

# PISC

PARTNERS  
IN  
SOCIAL  
CHANGE

A Publication of the  
**Sexual Assault  
Prevention Resource  
Center**, dedicated to  
providing technical  
assistance to those  
engaged in sexual  
violence prevention  
in Washington State

WASHINGTON COALITION OF SEXUAL ASSAULT PROGRAMS

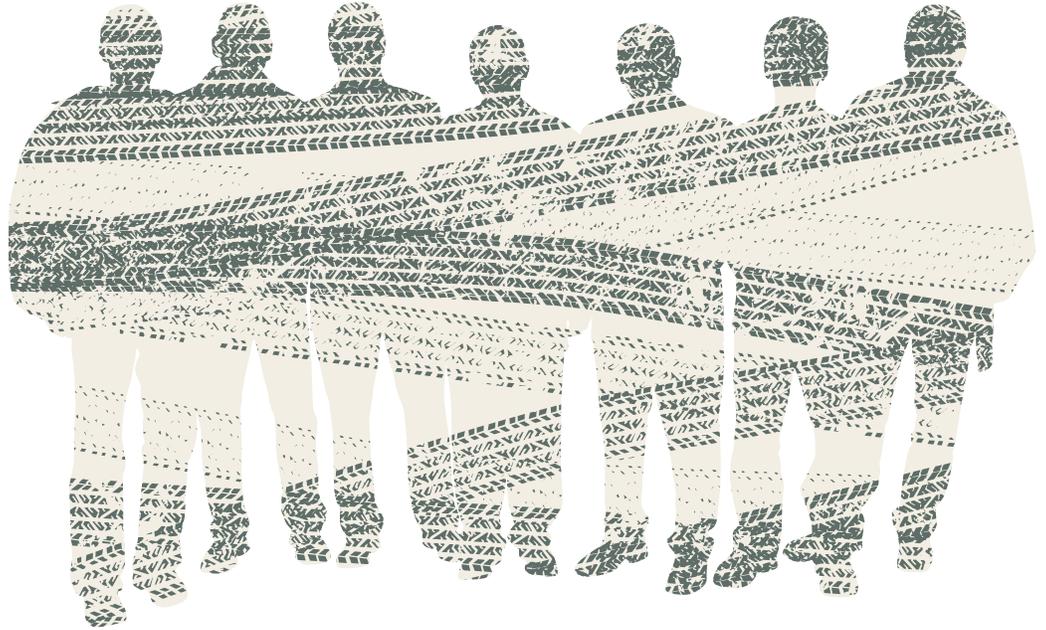
SUMMER 2011

Volume XIV Issue 2  
[www.wcsap.org](http://www.wcsap.org)

ENGAGING

MEN





**T**he groundwork that was laid by our feminist foremothers has paved the way for comprehensive direct service agencies, victims' medical rights, legal protections, community outreach, prevention, and obviously so much more. It is crucial that we remember that preventing sexual violence in our communities takes all of us: we need passionate advocates, dedicated educators, creative social activists, media-savvy allies, concerned community members, curious students, and even those who are uninvolved. This work needs to be done by organizations, communities, adults, youth, women, men, and transgender folks. We all have valuable roles in preventing sexual violence and all need to be at the table.

In this issue of *Partners in Social Change* we examine what it looks like to engage men in sexual violence prevention. Much of the work we do focuses on how communities can prevent sexual violence; therefore this issue seeks to examine men as a community that has the potential to help create social change. The notion that men need to be involved in ending gender-based violence is not new by any means, but we want to take a look at how we can genuinely involve men as part of a movement that benefits everyone. Our first article is written by a male in our movement who wishes to examine how socially constructed male privilege has shaped his own experiences and also examines how other men can be a part of this movement with sincerity. We already know that some men are involved in this work and have contributed greatly, but what about the larger groups of men that are not involved? Our next two articles examine groups of men that are sometimes excluded from our messaging: queer men and "Average Joe". Finally, we learn from one of our community sexual assault programs in Washington about the process of engaging men in their community.

We hope this collection of stories and experiences from those working to engage men in the prevention of sexual violence leaves you feeling excited and prepared to engage your community. We welcome feedback at [prevention@wcsap.org](mailto:prevention@wcsap.org) or @wcsap on Twitter. 

Cordially,

Kat Monusky, Prevention Specialist  
Prevention Resource Center, WCSAP

cover photos © Karen Seifert



**WCSAP**  
Washington Coalition of  
Sexual Assault Programs



Volume XIV Issue 2  
Engaging Men

*The mission of the Washington Coalition of Sexual Assault Programs is to unite agencies engaged in the elimination of sexual violence through education, advocacy, victim services and social change.*

*The Prevention Resource Center is a project of WCSAP, designed to provide support and technical assistance to individuals, communities and agencies engaged in sexual violence prevention within Washington State.*

**Partners in Social Change**  
*is published by the WCSAP Prevention Resource Center from its offices in Olympia, Washington. The focus of this publication is to present information and resources for the prevention of sexual violence, with a special emphasis on social change.*

*For membership information, visit [www.wcsap.org](http://www.wcsap.org).*

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*Pain from a Promise:*

# Men's Involvement in Violence Prevention Activism Needs Accountability

Anonymous

**M**EN'S INVOLVEMENT IN VIOLENCE PREVENTION activism needs to be molded with an authentic desire for personal and public change. We are in the midst of an ever-growing men's movement towards gender equality, yet at the same time a craving for numbers, one-hour keynotes, and other "quick results" programming dilutes our results. These shortcuts have continued to build a foundation of unsustainable activism, which moves us toward a continued vision of a violence-free society rather than the reality. I know this work is hard, and I am not immune to the desire for these types of programming. They take less work to develop, and these methods continue to be common styles of education among activists. And, more importantly, I know that sometimes seeking numbers is the best we can hope for when trying to "use the master's tools to dismantle the master's house."<sup>1</sup> But I think most of us know, despite our desire for quick results, that we need something different.

In this time of economic stress, continued pervasive violence, and communities of people feeling more comfortable with societal injustice on a daily basis, our sustainability and accountability become essential. Activists, researchers, and educators must continually join together and learn from the successes of our field. During my time in this movement, I have been ineffective at saddling my ego and putting someone else's successful work into action. With reasoning like, "It would never work in my town," I avoided opportunities to join with men, women, and transgendered educators who were ahead of my time to learn from their experiences. This could have saved me a great deal of effort and kept me from having to "reinvent the wheel."

My problem was my masculinity. I thought I had escaped my gender stereotypes because I could name them, but the truth is that I come back daily to my masculinity and it will forever impact my voice and presence in this work. My greed for praise and acknowledgment (which at the time I would mentally reframe as leadership in a movement) came at the expense of working with and for others. I am acknowledging this here and now because I believe that all men involved in the movement are also trying to help others, but they may not have come to terms with where their masculinity lies.

We can make this issue visible (if we are willing) by honestly and continually questioning our actions. For instance, consider a scenario I witnessed recently at a conference. When the keynote speaker had finished his presentation, a woman in the audience stood up and questioned some language the presenter had used that she felt stereotyped women. Before she could finish, the man interrupted and said, "Wait, you didn't hear me correctly. What I meant to say was..." and continued on with his argument. In one fell swoop, this man made a statement rejecting this woman's idea while simultaneously demonstrating that she was incapable of understanding his meaning or intention. Instead, as presenters and as men, we must heed the voices of women and transgendered folks who critique our ideas. These critiquing moments are the most valuable because they are pulled from past experiences, rooted in oppression, of those marginalized folks. This also means that when we say "You didn't hear me right" we are essentially telling them to be quiet and that their experience isn't valid here.

<sup>1</sup> Quote from *Sister Outsider: Essays and Speeches* by Audre Lorde. 1984.



Activists, researchers, and educators must continually join together and learn from the successes of our field.

What questions and paths will we choose to take? Whose voices do we silence and whose do we respect? Men, like me, need to practice what we have been encouraged by marginalized people to preach and know that when we decide not to challenge ourselves, it hurts someone. This means we need to be hypervigilant in examining what message we are sending upon entering different spaces.

One example might be that when we (men) take the stage at a Take Back The Night rally, we are stepping into a space created by and for women who experience abuse from men. If we aren't acknowledging that fact during our speeches, we have not only taken airtime away from women again, but we have misused that time. An argument against this premise is that men are taking the stage to talk about something completely outside the norm. However, when we make that argument and let it lead us blindly through our lives as activists, there is a good chance that we will decide to talk too much, inappropriately silencing others and robbing us of an opportunity to hear from our brothers and sisters in this work.

We also need to rethink our financial expectations, now more than ever. A majority of male speakers in the movement are gracious in setting their speaking fees, but I believe more of an effort can be made between community hosts and male educators. To fellow educators, if the community has deep pockets, get a good amount of money, but only with the continual commitment of donating that money to a community sexual assault program or an organization that doesn't have our opportunities. To fellow programmers, question your presenters on why they are asking for so much money, and make it your responsibility to request a fair

price or not work with a presenter that has a bloated fee. We should always think about what is needed in life and what is an extraneous material desire that pulls us further from love and deeper into indifference about our fellow humans' well-being. When we begin to treat others as a means of serving ourselves monetarily, then we have turned people into commodities glorifying our existence. Grind down the ego boosting and do this work knowing that lives are at stake. Happiness, love, and the basic elements of humanity are threatened when we let self-absorption be our means for activism.

We (men) have the privilege to choose a life not afforded to others. We can choose to be involved in a movement or to spend an hour watching *Jersey Shore*. Honestly, I have done both and am not sure that 30 years from now I will have developed the capacity to care 100% of the time. The best I am hoping for in those 30 years is that I will not have shied away for too long from the pain of injustice and violence just so that I can have an easier day.

Today, thank the person who got you involved in this work.

*I am leaving this anonymous because I wanted to write it solely to facilitate dialogue. This article is a collection of guiding thoughts from my sister, mentor, and lots of other people that didn't give up on me. I was also worried that writing my name down may give me more credit for these thoughts yet again because I am a man and I am tired of seeing my voice overshadow my sister's, partner's, and co-worker's voices. Frustratingly and humorously, my co-workers and I realized that writing anonymously may lead to more credit being given (for humility), so I guess it's a lose-lose situation.*





photos © Karen Seifert

# Reaching Queer & Trans Men In Sexual Violence Prevention

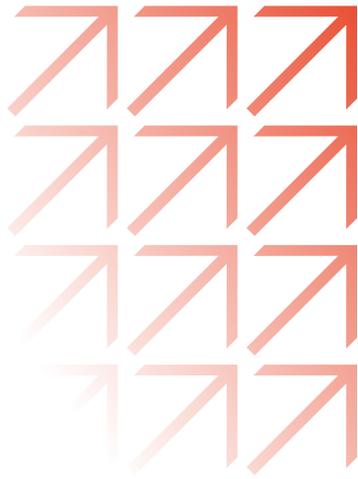
Xavier L. Guadalupe-Diaz, MS  
Department of Sociology, University of Central Florida

**I** TWASN'T LONG AGO WHEN I WAS FIRST INTRODUCED to the work of male violence prevention. Sitting in a course dedicated entirely to the study of violence against women, it was obvious that I already had an interest in the area and desired to apply what I learned into prevention and intervention work. Hearing about how male violence prevention work fit into the larger feminist dialogue made perfect sense. I understood that the feminist anti-rape movement framed sexual violence as a cultural and systemic issue; dealing with the subordination of women and the domination of men. As a gay male, while this idea resonated well with what I knew personally about our heterosexist culture and while I could easily disseminate this information to a fellow "straight" identified male peer, I struggled with how it made sense for queer men. How was I to explain that sexual violence was rooted within a patriarchal system utilizing a heterosexist assumption of a male/female relationship dynamics to reach a queer male audience? I quickly learned this issue was not a personal challenge but an area of male violence prevention that continues to create a struggle.

With any primary prevention outreach strategy, it is essential that the material resonate with the target population. When targeting queer men, the feminist framework in which we operate has to be made relevant to their experiences. As feminists, we see sexual violence as a product of a culture that systematically oppresses women. Viewed more abstractly, it is a culture that devalues and marginalizes femininity through the

exemplification and support of a powerfully constructed and aggressive masculine concept. This masculine concept requires and mandates heterosexuality. This cultural context produces the hostile environment that not only marginalizes women, but also those who exist outside of a traditional hegemonic<sup>1</sup> male construct. For queer men, this is made relevant everyday as their gendered and sexual identities reject a rigidly hegemonic ideal. Additionally, for trans men the pressures to "pass" within larger society emphasize the need to "butch up" and at the very least present a traditional masculinity. Violence is not uncommonly a reaction to their actual or perceived violations of these norms. While traditional male violence prevention work focuses on situations between men and women, an expansion in this strategy would require that rape be framed as an expression of violence that occurs outside of the heterosexist dynamic. However, the aspect of gender always plays an influence. While queer men may not embody a hegemonic masculine ideal, they are still men. By that I mean they are submerged within the same cultural messages that target men, construct rigid masculine expectations and socialize the normalization of male violence. Queer men still need to reject these norms that not only contribute to sexual violence against women but also to homophobic and sexual violence within the queer community and the silencing of male victims. All men - queer and trans identified - are in a position to reject the societal gender norms that facilitate and often excuse violence most often committed by other men.

<sup>1</sup> Hegemony refers to the power and dominance constructed by a dominant group over another.



# Practical Strategies

Adjusting current male violence prevention programs and educational outreach for improved inclusivity:

- Target queer and trans men in educational outreaches
- Make connection that the hegemonic masculinity that fosters a hostile cultural context for women also contributes to issues relevant to queer and trans men; such as
  - homophobic and transphobic violence
  - silencing of queer and trans male sexual violence survivors
  - the pressures of “passing” and dominant and sexually aggressive masculine presentation informed by larger society that impacts the queer and trans male community.

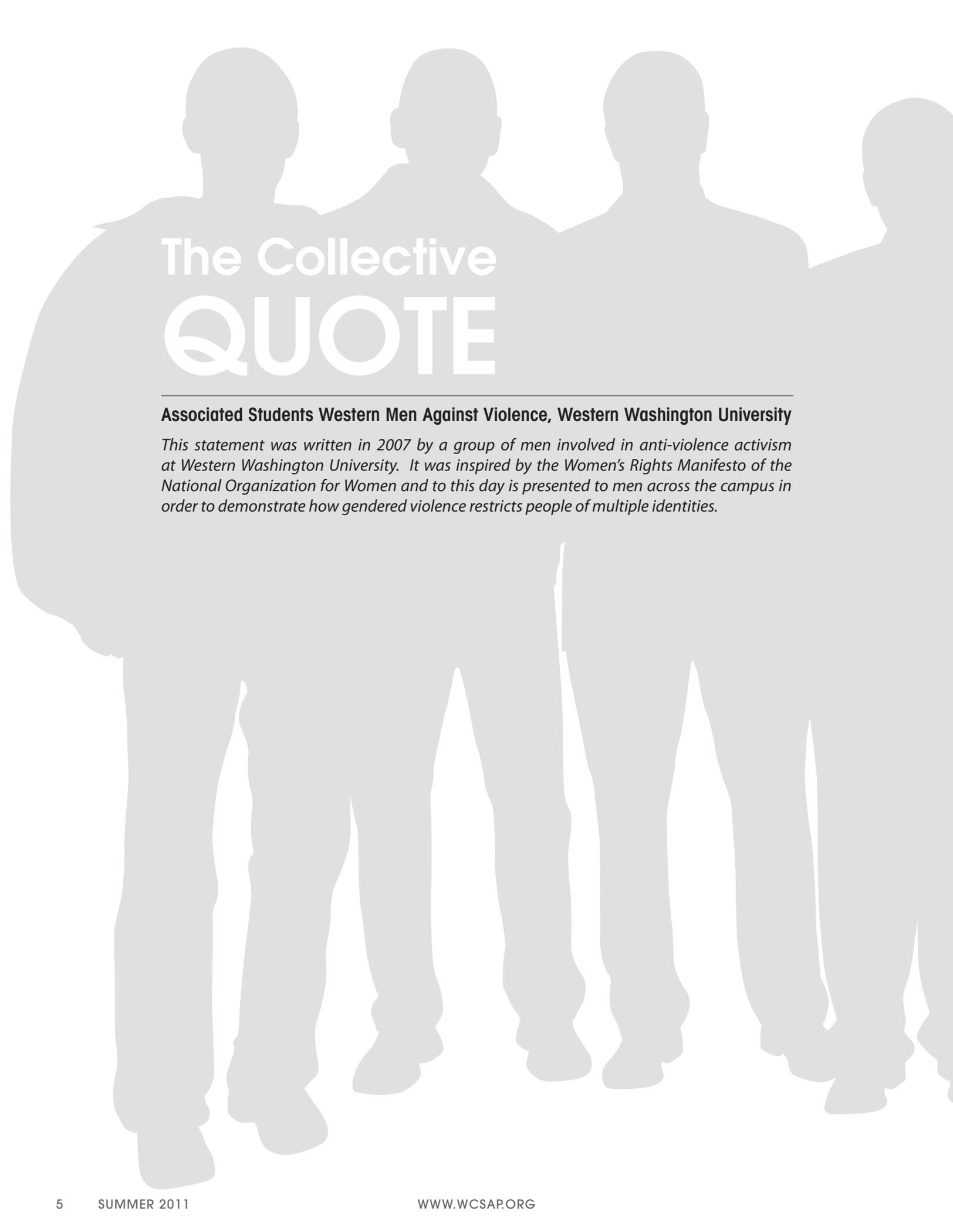
In exercises that challenge men to think of the power of hostile words used in reference to sex with women, link these with the devaluing of femininity that affects men even within the queer and trans community.

- In an exercise typically done with heterosexual men placing a critical lens on the violent words that are used to describe sex with women such as “nailing”, “hitting it”, and “plowing” are used to devalue receptive or “bottom” partners in queer communities as well. This devaluing is not just relevant to women but it’s a larger devaluing of femininity. Employing this language to describe intimate relations cultivates a culture that normalizes an association of violence with sex.

By connecting homophobia, sexism, patriarchy and violence to a queer male audience, we add relevancy to the feminist framework of our primary prevention strategies. In doing so, we also acknowledge that the confines of masculinity that we address with straight-identified men, affect queer and trans men in a more complex manifestation. Male violence prevention work should expand to include those men who exist outside of the heterosexual or cisgender<sup>2</sup> identification by expanding the message and applying it to a queer male perspective that empowers all men to resist and reject the dominant definitions of masculinity that fuel violence.

*Xavier is entering his second year as a doctoral student in sociology at the University of Central Florida. In addition to teaching sociology, his primary concentration and research interests revolve around issues of intimate partner violence within the LGBTQ community as well as topics in gender, sexuality, crime and social inequalities. Xavier is currently conducting the first research survey of the prevalence and perceptions of same-sex intimate partner violence in the Central Florida area as part of a project entitled the “Red Door Project” established through a partnership between the Gay, Lesbian, Bisexual, & Transgender Community Center of Central Florida, the Harbor House of Central Florida and supported by a grant from the Central Florida Gay and Lesbian Law Association.* ◆

<sup>2</sup> Cisgender describes an individual whose gender identity matches that of their biologically determined sex.

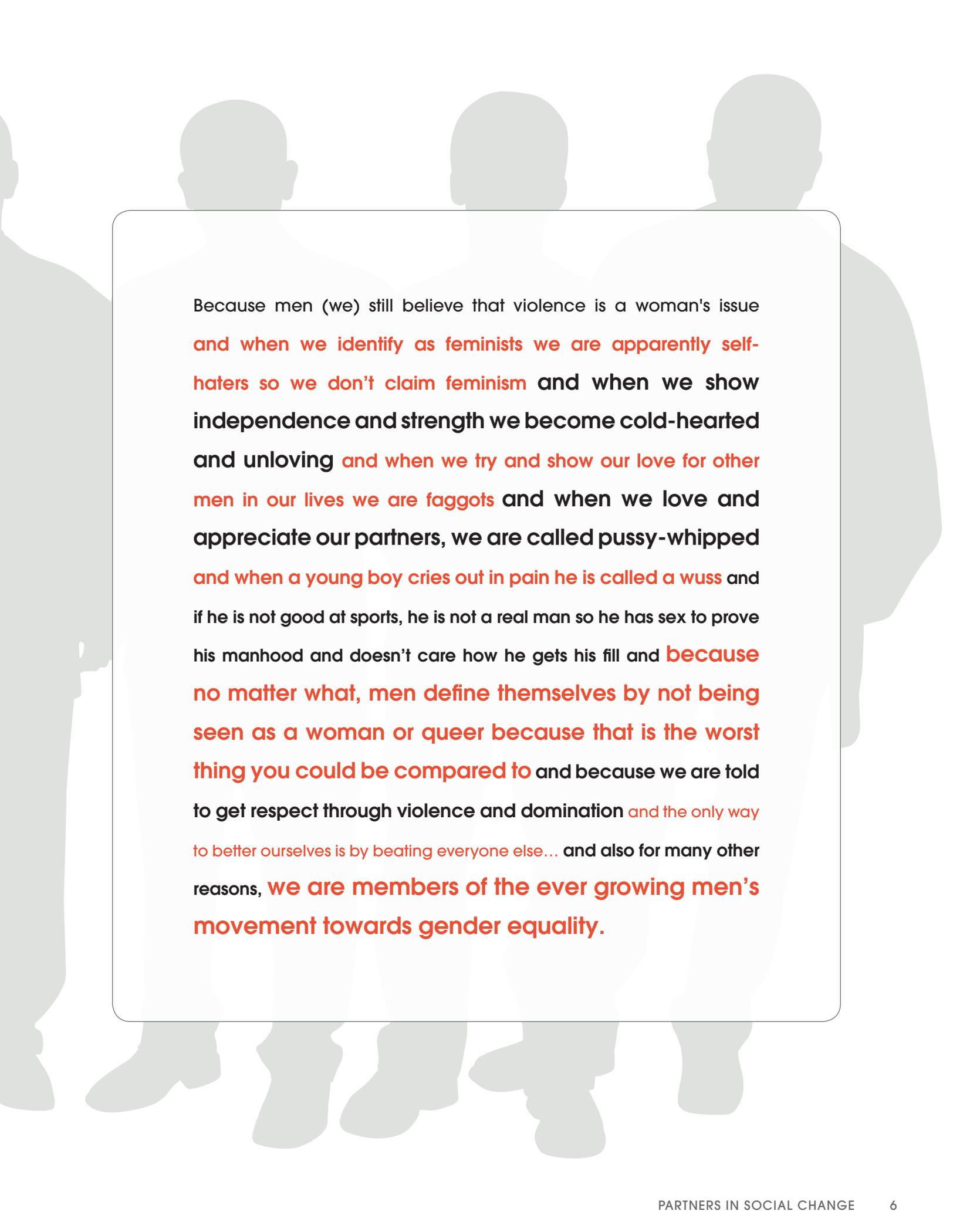


# The Collective QUOTE

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## **Associated Students Western Men Against Violence, Western Washington University**

*This statement was written in 2007 by a group of men involved in anti-violence activism at Western Washington University. It was inspired by the Women's Rights Manifesto of the National Organization for Women and to this day is presented to men across the campus in order to demonstrate how gendered violence restricts people of multiple identities.*



Because men (we) still believe that violence is a woman's issue **and when we identify as feminists we are apparently self-haters so we don't claim feminism and when we show independence and strength we become cold-hearted and unloving and when we try and show our love for other men in our lives we are faggots and when we love and appreciate our partners, we are called pussy-whipped and when a young boy cries out in pain he is called a wuss** and if he is not good at sports, he is not a real man so he has sex to prove his manhood and doesn't care how he gets his fill and **because no matter what, men define themselves by not being seen as a woman or queer because that is the worst thing you could be compared to** and because we are told to get respect through violence and domination **and the only way to better ourselves is by beating everyone else...** and also for many other reasons, **we are members of the ever growing men's movement towards gender equality.**

"Fighting against the world that we don't want is a critical first step, but fighting for the world that we do want is where liberation truly begins."

--Courtney Martin



# A Framework for Engaging AVERAGE JOE

Jonathan Grove

Men Against Violence Program Coordinator, Women's Center at Pacific Lutheran University

**E**NGAGING MEN IN VIOLENCE PREVENTION HAS received ever-increasing attention. It is true that entire communities must be involved in the solution, and the involvement of large numbers of men in efforts to address and end gendered violence (that have been driven by women) is long overdue. The excitement around men's involvement is to be expected, however those of us working to engage men in prevention often make assumptions that render us ineffective. Many of us have assumed that once a few men are involved the rest will soon follow, or conversely that some groups of men are "unreachable." What we must understand is where men joining the movement are in their process, and how to reach those not coming to the table.

Generally speaking, most men who have joined the movement came with some analysis of the connections between oppression and violence. Often, this knowledge was gained through their own experience not fitting with social norms around gender, sexuality, race, class or another subordinated identity. Though these men **certainly** are familiar with hegemonic masculinity<sup>1</sup>, they

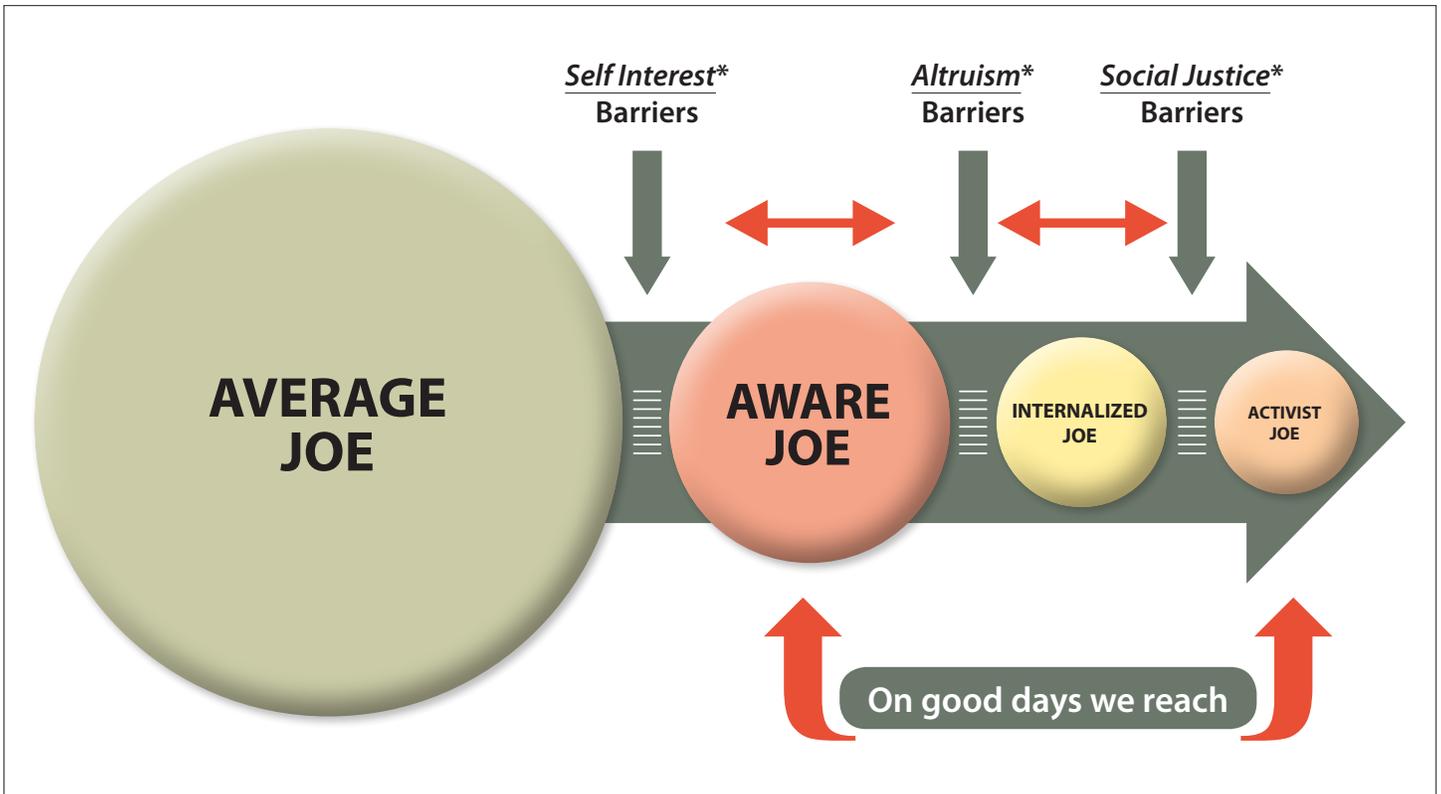
<sup>1</sup> Hegemonic masculinity is the social ideal of masculinity, which establishes a gender hierarchy that subjugates people of all genders by determining their value in relation to their demonstration of traits considered "manly" and dominance of others.

do not often represent the "Average Joe" in our culture. The fallacy in our assumption that these men will bring others along is that they have little social capital in traditional male hierarchy.

A "Framework for Engaging Men" right, along with the work of Dr. Keith Edwards<sup>2</sup> on ally development on page 9, can help us think about the path men are on. The "Framework" lays out a continuum on which the majority of men in our culture, or "Average Joe," might move to an "Activist Joe" role. Using this tool allows us to craft an engagement strategy that meets men wherever they are in their ally development. The table summarizing Dr. Edwards' model of development is useful for identifying where men might fall into this continuum in order to develop programs and messages that address men along the continuum. By comparing the Framework and the summary of Dr. Edwards' model, we can identify motivating factors and barriers for each phase.

<sup>2</sup> Edwards, K. E. (2006). Aspiring social justice ally identity development. *NASPA Journal* 43(4), 39-60.

# A Framework for Engaging Men



Created by Jonathan Grove, image by Bobbi Hughes, and drawn from the work of Dr. Erin Casey, Rus Funk, Dr. Dorothy Edwards and Dr. Keith Edwards.  
 \*Edwards, K.E. (2006). Aspiring social justice ally identity development. *NASPA Journal* 43 (4), 39-60.

Average Joe is someone who has given little thought to and may be resistant to conversations about gender-based violence. Joe realizes that friends and loved ones are impacted by this violence, which in turn moves to awareness (Aware Joe) and a desire to protect those he loves. Joe then is concerned for others being impacted by male privilege and his own participation in sexism, thus becoming "Internalized Joe." He comes to the understanding that everyone is hurt by a system that constrains people into narrow gender roles and begins to understand his participation as both oppressor and oppressed. He becomes "Activist Joe," and does the hard work necessary for personal and societal change.

Men who have taken the first step and are willing to challenge hegemonic masculinity are those who show up to our events or volunteer--yet there are still challenges. First, let us consider this group of allies to be our "choir." Any decent choir must practice to sing well together, and so it is with this group. No matter how well we think we understand rape culture's support of sexism or the intersections of oppressions, male privilege ensures that male-identified people will always have work to do. Mentors (a great role for male allies) need to continue challenging and supporting men in moving beyond "I do

it for her," or "I do it for them" to eventually understand the interconnectedness of even his own suppression within patriarchy.

For the man on this journey, there should be a community in which he can share his struggles, be challenged, get feedback, and refine his views with those engaged in a similar process. A key aspect of each step is to also share and model knowledge with others outside of that community. As the saying goes, you never know a subject as well as when you teach it.

Though few large-scale programmatic examples exist, the Average Joe population is hardly unreachable. However, to do so, we often have to examine ourselves before we can effectively engage the large Average Joe population. We all know a Joe, and through our personal experiences we often find that the assumptions about what he cares about may be untrue. However, those same assumptions keep us from asking the Joes we don't know to join our efforts, and they cannot say yes if we do not ask.

Men's major initial barrier to involvement is generally that these are "women's issues." The interconnected nature of human relationships makes it impossible for this to

# Aspiring Ally Identity Development

(Partial Summary)

Dr. Keith Edwards

Aspiring Ally for:	Self-Interest	Altruism	Social Justice
<b>Motivation</b>	Selfish – for people I know and love	Other – I do this for them	Combined – Selfishness and Altruism – we do this for us
<b>Alley to . . .</b>	A Person	Target Group	An Issue
<b>Relationship to system</b>	Not interested in systems – just stopping the bad people	An exception from the system, yet ultimately perpetuates it	Seeks to escape, amend, and/or redefine the system
<b>Privilege</b>	Doesn't see privilege – but wants to maintain status quo	Feels guilty about privilege and tries to distance self from privilege	Sees illumination of privilege as liberating
<b>Power</b>	I'm powerful – protective	Empower them – they need our help	Empower us all
<b>Admitting Mistakes</b>	I don't make mistakes – I'm good, and perpetrators are just bad people	Difficult – struggles with critique or own issues – highly defensive about behavior	Seeks critique and admits mistakes – has accepted own isms and seeks help
<b>Focus of the work</b>	Perpetrators	Other members of the dominant group	My people – doesn't separate self from other agents

be the case. So how does this myth persist? Messaging to men about gendered violence has historically come from female experience of rape culture and has often sounded like “Don’t Rape.” This message is heard as (and based in) an assumption that men will rape and beat if not told otherwise. In this message there is no helping role for Average Joe, which is challenging when we need his participation. Most problematic in this message is that by not defining any role for Joe, we maintain that men’s violence is women’s problem to deal with alone.

Given that women started the movement, it is logical that female experience of patriarchy is reflected in the language used. However, Average Joe’s experience of patriarchy is different and his frustration and struggle needs to be understood and his experience validated as well. While maintaining that male experience is privileged, understanding his struggles and connecting that to how women experience him begins a powerful conversation. It then becomes about who he is, what

he values, and how that conflicts with the version of manhood that he has been sold. This approach validates men’s own suppression within patriarchy and frees them to critique a culture that sanctions rape as well as the de-humanization of women and men. By addressing self-interest, it allies men to women from the start.

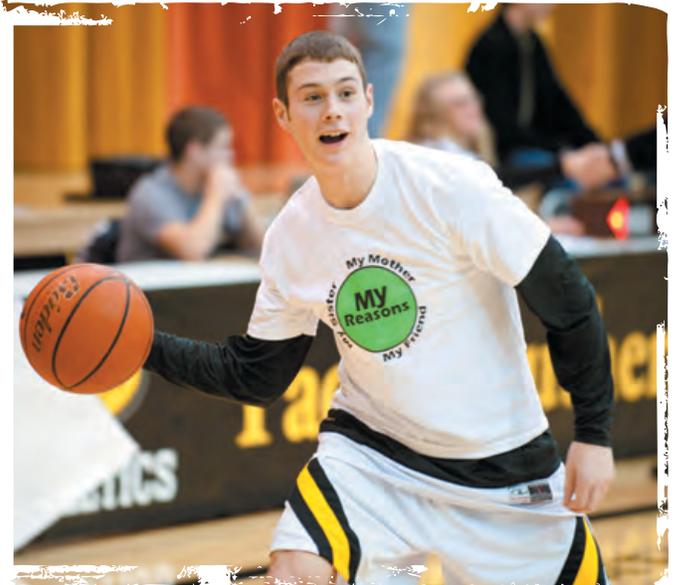
Focusing on how men can help is critical to creating the space for Joe to be an ally and to minimize his defensiveness. It is easy to list negative male characteristics (such as being violent, emotion-less, selfish) but it is difficult to do the same with positive attributes without thinking of a particular person as an example. When men model positive masculinity for boys by engaging in prevention activities, they offer a clearer example for others to emulate. This supports the movement, empowers them to continue, and helps them redefine masculinity in a way that promotes their identity. This is particularly important given that some men exhibit hyper-masculinity in direct proportion to their level of insecurity about their male

identity (also includes anxiety around homophobia, class, race and ability among others). Language, examples, and discussions of positive masculinity are incredibly rare, and men hunger for them.

An example of a way to begin engaging Average Joe is the international Walk A Mile In Her Shoes, in which men raise money by walking a mile in high-heeled shoes. There is concern about the potential for homophobia or transphobia to be reinforced; however engagement of men who are otherwise rarely involved is hard to argue with. Another is Green Dot, a prevention strategy that builds skills and knowledge to prepare whole communities to prevent violence. It is a great first step specifically because it is intentional about creating a space for anyone to help. Other examples are a Mother's Day Brunch provided by men to women in a domestic violence shelter, or a Celebration of Children put on by men for kids who may not get much affirmation, much less positive experiences with men. In all these cases, the event can support the work we are already doing, while offering Average Joe a point of entry that positively supports his identity.

Feminism's promise of gender equity and valuing people simply for being human is something men desperately want. It is imperative that men who are already involved in anti-oppression work take a more active role in providing examples and language for positive definitions of manhood that Average Joe can hear. If we can frame our message in familiar language, offer an easy first step, truly hear his experience, and support him on a path to both personal and human liberation, we will find that Joe is an easy ally. Men are human first and foremost. We just need to ask.

*Jonathan Grove serves as the Men Against Violence Program Coordinator at the Pacific Lutheran University (PLU) Women's Center. In this role, he oversees the education, prevention, and male engagement efforts of the Voices Against Violence project. Under his direction, the PLU Men Against Violence Program has emerged as a leading voice on strategies to engage college men as allies in ending violence against women. Jonathan has been involved in engaging men in gender violence response and prevention since 2002. Utilizing his experience working with men, Jonathan invests in sharing his knowledge and expertise to increase the number and success of such efforts around the country. Jonathan recently joined the national Green Dot team as a trainer and consultant. Locally, he serves on the YWCA of Pierce County Board of Directors and on the Washington Sexual Violence Prevention College Coalition Steering Committee.* ◆



# Domestic & Sexual Violence Crisis Center

WASHINGTON MEN  
AGAINST *Violence*



**Jessica Johnson**  
Program Coordinator, Washington Men Against Violence

## The WAMAV Project

Washington Men against Violence of Chelan and Douglas Counties (WAMAV) is a group of men who are interested in ending violence in their communities. The mission of WAMAV is to end violence one man at a time. On our website, [www.wamav.org](http://www.wamav.org), it states: "WAMAV will work to create awareness and understanding of how male dominance in our society and unhealthy concepts of manhood that are the roots of domestic and sexual violence. Through outreach, education, and awareness raising events WAMAV will continually challenge the accepted norms of masculinity and the inherent inequality that exists between the sexes."

## Getting Started

The creation of WAMAV was set in motion as two staff people were traveling from training in the summer of 2009 and started talking about how to engage men in the community. Our first idea was to see if we could get someone "big" to come and speak. The idea then began to evolve into how we could get men to be in the same room and recognize that violence is not just a women's problem, but rather that it is everyone's problem. We set a date to hold a luncheon, began to compile a list of men that we hoped to bring to the table, and asked our staff to write down names of 10 men they knew who might be interested.

Our list grew to about 150 names and we sent out a formal invitation to these men for a luncheon in January 2010. We had about 40 men attend the event and thus our group was born and the conversation had finally started. The group started meeting once a month with a staff person facilitating the conversation and taking notes. The goal was to get information to the men that would encourage discussion and challenge social norms.

## Prevention Plan

The men have started to become engaged men in prevention by developing monthly public service announcements and an educational series. We work to empower the men in our group to be active bystanders. The men participate in community activities such as WAMAV Santa event that was held near Christmas last year and annual Walk a Mile in Her Shoes events. The goal of these community events is to have the men in our group challenge other men to think outside of the box. The WAMAV project is a promising primary prevention program as it attempts to change root causes of sexual violence and prevent initial perpetration and victimization throughout the community. Additionally, the project aims to work across the social ecological model. The DSV Crisis Center is providing the men of WAMAV with individual education, these men are then influencing the relationships they have with family and friends by being educated and active bystanders, while also creating awareness and challenging violent norms and behaviors throughout the community.

## Lessons Learned

Although WAMAV is approaching its second year of existence, the group still struggles and needs a lot of nurturing and close staff attention. Some of our challenges have been finding a time that works for everyone to meet, developing a positive way to explain what our group is, and having the same people attend each time. In October 2010, two staff members attended Pacific Lutheran University's conference, "Paving the Rocky Road: Removing Barriers for Engaging Men," and came back with more information and strategies to help in our efforts to engage men more effectively.

If you have any questions or would like more information about WAMAV please contact Jessica Johnson at [jessiej@nwi.net](mailto:jessiej@nwi.net).

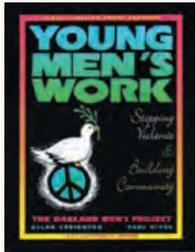


# PREVENTION RESOURCES

Kat Monusky, Prevention Specialist, WCSAP

*Did you know . . .* that WCSAP members have access to check out our library items?

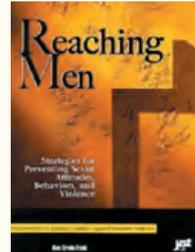
It's true. We mail them to you, and you mail them back. Here are a few resources related to this issue that we have available:



**Young Men's Work:**  
*Stopping Violence and Building Community*

**Type:** Curriculum

Helps break the cycle of generational violence by teaching young men non-violent skills and behaviors. Explores healthy relationships, drug & alcohol abuse, how to be allies to women, and community responsibility.



**Reaching Men: Strategies for Preventing Sexist Attitudes, Behaviors, and Violence**

**Type:** Book

Presents effective strategies to engage men in preventing sexual assault, intimate partner violence, stalking, and harassment through both theory and concrete suggestions for working with men.



**Macho**

**Type:** DVD

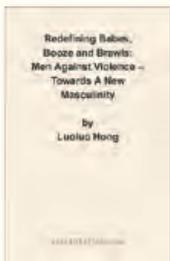
Offers a glimpse at the methods used by Men Against Violence to discuss the abuse of power and the damage it causes families and communities and challenges assumptions about "machismo" in Nicaragua and Latin America.



**Straightlaced:**  
*How Gender's Got Us All Tied Up*

**Type:** DVD

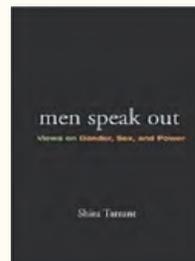
From girls confronting media messages about culture and body image to boys who are sexually active just to prove they aren't gay, this fascinating array of students opens up with brave, intimate honesty about the toll that deeply held stereotypes and rigid gender policing have on all our lives.



**Redefining Babes, Booze and Brawls: Men Against Violence--Towards a New Masculinity**

**Type:** Book

Examines the ways in which the group Men Against Violence, a close-knit association of men, generated and sustained an organizational culture that encourages and rewards non-violence among its members, as well as begins to reframe traditional conceptions of masculinity.



**Men Speak Out:**  
*Views on Gender, Sex, and Power*

**Type:** Book

Anthology of diverse voices of men who explore issues of masculinity, sexuality, identity, and positive change.





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