being battered and abused and in need of services. The only firm figure

that we could get was homicide figures. How many black women were dead. And that's real concrete, and it doesn't take a rocket scientist to try to figure that one out. So, we did this base line study using what we continue to use, a blended methodology. We, again, we've become quite positioned in focus groups, and when I was coming in yesterday evening, I think after the session, I saw women and I said, well, where are you guys going? They said, oh we're going to our focus group. So focus group research has become, indeed, very mainstream. We did focus groups, we concentrated on two communities that had the largest population of black women in them, and that was Jamaica and Hollis in Queens, and also the East Bushwick section in Brooklyn.

In addition to focus groups we did needs assessments of both of those communities. In addition to the needs assessment one of the things that we wanted to know was basically what was the literature saying? What were black women's experiences on violence? So we did a critical review of the literature. Then what we did was purely in essence quantitative study, reviewing and analyzing agency data. Primarily law enforcement related data and health care related data, to see from all of these sources if we could get some handle, some picture on what was happening to black women and what were their experiences.

BETH RICHIE: We want to jump forward to some of the lessons that we learned from our research as partners. I just want to say a few other things about methodology. As Gail said, it was very important for us to use both quantitative and qualitative methods. We kind of moved back and forth as a way to see if the quantitative methods actually captured what the qualitative findings were showing us. When we did the review of the literature we not only included the scientific literature of violence against women, but we stepped into the popular literature that black women read, to understand what kind of messages were being put forth by that form of media. Things like Essence Magazine and Jet Magazine, so that we had a sense not only about what science was telling us, but what some of the African-American driven media were saying about violence against women. It was very clear to us that more people read Jet Magazine than a violence against women journal. With all due respect to the journal, indeed.

That took us also to, and one part of our research led to another. We also realized that there was, at the time that we were conducting our research, a wonderful explosion in literature on black women's lives. And we knew that as many people were reading Jet Magazine were reading Toni Morrison and Alice Walker and Terri McMillan. And we understood that messages about violence against women were

imbedded in that literature, and we needed to understand where those messages were coming from and what they were saying about violence in our lives. So, with every piece of research that we did, starting with the scientific literature, we had insight into other places that we needed to go in order to explore the issues that we were concerned about. I want to just very quickly, because you know we've got to give other people some time to talk. I just want to say one last thing and then we'll just list out the lessons and then we can have time to talk about them later."

One of the things that Gail did as a member of the African-American community, as an activist but also as a researcher, was walk to those places where people were gathered and already talking, and ask them to consider violence against women as part of what they were talking about. And we mobilized an oppressive, when we say we did a needs assessment, what we did was go to those community leaders and say, pull together some of your people because we want to come to those forums and ask those people who are already going to be gathering there under your leadership, what they think about violence against women, what they know about violence against women, what services are available in this community to respond to violence against women, and so the sense of creating community forums that were both toward the goal of inquiry at the same time that they were toward

the goal of organizing was a very important, early component of our work. We talked with law enforcement officials, we talked with people in treatment programs, we talked with people in homeless shelters, in housing projects for senior citizens, in youth programs, we talked with groups of men, we talked with union organizers.

(END SIDE ONE TAPE ONE)

GAIL GARFIELD: ... We were not service providers. They know about service provision. What we were seeking funds for, funds that would allow a community time to think about itself around this issue. And there were very few foundations that was willing to take a risk on us. It is so difficult to say what we want to do is to think and to analyze and be informed by this issue. So, I must here say, who did take a risk on us, although, who did take a risk on us was the Violence Against Women's Office, Grants Office, out of the Department of Justice. And so, to them we have enormous appreciation because for planning money, research money going specifically to a cultural/racial/ethnic community to do research on itself and for itself is an undaunting task. Let's make no mistake about that. So, as we move on, so we can hurry up.

BETH RICHIE: One last story. We're a community that tells stories. So Washington took a risk on us, which we are very grateful for. But Gail took a huge risk. We started

getting calls when we were starting to do our research without funding from organizations in downtown Manhattan. This is sort of a little bit of a geographic story, but downtown Manhattan had a lot of service programs for battered women and rape survivors, and I guess one of the, I know, one of the funding requirements was collaboration with marginalized communities or under served populations. We became, we were that, and we became the opportunity for many of the programs to get funding if they partnered with us. And I remember, I may be elaborating a little bit on Gail's tenaciousness, but I remember Gail saying, why now do they want to partner with us? Just because now there's a funding requirement to do so. Gail said, we want our own money. Which I thought was an important idea, but I thought it would sort of stop there. Indeed, Gail got on an Amtrak train, went to Washington and said to people in Washington, we want our own money. And they said to her, did you have an appointment with us? Is there an RSP who initiated this? She said, no, we're here because we want our own money. And, they sent Gail home. I don't think you went alone, but I didn't go. I was not a part of this. They sent Gail home and the next thing we knew we had the Violence Against Women Act Office coming to visit us. They came to visit us and we took that walk with them through our community, at which point I think they took a risk on us because we took a risk

with them to say we want funding to understand our own lives.

We will do our lessons very quickly because we only have a few minutes left. The first lesson, we have about five of them, and I'll just name, let's name them and then we can have discussion on them. The first lesson is that we did not begin as a research project, we began as an organizing project, and that order matters. That we were embedded in doing community, political work. And from there began to do the inquiry part of our work. The order of doing research after you have a sense of organizing and activism in a community was very important to our success.

**GAIL GARFIELD:** One of the things that is important and you have to be real clear about is the issue of power and power relationships. We would like for those relationships to be even. They are not even. Often times when we talk about research it is often times initiated by the researcher that comes into the community with their own resources and has, in fact, developed the kinds of questions that they are interested to know. That's okay. We don't quarrel with that, but I suggest that in terms of practitioners that you find your own resources and you hire your own researchers to ask the kinds of questions that you want, you need, you demand to be asked in your work to inform you. There are many different kinds of relations of power. Beth and I

have, they change from time to time, but as she said they're fluid. But I think that we have a history of working together and a commonality, and also very importantly, a language. I would suggest to all of the providers who need and want research that you inform yourself about research, that you either take classes, you talk to researchers to begin to understand the language of research.

**BETH RICHIE:** We also felt like it was very important that the history of the community be understood as somehow linked to the issue of violence against women, that is violence against women didn't happen separate from other community struggles. One of our most profound recruitment efforts for focus groups and community forums, for example, was going to a rally that was happening when Mike Tyson was released from prison having served his sentence for having raping Desiree Washington. And as the community was organizing to welcome Mike Tyson home we were there handing out flyers not only about the issue of violence against women, but the question of why a community would celebrate the return of a rapist to our community. We also were using it as an opportunity to get information about the community's perception, and indeed, as a separate story we will tell you that we were not well received. And that was a very important message for us about a community perception of rape.

**GAIL GARFIELD:** I believe that communities have to be able to



identify, participate in and play an active role in research. Our focus is on communities. We believe that a community must take ownership of this issue. We believe therein lies prevention, therein lies the elimination of violence, therein lies the start to devaluing the lives of women and girls in the communities. We think programs are absolutely essential, but it is so important that we get communities to take ownership. In addition to that it's hard, hard, hard work, because unlike this room, when we talk about a community we don't necessarily get everybody who agrees with the approach. We have a divergent opinion but we think it is very important that we include those differing opinions about how to deal with this issue.

**BETH RICHIE:** Our last lesson, I think, which is one that we're still learning, is that doing community based action research is long term work. It requires a pre-existing relationship and respect for communities that we're working in. It also requires that we be fluid in our roles, which is a theme that we've talked about here. That is, I think of myself as a researcher and I also think of myself as an activist and I think of myself as an advocate. So, also, were the people who came to our focus groups, who had to go find other people and their perceptions. They were also researchers, and they were activists and they were advocates. And in some ways the erasure of the artificial

distinctions between researcher and community service provider, or outside authority and community resident, we tried very hard, and continue to try very hard, to not dichotomize those roles in such a way that we can't work with the community, not only to produce our reports but to end violence against women.

**GAIL GARFIELD:** In closing, one of the things that will be a big issue is who has the authority to speak. And for us, we believe that it is the community in all of its diversity that has the authority to speak on this issue, and our roles as best we understand them, and our understanding is constantly changing, but our role as technicians, but also as advocates and also as activists, is to create those opportunities and to provide the necessary resources that will allow communities to do that. Thank you.

**MODERATOR:** Our thanks to Beth and Gail for that really stimulating presentation. Gail mentioned the phetics(sp.?) issue. NIJ has a phetics issue, also. We had hoped to have publications here. When they arrive they'll be in the resource room next door. I also wanted to make sure that I didn't neglect to introduce the NIJ staff that are here. Brie Auchter (sp.), Angela Morparmy(sp.) are here from NIJ if you want to talk to them about the work that we're doing. I want to thank Gail. I have now a new nominee for the mission statement of NIJ. It is that we provide funds

to allow communities to think. Isn't that a wonderful statement of what this should be about? To allow communities to think. So, we're going to appropriate that maybe on our front door tomorrow.

Our next presentation is another partnership that will provide some lessons learned. Jeff Edleson is a professor at the University of Minnesota School of Social Work and the director of that University's center against violence and abuse. He's published numerous articles on domestic violence. He was a member of the National Research Council's panel and research on violence against women, which I alluded to before, and currently sits on an expert panel of the National Resource Center of Domestic Violence Child Protection and Custody of the National Council of Juvenile \_\_\_\_\_ and is consultant on these issues. His partner on this presentation is Carol Arthur who is the executive director of the Domestic Abuse Project in Minneapolis. They've been working together for a decade plus. Prior to her work at DAP she was the executive director of Childbirth Education Association and Planned Parenthood in Iowa. She's written on reproductive health care and sexuality issues and has done work in that area for a number of years. Let me just also make a program announcement just to remind you that after their presentation we hope to have questions, and Bill Riley has

an award presentation to make at the end of our time together. So, let's start off with Jeff.

**JEFF EDLESON:** I just want to give an overview first. Carol and I are going to kind of go back and forth. This is actually 16 years that I've worked with the domestic abuse project. Ten of those years, 11, 10, ten years Carol has been the director of the agency. We're going to talk a little bit about the history of our collaboration, the benefits we see to both the program and to the research community, the outcomes of our joint work, the challenges that we have faced in our collaboration, both from the program and the research side, and some strategies we think, which I think overlap with what you've just heard, about making it work.

**CAROL ARTHUR:** Again, we have a 16 year history together and our relationship started in 1983. It was initiated by Jeff coming to the University of Minnesota and volunteering to be involved in our program, co-facilitating men's groups. About the same time the United Way agency that funded our program asked for evaluation criteria. They wanted us to evaluate our program and we were scrambling to try to do that. We had lots of data that we had collected that we hadn't done anything with, and we were trying to figure out how do you evaluate the work that we do with men, women and children in our program and the legal advocacy program, and

we involved Jeff in doing that. All of this as a volunteer at that point. It developed from there to a reporting system that is still in place for us to do a six month telephone evaluation with men and women who complete our program and a variety of other reporting systems, all of which are still in place in written format so we can pass it down, etc. We have many staff who ended up working on graduate degrees, masters and PhD's and so on while they were part of our program, and Jeff assisted them in doing a lot of that work. And we ultimately were able to have funded research projects, and I absolutely concur with Gail, it is very exciting to see research being talked about. We had to beg and plead with funders to fund research. They wanted to fund services but not research to find out about the effectiveness of what we were doing. And, in fact, we had many programs that did fund us who even then disavowed that they funded research. Didn't want anybody else asking them for it.

We have evaluated, involved ourselves in research programs and evaluated every aspect of our program from our community intervention project, to our men's program, to our children's program in several different areas. First of all, effectiveness and second, about barriers to children receiving services. Our advocacy program, again, nearly every aspect of our program has gone through a full research

project. We have moved to training our evaluation since we had 16 years of experience with it and there are many people out there grappling with how do you establish outcomes and how do you measure it and how do you do it in a reasonable kind of way if you're only doing phone contact to a woman in crisis, how do you measure that? So, Jeff has worked with us and has graciously agreed to do training on evaluation. How we do it and we've shared all of our materials in that. And finally, we are now at a point where we are moving on to collaborate with other programs. We have a collaboration now that involves six programs in the area, Mincava(sp.?) and five better women's programs in our area that we're working with.

The benefits. The benefits are very numerous and Jeff keeps telling me you have to be concise and that was even before we were second in presentation, so I'll try to do my best. Some of the benefits for us is our absolute focus on mission. To create a world without domestic violence helps us focus on that mission because every part of our agency knows how they contribute to that mission. It's also about accountability. In our movement we're really good about holding police accountable, holding batterers accountable, this is an opportunity for us to hold ourselves accountable. Accountable to battered women that we're doing and using that money to do what we say we will and that we are doing

the things that they need for us. So, it's about accountability to the men, women and children that we live with. It expands our staff capacity and program resources. As a result of seeking funding, we always build in funding to assist us in documenting some of our work, so we have completed manuals on every aspect of our program so that when we train new staff we've got something to train from. It's not a verbal heritage of how we do our work at our agency. And even beyond that we believe that we have contributed to other practitioners in the work that they do. We know, as a result of our ability, to put things in writing that Jeff has been able to take some of our information to Singapore and Israel. We also know that there are programs in Australia for children that wouldn't exist without some of the initial work that we did in working with children of battered women so that they have something to start from, and to encourage other practitioners to provide those services and resources for men, women and children.

We create a culture of testing new ideas. We take our name seriously. We are the Domestic Abuse Project, which means we're constantly trying new things. And we try those new things based on what the people we work with tell us and that's one of the benefits of evaluation research is that we hear directly from the people that we work with what helps

and what doesn't help, and what we're not doing that they need. Most of our new programming has been created from what people tell us they need. The self-help groups didn't work for me, I was at a different place, I need an after care group, I'm further along in my healing process than crisis. So, we listen to the men, women and children who come to our agency and we respond to what they have to tell to us.

It supports our system's advocacy. Any of you who work in criminal justice intervention projects constantly know that we know that we're getting told, well, that's anecdotal information. The stories of battered woman are anecdotal information and they don't carry weight. But when you can come with research data and evaluation information and say this is what we know, or you take the time to pull into your computer system all the arrests and then pair them with all of the outcomes then you can say, this is unacceptable. You have a 60% dismissal rate. Then you can begin to do through systems advocacy where they're going to listen to you because you've got the data. Not only that, now our police department sends the media to us to find out what they're doing with our domestic assault arrests and we go to the City Council and the Mayor to tell them what our prosecutors are doing with domestic violence. So, it assists us in our system's advocacy. It adds to our program of credibility in



a variety of ways, not only with funders and obviously with the systems folks that we have to work with, but with our clients. And with our colleagues. That we can share what we have learned in the 20 years that the Domestic Abuse Project has been doing this work, so that they can build on our work to be even better in that sense back that information.

**JEFF EDLESON:** I think to the research side and I agree with that. I know Mark Rosenberg once interviewed me and he started out our conversation, he's from CVC, started out by saying, now are you an advocate or a researcher? And I sort of fumbled. I couldn't respond because I feel that I'm sort of both an advocate and a researcher, and I don't think there's a conflict in that role, although I think that in traditional research methods you're taught that that is a conflict of role. I think that my research, and I felt really wonderful having people come up to me and just grab me and say, I've cited your work for so long I just wanted to meet you. My research is the result of my collaboration. It's not my ideas, it's really me working very closely with practitioners in the community and listening to the voices of primarily the women who use the services, but all the other clients and the community members and the various stake holders in the community who really shape the program that is the Domestic Abuse Project, so for me, I think, even

the issues and the questions that I'm involved with are shaped in the community and it makes my research much more useful from the very start. It's not at the end when I have my results and I discuss it with somebody, but it's our partnership, our collegial work together as program and science, or researcher and advocates that has really developed, I think, a very rich research agenda, not just for my product but the product of this collaboration.

I do think that it's also made my work and the work of the other researchers that I've worked with much more accountable to women and the services much more accountable to women. We have much better descriptions of what we do. We can tell the women who come to the agency the men who are going through this program, 2/3 of them are likely to drop out by the last session. And only 2/3 of those men who stay in are going to be non-violent, so when you look at the big picture you're partner going to a men's group is not a solution to your safety. And we can give very specific numbers to back that up. And I think that's really important, that we are accountable to people who are banking their future safety and lives and the lives of their children, that we have outcomes that say this is not your particular experience, but this is what we generally can promise and deliver to you. And I think it also gives greater legitimacy, frankly, to be part of a larger

movement. It's been, for me, a wonderful experience and it's, I think, made for wider use of my research. And I see a number of people in this room who could equally be up here, Jackie Campbell, Kirstie Elo(sp.?), Ed Gaundolf(sp.), a whole variety of people out in the audience who are also very involved, researchers who would probably have a hard time with Mark Rosenberg's question as well.

The outcomes of our work, and Carol has the stack of manuals. There are four manuals, a book from Sage Publications. We do a research update that goes to 10,000 people. We do it quarterly, and that sort of blankets our community as well as other people nationally, but I think it's been very important that we have documented, not just done research, but we have documented what we are doing, the work we're doing. We've evaluated both the process and the outcome of our work, and that's resulted in training programs and manuals, a newsletter, and what I'm very excited about, is an expanded collaboration of five of the major domestic violence programs in Hennepin County on an issue around children and domestic violence, and hoping to collaborate. We just had a brainstorming session with about 20 staff from the five programs, brainstorming what are their priorities and what do they think their clients' priorities are in terms of research, and hopefully, that will direct where we go in the future.

CAROL ARTHUR: Challenges to the program. When I talk about the challenges I try to think about if I were advising someone else what would I tell them some of those challenges might be. So, this is not necessarily challenges to the relationship with Jeff that we've experienced, but things that I have thought about as I have thought about if we were collaborating with a different person what would be things I would want to be aware of. Because we all know that not everybody is going to find a Jeffrey Edleson or a Beth Richie or even a Susan Schechter out there. So, some of the challenges that I would be aware of, and we have been aware of and confronted, are issues of power, number one. This is a system, like all systems battered women's programs work with. The University of Minnesota is a large educational institution because of Jeff's position at the University has access to a lot more resources and power than we do. Sometimes the partner's role gets lost in that relationship, so there are definitely issues of power that need to be acknowledged up front and you need to be aware of.

We think it's really important to have an agreement on some basic philosophy pieces. We could, at the Domestic Abuse Project, not work with a researcher who did not have a feminist perspective of battery. We could not work with a researcher that did not see that domestic violence was linked to all other issues of oppression. Those would be

sort of bottom line issue things for us in working with a researcher and we were fortunate enough to be working with Jeff who had those things clear when he came to us..

Who is the authoritative voice, is another issue that's important to know. When a researcher is working with the program the authoritative voice, the battered women and the advocacy staff of that agency around issues of domestic violence. We are the authoritative voice about what are the questions to ask, how do you ask them, what do the measurements mean, what are the findings and what are they saying to us? Those folks have a lot to say about what that stuff means. They are the authoritative voices and you need to work that out when it comes down to some of those roles.

Again, feeds into the next one. Who determines questions, scope, use of results? It is absolutely critical for us as programs, at this juncture with funders and others who are interested in this issue of domestic violence, that we define what are appropriate outcomes based on the voices of battered women and what they tell us they need from us. We define what the appropriate outcomes to be measured. It's critical for us to do that.

We have a tremendous responsibility to the victims, to the women that we work with and all the clients that we work with, as we enter into these relationships. We have responsibility for insuring safety, for insuring

confidentiality. We have a responsibility for, again, that interpretation of data. Mis-interpretation of data can be devastating to the people that we work with. I think about simple mis-interpretation of data, for instance, in the city of Minneapolis about 21% of our population are people of color, yet in terms of who gets arrested for domestic violence and most other crimes, it's closer to 68%. Now, some people might interpret that that people of color are more violent than white people. So, it's absolutely critical that we're involved in the interpretation of the data. And we have responsibility for that.

We have to be prepared for some negative outcomes related to our programs. Everything that's come out of our research hasn't always been glowing about that. When we took a look at barriers to services to children it told us that we had to do some very different things about what we were doing. But, that also has lended to our credibility. Not only are we willing to share those negative outcomes with the funders who may have funded that research, but we share it with our colleagues and our community because if we're doing those things wrong and creating barriers and not addressing barriers, so are our colleagues. So, we create public \_\_\_\_\_ where we show that stuff and we also say how we've decided to respond to those negative outcomes.

JEFF EDLESON: And we'll try to wrap up here. I think the

challenge is for somebody that's trained in doing research in a university setting is that we're not trained to share the control of the research. We're trained to be the experts on design, to do our wonderful, perfect design, random assignment control groups, etc., and to demand that that level of design be implemented. And I've seen many researchers who are very knowledgeable about research design and complete failures in terms of implementing the research in the community. So, I think one lesson for me has always been that this is a partnership and I am sharing this journey with the program staff and the women who's voices are so important to the outcome of our research and where it directs the services.

I think time and mistrust and trust are huge issues. And, for me, it took many years of being at the Domestic Abuse Project and really showing a commitment that I wasn't just dropping in, getting my data, weaving and publishing it, but I was there for 16 years, I'm the longest serving member of the staff. I am the historian on the staff. Nobody else, I think 10 or 11 years is the longest next serving person at the agency. So, I think that trust and certainly with turnover in staff you have to make a huge commitment to keep re-establishing that trust and re-communicating. And, I'm given a lot of time to do research and practitioners are not, and that's a huge issue, as well,

of really power and control around time allotted to research.

I think there are huge disciplinary differences in language, terminology, etc., and then just finally the skills of the researcher. I really see, I'm a social worker, I'm a group worker by training, and I really see my research as group work practice. That it takes a lot of those same communication skills and skills of running and facilitating a good group.

Angela, if you could skip the next slide and go to Advocacy as a Metaphor. I really think that my research draws on advocacy as a metaphor for my research. These next three slides come from a paper that I wrote for NIJ last year with the Andrea Bible. Andrea Bible who is now at the National Clearing House for the Defense of Battered Women in Philadelphia. But, I really see that the research should be woman centered, it should allow both the battered woman, the victims, and their children and practitioners to define and shape the questions and the methods that we use, and that we again share control of the process. So, for me good battered women advocacy is also the frame work for doing good research as well.

If you could do the next slide. And I think this calls for new roles for me, as a researcher, and for practitioners in the program. We are co-researchers in this process, and



I think Gail and Beth really spoke to that very beautifully. That there is an intermingling of rules and I think domestic violence programs and many programs don't understand the power that you really do have. The data that exists in your agency and access to the women and being careful about that access to the women, but not being sort of condescending about controlling the women's own choices about whether they participate or not. I think all of that, you have great power in this research process and much more than you often think you do. I would argue, exactly as Gail said, that you need to be good, educated consumers about research and become co-participants in that process. But we are interdependent and we should be, researchers should be active members of the battered women's community and the local community, as well.

And I also want to just say that I believe very strongly that research is value based. It's not value free, which is what I was traditionally taught in my PhD program, but I see research, as a social work researcher, as service to the community. Research should be defining, redefining and improving our approach to empowerment, social justice and social change, and I think research, much like program, has a role to play in that and a way to promote empowerment, social justice and change in our communities. And in that sense it is not at all value free. And that those values

define our questions, they define the measures we use, the way we analyze data and how we interpret it. And I think that's a very important value system to bring to the research endeavor. We'll end with our strategies and then we'll be done.

**CAROL ARTHUR:** These are some of the strategies we've identified that have worked for us and as part of the article that Jeff and Andrea worked on. Other folks indicated as well. Sharing the power. We've talked and talked about that. It's important. Sharing the power about what are the issues? We define what are the issues we want to know about? We've created a decade worth of research based on talking with our staff about what do we need to know about.

Control of the budget. Money is power. Sometimes the budget runs through our agency, sometimes it runs through the University of Minnesota. We always build in money for our agency to cover the cost of our involvement, because it takes that time to do research and be involved.

Early collaboration, which is the next point, throughout. From conceptualization to dissemination. Again, from early on. Jeff has not been the researcher who has come to us with a question and said, can we do research about this? And we have had researchers do that. It's about our creating the agenda, collaboratively and what are

the questions and how are they asked, etc.

Acknowledge what each party contributes and receives, stated in writing and sign off. So, we do it both formally and informally so that one party does not feel the other is taking advantage of them. There are very clearly benefits to both. And we identify what those are. Ongoing communication is absolutely critical. Ongoing communication about your roles as you are going on problem solving. One of the things that I didn't mention when I talked to you about things to consider, that's always been a problem at our agency is, does the research interfere with direct service? And it cannot interfere with direct service, so this problem solving as we go along. This, well, I can't talk to the clients because I'm using this time and group for this and this and this, so it's constant ongoing communication about what's happening. And time \_\_\_\_\_ which again speaks to a piece about this involvement in the work of the agency. That's why our relationship has lasted for 16 years, and why I'm willing to go to my colleagues that we're now thinking of collaborating with, and encourage them to do it and why I'm here to talk to you about the benefits. Because Jeff has involved himself in our work inside and outside the agency. He has been an advocate with us within the system to talk about the research. He has testified before our legislature when they're ready to start

things that are going to be very damaging for battered women and children. And he continues to do that on a national level now around our issues. That's critical. It can't be hit and run research. It has to be involvement by that person for that trust to be interviewed, developed.

It's also worked because it's useable research. It's research with tangible results. Again, all of you who work in agencies, we are stretched to the limit in terms of providing services that we do and if I ever had any hope of getting the rest of the staff involved in research it is this business about, it has tangible results. We hear from our clients. They tell us what they need and want. They tell us what programs we ought to be developing next. What we're doing right and wrong. And we develop manuals that can be useful to us and other folks in our field. The active dissemination of those findings, again, internal to the program before we ever release any research findings we do it internally first. It's presented to our staff, it's reviewed by our staff. We do community forums. We have responsibility to our own local community, that we share that information and we talk about it and what's the meaning and what do we see here. And then, finally, we disseminate it more broadly through print and the electronic media to share with our colleagues. We take our mission seriously to create a world without domestic violence, and we believe we

have something we've learned that we might be able to share with the rest of you.

And, as someone that I admire and respect very much frequently says, *Que bono* (sp.?), what good is it? And that's what it helps us answer.

**JEFF EDLESON:** There are a number of resources about the collaborative research projects that we have available through my center's web site, so we'll just leave that up for a while, but we'll finish at that point.

**MODERATOR:** This is really inspirational. To hear the level of commitment and the idea of researchers, an agent for social justice is just wonderful observation to hear from Jeff. All the sort of asides about how we hurried to end, we did it. And the panel has left time for some questions and then we'll ask Bill to come up and make his presentations. So, please just address your questions to a panel member.

**FROM THE FLOOR:** Could any of the panelists talk about the role of publicated research in this field, especially when you get some \_\_\_\_\_.

**BETH RICHIE:** I guess a quick answer, as a qualitative researcher, I think it's very, very important. And I think rigorous, qualitative research is very, very important. And I also think it's a research methodology that community members resinate with how people live their lives and think

their thoughts, so I think it's not only good for science but I think it's good for organizing and good for community involvement. And I think more and more we're seeing funding sources, including NIJ, look toward qualitative projects as very, very significant, especially as your work is on some of the under-explored or cutting edge issues.

**JEFF EDLESON:** I was trained as a quantitative researcher, but I've really come to believe that the dichotomy between qualitative and quantitative research is a false dichotomy. It's really what is your question, and what are the best tools to answer that question. And, at times it's a mix of methodologies and at times it's one or the other, or little parts of one and the other.

**FROM THE FLOOR:** You talked about value driven research and having gone through a graduate program myself, our professors are always telling us that you have to avoid bias, that it can stand on it's own two feet and withstand scientific scrutiny. My question is, how publishable are \_\_\_\_\_ and the work that you've done and you talk about collaboration. It seems to me that you have become real live \_\_\_\_\_ in each other's work. Not so much collaboration, you seem to have different \_\_\_\_\_.

**GAIL GARFIELD:** Because our approach to research and our understanding of what research can do to inform our work, is outside of the traditional mainstream about how people

perceive research. It is, I can speak for myself and Beth, in terms of professional expectations, in terms of the quality of what it is that we do, we're extremely demanding of ourselves. Because we know, given our approach, but also given our focus, that one way to discredit you is often times looking at your methods. And looking at your findings. And, questioning the technical aspects of that work. So, we're extremely concerned about how we approach our work, and it may not be mainstream, but the quality is good, we know it's good. And it's useful.

In terms of values, no. I'm like Jeff. I think that I don't make those pretense to being value free, because I think that's a lie. But I also want to bring an element of honesty as to where it is I stand and you understand where it is I stand, so we can either engage that or move on.

**MODERATOR:** Thank you. And, I'm sure the panel will be available to help answer some additional questions if you want to come up afterwards, but now we'll turn it back.

**WILLIAM RILEY:** We do have the opportunity to make two awards, which we have categorized this morning. One for leadership in research and evaluation, and another for men doing the work.

The first award we'd like to give is to Jeff Edleson and I'll forego reading his bio because most of you know him, but we'd like to present Jeff with an award for his

leadership in research and evaluation, and also for his work that he's done with the Domestic Abuse Project.

**JEFF EDLESON:** Thank you. Thank you. Okay, you've used my 10 seconds now. I'm really happy that Gail and Beth talked longer than planned because now I don't have to make a long acceptance speech. This is really not my award, and I think our panel discussion spoke to that. It's really an award that goes to a lot of different people, and I have just been sort of a conduit to a lot of different voices. So, I thank all of you and there are a lot of other researchers in the room, as well, who deserve this as much as I do. So, thank all of you for doing your work.

**WILLIAM RILEY:** Our next award is to men doing the work. Jerry Tello, and many of you in here, I \_\_\_\_\_ there are those of you in here who do not know Jerry, and so bear with me while I give you a bit of his background.



**THE NEXT MILLENNIUM CONFERENCE:  
Ending Domestic Violence  
Intervention - What works?**

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INTRODUCTION: ...to this afternoon's program entitled Intervention - What works? I am Olga Becker, and I am the workshop moderator, and I would like to introduce this afternoon's speakers and immediately to my right is Susan Hadley is the founder and former long-time director of Women Kind Support Systems for Battered Women in Minneapolis, Minnesota. Antonia Vann, I'm sorry, is the executive director and founder of Asha(?) Family Services in Milwaukee, Wisconsin. Carol Seaver is coordinator of the Older Abused Womens Program at the Milwaukee Women's Center. She began the program in 1992 as a pilot project. Before this she was director of Milwaukee's Retired Senior Volunteer Program. She has a BA from the University of Milwaukee, Wisconsin. Juana(?) Perez is the facilitator for a Latino Battered Women's Support and Education Program at Mercy Mobile Health Care, chairs Latino Families At Risk Program. Ms. Perez has worked with abused immigrant Latino women since 1992. And our two others moderators are Juana Perez and Felipe Perez. And when you do your presentation if you would introduce yourselves. I'm sorry, you don't have information. And I think we're ready to start.

**HADLEY:** My name is Susan Hadley. I want to take twenty minutes to talk to you about the Women Kind Program in Minneapolis, Minnesota. Primarily we're going to talk about

the evaluation project that was done evaluating Women Kind, it's client services, and it's training program. We started back in 1996. The contact people, if you have questions on the program content and how it works, I would contact me. If you have questions on the data and the research, for heaven's sakes, contact Lynn Short. Doctor Lynn Short is at the Centers for Disease Control and Prevention. I'm a clinician. I have learned an awful lot about research in the last five years, but basically it is not what I do. Back in 1991, we found that health care providers might and may be the first and only professionals in a position to recognize violence in their patient's lives. This quotation came from a Jama article, the first national article written on Women Kind in December, written by Terry Randall. And I think it was the first exposure that - there's a role for the health care provider. The health care provider is not responding appropriately and how do we help institute change. What we found out is health care intervention is earlier intervention. We are talking about early intervention. We are not talking about screening and assessing most of our patient and clients for Women Kind through the ER. Only twenty percent of our referrals come from the ER. We are located in three hospitals in the twin cities. I would say approximately a hundred and twenty five new contacts each month are referred to the program and what

is absolutely critical to know that if it's early intervention, recovery's a long-term process. The victim of abuse is not going to make immediate changes simply because you screen and assess and identify and say the right words. That will re-orient their thinking. She is not going to immediately go to a shelter and get out of the relationship. And I think that is absolutely so critical for you to understand, and I think many of you do. When you decide to buy a house, clearly you investigate the possibilities. You look at interest rates. You go around and look at houses, and you do this in concert with a realtor and you do find someone to provide you the information you need to buy the house. The victim of abuse doesn't have that luxury. She is looking at ways to stay safe in the relationship and eventually, if appropriate, to leave. But she doesn't have the reality check that you're going to have when you're buying your house. She's far more isolated and for that reason, it's going to take her longer and she's in a very unsafe place.

Now I put out for you incidence and prevalence data not because I want to read it off. And for those of you that need the handouts, we'll make sure you get them when we're finished. The reason I put out four sheets of incidence and prevalence is we looked at physical health, abuse during pregnancy, mental health, adolescent, elder,

gay and lesbian, children, stalking and homicide. The primary reason for giving you this data is simply for you to know that this is a wide spread problem. You're going to see this throughout the health care system. In the hospital I think you are far more likely to see mental health issues in longer term relationships. You're obviously going to see stalking at anytime during the course of a battering relationship. So what I want you to do is you will see data concerning emergency room intervention. You will also notice that's only one small part of what we're talking about. So pick this up when you're finished. It will be right over there. It will give you an idea of the scope of the problem and why intervention needs to take place throughout the health care system.

I actually believe that the medical office public health clinic, private physicians office are a far more likely place to screen and identify victims of abuse. And the reason is you may well have a relationship with your family practice doctor and in many ways the process can be supported better through a family practice setting and a medical setting maybe long before someone gets to the hospital. Most of our referrals through the hospital, a hundred and twenty five a month have come for reasons other than domestic violence. Which means the patient is in there for possibly gall bladder surgery, orthopaedic surgery, a

medical problem, and if you screen, she will acknowledge. Not right away. But if you screen when she is ready. And it's primarily she, although we're seeing more male domestic violence. But if you screen, I promise you sooner or later when that victim is ready, she'll acknowledge to you. The difference is it's on her timetable and not yours and not mine. And that's critical.

Women Kind was started in '86. It is probably the most comprehensive, structured, health care response in the country and it has become a national model. This is the philosophy. Routine assessment and identification combined with early intervention. And I truly believe over time it can result in prevention. It is not going to happen quickly. Progress and process is slow. The vision from the start has been to integrate the issue. And to integrate the issue we need to talk to each other, so this is not simply a department-focused response. It is a health care system response. Key purposes for the program: onsite case management and advocacy. I put this on here because I want you to look at the difference between all case management, which is assessment, service planning, coordination, and advocacy. Our volunteers provide advocacy services after hours. The professional staff associated with Women Kind provide the ongoing contact to the client. And it's absolutely critical to have ongoing contact.

Now, we would not be providing services at Women Kind without what I call non-stop unrelenting training. For the health care provider to screen assess, say the right messages and refer the client to Women Kind that providers needs to be trained. They don't have the tools. I truly believe that the provider wants to provide appropriate services for victims of abuse. And we'll get to that in a minute. We do initial specialized training for all of the new staff in the hospitals. Regularly scheduled training for other providers and I think that the regularly scheduled training and the orientation of the nurses and the physicians has made all the difference in referrals to our program.

I should say that I have just left the Women Kind program late last Summer. It is still functioning. I think it's functioning well. What my job now is to do is to take the Women Kind program, the model that has been put together and help replicate that in other settings. And that's what I've been doing and it's been crazy.

Back in 1995 and '96, I got a call from Doctor Lynn Short at the Centers for Disease Control and Prevention on a Monday and told me on Friday we needed to get this proposal together to obtain funding so that CDC could evaluate the Women Kind program. First time an onsite program has, in fact, been evaluated. You could look at the population: provider, staff, volunteer advocates and victims, several

hospital sites, three Women Kind hospitals, two control hospitals. And the departments were ER, ICU and OB/GYN. Naturally you would like to have something like this be totally hospital or health care wide, but you certainly have to limit for evaluations purposes. This will give you an idea of what we looked at. There's a two year timeframe. Fifty one items surveyed for providers. Probably too long. By the time you schedule an hour training for providers and have them fill out a survey, pre and post training, you've already moved up to an hour and a half. And most providers - it's really hard to do that on a big lunch or during a lunch time or even a brief after hours training. Volunteers, baseline data, pre test and post test, we really have some outstanding data. Evaluations period itself was ten months. Now, if you look at the number of victims identified and referred to Women Kind, one thousand, seven hundred and nineteen victims referred in the Women Kind hospitals. Twenty seven victims identified and referred to training social workers in the control hospitals. The difference to me is astounding. We're talking about training, marketing, visibility and the presence, the immediate presence of an onsite referral. We also looked at chart reviews and found that ER providers at Women Kind hospitals documented in the medical records twice as frequently as ER providers at control hospitals. It is

simply what I describe as non-stop, unrelenting visibility marketing and training.

The formal training. In fact, even one to two hour training session was linked to a significant, positive impact on the provider's awareness and belief that they can do something about it. Providers really don't believe that they can make a difference. Why should I even ask her. She's not likely to acknowledge. They used to use the word admit, and so did I. Now I use the word acknowledge. But she's not going to do anything about it anyway. That is the understanding, obvious erroneous understanding, of a lot of providers. If they see what their role and responsibility is, they will screen, assess, document and refer. Increase providers that they even know how to do this. Increase screening of patients and it increased the documentation of domestic violence on these patients. The qualitative feedback from the providers. Women Kind professional staff and volunteers were seen as dependable, quick, competent, and respected. When Women Kind received the call twenty four hours a day there was an immediate response within thirty minutes of when that call came in. Someone was either in the hospital or came in from the outside to see that patient anywhere in the hospital setting, not including clinics early on I would say. Providers felt that Women Kind helped them improve their interactions, increasing their



sensitivity. What Women Kind did was give them the tools they needed to have to do their job. What we concluded was the availability of the onsite Women Kind program increased the provider's willingness to even address this issue and refer victims for services. Over all findings, the training increased the knowledge and understanding of the dynamics, the comfort level in addressing and it actually brought about an increase in assessment.

One of the other papers that you will have here is the training outline that was used. I put it all on one page. So I want you to look at it and understand that nowhere on this page does it say fix it. But it does, in fact, give some thoughts and tips on how to create a climate that will be conducive to a victim acknowledging and feeling safe. How to screen, intervene, document and refer. The key to this is the client services are provided in conjunction with provider training. You really can't do one without the other. You can't do the training if you don't have providers to train. Once you train you're going to have women identified. You have to have an onsite trusted location to refer them. We looked at the fact that providers need ongoing institutional support. There needs to be committees and forms for screening. Back in 1994 we put together the abuse prevention plan which screens for domestic abuse, child abuse and elder abuse. It made all

the difference. It was part of the system of patient admission and even if the patient did not immediately acknowledge, someone saw this and usually followed up on the fact that she might have been assessed or screened in January came back in March at which point she had thought about it and knew that this was a safe place and did, in fact, acknowledge. They knew the Women Kind staff and volunteers. The providers will be familiar with us. Made all the difference. Knowing it was a legitimate concern. And the prevalence data that I'm giving you will obviously document that. Self efficacy simply talks to the fact that they had the tools that they needed.

We will finish up with a brief look at the training that was provided. We looked at the climate, posters with tear off tabs in bathrooms. Posters everywhere. Some of my - I tried to permeate the entire health care system with knowledge and tips, instructions and tools on intervening for domestic violence. My not-so-nice friends used to say that I infiltrated the health care system. I thought it was a more professional approach than that. Screen and assess - marketing is huge. That is what this training does. That's what the posters do. That's what the pens do in our prenatal training for new moms and dads. They fill out a questionnaire, and one of the techniques used - all of the pens they used to fill out the questionnaire with are Women

Kind pens with the logo and the phone number. Now that is a very small indistinct message, but if anyone in that group knows that at some point he or she wants to access services, it's right there on the pen and all they have to do is either take the pen or write down the number. That you are constantly marketing the issue, the program, and the fact that we need an improved response. Screening and assessing is easy, I think. It doesn't have to take long. Injury or trauma - these injuries look like you might be injured by a personal injury. Is that happening to you? If it is, know that this hospital, this medical office is a safe place. The single greatest step that you can take is to institute routine screening of everybody every time. That may be difficult to do from a time standpoint, but the same way someone assesses, screens you for high cholesterol, diet, nutrition, do you ever get on a treadmill. That's done in annual physicals at this point. Because abuse and violence have become so violent in our cultural we've started to ask all of our patients about this issue. So that that patient knows that, you know, there's nothing particularly obvious about the fact that he or she is in an abusive relationship. It is simply a positive health care practice. That's the abuse prevention plan that we put together many years ago. It sounds strange to say get on a committee. Get on a committee that works on hospital and medical forms. It's

critical. It's one of the ways that you can kind of institutionalize the response. The role of the health care provider is here. Support, recognize it. Assess for escalating danger. Outline a safety plan. Schedule a follow up appointment. You aren't going to solve it all in this session. You aren't going to solve it at all. As health care providers it's not up to the provider. But it is up to all of us to screen and provide support.

Messages are simple. You all know these messages. You know, if this is happening to you are you're not at a point where you can talk about it, think about developing a safety plan. Think about keeping resource numbers, and for heaven's sake find one person that you can share what's happening to you. Most victims of abuse are isolated. That's one of the reasons that abuse is so effective. Find one person over six months who's safe and who gets it. To whom you can at least communicate when you need to. And maybe it's not happening to you. This ever happens to you or to someone you know, please know that our office is a safe place to talk about when you are ready. We once talked with a women, forty two year old women, happened to be in the ER. Every single one of us knew that she was a victim of a serious assault. She did not acknowledge. In fact, she denied, but she did say my sister is living in an abusive relationship. She agreed for me to come in and talk

to her to get information to help her sister. I don't care how she gets the information. Did she find out things that would be supportive and helpful for her that day? Absolutely. I talked to her for two and a half hours. How do you measure success. Success is not necessarily getting out. Maybe. It's not our decision to make. Success is where is she in her process of change. What are the next small steps that victim/survivor wants to take? This what you're going to see. This is what's going on that's not visible. But when you think is isn't going to take any steps anyway, you see no visible signs of change. All of that's going on. And I think that internal change is far more important. Time is critical. You need to reach her while she is there. But if she doesn't acknowledge, don't think you've failed. I absolutely believe she still heard you. And she'll know where it's safe to come back. One of our long ago clients said this to me and I've never forgotten it. Sometimes making changes on the inside takes help from the outside. We are essentially the outside for a victim of domestic abuse. And are there any Packer fans in the room? Oh you guys. Kill. I was so tired of looking at blue slides that I made them green and gold. Thanks very much. (Applause.)

VANN: Hi. I'm Antonia Vann. I'm executive director as you heard from our ambassador of Asha Family Services. Asha

Family Services has been in operation since 1989 in the city of Milwaukee, Wisconsin. We formally incorporated in 1994 and have been in operation and expanding to multiple services which I'm going to leave sheets that will speak to how comprehensive our services had to go to. Because when you're working with victim population - as a matter of fact, how many of you are working or doing direct service provision to victims? Okay. How many of you are also looking at services or delivering services to a minority population? Okay. Asha Family Services is the state of Wisconsin's only state-funded domestic violence agency that is total specific to African American populations. And even saying that, still seventeen percent of our client base is not minority. We have several offices. We have community based services. We have an office in the district attorney's domestic violence unit. We staff the domestic violence unit as well as three domestic violence courts. We're also currently located at a W-2 site which is welfare to work. You're all familiar with the welfare to work system. And Wisconsin is one of the leading states that has been a forerunner in this welfare to work transition. At these sites we currently have about three thousand clients and the majority of these clients are considered the W-2-T. Who's familiar with W-2-T? Those are the individuals that their systems are trying to take from welfare to work. That

present what the most barriers to work. These are the domestic violence victims. These are those that have addictions to substances. These are those that have lower educational skills, lower work experience. So these are the ones that have the greater barriers to employment.

I'm going to talk to you about what works for Asha in the city of Milwaukee. One of the things when you're looking at your own communities, you're going to have to look to that minority population that it is that you are working with to come up with services specific to that. But as far as Asha Family Services, one of the things we initially had to - well not initially. We later found out just because I was African-America, for example, didn't mean that I could work with African-America populations. All of us can't work with all of us. And we needed to first understand the heterogeneity of the populations that we were dealing with. So we had to learn, including myself even though I'm a formerly battered wife, had to learn how to work with the population and get a clearer understanding. Which also meant school, university, studies, track. My areas of education initially started out in the social welfare department at UWM. But nothing I learned in the school of social welfare prepared me for what I was learning with working with battered women and working in a restraining order office doing domestic violence restraining

orders with four to six hundred people a month. And I had no preparation other than the on-hands and also having a mentor who turns out to be a pioneer. Many of you that were at the banquet last night heard Barb Hart talk about the three women that, along with herself, that were some of the pioneers. Well, my mentor turned out to be one of those forerunners, and she also taught graduate level courses and advocacy work at UWM. So I had a real good start not only that, I had God. So this was - I got pushed in a direction that I did not want to go. Because I certainly did not want to do this work. It was real difficult and nothing I'm going to tell you is easy. And for those of you that are doing the services, you know this work is not easy. Particularly working with this population.

We talk about what works. It's a combination of things that include a holistic approach for Asha Family Services in particular. And that takes a women from where she's at - how she comes when she comes in the door. Susan spoke of some of that. Doing assessments on all the people that come in. Not using cookie cutter services - these are damaging. To use cookie cutter services there's going to have to be an evaluation, an assessment done on each individual and services need to be tailored specific to that individual. But also and in that it gives us a better understanding of who we're working with. What is the



heterogeneity - peace again. Looking at a number of different sub-groups. For many of us working with this population in the city of Milwaukee we had more of a non-conformist or deviant population. We have the partners of drug dealers. We had the partners of rollers, as they call themselves. The hustlers. We had individuals that have long criminal histories, multiple felonies. As a matter of fact, I'm glad to see Lynn here. Lynn is real familiar with the safe at home project that is going on in Milwaukee and Asha Family Services with two domestic violence programs is a part - has a small part in that project. And in the safe at home project, there's a piece to it that works with batterers. And in the batterer piece for Asha Family Services, one of the things that did come out was that we were seeing a population that was more violent. The batterers that we saw had multiple felony offenses. So, we had to look at what kind of individual that we need to run this program, work with this program. Our hope was that okay, we can get someone that is a reformed whatever and train and educate this individual to provide these services to that population, right? That sounds good, right? It doesn't happen like that all the time. Often times you're going to get someone because these fields are so new, because certain areas, if you're talking about doing culturally specific treatment methods, these things are

still real new. You still have Oliver Williams. You have Bob Hampton. You have other scholars, William Oliver - that are doing work in this area so in research - so that work is still out there. But in practice, it's not as wide spread as one would think it is. But there is work being done in the country and then - even like Asha, there are places carrying on this work in the country that don't necessarily get the real visibility, discontinue the work. So one of the things we have to look at is this target population. Who it is that you're working with. Understanding the background, the community, the whole dynamic. Looking at a deviant population - this group of individuals who nobody likes - no cultural group likes - is responsible for ninety nine point nine percent of much of the crime in the central city. They have their own set of rules. They have their own set of goals. But they do have some things that the dominant society has in place. They have their own rules as I said and for infractions against the group, sanctions are swift and they're fact and they're hard. So using - within this same structure to deliver services to this population really needs to be specific to that population. So even with an instance with taking my two children. My daughter is twenty seven. She's a flight attendant. Just got married. College graduate. And she is very different than my twenty four year old who is also a college student. He's

married. But if you look at these two - put these two kids together and for one go into my daughter's apartment. Nothing in there would tell her that there were black child lived in this house. But you go to my boy's house, you're going to see his decor, his furnishings, his artwork, his books, his music. All of it will say that this is a black child that lives in this household. But now these two children came out of the same house. They have the same information, particularly about their legacy, their history in this country, all the richness that their legacy or history bring to this country because their mamma gave it to them. I gave it to them. So they also made their choices about how they were going to live their lives. One of the things I did not do was preach hatred, racism, and I didn't tolerate these kinds of things. They were exposed to multiple cultures with love to celebrate these different cultural groups. So those teachings were not there which is why you can take two children out of the same household and one who has made other choices to live her life a certain kind of way or have a certain kind of group of friends. But then you'll have another child that would be very different. So looking at these two populations and service delivery for these two. My daughter would do real well in traditional services. She would do very well. But now my son - but also for another compounded reason. For one, he's a black

male. So another example is where as my daughter might have been - my daughter has never been arrested, pulled over by the police. Where my son, who is a college student, has been probably pulled over by the police five times just for the fact that he is an African-American male. So there experiences are real different. So again it's real important to look at the population and understand that group that it is that you're working with.

A major help is to understand and appreciate that the help seeking behavior of African-American women are different then the norm. Yet in some cases, it is still the same as women from other cultural groups. Dealing with her where she is at includes her emotional state, her spiritual state, and her physical state. And providers need to address first what she defines as being important to her. And often times that is not going to be the violence. She has learned to live with that. She's become anesthetized to that, particularly if she comes from a community where there is high crime. Usually the night brought about a number of gun fire in the street. Hollering, yelling, dogs fighting, horns blowing. You know, I hate that. I wish they blew up all of those just because - but all of this stuff within the community. But you also need to understand that while mom is there in this community, so are these little bitty people that have to go to school the next day. These are the

children. So this whole other generation is getting prepared to take on some stuff. They're being taught some things.

Often times her most concern is often times housing. Where am I going to go? Where do I have to live? I don't have the money to take my children out of this community. I don't have the money to take them out of the projects. So there's going to be some other kinds of issues that will have to be dealt with. Housing, mental health, employment, underemployment and I was just real pleased that Susan had mentioned a piece about mental health issues. Often times these women present with multiple kinds of issues that don't necessarily look like mental health disorders. Often times her anger, which is often times profound sadness but it doesn't look like that. So her behavior gets mis-diagnosed. And we'll talk about that a little bit later. Furnishing, clothing for the children, emergency items such as food. I can't tell you the number of times that women who are partners with drug addicts have gone home and their houses have been cleaned out. \_\_\_\_\_ electronic equipment, even food taken out of the refrigerator and sold. So there is a number of kinds of emergency things that might need to happen before you can even get her in the mind set of doing something towards working towards the violence and her safety.

Traditional barriers to help must be eliminated or lessened. That is access to services, women and other people of color like services located within their own community. Their environment must be welcoming and comfortable and familiar and the primary people need to look like her and share in ancestry with her. Integrated comprehensive services at the same agency is also a preference. Asha Family Services initially started out doing just victim services. Now we have a multitude of services. We have battered treatment services. We have children's services for kids. We have an outpatient mental health and substance abuse treatment clinic. We have programming specific to children. WE have programming specific to sexual assault survivors that are adolescents and sexual assault perpetrators. We have family services that are specific to an entire unit. So we've had to expand based on the needs of the populations that we're working with.

Transportation to services has been a biggie. Transportation, child care. One of the things Asha provides is onsite child care and transportation to our service delivery. Spirituality is very important to this target population. Even if the male population dies during the batterers treatment services have had much success with helping to facilitate a connection with a spiritual being

higher than these individuals connecting with someone to assist with some kind of process that will look at behaviors and helping making life changes. Advocacy and accompaniment to learning to access services. It is so difficult to give someone a card and say, "Go over there to this, and they'll get you that." That often times doesn't work. Our staff provide accompaniment to services and give them education on that services. For example, the DAL(?) office location. If someone's going over for a restraining order, they accompany them to the restraining order. They educate them on the system. What's going to happen. And another key piece to that is once that client leaves or once they've taken them to the restraining order office and they've taken them to the Sheriff's department, they've taken them to the policy department to drop off notification of their restraining order, and then they take them home. Then the other piece to that is they do follow up the very next day. So follow up with these people is real critical and assisting on couple of different things. Building trust and also to offer and lend support and empathy to whoever it is you're working with.

Information ongoing. Information and education is real critical. I can't tell you the number of times we've gone into a courtroom - I'm standing there with a woman who's been victimized by her husband or victimized by her

partner and once we come out of the courtroom you ask her, "Do you understand what happened?" and she'll tell you no. They don't understand what happened. So you're going to have to tell them ten times if that's what it takes. Remind them. Call them the next day. I'll pick you up for court or for the next hearing. So you're looking at doing a lot more intense kinds of things. Treat it with respect and the highest regard and importance. That is so critical when these people come into the door. I'm saying these people, but I'm talking about me. Because when I'm looking at them, that's one of the things that put me on this track. Every time I look in the mirror, I'm looking at myself.

Child care and transportation we talked about. The other piece is concrete examples of how to do something or to get somewhere. Tell them exactly where they need to go. Sit there and make the calls for them. We work a lot with probation and parole agents, probation and parole agents or anyone referring someone for services. An appointment is immediately made at that time. Transportation, home visits - our case managers are care coordinators. They're actually case managers. They'll make home visits. They do the transportation. They provide the empathy and support. They'll do the assessments within the homes of these people as well.

Strong awareness and education campaigns within this



target community is also very important. Susan was talking about some of the places where they put some of the literature and the tear offs. They also need to go into the hair salons. They need to go into the nail salons. They need to go into the barber shops, and the liquor stores, and the corner store. They also need to be put on the billboards in these communities. Access to materials, just like the pens or whatever. Even small laminated cards people can put in their pockets. But also this material needs to be broken down in such a way that it's easy for them to understand and easy for them to read. In this three thousand that I was telling you about, the majority of them have low reading skills. There is a high literacy need in the city of Milwaukee. So that piece is also critical.

I just wanted to kind of touch more, just say a couple more things on the mental health piece. Often times people come in and they're really angry, they're really upset. You have to take another approach to working with these individuals. And that is you can look them in the face, but also take on a posture that you do believe them. That I'm not just another person - you know, I've had women come in hollering and cussing and one time I was the only black staff at task force and they tell me would you talk to her. And the women come in and she's hollering and screaming and cussing, you know, you better get him before I kill him and

this and that. And I tell them I hear you.

(End of Side A. Turning tape over to Side B.)

Q: I have a question with your services. I work at a shelter in North Carolina and with your services it sounds like there is a lot of hand holding. It sounds like everything you do is very supportive and we try and do the same things, but we focus so much more on self-help and empowerment. I'm wondering what your thought is now that some of the focus on empowerment versus the hand holding and what you're saying that you're doing -

A: They're one and the same. Now there's a period of time when there's a crisis. And while people are going through that crisis, we assist them through their crisis. We're going to show them how we do this. But often times when they come back and ask a question or it's some kind of dependency, for example, has come into play. Well the care coordinators are very skilled \_\_\_\_\_ or remember how we went there. These kinds of things. So it is one and the same and the difference is \_\_\_\_\_. Because there is. And it's because of the number of things that happen, the cause of the isolation of a minority population. \_\_\_\_\_ There's some things that \_\_\_\_\_ why she won't do certain things. And that needs to come into play. \_\_\_\_\_ additional support. Because often times while we're there making her do that and

then she comes out of the courtroom after she's done, you say, "Girl, you did it." And she says, "Yes, I did." But they're one and the same. One has more of a time limit on it. This is a little longer.

**SEAVER:** Okay. I'm Carol Seaver. I work with older battered women in Milwaukee, Wisconsin, and I love the question that was asked about well how much do you really help and what's empowering. Because it's a perfect \_\_\_\_\_ into my population of older women and also I'm trying to be more helpful to all women who are disabled because I think one of the speakers this lunch time was so eloquent on the idea of let's stop talking about marginalized women as special needs. If you're being violated, you have a basic need to safety. And I thought, yes. We're not talking about special add-on populations. Let's make the margin the center. And I think your question is excellent about when do you do something for someone and when do you have them do it themselves. And I think this is a crucial question that we always face. I have four children, and I think when you're a parent you're always struggling with that also. When do you need to do it and when can they do it? And I think what Antonia was saying is you sort of weigh it, but definitely with the idea if the person can do it, then let's let them get there and get this sense that they really did do it themselves. I'll give an example of that because to

me it was so inspiring. A women who's son had almost killed her was terrified. She had gone through so much mental anguish. She had gone in and out of mental institutions actually because of his abuse of her. He was in and out of jails. And would you believe it or not, when they wanted to finally get him out of jail, they called her as a place to put him. So, anyway, as we are getting ready - well, what's interesting is that her son was so sharp. He was like a jailhouse lawyer. He was really intelligent and he had organized some of the other folks. And so when it came up for his release she was just laughed out of court as far as the fact that he had raped a niece and they were all just terrified of him. But somehow he was able to use the court system in such a way that he got out. And the only thing that we had was this restraining order. And what I was worried about, and I talked to one of our judges in Milwaukee who's an expert on testimony by abused children. I said, "How can I get this women who has a panic anxiety disorder almost over this to do this? What do you say for that?" And Judge Shipson(?) did talk to me about it and we just sort of felt, well let's see. Let's see what by encouraging her - so what happened is as I picked her up in the morning and was driving to the courthouse I just said, "Well, why don't you just tell me the way you were going to do it later. Just tell me how you're going to describe it

to the courtroom." And she did it. She was able to do it. And this was in the car on the freeway in the morning. It wasn't the perfect situation. But what seemed to help was rehearsing it. Because when we got in the courtroom and the judge asked her, "So what is going on?" She could say it because she had already just said it a half an hour before. And I didn't really plan it like that, but it just worked out really well, and I would suggest if you have someone who is that frightened, that it's a wonderful way of helping people to do something that neither of you thinks that they can do it. This particular courtroom incident, by the way, it so happened that the judge the day before had been physically attacked by someone in his courtroom. So the whole courtroom was just very tense. And when I came back to the shelter that morning, and I said, "Gee, everyone was so tense in the courtroom, and they told us that they'd give us an escort to the parking lot. What was that about?" They said, "Didn't you see the paper this morning?" And so there's judges that are sometimes in danger too. But what I wanted to say in the little time that I have here, because I don't want to use all the time. I want to make sure that everyone has a chance here. Is that of the three hundred older women, and what I mean by older, is women over fifty. Of the three hundred women I've worked with, about forty percent of them have gotten free of abuse. And that doesn't

mean totally free of their partner. They might be in some kind of contact or other, but basically there is some kind of freedom and growth there.

I do case management. I have a support group. And this last Thursday - we meet on Thursdays at the shelter for two hours. It's a drop in group. I'd strongly recommend if you're going to do any kind of service for a marginalized group, is start with the support group. Because the women learn more and get more from each other than they'd ever get for anybody else. I'm learning all the time. And I said, "Okay, so what should tell them in Chicago?" And they said, "Tell people to hang in there, of course." But one of the biggest things was just to make sure that if the situation is tough - if you see that your husband who you thought was this prince charming turns out to be a batterer, try and leave before your own body is falling apart. Because that's one of the things that happens unfortunately. Those of us who get a little up there, our bodies are not quite the same. They don't bounce back as easily. And I was going to have shown a video, but I think we need the time for other testimony here today.

But certainly what happens for older women that's different is that some of the women in the group, for instance, one woman who did stay with her husband until he died. He was his caregiver for about twenty years. And he

was abusive to her that entire time. Throwing his cane at her. Just about not letting her out of his sight. And verbally abusive from morning til night. She had several heart attacks. I'm glad she's still with us. And one of the things that she did which was interesting, she sort of crocheted her way out. It's interesting because one of the clichés about an older women, when we first started support group, they said, "Well people won't want to talk. These old ladies aren't going to want to talk. They'll just want to knit and crochet." That's a stereotype. But in this case, the women - let's call her Mary - crocheting was her lifeline because she said what happened is when her husband would start yelling at her someday, she'd be busy and say, "Hold it, I'm counting." And not only that but because in her regular job she would give over her money. Her crocheting was also this little pocket change that she developed. She would sell it. Well, this pocket change bought a freezer, the rocker, the this. Her whole place was furnished with the earnings from her crocheting. And she still does these magnificent things and it's really beautiful to see that people can survive even in the tightest spots.

One of the things about when you're older and faced with the dependency of a frail husband or the dependency of an alcoholic, unemployed son. It's not at all to say, "Oh,

get rid of this guy." It's not at all. Their dependency is what puts you at risk. And the morality of the women might be, "I'm going to stay no matter what." And I've had women say, "Carol, if this was your son, would you put him" - and I can't honestly say, "Oh, yeah, I'd just put him out there." Sometimes it works that putting the person out will actually work. A couple that did that with their son - he's back in school now, and he's more on track and it did really work that way. But sometimes in the case of one of the women in the group where she was abandoned by her husband earlier when this very same child was two years old. She's so afraid of being alone that she'd rather see him then - so what I love, though, about learning from the older women that I work with is that there's a hundred thousand different ways to handle abuse. There is no one size fits all. So I think one of the things I'd like to see is more communication between older women who have been through a lot and younger women. And we're still going to try and do some of that at the shelter. I thank you.

**FELIPE PEREZ:** Good afternoon. My name is Felipe Perez. I work in Atlanta with the Latino Family Service Program. I'm a facilitator in Latino Batterers Intervention Program. I was very excited when I was at lunch because I hear Mrs. Donna Shalala said that we had to work with the whole members of the family. I am very proud of the program



because it is what we are doing already. To give you a little bit of history of the program is what I'm going to talk about - the history of the Latino Family Service Program.

**JUANA:** Okay. The Latino Family At Risk Program began in 1990. Sister \_\_\_\_\_ was working with the Latino community in the mobile clinics is when she saw women come into the clinics and saw them with real serious and black eyes. And the women began to trust her and considered her that they have been battered by their partners. Then Julia and Sister \_\_\_\_\_ started a support group for women. Later on, at first some women come to the group, but little by little the group started to growing. Then when we have the support group, the women started to bring their children to the group because we can not leave our children by themselves so we need to bring them. It's when we saw that how the children was affecting the violence in the homes because they started to fight each others. That's when we saw the need to have a location for the children too. Three years ago, the women started to ask us, "Why, if you say that the men are the problem, why you don't start working with the men because" - (Laughter). And then is when we saw the need and we started to think about doing something. And in 1995, we invited Felipe to begin a group, intervention group, for men. And in 1999, they got

\_\_\_\_\_. Felipe's going to explain a little bit more about the importance \_\_\_\_\_ for us.

**FELIPE PEREZ:** Thank you Juana. Before I talk about the importance that \_\_\_\_\_ is to the program, I want to explain a little bit about how the program is structured. If we want to work with \_\_\_\_\_ the community and the agencies around us working with us is what we're doing so far. But let me tell you as far as Latino Family Service has three components. We have women's program, children's program, and men's program. As Juana said the \_\_\_\_\_ Mission is very important for our program because that's where we have the groups in different settings. Mercy Mobile Health Care is one of the programs who are giving money and support for the women's and children's program. And \_\_\_\_\_ Mission became very important for us because they are taking care of the men's program now.

The other thing is the relationship that we have with the old agencies. The very important thing is tapestry is refugee and immigrant coalition against domestic violence. And we are part of this coalition in Atlanta, and we have different agencies that serve minorities. The other important thing is that we work in coalition with the core system. Is very important to work with the core system in this issue especially in the intervention group with men. We have a coalition too with Atlanta legal aid. And

International Women House is one other important part of our community because this International Women House serve also refugee and immigrant women, battered women. So it's a very important part of our program. A \_\_\_\_\_ issues and services, they provide some services like they find jobs for people looking and some other services that they provide. Legal services they provide also. And the rape crisis centers. We have coalition of the women's group with the rape crisis center. So as you see, the community and agencies around us are very important part of our program.

Now, Juana is going to explain a little bit how is the women's program. I hope this time I did it right.

**JUANA PEREZ:** Okay. In the women's support group, we have a weekly support group with \_\_\_\_\_ two levels. The very important part is the location. The location we give to the woman. This location was asking for the women who come to the group. And some of the topics are domestic violence, dynamics, and the cycle of violence, safety issues, self esteem, sexuality, health issues, legal issues, STDs and HIV, \_\_\_\_\_, child development, substance abuse awareness. Other topics \_\_\_\_\_ by group members. Crafts, pot lucks, phone contact, home visits, \_\_\_\_\_, access to shelters, legal services, volunteer lawyers, limited \_\_\_\_\_, and referred to community services. This was a women's group, so we are going to

access the programs. The children's program! In our program, we have a lot of children because each woman bring more than three children, so thus we have a need to have the groups for the children. The first group we have is the little tiny ones until three years old. For these children we give them like babysitter because they are so tiny. But it is very important because I am very pleased with the volunteers because they give a special time for these children. I want to tell more about it, but I don't have time and I need to explain the \_\_\_\_\_.

The other group is the group for children four age to seven years old; and eight to eleven; and twelve and up. We have a location for these groups and this is family, \_\_\_\_\_ single, relationships, violence, safety plans, sexuality, dreams and goals to \_\_\_\_\_.

FELIPE PEREZ: I think one of the important things that \_\_\_\_\_ is that sometimes women bring the children \_\_\_\_\_ in the afternoon it starts at seven, but some of the children have brought the homework so when they come to the group the volunteers and some staff members help them to do their homework. And it's very important to the children to keep up with their homework. The other thing is the connection that we or the support that we give to the parents with the schools. Sometimes both parents doesn't speak English, so we have the coordinator of this children's

group go to the schools if any children have any problem. So we try to cooperate with the schools, and we ask them what is the problem? How we can cooperate with you? And then we have an excellent results in that. WE always - and the parents are pleased to bring the children to the school and end the problem.

The other issue is that we talk about \_\_\_\_\_ component things like the celebration that we do in our country, our flags and all these issues that are very important to our children to learn our traditions. We have services, individual and family, and these are only in special cases because we don't have too many resources, but the individual help only for mother and children.

The other activities are art, dance, music, crafts and story telling that the children come to the group and they do all these things in the group. One important thing is the staff and volunteers model respect so if we model respect between us, so the children are seeing that and we model that to the groups and we're going to explain that.

I'm going to explain a little bit about the men's intervention group. We have the program. It's for twenty four weeks. I hope one day we can have like in San Francisco, fifty two weeks. Right now Georgia law I think they only permit twenty four weeks. The men's group - we have two levels. The first level start with the men - the

men who start coming until the fourteen weeks. In these fourteen weeks we do basic education about violence and domestic violence. And it is a very structured setting. In the first session, the man is going to come because it's mandated and he's going to be very reluctant to come. And sometimes they did what they want, but in this case, we have to \_\_\_\_\_ the way it is. So they don't have no choice. The other thing we do is that we do physical exercises where the man identifies themselves and identifies the violence. And we talk about two emotions. It's very important in our cultural because usually men - we are not taught to recognize our emotional state, our emotions. So we talk of this every week on this topic. WE have the second level of the batterers group, and in the second level there has to be some rules that the men can go to the second level. The first is that he's not supposed to be violent physically for fourteen weeks. The other thing is that he has to learn the material that we explain every week. We don't have any writing or reading assignment. It's only oral. We do the group orally. All members ask the new members - the men who want to go to the second level, they ask them about the problem. And if they decide that he doesn't know the material, they're going to tell him and support him to stay a few more weeks in the first level until he's ready to go to the second level. So, this is how

we work. In the second level too, when the men go to the second level, they focus more on the verbal, emotional and sexual abuse. So the model that we have for us it was modeled after \_\_\_\_\_ that Antonia Ramirez was one of the trainers on this. And it was men talking violence in Atlanta. So the model was tailored to our Latino necessities in Atlanta. So we take some of the things that the \_\_\_\_\_ have and then we tailored it to our needs in Atlanta. The other thing is that our program uses cultural traditions, \_\_\_\_\_, and values. And very important thing in Spanish this is the language that is very important thing for the Latino men because it's a Spanish speaking group. There are very simple and clear rules. The other important thing is one of the programs that we have in the Latino communities is substance abuse of alcohol - it's very high, the incidents of alcohol in the Latino community. So the first hour of the program, for the men's program, is education and information about alcohol and drugs. And the second hour and a half is domestic violence. So we have these two components in the men's group. In the alcohol and drugs group, the men \_\_\_\_\_ the substance abuse and violence. And they note that they are two different problems. One is the violence. One is the alcohol problem. And they know that one is not a cause of the other one. So when we have a man who has an alcohol problem, very deep

alcohol problem, we send him to an AA program in Spanish.

The other very important issues that we talk about is that as you can see the women's program, they have a parenting and STDs and HIV education. And we can all just learn the men with all these issues because sometimes - many times the man has another relations outside the house and this is very important for them to know about it. We have this two times a year because the program is six months. So new members can have the opportunity to know this.

And one other thing is fifty hours community work instead of fee. Our program is free. We don't charge any money. However, as payment of the community, the man has to do fifty hours of community work to \_\_\_\_\_ Mission. They have to clean, they have to paint, whatever the Mission needs, they have to do it. Let me tell you what. Sometime the man wants to paint, and they don't want - (Laughter.) or send another man to do their job, but they don't want to do it. They have to do it anyway. Some of the men say it is my wife or children can help to the community. I will say, "Sorry, but you'll have to do it." So it is very important. We give some back to the community. Because the community is affected too for the violence.

Q: Are they coming to this group voluntarily?

PEREZ: This is what - we're not talking - the majority of the men are accommodated. But we have men who came to the



program voluntary. And most of the men they stay over the limit - they end in twenty four weeks, but most of the men, they stay over the twenty four weeks because some of the reasons that we want to say here.

**JUANA PEREZ:** Okay we are going to list the statistics.

Approximately ninety nine percent of our clients are from Mexico, immigrants from Mexico. Ninety nine percent are immigrants. About seventy percent are Mexican. And the other one are Central American and Caribbean and South America. This is the numbers we have for the last few years is '95 we have four hundred and two participants. 1996 four hundred eighty four. '97, four hundred and seven. '98 five hundred ninety six, and 1999 four hundred thirty eight in the first six months. So, our program is growing. Numbers - Of families, in 1998 two hundred and eighty seven. 1999, two hundred and five in the first six months. Over ninety five percent of accommodated men finished the program.

**Q:** How do you do that? Really.

**FELIPE PEREZ:** I think one of the keys of the program is that we're working with the whole family. Sometimes -

**Q:** (?)

**FELIPE PEREZ:** The other point is that only three men have to have been sent back to the courts for a new instance of physical violence. Yes.

We're going to talk about some results. The others

programs are evaluated and one of the - men stopped their physical violence in the second and third week when they came to the program. The verbal and emotional abuse is more difficult to eliminate and sometimes increase once the men stopped the physical violence, the emotional and verbal increase. So this is why in the second level we were more open with those issues. And the amazing thing too is once the men enter into the program, many of them they stop using alcohol. We have a man who was using drugs and alcohol for about the whole life and when he came to the program, he keeps clean for six months and he's troubling with that, but he's keep doing that, you know. The other thing is that men increase awareness of that and sexual abuse, sexual violence in the partnership. And one other thing is that men and women start defining their roles in the family. Other important thing that women ask and men ask too is about parenting issues. They become more interested in parenting issues. Many of the families still come into the program on a voluntary basis. One of the effects of working with the whole families that the children improve their behaviors and attitudes and do better in school too. So this is one of the things that they've found in the evaluation and experience working with the whole family. The most success with the families is when the whole family come to the program. So the children get benefit. Women get support

and education too.

**JUANA PEREZ:** Okay. Why do we do it this way? \_\_\_\_\_  
very traditional. Most of them are the first generation to  
come to the United States. Family most important in their  
life. Most women decided to stay in the relationship. Many  
of them depend on their partner for transportation. Working  
with men and children helps women use services longer. Adds  
to the safety by knowing what happens with entire family.  
Our goal is not to make up or stay together or break up.  
The decision is entirely up to the woman however long it  
takes - support for her decision.

**FELIPE PEREZ:** The last thing we want to say is that the  
Latino Family Services is where women and children seek  
support and education regarding the violence. They have  
experience in the manner and language familiar to them. At  
the same time, Latino batterers are held accountable for the  
violence by many parts of their community while being  
supported to change their violent behaviors and attitudes in  
an atmosphere of respect. So this is basically what we do  
offer in the program. Thank you. (Applause.)  
(Group discussion. People all talking at once.)