



TRANSFORMING COMMUNITIES
Creating Safety, Justice & Equality

TECHNICAL ASSISTANCE, TRAINING & RESOURCE CENTER

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PRACTICING TRANSFORMATION



CATALYST

TRANSFORMING COMMUNITIES
LEADERSHIP FOR SAFETY, JUSTICE AND EQUALITY

Letter FROM THE PROJECT

Many years ago as I journeyed home from an unproductive statewide movement meeting, I heard the voice of a wise, elderly woman speaking on Pacifica Radio. With traffic backed up on the freeway and hot sun beating down on the dried-out fields, I was teetering on despair. The world around me seemed so unnourished and dry, lacking fullness and life. Call it "fortuitous" that my radio dial happened to be tuned in at the right time for me to hear the right message. That's when I first learned about long-time activist Mama O'Shea, a woman with a voice that spoke to the soul. And speak to me she did! It was that nurturing, experienced voice of wisdom whispering out at me that day that got me to see I wasn't doing enough about the "me" in my movement. My view of the world – lacking fullness and nourishment – was in truth an extension of my inner life at the time.

Being in this work for the long-haul – or not – is really less important than being in it **in the moment** in a way that fosters the world we are seeking to create. Really, that's what counts. Everything else – money, people, successes, and losses – are mostly beyond our control. Yes, we can all be more studied about what strategies are the most likely to create momentum, movement, and positive change. Yes, we can develop support networks of other like-minded people to keep us spirited and bolstered. And yes, we can show up nourished, full of life, and grounded in the values of our work, manifesting the well-being, courage, and enthusiasm necessary to facilitate long-term change.

That's why this edition is dedicated to "Keeping the Spirit Alive." Throughout, we offer the voices and wisdom of fellow practitioners. In *Why Spirit Matters*, we

highlight activists who are integrating personal transformation with their work. In *Themes and Lessons*, we explore how our movement is evolving its analysis and practice of transformation on multiple levels. Our inside-fold dialogue brings reflections on how advocates are keeping the prevention flame burning during these difficult times. In *Generating Wisdom*, we capture a conversation among activists about evaluation as an organizing tool for social change. As always, we highlight *People in Motion* – inspiring stories of people working to build strong communities and prevent domestic violence.

We have added several new features to the current hard-copy and online edition of the *Catalyst*:

- * **What Do You Think?** – a section in the newsletter that invites you to reflect and share your ideas. Please share your comments at info@transformcommunities.org.
- * **Activities and Tools** – exercises to try on your own or in your organization or community.
- * **Related Resources** – included in each article for easy reference.

Through thick and thin, we remain hopeful and committed to being on this journey of transformation with all of you. As Dr. Martin Luther King, Jr. said, "If you lose hope, somehow you lose that vitality that keeps life moving, you lose that courage to be, that quality that helps you to go on in spite of it all."

Donna Garske, Executive Director



Donna Garske (back row, 2nd person from left) and TC-TAT TEAM MEMBERS.

TRANSFORMATION WITHIN THE *Violence Against Women Prevention Movement*

Whether our organizations are more or less fortunate in our ability to survive current economic realities, we all face the same challenge: how to sustain the gains achieved over the years at both the intervention and prevention levels. Preserving our life-saving intervention services has never been more challenging as other safety net providers advocate to funders for the same consideration. Even more difficult to fund these days is prevention work, usually the first to go when times are financially tough.

So how do we “keep the spirit” of our prevention work alive, even when most

California are asking, given our state’s history of prevention funding and recent cutbacks. Answering this requires us to remember our broader goal of transforming violence into safety, justice and equality.

Transformation – to radically change the nature, function, or condition of something – is by definition sustainable. Think of the metaphoric transformation of the chrysalis to butterfly



A recent report, *Convergence: How Five Trends Will Reshape the Social Sector*, noted, “In this changing environment, transformation is not optional. The future will demand a rethinking of what it means to be an organization, how individuals define their work, and how best to both compete and partner across many permeable boundaries.” Generating the level of social change that we are seeking requires a broad base of individuals in support of the new paradigm. Prevention work is not a stand-alone program for youth or any other audiences. ***Prevention work, at its core, is tending the soil of community engagement.***

“transform: to be altered radically in form and function”
- Collins English Dictionary

of the limited funding for prevention programs has disappeared? How do we continue to move beyond the individual frame to fundamentally change culture, organizations, and systems? How do we build leadership and generate movement for prevention rather than only “programming for prevention?” These are questions that many throughout

– a permanent change in disposition and character. Transforming the root causes of violence requires changing conditions at multiple levels - personal, organizational, community, and movement. We are being asked, even challenged, to rethink our values, our notion of what is important – and to examine our role in supporting

“How do we bring out of these ashes the ideas, the motivation, the spirit of this particular moment and take it to the next step? We have the power within us to create the world anew.”

– Grace Lee Boggs



these principles through our work and our lives. And, we are being called to connect the violence against women prevention agenda to a larger social transformation agenda necessary to save our planet and generate a life-supporting economy.

Whether we are facing reductions in our prevention work or our program has been eliminated, we still have the capacity and the responsibility to engage within our organizations and communities.

1 *Convergence: How Five Trends Will Reshape the Social Sector*, LaPiana Consulting and The James Irvine Foundation, http://www.donorsforum.org/s_donorsforum/bin.asp?CID=15318&DID=36104&DOC=FILE.PDF.

Every time we move people to action, we further our prevention work. In the current economic context, *engagement* may be about saving women through direct services – community members prioritize these services because they have a shared value that those victimized deserve protection and support. While direct services may not be seen as emphasizing the same values as “prevention” – which promotes equality, respect and healthy relationships – this separation is only imagined. At the end of the day, our organizations promote *all* of these values and offer opportunities for members of our communities to live by them. In essence, we are reclaiming “prevention” as an integral part of everything that we do.

Remembering our engagement with our communities and the values we embody

are nuggets of truth and strength to hold on to, even when funding for “*primary*” prevention is scarce. Our challenge is to not fall into the scarcity spiral of powerlessness and hopelessness as we strive to maintain past gains and move forward during these rapidly changing times. We are all called to embrace a deeper understanding of the values we are promoting – values that will endure and evolve over time through all levels of the work we do – and to create opportunities to engage with our communities in a multitude of ways. Maybe today our focus is to ensure that core services for survivors are in place. But by building these relationships and these values in close collaboration with our communities, we are watering the seeds of transformation that will further our prevention work well into the future.

What Do You Think?

- * In the struggle to maintain core funding for direct services, how are we building our base to advance prevention?
- * What are the values that need to be integrated and practiced at the personal, organizational, community and movement levels?
- * In what ways are we engaging with our communities to co-develop and practice these values?

Activities & Tools

From Organizational Development to Movement Building

The Movement Strategy Center developed the Organization Development for Social Change (ODSC) model to help nonprofits identify sustainable approaches to change. This activity helps advocates to explore challenges we are facing in the VAW prevention field and how we can use the four approaches to address those challenges.



http://maws.org/tctatsite_top/files/PPP%20files/Catalyst/OrgDevtoMoveBuildg.pdf

Sustain-US-ability

This one-page tool developed by TC-TAT can spark discussions around different aspects of sustainability, from how we are living a life of purpose, to how we are thinking

critically about “non-resource dependent” strategies for social transformation, to how we are nourishing our body, mind and spirit. http://maws.org/tctatsite_top/files/PPP%20files/Catalyst/OrgDevtoMoveBuildg.pdf

Doing Democracy

In *Getting a Grip: Clarity, Creativity and Courage in a World Gone Mad* (2007), Frances Moore Lappé offers a checklist to assess if our work is a “living” or sustainable form of “doing democracy”:

1. Am I expanding and spreading power?

- * Does my action create greater awareness of my own and others’ capacities? Does it reduce power imbalances?
- * Am I contributing to a one-time correction vs. ongoing, fairer, and more effective decision-making?
- * Does accountability flow one-way, or are multiple parties taking responsibility and held accountable?

2. Am I easing fear of change and fear of the other?

- * Am I modeling that it’s okay to be afraid as we face the new?
- * Does my effort replace stereotyping with valuing and welcoming diversity?
- * Am I helping to build group bonds that strengthen courage and inclusion?

3. Am I learning and teaching the arts of democracy?

- * Does my effort model active listening, creative use of conflict, evaluation, mentoring, and other essential skills?

4. Am I creating movement that is sustainable?

- * Does the initiative generate big doses of real learning, humor, beauty, celebration, and camaraderie?
- * Is it being made widely visible so that others are motivated to act?

5. Am I replacing the limiting frame with an empowering one?

- * Am I helping to replace the core presumption of “lack” with that of “plenty?”
- * Am I refocusing on the goodness “in” human nature – our needs for connection, fairness, and effectiveness?

Why Spirit Matters

As prevention activists, many of us are committed to larger goals of social justice and equity. Over our lifetimes, we may be involved in struggles for civil and human rights, disability justice, queer liberation, reproductive justice, anti-racism work, anti-poverty work, immigration rights, and many other issues. Along the way, we may feel despair – how can we “hold” the pain and suffering inherent in this work? How can we keep going when structural oppression (of all kinds) is so deeply entrenched? How can we continue to self-reflect and transform those parts of ourselves that participate in or perpetuate suffering for others? On these pages, we highlight some people and organizations that are integrating “spirit” with activism. Our hope is that we will continue to engage in discussions about **Why Spirit Matters**.



How can we pay attention to our “inner selves” – our spirit – in the midst of our activism and political work?

The Work That Reconnects (www.joannamacy.net)

Long-time activist Joanna Macy offers transformative practices to understand the roots of ecological and social violence. Using systems theory and Buddhism as guiding principles, her workshops and writings “help people uncover and experience their innate connections with each other and with the systemic, self-healing powers in the web of life.” Macy’s analysis suggests that the root causes and consequences of ecological violence are the same as the root causes and consequences of social violence, including domestic violence and sexual assault. Modern Western culture supports the myth of individualism and separation, where strength is perceived as power to protect oneself or inflict harm on other living beings – in other words, “power over” or “power against.” Changing this paradigm requires understanding the radical interconnectedness of all beings and realizing that our strength is “power with one another.”

Macy suggests that our work has three necessary pillars. Adapting her analysis

to our work to end violence, we see that our tasks are to:

- 1) Hold actions that stop destruction – such as speaking up as a bystander and challenging bias and violence;
- 2) Create new structures – this may mean challenging unequal power structures that prevent people from connecting; and
- 3) Shift consciousness through spiritual practices.

Listen to Macy discussing this framework at: <http://www.globalonenessproject.org/videos/joannamacyclip3>. Macy’s work emphasizes gratitude, honoring our pain

for the world, and seeing with new eyes as we experience ourselves as radically connected to each other, our ancestors, and future beings. As activist Laurie Adams explains, “Reconnecting to our embodied experience and our hearts is critical for VAW activists. When we protect ourselves and don’t let ourselves feel the pain, we stay separate. We need to acknowledge our anger, sadness and fear in healthy ways – otherwise, we can recreate the violence.”

“Our job as advocates is to recognize a person’s fire, which means spirit.”

— George Skenadore,
Director of Children’s and
Family Services, Oneida
Tribe of Indians.



Many of us are so busy coping with crises that we neglect our own well-being. Even those of us who don't answer the hotline or work in the shelter are affected by the violence that is at the core of our work. The Joyful Heart Foundation supports social workers, law enforcement professionals, doctors, nurses, advocates, and others to restore balance and renew their sense of hope and possibility. Stacey Bosworth explains, "We create a safe, sacred space where no one is responsible for anyone but themselves for several days. We know how hard your jobs are. We know how much armor you need to put up to be in the world. We know it is a struggle every day to care for yourself." Joyful Heart helps advocates engage the body through movement, the mind through creative expression, and the spirit through group sharing experiences.

What does this have to do with prevention? "The ecological model of prevention places individuals inside relationships inside communities inside societies, and diagrams how structural change is needed to mitigate factors for violence. What has been missing for me in the model is that systems are made up of individuals. We talk about "the media" and "the courts " as if those systems are somehow separate from ourselves. Just as disrespectful structures contribute to interpersonal violence, damaged individuals contribute to unhealthy systems. The values that make a prevention strategy work – compassion, flexibility, wisdom, and humility – need to be cultivated on an individual basis for those to remain organizational values and practices. When we honor our whole selves on a personal level, we create systems that honor our community. In this way we actively resist the damaging narrative that tells us that the personal work of the spirit is outside of activism and justice." – Abigail Sims

What Do You Think?

- * What will you do to take care of your "inner self" -- your spirit?
- * What additional practices can your organization create that will support advocates to take care of ourselves for the long-haul?

Activities & Tools

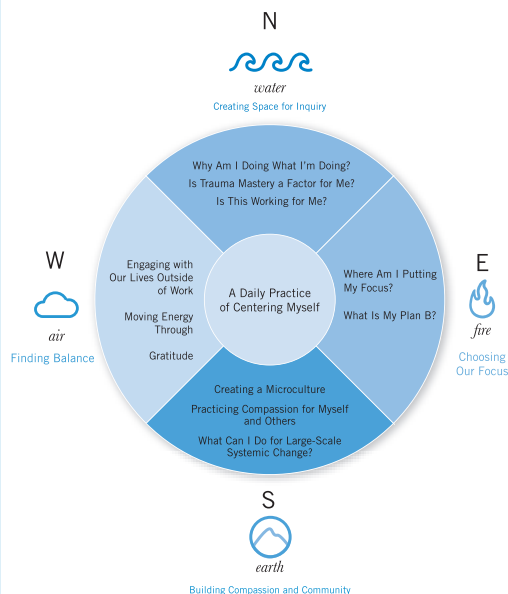
Developed by Allison Talis, Joyful Heart Foundation

To be fully present -- to bring our best selves to our work and to be healthier, happier people -- we must first create the space inside us. Some suggested practices:

- * Gratitude Journal: Before you get out of bed or before you go to sleep, write everything you are grateful for.
- * Try meditating: Start with 3-5 minutes and build from there. Begin and end staff meetings with one minute of meditation together.
- * Schedule an hour per week to do something creative! Sing, dance, paint, write, sew, build -- ANYTHING to express your creative self.
- * Take time to do nothing, even if it's only three minutes.
- * At work, before you answer the phone, step into a meeting or engage in any interaction, take a deep breath and set an intention to speak, see, feel and act from your highest self for the highest good for all.
- * Set an intention each day. Write it down and place it where you can see it throughout your day.
- * Be radically gentle and radically forgiving of yourself.
- * Practice truthfulness with yourself and others; practice non-gossip.

RELATED RESOURCES

The *five* Directions



Trauma Stewardship

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Trauma Stewardship: An Everyday Guide to Caring for Self While Caring for Others, by Laura van Dernoot Lipsky, www.traumastewardship.com

This book helps advocates remember that we have choices at every step of our lives. We can make a difference without suffering; we can do meaningful work in a way that works for us and for those we serve.

Spirit In Motion, Movement Strategy Center: www.movementstrategy.org

Spirit In Motion works with individuals and groups to support a balanced approach to work and life and create sustainable organizational cultures to reflect the world we are trying to create.

Themes AND Lessons

Over the years, advocates have engaged in conversations to strengthen our analysis and practice of prevention and build a stronger movement for social change. Recently, there have been numerous opportunities to deepen these dialogues, including through the *Domestic Violence Primary Prevention Technical Assistance and Training Project (DVPPTAT)* and other state and national gatherings. TC-TAT appreciates the leadership of the California Department of Public Health/Violence Prevention Unit (CDPH/VPU) in helping to create spaces for advocates to have these critical dialogues. ***This section highlights some key themes that can shape our agenda moving forward.***

To Whom Are We Accountable? Defining and Engaging with Community

Many advocates are looking beyond working only in school settings to address prevention in neighborhoods and virtual communities. We are becoming ever more aware of the complexity of the violence our constituents are experiencing and the challenges of building a community-led prevention effort. Regardless of where

a prevention effort takes place, we must remember that our work is mission-driven and we are accountable to our constituents. This can be challenging when our organizations, funders, and some community members have competing agendas.

“Are we in touch with and accountable to the communities that we profess to work with?”

– *Shenaaz Janmohamed*

“How do we develop and share a fluid set of principles with constituents that provides a theory of how people can change what’s going on in their whole environment?” – Trish Tchume

“We need to engage community members as partners and not service delivery recipients.” – Abigail Sims

“Accountability has two different roots – the first is “to count” and the second comes from the word “contar” – to sing. How can we move from counting numbers of presentations to really singing with each other?” – ramesh kathanadhi



Gender as a “Spectrum”

Most programs still view gender as “either male or female” rather than a spectrum of gender identities and expressions. As the *Model School District Policy Regarding Transgender and Gender Nonconforming Students* explains, “‘Gender identity’ is a person’s deeply held sense or psychological knowledge of their own gender, regardless of the gender they were assigned at birth. Everyone has a gender identity. ‘Gender nonconforming’ describes people whose gender expression differs from stereotypical expectations, such as ‘feminine’ boys, ‘masculine’ girls, and those who are perceived as androgynous.” Our prevention work inherently includes working with queer/trans/gay/lesbian populations. We must also address the fact that gender-variant children – and those *perceived* of falling outside the “gender binary” – are disproportionately targeted for harassment and abuse.

“We can’t understand terms such as transgender and gender variance if we don’t understand what gender is. The next step is to release ourselves from our inherited beliefs and thus allow ourselves to see the beautiful spectrum that gender really is.” – Stephanie Brill and Rachel Pepper, authors of *The Transgender Child* (2008)

“Through bullying behavior and sexual harassment young people learn how to police gender – how to keep someone in a box, subject them to violence, and exploit existing hierarchies. Over time, without alternatives, this behavior becomes naturalized on community and personal levels. Young people learn who adults and peers will intervene for and how adult and peer silence maintains unsafe learning environments.” – Cristy Chung



“Just ‘evening the playing field’ between men and women isn’t enough. We have to address sexism and heterosexism simultaneously to prevent gender-based violence, including using materials, physical facilities, and language that are inclusive of everyone.” – Emily Hall

Shifting Power from the Center to the Margins

Many advocates are talking about *re-centering* the self-determination and power of those who have been marginalized – kept out of policy making, resource allocations, and decision making. Using “marginalized” instead of “underserved,” “at-risk,” “victims,” or “minority” communities emphasizes: 1) The “solution” for these communities is not to receive more services, but rather to address the underlying inequities that create disparities; and 2) Discrimination and exclusion are not only forms of violence themselves, but also increase the severity and “risk” of domestic violence and sexual assault.

“Since 1998, we have been building an organizing space for Lesbian, Gay, Bisexual, Two Spirit, Trans and Gender Non-Conforming immigrants of color in New York City. Within these communities, we prioritize work with undocumented folks, low wage workers, and trans and gender non-conforming immigrants of color because we know these are some of the most vulnerable community members and that a true immigrant rights movement will not be successful unless it is these very community members that are leading the way.” – Audre Lorde Project

What Do You Think?

- * To whom is your organization accountable? Does this align with your mission and values?
- * Who are the marginalized groups in your community that you have not reached out to?

“Each of us must grapple with how we ourselves have internalized and thus reproduce the norms that are the roots of the violence we seek to end; center ourselves; and work towards the ‘power with’ rather than ‘power over’ that flourishes when economic, social, racial and gender justice are the norm.”

– Nell Myhand

Intersections of Oppression

Our overall environment is influenced not only by relationship violence, but also by discrimination based on age, class, race, disability, immigration status, religion, sexual orientation, gender identity, and other factors that result in some people having less power to mobilize resources toward their self-interest. In our prevention work, we need to support the “whole” person. We are called to better understand how multiple oppressions impact our constituents and become aware of the intentional and unintentional ways we participate in oppression as individuals and organizations.

“Our communities are negotiating a lot of different forms of oppression – including Islamophobia – that are informing our experience of violence.”
Shenaaz Janmohamed

“As a proud Disabled Latina, one of the deepest ways I’ve found to practice activism is really examining accessibility beyond ramps and sign interpreters. For example, when I use clear language instead of complex wording, I am choosing to make sure young people, community members with intellectual disabilities, and people who speak English as a second language can understand and have the power of choice.” – Naomi Ortiz

“We need to look at DV in the context of substance abuse; immigrant experience; lesbian, gay, bisexual, transgender, and questioning experience; and violence in schools and on the streets. It’s hard to put in a logic model.” – Lisa Fujie Parks

Bumper Sticker Wisdom

We asked advocates, “Imagine that you could create a bumper sticker that describes your prevention work, hopes, successes, and/or challenges. What would your bumper sticker say?”

To open a locked door is as simple as having the right key

— Pastor Juanita Mason, Sacramento, CA

GOT EQUALITY?

— Jennifer Rey, Delray Beach, FL

Good Idea:

Talking about making a difference.

GREAT Idea:

Making a difference

— David Isom, Fairfield, CA

Who says who can or can’t wear pink? Really?

— Jen Rauhaus, Phoenix, AZ

Activities & Tools

Four Touch Points for Deepening Our Work

The DVPPTAT Project has identified four ways to practice transformative prevention at individual, organizational, and societal/structural levels:

1. **Promote intergenerational partnerships**
2. **Include a range of gender identities and sexualities in our work**
3. **Explicitly connect DV/SA with other oppressions**
4. **Re-center marginalized communities as agents of change**



This activity helps advocates explore these four touch points using a storytelling and listening format. http://maws.org/tctatsite_top/files/PPP%20files/Catalyst/4TouchpointsTool.pdf

Keeping the spirit of a dialogue

TC-TAT hosted a conference call to discuss how advocates are keeping their prevention work going in the current economic and political environment. Participants included Paula Arrowsmith Jones, North Coast Rape Crisis Team (Del Norte County, CA); Shenaaz Janmohamed, Muslim Advocates Against Violence (MAAV) (national); Jen Margulies, Texas Council on Family Violence; Pastor Juanita Mason (Antelope Upper Room Ministry, Sacramento, CA); Maeven McGovern, Youth Radio (Oakland, CA); and Aimee Thompson, Close to Home (Boston, MA).

Keeping the prevention flame burning

Maeven: When everyone's funding has been cut, it becomes that much more important to pool resources with other organizations. We have meetings over the phone or in cafés and are doing a web-based prevention campaign using free social media.

Pastor Mason: Different churches host our training, we charge a small materials fee, and together we do the work. We had a newspaper editor judge our poster contest, and we now have a community-wide collaborative.

Jen: A few years ago, we asked some strategic questions: How can a state coalition create social change? How do we bring community organizing and a social justice perspective into our work? We reconnected with our mission and vision, and that led to the creation of our prevention department.

Shenaaz: We were able to get some seed money by looking outside the DV movement and traditional funding streams. By reaching out to the Muslim community for financial support, we were also able to open conversations with new partners.



Aimee: This winter, we launched the *1000 Actions Campaign* to stop domestic and sexual violence. Designed by community members, it offers activities we can all do every day, from getting to know your neighbors to community members getting together to write and perform their own monologues.

Paula: We're doing more fee-for-service trainings for professionals. After laying the groundwork for a number of years, many partnerships have come to fruition, for example at the local university. We are doing more train-the-trainers to allow the same level of work without us doing it all. It's a balancing act to respond to community requests. We refuse to give up.

Sustaining our organizations and programs

Pastor Mason: We've gotten creative – we did a “Gospel Skate Jam” with skate clubs, DJ, and church youth groups. The challenge is to train faith leaders so they don't do “spiritual assassination” due to lack of knowledge about DV. We are launching a newsletter for 14 model churches and will keep adding more. We need to keep fanning the flame so people feel like they're involved in something that's working. We're burning hot!

Paula: Often, funders push us to think that prevention and intervention are

not connected to each other. We made a conscious decision to make both part of our vision, mission and values statements.

Maeven: When we create spaces for young people to talk about their feelings and what they want in relationships, support networks organically emerge. If abuse happens for someone in the group, they already have support. We also do inexpensive actions like a clothesline project – we set up the space, music and facilitate a discussion. This is a powerful activity for under \$10.

Shenaaz: How do we really honor the fact that this work is informed by our current political situation? Having these conversations is critical to sustaining our work and preventing us from feeling marginalized within the movement.

Jen: Remembering that *we can end violence* helps people stay committed to prevention even when the funding is difficult. Having new partners is critical – this is not about the professional DV movement doing this all by ourselves. By acknowledging the range of issues people are facing, we exponentially increase the number of people who care about and are doing the work. It's not just about what work you're doing but how you're doing it. You can wrap prevention into direct work with survivors or systems change. For example, in our “Coaching Boys into Men” project, we frame the conversation as “this is exciting – you have an opportunity to make change in your community.”

How does the prevention mobilization get fundamentally integrated into our communities so that the ideas and actions live and breathe beyond our organization?

- Aimee Thompson

Prevention alive:



We strive to have conversations beyond “violence prevention” as it is usually talked about. How do we talk about the influence of Islamophobia on Muslim advocates’ experience of working in the movement and being in community?

- Shenaaz Janmohamed

Aimee: It’s energizing to hear these ideas. How do we garner the resources to do the work and how do we use the resources – financial, volunteer, staff, relationships, etc. – to leverage the social change we want to create? The nature of organizing work is that it really mushrooms – there’s this incredible network of volunteers with ideas of activities to do. How can we do this in a community-driven way and still be realistic? We’re cultivating discipline around not committing to everything at once.

Sustaining ourselves

Paula: We have a shared leadership model: everyone does direct services, prevention and outreach; this really helps us to not feel isolated. We are building partnerships that are about really being there as allies. The uplifting part of the work is working together with people who have survived and their family members. The draining part is looking for money. I make sure I spend time with family and friends, take walks on the beach and in the redwoods, and meditate.

Pastor Mason: We now have a community member as chairperson and committees so I’m not directing everything. I get out and leave the laptop at home.

Maeven: I remember that the highs of this roller-coaster are so much higher than in other jobs. I make time to do things I enjoy that have nothing to do with work. I’ve learned to not bring upsetting things home. I focus on giving people information and skills to make better choices in their lives.

Aimee: We have weekly clinical supervision for organizers and community members to get support around challenging issues. It’s fun to hear what people do for self-care. I have a dog – he helps me. Having conversations like this and being in community with all of you around this work is also helpful.

Shenaaz: It’s been important to pay attention to my heart. In an environment of scarce resources, where should I be placing my skills and energy? We need to be willing to take risks and not necessarily follow the funding. Meeting that challenge, doing work that I’m really passionate about, continuing on my personal journey of healing – that is all part of sustaining myself.

Jen: Sometimes the long-term rewards are not so obvious, and we need to remember to pace ourselves. There were many intricate steps to create the shifts that ended slavery and child labor; this is multi-generational work. We need to balance our outside activism with our paid jobs and make sure there’s something in life that’s not about fighting or advocacy. Sometimes I give myself a moratorium where I don’t talk about work outside of work for two weeks. I find ways to claim a little space in my life.

What messages do we need to keep alive?

Maeven: We’re all in the same boat. Remember we’re only human. Doing the best we can is enough.

Paula: Recognize that sometimes progress towards our goals is so slow that it can feel like no progress at all. Celebrate what we have accomplished.

Pastor Mason: Everything that each person is doing is more than not doing anything at all. It’s like a plant in the ground – we are making a difference.

Shenaaz: During these trying times economically and politically, where we are waging several wars, having a sense of community is so critical. If our prevention work can embody a broader conversation around the many forms of violence that are a part of our lives, our road to healing will be that much closer and will include all the different facets of ourselves. Just talking about IPV is not enough. What is the impact of the last 10 years of anti-Muslim bias on my community and the organizations I work with? I would encourage all of us to reflect:

are we really holding the breadth of these political experiences in mind when we do our prevention work?

Jen: We need to shift how we talk about DV: it’s preventable and can be uprooted. The other thing is making this fun. We can focus on how exciting it is to contribute to something positive.

Aimee: Our best and most effective solutions to this problem will come from community members. Community is where this great spirit of creativity, healing and fun happens. The other part of the adventure is meeting all of us where we are in our full selves. We can build off our incredibly diverse strengths and gifts. We can look at the places that are whole and the places that are less whole and move forward together.

Prevention work is a marathon and not a sprint.

- Jennifer Margulies

PEOPLE



Center for a Non-Violent Community (CNVC)

The 4th graders were deep in conversation about what teachers who received pink slips might be feeling – and how those teachers who didn't receive pink slips and all community members are affected by budget cuts. This session on empathy is part of CNVC's rape prevention program and an example of how CNVC is using non-violent communication (NVC) to frame prevention and radically change the ways people relate to each other in this mountain community.

NVC (www.baynvc.org) is an internationally recognized approach to communication that focuses on empathy, connection, compassion, and helping everyone to get their basic human needs met. Since 2006, CNVC (formerly Mountain Women's Resource Center) has used an NVC leadership and training model to shift its organizational culture and community partnerships by addressing the root causes of violence and promoting peaceful alternatives. By using NVC at all levels of their organization and community programs, CNVC is offering up a powerful vision of primary prevention.

As Community Services Coordinator Laura Sunday says, "People are changing on a deep, internal level – our relationships with ourselves, at home, with colleagues, and with community members. With ongoing NVC training part of everyone's job description, we no longer have office gossip; it has also changed how we interact with students. For example, a high school student recently said, 'If they hurt my girlfriend, I would find them and beat 'em up.' In the past, we would have said, 'That's against the law.' Now we might say, 'That is one way you could approach it, but I'd be concerned that you might get hurt or wouldn't be able to care for your girlfriend.' We talk about ways to be safe. This creates respect between students and teachers – they're not used to adults talking in this way. We use the same approach with administrators, parents/caregivers, and community partners. NVC helps us to be conscious of how we use power in different relationships, address conflicts transparently, and model resolution skills."

CNVC is excited about enhancing its prevention work over the next two years by working with GroundSpark <www.groundspark.org> to integrate a multi-issue, multi-bias approach using films and community organizing to create safe and inclusive schools and communities.

Contact: Laura Sunday (209) 588 – 9305 x 109;
laurasun@nonviolentcommunity.org.

Storytelling as Community Organizing

The StoryTelling & Organizing Project (STOP) was created in 2004 in response to stories of courageous people of all ages and backgrounds taking action to challenge violence: the high school students who confronted a father who was beating their friend; a family turning against a brother-in-law who abused their sister; and many others. These stories hinted at complex backgrounds, strategies, and bold encounters with perpetrators. Founder Mimi Kim explains, "Many of us in the anti-violence movement have been concerned about our growing reliance on criminalization and what I now view as a deep distrust of our own communities."



More than an individually-based bystander strategy, STOP encourages community accountability and action to stop violence *and* change the underlying conditions that support violence. By sharing stories of community members intervening in situations of violence without relying on the state or social services, STOP adds to a toolbox of community resources, focuses on collective action, and shifts power toward a community's self-determination.

Kim continues, "Even in the face of our histories being suppressed and outlawed, marginalized people have often used storytelling in struggles against oppression. The way stories have been told, collected, retold, and preserved acts as glue that binds together a social movement's sense of itself and combats the isolation and subjugation that feeds oppression."

STOP and its partner DataCenter have created accessible tools for communities around the world to use stories to spark discussion and action to end violence. Inspiring and informative, these stories raise challenging themes: What happens when people use violence to confront violence? Is there a role for public shaming? What are the challenges of taking action when the survivor may not be aware of what other people in their social network are planning? Is this okay? And in what cases?

STOP does not have an answer to these questions. It does have tools and stories that lead to rich dialogues regarding the complexities that accompany community-based responses. Communities are already taking action with or without our collaboration. How can the anti-violence movement step forward to partner in a way that can lead to better and more widespread solutions?

STOP invites communities to consider how you can share your stories and build communities with the capacity not only to end violence, but to promote safety, respect, and community health. Audio and visual tools are available at www.creative-interventions.org and www.stopviolenceeveryday.org.

Minga Peru: Changing Social Norms in the Peruvian Amazon

In a region of rich cultural and bio diversity and beauty – as well as geographical isolation, disease, and poverty – Minga Peru, a nonprofit organization, empowers indigenous women to shift norms around domestic violence, reproductive health, and sustainable resource management. Minga – which means “collaborative community work” in the Quechua language – broadcasts a popular radio soap opera based on listeners’ letters. Executive Director Eliana Elias says, “People sew their letters so they are confidential and travel by canoe along small waterways to give to the driver of the river taxi. The community is so isolated; it can take 3-4 days by river to get to the main port city. The letters and radio show are powerful ways for people to connect with us and each other.”

“We have three generations of women explore a theme on-the-air and then say, ‘Write us what you think.’ We are constructing a public discourse about women’s health where the people establish their own agenda. The most common theme mentioned in letters is domestic violence. We are changing gender norms and expanding notions of how we value masculinity. One man wrote, ‘I am macho – but I am changing. I am listening to your messages and keeping them in my head. Although it is difficult for me, I let my woman go to your workshops. I take care of my kids. Other men are watching me. I’m healing myself from machismo.’”

Minga also hosts leadership workshops for “promotoras” (promoters) who carry positive messages back to their villages. “At our trainings, we do a lot of personal work. At first, domestic violence is never recognized. After building relationships with other promotoras and learning about these issues, participants realize that the violence in their lives is not acceptable. They

begin to ask, ‘What can we do to address the underlying issues that lead to domestic violence and other community problems?’” In response, Minga started income-generating projects such as fisheries, agro-forestry, and handicrafts where women manage all aspects of their own education, finances and well-being.

Minga offers experiential tours where visitors from the North can learn from its collaborative community-based work, local culture, and social change.

Contact:
laurie.mingaperu@gmail.com
or www.mingaperu.org.



Intergenerational Leadership for Violence Prevention

With the belief that intergenerational leadership is essential to our multigenerational task of ending violence, the California Partnership to End Domestic Violence (CPEDV) Prevention Program has explored the dynamics, challenges and opportunities of intergenerational leadership over the past year. Our prevention work is led by people of multiple generations: Veterans of Change (born 1925-1945), Baby Boomers (born 1946-1964), Generation X (born 1965-1979), and Millennials (born 1980-2000).



The intergenerational dialogues have been rich. Sarah Ou of San Luis Obispo (a Millennial) notes, “Tensions between generations have been described as differences between ‘first,’ ‘second’ and ‘third wave’ feminism. Each ‘wave’ often struggles to value the contributions of the others.” The book *Working Across Generations* (2009) encourages groups to listen to what each generation has to say about what has shaped them and what is meaningful to them. When we take the time to learn about each generation’s experiences, needs, and interests, we can figure out how to support one another and draw on our unique strengths and contributions.

Youth and young adults play particularly vital roles in intergenerational prevention work. According to Maya Drexler, an intern at Youth Radio (a Millennial), youth need to have a say in shaping prevention programming: “...there’s certain stuff adults can’t understand because they’re not living it. It’s important for young people to have a place for their concerns to be addressed in ways that make sense to them.” Supporting youth leadership gives young people the opportunity to be active participants in the creation of their own well-being, and invests in the strength and sustainability of our movement.

As Wil Broom of Contra Costa County (a Baby Boomer) says, “A diverse and inclusive intergenerational movement is essential. Our work is like a moving train – we have to keep it changing.” Using activities from *Working Across Generations* and other resources, CPEDV will continue to explore intergenerational leadership for violence prevention. We welcome your thoughts about your own leadership and vision of a vibrant, sustainable, intergenerational movement to end violence in California.

Contact: Lisa Fujie Parks at 916-444-7163 x117 or lisa@cpedv.org.

Generating Wisdom

Introduction

For many years, activists and social justice-minded evaluators have grappled with how to measure and document the impact of our prevention work. The tensions between “evidence-based” evaluations and more qualitative evaluations that promote organizational and personal transformation have been written about and debated. Progress has been made: there are now more resources related to community-based action research; more evaluators understand the nuances of measuring complex social change efforts; more prevention advocates are familiar with evaluation terms and the need to document our impact in creative and persuasive ways; and some funders, while still focused on results, are open to alternative ways of demonstrating impact. At the same time, in the domestic violence prevention field, it is acutely apparent that very few programs meet the threshold of “evidence-based,” and many of us continue to contend with the challenges of evaluating prevention.

The following article highlights an informal conversation with prevention activists Aimee Thompson, Lisa Hoffman, Heather Benjamin, Cristy Chung, Rus Funk, Emily Hall, ramesh kathanadhi, and Aliza Naisuler in September 2009 at a retreat sponsored by the California Department of Public Health, Violence Prevention Unit as part of its Domestic Violence Primary Prevention Technical Assistance and Training (DVPPTAT) Project.



Thinking About Evidence

We are deeply committed to demonstrating the impact of our prevention programs. We know that transformation is happening: we see it in the increased connectedness of community members, in the intergenerational collaboration happening through our organizing projects, in the changed school climates where students and adults alike are speaking out against bias in all its forms.

We are also challenged by the current “evidence-based” paradigm that often drives our funding and programming. “Pure science” is frequently equated with validated tools and randomized control trials that don’t honor the complexity of social change work and leave little space for innovation. Many of the existing evaluation tools focus on individual change that is not reflective of a network approach to change. How can we counter that?

In an environment where funders often require extensive (and expensive) evaluations, there are increasing numbers of activists asking critical questions related to the evaluation of prevention programs, such as:

- ▶ **How is evaluation being done?**
- ▶ **Who is generating the questions?**
- ▶ **Are they effective measures?**
- ▶ **How can we be more accountable to our constituents?**

“Generating local wisdom is a different way of working that’s collective, reflective and proactive – a way to build bottom-up knowledge – vs. running around and being reactive to what’s being asked of you by funders.”

— Kim Sabo-Flores

Reclaiming Evaluation

We want to “reclaim” evaluation to better communicate results not only to funders (to help them see the types of changes we believe we need to measure and how), but also to our constituents. We recognize that what constitutes evidence is different for different audiences. We seek creative ways to document amazing results and what we’re learning in ways that are useful to the people with whom we’re working. We want to build strategic alliances with funders to share wisdom and strengthen programming. And, we strive to move beyond our role as “experts” and build participatory practice.



Many of us are exploring innovative, community-based evaluation tools such as digital storytelling, keeping written or audio journals of what we are experiencing in the work, using photography to engage with community, and performance as evaluation (see Related Resources). We are inspired by organizations around the world that are using transformative, participatory evaluation as tools for social change. For example, in South Africa, digital narratives are shown in the legislature to inform decision-makers and create larger policy and public norms change.

We are excited about creating more spaces in our field to have these kinds of conversations and continue to learn and think critically about evaluation. In that spirit, we invite you to talk about this article within your organization and community and share your thoughts with us at: info@transformcommunities.org.

RELATED RESOURCES

Evaluation as a Transformative Organizing Tool

Ideas from the DVPPTAT:

- ▶ View evaluation as a dynamic process where participants and programs are continuously evolving their analysis and practice.
- ▶ Build participatory evaluation knowledge, tools, and skills so that advocates and constituents can a) gain competence in constructing and respecting their own knowledge; and b) use this knowledge to build a community- and practitioner-centered “evidence base.”
- ▶ Broaden our understanding of evaluation to include not only outcomes (whether or not activities are preventing domestic violence) but also readiness, capacity, and process.
- ▶ Encourage evaluation methods that help organize and strengthen bonds among those doing the assessment and those being assessed.
- ▶ Identify emerging tools and strategies to expand accepted boundaries of “scientifically valid” (e.g. reframe evaluation as gathering qualitative information that can strengthen the change effort).

Digital Storytelling:

Close to Home uses digital stories and short multi-media videos created by youth and adults to share their stories about domestic violence.

<http://www.c2home.org/stories.html>



PhotoVoice:

PhotoVoice supports those who have traditionally been the subject of evaluation to take control in sharing their stories and experiences.

<http://www.photovoice.org>

Evaluation Access:

This interactive learning community and resource center provides nonprofits and young people with tools to lead their own evaluation design.

www.evaluationaccess.org

Youth Participatory Evaluation: Strategies for Engaging Young People

Drawing on theories of evaluation, youth development, and performance, this book provides activities to engage youth in evaluation and social change.

http://kimsaboflores.com/Kim_Sabo_Flores/Books.html

DataCenter:

DataCenter provides trainings, accessible tools and support to organizing efforts led by poor and working class people of color to reclaim community knowledge, access information, and strategically use research to create power and social change. www.datacenter.org

Evaluation Handbook for Community Mobilization:

Evaluating Domestic Violence Activism:

This handbook offers clear, practical steps for planning and evaluating a community action campaign, including sample tools.

<http://www.transformcommunities.org/store.html>

A Lot to Lose: A Call to Rethink What Constitutes “Evidence” in Finding Social Interventions that Work

by Katya Fels Smyth and Lisbeth B. Schorr (2009):

<http://www.hks.harvard.edu/ocpa/pdf/A%20Lot%20to%20Lose%20final.pdf>

What Do You Think?

- * To whom is your organization accountable? Does this align with your mission and values?
- * Who are the marginalized groups in your community that you have not reached out to?

Activities & Tools

The 5 Indicators of Social Change

Preventing domestic violence and sexual assault (DV/SA) is a complex and long-term process. The Five Indicators of Social Change by the Women’s Funding Network (www.womensgiving.org/docs/five-indicators.pdf) is a helpful tool for evaluating and documenting prevention impact using the indicators below:



WOMEN'S
FUNDING
NETWORK

- * Shift in Definition: DV/SA prevention is defined differently in our community
- * Shift in Policy: An organizational or legislative policy or practice has changed in support of prevention
- * Shift in Behavior: People are behaving differently in our community around DV/SA
- * Maintaining Past Gains: Past successes have been maintained, generally in the face of opposition
- * Shift in Engagement: People in the community are more engaged in prevention

CALIFORNIA STATEWIDE Prevention

Mobilizing Faith Communities to Prevent Domestic Violence

Faith communities are sanctuaries of trust, safety, and guidance with the potential to impact the health of their members and the broader community. While faith and spiritual leaders are in an ideal position to support families experiencing or at risk of DV, many lack information and training to appropriately respond. Moreover, faith traditions, beliefs, and practices are often at best complacent about the gender inequality that enables DV, and at worst, they perpetuate it.

For the past eight years, with support from the California Department of Public Health-Violence Prevention Unit (CDPH/VPU) and more recently from the Blue Shield of California Foundation, TC-TAT has been working with interfaith leaders and DV advocates from throughout California to build a faith-based community response to DV. During the first six years of the project, TC-TAT provided training and support to more than 950 faith and DV leaders; during the last two years, we have worked in-depth with 24 teams to implement long-term changes in policies and practices within faith institutions. As Reverend Bill Eichhorn, a senior trainer with the project, says, "This is an opportunity to engage faith and religious leaders in gaining a new understanding of how belief systems can challenge the system of superiority and point the way to equality."

The results of this collaborative work are impressive:

- ▶ Teams have established "model" churches, synagogues and mosques that have adopted safe sanctuary statements and addressed DV prevention in sermons, pre-marital counseling, and youth programs.
- ▶ Many faith leaders have joined prevention collaboratives, increasing their knowledge of DV prevention and reaching out to their peers.
- ▶ Advocates have deepened their understanding of how to advance prevention within cultural and religious communities.

Partnering has been eye-opening and fulfilling for advocates and faith leaders alike. For example, DoWooRee, a Korean-



American volunteer DV organization in San Jose, learned the importance of adapting trainings to meet faith leaders' different levels of understanding and needs. Dilkhwaz Ahmed, Director of License to Freedom in Southern California, established a successful partnership with the Imam at a large mosque and was recently asked to join the mosque's board of directors. When the Hmong Sisterhood of Fresno received the public support of a widely recognized Hmong leader, the community listened. "He is now our voice in holding the community and men accountable" says advocate Paula Yang.

For information about TC-TAT's ongoing work in faith communities, contact: info@transformingcommunities.org.



Activities & Tools

Spectrum of Faith Community Change

Expanding on the Spectrum of Prevention, this tool provides examples related to each of the eight levels of change within different faith communities. This tool celebrates what dedicated teams of faith leaders and advocates have accomplished, offers a "menu" of examples to learn from, and offers links to other resources for working in faith communities. http://maws.org/tctatsite_top/files/PPP%20files/Catalyst/FaithSpectrumTool.pdf

Faith in Violence-Free Families: Building Partnerships for Change Curriculum

Funded by the California Department of Public Health – Violence Prevention Unit, this curriculum helps DV advocates and faith leaders to strengthen their collaborations.

Contact: nancy.bagnato@cdph.ca.gov.



Training and Support

CA Department of Public Health/ Violence Prevention Unit (CDPH/VPU) Initiatives

Contact: Nancy Bagnato, nancy.bagnato@cdph.ca.gov.

Domestic Violence Primary Prevention Technical Assistance and Training (DVPPTAT) Project

Created by CDPH/VPU and administered by TC-TAT, the DVPPTAT Project is building an infrastructure for comprehensive domestic violence primary prevention in communities across California. This three-year project provides training and support to local organizations and includes the development of a Social Marketing Toolkit (common messages, themes and marketing materials).

Drawing upon the expertise, passion and insights of prevention practitioners, the Project included a national prevention resource assessment, resulting in the prioritization of middle school youth as a target audience and the identification of three promising strategies to be implemented by six demonstration project organizations in urban and rural communities across the state.

The three strategies are:

- * GroundSpark: a multi-bias, multi-issue approach to creating safe and inclusive schools and communities;
- * Promoting Gender Respect: a bystander approach working with men and middle

school age boys to shift gender norms; and

- * Close to Home: a community mobilization approach to prevent domestic violence.

Save the date to attend the Statewide Summit in Sacramento, April 10-12, 2010 to discuss lessons learned, best practices, and recommendations from the DVPPTAT Project.

For more information about the DVPPTAT Project, visit: http://maws.org/tctatsite_top/files/PPP%20files/

California Teen Dating Violence Prevention (TDV) Project

CDPH/VPU was recently awarded a grant by the Centers for Disease Control to:

- * Raise TDV as a public health priority;
- * Enhance coordination with key TDV prevention stakeholders; and
- * Build the capacity of state and local organizations to support TDV prevention programs and policies in urban areas.

The initial 12-month project established a TDV Prevention Team made up of state and local stakeholders that will develop and disseminate a *California TDV Prevention Coordination Plan & Recommendations for Urban TDV Prevention*.

NEW! User's Guide: Making the Case for Domestic Violence Prevention Using a Cost-Effectiveness Framework

This direct application tool supplements *Making the Case for Domestic Violence Prevention Through the Lens of Cost-Benefit*, a manual first released in 2005 by TC-TAT and funded by the California Emergency Management Agency (available for download at: www.transformcommunities.org). The User's Guide helps advocates gain a basic understanding of cost-effectiveness principles and use hands-on tools to "make the case" for your prevention program.

Leadership + Systems Change = Sustainability Report

TC-TAT designed a national pilot program to assess readiness and test best practices related to VAW prevention systems change and partnerships with faith communities. This summary report draws upon the stories, experiences, and outcomes of this pilot program.

Technical Assistance & Training

TC-TAT is available to work with your organization and team members to help advance your prevention activities and agenda. Services include:

- * Individual consultations via e-mail and teleconferences
- * Specialized training sessions through webinars and listservs
- * On-site assistance may be available on request

Contact:
info@transformcommunities.org
or (415) 457-2464.

Prevention Terms for Regular People

Prevention: shutting down the war machine instead of applying bandages

Evidence-based: almost impossible to replicate but a pretty good idea nonetheless

Positive Assets: all the things your grandparents swear they had more of back in the good old days

Promotion: it's sorta like having a GPS to get to the world we want

Bystander: um... you, yeah you, and your friend over there, too

Adult Influencers: people over 25 who interact in some way with young people (i.e. all adults)

Evaluation and Documentation: the scrapbook you keep from a trip so others can enjoy your journey later

Thank you, Aliza!

We honor Aliza Naisuler, who has worked with TC-TAT for almost 10 years and was a key leader in the *Faith in Violence-Free Families* and other state and national prevention projects. TC-TAT extends our gratitude and support as Aliza pursues the next chapter of her life in starting a new family.





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UPCOMING EVENTS:

Ending Violence Against Women and Teen Dating Violence: A Forum for Primary Prevention Advocates (July 13-14, 2010) The California Department of Public Health - Violence Prevention Unit (CDPH/VPU) will host its annual forum for those currently implementing local or statewide VAW or TDV primary prevention programs at the Hilton Sacramento Arden West Hotel. Contact: nancy.bagnato@cdph.ca.gov.

Transfer of Knowledge Summit for Faith and DV Leaders (Fall 2010) TC-TAT, the Blue Shield of California Foundation, and the Marin Community Foundation will convene a statewide summit for faith leaders and advocates partnering for prevention. Contact: info@transformcommunities.org.

Statewide Summit (April 10-12, 2011) CDPH/VPU and TC-TAT will convene a statewide summit to share lessons learned, best practices and recommendations for advancing the work of the Domestic Violence Primary Prevention Technical Assistance and Training Project. Contact: info@transformcommunities.org.

