



Making Space to Rise!

Native Men & Boys Challenging Sexual Violence

Video Discussion Guide

Minnesota Indian Women's Sexual Assault Coalition
1619 Dayton Ave. Suite 202 St. Paul, MN. 55104
www.mlwsac.org
1-877-995-4800





Making Space to Rise

Native Men and Boys

Challenging Sexual Violence

Discussion Guide

Minnesota Indian Women's Sexual Assault Coalition

WRITTEN BY JEREMY NEVILLES-SORELL AND MARLIN MOUSSEAU

The video “Making Space to Rise” is intended as a tool to increase conversations in your community about sexual violence against women. The video and guide is structured to guide the process of opening those conversations based on the experiences of men engaging other men and youth to talk about what we see, hear, and learn about sexual violence and how that influences our reactions to violence against women.

Primarily geared toward men, these tools can be used with other groups – elders, professionals, mixed gender/co-ed, etc. – however, certain care and consideration must be given to how you use the video and facilitate conversations.

This guide will help you determine the type of presentation to best suit the subject, time allotment, and target audience as well as guide you through video content and steps for facilitating group discussion.

This project was supported by Grant Number 2011-WM-AX-K022 awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this program are those of the author(s) and do not necessarily reflect the views of the Department of Justice, Office on Violence Against Women.

OVERVIEW

The use of the Making Space to Rise video and education tools are intended to help create discussion. The important thing to remember is that you are getting people to talk about the subject of sexual violence in our communities in a broad way, ranging from where we learn it to how we perpetuate the problem. This information may be new to a lot of people while extremely basic to others, so in these types of mixed groups the conversation amongst the audience provides the best type of learning.

This can also mean conflict. Conflict is not always a bad thing because it can lead to self-exploration and new understanding. However, if conflict is not managed well in the room, it can destroy powerful learning opportunities for all involved. For anyone facilitating groups and/or community presentations, conflict can arise at any time, and well-honed facilitation skills are always useful.

Why facilitate over presenting or teaching?

The job of a facilitator is to keep the conversation moving and help people stay on the topic. The facilitator does not have to be the expert or have the answers to every question. The facilitator has to be good at taking a question like “Why do men think about sex all the time?” and give that back to the group instead. For example, just ask the group, “What do you all think?” Or in a series of several questions like “Do men only think about sex?”, “Do men think about relationships?”, “Do men learn that women are only for sex?”, “Are there a lot of sexual images on TV or advertisements that add to sexual thinking?” Trying to match where the group is at and help them with the conversation is more important than trying to get through a list of questions, video or group activities. The video and activities also act as facilitation tools to help people have the conversation on sexual violence. If this is occurring, we recommend allowing the conversation to continue. You have done your job well if you complete 15 minutes of activity and then have 45 minutes of talking– that is success!

A facilitator:

- Helps people move through the process together and is not an expert on everything
- Is not there to give their thoughts and opinions. They stay neutral and do not take sides
- Focuses on *how* people participate not just on *what* gets done

The role of a facilitator can be more important to community engagement than the topic itself. People take in more information through the process of talking about hard issues together, and then having the chance to explore things that are on their mind without feeling shamed. A strong facilitator is not the expert on everything; the strength is in honoring the collective expertise in the room. Answering every question that surfaces may take away from people having an open and honest conversation because of worry that they will say something wrong or stupid. Make sure you give a starting point by showing a video or doing an activity to spark conversation. Be mindful of body language and physical reactions to things people say. If there is conflict or if someone shares a thought that may be against what you

personally believe, you must remain neutral. The facilitator's role should focus on *how* people participate, and not just rush through the videos and activities.

A facilitator is there to ensure that participants feel heard; that their thoughts and opinions are valid; and that they feel included in the process. This makes for a solid learning environment. Time management is also critical to good facilitation. You may encounter limited time allotment for your presentation or have dominating people in the group. It is acceptable to ask the talkative ones to think about stepping back, and the quieter ones to think about stepping forward. As we move forward in this discussion guide, examining learned social behaviors around male privilege and entitlement, this can be useful to point out in relationship to stepping forward or stepping back.

Some additional basic rules for facilitators are:

- Making sure everyone feels comfortable
- Making sure everyone's ideas are heard
- Ensure each person's contribution is honored and included in the larger discussion
- Ensure all ideas are explored and are not criticized

Setting Ground Rules

Starting out community events by setting ground rules may seem childish or obvious but it really allows participants to understand expectations and respect each other in the room. You will be working with a wide range of people with differing age, education, language skills, maturity levels, and religious beliefs. Therefore, we recommend setting rules at the beginning of the meeting. If time allows, encourage the group to come up with their own Ground Rules. Here are some helpful examples:

- Respect each other
- Allow only one person to speak at a time
- Raise your hand if you have something to say
- Actively listen
- Refrain from mocking or attacking other ideas
- Respect everyone's time when it comes to lunch and breaks.

ORGANIZING A COMMUNITY PRESENTATION

Pre-planning:

Successful events are well planned and organized events. While there are many areas to discuss regarding event planning, this guide will focus on planning a single event and/or a community

discussion. Below are some basic steps (please note that a document titled “*Planning a Community Presentation Checklist*” is located in the back of the presenter’s packet.)

Step 1: Determine your objectives and outcomes that you would like to achieve for this event. For example, if you would like to increase awareness about a particular issue, you may want to prepare additional information to give out after the viewing of the videos. If you want more men or youth to get involved in anti-violence work, be sure you have opportunities prepared in advance for them to participate in later. Always provide contact information so you can be reached for follow up questions or deeper conversations. This type of connection will strengthen your relationships and increase participation in the long run.

Step 2: Choose a date and time for the event.

Step 3: Choose an appropriate location. You should consider things like lighting, windows, air comfort, and Audio/Video conditions. Gyms and community centers may seem great for the space, but may lack Audio/Video capabilities. Also take into consideration transportation opportunities, and even privacy; sexual violence may be a sensitive topic to discuss openly for some people.

Step 4: Seek help from people or other programs that can assist you with planning and implementing the event. Some may have experience with equipment; others can provide food, refreshments, or childcare. Utilizing partnership and community resources can alleviate stress and build a stronger network.

Step 5: Develop a budget for the event and detail each line item. Do not be afraid to ask for some assistance in-kind.

Step 6: Build an event timeline to include all essential steps to be completed. Write down who is responsible for each task and make sure everybody involved is aware of his or her responsibilities.

Step 7: Determine the order of activities for the event and create your agenda. Having a separate internal agenda for those in on planning the event can be very helpful. The Facilitators Agenda would note things like specific materials or equipment needed (flip chart paper, markers, handout needs, TV, DVD player, etc.). Decide who will be responsible for which items, and follow up regularly to ensure all tasks are being completed well before the day of the event.

Step 8: Promote your event! After all this planning and effort, you want to make sure people attend. Use email, social media, and especially face-to-face opportunities to spread the word about your event. Remember to have your committee of collaborators do the same.

Presentation:

Here is a sample structure for community events and group discussions. Smaller groups can be less formal but we recommend sticking with the same format for the sake of simplicity and familiarity. Having a set structure helps you get settled into a routine and gives people a chance to get settled in as well.

Start the meeting on time. We joke about being late but really it's okay to start on time. Those who get there early will just have more time to talk about the topic, with no disrespect to those to come later. But when people do show up late don't stop your process to acknowledge them. Wait until after a break or another appropriate time to have them introduce themselves.

Welcome everyone. Make a point to welcome everyone who comes. Don't complain about the size of a group if the turnout is small!. Thank everyone for attending and analyze the turnout attendance later. Go with who you have.

Make introductions. There are many creative ways for people to introduce themselves to each other that are better than just going around the room. The kinds of introductions you do should depend on the number of people, what kind of information it would be useful to know, and your overall goals.

Some key questions you can ask people during introductions are:

- What do you want to know about sexual violence? (if it's mostly community people)
- How did you first get involved with addressing sexual violence? (if it's mainly professional people)
- What makes you most angry about this problem? (mixed groups)
- What makes you motivated to do something about this problem? (men only group)

Review the agenda, objectives and ground rules for the meeting. Go over what's going to happen during the event and make sure everyone understands and agrees with the ground rules. This lets people know early on what to expect and that you're there to facilitate a process rather than lecture or shame anyone for not knowing about the topic. You want to be clear about your objectives and what will happen next – if you have volunteer opportunities or future community trainings briefly mention them but don't take too much time away from the event.

Encourage participation but respect everyone's rights. This is one of your main jobs as a facilitator. It's up to you to encourage those who could listen more, and those who could speak more often. Encourage people to share their experiences and ideas and urge those with relevant background information share it at appropriate times. There is also the important job of keeping domineering people from monopolizing the meeting or ridiculing the ideas of others. Sometimes people can dominate a discussion because they are really passionate about an issue. Other people, however, talk because they are not yet aware of how taking up too much space can in effect, silence everyone else around them. There is an art to facilitating and we could try and give you tons of tips in dealing with all types of people but then this guide would run on forever! Practice and getting honest feedback on ways to improve – then making those improvements – is really the only way to get better.

Be flexible. Sometimes issues will arise that are important and will take much more time than you thought. In other cases, the participants may be hearing about an issue for the first time and there is huge value in exploring the topic further. You may run over time or have to alter your agenda to discuss them. So be prepared to shift your agenda, dropping some items if necessary. If it's important enough for them to get into a deep discussion, then it's best to let the agenda go and help them dig in– making sure it stays on track of course. This video is to help open discussion on root causes of sexual violence so it is important to stay on track with that during this particular time together. It may be helpful to suggest additional events to explore topics that surface as important to the group.

Summarize the presentation and thank the participants. Before ending be sure to summarize any key points – maybe even ask a few people from the group to share any observations. Be sure to restate any future opportunities for training or volunteering. Take a minute to thank people who prepared things for the event, set up the room, brought refreshments, or did any work towards making the whole meeting happen. Please remember to thank the participants for attending. As we begin to talk openly about the root causes and impact of sexual violence, our communities will start to change, and they are a part of a very important of the success.

Close the event. It's usually a good idea to have some "closure" to a topic like this. Having someone sing a song, share a prayer, or hold a brief closing circle are nice ways to wrap up on a positive ending.

Post event follow-up:

Within a few days be sure to thank everyone involved with the event once again (in person is best). If there are notes to be sent, include those. If there was planning involved, revisit those ideas and set out a new plan. Since you may have stirred up some heavy issues (such as sexual abuse), it is important to follow-up to show action is being done. If services like support groups are lacking, then ask for some volunteers to start talking circles or give them copies of this video and guide and help them to host their own presentation within their family and friends. By thinking of ways to get new people to be socially active you can help make change in your community.

FACILITATOR SKILLS AND TIPS

Here are a few more points to remember that will help to maximize your role as a facilitator:

Make the seating easy for conversation. Ideally having the room set up where the group can see each other is the best. Small groups can have chairs arranged in a circle or around a table. Larger groups can have multiple tables made into a 'U' shape or 'O' shape that accommodates 10 or more people. When presenting in large groups of 20 or more it's best to have multiple round tables with 4-6 people at each. Any set-up in rows (theater or classroom) may seem like you can get more people in the room but actually there is little difference in the numbers but a huge difference in your ability for people to interact.

Don't feel locked into the agenda or a script. Even with a well-prepared agenda and key points you must make, you need to be flexible and natural. Seasoned presenters often have their favorite stories to tell but if people sense that you have rehearsed this or heard you say those stories many times they will feel like you are not taking their thoughts or time seriously and won't respond freely.

Watch the group's body language. Are people shifting in their seats? Are they bored? Tired? Looking confused? If folks seem restless or in a haze, you may need to take a break, speed up or slow down the pace.

Always check in with the group. This is a heavy topic so make sure people are not overwhelmed or being triggered. Having advocates or support people on standby in case someone breaks down is critical. You cannot always tell when someone is having a reaction so do this a few times during the presentation.

Be aware of your own behavior. Take a break to calm down if you feel nervous or are losing control. Watch that you're not repeating yourself, saying "ah" between each word, or speaking too fast. Watch your voice and physical manner. (Are you standing too close to folks so they feel intimidated? Are making eye contact so people feel engaged?) How you act makes an impact on how participants feel. New facilitators may fiddle with their hands, often touching their face and even covering their mouth when they speak, so you may want to hold something like a marker or paper.

Watch your speech. Be careful you are not offending or alienating anyone in the group. Jokes and teasing people are sometimes useful to loosen the group up but a risk of seriously offending people if not done wisely.

Use movement of your own. Motion while facilitating can be a great tool. Moving up close to a quiet participant and asking them to speak may make them feel more willing, because they can look at you instead of the big group and feel less intimidated. Also, walking around engages people in the process. Don't just stand in front of the room because people tend to speak to you rather than each other so position yourself across from the person speaking so they are talking to the largest portion of the room.

This is good for visual communication as well as helping people hear since most places will not have microphones.

Show respect for experience.

We can't say it enough.

Encourage people to share strategies, stories from the field, and lessons they've learned.

Value the experience and wisdom in the room.

Teacher Dominated Discussion

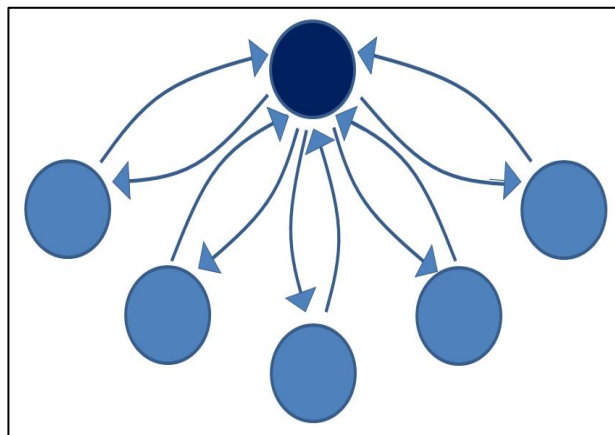


Fig 1

Don't be defensive. If you are

feeling attacked or criticized, take a "mental step" backwards before responding. Once you become defensive you lose respect and trust and people tend to shut down.

Stay in your facilitator role. You cannot be an effective facilitator and a participant at the same time. While it may be interesting conversation you want to be part of, you have to make sure the space is for the audience and not for you. When you cross the line, you risk alienating participants, causing resentment, and get off track...or worse, get on your own soap box and preach to everyone. When you start to responding to each person individually you are getting into a teacher-student exchange. This is illustrated in figure 1 as "teacher dominated discussion" where you draw the focus on you and your ideas while dominating a majority of the talking. A great tip for good discussion is the "three then me" rule where once you have said something you have to wait until at least three other people have said something before commenting again. Another tip is a "five second rule" where you wait five seconds after asking a question before saying another word. Ask your question without explaining what you mean, i.e. "So how many of you have had a healthy relationship? Count 1, 2, 3, 4, 5.... I ask that because so many of us have had bad role models where there is drinking and fighting. We may have seen our parent fighting...we may have dated someone where screaming was the way we fought..." and so on. Just ask the question, wait five seconds, and if there is no response then give a few examples and wait another five seconds.

When you are truly facilitating dialog you have created a “peer dominated discussion” where people start responding to each other and the most of the discussion stays with the group and they do most of the talking as illustrated in figure 2.

Remember, you can offer ideas, ask questions to guide discussion and always try to avoid giving your own opinion. When it's time for you to do a presentation then go ahead and jump with both feet on your own bandwagon but when you want discussion its best to stay out of the way.

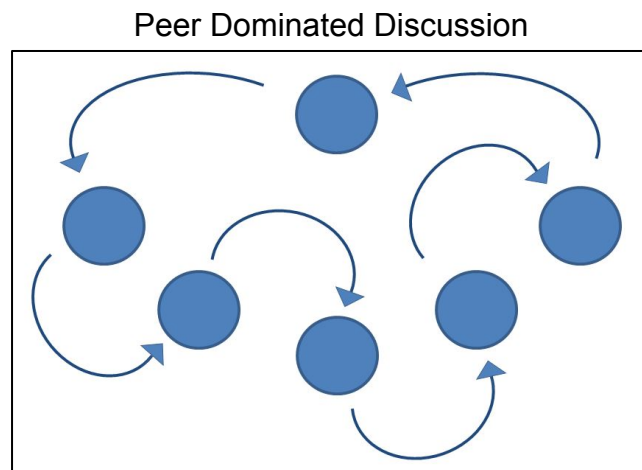


Fig 2

GROUP VARIATIONS

While the main purpose of the video is to get Native men and male youth discussing sexual violence we understand that there can be a diverse group of people showing up to community events and sometimes this tool will be used in other ways. Think about the people who may be coming to the event or group and the dynamics that may happen as there can be huge differences based on who is sitting in the room. Here are some possibilities:

Men Only

This video was created to make space for Native men to discuss sexual violence – where we learned about it, ways we were sexual abused that affect our thinking as adults, and how things continue today. There can be a lot of joking and teasing with some of it crossing over into insulting. There can be some men who are very harsh and may argue with you. These can be ways of hiding someone's pain so when reminding men of the ground rules to be polite about it because there can be men who have never told anyone about their sexual abuse and there might be men who want to talk about their sexual abuse for the first time. Despite what stereotypes say about men not opening up and talking, men do open up and talk and your problem may not be getting people to talk, but to get one guy to stop talking, or that the group is not dominated by a few men.

Boys/Young Men Only

One of the biggest factors with this group is comfort. You have to make the space comfortable and also make the topic comfortable. The older the age range, maybe 16 years old and up, you can expect more discussion from what they have observed in their lives. For younger men, you may need to focus more

on terms and vocabulary related to sexual violence and having them talk about what they think about the video. With any youth group we recommend that you take a few minutes during the discussion, and at the end to ask them how they would say things to relate to other youth. You can even ask them how they would do an activity differently. Another area to be mindful of is that there are some sexually active boys and that can make things awkward for those who are not when you talk about healthy relationships, dating and sex. Be sure to acknowledge that there are gay, bisexual, or questioning youth. Making a safe space for open discussion means using inclusive, nonjudgmental, and gender-neutral language, not making assumptions about sexual orientation, and respecting privacy – if a gay youth is in the group don't make them the token and target of all same-sex related questions. LGBTQ/Two Spirit youth face persistent hostility, inequality, and violence on a daily basis so make a space that settles that tension rather than escalates it. As a facilitator you need to examine your own beliefs and comfort level and how this can affect your interactions with LGBTQ youth. Also, participants will follow a facilitator's lead. Do not tolerate anti-gay remarks or behaviors of any kind.

Men and Boys

Having healthy adult Native male role models to view this video with Native youth is the ultimate expectation for this video. Creating opportunities for youth to have conversations with adult men about healthy relationships with others and with themselves starts to bring back traditional ways of teaching to prepare youth to be responsible adults. We want men who can own up to bad behavior and be honest, but not vulgar or detailed, about what they did and what they learned about themselves by doing their own self-reflection work. Harmful behaviors are learned and can be un-learned. We just need to start talking about it more regularly. One of the most challenging aspects of this type of mix is when you get men who will want to be the Alpha Male and show that they know everything. These men can dominate the space by telling others what they need to do and miss the chance to make a connection. When youth speak make sure to give them lots of time, don't rush them, don't finish sentences, and make sure the other men do the same as well.

Girls and Boys

If you are considering using this video with a mixed group of girls and boys then you most certainly need male and female facilitators. You will also need to have supportive material to contextualize sexual abuse on children and links to normalizing victimization and perpetration issues into adulthood. Teenage boys can get rowdy and joke a lot when it comes to uncomfortable topics and just a handful of boys acting that way can shut down good conversation or drown out others. In daily life there is the constant teasing, harassment, intimidation, or dismissal of women and girls so even if it looks like boys are just kidding around there is a larger social and/or subconscious way that stops girls from speaking out. Boys can also put-down girls/women or each other as a way to stay safe. However, avoid the preaching, lecturing, shaming of boys during these mixed groups as they will shut down and tend to block any future education efforts. It's best to use this material to look at building healthy dating and sexual relationships with this mixed group rather than have the heavy emphasis on male socialization and perpetration. Be sure that girls and boys have time in their own groups to talk about these topics

especially if there is an imbalance of one gender over another. If there is a big imbalance you may just want to do the presentations completely separate. If you are going to use this video with mixed groups of youth then you will need to find more girl specific activities to balance out the male specific tools that come with this guide.

Women

You can have a range of responses from this video when showing it to a group of women; all the way from triggering to enlightening. Many women have not heard how men are affected by sexual violence so seeing men speak to other men and take responsibility is refreshing. Some pieces can trigger reactions so be sure to have volunteers ready to speak with women who need help. Again, the video is focused on men and boys and although not as difficult as using with a group of girls you will need to think about the best use of the video and activities for this particular group.

Men and Women

Many of the same issues exist with group discussion with men and women as with girls and boys. The domination by a few men is very common with mixed groups to be sure to make sure to move people along and call on those who have not had a chance to share. The issues around male victims can get people locked into battles over who is the bigger victim since most often, current sexual violence prevention efforts are directed at female victims. We do not want to minimize the impact of men's violence against women when talking about sexual violence. Be sure to make connections to learned behavior; when a male child is a victim he learns that power and dominance works, and may do the same thing when he gets older. There will be times when women will want to defend men as well. So be ready with questions to move people off that topic and on to other areas like prevention or building healthy relationships. Use conflict as an opportunity for learning, listening, and increased understanding.

All Native

Having an all Native group makes for the easiest way to talk about historical trauma, racism, wealth and class, drug and alcohol issues in a more open way without as much worry about how other people will look at Indians. The violence that affects Native people is so much higher than any other ethnic group that we need as much space of our own to talk about these issues and create our own solutions. Make sure people talk about solutions or options beyond getting rid of alcohol or not drinking or drugging as the way to end the violence. The issues are complicated and involve many different aspects so the solutions also must be diverse.

Mixed Races

When issues come up around historical trauma and colonization of America, non-Native people start to get separated from relating, as they don't see a connection to themselves. White people don't see themselves as having a part to do with colonization but may have "white guilt" and say or do things

trying to be nice that end up being rude or insulting. People of Color, all the other non-White and non-Native people, can possibly relate more depending on their country of origin, now many generations have lived here, etc. Often with any mixed group you will get a non-Native person wanting to find the Indian cultural expert on our Native American magic. This comes across as voyeuristic so watch for people getting swept up by romantic notions of what the Indians used to do. Focus on the capacities we still have in our culture and teachings that historically kept sexual violence issues at a minimum.

Professionals

When presenting to people who work with these issues daily you often get people who are used to talking about these issues from their head and not from their heart. Or vice versa, their heart and not their head. Engage these people by having them talk about how they see these issues and connections to their work. Many times the single worker is focused on changing a single person, one at a time, and not seeing the bigger picture. This can make us feel like nothing will change unless the victims leave the area that makes them vulnerable. Talking about this as a big social problems can help them understand that victims don't make themselves victims and it is our job to find ways to protect those who were assaulted and prevent future assaults by talking, learning, and creating solutions together rather than have police officers, social workers, advocates, etc. do their work separate from each other.

Community Members

When presenting to a group that is largely community members, use everyday terms and language. Recognize that some people will see the video and only be able to process certain aspects at this time. For example, maybe they can process the child victim issues but may not be familiar with words like socialization and perpetration of sexual violence. If the only thing everyone understands is that sexual assault is about power and dominance more than actual acts of sex, this is an important incite. Continue to hold events and make people feel appreciated for their attendance and participation so they come back to contribute and learn more.

Various other issues

When presenting to the general public there are many things to consider. While we don't expect you to always be able to account for all of them, we want to give a few common things to think about as you plan and present. Education and literacy levels can discourage people from participating if you use fancy words, professional jargon, or use a bunch of written material, so try to use as much plain language as possible and explain any term that you cannot avoid using. For example, sexual violence is a common term in the field but to the average person they may only think of rape, and most likely rape by a stranger. You can state the term and then define what you mean by it but try to stick with specific actions when referring to them like grabbing, fondling, etc. The word objectification is one that we may think is well known but saying "when we see people as sexual objects" rather than "that is objectifying" makes a huge difference. This leads to considerations around language skills. Some people have a simple vocabulary and may not explain things as well as others. Try not to finish what they are trying to say or reinterpret their words. We often talk about "belief systems" and people don't think about how

those guide how they act or think about what they do. Asking “What rules are there about men and women?” rather than “What belief systems do you have about gender roles?” is easier for the general public to relate to. Religious views vary even in all Native groups so never assume that people all pray the same, have the same ceremonies, or don’t go to a church of some kind. And finally, one of the biggest questions we get asked about when facilitating a group is “What do we do they are our relatives?” Well, the answer is easy; you treat them as your relative and as a participant. At some point in all our effort we hope that everyone can have these talks with every one of their relatives. This will just be additional practice for you!

ESSENTIAL KNOWLEDGE OF SEXUAL VIOLENCE

Violence against women is more than a statistical problem. While most of the video and guide is targeted to deal with people individually, examining attitudes and beliefs and creating healthy relationships, the statistics are important to show what an epidemic it is. When creating awareness it’s important to know the data and sources so people will take the issue more seriously.

National data published in the American Indians and Crime report by the Bureau of Justice Statistics states that the average annual violent crime rate among American Indians is approximately 2.5 times higher than the national rate. Rates of violence in every age group are higher among American Indians than that of all races. This shows how much violence we are exposed to everyday and how our communities can see violence as normal.

The average annual rate of rape and sexual assault among American Indians is 3.5 times higher than for all races. Additionally, at least 70% of the violent victimization experienced by American Indians is committed by persons not of the same race. Not only does this show the level of sexual assaults towards Native women it shows how they are targeted just because they are Native.

The Bureau of Justice Statistics estimated that around 70% of sexual assaults are not reported to the police. However, data from Full Report of the Prevalence, Incidence, and Consequences of Violence Against Women show that American Indian/Alaska Native women were significantly more likely to report they were raped (34%) than white women (18%) or African-American women (19%). Also, one in five respondents (21%) reported being a victim of at least one incident of violence in their lifetime. So when we get a number based on reports that show that 1 in 3 native women will be sexually assaulted versus 1 in 5 with all other women and that Native women will be a victim more than once in her lifetime that shows there is a significant need to organize and actively work to change this.

Understanding the Continuum of Sexual Violence

To best address the problem of sexual violence, we have to understand that sexual assault is more than an act of rape. There are a continuum of actions, attitudes and beliefs that contribute to the problem which can make change difficult and keep violence “normal.” There is a degree of violence starting

with objectifying women, only seeing them as sex objects and not a whole person, all the way to violent rape and murder.

In society we have a huge value on the sexualization of nearly everything. Cars are sexy, food is sexy, and the more you walk, talk, eat and dress sexy the more appealing you are supposed to be. This type of sexualizing of common things and daily actions makes us think that this is the way the world is and we are desensitized to the level of sexual images we are exposed to everyday. Hyper-sexualization of women in media has been an issue for a long time. This sexualization is a primary contributing factor to sexual violence because it bombards us from every direction with the idea that women are sex objects. We socialize both boys and girls to start to believe in this way. This establishes the normal way to be seen and gives permission for the rest of continuum to occur.

Objectifying of women can be found in suggestive looks or actions, sexual comments, and sexual exploitation. Men whistling and calling out to women on the street is tolerated, jokes and rude comments are made daily, and freedom of speech and expression is the guise for sexually pornographic material. Many of these actions are not considered “criminal” but are part of a largely acceptable societal attitude.

Sexual objectification of women starts early in the American culture of “Sex Sells Products.” What used to constitute mild pornography is now everyday advertising and standard in many video games youth play today. Once pornographic images are viewed by young men and boys, their view/beliefs of women/girls starts to become sexually objectifying. Pornography by design, focuses on male pleasure, male entitlement to whatever he wants, and women as the object without any other identity other than a sexual pleasure object. Historically, sexual imagery or overtones in advertising used to be “naughty” like a pin-up calendar hidden on the back of the garage. Today, imagery like that can be found everywhere. There is a clear desensitization that has happened around our sexuality. TV shows and advertising attempt to portray sexual freedom and liberty for women; however when you examine the social and monetary benefits it is often male dominated industries and male business owners. From strip clubs, where women pay most of what they earn to the owner, to Playboy magazine, there are fortunes made off of women’s bodies. This is all legal objectification.

Objectification in general is what men who abuse women do before the perpetration. Objectification of women in abuse situations is the process of dehumanization that a man does to her in the process of choosing which tactic to use on her to get his way. He usually starts with verbal tactics. If he doesn’t get the result he wants, he may choose another intimidation tactic that becomes more verbally intense. If he still doesn’t get his way, then he may choose a premeditated physical attack. Women and girls aren’t viewed as women and girls anymore; they become non-human and subject to disrespect. When a man abuses a woman many times he may first call her names. Name-calling is usually highly charged and includes vulgar profanity. Profanity is one the behaviors we as Native men found most appalling about the colonizers, we despised them for being dis-respectful to our Native women and how they used that to sexually abuse them. So naming this behavior with menfolk today, may shed light on how Native men

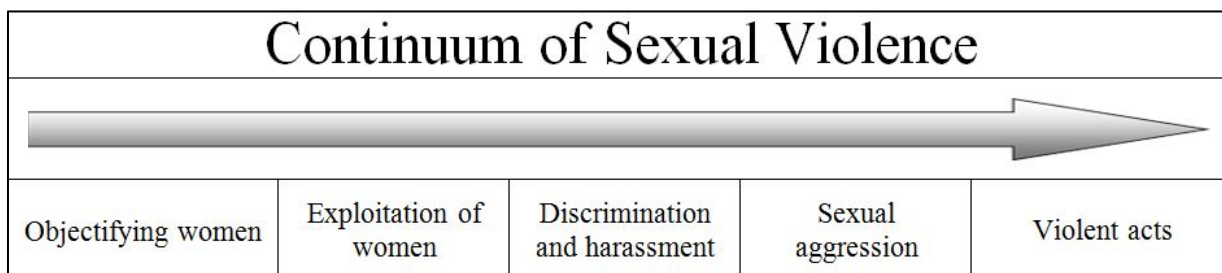
have taken on some of the negative characteristics of the colonizers; learned behavior. Also note the power of our menfolk to stop doing that.

The sexual objectification and resulting abuse of women makes many men who would cause harm less understanding of femaleness or the feminine. Unbalanced men usually reject any association with themselves as being feminine in any way, such as kind, nurturing, or have feelings like sadness or grief. These ways of being can seem too female or too threatening to their manhood, and menfolk have learned throughout their entire lives that women are weak and only to be used for pleasure. This can lead to homophobia. Homophobia is the unreasonable fear or hatred of gay, lesbian, bisexual, transgender, and Two Spirit people. A man may have family, relatives or associates who are Two Spirit or LGBTQ but still be homophobic. As a facilitator, it is important to self-educate on LGBTQ/Two Spirit information so you are able to make connections for participants. Name that homophobia is a learned belief that is not our way. In the traditional ways of Native culture, Two Spirit relatives are human beings first and being Two Spirit is embraced as a natural way of being. Homophobia can lead men to totally reject anything female or feminine and hate all women thus becoming misogynistic (being hateful or hostile toward women). This discussion can lead to a powerful learning opportunity in the room.

Verbal harassment, often using slang references to female body parts coupled with derogatory commentary, is used on the street, in relationships, and in the workplace. This includes obscene phone calls/sexting, unwanted sexual advances, retaliatory insults for rejected advances, slanting comments with sexual overtones, and relentless flirting. Groping and inappropriate touching are also actions that occur. These include grabbing and pinching women's bodies, making unwanted sexual contact in public or in front of friends, and touches that make women feel uncomfortable.

At this point of the continuum, perpetrators of these actions usually suffer little consequence. They may be ignored, avoided, or chastised in response by the woman or the people around him or they may be kicked out of a public place, such as a restaurant or bar. The level of intervention at this point will vary significantly from individuals involved or from friends and family based on the level of acceptance in the community.

The level to which our society accepts sexual objectification creates a foundation where this becomes the absolute value of women and manifests into a belief that there is insignificant purpose for women beyond procreation and gratification. From this belief it makes it easier for men to move onto more invasive actions and explicit acts of sexual obscenity.



Peeping in windows, exposure, and soliciting sex are some of the “minor” criminal violations that communities have implemented a standard not to tolerate. These actions point back to the belief that women are objects existing for sexual gratification therefore granting permission to invade their privacy by watching through windows, “flashing” them for pleasure, and manipulating them for sex through prostitution. The actions of the perpetrators are taken more seriously as these are viewed as threatening to the community and police and court interventions start to get utilized. Although the general tolerance level is lower, the struggles exist in reporting, arresting, and convicting perpetrators of these crimes.

The continuum then enters into more physical types of violations such as molestation, coerced sex, and statutory rape. Common acts include non-consensual contact including the removal or attempted removal of clothing covering intimate body parts, date rape or forced sex, and taking advantage of younger/teenaged women. These occur in many relationships from friends or acquaintances, to dating relationships and in marriages.

Our societal beliefs support the underlying notion that men are the dominate ones. Children, boys in particular, are given the fathers name, even when the couple isn’t married. In marriage, women become the property of the man in the taking of his name. The man is, by default, the head of household in any relationship. When we grow up with this structure, we assume that this is the natural way in society and this is reinforced daily.

Common understanding of sexual assault typically focuses on the overt acts of sexual violence. Severe aggression, kidnapping, and brutal assault coupled with sexual penetration are what most people envision as the dynamics of sexual violence. Some might believe that the continuum of sexual violence starts with rape then moves up from there to include hitting, restraining, and use of weapons. As this continuum demonstrates, this is actually toward the most extreme end of assaults.

The most extreme end of sexual violence involves both sexual and physical violence. This includes women who are beaten and raped over an extended period or throughout a relationship, women forced into prostitution, and raped and murdered. These actions are what grab our attention when hearing of such heinous crimes and this is what we try to protect our communities from when actually this is more of the end result of our social attitude of women and girls.

There are many issues to be aware of when dealing with sexual violence. Society’s myth is that women must fear the stranger in the alley when it comes to rape and sexual assault when in fact women know the perpetrator in 82% of the time (BJS Special Report, number NCJ-154348). Many battered women report being sexually assaulted in their relationship with the batterer. Also women have experienced sexual abuse by spiritual leaders and traditional healers when seeking ways to deal with the trauma. No matter where in the continuum a woman experiences sexual violence the experience is traumatic and harmful.

As a facilitator, be sure to check for understanding of the continuum with the group. Ask for examples they may have of their own.

UNDERSTANDING SEXUAL RESPECT AS A NATIVE AMERICAN TRADITION

Native American philosophy throughout North America is about living in balance and harmony with the world around you. If something is out of balance you correct it because we know when things are out of balance then there is suffering in our own lives, with relationships, and in our community.

Our work to educate and engage Native men in ending sexual violence includes our philosophy rooted in our traditional teachings. We believe that all men have the responsibility to make efforts to address violence against women. Our traditional ways of teaching and child rearing always begin with “being the best person you can be” for the betterment of your family, community, and society. If we are to songidee bimadiziwin- “live a good life” then we must think of the responsibility Native men have to make changes in society to stop violence against women. This will create healthy, strong communities for ALL of us.

Sexual assault and domestic violence were considered unacceptable in the original Native ways of living. If it occurred, it was addressed immediately and the perpetrator was quickly held accountable for their actions. Although we didn’t have written languages, our non-Native relatives who came to live amongst us did record some of the daily thought and philosophy of our Native peoples. For example, New York City newspapers published interviews with white teachers who worked at various Indian Nations testifying to the wonderful sense of freedom and safety they felt, since Indian men did not rape women. Another missionary told a New York reporter, “*Tell the readers of the Herald that they (Native Men) have a sincere respect for women-their own women as well as those of the whites. I have seen young white women going unprotected about parts of the reservation in search of botanical specimens best found there and Indian men helping them. Where else in the land can a girl be safe from insult from rude men whom she does not know?*” (Pages 44-45 “Sisters In Spirit” by Sally Roesch Wagner)

In *A Narrative of the Captivity and Removal*, Mrs. Mary Rowlandson said of her experience “*I have been in midst of roaring lions, savage bears, (Native Men) that feared neither god, nor man, nor devil...and yet not one of them offered the least abuse of unchastity to me in word or action.*” She is making reference to her Native men capturers who respected her to the point of NOT sexually objectifying her, by treating her with respect verbally (mentally), by NOT sexually touching her or raping her (physical/sexually respectful) and treating and thinking of her as they did all women, that women are sacred (spiritually respectful.)

Another example; Ephraim Webster, who came as a trader in 1786, lived amongst the Onondaga and Oneida nations for a quarter of a century and was adopted into the Onondaga nation, Webster said, “*The Indians have no altercations, and in ten years I have not heard any angry expression nor seen any degree of passion(rage). They treated their women with respect, even tenderness. They used no ardent spirits. They settle their differences amicably, raised wheat and corn in considerable quantities, and also apples.*” (Page 70 “Sisters In Spirit”)

Native people lived in highly evolved cultures where the behavior of the people reflected highly evolved cultural norms and customs. Women were held in high regard and any type of abuse directed to them

was considered unacceptable. The following quote from George Copway (Kah-ge-gah-bowh), Ojibwa Chief (1818-1863) explains the code of conduct within our tribes. *“Among the Indians there have been no written laws. Customs handed down from generation to generation have been the laws to guide them. Every one might act different from what was considered right did he choose to do so, but such acts would bring upon him the censure of the nation... This fear of the Nation’s censure acted as a mighty band, binding all in one social, honorable compact.”* Essentially, Native men knew right from wrong and could think first about choosing bad behaviors. The social, honorable way of treating another person outweighed the bad intentions. We knew if we chose bad behavior we would be held accountable.

Native people have always had the concept of “free will” in viewing individual decision-making and we are taught to be more of a critical thinker than a rule follower when making decisions. Colonization brought a more rigid form of dogma in regards to the free will concept in that you will be judged in the afterlife based on the “good” or “bad” decisions you made while alive. Native social law connects and manifests consequences to actions here on Earth. Thus the highest effort should be made to teach social stability. Bad behavior, any form of violence against anyone, especially sexual abuse or domestic abuse, is considered disrespectful, irrational, and contrary to Native social law.

WHAT HAPPENED TO US?

If sexual assaults and domestic abuse were not a part of our Native American traditional ways of life, then what happened to us? Native women of Turtle Island (the North American continent) suffer a significantly higher rate of sexual and domestic abuse against them. A study from Canada factored out all the commonly named causes (alcohol, drugs, poverty, joblessness) for sexual assaults and domestic violence, yet Native Women still suffered the highest amount of victimization. What was it that made the difference? It turns out to be the experience of colonization. Colonization is forced removal of Native people from their lands, removal of children from their homes by the tens of thousands and sent to boarding schools, and the overall action of war. Native men started to pick up negative behaviors towards women from the dominant culture. We started to notice that if you did these bad behaviors towards women that there was no accountability or sanctions with this dominant cultural norm. This lack of accountability is sometimes evident in jurisdictional or prejudicial views towards Native Women and the Native people as a whole. This dominant culture male perspective is evident in their laws and attitudes towards women.

Abuse against women is caused by a belief system that is very reflective the laws of Europe. In the United States, the legal standing of a wife compared with her husbands has its roots in European culture and English common law. In the United States, through the nineteenth and well into the twentieth century, state laws allowed husbands to legally abuse their wives for various indiscretions. Even after the laws were repealed, domestic and sexual abuse was still rampant and considered the man’s right in private matters between man and women. Not until the late 1970’s did the states give law enforcement greater authority to intervene and make arrests when they had grounds to believe a crime had been

committed. As a part of the assimilation or making us like our colonizers, many Native men have accepted and live the life of a dominant culture male figure in relationships with women.

As we review some European laws we will see the attitudes and behaviors deemed acceptable for a dominant male to have towards women. In the 1500's men were encouraged from the pulpit to beat their wives, morality tales were told of the wickedness of a nagging wife and the proper punishment for such behavior, (and in the mid-fifteenth century) Friar Cherubino of Sena compiled the "Rules of Marriage" which prescribed: *"When you see your wife commit an offense don't rush at her with insults and violent blows. Scold her sharply, bully and terrify her, and if this still doesn't work, take up a stick and beat her soundly. For it is better to punish the body and correct her soul than to damage the soul and spare the body. Then readily beat her, not in rage but out of charity and concern for her soul, so that the beating will rebound to your merit and her good."* Did you ever hear "I wouldn't do this to you, if I didn't love you?" When we take a look at the progression of what this law states, it is the progression that men do to women when they use tactics of control and abuse. First there's the verbal, (scolding) then the escalating to intimidation, (bully and terrifying) then the physical/sexual action. Also, each man determined what was considered to be an "offense" so anything he didn't like was what he was given permission to punish her for.

Another law that has had effect on men's behavior sexually in a relationship comes from this common law. British Jurist Lord Hale, 17th century, (1600's) wrote that a husband could not be found guilty of raping his wife. A wife, he explained, had given herself in marriage to her husband; the common law reasons: 1) the wife is chattel (property of) belonging to her husband' 2) the husband and wife are "one" and obviously a husband cannot rape himself; and 3) by marriage, the wife irrevocably consents (can't say no) to intercourse with her husband on a continuing basis.

Not until the 1980's did the "marital rape exception rule" began to erode under state and tribal law. When a man doesn't get sex from his wife/girlfriend, he usually makes physical gesture and then verbal accusations against her until she either gives in or he forces himself upon her without consequence.

This is not the Native way. Rites of Passage ceremonies taught our boys and girls many things including healthy sexuality and codes of conduct in sexual relationships. The ceremonies were about creating healthy adults and teaching responsibility, caring and compassion. All across the country we see traditions where adult males have a role with boys and adult women have a role with girls in creating a healthy community. Ceremonies ranging from fasts, vision quests, canoe journeys, kivas, to sweat lodges are a part of learning to become an adult and youth are guided by the adults in the process. There are multiple stages and lessons that occur over a period of time so youth have a really strong bond with their helpers.

This culture has changed a lot over the centuries. Some people practice the full rituals, some only do one or two ceremonies, while many others don't have that knowledge, connection or opportunity to have their own Native children experience that process.

Furthermore, government policies were put in place to assimilate Native people. They were told to be more like white men or be terminated. Colonel Pratt said, “Kill the Indian, save the man.” Native ceremonies, rituals, and life-ways were outlawed until the Freedom of Religion Act was passed into law in 1978.

Additionally, tribes were put on reservations that served the government’s attempt to civilize the Native people. Government troops that were often detailed to guard the reservations and surrounding areas perpetrated countless acts of violence without consequence. These enlisted men can be compared to “privates” in our present day army. These men had appalling behaviors such as public and extreme drunkenness, high usage of profanity, excessive gambling, and disrespectfulness towards women. It wasn’t uncommon for these enlisted men to take young Native women, hold them against their will, repeatedly rape them, impregnate them and take them back to the woman’s family.

Many Native men have taken on the characteristics of these enlisted white men that we as Native men often despise. These negative characteristics and behaviors are a part of a larger belief system that objectifies women, especially Native women. After many generations of these beliefs existing in our communities, it affects how men see women and how men and women view relationships. The mainstream dominant values are now often used to define male and female roles and we have learned to accept the conflicts, inequities, and hierarchical beliefs that go with it.

STAGES OF RELATIONSHIPS

In our experience working with many Native men, we see patterns happening in relationships between a man and a woman when violence occurs. We call them stages. These stages are not absolute and may vary in time, content, and intensity, but they are patterns nonetheless. These patterns show up often when sexual violence is a factor in a Native man’s life. This is one of the main reasons these videos were created- to start talking about this. As a facilitator of this event, viewing the Making Space to Rise video, relationship issues will come up a lot.

While discussing the impact of sexual violence on our relationships, men often get defensive and will respond with “She’s like that too.” or “What about her role in this?” We suggest naming that we are here to talk about the impact of sexual violence on our lives as Native men, and how men can make changes for themselves and the community. Women have their own work to do, but that is up to them, not us.

Stages

The “Attraction Stage” is characterized by maximizing similarities and minimizing differences. When two individuals meet and are attracted to each other, they start to talk and share things about themselves. They may talk about 10 different things and may only have 2 of those things in common. They will

make the 2 things in common look big and the 8 they do not have in common seem small. The task is to see potential for a relationship and often times the man will be superficial and lie about his bad behaviors to make it seem that he is the one for her. Kind of like a crooked politician campaigning. (An analogy that might help participants understand is like 2 individuals playing cards, the man asks the woman “show me your hand/cards”, she shows him all her cards, the woman asks the man, “show me your hand/cards”, and he throws down 1 or 2 cards.) The man only wants her to see what he thinks she wants to see and not his bad characteristics. When talk gets serious and the possibility of a long term relationship happens, the men often times will start to draw an imaginary boundary around the relationship. He starts to make up rules and regulations for the relationship and will often times make them up as the relationship progresses (isolation and male privilege.) Many times these rules apply a double standard, meaning it’s all right for him to do certain things but not her. The true character of the man will start to emerge and many of the things he lied about start to be revealed.

This is when the relationship starts to enter the “Conflict Stage” where a struggle for power and control starts. This is characterized by a switch from maximizing similarities to maximizing differences and minimizing similarities. Many of the lies and bad behaviors start to become more prevalent, and the use of tactics of abuse, verbal, (psychological) sexual and physical control starts to happen more often. Jealousy and self-doubt usually dominates the man’s thinking in this stage so he increases his efforts to control her and the situation. The tactics of abuse and control can be likened to a brainwashing of the woman to make her become what the man wants her to become and not who she is or once was. The isolation becomes more intense and the abuse and control tactics also increase.

Sometimes the woman may feel like she is going insane but it is the man going insane with jealousy and control, then, projecting that onto her. Often times this isolation and crazy making behavior can make a woman feel like she is living like a prisoner of war within her own home. The tactics of control unhealthy men use are identical to tactics used on a prisoner of war. Women often feel trapped at this point and stay for various reasons mainly based in fear. Women often stay because he says he will change but doesn’t. Many relationships stay stuck in this conflict stage or end when the abuser is asked to address or change his bad behaviors and take responsibility for his actions. Intervention sometimes happens when friends, family, police and the judicial system get involved.

The third stage happens when the individuals make a decision to remain in the relationship or not. Women have their own work to do in this regard, but this particular conversation is meant to focus on our roles as men in relationships. Our work must include a fearless inventory of our own attitudes, beliefs and behaviors about women and where we may have learned them.

Learning to recognize where harmful beliefs and behaviors about women come from will help to focus on our own issues before entering or re-entering a relationship. Committing to that change process and accepting that it will not happen overnight is important to your own success. Change at this level is awkward and slow, but worth the happiness that can be found in a healthy and balanced relationship.

Men will have to accept the fact that they may have said or done something to her that she can never forget, and that the relationship may never be like it was in the attraction stage. The woman needs to take a look at how her life has been affected by this negative progression of the relationship and choose how she wants to proceed from here. She needs options and support from individuals or organizations that are specialized in that help. (This is a women's issue and is best addressed by them.) One or both of the individuals may start to drift apart from the other in the relationship when realizing the reality of the effects of the bad behavior. However, if they choose to work on the relationship and try to make it work, then they will have commit to make the ongoing changes and most importantly, no tolerance of abuse or controlling behavior.

The couple can then work towards achieving the "Love Connection," a commitment to one another and the on-going change process. The task is to accept and value differences and have a mutually respectful and healthy relationship. Provide the option to complete the "Building a Healthy Relationship and the Love and Sex Checklist" exercises included in the Presenter packet. The goals will be to develop a co-creation type relationship, where they become partners in the relationship with their own distinct individual personalities. Ultimately they can experience authentic intimacy in their relationship.

This is not meant to be an absolute solution but more of an outline from which to explain a possible scenario to looking at relationships, how they progress, and how they could be guided.

Making Space to Rise

Native Men and Boys

Challenging Sexual Violence

Presenter Packet

Minnesota Indian Women's Sexual Assault Coalition

“Making Space to Rise”

Native Men and Boys Challenging Sexual Violence Example Optional Full Day Presenter’s Agenda

9:00 Welcome, Introductions, and Overview

- Have each person introduce themselves
- Provide an overview of what will be covered today

9:30 Establishing the Framework of Sexual Violence

Slideshows:

- Activity: Where Do You Stand?
- Defining Sexual Violence: Terms and Definitions
- Continuum of Sexual Assault

10:30 Break

10:45 Building a Healthy Relationship

- Building a Healthy Relationship Pyramid
- Stages of Relationships
- Expectations of a Relationship

12:00 Lunch

1:30 “Making Space to Rise” Video:

*Be sure to revisit ground rules and give trigger warning

- Nephew Seeking Support
- Wounded Spirit
- Born Sacred

4:00 Closing

PRESENTER WALK-THROUGH

Material: video, computer with LCD projector and screen or TV and DVD player, speakers if needed, flip chart paper, markers, copies of discussion questions

Welcome and introductions:

When getting started, naturally you want to get everyone's attention before you welcome them and thank them for coming. Briefly state who you are and your connection with addressing sexual violence. Then ask each person to introduce themselves. If it's a smaller group you can add an introduction question, i.e. "State your name and what interested you about this presentation?" or one of the questions below.

Alternative questions:

- What do you want to know about sexual violence?
- What makes you motivated to do something about this problem?
- How did you first get involved with addressing sexual violence?

Overview:

You may read the following overview or paraphrase it using your own words to describe what will be covered today.

"Today we will be talking about sexual violence and building healthy relationships. This workshop was created to engage Native men and boys in sexual violence prevention by providing awareness and education on sexual violence by using statistics, videos, and discussion. This may be new information to many of you and for some it may be hard topics to talk about. I hope that we can have a supportive environment to have an open and honest discussion about what it will take to have men rise up and help protect our Native sisters."

Establishing the framework of sexual violence:

In this part of the agenda there is a lot of material to cover. You can choose to select a few of the slide shows based on what's most comfortable to your presentation style or cover all of it, adjusting time on your agenda as needed. There are three slide shows to get through during this time slot. The first one, "Where do you stand?" is a warm-up activity that can take up to an hour if you really get into deep discussion but you can end it when you choose. The second is "Defining sexual violence: Terms and Definitions." It is important to cover so we can all use the same terms and know what each other is

talking about. The third is the “Continuum of Sexual Assault” and it is crucial to getting people to understand that we are talking about more than a sexual act.

Conducting the “Where Do You Stand?” Activity

The purpose of this activity is to engage participants in a discussion at the beginning of the session to turn your audience from passive listeners into engaged participants. This activity is intended to get people discussing the issues from their own perspective. It offers a fresh way of covering “DV/SA 101” that engages the novice as well as the experts.

You ask people to stand and come to the front of the room and as you move through the slides ask people to pick if they think the answer to the question on the slide is either true or false and if they are unsure. Ask a person to give a comment on why they picked the answer they did to encourage discussion. You will get a general impression of where people are at with depth, understanding, and awareness of the issue, but the intent is not to “win” with the correct information. The intent is to encourage dialogue and discussion; we want to hear everyone’s thoughts and opinions in order to understand where each person is coming from.

The facilitator should be flexible and feel free to stop the exercise at a particular point to discuss a specific response to a question that highlights a myth about violence against women. Establishing “Ground Rules” prior to starting the activity will help you redirect people should conflicts arise and you can remind people that the purpose is to have a discussion; reinforce that the activity is not about right or wrong, rather, it offers the opportunity for dialogue and we have to be respectful of one another (i.e. Question 4: women “ask for it” by the way they dress or act usually becomes a hot button topic and goes to many other areas about youth, media, and clothing/fashion – you may have to cut comments short but then maybe bring those back up later when you present on the Continuum of Sexual Violence).

When it’s time for you to provide the statistical answer to the question you may also state that national data doesn’t always match well with local differences and individual perceptions – but don’t belabor an issue – even if it is a hot topic – during this activity as you don’t want to polarize people early on in the training. This activity is a tool to assess where your community is at in terms of understanding the issues surrounding violence against Native women in order to address this with further community education and awareness campaigns. Be relaxed, elicit responses, encourage discussion, and stick to these steps:

1. Present the question
2. Solicit participant responses
3. State the answer
4. Offer a comment (or two)
5. Stop when needed for fuller discussion
6. Move on to the next slide

Defining Sexual Violence: Terms and Definitions

Those of us who do this work daily forget that these are new terms for many people, and for those who may have heard them they might not have been given a specific definition. This segment is pretty straight forward when it comes to defining the terms, but it is important to start out assessing what people think sexual violence is. When you start this segment the second slide will ask people to “*list all the types of sexual violence*” and you just write that on chart paper. This will help you filter through slides as you go through the presentation – the more people know the less you will have to explain. However, be sure to mention each term and state the definition in case there is that person who doesn’t know and may be afraid to ask.

Continuum of Sexual Assault

The “continuum of sexual assault” is a basic overview of the range of actions that we consider part of sexual violence. It’s not intended to be thorough and cover all areas and aspects so don’t worry about that. You can mention to your audience that this is not an extensive list, but that we are talking about more than a sexual act. When you get into discussing the videos you will be talking about all kinds of behaviors and actions and this will get your audience thinking broadly when it comes to that time.

Break times:

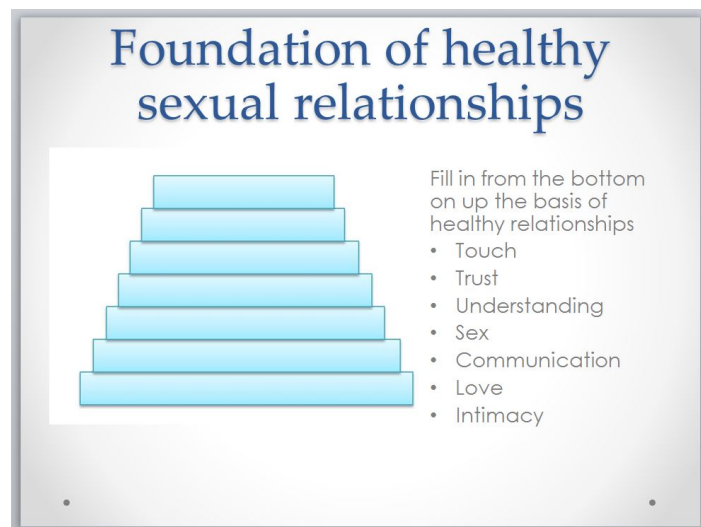
Make sure to visit with people during the break to see what their comments are and answer any questions. Encourage people to network with each other during this time as well.

Building a Healthy Relationship:

Building a healthy relationship exercise

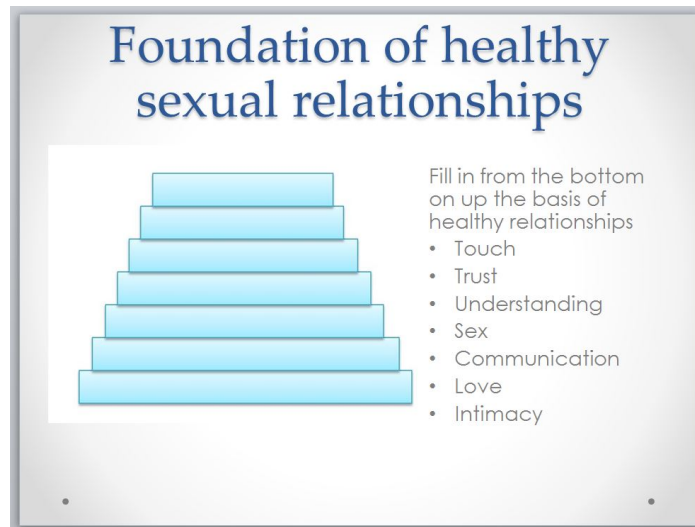
A healthy relationship can be built from the bottom up, kind of like building a house starting from the foundation then building up to the peak of the roof. The first thing you want the participants to do is draw a pyramid-like structure. The bottom of the drawing is like the foundation of the relationship and characteristics are then listed on top of each other until you reach the peak or last characteristic of a relationship.

There are seven characteristics to building a healthy relationship. Write on a flipchart or eraser board the



following words: Trust, Touch, Understanding, Sex, Communication, Love and Intimacy. Let the participants know that this is not the correct order. Tell the participants to start at the bottom of their already drawn structure and to pick the characteristic they think is the foundation of a healthy relationship and write that in as the foundation of their pyramid.

The participants will now continue to build a healthy relationship using the remaining six characteristics, the last being at the top of the structure. Give the participants about 3-5 minutes to fill in the pyramid on how they build their relationships.



When everyone has filled in their pyramids have them share their choices and why they built their relationship the way they did.

The correct order is: 1-Communication, 2-Understanding, 3-Trust, 4-Love, 5-Touch, 6-Intimacy and 7-Sex. (Numbers 4 and 5 can be interchangeable)

Talk about how communication is the foundation to any healthy relationship. When you can communicate in an honest way, you build understanding. After understanding, trust is built. When trust is built, it is possible to love another person and touching can happen (holding hands, hugging and kissing). Intimacy (characterized by warm friendship, private and closely personal and deep conversation) then happens before having a sexual relationship.

Stages of Relationships

Stage 1- Attraction

Characterized by: Maximizing similarities; Minimizing differences

Task: See potential

Danger: Superficial or lying

Stage 2- Conflict (the struggle for power and control)

Characterized by: Maximizing differences; Minimizing similarities

Task: Individuate (to give a distinct character to each individual) Danger: Scar on relationship

Stage 3-Differentiation (to determine the difference in or between one another)

Characterized by: Imposition of a moratorium

Task: Accept differences

Danger: Drift apart

Stage 4- Love Connection (commitment)

Task: Accept value differences and similarities

Co-creation; Intimacy

Explain that these stages are not absolute and may vary in time and intensity. They are however the usual dynamics that happen in a relationship between a man and a woman when abuse occurs. Men often times get defensive when they hear this and will then respond with “she’s like that too” or “what about her role in this?” We suggest responding by saying, “that may be the case but, we are here to talk about how men can make changes.”

The “Attraction” stage is characterized by maximizing similarities and minimizing differences. When two individuals meet and are attracted to each other, they start to talk and share things about themselves. They may talk about 10 different things and may only have 2 things in common and 8 not in common. They will make the 2 things in common look big and the 8 they don’t seem small. The task is to see potential for a relationship and often times the man will be superficial and lie about his bad behaviors to make it seem that he is the one for her.

This is when the relationship starts to enter the “Conflict” stage where the struggle for power and control starts. This is characterized by a switch from maximizing similarities to maximizing differences and minimizing similarities. Many of the lies and bad behaviors start to become more prevalent, and tactics of abuse (verbal, psychological, sexual and physical control) start to happen more often.

The third stage happens when the individuals in the relationship choose to take part in figuring out how to move forward with their own responsibility in making the relationship work or not. This is often times characterized by a moratorium, or truce imposed by a third neutral party. This may include a separation in order for them to focus on their own personal development..The task is to accept the true differences and true similarities that make up their own individual characteristics and how that can fit in the relationship. Men need to take a fearless and honest look in the mirror of their bad behavior. They need to learn techniques that will help them

change their beliefs and behaviors. They need to commit to that change process and accept that might take a long time to happen.

The couple can then work towards achieving the “Love Connection,” a commitment to one another and the on-going change process. The task is to accept the value differences that they may have as well as their value similarities.. It may be helpful do the “Building a Healthy Relationship and Love and Sex Checklist" exercises to rebuild their relationship. The goals will be to develop a co-creation type relationship, where they become partners in the relationship with their own distinct individual personalities. Ultimately they can experience the real intimacy in their relationship.

Expectations of a Relationship

We all enter relationships with hopes and desires, looking for everything from long-term commitments to short term fun. In any case we start out with an image of what we want that relationship to be. More often we are told what relationships should be like, particularly involving sexual intimacy, and in many cases the relationship doesn’t measure up to that standard.

As we go into this next segment be sure to give a paper copy of the “expectations of a relationship” handout as well as have it on the slide show and start by explaining the graph.

On the left side we have four different types of expectations. Again, you can explain this is a generalized list not intended to cover all expectations of every person, but rather to talk about what leads or contributes to disappointments and unhealthy relationships. The colored lines represent the different types of expectations in a relationship.

#1 represents the expectation in a “Realistic relationship.” A person with a realistic expectation of what occurs in a relationship will know that in the course of the relationship there will be a lot of mundane times and tragedies may occur, or the “drama,” that occurs in the relationship.

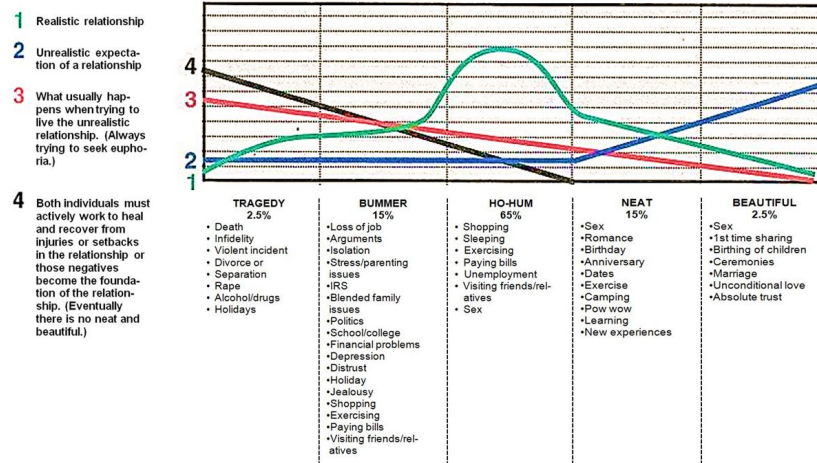
#2 represents an “Unrealistic expectation.” An unrealistic person will think a relationship is filled with the Neat and Beautiful. It can also be those who always look for “the one” or expect things to get better, however, and probably will be challenged when dealing with the other areas.

#3 represents what happens when trying to live the unrealistic relationship. When someone tries to make each relationship look like #2 – trying to make every day and every moment special – will be disappointed because it doesn’t always work and its very stressful trying make things happen and tends to lead to arguments and separations thus having little experiences with the Neat and Beautiful.

#4 represents relationships where there are lots of conflicts and harsh circumstances. When you have too many tragedies or setbacks and if there isn't active effort to work on those issues then most of the time is spent dealing with “tragedy” (calling your mom, posting on Facebook, complaining to co-workers). In cases with domestic violence, dynamics change a bit and the violent/abusive person has to stop their violence and deal with their control issues before the couple can work on other issues.

The scale across the bottom represents a percentage of time during relationships that partners experience and deal with tragedy, bummers, the not so exciting “ho-hum” tasks, to enjoyable things that are neat, then onto the highlights that are the beautiful moments. We are often socialized to believe that each relationship should be filled with the beautiful and neat things and when they are not we tend to be disappointed and that causes stress and additional problems.

EXPECTATIONS OF A RELATIONSHIP



Close out this segment by giving time for people to comment or ask questions.

Lunch Break:

This agenda is designed to give participants a lunch break away from the training location. However you may opt to provide food for a working lunch and move onto the next session.

“Making Space to Rise” Video:

This video is intended to create discussion around sexual violence issues related to talking with and being supported by other men, perpetration of sexual assault, and healing from our own trauma to be healthy enough to be involved in prevention. Information will be new to a lot of people while extremely basic to others so in these types of mixed groups the conversation amongst the audience provides for the best type of learning.

The video is set at a campfire where a group of men came together to talk about sexual violence issues and ideas they have to create awareness. The video is mapped out as “opening fire scene, first scenario, fire scene, second scenario, fire scene, third scenario and closing fire scene” where the ideas are set-up

prior to the scenarios and then debriefed after each scenario. We recommend that you show the fire scenes and scenarios together then pausing after the scenario and process the discussion questions. Then you resume with the fire scene/scenario combo again, process the discussion questions, and continue with the third round of fire scene/scenario combo, discussion questions, then run the rest of the video through conclusion.

Facilitation Reminders

- All facilitators need to be aware of their own biases, beliefs, quirks, and physical reactions and try to be honest about their limitations
- Facilitators need to become aware of specific tribal differences - remember there is no generic Indian! We are each distinct in our histories, language, values, etc., and we are even distinct in how we have survived the assimilation and acculturation process and how we experience other racist oppressions
- A facilitator is someone who “makes something happen” and your task is to ask good questions to keep the discussion going and help people create understanding of the issue and one another
- Review basic ground rules (emphasizing mutual respect and confidentiality)
- ****Alert your audience that this can trigger those who have been molested or assaulted so they can anticipate the discussion and prepare for it.***

Vignette 1 “Nephew Seeking Support”

Overview: In this scenario there is an on-going discussion between an uncle and his nephew about issues related to sexual violence. The nephew had been sexually assaulted as a child and he is currently having troubles in his adult intimate partner relationship and he reaches out to his uncle for support and guidance.

Facilitator: describe the vignette as a conversation between an uncle and his nephew where the nephew is dealing with past sexual assault and how that is affecting his current relationship. State that you will show the video and then have the group discuss the scenario.

Start the video and play the opening fire scene (where the men are arriving to the camp site) and vignette Nephew Seeks Help and pause as soon as it ends and ask the following discussion questions:

Questions:

Facilitator note:

Beginning questions are asked to help people feel comfortable and set the general framework for the conversation.

Be ready for extreme politeness, soft and tentative speaking, long pauses, maybe some sighing and yawning.

Be sure to ask open ended questions when getting people to go into deeper discussion.

What is the nephew struggling with?

What are some of the problems he's having?

How is his experience as a youth affecting his adult relationship?

What is he looking for from his uncle?

What is the relationship like between the uncle and nephew?

How do you think the relationship got that close?

What responsibility does the uncle have to the nephew?

Can anyone be like the uncle?

How can we be comfortable talking about these topics?

What do we know, or need to know, that can help us talk about these topics?

Wrap Up and reflection

Wrap up the discussion by asking for closing comments, add your final thoughts and give a summary of the major themes brought up before moving on to the next video.

Vignette 2 "Wounded Spirit"

Overview: In this scenario there is a man who is acting out a sexual assault fantasy. This video is designed to look at where sexual norms and views towards women are learned.

Facilitator: describe the vignette showing a man who is acting out a sexual assault fantasy and that we will discuss how sexual norms and views towards women are learned. Warn that the video depicts violence and that people may be triggered. State that you will show the video and then have the group discuss the scenario.

Start the video and play the fire scene that follows the first vignette and let that play through the Wounded Spirit vignette then pause as soon as it ends and ask the following discussion questions:

Questions:

What's happening in the beginning – when the man walks into the house?

What is he doing? What do you think is on his mind?

Why does he sit down when he knows his friend is not there?

Why does he think about attacking the girl?

What do you think about the video showing the man acting out his thoughts?

Where do you think the images of raping the girl come from?

Where do you think the images of respecting the girl comes from?

What does this video show us about decision making?

How do we look at this story and connect that with our own lives?

Do we have fantasies that we want to act out?

What thoughts do we have that influence our decisions either to do harm to ourselves or others or to honor or help ourselves or others?

For men who choose to harm what would help them chose differently?

Wrap Up and Reflection

Wrap up the discussion by asking for closing comments, add your final thoughts and give a summary of the major themes brought up, and move onto the next video.

Vignette 3 “Born Sacred”

Overview: In this scenario there is a man who discloses his experiences and talks about what he needed to turn his life around. This video is designed to look at what is needed to have healthy sexual relationships.

Facilitator: describe the vignette showing a man who discloses his experiences and talks about what he needed to turn his life around. This video is designed to look at what is needed to have healthy sexual relationships. State that you will show the video and then have the group look at the following discussion questions:

Questions:

How do you think this man views the world?

What would it be like walking in his shoes?

What is his world like after prison?

How is culture used?

Are there good ways?

Are there bad ways?

What type of healing is needed?

What did he need to know?

How do you think he was helped?

What does that tell us about having healthy relationships?

For men who often choose to harm what might help them choose differently?

Wrap Up and Reflection

Wrap up the discussion by asking for additional comments, add your final thoughts and give a summary of the major themes brought up.

Closing

Thank participants for attending and sharing their thoughts and ideas. Ask people if they have anything they would like to say or comments about the training overall. We recommend having some type of closing activity like a circle, song, or prayer to end on a positive note and send people off in a good way.

Organizing Tools – Presentation Checklist

PLANNING A COMMUNITY PRESENTATION CHECKLIST

- _____ Determine your objectives and outcomes
- _____ Choose a date and time
- _____ Search for the right location - useful space, fits seating needs, handicap accessible
- _____ Partners to help with the event
 - _____ Equipment
 - _____ Food or refreshments
 - _____ Child care
- _____ Develop a budget (listing where each expense will come from)
- _____ Timeline created
- _____ Create agenda – internal and external
- _____ Review all these steps
- _____ Promote your event!

Notes:

Making Space to Rise

Engaging Men in Sexual Violence Prevention

Handout Packet

Minnesota Indian Women's Sexual Assault Coalition

“Making Space to Rise” Engaging Men in Sexual Violence Prevention Training Agenda

9:00 Welcome, Introductions, and Overview

- Have each person introduce themselves
- Provide an overview of what will be covered today

9:30 Establishing the Framework of Sexual Violence

Slideshows:

- Activity: Where Do You Stand?
- Defining Sexual Violence: Terms and Definitions
- Continuum of Sexual Assault

10:30 Break

10:45 Building a Healthy Relationship

- Building a Healthy Relationship Pyramid
- Stages of Relationships
- Expectations of a Relationship

12:00 Lunch

1:30 “Making Space to Rise” Video:

*Be sure to revisit ground rules and give trigger warning

- Uncle and Nephew Have a Visit
- Wounded Spirit
- Born Sacred

4:00 Closing

Ground Rules

- Agree to disagree
- Respect other views
- Allow others to complete their thought
- Be honest
- Have fun

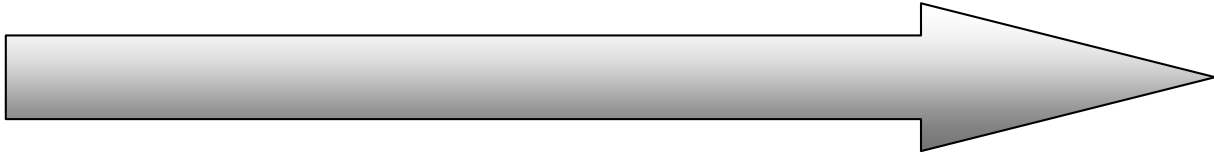
Defining Sexual Violence: Terms and Definitions

- **Alcohol/Drug Facilitated Sexual Assault** - As a way to perpetrate a sexual attack, alcohol or other drugs are used to subdue the victim. Many drugs have been used for this purpose; some of the more common are Rohypnol, GHB and Ketamine. However, it must be pointed out that although these drugs are used to enable sexual violence, alcohol remains the most common substance used to subdue victims.
- **Bullying** - Bullying includes a wide variety of behaviors, but all involve a person or group repeatedly trying to harm someone who is weaker or more vulnerable. Much of bullying that occurs in elementary, middle, and high schools is related to sexuality, race, and gender issues. Bullying and sexual harassment often go hand-in-hand in school environments. Bullying can be emotional and psychological in addition to physical.
- **Child Sexual Abuse** - Overt physical or emotional aggression is not always a part of child sexual abuse. By definition, any sexual contact with a child is illegal. Child sexual abuse can also include photographing a child with sexual intent, as in pornography, or making a child watch pornography. Offenders who target children use a variety of strategies to engage a child: force, trickery, bribery, and blackmail are just a few. Child sexual abuse can be perpetrated by another child, a young person, or an adult. Child sexual abuse includes incest.
- **Coercion** - is the use of pressure to compel another individual to initiate or continue sexual activity against an individual's will. Coercion can include a wide range of behaviors, including intimidation, manipulation, threats, and blackmail. A person's words or conduct are sufficient to constitute coercion if they wrongfully impair another individual's freedom of will and ability to choose whether or not to engage in sexual activity. Examples of coercion include threatening to "out" someone based on sexual orientation, gender identity, or gender expression and threatening to harm oneself if the other party does not engage in the sexual activity.

-
- **Consent** - to engage in sexual activity must be knowing and voluntary; it must exist from the beginning to end of each instance of sexual activity and for each form of sexual contact. Consent is demonstrated through mutually understandable words and/or actions that clearly indicate a willingness to engage freely in sexual activity on the part of all parties involved. Consent is active, not passive.
 - **Date/Acquaintance Rape:** Unwanted, coerced and/or forced sexual penetration that occurs between people who are known to each other. This relationship may be a dating relationship, a blind date or "hook up." They may know one another well or only briefly. The issue is not identifying who the perpetrator is; it is rather identifying how force or coercion is manifested.
 - **Force** - physical, emotional, social, and financial pressure used to compel an individual to do something they would otherwise not do.
 - **Healthy Sexuality** - acceptance of and respect for one's own and others' gender, body, sexual orientation and feelings; practicing ways to express sexuality that are self-affirming and pleasurable, and that deepen intimacy with others (without causing harm).
 - **Incest** - sexual abuse that is committed by one family member against another. Also called familial sexual abuse, incest can be committed by a parent, step-parent, guardian, sibling, other family member, or an unrelated person living with, or treated as part of the family.
 - **Intimate Partner Violence** - also referred to as dating violence, domestic violence, and relationship violence, IPV includes any act of violence or threatened act of violence against a person who is, or has been involved in, a sexual, dating, domestic, or other intimate relationship with that person. It may involve one act or an ongoing pattern of behavior. Intimate partner violence can encompass a broad range of behavior including, but not limited to, physical violence, sexual violence, emotional violence, and economic abuse. Intimate partner violence may take the form of threats, assault, property damage, or violence or threat of violence to one's self, one's sexual or romantic partner, or to the family members or friends of the sexual or romantic partner. Intimate-partner violence affects individuals of all genders, gender identities, gender expressions, and sexual orientations and does not discriminate by racial, social, or economic background.
 - **Molestation** - the crime of sexual acts with children up to the age of 18, including touching of private parts, exposure of genitalia, taking of pornographic pictures, rape, inducement of sexual acts with the molester or with other children, and variations of these acts. Molestation also applies to incest by a relative with a minor family member, and any unwanted sexual acts with adults short of rape.
 - **Pedophile** - an individual with a diagnosable mental disorder which features recurrent, intense, sexually arousing fantasies, and sexual urges involving sexual activity with a prepubescent child (generally age 13 or younger). Pedophilia is a form of paraphilia.

-
- **Perpetrator** - an individual who uses sexual words or actions that are unwanted by and/or harmful to another person.
 - **Pornography** - sexually graphic materials created for the purposes of sexual arousal.
 - **Post-Traumatic Stress Disorder** - a mental disorder in which symptoms develop after exposure to an extreme traumatic stressor (including sexual victimization). Symptoms include extreme fear, helplessness, or horror; recurrent flashbacks, memories and nightmares; difficulties concentrating and falling or staying asleep; hypervigilance, irritability, and outbursts of anger; markedly diminished interest in activities; and loneliness or feelings of isolation.
 - **Prostitution** - buying and selling people for the purpose of sexual activities.
 - **Rape** - unwanted, coerced, and/or forced oral, anal, or vaginal sexual penetration by a body part (penis, fingers, etc.) or an object.
 - **Ritual Abuse** - an organized form of sexual abuse, frequently involving numerous victims and perpetrators.
 - **Sexual assault** - a form of sexual violence; is any involuntary sexual act in which a person is threatened, coerced, or forced to engage against their will, or any non-consensual sexual touching of a person. This includes rape (such as forced vaginal, anal or oral penetration or drug facilitated sexual assault), groping, forced kissing, child sexual abuse, or the torture of the victim in a sexual manner.
 - **Sexual Harassment** - unwanted verbal sexual advances, requests for sexual favors, or other visual, verbal, or physical conduct of a sexual nature that creates a hostile or intimidating environment for the victim.
 - **Sexual Violation** - use of sexual behaviors involving contact that are unwanted by and/or harmful to another person, but do not involve penetration.
 - **Sexual violence** - all acts that harm, injure, insult, and improperly use a person sexually. Such acts negatively impact the sexuality of the person targeted, harming their health and well-being, and robbing them of a positive image of who they are and how they define themselves. Sexual violence includes a wide range of sexual activities that are forced upon someone, eliminating their right to consent, erasing their choice and denying them their sexual freedom and ownership of their sexuality.
 - **Stalking** - Stalking is defined primarily by state statute and while statutes vary, stalking is usually understood as a pattern of conduct that places a person in fear for their safety. The term "stalking" is commonly used to describe patterns of behaviors or acts used by a person to harass, threaten, or intimidate another. The variety of behaviors displayed by stalkers is limited only by the creativity of the stalkers themselves.

Continuum of Sexual Violence



Objectifying
women

Exploitation of
women

Discrimination and
harassment

Sexual aggression

Violent acts

<p>Objectifying starts with attitudes and beliefs about women. This can be how men view women in society – less than men in capacity or skill (physical and intellectual); most worthy in maternal or household roles.</p> <p>Disrespect of women in jokes (dumb blondes, driving, jokes about sex, or rape) and/or terms (calling women “bitches” or “old lady”) that make them less than human.</p>	<p>Exploitation has a wide range but essentially anything where someone else benefits from the use of women or girls. It can be for status (as in womanizers or men who “spread their seed”) or economic (from beauty contest), media (from advertising to pornography), to strip clubs, prostitution, and trafficking.</p> <p>There are many other ways to exploit sex. Women may be physically, mentally, or economically vulnerable (homeless, children, etc.)</p>	<p>Discrimination is where there is differential treatment based on gender. Harassment is a course of action that is unwelcome. Even if a person is not aware that their behavior is unwelcome it still can be harassment.</p> <p>Discrimination and harassment are mostly associated with work but it happens in the home, on the street – and mostly we learn how to do it while in school (taunts, teasing, authority figures, sports programs)</p>	<p>Aggression includes many behaviors, ranging from pressure due to the authority of the person over the target (age, status – like a teacher or spiritual leader) to persistent advances, sexual touching, threats of physical harm, exposure, and stalking.</p> <p>Coercion and consent are major issues to be aware of with aggressive acts. There are times when someone may not verbally say no because of the threat of the person making the advance and are coerced into things because of the pressure.</p>	<p>Violent acts are often the ones we are most concerned with when discussing sexual assault. These are generally the cases where we have physical evidence of the assault occurring or can see the impact.</p> <p>Physical force is often used (e.g., restraining a date or wife or kidnapping and beating). Quite often rape will occur in relationships where battering occurs as part of the assault. Acquaintance assault happens more often than attacks by strangers and is equally damaging and life-threatening.</p>
---	---	--	--	---

ATTITUDES AND BELIEFS

SEXISM

SEXUAL HARASSMENT

SEXUAL ASSAULT

<p>The role of men is to be dominant and in control.</p> <p>Women and children, older people, and people with disabilities are less valuable.</p> <p>Masculinity is identified with sexual prowess, aggression and violence; sensitivity is seen as feminine and therefore a weakness in a man.</p> <p>Men who are sexual are seen as good, normal, and positive; women who are sexual are sluts.</p> <p>Violence is normal.</p> <p>Women want to be "taken."</p> <p>Victims of rape are to blame: she must have done or worn something provocative.</p>	<p>Women earn approximately 76% of what men are paid.</p> <p>The majority of elected officials and CEO's are men.</p> <p>Boys are called on in school more often than girls.</p> <p>In written and visual media, almost all main characters are male.</p> <p>To be compared to a woman is the worst insult one can give to a man and is a challenge to fight.</p> <p>Women and children are portrayed as objects, property and sex symbols.</p> <p>Women of color are portrayed as "exotic" or "wild."</p>	<p>Women are routinely subjected to aggressive sexual behavior on the streets, in social situations and at work, e.g., leering, sexual comments, sexual photographs and cartoons, pinching, grabbing.</p> <p>Sexual harassment is seen as a joke in many workplaces; those who file lawsuits are derided.</p> <p>Women experience persistent sexual pressure in relationships.</p>	<p>95% to 99% of those who choose to rape are men.</p> <p>Men rape a third of a million American women every year.</p> <p>90% to 95% of victims of rape are women and children of both genders.</p> <p>People with disabilities are at a much higher risk of sexual abuse and assault.</p> <p>Some heterosexual men sexually assault other men whom they perceive as gay.</p>
--	--	--	---

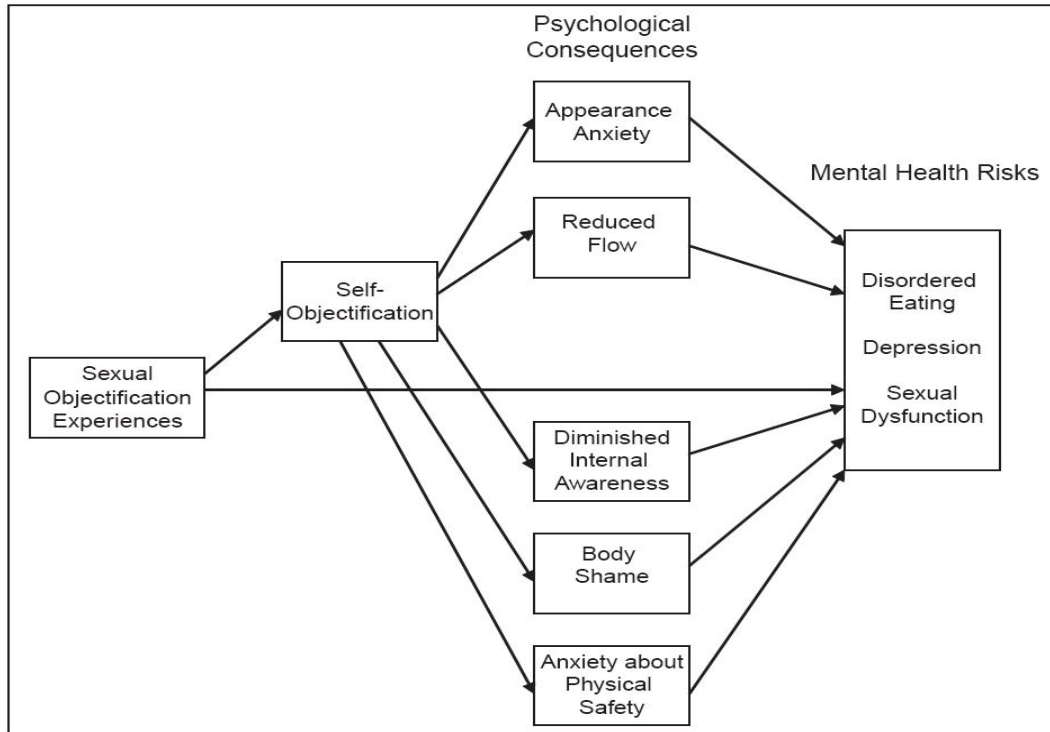
Four Kinds of Men Folk

A Continuum of Sexism: Sexist to Anti-Sexist Outlooks

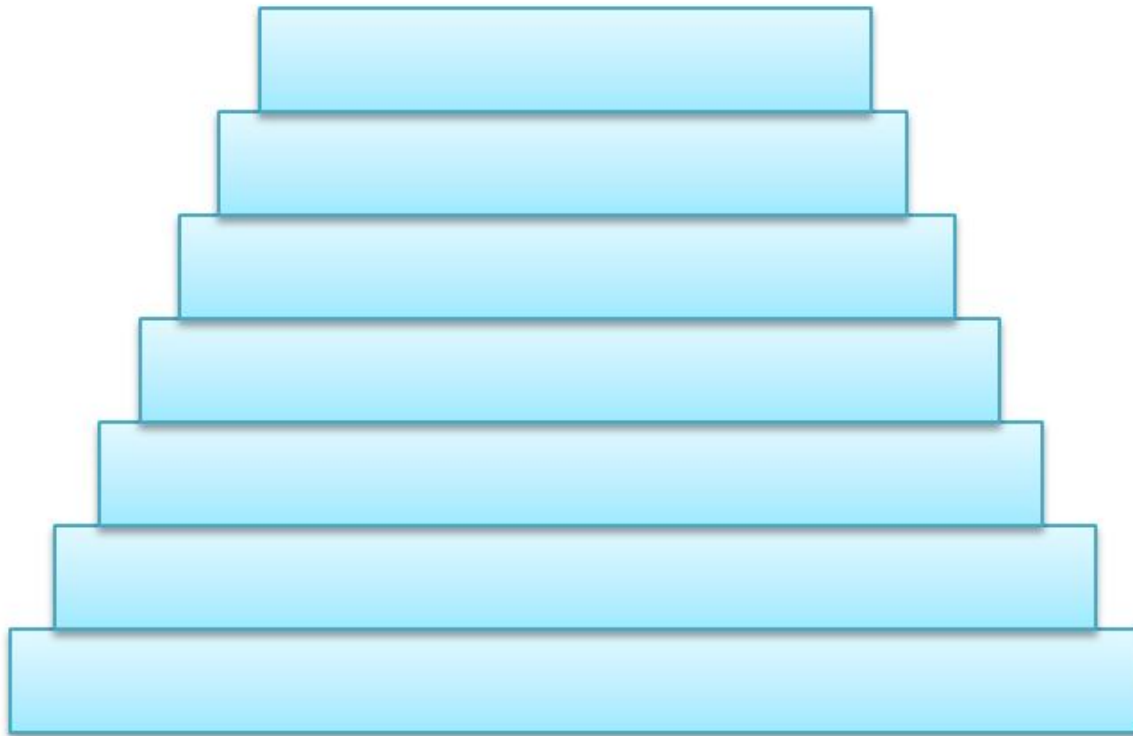
Active Sexist	Passive Sexist	Non-Sexist	Anti-Sexist
<p>Believes men are dominant, Ignores the voices and realities of women, Actively promotes and supports institutional sexism, Is personally prejudiced against women, Actively discriminates by sex, Benefits from living in a sexist society, and works to maintain it.</p> <p><i>Invents sexist jokes</i> <i>Openly homophobic and strives to be alpha male</i></p>	<p>Is personally prejudiced against women, Questions the voices and realities of women, Keeps this notion to himself and is quiet about it, Has gendered-based biases, Benefits from living in a sexist society, Accepts that "that's the way it is."</p> <p><i>Laughs at sexist jokes</i> <i>Works to maintain manly persona</i></p>	<p>Tries not to be prejudiced, Thinks men and women are equal, Does not discriminate, Believes there is equal opportunity for men and women, Benefits from living in a sexist society and does nothing to change it.</p> <p><i>Uneasy with sexist jokes</i> <i>Refrains from homophobic terms knowing links to sexism</i></p>	<p>Actively listens to women and endorses their reality, Studies/learns how institutions, policies, programs are sexist and tries to change them, Supports women's organizations, Challenges domestic and sexual violence, Benefits from living in a sexist society and tries to change it,</p> <p><i>Challenges sexist jokes</i> <i>Confident in self and emotions with other men</i></p>

Created by Jeremy NeVilles-Sorell based on a presentation by Don Chapin, Crossroads Community Non-Violence Program, Newport, Oregon

Impact on Women and Girls



Foundation of Healthy Sexual Relationships



Fill the Pyramid with these characteristics starting with most important at the bottom and working up to least important:

Trust, Touch, Understanding, Sex, Communication, Love and Intimacy

Stages of Relationships

Stage 1- Attraction

Characterized by: Maximizing similarities; Minimizing differences

Task: See potential

Danger: Superficial or lying

Stage 2- Conflict (the struggle for power and control)

Characterized by: Maximizing differences; Minimizing similarities

Task: Individuate (to give a distinct character to each individual) Danger: Scar on relationship

Stage 3-Differentiation (to determine the difference in or between one another)

Characterized by: Imposition of a moratorium

Task: Accept differences

Danger: Drift apart

Stage 4- Love Connection (commitment)

Task: Accept value differences and similarities

Co-creation; Intimacy

These stages are not absolute and may vary in time and intensity. They are, however, the usual dynamics that happen in a relationship between a man and a woman when abuse occurs. Men often times get defensive when they hear this and will then respond with, “She’s like that too,” or “What about her role in this?” We suggest responding by saying, “That may be the case, but we are here to talk about how men can make changes.”

The “Attraction” stage is characterized by maximizing similarities and minimizing differences. When two individuals meet and are attracted to each other, they start to talk and share things about themselves. They may talk about ten different things and may have two things in common and eight not in common. They will make the two things in common look big and the eight seem less significant. The task is to see potential for a relationship and the man may be superficial and lie about his bad behaviors to make it seem that he is the one for her.

This is when the relationship begins to enter the “Conflict” stage where the struggle for power and control starts. This is characterized by a switch from maximizing similarities to maximizing differences

and minimizing similarities. Many of the lies and bad behaviors start to become more prevalent, and tactics of abuse (verbal, psychological, sexual and physical control) start to happen more often.

The third stage happens when the individuals in the relationship choose to take part in figuring out how to move forward with their own responsibility in making the relationship work or not. This is often times characterized by a moratorium, or truce imposed by a third neutral party. This may include a separation in order for them to focus on their own development. The task is to accept the true differences and true similarities that make up their own individual characteristics and how that can fit in the relationship. Men need to take a fearless and honest look in the mirror of their bad behavior. They need to learn techniques that will help them change their beliefs and behaviors. They need to commit to that change process and accept that it might take a long time to happen.

The couple can then work towards achieving the “Love Connection,” a commitment to one another and the on-going change process. The task is to accept the value differences that they may have as well as their value similarities. They can do the “Building a Healthy Relationship and Love and Sex Checklist” exercises to rebuild their relationship. The goals will be to develop a co-creation type relationship, where they become partners in the relationship with their own distinct individual personalities. Ultimately they can experience the real intimacy in their relationship.

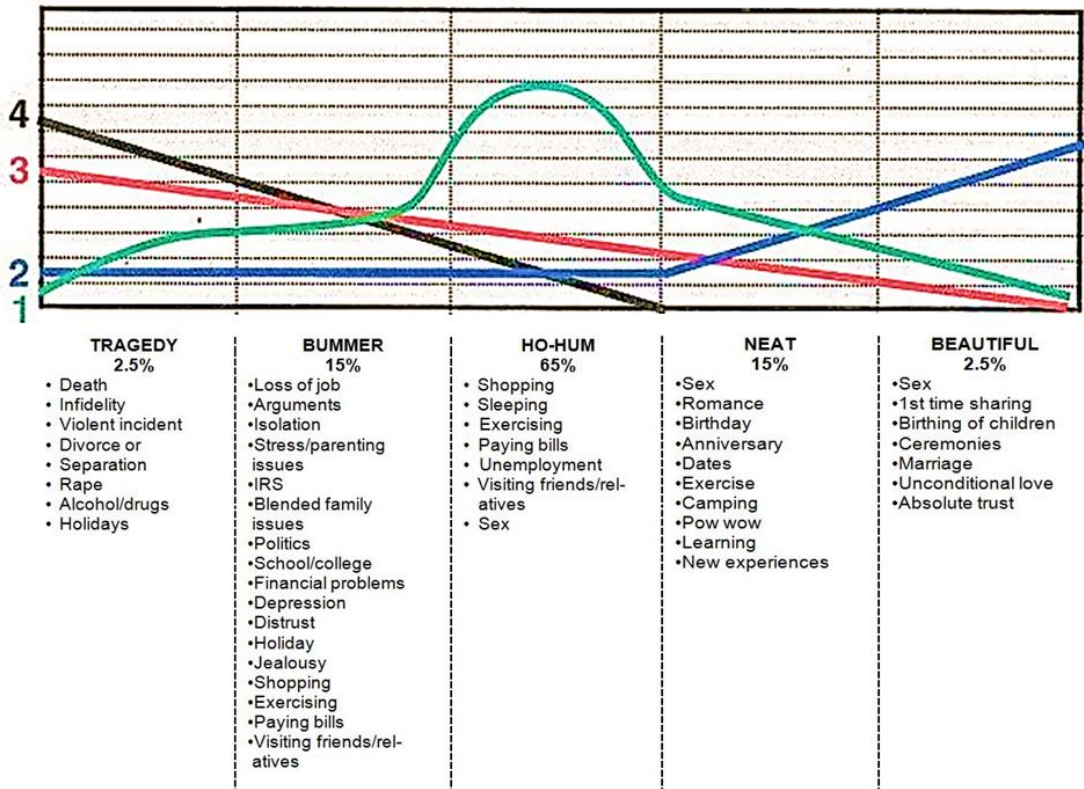
EXPECTATIONS OF A RELATIONSHIP

1 Realistic relationship

2 Unrealistic expectation of a relationship

3 What usually happens when trying to live the unrealistic relationship. (Always trying to seek euphoria.)

4 Both individuals must actively work to heal and recover from injuries or setbacks in the relationship or those negatives become the foundation of the relationship. (Eventually there is no neat and beautiful.)



Making Space to Rise

Engaging Men in Sexual Violence Prevention

Addendum: Alternative Training Material

Minnesota Indian Women's Sexual Assault Coalition

Discussion Topic: “Traditional tribal custom and belief systems”

Addendum 1

Bad behavior whether it be sexual abuse or domestic abuse was considered disrespectful and irrational as well as contrary to Native social law. Native people lived in cultures where the behavior of the people reflected highly evolved cultural norms and customs. Women were held in high regard and any type of abuse directed to them was considered unacceptable.

The following quote from George Copway (Kah-ge-gah-bowh), Ojibwa Chief (1818-1863) explains the code of conduct within our tribes. *“Among the Indians there have been no written laws. Customs handed down from generation to generation have been the laws to guide them. Every one might act different from what was considered right did he choose to do so, but such acts would bring upon him the censure of the nation...This fear of the Nation’s censure acted as a mighty band, binding all in one social, honorable compact.”*

What this is saying is that we as Native men knew right from wrong and could think about choosing bad behaviors, but the socially accepted, honorable way of treating another person outweighed the bad intentions. We knew if we chose bad behavior we would be held accountable.

What kind of rules/beliefs did we live by as Native men?

What might our self-talk be saying to us if we were thinking bad behavior thoughts?

Discussion Topic: “Women’s perspective on sexual abuse and sexual equality”

Addendum 2

-
- A. Sexual assault and domestic violence were considered unacceptable in the original Native American Tribal ways of living. If it ever happened it was addressed immediately and the perpetrator was held accountable for their actions. Although we didn’t have written languages, our non-native relatives who came to live amongst us did record some of the daily thought and philosophy of our native peoples. For example, newspaper readers in New York read interviews with white teachers who worked with various Indian nations testifying to the wonderful sense of freedom and safety they felt since Indian men did not rape women. Another missionary told a New York reporter, “*Tell the readers of the Herald that they (Native Men) have a sincere respect for women-their own women as well as those of the whites. I have seen young white women going unprotected about parts of the reservation in search of botanical specimens best found there and Indian men helping them. Where else in the land can a girl be safe from insult from rude men whom she does not know?*” (Pages 44-45 “Sisters In Spirit” by Sally Roesch Wagner)
 - B. In a narrative of her captivity, Mrs. Mary Rowlandson said of her experience “*I have been in midst of roaring lions, savage bears, (Native Men) that feared neither god, nor man, nor devil...and yet not one of them offered the least abuse of unchastity to me in word or action.*”
 - C. Another example is Ephraim Webster, who came as a trader in 1786 and lived amongst the Onondaga and Oneida nations for a quarter of a century and was adopted into the Onondaga nation. Webster said, “The Indians have no altercations, and in ten years I have not heard any angry expression nor seen any degree of passion (rage). They treated their women with respect, even tenderness. They used no ardent spirits. They settle their differences amicably, raised wheat and corn in considerable quantities, and also apples”.(Page 70 “Sisters In Spirit”)

Discussion Questions:

What does this recording tell us about native men’s behavior towards all women?

What kind of rules/beliefs did Native men live by?

Discussion Topic: “Profanity’s effect on sexual objectification and homophobia”

Addendum 3

Let’s take a look at how profanity is not only sexually objectifying but misogynistic too. On a flipchart make 2 columns, mark one side “Body parts” and the other “Character”. Start asking the audience what names do men call women that they are talking sexually about?

Body Parts	Character

EXAMPLE – list in the body parts first

Body Parts	Character
Boob Pussy Cunt Ass Fun bags Jugs	

EXAMPLE – then write the definition of what that word means under character

Body Parts	Character
------------	-----------

Boob	Dumb or ignorant
Pussy	Weak
Cunt	Mean or irritable
Ass	Jerk

The Sexual objectification and resulting abuse of women makes many perpetrators less understanding of femaleness or humanity. It also contributes to homophobia. Homophobia is the unreasoning fear or hatred of Two Spirit, lesbian, gay, bisexual, transgender, and queer people. A man may have family, relatives, or associates who are LGBTQ or Two Spirit but still be homophobic. Being Two Spirit or LGBTQ in the native cultures is a little different than the modern day LGBTQ reality. In the traditional ways of native cultures Two Spirit relatives were individual human beings first and being Two Spirit was embraced for the role that individual lived in the tribal culture.

Native American Tribes were highly evolved cultures. The behavior of the people reflected tribal cultural norms. Sexual or any other kind of abuse towards women was considered disrespectful, irrational and was contrary to social law.

In the case of many tribes the US government policies put in place were to assimilate (become like the white men) or to be terminated (completely eradicate the tribe). Some of the policies were targeted to outlaw ceremony and Native religion, which to tribes meant their way of life and how they respected the higher power of the sacred feminine as well as all living things was also being outlawed. This is evident in the previous examples given in writing by our non-native relatives who often times lived amongst us.

Some tribes were put on reservations that served the US government's attempt to civilize the native people. The US government troops were often used to guard the reservations and surrounding areas. These enlisted men can be compared to "privates" in our present day army. The behavior of these enlisted men was appalling; they drank excessively, used profanity and demeaning language frequently, they gambled often, and they had no respect for women. It wasn't uncommon for these enlisted men to take young Native women, hold them against their will, repeatedly rape them, impregnate them and take them back to the woman's family, only to take other women.

Many Native men have taken on the characteristics of these enlisted white men that we as Native men often despise. The four negative characteristics/behaviors are a part of a larger belief system that makes women objects rather than equal human beings.

How does profanity contribute to hating women (misogyny)?

How have many native men take on characteristics of those rude and awfully behaving white men from that time period?

Discussion Topic: “What happened to us?”

Addendum 4

If sexual assault and domestic abuse were not a part of our Native American traditional ways of life, then what happened to us? Native women of Turtle Island (the North American continent) suffer a significantly higher rate of sexual and domestic abuse than women of other races and ethnicities. A study in Canada factored out all the common causes blamed for sexual assaults and domestic violence, including alcohol, drugs, poverty, and joblessness, and yet Native Women still suffered the highest amount of victimization. What was it that made the difference?

It turns out to be the experience of colonization, forced removals of people from lands, children being taken from homes, boarding schools, and war. As Native men we started to pick up more and more bad behaviors towards women from the dominant culture men. We started to notice that if you did these bad behaviors towards women that there was no accountability or sanctions with this dominant cultural norm. This lack of accountability is sometimes evident in prejudicial views towards Native Women and Native people as a whole. This dominant culture man's perspective is evident in their laws and attitudes towards women.

Abuse against women is caused by a belief system that is very reflective of the laws of Europe. In the United States, the legal standing of a wife compared with her husbands has its roots in European culture and English common law. Throughout the nineteenth and well into the twentieth centuries, state laws gave husbands the legal right to beat and sexually abuse their wives for various indiscretions. The man had the power to decide or act according to what he believed was right, and women did not have any legal protections against abuse and violence. Even after these laws were repealed, domestic and sexual abuse were still rampant and considered private matters between the man and woman. It was not until the late 1970's that states gave law enforcement greater authority to intervene and make arrests when they had grounds to believe a crime had been committed. As a part on the assimilation process (or making

us like our colonizers), many Native men have bought into, accepted, and live the life of a dominant culture man in relationships with women.

As we review some European laws we will see the attitudes and behaviors deemed acceptable for a dominant man in his behavior towards women. In the 1500's men were encouraged from the pulpit to beat their wives and morality tales were told of the wickedness of a nagging wife and the proper punishment for such behavior. In the mid-fifteenth century Friar Cherubino of Sena compiled the "Rules of Marriage" which prescribed, "When you see your wife commit an offense, (men got to define the offenses) don't rush at her with insults and violent blows. Scold her sharply, bully and terrify her, and if this still doesn't work, take up a stick and beat her soundly. For it is better to punish the body and correct her soul than to damage the soul and spare the body. Then readily beat her, not in rage but out of charity and concern for her soul, so that the beating will rebound to your merit and her good."

Did you ever hear someone say, "I wouldn't do this to you, if I didn't love you?" When we take a look at the progression of what this law states, it is the progression that men use when they use tactics of control and abuse. First there's the verbal abuse (scolding or berating), then the escalating to intimidation (bullying and terrifying), then the physical/sexual violence.

What is this law saying to us as men regarding how we should treat women in a relationship? What kind of beliefs do we get from this law regarding the treatment of women?

Another law that has had an effect on men's behavior in a relationship comes from British common law. British Jurist Lord Hale wrote in the 1600s that a husband could not be found guilty of raping his wife. A wife, he explained, had given herself in marriage to her husband; the common law reasons: 1-The wife is chattel (property of) belonging to her husband. 2-Husband and wife are "one" and obviously a husband cannot rape himself. 3-By marriage the wife irrevocably consents (can't say no) to intercourse with her husband on a continuing basis. Not until the 1980's did the "marital rape exception rule" began to erode under state and tribal law. When a man doesn't get sex from his wife/girlfriend, he may use verbal accusations against her or physical gestures until she either gives in or he forces himself upon her without thinking he is doing wrong.

What does this law say to us men about sex in a relationship?

What kind of beliefs does it make for us men about sex?

Survey Questionnaire for Roundtable Discussion

Addendum 5

Engaging men and youth on sexual violence prevention roundtable discussion

This survey to assess what people know about sexual violence and areas you need to provide awareness and education. Either have people fill out the survey on their own and you collect and summarize answers and determine what people know or need to know. Or, you have each fill out individually then you talk about the answers in small groups. Be sure to have a recorder to take notes!

Question 1: What is sexual violence?

Verbal manipulation

Cat calling

Intimidation

Educate on illegal act or chargeable

Violation of physical boundaries

Intimidation

Inequality of women and children

Question 2: What causes sexual violence?

Alcohol and drugs

Learned behavior

Intimidation

No boundaries

Mental illness

Power and control

Question 3: Why are men not talking about sexual violence?

Fear of going where others are reluctant to go

Fear of the subject

Fear of breaking down

Think I am some kind of pervert fear I don't know what I'm getting in to	Touchy subject
Fear of how other people would view me	Embarrassing
Fear of their reaction	Ashamed to talk about it
Question my competency	Afraid / scared
Fear of the triggers of my situation	Intimidation
Uncomfortable with the other being my close relation	Don't know who they are
Lack of education topics	Uncomfortable
Past experience	Fear of reaction
Uncomfortable	Their reaction – fear or anger
Inappropriate	Not being trained (educated)
Professional	Uneducated
Family should have already known	Shamed preparation or being prepared
Pressure	Educating parents
Approach	Trust – a lack of ... / culture, ethnicity

Question4: when starting a conversation with men and youth how would you start to frame the dynamics?

Tell them the way I was brought up	Create safe environment
Tell your story - - - that's not acceptable	Defining what a mentor type of man would look like
Ask questions	Information
Casual, less intimate to worst (rape), describe the continuum	Personal stories
Create outline (describe problem)	Firsthand knowledge

Books about sexual violence

-materials

Gaining their trust

-Other people back-up (advocates)
presents of others

Boundaries

- Building trust - talking

Group discussion

- Confidentially policy

Charts / tapes

- What you say here stays here

Tools:

- Being in safe environment

-education

-knowing they want to be there
(willingness)

Question 5: what are the topics that should be discussing to help engage men and youth in addressing sexual violence?

Boundaries

Respecting body self-esteem building

Catholic school teaches “you just don’t do that”

Laws

Boundaries

Empower kids to “tell”

Boundaries

Take blame, guilt, shame off the victim

Consensual and non-consensual

Respect, dignity

Intimidation / threats

Women are to be held in high esteem as life givers

Consequences and the law

Value and respect who you are as an individual

Education and why it happens

Brining the suspected victim to workshops

Treat other with respect and dignity

Attending organized-related gatherings

Build relationships, trust, dignity, respect

Building prior relationships that are based on feelings of security

Think about grandma, mother, sister – how would you want them to be treated

Food and discussion (ice breakers – make it
a traditional way)

Total comprehensive education

How to present/broach the subject

Knowing the various ways of abuse

Age appropriate tools

Group collaboration

Addendum 6 -

Addendum 8 - Developing Facilitation Skills checklist

This sheet is for your self-assessment and for the use by others who you want to get additional evaluations from on your facilitation skill – be sure they read the facilitation skills section of the manual to understand why you are asking these questions.

You used the three basic principles of facilitation:

___ Helped people move through a process together without being the expert on everything

___ You stayed neutral and did not take sides

___ You focused on *how* people participate not just on *what* got done

You encouraged participation:

___ You have made sure everyone feels comfortable speaking

___ Allowed all ideas to be heard by following a good process of inclusion

___ Members feel good about their contributions

___ The ideas and decisions belong to the group, not just leader dominated ideas and decisions

___ You have not criticized anyone for what they've said

You have decided what skills and conditions are necessary for successful facilitation:

___ Improved planning

___ Sustained member involvement

___ Aid in creating leadership opportunities

___ Increasing the skills of group members

___ Better communication

___ Conflict resolution

As a facilitator, you:

___ Understand the goals of the meeting and the organization

___ Keep the group and the agenda moving forward

___ Involve everyone in the meeting

___ Make sure decisions are made democratically

In planning a good process, have you considered?

___ Climate and environment

___ Logistics and room arrangements

You have an understanding of the three basic parts of facilitation:

___ Process

___ Skills and tips for guiding the process

___ Dealing with disrupters: preventions and interventions

Comments:

EXPECTATIONS OF A RELATIONSHIP

1 Realistic relationship

2 Unrealistic expectation of a relationship

3 What usually happens when trying to live the unrealistic relationship. (Always trying to seek euphoria.)

4 Both individuals must actively work to heal and recover from injuries or setbacks in the relationship or those negatives become the foundation of the relationship. (Eventually there is no neat and beautiful.)

