CHURCHES ADDRESSING DOMESTIC VIOLENCE:

THE SPACES BETWEEN DISCOURSE & IDENTITY

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DEDICATION

Completing this project would not have been possible without major support from my family and community. It takes a village to raise a child (or three in my case) and it also takes a village to support a scholar/teacher/mother of three young children writing her dissertation. I dedicate this dissertation to all of you who encouraged and supported me along the way. To my parents, Kermit and Sharon Yoder, Tim and Suzanne Lind, I could not have done this without you. To Karen and Keith Yoder and my siblings and their families, I am eternally grateful for your friendship and support. To Laura Hacquard and my friends from the University of Missouri Women"s Center and RSVP office, your vision for creating a more just world continues to inspire my life"s work. I am also grateful to the steady support and enthusiasm of my Wednesday night supper group and Southside Fellowship community. Thank you Suzanne Ehst, Kari Fortna, and Jessica King for inspiring me across the decades. Also, thank you to Kim Gage Ryan, Mary Jo Neitz, Jane Lavender and Hudson Lavender Giles for being my Columbia family.

Finally and ultimately, I dedicate this work to my partner, David Lind, and my children Desmond, Amari and Adele.

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LIST OF ABBREVIATIONS

1. CORP   Center on Religion and the Professions

2. CCR   Coordinated Community Response

3. DOVE   Columbia Police Domestic Violence Enforcement Unit

4. HNTS   Health Interventions in Non-Traditional Settings

5. MCADSV   Missouri Coalition Against Domestic and Sexual Violence

6. MFH   Missouri Foundation for Health

7. MOU   Memorandum of Understanding

8. RAVE   Religion and Violence E-Learning

9. SA/DV   Sexual Assault & Domestic Violence

10. TREE   Teen Relationship Education & Empowerment

11. TVPP   Troubling Violence Performance Project

12. VAW   Violence Against Women

13. VAWA   Violence Against Women Act

CHURCHES ADDRESSING DOMESTIC VIOLENCE:
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ABSTRACT

Religious communities have historically treated domestic violence as a non-issue, or as a private matter best kept within families. However, research shows that rates of domestic violence within religious groups are reported at similar rates to the general public (Cunradi, Caetano, & Schafer, 2002). Religious women who are trying to get help are more apt to turn to their religious leaders for assistance and advice than to secular service providers. Additionally, religious leaders report feeling underprepared to respond to survivors but are hesitant to utilize local service providers due to their affiliations with grassroots feminist organizing and movements (Nason-Clark, 1997). As domestic violence gains more legitimacy as a social issue and as both shelter workers and church leaders become more diverse, what possibilities arise for collaboration and dialogue across changing institutional discourses and identities? I develop this central line of inquiry in a two year grant funded community project and case study that resourced religious communities with domestic and sexual violence education and prevention tools for youth programming.

CHAPTER 1

INTRODUCTION

"You plan for one thing, and something else is going to happen."
Colin, TREE Religious Team Member

My dissertation project is a qualitative case study set in a Midwestern University town. This project emerged from what I am calling a "critical moment", when a small group of church leaders, domestic violence service providers, and academics came together to imagine the possibilities of creating resources for local religious groups to educate their members about domestic violence and sexual assault (DV/SA). In the past, congregations in this community supported the cause of domestic violence by providing donations, space for meetings, volunteers, and financial support to the local women"s shelter. However, this is the first time there has been an organized effort to develop collaboration and resources for the explicit purpose of supporting churches to develop the programming and tools to talk about these issues from within their own religious spaces and communities, directed by their own members.

During my time researching this process, I paid close attention to the ways that the discourses around domestic violence in these congregations were and are changing from perceiving it as a social issue that only affects people outside the church, to recognizing that it is something that their members may potentially face at some point or may have already experienced in their lives. I approach this „critical moment" in order to explore the shifts in the ways that DV/SA advocates and religious/lay leaders talk to and about each other regarding issues of 1) the saliency of domestic violence occurring

within churches; 2) the reasons why domestic violence happens; and 3) the tools and strategies available to address it within congregations. I also wanted to better understand the broader socio-historical backdrop that shaped the story of why religious institutions and shelters have been reluctant to collaborate with each other, as well as the cultural mechanisms that provided the opportunity for the shifting, moving and voicing of these issues long held taboo or as non-issues for religious groups. Couched between the lines of this project is also my quest to better understand the general absence of men in the contemporary DV/SA movements, despite recent inclusion efforts to engage men (and women) from all parts of the social and religious milieu. I offer several historical reasons for why men and religious members have been reluctant to engage in DV/SA issues, but what I am most interested in is the processual and interactive ways that invites (or shuts down) people from exploring the spaces between their individual identity projects as well as macro narratives that define the boundaries of "I" and "you", as well "us" and "them".

Along with asking questions about what is happening in individual congregations, my questions and inquiries developed out of my involvement in two projects in my research site between 2007 and 2010. Both projects initially set out to engage and partner with local religious groups to develop domestic violence educational resources. The first project, initiated in 2007 and spearheaded by Dr. Nancy Nason-Clark from the University of New Brunswick, made Columbia (my research site) the "heartland" representation for North America, one of five different regions represented in the RAVE Project. Funded by the Lilly Endowment, the Religion and Violence e-Learning (RAVE) Project is a web-based program that hosts up-to-date statistics, best practices, online trainings, resources and interactive features designed to engage religious

leaders, survivors, shelter workers, seminary faculty and students, and others within the privacy and convenience of their offices, churches, seminary classrooms, women‥s shelters and internet cafes across the globe. Examples of resources included on the website are case illustrations of pastors responding to abuse, sermons condemning domestic violence, prayers for survivors, maps highlighting shelter contact information in North America, and ideas on how to develop partnerships between the "shelter and the steeple". This project was intentionally set up to be multi-vocal to include as many Christian perspectives, people and practices as possible in the five North American sites chosen for the project. Along with the heartland team in my site, the website hosts four other regional teams from the United States and Canada that participated in the development and promotion of the website (http://www.theraveproject.org/).

In a time when new technologies are allowing people to virtually engage and create their social realities, the RAVE project offered my study all kinds of new, potentially effective strategies and tools to address issues of resource access for those not networked with traditional service providers, as well as the gap in DV/SA education for religious leaders and survivors. Additionally, beyond the traditional textual resources offered on the website, RAVE offered an array of visual and auditory representations of people from different races, genders, regions and denominations to name a few. This emphasis on multilocality/vocality reflects new priorities in the movement to be more inclusive of those people and identities that have been historically marginalized or intentionally excluded from the DV/SA movement.

The RAVE project provided me a critical initial introduction to the networks of religious people already thinking about these issues in my research site. For example, it

was through the RAVE project that I first met with the women ministers group and also began networking with the shelter to generate conversations about the role of religious communities in addressing domestic and sexual violence. During my time in the field, I was privileged to coordinate four major site visits for my New Brunswick colleagues as well as to attend both professional and academic conferences engaged in a broader conversation about trends in DV/SA work in religious communities, beyond the boundaries of my particular research site. RAVE also oriented me to think through the kinds of resources that might be best utilized and seen as helpful from a website and technology standpoint. For several reasons, that I will explain in subsequent chapters, this project quickly became a back burner precursor to the second project I committed to for this research; even as RAVE remained an important, if secondary, part of the broader conversational reference in my interviews and field notes.

The second project, which became the primary focus of my dissertation was an initiative called Teen Relationship Education and Empowerment (TREE). Funded by a grant from the Missouri Foundation for Health, TREE is a "faith based initiative to support local churches in creating sustainable and innovative programming and curriculum to address teen dating violence and healthy relationships in youth groups" (TREE Mission Statement). TREE emerged out of a collaboration of individuals from the university, initiated by the director of the Center on Religion and the Professions (CORP), Dr. Debra Mason, who brought together members from the theater department, the Rape Education Office, Folklore Studies, and the Student Health Center who had interest in developing partnerships and programming with local church/religious and civic groups. The initial group came together to talk about creating some kind of

education initiative to address domestic and sexual violence in local religious communities. As often happens with this kind of organic collaborative process, my participants offered me multiple narratives about how this group came together including the desire to expand and build upon the success of the Troubling Violence Performance Project (TVPP). Based on the inspiration and leadership of Heather Carver and Elaine Lawless, both tenured faculty at the university, the TVPP consisted of a group of student actors that had been performing local monologues about domestic and sexual violence since 2003, as well as particular method of presentation and discussion that made accessible issues of DV/SA to diverse audiences (see chapter 4 for more details). Based on the multiple interests and expertise brought together by the founding committee, the group was able to successfully write a $50,000 start-up grant in the spring of 2008 that was funded by the Missouri Department of Health for a two year funding cycle from November 2008-November 2010. This grant funding offered me a defined period of time to observe these social processes at work in my site.

The decision to make TREE the central organizational lens of my project was a risky one because of the new and unknown nature of this endeavor. My scholarly and activist contributions to the DV service provider world, as well as the academy, are rooted in this time of observing the dynamics and processes of trying something new. At the end of those initial two years of funding, TREE had exceeded everyone‟s expectations. Within this time span, TREE worked with 12 different local faith communities to educate over 500 youth and 1200 adults about healthy relationships and teen dating violence (see Appendix I for the a copy of the original grant). As one of the people who helped write the initial grant, as well as coordinate the first year of the

program, I had a unique vantage point into the project. As the coordinator, I worked

closely with each of the congregational teams, as well as helped facilitate the large group

trainings that brought participating congregations together (varying in size,

denomination, theology, and knowledge of DV/SA) to talk to each other about the

programs they planned and implemented in each of their settings. Like the RAVE

project, TREE set out very intentionally to build on the specific contexts, needs and

interests of the different religious groups that agreed to participate even with the much

more modest goal of resourcing religious youth groups in three local counties instead of

a wider North American and global audience. The goal and the hope, though, was that

TREE could become a model that might be replicated in other communities along these

lines.

In January of 2009, the TREE advisory group held a kickoff event to showcase

TREE resources and what the organization had to offer potential religious groups and

participants. Approximately 25 people attended this event from eight interested

congregations. In my field notes from this event, I found jottings from a conversation I

had with Pam, one of the interested pastors present that evening. She told me that in her

20 years serving as a pastor in this community, the TREE meeting represented one of the

most ecumenical groups she had ever participated in. She went on to say that she didn"t

understand it, but that local churches have historically not collaborated across

denominational boundaries in this community. After an intense year of working with

TREE as the coordinator, I stepped down and Rev. Kim Ryan, a TREE founding member

and community pastor, took over coordination. Kim, one of the founding members of

TREE, served as my key informant throughout my time in the field and remains a close

friend. She continued to lead workshops, preach, and seek additional funding for this project through the spring of 2013, when she decided it was time for her to step down as the coordinator and let new leadership develop the vision for the program. This decision coincided with the final phase of my writing and analysis for this dissertation. We both assumed that without additional funding and a coordinator that TREE had probably run its course. Four months later, in August of 2013, when I returned to Columbia to defend my dissertation I had the privilege of attending a TREE advisory meeting with a table full of students and faculty planning the fall programming schedule. Through this experience, I have come to understand the ebb and flow of energy and funding for both TREE and RAVE projects, not as distinct beginnings and endings but as the budding offshoots of a historically and socially rooted, multilayered, interpenetrating network of relationships that are committed to ending domestic and sexual violence. It is the dynamic processes of those relationships that ensure the next set of innovations.

The RAVE and TREE projects created opportunities for me to bring religious people together to talk about these issues with the support of community service provider networks and resources. This process changed the locus of "the work" of educating local religious communities about domestic violence, from being centered exclusively in and facilitated through "experts" at the shelter, to being positioned within and among community congregations. This shift speaks to the critical moment that allowed local religious groups to do this work from within, as well as to imagine the possibilities of doing this work collaboratively across boundaries of difference that had rarely been crossed before.

Another equally important focus in my field work was to talk with the secularly based DV/SA advocates located across the community. I interviewed university, shelter, and criminal justice service providers in order to better understand how religious communities fit into their frameworks of advocacy and education. The "critical moment" I reference reflects not only the expansion of the outreach work into religious communities but other important turning points for DV/SA education and outreach in the public institutions mentioned above. For example, since conducting my field work, the shelter has seen major scandal and turnover in staff, in addition to expanding services, a new name, an additional building, and a new executive director. University education and prevention work has radically shifted from an exclusive time and resource intensive education of a small group of student educators, to a prevention paradigm that aims to provide short term bystander education to thousands of university and community members. More broadly, additional changes include a focus on bringing more men into the movement, as well as a shift from shelter staff educating the broader community as "the experts", to serving as consultants to others willing to do the work from within their own civic and religious organizations. I argue that these community dynamics offer a specifically Midwestern regional narrative about DV/SA work, in addition to the development of TREE resources and strategies that can be adapted and translated into other community contexts.

My title for this research project reflects the complexities of studying both the broader discourses that shape our understanding of the shelter/steeple divide, as well as the actual identity and relational work happening on the ground in my research site (Nason-Clark, 1997). I found that it was in the spaces between the identity claims of

service providers and religious members (categories that are not mutually exclusive) and the recounting of this broader shelter/steeple divide discourse that social change was occurring. In other words, it was in the lived relationships happening on the ground that people have been and continue to talk across their differences in both religious and service provider contexts. Had I decided to exclusively look at only the "divide" discourse or the identity frameworks articulated by my participants, I would have missed the powerful mediating roles of relational networks in my site that foregrounded the creative spaces to imagine an organization like TREE into being. In other words, it was the particular relational context in my research site that made visible and even possible the fluid relational expansions of this work in both DV/SA service provider contexts as well as within religious communities. In the next six chapters, I develop these insights through examples and illustrations in my data and field notes.

Chapter Organization

This project is informed by a broader socio historical narrative about the when, where, and how the shelter movement began to take shape in North America. In the next chapter I review the literature highlighting the historical background of the domestic violence movement, a clear offshoot of second wave feminist organizing and activism. I explore the ways DV/SA service providers have learned to collaborate with other important community institutions that have often been seen as adversarial to the process and priorities of shelter service providers. In this context, I also explore how the particular development of DV/SA education in my site, as well as how the movement has (dis)connected with religious communities in my research site. This history speaks to the ways that the shelter service providers in my research relate to the shelter institutional

history as part of the battered women"s movement (and feminism), as well as how community members, in general, understand the connection between the shelter services and feminist activism.

In my third chapter, I explore the theoretical and methodological directions I utilized in my analyses and fieldwork, as well as the various complications that arose for me as I worked to negotiate my insider- outsider identities and relationships with the various people I worked with as part of the RAVE and TREE projects. I highlight both the strengths and challenges of developing feminist qualitative frameworks for this kind of research. Utilizing tools of reflexivity I explore the ways my analyses is deeply informed by my own social location and experience as a woman-survivor-Mennonite-DV advocate- scholar of inequalities and religion.

My fourth chapter offers an introduction to the origins of the TREE initiative, including the contributions and development of both RAVE and the Troubling Violence Performance Project (TVPP) in my research site. Both initiatives offer innovative strategies to give more ownership and be more inclusive of religious peoples" experiences. In my discussion of these two initiatives I explore the importance of telling local stories.

In chapter five, I focus my attention on the processes of the TREE project, including the accomplishments and challenges of the TREE organization within the two year MFH grant. Within this chapter, I describe how TREE developed the organizational frameworks, the recruitment strategies and the material and human resources central to the success of the project. I also analyze the programming choices and feedback participating groups gave back to the TREE organization at the end of each year. TREE

participants shifted the initial focus on youth experiences and resources to request

additional resources for the adults and parents of their congregations, as well as how to

link violence and abuse to skills and knowledge about healthy relationships. TREE

participants raised important questions about when "talk" is produced and permitted in

certain institutional locations.   Finally, I conclude this chapter with a series of

observations I made about how and why TREE is able to connect with certain religious

groups in my research site at this particular time. I explore the discoveries and challenges

this initiative offers the broader DV/SA educational movement.

The sixth chapter transitions the reader from seeing DV/SA educational work

from the perspective of the TREE program and participants, to the shifting dynamics of

the broader shelter DV/SA service provider community. In this chapter I explore the

strategies that service providers adopt to reframe the conversations about DV/SA

advocacy to include the people and groups identified as being historically alienated by

the women's movement. One example I found was the way that DV/SA educators

shifted their talk about "men" from being the root of the problem (through unexamined

privilege, patriarchy and perpetration of violence) to men being "part of the solution" to

ending violence against women. This mainstreaming strategy is also evident in the ways

religious people and experiences are talked about within the broader discourses of the

shelter movement as well as within the particular shelter institutional culture in my

research site. In shelter discourse and cultures, religious institutions and people are

shifting from being critiqued as a fundamental problem in ending violence against

women (its collusion with patriarchy), to being reframed as an important resource for

religious survivors and an "untapped" source of new educational recruits. These shifts in

language and framing not only reflect changes happening in churches and shelters, but are part of creating new ontological realities and relationships. I argue that it is in the spaces between identity "talk" and the broader discourses about the shelter/steeple divide that these possibilities emerge in the DV/SA movement.

Finally, I conclude with a brief summary of this work-in-process, including the questions and challenges this research poses for DV/SA education and outreach, particularly in religious and/or other historically patriarchal institutions.   This case study raises questions about the ways we conceptualize processes of social change, as well as how we might develop methodologies that better capture the processes of relating and talking across differences. Part of the shifting and blurring of individual and institutional identities (related to being religious and/or being a victim/survivor and/or being a feminist, for example) is about giving people tacit permission and space to talk openly about the causes and consequences of intimate violence in their communities and families, as well as to find ways to "feel good about themselves" in relating to and addressing these issues. I conclude my research by raising questions about how the movement towards inclusivity within the DV/SA movement might also continue to be accountable to a critical systemic analysis of patriarchal power and privilege.

CHAPTER 2

MAINSTREAMING THE MOVEMENT

"It's faith communities and education. It's outreach. That's the whole gig now."
Paula, Shelter Executive Director

In this chapter, I address the historical and social context in which the broader

domestic violence/ shelter movement emerges in North America, as well as the particular

ways conversations between religious groups and domestic violence advocates emerge in

my research site. Part of understanding the story of how TREE takes root in Columbia is

in the specific ways that DV/SA work gets formalized, bureaucratized and legitimated in

mainstream culture and institutions. I begin with a brief sketch of the second wave

women̈́s movement that legitimated and named domestic violence as a major social

issue. Next I explore the development of the coordinated community response (CCR)

system. The CCR process established a framework and set of tools to forge institutional

inroads into hospitals, police departments and courthouses. I argue that these processes

also set in motion a way of imagining community partnerships that would eventually

come to include and prioritize religious communities as well. I conclude the chapter by

comparing and contrasting these themes from the broader shelter movement with my

particular community case study, as a way to better understand the social landscape and

processes in play when the TREE program is initiated in Columbia.

The Shelter Movement: The Legacy of Second Wave Feminist Organizing

Through feminist consciousness raising and women-centered advocacy and

activism, the second wave women̈́s movement opened up discussion and awareness

about how "the personal is political" by drawing connections between the daily realities

of violence for women in their heterosexual intimate partnerships, with a collective sense

of gender injustice within patriarchal structures. Historical accounts of the domestic

violence movement are most often written in terms of advocates" protest of traditional,

patriarchal beliefs and practices of the church and family, representing the key places and

people that have been most resistant to defining domestic violence as a systemic issue

related to the oppression of women. Before the women"s movement of the 1960"s and

1970"s, there were no words to define "the ways my husband hurts me" and consequently

there was no public discourse to frame domestic violence as something that was a

widespread social problem. Reassigning men"s violence against their intimate partners

from personal and private to political and public served to disrupt and challenge gendered

power differentials which traditional institutional beliefs and practices had long justified

and made invisible. Out of these discussions emerged rape crisis hotlines and eventually

domestic violence shelters and safe houses to help women and their children get away

from their abuser to safety.

Due to this legacy, forty years later we finally see a general acceptance of these

issues as legitimate in the academy across a number of disciplines, as well as through

empirical studies that continue to report that a quarter to one half of all US women in

their lifetime will experience violence at the hands of an intimate partner (US Bureau of

Justice, 2010). Research and writing on domestic violence developed rapidly through the

1980"s (DeKeseredy & MacLeod, 1998). The scope of this growing body of literature

continued to expand into the 1990"s as advocates and survivors called for better funding

and community integrated social action. Additionally, the general rubric of "violence

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against women" expanded to include the particularities of teen dating violence, nonstranger sexual assault and rape, same sex intimate violence, and stalking. Theoretical and methodological frameworks shifted from essentialist ideas about men and women as "perpetrators" and "victims," to cultural frameworks that addressed the social construction and perpetuation of violent masculinities as well as men's roles in ending violence against women (Katz, 2006; Kimmel, 2000, 2002). Even as large national surveys continue to replicate similar findings relative to the scope of the problem, contemporary scholars and service providers alike are finding more nuanced analyses of the local and particular ways different groups of women and men are finding to name and address (or not address) these issues (Crenshaw, 1996; Hill-Collins, 2000; Nason-Clark, 1997; 1999, 2000, 2001, 2004; Sokoloff, 2005).

In 1994, the United States Congress passed the Violence Against Women Act (VAWA), as part of the federal Crime Victims Act. This seminal legislation ensures the right to pursue civil accountability for gender-related crimes, as well as provides critical funding for direct services and improved police and judicial training. Today, every state has a domestic violence coalition that provides resource and development assistance to their statewide member organizations, as well as policy and lobbying expertise in state and federal legislative sessions. The continued support of VAWA during the economic downturn speaks volumes to the bipartisan support of these issues, as well as to the power of legislative advocacy coming from the coalitions. All of these accomplishments, along with many others, have laid the ground work and infrastructure to support over 1600 shelters in the United States today. As DV/SA coalitions and shelters developed more sophisticated and centralized "best practices" for direct services in shelters, as well as

institutional inroads with partnering service providers, the last decade has seen a radical

shift in focus and funding towards general prevention and education. First, though, let

me illustrate the coordinated community response model and how it informs this shift.

Development of the Coordinated Community Response (CCR)

With the gradual institutionalization of shelters and the legitimacy of domestic

violence issues and policies, advocacy work shifted and expanded to include building

collaborative partnerships with DV/SA service providers in other institutional contexts.

Since the early 1980''s, shelters across the country have been slowly developing

institutional pathways and partnerships with their local law enforcement, medical and

therapeutic communities. These partnerships continue to be negotiated within local

communities by institutional actors who at times still grapple with long held resistance to

working with one another and who maintain firm differences of opinions about what one

must do to best serve survivors and hold perpetrators accountable.

One example of these differences of opinions is in the mandated arrest policies

that are advocated as "best practice" for law enforcement. The mandatory arrest protocol

requires law enforcement officers called out to a domestic violence incident to determine

a primary aggressor and victim and to make an arrest. These policies clearly define the

boundaries of what a responding officer is able to do in terms of his/her personal

assessment and beliefs about the situation and who is at fault. Before these protocols

were implemented, the responding officer had the power and authority to define the

situation and outcome of the call. Without the proper training and education to

understand the unique dynamics of domestic violence, the decisions made by that officer

often undermined the support and help seeking strategies of the DV victim, as well as

increased the safety risks in that situation. As more education and training gets implemented for law enforcement, the mandatory arrest policies may become unnecessary but for now they remain one of the hard won law enforcement accountability measures produced by the shelter movement.

The premiere coordinated community response model was developed in Duluth, by the Iowa Coalition in the early 1980˚'s. It is still considered one of the best CCR models in the field today (Shepard, Falk & Elliot, 2002). They found that when different members of a local community coordinate their efforts to protect battered women and hold batterers accountable, their efforts are more successful than those of individual shelter programs. Coordination helps to ensure that the system works faster and better for victims, that victims are better protected and receive the services they need. Additionally, this model helps service providers working with batterers in various institutional settings to better hold them accountable for their own potentially abusive behavior. Broadly speaking, components of a CCR usually include the development of mandatory arrest policies; follow-up support and advocacy for survivors; prompt prosecution; active monitoring of offender compliance with probation and parole conditions; court-mandated participation in batterer intervention programs; and monitoring of the system-wide response to domestic violence cases.

According to the Duluth model, the first step towards a coordinated community response is to develop a common understanding of domestic violence. In order to effectively develop a common understanding, shelters have helped facilitate on-going conversations and trainings for partnering agencies, even when those agencies were perceived to be adversarial or on a different side of the issue. For many shelter

advocates, this work of collaboration necessitated working relationships with people they would have seen as "the problem" in creating social change. Ideally, this model would help shift adversarial relationships into allied partnerships in order to best serve victims and hold batterers accountable. Arlan, a crime prevention officer, talks about the reasons behind the importance and necessity of a coordinated response from his perspective in law enforcement.

> Traditionally, we didn't play well with others. You had the medical community and they were focused only on physical health. You had the advocates and counseling community and they were focused almost solely on recovery and from the law enforcement community, we're focused on how we get this person convicted, how can we get this person in jail. And in the process of those three things, that survivor gets lost. They're pulled in various directions by various people- all of us are doing our job but the problem is a lot of those things are in conflict. So tailoring all that together, the biggest thing I've seen is two fold. The first one is we're all sitting down at a table talking to each other now. We know names, we've got faces, so whenever there is a conflict, we know who to go to, and whenever there is that misunderstanding, we're willing -rather than to start sniping at each other and being mad at each other- we're willing to go to each other and say "hey" we have this difficulty and how do we work through it. The second piece of it is streamlining the process. It used to be that somebody would show up at the police department and we would determine that there was a sexual assault and where it happened, we would go to the hospital and while they're waiting in triage, the patrol officer would be asking them a bunch of questions- they go through triage, they get their medical exam you know behind a curtain in the ER- at that point a detective would come in the waiting room or a lot of time in that exam room in the ER, and the detective would start rehashing the same information that the patrol officer had just asked and really going after details- and there's an investigative reason for needing all of those details but the approach was such that, a lot of time, a survivor felt like they weren't being believed…that survivor may have to tell her story seven, eight, nine times by the time it finally got to the judge banging the gavel and the sentence coming down. That's very traumatic. It's hard enough to tell the story once, much less nine times, uh, particularly when at least a couple of those times are going to be in adversarial proceedings- a deposition with the defense attorney, type of approach.

He goes on to talk about the ways that the process has changed in Columbia to make the survivor feel more comfortable, as well as to better coordinate between the different medical, law enforcement and shelter advocates working with any one victim.

> We've tried to streamline that process, so we have a little bit less sterile location where it's a little bit more comfortable for the physical exam- there's a separate room set up at the hospital that has an interview room right next door to the exam room…Another thing we've tried to do is from a procedural standpoint the first responding officer only asks the questions that are necessary to determine that assault occurred, when it occurred, where it occurred, and what sort of crime scene do we have that we may need to protect or get a search warrant for. Once those questions are answered, that should be the point where that officer stops asking questions and they save all the details for the investigator so that they only have to talk to one police officer. It can all be done in a centralized location, they present a the ER, they present at the police department, or any other agency, they can bring them to the ER, you come right out the back door of the ER to this secure location where it's kind of a one stop shop. We've also created from a procedural standpoint where, the advocate from the shelter is notified very soon and so they're there. And so you get the medical side of things, you get the advocacy side of things and the law enforcement side of things altogether.

When I started my field work, I set out to explore how these partnerships across institutional cultures reflected historical experiences and assumptions about the interests and identities of domestic violence advocates and others working in supposedly more traditional, non-feminist, institutional locations. What I found in Columbia was a different version of how these partnerships and collaborations began due in part to the rural, Midwestern context, as well as when CCR funding became available and was pursued by local service providers.

Timing Matters: DV/SA Collaboration & Outreach in Columbia, Missouri

In my research site, the coordinated community response team began in 1998 (almost two decades after the original Duluth model is established in 1980) through a successfully funded grant written by the Highway Patrol. Paula, a long term service

provider and the executive director of the local shelter during my data collection, talked

about when and how the CCR process began in Columbia.

> It was a collaboration, it was the highway patrol, there were new monies
> for that, „cause prior to that, you know, historically, all of this stuff was
> coming out of the good journals, from the east or the west coast, you
> know, Texas, San Diego, and Boston. Everybody talked about it, we
> talked, talked, talked but we didn't glum onto it for years because we were
> barely getting funding for anything else. So the coordinated community
> response came from funding being available for that and because they
> were doing it in other places.

From my understanding of the particular ways that this collaboration began in

mid-Missouri, the process was funded long after the original process became important to

the broader movement, so it quickly moved away from the original CCR model. Through

my interviews with Paula and other career advocates, I came to understand that the

original CCR models established in "Texas, San Diego & Boston" (apparently Duluth

was the anomaly) were responding to the intensely political and hostile relationships

between shelter advocates and law enforcement personnel in the 1980"s before domestic

and sexual violence were understood as legitimate social issues and not the exaggerated

claims of radical women coming of the second wave women"s movement.

In my site, the timing of when the CCR was introduced relative to the cultural

acceptance of these issues held huge implications for the service providers trying to

bridge these services in different institutional locations. In Boone County and

particularly Columbia, the CCR model came much later and therefore had less to "do" in

terms of convincing law enforcement, court officials and other important institutional

actors that DV/SA were important issues that needed a coordinated and cooperative

system of service. Additionally and probably most importantly, by the late 1990"s there

was considerable funding tied to these efforts which increased accountability as well as

offered research and "best practices" from other premiere programs like the Duluth

model. Paula went on to explain how the CCR in Boone County reflected the

opportunity for funding and greater accountability, much more so than the forging of new

institutional relationships between different kinds of people.

> The entities that originated it… aren't the same who coordinate it to this
> day. They got that first grant and strangely enough, uh, the work was all
> done in those first few years. What has transcended from that, what"s sort
> of expanded in that time frame is much less than what you would have
> thought. And the studies kind of reflect that. Okay, we're kind of done
> with CCR… I mean I think our idea was, if we can get THESE guys, and
> we can get their minds to change, and if we're doing this in a coordinated
> way, that's when the whole accountability work came into play. And if
> we're holding each other accountable at the table, then really what that
> process did in Missouri and certainly in rural Missouri, was it squeezed
> out those power structures, especially in rural communities, um, if they
> were going to get that money they had to do it differently and if they were
> going to see their peers they had to do it differently, because the county
> next to them had a coordinated community response and this is how they
> did it. It was no longer Sheriff Whomever could do it however he wanted.
> And that kind of happened over time. Now, today, you could not deny
> access to an order of protection (for the victim), or go to a DV call and
> take a walk around the block (with the perpetrator). And they could do
> that (before), because there was no system in place or accountability, and
> that's really what it (CCR) did.

In Columbia, members of the initial CCR group eventually came to be known as

the DOVE unit (Domestic Violence Enforcement Unit) and included a county and city

detective, two assistant prosecutors, a victim specialist located in the courthouse, two

probation and parole officers, a university advocate (when applicable), and a shelter court

advocate that moved between her offices in city and county police stations, as well as the

shelter. This group continues to meet once a week to systematically review case files as

well as talk to each other about what is happening from their particular institutional

vantage points. Unit meetings offer a unique opportunity to see the communication forms

that these individuals use to consult, plan, organize, and disagree from across different

institutional locations. In 2002, I interned for six months in the Prosecuting Attorney"s

Victim Response Office to complete my MSW (Master in Social Work) requirements. In

this capacity I attended the weekly DOVE meetings and actively participated as one of

the team. I recall the intensity of those meetings where we would get on average 8-10

new files a day. At the time of my fieldwork in 2008-2009, the prosecutor was

prosecuting about 1300 domestic violence cases a year and that number did not include

the many victims whose cases did not go forward for prosecution. However, despite the

challenges, this unit (with revolving institutional actors) has helped to make possible

training opportunities on domestic violence across institutional settings, as well as

develop better institutional policies, practices, and protocols for serving survivors in a

timely and compassionate way.   Paula goes on to comment on her experience relating to

other institutional actors and the general difference in culture that she experienced in

Mid-Missouri.

> I think what we found was that different fields do it differently. You
> know, we found a way to work with one another, um, and sometimes work
> really well. But like you used to see out of um, I can't remember which
> program it came out of, maybe Boston, cause they were like the primo,
> when they talked about CCR and they talked about arguing at the table
> and you know- that was never my experience. There was certainly some
> arguing at the table but what we found was a way to work with each other
> within each other's fields, to get a greater understanding so fewer issues
> were able to foment around any particular individual decisions. The sort
> of grandiose view was we would duke it out, learn how to work it out, like
> that was the greatest thing, never really happened for us...

I describe the community response team in my site as an example of how and why

context matters when studying social change processes. The fact that the local

community response system was only established in 1998 created a different kind of

historical and cultural context for DOVE unit members than it did for earlier programs

that began working on institutional collaborations in the 1980"s. Additionally, the

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proximity of Columbia from the major urban centers of DV/SA women‟s activism also affected the way resources were accessed and allocated, as well as the way that relationships developed between the different institutional partners. This does not mean that the activists, feminists and others committed to addressing these issues in Mid-Missouri were not also busy setting up hotlines and women‟s centers (the University of Missouri has one of the oldest women‟s centers in the country), but rather I suggest that the particular cultural milieu and conversation around these issues offered a fundamentally different context for these services.

For example, as a student pursuing a graduate minor in Women‟s and Gender Studies, I recall a conversation I had with my mother about her involvement in the women‟s movement. I remember being dismayed at how much more I knew about second wave feminism and organizing then she did, despite her being a young adult during the social movements of the 1960‟s and 1970‟s. In reading and discussing the women‟s movement of that particular era with colleagues and mentors, I had this broad vision of all women everywhere taking to the streets for issues of equality (or at least being directly impacted by the movement within their everyday lives). When I first started to learn about the domestic violence/shelter movement, I had the same idealized vision of the breadth and depth of these organizing efforts.   The realization for me was that these movements, so profound in outcomes and social change today, were driven by a relatively small group of highly organized and networked activists. Women like my mother, who married young and lived in small religious communities were most likely reading about these organizing activities from the margins of their domestic responsibilities as a wife and mother, if at all. The importance of making this point about

cultural and historical context is to reveal the often overlooked processes that locations

not at the center of social movements, like the DV/SA movement, developed in order to

understand these issues and create sustainable resource networks. These are the stories

often lost in privileging discourse over community and relational processes that attend to

the local and particular ways that culture and social change collide (Neitz, 2004).

Arlan, a police officer and non-violence educator, shared his observations related

to the different cultural contexts he has experienced living in Missouri. He begins by

talking about the role of religious communities in addressing DV/SA and other social

issues before comparing and contrasting three different settings in Missouri.

> The religious community is kind of the old guard. They're the ones that
> used to be in charge of taking care of widows and orphans and the
> counseling support that really the shelter takes an active role in and has
> taken over. I think that there are some hurt feelings because the religious
> community feels like their role has been stripped from them without them
> even knowing why or how or having voice in that. At the same time, from
> the shelter side of things, it seems like what they've been trying to do is to
> fill a gap, to fill a need. Not trying to offend anybody, but trying to help
> the people but because there was no coordination, no communication
> between those two groups, I think there are some misperceptions and quite
> frankly some hurt feelings, on both sides. I see it in Columbia too but it
> tends to be even more polarized in smaller, more rural communities. You
> know, I grew up in a town that had 514 people. Our closest neighbor, our
> closest "big city" if you will, was Rolla, which had 15,000 people and so I
> spent some time in Rolla and then came to Columbia (110,000 people) and
> the culture between those three locations is completely different. You get
> into the smaller more rural areas and the religious communities still serve
> that traditional role, they're the ones who still manage the food pantry,
> they're the ones that through the ministerial alliance- they offer the access
> to those counseling services and those sort of things. You get into Rolla
> where there's a little bit of each and then you come to Columbia where it's
> primarily those social service agencies that are offering all of those
> resources and administering all of those programs and the religious
> community is kind of pushed to the side, or pushed to the back burner.

These observations bring me to another story of how cultural context matters for

understanding community social change processes in my research site. In my interview

with CJ, a long time victim advocate at the shelter, she talked about the differences in

shelter services between Columbia and other urban settings, as well as other more rural

programs.

> We"re still an anomaly at this point. A lot of times the bigger city shelters
> are the harder edge, more urban, feminist, hard edge, they"re still doing
> some of that crazy stuff… so we still have a hard edged feminist, if you
> ever tell where the shelter is you"re out. And they"re more hesitant to let
> anyone in the fold at all.

In this next part of her interview CJ shares a story of her exchange with another

program director.   She connects the ways that the university provides a cultural context

and boon of resources that very few non-university settings can offer in terms of

community service support.

> Then you have the rural people, they"re not head in the sand kind of
> people, but their communities are still head in the sand kind of people.
> You have to admit the university is this huge goldmine of interns, pushing
> the edges, making us think about things, we have a lot of collaboration
> going with a lot of people. You don"t have that in Franklin or Marshall,
> you"re going to tend to get your little group and unfortunately if you don"t
> have new blood, you"re going to get stagnant- so I don"t think they"re so
> much head in the sand, but that one person asked me- well what is
> LDGVT thing you just mentioned? This was a director of a shelter- and
> this was only two years ago. And to have the director ask me that? What
> is that BLT? And then when I described to her what it is she said- oh, we
> don"t have any of that and I said that if you"re like every other place but I
> can see if you don"t know what L-G-B-T-Q means, they"re not going to
> come to your shelter. And I could tell this was like blowing her brain.

Her final comments highlight not only the differences that university resources

offer the shelter and community but also the real consequences for LGBTQ victims

seeking safety and services in rural communities. I came to understand my research site

or the "university town" as offering a "third" space or a space that counters the

rural/urban dichotomy that pervades the literature.

Another aspect that CJ and other service providers mentioned in relation to working at a shelter in a university town was the high priority people place on education within the community. CJ directly connected the value on education with the surge in education and programming requests she has managed in the last five years. "Since 2005, I have spoken to 8 thousand, two hundred and fifty something (8,250) people- just since 2005- and that was just me- that wasn"t anybody else"s numbers .... So from 2005-2009, we have increased it tenfold. Literally."

All of these examples highlight the resource rich context the university town offers a start up grant like TREE. Not only does the grant writing and envisioning of the project begin on the university campus but TREE builds upon the already established human resources and skills of staff, researchers and grant writers. It also integrates the cutting edge programming and education of the Troubling Violence Performance Troupe (discussed in more details in chapter four), as well as one of the earliest Rape Education Programs and Women"s Centers. As part of my graduate work and experience coordinating the Rape Education Office at the University, I participated in an active multidisciplinary Violence Against Women Council, I helped educate groups of undergraduate students that did peer programming across campus and the community, I took a social work course exclusively focused on the dynamics of domestic violence with special attention to local service providers, and I found leading scholars writing about these issues across disciplines, including a newly instituted Women"s and Gender Studies Department.

The university context played such an important role in the development of TREE that I began to conceptualize the particular dynamics of the shelter and steeple, not as a

dichotomy but rather as a series of fluid relationships and networks that flowed from the university to the shelter to religious communities and back again. The university offered a "third" space that countered the rural/urban dichotomy, as well as the church/shelter dichotomies that pervades the literature about these historical processes. I began asking myself and my participants how the university shifted the narrative about the shelter/steeple divide in our Midwestern regional context?

In addition to offering all of the resources mentioned above, the University also host a range of ideological and theoretical perspectives that make relationships across differences challenging. This relates to my framing and understanding of the discord between ideas/ideologies of best practices with the realities on the ground. In my particular case study it is only in when relationships get prioritized over ideological positioning and beliefs that social change- or something new- is able to occur. In my interview with Daniel, a young recent university graduate that had just started working at the shelter, I found myself examining my own experiences working at the shelter after finishing my social work degree.

> I had this experience of coming to this work from taking a class on domestic violence and then starting to work at the shelter and realizing I didn't know anything… you know like, in this location (referring to classroom), the more time you spend there, the more you feel you know, and in this location (the shelter) the more time you spend there, the more you feel you don't know. And that's not always entirely true, that's kind of a binary that doesn't always work but when it comes to grasping these issues on an everyday level, where we're not just reading books and then talking about it or…that ultimately, even if you do have a theory about what's right and wrong, or what you believe about religion, when it comes down to having relationships, and caring about people and wanting to see them get better, or not better, but get safe… none of that matters, you know? and if it does matter then you need to get out of there because then you're doing a disservice to the people you're working with….

Daniel responds to my story by talking about his own experiences in the university, where ideas about feminism and places like the rape education office and the women‟s center were a major source of support and empowerment for his experiences as a survivor of sexual assault. In this particular segment of our interview he reflects on the challenges of working with survivors who are religious and the shifts in his thinking once he moved into relationship with these women he was working with at the shelter.

> I think that seeing the women every day is much more meaningful then all the time spent at the university thinking about these issues…and I think being with these women who have seen these horrible, horrible situations…. If anything helps you, then it helps you. Like whatever is going to get you through… I mean women have a lot of good reasons why they go back (to their abuser) but anything that keeps you from going back, if it‟s Jesus, if it‟s, you know, whatever, I want you safe. I‟d rather have you safe and believing what I perceive to be crazy, then not safe.

These observations helped shape my questions about the move towards secular service providers wanting to include religious groups in community education and outreach. This is not necessarily a suggestion that church representatives needed to join the weekly meetings held in the courthouse, but rather for a broader involvement in working collaboratively with DV/SA advocates to help support victims who are members of local religious groups, as well as educate religious leaders about these issues when they are faced with victims and batterers that are also a part of their churches.

I found it helpful to conceptualize the specific historical, social and cultural attributes as puzzle pieces that fit together to form a picture of how TREE comes into being. As already mentioned in these first two chapters, a large part of this project includes not only the histories and experiences of other service providers working in my particular research site but it also reflects my own personal, academic and professional engagement in service provider and university settings in Columbia. The next chapter

picks up my experiential contribution to this work as a way into the theoretical and

methodological foundations of my research.

CHAPTER 3

EMBODYING THE SPACES BETWEEN THEORY & METHODS

In this chapter, I explore the theoretical and methodological frameworks I utilize in this study and discuss the strengths and limitations of my approach. When I began formulating my research questions, I knew that I would be doing an exploratory qualitative case study focused on domestic violence education and advocacy in religious institutions. My goals were two fold for this project. First of all, I hoped to document the substantive TREE processes, programming and outcomes as a way of contributing to the ongoing dialogue about new and more effective strategies for domestic violence education and services. Secondly, I wanted to build on new methodological frameworks for investigating the interactive complexities of social relations and change in real time (Lichterman & Eliasoph, 2003), while also critically examining issues of inequality via people's gendered, raced, classed and sexual identities and experiences.

I also discovered and wanted to challenge the meaning of standardized assumptions and tools predominantly used in the social service world to measure "change" and justify "success". The requirements of our TREE funding mandated we use a pre and posttest with our youth participants to measure changes in attitudes, beliefs and behaviors. In my experience, the standardized set of true and false questions the founding committee came up with, told us very little about how effective our programs were in terms of opening up dialogue and communication between the different youth and adults from religious and service provider institutions. We repeatedly heard from our TREE participants that the most important outcome of their programming was the ability

of participants to openly talk in their church spaces about their experiences, knowledge and impressions of domestic and sexual violence. In other words, the most significant success of TREE programming was its ability to promote dialogue. In this way, my data supported the ways in which I set out to find a different way of conceptualizing and observing social change. I attempted to put at the center of my research lens the dynamic interactional negotiations of identities and processual change in a particular place and time. What allowed certain people and/or certain groups to engage, identify, talk and integrate these issues into their religious communities and experiences? These questions were not so much about knowing the facts and figures related to the scope of the problem or helping those victims "out there", but reflected the need for people to learn how to talk about and engage these issues in the interactional contexts of their everyday lives. This focus on the processes of interaction and the flow of communication (or lack thereof), at both interpersonal and organizational levels, came to implicate the way I heard and experienced the words and actions of my participants, as well as the ways I thought of myself as the primary researcher and writer.

In this chapter, I pick up on these initial themes in order to explore the use of reflexivity and life stories to contribute and frame the questions and processes I observe in the field. I also analyze the contributions and challenges of occupying the "space between" an insider/outsider position with my participants. I conclude the chapter by describing the ways in which I tried to apply and connect my methodological and theoretical projects with the tools and methods I used to collect my data.

Observations from the field

About a year before TREE was created, when I was first engaging with the RAVE project, I entered the field with a set of lofty questions about how people from seemingly opposing institutional locations might come to talk across their differences to produce social change in their local community. I was particularly interested in the role of local religious groups in responding to domestic and sexual violence and the relationships (or lack thereof) between religious community members and the shelter. These questions were inspired by the scholarship of Paul Lichterman and other scholars primarily interested in exploring the ways in which peoples "talk" in institutional settings create contexts of belonging and inclusion as well as boundaries of exclusion and difference. In his book, *Elusive Togetherness* (2005), Lichterman looked at religious groups organized around several social justice issues to explore how religious identities, belief structures and interaction styles related to the success of the groups in reaching their stated goals. Combining insights from Alexis de Tocqueville, John Dewey, and Jane Addams with contemporary sociology, Lichterman addresses questions about civic and religious life that eludes the popular "social capital" concept. He concludes this work by suggesting that in order to create broad civic relationships, groups need more than the "right" religious values, political beliefs, or networks. In fact, they must learn new ways of being groups.

These ideas fascinated me, particularly in the context of my social work experience relating to the different facets of the domestic violence response community in my research site. In the seven years prior to beginning this project, I worked and/or interned at key institutional locations including the shelter, the prosecutor's office, the

hospital and the public university. As a social worker in these various contexts, I was constantly stepping in and out of different institutional locations where DV/SA advocates were working with victims to help them navigate their ways to safety. Because of these experiences, my research questions were not only theoretically interesting, but were directly linked to the ways that these professional relationships affected the daily lives and experiences of the survivors we served. For example, the ability of shelter advocates and law enforcement workers to respectfully and effectively communicate and partner with each other was critical to the victim"s ability to feel believed and supported, as well as the likelihood that charges would be filed or dropped, and safety secured. As I began to engage this project, three main observations from my prior social work experience in my research site guided my questions.

Observation #1

My first observation sprung from my experience observing both tensions and points of connection between shelter advocates, shelter institutional policies, and the faith based groups and individuals that supported and surrounded the shelter. I observed that establishing relationships with individual shelter advocates was one of the few ways religious groups and individuals were given approval and entre into helping at the shelter; others were generally treated with ambivalence and skepticism.

For example, in the spring of 2010, I was interviewed by a St. Louis Dispatch reporter who was writing a feature article about religious responses to domestic violence. During our conversation, she told me about a program 150 miles away from my research site where a local church had taken on the project of buying and fixing up vacant homes and offering these homes as safe, temporary and long term housing options for abused

women and their children. I was struck by this story, particularly since I had never heard of this now well established program during the time I worked for the shelter. In my experiences working in Columbia, the local and state DV/SA service provider world was small and well networked. This particular church ministry did not use federal or state funding to support the project and so I suspect that it fell under the radar of shelter service providers for many years. The church bought the homes and paid the mortgages out of church offerings and fund raisers.

Out of curiosity, I asked Cherice, a long term shelter worker I interviewed, if she had ever heard of this program. Her first response was "no". When I probed a bit further, she told me that a couple of years ago the shelter had received a call from that area, from "some church people", who said they had free housing for any women who might be relocating to that area from our shelter. She remarked that they had never heard of these people or the church and she didn"t feel comfortable sending the women to "just anywhere". Who knows what might be going on or what strings might be attached at a place like that? So the inquiry was dropped. Now, on the one hand, the skepticism and caution Cherice expressed is understandable given the stories of some churches" mistreatment and revictimization of survivors through "faith-based" interventions. But learning about this program several years later through a reporter who was writing about this program as her feature story, I wondered what possibilities were lost in the past for the DV/SA survivors who could have utilized these generous resources to begin a new life? Furthermore, if there was an underlying requirement for recipients of these resources to attend church or serve in some other capacity within that religious community, wouldn"t there still be a number of Christian identified survivors that would

have made a good fit for this program? Part of the challenge of starting a "new life" for many of the survivors I worked with was finding supportive community as well as securing the resources needed to provide housing and food for her family. It seemed like it would have been at least worth exploring.

In chapter two, I highlighted an excerpt of my interview with Arlan, who identifies as a DV educator in law enforcement as well as a religious lay leader. When he spoke about Columbia, he discussed how he felt like in a city where "it's primarily those social service agencies that are offering all of those resources and administering all of those programs" that the "religious community is kind of pushed to the side, or pushed to the back burner". He goes on to mention how he believes there have been "hurt feelings" about this dynamic. These observations helped me understand the resistance to recognizing DV resources established in churches, as well as why religious ministries may or may not try to network with the local shelter.

When I first asked CJ if she knew of any local religious groups providing services and resources for DV survivors, she initially wasn"t sure. After probing a bit more, she eventually mentioned several large local churches that ran their own support groups and did financial assistance for their members, facilitated by church staff and held within their own church spaces. She recalled one time being asked to visit a large Baptist church in town.

> They have their own domestic violence support group within their church
> and I thought that was really cool because I had never heard of a church
> that had those kinds of things. They have their own, well, most churches
> will do this, sort of like how do we help each other out within the church
> kind of thing, as far as financial, clothing, food, you know, they help, so
> they have that kind of covered. So we came in and talked about what
> services we provided, to their group facilitators. And I was really highly
> impressed by that. And to be running these groups every week they got to

have a pretty large congregation, probably a couple of services a week. That church was huge. Don''t know what their numbers would be like, but enough that they warrant their own stuff. And they were pretty knowledgeable - they weren''t beginners to DV, SA, AA, NA, or any of these programs. They just wanted to know more about helping the people in their church so they wanted to know what we did. So that''s what I talked about for half an hour, all the different kinds of shelter services we provided.

In my interview with CJ, she goes on to mention only three other programs she

knew about in town as well as a conference on DV sponsored by a local group of African

American churches. Paula also discussed this particular "conference" where she was

asked to come and speak to the group. As a white woman, Paula brought along an

African American staff woman who she had speak instead of her.

> I think the church system is the last to formally come on board because they're always insulated anyway, and they usually saw themselves as on board in some way. You know, like we're already dealing with this within, or this doesn't happen. I mean, even if they were negatively dealing with it, they didn't feel they needed to deal with it. and then you get the enlightened minister, you know, 15 years ago was talking about it from the pulpit and then, you know saying, I didn't get any response, so there must not be violence in my congregation. not understanding that you can't just talk about it, you have to then give more than tacit permission, you have to use the language about how do you come and who do you go to, and how do you talk about it and is it confidential. Because I would imagine over the years, what we'll never know, is how many women did go to their ministers and it was mishandled by no mal-intent but then was never talked about again. I would imagine that that was the norm.

> It''s much better if we're working with them, oh, you know, over the years we've understood that, there are many churches already doing things around these issues. Some of them didn't realize it, some of them did realize it, but were hesitant to speak about it and others through, just the evolutionary process, of working with them- started forming language around it, as did we. How do we talk to them? How do they talk to us? Some of them in the early years of the domestic violence movement, it would have been the churches that started shelters...

> However, within our movement there was sort of a mistrust because we worked with just as many, or more people, where when we're working with women who would tell us that they were told to stay and pray, or i

remember, uh, one time a minister calling me from, he had the batterer in his office, to say "hey", we had met at a function and so he knew me, that he had so and so sitting right there, and this would be best for the family. And he just couldn't grasp that this wasn't best for the family. And so I think that's been my experience and the experience of many who were program directors or doing case management. However, on the same side of that coin- the multi-level, um, you would have women come to a shelter and their biggest support was their faith. Or their biggest support was their church. And that would often, if it was their faith there was a way to go, but if it was their church then there wasn't a way to go. I remember one situation with another woman who um, uh was trying to leave the relationship and in leaving the relationship meant leaving the church. and so consequently she, her spouse, told the minister, that she came to the Wednesday night revival or whatever and everybody gathered around her and spoke in tongues, um uh, so that she wouldn't break up the family. And a lot of those things, I mean, you know, seem overly dramatic or were, but they prevented her from being safe and leaving, um, however, those ministers- it wasn't out of malice. You know, they just didn't get the dynamic. The situation wasn't, I don't think it was good or bad trying to get into the faith communities. It was just a matter of time.

My intuition was that there were lots of programs like the ones mentioned above – creating local projects in their churches and neighborhoods – which were not recognized by DV/SA service providers in the region because they began within a religious context and did not fit the funding and service provider parameters established by the state coalitions and other regulating agencies. If the actual work being done (providing resources and support for victims to begin a new life after DV) is not what defines the difference between being a "DV advocate" or being a "Christian ministry", then I surmised that the institutional discourses about "advocacy" and "ministry" were powerful agents in defining and legitimating the "work".

Observation #2

My second set of observations stemmed from my interests in understanding the relative absence of religious people and institutions in the service provider networks of the local coordinated community response, as described in chapter two. What I quickly

came to realize was that "religious" people were everywhere in the advocacy realm, they just weren't at the meetings as representatives of their religious institutions but rather as representatives of the community service agencies in which they worked. The RAVE site visits were particularly useful in highlighting this dynamic. The RAVE team met several times with different groups of professionals from the shelter, university, law enforcement and prosecuting attorney's office to talk about the website and to solicit participation as representatives of the service provider community in Columbia. These meetings almost always ended with a handful of people giving us a name or contact or story about their religious community and leaders. For example, one assistant prosecutor talked with me after the meeting about her father, who was the lead minister in a local congregation. I also recall talking with another attorney with whom I had interned for six months in 2002. After getting to know her in that context, we remained casual friends and always greeted each other and caught up after I left my internship. After one of the RAVE meetings, she approached one of my RAVE colleagues and began talking about her church experience. In an excerpt from my field notes from that day I express my surprise about not knowing that this woman belonged to a local church.

> It was very strange hearing Caroline use religious language and talk so openly about her faith today. I have known her for almost a decade and never knew she went to church. How did I miss that? I would have contacted her earlier about getting involved….

When I framed my observations this way, I came to recognize all the ways that people are permitted to or sanctioned for expressing parts of their identities depending on the institutional contexts they are engaging at any time. This observation was helpful in terms of understanding the discourse around the "shelter/steeple divide". The shelter movement, as a development of the second wave women's movement, has an

institutional discourse vis-à-vis particular gender and sexual identities that created a different set of identity projects then the "traditional" religious institution or the prosecuting attorney's office. In other words, it was as much about the political identity projects and ideology as the actual work or the actual lived experiences of the people involved in these institutions that defined the difference between "doing" Christian ministry and "doing" DV advocacy.

Nancy Ammerman's work, "*Religious Identities and Religious Institutions*", offered me helpful conceptual tools to think about this aspect of religious identity work (2003). Utilizing intersectionality frameworks to better understand people's narratives about their religious identities, she theorizes about the ways that people incorporate multiple aspects of their identities at any given place or time. She argues that religious identity is often treated by scholars as "core" or totalizing in ways that are not helpful when addressing the complexities of people's lives. She describes identities as fluid, multiple and emergent and suggests that the best way to explore religious identities is to reassess our assumptions that produce a religious identity as either absent or all there. She argues that we need tools to be able to talk about who "we" are and how we behave without reducing ourselves to either a single determining structural essence or to complete chaotic indeterminacy. Instead, as scholars, we need to look at when religious identity is salient for people and how people utilize it from their particular locations. I found these theoretical insights on identity especially helpful as my service provider and TREE religious participants found meaningful new ways to talk about and connect their religious commitments with their professional identities related to DV/SA. Ammerman's scholarship also helped me think about the ways that identities are relational as well and

that meaning making often takes place in religious practice, the use of the body, as well as in our exchanges with other people and structures. Her methodological approach necessitates that we look at everyday actions of everyday people to see how their narratives are emplotted on a temporal order, placed in the structure of relationships. Her work also pushed me to think about what it means to study the relational aspects of identity and institutions, although in different ways from Lichterman‟s project.

Observation #3

Finally, my third set of observations and subsequent questions had to do with understanding the contextual particularities of shelter/religious relationships and how the particular context served to disrupt the broader North American narrative about the "shelter/steeple divide". As discussed in the previous chapter, this broader narrative frames the tensions between the "shelter and the steeple" as a result of feminist DV activism that named patriarchy (and patriarchal institutions) as responsible for perpetuating and justifying men‟s violence against women. In my interview data, I found this narrative reinscribed a rigid secular/ religious dichotomy that did not capture the complexities of how some local church people related to victims and advocates at the shelter and vice versa.

Additionally, as Nason-Clark demonstrates in her scholarship how the shelter/steeple dichotomy created a narrative where religious women seeking services within the shelter were seen by advocates as victims of their (false) religious beliefs and institutions or conversely were not encouraged by their religious leaders to seek out shelter resources because of advocate critiques of traditional religious and family institutions (1997, 1999, 2000, 2001, 2006). In other words, even when I found that the

"divide" discourse did not actually reflect the majority of lived experiences in my research site, the power of the discourse still had major consequences for the religious identified DV victims that seeks help and more troubling, the potential for churches and shelters to work together. Where it might have once been assumed that shelter advocates were all radical female-bodied feminists and that church leaders were all male-bodied patriarchs, this assumption no longer holds true in my research site if it ever did at one point in time. Because resources and innovations came more slowly to the Midwest then to other places, religious communities had been and still are a major source of support to DV service providers, particularly in more rural contexts. Understanding this difference helped me frame my understanding of church-shelter relationships in Columbia as well as the assumptions I made about who was doing the DV/SA work and from what institutional location.

I ran across multiple examples in my field notes where the discourse around the "divide" created an expectation about how and who people would be; assumptions that were proven wrong in my interactions. One example I found was from a MCADSV conference where I presented a professional workshop to shelter advocates across Missouri on partnering with religious communities, featuring RAVE and TREE developments.

> I walked into the hotel where the conference was happening and picked up my registration information and got the lay of the land. I walked into the big ballroom where the plenary was taking place and looked around for people I might know. I didn"t really see anybody so made my way over to the breakfast buffet and plunked my stuff down next to a couple of older service providers from Lebanon (down south, as they had a bit of a southern accent). I started in on small talk and quickly started to panic as I realized I had not put enough thought into the culture and context of Missouri service provider culture. The woman beside me asked what I was doing and where I was from and I stumbled around a bit and told her

about my workshop. She said something – oh. I didn''t know there were any problems working with churches, my church is just great, a bunch of our girls attend there on a weekly basis. It''s never been a problem for us. Shit. I hadn''t thought enough about my audience. I looked around the room and was struck by the professional, sort of nondescript, style of the group. Maybe two men in a sea of 300 women? Only one or two women with short spiky hair. Just a few women with the second wave, hippy groove. Most of the rest of the group were of this other nondescript "professional" style and it seemed to me like I must be making up a lot of the stuff around an "historical divide" between churches and steeples. It made me think about the scale of that story and how a more tailored version of the domestic violence movement in Missouri would sound relative to the broader story I tell? Who are these women anyway? Where do they come from? What brought them to this work?

During my interview with Paula (the Shelter E.D), she gave me an excel list of 257 local churches that had at some point or were currently providing donations, volunteers, food pantry items, and/or holiday gifts to staff and survivors over the thirty short years since the shelter was established in Columbia. Advocates themselves represented an array of identities and experiences, reflecting different social locations via their race, gender, sexual orientation, and religiosity. Some of them in my data set identified strongly as feminist, queer, survivor, sex radical, heterosexual, victim, religious, Christian, spiritual and/or a combination of these identity claims; categories and experiences that have been largely constructed as incongruent and mutually exclusive in a culture where sexism and heterosexism are deeply intertwined. I watched as my participants negotiated and renegotiated these identity crossings or intersections as demanded by the particular institutional contexts in which they were working. The shifting and mainstreaming of the shelter institutional culture during my time in the field changed the possibilities and capacities for shelter staff to communicate across their interpersonal and institutional differences with each other and with the broader community. It made some types of interactions and relationships more possible and

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others more constrained (these themes will be expanded and supported in the next chapters). In the end, these three sets of observations I have highlighted above helped me to better frame and analyze my data including that 1) some churches have initiated and supported DV advocacy and projects under "ministry" that may or may not be recognized by secular DV/SA service provider networks; 2) religious people are everywhere in DV advocacy institutions and shelters, it is when and where religious identity projects are supported or made possible that we come to know this; and 3) the particular social, cultural, regional and historical context matters in terms of understanding the relationship between shelters and the local religious communities.

Reflexivity & Methodology

Bringing the focus back to a particular articulation of my methodologies, however, created challenges for me in terms of how to best utilize my personal and professional observations in my research site without undermining the ways these experiences spoke to the larger processes at play (to ensure that this was not just a story about my experiences, per se). Qualitative, feminist methodologies emphasize the importance of reflexive strategies of knowing and question asking (DeVault, 1999; England, 2005; Hesse-Biber (ed), 2007. I could not imagine creating a project that explored questions about social reflexivity and intersecting identities without fully acknowledging and exploring the ways my embodied experiences as an advocate-gradstudent-survivor-activist-Mennonite-educator-researcher-feminist-ally (to name a few) came to inform my relationships with participants. In this way, I became one of the many conduits of communication flows across the various institutional settings I studied; where I found myself being at once the subject, participant and observer of my research

in any given moment. This grounded locatedness in relationships demanded that I not only explore the ways participants constructed narratives about how and why they came to be involved in the work of addressing DV, but that I do the same. I was repeatedly struck by my own sense of expressing what felt like conflicting identity claims relative to my religious and feminist identities and experiences among my participants.

For me, it was not just the naming and claiming of particular identities but the implications for what these claims meant in the "doing" of this work in everyday life and relationships.[1] As pointed out earlier, it is not like an identity is all there or not there at all (Ammerman, 2003); it is when, where and how different identities are utilized and made possible by interactional and institutional contexts. For example, one of the early issues TREE had to negotiate was whether or not the curriculum and training would be specifically inclusive of issues related to same sex partnership violence and healthy relationships. Using inclusive language in the curriculum resources and/or specifically naming the issue in trainings held major consequences for the recruitment of religious groups that theologically did not support same sex unions. Soon after we began recruiting our first set of TREE churches, this issue came to a head. I received a concerned email from one of the local pastors whom we had been recruiting since the initial vision and writing of the TREE grant (he actually wrote one of our "memorandums

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[1] Embodiment. There is a way that our bodies are connected to survivor identities in ways we are only beginning to explore in this field. The things our bodies do after trauma as well as the emotional and physical reactions to "doing" the work. Ironically, during one of my RAVE site visits I was physically assaulted by a strange man (see appendix for the public letter I wrote). This experience of trauma added a complexity to my analysis I still do not know how to write about. I privilege the relational work of shifting identity processes, but there are also these physical bodies that are part of this story as well. I have spent so much time maneuvering around the spontaneous disclosures of participants as well as my own emotional triggers and reactions that I had to at least write a footnote about it. My participant disclosures, the emotional and physical fatigue that go into the telling and listening and caring for each other, are stories that resist telling in this research because I have promised confidentiality to my easily identified participants. But I am beginning to think through this embodiment question as part of the negotiated identity processes I address in this research. It is about contextualized processes of relating and engaging but there is also a concrete body that is part of this story as well.

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of understanding or MOU" we submitted with our grant application). In his message, he wrote to see if TREE curricula would be discussing or utilizing resources on same sex partnerships in our trainings. In his perfunctory message, he stated clearly that his congregation would have to withdraw participation if TREE was supportive and/or inclusive of these resources promoting or even naming the validity of same sex partnerships. He went on to explain that this was because they did not theologically support homosexuality. I took this email to our next TREE meeting and we discussed our options and priorities. We agreed that for the purposes of TREE which defined the congregational teams as the "experts" of knowing what was appropriate for their religious contexts and as ultimately responsible for picking and choosing resources and the methods to frame these issues, that TREE would have same sex resources available for those who wanted them, but that it would not be a major focus or priority in terms of our general training. I agreed with this approach for the sake of being as inclusive as possible of as many religious groups as we could recruit, but as a feminist and social justice activist I felt conflicted by the choices we made to be "neutral", particularly as we never were able to successfully bring in any of the religious groups that theologically opposed same sex unions.

During the time in which I was writing this chapter, I was also teaching an introductory class in women's studies at a local university with a pre-assigned textbook, *Women's Voices, Feminist Visions*, (edited by Shaw & Lee, 2009). Ironically, I had just finished rereading an excerpt of Suzanne Pharr's article "Homophobia: A Weapon of Sexism (1997)" when I was writing about the pastoral exchange described above. In her

article, she mentions the battered women‟s movement and the pressure it is under to provide services only without an analysis of why the violence happens.

> To provide only services without political analysis or direct action is to be in an approved "helping role"; to analyze the causes of violence against women is to begin the work toward changing an entire system of power and control. It is when we do the latter that we are threatened with the label of man-hater or lesbian. For my politics, if a women‟s social change organization has not been labeled lesbian or communist, it is probably not doing significant work; it is only "making nice." Women in many of these organizations, out of fear of all the losses we are threatened with, begin to modify our work to make it more acceptable and less threatening to the male-dominated society which we originally set out to change. The work can no longer be radical (going to the root of the problem) but instead must be reforming, working only on the symptoms and not the cause. Real change for women becomes thwarted and stopped. The word lesbian is instilled with the power to halt our work and control our lives. And we give it its power with our fear (pg. 90).

Pharr‟s words seemed overly simple in terms of what TREE was attempting to do, but at the same time it reaffirmed my commitment to the necessity of addressing heterosexism as a part of the overall goal of ending violence against women. This was not just about my identity as a radical or reformist feminist, it was about the ways my identities and beliefs transformed into specific actions. It also highlighted the challenges of working and writing in a world filled with dichotomies (male/female, radical/reformist, local/global, all/nothing, religious/feminist) that posed ideological barriers to building relationship across difference. I came to understand how living the inconsistencies and exceptions between my beliefs about including same sex education and my actions to support a "neutral" or relative stance on TREE programming, created new ways of thinking about inclusion of theologically "diverse" religious groups that would have been excluded and alienated with a hard core stance on LGBTQ inclusion. I describe my thought process here not as what is right or wrong ideologically or what I would wish for in perfect world, but as the messy processes of individuals and groups

negotiating often conflicting identities and beliefs to be a part of something new; to be a part of creating a context where "doing" DV/SA education with youth groups did not require everyone to use the same language or believe in the same social boundaries of inclusiveness or social justice.

Being reflexive about my experiences helped me to conceptualize the dynamic interaction and juxtaposition between institutional and religious identity claims that worked to draw boundaries of exclusion and inclusion within specific organizational contexts- with the fluidity of shifting identities-in-the-making, constantly creating and recreating the possibilities of connection for people in real time. This is the way I came to understand Lichterman"s call for "social reflexivity". The organizational narrative about "who we are" and where "we" come from are important to know as reference points, but if what I really want to know is how institutional cultures change to be more inclusive and/or to create connection across difference, then it is in the changing, shifting, "friction" within these interactional processes that I was looking to study (Tsing, 2005)[2].

Another example of this disconnect between institutional discourse and identity projects was the dissonance between the broad critique of religious institutions as the "problem" and the actual experiences and identities of the women they served (often not feminist identified) as well as the religious members within the staff itself. I came to recognize this dissonance as key to the "mainstreaming" of DV education and prevention work that both increased the involvement and awareness of these issues in new

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[2] She argues that all human cultures are shaped and transformed in long histories of regional to global networks (3). With this work she develops methods to study friction, what she calls "the messy, unequal, awkward, creative, surprising features of interconnection across difference." She sees this approach as a contribution to understanding models of cultural production. Utilizing "friction" as a way to think about inequalities across time and space shows how parts of our intersectional identities come to signal different meanings in different contexts.

institutional locations that needed these educational tools (religious institutions); while simultaneously decentering feminist woman-identified practices and identity claims that served to protect a countercultural critique of patriarchy (as Pharr calls "us" to do) as well as secure a safe place for feminist and queer advocates to work and seek social justice.

Throughout my time in the field, I found myself returning to the words of Dr. Dorothy Edwards, Executive Director of Green Dot etc. and author of Green Dot Violence Prevention Strategy, who made several training visits to the university during my time in the field (http://www.livethegreendot.com). Her call to mainstream DV prevention work rests on her belief that early movement organizers traded being "right" about the root causes of violence against women for being "effective" when it came to establishing strategies and partnerships with people that could actually reduce the violence and increase accountability for perpetrators. Her critique of the movement rests at the heart of these debates about who we are collectively, about who is qualified to do the work, as well as what being "right" means in this particular movement. These strategic questions about effectiveness, as well as the ideological questions about "being right" have major consequences for the future of this work. Let me utilize my own identity narrative and experience as a case in point.

Emerging Identities & the Contribution of Life Experiences

At some point in this process, I came to recognize that the questions my research raises about religious identities, social change, and domestic violence advocacy emerge not only out of my social work experiences living in my research site, but also from my multiple locations and experiences as a scholar of culture and inequalities, as a social worker and domestic violence advocate, and as a person who identifies with a religious

community and upbringing. As I have already mentioned, my training as a qualitative researcher offered me ways of being reflexive about my own advocate and religious identities that helped me frame my research. Growing up and attending college in progressive Mennonite communities, core issues of social justice and pacifism framed and defined many of my activities and interactions within my communities. Later while attending graduate school at a large secular University, I came to identify with a different kind of lived commitment to doing social justice and that was through feminist advocacy and activism. Similar to my commitment to social justice expressed and related through a community of Mennonites "doing" pacifism- I found myself called to the powerful cause of advocacy and education to end violence against women. Both sets of projects troubled local and global power differentials and decried social inequalities across complicated intersections of race, class, gender, sexual orientation and religion (to name a few). And yet, looking back, I am puzzled by the ways that my identities within these different social justice cultures stood in tension to one another.

In hindsight, I can see the problems that identifying as "religious" posed for me in domestic violence service provider contexts where we needed to be cautious and critical of traditionally patriarchal institutions and cultures that have historically denied the reality of domestic violence as a major social and health hazard for women. Doing advocacy in that context meant that we were called to systematically critique and intervene across institutional contexts that often victim blamed, denied gendered power differentials, and reified traditional gender roles. This experience was especially true for me during 2003-2004 when I was working fulltime at the Shelter in Columbia. At that particular time the institutional culture at the Shelter was very feminist identified and my

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Mennonite experience was something from my past that largely stood as an example of the silences surrounding DV/SA issues within the church as well as the general restraining and shaming of women‟s sexuality.

Similarly, when I lived and worked in Mennonite institutions and communities, I can see now how identifying as a "feminist" sometimes troubled my legitimacy or commitment to being a Mennonite in some contexts. Not only was an additional identity label superfluous but I think it also stood to compromise or confuse my primary intentions to collaborate with the "good" men who were also doing social justice peace activism. In my Mennonite pacifist circles, we assumed that the men and women were similarly committed to a kind of universal nonviolent way of being in the world. The analysis of gendered power differentials in interpersonal relationships (and certainly the reality of domestic violence) was unnecessary and might even seem insulting to our community religious values and commitments. This observation coincided with my experiences trying to recruit "progressive" male clergy in my research site, where I was often encouraged to reach out to the religious groups that really "needed" education and resources on DV/SA issues[3]. Most importantly, however, my sense in looking back, was that we had more important social justice projects to attend to including the effects of war, hunger, and poverty (to name a few) on suffering people all over the world, often as a result of U.S. policies and practices.

My personal experiences reflect core questions about how and when we do our religious identities amidst other sometimes conflicting identities, as they are practiced

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[3] One prominent pastor from a large, progressive congregation downtown, told me in my recruitment meeting with him that DV/SA issues were not relevant to his congregation, because his members were "well educated, enlightened" people from the university and professional communities in Columbia. This was a classist statement and theme pervasive in my experience recruiting middle and upper class white congregations in Columbia.

and translated into our everyday lives. These observations led me to pose questions about the ways that people mediate their identities through interaction within and between institutional locations and cultures. This approach shifts the emphasis from static notions of "identity" or "institution" to interactional, context specific flows of relating to others across a particular time and place. It was later in my life that I realized that working for peace and being a Mennonite pacifist in my communities mistakenly translated into a narrow definition of addressing the specific effects of war and the extra-familial violence propagated primarily by nation-states. However naïve in hindsight, it did not occur to me at that time that it might later ground my work in domestic and sexual violence advocacy or that it could be linked to the abuse of power and control exhibited by the man I was dating at the time.

In this way, my research questions addressed both the substantive issues of how service providers and religious people relate to each other in my research site, as well as methodological and theoretical questions about how we use our own experiences to inform our work. I sought to better understand and theorize how people negotiate identities, particularly religious identities, in the cultural processes of social change. I recount my own experiences reconciling and eventually integrating my feminist and religious identities to illustrate how the change process necessitated both agentic interpersonal/interactional changes for me as well as shelter institutional identity shifts that opening up possibilities for people identified with a positive religious experience or community to do DV work. In other words, it was the interactional processes that shifted the possibilities for me to express and integrate personal identity projects. To privilege

one process over the other is to miss the dynamic influence of both projects that produced the social change for me, as well as for the movement at large.

The Spaces Between

Finally, along with utilizing reflexivity as a way to integrate my prior work and life experiences in the field, I wanted to explore the ways my locatedness in relationships prior to my research challenged, strengthened and problematized my data collection and research. One of the strengths of my data was that I shared a work and lived experience in Columbia that came to connect me in a particular way with the people I talked and worked with on this project. Dwyer & Buckle‟s (2009) article entitled "The Space Between, on Being an Insider-Outsider in Qualitative Research" was helpful in conceptualizing both the strengths and challenges of occupying the "spaces between" in my relationships to the participants in my study. My particular experiences raises serious questions about the ability of replicating a study like this but I think it also speaks to the ways academia tends to place scholar-researchers in problematic positions of power relative to their relationship with participants. And the power, as I experienced it, was in the ability to divest from relationships and issues while still getting the final interpretive "say" in the writing. This problematic dichotomy of trying to locate myself either as a DV worker-insider or as an researcher-outsider or as a religious person insider left me seeking a third (or fourth or fifth) way of conceptualizing my location that could build on my prior relationships in the field and personal experiences of violence, without over-identifying with any particular group of participants and/or the institutions they represent.

Unfortunately, these constantly negotiated and renegotiated boundaries and identities- that provide the impetus for relationship and trust-building – are also the

sources of frustration when it comes time to analyze the data as well as write the

conclusions. At times it was difficult for me to distinguish "me" from "them" from "us".

I am constantly asking myself, whether I am writing from the position of a participant or

as the researcher. What makes that distinction important? My relationships to

colleagues, informants and friends (some of which occupied all three designations in my

field notes) placed me firmly in rich, complicated webs of emotional and vocational

networks and dialogue about DV/SA issues. Part of my contributions to understanding a

feminist qualitative methodology is to unpack the sometimes arbitrary boundaries we (as

researchers) draw between ourselves and our participants. As I was thinking through this

point and the location of myself as a researcher/participant, it occurred to me that the

project itself was reflective of these deep interpenetrating communities of shared

experience and power (Narayan, 1993). I was not the only one struggling to understand

the complexities of occupying multiple positions and identities, but so were the other

participants in the work. We were all negotiating and renegotiating our identities relative

to the people and events we were attending. Additionally, I came to extend this analysis

to understanding how TREE, as an organization, attempted to represent a space-between,

being located between secular DV provider institutions, a vast array of different religious

organizations and multi-faceted University participants.

    In her article, *Being Native vs. Going Native: Conducting Social Work Research

as an Insider* (2000), Kanuha discusses the insider/outsider paradox

> I would speculate that among the primary motivating factors that
> distinguish the outsider and insider researcher are the construction and
> meaningfulness of the researcher as subject-object- that is, whereas all
> researchers necessarily reflect on their relationship to the research project,
> the native researcher is grounded implicitly and situated at all moments in
> the dual and mutual status of subject-object; she is both the subject of her

study and the participant object being studied. If as Fine (1994) suggested, we attempt more often to "walk the margins" that separate ourselves as researchers from those whom we research, the native researcher is the margin.

Not only is the domestic violence service provider community small and overlapping, but there is also a way in which the particular religious groups we were able to tap into were also tightly webbed together and people approached community encounters with a pre-established sense of what to expect depending on who the other people were around the table. In many ways, the goal of TREE was to mix this up and bring people to the table who had never been to the table at the same time together. For example, inviting the local Mosque to participate or the large, insular evangelical congregations that tended to not have relationships or interaction with the more liberal mainline Christian groups.

In response to a question about an early TREE promotional event, Megan, one of the people on the founding committee described how "there were people there with all kinds of connections, it wasn't just church groups and university people, it was people from churches who knew people from the university, who had taught classes at the high school, who had um, been involved in a bicycle fundraiser, who had been, you know, there were all these cross things happening." She concludes her comments; "there were a lot of connections and I, it was fun to see that happening... and I think it made it easier in some ways for the group to talk after the performance and to communicate as a community because there were all these interconnections." There are also ways that this kind of insider-ness becomes exclusive and creates barriers for others outside to engage and participate. For example, despite my repeated attempts to recruit teams from the Mosque, from several of the historically black congregations, and from two of the evangelical mega churches, none of these groups participated in TREE.

As the TREE coordinator and certainly as a researcher, occupying the space between these local religious, shelter and university institutions helped me to gain trust, rapport and an easy familiarity with my participants in a relatively short amount of time. Institutionally, I was more or less a free agent which allowed me to realign my standpoints of reference in accordance to the relationships at hand. In the second year of the TREE grant, Rev. Kim Gage Ryan took over the coordination of the grant. As an associate pastor for a large UCC church in town for twenty years, she was (still is) a well-known community leader. Looking back, I wonder how her identities and prior affiliations rooted so firmly in UCC traditions might have created obstacles for non-mainline participants to come on board, particularly with the nondenominational evangelicals we hoped to recruit into TREE. The reality is, however, that I wasn"t able to recruit them either. I believe this is fundamentally an issue of gender; we were both women presenting a stereotypically "women"s" issue. Furthermore, with the exception of two male pastors, all of the other TREE pastoral leaders were women (10/12). In other words, the "spaces between" institutional and personal identities did not actually supersede the gendered locations of people in leadership or the very gendered nature of the issues themselves. In all of our success in recruiting TREE teams, we were never able to get more conservative social and theological groups to participate, despite my recruitment efforts to bring them in, including attending worship services and meeting with individual lay and church leaders. In our second and final "reflection and connection" meeting for TREE participants, Kim Ryan shared her surprise at the popularity of her sermon on DV, as well as how many requests she had to preach. She added this in her comments.

> The sermon is not about me and truly we need a male minister because our evangelical brothers and sisters are never going to ask me to preach and that is going to be a bridge we have to cross. They might have me come and speak at a meeting but they are not ever going to ask me to preach in their worship services. I am going to ask you to be prayerful about who that male will be who can be that voice for us.

In the end, issues of gender and sexuality remained core stumbling blocks for recruiting the theologically and socially conservative groups we hoped would participate in TREE programs.

Methods: How did I collect my data?

I am getting ahead of myself. At this point, I want to shift the discussion to focus on the qualitative methods or tools I utilized in the field. In addition to my lived experiences, my data reflects a combination of in-depth interviews, participant observation field notes, and content analysis. In this next section I will detail what I did during my time in the field.

In-depth Interviews

During the spring of 2009, I interviewed 30 individuals involved in TREE and Rave or who represented members from the supporting service provider community. Three of these interviews I chose not to include in my data set due to technology issues; two were TREE board members and one was a non-local former clergy member. I conducted open-ended interviews with eight first year participating religious or lay leaders and three second year participating religious or lay leaders. These eleven interviews represent at least one team voice from the 6/10 trained participating groups in year one that implemented programming. It also represents 3/7 trained participating groups in year two. In chapter five, I describe the similarities and differences between the groups, as well as the insider aspect of the recruitment process and the contacts that

were made but not successfully brought into the program. During my interviews, I asked

key questions related to the areas of inquiry listed below:

- How they got interested in participating with youth and/or TREE
- Initial reactions/ thoughts from members about TREE programming with youth?
- What they did or plan to do
- Challenges/ strengths to talking about these issues in their religious contexts
- Thoughts/reflections on collaborating with shelter/community service providers

I also conducted five interviews with TREE committee members, representing

about half of the people who participated on the founding committee in the two years of

MFH funding. Interviews from this group include participants who primarily affiliated

with the university (3), with a local religious institution (1), and with the DV/SA state

coalition (1). The questions I asked of them included the following:

- Stories about how the grant got started and how each of them got involved
- The social context of TREE developing at this time and place
- Vision for TREE into the future
- Perspectives on shelter-steeple divide
- Reflections on strengths and challenges of TREE approach
- Reflections on issues of diversity

Finally, I conducted 15 interviews with people who worked as community

(i.e."secular") service providers, including six participants from the shelter, three

participants from the university violence prevention program, one university law

enforcement officer, one member of victim response team at the prosecutor"s office, and

two members of the DV/SA state coalition. In this set of open-ended interviews, I

pursued the following questions:

- How they got into the work
- Service provider experiences with local religious communities
- General reflections on the shelter-steeple divide
- Reflections on TREE and philosophy
- Who is the expert in these locales?

Hopefully throughout this chapter I have been illustrating the complexities of categorizing people and their identities. Throughout my interviews, I found examples of how people singularly categorized by my rubrics, fell into multiple categories of "belonging" not only in terms of the individual networks they belonged to but also in terms of their religious and secular institutions. For example, Paula who was the acting E.D of the shelter, also attended one of the churches we were recruiting, and at one point was considered part of the TREE founding group.

Participant Observation

In addition to open ended interviews, I did various degrees of participant observation between the fall of 2007, when I first began working with the RAVE project, through the spring of 2009, which marked the end of the MFH funding for TREE. This time period included four site visits to develop networks and partnerships with the RAVE website, pre-TREE organizational meetings and grant writing sessions, along with the two years of programming and events that I attended.

During the first year of TREE funding, from November (2008) to July (2009), I held the position of TREE "coordinator." In this position, I was not only attending every meeting related to TREE development and training, but I was also responsible for the recruitment, follow up and technical coordination of TREE sponsored events. During this time period, I attended 10 TREE supported events including a TREE informational, a weekend TREE training (1), specific church programming (8), and a public event hosted by TREE (1). I rely heavily on field notes from these experiences in my data analyses. Throughout the first year of the grant, I attended worship services of TREE participant congregations as well as congregations I was hoping to recruit into TREE (8), I chaired

TREE committee meetings (4), I attended related conferences representing TREE (3), I met with TREE advisory teams in preparation for programming (4), I helped train the TVPP actors troupe and I conducted feedback sessions (not really a formal focus group) to hear from current TREE team members how they were experiencing the TVPP troupe and overall resources (2). I also did a TREE presentation for the University Council on Violence Against Women, as well as met with interested contacts for future TREE programming (the Mosque and 5th Street Disciples, in particularly). It was an intense year (November, 2008- October, 2009) with TREE and RAVE activities and programming, particularly as I continued to commute eight hours between two homes in two states. I found that the church programming tended to be clustered around late spring and early fall in accordance with the rhythms of youth attendance and educational planning cycles of TREE participating churches.

On October 1st, 2009, I attended Shattering the Holy Hush, a conference sponsored by the Missouri School of Religion, featuring Dr. Nancy Nason-Clark as the keynote speaker. This conference brought the RAVE website and resources together with a regional group of pastors, service providers and educators to discuss the possibilities for building collaboration between shelters and churches utilizing the tools developed with RAVE as well as featuring the local efforts of TREE to develop an ongoing discussion between and within shelter workers and religious communities. It was another experience where synergy brought people from all parts of my research site together to discuss these issues. The following month, on November 9th, 2009, I attended the TREE congregational reflection and connection gathering. It was after this

event that I officially stepped down as the TREE coordinator and Kim Gage Ryan became the key contact and facilitator of the project.

During the second funding year for TREE, I lived fulltime in Indiana but kept regular contact with participants and the coordinator. I was able to attend several events the second year of funding (2), most importantly the second and final "connection and reflection" gathering of both first and second year TREE participants. The MFH grant required that we submit quarterly reports with detailed descriptions of our activities and accounting. I have included the eight quarterly reports submitted to MFH for those interested in a more detailed descriptive narrative on TREE activities and events during the grant cycle (see Appendix II).

Analysis of Supporting Documents & Texts

Despite my inability to attend the TREE programming during the second year of MFH funding, I relied heavily on supporting documents and texts to keep me informed and up to speed on developments with the program. The following documents are important parts of my data set as well. I have tried to be as comprehensive as possible of the various textual data I had in my appendices but it was also too much to try and include everything. The supporting documents I utilized in my analyses included the following:

- TREE Meeting minute notes
- TREE interim reports required by MFA
- TREE programming materials including binder resources, programming reports from participating congregations, and evaluation instruments
- TREE schedules for workshops, programming
- Brochures, websites, and letters developed by participating congregations to reach out to their members
- Field Notes & Interview transcripts

Strengths and Limitations of Methods

When I reflect on the strengths and weaknesses of my methodologies, I have to reconcile the ways my actual data collection could not and did not replicate Lichterman's methodological model in *Elusive Togetherness* for how I would study the interactional processes of TREE participant groups. Because I was so integrated into the coordinating of the first year of events, even after writing field notes after each event, I was unable to watch and observe the ways that different people initiated, expanded and/or shut down types of talk and interaction. Even so, my multiple roles and identities- my ability to occupy the spaces between- offered me rich connection and entre into my participants' lives as well as the framing of the issues I was interested in pursuing for this research. I took a methodological risk by trying to observe and analyze interaction and although I wore multiple hats during my time in the field (including researcher), I believe my data still captures the essence of Lichterman's project in terms of understanding how social reflexivity and the importance of "talk" comes to facilitate social change. I will pick up on these themes in detail in the following chapters.

During the second year of TREE funding, my personal life radically changed. During that year I relocated permanently to Indiana due to the demands of my expanding family and more specifically the earlier-than-expected adoption of twins and an unexpected pregnancy. These are not inconsequential footnotes (although I will add another footnote here anyway), but are serious matters when it comes to thinking about the demands of conducting a qualitative multi-year study[4]. During this year, I relied

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[4] Embodiment. Identity. Again, my body- the body- comes up for me in this work. As somebody committed to promoting non-essentialist notions of gendered bodies, my experiences being pregnant, nursing and most consequentially "mothering" three small infants reflected decisions I made about my family but also encompassed a huge range of "body management" - including the physical and emotional

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heavily on people's spoken accounts and perceptions of the changes in interactional

possibilities they experienced in trainings, planning sessions and programming.   Even

with the changes in my plans, I tell a powerful story about the shifting and changing of

individual and institutional identities, as well as social change.   The next two chapters

integrate these data to tell the TREE story.

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presentation of self, including radically changing identity projects- that I think needs additional scholarly
attention and legitimacy. Furthermore, I find the discourse around "choice" for academic women who have
children troubling and extremely short-sighted. I greatly appreciate the ongoing structural and cultural
critiques of institutions of higher education, championed by feminists across the academy, about the
challenges for women with children to measure up to an androcentric model of "work" that not only
requires you physically *be there* but assumes somebody else is taking care of other (domestic) priorities.

CHAPTER 4

TELLING LOCAL STORIES:

ANONYMITY, REPRESENTATION & INCLUSION

"Honestly, I think there is value in it not being local, but representing local somewhere."
Megan, TREE Founder

In this chapter, I utilize content analysis of training documents and meeting notes, as well as participant observation and interviews to account for how TREE (Teen Relationship Education and Empowerment: A Health Based Community Initiative Against Violence) comes into being, as well as what TREE does as an organization during the two year period of the MDH grant. In my interviews with the founding members, I heard several versions of how TREE originated. These different accounts highlight the rich web of relationships and ideas that were already in-the-making prior to the establishment of TREE. The positive response and participation we experienced in the beginning of this project reflects the simultaneity of multiple foregrounding conversations, projects and collaborations I encountered and knew about in my research site. It also speaks to the strength and success of the grant writing process, which brought together a group of semi-familiar actors who were able to agree about the general priorities of the program in a relatively short amount of time. This is one of the reasons I refer to this time as a "critical moment", as it represents a particular time and context where a cluster of pre-existing relationships and processes were ready to merge into a collective "something new" in the organization of TREE.

Throughout this chapter, I try to be as inclusive as possible of these different stories that run alongside each other prior to the formation of TREE, as well as after TREE is founded. Part of the challenge and creativity of writing about these processes is acknowledging the centrality of my role in helping to bring together the organizational resources and relationships that I saw as fundamental to the change I hoped to document in my research (explored in chapter three). In the writing process, I came to conceptualize "change" as not something that happened after the organization and programming got underway but as part of an historical shifting and changing that was already happening in DV/SA and religious community contexts prior to TREE's successful integration of these burgeoning relationships and ideas in the grant. In this way, I expand Lichterman's original insights about social reflexivity to suggest that it is not just people in groups learning to relate to each other in new ways, and it is not simply the accumulation of weak ties (Granaveter, 1973, 1983), but it is the intentionality of how people establish those ties and relate across those differences before a group even forms that effect the capacity of organizations to effectively implement and follow through with social change goals. My data point to several possible responses including understanding the identity projects available in my institutional settings, as well as the ways anonymity breaks through silences which provides ways to "talk" (Lichterman, 2005).

TREE Synergy

Megan, one of the TREE founding members, described her experience of "synergy" during one of our early recruitment programs showcasing the Troubling Violence Performance Project, held on the University campus with a broad invitation to potential TREE participants as well other interested students and community members.

My field notes from this event are filled with the uncertainty about who would come or how this event would go as I had only received a handful of attendance confirmations for this event. I described my anxiety about facilitating a discussion with a mixed audience made up of TREE "religious" people, as well as "secular" university and community people. DV/SA are issues that are hard enough to talk about in a group of people you already know and trust, much less in the midst of a group of strangers. So I assumed.

> Well, there are…..synergistic things that happened….there were people with all kinds of connections, it wasn"t just church groups and university people, it was people from churches who knew people from the university, who had taught classes at the high school, who had um, been involved in a bicycle fundraiser, who had been, you know, there were all these cross things happening. For example, one of my students from my class was there with one of the pastors who"s involved in TREE and none of this I knew about- I mean it was just, there were a lot of connections… and I think it made it easier in some ways for the group to talk after the performance and to communicate as a community because there were all these interconnections…(Megan, TREE Founding Member)

In the end, the 50-60 member audience had more in common than I originally assumed and there was a "synergistic" quality in recognizing the unexpected ways that people knew each other through a mish mash of religious and secular networks. To me, this experience spoke to the strength of programs and processes already in dialog about DV/SA issues in the community. This was not a random group of people showing up for a public performance or concert. Rather, the audience represented friends and colleagues and church groups that knew other people in attendance and had a reason to connect to the DV/SA issues.

To help me illustrate these interactional processes, I draw on the imagery of the TREE logo, designed by a local artist and member of a participating TREE congregation.

TREE

Teen Relationship
Education and Empowerment
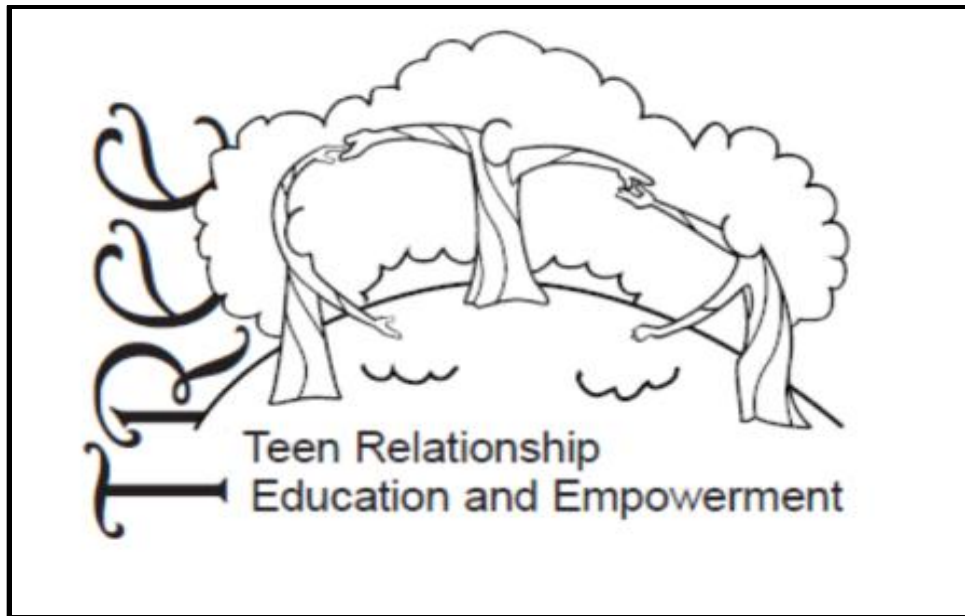
In this image, we see several trees circling around each other to create a kind of collective forest image. Looking at this image you could imagine the networks of relationships and processes mentioned above as the "roots" of the trees. Without roots to ground a sapling, there is little hope of healthy growth. The deeper and stronger the roots, the more potential there is to secure the resources needed to support a strong, healthy tree. . The roots represent relationships between individuals and projects. Additionally, the other trees in the circle might represent the other organizations, relationships and efforts growing up alongside each other; supporting the growth of an every expanding forest. Sitting around the table at my first TREE meeting, I quickly named five sets of ongoing relationships already present in the room. At the table, we had representatives from TVPP (Troubling Violence Performance Project), the University Wellness Center, and the CORP (The Center on Religion in the Professions) office. I came to the meeting connected to the Women"s Center/RSVP Offices, RAVE and Shelter programs. Once the group identified its basic intention to focus on local religious groups for the grant, key individuals from the shelter and the women ministers group were named and contacted

before the next meeting. Like the event described above, most of the people knew each other from working together on similar projects and the people and groups not represented were easily identified and named in the course of that hour reflecting the "synergy" Megan used to describe the supporting and dynamic relationships supporting these efforts.

Prior to this particular meeting, this ad hoc university group attempted to pursue another Missouri Department of Health grant but was discouraged due to the competition for these funds already being pursued by several other university entities. The group also decided that although they were interested in education on campus, they wanted their primary focus to be on the broader community, where the resources were not as concentrated and the potential audiences not as familiar or saturated by education about these issues. Given the 30+ year historical longevity and success of campus resources and training developed by the MU Women's Center and its sister programs, it made sense that we wanted to explore other community venues. It is unclear to me exactly when or how the focus on religious groups came to be so central to the vision of this group but we were clearly searching for civic minded community groups that were yet largely untapped by other kinds of DV and SA educational programming and resources. In addition to campus resources, the shelter was expanding outreach into public schools and businesses- so it made sense at that time that religious based groups would be the next logical next step in community outreach. This decision making process to focus on community religious groups also coincided with my commitment to promoting RAVE in our community as well as developing my dissertation project. Of all the tools brought to the TREE grant writing table, I found the RAVE website and the TVPP project to offer us

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immediate resources to borrow, adapt and utilize in the imagining and narrative of TREE

we wrote for the grant. Both of these pre-existing sets of tools pushed me to think about

the particularities of opening up dialogue and engaging new audiences around DV/SA

issues in different but profound ways. The rest of this chapter explores the challenges of

breaking silences, telling local stories, and creating safety (which sometimes translates

into anonymity) in order for a community to talk openly about DV/SA issues. I compare

and contrast the different visions, methods and intended audiences for each of these

projects (the other trees in the forest) in order to highlight new directions in DV

education and outreach and to illuminate the ways that RAVE and TVPP came to

influence TREE project as well as my analyses.

RAVE (Religion and Violence E-Learning)

Introduced in chapter one, the RAVE website is clearly influential in supporting

the initial development and direction of TREE. Just nine months prior to the first TREE

meeting, Dr. Nancy Nason-Clark contacted Dr. Mary Jo Neitz about the possibilities of

making Columbia the "heartland" site for their Lily funded website. It also happened that

at that particular time, as one of Dr. Neitz"s advisees, I was exploring directions for my

dissertation research related to my interests in the sociology of religion and my

commitments to social justice projects. Through our mutual connection to Dr. Neitz, I

agreed to co-coordinate two RAVE site visits, one in the spring and one in the fall of

2007. These initial site visits created a context where some religious leaders and

advocates began to engage in intentional conversations about how churches could address

DV from within their religious contexts as well as network with other local religious

groups interested in promoting these issues from within their congregations.

Despite the short history of RAVE development in Columbia prior to TREE"s establishment, RAVE offered a set of emergent relationships in local religious communities that we could tap into along with the creative ways it prompted the founding group to think about program and resource development. RAVE represented a range of multi-vocal, multi-sited, multi-identified resources facilitated by new technologies, accessible to the world through internet connections. The possibilities of this approach held promising possibilities for our conception of TREE, especially in terms of maximizing outreach to theologically diverse groups.

Clicking into the website, you are first greeted by Nancy Nason-Clark who speaks to you in real time, hosting you through some of the resources and directions you can explore while on the website. The regional voices and pictures and texts from participating religious groups as well as service providers are diverse. Not only can you see the visual representations of difference, through the pictures of people of various skin tones, ages and physical presentation (via clothing, body type) but you can hear the variation in accent and religious language as participants share their "words of hope" on the website. I was repeatedly struck by the ways stereotypes were dismantled on the website, not as defensive statements with supporting facts and figures, but through the lived experiences, words, actions, sermons of real people living in different parts of North America. Through the rich layered representation of "every day" people doing DV/SA work across secular and sacred institutional spaces in their communities, I found many people I could personally identify with on the website. In the early stages of TREE visioning, I took seriously the challenge that RAVE offered us to resist the stereotypes about "religious people" or "shelter advocates" by being as intentionally inclusive as

possible of a spectrum of religious and service provider groups and people. Additionally, with the click of a button, RAVE offered us a range of resources (maps, statistics, survivor stories, training modules, sermon notes, example prayers- you name it!) related specifically to addressing the needs of people living and working in the intersections of religious and DV/SA support communities.   The RAVE and TREE projects felt to me like another one of those "synergistic things" that happened in my research site at that time. In my interview with Megan, a TREE founding member, she shared these reflections about RAVE.

> Well, I think that in this time, especially with youth, the internet is its own world- it"s part and parcel of what people do and I think RAVE is a particularly fabulous resource because it addresses the way people see their lives at the most basic level of faith. And that might be where troubled people turn is you know, to the church or to their faith, I mean, if there is somebody having an issue, they might type something into google that would bring RAVE up and then there is this whole world of people sharing their experience at one level or another, I mean I just see that as something that is amazingly important. I think they can do more to address youth on the website itself and so I guess I see us kind of being a good resource for that. But they certainly are good resources for us and just with connections that people can make.

In this quote, Megan, highlights the ways the website offers a rich array of DV resources to everyone with access to technology across religious and secular service provider contexts. RAVE represents five North American locations on the website in order to offer a more nuanced representation of what different local communities are doing to address DV in religious communities. As pictures and voices of pastors and service providers float across your computer screen, the idea is that there is somebody, from somewhere (hopefully one of these five sites), who looks, talks and thinks enough like you to connect you into the resources. This approach served to undermine the stereotypes related to the kinds of religious groups and secular service professionals who

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do this work, as well as disrupt the assumption that innovation was only happening in one kind of setting (think urban, cosmopolitan, coastal elites) and with only a particular kind of religious group or advocacy group (insert your own stereotypes).

Much of the work I did with RAVE was networking with local groups, handling logistics and schedules for the groups that Nason-Clark and her colleagues would attend during their visits, as well as following up with individuals willing to offer their "words of hope" or examples of sermons, prayers, or other kinds of resources that could be highlighted and accessed by religious leaders and victims, as well as secular service providers responding to a religious client. My understanding of the website development was that Columbia was the last site to be chosen and engaged by RAVE teams for the website and that the other four sites had novel programs and/or DV leaders that were already working with Dr. Nason-Clark before the project began. Columbia, as a RAVE site, was meant to provide voices and experiences from the Midwest. The RAVE timing was unfortunate as Columbia was chosen without the organizational "in" that would have immediately been able to provide leadership and resources to contribute to the website. Ironically, RAVE becomes part of the support for TREE instead of the other way around. In fact, it is interesting to think about the ways that RAVE made TREE possible in some ways, even though the website was intended to capture things already in the making in the regionally representative sites.

Another observation that became more evident with time was that one of the main target audiences for the website resources was conservative evangelical religious groups, particularly in seminaries, where the least amount of resource development and inroads had been made between "churches and steeples". In this way, Dr. Nason-Clark was able

to utilize her own identity projects, as an active religious participant and scholar of religion, to offer a different way of navigating gatekeeper approval to those groups most reluctant to associate themselves with feminist and activist DV/SA community groups. The RAVE target audience of evangelicals stands in sharp contrast to the mainline protestant, socially progressive religious groups and denominations that TREE affiliates with during the first two years of programming.

One of the attributes of the RAVE website was that it could provide contacts and resources and dispel some stereotypes for more conservative and evangelical groups without necessitating them to be in relationship with other community religious groups as TREE required. Generally speaking, the attributes of the TREE participating religious groups during my field work, represented smaller congregations (size range between 30-350 people), with women pastors or ministers (10/12), open and affirming of LGBTQ unions, activist oriented, mainline Protestant, Unity or Unitarian groups. Where RAVE offers visibility and publicity to large evangelical groups online, participation on the website did not require that individuals or religious groups relate or communicate directly with other local religious groups or service providers. I wrote the following field notes after attending one of the RAVE informational meetings with the staff of a large, influential evangelical church in Columbia.

> The stakes are much higher now. I sense it immediately as we make our way around the conference room with the padded business chairs and water bottles with the church logo emblazoned across the label. Nancy handles herself skillfully, quoting Biblical passages as well as cutting edge peer reviewed literature. I can only watch and wonder what exactly is going on backstage. This setting is not familiar or as immediately friendly as the other groups I've been working with in town. Nancy has the tools and intellect to challenge and overcome the lead pastor's skepticism. (Nancy shows them the website.)…. The lead pastor asks his team of pastoral counselors and interns to speak first. The woman counselor talks

about how much better she feels utilizing the shelter services here in town now that she knows the director, who she tells us is now attending their church (a strategic alliance, I think). Finally, after going around the room, the pastor begins to speak. He compliments Nancy. He validates the importance and timeliness of this project. He credits the project for not assuming and asking and scolding (churches/religious people), but seeking partnerships, providing resources. He will make this happen. Nancy passed his test. I‟m still trying to understand exactly what this means. I latch onto a passing comment he makes about how sorry he feels for the small and rural churches that do not have resources and/or technology to deal with these issues. I am struck by his comment. The contrast between the anonymity of his large congregation- where my friend Sarah goes so she doesn‟t have to talk to anyone, but walks in and out- where "services" for DV and other private issues can also have a certain kind of anonymity- compared to the small churches I work with – where decisions are made and acted upon in one week- and the Catholicism of the Latina support group- or the healing rituals of the black churches described by Paula. What is the role of technology in producing anonymity? How does congregational size affect the ability and/or willingness of groups to partner with other religious groups? How do class and race locations of congregants shape a churches ability to talk openly about DV? Who is the audience? The lead pastor liked the "reframing of what has been a source of shame (for the church) to "mourning with congregations."

As mentioned earlier, the emergent qualities of both TREE and RAVE projects suggests a host of local/global, talk/silence, public/private, inclusion/exclusion questions that relate to DV/SA education work. Returning to the "roots" metaphor though, part of my decision to focus mainly on the TREE project for this project was because of the lack of inroads that RAVE, in of itself, held in my research site. For the most part, there was an elusiveness to RAVE participation that my participants never quite overcame.

I thought often about the "elusive togetherness" phrase and title of Lichterman‟s book I‟ve reference throughout this work (2005). What signals "togetherness" on a website? The elusive aspect of a website forum, even a highly interactive website, created all kinds of questions for me particularly relative to a local project like TREE where the interaction between participating groups was so formative and purposive to the success of the project. It seemed to me that while RAVE symbolically produced a visual and

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auditory representation of "togetherness" on the website, through RAVE organizational

resources and technologies, TREE"s "togetherness" was primarily rooted in processual

relationships and interaction.[5] This observation is supported by the repeated ways that

opening up dialogue and simply allowing people to talk about DV/SA issues within

religious contexts proved the most important aspect and "success" of TREE

programming, as described by our participants.

One of my central questions that I returned to over and over again, was

whether it was possible for TREE to forge "relationship" among politically, theologically

and socially diverse religious groups through the single issue of preventing teen dating

violence? Contrasting and comparing the goals, methods and intended audiences of

RAVE and TREE projects served to heighten my awareness about how we define

"success" within social justice movements. How do strategies change to develop

resources and education within religious groups versus between religious groups? I

would argue that both are important but call for different kinds of strategies for effective

change. Perhaps within religious groups, where relationships are already forged,

providing access to the resources via an internet site is exactly what is needed. The

question for TREE was really more about how to facilitate relationship across religious

differences? This is a question that remains with me throughout my research.

Generally speaking, the people and groups we engaged with as part of RAVE

(including the local Women"s Minister Group, the Evangelical Alliance, a group of

African American women coordinated through a shelter advocate connection, to name a

few) were eager to learn about the website and to engage these issues. What I found,

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[5] In his article, Manifesto for a Relational Sociology, Emirbayer proposes that the essential question for
social scientists is one of substantialism vs. relationalism (1997).

though, was that there was an unspoken reluctance to be represented on the website by voice ("words of hope") or text (sample sermons, brochures, prayers they authored). In other words, people were extremely receptive and felt like they needed the resources that RAVE offered them in their work and religious contexts, but they saw themselves as recipients and not necessarily as contributors to the overall project. In a continuation of her earlier comments, Megan goes on to talk about why she and others might be feeling reluctant to participate on the website.

> There"s sort of a freedom and anonymity to see that, you know, other people have had these experiences… or that the problem can be approached through faith in these different ways. So they kind of have a place to go to think about it (on the website), where it"s not their teacher, it"s not their pastor, it"s not their friends, and it"s not their family. But it"s a place to go and be aware and learn things, that"s kind of neutral and safe. I mean I think it enables them to see the issues a little more clearly, they"re saying that this person is saying that, and I don"t know anything about that person or if I did, I might say well, she"s saying that but look at the way she raised HER kids. Or yeah, but she"s a mean teacher, so I"m not going to listen to her. Do you see what I mean? Don"t you think there"s kind of a special space out there in the cyber world that is attractive for that reason? It"s kind of like going to a city that you don"t know anybody but being able to jump into their most intimate thoughts. Honestly, I think there is a value in it not being local, but representing local somewhere….

In her observations she speaks to some of the possible reasons why people in Columbia were supportive of the project as a resource but hesitant to participate on the website.

The uncertainty of participants to be on the website also speaks to me of the incredible vulnerability of individual actors speaking for themselves, as opposed to speaking as part of a shared group experience or process. RAVE solicited individuals from across service provider and religious institutional contexts, but ultimately to make it authentic the website needed real names and faces, words and voices. In contrast to the high level of individual commitment and representation on the RAVE website, TREE asked for "teams" of people from religious organizations to create something that worked

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for their particular youth group. The materials and resources were largely borrowed from the TREE resource library but were put together in unique ways by each group. The programming produced in each site was the result of a "team" effort and although they represented local denominational experiences, individual team members were not necessarily held accountable (or even acknowledged) beyond the TREE inter organizational meetings each year.

I admit that even as one of the RAVE site coordinators with professional experience and credentials to back up my claim to expertise, I still felt hesitant to put myself "out there" in terms of sharing words of hope or writing something for the website. Where I might have felt comfortable participating on the website if Columbia had not been one of the sites for the project or had I been able to participate in a more anonymous way (which would defeat the intention of RAVE), knowing that my colleagues and friends would be seeing me (questioning, evaluating, judging, hopefully admiring) was enough to give me pause. The reluctance I felt both personally and collectively from the people in Columbia, highlighted the safety of anonymity and the power of silence in perpetuating the taboo nature of identifying with these issues. The reluctance was also not just being identified with DV/SA issues but for the evangelical pastor, I suspect it was also about overcoming the public association with an organization and set of resources having to do with DV/SA issues.

Simultaneously walking alongside both RAVE and TREE coordination during my time in the field, also gave me a chance to think about the use and power of technology and the ways the anonymity it offers might make it more possible for victims, religious leaders and shelter advocates to access resources about each other.   It also poses the

questions about who will be on the website, as it cannot be anonymous for everybody if connecting "real" people and "real" experiences is at the heart and integrity of the project. Without additional data about the other sites involved in this program, I can only speculate what might have made Columbia unique from the other sites represented on the RAVE website, but I believe had TREE been established prior to RAVE, that there would have been an accessible and willing group of TREE participants ready to share their experiences and youth group programs on the website.

I end with these observations of RAVE, as a way into thinking about how the Troubling Violence Performance Project (TVPP) utilizes local survivor stories with the embodied anonymity of an actor, to break the silence. I pick this theme up in more detail in chapter six, where I explore the ways that my participants suggest that "talk" of these issues within their religious communities is the way forward in terms of prevention education and changing the taboo nature of identifying with DV/SA projects.

TVPP (Troubling Violence Performance Project)

One of the foundations of TREE"s development was the established success of the Troubling Violence Performance Project (TVPP). This interactive theater troupe founded by Dr. Elaine Lawless and Dr. M. Heather Carver was the most utilized and popular resource TREE offered its participant teams in terms of introducing issues of teen dating violence and sexual assault. The TVPP was born out of the creative, synergistic spaces that emerged between Dr. Carver"s expertise in performance studies and Dr. Lawless"s ethnographic work. Both scholars were instrumental in getting the original TREE grant together, with the desire to expand and explore new venues and audience members for

the TVPP troupe and ultimately continuing their commitment to break the silences around domestic and sexual violence.

I first heard about Dr. Lawless" work when I was just beginning to work at the Shelter. I knew she taught a folklore graduate seminar that was popular among some of my ethnographer friends but I came to know her first through my encounter with her ethnography, Women Escaping Violence: Empowerment through Narrative (2001). In this book she collected narratives of women living at the local shelter where she volunteered for several years as part of her research. I recall the critique I heard from some shelter advocates at the time who found her descriptions and emotional experiences related to the actual Shelter facility quite disturbing. At one point a colleague remarked how she would never want to visit or work in the place described so grimly by Lawless in her book.

The matter was quickly dismissed however with the understanding that she did her field work at the shelter before the new director had come on board and changed the environment of the facility. I think though that this was also an occasion of the friction inherent in the university- community service/shelter dynamic where (insert name of scholar or journalist) comes in, collects data, writes a book and becomes famous while the rest of us (workers) continued to face the daily reality of helping people deal with the causes and consequences of domestic violence. The critique I heard was not really about Dr. Lawless" work but more about the ways that "expertise" is awarded and rewarded in DV/SA work. Despite the concerns about representation and expertise, Lawless" book raised important questions about voice and choice and offered the DV world a collection of local women telling their stories, published and transcribed verbatim, with

confidentiality ensured (all the names were changed). The book was not a summarized or quantified reflection of survivor experiences by an expert but rather were individual accounts of survival spoken and written in her own words. In this ethnography, as well as in her next book coauthored with Carver entitled, *Troubling Violence: A Performance Project*, Lawless intentionally writes her own experiences escaping violence into the text, disrupting the author/subject boundaries of scholarly work (2010). Like Nason-Clark, both Lawless and Carver are charismatic scholar activists who utilize different parts of their identities and experiences to foster connections and relationships between and among their civic, religious, and/or academic communities.

Shortly after Lawless"s ethnography was published, Carver and Lawless met during a writing intensive workshop, where the two scholars/ mothers/ teachers/ story tellers became fast friends. The synergistic quality of their friendship, life commitments, and disciplinary locations opened up the creative space to imagine a performance project utilizing the narratives that Lawless collected at the shelter. This was how the Troubling Violence Performance Troupe (TVPP) was imagined into being. "Troubling violence" refers not only to the pervasive violence in our culture that we find "troubling," but also to the performance process where the actors and narratives "trouble" or disrupt common perceptions and stereotypes that perpetuate victim blaming and abuse against women. .

The original troupe began in 2003 and from 2003-2009 the troupe performed across university and community groups in my research site, as well as at several conferences. During this time audience members, including local students, staff, faculty and community members, would come up after the performance and discussion and offer

their own accounts of domestic and sexual violence for the troupe to use. Actors,

facilitators, therapeutic supporters also offered their stories along the way.

The actor/participants in the troupe were theater students, advisees and student

mentees from across campus. During the performance, the actors would emerge from

somewhere in the audience and eventually find themselves up front sitting on a chair

sharing her/his story as if she was talking to a close friend, therapist or just an empty

space that allowed space for verbal introspection and reflection. The stories were as

diverse as the women they represented. Sexual assault, marital rape, physical and

emotional violence, each story was different and "performed" and interpreted by the story

tellers words. The power of the stories was in the haunting ways that the actor seemed to

convey; I am one of you. This could be you up here.

Similar to Lawless"s ethnography, *Women Escaping Violence*, the TVPP

performances blur the boundaries between actor and audience.   Through the course of

the performance the actors would emerge from the audience looking and seeming like

they were just one of the other audience members. By minimizing the physical and

emotional "space" between the actors and the audience, as well as simulating a

spontaneous type of "sharing" or monologue, they raised questions about what kinds of

people were survivors and about whose story was being told. It was intentionally

ambiguous. And from one performance to the next, the actors and stories could be

entirely different depending on the availability of the troupe members and the particular

requests or needs of the audience. Talking in the first person, the audience is left

wondering whose story is being told? Is it the actor"s story? Or is it the story of the

young woman in the next row silently brushing away tears? How would knowing the

actual identity of the author change our understanding and experience of the story she has to tell? What parts of the story did you connect to? What would it take for you to share your story with the troupe?

The other fascinating aspect of the TVPP performance experience was that the audience members were never passive recipients of "entertainment". The discussion afterwards was intentionally audience directed. There was no preconceived plan or program. Lawless and Carver and the actors, whoever was present for that particular performance, would sit in a semicircle and face the audience while responding as candidly as possible to whatever the audience wanted to ask them. They did not share the latest DV statistics or present themselves as DV/SA experts or educators but came and participated as members of the discussion, as part of the process of learning and thinking about these issues as a community in a town hall sort of meeting space.

I recall the first time I attended a TVPP performance with a group of shelter residents early in 2003. As an educator and social worker, the unstructured nature of the post-performance discussion made me physically uncomfortable. In a context where I was trained to be hyper critical of victim blaming or triggering language, I could hardly bare not knowing what the questions would be or how or who would respond. My inclination was to try and control the situation, diffuse tensions and create safety for the most vulnerable among us (survivors). The performance, always different and based on the availability of the actors, reminded me a little bit of the speak outs the Rape Education Office would host after the Take Back the Night marches every fall on campus. These speak outs offered an opportunity for women and men to tell their stories of trauma and survival within the safety of a supportive community bound to

confidentiality guidelines established by the therapeutic support staff before the event

began. After being a part of several of these events and walking with colleagues and

students through sometimes excruciatingly painful/ liberating/ inspiring/ never-been-told

before stories of trauma, the TVPP performance initially felt like a trick. For the DV/SA

service provider/ educator "me", the performance raised serious questions about

authenticity and confidentiality. These were gifted stories from people in our everyday

lives, not stories to be consumed for entertainment or shock value. It was only after I

became more familiar with the troupe members and the facilitation process that I came to

fully comprehend and appreciate the power of performing these stories. In their book,

Troubling Violence: A Performance Project, Carver and Lawless address these issues and

concerns (2010).

> We never conceived of this performance project as entertainment. There
> is no set for our stories, no props, no programs, no costumes. We come as
> we are, women and men from everyday walks of life ready to tell our
> stories and those that belong to others who live among us. The narrative
> performances are a vehicle. They serve to bring violence and abuse into
> the room. In this safe space we have created, we ask the audience to listen
> and acknowledge that the dangers are real, the pain absolute, the survival
> awe-inspiring. We tell the stories, and then we wait, quietly and patiently,
> asking the audience to join us in serious contemplation and discussion (p.
> 16).

By raising questions about identity, about who the story belongs to, the troupe

makes the narrative itself an object separate from the humanity and subjectivity of the

actual person who experienced the violence. Once again this raises questions about the

power of local stories. It mattered that the stories were contemporary and local and that

the character attributes and contexts were more or less recognizable, even if the

individual behind the story remained anonymous to the local audience members. The

availability of the stories came through the promise of anonymity while giving the

survivor/ story gifter permission to write or express her own story in whatever language or manor that she/he wanted. The combination of a highly detailed personal narrative of violence and the interpretation of an actor performing the same narrative made the story feel like a fundamentally shared story, both disguised and recognizable at the same time.[6]

In the early days and experiences watching the troupe, as a graduate student and a DV educator, it was much easier for me to be skeptical and cautious then to imagine how this project could, and eventually would, come to be so influential in my work and research with TREE. Watching the transformative power of the performance project to open up opportunities for people to talk openly about these issues in their religious communities was a privilege and highlight during my time as the TREE coordinator.

Concluding Thoughts

My experiences with both RAVE and TVPP projects speak to the need to pay attention to intended audience and the intended goals of DV education and prevention work. In other words, we need to match our methods to our desired outcomes. Understanding who the intended audience is and what they most need from the intervention (whether it is educational or processual) is important for choosing the most effective strategies. The old days of DV/SA education, where "experts" told audience members about the "facts" in standardized lecture type sessions, are thankfully past us (hopefully). Utilizing more nuanced understandings of context, representation and process, I am encouraged by the use of new technologies to reach and represent a broader

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[6] If I had more time in this analyses, I would recognize the complicated ways that these survivor stories, gifted to us by local community members, had to be negotiated, edited, toned down/ toned up, according to the needs and desires of the religious community requesting the troupe performance. Language became a huge issue, as well as interpretation. Does it change the power or meaning or commitment to the survivor who gave us her story, to take out or change language like "fist fucked" or "rape"? These were on-going discussions I had with Emilie Rollie, the co-director of the troupe. Another conundrum was the request by TREE churches to have a male survivor story represented in the performance, or a same-sex story, when those types of stories were had not yet been gifted to the troupe.

spectrum of people both doing the work as well as needing the resources, as well as for the power of using local stories to open up forums for "talk".

My impression from this exploratory study is that youth and adults alike are inundated by information and certainly have the skill set to know how to access the information they do not have via the internet. What the general public does not have at this time, related to these complicated social issues of DV/SA, are the tools to know how to talk about this information and apply it in meaningful ways to their everyday experiences and contexts. They also lack the opportunities and permission to engage in constructive dialogue in their communities and families. This is what many TREE participating churches attempted to do in their programming. The goal for the participating teams was as much about creating an opportunity to talk about these issues as it was about informing youth and their parents about "the issues". The flipside of this discovery is the realization that DV/SA educators and facilitators must have a skillset that enables them to assess what their audience needs in terms of content and method. They also need to be willing to position themselves as part of the dialogue and community process. At this point, I want to transition my discussion to exploring the ways that resources like TVPP and RAVE were utilized by the TREE participants in order to open up dialogue for talking about DV/SA in their religious communities.

CHAPTER 5

OPENING DOORS FOR DIALOGUE

DEVELOPING TREE RESOURCES & PROGRAMMING

"What we're saying to these children is your church is a place that is going to talk about sexuality, sexual perversion, and sexual abuse. We are going to talk about that. And I think it's easier to have those conversations when you are walking in through the door of our young people."
(Rev. Kim Gage Ryan, TREE founding member, local pastor & coordinator)

TREE"s mission states that it is "a faith based initiative to support local churches in creating sustainable and innovative programming and curriculum to address teen dating violence and healthy relationships in youth groups". As mentioned earlier, within the two year period of MFH funding, TREE worked with over 500 youth and 1200 adults in 16 different faith communities to develop programming for youth and adults around healthy relationships and teen dating violence. TREE set out very intentionally to build on the strengths and interests and particular contexts of the varying groups that agreed to participate.

In this chapter, I describe the tools and strategies utilized by TREE as it developed over the two years of the MFH funding. I begin by discussing the philosophy behind the approach TREE takes to reaching diverse religious groups in the community. I next talk about the recruitment process and the development of TREE resources. Finally, I end with a series of observations about why I think TREE was able to recruit and retain certain congregational teams in my research site.

One challenge I faced writing and analyzing data for this chapter was the fact that I was not able to do participant observation or interviews with many of the second year

TREE participants and programming (as described in Chapter 3). Due to my changing

circumstances, I shifted my analyses away from seeing this as a project about what is

happening in individual congregations, to focusing on the processes that allowed TREE

to emerge in my research site as well as the experiences and outcomes of the

programming as shared by the TREE team participants. For the second year of

programming, I rely on meeting notes and secondary reports about what and how things

happened in individual programs as I was unable to attend most of these programs. I also

utilize the information gathered and transcribed from the two "connection and reflection"

meetings I attended at the end of both MFH funding years to help me summarize the

successes and challenges of TREE.

Before I begin my analyses for this chapter, I list below the 16 trained religious

groups from the first two years of TREE programming. Each of these congregations

created a team of interested planning members (ranging from 1-7 people) to attend a two

day training and workshop sponsored by TREE. During the training, they were

introduced to a range of supporting materials, a TVPP performance, a panel of past TREE

participants (after the initial training) and were given time as a team to conceptualize the

kinds of content and format that wanted to utilize in their congregation. These

congregations represent a range of denominations and can be categorized into three main

groups in terms of their level of engagement with TREE programming. The first group

consisted of the teams that created new programming, explicitly focused on DV/SA and

healthy relationships, from the TREE resources and training. The second group

represents TREE teams that trained but chose to incorporate materials, events or

resources into programming they were already doing with their youth. One example was

the Unitarian OWL (Our Whole Lives) sexuality curriculum that they used annually with their junior high aged students; another example was the annual Youth Retreat & Lock-In held at Broadway Christian Church focused on body image issues. In both of these instances, TREE members added a DV/SA component to their pre-established programs that would not have otherwise included materials or discussion about these particular issues. The third group represents the two congregations that had members complete the training and receive TREE materials but did not do any programming with TREE. Because of my decision to shift away from addressing the individual institutional stories of each participating group, I did not develop a detailed account of each group and their experiences training and planning their programming. Instead, I chose to summarize the programming choices and feedback generated by TREE participants over the course of the initial two year MFH grant. However, I have included an appendix with a brief congregational profile of each of these congregations.

TABLE 1: TREE Trained Groups

Created new programming
    Bethel Baptist Church 2010
    Calvary Episcopal Church 2009
    Columbia United Church of Christ 2009
    Evangelical United Church of Christ/ Boonville 2010
    First Christian Church 2010
    Kingdom Center 2010
    Olivet Christian Church 2010
    Red Top Christian Church 2009
    Rockbridge Christian Church 2009

Added a TREE component to existing programming
    Broadway Christian Church 2009/2010
    Northeast Area of The Christian Church Youth Ministries 2009
    Unity Center 2009/2010
    Unitarian Universalists 2009

Participated in TREE Training but not TREE Programming
    Second Baptist Church 2010
    Salvation Army 2009

*See Appendix III for congregational profiles

Organizational Frameworks

As described in the last chapter, one of the inspirations for TREE was to offer as many possible resources as we could think of (like the RAVE website) in order to allow participants to craft their programming to meet the particular needs of their youth groups. The idea behind the TREE model was that the "one size fits all" approach, or the idea that everyone had to do and say the same things, the "right" things, would never work with religious groups. Instead of TREE facilitators coming in as the "experts", the model most often utilized in DV education in the past, we talked of partnerships, collaboration and the pairing our facilitation and knowledge of local resources with their expertise on how these resources would best meet the needs of their community and youth. In this way we dodged sticky issues and associations between ideology and intervention. By approaching religious groups with the model that they were the experts and decision makers when it came to understanding their audience and creating their curriculum, the hope was to neutralize the resistance (particularly of more theologically conservative groups) to working with secular university and shelter DV/SA educational resources and advocates.

This approach was distinctly different from other sorts of educational approaches that I encountered working within the DV/SA field doing community outreach and education. The TREE committee and coordinators were responsible for ensuring the overall quality of resources as well as including as wide a range of resources as they could find for different religious groups, but we were ultimately relieved of the responsibility and accountability for the programming choices made by the TREE team in each participating church. In other words, the insider quality of having an invested TREE

team design the programming based on their membership and knowledge of their religious context, left the TREE resource people and coordinators largely off the hook when programming fell through or fell short of expectations.

While rereading this section of my dissertation, I found myself asking, whose expectations of the programming am I referring to in the previous paragraph? One of the really interesting findings my field notes revealed to me were the ways that my DV educator expectations and assumptions about what "should" happen in TREE programming, differed from the expectations of the actual TREE participant groups that did the planning. What I deemed as a disaster in some situations, TREE team members saw as a success.

One example of this experience was when the TVPP troupe performed for the Unitarian youth during their final session in their sexuality series, a program they do on a regular basis for their junior high aged youth. As mentioned earlier, the curriculum called OWL (Our Whole Lives), is a well-known and established sexuality curriculum used by Unitarians and other progressive groups. The parent and adult facilitators are trained to lead discussions and they talk openly about body parts, orgasm, and masturbation as part of encouraging healthy sexuality. In our first several months of TREE funding, the OWL facilitators invited the TVPP troupe to perform for their youth. This particular program was only the second program TREE was officially a part of in the first year of the grant. As a DV/SA educator and outreach person in both shelter and university contexts, I had very clear objectives and goals for what I hoped the youth would learn about these issues after the performance. As mentioned in the previous chapter, the paradigm shift from feeling responsible for the educational input and overall

experience of the discussion, to one of giving it over to the audience (as TVPP and TREE

did) for commentary and interpretation, was something I was still learning about at the

time of this program. Here is an excerpt of my field notes about the experience.

> The performance was intense- one of our actors spontaneously started
> sobbing in the middle of her monologue. Afterwards there was a lot of
> silence. Heather decided that it might help the youth discuss the
> performance if she took the parents/facilitators out of the group. All of a
> sudden Emily and I are there with the three troupe actors and 15 twelve
> and thirteen year olds. It took just a couple minutes for them to start
> talking and then all kinds of crazy stuff started coming out of their mouths.
> It was a total free for all. Some of them were talking about movies they'd
> seen or episodes of Law and Order, while others were talking about their
> "crazy" parents and the things that they see in dating relationships at
> school. I felt like I was able to insert a few helpful comments but the
> discussion was all over the place. It finally ended and I left the room
> feeling really defeated about it. I had no idea if they got any of the basic
> information about power and control, or even that it"s a particularly
> gendered issue. Afterwards, I went and debriefed with the troupe and the
> parents/facilitators, and the parents thought the program was a huge
> success. They told me they didn"t care if they got all the information or
> even got the broader issues related to intimate relationship violence. The
> whole goal for them was to give them permission and opportunity to talk
> freely about these issues in church. They were thrilled to hear them
> engaging and laughing and talking to each other outside the door,
> regardless of what was actually being said. I couldn"t believe it.

This example highlights the different expectations that I had for the programming then

the youth leaders. That experience was really helpful in changing the way I came to

understand what "we" were doing as TREE resource people. In my data, I found that

generally speaking TREE participants, in designing their own program, were

fundamentally concerned about how to get people to attend as well as talk about these

issues. The concern about how and what was actually said in these spaces was much less

of an issue then it was for me as a trained "educator".

Another example of the ways my expectations of what should happen in

discussion juxtaposed with the TREE and TVPP expectations for discussion, was in

another early TREE experience helping to facilitate dialogue after a TREE sponsored

TVPP performance, held on the university campus as a recruitment strategy for new

religious groups.

> I had this sort of profound moment sitting up front when I had the
> realization that I didn"t have to control the conversation or make sure that
> the right things were said at the right times. I was not aware of how much
> responsibility I took on for "talk", doing this work before. I remember
> working so hard to control and guide peer discussions and redirect victim
> blaming language in past training and educating. That night I was tired
> and there were all these people there and it wasn"t the Kendra show at all.
> In fact, I would have been happy to sit back and listen. I did talk and
> respond to some questions but more importantly I was able to let go and
> witness how profound it is to have forums where people with different
> experiences and perspectives are talking about these issues. Why would I
> do anything to control or stifle that kind of talk? And the audience was
> full of crazy responses and emotions- but even the responses that seemed
> off the wall to me, were taken up by others in the room and so I found
> myself able to sit back and observe the process of people trying to speak
> from their care and commitment to these issues while also struggling
> together and out loud to find the words and the space to make sense of it.

These examples highlight the importance of process in creating opportunities for people,

everyday people, to engage these issues and ask questions or give their input. They also

capture themes I was hearing from the DV/SA service provider community suggesting

that people need to be given the tacit permission to talk openly about these issues from

their various social locations.

TREE Recruitment

During the grant writing stage of TREE, I was already meeting and working with

a number of contacts from the RAVE project (as described in previous chapters) and so

the grant writing group sought out memorandums of understanding (MOU"s) from six

congregations we hoped would agree to be our first year participants in the TREE

program. Among the six groups who agreed to sign an MOU for the grant

(understanding that it was simply a letter of support for the project and not necessarily a

commitment to participate), four of the congregations (First Presbyterian, Red Top

Christian Church, Unity Center, and Rockbridge Christian Church) were connections I

had made through the Women"s Ministers Group and my prior engagement with the

RAVE project. The fifth congregation was a prominent Black church located in the heart

of downtown Columbia whose lead pastor also happened to be the department chair for

the Theater Department and a colleague of Dr. Carver. The sixth congregation was a

large evangelical congregation where I had made some connections through the RAVE

program.   My hope was that the solicitation of support for the grant would double as the

beginning of recruitment efforts as well. Interestingly enough, only two of the six

congregations described above participated in the first year of TREE training (Red Top

Christian & Rockbridge Christian Churches); the Unity Center came on board in the

second year and the remaining three congregations – the congregations that represented

"diversity" in terms of theology, size, denomination, and race (and who I consequently

worked the hardest to recruit) - did not participate at all despite these early efforts to get

them interested and invested in the project.

The goal to recruit those groups that were not already committed to owning these

issues as part of what they did or do as a religious community was ambitious, but I was

encouraged by the initial and early responses we got from the different groups. One of

our first events was an informational meeting for potentially interested religious groups

and individuals. In a time when we did not really know what to expect or if we would

have more than one or two congregational "teams" sign on, we ended up with about 25

people present from eight interested congregations. My initial sense that we had really

figured out a way to build bridges into those religious communities not yet doing or

committed to DV/SA education was idealistic and short sighted. I learned over the next

two years that establishing relationships and trust takes a lot of time and an insider

"champion" to make the programming happen, and it certainly takes more than an

inclusive philosophy and a well-developed set of free resources to ensure participation.

As the first year recruitment process got underway, I attended church services and

met individually with my contacts in order to help facilitate their involvement. As I

discuss later in this chapter, of the first year participants, the groups that successfully

implemented TREE programming were groups with strong ties to social justice and

DV/SA advocacy work and who had a pastor that belonged to the women's ministers

group in town.

Another strategy with which I had success was to connect with and recruit local

DV/SA community activists and survivors that had links to a religious group in town.

One example of this recruitment strategy was about half way through the first year of

TREE funding, when I encountered a locally produced video made by a university

student for one of her classes. The context for her documentary was her realization that

three of her close friends and mentors were survivors of sexual violence, experiences and

identities she had not known about because she had never asked them or even had the

opportunity to ask them given the social and cultural ways we have shut down talk

around DV/SA. I saw this short video on YouTube (which got quite a bit of local

attention when it was first released) and realized that one of the three women featured in

the film was a pastor at Bethel Baptist Church in town. It did not take much more than an

email exchange with her, for her congregation to commit to being a part of the second

year of TREE training. One of the things I struggled the most with in terms of writing

about recruitment for this research was the fact that I had no data on the back story about why people who initially seemed interested and eager to participate never called me back or came to any of the events or meetings.

In all honesty, especially in that first year of funding, I was working hard to recruit new people into the program but I was also committed to making sure there were participants for the first training and year. We really did not know if the idea or the project would work and there was comfort in working with our (meaning the TREE founding group) established friends from the Women"s Ministers Group or activist networks. I anticipated some resistance from religious groups outside of the mainline, progressive, women-in-leadership congregations, but what I did not expect was to encounter challenges in talking with potential participants from other progressive mainline groups that fit the general profile of others already committed to working with us. As mentioned earlier in an example of one of the lead male pastors at a prominent downtown mainline church, one of the common responses or resistance I go about not needing TREE resources was the ways that leaders (often men) associated being "well educated" with an assumption that DV/SA was not an issue for their members. Educational status and attainment is just one of many social class indicators but I quickly came to recognize that the use of the term "well educated" by some religious leaders reflected a class assumption about who is affected by DV/SA despite peer reviewed research and local examples that contradicted these assumptions (Cunradi, Caetano & Shafer, 2002).[7] In my interview with Kris, one of the TREE religious leaders, she talked about the particular issues facing mainline affluent male- led congregations.

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[7] Research shows that rates of domestic violence within religious groups are reported at similar rates to the general public (Cunradi, Caetano, & Schafer, 2002).

And I think in your mainline to liberal, middle to upper middle class churches, the pastor does not want to know the woman who is sitting in that congregation who is being either verbally, physically, or emotionally abused because the man sitting next to her is probably on the Elder Board. You know, that kind of "I don"t want to know that" thinking. They might not ever say that out loud, but that is the source of their resistance to these issues…

The counterpoint to her statement, revealed in my data and the research, was the fact that unlike their male colleagues, Kris and her female colleagues did want to know about these issues in their congregations and actively sought to partner with TREE and educate their members about these issues (Gengler & Less, 2001; Nason-Clark, 1997; Stirling, Cameron, Nason-Clark, & Miedema, 2004; Nason-Clark, Mitchell, & Beaman, 2001). I kept wanting to find reasons beyond the obvious answer of "gender" but that remains the common thread between my TREE participating church leadership. Certainly, there were women leaders I approached who did not follow through and commit to participation but for the most part the common variable for those pastors that did get involved, was the fact that they were women in leadership from socially and theologically progressive congregations. One of the interesting questions I had was whether or not the women pastors participated because of their own survivor experiences. While this was true for some, it certainly did not hold true for everyone although all of them spoke confidentially about someone in their community or family that had been affected. In other words, they all conceptualized the issues as being within the realm of experience of their congregational members, regardless of class status.

Naming and claiming a "survivor" identity is another one of those complicated, multifaceted issues I continued to bump into throughout my time in the field, as well as in my life in general. There were many occasions when people spontaneously shared their personal experiences of intimate partner violence, sexual assault, and/or abuse within

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their families as we talked about their interest and commitment to working with TREE. With an institutional focus however, analyzing these comments in the context of a three person TREE team in a very small subset of congregational programming that was immediately identifiable, made it impossible for me to ethically write about those experiences. For some, like Betsy and Bonnie, who spoke publicly of their experiences as survivors and had integrated their survivor stories into their other personal and vocational roles and identities, this was not an issue. However, for other research participants across institutional contexts in my data set that shared their stories with me, there were all kinds of implications and reasons why they could not or would not publicly identify themselves as a DV/SA "survivor".

Similar to my understandings of when and how people incorporate their religious identities into the interactional contexts of their everyday lives, I came to conceptualize the power that institutional cultures and identities had in creating possibilities for individuals to identify as a survivor. If you are "well educated" and attend a progressive mainline congregation where the pastor directly or indirectly communicates that DV/SA are not issues his congregation (or the white, middle class people who make up the congregation) deals with, then you must not be a victim/survivor. Issues of confidentiality, shame, safety and visibility, not to mention the potentially messy and unsafe nature of attending church with your abuser, all speak to the individual resources available to any one survivor as well as the institutional culture that defines "who we are". And the implications can be devastating in institutional cultures where victims are held responsible or liable for the violence they experienced by their abuser, often someone she loves and shares a life and community. One of the other interesting

experiences relating to survivor stories was not only in the spontaneous disclosures of my interview participants who I was just getting to know, but also the retrospective disclosures of participants I had long term relationships with in Columbia. Here is an excerpt of my field notes after attending a conference.

> She told me that she was going to speak, to share her story at the conference. Although I hadn''t known that she was a survivor before this event, as her close colleague and friend, I imagined I would somehow know the basic details of her story when she told me she was going to share her story at the conference. I was wrong. I sit in awe of her courage to name the details of her abuse in front of this largely unknown audience for the first time in her adult life. I am struck by her strength, her voice quivering only once or twice between brief pauses in her story, which she reads from a piece of paper. Her hand trembles. She is everything I want to be in life- confident, graceful, compassionate, funny, smart, researcher, educator, mother, counselor, friend- and now she is also a survivor. In her face I see how cloaked in courage her vulnerability must be. She was correct to assume we would see her differently. She says that she is not even the heroine of her own story "getting out". Her husband''s infidelity allowed her an out in her religious and family culture, when his abuse did not. Fifteen years ago she was broken, physically and emotionally, by these experiences. Today she is phoenix rising.

The status of being a survivor has much more to do with identity than it does with being the victim of sexual or domestic violence. In mainstream culture, identifying as a survivor is not something (yet) that you can claim and define on your own terms. Identifying as a "survivor" changes the ways others see and interact with you. Similar in some ways to the critique and expectation of what it means to be "religious", the assumption is that that part of your identity and experience is always all there and defining or not there at all (Ammerman, 2003). The reality is the majority of us have experienced sexual or domestic trauma on a vast continuum of experience and range of severity. I argue that it is the interface of institutional culture and individual resources that define whether or not it is possible to be a "survivor" in your interactions with others, as well as what is required of you (and "us") when you claim a "survivor" identity. I

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think this line of inquiry is a fascinating and underexplored avenue for understanding how people navigate their identities in particular places and times.

Returning to my questions about why certain religious leaders were reticent to participate in TREE/RAVE projects, I found another way people explained why they could not address the issue in their congregation. They did not deny that it was something that was happening in their church or community but rather that they felt unprepared to deal or respond to people who came forward for help. Research on religious leaders reveal that they report feeling underprepared to respond to survivors but are often hesitant to utilize local service providers due to their affiliations with feminist organizing and movements (Nason-Clark, Holtmann, Fisher-Townsend, McMullin, & Ruff, 2009). Related to this explanation were other responses about the overwhelming amount of work and number of social issues that religious leaders are expected to cover, as well as leaders who felt they already adequately addressed the issue for their members. The most common and challenging response for me, though, were the ones where my contact person/ leader expressed complete support and eagerness to participate and then just did not show up or return my phone calls. That last group was probably the most perplexing to know what to do with in terms of understanding how to best reach out to people/ groups about TREE. But it was in the situations talking to religious and lay leaders who validated the legitimacy and need for TREE and RAVE programming but honestly believed their congregation was unaffected by DV/SA or didn"t need any "help" that I often found myself without any strategies for making inroads. This is another area of inquiry that needs to be developed in further research. Next I describe the human and material resources we developed as part of TREE.

Pyramids, Performances & "One Kick Ass 10 Minute Sermon"

The actual TREE material resources we bought, borrowed or made up along the way included a large three ring binder I created for every TREE team member that went through the training. In that binder were training tools and descriptions, contact numbers for resource speakers, excerpts of the TVPP monologues, latest statistics and quick facts about teen dating violence and sexual assault, as well as a complete copy of the MCADSV coalition"s lending library list that as an organizational member we had access to and could provide for TREE participants. The TREE committee also bought several especially useful DVD"s and books to highlight in trainings and workshops (ranging in religious language and context). Eventually, the TREE resource binder and website would also feature seven models of youth educational curriculum developed by TREE participants, experimenting in format and context and tailored to the needs of their congregation. I have listed the various formats and content foci that our TREE teams utilized for their programming.

TABLE 2: TREE Format and Content

Format
Sunday Morning Sermon & Worship Focus
Church wide Sunday School Topic
Weekend / Lock-in or Retreat Youth Focus
Series of Lunch-n-Learn Opportunities for youth
Content
Focus on boys/men (this was for a youth group that had almost all young men in their youth group at that time)
Focus on Local Stories: Troubling Violence Performance Troupe http://theatre.missouri.edu/programs/troublingviolenceproject.html
Focus on Media Literacy
Focus on the role of Alcohol & Substance Abuse in Unhealthy Relationships
Sexting

At the end of each year of TREE programming, the participating teams came

together with incoming TREE teams and TREE resource people, to share what worked

and what did not work for the format and content aspects of their programs. In this way,

we were able to improve our TREE resources and advice on what resources best

resonated with youth to future groups, as well as address common themes, directions,

questions and concerns that were raised by team members while designing and

implementing their programs. Later in this chapter I build on these "reflection and

connection" meetings that effectively summarized the successes and challenges TREE

faced in the first two years or programming.

Community Resource People

By the end of second year, TREE had developed official networks and

collaborations with 18 different community groups (see the list below). Eight of these

organizations represented relationships sought out during the grant writing and program

development, but the remaining ten groups were connections and resources made

organically through the programming efforts of our participant groups as well as by

professional and friendship connections of people on the founding committee. Rev. Kim

Ryan, the TREE coordinator in the second year of MFH funding, referred to the growing

interest and support of the secularly based resource people as one of the "signature"

aspects of the TREE program. In the final MFH interim report, Kim included this

statement.

> The collaboration that existed from the beginning of this project continues
> to expand, from the initial collaboration of a local congregation –
> Broadway Christian Church, a clergy network, the University of MU –
> CORP (Center of Religion and the Professions), MU Troubling Violence
> Performance Project, and The Shelter, TREE now has additional
> collaborative relationships with MU Nursing School, MU Hospital Social

Workers, Phoenix House, Love, Inc. the Boone County Health dept., SHAPE –Sexual Health Advocate Peer Education/MU Student Health Center, Columbia School Board, Rotary clubs, and 13 different religious groups. This collaborative interest and expansion has far exceeded our expectations and indicates ongoing work in this way could be fruitful and impacting.

In addition to the TVPP troupe, which almost every group used in one aspect of their programming, by the end of the two years we also had resource people doing programs for TREE religious groups about alcohol and brain development in youth, cyber bullying and sexting, media literacy, male specific issues related to dating violence and healthy relationships, as well as a range of other role play, and facilitation and discussion requested by the participants. The main objective for TREE was that it would offer a range of stellar resources in which participating teams could choose from and adapt to best meet the needs of their particular context. During the first "connection and reflection" meeting, we described this process as the ability of programming to be as "unique as you are".

The other phenomenon we encountered through the collaborative process was the number of people requesting specific TREE resources or programming for their own organizations. In this way, our resource people often linked us into other programs or groups that requested the use of TREE resources. For example, early on we solicited support from the Missouri Coalition Against Domestic and Sexual Violence as well as joined as an organizational member to be able to access their video and book library resources. As we worked with the coalition, we had one of their staff, Jenny Dills, join the TREE advisory group. We also agreed to multiple requests to present at their annual conferences and state wide trainings. While addressing TREE participants in the year two "connection and reflection" meeting, Dills said "I just want to applaud TREE as a

model project and encourage you to keep up the good work…my phone has been ringing off the hook since our last training when Kim presented on TREE (at the Coalition annual conference)." Additional examples of these exchanges between TREE resources people and the broader community can be found in the interim reports in Appendix II.

TABLE 3: TREE Networks & Collaboration

Resource speaker(s) for TREE programming
　　Boone County Sheriff's Department/ Andy Anderson
　　Missouri Coalition Against Domestic and Sexual Violence/Jenny Dills
　　Missouri School of Religion
　　MU Relationship and Sexual Violence Prevention Center/Kourtney Mitchell
　　MU Troubling Violence Performance Troupe
　　MU Sinclair School of Nursing/ Tina Bloom
　　Pastoral Counselor/ Bob Eichenberger
　　Phoenix Programs/ Heather Harlan
　　True North (formerly The Shelter) Kelley Lucero/Jimmie Jones

Utilized TREE resources
　　Boone County Health Department/ Hot Topics
　　Missouri Coalition Against Domestic and Sexual Violence/ Jenny Dills
　　Northeast and Ozark Lake Areas Outdoor Ministry of the Christian Church
　　Randolph County Caring Community Partnership
　　That Church Camp about Sex & God/ Regional Disciples Youth Camp

Community Partners, Sponsors & Affiliating Groups
　　Center on Religion & the Professions
　　Missouri Coalition Against Domestic and Sexual Violence/Jenny Dills
　　MU Council Against Domestic and Sexual Violence
　　MU Relationship and Sexual Violence Prevention Center/Kourtney Mitchell
　　The Communication Center
　　True North (formerly The Shelter) Kelley Lucero/Jimmie Jones
　　YC2- Youth Community Coalition

Finally, when I think about the development of TREE resources, I have to account for the ways that as coordinators, both Kim and I developed unique resources that became central to the programming. The subtitle for this section makes reference to pyramids, performances and a "10 minute kick-ass sermon". These refer to the three most utilized resources for participating TREE teams. The performances refer to the

TVPP troupe, which was our most utilized resource. According to TREE records, the

TVPP troupe gave 26 performances in the first two years to TREE affiliated religious and

community groups. The "pyramids" refer to a facilitation tool I borrowed and expanded

upon to talk about the spectrum of violence, as well as the spectrum of what constitutes a

healthy relationship.[8] One of our discoveries through TREE was that many groups

expressed their desire to connect the discussion about domestic and sexual violence with

a discussion about what a healthy "ideal" relationship would be. For youth, it became

clear that if you do not know the behaviors, attributes and beliefs that support a healthy

relationship it is much harder to name the ways that relationships are unhealthy.

Connecting those two pieces seemed obvious after we began doing it but it was one of

those "aha" moments that we arrived at through our experiences working with TREE

participants. The TREE teams recognized and prioritized the building and developing of

skills to negotiate the messiness of relationships in real time, where abuse, control and

violence may represent the most severe behaviors and signs of an unhealthy relationship.

This discussion ran alongside the commitment to helping young people (all people, under

the guise of "youth") identify unhealthy or abusive patterns and to know who to go to and

how to seek help in the church when and if the situation should arise.

The other programming resource that became central to our work was the sermon

on domestic and sexual violence that Rev. Kim Gage Ryan wrote and preached in various

TREE congregations. In one participant"s language they referred to it as one "kick ass 10

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[8] This particular exercise I borrowed and developed from my time in the Rape Education Office, as well as through my collaboration with Ross Peterson at the University of Illinois. Initially, he created an interactive exercise (that he borrowed from someone else) that linked everyday behaviors with the most extreme forms of rape and sexualized murder. His point in developing this tool was that often when discussing these issues people feel disconnected to the issues, as well as what they can possibly do as an individual to end rape or sexualized murder. The second half of the pyramid that we developed as part of the TREE programming was the same exercise only using it in relationship to healthy ideals in relationships.

minute sermon." We were continually surprised by the number of TREE teams that found ways to incorporate the entire congregation in some form of education, whether that included inviting parents to programs (with youth or on their own) or having Kim preach on a Sunday morning to highlight TREE programming as well as to invite everyone to engage in learning and talking about these issues in their religious community. In terms of the resources we offered our TREE teams, what we were most unprepared for were the repeated requests TREE teams made for parent/supporting adult specific programming and resources

Reflection & Connection

At the ends of both year one and year two of the grant cycle, the founding committee invited participating congregations to gather as a group and share their programming ideas, as well as the relative successes and challenges they faced implementing their ideas as well as relating to their youth. The people from the TREE congregational teams who came to this meeting represented one or two lay leaders or youth group leaders, as well as several pastors (particularly from the congregations with less than 100 members). This was also a time to update the team representatives on current news and resources related to youth DV and SA prevention, including introductions of community resource people who had some time of expertise to offer the different groups depending on their needs and interests.

During the second year meeting, Kim presented a list of findings the TREE founding groups and participants discovered along the way. These themes, or "fruits", of TREE were presented through a discussion format that I want to try and capture bits and pieces from in this next session. I utilize field notes and the transcribed commentary of

the recorded meeting to get at the ideas and interaction happening in that gathering. One

of the first and most overwhelming discoveries was the incredible responsiveness of

adults to open up conversation between youth and adults in their congregations. Kim,

who facilitated the meeting, used an example of one youth program that invited parents

and other adults to come for part of their youth lock in retreat. She comments,

> This opening of a conversation between teens and adults- it was a bit of a
> surprise- we thought - the surprise for us was the responsiveness of adults-
> like Theresa said 30 adults came and they were not all parents, they were
> the caring adults of that faith community.

Theresa responded to Kim‟s mention of her team‟s programing by describing how "we

gave a chance to have our adults just speak openly to the kids and I know it was pretty

emotional for our kids to hear how much they cared..." By the end of year two, TREE

had interfaced with twice as many youth (500) as was written into the grant (250). The

really big surprise, however, was how many adults participated or attended these

programs (1200). In my experiences observing and facilitating several of the first year

programs, the adults in these particular communities wanted to be a part of the dialogue

with youth not only about what youth might go through but also about their own

experiences with domestic and sexual violence. Colin, one of the lay youth leaders at the

participating Episcopalian church commented that after Kim preached one Sunday in his

church, "even the Episcopalians, after her sermon, came up to her and said this happened

to my mother, my daughter, my first marriage….". [9]

Another realization that emerged in the course of TREE programs and

participation was that it often took 1-3 years of inviting people from other churches until

they came "on board" and for some of the teams that trained with TREE, they will never

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[9] Colin often made fun of himself and other Episcopalians for their lack of ability to express emotion or talk about their problems in public.

(for lots of reasons) implement TREE programming. Additionally, despite the TREE organizational intention to develop and support collaboration across TREE teams, the participants found it difficult to coordinate and share events between their groups as well as to get neighboring congregations to attend the TREE events they hosted. One TREE participant commented, "it"s not a surprise, but it is difficult to get churches to work together. How do we get people convinced to come to another church to hear these issues?" This comment spurred a series of suggestions and debates including whether or not to "leave God out of it" for the sake of nonreligious community members who might come to the program. It was interesting to observe the ways that different groups conceptualized who their audiences should and could be. For most teams, the TREE programming was built around developing the dialogue for their particular youth. For other programs, they conceptualized their programming as part of inviting their broader community into a discussion about these issues hosted in their church space.

As the discussion winds down, Kim brings up that she has found that adding one component to a preexisting congregational program was generally not as effective or far reaching as planning an inclusive congregation-wide approach for encouraging and sustaining dialogue about these issues. Everyone nodds their heads and looking around the room I see only one or two people (out of the 35 present) who represented religious groups that added one component to preexisting programming. This made sense as the overall investment in TREE was much lower for these groups. Kim concluded the meeting with these words.

> … even where there is education in the schools or in individual families, youth cannot hear this enough, they cannot be encouraged enough to be having these kinds of thoughtful conversations and making what is often not ever said out loud, not only said out loud but thought about, talked

about, prayed about and connecting with their thoughts and spirits...for so long, there has not been the conversation between faith based and domestic violence- to respectfully collaborate- you know churches would be doing Christmas drives for the shelter, but not having these conversations…. i am so pleased that there is a responsiveness to this faith based approach.

My data represents a snapshot of the formation, grant writing process, and first year of the TREE organization, as well as supporting documents and data from the "reflection and connection" meetings. The data reflects a time and place where service providers, founding members, and participants did not really know what would come from this experiment, but were engaged in learning and talking with each other about these issues. In the final part of this chapter, I utilize the "reflection and connection" concept as a way into my analyses about why TREE is able to recruit and retain certain congregations in my research site. These reflections tie together broad themes found throughout my research.

(My) Reflections & Connections

First of all, TREE had a specific and singular focus. It did not try to develop a complete service response (particularly because those services are already in place in this community) and it did not make it an objective to confront patriarchy or gendered power differentials or address the interrelated social injustices of LGBTQ advocacy or reproductive health with DV/SA. These decisions were often made in critical moments when individuals were faced with potential confrontation or conflict as highlighted by the earlier example of the pastor concerned about LGBTQ issues. I describe another incidence in my field notes during a TREE sponsored recruitment event showcasing the TVPP troupe. Before the performance, the TREE founding group had invited a range of church, community and university people to come for a pizza party before watching the

troupe. While we were eating pizza, two undergraduate students arrived and asked if

they could hand out pamphlets promoting a reproductive health debate that was

happening in the state capital. The pamphlet clearly communicated a "pro-choice" stance

on issues of reproductive health. After consulting several other TREE founding

members, the TREE faculty sponsor in charge of hosting the event asked the students not

to hand out the pamphlets. In discussing both of these encounters, the founding

committee members present at the time of the decision making agreed that despite our

personal and collective commitments to advocating for both of these issues (pro LGBTQ

inclusion and pro reproductive pro-choice options), it could potentially discourage a

religious group to get involved with TREE. Our primary goal was to eliminate the

barriers that might deter religious groups from being affiliated with TREE, particularly

"diverse" religious groups. "Diversity" in my research, came to mean any of the

religious groups not already in conversation with TREE, which happened to include all of

the more socially and theologically conservative groups, as well as religious racial

minority groups, Muslims, Jews and non-protestant Christians.

The second attribute of TREE that I believe assisted in its relative success, as

noted in chapter two, was that it engaged university, shelter, and religious stakeholders

but chose intentionally to house it in the "space-between" the institutional settings of the

shelter, steeple and ivory tower in this particular community. Based on my experience

working in the shelter as well as in my conversations with community service providers,

when University researchers would approach the shelter to assist them in conducting

some research initiative, the shelter personnel often met these requests with skepticism

and/or hesitancy. This reaction was based on a myriad of factors including questions

such as the following. What do researchers know about the experiences of DV survivors, or what it is like to do the "real" work of direct response and advocacy? What do we get out of assisting you, particularly in an already maxed out work environment? I have thought of these as "expert" turf wars.   Also existing in this equation are incredible power differentials between "workers", whereby researchers represent the highest level of educational attainment and opportunity, economic and social status, as well as networks to community stakeholders, whereby the long term shelter advocates often represent the expertise that comes with "lived" experience as survivors of DV/SA, as well as skills developed not at the university (technology, speaking skills, report writing) but developed while "in the trenches". This is a trend that is also reflected within service provider organizations when young college interns graduate from the university and instantly turn into more credentialed, and eventually better paid, workers than staff with long work histories at the shelter and/or with life experience responding to DV.

In addition to the turf wars between university and shelter experts, these turf wars also surface between religious groups and shelter and/or university people. Where religious groups may feel subject to criticism by secular researchers and advocates for the ways in which they advocate for their members, sometimes in the face of "best practice" or "scientific truths", researchers and advocates are guilty of perpetuating those feelings through their actions and analysis as well. One example of this is through the continual pressure we felt from our granting agency, the Missouri Foundation for Health, to create pre and post test measures to report on in terms of how much the youth we are educating learn in our programs. The absurdity of this request in the face of our organizational philosophy – that each participant group would design unique programming to fit their

needs- became more evident the harder we tried to make a standardized pre and post test possible.

These issues raise important questions about who the expert is in responding to religious victims and perpetrators. Advocates and religious leaders have often disagreed about approaches and priorities to addressing DV within families. This is not to say that there aren't many partnerships and relationships across these institutional settings (as described throughout my project) but what I argue is that the relative success of the TREE program is partially due to the collaborative nature of the group but also the resistance of the group to lodge themselves in primarily one institutional and ideological space. The combined effect of the TREE planning committee representing individuals who came from shelter, steeple and ivory tower institutional locations, along with the actual physical spaces they met in and occupied, as well as being funded by an independent entrepreneurial health organization, TREE managed to elude being easily compartmentalized and pigeon-holed into any one particular institutional identity. This "space between" allowed for an initial conversation with religious groups who were not already connected to the issues, even if in the first two years (as my findings show) TREE was never really able to successfully pull them into participating in the youth education or programming.

A third observation I made about TREE was that it managed to secure a little bit of funding but not enough to become a major competitor for attention and/or additional funding pools. Also, the people who founded the committee were committed to seeing the project through regardless of whether or not the funding came through from MPH. The money that was secured was just enough to pay someone to coordinate the project

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from a part time status, but not enough to necessitate establishing an organizational structure that wasn"t already present. The initial TREE grant was written through the sponsorship of a local Disciples Congregation where one of our founding members happened to be in leadership at that time. This particular church, particularly in the second year of TREE, had very little to do with TREE. In terms of the University, the TREE grant was marginal to the journalism school, where the Center on Religion in the Professions (CORP) was institutionally located, or the administration in general, especially with such little funding associated with the project. One of the TREE founders associated with the CORP office on campus commented "you know, it's approved of, it's just not one of those things like, you know, curing cancer or creating the next gasoline free cars, which are all things that are happening on campus..." In other words, the size of the funding created a low pressure, low stakes situation for the founding members to find "success."

A fourth efficacious focus of TREE is that it focused on prevention and youth education. This point goes back to the discourse around the shelter-steeple divide and the suggestion that the way to get in through the church doors was to enter via the main motivation of "prevention" for youth. Even people who were the most reluctant or reserved about discussing these issues from within their religious contexts had a hard time finding reasons why it would be harmful to pursue the prevention of youth dating violence and healthy relationships. In my experience, protesting the need for the programming had far less to do with addressing the actual issue, as trusting the people associated with the issue (assumption: left leaning secular liberals) and trusting them to speak to their members. Another way that TREE addressed these challenges was by

emphasizing that each congregation would develop a "team" of people, including several youth, to decide on the programming as well as lead and facilitate the events. Again, it was much more difficult to distrust actual church members who were being trained and who were organizing the events.

Finally, the fifth and final connection I want to reiterate was that TREE emerged at an historically pivotal time in my research site, when the local shelter and the broader DV/SA education and outreach programs were changing their roles from an expert-educator position to a consultant role. In terms of doing outreach Paula, the Shelter ED, shared how in the 1990"s and early 2000"s, the shelter was "the only game in town" and how that has shifted and allowed them to let go of needing to be and do everything related to the work.

This shift, felt across DV/SA educators at both the shelter and the university, aimed to separate out, both physically and conceptually, the direct service response from the "prevention" efforts. For example, up until 2006-2007, all shelter services and staff were housed in one small building with a small trailer space directly behind it and worked with minimal staff and resources. At this time, job positions and titles were as fluid as the space in which advocates shared. As services and funds continued to grow, the shelter ED and board slowly moved the outreach coordination, nonresidential counseling and services, as well as the administration to first a rented off site location and eventually to an administration building they bought across town from the original direct services home site. This physical split had many implications for shelter advocates. The increased specialization and departmentalization of "work" along with the loss of physical proximity of people from different parts of the "work" to talk and process the

everyday issues, fundamentally changed the institutional culture.   Not only was there

less talking across specializations, but there was also less relating and interacting and

relationship building among staff.[10]

These shifts to distinguish between direct services to victims and prevention

education/ outreach were also happening at the University during this time. In the spring

of 2009, TREE participants were invited to attend a university facilitated workshop

featuring Dr. Dorothy Edwards, the DV/SA educator and founder of GreenDot.Etcetera.

(introduced in chapter two). In her presentation she introduced a new DV/SA educational

approach for college campuses, entitled Green Dot. The central piece of her philosophy

and approach is that it is imperative to separate out the prevention work from the direct

service response. She also argues that there also has to be a clear degendering of the

prevention and education work (which is why it has to be separate from the direct service

response that is clearly gendered both in women being the primary victims of violence

and men being the primary perpetrators). Her argument is that in an age of information

technology and overload, when domestic and sexual violence are seen as "real" and

important social issues quantified and qualified in both academic and popular culture,

linked to an established and well known critique of gender inequalities, service providers

and educators no longer need to try so hard to convince people of these are legitimate

social issues. For prevention purposes, educators need to start from a place and time

before any crime or violence has been committed. Her rationale is that if there is no

victim, there is also no perpetrator yet. In this way the rhetoric and philosophy shifts to

an engagement in teaching people to recognize the behavioral and situational cues that

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[10] I have lots of interview data from service providers regarding this theme. It is data I hope to integrate at some point in the future.

may be a risk indicator that an assault may happen and then to disrupt the progression of events.

Edward"s approach, founded on a university campus, represents a radical departure from traditional educational approaches to DV/SA education. Her point, however, is that instead of trying to change people"s minds and then their behaviors, which is a labor and resource intense objective, why not teach masses of people the skills to disrupt and change the social behaviors and patterns correlated with the most common DV/SA contexts and hope that in time some people"s attitudes and ideologies may also change towards a more systematic critique of patriarchy and gendered power differentials. This perspective, albeit hugely controversial, opens up the possibilities of all kinds of people engaging and doing the "work" of prevention without having to commit to an ideological project about why SA/DV occurs in the first place.   This call to radically degender and depoliticize these issues, as it relates to prevention strategies, requires advocates to let go of trying to dismantle patriarchy as part and parcel of prevention work, in exchange for teaching practical interpersonal and group skills that have the potential to change people"s everyday behavior- as bystanders (or potential victims or perpetrators)- who are now prepared to assess and respond to high risk situations- as well as to hopefully lower the rates of DV/SA happening in the first place.

This new focus on bystander behavior and "prevention" also allows groups, like some religious institutions, to engage in these issues without needing to confront or apologize for the patriarchal hierarchies that pervade their organizations and that are faith driven fundamentals to their social organization. I have to admit, at first, I was absolutely appalled that these conversations were happening in the secular advocacy world. But I

also came to see the effectiveness of this approach in working with religious groups through TREE. The TREE committee explicitly depoliticized the "message" in order to attract more men, more conservative religious groups, and to distance themselves from the previous "expert" model of advocacy that came from the shelter and university and ultimately hindered the potential possibilities for collaboration. Another provocative part of Edward"s approach is to find strategies of lowering the social stigma of affiliating with DV/SA issues by recruiting the most visable and popular opinion leaders in every segment of campus. Getting these leaders and change agents invested in these issues and championing them across religious, Greek, athletic and academic groups on campus provide an infusion effect that the old model of highly education peer educators could not. In other words, she suggests the need to remove the stereotypes or identity projects of "who" does the work to encourage maximum involvement across campus.

These themes of infusion, diffusion and inclusion were omnipresent across university and shelter communities in my prior work experiences in these settings as well as during my time in the field. As the DV/SA direct responders were creating new and more sophisticated resources for more diverse victims (identified with LGBTQ, non-native-English speaking, male, illegal immigrant, hearing and visually impaired, religious people and experiences), the prevention educators were imagining new ways to engage and recruit the "general" public into bystander training. Between these two projects, the ideological work of connecting DV/SA causes and consequences to the need for structural and cultural change is increasingly lost. In the next chapter, I explore several emerging questions I have about identities in interaction as raised by several experiences in the field.

CHAPTER 6

TALKING ACROSS DIFFERENCES

RENEGOTIATING RELIGIOUS IDENTITIES & INSTITUTIONAL

NARRATIVES

"I think another change I've seen in the past ten years is that we talk about men as allies now, because if only half of the population is talking about this and addressing it - until the other half stands up shoulder to shoulder with us, we really aren't going to get the long-term change that we need. "
(Marie, Long Term Shelter Advocate)

Now that I have described some of the innovative strategies that TREE utilizes to open up dialogue and create opportunities to talk in congregations, I want to develop or push out the ways that "talk" and interaction happens (or does not happen) in institutional settings, whether in churches or shelters. In other words, this chapter illustrates the ways that shifting institutional narratives and expectations collide with people"s religious identities. I begin with an incident from my field notes.

Who prays?

I begin this chapter with observations I made attending a service provider training sponsored by the state coalition. The training was entitled "how to partner with religious leaders in your community" and was led by a well-known ordained minister, Rev. Al Miles, who speaks nationwide to both clergy and service providers, training them on how to work with each other as well as with religious victims of domestic violence. He spent the morning defining domestic and sexual violence and sharing his experiences working with faith, religious, and spiritual leaders on these issues. In the afternoon, he told us that we would get a chance to "role play" or practice handling a number of different scenarios

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from our various service provider locations. Here is a brief excerpt from my field notes

from that day.

> Rev. Al Miles commands attention from the 150 member conference
> audience. The muted browns and tans of the windowless hotel conference
> room offer no distractions. We sit silent, almost breathless through the
> morning, listening to him frame the issues through his story telling. His
> charismatic personality, his age, his race, his religious identity, all work
> the crowd. We are enamored by all the ways he defies our stereotypes and
> takes hold of domestic violence like it is his issue; like it is central to his
> life and work the way it is for me/us. When I look around the room at the
> largely middle aged white women sitting in the audience (with the obvious
> exception of the African American Christian Women"s Alliance that drove
> in early this morning from St. Louis), we nod our heads enthusiastically to
> what he says. I nod my head and scribble notes and buy his books on
> display in the lobby.   He confirms what we know is true - that the church
> has an important role to play in ending domestic and sexual violence. He
> makes me believe it is possible and that change is happening right now in
> churches across the country. I feel nervous as he introduces the interactive
> role play part of his presentation. I look confidently forward and hope he
> doesn"t call on me.

At this point in the workshop, he took volunteers from the audience and pulled up a

shelter advocate, a therapist, and a religious leader and had them act out a scenario of

encountering a distressed woman with her two small children in a park. Each volunteer

was instructed to show us how they would intervene in this situation. In the first

intervention, we quickly learn that the woman is a member of a local congregation and

that her husband is a lay leader in her church and she is just taking a few minutes to pull

herself together in a safe place. In addition to interjecting helpful resources and referral

suggestions to the woman, two of them offered to pray with her, and one of them did not.

They each got to share their rationale for their intervention with the broader training

group.

Of the three volunteers and role plays, we learned that the advocate worked for a

faith based shelter that explicitly sought to attend to the emotional, physical, sexual,

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economic and spiritual needs of Christian victims of domestic violence and that it was a common practice to offer support through prayer. As it turned out the therapist also identified strongly as a Christian, even though she didn"t work for a faith based agency. And she felt it was entirely appropriate to politely offer to pray with the woman after she self-disclosed that she too was a Christian. The clergy person explained to us that she didn"t offer to pray with the woman but rather invited her to come to her church if she ever needed safety or comfort or a different place of worship. She explained that if the woman came to her church, she would then offer to pray with her.

Next, the reverend opened up the floor for feedback and discussion. Of the 80 or so attendees, people were clearly confused, some clearly dismayed by the shifting professional and personal boundaries that each of these three volunteers exemplified in the "real to life" role play interaction with a survivor. Reading back over my notes from the training, I found scrawled across my notebook in bold block letters the question- "who prays?" I expected the pastor to offer to pray but she didn"t; I expected the advocate would not offer to pray and she did; and finally I expected the therapist"s professional ethics and practices to inform her religious practices and not the other way around. Sitting in the audience, I recall the discomfort I felt with the blurry identity boundaries and collective sense of ambiguity about what was right and wrong; with the leaders inability to give us the tidy rules; and with the clear lack of agreement on who should offer to pray, in what circumstance and in what institutional setting? It also splintered assumptions about "who we are" as advocates. We cannot assume that we are not also religious women and men serving religious victims. This story draws attention to both institutional questions about culture and practice as well as individual questions

regarding how actors negotiate their identities and practices in their everyday lives. I wondered later how each of these volunteers would have responded had we asked them to respond verbally or in written format to the presented scenario. Was there something particular about the interaction itself that produced such unexpected results? It suggests to me the benefits of utilizing multiple conceptual and methodological tools to frame my questions about the interactional, relational and substantive questions of this project. When I shifted my sociological frame from what people say they believe or would do in certain situations to studying the actual social practices and decisions that emerge in interaction with others, I oftened unearthed surprising and unpredictable accounts of social exchange.

The particular institutional scripts and locations of each of the volunteers did not necessarily prescribe or proscribe what people chose to do in the role play situation. This example highlights the interesting ways personal identities and beliefs run alongside institutional boundaries and shift in the face of the encounter- the encounter between the worker and the religious woman who both bring a range of identity project with them when they meet to talk about DV/SA issues. This curious and confusing moment highlighted for me the current ambivalence and the shifting of priorities and identities within the movement at large, including the shifting from an institutional narrative rooted in second wave feminism where the critique of patriarchal institutions and structures was central to the "work" but also clearly served to isolate those that were invested in hierarchical power structures (straight men, religious people).   In the shelter culture in my research site, religious commitments of staff were viewed as a personal issue that did not cross over into the work place unless you were specifically asked by a woman/client

to do so- and even then you did with the hesitation and reluctance that you might get in trouble. Even when asked by a client it was understood that as an advocate, your role was to support, listen and believe the person you were working with and not to promote your own set of beliefs or values. Ultimately, it was about the victim. Given the social and historical connections with the women's movement, as well as secular funding sources that require a separation of church and state, how is it that an advocate based in a secular shelter would offer to pray with a victim? This question highlights the changing cultural scripts and boundaries as well as the new interactional possibilities for people to express and connect across their religious identities and experiences without stepping outside the new institutional discourses about "who we are". It used to be that religious identities of advocates remained an unknown and unspoken variable for the staff and educators, understood as something not appropriate to be brought into shelter unless initiated by the women. However, there was always lots of other "talk" about identities, privilege, and power- particularly at the intersections of gender, race and sexuality.

After listening and relistening to my interviews, I became aware of how the changes in discourse around the need for heterosexual men and religious people/organizations to get involved in the prevention work, did not simply create an additive solution to be more "inclusive" but actually served to silence or shut down the possibilities of other identity projects, particularly in the realm of same-sex desire as well as queer and feminist identities. In my interviews with both service providers and TREE participants, I found multiple examples of wanting or needing to help people "talk" about DV/SA issues. How do we give religious people and men, along with the institutions they identify with, "tacit" permission to talk about these issues. Additionally, if as shelter

workers we want to more effectively serve a broader segment of society, the shelter has to be seen as legitimately embracing "diversity" (religious people) by hiring workers that are religious as well as change the institutional discourse and strategies for talking about religious institutions.

In my comprehensive exams, I was asked by one of my committee members to explain my use intersectional analyses; when and how does one decide what aspects of experience or identity or ability to focus your lens on at any given time? In this research I have become aware of the limitations of this theoretical framework, because it cannot simply be an additive approach to identity or practice. In the day to day negotiations of individual and cultural boundary work, the power to define those intersections determines who sits at the center and who sits at the margins of that institutional culture. When the shelter movement began it very intentionally shifted women''s experiences to the center of the work, including a woman defined work site. As the discourse changes to focus on who has been excluded or marginalized in the past from these conversations, the center shifts away from retaining a "sacred" institutional place and space for counter cultural ideas about a woman centered work.[11]

Troubling Talk

I began this chapter with an example of how shifting shelter narratives about "who we are" are colliding with advocate religious identities. The other core issue that emerges from my field notes about Al Miles example is the issue of gender. Bringing men into the movement is a cultural shift for the shelter movement and is key to unlocking alliances with mainstream and evangelical churches. One of the points of

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[11] Thereza, a shelter advocate, talked in depth about the loss of "sacred" space for her and her feminist identified colleagues.

hostility between mainstream culture and the women‛s movement is the questioning of

the primacy and role of men in society and a challenge to core patriarchal beliefs,

inscribed and sustained through religious institutions, that created a hierarchy of power in

society where men were above women and children and only second to God. If you are

against the God ordained hierarchy that puts men at the top, then you are also against

God. The dilemma this institutional narrative created was an uncompromising conflation

of male bodied people and patriarchy, leaving women who love men and/or God to have

to choose between total acceptance or total rejection of these two dichotomous

worldviews. Loving men and the "family" (in the traditional sense) meant supporting

and living by our cultural beliefs about patriarchy and "who we are" as a (heterosexual,

Christian) people. Critiquing and denying patriarchy meant rejecting the men and

patriarchal institutions in your life.

Today we have more sophisticated narratives we can utilize to think about these

complicated identity projects. To be "religious" or to attend a church or belong to a

religious community, no longer equates to belonging to one set of core, guiding

theological assumptions about gender, sexuality, and theology (for example) in our

contemporary culture. The women pastors in my study certainly understood this

complexity in negotiating their vocational and spiritual lives, while also recognizing that

they needed to find the men who would share and champion gender equality within their

communities. The hope for opening up possibilities for "talk" lies within the desire for

men committed to gender equality to talk and relate to those who do not share those

beliefs or practices. The process of social change then, includes the tools and customs

utilized within groups (Lichterman‛s project) as well as supporting institutional

discourses and cultures that can tolerate the friction of opposing identity projects while building meaningful relationship and interaction.

The absence of men"s "talk" in the shelter movement was critical for women"s consciousness raising groups and for a particular set of advocacy tools and priorities to be defined by women and for women. To talk is to have the power to define your experiences on your own terms. That is one of the foundational stories and lessons from the shelter movement. Domestic violence was only named as a social thing when women were able to talk to each other and name the issues in their lives and homes. In my assessment, this new and critical moment in the shelter movement, based on my observations and field work, offers the DV/SA advocacy world at least two distinct directions we can move into the future. One approach is to seek out and recruit like-minded religious men and women who are willing to work at talking with and about these issues with other men and women in their communities. The other approach is the approach where we change the narrative about DV/SA as a societal and cultural issue and assign it is an issue of individual relationships and choices (Kimmel, 2002). In my assessment, to take a critique of power off the table is to lose the possibility of lasting cultural change. For now perhaps the critical focus is on giving men permission to talk about these issues, with the hope that when men talk about these issues they will help change the power structures.

I conclude this chapter with the open-ended questions that my data and analyses has left me. What happens when advocates located in secular shelter begin initiating "prayer" with survivors? What happens when men"s "talk" about DV/SA ultimately becomes about how they are the primary victims of these social issues? What are the

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unintended consequences of these shifting institutional discourses and cultures for those

decentered by the mainstreaming of the movement?

CHAPTER 8

CONCLUSIONS

"…violence against women is no longer seen as this bad, scary, leftist, feminist thing, so we're going to just strip it from feminism completely, like, we're going to say it's not feminism. It's kind of bullshit, but it's kind of subversive too because I know that it IS feminism and you can believe what you want… So we got them, you know?"
-Daniel, Shelter Advocate

I want to conclude by summarizing the ways that this project brings together my different life experiences, interests, and expertise to effect positive social change and gender justice. This dissertation project not only granted me an opportunity to push the conceptual boundaries of qualitative methodologies and theoretical frameworks, but it has also allowed me to work with programs and people that created new kinds of human, material, and spiritual resources for religious youth and adults encountering intimate relationship violence. Most importantly, I was a part of a dynamic experiment in rethinking the priorities of DV/SA education that places process and talk as equally important components of education to the material and human resources available to teach us. I often wonder what might have changed for me had the people in my home church been able to talk more openly and honestly about what healthy sexuality and relationships looked and felt like for adolescent girls and boys? Religious communities have enormous untapped resources to create safety and support for survivors, as well as to hold perpetrators accountable for their violence. My research suggests that at least some religious communities have been and are currently accepting the invitation to partner with local service providers in the social movement to end domestic and sexual violence. I am honored to contribute to documenting this process through rigorous

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feminist scholarship that answers back to the courageous people I had the privilege to work with during my time in Columbia.

Returning to the point about how people establish relationships and networks, I am convinced that the deeper the identity projects go the more effective collaboration is but also the more likely that projects and organizations like TREE, RAVE, and TVPP may morph or change, lie dormant or even see formal structures disappear altogether. The possibilities however, remain in the ongoing process of relationship and in the multifaceted identity projects that bind and release people across time and space. The Shelter movement and the story of the mainstreaming of their projects in Columbia offer one example of this process. The other main set of issues I have tried to bring into this work relate to the questions about relationality and materiality. In DV/SA advocacy, where bodies matter, where emotion and intersectional social locations matter, what is the role of emotion?

One of my interests for future evaluation research is in the continual development of innovative strategies to imagine ways to engage and connect people into these issues, particularly in and through religious people and institutions. In my research, the use of new technologies, social media and performance techniques created different kinds of spaces for "talk" or information gathering. These techniques also sought to engage a variety of identity projects, where the "audience" or person seeking information could recognize themselves in the resources, whether as a service provider, religious leader and/or survivor of domestic or sexual violence. These educational innovations also offer new methods for facilitation and knowledge attainment for DV/SA service providers. The new strategies seek to minimize hierarchical "top down" kinds of engagement and

emphasizes the processual aspects of "talk" and open dialogue as core components of positive social change.

Another area I would like to see developed is in the new methodologies and theoretical frameworks for studying social change in real time. To be able to be socially reflexive, as Lichterman (2005) suggests, is to be granted permission to put your experiences into context as individuals and groups. Although I was unable to replicate his methodological model in *Elusive Togetherness* in my project, his focus on understanding how, when and where we talk (or do not talk) as part of group processes offers us new ways of understanding how power works in our interactions in real time. More specifically, understanding group processes in real time offers us new ways of understanding how gender, race, class and religious identities come to be defined, challenged and communicated in our daily interactions. I am convinced that the group customs Lichterman introduces in *Elusive Togetherness* play a large part in how effective groups are in talking across difference. However, these group customs have to also fit into a broader institutional context and culture. In my case study, it was the interplay of larger cultural beliefs and structures intersecting simultaneously with individual identity projects that set the boundaries of what was possible in terms of social and cultural change.

I conclude this work with a rather tall order of inquiry. The TREE, RAVE and TVPP projects all represent different ways people are trying to engage and connect issues of DV/SA to mainstream culture and identities. In my assessment it is about relevancy. It is about ascertaining the resources and leadership of people who are the "game changers" of their civic and religious organizations. In the fervor of this recruitment

process, what are the broader implications for our contemporary expression of feminism? Can we have it both ways? Can we invite a broad array of people into the movement without compromising the central goal of structural and cultural change in the creation of more equitable power structures? What does "inclusion" look like for historically countercultural institutions like the shelter that continue (relatively speaking) to sit at the societal margins? What are the unintended consequences in terms of the hard won victories regarding a broader acceptance and openness towards gender and sexual diversity?

The quote that begins this chapter reflects the ambivalence some feminist identified advocates face in reconciling the changes in shelter institutional cultures. In many ways the broad based priorities and recruitment strategies of current outreach is immensely encouraging as we expand the relevancy of DV/SA issues into the mainstream. On the other hand, the shifting and changing of shelter institutional cultures seems to necessitate the decentering of gender and sexual liberation projects that were once core to the founding vision of the shelter movement.

2008 Health Interventions in Non-Traditional Settings: Application
Teen Relationship Education and Empowerment (TREE)
A Faith-Based Health Initiative Against Violence

A. *Organization Description*

Description of organization and any health-related programming experience.
Broadway Christian Church (Disciples of Christ) is a 1300-member congregation in
Columbia, Missouri. In 2002, the congregation created a Youth Protection Team that
developed trainings for church leaders and a retreat targeted to 7th graders, to promote
healthy sexuality and safety. Additionally, girls-only retreats in recent years have focused
on distinguishing healthy relationships from abusive relationships, information about date
rape and violence, and training in self-defense for girls ages 12 – 20. These retreats have
included girls ages 12 -20. Broadway Christian Church believes that awareness of God's
gift of sexuality and the dynamics of healthy relationships benefit health throughout our
lives. Our retreats have been attended by over 100 youth; and have been well received by
participants, parents, and the congregation as a whole. We propose to develop and expand
this work by partnering with other faith institutions and health educators with similar
goals.

B. *Community Description*

Description of the community and population to be served by the health-related
program.
The TREE project is a coalition in partnership with Broadway Christian Church to
develop a diverse, faith-based collaboration to address youth relationship violence. The
initial target population will be 150 – 200 youth, ages 12-16; and 50 – 60 clergy, lay
leaders and youth peer- leaders from at least 16 neighboring congregations in the
Columbia, MO area. The project is both expandable and sustainable. Congregations may
choose to include parents and other community members in their programming, and may
continue education and outreach in the second year. Also in the second year, participating
congregations will have the opportunity to recruit new congregations into the program
and to mentor their leadership teams.

The percentage of uninsured, underinsured and undeserved individuals in the
participating congregations is not known at this time. However, the 2008 Boone County
Health Assessment reports rising rates of uninsured individuals in Boone Co. We do
know that young people in the 18-22 age group continue to experience the highest
incidence of relationship violence, and that youth who experience relationship violence
are at increased risk for binge drinking, injury, suicide attempts, physical fights and
unhealthy sexual behaviors (CDC, 2006). The proposed project is needed to prepare
younger teens to protect themselves from abusive relationships before they enter the
highest risk age group.

Few resources addressing relationship violence exist in faith communities, even though a study of more than 500 clergy reveals that more than four out of five have counseled at least one abused woman. Less than one in 10 clergy feels well equipped to respond to domestic violence. Most clergy report they do not know local shelter staff, have never visited a transition house or shelter, and are reluctant to refer victims to outside resources (Religion and Violence E-learning,www.theraveproject.org; 2008). The project is needed to train at least 16 congregational teams of clergy, lay leaders, and youth peer-leaders to work in conjunction with health experts to provide educational programming to 150-200 teens (during the funding period alone). The project is needed to help congregations address relationship violence issues within their faith communities and to help congregations serve as access points to community resources and services, such as The Shelter in Columbia. The Shelter executive director, Leigh Voltmer, supports this project. Congregations invited to join the project in the first year have expressed an interest in addressing teen relationship violence in their congregations. They are: Broadway Christian Church, Calvary Episcopal Church, Community United Methodist Church, First Presbyterian Church, Our Lady of Lourdes Catholic Church, Red Top Christian Church, Rockbridge Christian Church, Second Missionary Baptist Church, Russell African Methodist Episcopal Church, St. Paul African Methodist Episcopal Church, and Unity Church.

C. Proposed Program   Teen Relationship Education and Empowerment

1. Program overview.   A Faith-Based Initiative Against Relationship Violence

The TREE project will develop a local faith-based coalition to address youth relationship violence within neighboring churches in Boone County. The program will engage youth group members, their parents, lay leaders and clergy with local health providers to develop sustainable, innovative youth curriculum and programming to empower healthy relationships.

2. Description of the program's health-related outcome(s), key objectives and activities used to reach those objectives.

BROAD HEALTH-RELATED OUTCOME: During the two-year funding cycle, participants in the TREE project will create an ongoing, faith-based health education program that increases awareness of teen dating violence. and reduces its incidence.

Objective 1. Present day-long TREE training workshops in Jan. 2009 and Jan. 2010 for congregational leaders. Address teen relationship violence, develop lay leadership, health resource knowledge and youth group curriculum options in collaboration with health professionals Activities: Congregations will establish teams of 3 – 4: clergy and/or lay leaders and at least 2 youth peer-leaders. A Consultation Team of health professionals, clergy and youth leaders will meet during fall of 2008 and 2009 to develop the training workshops for congregational teams.

Objective 2. Implement relationship education programs in congregational youth groups Jan. Sept. 2009 and 2010. Activities: .Our project coordinator will meet with each congregational team individually to develop and establish curriculum and activities.

Objective 3. Evaluate the effectiveness of the training workshop and the progress of the congregational youth programs. Activities: Invite all congregational teams, the consultation team, and all presenters to "Reflection and Connection" Fall seminars in 2009 and 2010. Collect reports, curriculum descriptions, narratives and stories presented by congregational teams. Discuss the improvement of the TREE project and the recruitment of new congregations to participate. Implement improvements.

Objective 4. Disseminate the project description, curricula, narratives and activities to showcase this sustainable, expandable and replicable model for delivering health education through a variety of faith- or community-based organizations. Activities: The project coordinator will work with CORP to collect and disseminate information locally and internationally through the media and on the web.

3. Staff qualifications/experience:

Kendra Yoder, MSW / LCSW, will serve as TREE project coordinator. Her professional experience reflects over six years in the fields of sexual and domestic violence including her role as Co- Coordinator of the MU Rape Education Office (2004-2008); Primary Residential Counselor and Sexual Assault Outreach Coordinator at the Shelter for Victims of Domestic and Sexual Violence (2002-2004); and MSW intern for the Boone County Prosecutor"s Victim Response Team (Winter/Summer 2002). Currently she is a PhD candidate in the Department of Sociology, pursuing dissertation research addressing faith based initiatives to end domestic and sexual violence.

4. Description of how other members of the community (other than consumers of the proposed program) will be involved in helping your program succeed.

M. Heather Carver, PhD, MU Professor of Theater, and Elaine J. Lawless, Ph.D., Curators" Professor and Alumni Foundation Distinguished Professor at MU direct and produce The Troubling Violence Performance Project (TVPP), a student storytelling troupe that initiates dialogue by presenting true narratives of women's experiences of violence in their lives and relationships. TVPP will develop scripts appropriate to faith-based youth audiences especially for the TREE project, Debra Mason, PhD, MU Professor of Journalism, Director of the Religion Newswriters Association and Director of the Center on Religion & the Professions, offers her extensive expertise on religion and media, and administrative help from the Center to disseminate the TREE project story. Kim Ryan, Associate Pastor, Broadway Christian Church, works with a long-standing group of mid-Missouri clergywomen who have identified teen relationship violence as a major concern. Their discussions identified a problem, and have now crystallized into a concrete plan of action. Leigh Voltmer, Executive Director of Comprehensive Human Services Inc., The Shelter, volunteers the support of this full-service domestic violence and sexual assault program working to end the cycles of violence by connecting with others to protect, prevent abuse, and promote social change.

Kim Webb, Health Educator, MU Student Health Center, coordinates the MU Sexual Assault Response Team and co-coordinates the MU Council on Violence Against Women.

APPENDIX II

Missouri Foundation for Health Interim Reports

Report 1

Interim Project Status Report

1. a   As a brand new program, we have been very focused on planning and preparation for our upcoming workshop, as well as recruitment of our participating church members.

- The majority of this payment period funds have gone to supporting the part time coordinator who has been in charge of working with churches who are interested in participating in TREE, coordinating TREE advisory meetings (setting agendas, taking and circulating meeting notes for bi-monthly meetings), corresponding and meeting with interested churches (coordinator has been in contact via email or phone conversation with 26 local churches, has attended six church worship services, has met individually with church leadership from five churches at their request, and has sent out confirmation packets to ten different churches), and preparing for the upcoming workshop on Saturday, February 21st. This workshop preparation has included researching resources to add to a lending library as well as materials to include in a resource binder for all the churches.
- Supplies we purchased this time period included snacks, beverages, nametags and hand outs for our informational meeting on November 13th for interested congregations to come and learn more about the program (members from eight churches attended with a total of 22 people). Additionally, we purchased a camera with photo and short video capability for documenting the workshop and follow up church programming, as well as for promotional and media support. Kim Ryan, Kendra Yoder, and Leigh Voltmer (members of the TREE advisory team) talked with a local reporter to assist in getting an article in the local Missourian (article link: http://www.columbiamissourian.com/stories/2008/12/04/grant-awarded-healthy-teen-relationship-program/).
- Additionally, funding has gone into supporting the Troubling Violence Performance Project auditions of university student performers (coordinated and attended by Heather Carver, Emily Rollie, and Kendra Yoder from the advisory team) as they prepare to participate in the upcoming workshop, as they solicit new monologues about teen dating violence, and as they rehearse and train for debriefing in preparation for interested congregations.

1.b Due to the nature of TREE being an innovative start up organization emerging out of a coloration of different existing organizations and interested individuals, a lot of this first funding period has been focused on recruitment of potential participating congregations, developing a logo and other details towards our programmatic goals of creating a sustainable new organization. The coordinator has met with and talked with interested congregations across the community and the group has been overwhelmed by the interest and commitment and excitement to join in this first year of the program.

2. We have recruited ten committed congregational participants for this first year of funding (our goal was eight). We are currently putting together the details of the 4-6 member teams for each of these congregations including at least two youth and two adults. During this recruitment process, the coordinator has been in contact with 26 congregations with some of them opting to participate next year in the TREE program.

3. The TREE coordinator and advisory team has been overwhelmed by the interest and support of local churches, across denominational backgrounds, to participate in this program. Teen dating violence is not an easy topic to talk about and we expected to have to work hard to convince church programs to participate in this new organization.

4.a Challenges that our organization has faced so far has been trying to be mindful of supporting and recruiting for diversity of denominational and faith backgrounds. At this point we have many more Disciples congregations then any other denomination and it would have been easy to have the whole group of churches come from the Disciples (or other affluent, progressive, kinds of church backgrounds). We have worked hard to recruit churches with varying characteristics including issues of size, race, and progressive/conservative theology. Because of the sensitive nature of these issues and the desire to be inclusive of a wide variety of denominational backgrounds, we have tried hard to keep that balance. At this time we have Disciples, Unitarian Universalist, UCC, Evangelical Nondenominational, Unity, Episcopalian, Missionary Baptist, and Salvation Army churches all represented at this time. We have been in touch and working with Lutherans, Methodists, Catholic, Southern Baptist and other denominational backgrounds that we hope to bring on board next year.

4. b To address the challenge of keeping diversity, the TREE coordinator went out of her way to encourage and support some of the churches that were unsure about the fit of the program relative to their size, history, or theological position on some issues. We were also strategic in utilizing all of our connections with different church groups within the advisory team to encourage and support participation.

5. Much of the work that we"ve done so far has been to create, discuss and plan for the programmatic details of this new program. We are very excited to implement our first workshop in the second funding period of the grant and look forward to working with the individual church stakeholders as we move forward with this exciting and innovative program.

Report 2

Interim Project Status Report
Period 02/09 – 04/09

1. a During this funding period TREE hosted and facilitated youth group and community activities, reproduced copies of the TREE resource binder for all TREE team participants, and offered technical assistance and programming for over half of the participating programs. We began the funding period with our TREE workshop where nine out of the

ten participating church teams attended this event for the first time. Participating congregations are: Broadway Christian Church, Calvary Episcopal Church, Columbia United Church of Christ, Fifth Street Christian Church, Red Top Christian Church, Rockbridge Christian Church, Second Missionary Baptist Church, Salvation Army Church, Unity, and the Unitarian Universalist Church.

- The majority payment period funds supported the part time coordinator who works with current TREE church participants, offering technical support to team planning and facilitation during programming events as requested by congregations. She also coordinates the TREE advisory meetings, setting agendas, taking and circulating meeting notes for monthly meetings. She continues to recruit and respond to inquiring religious communities that want to get involved. Other ongoing administrative tasks are coordination of the website design and other promotional material; developing and updating the TREE resource binder; and leadership with the advisory committee to do strategic planning for the program.
- Funds this period went to support the work of the artist that created our logo.
- Funds bought 50 TREE binders (all of which have been distributed and is now being updated for a second printing)
- Funds supported guest speakers and local resource experts in the TREE workshop as well as in church programs (Kim Webb, MU Health Educator; Kourtney Mitchell, Anti-Violence Educator & Peer Educator; Kim Ryan, Coordination and Pastoral Support; and Tammy Gerhart, Administrative Leadership)
- Funds paid for a videographer (Tahna Henson) to digitally record and edit the workshop and the TVPP performance for our resource library and promotional materials
- Funds paid for supplies for workshops and programs including snacks, lunch, beverages, nametags and binders for our February workshop. Pizza was provided for the Rockbridge and TVPP TREE event.
- Funding also continues to support the Troubling Violence Performance Project Troupe actors and the associate director, Emily Rollie. Emily trains and coordinates the schedules of the troupe members so that they are available to perform for TREE religious communities. She also conducts auditions and works with the true stories / monologues to help make them appropriate for the particular youth group audiences requesting the performance.

1.b To date two of our TREE teams have implemented brand new programming with their youth groups (Rockbridge, Calvary); two teams have integrated TREE materials on healthy relationships and teen dating violence into current programming (Broadway Christian and UUC); two teams have upcoming events scheduled for their youth groups this summer (Rockbridge, Salvation Army); and there is on going discussion and program development with all of the other programs.

Objective 1: We had a well attended, successful TREE workshop with 9 out of 10 participating programs in attendance with at least three team members including youth.

Objective 2: From February- April, TREE has facilitated and helped coordinate programming for 87 youth so far with additional programming up and coming for this next period of time.

Objective 3: We are working with MFH evaluation support to figure out how to effectively capture the changes in behaviors and attitudes of the youth- our initial plan to pre and post test all youth has become problematic because every TREE congregational team is creating their own programming and focus so our standardized pre and post tests do not work.

Objective 4: Four of ten congregations have already implemented programming and we are in the process of disseminating and sharing the successes and challenges of these first programs with other participating programs.

Quotes from TREE members about their experience so far:

 "My experience with the TREE program has been very illuminating. It has really shown me the relevance of needing education for young adults about appropriate relationships and unhealthy relationships. One incident occurred while I was at school and a young woman opened up to me that a guy had asked her to send nude pictures over the cell phone. She seemed confused but needed re-enforcement from me that that was not a ok thing to do. Putting our heads in the sand and not addressing this issue only causes confusion and in most cases, people to do things they regret. The TREE program thus far has convinced me that it (TREE) is the strongest force for education of teens."

Keller Ryan, Youth Team Delegate for Broadway Christian Church

First of all, in planning our four week TREE programming, our TREE team got together and asked the question about how our youth might hear these issues and feel most free and comfortable to participate in such a program? I knew for us that meant some kind of short-term, succinct, smart program – using mixed medium to attract and retain their interest, as well as draw them out of themselves. Such a program needed to be a mix of participation and contemplation, talking and listening, and observing by watching and writing. It was important to start by asking the question, who are we as a church? How do we understand our values and where do they come from, particularly as they pertain to relationships? For us that meant starting with our Anglican three-legged stool: scripture, reason and tradition – the stool upon which we hang out hats and from which we go out into the world to do ministry. So far, the first two sessions have gone very well. We're remaining flexible and switching things around as we see the need. We have the unique situation of having all young men and only one young woman. We have a really great group of young people though and we're pleased that participation is going so well.

The Rev'd Amy Chambers Cortright, Associate Rector
Calvary Episcopal Church

2. TREE Programming through 2/09-4/09

	# of youth	# of religious leaders parents	Youth group event	TREE event	Activity
TREE Workshop February 21st, 9:30-3pm	12 youth 8 girls 4 boys	30 adults (including paid church staff & lay leaders)		X	See attached schedule-day long workshop to highlight resource and facilitate team discussions about what each TREE team would like to do in their church
Rockbridge Christian Church Sunday March 29th, 6-8pm	8 girls 4 boys	1 pastor 8 parents	X		Pizza social and watched Choose Respect Video-split parents and youth up for discussion afterwards (part 1 of a 3 part program)
Broadway Christian Church Saturday-Sunday, April 4-5	2 girls 5 boys	2 pastors 2 lay leaders	X		Integrated Choose Respect video into their annual Teen Sexuality Lock In that works with all 7th graders and their parents
Unitarian Universalist Church Sunday, April 19th, 2-4pm	8 girls 6 boys	3 lay leaders	X		Watched TVPP troupe perform monologues and facilitated discussion and educational input afterwards
Calvary Episcopal Church Sunday, April 26th, 6-8pm	1 girl 11 boys	2 pastors 2 lay leaders	X		Began with part 1 of a 4 part program. In this first event, youth leaders discussed why their faith tradition would focus on healthy relationships and teen dating violence as part of youth programming.
Troubling Violence Troupe Corner Playhouse at MU Wed., April 15th 6-8pm	30 youth / young adults	32 adults		X	After a pizza social, the Troubling Violence Troupe performed and TREE resource members facilitated reactions and feedback from the audience
RAVE Workshop Broadway Christian Church Saturday, April 25th 10:30-12noon	0	2 pastors (2 TREE members)		X	Rev. Steve McMillen from the RAVE headquarters in New Brunswick, Canada talked with us about website developments and potential tools & collaboration with TREE

Additional activities not included in the chart above are:

- Kendra Yoder & Maureen Dickman met with a group of women from the Columbia Mosque to discuss their interest in joining the TREE program, April 1st
- TVPP new actor training on domestic & sexual abuse, Tuesday April 7th
- Kim Ryan & Kendra Yoder met with 5th Street Disciples of Christ about their future participation in TREE- they want a 7-8 part series, especially targeted for their young women
- MU Green Dot Workshop, April 21-23. TREE members were specially invited to this conference on campus. One religious leader and several advisory board members were in attendance for this workshop on violence prevention.
- TVPP Focus Group, April 28th. This group (including 2 youth and 6 TREE team or advisory members) offerred feedback about the TVPP programs for youth groups (they had performed three times for TREE members). Ideas about soliciting monologues that included aspects of how technology is used to control intimate partners, as well as younger stories and actors were suggested.
- MFH Conference (attended by Kim & Kendra), April 30th-May 1, we learned about evaluation and sustainability approaches for our new program
- MU Council on Violence Against Women TREE presentation, May 5th. Heather Carver and Kendra Yoder attended this council to share about the TREE program with University of Missouri stakeholders
- TREE Coordinator attended Rockbridge Christian Church, Broadway Christian Church, Red Top Christian Church, The Salvation Army, Unitarian Universalist Church, Woodcrest Chapel, Columbia United Church of Christ, and Second Missionary Baptist weekend worship services at least once during this funding period.
- TREE Coordinator met with Rockbridge TREE teams, UCC TREE leaders, Red Top and Calvary Episcopal religious leadership and corresponded regularly with other TREE teams.
- TREE Advisory Committee met on March 5th and April 9th (see committee agendas & notes)

3. We continue to be surprised by the effectiveness of the word of mouth sharing about TREE resources and programming, as well as the enthusiasm people express towards developing these ideas. We have also been very excited by the eagerness of diverse current and potential religious communities to participate and develop their programs. As mentioned in the previous report, teen dating relationships and violence are not easy issues to talk about in religious contexts so we have been very excited by the response from local religious communities.

4.a Our challenges this period include:

- The realization that we need to be more focused in terms of resourcing our congregations. Many of our groups want ownership in developing their unique programs but still wanted to see a curriculum outline or more specific feedback on why and how they should put certain resources and programming together.
- We need more structured time during our workshop for TREE teams to discuss their ideas for their programs.

- Coordinating and scheduling follow up times to meet as a TREE team has proven to be very challenging for some teams, especially as they are trying to accommodate youth team members that are busy with the end of the school year activities.
- Follow up and communication with some TREE teams has also proven challenging at times, as some people do not email and some do not like talking on the phone and some do not respond to either (and so the coordinator just shows up!).
- We are facing the difficulties of not having the coordinator located in a particular office and/or with a phone or place in which to host the resource library

4. b To address these challenges:

- We are working on a website that would be easily accessible for our participating churches and where we can post the programming and curriculum that our current churches are developing. We have also talked about creating a couple generic programming outlines for people to adapt or respond to.
- We are changing our workshop schedule to give at least a solid hour to our TREE teams to be developing and thinking about what they would like to do in their churches. We have also decided to host another workshop in the fall and welcome new groups on an on-going basis (so no group would have to wait a full year to be able to participate and get started on their programming).
- The coordinator continues to try and initiate team meetings and prompt conversations with the point person on each team that has not been in regular contact with her- still a work in progress.
- Two different work spaces have been offered to house the coordinator and TREE program location. The advisory committee has scheduled a planning retreat for August 22-23 to strategize, vision, and develop a logic model in order to make the best possible decisions about formalizing the program.

5. One of the things we"ve discovered along the way is that along with developing age appropriate resources for youth and young adults in religious communities, we also need to be thinking about creating resources for their parents as well. What we are finding is that many of the parents in our local congregations do not know the health issues and consequences or warning signs of unhealthy or abusive relationships. So we hope to add that to our work just as soon as we catch up with what we already have going on at this point.

Report 3

Interim Project Status Report
Period 05/09 – 07/09

1. a During this funding period TREE hosted and facilitated youth group and community activities, reproduced an additional 15 copies of the TREE resource binder for additional TREE team participants, and offered technical assistance and programming to participating programs. Participating congregations are: Broadway Christian Church, Calvary Episcopal Church, Columbia United Church of Christ, Fifth Street Christian

Church, Red Top Christian Church, Rockbridge Christian Church, Second Missionary Baptist Church, Salvation Army Church, Unity, and the Unitarian Universalist Church.

- The majority payment period funds supported the part time coordinator who works with current TREE church participants, offering technical support to team planning and facilitation during programming events as requested by congregations. She also coordinates the TREE advisory meetings, setting agendas, taking and circulating meeting notes for monthly meetings. She continues to recruit and respond to inquiring religious communities that want to get involved. Other ongoing administrative tasks are coordination of the website design and other promotional material; developing and reproducing the TREE resource binder; and providing leadership to the advisory committee to do strategic planning for the program.
- Funds bought 10 additional TREE binders
- Funds supported guest speakers and local resource experts in church programs (Kourtney Mitchell, Anti-Violence Educator & Peer Educator; Troubling Violence Performance Troupe; and Tammy Gerhart, Administrative Leadership)
- Funds paid for supplies for snacks and supplies for participating religious groups
- Funding also continues to support the Troubling Violence Performance Project Troupe actors and the associate director, Emily Rollie. Emily trains and coordinates the schedules of the troupe members so that they are available to perform for TREE religious communities. She also conducts auditions and works with the true stories / monologues to help make them appropriate for the particular youth group audiences requesting the performance.

1.b To date two of our TREE teams have implemented additional new programming with their youth groups (Rockbridge, Calvary); two teams have integrated TREE materials on healthy relationships and teen dating violence into current programming (Broadway Christian and UUC); four teams have upcoming events scheduled for their youth groups this fall (Red Top Christian, Unity, Columbia UCC, Salvation Army); and we continue to work with the other groups to figure out how to meet their programmatic needs.

Objective 1: We had a well attended, successful TREE workshop with 9 out of 10 participating programs in attendance with at least three team members including youth last quarter. We have actually decided to initiate an additional workshop this fall to accommodate the religious groups that would like to get involved sooner than February. This has the potential to double both the numbers of youth we hoped to reach, as well as the number of religious program participants. We will write more on these updates after our planning retreat on August 22-23.

Objective 2: From May- July, TREE has facilitated and helped coordinate programming for youth so far with additional programming up and coming for this next period of time. Red Top Christian Church, Columbia UCC, Unity, and Salvation Army all have TREE programming scheduled during the next funding period.

Objective 3: As noted in our last report, we have been planning and developing a strategy to effectively measure our outcomes while also accommodating the unique variation in each of the youth programs. After a lengthy conference call with Charles Jasper, TREE is developing a data bank of pre and post test questions that religious groups will choose from during the initial workshop to create a tailored pre and post test for whatever specific topics and concerns they plan to cover in their programming. Mr. Jasper will work with me on creating z scores after we collect our first round of data so we can effectively contrast and compare educational and behavioral changes in our youth. For the current set of participating groups, we are using qualitative measures to evaluate the effectiveness of programs and knowledge gain. We will include the data bank of questions in our next funding report, once it has been finalized and approved by the founding board.

Objective 4: Four of ten congregations have already implemented programming and four more have programming scheduled for September or October. We are planning for our October/November evaluation meeting with participating religious groups from the first year who will share the successes and challenges of the first programs with other participating programs. The coordinator continues to disseminate and share what works and what hasn't worked well with current congregations. The plan is to include the programmatic examples and the feedback from current programs with the next cohort of religious groups that get involved.

2. TREE Programming through 5/09-7/09

	# of youth	# of religious leaders parents	Youth group event	TREE event	Activity
Calvary Episcopal Church Sunday, May 3rd, 6-8pm	0 girl 11 boys	2 pastors 2 lay leaders	X		The second of a 4 part program. In this program, the TVPP troupe performed and had facilitated dialogue by Kendra Yoder & Emily Rollie.
Calvary Episcopal Church Sunday, May 10th, 6-8pm	1 girl 11 boys	2 pastors 2 lay leaders	X		The third part of the program included watching Tough Guise with a facilitated discussion about masculinity by a lay leader in their youth group.
Calvary Episcopal Church Sunday, May 17th, 6-8pm	1 girl 11 boys	2 pastors 2 lay leaders	X		The final part of this program was led by Kourtney Mitchell, a college aged non-violent educator. He came to share his experiences working as a peer educator and his role as a man in addressing these issues.

Rockbridge Christian Church Sunday, May 31st, 2-4pm	5 girls 0 boys	1 pastor 5 parents	X		In the second meeting at Rockbridge, the TVPP troupe performed a series of monologues and then Emily Rollie and Kendra Yoder facilitated a debriefing and discussion about dating violence and prevention.
Salvation Army Thursday July 2nd, 7:30			X		RESCHEDULED because of concern about attendance: program will include TVPP Performance and facilitated dialogue for the Salvation Army regional youth meetings about teen dating violence and prevention in early fall
Disciples Regional Sexuality Camp July 16,				X	

Additional activities not included in the chart above are:

- TREE Advisory Committee met on May 7th (see committee agenda & notes) with plans to meet again for the planning retreat in late August
- May 7th Press Release on updated TREE events through CORPS (see attachment)
- Kim Ryan and Kendra Yoder met with Dr. Debra Mason on Friday, May 15th, to discuss the possibilities of utilizing MU office space through CORP, as well as additional structural support CORP might be able to offer TREE the next year. Additional funding streams were also discussed.
- TREE coordinator met with Dr. Debra Mason on May 18th to discuss website design and skill development
- TREE coordinator met with Leigh Voltmer, Ed of the Shelter (recently resigned) on May 6th to discuss shelter and TREE collaboration
- TREE coordinator met with Mazvita Matsiga from The Rock on Thursday, May 14, to discuss her possible involvement in TREE (as well as her church)
- TREE coordinator met with Adam Duncan, youth pastor from Baptist Church , on May 12th to discuss recruitment of his church into TREE this fall
- On Wednesday, June 17th Peggy Baum, Elaine Lawless, Debra Mason and several other TREE founders met with Dr. Joel Epstein, Director of Continuing Education at the Missouri Institute of Mental Health to discuss possible funding opportunities with NIH for Teen Dating Violence prevention grant
- TREE is cosponsoring (through committee work via Kendra) the upcoming workshop called "Shattering the Holy Hush: The Churches Response to Domestic Abuse" led by Dr. Nancy Nason-Clark and hosted by the Mid-Missouri Partners in Continuing Education. I have attached the brochure for this upcoming event that where TREE will have information, as well as current TREE religious leaders involved on the panels. Kendra attended the planning committee on Thursday, June 30th, 2009.

- Kim Ryan, TREE founder, co-led a week long workshop on Sexuality and Healthy relationships for Regional Disciples Congregations. Involved in the planning and presenting was a current TREE pastor (Coletta Eichenberger from Columbia UCC) as well as a performance by TVPP (details in chart above). There is a suggestion of how we might expand TREE's work with this annual week long youth event in the future.
- Kendra facilitated a conference call with Charles Jasper, on July 28th about evaluation techniques and analysis, with a plan to develop questions that participating religious groups can choose from to create a pre and post test for their youth. These sets of questions are being created by the coordinator, along with the advisory group during the planning retreat on August 22-23 and implemented during the next workshop on September 19th.
- On July 31st, Kim Ryan and Kendra Yoder met to discuss shifting the coordinator role to Kim Ryan. Kendra will continue to work on website development, evaluation data analysis and some report writing, while Kim will be in charge of local coordination of religious groups and running advisory meetings.

3. We have been pleasantly surprised by our ability to collaborate with a number of existing groups this period. This was something we had hoped would come out of our work but was not sure how it would happen. The collaboration efforts with both the disciples sexuality camp, as well as the conference with Nancy Nason-Clark, will help generate local interest in our program as well as share the resources we have been developing over the past year. Another opportunity came when a local nursing student at Columbia College contacted the coordinator in order to do a class project on the TREE program. Through this outreach, she generated a contact of a faculty person who is interested in partnering with TREE in her faith community. These are wonderful and unplanned for collaboration opportunities that have helped counter balance some of the cancellations and lack of follow through and follow up we have experienced with several of our congregations.

4.a Our challenges this period include:

- The religious groups we are working with are more difficult to work with during the summer months. This is something we anticipated but had a number of program cancellations and changes that have been frustrating.
- Another challenge the coordinator faced this quarter was trying to learn new technologies and skills to develop both the website and a functioning evaluation system for the TREE program.
- We are also realizing that we need to formalize a timeline and set of goals to ensure the sustainability for this grant.
- We need to be thinking and planning ahead for additional funding after next year.
- We need a coordinator that is a resident of Boone County that is available locally on an on going basis.
- Coordinating and scheduling follow up times to meet as a TREE team has proven to be very challenging for some teams, especially as they are trying to accommodate youth and parents who vacation during the summer.

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4. b To address these challenges:

- Now that we have a better understanding of summer schedules, we will advise our groups to utilize summer months for planning and preparation for programming, instead of scheduling events. We have also adjusted our expectations for what religious groups are able to do during the summer break.
- The coordinator sought out support and skill building from both Debra Mason for website development hints, as well as Charles Jasper the evaluation coordinator at MPH on how to create a data base for pre and post test questions for new programs.
- We scheduled a "planning retreat" for August 22-23, for the advisory/ founding group to discuss and make decisions about the formalization of the program goals and objectives, as well as additional funding sources we plan to pursue. We have included an outline for this workshop with this report, including decisions about space, coordination roles, funding avenues, and recruitment strategies.
- The coordinator position will officially shift from Kendra Yoder to Kim Ryan beginning August 1st. Kendra Yoder is a graduate student who continues to split her time between her home residence in Northern Indiana and Columbia Missouri while she finishes her PhD. Kendra will continue to serve as a consultant and advisory team member/ educator, but Kim Ryan will pick up the official role and tasks of coordination on the grant to ensure continuity of services and ease of scheduling.

5. We are in a process of transition as the coordination position and responsibilities are shifting and as we anticipate the planning retreat for our advisory groups. We have rescheduled our next workshop from August 22nd to September 19th to allow for more time for recruitment of interesting religious groups, as well as to be able to make some key decisions about evaluation and programming prior to our next workshop. We also continue to work with current groups to work towards programmatic goals this fall.

Report 4

TREE Interim Project Status Report
Period 3/2010 – 5/2010

1. a The last 3 months have focused on resourcing faith groups in the development and execution of their programming for teens/parents/adults.

- The majority of funds this time period continued to support a half time coordinator. Kim Gage Ryan focuses on equipping current participants and connecting with future TREE church participants. Kim offers support to team planning and facilitation during programming events as requested by congregations. She coordinates the TREE advisory meetings, setting agendas, and taking and circulating meeting notes for monthly meetings. Kim recruits and responds to inquiring religious communities that want to get involved and is building connections within the Columbia community. She offers consultation, facilitation and therapeutic support to the Troubling Violence

Performance Troup and TREE groups. These last few months have also included responding to interest beyond Boone County as word of TREE is spreading.

- Additional funds supported local resources and fiscal/administrative support for TREE Troubling Violence Performance Troupe; and Tammy Gerhart, Fiscal Management and CORP – the Center of Religion and the Professions administration assistance – i.e. Web site development.
- Funding continues to support the Troubling Violence Performance Project Troup actors and the associate director, Emily Rollie. Emily coordinates the schedules of the troupe members so that they are available to perform for TREE religious communities.

1.b To date 7 of our TREE teams have implemented new programming with their youth groups Rockbridge Christian Church, Calvary Episcopal, Red Top Christian, Broadway Christian Church, Columbia United Church of Christ, Olivet Christian Church and Kingdom Center); two teams have integrated TREE materials on healthy relationships and teen dating violence into current programming (Broadway Christian and Unitarian Universalist Church). We continue to be flexible and adaptive with groups to figure out how to meet their programmatic needs. We are committed to working with TREE groups on their timeframes and are encouraged to see year one participants continuing their commitment to TREE programming into a second year, even as we bring new religious communities on board.

2. Objective 1: As reported in earlier status reports, we had a well attended and successful TREE workshop with 10 groups attending in February, 2009. The February 2010 workshop included 7 religious groups with a total of trained teams to be 16 (one team attended the training both years with new team members). This reaches our overall goal of 16 religious groups.

 Objective 2: The number of teens involved to date in TREE is over 435. This already far exceeds the expected number of 150-200. The most surprising and unexpected number is the number of adults reached by TREE - exceeding 1000.

 Objective 3: At the 2010 workshop we presented the pre test – post test for new groups to use as they begin their programming. This pre test- post test was further refined from Kendra Yoder"s work by the two nursing interns who have partnered with TREE for the Spring 2010 semester investing 90 hours each with TREE. While the adults present at the workshop answered most of the questions correctly, the teens were less able to answer correctly before the workshop. In these last 3 months we have found it difficult to administer the pre/post test for several reasons. Teens tend not to follow the directions to create the "code" information requested on the tests. The directions are sometimes less than satisfactory depending on who is conducting the tests. One set of Pre-tests were lost. One set of Post-tests were not coded at all. Youth group attendance is not consistent so that pre test takers may not be the post test takers. We are still trying to figure out how to best administer and evaluate results. Nursing students Laura Milligan and Geoff Westhoff used the Broadway pre/post tests for their Public Health class"Capstone project. Their results are attached. While they showed an increase in understanding

among the teens who responded, Laura and Geoff recommend a review and re-working of the questions in the tests. The Olivet pre/post tests will be evaluated for the next interim report. From a wider evaluation perspective, we can confidently say that 7 congregations have implemented programming impacting over 400 teens" perspectives of teen relationship violence and over 1000 adults have been impacted. We will continue to attempt to develop a pre/post test for more individual, specific evaluation.

Objective 4: In 2009 five of ten congregations implemented some form of programming. We held a November 2009 evaluation meeting with participating religious groups from the first year who shared the successes and challenges of the first programs with other participating programs and two interested congregations. To date, 3 additional teams have implemented or expanded programming. We will also invite all participating groups to an October 2010 evaluation meeting. We anticipate no problem reaching our 80% goal.

TREE Programming 3/09-5/10

Event or Location	# of youth	# of religious leaders parents or Adult participants	Youth group event	TREE event	Activity
Columbia UCC 5 Sunday Mornings in Feb/March	7 girls 4 boys	2 pastors 150 adults	X	X	Kim Gage Ryan preached a sermon focused on teen relationships and the importance of the work of TREE and their congregation"s involvement. TVPP presented at a luncheon including adults. Heather Harlan addressed substance abuse in relationships to brain development and relationship violence. Two Sunday School classes were facilitated by pastor Coletta Eichenberger and TREE facilitators Kourtney Mitchell, Laura Milligan, Geoff Westhoff
Olivet Christian Church Sunday, April 11th Youth led S.S. classes April 25 and May 2 Lock in April 30	25 girls 10 boys	1 pastor 250 adults	X	X	Kim Gage Ryan preached a sermon in both 8:30 and 11:00 worship services focused on teen relationships and the importance of the work of TREE and their congregation"s involvement. The Lock in involved 20 teens and 30 adults. Youth S.S. classes focusing on teen relationships were led by 4 teens who attended the TREE workshop. Other TREE facilitators included TVPP, Elaine Lawless, Tina Bloom, Laura Milligan, Geoff Westhoff, Ben Garrett outreach educator with The Shelter.
Kingdom Center	30 girls	10 adults	X	X	TVPP included in a high school Spa day, facilitated by Kim Ryan and

					Emily Rollie
Troubling Violence Performance at Columbia's ARC sponsored by Boone County Health Dept. for their Hot Topics program Tuesday, May 11th	32 girls 27 boys	4 adults	X		Four performances followed by discussion facilitated by Emily Rollie and Kim Gage Ryan.
Broadway Christian Church March 17th & 25th	34 girls 26 boys	1 pastor 20 adults	X	X	TVPP presented followed by discussion of total group and small groups, facilitated by Emily Rollie, Kim Ryan, Geoff Westhoff and Laura Milligan
totals	128 girls 67 boys	4 pastors 510 adults			

Additional activities not included in the chart above are:

*Three Advisory Board meetings held March 1, April 5, and May 10 at Communications Center which also houses our resource library. Minutes attached

 *April 14, 2010 Kim Gage Ryan met with Benjamin Garrett, Outreach Facilitator of The Shelter – Columbia's domestic violence shelter and resource center to introduce him to the TREE project and to plan with him his presentation for Olivet Christian Church.

*Worked with MU nursing students Laura Milligan and Geoffrey Westhoff in their practicum agreement with TREE for 90 hours each.

*As a result of the February 24, 2010 KGR meeting with LOVE, Inc – interdenominational service organization - KGR met with 15 youth pastors on May 12th. This was TREE's first and best in road with more evangelical faith groups.

3. We continue to be pleased by the amount of the growing interest of those hearing about TREE. There seems to be a keen understanding that prevention is key and crucial especially with teens. A significant bonus of the work of TREE has been the education opportunities also provided for parents and adults within the congregations. This was particularly true through invitations for Kim to preach which addressed entire congregations. These preaching opportunities have led to other speaking invitations and significant growing awareness of what TREE is about with adults. We are definitely making inroads against the MCODSV quoted statistic that says "81% of parents don't think relationship violence is a problem or don't know if it is a problem." See attached. Nursing student Geoff Westhoff wrote his Public Health class semester paper on "Teen Violence: Do Not Ignore It." This paper is still in process but hopefully the final product can be shared in the next report. He has given permission to TREE to use the paper. It

particularly addresses the need for teens AND parents to be informed about the reality and risks of teen dating violence.

4. a Challenges this period include:

- It continues to be a challenge of how long it takes to tend and nurture contacts with religious groups and how long it takes some groups to bring their training and planning to fruition. It is a bit like herding cats! Of our 7 trained teams from February 2010, 5 groups have either implemented programs or have a program planned for the future. Two – Unity and First Christian Church have not responded to follow up emails or phone inquiries. Out of our 2009 groups (10) who attended, we have not been able to maintain contact with 3 of the teams.
- A good challenge is the increasing interest of groups beyond Boone County as word of mouth spreads about TREE. We have the potential for reaching out in the near future in Macon, Boonville, Moberly, Fulton and St. Louis, which leads to the next challenge:
- The need for additional funding after this year's funding ends.

4. b To address these challenges:

- We continue to try to be patient and know it may take a year to two years for a group to respond and/or to be able to participate in a training workshop and/or implement their programming.
- CORP has provided some resource funding so that TREE can move ahead in connecting with interested groups beyond Boone County.
- CORP grant writer Peggy Baum continues to research additional funding sources in partnership with Advisory Board members. She recently submitted a grant request that could provide some funding for the TVPP work within TREE. We are also considering a United Methodist grant proposal. We have a funding planning meeting set for May 25th.

5. The collaboration that existed from the beginning of this project continues to expand, from the initial collaboration of a local congregation – Broadway Christian Church, a clergy network, the University of MU – CORP (Center of Religion and the Professions), MU Troubling Violence Performance Project, and The Shelter, TREE now has additional collaborative relationships with MU Nursing School, MU Hospital Social Workers, Phoenix House, Love, Inc. the Boone County Health dept., SHAPE –Sexual Health Advocate Peer Education/MU Student Health Center, Columbia School Board, Rotary clubs, and 13 different religious groups. This collaborative interest and expansion has far exceeded our expectations and indicates ongoing work in this way could be fruitful and impacting.

MFH **Missouri Foundation for Health**
HEALTH INTERVENTIONS IN NON-TRADITIONAL SETTINGS
INTERIM REPORT

Date:	Grant Number: 08-0385-HNT-08

Grantee Name: Broadway Christian Church

Project Title: Teen Relationship Education and Empowerment: A Faith-Based Health Initiative Against Violence

Grant Period: 11/1/2008- 10/31/2010	Reporting Period: for period 11/09 - 01/10 internally prepared financial statements
Email: kkgryan@juno.com	Phone: (573) 445-5312

Interim Expenditure Report

Your report must include each of the items below.

1. Using the HINTS Expenditure Report spreadsheet provided, report expenses for MFH funds only for the current reporting period. Contact your Grants Manager if you require the financial report in electronic format.

2. If you do not have access to Excel, please provide calculator tape of expenses for each funded category.

3. Provide supporting documentation for each funded category (please provide only one copy of these documents):

Expense Category	**Appropriate Documentation**
Compensation	payroll register, paid invoices or cancelled checks
Equipment, Printing, Supplies, Travel	receipts or paid invoices

Interim Project Status Report

Y⸱ ⸱ report should address each of the items below. If applicable, copies of materials produced, reports and/or p⸱ ⸱ ⸱rs generated as a result of MFH funding may be attached separate from the report.

1.a Please provide quantitative examples of how MFH funding has been used to support your program. (i.e., what did MFH funds buy for your organization? Examples could include equipment you purchased and provided to consumers, staff hired or supported, services purchased or provided, informational materials purchased or printed and distributed, meetings and trainings conducted, etc).

1.b What has been the benefit of what you described in 1a to your target population? (i.e., what has changed for them as a result of this funding?) If desired, include consumer stories or other qualitative information that would add meaning and depth to your answer.

2. What activities have you completed to date that support/reach your stated objectives (see Attachment C of your Grant Award Agreement)?

3. What aspects of the project are going better than expected and why?

4.a What challenges (frustrations, barriers or disappointments) has your organization faced in implementing the program?

4.b Were steps taken to address these challenges? If so, please describe them.

5. Is there anything else you'd like to tell us?

Certification: I have reviewed the above financial and program requirements. I verify that the enclosed report materials accurately reflect the status of the aforementioned grant.

Authorized Signature: _Roger Fisher_   Date: 2-25-10

Print Name: ROGER FISHER   Title: Chair of Board

Interim Project Status Report
Period 12/09 – 2/10

1. a The month of December was a quieter month for TREE given our work is with faith groups and this time is a busy time with a focus on various holiday events for many of them. January and February were intense months of recruiting and preparing for the February 21/22 workshop

- The majority of funds this time period continued to support a half time coordinator. Kim Gage Ryan works with current and future TREE church participants, offering technical support to team planning and facilitation during programming events as requested by congregations. She also coordinates the TREE advisory meetings, setting agendas, and taking and circulating meeting notes for monthly meetings. Kim recruits and responds to inquiring religious communities that want to get involved and is building connections within the Columbia community. She offers a range of consultation, facilitation and therapeutic support to the Troubling Violence Performance Troup and TREE groups. This time period found a great deal of Kim's time in the recruiting of religious groups for the workshop plus planning toward the workshop.
- Additional funds supported local resource experts and fiscal/administrative support for TREE (Kourtney Mitchell, peer educator and program facilitator; Troubling Violence Performance Troupe; and Tammy Gerhard, Fiscal Management).
- Funds paid for snacks and supplies for participating religious groups.
- Funding continues to support the Troubling Violence Performance Project Troup actors and the associate director, Emily Rollie. She continues to coordinate the schedules of the troupe members so that they are available to perform for TREE religious communities. She also continues to seek out new true story monologues to add to the diversity and age/content appropriateness for TREE's youth group audiences requesting performances. During this funding period TVPP performed for an open audience at the Corner Playhouse to a group of 60 people.

1.b To date 3 of our TREE teams have implemented new programming with their youth groups (Rockbridge Christian, Calvary Episcopal, Red Top Christian); two teams have integrated TREE materials on healthy relationships and teen dating violence into current programming (Broadway Christian and Unitarian Universalist Church); and we continue to be flexible and adaptive with groups to figure out how to meet their programmatic needs. Several of our original TREE groups were in the midst of changes and transitions. Three such groups are now ready to move forward. Columbia UCC has schedule a 5 session program for the end of February and into March. Broadway and Unity have reorganized and sent new teams for this year's workshop. At the February 2010 workshop we welcomed 5 new religious groups (Boonville UCC, First Christian Church/Columbia, Bethel Baptist Church/Columbia, Kingdom Center – Fulton, Olivet Christian Church/Columbia) and re-tooled two of the previous groups (Broadway Christian Church/Columbia and Unity Center/Columbia). We continue to be committed to working with TREE groups on their timeframes and are encouraged to see year one participants continuing their commitment to TREE programming into our second year, even as we bring new religious communities on board.

2. Objective 1: As reported in earlier status reports, we had a well attended and successful TREE workshop with 10 groups in February, 2009. The February 2010 workshop included 7 religious groups (8 were scheduled but weather precluded one group's attendance). This 2010 workshop involved 37 people plus 10 presenters/advisory team members. Attached is the workshop schedule plus revised or new material that was included in this year's workshop manual. Also attached is workshop evaluation information

Objective 2: The number of teens involved to date in TREE is over 240. This already exceeds the expected number of 150-200. We anticipate the 7 religious groups from the recent workshop will involve at least 100 more teens. These teens will be able to participate in the pre test/post test process.

Objective 3: At the 2010 workshop we presented the pre test – post test for new groups to use as they begin their programming. This pre test- post test was further refined from Kendra's work by the two nursing interns who have partnered with TREE for the Spring 2010 semester investing 90 hours each with TREE. While the adults present at the workshop answered most of the questions correctly, the teens were less able to answer correctly before the workshop. We will be working with CUCC and the 7 groups just completing the workshop to administer the pre test/post test with their teens.

Objective 4: In 2009 five of ten congregations have implemented some form of programming. We held a November 2009 evaluation meeting with participating religious groups from the first year who shared the successes and challenges of the first programs with other participating programs and two interested congregations. We will also invite all participating groups to an October 2010 evaluation meeting. We anticipate no problem reaching our 80% goal.

TREE Programming 12/09-2/10

Event or Location	# of youth	# of religious leaders parents or Adult participants	Youth group event	TREE event	Activity
Rockbridge Christian Church Sunday, Nov.29, 2009	6 girls 4 boy	1 pastor 50 adults			Kim Gage Ryan preached a sermon focused on teen relationships and the importance of the work of TREE and their congregation's involvement. Rockbridge was one of the first participating religious groups in 2009
Calvary Episcopal Church Sunday, January 17, 2010	20 girls 15 boys	1 pastor 350 adults			Kim Gage Ryan preached a sermon in both 8:00 and 10:30 worship services focused on teen relationships and the importance of the work of TREE and their congregation's involvement. Calvary was one of the first participating religious groups in 2009
Calvary Episcopal Church		23 adults			The Troubling Violence Troup performed for an adult Sunday School class at 9:30,

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community and have been trying to re-establish contact. Contact has been initiated with the Jewish community but response to the workshop did not occur.

- In the past year, Kim has contacted 28 different religious groups. Of these 28 contacts, 8 groups were able to respond and intended to participate in this year's workshop. In addition, information re. the workshop was also sent to the participants of the October 2009 Holy Hush Conference and MCADSV members.
- We continue to recognize the need and the challenge of planning ahead for additional funding after next year's funding ends.

4. b To address these challenges:

- We have learned to be very patient and know it may take a year to two years for a group to respond and to be able to participate in a training workshop.
- It is imperative to scatter the information re. TREE far and wide and then follow-up with every lead. This work is very relational, but building relationships takes time and attention.
- CORP grant writer Peggy Baum continues to research additional funding sources in partnership with Advisory Board members.

5. One of the exciting aspects about the TREE work is the interest in collaboration that existed from the beginning of this project and continues to expand, including a local congregation – Broadway Christian Church, a clergy network, the University of MU – CORP (Center of Religion and the Professions), MU Troubling Violence Performance Project, MU Nursing School, MU Hospital Social Workers, The Shelter, Phoenix House, Love, Inc., and now 13 different religious groups. This collaborative interest and expansion has far exceeded our expectations.

TREE Interim Project Status Report
Period 3/2010 – 5/2010

1. a The last 3 months have focused on resourcing faith groups in the development and execution of their programming for teens/parents/adults.

- The majority of funds this time period continued to support a half time coordinator. Kim Gage Ryan focuses on equipping current participants and connecting with future TREE church participants. Kim offers support to team planning and facilitation during programming events as requested by congregations. She coordinates the TREE advisory meetings, setting agendas, and taking and circulating meeting notes for monthly meetings. Kim recruits and responds to inquiring religious communities that want to get involved and is building connections within the Columbia community. She offers consultation, facilitation and therapeutic support to the Troubling Violence Performance Troup and TREE groups. These last few months have also included responding to interest beyond Boone County as word of TREE is spreading.
- Additional funds supported local resources and fiscal/administrative support for TREE Troubling Violence Performance Troupe; and Tammy Gerhart, Fiscal Management and CORP – the Center of Religion and the Professions administration assistance – i.e. Web site development.
- Funding continues to support the Troubling Violence Performance Project Troup actors and the associate director, Emily Rollie. Emily coordinates the schedules of the troupe members so that they are available to perform for TREE religious communities.

1.b To date 7 of our TREE teams have implemented new programming with their youth groups Rockbridge Christian Church, Calvary Episcopal, Red Top Christian, Broadway Christian Church, Columbia United Church of Christ, Olivet Christian Church and Kingdom Center); two teams have integrated TREE materials on healthy relationships and teen dating violence into current programming (Broadway Christian and Unitarian Universalist Church). We continue to be flexible and adaptive with groups to figure out how to meet their programmatic needs. We are committed to working with TREE groups on their timeframes and are encouraged to see year one participants continuing their commitment to TREE programming into a second year, even as we bring new religious communities on board.

2. Objective 1: As reported in earlier status reports, we had a well attended and successful TREE workshop with 10 groups attending in February, 2009. The February 2010 workshop included 7 religious groups with a total of trained teams to be 16 (one team attended the training both years with new team members). This reaches our overall goal of 16 religious groups.

Objective 2: The number of teens involved to date in TREE is over 435. This already far exceeds the expected number of 150-200. The most surprising and unexpected number is the number of adults reached by TREE - exceeding 1000.

Objective 3: At the 2010 workshop we presented the pre test – post test for new groups to use as they begin their programming. This pre test- post test was further refined from

Kendra Yoder's work by the two nursing interns who have partnered with TREE for the Spring 2010 semester investing 90 hours each with TREE. While the adults present at the workshop answered most of the questions correctly, the teens were less able to answer correctly before the workshop. In these last 3 months we have found it difficult to administer the pre/post test for several reasons. Teens tend not to follow the directions to create the "code" information requested on the tests. The directions are sometimes less than satisfactory depending on who is conducting the tests. One set of Pre-tests were lost. One set of Post-tests were not coded at all. Youth group attendance is not consistent so that pre test takers may not be the post test takers. We are still trying to figure out how to best administer and evaluate results. Nursing students Laura Milligan and Geoff Westhoff used the Broadway pre/post tests for their Public Health class' Capstone project. Their results are attached. While they showed an increase in understanding among the teens who responded, Laura and Geoff recommend a review and re-working of the questions in the tests. The Olivet pre/post tests will be evaluated for the next interim report. From a wider evaluation perspective, we can confidently say that 7 congregations have implemented programming impacting over 400 teens' perspectives of teen relationship violence and over 1000 adults have been impacted. We will continue to attempt to develop a pre/post test for more individual, specific evaluation.

Objective 4: In 2009 five of ten congregations implemented some form of programming. We held a November 2009 evaluation meeting with participating religious groups from the first year who shared the successes and challenges of the first programs with other participating programs and two interested congregations. To date, 3 additional teams have implemented or expanded programming. We will also invite all participating groups to an October 2010 evaluation meeting. We anticipate no problem reaching our 80% goal.

TREE Programming 3/09-5/10

Event or Location	# of youth	# of religious leaders parents or Adult participants	Youth group event	TREE event	Activity
Columbia UCC 5 Sunday Mornings in Feb/March	7 girls 4 boys	2 pastors 150 adults	X	X	Kim Gage Ryan preached a sermon focused on teen relationships and the importance of the work of TREE and their congregation's involvement. TVPP presented at a luncheon including adults. Heather Harlan addressed substance abuse in relationships to brain development and relationship violence. Two Sunday School classes were facilitated by pastor Coletta Eichenberger and TREE facilitators Kourtney Mitchell, Laura Milligan, Geoff Westhoff

Olivet Christian Church Sunday, April 11th Youth led S.S. classes April 25 and May 2 Lock in April 30	25 girls 10 boys	1 pastor 250 adults	X	X	Kim Gage Ryan preached a sermon in both 8:30 and 11:00 worship services focused on teen relationships and the importance of the work of TREE and their congregation's involvement. The Lock in involved 20 teens and 30 adults. Youth S.S. classes focusing on teen relationships were led by 4 teens who attended the TREE workshop. Other TREE facilitators included TVPP, Elaine Lawless, Tina Bloom, Laura Milligan, Geoff Westhoff, Ben Garrett outreach educator with The Shelter.
Kingdom Center Saturday, March 27th	30 girls	10 adults	X	X	TVPP included in a high school Spa day, facilitated by Kim Ryan and Emily Rollie
Troubling Violence Performance at Columbia's ARC sponsored by Boone County Health Dept. for their Hot Topics program Tuesday, May 11th	32 girls 27 boys	4 adults	X		Four performances followed by discussion facilitated by Emily Rollie and Kim Gage Ryan.
Broadway Christian Church March 17th & 25th	34 girls 26 boys	1 pastor 20 adults	X	X	TVPP presented followed by discussion of total group and small groups, facilitated by Emily Rollie, Kim Ryan, Geoff Westhoff and Laura Milligan
totals	128 girls 67 boys	4 pastors 510 adults			

Additional activities not included in the chart above are:

*Three Advisory Board meetings held March 1, April 5, and May 10 at Communications Center which also houses our resource library. Minutes attached

*April 14, 2010 Kim Gage Ryan met with Benjamin Garrett, Outreach Facilitator of The Shelter – Columbia's domestic violence shelter and resource center to introduce him to the TREE project and to plan with him his presentation for Olivet Christian Church.

*Worked with MU nursing students Laura Milligan and Geoffrey Westhoff in their practicum agreement with TREE for 90 hours each.

*As a result of the February 24, 2010 KGR meeting with LOVE, Inc – interdenominational service organization - KGR met with 15 youth pastors on May 12th. This was TREE's first and best in road with more evangelical faith groups.

3. We continue to be pleased by the amount of the growing interest of those hearing about TREE. There seems to be a keen understanding that prevention is key and crucial especially with teens. A significant bonus of the work of TREE has been the education opportunities also provided for parents and adults within the congregations. This was particularly true through invitations for Kim to preach which addressed entire congregations. These preaching opportunities have led to other speaking invitations and significant growing awareness of what TREE is about with adults. We are definitely making inroads against the MCODSV quoted statistic that says "81% of parents don't think relationship violence is a problem or don't know if it is a problem." See attached. Nursing student Geoff Westhoff wrote his Public Health class semester paper on "Teen Violence: Do Not Ignore It." This paper is still in process but hopefully the final product can be shared in the next report. He has given permission to TREE to use the paper. It particularly addresses the need for teens AND parents to be informed about the reality and risks of teen dating violence.

4. a Challenges this period include:

- It continues to be a challenge of how long it takes to tend and nurture contacts with religious groups and how long it takes some groups to bring their training and planning to fruition. It is a bit like herding cats! Of our 7 trained teams from February 2010, 5 groups have either implemented programs or have a program planned for the future. Two – Unity and First Christian Church have not responded to follow up emails or phone inquiries. Out of our 2009 groups (10) who attended, we have not been able to maintain contact with 3 of the teams.
- A good challenge is the increasing interest of groups beyond Boone County as word of mouth spreads about TREE. We have the potential for reaching out in the near future in Macon, Boonville, Moberly, Fulton and St. Louis, which leads to the next challenge:
- The need for additional funding after this year's funding ends.

4. b To address these challenges:

- We continue to try to be patient and know it may take a year to two years for a group to respond and/or to be able to participate in a training workshop and/or implement their programming.
- CORP has provided some resource funding so that TREE can move ahead in connecting with interested groups beyond Boone County.
- CORP grant writer Peggy Baum continues to research additional funding sources in partnership with Advisory Board members. She recently submitted a grant request that could provide some funding for the TVPP work within TREE. We are also considering a United Methodist grant proposal. We have a funding planning meeting set for May 25th.

5. **The collaboration that existed from the beginning of this project continues to expand, from the initial collaboration of a local congregation – Broadway Christian Church, a clergy network, the University of MU – CORP (Center of Religion and the Professions), MU Troubling Violence Performance Project, and The Shelter, TREE now has additional collaborative relationships with MU Nursing School, MU**

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Hospital Social Workers, Phoenix House, Love, Inc. the Boone County Health dept., SHAPE –Sexual Health Advocate Peer Education/MU Student Health Center, Columbia School Board, Rotary clubs, and 13 different religious groups. This collaborative interest and expansion has far exceeded our expectations and indicates ongoing work in this way could be fruitful and impacting.

Kendra

MFH

Missouri Foundation for Health
HEALTH INTERVENTIONS IN NON-TRADITIONAL SETTINGS
INTERIM REPORT

Date:	Grant Number: 08-0385-HNT-08

Grantee Name: Broadway Christian Church

Project Title: Teen Relationship Education and Empowerment: A Faith-Based Health Initiative Against Violence

Grant Period: 11/1/2008- 10/31/2010	Reporting Period: for period 05/10 - 07/10 internally prepared financial statements
Email: kkgryan@juno.com	Phone: (573) 445-5312

Interim Expenditure Report

Your report must include each of the items below.

1. Using the HINTS Expenditure Report spreadsheet provided, report expenses for MFH funds only for the current reporting period. Contact your Grants Manager if you require the financial report in electronic format.

2. If you do not have access to Excel, please provide calculator tape of expenses for each funded category.

3. Provide supporting documentation for each funded category (please provide only one copy of these documents):

Expense Category	Appropriate Documentation
Compensation	payroll register, paid invoices or cancelled checks
Equipment, Printing, Supplies, Travel	receipts or paid invoices

Interim Project Status Report

Your report should address each of the items below. If applicable, copies of materials produced, reports and/or flyers generated as a result of MFH funding may be attached separate from the report.

1.a Please provide quantitative examples of how MFH funding has been used to support your program. (i.e., what did MFH funds buy for your organization? Examples could include equipment you purchased and provided to consumers, staff hired or supported, services purchased or provided, informational materials purchased or printed and distributed, meetings and trainings conducted, etc).

1.b What has been the benefit of what you described in 1a to your target population? (i.e., what has changed for them as a result of this funding?) If desired, include consumer stories or other qualitative information that would add meaning and depth to your answer.

2. What activities have you completed to date that support/reach your stated objectives (see Attachment C of your Grant Award Agreement)?

3. What aspects of the project are going better than expected and why?

4.a What challenges (frustrations, barriers or disappointments) has your organization faced in implementing the program?

4.b Were steps taken to address these challenges? If so, please describe them.

5. Is there anything else you'd like to tell us?

Certification: I have reviewed the above financial and program requirements. I verify that the enclosed report materials accurately reflect the status of the aforementioned grant.

Authorized Signature: *Phyllis Hardin*	Date: 8-15-10
Print Name: Phyllis HARdin	Title: ChAiR of boArd

TREE Interim Project Status Report
Period 5/2010 – 8/2010

1. a The last 3 months have focused on researching and strategizing TREE funding and sustainability. In addition, TREE coordinator Kim Gage Ryan has resourced a camp ministry program for 8th graders and been involved in planning with congregational teams for Fall programming.

- The majority of funds this time period continued to support TREE's half time coordinator. Kim's focus includes equipping current participants for programming in their faith community. Kim offers support to team planning and facilitation during programming events as requested by congregations. She coordinates the TREE advisory meetings, setting agendas, taking and circulating meeting notes for monthly meetings. These last three months have included a focus on sustainability beyond the MFFH funding. Kim recruits and responds to inquiring religious communities that want to get involved and continues building connections within the Columbia/Boone County community and beyond. She offers consultation, facilitation and therapeutic support to the Troubling Violence Performance Troup and TREE groups.
- Additional funds supported fiscal/administrative support for TREE, Troubling Violence Performance Troupe; and Tammy Gerhart, Fiscal Management and CORP – the Center of Religion and the Professions administration assistance – i.e. Peggy Baum's grant researching and development.
- Funding continues to support the Troubling Violence Performance Project Troupe actors and the associate director, Emily Rollie. Emily coordinates the schedules of the troupe members so that they are available to perform for TREE religious communities and community groups. She will be recruiting and training new troupe members this Fall.

1.b Two of our newer TREE teams are planning their Fall programming. Kim Ryan has been scheduled to preach September 12th launching Booneville, Evangelical United Church of Christ's programming; as well as September 19th launching Bethel Baptist's programming. Their programs will mean that by October, 9 of our TREE teams will have implemented new programming with their youth groups - Rockbridge Christian Church, Calvary Episcopal, Red Top Christian, Broadway Christian Church, Columbia United Church of Christ, Olivet Christian Church, Kingdom Center, Evangelical UCC, Bethel Baptist; two teams have integrated TREE materials on healthy relationships and teen dating violence into current programming (Broadway Christian and Unitarian Universalist Church) as well as the NEOLA Northeast and Ozark Lakes Areas Camp Ministry of The Christian Church – That Camp about God and Sex – **see attachment**. We are committed to working with TREE groups on their timeframes and are encouraged to see year one participants continuing their commitment to TREE programming into a second year, even as we hope to bring new religious communities on board. Two of our TREE teams are in the process of planning a second year emphasis – Olivet Christian Church and Red Top Christian Church.

2. Objective 1: As reported in earlier status reports, we had a well attended and successful TREE workshop with 10 groups attending in February, 2009. The February 2010 workshop included 7 religious groups with a total of trained teams to be 16 (one

team attended the training both years with new team members). In addition there is a team of TREE trained persons bringing leadership to That Camp About God and Sex. This total of 17 impacted religious communities exceeds our overall goal of 16 religious groups.

Objective 2: The number of teens involved to date in TREE is now over 485. This already far exceeds the expected number of 150-200. The number of adults reached by TREE exceeds 1000.

Objective 3: As reported earlier, at the 2010 workshop we presented the pre test – post test for new groups to use as they begin their programming. This pre test- post test was further refined from Kendra Yoder's work by the two nursing interns who partnered with TREE for the Spring 2010 semester investing 90 hours each with TREE. While the adults present at the workshop answered most of the questions correctly, the teens were less able to answer correctly before the workshop. However we find it difficult to evaluate the results of the pre/post test for several reasons. Teens tend not to follow the directions to create the "code" information requested on the tests. The directions are sometimes less than satisfactory depending on who is conducting the tests. One set of Pre-tests were lost. One set of Post-tests were not coded at all. Youth group attendance is not consistent so that pre test takers may not be the post test takers or may not have even attended the TREE event. We are still trying to figure out how to best administer and evaluate results. Nursing students Laura Milligan and Geoff Westhoff used the Broadway pre/post tests for their Public Health class' Capstone project as mentioned in our last report. **The Olivet pre/post tests results are attached.** These numbers reflect the uncertainty of the results – not the same teens took the pre-test who took the post-test and a few of them did not attend the TREE lock-in/overnight program. It is also suspected in the post-test they looked at each other's answers and changed their answers to correct ones. This is all clearly reflected in the random results. Only two questions showed a significant change in understanding – question 9 about mental illness and question 11 and women experience higher levels of teen dating violence. It is always a surprise to adults and teens that within the teen populations the reported abuse is about 10 percent for both genders. We are not at all satisfied with the pre-test/post-test instrument. From a wider evaluation perspective, we can confidently say that 10 faith groups have implemented programming engaging over 400 teens' with the concern of teen relationship violence and over 1000 adults have been presented with the message. We will continue to attempt to develop a pre/post test for more individual, specific evaluation for the September programs.

Objective 4: In 2009 five of ten congregations implemented some form of programming. We held a November 2009 evaluation meeting with participating religious groups from the first year who shared the successes and challenges of the first programs with other participating programs and two interested congregations. Five additional teams will have implemented or expanded programming by an October 2010 evaluation meeting. We anticipate no problem reaching our 80% goal.

TREE Programming

Event or Location	# of youth	# of religious leaders parents or Adult participants	Youth group event	TREE event	Activity
Olivet Christian Church 5/23/2010 \n\n Sunday morning teen session	4 girls \n\n 8 boys	1 pastors \n\n 4 adults	X	X	Heather Harlan with Phoenix House addressed substance abuse in relationships to brain development and relationship violence.
NEOLO camp ministry of the Christian Church(Disciples of Christ) 7/12 – 7/17 program/That Camp about God and Sex for teens completing 8th grade	25 girls \n\n 15 boys	15 adults	X	assisted	The focus of the camp is healthy sexuality and healthy relationships present and future. Boone Co Deputy Sheriff Andy Anderson presented a program re. sexting

Additional activities not included in the chart above are:

*Three Advisory Board meetings held May 25, June 7, and July 19 at Communications Center. **Minutes attached**

*June 17th, 2010 Kim Gage Ryan met with Love, Inc (second meeting with this group)

* Planning with Moberly's Community Partnership coordinator, Brian Williams for an August 27/28 event for teens and parents. Heather Harlan, TVPP and TREE DVD resource "Choose Respect" will be used.

3. Recognition of TREE's work continues to expand. TREE will be leading a workshop at the November annual conference of the Missouri Coalition against Domestic and Sexual Violence. The focus of the workshop will be on collaboration – one of TREE's strengths. **Workshop proposal attached**. TREE was invited to apply for the Missouri Attorney General's newly established Justice Awards. **Letter and nomination attached**. We continue to be pleased by the amount of the growing interest of those hearing about TREE. There seems to be a keen understanding that prevention is key and crucial especially with teens. Nursing student Geoff Westhoff wrote his Public Health class semester paper on "Teen Violence: Do Not Ignore It." **This paper was mentioned in the last report and is now attached.** He has given permission to TREE to use the paper. It particularly addresses the need for teens AND parents to be informed about the reality and risks of teen dating violence.

4. a Challenges this period include:

- It is always a challenge of how long it takes to tend and nurture contacts with religious groups and how long it takes some groups to bring their training and planning to fruition. Of our 7 trained teams from February 2010, 5 groups have either implemented programs or have a program planned for the future. Two – Unity and First Christian Church have not responded to follow up emails or phone

inquiries. Out of our 2009 groups (10) who attended, we have not been able to maintain contact with 3 of the teams.

- A positive challenge is the increasing interest of groups beyond Boone County as word of mouth spreads about TREE. Fortunately MU's CORP – Center of Religion and the Professions supports this expanded influence.
- Increasingly challenging is the need for additional funding after this year's funding ends. There has been a great deal learned and accomplished in these two years of this work. TREE is now in a position to expand in significant ways and build on the learnings if funding can be secured.

4. b To address these challenges:

- We now know it may take a year to two years for a group to respond and/or to be able to participate in a training workshop and/or implement their programming. Patience and persistence on TREE's part is essential.
- CORP has provided some resource funding so that TREE can move ahead in connecting with interested groups beyond Boone County.
- CORP grant writer Peggy Baum continues to research additional funding sources in partnership with Advisory Board members. Kim has a meeting with the Director of The Shelter in Columbia August 17 to explore further collaborative possibilities.

5. Collaboration is the signature characteristic of TREE. The collaboration that existed from the beginning of this project continues to expand, from the initial collaboration of a local congregation – Broadway Christian Church, a clergy network, the University of MU – CORP (Center of Religion and the Professions), MU Troubling Violence Performance Project, and The Shelter, TREE now has additional collaborative relationships with MU Nursing School, MU Hospital Social Workers, Phoenix House, Love, Inc., Boone County Health dept., SHAPE –Sexual Health Advocate Peer Education/MU Student Health Center, Rotary clubs, Boone County Sheriff's department and 17 different religious groups.

Descriptions of TREE Participant Religious Groups

In this appendix, I provide a brief description of the 16 religious groups that participated in some aspect of the TREE program. For organizational purposes, I broke the groups into three categories of TREE participation beginning with the nine groups that created new programming, then the four groups that added one or more TREE resources to their existing programs, and concluding with the two groups that participated in the TREE training but did not do any programming after the training in connection with the TREE project. As the coordinator of the TREE project the first year of MFH funding, I was much more familiar and involved with the recruitment and programming of the first year participants. I provided as much demographic data as I could publicly access and included only the names of religious leaders who were involved in TREE programming (5/16). For specific programming dates and data on the number of youth and adults in attendance for each of the events, refer to Appendix II. Within each of the categories below, the names of the participating groups are alphabetized and italicized, followed by the year they implemented their programming.

TREE Participants that created new programming

Bethel Baptist Church 2010

Bethel Church is located at 201 E. Old Plank Road, in Columbia Missouri (https://www.facebook.com/Bethelcomo). It is affiliated with the American Baptist Churches, USA. Rev. Bonnie Cassada has been the lead pastor at Bethel for over ten years. Rev. Cassada"s involvement and leadership was instrumental in creating TREE programming for this group. She has been and remains an outspoken activist and champion of DV/SA issues. The average attendance 60-100 on Sunday morning.

The TREE programming for Bethel Church included a Sunday morning worship service with Rev. Kim Gage Ryan preaching about why it is important for churches to talk about healthy relationships, followed by four youth sessions held on Wednesday evening with a

free meal before the program. The topics included on the four evenings included the Choose Respect video and discussion; Heather Harlan from the Phoenix House with discussion about the effects of drugs and alcohol on relationships; the Troubling Violence Performance Project and discussion; and a discussion with a representative from the Boone County Sheriff"s Department about issues of sexting. One outstanding aspect of Bethel"s programming was their emphasis on publicizing their events. They made a Facebook page about their TREE programming and invited everyone they knew to come as well as created a brochure highlighting the events.

Calvary Episcopal Church 2009

Calvary Episcopal Church is located at 123 South Ninth Street in Columbia. My main contact was with Rev. Amy Chambers Cortright (who has since moved away from Columbia) and Jonathan Sessions, a lay youth group leader. The average attendance for this congregation is 150-200. Calvary parish is part of the 80-million worldwide Anglican Communion. They are a parish in the Diocese of Missouri and part of the Episcopal Church in the United States of America (ECUSA). According to their website, Calvary stands in the mainstream of the Episcopal tradition (http://calvaryonninth.org).

Their TREE Programming consisted of a four part series on Wednesday nights for an almost all male youth group. Because of the demographic of their youth group, the team decided to focus specifically on the relevancy of these issues for men/boys. The first session was led by Rev. Cortright with a discussion about the relevancy and connection of these issues for their faith community, The Troubling Violence Performance Troupe presented with a discussion afterwards. The third session focused on a video, Tough Guise, with a discussion about violence and media literacy. The fourth session was led by Kourtney Mitchell, a college aged non violent educator that shared his experiences working as a peer educator and his role as a man in addressing these issues.

Columbia United Church of Christ 2009/2010

Columbia United Church of Christ is located on 3201 I-70 Drive North West, Columbia. . My main contact was with Coletta Eichenberger the interim pastor at that time and Brad Boyd-Kennedy, the youth pastor. This congregation is a part of the United Church of Christ (UCC), a national body with roots in the Pilgrims of New England and German immigrants on the East Coast and in the Midwest. They state on their website, "members of the United Church of Christ have been active in civil rights, world evangelism, women"s equality, access for the disabled, worker justice, and the inclusion of LGBT persons" (http://www.columbiaucc.com).

The TREE team participated in the first year of training but did not implement their programming until the second year due to a number of scheduling and planning difficulties. Their programming included a series of five Sunday mornings. Kim Gage Ryan preached a sermon focused on teen relationships and the importance of the work of TREE and their congregation"s involvement. Troubling Violence Performance Troupe presented at a luncheon including adults and adults. Heather Harlan addressed substance

abuse and relationship violence. The final two Sundays included TREE facilitators talking about men˝s issues and sexting.

Evangelical United Church of Christ/ Boonville 2010

The Evangelical United Church of Christ is located on 700 E Spring St, Boonville Missouri (approximately 25 miles west of Columbia). This church was founded as The German Evangelical Congregation in 1853. It merged with the Reformed Church in 1935 and became the Evangelical and Reformed Church. In 1957, the church joined the Congregational Christian Church to become the United Church of Christ (http://boonvilleeucc.yolasite.com). I did not have any direct contact with this TREE team, but the leadership for TREE programming came out of lay leadership.

The TREE team created programming scheduled once a month over three months. The programs included the Troubling Violence Performance Troupe. They were one of the programs that envisioned their programming as servicing their broader Boonville community. They expressed disappointment that not more people attended their programs despite their advertising efforts.

First Christian Church 2010

First Christian Church is located on 101 N. 10th Street in Columbia and is an historic congregation of the Christian Church (Disciples of Christ). Disciples share practices and beliefs with many Christian denominations but do not recognize any particular creed and claim "No creed but Christ" (http://www.firstchristian.org/disciples.htm). Written on their website are these claims, "We are a diverse congregation established on the premise that all followers of Jesus Christ are welcome. We encourage members to explore and develop their own beliefs within the context of our shared witness and mission (http://www.firstchristian.org)" The website also reported that in 2007, they had a participating membership of 836 with an average worship attendance of 275. The main contact for this group was with an associate minister, Rev. Amy Kay Pavlovich, whom I met through the Women˝s Ministers Group contacts. She has since left this congregation.

Kingdom Center for Women's Ministries 2010

The Kingdom Center is located on 820A Jefferson Street in Fulton Missouri (about 31 miles Southeast of Columbia). They are part of a 501(c)(3) not-for-profit charitable corporation. The website states this about the center˝s affiliation and founding (http://www.kingdomcwm.org/Pages/aboutus.aspx).

> The Center for Women˝s Ministries, Inc. was founded in Bloomington, Indiana in 1989. Our primary purpose is crisis intervention with a spiritual emphasis.The ministry has been welcomed by Focus on the Family and Meier New Life Clinics as part of their paraprofessional counseling referral networks. There are over 21 Centers established throughout the U.S. and 2 foreign countries, with over 70 others emerging.

The Kingdom Center is staffed by trained volunteers and their services are free of charge. They offer services including individual peer counseling sessions with caring partners, support groups, Bible studies and prayer groups. The volunteers are not trained therapists and they do say they refer when women present with needs beyond their skill set. They offer support for a huge range of life issues ranging from eating disorders to singleness to sexuality. This was another group that I did not directly work with in the second year of TREE programming.

The center invited the TREE and the Troubling Violence Performance Troupe to be a part of a high school Spa day.

Olivet Christian Church 2010

Olivet Christian Church is located on 1991 S. Olivet Road in Columbia. They are part of the Disciples Church. They state, "Church membership is open to any who confess that Jesus is the Christ, the son of God. Olivet does not have a list of beliefs that you need to accept. Instead we invite you to think critically, respect other opinions, and be willing to work as friends and colleagues. (http://olivetchristian.org/Olivet)." The main lay leadership for this TREE team came from Mary and Theresa Reinkemeyer who served at the time as youth lay leaders. After the MFH funding ended in 2010, Rev. Dennis Swearngin, the lead minister at the time, supported TREE in shifting its" institutional base from Broadway Christian Church to Olivet as well as providing a small grant to continue programming.

The Olivet TREE team created an all night lock in, with Kim Gage Ryan preaching the Sunday before the lock in, as well as coordinating Sunday school sessions directly before and after the lock in to talk about the issues. Components of the lock in included a male outreach speaker from the shelter, the Troubling Violence Performance Troupe, as well as a facilitated discussion about dating, friendships and healthy relationships led by Kim Gage Ryan. as the format for their TREE program. They invited parents and adults to participate until 10:30 with break out sessions for different aged youth as well as parents.

Red Top Christian Church 2009

Red Top Christian Church is a Disciple of Christ congregation located at 14355 Route U N in Hallsville Missouri (about 14 miles northeast of Missouri). On their website they describe themselves as "a Christian Church (Disciples of Christ) with a rich pioneer heritage" that "lives and shares Christ"s ministry in the present, while planning and growing for the future (http://redtopchurch.org/id9.html). I initially met Rev. Betsy Happel through the Women"s Minister"s Group during a RAVE informational. Rev. Happel was one of the champion ministers for discussing issues of DV/SA within faith communities. She trained with Marie Fortune several years earlier. Just two months after Rev. Happel completed the TREE training; she was offered a job in a larger city and moved away. This was an early disappointment for me and TREE but the team of lay leaders, including three key women (Julie, Stacy & Shellie) from the church, created a successful, church-wide program..

Red Top's TREE programming included two Sundays during the Sunday School hours, in addition to Kim Gage Ryan preaching on the second Sunday. The first Sunday focused on the DVD "Choose Respect" with both adult and youth participants taking part in the discussion. The second Sunday featured the Troubling Violence Troupe with a facilitated discussion afterwards, open to anyone in the church to participate.

Rockbridge Christian Church 2009

Rockbridge Christian Church is a Disciples congregation located on 301 W Green Meadows Road in Columbia. This church is led by Rev. Maureen Dickmann, a core member of the Women's Ministers Group as well as a champion for the TREE organization. Rev. Dickmann attended multiple traning opportunities related to TREE programs, as well as introduced me and literally took me around town to different religious groups to meet people interested in TREE Their website state that they are a "small but friendly" congregation and that they "a church that stands for peace, serves the community, practices sustainability, encourages thoughtful study, and shares the best post-worship snacks in town each Sunday (http://www.rockbridgecc.org/).

The TREE programming for Rockbridge consisted of three sessions for participants, all of which included both parents and teens. Part of this decision was based on the small number of youth they had in the church as well as a commitment to opening up dialogue between parents and youth. The first session included watching the DVD, Choose Respect, with separate discussions for parents and youth after the video. The second session included the Troubling Violence Performance Troupe and discussion. The third session focused on healthy relationships with a DVD entitled Love- All That and More, with a facilitated discussion afterwards.

TREE Participants that added a TREE component to existing programming

Broadway Christian Church 2009/2010

Broadway Christian Church is a large Disciples of Christ congregation located at 2601 West Broadway in Columbia. Broadway Christian Church was also the original institutional base for TREE, coordinated by the then Associate Minister, Rev. Kim Gage Ryan. According to their website, this congregation has 1000 members, with about 500 people in attendance on any given Sunday and they regularly offer three Sunday services and have a large facility and outreach program (http://www.broadwaychristian.net). During the first year of TREE, training events are held at Broadway. Under Kim Gage Ryan's leadership, this church developed annual programming and youth events to address issues of body image, dating violence and sexuality. Prior to TREE or RAVE inquiries, Kim was collaborating with the local shelter and. was also a core member of the Women's Ministers Group. Between the first and second year of TREE, Kim resigned as associate pastor at Broadway and transitions into coordination of TREE (among other things). Because Kim was such a central figure in the development of TREE, it is difficult to discuss the Broadway's broader institutional involvement with

TREE outside of her efforts. One of the reasons this particular congregation did not have to develop new programming was because of the established annual events that were easily added to and adapted to encompass TREE resources. In year one at an annual junior high lock in, they added a clip from the DVD, "Choose Respect" and a facilitated discussion about dating relationships. In year two, they added the Troubling Violence Performance Troupe with a facilitated discussion to a different annual event.

Northeast Area of The Christian Church Youth Ministries 2009

The Northeast Area is one of four Areas comprising the Christian Church (Disciples of Christ) of Mid-America. Our ninety-seven congregations are located in the twenty-five northeast counties of Missouri. In short, the work of the Northeast Area is to effectively reach and serve our Area congregations so they can, in turn, effectively reach and serve our communities (those within and beyond our doors). We accomplish this work through our staff, Area Departments, and the resources of the Mid-America Region and the varied ministries of the Christian Church (Disciples of Christ). We are one of four Areas in the Mid-America Region of the Christian Church (Disciples of Christ). Together we partner to offer coaching, consulting, multiple training events, and resources. Our office is also the NE Area point of entry into the Disciples ordination and commissioning processes.

Here you will find more about ministries for and with youth and children, congregational leaders, and ministers. You can download Camp and Retreat information and registrations, the application for Ordination and Ministerial Commissioning, and Commissioning renewal forms. http://nearea.org/

We support congregational pastors through coaching, Clergy Cluster gatherings, and retreats. We support our congregations with Search & Call (the process of calling ministers), mission assessment, action plan development, consulting, and the training of laity and leaders. Through our Area"s Department on Ministry and the Region"s Commission on Ministry (and with resourcing from the Missouri School of Religion), we help to ensure our pastors are grounded and well-equipped. Our outdoor and youth ministres are designed to complement, extend, and resource the ministries of our congregations.

Unity Center of Columbia 2009/2010

The Unity Center of Columbia, located on 1600 West Broadway, was initially established as a book study group in 1980 and was later incorporated in 1983. On their website they state that "if you describe yourself as spiritual rather than religious, you may be like countless others who say they have come home when they walk into a Unity community such as ours" (http://www.unityofcolumbia.org/tp40/Default.asp?ID=181203). This center is affiliated with the Unity Worldwide Ministries, the Unity Institute, the Unity Village, Silent Unity, South Central Unity Churches and Unity Rising, to name only a few.

I initially learned about the lead pastor at Unity (several years prior to TREE grant) through a friend and colleague from the shelter that also attended this congregation. I next met the pastor through my early interaction with the Women‏'s Minister Group and I quickly identified her as a local pastor supportive of TREE and RAVE resources. Her support of TREE gave us inroads to connecting with the lay people involved with the youth group programming. After this initial connection, the pastor did not have engage with TREE programming. Unity had three TREE team members attend the very first training but did not do any programming until the end of year two. I found this interesting because there were a number of DV/SA service provider members at Unity during this time. At the end of year two, Unity hosted the Troubling Violence Performance Troupe and discussion as part of one of their annual youth retreats.

Unitarian Universalist Church of Columbias 2009

The Unitarian Universalist Church of Columbia is located at 2615 Shepard Boulevard and states on their website that "we are a liberal religious voice, lighting a moral beacon in Central Missouri" (http://uuchurch.net/). The website continues, "In the spirit of courageous love, we forge a community of radical welcome and deep connection that moves us together to heal the world." This congregation is a member of the Unitarian Universalist Association (UUA) that has its headquarters in Boston, Massachusetts. The UU‏'s emerged out of the consolidation of Unitarianism and Universalism. In terms of the UU‏'s relationships to Christianity, the website states that in the beginning "all Unitarians were Christians who did not believe in the Holy Trinity of God (Father, Son, and Holy Ghost), but in the unity, or single aspect, of God. Later, Unitarian beliefs stressed the importance of rational thinking, a direct relationship with God, and the humanity of Jesus. Universalism emerged as a Christian denomination with a central belief in universal salvation – that is, that all people will eventually be reconciled with God."

TREE‏'s connection to the UU‏'s in Columbia was initiated by one of the founding members of TREE who also happened to be a member of this church. The UU‏'s also have a sexual health education program that they regularly offer at their church for junior high students. This curriculum called Our Whole Lives (OWL) created a context for TREE to offer a session on domestic and sexual violence with the use of the Troubling Violence Performance Project. Another connection An additional connection/ networking opportunity came when I discovered that one of the instructors of the OWL program was also on the Shelter board at the time of our programming.

Participated in TREE Training but not TREE Programming

Second Missionary Baptist Church 2010

The Second Missionary Baptist Church is located at 407 East Broadway in Columbia, at the edge of downtown. This historically black church was founded in 1866 by recently emancipated slaves and free people of color who came together to establish a place

"where they could worship God in their own way" (http://smbccolumbia.weebly.com).
Their website goes on to say that they were "so proud of their African heritage that the
church was originally called the African Union Church; however, the Baptists in the
group eventually settled on Second Baptist." Their mission statement is "to proclaim a
gospel message of salvation for the lost, sanctification for believers and service to our
community." TREE initially connected with their lead pastor, Rev. Clyde Ruffin,
because he was a professor and colleague of Heather Carver in the theatre department.
This church was one of the groups that wrote a Memorandum of Understanding for the
initial HNTS grant submission. Throughout the first year, I had numerous contacts with
the youth pastor as well as the administrative assistant who both expressed interest and
commitment to participation. At the first training, the administrative assistant attended
part of the workshop and was given the training resources. My understanding was that at
this time, the church was having a difficult time getting youth to attend church and the
youth group events. Several years prior to the foundation of TREE and through the
leadership of First Lady Sheila Ruffin, this congregation hosted a weekend women's
retreat for their women members about DV/SA issues, inviting shelter staff to present
about their work.

Salvation Army 2009

The Salvation Army Columbia Corps Community & Worship Center is located at 1108
West Ash in Columbia. This Church had been established in Columbia for over fifty
years and was well known for its social ministries including a downtown thrift store. On
their website, they state their mission statement. "The Salvation Army, an international
movement, is an evangelical part of the universal Christian Church. Its message is based
on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the
gospel of Jesus Christ and to meet human needs in His name without discrimination
(http://www.usc.salvationarmy.org/usc/www_usc_columbia.nsf/vw-text-
index/9f376d9eba0440d88625757800678cc2?opendocument)" My main contact with this
particular church was through the RAVE project. Through RAVE networks and media
exposure about the website and resources, my RAVE colleague and I were contacted
about meeting with several people in St. Louis at the Missouri headquarters. Through
this meeting with several ranking officers in the organization, I suggested that their
Columbia church might be interested in participating in TREE as well. Through this
connection, I was put in touch with the Major that was providing leadership to the church
at that time. Seven members of this church attended our second TREE training. Three
times the Troubling Violence Performance Project was rescheduled.

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VITA

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In addition to her teaching and writing interests, Kendra spends as much time as she can outdoors with her children, Desmond, Amari and Adele, as well as her dog Taavi. She loves music, food, travel and good fiction. As a feminist committed to issues of social justice, she hopes to live and work her way into a more peaceful, sustainable and just world. Her energy comes from the many good people, near and far, in which she has had the privilege to get know over her forty years.