Beyond Batterers: A Primary Prevention and Adult Learning Approach to Engage Well-Meaning Men to Prevent Violence Against Women

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BEYOND BATTERERS: A PRIMARY PREVENTION AND ADULT LEARNING APPROACH TO ENGAGE WELL-MEANING MEN TO PREVENT VIOLENCE AGAINST WOMEN

A Dissertation

Submitted to the Graduate Faculty of the Louisiana State University and Agricultural and Mechanical College in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education, Leadership, Research and Counseling

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December 2015
This dissertation is dedicated to my children, Harrison and Julia. I hope that you will continue to try and make this world a better place.
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I am forever indebted to the friends, family, and faculty that have helped me accomplish this goal. To my husband Wes, thanks for enduring 23 years of my feminist rants and all the other things you had to do big and small to help me through this. You are a good man, father and husband. To my mother Loretta Sturgill, in gratitude for raising me to believe that an education was essential for my freedom and happiness. A heartfelt thanks to my dear friend and colleague Krystal Hardison for encouraging me to do this. I genuinely believe that without your power of negotiation, I would still be just talking about pursuing this degree. Rebecca Hite, my Department Head, thank you for your guidance, patience and editing expertise. Dealing with my fear of semicolons and love of commas was no easy task. To my committee, Kenny Fasching-Varner, Roland Mitchell, Lori Martin, and Petra Robinson, I am thankful for your commitment and encouragement. I am grateful that all of you understood my vision and appreciated my passion for this work. Finally, for all my friends that have supported me through this journey, I can have a social life again…so call me.
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ABSTRACT

This purpose of this research is to examine the critical issue of intimate partner violence and to explore how non-battering “well-meaning men” can help to end this violence against women. Domestic violence has been primarily considered a women’s issue, and current efforts to prevent this violence have been led mostly by women. In spite of these efforts, violence against women still persists and “well-meaning men” have not been part of a proactive solution. This growing movement to engage men in preventing violence against women, empowers men to learn about and identify the issues that support a culture that tolerates violence against women. Violence against women is deeply rooted in our laws, history and society. Sexism, gender stereotypes, male privilege, patriarchy, and misogyny are the foundation that supports this violence (Bunch, 2007). Though most men do not abuse women, Flood (2001) believes that all men should be involved in prevention efforts, because when violence against women happens, it is mostly perpetrated by men. This effort to re-educate men is a grass-roots movement that is gaining popularity; however, there has been little research and publication on best practices for an effective delivery system. The research question that guided this study was: How can we effectively engage “well-meaning men” to prevent violence against women?

To transition this social change philosophy into a teachable program, a curriculum was developed using Social Norms, Primary Prevention, Adult Learning and Feminist theories, and a qualitative study was piloted over seven weeks with four non-violent incarcerated African American Men. Observations, significant events, findings, as well as responses to open direct questions and a prompted reflection question, were documented. Participant comments and researcher observations documented during the sessions showed that some aspects of the program were effective. Obstacles and recommendations for further research are also reported.
CHAPTER ONE
INTRODUCTION

The purpose of this research is to examine the critical issue of intimate partner violence (IPV) and to explore how engaging “well-meaning men” can help prevent violence against women. This introduction will define intimate partner violence, identify the scope of the problem, describe the economic and emotional impacts, and illustrate current secondary (immediate responses after the violence has occurred, which includes hotlines, shelters, crisis counseling, advocacy) and tertiary prevention efforts (long-term responses after the violence has occurred, which includes offender treatment programs and counseling for victims). While secondary and tertiary efforts have been useful in dealing with the aftermath of violence, they have been unsuccessful in preventing first occurrences of violence against women. An emerging model that engages non-battering men in education, training, and collaboration with other men to address issues that support a culture that tolerates violence against women is identified. The role of these men, and their belief that preventing domestic and sexual violence is primarily the responsibility of men, will be discussed.

There are several creditable governmental and non-profit grass roots movements that are creating awareness and encouraging men to participate in the solution; however, a formal method or program has not been developed to help men teach, train, and mentor other men in this work. It is important that the Engaging Men movement transition from a social change philosophy to a tangible developmentally appropriate curriculum that will give men the tools needed to educate and inspire other men to adopt this crusade.
The Impact of Domestic Violence

The United States Department of Justice defines domestic violence as “a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another intimate partner” (Domestic Violence n.d.). Domestic violence can be “physical, sexual, emotional, economic, or psychological.”

Domestic violence, also known as intimate partner abuse or intimate partner violence, is widespread and crosses gender, race, age, nationality, education, and socioeconomic boundaries (Bragg, 2003). It is a systematic pattern of dominance and control that can result in physical and emotional harm that is long-standing and multi-generational. In addition to physical and emotional abuse, it can, and often does, include sexual assault, stalking and homicide. Nearly 7.8 million women have been raped by an intimate partner, and sexual assault occurs in approximately 45% of battering relationships. Lethality is high in domestic abuse situations, and it is reported that almost one-third of female homicide victims are killed by an intimate partner.

It is estimated that 85% of domestic violence victims are women abused by men, and that one in four women will experience domestic violence in her lifetime. Most cases are never reported to the police and this violence affects not only the victim, but the children who witness the violence as well. Children who grow up in these homes are likely to transmit the behavior from one generation to the next and boys who witness domestic violence are twice as likely to become batterers when they are adults. The impact on children is emotional, with immediate and prolonged effects that include fear, anxiety, somatic complaints, guilt, and sadness (Bragg, 2003). Furthermore, 30%-60% of batterers also abuse the children in the household.

In addition to the physical, emotional and financial harm caused to the victim, domestic violence causes a strain on our communities, making economic demands on our legal, medical
and social service systems. It is estimated that 18.5 million mental health care visits each year\textsuperscript{11} are in response to domestic violence and that cost exceeds 5.8 billion each year.\textsuperscript{12} The economic impact includes lost days of work, doctor and hospital visits, legal expenses, shelters, and child protective services. No longer are acts of domestic violence considered a “private matter” since they affect us all.

**Domestic Violence in Louisiana**

The domestic violence problem in Louisiana, like other parts of the country, is serious and widespread. On September 15, 2010, the Louisiana Coalition Against Domestic Violence (LCADV) conducted a study in which all twenty LCADV member programs reported services from a twenty-four hour period throughout the state to capture a snapshot of domestic violence in Louisiana. According to the report, 1,117 victims were served in that one day. In that twenty-four hour period, 546 domestic violence victims found refuge in emergency shelters or transitional housing, 571 adults and children received non-residential assistance and services (counseling and advocacy), and 377 hotline calls were answered. Programs were not able to meet the demand, and LCADV reported that 50\% of the programs did not have enough funding, and 30\% reported not having enough staff. September 15, 2010 was an “ordinary” day in Louisiana with no significant event that would create an increased demand for domestic violence services.

In its 2014 Legislative Guide: *Domestic Violence Homicides*, LCADV reported that Louisiana has consistently led the nation in domestic violence homicides since 1997. LCADV reported an increase in homicides from 2010 to 2011 (16\%), with a higher than average rate of multiple death domestic violence murders. These murders included extended family members and bystanders. In 2010 and 2011, Louisiana experienced 132 domestic violence murders, and
37% of the offenders had prior charges, protective orders, or other violent histories. In a 2014 publication, *When Men Murder: An Analysis of 2012 Homicide Data*, The Violence Policy Center reported that the homicide rate among females murdered by males in Louisiana was 1.92 per 100,000, ranking our state number four in the nation. The report went on to say that nationwide, in regard to women murdered by men, 93% are killed by someone they know.

**Current Prevention Efforts**

There have been many efforts to combat the domestic and sexual violence problem, including secondary and tertiary prevention and intervention efforts. According to the Centers for Disease Control’s report, *Sexual Violence Prevention: Beginning the Dialogue* (2004), secondary prevention includes immediate responses after the violence has occurred to help deal with the short-term consequences. Secondary services might include shelter and safe houses, emergency hotlines, crisis counseling and intervention, support groups, medical and mental health referrals, legal advocacy, economic support, housing and relocation services, transportation, and safety planning to help prevent other immediate acts of violence. Tertiary prevention, which focuses on the long-term responses after the violence has occurred, deals with the lasting consequences of violence, as well as offender treatment programs. This could also include rallies to create community awareness, development of law enforcement protocols, and education for lawmakers about the importance of mandatory legislation pertaining to intimate partner violence. Services for domestic violence offenders and their victims have existed for some time; however, the incidences of intimate partner violence have not been significantly reduced.
Legal Interventions

Many rely on the legal system to offer protection to victims to hold batterers accountable. However, according to Ross (2011), intimate partner crimes are different than other types of crimes in that they happen behind closed doors, between a victim and an offender that know each other. Ross (2011) goes on to say that

The criminal justice system, in particular, thrives in the circumstances for which it was created—namely, offenses, by strangers. It is not surprising then that such a system may falter when applied to crimes that occur in the context of intimate human relationships (p. 335).

More often than not, the victim chooses not to participate in the prosecution because of fear of the offender, promises from the offender, dual arrest, financial dependence, children with their batterer, and pressure from the batterer and family to drop charges (Ross, 2011). In addition, many domestic violence charges are considered misdemeanor or minor offenses, so the offender normally does not face significant incarceration. Angel Monistere, a former victim’s advocate turned criminal prosecutor, who handles sexual assault and domestic violence cases in the 21st Judicial District of Louisiana, stated that prosecution obstacles in sexual assault cases include delayed reporting, lack of physical evidence, poor police investigations, and victims that do not want to testify. Monistere reported that convictions are difficult in domestic violence cases because many victims do not wish to proceed with formal charges. Other problems surrounding domestic violence cases are that the victim often fails to show up for court, shows up for court but testifies that it never happened, or that it happened some other way which leads to charges against the victim for false swearing or perjury. These cases are further complicated by lack of medical records and law enforcement not providing documentation of injuries. Clearly, victims of domestic and sexual violence, because of the nature of the relationship with the offender, are reluctant to participate in the prosecution of their offenders. According to Findlaw’s, The
Recanting Victim and Domestic Violence (n.d.),

In some situations, it's the fear of more violence in the future if the attacker is acquitted or the charges are dropped, or even after the attacker spent time behind bars. This fear is especially pronounced when local police and government resources do not exist to make sure victims are protected when their attackers are released. Victims may also face external pressure to recant when their attacker plays a significant role in their life or in the life of someone close to them. If, for example, a woman's abusive husband was the sole source of financial support for her and their children, she may be reluctant to risk his going to jail or prison if it means the family suffers. For these recanting victims, they may consider enduring the abuse as less harmful than being homeless or otherwise abandoned (Why Victims Recant, para 3).

According to the Rape, Abuse and Incest National Network (RAINN), two-thirds of sexual assault victims know their attacker so sexual assault crimes often go unreported, and “the most common reason given by victims (23%) is that the rape is a personal matter. Another 16% of victims say that they fear reprisal, while about 6% don't report because they believe that the police are biased” (Reporting to Law Enforcement, n.d.). RAINN also reported that “…even when the crime is reported, it is unlikely to lead to an arrest and prosecution. Factoring in unreported rapes, only about 2% of rapists will ever serve a day in prison” (Reporting Rates n.d.).

**Batterer Intervention Efforts**

To date, the main method for engaging men to prevent violence against women has been tertiary batterer intervention programs. While some have been reported to be effective, others have been unsuccessful in holding batterers accountable. The Washington State Institute for Public Policy (2013) found that the Duluth Model, a widely accepted model for offender treatment, had little to no significant impact on recidivism. They found that

In updating our review of the literature, we identified 11 rigorous evaluations—none from Washington— testing whether DV treatment has a cause-and-effect relationship with DV recidivism. Six of those evaluations tested the effectiveness of Duluth-like treatments. We found no effect on DV recidivism with the Duluth model. There may be
other reasons for courts to order offenders to participate in these Duluth like programs, but the evidence to date suggests that DV recidivism will not decrease as a result (p. 1).

In other research, Jackson, Feder, Forde, Davis, Maxwell & Taylor (2003) compared 404 male domestic violence convicted offenders. Offenders were randomly assigned to a control group that received one year of probation and to an experimental group that was ordered to a 26 week batterer intervention program and one year of probation. Jackson, et al. (2003) found that there was no basis to claim that treatment changed batterers’ attitudes, ways of dealing with conflict, or abusive behavior. Similarly, Babcock, Green, & Robie, (2004) studied the effects of batterer intervention programs comparing the Duluth Model versus Cognitive Behavioral Responses and found that these treatments had minimal impact on reducing re-offense. Healy, Smith & Sullivan (1998) argued that without conclusive research it is difficult to agree upon an appropriate curriculum for batterer intervention programs. This creates tremendous difficulty for judges and other legal authorities that are trying to “fix” the domestic violence problem through court-ordered batterer intervention programs. It also creates a false hope for victims that these treatment programs will “cure” their abuser and ultimately end the domestic violence problem.

**How to Prevent Domestic Violence?**

The question becomes, if we cannot effectively treat abusers, or adequately protect victims, then how do we stop domestic violence? LCADV, in its 2014 Legislative Guide: *Domestic Violence Homicides*, recommended an improved safety net for victims, increased accountability for abusers, and restricting abuser access to firearms. Though these recommendations seem likely to curb some intimate partner violence, they do very little to preventing first occurrences from happening. What is needed are prevention efforts long before the violence has escalated.
The Center for Disease Control (CDC) defined intimate partner violence (IPV) as “A serious, preventable public health problem that affects millions of Americans” (“Intimate Partner Violence,” 2015). Since the CDC has defined IPV as a “preventable public health issue,” it is important to look at causes that go beyond victim and batterer interventions. According to Bennett and Williams (2001), “The most effective reduction in partner violence will occur in those communities with the strongest combination of coordinated, accountable elements…Practitioners should work to educate and support all elements of a coordinated community response” (p. 8). In other words, communities must not just rely on arrest, prosecution, incarceration, protective orders, counseling, and batterer intervention programs to solve the problem of intimate partner violence. These after-the-fact services may help victims deal with the violence that has occurred, but do very little to prevent first instances of violence from occurring. Instead, communities, including men, must be proactive in changing a culture that supports violence against women. Bunch (2007) explains, “There is no neutral position or stance for men to take. Once men are informed of this we can either choose to become part of the solution or remain part of the problem” (p. 4).

**Involving “Well Meaning” Men in Prevention Efforts**

Since intimate partner violence has been traditionally considered a women’s issue, very few prevention efforts have involved men. According to Flood (2011), men should be involved in efforts to prevent violence against women because it is largely men that commit violence against women. Certainly, men can prevent violence against women on the most basic level by not participating in it, but they can also help prevent it by intervening with other men, and by addressing the root causes (Berkowitz, 2005). This new movement to involve men in the fight against domestic violence is beginning to gain popularity and acceptance. Flood (2001) reported
There is a compelling rationale for addressing men in ending violence against women, with three key elements. First, while most men do not use violence against women, particularly in its bluntest forms, when violence occurs it is perpetrated overwhelmingly by men. Second, constructions of masculinity play a crucial role in shaping men’s perpetration of violence against women. This is true in terms of individual men’s attitudes, gender inequalities in families and relationships, and the gendered organization of communities and entire societies. Third, men themselves must change, taking both personal and collective action, if men’s violence against women is to be eliminated (p. 262). According to Bunch (2007), by framing domestic violence as a “woman’s issue” we automatically minimize the seriousness of rape, sexual assault, and other forms of violence against women. In addition, we excuse men from accepting responsibility and helping to find solutions. Porter (2010) rallies “well-meaning men” to challenge male socialization that tolerates violence against women by examining the similarities “well-meaning men” have with batterers. He goes on to say that, “The only difference between them and us is that, at a certain point, we stop while they continue and cross the line into behavior that is considered illegal” (p. 58). Both “well-meaning men” and those who are batterers have been socialized to support the idea that they have rights and privileges that are superior to those of women and children (Bunch, 2007). In this model, “well-meaning men” become role models for other men by promoting healthy masculinity, speaking out against gender stereotypes, and taking a stand against intimate partner abuse. Their message is not to women, but to other men in their communities, with the assumption that preventing domestic violence is primarily the responsibility of men.

**How Do We Involve “Well Meaning” Men in Prevention Efforts?**

With very little research, published literature, or evaluated programs, it is difficult to know which topics and formats are most effective for men to teach other men to end violence against women. Berkowitz (2004) noted that effective prevention programs for men must be comprehensive, intensive, and relevant. Also important is the understanding, according to
Porter (2006), that this education is not designed to be “male-bashing” but an opportunity to be honest about men’s involvement in violence against women and to re-educate men. For the engaging men movement to be successful, “Men need to be approached as partners in solving this problem rather than perpetrators” (Berkowitz, 2004, p. 2). Many men already feel blamed and are defensive, so strategic approaches that create a positive, safe, and nonjudgmental environment for men will create productive discussions, facilitate learning, and promote change (Berkowitz, 2004).

Grass roots efforts, like Tony Porter’s A Call to Men, a leading national violence prevention organization, recognize that the underlying causes of violence and discrimination against women are rooted in the ways women and girls have been traditionally viewed and treated in our society. Porter shares, and encourages other men to share, powerful messages about manhood and men’s involvement in preventing and ending domestic and sexual violence. Berkowitz (2004) claimed that effective prevention programs for men should include a variety of issues, including specific forms of violence within the larger cultural context that supports violence against women, and that for these prevention efforts to be successful, they must be peer led, and facilitated in small, supportive, all-male groups. Men will need to address fears and anxiety about stepping out of defined roles and traditional images of manhood (Bunch 2007). These male-led groups should encourage honest sharing of feelings, ideas and beliefs, as well as address men’s understanding of masculinity and misperceptions of other men’s attitudes and behaviors (Berkowitz, 2004).

**Understanding a Culture That Supports Violence Against Women**

It is believed that there are several assumptions that influence a culture that supports violence against women. The Engaging Men initiative focuses on a shift in social and cultural
norms that define manhood (Porter, 2004). Though engaging men programs should be culturally relevant to specific populations, there are some common themes and assumptions in our society that encourage, support and tolerate batterers (Berkowitz, 2004). Gender stereotypes, sexism, objectification of women, male privilege, and the socialization of men can be contributors to a society that allows intimate partner violence. Bunch (2007) argued that

The violence and abuse by men toward women is rooted in our history, our laws and woven into the fabric of our society. It must be contextualized within the construct of sexism, because male privilege, patriarchy and misogyny are the foundation that supports this violence. (p. 1)

According to Porter (2004, 2006), men should critically reflect on concepts related to conscious and unconscious sexism, defined male roles in society, homophobia, responsibility for domestic violence, leadership by women, and the male’s role in ending violence against women. Men should take on violence against women and girls as a human rights issue, and should believe that preventing domestic and sexual violence is primarily the responsibility of men (Porter, 2006).

**Campaigns to Engage Men to End Violence Against Women**

In addition to Porter’s A Call to Men, there are other well-recognized campaigns to engage men to end violence against women. The White Ribbon Campaign, the world’s largest movement of men and boys working to end violence against women and girls, is examining the roots of domestic violence and trying create a cultural shift. The NO MORE Week (2013), an initiative by the White House and President Barack Obama, promoted a national dialogue to engage men in discussing topics related to intimate partner violence. Jackson Katz, co-founder of Mentors in Violence Prevention (MVP), a gender violence prevention education and training program, trains male college and high school student-athletes to use their status to speak out against all forms of sexist abuse and violence. Men Stopping Violence, a national
training institute, provides organizations, communities, and individuals with the tools needed to mobilize men to prevent violence against women and girls. Futures Without Violence, Engaging Men to Prevent Violence Against Women Program, supports twenty-three projects across the country that create public education campaigns and do community organizing to encourage men and boys to work as allies to prevent intimate partner violence. Other male led programs are being funded and are beginning to take form to lead the fight against intimate partner violence.

A Primary Prevention Approach

Though grass roots efforts and formal campaigns engaging men to prevent violence against women are helpful and effective to create awareness, they do little to create long term changes in thoughts, beliefs, attitudes, and behaviors. While public awareness campaigns, described by the Virtual Knowledge Centere to End Violence Against Women and Girls, as planned events, poster campaigns, websites, documentaries, and newspaper articles, have effectively explained the issue, provided the public with a common understanding of what violence against women is, and emphasized the value that women’s safety is important, it is vital that we create prevention strategies that surpass awareness. Agreeing that violence against women is wrong is an important foundation, but we must take it one step further and engage everyone, including those that have not experienced domestic violence (as victim or batterer) in prevention efforts.

According to Parks, Cohen, & Kravitz-Wirtz (2007), “Primary prevention addresses problems before they occur. Effective primary prevention must change the environmental factors—economic inequalities, sexism and media and marketing practices—that dramatically
shape behavior” (p. v). While awareness, secondary and tertiary responses are still greatly needed,

Primary prevention of IPV—that is, taking action to prevent IPV before the threat or onset of violence—holds promise for dramatically reshaping our community environments and norms and is an important component of social change. Primary prevention has gained some traction nationally and in some local communities, but has yet to achieve widespread adoption (Parks, Cohen, & Kravitz-Wirtz, 2007, p. 1)

**Theoretical Framework**

**Adult Learning Theory**

For the purpose of this research, it is important to emphasize the distinction between adult and child learners. Most educational programs are based-on the “one size fits all” concept of teaching and learning that is primarily based-on the way that children are taught and learn. Since this movement works with men, it is important to choose interventions that are based-on adult learning theories. In the 1960s, Malcolm Knowles began discovering the internal process of adult learning through scientific research. The definition of adulthood provided by Knowles (1980) is “the point at which individuals perceive themselves to be essentially self-directing” (p. 46). Adragogy (based on the Greek word *andr* meaning “man, not boy”), according to Knowles (1980), was a theory developed by European adult educators as an alternative to pedagogy as a method for teaching adults. (It is important to note here that even the concept of adult learning upholds the male dominance tradition by describing the adult learning practice with words that translate to man). Knowles (1980) found that there are several assumptions that separate adult and child learners.

These assumptions are that as individuals mature: 1) their self-concept moves from one of being a dependent personality toward being a self-directed human being; 2) they accumulate a growing reservoir of experience that becomes an increasingly rich resource for learning; 3) their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles; and 4) their time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, their orientation toward learning
shifts from one of subject-centeredness to one of performance-centeredness (p. 44-45).

It is believed that when the principles of Andragogy are used for developing a program, training, or curriculum for adults, the process is different than preparing programs for youths.

**Social Norms Theory**

The Social Norms Theory “predicts that persons express or inhibit behavior in an attempt to conform to a perceived norm” (Berkowitz, 2002, p. 2). In other words, men in our society may exhibit or accept gender inequality, male privilege, and sexist behavior based on their definitions, or commonly held beliefs about “normal” masculinity. Within this framework, the perceived masculinity norms that contribute to a culture that supports violence against women will be identified and solutions to change those misperceptions will be researched. This theory predicts that

Interventions which correct these misperceptions by revealing the actual, healthier norm will have a beneficial effect on most individuals, who will either reduce their participation in potentially problematic behavior or be encouraged to engage in protective, healthy behaviors (Berkowitz, 2005, p. 194).

Berkowitz (2005) explained that the Social Norms Theory also identified the abuser’s justification of behavior with the reasoning that it was “normal.” By providing individuals with accurate information about the norm, the cycle can be broken. This theory also applies to non-battering men in that, “All individuals who misperceive the norm contribute to the climate that allows problem behavior to occur, whether or not they engage in the behavior” (Berkowitz, 2002, p.2).

**Feminist Theory**

According to Cunningham, et al. (1998), Feminist Theory is not homogeneous, but most feminists would agree on the basic tenet that our society is a patriarchy. “Within a
patriarchal social order, men maintain a privileged position through their domination of women, and their monopoly of social institutions. Women are relatively disadvantaged in a social system that ensures and perpetuates their subordination by men” (Cunningham, et al., 1998, p. 20). Patriarchy is deeply rooted in the history of our institutions, laws, relationships, and culture.

In the 1970s, it was primarily women who were the outspoken advocates in grassroots efforts to end intimate partner violence when, for the first time, they shared personal accounts of victimization. *Stopping the Violence Against Women: The Movement from Intervention to Prevention* (2005) reported that the Ms. Foundation for Women, which began in the early 1970s, identified violence against women for the first time as a social construct and funded the first battered women’s shelter. Fast forward to 2015, and most domestic and sexual violence programs are still led by women, for women, attempting to hold batterers accountable (tertiary prevention), to help women escape (secondary prevention), and to deal with the aftermath of the abuse (secondary prevention). In fact, some women have struggled with “letting go” of sexual and domestic violence as an issue that needs to be controlled by the feminist movement. Some radical feminists take the position that feminist theory construction is only possible by women in a culture that supports male patriarchal oppression, while others, under certain conditions, believe that men can participate if they learn women’s text with humility and commitment (Klocke, 2008).

**Primary Research Question**

How can we effectively engage “well-meaning men” to prevent violence against women?
Purpose of the Study

The purpose of this study is to go beyond awareness campaigns and to translate this social change effort, engaging men to prevent violence against women, into an effective teachable curriculum. The researcher will create an adult centered, primary prevention curriculum, based on the issues identified in the research of the literature, that address the underlying causes in our society that promote, accept, and tolerate intimate partner violence. Keeping with best primary prevention practices, the curriculum will be theory driven (Social Norms Theory), have sufficient dosage, incorporate varied teaching methods, promote positive relationships, and be socioculturally relevant. In addition, this curriculum will be developed for adult men (as opposed to one created for men and boys) to have a maximum impact developmentally on the participant’s life.

A small group of adult male volunteers will be selected to participate in the training program and the proposed primary prevention curriculum will be delivered by another male volunteer. The effectiveness will be measured with a pre and post-test; in addition, participant comments will be recorded and documented at the end of the training/education program. It is hypothesized that a primary prevention curriculum designed for adults that engages “well-meaning men” to prevent violence against women will have a positive effect on participants as follows:

1. Participants will gain general knowledge of domestic violence, sexual assault, and stalking.

2. Participants will learn about the dynamics of power and control as it relates to intimate partner violence.
3. Participants will learn about the philosophy of a Well Meaning Man and how non-abusing men can play an active role in ending violence against women.

4. Participants will learn about cultural norms that define manhood, and learn about the socialization of men and how it contributes to violence against women.

5. Participants will learn about Male Privilege and how it contributes to a culture that accepts violence against women.

6. Participants will learn how men have been socialized to believe that women have less value.

7. Participants will learn about how our culture views women as objects and property.

8. Participants will challenge their own sexism and learn about how Well Meaning Men can help change a culture that promotes violence against women.

9. Learn about the dynamics of sexism and how it contributes to violence against women.

10. Understand that silence grants permission and normalizes abusive behavior.

11. Recognize that well-meaning men have a responsibility to stand up against violence against women.

12. Learn about verbal and non-verbal ways to stand up against men who perpetrate violence against women.

13. Identify and stop silent partnerships with other men who support violence against women.

14. Challenge traditional images of manhood that support violence against women.

15. Learn about educating their sons to value girls and women.
CHAPTER TWO
REVIEW OF LITERATURE

Violence Against Women

Domestic violence, or intimate partner violence, is a serious problem that impacts individuals and our collective society both emotionally and financially. The Center for Disease Control (CDC) defined intimate partner violence (IPV) as “A serious, preventable public health problem that affects millions of Americans. IPV is described as physical, sexual, or psychological harm by a current or former partner or spouse” (Costs of Intimate Partner Violence, 2014). Though the CDC reported that this type of violence can occur among heterosexual or same-sex couples, most IPV is perpetrated by men and women are their victims. Tjaden and Thoennes (2000) reported that approximately 1.3 million women are victims of intimate partner violence each year. The CDC’s report, Costs of Intimate Partner Violence Against Women in the United States (2014), estimated that the costs of intimate partner rape, physical assault, and stalking exceeds $5.8 billion each year of which $4.1 billion was spent on direct medical and mental health care services. Since the CDC defined IPV as a “preventable public health issue,” it is important to look at causes that go beyond victim and batterer interventions.

The primary goal of domestic violence offender is to gain power and control over the victim using coercive tactics aimed at instilling fear, shame, and helplessness in the victim (Bragg, 2003). For the first time, in 1984, the Domestic Abuse Intervention Project (DAIP) in Duluth Minnesota began investigating curricula for batterers. They wanted to be able to describe the cycle of intimate partner violence to victims, offenders, practitioners, and to those in the criminal justice system. To do this they convened focus groups of battered women and listened to and documented stories of terror and survival. Common abusive behaviors and tactics
emerged, and those that were universally experienced were incorporated into the Duluth Model and the Power and Control Wheel (Figure 2.1). The Duluth Model, which is an ever-evolving way of thinking about how a community works together to end domestic violence, explains that offenders use isolation, children, economic abuse, male privilege, coercion and threats, and intimidation as ways to maintain power and control over their victims.

Abusers are often misunderstood in society, and according to Bragg (2003), the abuser often has a different public and private persona. Their public image often deceives others into thinking they would never be capable of violence against their partner. Batterers also blame the victim, minimize the violence and even deny their behavior. The Power and Control Wheel (Figure 2.1) further illustrates the strategies offenders use to maintain control in the relationship and to justify their abuse (Wheel Gallery, n.d.).

Figure 2.1: The Power and Control Wheel
The Socialization of Men and a Culture That Supports Violence Against Women

Considering that intimate partner violence is primarily perpetrated by men against women, it is important to investigate the common themes and assumptions in our society that encourage, support and tolerate batterers. If asked, most would agree that violence against women is wrong; however, the problem persists, and it is believed that there are several assumptions that influence our culture to support violence against women on a much deeper level. Gender stereotypes, sexism, objectification of women, male privilege, and the socialization of men can reinforce societal beliefs that it is okay to emotionally, physically or sexually abuse a woman. Bunch (2007) explained that the violence and abuse by men toward women is rooted in our history, our laws and woven into the fabric of our society. It must be contextualized within the construct of sexism, because male privilege, patriarchy and misogyny are the foundations that support this violence. The privileges, entitlements and advantages that men receive from the existing social and political construct provide men with support to act in overtly and covertly demeaning, oppressive, controlling and abusive ways toward women. Our culture and norms are founded on the belief that women have less value than men, and that the role of women is for the benefit, use, entertainment and pleasure of men (Bunch, 2007, p. 1).

It could be argued that the violence perpetrated against women is a much bigger societal issue than the widespread belief that it is primarily a private “woman’s issue” between intimate partners. “Solving” the violence against women issue requires a careful look at male roles, masculinity, and their conscious or unconscious contributions to this problem. Most men do not perpetrate violence against women; however, their role of privilege in our society forms a patriarchal structure that supports the idea of women as being inferior. According to McIntosh (1990), men are unwilling to admit or understand their privilege even though they may recognize that women are disadvantaged. She goes on to say that men may, on a superficial level, say that
they support the idea of improving women’s status; however, they are reluctant to let go of their advantage gained from women’s disadvantage.

Lorde (1984) referred to women’s maternity as their only social power within a patriarchy, and wrote that

Women of today are still being called upon to stretch across the gap of male ignorance and to educated men as to our existence and our needs. This is an old and primary tool of all oppressors to keep the oppressed occupied with the master's concerns (p. 3).

According to Lorde, it is the responsibility of females to explain to men the importance of their existence and to remind them of our needs. This creates and maintains the male/female power imbalance in our society that is the building block for oppression, a necessary tool in the power and control dynamic that fuels violence against women.

Further perpetuating the power imbalance of men and women are the passed-down beliefs, norms, and expectations of male dominance and privilege by men for men. Bunch (2007) reported that men often believe that women have less value than men, are considered property belonging to men, and are often objectified by men. Many men are “good guys” and don’t batter; however, they may share these beliefs and membership in this group of power. Many “well-meaning men” will never strike a woman but still practice the same oppression used by those men who do cross the line into more violent behavior. Bunch (2007) explained

Most tactics of control, abuse (coercion, intimidation, etc.) and other forms oppression are not illegal. On a conscious and an unconscious level many men engage in disrespectful, intimidating, and controlling behaviors. Most men who are abusive in these ways have not broken any law and will never be a part of the criminal justice system; nor do they consider themselves to be abusive. All men are not batterers, rapists, or abusive and many of us are not fully aware of the extent of our privileges. However, all men do have the latitude to abuse power within their relationship and get away with it. Due to the ever present privilege that exists for men, the decision to abuse that power or to be egalitarian and respectful is an individual decision and usually made on a daily basis (p. 6).
He goes on to say that men must be aware of the privilege of “membership” in this group and that all men (batterers and non-batterers) benefit from this entitlement. Simply put, by not acknowledging and understanding the power of being male, all men are inadvertently supporting and excusing violence against women.

In our society language is often used as a means for men to maintain the power dynamic over women. Some of the language is so widely accepted that many are unaware of the negative effect it has on male-female equality. Wiley (2013) talked about the use of “bitch” by men in reference to other men. Certainly, referring to women as “bitches” is overtly hostile; however, when men call other men “bitches,” they are in essence insulting them by saying that they are equal to or less than a woman. Even lighthearted use of the word “bitch” aimed at men by other men shows the level of respect, or lack of, for women. Other language such as when men tell boys, “You throw like a girl,” or “You’re a sissy if you cry,” continues the narrative that it is insulting and degrading if men and boys are classified or compared to girls or women. Tony Porter, a grass roots activist who promotes men’s efforts in ending violence against women, shared this conversation he had with a 12-year old football player:

‘How would you feel if, in front of all the players, your coach told you you were playing like a girl?’ Now I expected him to say something like, I’d be sad; I’d be mad; I’d be angry, or something like that. No, the boy said to me -- the boy said to me, ‘It would destroy me.’ And I said to myself, God, if it would destroy him to be called a girl, what are we then teaching him about girls? (Transcript of "A call to men," 2010)

Porter raised a good question: by using female characteristics to insult men and boys, what are we saying about women? Do those insults reinforce the belief that women have less value?

Porter goes on to say that if men believe that women have less value, this is an equation that equals violence against women. The majority of men are “good” men who consider themselves
separate from those who abuse women; however, according to Porter (2010), all men operate on this collective socialized foundation.

Another tenet that supports men’s violence against women is the belief that women are property owned by men. The concept of women as property is deeply rooted in our history and serves as a fundamental cause of violence against women. In the mid-1700s, Salmon (n.d.) reported that married women were completely dependent on their husbands, which the law called “coverture.” Coverture was based on the idea that the man was head of the household and that he controlled all of the assets. Everything the wife/woman brought to the marriage became his property (Salmon, n.d.). In Hendricks and Hendricks blog, Woman: Person or Property? (2012), they talked about women as property and the role it plays in men’s control over women.

There's a huge payoff for men in that system. Property doesn't need to be consulted about where it's put, what is extracted from it or forced into it. Property has no voice and cannot shape policy or choices. Property can be moved, discarded or demolished, and if it breaks under the load, it can be easily replaced. And that's how it's been for women for a very long time.

Viewing women as property is dehumanizing and allows men to maintain power and control and ultimately justify abuse. If the woman has no vote or voice in the relationship, then she is unable to advocate for her equality and fair treatment. Traces of the mid-1700s coverture are still seen today in many traditional wedding ceremonies. It could be argued that the notion of the bride’s father “giving her away” to another man, not to mention the use of “man and wife” in the vows, could be reinforcing the acceptance of women as property. Has the woman gone from being her father’s property to her husband’s? Is he unchanged by marriage, and does his role as a man remain the same, while she changes from a woman to become a wife?

It is important to mention that not all women experience oppression by men in the same way. Though there is a collective female experience, some underrepresented groups experience
different forms of male oppression. Women of color were not included in initial feminist movements as it was assumed that all women had the same issues, and that ending violence against women was a “one size fits all” effort. Gutierrez y Mush, Niemann, Gonzalez, and Harris (2012) talked about the difficulties of “double marginalization” and the “double minority” status of women of color. Women of color suffer from both racism and sexism, “yet the particular dynamics of gender and race relating to the rape of black women have received scant attention” (Crenshaw, p. 367). At times, the very women working in the field to end violence against women have reproduced “subordination and marginalization” for women of color because of disregard and inattention to experiences and specific needs of different races and sexual orientations (Crenshaw, 1991). Since the earliest feminist movements were mainly led by White women, the intersection of race and gender was not identified and therefore not incorporated into intervention efforts. Crenshaw (1991) talked about the consequences of ignoring language barriers, culture, and other issues specific to underrepresented populations.

Shelters serving these women cannot afford to address only the violence inflicted by the batterer; they must also confront the other multilayered and routinized forms of domination that often converge in these women’s lives, hindering their ability to create alternatives to the abusive relationships that brought them to the shelter in the first place (p. 358).

Many women cannot “afford the luxury of fighting one form of oppression only” (Lorde n.d.), and are negatively affected by the double oppression caused by both sexism and racism and the lack of resources that address those combined issues.

Wiley (2013) admits that his gender, social class, and heterosexuality afford him dominance and that “race is the only one in which I am more often than not underrepresented if not a minority” (p. 21). Even though Wiley is African American, he can further distance himself from a Black woman based on his gender. According to Hooks (1981), the history of
“institutionalized sexism” and slavery, specific to African American women, had a strong impact on the inferiority of Black women. Not only did Black women suffer from the domination of their White male owners, they were also oppressed by White women, as well as Black men. Crenshaw (1991) noted that even many of our laws are racially biased and that Black sexual assault victims tend to be devalued. In the work to end violence against women, race and gender cannot be treated separately. Crenshaw (1994) emphasized

> It is crucial that the anti-violence movement address race. An effective mobilization against violence-one that does not reproduce racial cleavages and that fully incorporates the needs and experiences of women across the board—cannot be silent on the question of racism, but must directly acknowledge and grapple with it (p. 6).

Bunch (2007) wrote “Specific beliefs, norms and expectations are taught to men and boys, which assist them in maintaining and reinforcing the control of their socially constructed and sanctioned male dominance” (p.5). For men to maintain power, it is important to transfer that ideology to other men and boys to ensure supremacy. Privilege was created by men, for men, with an underlying belief that women have less value. Traditional male socialization, which is reinforced through every segment of society, makes it difficult for men to empathize with female victims, and “good guys” who do not physically harm women have little concern about how other men treat women (Bunch, 2007). Bunch (2007) went on to say that, covertly or overtly, men may blame women for their victimization by judging a woman, examining what she wore, her choices, and questioning what she did to provoke the violence, thus excusing other men and their behavior. Men often separate themselves from batterers while concurrently giving them permission (Porter, 2004).

As noted before, Porter (2004) listed three key aspects of male socialization (women having less value, women as property, and women as objects) that have “created, maintained and
normalized violence against women” (p. 1). Porter (2004) goes on to explain that

The objectification of women finds its roots in men’s socialization to value women less, while viewing them as property…which further dehumanizes them, creates an environment which overwhelming support men’s objectification of women. Whether it’s the music and entertainment industry, corporate America, communities of faith, or on a street corner, women are treated as objects by men throughout every aspect of our society (p. 2).

Many men separate themselves from abusers; however, they have a silent partnership based on their membership in this controlling group (Bunch, 2007). This silence, according to Porter (2004), is the most dangerous way that “well-meaning men” grant other men permission. Not just permission to physically or sexually abuse women, but also approval to abuse women economically, verbally, emotionally, and psychologically. Men must be discouraged from being a silent bystander and “move beyond empathy and individual change to make men responsible for changing the larger environment of how men relate to each other and to women. This can change the peer culture that fosters and tolerates men's violence” (Berkowitz, 2004, p. 1)

Prevention Efforts

To date, most intimate partner prevention efforts are described by the Centers for Disease Control and Prevention (2004) as secondary or tertiary prevention. Secondary prevention includes immediate responses after the violence has occurred to help deal with the short-term consequences. Secondary services might include shelter and safe houses, emergency hotlines, crisis counseling and intervention, support groups, medical and mental health referrals, legal advocacy, economic support, housing and relocation services, transportation, and safety planning to help prevent other immediate acts of violence. Tertiary prevention, which focuses on the long-term responses after the violence has occurred, deals with the lasting consequences of violence, as well as offender treatment programs. This could also include rallies to create community awareness, development of law enforcement protocols, and education for lawmakers about the
importance of mandatory legislation pertaining to intimate partner violence. Based on the Ecological Model all prevention efforts are important.

Primary prevention, where efforts are made to prevent violence before it happens, are very much needed in the struggle to end intimate partner abuse. The Centers for Disease Control’s report, Sexual Violence Prevention: Beginning the Dialogue (2004) suggested an Ecological Model (Figure 2.2) for primary prevention with four components: individual, relationship, community, and societal. The relationship component suggests using interventions with males to change group norms that support and tolerate partner violence. The idea is that men will learn to hold their peers accountable for attitudes and behaviors that support sexual and intimate partner violence. From a community perspective, men will act as change agents by leading conversations and hosting events that challenge thinking and behaviors that promote violence against women in our society. Primary prevention efforts that employ men as the change agents are needed to end our cultural values and beliefs that tolerate domestic violence.

Figure 2.2: Ecological Model to Prevent Sexual Violence
Nation et al. (2003) described the principles of effective primary prevention programs as being: varied teaching methods, sufficient dosage, theory driven, positive, appropriately timed, socioculturally relevant, evaluated, and facilitated by well-trained staff. Varied teaching methods involved interactive instruction where there were opportunities for participants to join in with hands-on experiences designed to increase skills. As compared to one-time information and training sessions, primary prevention strategies require both quality and quantity dosage to be effective. Effective prevention programming should be theory driven to provide scientific justification for the intervention and be designed to promote positive relationships that foster strong connections between the participants, instructor, and community. Appropriate timing is also essential in that the intervention needs to occur at a time when the participant is developmentally ready, and ideally before the problem behavior is occurring. “The relevance of prevention programs to the participants appears to be a primary concern in producing positive outcomes” (Nation et al., 2003, p. 453). In other words, prevention approaches must be socioculturally relevant to address cultural factors that contribute to the problem behavior. Well-trained staff is crucial to successful prevention programming. Nation et al. (2003) warned that “A high-quality, research-based program can produce disappointing results in dissemination field trials if the program providers are poorly selected, trained, or supervised” (p. 454). Finally, outcome evaluations that emphasize continual improvement, are necessary to determine if the program was successful.

Engaging “Well-Meaning” Men

Porter (2004) defined a well-meaning man as a man who does not assault women, and believes that women should be respected, and treated as equal. “Well-meaning men” typically believe that by not physically or sexually abusing women, and by finding fault with those that
do, that they are not part of the problem. Much of their time and attention on this issue is spent focused on the actions of the batterer, crediting chemical dependency, stress, anger management issues, and mental illness as fundamental causes of this abuse (Porter, 2004). Instead of trying to “fix” the batterer, and further distancing themselves from being a part of the root causes of violence against women, “well-meaning men” must acknowledge and evaluate their contributions to this violence (Bunch, 2007, Porter, 2004).

As well-meaning men we put a great deal of energy and resources into ‘fixing’ men who batter. The more attention we focus on them maintains and strengthens our status as good guys….it also does not allow for the space needed to understand and acknowledge domestic violence as being a manifestation of sexism…we must acknowledge that all men are part of the problem (Porter, 2004, p. 2).

Porter (2004) described several important steps that “well-meaning men” need to take to become part of the solution. The process begins with a re-education and re-socialization of men that examines and challenges sexism. Men must re-educate their sons and other young men. Men need to take a stand and stop colluding with other men. They must step out of their socially defined roles and speak out, understanding that silence is affirming. “Well-meaning men” must accept that violence against women will not end unless men become part of the solution, so while other interventions are still important, a cultural shift is necessary. Men must also confront their homophobia, work alongside women, accept their leadership, and credit their work in this field. In addition, men need to acknowledge their fear of stepping out of the traditionally defined roles of manhood and accept that others may consider them “less of a man” for challenging sexist attitudes and behaviors (Bunch, 2007).

Figure 2.3 (Washington Coalition of Sexual Assault Programs, 2006) illustrates the continuum of violence that starts at the most basic level of oppression, followed by other “isms” that are necessary to sustain an ideal climate for violence against women. Several of the other
components, including misogynistic practices, gender violence, sexualized media depictions, rigid gender roles, and sexist jokes, lead directly to more violent behavior. It could be reasoned that well-meaning men could have a strong, powerful, positive influence on many of the foundational norms that promote a violence against women culture.

Judy Benitez, the former Executive Director for the Louisiana Foundation Against Sexual Assault, who has over twenty-five years of experience in policy, advocacy, and social justice work involving violence against women, offered this perspective.
Including good men - men who would never, ever dream of physically hurting or sexually coercing a woman, which I believe is the vast majority of men - makes sense from a variety of perspectives. For one, all men have women they love - mothers, sisters, daughters, wives, friends, and so on. Why would they not want to do everything they can to protect all women, who presumably also have men who care deeply about them? (J. Benitez, email interview, March 8, 2015).

Benitez (2015) claimed the biggest reason that men should be involved in this work is that they are part of the group that is doing the harm. She said that “Good men interacting with potentially predatory men have a unique opportunity-one that women will never have-to talk about these issues with potential offenders and to help them see the flaws in their thinking about women and their attitudes toward them.”

Beth Meeks, Executive Director for the Louisiana Coalition Against Domestic Violence advocates for making space for “well-meaning men” in this movement. She explains that they have access to other men for expanded discussion. It’s a way into conversations that women are not normally privy to. We often theorize that bad behavior is contagious but I posit the reverse, which I think is supported by research. People want to rise to acceptance in social circles. If respect for women is modeled as the norm by key men, others will follow (B. Meeks, email interview, March 10, 2015).

Meeks (2015) also talks about the power and influence that men have over boys. Since boys derive most of their gender norms from watching and imitating their fathers and father figures, engaging “well meaning men” in this work creates positive role models for boys and alternatives to sexist or violent behavior.

**Feminist Theory**

Feminist Theory, which examines the status of women and men in society, looks at gender differences, gender inequality, gender oppression, and structural oppression (Crossman, n.d.). Crossman (n.d.) noted that gender oppression is closely associated with Radical Feminism, the theory that women and men are not equal and that women are oppressed and abused by men. Radical Feminists believe that patriarchy and violence against women are closely related and that
women must collaborate with each other and identify with their value and strength to create change for women (Crossman, n.d.).

Many feminists work closely with the anti-violence against women movement and recognize that this abuse is deeply embedded in our history. Cunningham, et al. (1998) noted that early laws pertaining to property, inheritance, and divorce did not address intimate partner violence, but instead reinforced male privilege and supported men who used physical force to control their wives. In the early 1960s and 1970s, feminists advocated for battered women who were silenced and fearful of their batterers by challenging the belief that violence against women was rare and that the abuse resulted from psychopathology (Cunningham, et al., 1998). The feminist movement continued to evolve and advocates continued to work to change a society that allowed violence against women. Specific to the anti-violence against women movement were several levels/phases of feminist activism as outlined in Table 2.1. Table 2.2 identifies an emerging trend in feminism where women are advocating for non-battering men to be involved in the movement.

Table 2.1: Phases of Feminism with the Violence Against Women Movement
(Cunningham, et al., 1998, p 21)

<table>
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<tr>
<th>Phase</th>
<th>Description</th>
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<tbody>
<tr>
<td>Initial Efforts and “Shelter Movement”</td>
<td>Pioneers worked to advocate for and give voice to silent victims. Advocates brought awareness to the “invisible” domestic violence problem. Shelters, safe places, and safety plans were established. After listening to stories of abuse, activists began advocating for accountability of abusers.</td>
</tr>
<tr>
<td>Holding Men Accountable</td>
<td>Development of treatment programs for men, as well as action and change within the criminal justice system. Work to debunk myths surrounding domestic violence and collective work on the political level.</td>
</tr>
<tr>
<td>Public consciousness that violence against women is a societal problem</td>
<td>Re-education from the lens that violence against women is a societal problem and interventions must be directed accordingly. Feminist activists, sociologists, psychologists and academia focused on developing theoretical and explanatory models, though often at odds.</td>
</tr>
</tbody>
</table>
Table 2.2: Emerging Trends  

<table>
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<tr>
<th>Engaging men to prevent violence against women</th>
<th>Feminists beginning to believe that under certain conditions men can participate in the movement if they learn women’s text with humility and commitment (Klocke, 2008). Center for Disease labels violence against women as a “preventable health issue” and ecological, primary prevention interventions are encouraged (2004). A shift from intimate partner violence being a “woman’s issue” to increased interest and responsibility of men to address issues surrounding the socialization of men that support a culture that tolerates violence against women.</th>
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**Social Norms Theory**

The Social Norms theory, an evidence-based approach, has been successful in alcohol and tobacco reduction and shows promise in prevention efforts involving violence and social justice issues (Berkowitz, 2005). The Social Norms Theory incorporates the phenomena of pluralistic ignorance described by Prentice and Miller (1996) as a discrepancy between public actions and private beliefs. Prentice and Miller (1996) described this phenomenon as associated with social situations, social groups, social movements, and group dynamics. They claimed that individuals act based on acceptance as “good” group members. Sometimes “good” group membership is based on misperceived norms of that group. “One of the effects of pluralistic ignorance is to cause individuals to change their own behavior to approximate the misperceived norm. This, in turn, can cause the expression or rationalization of problem behavior and the inhibition or suppression of healthy behavior” (Berkowitz, 2005, p. 194).

Berkowitz (2005, 2002, 2004) emphasized that this theory related to all members of a community and not just those participating in harmful behavior. He also addressed situations where individuals were bystanders to harmful behavior and refrained from confronting others. An important distinction in this theory, according to Berkowitz, is that this theory is not trying to change social norms, but rather the misperception of those norms. Berkowitz (2005) said the goal
of the Social Norms Theory and interventions are “to reveal and enhance already existing healthy norms that have been underestimated and weakened” (p. 195). The main assumptions of the Social Norms Theory are listed below (Berkowitz, 2005, p. 196):

1. Actions are often based on misinformation about or misperceptions of others’ attitudes and/or behaviors.
2. When misperceptions are defined or perceived as real, they have real consequences.
3. Individuals passively accept misperceptions rather than actively intervene to change them, hiding from others their true perceptions, feelings or beliefs.
4. The effects of misperceptions are self-perpetuating because they discourage the expression of opinions and actions that are falsely believed to be nonconforming, while encouraging problem behaviors that are falsely believed to be normative.
5. Appropriate information about the actual norm will encourage individuals to express those beliefs that are consistent with the true, healthier norm, and inhibit problem behaviors that are inconsistent with it.
6. Individuals who do not personally engage in the problematic behavior may contribute to the problem by the way in which they talk about the behavior. Misperceptions thus function to strengthen beliefs and values that the “carriers of the misperception” do not themselves hold and contribute to the climate that encourages problem behavior.
7. For a norm to be perpetuated it is not necessary for the majority to believe it, but only for the majority to believe that the majority believes it.

Berkowitz (2004) applied the Social Norms Theory to work that involved men in preventing violence against women. Though very little has been published as to what interventions on this topic are most effective, Berkowitz (2004) highlighted several assumptions that should be incorporated into effective prevention programs for non-battering men. In Working with Men to Prevent Violence: An Overview (Part One), Berkowitz (2004) reported these assumptions:

1. Men must assume responsibility for preventing men's violence against women.
2. Men need to be approached as partners in solving the problem rather than as perpetrators.
3. Workshops and other activities are more effective when conducted by peers in small, all-male groups because of the immense influence that men have on each other and because of the safety all-male groups can provide.
4. Discussions should be interactive and encourage honest sharing of feelings, ideas, and beliefs.

5. Opportunities should be created to discuss and critique prevailing understandings of masculinity and men's discomfort with them, as well as men's misperceptions of other men's attitudes and behavior.

6. Positive anti-violence values and healthy aspects of men's experience should be strengthened, including teaching men to intervene in other men's behavior.

7. Work with men must be in collaboration with and accountable to women working as advocates, educators, and prevention specialists (p.3).

According to Berkowitz (2004), expanding on the assumptions listed above, for educational and intervention programs designed for well-meaning men to help end violence against women to be effective, the following should be considered; men should not feel defensive or blamed, and discussions should be facilitated in open, safe and nonjudgmental spaces that are quality and interactive in all-male groups (p. 3). Berkowitz (2004) believed that male facilitators are ideal, though a skilled female facilitator can be effective. However, female facilitators may reinforce the belief that domestic violence is primarily a “woman’s issue” and some men may be reluctant to share honest feelings in the presence of a female. Having a male and female co-facilitate the group might be beneficial for participants to experience the facilitators modeling a healthy partnership. Regardless, men must be aware of, acknowledge, and respect the history of female leadership (feminists, advocates, academics, survivors, researchers, etc.) that has led this fight for many years and create collaborative partnerships. Male-led programs should exist alongside other efforts and should not compete with other great work dedicated to combating violence against women. Barriers to this work must be acknowledged, since male activists may be met with suspicion for challenging the dominant male culture. Also, it is important is to understand and incorporate cultural differences in creating prevention strategies in that all men and all beliefs about masculinity are not the same (Berkowitz, 2004).
Adult Learning Theory; Andragogy

Since this effort involves adult men, it is important to develop a curriculum that is consistent with adult learning. Table 2.3 lists Knowles’ (1980) assumptions of andragogy which include the role of the adult learners’ experiences, readiness to learn, and orientation to learning. These assumptions can be used to develop best practices for facilitating learning for adult men (p. 43). In addition, Knowles (1980) highlighted “superior conditions” for the growth and development of adult learners that center on principles of teaching that differ from the traditional teacher-student role for children. Table 2.4 identifies conditions of learning and principles of teaching for adult learners (p. 57).

Table 2.3-Assumptions of Andragogy
Knowles (1980), p. 43

| Role of learners' experience | As people grow and develop they accumulate an increasing reservoir of experience that becomes an increasingly rich resource for learning-for themselves and for others. Furthermore, people attach more meaning to learnings they gain from experience than those they acquire passively. Accordingly, the primary techniques in education are experiential techniques, laboratory experiments, discussion, problem-solving cases, simulation exercises, field experience, and the like. |

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36
Readiness to learn

People become ready to learn something when they experience a need to learn it in order to cope more satisfyingly with real-life tasks or problems. The educator has a responsibility to create conditions and provide tools and procedures for helping learners discover their "need to know." And learning programs should be organized around life-application categories and sequenced according to the learners' readiness to learn.

Orientation to learning

Learners see education as a process of developing increased competence to achieve their full potential in life. They want to be able to apply whatever knowledge and skill they gain today to living more effectively tomorrow. Accordingly, learning experiences should be organized around competency-development categories. People are performance-centered in their orientation to learning.

<table>
<thead>
<tr>
<th>Conditions of Learning</th>
<th>Principles of Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>The learners feel a need to learn.</td>
<td>1. The teacher exposes the learners to new possibilities for self-fulfillment.</td>
</tr>
<tr>
<td></td>
<td>2. The teacher helps the learners clarify their own aspirations for improved behavior.</td>
</tr>
<tr>
<td></td>
<td>3. The teacher helps the learners diagnose the gap between their aspirations and their present level of performance.</td>
</tr>
<tr>
<td>Conditions of Learning</td>
<td>Principles of Teaching</td>
</tr>
<tr>
<td>------------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>The learning environment is characterized by physical comfort, mutual trust and respect, mutual helpfulness, freedom of expression, and acceptance of differences.</td>
<td>4. The teacher helps the learners identify the life problems they experience because of the gaps in their personal equipment</td>
</tr>
<tr>
<td>The learners perceive the goals of a learning experience to be their goals.</td>
<td>5. The teacher provides physical conditions that are comfortable and conducive to interaction</td>
</tr>
<tr>
<td>The learners accept a share of the responsibility for planning and operating a learning experience, and therefore have a feeling of commitment toward it.</td>
<td>6. The teacher accepts the learners as persons of worth and respects their feelings and ideas.</td>
</tr>
<tr>
<td>7. The teacher seeks to build relationships of mutual trust and helpfulness among the learners by encouraging cooperative activities and refraining from inducing competitiveness and “judgmentalness”.</td>
<td></td>
</tr>
<tr>
<td>8. The teacher exposes his or her own feelings and contributes resources as a co-learner in the spirit of mutual inquiry.</td>
<td></td>
</tr>
<tr>
<td>9. The teacher involves the learners in a mutual process of formulating learning objectives in which the needs of the learners of the institution, of the teacher, of the subject matter, and of the society are taken into account.</td>
<td></td>
</tr>
<tr>
<td>10. The teacher shares his or her thinking about options available in the designing of learning experiences and the selection of materials and methods and involves the learners in deciding among these options jointly.</td>
<td></td>
</tr>
</tbody>
</table>
Adult Teaching, Learning and Transformational Change

The Engaging Men Initiative focuses on “transformations” in misperceptions and behavior that support intimate partner violence. However, there is very little information and training available to “train the trainer” on teaching and learning which is crucial in leading the self, individuals, and organizations through the process of transformational change (Poutiatine, 2009). In addition to having a strong and powerful message, it is important to understand how to effectively deliver that message, thereby transforming individuals and their communities. It is essential to explore theories related to adult teaching and to learning and establish best practices for delivering these messages to others.

The Engaging Men Initiative focuses on a shift in social and cultural norms (Porter, 2004) that defines manhood as consistent with the concept of transformational learning. John Dewey (1933) suggested that transformational learning is when a person finds new meaning and sees the world in a different way. For learning transformation to occur, individuals must become aware of their values and beliefs, and examine their assumption to develop other perspectives (Mezirow, 2000). Mezirow further explained that individuals have to think critically to alter assumptions and consciously re-define their world and understanding. Most importantly, transformation is “the process of using a prior interpretation to construe a new or a revised interpretation of the meaning of one’s experience in order to guide future action” (Mezirow, 2000, p.5). Merely having the information is not enough; individuals must critically self-examine and interpret the experience.

A strong powerful message doesn’t necessarily facilitate transformative change. Male leaders working to engage men to prevent violence against women must facilitate learning environments that offer opportunities to incorporate life experience, critical reflection, and
individual development (Merriam, Caffarella, & Baumgartner, 2007). Adults bring rich experience to a learning environment that can be a resource for their own and others’ learning (Knowles, 1980). Teachers should link the message of gender stereotypes, and beliefs and opinions of women, with a participant’s prior experiences in work, home, or community environments (Tennant, 2000). Porter (2004) encourages participants to examine their personal experiences with the objectification of women in the music and entertainment industry, corporate America, communities of faith, or even on a street corner. When considering personal experience with issues related to intimate partner abuse, activities like role-plays, structured and unstructured discussions, as well as writing reflective narratives can lead to critical reflection (Ukpokodu, 2009, Tennant, 1991).

According to Merriam, Caffarella, & Baumgartner (2007), reflection is a cognitive process where by individuals must examine their beliefs that affect how they make sense of the experience. Mezirow (2000) described three types of reflection: content, process, and premise. With content reflection, individuals examine the message of why men should be training other men to prevent violence against women. For example, exploring why men must not stay quiet and assume that domestic violence is a private issue only related to women (Porter, 2004). Process reflection encourages participants to think about ways to deal with the problem. Porter (2004) talks about the concept of a “well-meaning man” as being someone who does not assault women and speaks out against others that do. In the third, premise reflection, individuals are challenged to examine long-held beliefs about women and violence, and men’s involvement in the process of perpetuating violence against women. There are several important aspects of the men’s movement to end violence against women that deserve critical reflection. According to Tony Porter (2004), men must begin this process re-education.
Individual development can result from transformational learning. Mezirow (1991) described this experience as allowing individuals to be able to deal with a broader range of experiences, and to be more open to other perspectives. Transformational learning results in individuals being more mature (Knowles, 1980) and open to new experiences (Rogers, 1961). “Finally, the entire process is about change-change that is growth-enhancing and developmental” (Merriam, Caffarella, & Baumgartner, 2007, p. 149). As it relates to the Engaging Men movement, individual development results when individuals actually think differently, take on violence against women and girls as a human rights issue, and believe that preventing domestic and sexual violence is primarily the responsibility of men (Porter, 2004).

Ukpokodu (2009) found that certain pedagogies foster transformative learning. Successful transformation occurred when students felt a sense of community and comfort when learning. Working together with open dialogues and partnerships with the instructor and fellow participants created an atmosphere of comfort when discussing difficult issues. It is important for the Engaging Men Initiative to establish boundaries and expectations, to create a protected environment for participants, so the transformation process can begin. Porter emphasized that this education is not designed to be “male-bashing” but an opportunity to be honest about men’s involvement in violence against women and to re-educate men. Bunch (2007) said that men will need to address their fears and anxiety about stepping out of defined roles and traditional images of manhood. Men who do may fear being labeled as “soft” or “weak,” and this can create a major obstacle. Without a “safe” learning environment for men to discuss these ideas freely, real change and transformative learning cannot occur.

In addition to facilitating an open and comfortable learning environment, Ukpokodu (2009) found that “participants perceived the humanization of the teaching and learning process
as influencing their learning transformation” (p. 4). In other words, the instructor’s openness and connection with the students was very powerful. Leaders in the Engaging Men movement need to be sensitive to the needs of their participants and show empathy for comments that may need to be re-directed. According to Brookfield (1990), learning can provoke emotional reactions, especially when significant change is occurring. When people question assumptions of generally accepted ideas it may be distressing or disturbing. “When an educational event causes students to question habitual assumptions it unsettles their comfortable worldviews” (Brookfield, 1990, p. 47). Linda Nilson (2010) goes on to say that effective instructors should show enthusiasm, make the learning personal, get to know students, foster good lines of communication, use humor when appropriate, and maintain order in the learning environment. A supportive and encouraging leader can have a strong influence on male participants learning to end violence against women.
CHAPTER THREE
METHODOLOGY

Rationale for Research Approach

According to Research Design; Qualitative, Quantitative, and Mixed Methods Approaches (Creswell, 2014), there are three components to determine a research design which are, a philosophical world view, a research design related to that view, and methods or procedures that translate that into practice. Also central to determining a research design is the research problem and question, personal experience, and the audience. A research question can be formulated from a void in the literature to give voice to marginalized groups and to help with home, workplace, and community problems (p. 20). It can be argued that all research is socially constructed in that the researcher’s personal experiences influence their approach (p. 21). The potential audience (journal editors and readers, faculty, conference attendees, etc.) is also an important consideration when contemplating a research question and design (p. 21).

Creswell (2014) described a philosophical world view as “a general philosophical orientation about the world and the nature of research that a researcher brings to a study” (p. 6). These beliefs will lead a researcher to embrace a quantitative, qualitative, or mixed methods design. Davis (2004) identified two major western worldviews: Metaphysical and Physical. The ontology for the Metaphysical Worldview is enlightenment and truth and that we are part of a pre-determined plan (Davis, p. 16-18). In contrast, the Physical Worldview ontology is that we are constantly evolving and changing and that there are no universal laws (Davis, p. 19).

The Metaphysical and Physical divide worldview philosophies into two main categories, but there are other worldviews that can fit within the conceptual framework of each. Creswell (2014) described four world views that include Postpositivism, Constructivism, Transformative, and Pagmatism (p. 6). Postpositivism falls in the Metaphysical Worldview and is closely
associated with objective, observable, numerical scientific method and research. The Postpositivism approach is the most widely accepted research method and considered by many as “true” research.

The Constructivism and Transformative Worldviews fall within the Physical Worldview in that they are not scientifically based nor employ “true” experimental research design or methodology. The Constructivism perspective considers a human foundation in that research should be based on the meaning of human interactions with other individuals and their community. Researchers are interested in the interpretation, context, and social construction of experiences while acknowledging history and culture. Social justice, oppression, and research involving marginalized groups, according to Creswell, are characteristics of the Transformative Worldview. This worldview philosophy is based on balance and a shared responsibility between researcher and individuals and groups where the research question, data collection and interpretation is a combined effort. The Transformative Worldview promotes action and change on the social and political level (p. 9-10). Table 3.1 further illustrates purpose, beliefs, and methodology of this worldview.

Table 3.1: Transformative Worldview (Creswell, p. 9)

<table>
<thead>
<tr>
<th>Research Purpose</th>
<th>Tenets</th>
<th>Methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research should be based on issue of power and social justice to address oppression. Research should be action oriented to give voice to marginalized populations and to change systems that alienate, suppress, or dominate individuals and/or groups.</td>
<td>- Identifies issues of power and social justice&lt;br&gt;- Addresses discrimination and oppression&lt;br&gt;- Involves critical theorists and action&lt;br&gt;- Collaboration with the marginalized group or individual</td>
<td>- Collaborative&lt;br&gt;- Participants help researcher to identify questions, collect data and analyze information&lt;br&gt;- Qualitative</td>
</tr>
</tbody>
</table>
Research looks at the “what” and “how” in social sciences, using varied approaches to gain knowledge and solutions to a problem.

<table>
<thead>
<tr>
<th>Research Purpose</th>
<th>Tenets</th>
<th>Methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Focus on needs and inequities of diverse groups</td>
<td>• Emphasis on the research problem</td>
</tr>
<tr>
<td></td>
<td>• Program, Feminist, Queer, and Disability Theory</td>
<td>• Utilizes all approaches to understand the problem</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Mixed Methods (qualitative and quantitative)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Reason for “mixing” must be justified</td>
</tr>
</tbody>
</table>

Table 3.2: The Pragmatic Worldview (Creswell, p. 11)
Though worldview often dictates the research methodology, it is also important when addressing the research question that the researcher should consider all aspects of quantitative, qualitative, and mixed methods designs. Quantitative research, which falls under the Metaphysical and Postpositive Worldview, originated with Psychology and includes pre-experimental, quasi-experimental, and true experimental designs (Creswell, 2014). According to Creswell, the purpose of quantitative research is to test a hypothesis, make predictions, and look at cause and effect relationships between variables. Typically, sample sizes are larger and randomly selected and the research is focused on numeric and statistical results. In quantitative research, objectivity is crucial and the researcher’s bias is not known to participants. The study is conducted under controlled conditions and the researcher’s goal is to achieve generalizable results (Creswell, 2014).

Qualitative research is a different form of scholarly inquiry in that, “qualitative methods rely on text and image data, have unique steps in data analysis, and draw from diverse designs” (Creswell, 2014, p. 183). Basic characteristics of qualitative research should be explained to the audience, including details about collection of data in a natural setting, the role of the researcher as a key instrument, the multiple sources of data being collected both inductively and deductively, the understanding and interpretation of meaning, that the design is emergent and not fixed, the researcher’s reflexivity, and the holistic approach (p. 185-186). Data collection for qualitative research is different in that it relies heavily on observation, interviews, documents, as well as audio and video recordings (p. 190).

The purpose of qualitative research is to understand and interpret experiences with small groups or individuals, and to identify themes and patterns that give the audience a better understanding of the problem. Qualitative research is a subjective approach that aims to answer
the “why” questions in a natural environment where the “inquirer is typically involved in a sustained and extensive experience with the participants” (Creswell, 2014, p. 187). Creswell noted that research site and participants are purposefully selected to best answer the research question and that the researcher and participants work together with a shared power.

A mixed method design, derived from the Pragmatic Worldview, combines both qualitative and quantitative research methods. “The researcher bases inquiry on the assumption that collecting diverse types of data best provides a more complete understanding of a research problem than either quantitative or qualitative data alone” (Creswell, 2014, p. 19). Since both qualitative and quantitative research has limitations, a mixed methods approach can add greatly to the overall data collection and interpretation.

**Philosophical Epistemological Approach**

A mixed methods design that allows the researcher to utilize research methods and designs from both the Metaphysical and Physical Worldviews, described in Table 3.2 as the Pragmatic Worldview, would be the best approach to answer this research question. The convergent parallel mixed method design is preferred in that the researcher will be able to utilize both qualitative and quantitative data for a more comprehensive analysis of the research question. With this design, “the investigator typically collects both forms of data at roughly the same time and then integrates the information in the interpretation of the overall results. Contradictions or incongruent findings are explained or further probed with this design” (Creswell, 2014, p. 15).

**Rationale for Choosing a Mixed Methods Design**

Since most governmental and non-profit funders value evidence-based educational programs, it was important to position this research from the Metaphysical and Postpositivist
Worldview and to use scientific research methods to measure the effectiveness. Recognizing this research as objective “hard science” could be beneficial for others to adopt the curriculum and fund future research. Furthermore, the research results are more likely to be accepted as credible by removing the researcher/curriculum developer bias with this design. Quantitative research methodology could statistically answer the question, “Is the engaging men to prevent violence against women education program and curriculum effective in changing thoughts, beliefs and/or attitudes pertaining to violence against women?”

On the other hand, since measuring beliefs and attitudes is complex and multifaceted, it is also important to view the results through a qualitative lens. In keeping with the tenet of adult learning theory that emphasizes collaboration, the researcher and participants should share power and work together. In addition, since this research is relatively new, a more qualitative design allows the researcher to share observations, patterns and emerging themes which would otherwise go undocumented with an exclusively quantitative design. A qualitative design gives individual participants voice to capture the “humaness” of this research process.

**Research Overview**

The Louisiana Foundation Against Sexual Assault (LaFASA) was founded in 1982 to advocate for and support survivors of sexual violence. It is a non-profit organization that serves as a coalition made up of the thirteen sexual assault centers in Louisiana. Since sexual violence affects women, men, children, and those of all income levels and orientations, LaFASA works to end sexual violence with changes in institutions, laws, policies, attitudes and beliefs so that all people can live free of sexual violence. LaFASA’s mission statement is “to work toward the elimination of sexual violence through program support, education, and social change” (LaFASA-About n.d.).
LaFASA was awarded a grant through the Office of Violence Against Women (OVW) titled *Engaging Men to Prevent Sexual Assault, Domestic Violence, Dating Violence and Stalking*. The grant included two components: primary prevention education and a public awareness campaign. The grant required that prevention programming be specific to African American men, and one of the targeted audiences was incarcerated men in Tangipahoa Parish. Grant objectives included surveying the targeted population of incarcerated African-American men to gain baseline information on attitudes about sexual assault, partner violence, and stalking. From this information, a primary prevention education program needed to be developed. Since no primary prevention curriculum specific to engaging men to prevent violence against women existed, the researcher used information gained from the surveys and the literature review to create an adult focused, primary prevention curriculum. In this study, the researcher facilitated delivery of this curriculum to the targeted audience and planned to utilize a one group, pre-test post-test design to measure effectiveness. Since internal and external validity are limited in this design, the researcher utilized qualitative methods to collect data through observation, open ended post-test questions, and a reflection activity at the last session. The reflection question gave participants an opportunity to synthesize the information and report insights about the project and changes in their knowledge, beliefs, and attitudes.

**Procedures**

Prior to this study, LaFASA surveyed 69 incarcerated African American males to identify problem attitudes, knowledge, and behaviors related to violence against women. A large majority reported attitudes and behaviors that, according to the review of literature, are consistent with participating in or supporting others’ violence against women. The incarcerated men agreed with
many of the comments that support gender stereotypes, objectification of women and intimate partner violence (Table 3.3).

Table 3.3: Incarcerated Men Questionnaire Results
Tangipahoa Parish Jail, Amite Louisiana (2013)

<table>
<thead>
<tr>
<th>Question</th>
<th>Agree</th>
<th>Disagree</th>
<th>Not Sure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Men should “act like a man” and be tough.</td>
<td>57</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>2. It is ok for males to yell at people to get them to do what they need to do.</td>
<td>35</td>
<td>30</td>
<td>4</td>
</tr>
<tr>
<td>3. Males who show their emotions are weak.</td>
<td>36</td>
<td>31</td>
<td>2</td>
</tr>
<tr>
<td>4. Males should be risk takers.</td>
<td>45</td>
<td>22</td>
<td>2</td>
</tr>
<tr>
<td>5. Males who respect women don’t hit them.</td>
<td>37</td>
<td>26</td>
<td>4</td>
</tr>
<tr>
<td>6. Males can handle their problems without help.</td>
<td>29</td>
<td>32</td>
<td>5</td>
</tr>
<tr>
<td>7. Males are head of the household or “boss” of the family.</td>
<td>49</td>
<td>21</td>
<td>2</td>
</tr>
<tr>
<td>8. Sooner or later, all males will hit their wife or girlfriend.</td>
<td>34</td>
<td>30</td>
<td>5</td>
</tr>
<tr>
<td>9. “Acting like a man” means never crying.</td>
<td>33</td>
<td>31</td>
<td>5</td>
</tr>
<tr>
<td>10. It is ok for males to make sexual comments about females to their friends.</td>
<td>38</td>
<td>29</td>
<td>4</td>
</tr>
<tr>
<td>11. In a relationship, it is ok for the male to control or limit his partner’s behavior.</td>
<td>43</td>
<td>23</td>
<td>4</td>
</tr>
<tr>
<td>12. The male should make the decisions in the family.</td>
<td>48</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>13. The male in the relationship has the right to determine how much time she spends with friends, family, etc.</td>
<td>45</td>
<td>23</td>
<td>2</td>
</tr>
<tr>
<td>14. The primary role of females in the family is to raise children and maintain the household.</td>
<td>54</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>15. I have vandalized a partner’s property.</td>
<td>10</td>
<td>51</td>
<td>8</td>
</tr>
<tr>
<td>16. It is ok for men to express their emotions and feelings.</td>
<td>31</td>
<td>34</td>
<td>5</td>
</tr>
<tr>
<td>17. I have left unwanted items for my partner to discover.</td>
<td>8</td>
<td>55</td>
<td>7</td>
</tr>
<tr>
<td>18. In a relationship, men choose when and how to have sex.</td>
<td>44</td>
<td>26</td>
<td>1</td>
</tr>
<tr>
<td>19. If a woman is raped, and was drunk or high when it happened, she is somewhat to blame for the assault.</td>
<td>38</td>
<td>28</td>
<td>3</td>
</tr>
<tr>
<td>20. Males are rarely victims of rape.</td>
<td>44</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>21. I have witnessed domestic violence in my life (mother, father, grandparents, etc.)</td>
<td>25</td>
<td>34</td>
<td>11</td>
</tr>
<tr>
<td>22. I have been a victim of abuse by a partner.</td>
<td>3</td>
<td>60</td>
<td>3</td>
</tr>
<tr>
<td>23. I have physically abused a partner.</td>
<td>8</td>
<td>49</td>
<td>12</td>
</tr>
</tbody>
</table>
Education Program and Curriculum

The results of this survey, combined with information from the literature review, were utilized by the researcher to create a primary prevention curriculum designed for non-battering, adult, male learners to prevent violence against women. Each learning module addressed a different topic designed to educate men on the beliefs and attitudes that promote, support, and justify men’s violence against women. The participants met weekly at the Tangipahoa Parish Jail for two hours for seven weeks in the jail resource classroom; topics, training and learning objectives are listed below.
Module 1: Introduction to Engaging Men to Prevent Violence Against Women.

This training module will provide the trainer with an overview of the Engaging Men to Prevent Violence Against Women curriculum and provide a rationale for why men should be involved in the movement to end intimate partner violence. This module includes information about adult learners, as well as training tips and strategies for facilitating this education program.

Module 1: Objectives

• Trainer will learn about the Engaging Men movement to end violence against women.

• Trainer will learn about the dynamics of adult learning.

• Trainer will be provided an overview of the curriculum.

• Trainer will learn about tips and techniques to facilitate the Engaging Men training program.

Module 2: Defining the Issue/Facts about Sexual Assault, Domestic Violence and Stalking

It is important for participants to have a general understanding of intimate partner violence to have a foundation to be able to apply this knowledge to future topics. Many of the participants may have misunderstandings about the dynamics of intimate partner violence and should be educated on the facts. This module defines sexual assault, domestic violence, and stalking and provides participants with facts about this violence.

Module 2: Objectives

• Participants will gain a general knowledge of domestic violence, sexual assault, and stalking.

• Participants will learn about the dynamics of power and control as it relates to intimate partner violence.
Module 3: A Well Meaning Man & The Socialization of Men

In this training module participants will be introduced to the concept of a “Well Meaning Man” and his role in ending violence against women. “Well Meaning Men” are “good guys,” not batterers; therefore they often don’t see themselves as part of the solution. Violence against women has primarily been seen as a women’s issue and traditionally it has only been women addressing the issue. However, engaging men in this work is essential to ending violence against women.

Module 3: Objectives

• Participants will learn about the philosophy of a “Well Meaning Man” and how non-abusing men have an active role in ending violence against women.

• Participants will learn about cultural norms that define manhood, and learn about the socialization of men and how it contributes to violence against women.

• Participants will learn about Male Privilege and The Man Box and how it contributes to violence against women.

Module 4: Men are Taught to Have Less Value in Women, Women as Property, Women as Objects

“Well-Meaning Men” must begin to examine the ways in which male socialization fosters violence against women. Participants will be encouraged to examine the ways in which we keep women in marginalized roles throughout every aspect of society that enforces and maintains male dominance. Participants will be encouraged to explore and challenge the ways in which they continue to perpetuate the myth that women are the property of their husbands and intimate partners. One of the principle reasons that domestic violence continues to be seen as a private issue is the belief of men that she
belongs to him. While we know that it’s not true, nevertheless, that myth is deeply embedded in our socialization. As “well-meaning men,” we must unearth the roots of objectifying women. In a male-dominated world, where men value women less, and see them as property, an environment is created which overwhelmingly supports men’s objectification of women (Porter, 2010)

Module 4: Objectives

• Participants will learn how men have been socialized to believe that women have less value.

• Participants will learn about how our culture views women as objects and property.

• Participants will challenge their own sexism and learn about how “Well Meaning Men” can help change a culture that promotes violence against women.

Module 5: Sexism and Men as Empowered Bystanders

Violence against women is considered a human rights violation and this violence affects children, destroys families, and has tremendous financial and emotional costs in our communities. Sexism is at the root of this violence and supports the belief that women are inferior to men. Classifying violence against women as a “woman’s issue” minimizes the seriousness and society’s responsibility in ending it. Silence grants permission to those that abuse women and “Well-Meaning Men” need move away from a neutral position be empowered to help end this violence.

Module 5: Objectives

• Participants will learn about the dynamics of sexism and how it contributes to violence against women.

• Participants will compare sexism and racism to learn about similarities.
• Participants will understand that silence grants permission and normalizes abusive behavior.
• Participants will recognize that well-meaning men have a responsibility to stand up against violence against women.
• Participants will learn about verbal and non-verbal ways to stand up against men who perpetrate violence against women.

Module 6: Men’s Violence Against Women and Incarcerated African American Males

This learning module attempts to address issues specific to men’s violence against women and incarcerated African American males. There is very limited research addressing this specific area, so the development of new techniques and approaches, as well as contribution to the body of knowledge should be on-going. It is expected that this module will change over time with feedback from this population and as more literature is published specific to this topic and audience. Incarcerated men may have beliefs about women that are different than the non-incarcerated population because of the effects of being institutionalized. According to Herman-Stahl, Kan, and McKay (2008), for incarcerated men to survive in an often brutal environment, prisoners may develop hyper-masculinity, which glorifies force and domination in relations with others. They go on to say that since inmates have been forced into dependency during their imprisonment they may seek to dominate and control their family upon return. Changes to men’s sense of power and self-esteem that occur during imprisonment may have an effect on their beliefs about women and elevate their risk for violence against women.
Module 6: Objectives

• Participants will discuss issues specific to men’s violence against women and incarcerated males.
• Participants will compare beliefs about men’s violence against women of those that are incarcerated and those that are not.
• Participants will help provide information and solutions for other incarcerated men for future training.

Module 7: Becoming Part of the Solution

Since this is the final training module, participants should be encouraged to take ownership of the problem and find answers personally, professionally, and in their communities. The mission of this last training module is to help participants to tie all of the pieces together to become more involved, make better decisions, create a new standard of behavior, work to create social change, let go of the idea that this is solely a “woman’s issue”, take responsibility for men’s violence against women, and work with integrity, accountability, and consistency to ultimately end men’s violence against women.

Module 7: Objectives

• Participants will identify and discuss things men can do to end men’s violence against women.
• Participants will connect all learning modules together to fully understand the problem and to identify solutions.
• Participants will learn about challenging sexism.
• Participants will share their learning experience with domestic violence/sexual violence program leaders and reach out to survivors.

The education program was co-facilitated by the researcher and a male staff member from LaFASA, but the male facilitator would be the lead. According to the literature review, male facilitators are ideal for this work though a skilled female facilitator can be effective. However, female facilitators may reinforce the belief that domestic violence is primarily a “woman’s issue” and some men may be reluctant to sharing honest feelings in the presence of a female. Having a male and female co-facilitate the group might be beneficial for participants to experience the facilitators modeling a healthy partnership (Berkowitz, 2004). The complete curriculum is provided in Appendix A.

**Methodology/Instrumentation**

A convergent parallel mixed method design was developed attempting to make use of both quantitative (Table 3.4) and qualitative research methods (Table 3.5) and all data was collected during the seven-week education program. The researcher’s original research proposal included a one group, pre-test, post-test design using the same Incarcerated Men Questionnaire (Appendix B) where participants would be given a pre-test at the beginning of the education program, and a post-test at the end. The questionnaire provided a baseline for thoughts, beliefs and attitudes of incarcerated men in Tangipahoa parish across several dimensions related to masculinity, gender roles, and intimate partner violence. The treatment or independent variable was the seven-week primary prevention education program. The dependent variables were changes in attitudes, beliefs and knowledge related to violence against women. The original proposal included statistical evaluation of results utilizing a dependent t-test designed to measure within group differences. It was hypothesized that the education program would have a
statistically significant effect on participants’ knowledge, beliefs and attitudes regarding violence against women.

Table 3.4: Quantitative Research Design

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>This research is testing the null hypothesis that there will be no difference between the pre and post-test after the treatment in this study. It is hypothesized that the engaging men to prevent violence against women, seven-week primary prevention education program, will have a statistically significant effect on the participants’ knowledge, beliefs and attitudes about violence against women. $H_0: \mu_1 = \mu_2$ $H_A: \mu_1 \neq \mu_2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Experimental Design</td>
<td>One group pre-test, post-test</td>
</tr>
<tr>
<td></td>
<td>Pre-test</td>
</tr>
<tr>
<td></td>
<td>O</td>
</tr>
<tr>
<td>Independent Variable</td>
<td>Engaging men to prevent violence against women seven week primary prevention education program</td>
</tr>
<tr>
<td>Dependent Variable</td>
<td>Knowledge, beliefs and attitudes about violence against women</td>
</tr>
</tbody>
</table>

Concerns about control over sample size, and internal and external validity limitations with the one group pre-test, post-test design prompted the researcher to also utilize qualitative methods to collect data through observation, directed open-ended post-test questions, and a prompted reflection question. Table 3.5 outlines the qualitative research strategies.

Table 3.5 Qualitative Research Methods

| Participant Observation | Explore phenomenon and to collect data on naturally occurring behaviors in participant’s environment and within the group |
Open Directed Response Questions
- What specific information did you receive about these issues was new or surprising?
- 3 things you liked best about the program
- 3 things you would change about the program

Prompted Reflection Question
“As a well-meaning man, I am going to…”

<table>
<thead>
<tr>
<th>Open Directed Response Questions</th>
<th>To describe individual experiences and opinions about the treatment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prompted Reflection Question</td>
<td>To describe individual experiences, synthesize information, and report changes that have resulted from the treatment</td>
</tr>
</tbody>
</table>

**Ethical Considerations and Study Approval**

The Institutional Research Board (IRB) exists to assess and evaluate the ethical, safety, and legal ramifications of research projects (Institutional Review Board, Southeastern Louisiana University). Research can be expedited or exempt from full review depending on the subjects and/or type of research. Since this research involved prisoners, and prisoners are a protected population, the proposed research was subject to a full review by IRB. The primary researcher (PI) completed IRB training, submitted the required forms (101-H, informed consent), obtained the necessary signatures, and submitted those forms to the university IRB. In addition, the researcher created a Code of Professional Conduct for all grant facilitators, and a Confidentiality Policy that included limitations to confidentiality for the participants. It was decided that the education sessions would not be recorded because of concerns that the inmates would make exculpatory statements that could be used against them in their pending court cases. A full review was scheduled and attended by the PI. The board requested a letter from the Tangipahoa Parish Sheriff granting access to the facility and permission for the research. That letter was obtained and full approval for the project was granted. All IRB forms, informed consent, the Code of Professional Conduct, Confidentiality Policy, and approval letter from the Tangipahoa Parish Sheriff are included in Appendix C.
The Researcher

The researcher on this project was uniquely qualified in that she has a bachelor’s degree in Psychology, a master’s degree in Community Counseling, and is a Licensed Professional Counselor and Licensed Marriage and Family Therapist. She has 20 years of experience working with and advocating for sexual assault and domestic violence survivors coordinating, managing, and directing intervention and education programs. She has worked directly with the Louisiana Foundation Against Sexual Assault, and several governmental organizations including the District Attorney, Attorney General, and several law enforcement agencies assisting with strategic planning, coordinating education, training, and direct services, as well as developing curricula specific to sexual assault and intimate partner violence. In addition she has 12 years of experience teaching in higher education and with course development. Researcher Vitae is included in Appendix D.

Participant Selection

The participants were selected from inmate volunteers that were residents of the Tangipahoa Parish Prison in Amite, Louisiana. Tangipahoa Parish, located in the lower part of the state just East of Baton Rouge and Northwest of New Orleans, inhabits approximately 127,000 residents, 67.3% White, 30.3% Black or African American, 3.8% Hispanic or Latino/a, and 21% of the population lives at or below the poverty level (United States Census, Tangipahoa Parish Louisiana, 2014). The prison, built in 1984, is operated by the Tangipahoa Parish Sheriff’s Office and can house a maximum capacity of 504 men and 22 women prisoners (Tangipahoa Parish Prison, n.d.). A majority of the prisoners held at the jail are parish detainees awaiting court appearances. However, there are prisoners that have been convicted and are serving the remainder of their sentences in the facility.
Participants were a non-random convenience sample. Random selection of this population was difficult, if not impossible, since participants were a protected population and had to volunteer to participate. In addition, participants were pre-screened by Alisa Quinn, the Tangipahoa Parish Prison Rape Elimination Act (PREA) Coordinator, to ensure that they were willing participants, African American males, and incarcerated and available throughout the entire seven week program. Quinn was knowledgeable about the project and an active participant in the grant multi-discipline team meetings prior to the start of the program. In addition to required PREA training, she had also completed a 40-hour training specific to sexual assault and domestic violence victimization and intervention. She was responsible for explaining the education program to potential participants and for ensuring that the men were available for the entire seven weeks. She also confirmed that the men were “true” volunteers and not coerced by other jail personnel to participate. Table 3.6 lists the initial participant selection.

Table 3.6: Initial Participant Selection

<table>
<thead>
<tr>
<th>Prisoner Number</th>
<th>Jail Record of Arrest and/or Reason for Incarceration</th>
<th>Volunteer Confirmation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pre-Trial Conference, Hold for Judge</td>
<td>Y</td>
</tr>
<tr>
<td>2</td>
<td>Home Invasion, Speeding 11-20 over, No Drivers License, No Insurance</td>
<td>Y</td>
</tr>
<tr>
<td>3</td>
<td>Burglary, Carjacking, and Parole Violation</td>
<td>Back up</td>
</tr>
<tr>
<td>4</td>
<td>Failure to Appear, Hold without Bond, No Seat Belt, Aggravated Rape, Sexual Battery, Aggravated Incest, Molestation of Juvenile</td>
<td>Y</td>
</tr>
<tr>
<td>5</td>
<td>Hold for Judge</td>
<td>Y</td>
</tr>
<tr>
<td>6</td>
<td>Parole Violator</td>
<td>Y</td>
</tr>
<tr>
<td>7</td>
<td>Murder 2nd Degree, Armed Robbery w/Gun, Speeding 31+</td>
<td>Y</td>
</tr>
</tbody>
</table>
Since the curriculum was designed to engage non-violent men to prevent violence against women, there were concerns that those convicted of, or awaiting trial for, violent crimes could negatively affect the research. The researcher also wanted to be sure that the curriculum would not be confused with violent offender intervention programs. This resulted in the elimination of prisoner number three (Burglary, Carjacking, and parole violation), prisoner number four (Failure to Appear, Hold w/o Bond, Aggravated Rape, Sexual Battery, Aggravated Incest, Molestation of Juvenile), prisoner number seven (Murder 2nd Degree, Armed Robbery w/Gun), and prisoner number ten (Cruelty to a Juvenile, Second Degree Battery). Because specific details about crimes committed by prisoner six were unavailable in the jail record, that participant was eliminated as well. In addition, it could not be confirmed that the “Home Invasion” arrest for prisoner number two was not domestic so he too was withdrawn from the study. After the pre-screening, it was discovered that prisoners nine and eleven would be released prior to the completion of the program. The final participant list for the study is listed in Table 3.7.

<table>
<thead>
<tr>
<th>Prisoner Number</th>
<th>Jail Record of Arrest and/or Reason for Incarceration</th>
<th>Volunteer Confirmation</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Burglary-Simple &amp; Probation hold</td>
<td>Y</td>
</tr>
<tr>
<td>9</td>
<td>Distribution of Schedule I Drugs, Possession of Weapon while in Possession of Controlled Dangerous Substance</td>
<td>Y</td>
</tr>
<tr>
<td>10</td>
<td>Cruelty to a Juvenile, Second Degree Battery</td>
<td>Y</td>
</tr>
<tr>
<td>11</td>
<td>Parole Violator, Possession of Schedule II Drugs, Driving Under Suspension</td>
<td>Y</td>
</tr>
<tr>
<td>12</td>
<td>Possession with Intent to Distribute Schedule II Drugs, Parole Violator</td>
<td>Y</td>
</tr>
</tbody>
</table>
Table 3.7: Final Participant List

<table>
<thead>
<tr>
<th>Prisoner Number and Name*</th>
<th>Jail Record of Arrest and/or Reason for Incarceration</th>
<th>Volunteer Confirmation</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 “Albert”</td>
<td>Resisting/Flight from an Officer</td>
<td>Y</td>
<td>44</td>
</tr>
<tr>
<td>2 “Byron”</td>
<td>Possession of Cocaine</td>
<td>Y</td>
<td>26</td>
</tr>
<tr>
<td>3 “Chris”</td>
<td>Possession with Intent to Distribute Schedule II Drugs</td>
<td>Y</td>
<td>34</td>
</tr>
<tr>
<td>4 “Derick”</td>
<td>Burglary-Simple &amp; Probation hold</td>
<td>Y</td>
<td>23</td>
</tr>
</tbody>
</table>

* To maintain confidentiality, the participant’s actual names were not used

Limitations

There are several practical and pragmatic limitations with this proposed research that should be considered. The following describe potential limitations:

1. The researcher is a white female, and though every attempt was made to create a curriculum that is culturally sensitive, all bias cannot be avoided.

2. The researcher’s race and gender does not allow her to have “membership” in this population. It is difficult to know if her role as a co-facilitator will negatively affect participation.

3. The male co-facilitator selected for this study is a Filipino American who self-identifies as gay. It is also difficult to know if his role as a co-facilitator will negatively affect participation.

4. Concerns about the participants overall willingness to share personal information in a somewhat hostile environment that does not guarantee confidentiality.

5. Concerns about the participant’s honesty in participation.
6. The lack of published research on incarcerated, African American male masculinity, made it difficult to create specific learning objectives that addressed this special population.

7. The researcher is unable to control the research environment. Since the study will take place in a prison, the researcher is at the mercy of the institution.

8. Since this study involves known offenders, researcher safety and/or safety issues may affect the researcher's ability to facilitate the program and the results.

9. Since there is no pre-existing instrument that can measure this research, there are concerns about validity and reliability of the instrument that was created for this study.

10. Since the sample size for this study is small, results are not considered to be scientific or generalizable.

11. Except for the participant’s statements, results will be an interpretation by the researcher and all bias cannot be avoided.
CHAPTER FOUR
FINDINGS

Introduction

In this section, the results of the seven-week Engaging Men to Prevent Violence Against Women education program for incarcerated African American men are reported. Since the sample size was small (n=4), calculating a t-test without the risk of a type I error (incorrect rejection of a true null hypothesis or a "false positive") or a type II error (the failure to reject a false null hypothesis or a "false negative") would be impossible; therefore, the results of the pre/post were not significant. However, as compared to the 2013 survey, comments and observations documented during the sessions and at the end of the educational program proved that some aspects of the curriculum were effective. The post-training comments and the men’s responses to the open-ended reflection question are reported, as well as significant events and findings for each class meeting.

Meeting One (Introduction): Resistance

In the first meeting, the required forms (Confidentiality Policy, Consent) were explained, distributed and completed, and the men were introduced to the Engaging Men philosophy. It was explained to the men that this curriculum was developed to engage “well meaning men” to help prevent violence against women and that this was a pilot project or preliminary study to evaluate the effectiveness of the Engaging Men to Prevent Violence Against Women curriculum. The men were informed that the project was grant funded and the parameters of the grant specified a target audience of incarcerated African American men. “Well meaning men,” it was explained, are men who do not abuse women verbally or physically and are, for the most part, “good guys” who respect women and feel like violence against them is wrong. All of the men agreed that they were “well meaning men” and appropriate for the pilot program. The researcher and facilitator
explained that ideally the program facilitator would be a peer or member of the target group, and but for the purposes of the pilot, the facilitator was chosen because he worked for the Louisiana Foundation Against Sexual Assault.

The men were given the opportunity to ask questions, and Byron quickly emerged as the group leader. He began openly challenging the male facilitator and the program overall. He repeatedly expressed concerns as to why the program was just geared toward Black men and how he felt the motivation for the program was racially charged. It was explained to him that the grant specified a target audience of African American men, but he struggled to accept that answer. He also challenged the researcher’s and facilitator’s personal experiences with the issue and seemed insulted because, according to him, it was being insinuated that domestic violence only happens in Black neighborhoods. The researcher and co-facilitator continued to clarify that the grant restricted the pilot to incarcerated African American men and that domestic violence is not specific to any race or socioeconomic status. He continued to resist while the other prisoners remained mostly quiet and cooperative.

Meeting Two (Module 2): “Why Black men?”

The second meeting began with the male facilitator guiding a group discussion on domestic violence. When asked “What is domestic violence?” the men were able to describe most aspects of domestic and sexual violence, as well as stalking. However, in this meeting it was clear that there was a power struggle between the participants and the male facilitator. Within the first hour, Byron had to be continually re-directed, and the “Why is this just for Black men?” question had to be answered repeatedly. In addition, Byron began speaking out against homosexuality, quoting the Bible and directly asking the male co-facilitator if he believed that homosexuality was acceptable. He continued challenging the facilitator with comments like, “You don’t think this happens in your communities?” and “What personal experience do you
have with this?” The facilitator did his best to acknowledge and validate Byron, but he continued to dominate the group. Instead of allowing the facilitator to continue with the curriculum, Byron kept interjecting “Let me ask you this…,” with questions ranging from “Do you think it is okay to spank your kids?” to “What are your religious beliefs?”

Byron directed questions to the other participants and continued to dominate the conversation, preventing the other men from participating. The classroom environment became increasingly hostile. Albert, Chris and Derick remained respectful but directed their attention to Byron so the facilitator was largely ignored. The first class session ended somewhat unsuccessfully in that the facilitator was unable to maintain control and the first session learning module was not completed.

After this session, the facilitator and the researcher met to talk about the obstacles created by Byron and to formulate a strategic plan to address those complications in future sessions. It was clear that Byron suspected that the male facilitator was homosexual so there was some discussion as to what would be the best plan of action if he was asked direct questions about his sexuality. Though it was important to address Byron’s homophobia, it was crucial to minimize the hostility directed toward the male facilitator. Though the review of literature indicated that a male facilitator is ideal for this work, it was decided that future sessions would be co-facilitated by the researcher.

**Meeting Three (Module Two): Cohesion**

Byron missed meeting number three because he was transported to another facility and detained there for a court hearing in another parish. In that second meeting, Albert, Chris and Derick, who had initially resisted the education program because of the domination of Byron, began participating and the group became more cohesive. The researcher and co-facilitator were able to work through the first learning module, and after the completion of the Knowledge Quiz,
the participants began sharing personal stories of intimate partner violence in their homes and communities. The men were most surprised by the finding that pregnant women are at a higher risk for abuse and by Louisiana’s high ranking in the nation for female homicides perpetrated by men. This statistic sparked a lot of conversation as the participants began to understand the seriousness of intimate partner violence. They shared stories about women they knew who had been murdered by their abuser and men who had been incarcerated as a consequence. Albert talked about a male family member who was incarcerated for murdering his partner after a long history of abuse. He also talked about another male relative whom he knew was beating his partner and that no one really did anything about it. He said that when things got heated between them he would try to intervene but he did not think there was really anything he could do to stop the abuse.

The assigned prison guard, though not included in the activities or discussion, began participating fully as if he were part of the group. He too shared stories of personal experiences with intimate partner violence and shared information about how he was raising his son to respect women and to “be careful” of being unfairly accused of sexual assault and domestic violence. He continued to talk and even moved into a facilitator role, asking the participants questions and correcting what he thought were incorrect responses. The researcher and co-facilitator had to shift the conversation back to the curriculum though the guard continued to participate.

All three of the participants for this session continued to be actively involved in the conversation and completed the Power and Control Wheel Activity fully, taking their time to think about the questions and to answer them completely. They volunteered to read aloud the sections indicated in the curriculum, and it seemed that the men were focused and genuinely
interested in the topic. In fact, the conversation continued past the ending time for the class, lasting two and a half hours. It was difficult to end the session, and even when the participants’ meals were delivered, they continued talking. One of the men mentioned, “It’s a shame that all they do is leave us back there. Seems like they don’t care if we spend our time trying to make ourselves better.” He went on to say that other than G.E.D. classes, and religious groups, the prison didn’t offer any other educational programs.

**Meeting Four (Module Three): The Man Box**

When Byron returned to the group for the fourth session, the researcher and co-facilitator asked that he allow the others to share their thoughts and opinions and refrain from dominating the conversations. That request was met with disengagement and silence, but it allowed the other inmates to continue to participate more fully. It appeared that his absence had allowed the other three men to become more comfortable opening up about personal life experiences related to intimate partner violence which led them to have some “aha” moments from the materials, activities, and discussions.

The meeting began with a discussion and participants shared what they had learned from the last class. Responses included thoughts about the high female murder rate in Louisiana and the seriousness of domestic violence. The men were asked “What does it mean to be a “well meaning man?” and responses included “Believes in God,” “Respects women,” “Is a good father,” “Provides for his family.” After a more complete discussion about the concept of a “well meaning man,” the researcher and co-facilitator administered the Male Privilege Checklist and discussed the socialization of men and how this socialization contributes to a culture that supports violence against women. Almost immediately, Byron noticed that the Male Privilege Checklist was adapted from McIntosh’s *White Privilege* article (1990). He was outspoken and questioned how White privilege and male privilege can have anything in common. The
researcher explained her familiarity with White privilege and Byron said, “I didn’t think that White people knew about that.” The researcher explained that some White people acknowledge the privilege while others are oblivious to it. The researcher tried to turn this into a teachable moment and related the conversation back to male privilege and explained that, like White privilege, some men recognize their privilege and others do not. Though Byron completed the Male Privilege Checklist, he resisted acknowledging how being a man led to certain unearned privileges. He went on to say that, according to the Bible, men and women are different and those roles are clearly defined according to God.

The introduction of the Man Box also provoked some strong reactions from Byron. When the co-facilitator explained the Man Box concept, Byron interrupted him and said, “Really, what is this?” The co-facilitator explained that boys and men are taught to live in this box and this socialization allows men to be dominant over women. Byron began to question every aspect of the Man Box and said that it is a man’s job to be strong and to protect women. He asked the researcher, “Don’t you want a man that’s strong?” He went on to say that it is the man’s job to make the important decisions and that even from jail, he is in charge of his family. His “common law” wife is expected to be faithful and he added that people from the community would call him at the jail if they were suspicious of her fidelity. She is expected to be a good mother and provide financially for their children during his incarceration because that is the role of a wife/mother.

In this session, the other men began to openly disagree with Byron. Byron continued to disengage from the group and returned to the “Why is this program just for Black men?” challenge. In spite of Byron’s opposition, the other men, especially Chris, were open to most of the Man Box concepts. When asked by Byron about their thoughts regarding the concept, “Do not be like ‘like a gay man,’ ” the others stood their ground and admitted that they did not have a
problem with gay men or women. This provoked another religious campaign against homosexuality from Byron in which he categorized being gay as an “abomination” and informed the group that all gay people were going to hell.

**Meeting Five (Module Four): “House Bitch”**

The participants were asked to share what they had learned from the last class and most talked about the Man Box. The Gender Stereotype checklist was handed out, and as a group the participants discussed the stereotypes they believed. Byron reminded the group that, for the most part, these roles were designated by God via the Bible. The other participants ignored this and most of Byron’s other disagreements during the session. Albert, Chris and Derick directed their comments to each other and to the researcher and co-facilitator somewhat ignoring Byron. It appeared that power had shifted away from Byron. Though Byron maintained his strong religious beliefs, he did agree that some of the stereotypes were wrong. He mentioned that he has a daughter and believes that some of the stereotypes for women should not apply to her.

When asked if anyone had experienced being stereotyped because of their gender, Albert revealed that he actually really likes doing housework and has been called a “house bitch” by other men as a result. He said he did not enjoy construction or mechanical work and prefers to sweep, mop or do other things around the house. He also talked about a female relative who is really good at working on cars and that she receives a lot of criticism for that as well. Chris and Derick seemed supportive, and though Byron looked surprised by these comments, he did not outwardly disapprove.

More talk about gender stereotypes led the co-facilitator to talk about how society pushes boys and girls into pre-determined roles based on their gender. He posed this question, “What if your son wanted to choose a Halloween costume that is typically for girls? What if he wanted to be a ladybug or a princess?” Albert, Chris and Derick laughed and seemed very uncomfortable
with the idea. Byron was outraged and told the group that there was no way possible that we should allow boys to dress up like girls. He asked the group, “Don’t you think that’s going to make him gay?” The researcher and co-facilitator shared their belief that nothing can “make” someone gay. The other men were not completely “on board” with letting boys dress up like girls, and did not openly agree or disagree with Byron’s comments about “making” boys gay. It appeared that this conversation had caused some confusion, and with the exception of Byron, the men were trying to figure out how to incorporate this information within their belief systems.

Meeting Six (Module Five): Racism and Sexism

During meeting five the other men, as well as the researcher, and co-facilitator continued to challenge Byron and perhaps as a result, he chose not to participate in session number six. He reported to the prison administration that he could not attend because of a headache.

The three men who attended reported that over the week they had thought most about how society raises boys and girls differently and how statements like “You throw like a girl” are derogatory to girls/women. Albert and Derick talked about how as parents they would use that information in raising their sons and daughters. The co-facilitator directed the discussion toward sexism and racism and asked the men to talk about experiences with racism. Derick talked about the many times he had been stopped and questioned by law enforcement. When he would give his name (which was not a traditional African American name) the police did not believe him and often accused him of using someone else’s identity. He said, “…then they would run my rap sheet and see all the charges and say ‘Oh, this must be you.’ ” Albert said that there were a few times when he called to rent an apartment, but when he arrived to pay the deposit and the landlord saw that he was Black, the landlord told him that the apartment had been rented.
The researcher and co-facilitator asked the men to think about how racism and sexism are similar. When asked “Is racism just an African American issue or should it be a concern of everyone?” the men agreed that is should be an issue that gets attention from everyone. When asked to compare that to sexism, the men were able to make the connection that racism should not just be an issue for African Americans, and that sexism should not just be an issue for women. The researcher and co-facilitator reinforced the idea that preventing intimate partner violence is everyone’s responsibility, and they all agreed.

After viewing the video clip, Silence Grants Permission, the men discussed that they had not considered that not getting involved is the same as acceptance. Albert reflected back to the relative he had mentioned in a previous class and asked, “By not doing anything, it’s the same thing as me saying it’s okay?” Though the men agreed they should not tolerate men abusing women, they were quick to point out that they were not going to go into another man’s house. They agreed that what happens in a man’s house is his business. The participants were given the Silence Grants Permission handout where they read out loud about bystander intervention. The researcher and co-facilitator emphasized that intervention can happen long before the violence escalates and the men were accepting of this philosophy. They were engaged in the conversation and paid careful attention to the verbal and non-verbal suggestions for intervention.

Meeting Seven (Module Six): “You ever done hard time?”

In meeting seven it appeared that there was unity in the group and that the men were even more comfortable with the facilitators and each other. Byron was welcomed and re-entered the group with less resistance. The men talked favorably about the program and the need for more programming like this in the jail. Though Byron was the most resistant throughout the program, he seemed to have come around and reached some level of acceptance at this session.
To start the discussion, the men were asked, “What does it mean to be ‘a man’ in jail, and what does it mean to be ‘a man’ when you are free?” The men were confused by the question, so the researcher and co-facilitator tried to clarify the question and asked, “Do you think masculinity or beliefs about men’s violence against women is/are different for incarcerated men and free men?” The men still struggled to understand. It appeared that they were unable to make a distinction between incarcerated masculinity and the masculinity of free men. Further, they felt their masculinity, or the way they acted as men, was the same whether they were incarcerated or not.

The discussion about incarceration and masculinity continued, and it was reported by Byron that men who have been incarcerated are more respected in their culture. He said that he would confront other Black men with the question, “You ever done hard time?” and if the answer was “no,” then those men were deemed less credible. He went on to say that serving time made a man more of a “real” man and therefore more respected in the community. Albert, Chris and Derick were in agreement and reported that incarceration is a rite of passage to manhood. When asked if they wanted their sons to be incarcerated they unanimously agreed that that was not their plan. The researcher posed this question for discussion: “If your sons are learning about how to be a man from you, then are they learning that a ‘real’ man is one who has been incarcerated?” The men considered the question and the consensus was that they had not made this connection or thought about the consequences this attitude would have on young African American boys.

**Meeting Eight (Module Seven): Becoming Part of the Solution**

The final meeting was attended by the Executive Director for the Louisiana Foundation Against Sexual Assault. She thanked the men for participating and presented them with certificates. The participants were open and positive about their experiences with the program,
and they acknowledged that they had learned a great deal and were glad that they had participated. All of the men offered thanks and agreed they would miss spending time together talking about these issues. They returned to conversations about the need for more programming in the jail so that inmates could work on improving themselves during their incarceration.

The men were asked to answer three post-training questions (Table 4.1) and to write and sign reflection letters with the prompt, “As a well-meaning man, I am going to…” Each prisoner read his aloud during the last class meeting. The results verbatim are as follows:

**Albert:**
As a well-meaning man, I am going to be more understanding of women right and feeling. I also be less likely to down grade or think less of a woman. And most of all I going to live also out of the so call Man Box. I think by living outside this Man Box would help men to view women more and allow a man to be a better person. And if I see any woman being abused that I myself will offer help in any way I can. I will no longer say not my business anymore.

**Byron:**
As a well-meaning man, I am going to continue to be just that. I have never been an abusive man, so I am very thankful for the respect God has givin me toward women. Respecting a woman is such a great and manly thing to me. I have a daughter, so I am going to do what I would want done unto her to other women. So please believe that no abuse is good abuse. I also have a son so he’s being raised to respect women because that’s one main thing it takes to be a man.

**Chris:**
As a well-meaning man, I am going to try to help my fellow brothers stop domestic violence against their spouse. When I see someone hitting there woman I am going to speak up. Before I started this program I would have just mined my own business, or walk away, if I saw someone hitting there woman, but since I started this program, I learned that I am just as guilty, as the person who is being the abuser. For not speaking up. I also learned that it is not okay to go around making remarks about women, like for example she got a big booty. Before I started this program I didn’t know that was sexual violence.

**Derick:**
As a well-meaning man, I am going to make it my responsibility to make it known in the community that I live in that sexual violence and domestic abuse is not the way a woman should be treated. Also teach the boys around that it’s ok to live outside the man box, showing emotions is ok. And it’s ok to allow a woman
to voice what’s she thinks and believe and a man should hear her out. As a well meaning man I’m going to have a better out look on life towards women and not think that men should rule and that women should have equal leadership. As a well-meaning man I’m going to speak out against domestic or sexual violence.

Table 4.1: Incarcerated Men Post-Training Comments

<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
</table>
| 1. What specific information did you receive about these issues was new or surprising? | • “That not saying anything when you see someone being abused, then you are just as guilty as the person doing the abusing”  
• “None of it was new or surprising, I just don’t agree with everything.”  
• “About degrading women that I wasn’t aware of”  
• “Degrading women by telling other guys that they act like a woman, did not know women were offended. Surprised that people would want boys to show emotions.” |
| 2. 3 things you liked best about the program                              | • “Man Box, it’s not okay to just sit there and let this happen, violence against women is not okay.”  
• “The people, the presentation, the topic of helping women.”  
• “That we as men need change, the physical and emotional trauma that women are put through, learned about the so called Man Box”  
• “Knowing it’s ok to live outside the Man Box, value a woman equally, knowing it’s ok to speak out” |
| 3. 3 things you would change about the program                            | • “More time, more program, more people”  
• “none, none, none, because everyone has their own lives and opinions”  
• “Really nothing it was right on point”  
• “none, none, none” |
CHAPTER FIVE
SUMMARY, DISCUSSION, RECOMMENDATIONS, AND CONCLUSIONS

Introduction

The conclusions drawn from the findings in this study are summarized in this section, as well as observations and discussion of common themes. Program obstacles are explained, as well as discussions about program adoption, group dynamics, prison guard participation, pivotal points in the training, masculinity and incarceration, the need for more educational programming in the prison, and recommendations for future Engaging Men education programs.

Summary of the Study

The purpose of this dissertation was to measure the effectiveness of a primary prevention curriculum that engages “well meaning men” to prevent violence against women. A pilot with incarcerated non-battering African American men was conducted in the Tangipahoa Parish jail over seven weeks. It was originally proposed that the participants would be pre/post tested to measure effectiveness; however, the limited sample size prevented a statistical measure. As a result, the researcher relied on a more qualitative research methodology. The researcher and a male facilitator conducted the training, and observations and post-training comments were recorded. In spite of several obstacles, all of the men at various levels were engaged, actively participated, and adopted all or some of the Engaging Men philosophy as reported in the post-training comments and reflection letters.

Observations and Discussion of Common Themes

Co-Facilitator and Program Obstacles

The Louisiana Foundation Against Sexual Assault (LaFASA), the agency responsible for facilitating this OVW grant for this Engaging Men to Prevent Violence Against Women project,
experienced a complete staff turnover, including loss of the male co-facilitator originally designated for this research. The staff turnover caused numerous delays and LaFASA designated a newly hired male administrative assistant as the co-facilitator. Though the new co-facilitator had recently received a Bachelor of Arts in Political Science, Communication Studies, and a Minor in Women’s Studies, his work experience was limited to an AmeriCorps program aimed at increasing the graduation rates of youth in San Antonio, Texas. Furthermore, he was a native of Colorado and unfamiliar with south Louisiana culture and had limited training and experience with intimate partner violence intervention and education. Since well-trained staff is crucial to successful prevention programming, there were concerns prior to the research as to the effectiveness of the co-facilitator. As noted in the literature review, Nation et al. (2003), warned that “A high-quality, research-based program can produce disappointing results in dissemination field trials if the program providers are poorly selected, trained, or supervised” (p. 454).

The co-facilitator identified as a gay Filipino-American and the participants selected were all African American males that identified as heterosexual. Prior to the start, there were apprehensions that the male co-facilitator would not be well-received or deemed credible by the participants since he was not a “member” of the dominant male culture. Furthermore, it was expected, according to the research, that participants would adhere to hyper-masculine and rigid masculine roles (which could include heterosexism and homophobia) as a result of their incarceration. As described in the curriculum, Herman-Stahl, Kan, and McKay (2008) discovered, for incarcerated men to survive in an often brutal environment, the prisoners may develop hyper-masculinity, which glorifies force and domination in relations with others. Nandi (2002) also noted that, in order to survive, prisoners must adhere to a hierarchy of domination and conform to rigid masculine roles. Furthermore, the review of literature reveals that male activists may be
met with suspicion as challenging the dominant male culture (Berkowitz, 2004). Though according to Washington Coalition of Sexual Assault Program’s Continuum of Sexual Violence (2006), heterosexism is a component of oppression in the spectrum of sexual assault and should be addressed, there were concerns that the co-facilitators sexuality would create resistance and become an obstacle to the participants accepting the Engaging Men philosophy.

Originally the researcher was not included as an active participant in the education program; however, after an unsuccessful first session, it was decided that her teaching skills, knowledge of the Engaging Men philosophy, and experience with intimate partner violence was needed. Being a White middle-class woman, she too did not hold “membership” in the group and there were concerns that the men would be more apprehensive about opening-up and being honest about the topics. The researcher and co-facilitator were not ideal candidates to teach the Engaging Men program and it had some obvious effects on the program.

**Program Adoption**

**Primary Prevention Theory**

On varying levels, all of the men were actively engaged in the program. With the exception of Byron, the men were genuinely interested in the topics, collaborated with the facilitators, were open-minded about new information, and reflected on topics in-between sessions. The men approached each session ready to learn, showed signs of mutual trust, and appeared to be honest about their feelings, ideas, and beliefs. It was not difficult to involve them in discussions and the rich conversations often caused the program to go over the allotted time.

Without a Primary Prevention strategy, successful implementation of the Engaging Men program would have been difficult at best. In particular, the Primary Prevention approach allows shifts in thinking and behavior over time. Many of the principles of this program were
complicated and multi-faceted and time was needed for the men to reflect, integrate the “new” thinking within their belief systems, and adjust their behavior. The multi-session format allowed the conversation to continue week to week so the men were able to return and discuss, clarify, question, share, and reflect. Since a Primary Prevention approach promotes positive relationships, the researcher and co-facilitator refrained from “male-bashing” and tried to shift thinking and behavior versus telling the participants what they believed was right or wrong. Finally, the program was appropriately timed in that it was designed specifically for adult men to have a maximum impact developmentally on the participants’ lives. Many meaningful discussions were centered on their adult roles as parents and relationship partners. A “one size fits all” education program that attempted to reach both men and boys would have been unsuccessful for this pilot.

**Adult Learning Theory**

The program adoption could also be credited in large part to the Adult Learning Theory approach used to facilitate the program. The researcher and co-facilitator collaborated, built mutual trust, respected the participants’ feelings and ideas, and accepted all of the men as worthy participants. The facilitators created an intimate, respectful space by shaking hands with the participants before each meeting, sitting in close proximity, and sharing personal feelings and experiences. The men’s life experiences and wealth of knowledge were acknowledged as valuable, and they were encouraged to draw on their experiences related to the topics. Though the men were incarcerated, the facilitators worked hard to create an atmosphere of equality and refrained from treating the men as subordinates or referring to them as prisoners.

In spite of best efforts to re-direct prisoner Byron, he continued to be resistant throughout the program and challenged us based on race (specifically White privilege), gender, masculinity,
religion, socioeconomic status, and the recurring “Why Black men?” question. He expressed feelings of being “talked down to” when the researcher and co-facilitator encouraged or praised his positive contributions and constantly questioned both facilitators’ personal experience with the issues. Each component of the training program was met with a religious rebuttal, credibility challenges, and/or overall dislike of the training topics. Byron continued to struggle with the Engaging Men philosophy. Finally towards the end, he became less verbally challenging but ultimately did not wholeheartedly “buy-in” to the program. His rigid fundamental religious beliefs about boys/men and girls/women continued to be an obstacle and prevented him from accepting the major tenets of the Engaging Men philosophy. However, in spite of his opposition, Byron participated in almost all of the discussions, watched all of the video clips, and completed all of the activities.

Despite Byron’s resistance, Albert, Chris and Derick remained committed to the program. All three reported that they thought about different aspects of the program during the time in-between each session and brought up several current events and personal experiences, which they were able to relate back to the material. Chris, the youngest in the group, revealed that he looked forward to the training all week. Though the training didn’t begin until 10:00, Chris reported, “On Mondays I get up at 7:00 in the morning waiting for ya’ll to come.” Albert and Derick also continued to be open-minded, supportive and active throughout the rest of the program.

In the end, all of the men including Byron reached some level of acceptance of the Engaging Men program. It is worth noting that the men received nothing in return except for a certificate and the staff meal which they were allowed to eat in the classroom. Though the men wanted “credit” for completing the program to use for consideration by a prosecutor and/or
judge, the researcher and co-facilitator made it clear that there would be no favors granted or bargaining for a more lenient sentence after completion of the program. Even though the men were unable to use participation in the Engaging Men program to their judicial advantage, they continued attending and actively working the curriculum.

**Group Dynamics**

Since working in groups is different from working with individuals, it is important to analyze the Engaging Men program through a group dynamics lens. The curriculum certainly dictated the topics and influenced the discussions; however, some of the Engaging Men program experiences may have been swayed by the group interaction. According to Campbell and Palm (2004), it is important to look at the influence group members have on each other at all times. A group is one large entity and there is a tendency for a group to constantly reorganize itself to maintain balance (Campbell and Palm, 2004). The group was fractured in the beginning by Byron’s initial strong resistance to the facilitators and the topics. After his absence and re-entry, Albert, Chris and Derick attempted to correct the imbalance by uniting and minimizing Byron’s power. Campbell and Palm (2004) described this as the natural tendency for groups to try to achieve balance and move toward equilibrium. Indeed, a sense of balance was achieved by the last session, but it might be credited more to the group dynamic than the facilitators’ skills.

The battle with Byron may have been more about his personality and personal experiences rather than the topics as suggested by Campbell and Palm (2004).

The idea of group settings as a “social microcosm” suggests that one’s interpersonal style and maladaptive patterns that are present in everyday life will ultimately appear in a group setting regardless of the attempts to hide patterns or behave in a new way. Ultimately, the member’s true interpersonal self will appear... Family of origin issues constantly appear in group settings as people respond to people and situations in maladaptive ways that are reminiscent of their past... Group members often play roles in
a group setting that frequently represent familiar and reoccurring roles from their own past experiences in other groups. These roles can be both facilitating and hindering to effective group communication (p. 85).

Since much was unknown about all of the men prior to the beginning of the program, it was difficult to anticipate or predict an individual participant’s influence based on his past experiences. The conflict created by Byron was in some ways a “necessary evil” in that it forced the other men to move from passive participation to owning and defending their beliefs about the program. It would be unreasonable to expect that the challenges created by the Engaging Men program would be met with indifference since it tests many widely held beliefs about women, men, society, cultural norms, masculinity, and violence against women. The emotional reactions in the group seemed to be a catharsis for change, and though Byron did not fully adopt all of the doctrines of the Engaging Men program, he further challenged the other men into deciding if they would integrate this philosophy into their belief system. Not only did the other men have to choose to follow the direction of the researcher and co-facilitator, they had to defend their choices to Byron.

**Prison Guard Participation**

Since the program was held at the Tangipahoa Parish Jail, a different male guard was assigned for each meeting. Though the guard was not considered part of the training group, each and every time the guard began participating in the program. The guards shared personal experiences, opinions, and asked questions related to the topics. Though there was an obvious difference between prisoner/guard, it seemed that there was a commonality in the way that they all related to the curriculum simply as men. They experienced some of the same struggles with topics and shared similar responses to new material. The guards participated on an equal level with the participants and the power differential seemed to disappear. The guards were not
“invited” nor encouraged to participate; however, it seemed that the guards had difficulty refraining from joining in. Repeated efforts by the researcher and co-facilitator to minimize the guard’s involvement were ineffective. Perhaps the prison guard’s unsolicited participation was because this is a topic that men want to talk about but do not have a venue for the discussion.

**Social Norms Theory**

**The Man Box**

A pivotal point in the training program was the introduction of Tony Porter’s Man Box (Figure 5.1). The Man Box provided the participants with a tangible representation of how men are socialized to be “real” men. The introduction of this concept initially created confusion and provoked lots of questions, and from this came many teachable moments and participant self-reflection. Albert, Chris and Derick all agreed that they had not really thought about how they were “stuck” in pre-defined masculine roles. They also had not considered living outside of that box. This led to several in-depth conversations about their roles as fathers raising both girls and boys. They were open to the concept but initially struggled with the idea of living outside of the dominant male culture. On the other hand, they were able to relate to this information without difficulty to their roles as parents. Chris seemed to be the most influenced by The Man Box and somewhat inspired by the possibility of living differently. He commented, “So you’re saying it’s okay to show emotion and for boys to cry?....I’m okay with that.” Throughout the next few sessions, he repeatedly referred back to The Man Box and was able to integrate it into other topics. The Man Box was referred to six times in the participants’ post-program comments, and though they were incarcerated, they became open to the idea of living “outside of the box.” They never mentioned incarceration as an obstacle to living outside of the box. Considering that living
“outside the box” subjects men to vulnerability and judgment from other men and women, it was surprising how open most of these men were to considering this alternative.

Examine the men’s reactions to The Man Box according to the Social Norms Theory, it seemed that, prior to the program, most of the men had passively accepted their masculine identity as defined by what they thought was the norm. The Man Box provided an alternative to the men’s “traditional” beliefs about masculinity and encouraged the men to “…express those beliefs that are consistent with the true, healthier norm, and inhibit problem behaviors that are inconsistent with it” (Berkowitz, 2005, p. 196). Albert, Chris and Derick seemed almost relieved that they were given permission to live outside of the Man Box. The comments below are related to The Man Box and are consistent with beliefs that support a healthier masculinity norm.

Reflection Letters

- “Also teach the boys around that it’s ok to live outside the man box, showing emotions is ok.”
“And most of all I going to live also out of the so call ‘Man Box.’ I think by living outside this Man Box would help men to view women more and allow a man to be a better person.”

Three things you liked best about the program

- “Man Box”
- “Learned about the so called Man Box”
- “Knowing it’s ok to live outside the Man Box”
- “Surprised that people would want boys to show emotions”

Effective Engaging Men Programming

As reported in the literature review, Berkowitz (2004) applied the Social Norms Theory to working with non-battering men and highlighted several assumptions that should be incorporated into effective prevention programs. Those assumptions were successfully incorporated into the Engaging Men curriculum and were effective based on participant responses as described below.

Assumptions for Effective Programs for Non-Battering Men (Berkowitz, 2004) and Participant Responses.

1. Men must assume responsibility for preventing men’s violence against women

   Participant Responses

   - “I am going to make it my responsibility to make it known in the community that I live in that sexual violence and domestic abuse is not the way a woman should be treated.”
   - “As a well meaning man I’m going to speak out against domestic or sexual violence.”
   - “That not saying anything when you see someone being abused, then you are just as guilty as the person doing the abusing”
   - “it’s not okay to just sit there and let this happen, violence against women is not okay.”
   - “…knowing it’s ok to speak out”

2. Positive anti-violence values and healthy aspects of men’s experience should be strengthened, including teaching men to intervene in other men’s behavior.

   Participant Responses

   - “And if I see any woman being abused that I myself will offer help in any way I can. I will no longer say not my business anymore.”
• “I am going to try to help my fellow brothers stop domestic violence against their spouse. When I see someone hitting there woman I am going to speak up. Before I started this program I would have just mined my own business, or walk away, if I saw someone hitting there woman”
• “…but since I started this program, I learned that I am just as guilty, as the person who is being the abuser. For not speaking up.”
• “I also have a son so he’s being raised to respect women because that’s one main thing it takes to be a man.”

3. Opportunities should be created to discuss and critique prevailing understandings of masculinity and men’s discomfort with them, as well as men’s misperceptions of other men’s attitudes and behavior

Participant Responses

• “I am going to be more understanding of women right and feeling. I also be less likely to down grade or think less of a woman.”
• “I also learned that it is not okay to go around making remarks about women, like for example ‘she got a big booty.’ Before I started this program I didn’t know that was sexual violence.”
• “And it’s ok to allow a woman to voice what’s she thinks and believe and a man should hear her out.”
• “I’m going to have a better out look on life towards women and not think that men should rule and that women should have equal leadership.”
• “Degrading women by telling other guys that they act like a woman, did not know women were offended.”
• “That we as men need change…the physical and emotional trauma that women are put through”
• “value a woman equally”

4. Discussions should be interactive and encourage honest sharing of feelings, ideas, and beliefs.

Participant Response

• “I have never been an abusive man, so I am very thankful for the respect God has givin me towerd women. Respecting a woman is such a great and manly thing to me. I have a daughter, so I am going to do what I would want done unto her to other women. So please believe that no abuse is good abuse.”
Masculinity and Incarceration

Though not entirely specific to intimate partner violence, the discussion about masculinity and incarceration is worth exploring. The men mentioned that incarceration is positively linked to masculinity and that confinement can complete the transition to becoming a “real” man. Though healthy masculinity is not modeled in prison, it is interesting that incarceration seems to be a rite of passage to manhood. Nandi (2002) researched masculinity and incarceration and found that one-fourth of his participants learned nothing about becoming men during their incarceration. Several of his participants stated that they were “appropriately socialized” before going to prison and that prison did not support healthy masculinity. Most reported that masculinity was learned in boyhood before going to prison, where they then became “real men” (Nandi, 2002). It is remarkable that Nandi’s participants, like the men in this pilot program, consider prison time as an initiation to manhood though there are no opportunities to cultivate healthy masculinity during incarceration.

Since most of Nandi’s and all of the Engaging Men participants were African American, it would be important to investigate the connection of incarceration and masculinity to race. Is the incarceration transition to becoming a “real” man a belief more prevalent among Black prisoners as compared to Whites or other minority groups? According to the National Association of colored People (NAACP) Criminal Justice Fact Sheet (n.d.), African Americans are incarcerated at nearly six times the rates of Whites in the United States. Could this be a major contributor to the incarceration epidemic in Black communities? Considering, as reported by Christian (2009), that one in 15 Black children have an incarcerated parent (as compared to one in 110 white children, and one in 41 Hispanic children), what is the impact on the perceptions of manhood and masculinity of those children’s who have a father in prison? If it is believed that
incarceration is a rite of passage to manhood, then those boys may be more likely to see incarceration as a “normal” next step to becoming a man, and the girls may grow up to be more accepting of partners and spouses that become incarcerated.

**Need for More Education/Programming in Prisons**

In almost every session, the men talked about the need for more educational programming in the jail since incarceration is a good time to “work on yourself” and try to “become a better person.” In his work with incarcerated men, Nandi (2002) had similar experiences.

‘Prison is not always a bad place if you use the opportunity to reflect and find yourself. Many never take the time on the street to sit and reflect. There’s nothing like steel and concrete to slow you down and give you that time.’ Thirty-eight-year-old Kweku-J referred to this steel and concrete experience as ‘dead time’ and said that ‘one must be careful how one uses this dead time while here in prison, else one will most certainly return to this wasteland.’ One might look at these statements and determine, as Toney has, that ‘prison is not always a bad place’ if it can produce this level of conscious reflection. Prison environments are rife with violence, lack rehabilitation resources, and are inhabited by persons with few resources or cultural capital to succeed in the free world (Re/Constructing Masculinity in Prison section, para 1).

In fact, Byron described his incarceration as “passing through” and did not consider himself “in jail.” He used his time to read as much as he could, to study the Bible, attend worship services, and to tutor other men in math and reading. He informed us that he had exhausted every educational resource and that there simply was not anything else offered. He commented, “It’s like they don’t care if we do anything to become better people before our release…They stick us back there like animals.” The other men agreed that the lack of access to educational resources during incarceration was a missed opportunity.

The men’s quest for knowledge was further exemplified by their familiarity with current events. They were reading and watching the news, which enriched the discussions, and the men
synthesized information learned in the classroom with what was happening in the world. After
the start of the program, they began to focus more on issues in the news that involved intimate
partner violence during the time in-between sessions. The men initiated discussions about NFL
players Ray Rice, who struck his then-fiancée in an elevator and was captured on video, and
Adrian Peterson, who was arrested for child abuse, and they were able to connect the incidents to
the curriculum. It was apparent that during their time spent in jail, the men needed avenues for
personal development and pursued both formal and informal opportunities.

It appears that the lack of educational programming in prisons is not unique to the
Tangipahoa jail. More research revealed that “In 1994 Congress passed the Violent Crime
Control and Law Enforcement Act, banning federal funding of higher education in American
prisons. Since then, funding for in-prison education programs has been virtually nonexistent”
(“Programs for Prisoners,” n.d.). It is important that prisons offer education programs because:

    The reason is simple. Most prisoners are released with job skills
    and educational levels that are so low they can only qualify for
    poverty level incomes. Faced with the very real need to earn
    money but the harsh reality of few jobs, many turn back to crime to
    survive (“Prison Education Reduces Recidivism,” n.d.).

It was also reported that 70-85% of prisoners return to prison because of a lack of education and
skills, and that recidivism rate is directly affected by education as those that complete some high
school have recidivism rates around 55 percent, vocational training approximately 30 percent, an
associate’s degree 13.7 percent, a bachelor’s degree 5.6 percent, and a master’s brings recidivism
to 0 percent (“Prison Education Reduces Recidivism,” n.d.). Clearly psychosocial and academic
programming in the prisons is needed.
Recommendations

Curriculum Adjustments and Need for “Qualified” Teacher/Trainer/Facilitator

This curriculum should be considered a foundation or a starting point for teaching the Engaging Men philosophy. The curriculum should be dynamic. It should change with specific audiences and be revised as new research and best practices become available. The pilot program proved that the individual sections need to be given a time allotment and because of limited published resources, the Special Topics/Incarcerated Men section needs much improvement. In addition, Module One should include all of the teacher tips that are currently published throughout the curriculum and a course syllabus that gives participants a “big picture” of the training and more concrete details about the program.

Careful attention needs to be given to the selection of the facilitator. The teacher does not have to hold an education degree or advanced training in facilitating education programs, but should be considered a “member” of the target group. From the beginning, it was clear that the researcher and the co-facilitator were not ideal for the program as they lacked “membership” as an incarcerated African American male. The differences in gender, race, socioeconomic status, sexuality, and not being incarcerated proved to be problematic, as was pointed out early on by Byron. With a facilitator that is considered part of the group, early adoption is more likely since participants tend to give more credibility to “one of their own.”

What about White Men?

Byron served as an important reminder that we are perpetuating the narrative that domestic violence only happens with lower socioeconomic underrepresented groups by funding projects that focus primarily on African American men. Though it seemed that the program was beneficial, by targeting incarcerated African American men we are stereotyping domestic violence as an African American issue that is perpetrated by known criminals. Ultimately, the
four men in the pilot group only have the power to change their behavior and serve as a role model for other men in their community and peer group. Even with this training, it is likely that they will never have the power to change or impact others on a macro-level.

What about White men? A significant amount of time and attention needs to be focused on re-educating and engaging those men in power that have a broader influence. If adopted by White men, the Engaging Men philosophy can have a powerful impact on our government, faith-based communities, legal and education system, and other organizations that guide our society. By limiting Engaging Men programs to underrepresented groups, we are excusing White men from taking responsibility, and reinforcing the myth that the intimate partner violence is a unique problem among lower socioeconomic minority men and women.

More Research

The Engaging Men movement is still in the beginning stages and is mainly a grass roots initiative to involve men in the fight to end intimate partner violence. This research is an important first step in the Engaging Men movement to translate this social change idea into a teachable curriculum. Though this curriculum and pilot program had a positive effect on the participants, much more needs to be investigated specific to male groups (race, athletes, fraternities, religious men, etc.) and the masculinity specific to those groups. There is tremendous opportunity for future research with this curriculum across different male groups, and continued contributions to the body of knowledge specific to the Engaging Men philosophy are needed. The possibilities for this work are endless.

Conclusion

Violence against women continues to be an epidemic societal problem impacting families and communities with tremendous economic and emotional costs. So much time and energy is
spent “fixing” the batterer and victim with little attention given to the cultural norms that accept, perpetuate, and excuse violence against women. Since most men do not participate in this violent behavior, they do not feel obligated to help with prevention efforts. Most men believe that violence against women is wrong; however, they must become aware that they are socialized to participate in and support a culture that tolerates violence against women.

This new crusade to end violence against women being led by men is probably one of the most important pieces that has been missing from the prevention of violence against women movement. This effort relieves women from being solely responsible for ending intimate partner violence and promotes action before the violence takes place. It is important that we understand that this is not primarily a woman’s issue, and that we need to credit and include men in this meaningful work. Both men and women need to create a cultural and social shift that promotes safety and equality and does not tolerate violence against anyone.
ENDNOTES


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APPENDIX A-CURRICULUM

MODULE 1: Introduction to Engaging Men to Prevent Violence Against Women

DESCRIPTION
This training module will provide the trainer with an overview of the Engaging Men to Prevent Violence Against Women curriculum and provide a rationale for why men should be involved in the movement to end intimate partner violence. This module includes information about adult learners, as well as, training tips and strategies for facilitating this education program.

OBJECTIVES
- Trainer will learn about the engaging men movement to end violence against women
- Trainer will learn about the dynamics of adult learning
- Trainer will be provided an overview of the curriculum
- Trainer will learn about tips and techniques to facilitate the Engaging Men training program

Engaging Men to Prevent Violence Against Women Curriculum Overview
First, a heart-felt thank you for being part of the solution. To educate others on this issue you don’t have to be a professional trainer or “official” teacher. You just need a passion and commitment to this issue to help other men understand their involvement in ending violence against women. This curriculum is designed to give you step by step instructions on how to deliver this information to an audience. First, let’s talk about how the curriculum is designed.

Why Men?
Most men do not physically, emotionally, or sexually abuse their partner; however, most “well-meaning men” prefer to separate from men who assault and abuse women. According to Tony Porter, “It’s time for those of us who are well-meaning men to begin to acknowledge the role male privilege and socialization play in domestic and sexual abuse, as well as, violence against women in general. It’s time for us to claim the collective responsibility we have in ending men’s violence against women” (2010, p. 23).

Primary Prevention Model
The approach for this curriculum is primary prevention where we are trying to prevent violence before it happens. Other intimate violence prevention programs have been mainly secondary prevention (immediate responses after violence has occurred) or tertiary prevention (long-term responses after sexual violence has occurred). This curriculum should not be confused with batterer intervention or other educational programs that target or treat men as abusers.
Principles of Effective Prevention Programs
According to Nation, Keener, Wandersman & DuBois (2005), an effective prevention program must include several components.

- **Sufficient Dosage**- In order for “real” change to happen, we can’t just meet with an audience one time and expect a transformation. Instead of trying to reach multiple audiences for a short period of time, it is better to train one audience with all the modules included in this curriculum. Each of the learning modules can stand alone, but for effective prevention education several, if not all, of the topics need to be presented to the same audience.

- **Varied Teaching Methods**- You will notice that the Engaging Men curriculum is broken down into separate learning modules. The learning modules contain guided discussion, individual activities, group activities, handouts and video clips. In addition to a description and learning objectives, each of the learning modules is organized the same way to make the curriculum trainer friendly. There are visual prompts (shown below) to help the trainer identify the different components of each module.

![MATERIALS NEEDED](image)

![WRITTEN ACTIVITY](image)

![GROUP ACTIVITY](image)

![HANDOUT](image)

![VIDEO CLIP](image)

![CLOSING ACTIVITY](image)
• **Theory Driven**- The Engaging Men curriculum is based on the Social Norms approach which is a theory about human behavior that indicates that our behavior is influenced by incorrect perceptions of how other members of our social groups think and act (Berkowitz, 2004). In other words, this curriculum identifies some men’s beliefs about women in our society that often lead to the acceptance of intimate partner violence.

• **Positive Relationships**- This curriculum is not “male-bashing” or designed to make participants feel bad or wrong. It is designed to create a shift in thinking and behavior over time. The Engaging Men Curriculum should be delivered with a positive focus.

• **Socioculturally Relevant**- Programs should be tailored to fit within cultural beliefs and practices of specific groups as well as local community norms. This is a fancy way of saying that a good trainer should know their audience and be aware of the uniqueness of each audience.

• **Outcome Evaluation**- Simply put, there should be a systematic outcome evaluation to determine whether a program or strategy worked. A pre and post-test is provided for each learning module. It is important that these are administered for each session to measure training effectiveness.

• ** Appropriately Timed**- Program activities should happen at a time (developmentally) that will have maximal impact in a participant’s life. The Engaging Men curriculum is designed for adult men. Teaching adults is quite different than working with children. A trainer needs to understand the dynamics of adult learning to deliver an effective presentation. Here are a few assumptions about adult learners.

  Adult Learners . . .
  1. **Are autonomous and self-directed.**
     - Actively involve participants.
     - Serve as their facilitator, rather than teacher.
     - Find out what the participants want to learn.

  2. **Have a foundation of life experiences and knowledge.**
     - Recognize the value of experiences and knowledge participants bring to the training.
     - Encourage participants to draw on their experiences and knowledge related to the topic.

  3. **Are goal-oriented.**
     - Be organized.
     - Have clearly defined goals, objectives, and agenda for the training.
     - Early in the training, show participants how this information is useful.
4. **Are relevancy-oriented.**
   - Make sure participants see the relevance of the training, as well as individual activities and topics. (This relates to having clearly defined objectives that are stated early in the training.)

5. **Are practical.**
   - Tell participants explicitly how the training and individual activities will be useful to them in changing their thoughts and beliefs and helping end violence against women.

6. **Need to be shown respect.**
   - Acknowledge the wealth of knowledge and experiences the participants bring to the training.
   - Treat the participants as equals rather than subordinates.
Module 2-Defining the Issue/Facts About Sexual Assault, Domestic Violence and Stalking

DESCRIPTION
It is important for participants to have a general understanding of intimate partner violence to have a foundation to be able to apply this knowledge to future topics. Many of the participants may have misunderstandings about the dynamics of intimate partner violence and should be educated on the facts. This module defines sexual assault, domestic violence, and stalking and provides participants with facts about this violence.

OBJECTIVES
1. Participants will gain a general knowledge of domestic violence, sexual assault, and stalking.  
2. Participants will learn about the dynamics of power and control as it relates to intimate partner violence

MATERIALS NEEDED
- Well Meaning Men-Breaking Out of the Man Box (book and video)  
- Handout 2A-Pre/Post Test  
- Handout 2B-Knowledge Quiz  
- Handout 2C- Domestic Violence Fact Sheet  
- Handout 2D-Stalking Fact Sheet  
- Handout 2E-Understanding Sexual Violence Fact Sheet  
- Handout 2F-Power and Control Wheel (Blank)  
- Handout 2G-Power and Control Wheel  
- Flip Chart and Markers (if needed)  
- Pens and pencils

Pre/Post Test (3A)
Administer the pre-test and ask participants to answer honestly.

Trainer Tip-It is important to acknowledge and re-direct comments that are misdirected. A good trainer will do this in a positive way with the ultimate goal of providing factual information and not making the participant feel embarrassed or corrected. The Engaging Men training is a positive education program for change.

SIX TIPS FOR REDIRECTING HIGHLY CHARGED CONVERSATIONS
Jamie Walters
1. Stay aware and centered.
A primary challenge when someone seems to be bowling you over with a caustic reaction (or even a verbal/energetic attack) is to stay fully present and centered so that you can make good choices regarding how to respond.

Staying aware and centered is like an internal conversation, where we say to ourselves, "Hmmm, this seems to be an overreaction, and I don't want to go there," and then plant our feet and take a breath and go into "deep listening" mode. The opposite of staying aware and centered? Letting the force of the other person's heated communication send us into "fight, flight or freeze," where we tend to shut down and flee, or shoot off an unskillful reaction that only fuels the fire -- sometimes this is exactly what the other person wants.

2. Respond, don't react.
Always a good interpersonal rule, choosing to respond rather than react is to remember that we can be conscious, civil, gracious, and calm in our communications even when someone else chooses quite differently. We might choose to say nothing at all for a moment, preferring instead to listen rather than to interrupt with a "yeah, but..." or other type of reaction.

In responding, we can choose to listen deeply, to inquire, and to resist our own desire to defend a position, belief, or comment.

We all have different beliefs, and often these are "like the air we breathe," so we may not even be completely conscious of them. Because of this, it's important to keep these differences in mind if you find yourself discussing controversial topics. We can also release our own need to be right, realizing that it is sometimes the only route to a more productive dialogue.

3. Inquire and validate.
Another potential interpersonal tactic in the face of someone's heated reaction is to inquire, respectfully acknowledge, and validate the intentions, beliefs, concerns, etc. that are behind the heated words.

For example, one inquiry might be, "It sounds like we've really hit on something that's very important to you. What's most important to you about this?" The person may or may not respond, but the inquiry breaks the escalation in the "conversational thermostat" and offers an opportunity for dialogue.

A potential follow-up question, if needed, is, "What's most concerning to you about this?" Once the concerns or "prized positions" behind the defensive (or aggressive) conversation are revealed, you can validate the person's right to think, feel, or hold those concerns or priorities. And then you can reorient the conversation back to the primary intentions or priorities.
4. State your intention.
Once the pattern of verbal escalation has been broken (by inquiry and validation, for example), you can begin to reorient the conversation to either a relatively pleasant close (even if temporarily) or shift the focus to the more important priorities of the conversation. One way to reorient is to state your positive intention for the conversation or interaction, e.g. "My intention for the conversation isn’t for us to end up in a screaming match, but to calmly and respectfully exchange ideas so that we can make a decision on this project." Stating your intention — a positive one — can also serve as one way to break the pattern of escalation to allow for a slight "cooling off."

5. Redirect or reschedule.
If you’re unable to redirect the conversation back to a more productive course, it may be best to state your intention for a positive, productive conversation and suggest that "this conversation seems to be getting too heated for us to do that, so maybe we should allow for some cooling off and revisit the issue later." It may well be that this tactic, too, acts as a pattern-breaker, or it might simply allow the postponing of the conversation.

6. State your appreciation for the interaction.
Regardless which outcome occurs for any particular conversation, it is good form — and skillful communication — to express your gratitude and appreciation for the person’s time, honesty, willingness to redirect, etc. Doing so allows an open door for continued dialogue.

Group Discussion: What is Domestic Violence?
Help participants with defining domestic violence by starting with a discussion. Write on a flip chart or board “What is Domestic Violence?” Do the same for “What is Stalking?” and “What is Sexual Violence?” Encourage comments with no right or wrong answer in mind. This is just to get a feel for the group’s knowledge and to get the conversation started.

After participants have shared their comments about domestic violence, stalking and sexual violence, ask 7 volunteers to read the following definitions provided by the National Coalition Against Domestic Violence, National Center for Victims of Crime, and Centers for Disease Control and Prevention:

1. Domestic violence is the willful intimidation, physical assault, battery, sexual assault, and/or other abusive behavior perpetrated by an intimate partner against another.
2. It happens in every community, regardless of age, economic status, race, religion, nationality or educational background.
3. Violence against women is often accompanied by emotionally abusive and controlling behavior, and thus is part of a systematic pattern of dominance and control.
4. Domestic violence results in physical injury, psychological trauma, and sometimes death. The consequences of domestic violence can cross generations and truly last a lifetime.
5. Stalking is a course of conduct directed at a specific person that would cause a reasonable person to feel fear.

6. Sexual violence refers to sexual activity where consent is not obtained or freely given. Anyone can experience or perpetrate sexual violence. Most victims are female, and the person responsible for the violence is typically male. The perpetrator is usually someone known to the victim and can be, but is not limited to, a friend, coworker, neighbor, or family member.

7. There are many types of sexual violence. It includes physical acts, such as unwanted touching and rape. Sexual violence also includes acts that do not have physical contact between the victim and the perpetrator—for example, sexual harassment, threats, and peeping.

Handout and Written Activity: Knowledge Quiz (2B)

Explain to participants that even well-meaning men misunderstand the dynamics of intimate partner violence, and myths and misconceptions about this issue are common. In order for real change to happen, we have to take an honest look at the facts.

Administer the Knowledge Quiz and give participants a short amount of time to complete. After completion, go through each item and talk about the facts. Hand out the fact sheets. (Feel free to edit the Knowledge Quiz to include specific information about your community or state).

Handouts: Fact Sheets

National Coalition Against Domestic Violence Fact Sheet (2C)

National Center for Victims of Crime Stalking Fact Sheet (2D)

Centers for Disease Control and Prevention, Understanding Sexual Violence Fact Sheet (2E)

Power and Control Wheel Group Activity

Break participants into 8 groups and give each group a blank Power and Control Wheel (2E) handout. Explain to participants that intimate partner violence comes in many forms and it is usually a repeated pattern and not a single incident. Explain to participants that each of them will be assigned a “piece” of domestic violence to discuss. Ask participants to discuss their assigned topic (see below) and give examples of each type of abuse.

   1. Using coercion and threats
2. Using intimidation
3. Using emotional abuse
4. Using isolation
5. Using male privilege
6. Using children
7. Minimizing denying and blaming
8. Using isolation

**Power and Control Wheel (2F)**
Hand out the Power and Control Wheel and explain its purpose. It was developed in the early 80s in Duluth—a small community in northern Minnesota—which has been an innovator of ways to hold batterers accountable and keep victims safe. They convened focus groups of women who had been battered and listened to heart-wrenching stories of violence, terror and survival. After listening to these stories and asking questions, they documented the most common abusive behaviors or tactics that were used against these women. The tactics chosen for the wheel were those that were most universally experienced by battered women.

Ask each group to read their assigned “piece” from the Power and Control Wheel and share the examples and discussions from their group.

**Closing Activity**
Go around the room and ask participants to share something they already knew about today’s topic and to share something new that they learned.
Handout 2B
Knowledge Quiz

Complete the following by circling TRUE or FALSE.

1. Domestic violence usually only happens in married adult couples.
   TRUE   FALSE

2. Boyfriends and girlfriends sometimes push each other around when they get angry, but it rarely results in anyone getting seriously hurt.
   TRUE   FALSE

3. While females can be abusive and abuse happens in same-sex couples too, it is much more common for males to abuse their female partners.
   TRUE   FALSE

4. If a mother is abused by her children's father; the children are also likely to be abused.
   TRUE   FALSE

5. Most people will end a relationship if their boyfriend or girlfriend hits them.
   TRUE   FALSE

6. People abuse their partners because they can't control their anger.
   TRUE   FALSE

7. Most men who abuse their partners grew up in violent homes.
   TRUE   FALSE

8. If a person is really being abused, it's easy to just leave.
   TRUE   FALSE

9. Most rapes are committed by strangers who attack women at night on the streets.
   TRUE   FALSE

10. A pregnant woman is at an even greater risk of physical abuse.
    TRUE   FALSE

11. Relationship abuse happens most often among Blacks and Hispanics.
    TRUE   FALSE

12. People who are abused often blame themselves for their abuse.
    TRUE   FALSE

13. Louisiana was ranked first in the nation in female homicides perpetrated by men.
    TRUE   FALSE
14. In Louisiana, intimate partner violence is considered a social issue with very little financial cost.
TRUE FALSE

Quiz Answers

2. **MYTH**: Domestic violence is the number one cause of injury to women between the ages of 15 - 44 in the U.S. -more than car accidents, muggings and rapes combined. (Uniform Crime Reports, Federal Bureau of Investigation, 1991.) Of the women murdered each year in the U.S., 30% are killed by their current or former husband or boyfriend. (Violence Against Women: Estimates from the Redesigned Survey, U.S. Department of Justice, Bureau of Justice Statistics, August 1995.)

3. **FACT**: About 95% of known victims of relationship violence are females abused by their male partners. (Straus, M.A., and Gelles, R.J. (eds), Physical Violence in American Families, Transaction Publishers, New Brunswick, NJ. 1990.)

4. **FACT**: 50% of men who frequently abuse their wives also frequently abuse their children. (Stacy, W. and Schupe, A., The Family Secret, Beacon Press, Boston, MA, 1983.)

A child who lives in a family where there is violence between parents is 15 times more likely to be abused. (L. Bergman, "Dating violence among high school students," Social Work 37 (1), 1992.)

5. **MYTH**: Nearly 80% of girls who have been physically abused in their intimate relationships continue to date their abuser after the onset of violence. (Uniform Crime Reports, Federal Bureau of Investigation, 1991.)

6. **MYTH**: People who abuse are usually not out of control. They do it to gain power and control over the other person. They often use a series of tactics besides violence including threats, intimidation, psychological abuse and isolation to control their partners. (Straus, M.A., Gelles R.J. & Steinmetz, S., Behind Closed Doors, Anchor Books, NY, 1980.)

7. **FACT**: Men who have witnessed violence between parents are three times more likely to abuse their own wives and children than children of non-violent parents. The sons of the most violent parents are 1000 times more likely to become batterers. (Barbara Hart, National Coalition against Domestic Violence, 1988)
8. **MYTH:** There are many very complicated reasons why it's difficult for a person to leave an abusive partner. One very common reason is fear - women who leave abusers are at a 75% greater chance of being killed by the abuser than those who stay. (U.S. Department of Justice, Bureau of Justice Statistics' National Crime Victimization Survey, 1995.)

9. **MYTH:** About 80% of rapes and sexual assaults are committed by a partner, friend or acquaintance of the victim. (U.S. Department of Justice, Bureau of Justice Statistics' National Crime Victimization Survey, 1995.)

10. **FACT:** Pregnant women are especially at risk for abuse. It is estimated that more than one-third of pregnant women are abused. (Berry, Dawn Bradley, The Domestic Violence Sourcebook, Lowell House, Los Angeles, 1996.) It is common for physical abuse to begin or escalate during pregnancy.

11. **MYTH:** Women of all races are equally likely to be abused by a partner. (U.S. Department of Justice, Bureau of Justice Statistics, Violence by Intimates, March 1998.)

12. **FACT:** Most people who are abused blame themselves for causing the violence. (Barnett, Martinex, Keyson, "The relationship between violence, social support, and self-blame in battered women," Journal of Interpersonal Violence, 1996)

   However, the fact is that NO ONE is ever to blame for another person's violence - violence is always a choice, and the responsibility is 100% with the person who is abusing.

13. **FACT:** Louisiana was ranked first in the nation in female homicides, with a rate of 2.53 per 100,000 for females murdered by males—nearly double the national average. (Louisiana Coalition Against Domestic Violence [http://lcadv.org/wp-content/uploads/LCADV-DV-HANDOUT.pdf](http://lcadv.org/wp-content/uploads/LCADV-DV-HANDOUT.pdf))

14. **MYTH:** In research conducted by the Centers for Disease Control and Prevention, it was estimated that health related costs of domestic violence exceeded billions annually. (Louisiana Coalition Against Domestic Violence, [http://lcadv.org/wp-content/uploads/Costs-of-DV.pdf](http://lcadv.org/wp-content/uploads/Costs-of-DV.pdf))

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Stoney Brook University
Handout 2F

Power and Control Wheel Group Activity
Handout 2G
MODULE 3: A Well Meaning Man & The Socialization of Men

DESCRIPTION
In this training module participants will be introduced to the concept of a Well Meaning Man and his role in ending violence against women. Well Meaning Men are “good guys” and not batterers; therefore, they often don’t see themselves as part of the solution. Violence against women has primarily been seen as a women’s issue and traditionally it has only been women addressing the issue. However, engaging men in this work is essential to ending violence against women.

“It’s time for those of us who are well-meaning men to start acknowledging the role male privilege and socialization plays in sexual assault, domestic violence as well as all forms of violence against women. As well-meaning men, we must begin to acknowledge and own our responsibility to be part of the solution to ending violence against women.” (Tony Porter, www.acalltomen.org)

OBJECTIVES
• Participants will learn about the philosophy of a Well Meaning Man and how non-abusing men have an active role in ending violence against women
• Participants will learn about cultural norms that define manhood, and learn about the socialization of men and how it contributes to violence against women
• Participants will learn about Male Privilege and The Man Box and how it contributes to violence against women.

MATERIALS NEEDED
• Well Meaning Men-Breaking Out of the Man Box (book and video)
• Handout 3A-Pre/Post-test
• Handout 3B-Male Privilege Checklist
• Handout 3C-Breaking Out of the Man Box
• Handout 3D-Discussion Questions
• Pens or pencils
• Chalk or dry erase board or flip chart & markers

TRAINER TIP
Try not to be formal or scripted and try to speak to the men on their level. This education program is designed to be a collaborative learning experience and not from a stand point of
teacher knows best. Remember, inappropriate remarks, attitudes, and beliefs are perfect opportunities for education and change. Be non-judgmental in addressing those issues and model the same behavior you are teaching—equality, respect and care.

**Six Key Principles of Popular Education**

*Adapted from Economics Education: Building a Movement for Global Economic Justice*

1. **Education is not NEUTRAL.** Education is either designed to maintain the status quo, imposing on the people the values and culture of the dominant class—or education is designed to liberate people, helping them to become critical, creative, free and active.

2. **CONTENT COMES FROM THE PARTICIPANTS** People will act on the issues on which they have strong feelings. Education that starts by identifying the issues that people speak about with excitement, hope, fear or anger will have greater success in reaching those involved.

3. **DIALOGUE** No one has all the answers! Each person has different answers based on his or her own experiences. To discover valid solutions everyone needs to be both a learner and a teacher. Education must be a mutual learning process.

4. **PROBLEM-POSING EDUCATION** Participants are thinking, creative people with the capacity for action. A facilitator can help participants learn by providing a framework for thinking and creativity. By posing questions instead of lecturing, a facilitator engages the participants in an active way.

5. **REFLECTION/ACTION** By continually engaging in a cycle of reflection and action, a group can elaborate their success, analyze critically their reality, mistakes and failures—and use this information to act again. This allows a group to become more capable of effectively transforming their daily life.

6. **TRANSFORMATION** Transform the quality of each person’s life, the environment, the community, the whole society. This is not an individualistic academic exercise, but a dynamic process in which education and action are interwoven.

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**Group Activity/Discussion**

It is always good to start with a review of the last lesson to help participants connect the lessons from previous learning modules. Good conversation starters could include open ended questions to “warm up” the audience to continue the conversation and begin a new discussion. Here are some examples of questions to start with:

- “What was something new that you learned last class?”
- “What did you think of most after the last class?”
- “What changes in your thinking or behavior have happened since the last class?”
- “What do you see differently as it relates to violence against women?”
- “What changes do you see in yourself as a father, husband, friend, church leader, etc?”
Group Activity/Discussion: A Well Meaning Man

Introduce the concept of a Well Meaning Man to participants by asking them what it means to be a Well Meaning Man. Ask participants how a Well Meaning Man treats women and write down the appropriate responses. If a response is not on target write it to the side and tell participants that you will come back and talk about it later. After participants have shared, write down any additional things from this list-

- A well-meaning man is a man who believes women should be respected.
- A well-meaning man would not assault a woman.
- A well-meaning man, on the surface at least, believes in equality for women.
- A well-meaning man believes in women’s rights.
- A well-meaning man honors the women in his life.
- A well-meaning man, for all practical purposes, is a nice guy, a good man.

Further explain that it is with this understanding that our goal is not to “beat up” on well-meaning men, but instead, to help them understand their role in helping end violence against women. First, well-meaning men must understand that men are socialized in a culture of dominance and oppression over women. Even Well-Meaning Men have some thoughts, beliefs, behaviors, and tolerance that contributes to violence against women.

WRITTEN ACTIVITY-Male Privilege Checklist (3B)

Hand out the male privilege checklist, read the instructions, and ask participants to answer the questions honestly. Upon completion, survey the audience and ask how many times they checked “yes”. Read the following definition of Male Privilege-

Male privilege refers to the social theory which argues that men have unearned social, economic, and political advantages or rights that are granted to them solely on the basis of their sex, and which are usually denied to women.

Explain to the participants that even Well Meaning Men experience male privilege based on their socialization first as boys and then as men. The following video illustrates the socialization of men in our society.

VIDEO CLIP

The Socialization of Men (1:14-4:22)
Well Meaning Men-Breaking Out of the Man Box
GROUP ACTIVITY
Break participants into small groups. Give each group these questions and ask them to discuss for 10 minutes. Ask each group to share their responses with the class.

1. Do you act differently with boys than girls? Explain
2. Do you give different messages to your sons and daughters?
3. If your daughter is bullied at school, what advice do you give her? If your son is bullied at school, what advice do you give him?
4. Who taught you the role of being a man in your house?
5. How were you taught that boys/men should behave?
6. How were you taught that girls/women should behave?

HANDOUT
Distribute the “Man Box” and explain that this is how our society socializes boys and men. All men may not prescribe to all aspects of this, but many Well Meaning Men have been socialized this way or tolerate this behavior from other men.

Have participants take turns reading Chapter 4 “Well Meaning Men and ‘Bad Guys’: We are More Alike Than We Think” (Pages 54 and 55)

CLOSING ACTIVITY
Go around the room and ask each participant to share a way they can break out of the box.
Male Privilege Checklist (Handout 3B)

This list is based on Peggy McIntosh’s article on white privilege. These dynamics are but a few examples of the privilege which male people have.

On a daily basis as a male person…

1. My odds of being hired for a job, when competing against female applicants, are probably skewed in my favor. The more prestigious the job, the larger the odds are skewed.
2. If I fail in my job or career, I can feel sure this won’t be seen as a black mark against my entire sex’s capabilities.
3. I am far less likely to face sexual harassment at work than my female coworkers are.
4. If I do the same task as a woman, and if the measurement is at all subjective, chances are people will think I did a better job.
5. If I choose not to have children, my masculinity will not be called into question.
6. If I have children and a career, no one will think I’m selfish for not staying at home.
7. My elected representatives are mostly people of my own sex. The more prestigious and powerful the elected position, the more this is true.
8. When I ask to see “the person in charge,” odds are I will face a person of my own sex. The higher-up in the organization the person is, the surer I can be.
9. As a child, chances are I was encouraged to be more active and outgoing than my sisters.
10. As a child, chances are I got more teacher attention than girls who raised their hands just as often.
11. If I’m careless with my financial affairs it won’t be attributed to my sex.
12. If I’m careless with my driving it won’t be attributed to my sex.
13. Even if I sleep with a lot of women, there is no chance that I will be seriously labeled a “slut,” nor is there any male counterpart to “slut-bashing.”
14. I do not have to worry about the message my wardrobe sends about my sexual availability or my gender conformity.
15. My clothing is typically less expensive and better-constructed than women’s clothing for the same social status. While I have fewer options, my clothes will probably fit better than a woman’s without tailoring.
16. The grooming regimen expected of me is relatively cheap and consumes little time.
17. If I’m not conventionally attractive, the disadvantages are relatively small and easy to ignore.
18. I can be loud with no fear of being called a shrew. I can be aggressive with no fear of being called a bitch.

19. I can be confident that the ordinary language of day-to-day existence will always include my sex. “All men are created equal,” mailman, chairman, freshman, etc.

20. My ability to make important decisions and my capability in general will never be questioned depending on what time of the month it is.

21. I will never be expected to change my name upon marriage or questioned if I don’t change my name.

22. The decision to hire me will never be based on assumptions about whether or not I might choose to have a family sometime soon.

23. If I have a wife or live-in girlfriend, chances are we’ll divide up household chores so that she does most of the labor, and in particular the most repetitive and unrewarding tasks.

24. If I have children with a wife or girlfriend, chances are she’ll do most of the childrearing, and in particular the most dirty, repetitive and unrewarding parts of childrearing.

25. If I have children with a wife or girlfriend, and it turns out that one of us needs to make career sacrifices to raise the kids, chances are we’ll both assume the career sacrificed should be hers.

26. Magazines, billboards, television, movies, pornography, and virtually all of media are filled with images of scantily-clad women intended to appeal to me sexually. Such images of men exist, but are rarer.

27. In general, I am under much less pressure to be thin than my female counterparts are. If I am fat, I probably suffer fewer social and economic consequences for being fat than fat women do.

28. On average, I am not interrupted by women as often as women are interrupted by men.

29. I have the privilege of being unaware of my male privilege.
Fear of Getting Out

**MAN BOX**

- Don’t cry or openly express emotions *with the exception of anger*
- Do not show weakness or fear
- Demonstrate power control *especially over women*
- Aggression-Dominance
- Protector
- Do not be “like a woman”
- Heterosexual
- Do not be “like a gay man”
- Tough-Athletic-Strength-Courage
- Makes decisions-Does not need help
- Views women as property/objects

*WWW.TOWNMEN.ORG*
Module 4-Men are Taught to Have Less Value in Women, Women as Property, Women as Objects

DESCRIPTION
Well-Meaning Men must begin to examine the ways in which male socialization fosters violence against women. Participants will be encouraged to examine the ways in which we keep women in marginalized roles throughout every aspect of society that enforces and maintains male dominance. Participants will be encouraged to explore and challenge the ways in which they continue to perpetuate the myth that women are property of their husbands and intimate partners. One of the principle reasons that domestic violence continues to be seen as a private issue is our belief that she belongs to him. While we know that it’s not true; nevertheless, that myth is deeply embedded in our socialization. As well-meaning men, we must unearth the roots of objectifying women. In a male-dominated world, where men value women less, and see them as property, an environment is created which overwhelmingly supports men’s objectification of women (www.acalltomen.org).

OBJECTIVES
• Participants will learn how men have been socialized to believe that women have less value.
• Participants will learn about how our culture views women as objects and property.
• Participants will challenge their own sexism and learn about how Well Meaning Men can help change a culture that promotes violence against women.

MATERIALS NEEDED
• Well Meaning Men-Breaking Out of the Man Box (book and video)
• Handout 4A-Pre/Post Test
• Handout 4B-Gender Stereotype Survey

TRAINER TIP-Overcoming Resistance
First and foremost, learning involves change and change can be threatening. There are several reasons why participants may resist accepting the information you are presenting with fear of the unknown being the greatest cause of resistance. For adult learners, routine, habit and familiarity are far more comfortable than the challenges this curriculum creates. Many prefer certainty, and a system of beliefs that they can depend on and commit to for life. This curriculum will challenge core beliefs and a participant may resist for fear of looking foolish in public or to “save face” with his peers. Not to mention, even though this is not an educational
program designed to intervene with batterers, there is a chance that there will be a batterer in the group.

**Tips for overcoming resistance**

- **Try to sort out the cause for resistance.** It may be appropriate to talk to someone that is very resistant individually to gain insight on the cause.
- **Research your audience.** Find out about their histories, backgrounds and values.
- **Explain your intentions clearly.** For example, make sure participants understand the overall philosophy of the program and clarify misunderstandings.
- **Accentuate the positive.** By acknowledging efforts and praising progress you are building their self-esteem and lessening their fear of the unknown.
- **Encourage peer learning and peer teaching.** Support of the learning community, and allowing the men to learn from each other, may relieve them of the stress of feeling scrutinized by the teacher.
- **Don’t push too hard too fast.** Be realistic about what you can expect. This type of learning is very complicated. Many will need more time to reflect long after the formal education has ended.
- **Create an environment of trust.** Be fair and honest and be able to listen to criticism. Don’t make promises you can’t keep or commitments you can’t fulfill.
- **Talk about the normality of resistance.** Give personal examples of when you were resistant to learning or perhaps how you have struggled with certain aspects of this curriculum.
- **Strike a bargain with a resister.** If you have someone that is continually and repeatedly resistant, acknowledge that he has the right to decide whether to learn this information or not, but ask that he refrain from disrupting and preventing others from learning.

**GROUP ACTIVITY/Discussion**

Start with a review of the last lesson and have participants talk about what they learned. It is important to facilitate the connection from class to class. It is also helpful to encourage participants to reflect on how topics are relevant to their everyday life and experiences. Encourage participants to share insights on how the training material has affected their everyday life.

**WRITTEN ACTIVITY**

Begin by explaining to participants that even well Meaning Men have certain beliefs about men and women that could promote a culture of violence against women and inadvertently raise their daughters to feel like they are less than boys. We all accept stereotypes that are handed down to us through our families, community, culture, and society and don’t give much thought as to how they can contribute to women being considered less valuable, as objects, or property.
After completing the survey, ask participants:

- Consider how some of these beliefs could contribute or give others an excuse to perpetrate violence against women.
- Consider how some of the beliefs might create an abuse environment.
- Consider how some of these beliefs might contribute to a woman believing that an abusive relationship is OK.

Read this quote from Tony Porter to help participants make connections between their role as a Well Meaning Man and their responsibility to help end violence against women. “Well meaning men need to examine, challenge, and change the aspects of male socialization that tolerate violence against women. I understand that it is difficult for us to own up to the reality that we have more in common with violent men than we care to admit. I, too, have struggled with understanding the depth of the problem and my relationship to it for some time....The only difference between them and us is that, at a certain point, we stop while they continue and cross the line into behavior that is considered illegal.” (Porter, 54-55)

Further explain that holding these stereotypes, and raising our sons and daughters with these beliefs, might make it OK for others to abuse women.

**GROUP ACTIVITY/Discussion**

Begin by explaining to participants that we sometimes unknowingly socialize our sons and daughters in ways that create a culture of our girls having less value. Even Well Meaning Men doing their best to raise “good” kids send different messages to boys and girls.

**Women Having Less Value**

- How do you parent your sons and daughters differently? What is the message we give to our sons? Daughters?
- **What do these messages mean?**
  - You play like a girl
  - You are acting like a girl
  - Quit crying like a woman
  - Boys will be boys
  - Real men don’t show emotions

**VIDEO CLIP**

“Less Value” (4:21-8:30)

A Call to Men Ending Violence Against Women
• Ask participants to share personal examples and experiences that are similar to those in the video clip.

**Group Activity/Discussion: Women as property?**
Ask participants if women are viewed as people or property in our society. Ask them to think about a traditional wedding and consider the following as it relates to women being considered property.
• Father walks the daughter down the aisle and “gives the bride away”
• “I pronounce you man and wife”
• The woman loses her last name and takes on her husbands’

**VIDEO CLIP**
“Property” (8:31-14:56)
A Call to Men Ending Violence Against Women
• Ask participants what they would do if they saw a man hitting his wife/girlfriend?
• What would you do if it was a stranger?
• How is it different?

**VIDEO CLIP**
“Objectification” (14:56-18:54)
A Call to Men Ending Violence Against Women
• Ask participants to share their thoughts, feelings, and views on the idea of women’s primary purpose being to support, serve, comfort, satisfy and entertain men?
• How could this mindset lead to violence against women?

**CLOSING ACTIVITY**
Go around the room and ask each participant, as a Well Meaning Man, something he could do (big or small) that could change how women are seen as property or having less value.
Handout 4B
Gender Stereotype Checklist

Women

- Women are supposed to have "clean jobs," such as secretaries, teachers, and librarians
- Women are nurses, not doctors
- Women are not as strong as men
- Women are supposed to make less money than men
- The best women are stay at home moms
- Women don’t need to go to college
- Women don’t play sports
- Women are not politicians
- Women are quieter than men and not meant to speak out
- Women are supposed to be submissive and do as they are told
- Women are supposed to cook and do housework
- Women are responsible for raising children
- Women do not have technical skills and are not good at "hands on" projects, such as car repairs
- Women are meant to be the damsel in distress; never the hero
- Women are supposed to look pretty and be looked at
- Women love to sing and dance
- Women do not play video games
- Women are flirts
- Women are never in charge

Men

- All men enjoy working on cars
- Men are not nurses, they are doctors
- Men do "dirty jobs," such as construction and mechanics; they are not secretaries, teachers, or cosmetologists
- Men do not do housework and they are not responsible for taking care of children
- Men play video games
- Men play sports
- Men enjoy outdoor activities such as camping, fishing, and hiking
- Men are in charge; they are always at the top
- As husbands, men tell their wives what to do
- Men are lazy and/or messy
- Men are good at math
- It is always men who work in science, engineering, and other technical fields
- Men do not cook, sew, or do crafts
MODULE: 5 Sexism and Men as Empowered Bystanders

DESCRIPTION
Violence against women is considered a human rights violation and this violence affects children, destroys families, and has tremendous financial and emotional costs in our communities. Sexism is at the root of this violence and supports the belief that women are inferior to men. Classifying violence against women as a “woman’s issue” minimizes the seriousness and society’s responsibility for ending it. Silence grants permission to those that abuse women and Well-Meaning Men need move away from a neutral position and be empowered to help end this violence.

OBJECTIVES
Participants will:
- Learn about the dynamics of sexism and how it contributes to violence against women
- Compare sexism and racism to learn about similarities
- Understand that silence grants permission and normalizes abusive behavior
- Recognize that well-meaning men have a responsibility to stand up against violence against women
- Learn about verbal and non-verbal ways to stand up against men who perpetrate violence against women

MATERIALS NEEDED
- Well Meaning Men-Breaking Out of the Man Box (book and video)
- Handout 5A-Silence Grants Permission
- Index cards
- Pens or pencils
- Chalk or dry erase board or flip chart & markers

TRAINER TIP
Guiding Men Along the Stages of Change
MRI’s Principles for Engaging Men in Ending Violence
Men’s Resources International www.mensresourcesinternational.org

AFFIRMATION
1. Emphasize the important role men can play in ending violence against women.
2. Affirm men’s inherent compassion and desire for connection with women, children and other men.

**AWARENESS**
3. Broaden their understanding of violence to include domination, abuse and neglect.
4. Expose the costs and benefits of conformity to masculine domination and violence.
5. Help men understand the connections between their own experiences with violence and ending violence against women.

**SKILLS**
6. Help men practice listening to women and other men with compassion.
7. Teach men to talk vulnerably about their own experiences with violence.
8. Teach men to be proud and powerful allies with women.

**GROUP ACTIVITY**
Hand out an index card and have participants write down something they learned from the last session that they hadn’t known prior, have been thinking about, or noticed in their community or workplace since the last meeting. Have them share this with the person sitting next to them and then have that person share their partner’s thoughts with the rest of the class.

**VIDEO CLIP**
*Men’s Violence Against Women (Ted Bunch) (18:54-22:04)*
*Naming the Problem*
*Well Meaning Men-Breaking Out of the Man Box*

Ask for any thoughts or feedback about the video.

**WRITTEN ACTIVITY AND DISCUSSION**
1. Write SEXISM and the definition on a board, poster board or a large sheet of paper. (To save time it might be a good idea to write it ahead of time and display it right before the activity). Merriam Webster define sexism as

   1. prejudice or discrimination based on sex; especially: discrimination against women
   2. behavior, conditions, or attitudes that foster stereotypes of social roles based on sex

Have participants write down examples of sexism they have seen in their community, church, workplace, etc. Ask participants to share those examples in the class, writing them down on the board under the definition. Many of the men may be able to identify sexism but may not be able to relate to it because of men’s privilege in society.
2. (Optional)* The next step of this activity is to help the participants relate personally to the concept of sexism. Write RACISM on the board, a poster board or a large sheet of paper. (To save time it might be a good idea to write it ahead of time and display it right before the activity). Merriam Webster defines racism as

1. a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race
2. racial prejudice or discrimination

Have participants write down examples of racism they have personally experienced. Ask participants to share those experiences. Ask them how racism and sexism are similar with open ended questions like:

- From your personal experiences with racism, can you relate to how women might feel less valuable just based on their gender?
- Is it okay for other races to remain silent when one race is being discriminated against?
- Is racism just an African American issue or should it be a concern of everyone?
- From experience with racism, can you relate to how women feel judged and stereotyped?
- Is it okay for others to take a neutral position about racism if it doesn’t affect their race?
- Is silence about racism the same as acceptance? How does that relate to well-meaning men not standing up against violence against women?

*This curriculum was piloted with African American men. If the participants are not minority you may choose to omit the second part of this activity.

**VIDEO CLIP**
Men’s Violence as Pathology and Blaming Women (22:31-23:24)
Well Meaning Men-Breaking Out of the Man Box

Ask for any thoughts or feedback about the video.

**HANDOUT: Silence Grants Permission (5A)**
If time allows ask participants to take turns reading handout aloud.

**CLOSING ACTIVITY** Wrap up with a summary of the lesson, then a 1 Takeaway activity. Have each participant finish this sentence- “One thing I’ve gained from this session is ________________________”
Handout 5A

Silence Grants Permission—Be More Than a Bystander
(Adapted from Ending Violence Association BC, http://endingviolence.org/about-us/)

Non-Verbal Ways You Can Be More Than a Bystander

Refuse to join in when derogatory, degrading, abusive and violent attitudes or behaviors are being displayed.

- Register your lack of approval for such attitudes or behaviors by leaving the individual or group who are perpetrating them. Staying silent while others act and behave inappropriately actually condones what they are doing; leaving shows that you don’t agree with it and are not willing to participate and act as an audience.
- Offer your presence. If you see that a woman is being targeted, simply stand near to her so that she and the harasser/abuser know that she is not alone. He may be less likely to continue or escalate the violence knowing that there are witnesses.
- Give control to the woman who is the target of the violence by speaking directly to her, ask “Is he bothering you?” or “Are you okay?” and ask “Is there any way I can help?” This takes power away from the perpetrator. If the woman says that she would like your help, do what you can to be of assistance. If she expresses that she is not in need of your help, respect this and move on.
- Take action if there is a threat of immediate danger by calling the police and/or security.

Verbal Ways You Can Be More Than a Bystander If You Don’t Know the Individual

- **Distraction as intervention:** If you witness a woman being harassed/abused, ask the perpetrator for the time, or clear your throat while standing near him, this will momentarily break his focus from the target of his harassment.
- **Vocalize your support as intervention:** If a woman alerts you that she has been harassed/abused in a crowd, call out in support “Hey man, leave her alone”, “I don’t like how you are treating her, stop it”.
- **Refuse to join in and discourage others from participating:** Register that you don’t agree when derogatory, degrading, abusive and violent attitudes or behaviors are
displayed. Be direct about what you have seen, point out the exact behavior/attitude/words/action and don’t pass judgment on the individual perpetrating it.

You can say something to the effect of:

- “I don’t think that joke is funny” or “that joke makes me uncomfortable” to a joke or comment that condones violence against women.
- “Your words/actions are uncalled for, what you’re saying/doing is wrong.”
- “Your words/actions are having a negative effect on that woman, do you mean to make her feel badly? Everyone has the right to be physically and emotionally safe and you are infringing on that right.”
- “It’s wrong to treat women that way. I don’t agree with what you’re doing/saying.”
- “What you’re doing is harassment, not only is it wrong, it’s criminal.”
- “How would you feel if another man did this to your mother, sister, wife or daughter?”
- “The words/actions you’re using are derogatory, degrading, abusive and/or violent towards women. I won’t tolerate this kind of behavior. Stop what you’re doing.”
- Rally other bystanders to join you in voicing disapproval: “By being silent, you’re saying that this action/behavior/attitude/word is alright with you. Well, it’s not okay with me. I don’t respect it and I hope you don’t either.”

Verbal Ways You Can Be More Than a Bystander If You Know the Individual

Ideally, approach the person when they are alone, calm and you are in a situation where you can speak openly without being interrupted. Let them know that you are coming to speak with them because you care about them and are concerned about what is going on.

You can say something to the effect of:

- “Something seems to be going on with you, can we talk?”
- “I care about you and I’m worried about you, can I help?”

Directly reference the behavior that you are concerned about but do not judge them as a human being. Try to avoid validating any excuses or justifications for the abuse. There is no excuse or justification for violence against women. The purpose of your intervention is to help this individual acknowledge that
their actions/behavior/attitude/words are not acceptable and to get the help they need to ensure it is not repeated, not to justify the past.

- “I couldn’t help but notice your actions/behaviors/attitudes/words the other day. I’m concerned because these actions/behaviors/attitudes/words are unhealthy.”
- “I’m worried about you and her (and your children’s) safety because of your actions/behavior/attitude/words.”
- “I care about you and was really surprised to see you act/behave/speak in such a violent/unhealthy way towards your partner.”
- “Your actions/behaviors/attitudes/words make me afraid that you may seriously hurt her if you don’t find a way to deal with your problems.”
- Inform them that actions/behavior/attitude/words constitute violence and that they need to stop. “When you act/behave/speak to her like that, do you see the effect your words/actions have on her emotionally/physically? That isn’t acceptable. Everyone has the right to emotional and physical safety. It’s criminal to take that away from someone.”
- “Healthy partners don’t act/behave/speak like that towards their partner. At the end of the day it amounts to violence and you need to stop acting/behaving/speaking this way. Loving your partner should mean protecting her from abuse, not perpetrating it against her.”
- “The way you act/speak/behave makes me worry for the emotional and physical safety of your partner and your children. Children learn what relationships look like from their parents. Is this what you want your children learning is ‘healthy’?”
- “Violence against women is a crime. If you don’t find a way to work through your issues, you could be charged and end up incarcerated. I don’t want to see that happen.”

Provide him with some avenues that may help him curb his abusive behavior:

Remind him that it doesn’t have to be this way, that there is help and that both he and his partner deserve health in their relationship. You may suggest that he see a professional counselor.
MODULE 6: Men’s Violence Against Women and Incarcerated African American Males

DESCRIPTION

This learning module attempts to address issues specific to men’s violence against women and incarcerated African American males. There is very limited research addressing this specific area, so the development of new techniques and approaches, as well as, contribution to the body of knowledge should be on-going. It is expected that this module will change over time with feedback from this population and as more literature is published specific to this topic and audience.

Incarcerated men may have beliefs about women that are different than the non-incarcerated population because of the effects of being institutionalized. According to Herman-Stahl, Kan, and McKay (2008), for incarcerated men to survive in an often brutal environment, prisoners may develop hyper-masculinity, which glorifies force and domination in relations with others. They go on to say that since inmates have been forced into dependency during their imprisonment that they may seek to dominate and control their family upon return. Changes to men’s sense of power and self-esteem that occur during imprisonment may have an effect on their beliefs about women and elevate their risk for violence against women.

In his research about black masculinity in prison, Nandi (2002) found that, in order to survive, prisoners must adhere to a hierarchy of domination and conform to rigid masculine roles. He also reported that, “Incarcerated Black males create specific versions of masculinity, perhaps because of their individual personalities or particular stages of development, but more likely because they live within communities that are marked by striking contrasts of power and powerlessness” (p. 11).

However, the research reports that many inmates consider jail time as an opportunity to think, reflect, and learn. In addition, not all prisoners had negative beliefs about women. Danny, one of Nandi’s research participants said, "Our women are the greatest and strongest ever to walk upon this earth. No Black woman is a bitch, ‘ho', or anything else other than a sister, mother, wife, and partner in life...and they are the strongest women on earth whose character, strength, and determination have guarded and sustained us as a race since time began" (p.9). Though there is still much to be known about engaging incarcerated men to end violence against women, the research shows there is a tremendous opportunity for change.
OBJECTIVES
Participants will
- Discuss issues specific to men’s violence against women and incarcerated males
- Compare beliefs about men’s violence against women for those that are incarcerated and those that are not
- Help provide information and solutions for other incarcerated men for future training

MATERIALS NEEDED
- Board, flip chart, poster, etc.
- Markers, chalk, etc.
- Handout 6A-Pre/Post Test
- Handout 6B-Incarcerated Males Questionnaire Results

TRAINER TIP-Dealing with Ambiguity
Since there isn’t a lot of research in this area, or literature on how to train incarcerated African American males to prevent violence against women, this training module may be a little more difficult than the others. Ambiguity and trainer uncertainty should be expected. Here are 10 tips for dealing with ambiguity (adapted from Dealing with Ambiguity: The New Business Imperative, 2013.)

1. **Suppress your urge to control things.** Trainers like to feel in control of their training sessions. Often, this results in stress when ambiguity enters the scene. This training can be complex so let go of the notion that you are ‘controlling everything’.

2. **Learn to act without the complete picture.** In an ambiguous world you will never have all the information you need for absolute certainty. Get all the information available, make the best training you can.

3. **Work on your flexibility.** Be willing to change course as more information comes to light. Don’t let pride delay you from correcting your course. Ambiguity can reveal facts at any time that are going to affect your training session. Be willing to accept these gifts and incorporate them into your direction and make the necessary changes.

4. **Learn to deal with uncertainty.** To deal with ambiguity you need to be comfortable with uncertainty. Cope with this by being as prepared as you can.

5. **Realize there is not a defined plan you need to follow.** Make your peace with the fact that there is no defined ‘right and wrong’.

6. **Be confident in yourself and your abilities.** Part of learning to deal with uncertainty is to have confidence in your ability to respond to what you can’t control. Confidence is a huge
asset as a trainer. Confident people are not afraid to take a stand, are good listeners, avoid the spotlight, ask for help and aren’t afraid to be wrong. They also avoid putting others down and own their mistakes.

7. **Listen to your voice.** People talk about their ‘guts’ or ‘making a gut decision’. What you attribute to your gut is really your subconscious looking at inputs from around your world. Our processing power is powered 95% from our subconscious, or your brain looking at information ‘offline’, processing it and then telling you what to do. Therefore, listen to it. This is the wealth of your knowledge speaking in a small voice. Listen to the voice.

8. **Learn to deal with your stress.** Even if you do all of these things, ambiguity can still cause stress, as the world is uncertain. Learn to manage this stress by having outlets to relieve your stress. When you are relaxed you are far more able to respond to problems and challenges with successful solutions. Investing some time in cultivating a relaxed state of mind is important to your leadership skills.

**GROUP ACTIVITY/Discussion**

Write on a poster, board, flip chart, etc. “What it Means to be a Man” and then one column for “In Jail” and “Free”. Have participants share similarities and differences and write them in the appropriate column. Ask participants if being incarcerated has affected their beliefs about women.

**HANDOUT: Incarcerated Males Questionnaire Results (6B)**

**GROUP ACTIVITY/Discussion**

Explain to the participants that the survey was given to 75 incarcerated black males and could be representative of how African American incarcerated males view masculinity, and the role of women in society and in their relationships. Go through each of the questions and discuss the results. Facilitate a discussion for each question and refer back to specific learning modules or lessons learned that address that particular issue.

**CLOSING ACTIVITY**

Ask participants to go around the room and share thoughts and idea of what should be included in future trainings to engage incarcerated men to help prevent violence against women.
MODULE 7: Becoming Part of the Solution

DESCRIPTION
Since this is the final training module, participants should be encouraged to take ownership of the problem and find answers personally, professionally, and in their communities. The mission of this last training module is to help participants tie all the pieces together to become more involved, make better decisions, create a new standard of behavior, work to create social change, let go of the idea that this is solely a “woman’s issue”, take responsibility for men’s violence against women, and work with integrity, accountability, and consistency to ultimately end men’s violence against women.

“We believe the day is coming when manhood will be re-defined, so our sisters, mothers, aunts, daughters, and all women are safe and secure in this world.” (Porter, 2010)

OBJECTIVES
Participants will:
- Identify and discuss things men can do to end men’s violence against women
- Connect all learning modules together to fully understand the problem and identify solutions
- Learn about challenging sexism
- Share their learning experience with domestic violence/sexual violence program leaders and reach out to survivors

MATERIALS NEEDED
- Well Meaning Men-Breaking Out of the Man Box (book and video)
- Handout 7A-Pre/Post Test
- Handout 7B-10 Things Men Can Do To End Men’s Violence Against Women
- Handout 7C-Letter to a Survivor
- Handout 7D-Certificate
- Poster board & marker
- Paper, pens, pencils
- Invite a representative from the local domestic violence and/or sexual violence program to participate in this last session. (Provide them with an overview of the training program prior so that they are familiar with the philosophy of the program.)
TRAINER TIP-Wrapping Up

It is as important that you end this training series as strong as you began. Here are some helpful tips to wrap-up

1. Don’t Quit; Close
   This entire training series is a journey that you are undertaking with your audience. Don’t leave them disappointed that you quit right before the culmination. Work the group to a conclusion that you come to together.

2. Preparation Is Key
   You should know every detail of this last session, including how much time it will take to deliver it with the biggest impact. Make sure to end a little early so you have time to talk informally with participants, shake hands, and give thanks.

3. Expect The Unexpected
   Not everything goes according to plan, which is why you should be able to conclude from anywhere in the last training module. Nothing is worse than getting the “5 minutes” signal and realizing that you still have 15 minutes left in your presentation. Developing a transition from any segment of your talk to your wrap-up can save you from fumbling and trying to decide which information to include and leave out.

4. Add A Final Touch
   One of the advanced presentation skills that will set you apart could be including a succinct quote that summarizes your viewpoint, or even a piece of poetry to leave them in the mood you established. While touches like these aren’t vital, they add class and impact.

GROUP ACTIVITY/Discussion

Start by introducing the guests from the domestic violence and/or sexual violence program and share with them that this group has been meeting and learning about ways that well-meaning men can end violence against women. Encourage the men to share what they have learned collectively about the engaging men program and thoughts about the program coming to a conclusion.

VIDEO CLIP
Solutions (Challenging Sexism) (23:55-28:39)
Well Meaning Men-Breaking Out of the Man Box

HANDOUT-10 Things Men Can Do To End Men’s Violence Against Women (7B)
Breaking Out of the Man Box (Porter, 2010)

GROUP ACTIVITY
Ahead of time, write the 10 Things Men Can Do To End Men’s Violence Against Women on a large poster board. Have participants take turns reading this and encourage participants to add personal reflections, ideas, solutions, concerns, etc. after each one. Re-direct participants to specific training modules where that information was learned. It is important to help participants connect all of the training modules together to fully understand the problem and to be able to be part of the solution.

WRITTEN ACTIVITY
HANDOUT: Letters to survivors (7C)
Have participants write a letter to a sexual assault or domestic violence survivor. This letter is not specific but intended to give survivors hope that there are men in their community that are committed to making changes to end violence against women. Have the participants give those letters to the domestic violence/sexual violence program representatives to bring back to their agencies to share with survivors.

CLOSING ACTIVITY
Have participants go around the room and share a way that they could implement or share this learning experience, formally or informally, in their personal lives or community. Have each one sign the poster as a commitment to ending violence against women. If appropriate, take a picture of the men (with representatives from the domestic violence and/or sexual violence program) in front of the poster and create a press release to distribute to the media.

Handout: Certificates (7D) Make sure to end this session by offering genuine thanks and praise. It is important for this session to end on a positive note for participants to feel encouraged to continue with the men’s movement to end violence against women. Formally recognize their participation and commitment by presenting certificates to attendees.
Handout 7B

10 Things Men Can Do To End Men’s Violence Against Women

1. Acknowledge and understand how sexism, male dominance, and male privilege lay the foundation for all forms of violence against women.
2. Examine and challenge our individual sexism and the role that we play in supporting men who are abusive.
3. Recognize and stop colluding with other men by getting out of our socially defined roles, and take a stance to end violence against women.
4. Remember that our silence is affirming. When we choose not to speak out against men’s violence, we are supporting it.
5. Educate and re-educate our sons and other young men about our responsibility in ending men’s violence against women.
6. “Break out of the man box“-Challenge traditional images of manhood that stop us from actively taking a stance to end violence against women.
7. Accept and own our responsibility that violence against women will not end until men become part of the solution to end it. We must take an active role in creating a cultural and social shift that no longer tolerates violence against women.
8. Stop supporting the notion that men’s violence against women is due to mental illness, lack of anger management skills, chemical dependency, stress, etc. Violence against women is rooted in the historic oppression of women and the outgrowth of the socialization of men.
9. Take responsibility for creating appropriate and effective ways to develop systems to educate and hold men accountable.
10. Create systems of accountability to women in your community. Violence against women will end only when we take direction from those who understand it most—women.

Adapted from Breaking Out of the Man Box (Porter, 2010)
Handout 7C-Letter to a Survivor

As a well-meaning man, I am going to

So that you, and other women in our community, won’t have to suffer from domestic or sexual violence anymore.

“We believe the day is coming when manhood will be re-defined, so our sisters, mothers, aunts, daughters, and all women are safe and secure in this world.” (Porter, 2010)

Sincerely-
Certificate of Completion

THIS ACKNOWLEDGES THAT

Name

HAS SUCCESSFULLY COMPLETED THE ENGAGING MEN TO PREVENT VIOLENCE AGAINST WOMEN TRAINING PROGRAM. HE IS A WELL MEANING MAN COMMITTED TO HELPING END VIOLENCE AGAINST WOMEN.

__________________________
Trainer

__________________________
Date
## APPENDIX B - INSTRUMENTATION

### Incarcerated Men Pre/Post Test Assessment

Please indicate your answer with an X in the appropriate box

Questionnaire is confidential

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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</thead>
<tbody>
<tr>
<td>1. Men should “Act like a man” and be tough.</td>
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<tr>
<td>2. It is ok for males to yell at people to get them to do what they need to do.</td>
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<td>3. Males who show their emotions are weak.</td>
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<td>4. Males should be risk takers.</td>
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<td>5. Males who respect women don’t hit them.</td>
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<td>6. Males can handle their problems without help.</td>
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<td>7. Males are head of the household or “boss” of the family.</td>
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<td>8. Sooner or later, all males will hit their wife or girlfriend.</td>
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<td>10. It is ok for males to make sexual comments about females to their friends.</td>
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<td>11. In a relationship, it is ok for the male to control or limit their partner’s behavior.</td>
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<td>12. The male should make the decisions in the family.</td>
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<td>13. The male in the relationship has the right to determine how much time she spends with friends, family, etc.</td>
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<td>14. The primary role of females in the family is to raise children and maintain</td>
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<td></td>
<td>Strongly Agree</td>
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<td>the household.</td>
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<td>15. It is ok for men to express their emotions and feelings.</td>
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<td>16. In a relationship, men choose when and how to have sex.</td>
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<td>17. If a woman is raped, and was drunk or high when it happened, she is somewhat to blame for the assault.</td>
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<td>18. Males are rarely victims of rape.</td>
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<td>19. I have witnessed domestic violence in my life (mother, father, grandparents, etc.)</td>
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<td>20. I have been a victim of abuse by a partner.</td>
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<td>21. I have physically abused a partner.</td>
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<td>22. I have been a victim of sexual assault.</td>
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<td>23. I have texted, emailed, or called a partner repeatedly though she didn’t want me to.</td>
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<td>24. It is ok for females to hit males.</td>
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<td>25. I have followed a partner without her knowing.</td>
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<td>26. I have waited, uninvited, outside a partner’s house or workplace.</td>
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<td>27. We shouldn’t intervene in other people’s relationships even if they are abusive.</td>
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<td>28. In a relationship, women must do what the man wants sexually.</td>
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<td>29. In a relationship, men should be served by their wife/girlfriend.</td>
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<td>Strongly Agree</td>
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<td>30. Women shouldn’t work if they have children.</td>
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<td>31. It is ok for the woman in the relationship to make the big decisions.</td>
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<td>32. My father was a good role model for me.</td>
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<td>33. I have been taught about the dynamics of domestic violence.</td>
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<td>34. I have been taught about the dynamics of sexual assault.</td>
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<td>35. Most people I know agree with my feelings about women.</td>
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<td>36. I have cheated on my wife/girlfriend.</td>
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<td>37. If things go wrong in a relationship, it is usually the woman’s job to fix it.</td>
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APPENDIX C-FORMS, POLICIES, IRB APPROVAL

Professional Conduct

Every partner working with the Engaging Men in Preventing Sexual Assault, Dating Violence, Domestic Violence, and Stalking Project, paid or volunteer, shall act with integrity, compassion, cultural sensitivity, and respect for the dignity of sexual and domestic violence survivors, community members, colleagues, and themselves. The following Code of Ethical Standards shall govern the conduct of service providers for this grant project.

Professional Conduct

The grant partners shall:

• Maintain quality professional standards that are always in the best interest of the audience served, free of personal opinion and biases.
• Seek and maintain proficiency in the delivery of services.
• Act without discrimination based on age, gender, class, disability, ethnicity, race, national origin, religious belief, marital status, or sexual orientation.
• Refrain from using his or her professional position or authority to obtain gifts, monetary rewards, or special privileges or advantages.
• Avoid relationships or commitments that conflict with the interest of the grant project or partnerships or the groups and individuals they serve.
• Report to the appropriate agency and/or authority the conduct of any colleague or allied professional that constitutes the mistreatment of individuals or groups.
• Advocate for social change and work toward the elimination of sexual, dating, and domestic violence.
• Accept the individuals and groups statements as told, without opinion or judgment.
• Respond compassionately to each individual and/or group with individualized personal service.
• Provide services without blaming regardless of a survivors conduct at the time of the assault.
• Empower the individuals and groups to achieve maximum self-determination
• Respect the individual’s and group’s decisions.
• Refrain from dual relationships and maintain a professional relationships.
Confidentiality Policy
Engaging Men in Preventing Sexual Assault, Dating Violence, Domestic Violence, and Stalking Project

Confidentiality refers to the duty of the Engaging Men Grant, paid partners or volunteers, to not disclose information directly or indirectly from disclosures related to domestic violence, dating abuse, sexual assault or abuse, or stalking to anyone unless it meets one or more of the confidentiality exceptions listed below.

- Any information about the participant shall not be shared outside the program without a signed release from the participant. That information includes:
  - Specific information about the participant (name, address, phone, etc.)
  - Non-specific information about the participant (workplace, social activities, etc.)
  - A participant’s participation in any services offered by grant partners (TPSO, TPRCP, SAFE)

- Any information shared among partners and volunteers shall remain confidential and should not be shared in public places.

- Confidentiality Exceptions:
  - Mandatory Child Abuse, Neglect, Elder, and Disabled reporting
    - Partners and volunteers of Engaging Men Grant are considered mandatory reporters of child abuse, neglect, elder and disabled abuse.
    - Elder Abuse is defined as acts or omissions which result in physical or emotional abuse and neglect, inflicted by caregivers and from self-neglect on an individual age 60 years or older. This can include:
      - Physical actions, such as pushing, hitting, restraining an elder
      - Emotional and verbal intimidation, such as screaming, threatening, insulting an elder;
      - Withdrawal or isolation by an elder;
      - Sexual exploitation, involving an elder in any act or situation that is sexual in nature without their consent;
      - Neglect, such as withholding of medicine, medical care, food, personal care, utilities, or daily necessities, or overmedication, or self-neglect;
      - Financial extortion or exploitation, such as theft or misuse of money, property or the possessions of the elder.
Consent Form for Study Involving Only Minimal Risk

**Effectiveness of a Seven Week Primary Prevention Program that Engages Incarcerated African American Men to Prevent Violence Against Women**

Introduction I, ________________________, have been asked to participate in this study. Lorett Swank, M.Ed, LPC, is conducting this research to evaluate the effectiveness of a seven week primary prevention program that engages incarcerated African American men to prevent violence against women as part of a grant provided by the Office of Violence Against Women in partnership with the La Foundation Against Sexual Assault, Tangipahoa Parish Sheriff’s Office, and the Office of the District Attorney.

**Purpose of the Study**

The purpose is to learn more about the effectiveness of this training program. This study will be performed at Tangipahoa Parish Jail. I will be asked to complete a pre-test that will take approximately 30 minutes, attend 7, 2-hour training sessions, and complete a pre/post-test that will take approximately 30 minutes. I have been given an opportunity to examine the pre and post-test and the training curriculum. Approximately 10 participants will be in this study.

**Risks and Discomforts**

There are no known or expected risks from participating in this study, except for mild frustration sometimes associated with challenges to preconceived thoughts and beliefs about violence against women and understanding the scope of the problem.

**Benefits**

I understand that this study may be of benefit to me to better understand the dynamics of violence against women. The knowledge gained may be of benefit to others as well, in my family, my community, and for future participants.

**Contact Persons**

For more information about this research, I can contact the Principle Investigator, Lorett Swank at 985-507-2704, the LaFASA Director, Ebony Tucker, at 888-995-7273, or the Tangipahoa jail Prison Rape Elimination Coordinator, Elisa Quinn at 985-748-3236.

For information regarding my rights as a research participant, I may contact the Chair of the Institutional Review Board at 985-549-2077.

**Confidentiality**

I understand that any information obtained as a result of my participation in this research will be kept as confidential as legally possible. I understand that these research records, just like hospital records, may be subpoenaed by court order or may be inspected by federal authorities. In any publications that result from this research, neither my name nor any information from which I might be identified will be published without my consent.
To Whom it May Concern:

This letter is to show support for the Louisiana Foundation Against Sexual Assault's training program, Engaging Men to Prevent Violence Against Women, that will take place in the Tangipahoa Parish Jail beginning October, 2014. Approximately 10-20 non-violent inmates will volunteer to participate in a 7-week primary prevention program engaging men to prevent violence against women. Each training session will be held at the Tangipahoa Parish Jail and last approximately 2 hours. The training will be facilitated by Josef Canaria, from LaFASA and Lorett Swank. Each training session includes learning objectives and utilized teaching methods outlined in the curriculum. This is not a behavioral intervention program.

I understand that the inmates will have the opportunity to volunteer for the training. The program will be explained to the inmates and they will have an opportunity to review the curriculum before the start to make an informed decision before participating. Inmates will be given consent forms to sign, as well as, pre- and post-tests to measure the effectiveness of the program. If results are published, the inmates identifying information will not be included.

Daniel H. Edwards
Sheriff
INSTITUTIONAL REVIEW BOARD
Box 11351
Phone: 549-2077

DATE: September 23, 2014

TO: Lorret Swank
General Studies

FROM: Dr. Michelle Hall, Chair

RE: IRB Action on Proposed Project

This memo is to inform you of the IRB action with regard to your proposal:

Title: Effectiveness of a Seven Week Primary Prevention Program in Engaging Incarcerated African American Men to Prevent Violence Against Women

This proposal was:
- Expedited Review
- Full Committee Review: X
- Exempt:

The recommendation was:
- Full Approval: X
- Deferred Approval

If anything other than Full Approval is recommended, it is your responsibility, as investigator, to submit changes/corrections or plans to accommodate conditions listed below to the Institutional Review Board prior to initiating the project. This approval is valid for one year from the date above, if data is to be collected after that time frame, the IRB must submit a Continuation of Research Form.

Failure to acquire full approval by IRB before implementation for any project which involves human means that the IRB is not acting in “good faith” with university policy and is not, therefore, guaranteed the protection of the university.

Committee Comments

IRB Number: 2015-4259
VITAE

Loretta Sturgill Swank was born in New Orleans, Louisiana. After finishing high school in 1986, she attended Louisiana State University in Baton Rouge, Louisiana where she received a Bachelor of Arts in Psychology in 1991. She began graduate school at Southeastern Louisiana University pursuing a Master of Education in Counselor Education in 1995. In that same year, she began working for the District Attorney in the 21st Judicial District of Louisiana as a Victims’ Advocate working as a liaison between victims of violent crime and prosecutors in that district. Later, she served as the Coordinator for the Tri-Parish Victims’ Assistance Program (TPVA) and supervised a specialized Domestic Violence and Rape Crisis Program for 10 years. After graduating with a Master of Education in Community Counseling from Southeastern Louisiana University in 1999, she earned her Licensed Professional Counselor (LPC), and Licensed Marriage and Family Therapist (LMFT) credentials in 2003. In 2003, she continued coordinating the TPVA and also accepted an Instructor position at Southeastern Louisiana University teaching a career development course and working as an academic advisor. After leaving the District Attorney’s office in 2004, she began working as a consultant for the Louisiana Foundation Against Sexual Assault and developed and produced a DVD-based distance learning program for statewide sexual assault programs in Louisiana, and assisted with a statewide accrediting program for
sexual assault centers in Louisiana. She has also worked with other non-profit and governmental organizations assisting with strategic planning, coordinating education, training, and direct services, as well as, developing curricula. She returned to the District Attorney’s Office part-time in 2010 as the Rape Crisis Coordinator, and continues to teach full-time at Southeastern Louisiana University.