

Coalition Chronicles

A newsletter of the

Wisconsin Coalition Against Domestic Violence

Volume 30 Issue 2



Primary Prevention Building Blocks: Changing Social Norms

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This edition of Coalition Chronicles was a project of WCADV's Prevention Workgroup: Julie Andersen, Gina Bower, Ann Brickson, Colleen Cox, Mary Jo Elert, Graciela Laguna, Jennifer Obinna, Susan Ramsbacher, Morgan Young and Michelle Zallar.



A Message From the Director

October is Domestic Violence Awareness Month (DVAM). While domestic violence programs work to draw public attention to domestic violence continuously, each October advocates across the country engage in focused and deliberative activities that usually include a call to action. This year's theme is: ***Mourn. Celebrate. Connect.*** It is a time when we ***mourn*** the lives lost to domestic violence homicide. We ***celebrate*** the lives of those who stayed safe or who finally achieved safety. We ***connect*** with our communities to increase and engage our collective commitment to ending and preventing domestic violence.

This Coalition Chronicles is our second installment focused on the prevention of domestic violence. We see October as an opportunity to remind everyone that we can make a difference. We can offer victims support and safety. We can work towards ending domestic violence. We can prevent violence from happening in the first place.

Peace,

~ Patti Seger

“WHAT DO NORMS HAVE TO DO WITH IT?”

THE SOCIAL NORMS THAT SUPPORT DOMESTIC AND DATING VIOLENCE.

When was the last time you saw a doctor promoting the benefits of smoking? Many of us would not remember seeing ads with doctors endorsing cigarettes, but smoking was once an unquestioned and glamorized aspect of daily life in the US. It was reinforced through aggressive ad campaigns, smoking in movies and on television, and lack of data regarding health consequences of smoking. Despite the powerful lobby of the tobacco industry, public policies and educational campaigns supported by public health data have shaped new social norms around smoking that promote health and well-being – in less than 50 years.

Violence against women, and all types of interpersonal violence, is also supported by social norms. Norms are standards, attitudes, and beliefs – rooted in culture and tradition – that guide or control our behavior. They are so imbedded in our daily lives that we often aren't conscious of the role they play in directing our lives, influencing the way we act and shaping how we see the world. Norms are much more than just habits; yet as we've seen with norms related to smoking, they can be shifted.

[PreventConnect](#) and the [Prevention Institute](#), leaders in prevention research and education, have identified social norms that play a pivotal role in upholding violence against women.



TIMES CHANGE. SO DO SOCIAL NORMS.

It can be daunting to think of the effort it will take to change social norms about violence against women. We've been at it for decades, and there are days when it seems like nothing has changed. But here are some examples of new social norms that we take for granted now, and old ones that seem, well, old. Someday, violence against women will be on that list.

What's out that used to be in:

1. Smoking cigarettes
2. Native American mascots for sports teams
3. Whites only
4. Two martini lunches
5. Help Wanted Male/Help Wanted Female
6. Littering



What's in that used to be out:

1. Seat belts
2. Gay characters on TV
3. Bike helmets
4. Sports for girls/women
5. Recycling
6. Electing people of color



- ▶ Power over: the prevalence of maintaining power over others in a wide range of relationships and social structures; this norm is evident in many '-isms', e.g. racism, sexism, heterosexism, etc.
- ▶ Acceptance of violence: violence is acceptable and is everywhere; from international wars to TV commercials, violence is seen as natural and justified.
- ▶ Limited roles for and objectification of women: persistent messages of how women should look and act and as objects rather than full persons.
- ▶ Narrow definitions of manhood/masculinity: prescribed roles and behaviors for men and boys that define how they should and shouldn't act – keeping them in the "man box".
- ▶ Privacy and silence: the often unspoken belief that violence in the home and against intimate partners should not be talked about, is "none of our business".
- ▶ Sexualization of children: the message that children are sexual objects, with their value coming primarily from their sex appeal.

For a quick overview on these social norms and their role in violence against women, check out PreventConnect's eight minute webinar [Changing Norms to Prevent Violence Against Women](#).

Where do you see and hear these norms operating? How do you see these norms affecting your own behavior? ...or your own relationships? ...or what types of violence your community will tolerate?



While social norms are powerful in controlling our behavior and are reinforced in multiple ways, they are not immutable. In order to prevent domestic violence before it ever starts, we need to identify and promote the positive social norms that support, promote and reward healthy relationships and well-being for all to replace these repressive and damaging norms.

Articles in this edition of Coalition Chronicles explore the role social norms play in upholding domestic and dating violence – and how they're being shifted to create new social norms for healthy relationships and communities.

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How to Talk to Little Girls

Lisa Bloom

Huffington Post, 6/22/11



I went to a dinner party at a friend's home last weekend, and met her five-year-old daughter for the first time.

Little Maya was all curly brown hair, doe-like dark eyes, and adorable in her shiny pink nightgown. I wanted to squeal, "Maya, you're so cute! Look at you! Turn around and model that pretty ruffled gown, you gorgeous thing!"

But I didn't. I squelched myself. As I always bite my tongue when I meet little girls, restraining myself from my first impulse, which is to tell them how darn cute/ pretty/ beautiful/ well-dressed/ well-manicured/ well-coiffed they are.

What's wrong with that? It's our culture's standard talking-to-little-girls icebreaker, isn't it? And why not give them a sincere compliment to boost their self-esteem.

Teaching girls that their appearance is the first thing you notice tells them that looks are more important than anything.

This week *ABC News* reported that nearly half of all three- to six-year-old girls worry about being fat. In my book, [*Think: Straight Talk for Women to Stay Smart in a Dumbed-Down World*](#), I reveal that 15 to 18 percent of girls under 12 now wear mascara, eyeliner and lipstick regularly; eating disorders are up and self-esteem is down; and 25 percent of young American women would rather win *America's Next Top Model* than the Nobel Peace Prize. Even bright, successful college women say they'd rather be hot than smart.

Teaching girls that their appearance is the first thing you notice tells them that looks are more important than anything. It sets them up for dieting at age 5 and foundation at age 11 and boob jobs at 17 and Botox at 23. As our cultural imperative for girls to be hot 24/7 has become the new normal, American women have become increasingly unhappy. What's missing? A life of meaning, a life of ideas and reading books and being valued for our thoughts and accomplishments.

That's why I force myself to talk to little girls as follows.

"Maya," I said, crouching down at her level, looking into her eyes, "very nice to meet you."

"Nice to meet you too," she said, in that trained, polite, talking-to-adults good girl voice.

"Hey, what are you reading?" I asked, a twinkle in my eyes. I love books. I'm nuts for them. I let that show.

Her eyes got bigger, and the practiced, polite facial expression gave way to genuine excitement over this topic. She paused, though, a little shy of me, a stranger.

"I LOVE books," I said. "Do you?"

Most kids do.

"YES," she said. "And I can read them all by myself now!"

"Wow, amazing!" I said. And it is, for a five-year-old. You go on with your bad self, Maya.

"What's your favorite book?" I asked.

"I'll go get it! Can I read it to you?"

Maya snuggled next to me on the sofa and proudly read aloud every word. After she closed the final page, I steered the conversation to the deeper issues in the book: mean girls and peer pressure and not going along with the group. I told her my favorite color in the world is green, because I love nature, and she was down with that.

Not once did we discuss clothes or hair or bodies or who was pretty. It's surprising how hard it is to stay away from those topics with little girls, but I'm stubborn.

So, one tiny bit of opposition to a culture that sends all the wrong messages to our girls. One tiny nudge towards valuing female brains. One brief moment of intentional role modeling. Will my few minutes with Maya change our multibillion dollar beauty industry, reality shows that demean women, our celebrity-manic culture? No. But I did change Maya's perspective for at least that evening.

Try this the next time you meet a little girl. She may be surprised and unsure at first, because few ask her about her mind, but be patient and stick with it. Ask her what she's reading. What does she like and dislike, and why? There are no wrong answers. You're just generating an intelligent conversation that respects her brain. For older girls, ask her about current events issues: pollution, wars, school budgets slashed. What bothers her out there in the world? How would she fix it if she had a magic wand? You may get some intriguing answers. Tell her about your ideas and accomplishments and your favorite books. Model for her what a thinking woman says and does.



**Here's to
changing
the world,
one little girl
at a time**

This article profiles M.E.N.S. Clubs in high schools in Madison, which are supported by through a DELTA Program (a project of the Centers for Disease Control and Prevention) subgrant to Domestic Abuse Intervention Services (DAIS). WCADV has been a part of the DELTA Program since 2003. The M.E.N.S. Clubs explore how masculinity is constructed and how that impacts healthy relationships.

Building better men: Helping fight teen-date violence

SUSAN TROLLER | The Capital Times | stroller@madison.com | Posted: Wednesday, April 14, 2010 5:00 am

Salvador Herrera sits at the Subway at the corner of East Washington Avenue and Stoughton Road,



his eyes constantly scanning traffic even as he is deep in conversation. It's a habit left over from his days as a young gang member, when it felt like a matter of survival to have a clear sense of where friends or foes might be.

Recalling those days, he says, "I had that respect, you know? I tell somebody to do something, they do it. I tell them to give me something ... money, their lunch, they give it to me. They want to be friends, maybe, or maybe they're afraid."

Back then, a tough guy reputation appealed to a boy who had been bullied in elementary school, teased for being overweight and for speaking broken English. By eighth grade at Jefferson Middle School, he found powerful

incentives to join a gang, with its sense of belonging and emphasis on loyalty and collective identity. He saw the male role it offered as appealing.

"No, I wasn't into guns or knives," he says. "But my fists? Yeah, I knew how to use them. I didn't start fights, but I could end them."

Herrera had girlfriends, and he liked the power he had in those relationships, too. He insists he never hit a woman, but says he made all the decisions and had the last word in any argument. He was a man, after all, and men were in control at all times.

Herrera says gang life became “very violent, very out of hand” as he moved to high school, coming to a head in August, 2005 when a number of his fellow members were involved in an alleged pre-emptive drive-by shooting in Oregon. There were three injuries but, miraculously, no one was killed.

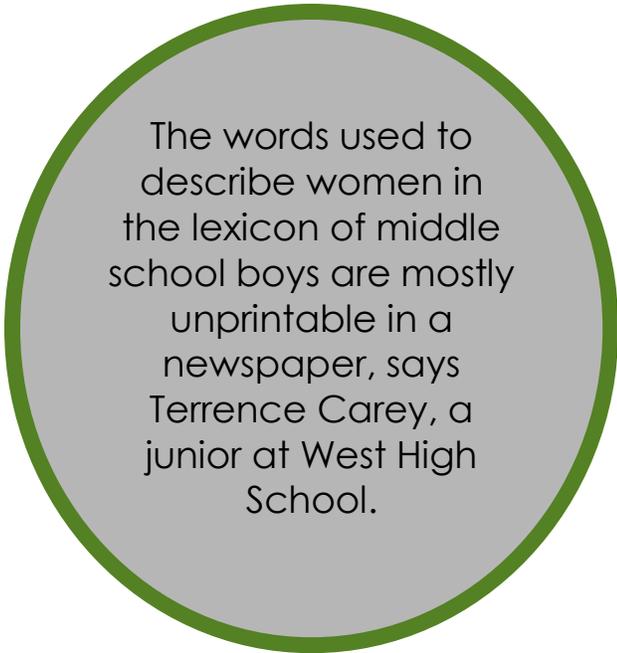
Now 20, Herrera says he has put those days behind him. He works and goes to school part time at Madison Area Technical College, where he’s trying to catch up on credits so he can transfer to a four-year college and perhaps pursue a degree in teaching or social work. He says he’s a new man now, this time without the swagger or controlling ways.

Herrera credits his shift in self-identity to the lessons learned in a program called MEN’S (Men Encouraging Non-violent Strength) Club, a class he took in the Madison district’s Work and Learn program for at-risk students, where he earned his high school diploma. Such MEN’S Clubs are part of a growing number of initiatives nationwide aimed at reducing incidents of teen dating violence. Domestic abuse advocates call teen date violence a “silent epidemic” that’s taking its place alongside bullying as a major cause of such social problems among teens as an increased risk of suicide, drug and alcohol abuse and school failure.

[Reducing teen dating violence] is the end goal of such groups as the nationwide DELTA Project and locally based MEN’S Clubs, whose primary focus to change male attitudes about control and what it means to be a strong man. Among advocates, it’s a shift to include preventive strategies, which [Shannon] Barry, [Executive Director of Domestic Abuse Intervention Services] explains by way of analogy: “Maybe instead of just trying to save drowning victims as they wash down the river, we should go upstream to try to stop those who are pushing them in the water.”

For [Theresa] Kuehl, [DELTA Project Coordinator] and others like Domestic Abuse Intervention’s Barry or Jen Burkel, volunteer coordinator at Briarpatch, a local agency that works with runaways, there are many good reasons to focus on young men and boys when it comes to changing patterns of violence towards women.

Barry, a former public school social worker, says there’s increasing recognition that partner violence begins long before marriage, or even before couples begin living together. “Date violence and intimate partner violence often begin in high school,” says Barry, noting that teen girls are particularly vulnerable because of their romantic ideals and inexperience regarding relationships. Meanwhile, boys are subject to a barrage of seductive notions about male strength enforced by violence. Many of these ideas are reinforced by conversations with other boys, older men, coaches and fathers; for many boys and men, the only emotion that is acceptable to express is anger.



The words used to describe women in the lexicon of middle school boys are mostly unprintable in a newspaper, says Terrence Carey, a junior at West High School.

The words used to describe women in the lexicon of middle school boys are mostly unprintable in a newspaper, says Terrence Carey, a junior at West High School.

“You know what they say: ‘He’s such a player, she’s a ‘ho,’ ” he says. “It’s bad for the girls but it’s also like we’re animals. No offense, but the media does a really crappy job of showing positive role models.”

He played along for a while, he admits: “Yeah, I gave in to the language, and used the words, but I always thought there was kind of a problem with it. I mean, I have a mom, I have sisters.

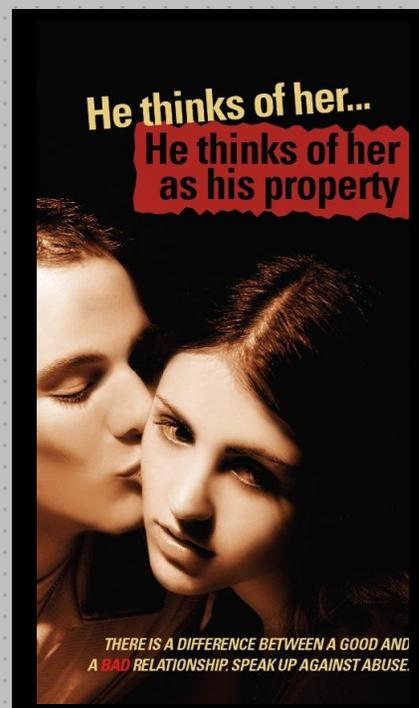
The point, he says, is that these false notions get in the way of healthy, honest relationships between men and women and contribute to power struggles, control issues and violence.

Carey is one of the 15 members of West High’s MEN’S Club, a group that meets weekly during lunch for candid conversations on masculinity, violence and relationships with women. They also do presentations on these issues to middle school students and other organizations.

“We don’t want to be saints or super heroes, and we’re not trying to save the world,” says Asher Klaven, [a junior at West]. “It’s just interesting to figure out what we think ourselves, considering what a fake embodiment of masculinity we get from the culture.”

Rick Rosen, a school counselor at West, has been the adviser for the club since 2004. A male-focused class on gender identity can be a recruiting challenge, he admits. “It’s a little like a sports team. You never know how many guys will be involved in any given year, and what their talents will be. This junior group of guys is particularly active and involved,” he says.

“Boys get very mixed messages about who they should be,” says Rostam Assadi, [another West junior]. It’s easier to change attitudes at a young age, he adds.



“Date violence and intimate partner violence often begin in high school,” says Barry, noting that teen girls are particularly vulnerable because of their romantic ideals and inexperience regarding relationships.

Herrera dealt with issues of gender roles in the MEN’S Club he attended as part of the Affiliated Alternatives’ Work and Learn program. Some teens there were already fathers, dealing with the pressures of child rearing and making money; others, like Herrera, were affiliated with gangs. All were in the program because they were at risk of dropping out of school. Most carried plenty of baggage about violence and interpersonal relationships.



Herrera grew up in a loving, hard-working family but says he wasn’t able to resist the allure of gang life and the powerful identity it gave him.

But through the Work and Learn program, with its emphasis on strong, personal relationships between students and staff, he learned a new way to look at himself, and a new way to respect himself. The MEN’S Club class, where he worked with Theresa Kuehl and Steve Bentin, provided an opportunity to explore a range of challenging ideas in a supportive, close-knit environment.

“All young men get these contradictory messages from their families, neighborhoods, peers, culture, coaches, you name it,” Kuehl says. “They’re told they’re supposed to be in control, in charge. There’s no place and no way for them to untangle the things that make them feel bad.”

Yet, Herrera says that even when he was an active gang member he was troubled by disrespectful attitudes toward women. He counts his 21-year-old sister, a UW-Madison senior studying social work, as an important role model and mentor. It’s partly for her sake that he believes it’s important for men to help spread the word to other men that violence is wrong.

He says it can be a lonely journey, where, unlike in gang life, nobody has your back. And you’re vulnerable in a whole new way because you’re learning to express your sorrows and fears, not just your anger.

“At first I didn’t like it,” he says. “But then I learned I liked being able to debate things, and learned about how to speak my mind, without getting mad, or being mean. It’s not always about being strong, or getting your way. It’s about making things work out.”

Read more: http://host.madison.com/ct/news/local/education/local_schools/article_94f09f40-473b-11df-b1ca-001cc4c03286.html?mode=story#ixzz1WWT6yXPM

Domestic Violence Prevention Enhancement and Leadership Through Alliances (DELTA)

Since 2002, the Centers for Disease Control and Prevention has used federal Family Violence Prevention Services Act funding to develop the Domestic Violence Prevention Enhancements and Leadership Through Alliances (DELTA) Program whose focus is the primary prevention of intimate partner violence at the community level. Through the DELTA Program, CDC funds 14 state-level domestic violence coalitions (SDVCs) to provide prevention-focused training, technical assistance, and financial support to local communities. For more information on DELTA: <http://www.cdc.gov/ViolencePrevention/DELTA/index.html>

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Early Messages About Limited Roles for Women and Girls

In today's gendered social order, much attention is given to the images and messaging that bombard our youth. But as societal awareness grows, is quantifiable progress being made? In the recently published *Gender in Twentieth Century Children's Books: Patterns of Disparity in Titles and Central Characters*, researchers examined the representation of males and females in the titles and main characters of over 5,600 children's books published in the United States in the last century. While some signs of improvement were found, results revealed persistent patterns of gender inequality reflecting a "symbolic annihilation" of women and girls.

As gender identities and schemas continue to develop throughout childhood, the dominant cultural messages that children receive through books play a critical role in shaping how children understand what is expected of women and men and both genders place in the social structure. Once created, these schemas are continually reinforced and difficult to change. In this study, these schemas were illustrated by children's preferences for male characters, reflecting an ideology that women and girls occupy a less central role in society than men and boys do.

The study confirmed that this construct in children's books serves to reinforce, legitimate and reproduce a patriarchal gender system. As the article notes, "[d]ifferences between the presence of males and females in books have implications for the (unequal) ways gender is constructed. The disproportionate numbers of males in central roles may encourage children to accept the invisibility of women and girls and to believe they are less important than men and boys, thereby reinforcing the gender system. "The study found a clear disparity in males represented more frequently in titles and central characters. Though some publishers use animal characters to avoid gender representation, most animal characters are sexed with an even greater inequality than human characters. In addition, readers have a tendency to interpret even gender-neutral animals as male, further exaggerating the pattern of female underrepresentation. Multiple studies have hypothesized that this pattern in animal characters reveals a subtle symbolic annihilation of women disguised through animal imagery.

While shifts in gender politics over the course of the century show some fluctuation in these findings,

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disparities remain present in recent years. These disparities are reinforced in other elements of media that children are exposed to, such as video games, cartoons, children's movies and even coloring books. This study serves as a refreshing reminder that much work remains to be done to dislodge the deeply embedded gender structure in our society.



Gender in Twentieth-Century Children's Books: Patterns of Disparity in Titles and Central Characters

Janice McCabe, Emily Fairchild, Liz Grauerholz, Bernice A. Pescosolido and Daniel Tope
Gender and Society 2011 25: 197

ENGAGING MEN IN ACTING FOR PREVENTION

Rus Ervin Funk*

Rus Ervin Funk, MSW has been working to address social, racial, gender and sexual justice for over 25 years. He focuses on improving peoples' skills in four related areas: advocacy, education, mobilization and organizing. He was the keynote speaker at WCADV's 2011 Luncheon in September as well as the guest facilitator for two meetings on men in the anti-domestic violence movement. Rus is the author of Stopping Rape: a Challenge for Men and Reaching Men: Strategies for Preventing Sexist Attitudes, Behaviors and Violence.



A Framework of Prevention

Preventing sexist violence means ending the violence before it begins. Since it is men who perpetrate almost all of almost all sexist violence (INSTRAW, 2002), prevention means working with men so they stop choosing to be violent, abusive, and sexist, while also working to change society to ensure that women are valued as fully as men.

Theoretically, engaging men combines public health and social capital perspectives. Public health provides a framework for understanding prevention as eliminating violence before it begins. The public health perspective also contributes the “ecological framework,” which is the understanding that violence has both causes and implications across several layers: intrapersonal, relational (or inter-personal), cultural and societal.

Engaging men adds elements of social capital theory to this public health perspective. According to social capital theory, the “capital” of our communities is made up as much -- if not more -- by personal connection, social resources, citizen participation, feelings of trust, culture, etc. (Health Development Agency, 2004) as it is made up of mortar, pavement and income. By developing social capital, a number of social ills, such as men’s violence, can be prevented.

A common theme shared by both public health and social capital is the necessity of working across ecological levels in a coordinated and strategic manner. Some of the activities that flow from this kind of perspective include:

- i. In-depth educational efforts
- ii. Social marketing campaigns (particularly social norms marketing)
- iii. Policy advocacy
- iv. Male engagement
- v. Youth involvement and leadership
- vi. Community development activities

A model of prevention across this spectrum is shown in Table 1.

** A version of this article originally appeared in the Winter 2006 Issue of *Partners in Social Change* 7(2). A publication of the Sexual Assault Prevention Resource Center of the Washington Coalition of Sexual Assault Programs.

¹ “Sexist violence” refers to rape/sexual assault, domestic violence, dating abuse, pornography, prostitution, stalking, sexual harassment, street harassment, and other forms of abuse or violence that are perpetrated against a person because of sexism.

TABLE 1

PREVENTION EFFORTS FROM AN ECOLOGICAL FRAMEWORK					
	Intrapersonal	Relational	Organizational	Community	Socio-cultural
Prevention Efforts for teen girls		Train parents to talk with girls re: healthy dating	Healthy relationship content throughout school curricula; Schools policies	“girl power” groups throughout community	“Valuing women & girls” media campaign
Prevention Efforts for teen boys	Masculinity and respect classes	Training parents to talk with boys about healthy dating	Healthy relationship content throughout school curricula; Schools policies	“boys of respect” groups	“Choose Respect” media campaign

Engaging Men as a Form of Primary Prevention

Since men perpetrate almost all sexist violence, preventing violence involves men. In addition, men are also in relationships with other men. Schwartz and DeKeseredy (1997) show that most men who perpetrate violence are supported in their attitudes and behaviors by some of the men close to them. As such men are also in a position to support or challenge other men’s pro-violence attitudes. This is not to say that women are not also in these positions; however, men are differently positioned in relationship to other men and, as such, have a different means to challenge or support other men in practicing gender respect toward women.

One of the first steps in engaging men is to define sexist violence as something that men could and *should* care about. Once defined as a men’s issue, a challenging balancing act follows: men must take sexist violence personally enough to be committed to act, but not so personally that they take blame for all sexist violence. This is a serious challenge given that all men perpetrate various forms of sexism, including abuse. Men’s work requires them to address their own behaviors and attitudes as fervently as they work in their communities.

Perhaps the biggest barrier to engaging men is how men have been trained away from being allies for women. Research increasingly suggests that being friends with women is one of the one of the leading causes of male youth being bullied (Epstein and Johnson, 1998; Mac an Ghail, M, 1994; Martino, 1999; Nayak and Kehily, 1996; Pheonix et al, 2003). Engaging men means asking men to be advocates for and friends with women, which runs counter to the lived experience of being bullied or witnessing bullying (often severely) for the very same thing. Engaging men, therefore, requires strategically planning to assist men in developing personal methods for overcoming the barriers that they recognize within themselves.

Additionally, advocates need to be aware of their own assumptions about working with men. Two key assumptions are that sexism and violence are forms of men’s violence and that men are not the problem. For many people, these statements appear contradictory; however engaging men to prevent violence occurs at the intersection of these two statements. If activists shy away from defining these forms of abuse as *men’s* violence, we become disingenuous. If we view men as the problem then we risk pushing men away. Either way, men are not truly invited to join the efforts.

Intersectional Theory

Not all men are alike and men do not experience sexism and violence the same (Connell, 1995). Intersectional theory (Crenshaw, 1991) suggests that each person, at any point in time, lives in the world at the intersection of various identities (gender, sexual orientation, class background, race/ethnicity, etc.). Because of the complex ways sexism, violence and male privilege weave in and throughout these identities, engaging men for prevention requires attention

be paid to the unique distinctions of these intersections. All men also receive a meta-message about being entitled to use violence or be abusive under certain circumstances.² In short, engaging Jewish men is, in some ways, different than engaging Christian men; engaging African American men is different than engaging European American men; engaging male youth is different than engaging adult men, etc.

On a related note, men come to men's violence, sexism, and entitlement from different places. Some are outright and openly hostile, others are disinterested, still others are interested but overcommitted, and a few are actively involved. Working with men also means engaging men from where they are along this continuum in a way that moves them one step along the path, rather than attempting to move men to being active regardless of where they come from.

On Accountability

Lastly, any work to engage men in preventing sexist violence must include processes and structures to ensure accountability to the local feminist leadership. There are those who believe accountability means that men do what the feminist leadership wants them to do.

This leaves men in the position of choosing which feminists (or women) to be accountable to: either do something that some feminists want them to do and not be accountable to some feminists, or do nothing and be unaccountable by any definition.

An alternative definition of accountability focuses more on the process rather than an outcome. From this definition, accountability means men are transparent about their decision making, explain the decision they have made, explain how they came to that decision, and take responsibility for the outcome. It means men seek input from the feminist leadership before making their decisions

that are harmful or to which feminists disagree, have a means by which they apologize and make amends.

Whatever definition of accountability one uses, it is important to be clear about this definition before engaging men in prevention. Once this definition is clarified, engaging men includes working with men to develop sound structures and processes to ensure this accountability.

Conclusion

Engaging men in prevention is a necessary process. Men are part of the community in which men's violence occurs, men are harmed by men's violence, and men can have a valuable role to play in preventing men's violence.

Working with men also means engaging men from where they are along this continuum in a way that moves them one step along the path, rather than attempting to move men to being active regardless of where they come from.

² Thanks to César J. Alvarado for his assistance, challenge and support to help develop this understanding.

Power Over meets Intersectionality

In our discussion of six social norms that influence violence against women, we include the concept of *power over*. This norm of *power over* says that power is a zero-sum game: in order for one person to have power, someone else must have less power. One group must be dominant over another group. Implicit in our understanding of every kind of oppression—and we can all produce a laundry list of them (racism, sexism, heterosexism, classism, etc.)—is this notion of power over. Power over is the embodiment of oppression. Even when we speak of *empowerment*, as we strive to stand with and for battered women, it is hard for many of us in the anti-domestic violence arena to envision power itself as desirable because there are so few real-life examples of *shared power*.

When we introduce the concept of *intersectionality*,¹ the distinctions between one group and another become more fluid. “Intersectionality has been offered as a prism from which to view a range of social problems to better ensure inclusiveness of remedies, and to identify opportunities for greater collaboration between and across social movements.”² For a discussion of intersectionality, a term coined by Kimberle Crenshaw of African American Policy Forum, see *A Primer on Intersectionality*, viewable online at: www.slideshare.net/AAPF/aapf-intersectionality-primer
<http://www.scribd.com/doc/59819079/Intersectionality-Primer>

We begin to move toward a more nuanced comparison of those who have more power versus those who have less, and we are confronted with the ways that each individual experiences oppression and/or power in multiple contexts. Each person is way too complex to fit in any one box.

The reality is that disadvantage or exclusion can be based on the interaction of multiple factors rather than just one. Yet conventional approaches to social problems are often organized as though these risk factors are mutually exclusive and separable. As a consequence, many interventions and policies fail to capture the interactive effects of race, gender, sexuality, class, etc. and marginalize the needs of those who are multiply affected by them.

When we envision transformation of social norms to prevent violence against women – and violence in general, we propose a seemingly simple but critically important shift to the norm of *power sharing*. There are ways we can begin to create spaces in our lives and in our work, toward power sharing. For example, imagine creating such a space for a youth-led group rather than a youth-involved group.

Where else can you imagine power sharing in your work or in your life? How else can you take action as an individual or with your community to challenge power over? Tim Wise, a well-known writer and educator on anti-racism, has written and spoken extensively on how white people can challenge racism in our country – an ongoing story of the norm of power over. In this five minute video, [Train yourself to see](#), Wise gives examples of how white people can challenge racism on an individual and relationship level.

¹ For a discussion of intersectionality, a term coined by Kimberle Crenshaw of African American Policy Forum, see *A Primer on Intersectionality*, viewable online at: www.slideshare.net/AAPF/aapf-intersectionality-primer
<http://www.scribd.com/doc/59819079/Intersectionality-Primer>

² *ibid*

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WOULD YOU EAT HOT DOGS FOR BREAKFAST? ANOTHER PREVENTION EXERCISE

Hot Dogs For Breakfast: How Culture and Societal Attitudes Shape Intimate Partner Domestic Violence

What do hot dogs for breakfast have to do with primary prevention and changing social norms? “Hotdogs for Breakfast” is another in a series of prevention exercises that you can use with community groups, CCR teams, volunteers and staff. These exercises can expand the ways you teach about primary prevention, start conversations, and add participation and fun to meetings and presentations. It could even change what you eat for breakfast.

<http://www.wcadv.org/sites/default/files/resources/Hotdogs%20for%20Breakfast.pdf>

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TOGETHER WE CAN END DOMESTIC VIOLENCE

Over 200 Friends, advocates, allies, and sponsors attended WCADV's 6th annual **Together We Can End Domestic Violence** fundraising event on Friday, September 16, 2011. Our focus for the event was on prevention work. WCADV's mission includes working to prevent domestic violence before it ever begins and at the core of prevention we seek to engage **everyone** in making change, reaching all aspects of our communities.

Thank you to our special guest Rus Ervin Funk, for his passionate message to our luncheon guests about how to engage in healthier relationships.

Special thanks to our sponsors, table captains and guests for making the 2011 luncheon a great success.



Sue Else, Executive Director of NNEDV (National Network to End Domestic Violence) and Patti Seger, Executive Director of WCADV join the Verizon Journey of Hope Tour on October 2nd at the Green Bay Packer game.

Thank You Verizon Wireless!

Verizon kicked off the NFL season with a Hopeline phone collection drive at the East Madison Verizon Wireless Communications Store. Former Green Bay Packer, Antonio Freeman and former NY Jet, Al Toon, were on hand to help collect non-longer-used wireless phones, and to sign autographs.

For each phone collected, Verizon donated \$10 to Wisconsin Coalition Against Domestic Violence, to support domestic violence prevention programs across Wisconsin.



Verizon Wireless has long been committed to supporting the prevention of domestic violence, providing support for the organizations in local communities that provide a vital service for victims of domestic violence.

THANK YOU FOR YOUR SUPPORT!



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Help WCADV continue to provide necessary services to victims and survivors across Wisconsin.

Visit WCADV's secure website to make a donation

www.wcadv.org

Thank you for your support.



WCADV is a member of Community Shares Wisconsin.

Wisconsin Coalition Against Domestic Violence • 307 S. Paterson St, Madison WI 53703 • 608-255-0539

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