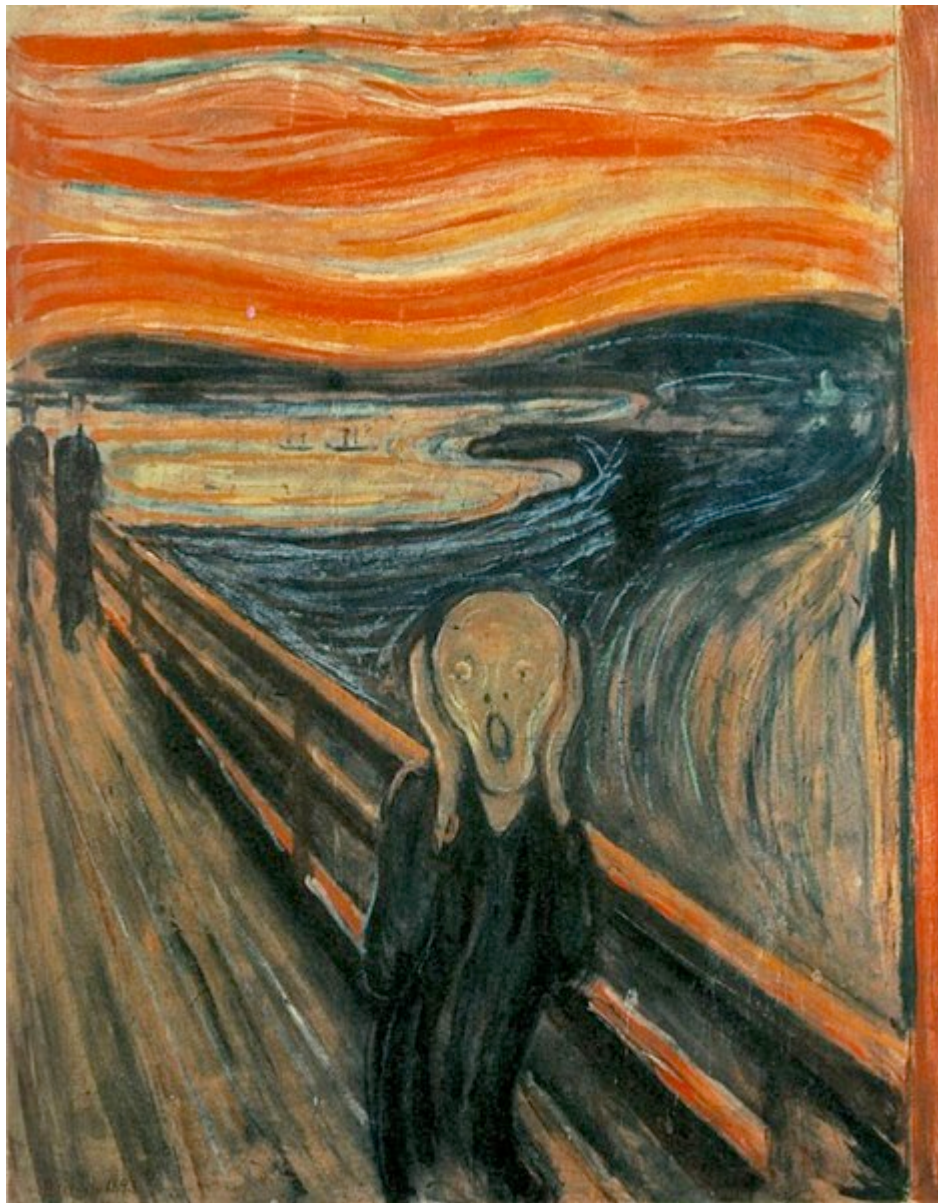




## **MONOGRAPH**

# **Risking the Collective** **Working Together - Justice Advocacy in Difficult** **Times**

**Ruth Elizabeth Krall, MSN, PhD**

Cover art work

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## **Dedication**

For Barbara Dorris

Her persistence, her integrity, and her courage  
Light candles of hope and healing in the lives of others.

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*Easy is the descent to hell  
For the door to the underworld lies open both day and night  
But to retrace your steps and return to the breezes above  
That's the task; that's the toil*

*Virgil's Aeneid*  
Book Six, Lines 126-129

## Introduction

*In our own struggle as activists we learned that where there is silence, there is complicity.*

Father Roy Bourgeois<sup>i</sup>

This monograph begins with a fundamental assumption: if we want to change the world's social and cultural structures of violence and injustice *and* their deeply embedded habits of concealment and complicity, we must realize that the world's underlying conceptual systems or its collective ideology must be addressed and changed. Joseph Campbell's often-repeated assertion *that to change the social world you must change its underlying myth and metaphor system* is a guiding beacon light in these essays.<sup>ii</sup>

For example, to change human behavior it is necessary to interrogate, understand, and then to challenge deeply engrained belief systems or foundational human assumptions. It is necessary to understand and seek to modify and moderate the body-mind's rapid-fire stimulus-response pattern. It is necessary to change individual and cultural habits *and* automatic conditioned behaviors. Vis-à-vis human violence this need is urgent because our deepest belief systems and our most tightly held assumptions about life motivate much, perhaps most, human behavior.

Our underlying cultural assumptions about that which is right, proper, and good are reflected in individual (and collective) behavior and habit patterns. Culturally-inculcated belief systems and individual acts of human behavior reinforce each other on a minute-to-minute basis. Changing social behavior is, therefore, not simply a matter of addressing and changing the individual human by addressing the intellect.

In addition to needed personal or individual change efforts, we humans must make collective changes in our most cherished and shared beliefs and ideology systems. We must make similar and much-needed changes in our organizational structures – those ordering systems that guide our daily lives in the collective.

Most of us, I believe, hold deeply conflicted belief systems.<sup>iii</sup> These conflicted systems go unexamined because they are the background to our lives – not the foreground.

What we do behaviorally strengthens and reinforces some aspect of our belief systems. In addition, our individual and collective belief systems also strengthen our proclivities for choosing this behavior over that behavior. It may not be so much a question of what we think that drives our behavior but what we believe and what we assume. It may not be so much a question of our individual values as it is a situation of collective beliefs, cultural habits, shared values, and socially-acceptable practices.<sup>iv</sup>

If the sexual violence narrative of our human culture is to change, not only individual change is needed: collective change is needed as well.

The ever-shifting sea of human consciousness must change for individual consciousness to change. When individual consciousness changes, the surrounding sea of collective consciousness must adapt and, therefore, it too undergoes change. The socially-engaged reciprocity of self and other is essential to lasting social change. It is also essential to lasting personal changes in individual behavior. Individual behavior changes and cultural milieu changes go hand-in-hand. It is unlikely that there will be lasting and permanent cultural changes (particularly in shared ideologies) without lasting and permanent change in individual humans. It is equally unlikely that individuals will make permanent changes without the presence of supporting cultural (i.e., ideological) change.

In his book *The Sacred Balance: Rediscovering Our Place in Nature*, David Suzuki illustrates this principal in very direct and simple ways. He writes:

*In the 1940's when I was a boy, there were signs everywhere prohibiting spitting, because otherwise people would gob on the floors of streetcars and buildings. Today we would be horrified if someone were to spit on the floor and yet there are no signs or reminders not to do so. That's because in our society it is now understood that you don't do that: no spitting in public is a value that we all take for granted.<sup>v</sup>*

Suzuki's book is about the need for human beings to re-locate themselves in their relationships with nature and with the environment. But his words are also applicable to the short essays which follow. As a culture – whether secular or religious – we collectively and individually are not yet agreed that acts of interpersonal violence (most specifically sexual violence and domestic physical assaults) are unacceptable human behaviors. There are warning signs all around us about the damages done by sexual violence and by domestic abuse. These warning signs show up on every horizon we scan. The value of sexual respect for the rights of others (most particularly, the essential values of mutuality and freely-given consent) have not yet permeated our collective and individual consciousness. They have not yet transformed a needed mass of individuals. Thus, they have not yet transformed the collective.

These values of care, mutuality and freely given consent do not drive our individual and collective human behaviors vis-à-vis our sexual relationships with one another. In terms of our deepest personal values and beliefs, we both excuse and make space for violence (most specifically sexual violence) as culturally and personally acceptable: until, of course, we become the target of this or that form of violence.

Inside our daily lives, we make space for coercion. We make space for spanking. We make space for slapping. We make space for social discrimination against others. We make space for authoritarianism. We make space for stalking. We make space for social abandonment and shunning. We make space for bullying and for cyber-bullying. We make space for interpersonal domination. We make space for intimidation. We make space for duplicitous seduction. We make space for verbal abuse. We make space for the pornographic eye. We make space for an imbalance of sexual powers. Increasingly we make space for murder by the use of lethal weaponry.

The strong macho male, in our entertainment media, wins or more frequently simply claims and takes the weaker female as his own to use as he wishes. And the audience cheers. As our entertainment media and advertising violence escalates, so too do our personal acts of violence.

This monograph looks at sexual violation, anti-violence activism, and victim advocacy movements. It also looks contextually at American feminisms as containing a needed critique of male dominance (i.e., patriarchal dominance), and the prevalence of male-initiated physical and sexual violence towards women and their children. It looks (often slant) at what women have learned about cultural discrimination, violence against women and their children in the context of American feminisms. Thus, it looks back, into the twentieth-century to harvest and mine the wisdom that women gained in their work as advocates for women and their children.

Describing women's lives inside patriarchal societies (as seen through the microscopic reflective lens of her personal and professional life), German feminist theologian Dorothee Solle observed: *I often felt like a bird on the ground. A woman walks about on this man's land as clumsy as a duck and just as awkward.*<sup>vi</sup>

The particular microscopic lens with which we begin is focused on the organized activism that began with SNAP – the Survivor's Network of those Abused by Priests -- in 1988. While not explicitly a feminist organization, SNAP's history is rooted within a longer cultural history of feminist advocacy and self-help organizations. This cultural history began a century earlier.<sup>vii</sup> In addition, SNAP has deep roots in Catholic social justice movements such as PAX Christi and the Catholic Worker Movement.<sup>viii</sup>

In addition, this monograph will also look at the first and second wave of American feminisms and various forms of advocacy against sexual and domestic violence; at the feminist campaign for reproductive rights, and at the feminist campaign against economic discrimination. Along the way, we will discover some of the issues that surround social activism in general.

These mini-essays look at a process of ongoing cultural change regarding our American society's views about women and their children. These changes began with the protests of American suffragettes in the nineteenth century. They continue today in the twenty-first century inside the co-terminus second, third, and fourth waves of American feminisms.

While the Dalai Lama is often quoted as saying that *Western women will save the world*, it remains unclear about the specific methodologies of change that are needed for this cultural salvation to happen.<sup>ix</sup> When the

Dalai Lama proclaims himself to be a feminist, exactly what does he include in feminist analysis?<sup>x</sup> What he is quoted as saying is this: *I call myself a feminist. Isn't that what you call someone who fights for women's rights?*<sup>xi</sup> Inside a patriarchal world view, what are we to make of his words?

I personally believe that women's voices and women's work on behalf of the safety of other women and their children are both essential to the needed culture-wide metaphor change that Joseph Campbell talked about before his death. Until we can culturally agree that men's sexualized physical violence against women and their children is as unacceptable as spitting on the sidewalk or on an airplane floor, the contemporary pandemic of sexual and physical violence against women and their children will continue. For change to happen, our most basic assumptions about maleness, femaleness, human sexuality and the social organization of our lives as individuals must all undergo a thorough-going critique and process of change. Our most cherished beliefs must be examined through the microscopic and telescopic lenses of needed change.

The role of the world's most sacred and cherished scriptures must also be critically examined. This is so because the world views embedded within these ancient texts (all of them written and constructed inside the patriarchal epoch of human life and history) contribute to the world view that both accepts and proclaims male domination of the earth and male violation of the female as acceptable, necessary and redemptive.<sup>xii</sup>

The idea, for example, that God created Eve for the sole purpose of caring for Adam and bearing his children, is pernicious. The idea that Eve is the secondary and lesser half of the human creation is preposterous. The idea that a male god placed the dominant male Adam in charge of nature *and* his subordinate female human companion is both preposterous and pernicious.<sup>xiii</sup>

The patriarchal and authoritarian principles of male primacy and male supremacy are structural pilings in today's cultures of violence towards women and their children. Until these ideological pilings are uprooted and permanently destroyed, pandemic forms of male violence will continue unchallenged and unabated.

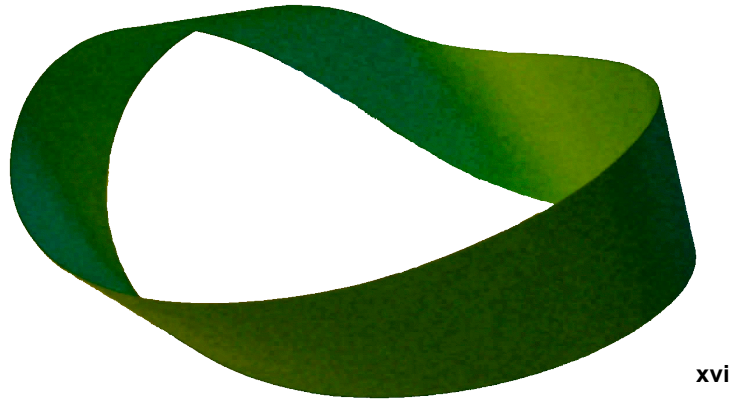
The public health danger of gobs of old spit on surfaces used by the public is known and this scientific knowledge was one factor in changing the public acceptability (or non-acceptability in this case) of individuals spitting hockers in public places.

Today, we also know the public health dangers of physical and sexual violence against women and their children.<sup>xiv</sup> We have not yet made the cultural shift that is needed for this abusive and violent behavior to become socially unacceptable. Elements of that cultural shift are perhaps in place but the underlying global metaphor system of male supremacy and male dominance remain solidly anchored in place.

When we can all agree that sexual violence is culturally unacceptable (just as hocking gobs of spit on the living room carpet or the theater mezzanine steps is an unacceptable physical and social reality) then we will begin the slow process of dismantling a sick culture that actively promotes sexual violence in its advertising and in its entertainment media.<sup>xv</sup>

## Section One

August, 2017 – December, 2017



### First Note to Readers

*People will not look forward to posterity, who never look backward to their ancestors.*

Edmund Burke<sup>xvii</sup>

In 1989 when I was writing my dissertation about rape as a cultural form *and* as a personal reality in many women's lives, my dissertation director, after reading a first draft, advised me to break the dissertation into sections to make it a more manageable document for readers. I followed his advice and found it was also easier for me as a writer to write about complex social and personal issues if I compartmentalized my writing efforts. Complex and densely compacted ideas needed unpacking and simplifying if they were to be grasped and understood...by the writer as well as by the reader.

This current monograph began in one place of my thinking about sexual violence advocacy movements and, in the months since I began writing, it has ended in a completely different place than I foresaw at the beginning of the research and writing process. At multiple times during the writing process I was tempted to discard this manuscript. The decision to move ahead was made somewhere between April 15 and April, 30, 2018. In mid-

April, I remembered my dissertation director's advice and I slowly began a process of dismantling entire segments of this manuscript in order to create smaller sections. I tore apart that which had been seamless and created intellectual seams. By the beginning of May, 2018 I knew this manuscript was wildly different from the manuscript I had envisioned and begun in August, 2017.

The two essays in Section One were both completed by the end of the 2017 calendar year. In these first two essays, I refer to SNAP (the Survivor's Network of those Abused by Priests) as my example of a successful advocacy movement.

Because of recent administrative, organizational, and personnel changes inside the SNAP organization during March and April, 2018, it is important to note that the first two essays were written just after and in response to SNAP's annual conference in August, 2017. At that time, I shared some of my ideas about advocacy work with several Roman Catholic experts. These two essays are, therefore, a re-working of those conversations.

Since last August (2017) several additional other-than-Catholic readers have reviewed these first two essays. Where my colleagues and friends have added their commentary to mine, I have noted this in the endnotes section.<sup>xviii</sup>

Thus, these first two essays were in an extended process of continuous revision during the last half of calendar year, 2017. Both essays were, in substance, however, completed before January 1, 2018.<sup>xix</sup>

In March, 2018 SNAP announced the resignation of two board members, a regional director and its Executive Director. There was, apparently such intense inner discord inside the board that these four individuals, for their own personal integrity, felt they needed to resign from the Board and from SNAP.

Rather than create an imaginary social activism group, or, conversely, re-write the first two essays from scratch, or even discard them, I decided to keep the SNAP references intact. In what ways SNAP will change as a result of its recent internal board conflicts and its personnel decisions remains unclear at the time of this writing.<sup>xx</sup> In his April 5, 2018 letter to the "SNAP Network Family," current board chair, Tim Lennon wrote:

*We have a strong foundation for that future with over 25,000 survivors and supporters within the SNAP network. We have thirty-one support groups throughout the United States. Our credibility and integrity has been forged over thirty years which enables us to speak with an authoritative voice.*

Reading Lennon's strong statement about the ongoing bright future of SNAP, I have decided not to discard SNAP as my illustrative example of a sexual violence advocacy organization.

It is my hope that leaders of sexual violence advocacy organizations (and even entire movements for social and sexual justice) will take a moment to consider how they can shape or re-shape their forms of advocacy and anti-violence activism work to be more effective in changing the underlying world-view vis-à-vis the presence of sexual violence in our culture. This kind of reflection on the what-is-now-present in sexual violence advocacy movements is, in my personal opinion, needed at this moment in history.

Re-shaping the sexual violence advocacy movement is equally needed inside our various religious traditions. In my opinion, such re-thinking and re-shaping is even more urgently needed at the margins of inter-faith work regarding these topics.

I hope leaders inside a broad swath of sexual violence advocacy and healing movements will seek to find ways to collaborate with each other across religious differences and organizational strategy differences.

Parts of this manuscript, therefore, were written in hope; other parts were written in moments of despair. At this moment in time both hope and despair must dance together. The future of sexual justice advocacy movements is neither secure nor predictable in this moment of American history. We are not as effective in our social change efforts as the needs of victimized individuals cry out for. This need for structural and methodological changes is especially true if we are to create method and approach changes in our personal and cultural attitudes towards sexual violence and towards the survivors of such violence.

One illustrative example comes to mind: the statutes of limitation (SOL) affect all childhood survivors for whom memory of abuse returns in adult life – often at a time when the statutes of limitation prevent arrests and prosecution of perpetrators. This issue cuts across all religious faiths and spiritual traditions. It cuts across the secular world of survivors as well.

The lobbying forces against changes in state statutes of limitation are well-funded and they are formidable. To date in many states, these lobbying forces have prevented needed SOL reforms. They – the lobbying groups that include religious denominations as the primary source of funding anti-SOL change activities - do very active lobbying against much-needed SOL reforms.

What is needed, in my opinion is for religious and spiritual groups to come together in a collective form of activism to change state SOL laws. Imagine the potential power of a Roman Catholic nun, a Muslim imam; an Episcopal bishop, a Jewish rabbi, a Black Baptist preacher, a Methodist seminary professor, a Buddhist Roshi, a Mennonite Church college president, a Friends Meeting Clerk, a Presbyterian minister and an inter-faith coalition of college and university students working together, state by state by state, to get these laws changed. Imagine the power of thousands and thousands of religious institution members and citizens insisting on change. What would happen if thousands of survivors linked hands with thousands of sympathetic citizens to challenge these unjust statutes of limitation? The monolithic resistance to a needed political change, particularly inside highly patriarchal religious institutions, needs to be challenged and shattered. The question is how to potentiate that challenging and shattering.

## **Second Note to Readers**

*Those who do not remember the past are condemned to repeat it.*

George Santayana<sup>xxi</sup>

I began this manuscript with one audience in mind: the professional advocates, attorneys, clinicians, and healers who support SNAP in its survivor advocacy and support mission. In mid-March, 2018, I became aware that SNAP - the organization - had abruptly changed direction. Inside SNAP's governing board, a fissure of disagreement and conflict

about ethical management structures and transparent board practices threatened to tear apart and splinter SNAP, the longest-lived flagship, the oldest clergy sexual violence advocacy organization.

Becoming personally disillusioned with a politicized reconfiguration of SNAP's governing board and its internal politics, I began to see the organization's governing board and its decision-making processes as elitist, abusive, secretive, lacking in transparency, and, therefore, as dysfunctional. The absence of institutional transparency about personnel, program and money decisions was, I felt, deeply troubling.<sup>xxii</sup> I worried about the implications of these draconian board changes for the rank and file participants in SNAP's programs. I felt a strong internal need to dissociate myself from further advocacy work in a SNAP context. I began to hear the inner refrain: *back out and walk away. These are not your people. They do not need you. More importantly for your personal welfare, they do not want you.*

Vis-à-vis this manuscript, the question then became one of direction: should I just toss this working manuscript on the scrap heap. Or, conversely, should I continue to develop my personal ideas about inter-faith or inter-group sexual violence advocacy movements?

As is evident, I decided not to toss these ideas on the scrap heap. It is important to note, therefore, that only the first two essays of this manuscript were completed long before SNAP's internal changes in March, 2018. The remaining three essays have become, therefore, a differently-focused professional discussion of sexual violence and sexual violence advocacy movements. The final three essays work to unearth North American feminist approaches to these issues of sexual violence. I look backward towards those nineteenth and twentieth-century women who have continuously engaged in social activism on behalf of sexually and physically abused women and their children.

In light of what occurred inside SNAP's organizational borders in the spring of 2018, I decided to look at the anti-rape advocacy movement as it emerged inside American feminisms in the middle of the twentieth century. I decided to look for the advocacy wisdom of women as they faced a violent world in which they and their children were endangered by rape, physical abuse, sexual harassment in the workplace and on the street, and economic discrimination.

This second half of this monograph is, therefore, a very modest effort on my part to reclaim some of the twentieth-century history that accompanied feminist social activism in the areas of sexual violence against women, domestic violence, workplace discrimination, sexual harassment and reproductive freedoms. I hope that it will facilitate other women's research and writing. Thus, I have extensively footnoted the last section so that my thinking can be followed and, when necessary, corrected.

By June, 2018, there was also a deeply personal reality that must also be acknowledged: a growing disillusionment with SNAP's model of activism accompanied my growing disillusionment with denominational approaches and models for working with the survivors of clergy and religious leader sexual abuse. Something new was needed; something radically different is needed.

For newness to emerge there needs to be time for individual and collective human intuitive structures to function. This process usually involves a time of intense study and work before a new group consensus can emerge.

In the last half of this monograph I have also turned aside from religiously- or denominationally inspired and oriented social justice activism. By the end of April, 2018 I had lost all motivating personal energy around the inter-related topics of intra-faith and of inter-faith activism. It seemed to me that it will not be the members of religious and/or spiritual teaching communities who will change America's violent culture. Instead, it will be well-informed and morally principled individuals inside America's secular democracy. It will be these secular women (and men) who would advance the social and security rights of women and their children. It now seems clear to me: a wide variety of intellectually respectful and emotionally supportive dialogue centers of conversation and advocacy work need to be created.

It is quite likely, I think, in the wake of the August 14, 2018 Pennsylvania Grand Jury investigation of clergy sexual abuse and institutional malfeasance in the Roman Catholic dioceses of Pennsylvania that governmental interventions will become the preferred model for future change in how these situations are managed.<sup>xxiii</sup>

Somewhere along the line, it seems to me, churches, synagogues and mosques have behaviorally committed themselves to supporting and extending patriarchal rule. In many places inside institutional discourse, they have abdicated all moral and ethical teaching about justice, principled accountability and, in situations of human violence, what Christians call righteousness or right-living. It is patriarchal dominion that enables the abuse of women and their children as a God-given male right. As I have noted elsewhere the essential marriage of orthodoxy (right thinking) to orthopraxis (right acting) has been divorced inside America's religious institutions.

Preaching and teaching a theology of dominant male privilege as a divinely given right, religious institutions guarantee that the endemic culture of male violence and its ideological pilings will never change.

Not every male will rape and plunder. Collective male silence and male privilege, however, will create the social milieu for male sexual violence against less powerful individuals to continue. Not all males will batter women and their children but collective male silence will guarantee that some men will do so.

Disillusioned with religiously-motivated approaches to religious leader abuse of the laity, I turned my attention back towards secular American feminisms and women's activism on behalf of women and their children. It seemed more and more likely to me that good old-fashioned secular feminist activism would be more likely to initiate reform movements and to trigger the tsunamic-like changes in culture and psyche that are so desperately needed.

In the midst of my personal angst about the self-and-other inflicted damages within the sexual violence advocacy movement, the #metoo and the #churchtoo movements burst into public view. In the secular world abused women have begun going public with their experiences of rape, sexual harassment, economic discrimination, and childhood sexual or physical abuse. All of a sudden men who were believed invulnerable (by their positions of wealth, position, and cultural power to be invulnerable to women's complaints) - these men were being taken into criminal courtrooms, charged with crimes, and some were being found guilty and sentenced to lengthy prison sentences. Others were paying large sums of

hush money to keep women silent and to avoid public awareness. But, in a rapidly changing cultural milieu, hush money was not enough to keep these stories of sexual exploitation, sexual abuse and sexual violation hidden. That which had been invisible was now becoming visible. That which had been secretive was becoming public information. That which had been silenced was now being spoken. That which had been done in private was now being discussed in public.

Perhaps, I began to think, ongoing secular feminist analysis and activism might provide a corrective template for religiously-based activism. Consequently, in the second half of this manuscript, I have returned to American feminist activism vis-à-vis the interconnected and ugly social realities of rape, domestic violence, sexual harassment in the workplace, salary discrimination, and the inter-correlated issues of reproductive freedom and unrestricted access to safe and legal abortions. .

The wide and glaring gap between section one of this monograph and section two reflects, therefore, my current belief that religiously-oriented activism (as we now understand it) is counter-productive to the ongoing safety and justice needs of American women and their children. It is counter-productive because it maintains the underlying patriarchal mythology of our various religious cultures. Religiously-inspired advocacy practices are, therefore, corrupted by patriarchal religious reasoning and top-down (or pyramidal) collective organizing practices.

There is, it seems to me, no stable and predictable safety zone for any woman inside today's well-organized and women-hostile patriarchal world religions. In addition, there appears to be almost no safety zones for women and their children inside today's largest religiously-motivated sexual violence social advocacy organizations. The deeply correlated issues of male control, male privilege, male domination, mansplaining, and male-originated sexual violence simply won't go away.

Some things have grown clear to me: it won't be privileged, powerful, and dominant men (or their complicit female acolytes) who insist on changing the principles and practices of the patriarchy. It won't be men in positions of power and influence who change the metaphor system which supports violence against women and their children. Increasingly, it has grown clear to me that it won't be men who insist on gender equality and its concomitant safety zones for all women.

In other words, change won't happen in a pyramidal pattern of top-down or a power-over hierarchy. For lasting needed change to happen, it must begin on the bottom and pervade the culture from below.

In patriarchy-subverted activism movements, survivor turns against survivor in ways I find inexplicable to describe. In addition, survivors turn against those who seek to resource them. The unnecessary, harsh, rude and exclusionary treatment of others is simply unacceptable to me. Self-other destructive behaviors in any social advocacy movement signal that major internal changes are needed. They replicate original trauma. They tend, therefore to harbingers failure in bringing about permanent social change.

Over time, it is very possible to become habituated to various kinds of destructive self-other behaviors. The self-other destructive interpersonal behaviors of betrayal, rage, and isolation signal that survivors are endangered even as survivor advocacy organizations promise them safety and help.<sup>xxiv</sup>

Some authors inside the field of trauma studies talk about replication syndromes among the survivors of abuse. Inside replication syndromes, survivors replicate the original traumatic behavior that was done to them – either in kind or symbolically. This is one of the most significant taproots for intergenerational trauma transmission. It is also one of the taproots for dysfunctional patterns of social justice advocacy work. The inner experience of rage or other difficult-to-manage emotions are part of the replication experience. They may, indeed, be its taproot.

In addition to intra-group hostilities, the deeply held and often invisible prejudices which exist between and among religious groups make the question of insider and outsider poignantly visible. Our religious cultures and their consequent shaping of our various personalities mean that we share no collective common language for activism. It is also quite likely that we do not share a common motivation. While we do share common scriptures, we do not share common hermeneutical and exegetical approaches to these ancient guiding texts.

I have grown increasingly aware during the past four years of working inside SNAP's boundaries, that these inter-faith differences have created very different understandings about activism: motivations for; necessary

methods, tools and skills; and evaluative protocols. In addition, our various religious denominations or organizations shape us in unique ways and give us a unique language for understanding our various realities. We speak in multiple tongues and, thus, we misunderstand each other.

It is likely, I think, that we do not share a common perception of long-term and short-term goals for change. The golden city of an abuse free culture on the horizon no longer serves as our beacon light for change. We compromise our long-term advocacy work in order to serve very, very short-term and very limited changes. A commitment to winning at any cost means that we do not use commonly known and accepted ways to resolve conflict. Winning becomes more important than being effective.

Good intentions may not lead us to hell, as the aphorism states, but uneducated good intentions are almost certain to fail as a source of lasting and permanent social and culture-wide change.

My short hand language about inter-faith activism for this has become quite simple: we are neither friends nor colleagues because we do not know, trust, and like each other. Not really knowing each other, we cannot, therefore, hold each other's back. We cannot, because we do not know how, support each other's work. Given our ideological differences with each other, we cannot even make a common hospitable space for quite ordinary encountering each other. Consequently, we cannot learn from each other. Serendipity and synchronicity become impossible in the absence of personal and collegial relationships.

In addition, civil speech and good manners are frequently missing in inter-faith work. We assume the worst about each other. Unfortunately an absence of collegial friendship is, therefore, a missing aspect of intra-faith work. Enraged rudeness, rather than compassionate goodness, becomes our tool for social change. It becomes our ordinary social currency. Grounded in rage, anger, fury, and mutual suspiciousness, our goals and our methodologies of social justice advocacy are bound to fail.

There is, therefore, no solid foundation for critique and change. There is no solid foundation for mutual criticism and accountability. There is no solid foundation for synergy – that essential element of all long-term social activism movements. Without such a foundation in friendship and trust,

there can be no lasting change. All we can do is to put Band-Aids on gaping wounds.

There can be, I have slowly realized, no meaningful and successful collaboration because of our collective cultural rudeness and our widespread personal distrust of the other at the interface of our various religious traditions. Because we do not like each other, we have no shared language and no shared interest in creating such a language. The misunderstandings among us are too great and the religious-cultural divide in our individual psyches too cemented into place. We can perhaps be friendlies but it has become quite apparent to me: without some kind of socio-cultural-religious miracle (or, more likely, doggedly committed hard work) we will never become friends.<sup>xxv</sup> I sometimes think of each one of us as cargo ships passing at sea – beginning in different ports, these individual ships will also end their journey in different ports. The dreams for social justice and for safety that they carry will get lost somewhere between the departure point and the arrival point.

As I see it from my vantage point, there is no way to build the synergistic and effective trust of colleagues without taking the time and energy to become friends. Aggressive rudeness, verbal attacks, social exclusion, isolating silences, aggressive narcissistic competitiveness, and a deliberately chosen misunderstanding about the motives of others: these and other socially dysfunctional behaviors undercut the sexual violence advocacy movements of our era in history.

By binding these five essays together in one monograph, I acknowledge the impact that both advocacy movements, religious and secular, have made in my own personal stash of human consciousness. As a well-schooled and trained theologian-clinician, my hopes were high in 2014 when I approached SNAP's officers to ask if Mennonite sexual violence survivors and their advocates might be welcome to join with SNAP in its activism and victim advocacy work.

Four years later, I must now acknowledge my newly sprouted cynicism about inter-faith collaboration. In my personal life I am slowly walking away from these kinds of conversation. I am choosing to return to my feminist ancestors, colleagues and friends. They have become freshly visible to me in this year of research and writing. This is the place of my true home. This is where lasting cultural change is going to happen – not inside dying

patriarchal culture-bound faith traditions and their narrowly defined social advocacy movements.

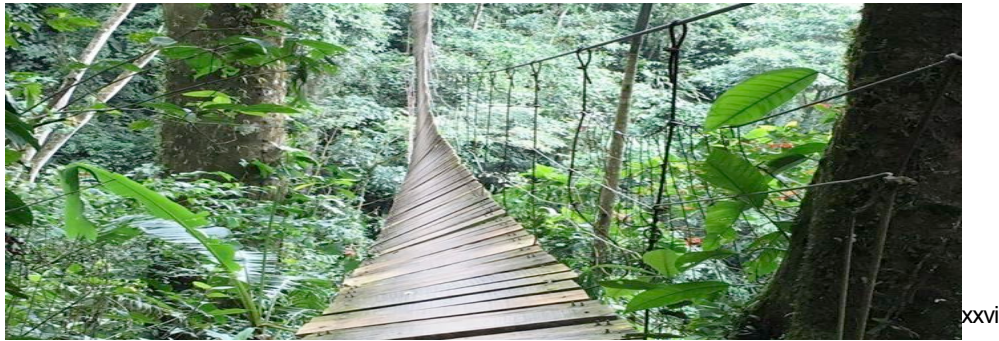
In my personal distress and experiences of anger after SNAP's 2017 conference, I turned to meditation as the path to regain my inner balance. As I did this, I came to realize I had never really belonged inside SNAP's margins and boundaries and it was highly unlikely that I would ever really belong. As the other-than-Catholic cultural outsider, I would always be held at arm's length. The skills and understandings that I could offer would never be made visible in the commons nor elicited as necessary. I was simply an observer at the table; I was not a valued participant. My job was to applaud; it was not to share wisdom.

In retrospect, I realize that this was simply incomprehensible as well as intolerable to me. Continuously becoming the proverbial pain in the ass as I sought a way to relate and to share what I knew and thought simply did not appeal to me. Nor was I ready for a total retreat into silence.

As I was desperately trying to untangle and understand my personal discomfort at being an outsider, a Roman Catholic friendly professional colleague wrote this to me: *as a cradle Catholic it makes me realize even more how closed and cultist we are/were. Any other religion was simply dismissed as heresy and that was the end of it.*

This short note became important to me (a distant beacon light) as I sought to understand why I felt so offended by multiple events at the SNAP conference in 2017. I was not only an outsider; at some deep and preconscious or unconscious level of Catholic cultural self-other understanding; I was also a religious heretic – someone who could, by definition, never be trusted. I would always, therefore, remain outside the trusted circle of helpers and advocates. The unique gifts (from a lifetime of activism and study) that I brought to the table would always be viewed as suspicious, tarnished, spoiled, and distrusted gifts. I, and my unique gifts and skills, would, therefore, always be relegated to the institutional trash barrel.

Perhaps, it was not some deep personal flaw that I did not recognize in myself; some humongous personal inadequacy. Just perhaps it was that without both sides working together, the gaps between us were too deep and too wide to bridge. Alone, singlehandedly, I could not build a safe working and workable bridge.



In this set of essays, therefore, I am seeking to find a personal and a collective way forward that does not deny, denigrate, and destroy the person I have become. I continue to seek ways to work together that yield synergy and forward movement – the always deeply personal and simultaneously collective journey -- towards the golden city which shines in the distance as a harbinger of hope.

## FIRST ESSAY

### Changing the Cultural Metaphor

*If you want to change the world, you must change the metaphor.*

Joseph Campbell<sup>xxvii</sup>

#### Introductory Comments



#### Alternative Organizational Model

In August, 2015 during my brief remarks to SNAP's<sup>xxix</sup> annual conference attendees in Alexandria, Virginia, I urged committed and dedicated professional survivor advocates to consider holding post-conference consultations on selected topics as a way to mobilize independent groups and/or to support the inclusion of relatively isolated individuals into collaborative and supportive study-action units.<sup>xxx</sup> I saw these groups as providing a combination of personal reflection, shared study, group support, and well-focused activism.<sup>xxxi</sup>

Picking an area of the sexual abuse crisis in religious organizations that is not well understood; a collective of individuals could share information, impressions, and raise unresolved questions in a collegial setting. In an attempt to (1) lessen an individual advocate's isolation; (2) develop

synergistic advocacy approaches to these complex issues of abuse, healing, and needed social change. In addition, these deliberately-formed working groups would orient their work to the questions of strategy and tactics of social change. Inevitably, therefore, over time they would develop a shared theoretical framework for both activism and research or further study. A continuous cycle of action and reflection upon action would be the desired consequence.

In addition, such groups would develop interpersonal connections and offer the wisdom of the many to the complex problems being addressed. In story-telling and in reflection upon each other's stories, it is likely that new insights both could and will emerge about the needed next steps in the sexual abuse advocacy movement. Working alliances would build friendships and friendships would build additional interpersonal connections and activism alliances.

These semi-independent interdisciplinary professional study-reflection-action or study-advocacy groups - finding nothing in common - might choose to disband. More likely, however, finding common interests and common commitments to justice, the groups would evolve into semi-independent or even completely autonomous study-reflection-action working groups. These ongoing groups would continue to meet for the purposes of developing specific protocols for further study, proposals for social change, and suggestions for needed collective activism. As these groups matured, they would reach out to young activists in an attempt to support and to mentor them. Thus, they would take on a mentoring and support process for young or new activists and young or inexperienced professionals.

It is quite often the social reality that social advocacy and social activism groups remain uninformed and naïve about the theory basis of their activism. In some ways this can trap social justice activism efforts into becoming a personality cult of dynamic and charismatic leaders. When this happens, a door opens to intra-group conflict and inter-group competitiveness. A long range consequence of this type of dysfunctional activism is that the effectiveness of the group is often compromised around issues of leadership styles. Another consequence is the development of a faulty and often incompetent group management and faulty group process skills.<sup>xxxii</sup>

Most on-going and successful social activist groups, however, eventually recognize that they need to think about and reflect upon the work they are doing. They develop work styles that focus on the work needing to be done rather than member victimization or leadership charisma.<sup>xxxiii</sup>

An enraged knee-jerk reaction to oppression or corruption is rarely significant in long-term issues such as ongoing and long-standing institutional mis-management of sexually-abusive clergy. In the group's need to stabilize and extend the arenas of its activism, such groups must come to recognize the need for shared leadership and an active, informed and involved membership.

It is said of Mohandas Gandhi, for example, that he spent several months studying and meditating on issues of oppressive British colonialism. It is said that people kept pushing him to act and he resisted this push, saying, and I paraphrase from memory, *I do not yet see the pathway to needed change*. When Gandhi emerged from this intense time of study and meditation, he then led his nation's people in a successful non-violent change effort. Gandhi's salt march (March-April, 1930) was a successful experiment in nonviolent collective activism.<sup>xxxiv</sup>

Eventually, Gandhi was joined by millions of protesting Indian citizens and the end result was the end of British colonial rule in India. A tsunamic world change had happened in Indian consciousness and it ignited other protests against colonial imperialism in the world's developing nations. In celebrating Gandhi's life and work, we westerners tend to forget that Gandhi was a well-trained, highly educated attorney and internationally-traveled individual before his activism began.<sup>xxxv</sup> He was not only a Hindu mystic; he was well-acquainted with other world religions and their ethical-moral teachings.

Gandhi's well-grounded theory or intellectual concept of Satyagraha<sup>xxxvi</sup> became the foundation of the Indian independence movement. Gandhi's theological-theoretical work later influenced Nelson Mandela's activism against racial apartheid in South Africa and Martin Luther King, Jr.'s activism in the United States against Jim Crow laws, white supremacy and society's collective racism.

In a similar way Anglican Archbishop Desmond Tutu's conceptual work with the Nguni Buntu conceptual or world view term *Ubuntu*<sup>xxxvii</sup> provided an underlying framework for the work of the Truth and Reconciliation Commission in post-apartheid South Africa.<sup>xxxviii</sup> This model later influenced the activism of the Roman Catholic Archbishop of Guatemala (Juan Jose Guerardi Conedera) as that nation emerged from murderous decades of internal social oppression and police state violence.<sup>xxxix</sup>

In 2015 I thought – and continue to think – that deliberately taking a time and money approach that built on pre-existing attendance at SNAP's annual conference (or any other activist-oriented regularly-scheduled conference) could be useful. The cost of an additional day or two days would be financially do-able for most professionals who were already in attendance at SNAP's annual meeting. The primary costs of travel, meals, and lodging for the conference would simply become a time and money foundation for post-conference work thus adding only two more night's lodging and one or two day's meal expenses to conference costs. This might be an example of the idiom, *killing two birds with one stone*.<sup>xi</sup>

In addition to a one-or-two day meeting once a year, today's technological media such as Skype and the World Wide Web make ongoing collaboration efforts much more possible. And, of course, there is also mail delivered by the postal service of the nation-state. Information-sharing is now much easier. Meeting in person can now be supplemented with other forms of media-mediated contacts such as conference calls, Skype calls, or internet work groups.

What is difficult, however, is the building of solid trust-worthy collegial friendships and collegial relationships in which synergy<sup>xii</sup> and interpersonal honesty regularly occurs. I have heard it said – but don't know if it is true – that the most reliable pathway to winning a Nobel Prize in Science, for example, is (as a young scholar-researcher) to have served an internship inside a Nobel Prize winner's laboratories. In a similar example, serving as a clerk to one of the justices in the United States Supreme Court provides a young attorney with a foundation of professional connections, skills and attitudes towards the law that can last a lifetime.

The kind of excellence needed for major break-through efforts in any arena of human life is not only an issue of personal brilliance or personal commitment. The study-work habits of collegial excellence are best learned inside collaborative work environments where excellence is practiced on a daily basis. What is needed is an individual's personal commitment in a context of a supportive, collaborative group. The relationship of an individual's wisdom and efforts to collective wisdom and effort is a both/and phenomenon rather than an either/or one.

What is learned in these early experiences of collaborating and being mentored is perhaps much more influential in long-term cultural change and scientific progress than we can assess. In face-to-face collaborations individuals learn about each other's strengths and weaknesses in a head and gut-informed-manner. When we work closely with others, we can assess and then make decisions about those we can work with and those we cannot work with. We can make intuitive decisions about others' trustworthiness that are often not encoded into words. In the process of meeting face-to-face, we learn to intuit (in ways which are indescribable) who we want to work with as colleagues and peers.

In addition, these kinds of informal collegial groupings can be used to encourage and mentor young activist colleagues – providing them with a consultation and support network of individuals who are older and more experienced or skilled in activist work.

I know, for example, that I am more accurately intuitive in-person than I am via electronic media. There is something about on-going, regular eye-to-eye contact inside working groups that provides for synergy. There is something about being human that calls for interpersonal friendships as the basis for effective collaboration efforts. We are after all social animals and we cannot survive and thrive in complete isolation from one another. In our friendships and in our working groups we become more than isolated sub-units of human life. We can, should we choose, become formidable social change agents.

I know, as well, that being well-mentored in one's early professional years is directly related to success in mid-life and beyond. Being mentored by multiple individuals in diverse professional careers extends the young adult's later cross-cultural work. The development of multiple professional

cross-disciplinary vocabularies and study-work methodologies enables a certain kind of intrapersonal flexibility and interpersonal creativity in meeting the ongoing challenges of social advocacy and activism.

Utilizing SNAP as our hypothetical example, these ongoing groups would not be SNAP projects<sup>xiii</sup> per se but would work along-side-of or in-tandem with SNAP and its leaders for the purposes of (1) supporting survivors, (2) supporting each other, and (3) creating specific, well-focused and well-organized social change efforts. Each of these working sub-groups would work independently of SNAP's central missions of (1) small groups that support survivors; (2) news media advocacy for institutional reform and social change; and (3) protest actions such as placarding, pamphleting, and protesting at institutional church structures such as a cathedral or denomination-controlled school, college or university. These small working collaboration groups would work interdependently with SNAP (or other activist conference groups) in terms of planning specific change efforts or events of activism.

Over time, each continuing group would need to work out mechanisms to financially support its ongoing work as well as planning ways to disseminate its ongoing work. The group would need to develop ways to get feedback from others and find ways to integrate that feedback into its ongoing work. Group members would need to make decisions about ways to promulgate their work's outcomes, as for example, conference presentations, web-based publishing or academic journal publishing. Instead of doing the ongoing daily work of SNAP, these groups would function much like auxiliary study and reflection groups or informal advisory groups providing advice and counsel. Their primary task would be to select an area to study in depth so that they could develop expertise in that area and provide leadership in addressing any social activism efforts that stem from their work. The goal is depth in understanding and breadth in outreach.

The taproots of social and interpersonal violence (in its many forms) must be understood. In addition, however, manifestations of those taproots must also be recognizable. Both kinds of understanding are essential for successful activism – the kind of activism that challenges the underlying worldview and cultural (archetypal) forms of violence and violation as well as its visible manifestations in daily life. There are weeds, for example, in the physical world that can re-sprout if any part of the root system is left in

place during a weeding expedition. This is, I think, an apt metaphor for sexual violence advocacy. Unless the underground root system of sexual violence is destroyed, the plant will continue to live and to grow.

The primary mission of these working small groups, therefore, would be to investigate the root causes and consequences of these three forms of abuse: (1) sexual violation in religious or other social contexts done by religious leaders; (2) underlying ideologies, management practices, and structures which provide cover for sexual abusers; (3) bystander denial and hostility towards victims and survivors. .

A third aspect of this work might be the investigation of the long-lasting sequellae or aftermaths in the lives of survivors, survivor support individuals, professional helpers, institutions, and other advocates. One outcome of this kind of work, for example, might be needed changes in the diagnosis formularies that guide the medical and therapeutic treatment and payment schedules of Western developed nations and their health care providers.

All of these various efforts and forms of collegial work would have an element of futurism – looking into the future and attempting to discern how social change might happen, i.e., what forms of activism might be the most significant in changing the culture that both foments and supports abuse.

## **The Present Moment**

If we think, for example, of the present moment as a metaphorical bridge being constructed moment by moment between the past and the future, then we can begin to see the present moment as an essential element in our concerns for the creation of a different kind of future. I am a firm believer in present moment thinking because this present moment is the only moment in time in which I can both think and act. Thus, my actions in the present moment constitute a kind of seedbed for behavioral changes in the here and now – changes which will re-direct the current trajectory of my personal life history into a new trajectory.

I believe that plans I make for future social justice action need to be grounded in the social-cultural and personal realities of this current moment in time. The same is true for collective actions. Meaningful change must be based on a realistic appreciation for, assessment of, and apprehension of

the present moment and that which is a present moment reality. For collective actions to succeed there must be a certain level of trust between and among the individuals carrying out these actions.

It is a truism: we need to know and understand what is wrong before we seek to change current structures. For example, multiple Roman Catholic authors have addressed the issues and problems of the Roman Catholic Church's clerical culture. I am convinced that collectively these authors (some of whom are currently inside the clerical culture and some of whom are currently outside of it) have provided us with an adequate diagnosis of problematic elements in Roman Catholic clerical culture.<sup>xliii</sup> This kind of analysis immediately raises the question of so *what?*

In his book *The Unhealed Wound: The Church and Human Sexuality*,<sup>xliv</sup> Roman Catholic clinical psychologist, former priest, and professor emerita of Loyola University in Chicago, reminds us that as healers and advocates we must keep asking the question of our failed institutions: *What ails thee?*

We can also, as participants in our various religious institutions, ask another question: *what is it that ails us?* How do we as unique individuals or as members of a small coterie of individuals experience and subsequently manifest the idiosyncratic and collective pathologies of our personal lives and of our unique religious cultures? Where do we, like Typhoid Mary, unknowingly and unwittingly transmit our religious and cultural pathology to others?<sup>xlv</sup>

These questions lie at the heart of the professional's advocacy for change. If we do not know what is wrong, we cannot meaningfully work for change. If, in medical terminology, we do not have a proper diagnosis, our efforts to treat the problems we face will be inept, inadequate, and often they will fail. I am not at all certain that we know what advocacy malpractice is. It might behoove all of us to explore this question in depth.

Advocacy failures might not be due to the absence of compassion but to an individual and collective failure to understand the nature of the problem. Instead of automatically attributing advocacy failures to outside forces, compassionate self-interrogation might well be the appropriate and needed first response. Complex social problems need a modern day equivalent of medical grand rounds – a specific process for reviewing relevant data, establishing a diagnosis, and beginning treatment.

What is missing, in my opinion, is a well-formulated action plan to change, i.e., to treat, this problematic culture of individual and institutional clericalism. In short, what is missing is a detailed treatment plan with a concise statement of a desired outcome for activism. What is missing is measurable goals management. To move the Catholic culture of priest clericalism away from its pathological forms (i.e., the forms which support sexual abuse of minors), what specific, measurable action is needed? Who is empowered to bring about social change? How can these individuals be enlisted in the work of change?

In addition, as Dr. Cameron Altaras noted in electronic correspondence about this essay: we need to have a collective buy-in agreement that there is something systemically wrong and that systemic change must, therefore, be sought. This means we individually and collectively need to address the issue of personal and cultural resistance to change.<sup>xlvi</sup>

It is the combination of personal and cultural resistance to change which slows down our combined efforts in searching for a seismic cultural change. It is our individual and collective resistance to making personal, institutional and culture-wide changes which slow down our momentum in reaching a worldview tipping point. It is our resistance to change which enables culturally acceptable violence against women and their children to continue. It is resistance to change that signals that such violence is inevitable, acceptable, and must be, therefore, tolerated. It is resistance to cultural change that empowers the resistance of individuals and organizations to change direction. Individual resistance, therefore, both empowers and fuels collective resistance. Collective resistance slows the needed momentum for cultural change.

In conclusions: collective resistance to change fuels and empowers an individual's resistance to needed change just as individual resistance fuels and empowers social resistance.

There is a therapeutic maxim that applies here: we, as individuals in pain, often prefer to live inside the pain we know rather than to risk living in a pain-free world we do not know. In my opinion, this maxim is also true for entire communities.

Are we living, Dr. Altaras asks, in a world and in a time where the need for cultural and individual change outweighs the inertia and the pain of not changing? Is there an individual will to change and is there a collective will to change? If, not, I ask, how do we engage in persuasive information activism that brings about meaningful awareness of the need for changes in attitudes and in behavior? How do we empower each other to begin the work of bringing about needed and lasting social change?

In short, the questions regarding world view changes then become quite simple to ask but quite complex to answer? What would a healthy church look like? What would a healthy clerical culture actually look like on a day-to-day basis? What would a healthy clerical management structure look like? When, for example, will we know we have reached the fulcrum point in which cultural change is not only possible but inevitable?<sup>xlvii</sup>

I believe that meaningful change can only happen if we make thoughtful decisions about how we need to understand and manage our personal *and* collective change effort behaviors and our cultural change behaviors in the here and now moments of our lives. This means that individually and collectively we must examine our efforts to change a culture of abuse in the light of our deepest personal and collective beliefs about the need for cultural change.

Our most precious and deeply-held beliefs and values must, therefore, be excavated and brought to the table of our discussions with each other. Everything must be subjected to the search-light of our desires for a better world for our children and their children.

Being a meaningful futurist, therefore, means one is well-grounded in understanding the cultural patterns, metaphors, and archetypes of today's present moments. Constructing, as our Native American elders urge us to do, a moment-to-moment awareness that what we do today has a seven generations effect on the future is essential to our acts of individual and collective social activism. If we wish to pass on a less violent future or a less corrupt religious culture to our children and grandchildren, then we must become sensitive to the needs for self-analytical, socially-aware activism in the present moment. Individually and collectively we must seek effective ways to change our culture's underlying metaphor systems and, in

so doing, reshape the direction of our personal and collective bridge to the future.

Groups that meet and become fully awake and aware in the present moment have, therefore, the best chance of making a difference in changing the direction of the future. When the goal is social change, synergy is essential. It is also essential to first question and then to give up outdated ways of thinking about issues and ineffective or counter-productive ways of generating social change.

If there is no group, individual activists may need to begin their work in isolation. It is my opinion, however, that isolated events of activism – while perhaps essential in individual situations of injustice – can never fully address the systemic issues which are the real problem in situations of massive social injustice.

Don Quixote, tilting at windmills, did not properly understand the issues which motivated his idealism and his quest. He needed his sidekick Pancho Sanchez, to point out to him that the windmills he was jousting with were, in reality, not dangerous living beings with long arms.

A wise, friendly and committed set of companions can help to keep us motivated, focused, and on-target in our advocacy and activist work. Committed and knowledgeable companions who share our concerns for justice can provide us with corrective wisdom when we get off- course. They can provide us with spiritual, emotional, psychological and even material support when we get weary and want to quit. They can even point out the times we are jousting with windmills. Over time, their skills complement our skills. Inside a compassionate, competent, and committed collective whole, the depth and breadth of our work extends further into the demands of the work. Inside effective social justice advocacy movements, others' wisdom informs our wisdom and vice versa.

There is the wisdom of the individual and there is the wisdom of the collective. There is the courage of the individual and there is the courage of the collective. For a world view metaphor to change, both kinds of wisdom and courage are needed.

The ability to do compassionate self-other analysis and the ability to design and then to carry out compassionate self-other tactics of social change are the essential elements needed for changing a culture (and its underlying metaphor or archetypal patterns of cultural behaviors).

Each one of us as activists needs not only the outrage of our moral perceptions and the courage of our convictions; we also need self-other correctives from those who know us and who love us. Developing communities of support, therefore, involves learning how to appreciate the work of others. It involves listening carefully to the wisdom of others as well as to the mandates of our personal heart.

### **Engaging in Prophetic Works of Justice**

Culturally effective prophetic individuals are usually surrounded by a network of supportive and well-informed individuals. For example, Dr. Martin Luther King, Jr. was supported in his work by the American historian Dr. Vincent Harding who frequently did speech-preparation and rough-draft writing for Dr. King. A second advisor was a Baptist minister, the Rev. Ralph Abernathy. A third supporter was the Quaker Bayard Rustin who functioned as one of the nonviolent strategists for the Civil Rights Movement. These supportive individuals understood the need for change and each was willing to commit their lives and work to their work as activists and as change-agents. In addition, the black church of the American south became the home base for activism and for group support.

If we use the language of the musical stage, this is no time for *Johnny One Note* activism. A wide range of culture-challenging activities is needed.

If we use the language of Christian theology, many different charisms are needed for permanent social change to occur, for underlying cultural metaphors to change.

Again, using Christian language, conversion is now no longer an isolated individual matter of personal salvation; it is a matter for the commons as a whole. It is no longer a once-in-time event but an ongoing and continuous process of change. In such a model, the individual cannot be saved without the salvation of the whole. There can be no continuing processes of underlying social change without an individual's informed intentions to

change. It is the combination of individual and collective intentions to create change that sets in motion individual and social processes of change.<sup>xlviii</sup>

The process of conversion for institutions, in a similar manner, involves a management process of coming to recognize the need for a different outcome. This awareness of a need for change means, therefore, intentionally and deliberately making the adjustments needed in the here and now for a different outcome in the future. In lay language now: *doing the same/old simply yields the same/old*.

Magical thinking, for individuals as well as institutions, means that we cling to a magical belief that *doing the same/old will yield different consequences*. Inside the sexual abuse advocacy moment, I have come to think of doing the same/old as an elaborately choreographed ballet which can be performed for years without substantive changes in either the ballet's narrative or its performance moves. Individual performers come and go but the ballet remains the same. Until an innovation in the ballet's underlying textual structure occurs, the cultural sexual abuse advocacy ballet functions as a memorial to the culture in which it was first manifested.

In terms of sexual violence advocacy, there is a need, I believe, for continuously evolving innovation. But for that to occur, we need groups of individuals who study the historical-contemporary clergy sexual abuse ballet to understand its essential story. We also need individuals who are willing to innovate and to change the basic narrative of the ongoing cultural story that accepts abuse as an unchanging and, therefore, unchangeable reality. We need very wise, very skilled, and very compassionate research teams. Most importantly, perhaps, we need collective groups of individuals who have befriended each other and have developed mutual trust in each other.

If Joseph Campbell was correct (and I believe that he was) that the way to change a culture is to examine and change its underlying narrative and metaphor (ideological) systems, then we need to know and recognize the pre-existing world view and we need to know its central organizing metaphors. This type of basic change in metaphor systems and cultural or personal ideologies can both challenge and undermine the systemic ideologies that provide our inherited foundations – foundations that underlie today's world view. Consequently, the contemporaneous world view vis-à-

vis violence must be systematically examined or interrogated in order to reveal its cultural buttresses of ideology (theology).

For example, for violence and sexual abuse to take place, there needs to be a world view that supports such abusive actions. If we use an architectural metaphor, individual acts of violence, multiplied by the thousands, require deep socio-cultural pilings. One essential aspect of cultural change is to examine the status quo as containing information about the underlying narrative or metaphor system that supports an individual in her or his violation of children, teens and/or adults. In short, we need to examine and understand the invisible, yet living, cultural and personal pilings that hold up and maintain the visible structures of oppression and violence.

In addition, we need to examine cultural practices that support individual violence. How do institutions, for example, explain their negligence to themselves, to victims, and to the culture at large? These self-serving explanations usually include institutional code language which must be deciphered in order to make visible the underlying and pathological world view that is in operation. Once visible, these forms of self-justifying code language must be simultaneously identified, named accurately, and challenged in the commons.

### **Maya Mesoamerican Human Sacrifice**

Allow me to use an example from history: we know that many world cultures had an era in which ritual human sacrifice was practiced. In some situations, as with the ancient Maya culture of Mesoamerica, we can visit the temples and their ritual sacrifice altars; we can read the historical accounts.<sup>xlix</sup> Anthropologists can identify the underlying worldview that supported the ritual sacrifice of human beings in the service of that culture's gods. Allowed access to archeological sites, we may even be able to see and to touch the bones of the individual who was sacrificed.

Today, in Mesoamerica there are no active communal altars and temples constructed for the sole purpose of conducting human sacrifices. Another world view has replaced the world view of this ancient, three millennia-long culture. There is something in today's modern imagination in Mesoamerica that does not accept nor make a place for human sacrifice as a necessity for human rule and human religious experience. A world view and its

underlying metaphor system have both changed. While some aspects or remnants of the Maya culture remain visible in Mesoamerica, ritual sacrifices of adult males in the name of the culture's human rulers and their Gods is not one.

## **Roman Catholic Clergy Sexual Abuse**

*I question those true faithful of the Catholic Church. I question everything they do. I have found the hard way that religion is truly for those scared of hell and spirituality is for those who have been there.*

Mike McDonnell<sup>i</sup>

As a second, contemporaneous example, Doyle, Sipe and Wall, in their 2006 book, *Sex, Priests and Secret Codes*<sup>ii</sup> trace a very long history of sexual abuse of children and teenagers by Roman Catholic priests and members of religious orders. It is clear when we read recent history that these deeply-embedded social customs of sexual abuse remain active inside the working structures and ongoing sociological culture of Roman Catholicism. The historical world view and theology promulgated by the Roman Catholic hierarchy somehow or other contains the seeds of abuse by today's priests and other religious figures.<sup>iii</sup> There has been, therefore, no metaphor change; no ideological change; no worldview change: thus, the practices of child and teen abuse by clergy and members of religious orders still thrive inside the Catholic world of parishes and religious institutions. Inside the socio-religious culture of Catholicism, these forms of abuse are, therefore, manifestations of an underlying theological or religious or sociological world view in which the sexual abuse of children remains both acceptable and ideologically defensible.

Catholic individuals who protest the sexual abuse of children, teens and vulnerable adults are, therefore, suspect. Going against their denomination's ideological cultural stream, they are seen as dissidents, deviants, malcontents and, even, perhaps as cultural and theological heretics.<sup>iiii</sup> When this abuse-accepting or abuse-promulgating world view is not effectively and believably challenged, ordinary and religiously faithful lay Catholics often become complicit bystanders. This happens (1) whenever they do not challenge the institutional culture or (2) they support the abuser and attack the abused ones. Thus, ordinary Catholic bystanders reinforce the hierarchical (perhaps even absolute monarchical) world view

of today's Catholic culture – a socio-historical culture that both allows and enables priests and members of religious orders to sexually abuse children, teens and adults.

The institutional church's narrative of this story is the commanding or initiating narrative as long as no one challenges it. A major change in self-church understanding is essential if one expects lay members of the Catholic community to challenge millennia-long master narratives.

Another way to say this is that ideology and cultural practice both provide the supportive foundation and institutional structures for abuse to exist. I think of these as metaphorically similar to the flying buttresses which hold up the walls and support the towering domes of the great Gothic cathedrals in Europe.<sup>liv</sup> These supporting world views, theologies, ideologies, and their subsequent and deeply embedded cultural practices provide the support structures for resistance to change.

If, for example, I believe I will personally go to hell if I challenge church leaders, church doctrines, church administrative structures, or the sexual behaviors of individual priests, it is unlikely that I will be either able or willing to support the church's victimized individuals. It is unlikely that I will insist on organizational and structural changes. Thus, a fundamental change in my belief structures regarding salvation and damnation becomes essential if I am to challenge my church's clerical abusers and its abusive managers.

These support structures function in the visible world of human institutional ideologies and structures. They function, as well, in the non-visible world of individual and collective assumptions, beliefs, and strongly-held opinions.

### **A Roman Catholic Example of Structural Ideology**

One place where we can almost see this concept of buttressing forces in motion is in the Roman Catholic Church's theology of human sexuality and natural law.<sup>lv</sup> That which is ordained by the institutional church's theology of natural law cannot, by definition, be challenged or changed. When an antiquated theology of natural law confronts the modern world of scientific enquiry, individuals and communities must make choices about how they order their personal lives and their communal lives.

The mediating factor here, to me as an outsider, seems to be the concept or theological promise of eternal damnation for disobedience to the church's theology and disobedience to the church's human clerical hierarchy. This dogmatic theology of a static universe as God's will for human culture appears to be the fulcrum point for the toxic teeter totter of resistance to social change and reform movements.

Another factor lies (1) in the Roman Catholic Church's theology of the priesthood; (2) its rigid, inflexible and highly authoritarian (i.e., hierarchical and patriarchal) organizational structures of command and obedience; and (3) the resultant resistance to social change legislation to protect children, teens and vulnerable adults. In the church's politicized resistance to needed changes in the secular political states' statutes of limitation (in cases of vaginal and oral rape, sodomy, and all forms of sexual manipulation and exploitation of small children and teenagers) we see the institutional church's embodied and enacted resistance to social change.

While the Roman Catholic Church in the United States has publicly stated it is changing its culture and praxis (the Dallas Charter, for example),<sup>lvi</sup> the bishops individually and collectively continue to stonewall efforts to delete or change statutes of limitation for rape and other forms of sexual violence. From 2002 until 2018, there have been multiple Grand Jury investigations of sexual abuse by priests and the concomitant institutional cover-up of these abuses by the bishops and institutional church structures. These grand juries have individually and collectively documented the Catholic Church's systemic failure to appropriately manage abusive clergy, members of religious orders, and other institutional leaders such as professors or teachers in Roman Catholic educational institutions.<sup>lvii</sup>

There is an ideological basis to the church's resistance to political change in the nation-state's management of sexual violence. I do not believe this resistance is solely to protect the church's financial independence in these matters. This ideology of resistance is, however, at least partially based in the church's theology and praxis of managing its money and other financial assets such as the church's real estate holdings.

The Catholic Church's hierarchy's well-funded attack against changes in state legislation regarding statutes of limitation contains issues of the church's theology of sexuality; its theology of management of the church's financial assets; its theology of the priesthood; its theology of church-state relationships; its theology of obedience, and its various understandings of the spiritual nature of the church. There may be even more obscure elements in the church's ideology which provide the essential foundation for its lobbying activities in the various states where changes in state codes vis-à-vis the statutes of limitation have been proposed.

### **A Mennonite Example of Religious Ideology Gone Astray**

A similar example is manifested in the Mennonite Church's management of sexual predators hidden and protected in its clerical castes and in its institutional management castes. Here we need to understand the sociology and the theology of Mennonite religious polity – its systems of management and governance. A critical element to this mismanagement is a faulty or theologically perverted doctrine of forgiveness – in which there is often an explicit demand that abused individuals must forgive when asked to do so or lose their own status of salvation as well as their status as members belonging to this specific people of God. For Mennonites, this is the hermeneutical dilemma of Mathew 18:15-18 and Mathew 18: 21-22.<sup>lviii</sup>

Repetitious abuse, in a Mennonite community - sociologically and theologically - carries an implicit mandate to manage sexually abusive clergy and institutional leaders by the repetitious insistence upon instantaneous forgiveness by the victims of abuse. Such a faulty understanding of both abuse perpetrators and abuse survivors creates theological and managerial practices which rescues neither the abuser from his/her abusiveness nor the abuser's victims from further abuse.

A second feature is a sociological one: Mennonites have a strong emotional resistance to conflict – especially intra-Mennonite conflicts. We are a conflict-phobic and conflict-avoidant people. This does not mean, by-the-way, that Mennonites are conflict-free as a people. We tend, however, to manage conflict in indirect and passive-aggressive ways. Thus, individuals and entire communities can deny that there is a conflict even as they are engaged with it or even embroiled inside it. Emotionally abusive

shunning is the most successful way to manage conflict while pretending there is no conflict.

In both the Catholic world and the Mennonite world one task of ordained ministers in congregations (or other institutional structures) is to manage and protect the financial aspect of the church. This is a secular task of hierarchical management and has little or nothing to do with the spiritual or religious task of the organization – providing spiritual or religious teaching and care to its members.

In situations of clergy sexual abuse of parishioners and congregants, this financial obligation of clergy to the institution often takes precedence over the maintenance of a safe environment for the people of God (children, teens, and adults) in the pews. In short, the power of money (and its authority) takes precedence over the spiritual mission of the church which is to teach, nurture and protect the vulnerable.<sup>lix</sup>

**Kyriarchy,<sup>lx</sup> Hierarchy<sup>lxi</sup> and Patriarchy<sup>lxii</sup>**

*The darkest hour is just before the dawn.*

English Proverb<sup>lxiii</sup>

Several authors make the case that the underlying metaphor of abusive patriarchal systems is hierarchical thinking. For example, spiritual teacher and Wiccan practitioner Starhawk considers pyramidal social structures to be the central organizing principle and, thus, the visible manifestation of a systemic cultural pathology.<sup>lxiv</sup> Attorney and systems specialist, Riane Eisler describes two world views – that of the chalice (a partnership model) and that of the blade (a dominance model) in her important work.<sup>lxv</sup> Jungian analyst Jean Shinoda Bolen describes the urgent need for a new world view to emerge and contributes the concept of a tipping point – that point at which a cultural worldview or ideology dies and something new is born.<sup>lxvi</sup> Holistic nurse practitioner Ellen Swanson examines ways in which we individually and culturally might begin to heal our culture – and ourselves.<sup>lxvii</sup> Physician-oncologist Rachel Naomi Remen describes the cosmology of culture and individual healing. She writes compellingly about the power of personal stories to heal our personal lives and our culture.<sup>lxviii</sup> Jungian analyst Clarissa Pinkola Estes describes the construction of a

female archetype (or archetypes) that underlies women's cultural and personal healing within the patriarchy.<sup>lxix</sup>

In general what I have found is that most men resist reading women's books and writings about patriarchal understandings and about the need for a shifting cultural ideology of the relationships between men and women; between men and children. Thus men's (and male-identified women's) resistance to cultural change often intensifies in the historical moments when change is actually beginning to happen. Resistance to cultural change, therefore, can be ferocious just as the need for or the impetus for cultural change becomes visible and intensifies. This resistance, at times, can become physically violent as individuals seek to preserve the past rather than to embrace the future. In these kinds of situations, one can see and feel the full weight of the patriarchy being applied to anti-change efforts.

## **Conclusion**

In as much as sexual abusiveness by religious leaders (1) has deep historical roots in many different denominations and religious cultures and (2) is a continuing problems for world cultures that have been Christianized, any effort to change these cultures will, of necessity, challenge ongoing organizational patterns of management and ministry. In addition, religious ideology (theology) must be interrogated and confronted for its structural role in perpetuating, actively promoting, and protecting abusive behavior.

The activist challenge is, therefore, two-fold: we must develop a very accurate diagnosis about what is wrong in our culture (ideologically, behaviorally, and systemically) and we must begin to construct an image of reasonable and possible alternatives.

Social justice activism, therefore, must, by its very nature, challenge abusive institutional systems as well as abusive individuals. Successful activism will, by its very nature, challenge the underlying world-view of abusive systems.

Therefore, as Joseph Campbell noted in his 20<sup>th</sup> century interviews with Bill Moyers, a change in our culture's systemic metaphors is urgently needed. To bring about this change, it is essential that we understand the status quo with as much precision of language and in as much scientific detail as

we can do. Understanding our present cultural moment inside the ongoing trajectory of history and human culture is one essential foundation pillar for beginning works of social activism. A second is to understand the underpinning world view which sustains culture.

Social justice advocacy is, by its very nature, a collective and collaborative movement. The deliberate creation of study-action-reflection groups can foster social change in a way that individual acts of social justice advocacy cannot accomplish. It is, therefore, essential that social justice advocates seek to create situations and places where collective and collaborative work can evolve. It is, I believe, inside the chalice of partnership that we can literally change the trajectory of history towards a less violent one for our heirs inside human history.

## SECOND ESSAY

### Seeking the Golden City

*You can never solve a problem at the same level it was created.*

Albert Einstein<sup>lxx</sup>

#### Introductory Comments

Forty plus years ago, the philosopher-psychoanalyst Rollo May and I had a conversation that has stayed with me. I was in the beginning moments of my professional life; he was in the ending moments of his. We were talking about how much of our human behavior is pre-determined and how much is free. We both agreed that much – perhaps most - of our daily behavior is pre-determined. In short, the best predictor of someone's future behavior is to know about and understand that individual's past behaviors.

At one point in the conversation Dr. May interrupted himself mid-sentence or mid-thought to say something like this and I paraphrase from memory.

*I believe there is genuine freedom. It is present when we make deliberate choices. He pointed to my feet. Take the direction of your feet, Ruth. Their direction at this moment establishes the path to a specific destination. If you deliberately and choicefully turn the direction of your feet even two or three degrees you will eventually arrive at a totally different destination. When you notice and then reflect on the direction towards which your feet are pointed in this present moment and then you deliberately choose to point them in another direction; that is freedom.*

The following quotation is frequently attributed to Nazi Holocaust survivor, psychoanalyst Victor Frankl. However, its source is unknown. Whoever is the source of this insight, it is a relevant comment upon the nature of human freedom.

*Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and freedom.*<sup>lxxi</sup>

In short, there is human freedom but it is very limited in scope. We are free within the pre-determining conditions of our life histories, our relatedness to others, our genes, our languages, and our cultures. In terms of today's new age thinking and Buddhist thinking across the centuries, genuine freedom is always and only a present moment phenomenon. It is only in the present moment when we reflect on our life that we can make needed self-corrections in our individual and collective lives. To change the future, therefore, the present moment is our workplace.

Using Christian language, this is one of the meanings of conversion. When we self-correct our life trajectory by turning aside and making a mid-journey correction, we alter both the pathway of our ongoing journey and the end result of our journey.

I live, for example, in a state where U-turns are acceptable driving maneuvers. Discovering that I am headed in a wrong direction, I can move my car into a position of making a legal U-turn. I can, in essence, turn around and re-direct my car's destination, my trip's outcome. Completing the U-turn, I can continue to make whatever additional decisions I need to make about the re-direction of my car. These decisions about direction, in-journey modifications, and all subsequent decisions are all based upon the prior decision to make a U-turn. These driving maneuvers are all directed by my here-and-now internal awareness of the hoped-for-destination of my travel

Continuing with the car metaphor; there are also situations in which my changes in direction are not voluntary. Perhaps road construction or accidents or police barricades mandate and determine changes in direction. Here, however, a clear internal image of my desired destination allows me to make whatever driving maneuvers I need to make while still pursuing my original destination.

Accidents in which I am involved, however, usually change both the trajectory of my trip and its destination. I may enter a hospital that will treat my injuries while my ruined vehicle is towed to a junk yard. I may be

arrested and be escorted to a local police station. In these situations I may find myself in the hands of others who determine my destination. In these situations my personal freedom is severely limited by external circumstances.

This issue of human freedom is never simple. There are many variables in play at all times. Nevertheless, May's belief that there is human freedom has become mine as well. It is always exercised in the present moment as we make deliberate decisions in the context of our personal lives, our genes, role identities, and our cultural histories.

My more recent formulation of this question of human freedom is that when we stand in Hecate's crossroads – where three or more roads to the future meet – we need to make guestimated decisions about which road, which direction, if you will, we need to take into the future.<sup>lxxii</sup> If there are no road signs to guide us: if there are no mentors to point out the pathway; if there are no rocky cairns left by others: then we must make our decisions based on whatever knowledge we already have and we must also depend on our intuition about what is needed to successfully complete our journey.<sup>lxxiii</sup> If possible, we may consult with others whose wisdom we trust. But eventually, we alone can make these decisions about our personal choices for our own lives. Deciding to go here, we cannot simultaneously (inside space and time) go there. Inside the zone of potential human choicefulness, we are, therefore, always limited by our physical bodies, our life histories, our relatedness to others, and by our cultures.

The gift of human freedom always carries with it complex issues of accountability and responsibility. It is extremely rare, for example, for a personal decision about a life's direction, to affect only the individual making that decision. Our human nature, as social animals, means that the actions of the one affect the social reality of the collective. As we interact with others, we find that some of our interactions increase our freedom while others limit it.

As the poet John Donne observed, *no man is an island; entire of itself, every man is a piece of the continent, a part of the main.*<sup>lxxiv</sup>

As we start out **and** as we continue to move forward towards our destination, we must continue to pay attention to the desired outcome(s) for our journey. In addition, we must pay attention to the interim markers,

signposts, and rocky cairns created and left by others for our guidance. We must also pay attention not only to our long-term goals but also to ordinary markers of our progress towards those goals. If I wish to be an Olympic Gold Medal winner for my nation state, for example, I will need knowledgeable coaches. But I will also need day-to-day determination. I will spend endless hours in practicing all of the various skills that go into an award-winning performance. At all times my inner drive for the Gold will guide my decision-making. It will not be my coaches who determine my success or failure. They may influence it, of course, but ultimately what I do and how I do it will be the determining factor. My competitors will also be a factor in the outcome of my efforts. I may do my very best and another more talented and equally determined athlete may take the Gold.

That said: staring into the future is like looking into a crystal scrying bowl covered with a thin layer of soap scum. A vision of the future is there but it is not a clear vision. There are too many variables in play for certainty about what one sees.

### **The Golden City in the Distance**

Twenty five years after my conversation with Rollo May, clinical psychologist Dr. Frank Lawlisss was leading a group of clinicians on a guided imagery journey as part of a training seminar on utilizing imagery in our work as clinicians. In this guided imagery session, he led us on a journey in which we encountered incredible obstacles: raging rivers to cross with no bridges or boats in sight; massive concrete barriers blocking our progress; fallen trees on the pathway, wild and dangerous animals, etc. It was a nightmare in the making. Each obstacle (and its central metaphor) had to be resolved before any of us could continue making progress on this particular journey. There is a certain sense, as I look back in time to this training event that this entire training exercise was about developing present moment creativity, flexibility and resiliency in problem-solving.

At one point Frank guided us to a sacred tree. Way off in the distance was the sun-reflected brilliance of a golden city. That was our journey's destination. But as we sat or stood under the sacred tree we each had to figure out how to get there because the road had abruptly dead-ended and there were no visible paths forward. The landscape directly in front of us was a jumbled pile of boulders, rocks, brambles, and tall weeds. At this point Frank's voice stopped and he left us guideless with a dilemma to

solve: how could we reach this distant golden city with no human guides, no roads, no maps, no rocky cairns, no compasses, no GPS devices, or any other signposts to guide us?

I was deeply engaged with this journey, its implied conundrums, and with the need to solve this dilemma/question. It was clear: our assignment, as guided imagery students, was to complete the journey and then to report and debrief our solution(s) with our classmates. To me, at least, failure in this assignment was not acceptable. I could, therefore, not endlessly hang out, in comfort, under the sacred tree. I needed to solve the problem of how to get to the golden city beyond the treacherous landscape directly in front of me.

In a mild state of altered consciousness, all is either totally impossible or totally possible. It all depends on where the individual (and her personality) is lodged inside of or engaged with the imagery. Solutions to the problems encountered are believed to come from the deep self. Thus, the solutions are idiosyncratic to each individual. They usually speak in metaphors and images. None of the forty something students on this day would arrive at an identical answer to the dilemma Frank had posed for us. None of us would even arrive at the same golden city. None of us would travel – or create - the same pathways into the future.

Each answer to our individually unique dilemma would arise, Frank had taught us, from the deep mind. Each answer, therefore, would be therapeutically revelatory to both the guiding clinician and to the client.

I tend to be a can-do person and on this journey I had solved the core riddle of all of the previous obstacles but this one puzzled me. I had, after all, gotten safely to the shade of the sacred tree. Why, I wondered, was that not my destination?

How could I get from the sacred tree to the golden city located on the far side of a very rugged landscape – a landscape I needed to travel with no pre-existent path to follow and no guide to accompany me? Did I even want to risk leaving the safety and security of what was known for the unknown and the unpredictable? Could I not rest under the sacred tree for a lifetime?

Who knew what beasts awaited me? Who knew if my legs were strong enough? Who knew if my courage both could and would sustain my journey? Perhaps the unthinkable would happen: having done my best, I would fail to arrive. Driven to succeed, I would fail.

Starting to walk towards the city without a visible path and no plan was futile. I would get lost in the barren landscape. Seeking to create a path forward without considering the destination would most certainly not work.

All of a sudden I “heard” and remembered Rollo May’s wisdom about freedom and human choicefulness. I decided that the destination itself had to guide me in creating my path to the golden city. The desired destination, i.e., the golden city, was an essential narrative key in solving this puzzle. If I could keep my destination in mind, I could deliberately and choicefully keep re-adjusting the direction of my feet as needed. With each re-adjustment, I could pause and evaluate my progress. My past no longer pre-determined my future.

And with that awareness, a plan and a path opened in my mind and I continued my journey. I was no longer listening to the guiding metaphors of Frank’s imagery and I was no longer paying attention to its concrete specificities which were designed to be diverting – albeit interesting – aspects of my personal life journey. I was completely engaged in my own process of resolving the task I’d been given. I “saw” the golden city in my mind’s eye and deliberately and mindfully adjusted the direction of my feet towards that destination.

In my imagination that evening I began walking towards the lighted horizon which marked the presence of the golden city. The golden city was my destination and the lighted horizon which marked my destination’s presence became my only compass; my only beacon light; my only guide.

As necessary, I would solve the problems of additional obstacles if and when they arose. I would refuse to remain in the luxurious shade of the sacred tree of my life journey to date. Keeping my destination in mind, I would not get lost among the rocks and the brambles. If necessary, I would tame or befriend any fierce animals who waited for me. If I needed them, I could ask for guidance and guides would appear.

Each and every interim step would need to be analyzed in terms of my long-range destination. Was I moving closer to the golden city? If not, what did I need to adjust in my awareness and in my planning?

I didn't know when or how I would arrive at my destination but I was certain I would do so in due time. And, if, by chance I never arrived, I would still have learned something important to my life and to my community's life.

Refusing to begin, therefore, was (and is) never an option.

In terms of this particular guided imagery, Frank brought us back into real space and real time. I doubt any of us had reached our destination. But, as I recall, all of us had set out on the journey. Each of us had left the comfort zone of the sacred tree. Each of us had solved the metaphor or riddle of inertia in the face of danger and the unknown. Each of us had confronted whatever fears we had about this particular jumble of rocks, brambles and wild beasts. In terms of our unique clinical practices, this wisdom would guide us as we worked with clients or students as they encountered life's difficulties; as they encountered their own fears of a potentially dangerous future; as they identified a golden city destination in their own lives.

### **What do we need to do next?**

*The core beliefs that drive human behavior are rarely transmitted in a direct manner, in plain and open language. Rather, they are encoded in stories, scripture, (and) narratives. The effect that beliefs have upon us can best be fathomed when we recognize how they are encoded in story-form for it is through identification with story that we take on beliefs and mold them to our identity.*

John Lamb Lash<sup>lxxv</sup>

The question for me as we begin to address the next and necessary steps for making progress in the sexual abuse advocacy movement: *in our interfaith sexual violence advocacy work, what is the destination that we individually and/or collectively seek?* In other words, what golden city waits for us in the distant horizon – a horizon we know is there but can barely see? How do we envision the desired end or consequence(s) of our work?

What and where is the golden city we collectively seek? Can and do we see it in our mind's eye? If so, what does it look like? Can we encode our unique and idiosyncratic vision into words so we can share it with other advocates? Another way to ask this question is to examine the specific nature of the future that we desire to create and then to inhabit. What is our individual or shared image of a healthy community? What is our shared and collective image of a healthy church, of a healthy family, of a healthy society? That image is our own particular vision of the golden city.

Given our different life experiences, the different religious cultures in which we have been raised, the unique personal narrative of our individual lives, it is likely that we will have conflicting views of what is needed and how to work together. Instead of doing the serious work of conversations with each other we may want to hang out under the sacred tree of our present moment. We may even want to keep doing what we are already doing – with the implicit fantasy that this will bring different results in the future. We may even put our life's vehicle on automatic pilot – allowing this pilot (our ordinary and customary habits) to make our destination's choices for us.

To summarize: as we as individuals begin to do cross-cultural and interfaith activism or advocacy work it is highly unlikely that we each have the same vision about what is needed; indeed about the very nature or location of the golden city we seek. It is equally unlikely that we have the same idea about the methodologies needed to make systemic changes in our culture and in our respective religious traditions.

Until we begin a careful process of internal excavation about our hopes and our visions for a healthy church or a healthy culture, it is unlikely that we, ourselves, know what lures us towards the future. If I cannot describe in measurable terms that which I seek, it is highly unlikely that I will be able to re-direct my feet in the direction which can yield lasting cultural change – bringing us closer and closer to the world-view tipping point in which entire cultures change.

If I do not know I have lost my way, I cannot seek out any corrective advice or ask for help. If you do not know I have lost my way, you can offer me no advice or help.

What needs to happen for the corrupt theologies and entrapment practices (of our current location in this sad history of clergy sexual violence) to shatter from within? Can we agree to collaborate on the shattering of the metaphor or master narrative – this narrative or cultural form that underlies clergy sexual abuse, clericalism, and by-stander abuse?

If we choose to work together, what structures of collaboration do we need? What organizational resources do we need? What are the stories we need to tell each other? In what situation do we talk about and re-examine our core beliefs – those beliefs and basic assumptions that guide our personal and social behavior?

As concerned survivor advocates and survivor helpers inside a context of abusive clergy and abusive churches, what are the individual and the collective visions of a golden city that lures us? What is the narrative story that guides our individual vision?

In addition, do we already have a shared collective vision that transcends any one individual's dreams or hopes for a different future? If we do not have a coherent shared vision of the future, how can we generate one? Is this even possible – given our unique life histories and life priorities? If it is possible, is it desirable?

What needs to happen to unearth and to conceptualize the central guiding metaphor that glues these corrupt institutional systems and their practices of lying and obfuscation? What is needed to challenge their ongoing theologies, doctrines, dogma and institutional governance practices that result in systemic assaults on survivors and their advocates? How do we uproot the noxious plants (i.e., entrenched habits) of individual and institutional clericalism, hostile bystander denial and corruption? Is that even our task? Is this necessary work if we are to reach the golden city of our hopes and our wishes for a different future?

## **The Task in Front of Us**

In my opinion, the task in front of us is twofold. First we must collectively create an accurate analysis of our religious cultures' current sexual abusiveness problem(s). Secondly, we must take time to collectively imagine a future without the presence of our current problem(s). Once we

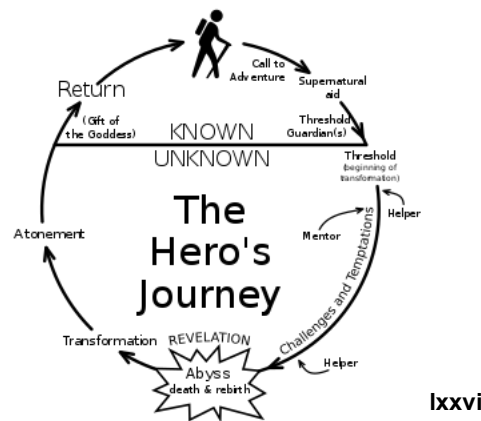
can collectively see – however vaguely – the golden city’s aura in front of us, then together we can begin to map out the pathway from this present moment in which sexual abuse and institutional clericalism are both present and prevalent to a future moment in which neither is present. In terms of Rollo May’s advice to me, we can individually and collectively re-direct our own personal feet to the future as a beginning moment in changing our collective culture’s future.

Individually and collectively it seems to me that we need to discuss this question of destination and we need to discuss the difficult questions of actions that can move us – and our various religious cultures - towards this new destination – a new metaphor-driven culture without abuse and violation.

Unlike a guided imagery exercise which is ultimately oriented to the personal self; our shared envisioning of a different kind of future is, of necessity, a collective activity. To reach a new social reality in the shared commons of our respective lives, we must not be diverted from our collective advocacy’s desired destination; we must not be distracted from our task. We must, it seems to me now, risk collective work with each other. We must, most importantly, risk becoming friends.

## **Risking the Collective**

As I have met sexual violence survivors and survivor advocates, I am aware that a metaphoric image comes to mind – the individual hero’s journey. The hero’s journey is a mythic super-story and it may well be the underlying myth of patriarchal world views. In this story the hero sets out alone on a journey, an adventure, or a pilgrimage. Along the way he finds mentors and friends who provide him with needed skills or information. Successfully meeting some crisis or some challenge, he conquers all and returns home a hero. Having experienced a dramatic conversion experience, he returns a different man than he was at the beginning of his journey. Another way to say this is that he is more himself at the end of his journey than he was at its beginning.



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Inside the political arena of Christendom, we can find the heroic male saviors, martyrs and saints. Inside Jewish scriptures we can find the heroic kings, male patriarchs and prophets. Inside Buddhism, we can find the patriarchal narrative presence of the Buddha and male bodhisattvas. In the Abrahamic religions of Judaism, Christianity and Islam, the story begins with the heroic actions of the Patriarchs in refusing to accept the cultural corruption of their present moment in history. For example, in Jewish scriptures, Abraham and Moses each set off on a faith journey with indefinite destinations. In Christian scriptures Jesus gathered a group of disciples who sought to reform traditional Jewish culture and worship practices. In ancient Buddhist texts, finding enlightenment, the Buddha gathered a group of disciples.

Experiencing profound personal change, many individuals seek to bring change to their culture. For some, the moment of personal change may be triggered by personal trauma. For others, it may originate in deep silent intuitions that there must be a better way. For still others, it may originate in compassionate awareness of human suffering. Whatever its origins: cultural change efforts originate inside human individuals and inside collective groups of individuals.

The mythic language of the hero's journey surrounds us. It may be the central myth of all patriarchal cultures. It may, in fact, be embedded in our individual and cultural spiritual cells.

In terms of twentieth-century mythology and cultural narrative, this is the essential story of the Lone Ranger who conquers evil and rescues those who are entrapped in danger. This is the story of Buck Rogers who flies off into space and conquers it. This is the story of Superman, Bat Man and Spider Man and their individualistic wars against crime. This is the central myth of the early *Star Wars* epic movies in which the young man Luke Skywalker is trained in mystical martial arts as a force to be used against the corrupted, morally compromised, and menacing Darth Vader. Clinical psychologist Edward Tick, in working with war traumatized individuals, describes the warrior's journey as an extended version of the hero's journey. In working communally and liturgically with war's survivors, Tick's work sheds light on this ancient warrior archetype as it relates to healing war trauma.

Cross-readings between war trauma and sexual violence trauma give us multiple perspectives on the depth of tragedy contained in the patriarchal violence narratives of our culture. It also provides us with unique perspectives about healing work with traumatized individuals. Tick's emphasis on the spiritual nature of healing work is a very important addition to our understanding of trauma healing work.<sup>lxxvii</sup> With care his work can be adapted to therapeutic healing work with survivors of sexual violence and domestic abuse – an intimate form of warfare waged on social intimates rather than strangers at a distance.

A twentieth-century addition to the heroic myth archetype is the female superhero. While there are isolated mythic heroines such as the Septuagint's Judith and the fifteenth century heroic figure of Joan of Arc, only in the twentieth-century did the imaginary and heroic figures of Super Woman and Wonder Woman capture the imagination of young girls and aging women.

I deliberately exclude the Virgin Mary because the Western Christian Church has so exploited her imagery to teach submissiveness and the traditional values of motherhood and marriage. She does not, therefore, make a heroine's journey nor experience the crisis of self-hood that is essential to the mythic hero's journey. Her life and its narrative, as we know it today, are secondary to the male narratives of Christian scriptures, doctrinal theology, and liturgical worship traditions.<sup>lxxviii</sup>

## The First Temptation

A central temptation for peace and justice workers is what I've come to call the *Lone Ranger's personality and work style*. Hearing some kind of inner call to do justice work in the world, the individual listens to the inner voice and begins the work. Others, seeing this individual work, are also drawn to the movement. The essential temptation becomes, therefore, a personality cult – following the heroic leader.

In watching (or becoming a part of) the heroic Lone Ranger phenomenon, I've taken to calling myself Tonto – which is a derogatory term in Spanish – for those who seek to help the Lone Rangers in their social justice activism lives. In essence, while we, the Tontos of the world, are needed, we are not valued. Our own potential contributions to the work at hand are negated by the Lone Ranger's beliefs that only his work is essential.

My personal life trajectory has consistently included the search for heroes and mentors. These were people I believed had the ability to teach me what I could not otherwise learn. These were people who did what I believed I could not do. These were the individuals who parted the waters of social change so that the community could cross into the Promised Land.

Crashing against the clay feet phenomena in my heroes, my life slowly became bereft of heroes. I began to mistrust the hero, the saint, and the lonely and usually very angry prophet. Eventually, mid-life, I began to see my life of social justice activism as needing the collective rather than as being motivated by the archetypal and deeply individualistic hero. I came to recognize that social justice advocacy was most often done by quite ordinary but principled individuals whose inner moral compass demanded action rather than complicit by-stander behaviors. As I watched, I realized that these very ordinary people often did very extraordinary actions when faced with a crisis or with injustice in their individual neighborhoods. In general, having seen or been captured by a vision of a better world, these individuals gathered a collective group of individuals to work together. In complex contemporary societies, it is unusual for one isolated individual to bring about lasting and significant social change. While theoretically this can happen, it is rare – if indeed it is possible at all.<sup>lxxix</sup>

Slowly over time I have come to understand a basic principle: for a cultural tipping point to occur, the sustained and persuasive work of the collective is needed. The individuals I knew and admired in various arenas of social justice work were anchored inside networks of like-minded and concerned individuals.

As I matured in my own vocational calling I came to realize that in human life there are no super heroes who act solely out of pure motives. *Everyone*, I came to understand, in the colloquial, *puts on his or her pants one leg at a time*. Everyone's brilliant light also casts a shadow. Indeed, my artist friends remind me: *wherever there is light, there is also a shadow*.

Everyone has an agenda – whether this agenda is recognized or not. Since every individual and every social action has its shadow side, this reality must be acknowledged and managed. There is no perfection to be found anywhere. One practical consequence of knowing this is that every action must be studied and its actual effects (in real space and time) acknowledged.

What is needed, in my opinion, is to identify, resist and revise the Lone Ranger myth and model of social activism. We must stop idealizing others at our own expense. We must stop calling ourselves and others by bad names. We must seek to build networks of collective action and support. In short, we must build and then maintain bridges and even entire networks of bridges between and among ourselves. The building and continuous repair of interpersonal bridges takes deliberate effort; it takes time and energy. In my opinion, however, this is the only way to get permanent social change inside the collective.

I am personally convinced that no cultural tipping point or change in cultural metaphors (in situations of human injustice and human violation) will occur without deliberate attentiveness to our relationships with one another. We must, therefore, get to know each other and gradually we must learn to trust each other. We must learn to manage the inevitable rough spots that occur in all human relationships. We must, in short, manage our individual proclivities to see our work as belonging to us alone.

This means that the basic template of our relationships with each other becomes the model for social change of a larger nature. How we manage our most private lives forms the template out of which we can collectively work with others to bring about social change. If we wish to change the consciousness of the world, we must first change our personal share of that consciousness.

If we are interested in changing the cultural metaphor that sustains injustice, then we must seek the assistance of others. What is needed is a model for collective activism and collective works of socio-political analysis.

In part, this is true because of the pitfalls of hero worship and the problem of *being special* – a problem of growing isolation and a problem of growing self-beliefs that one is, indeed, heroic, i.e., special.

To develop the social justice acumen that is needed, we must, first of all, risk personal conversion to the needs of others. Secondly, we need to find like-minded individuals with multiple skills. No one's individual vision of the golden city is complete. We need to do multiple acts of co-envisioning, co-creating. We need, therefore, to be-friend each other. We need to make personal commitments to each other.

The hero's journey transforms the life of the hero: now something more is needed - the transformation of culture and its underlying sea of human consciousness. The hero's inclination to use enraged violence to solve the problem of human violence is based upon a faulty premise: *that redemptive violence is essential to solve the human problems of social injustice, violation, and structural violence.*

The personal and social reality is stark: the use of violence to solve problems of human violence spreads violence rather than contains or eliminates it. Violence is never, therefore, the solution to violence.

If we are to challenge the life-damaging metaphors of a violent and corrupted church and/or of a violent and corrupted culture, we cannot only talk about the death of that which now is. We must also talk about the birth of something new. We must not only struggle with the darkness: we must seek to find, to create, or bring to birth that which is light.<sup>lxxx</sup> Not only must we critique the negative and harmful aspects of our respective cultures; we

must also seek visions about more humane and just social relationships. We cannot only be historians; we must also become visionaries. We must not only destroy: we must also build. It is no longer enough to de-construct the story of violation and systemic corruption. We must learn – collectively - how to construct a new narrative. We must listen carefully so that a new metaphor, or a new infrastructure, or a new set of cultural forms can emerge to guide our daily lives inside the human commons.

A modern daily prayer is circulating on social media. It is a simple request: *may we be the ones who bring forth the good*. While simple to state, such a prayer is unbelievably complex. Once again we come back to an ancient spiritual principal: individual change precedes change in the collective. However, there is a Mobius strip-like process. Individual change sets collective change in motion. Collective change makes possible additional personal or individual change.

Our individual acts or experiences of conversion lay down the foundations for all cultural change. It is my impression that individual processes of conversion from that which is culturally destructive to that which co-creates the good: these processes are usually so complex that cultural change requires collective action.

In terms of the guiding metaphor of the golden city, change can happen incrementally or suddenly. Much depends upon the way(s) entire communities see and process the need for change. Even more depends upon the way that entire communities commit themselves, in the collective, to new and transformative behaviors in the specific and individual moments of their daily lives.

The psychic and interpersonal energy of needing to be special, i.e., heroic, diminishes or dispels the needed energy for doing a collective task.<sup>lxxxi</sup> It is my firm belief that while individual action may be needed, a messianic self-energy of heroism is not. We must not only share what we already know. We must be able to share our doubts, our insecurities, our hesitations, and our fears of an unknown and, as yet, unknowable future. We must learn to identify that which we do not know; that which we do not understand. In addition, we must learn to identify that which we most fear and that which we most distrust. We must not only affirm that which we believe, we must identify (in light of the church's violence and violations) that which we can no longer believe; that which we can no longer support.

It is increasingly urgent, I have come to believe, that our affirmations of faith are honest ones. If I consistently need to cross my fingers behind my back, the act of communal worship and communal affirmations of faith becomes self-community destructive. In his courses on designing liturgies for communal worship Dr. Brian Wren suggests that no worshipping person or community should be forced into praying prayers or in reciting creeds which they individually and collectively do not believe. I have, over the years, come to appreciate this wisdom. The inner self knows when we are lying even if no one else does. Our individual lies and our collective lies weaken the social bindings of our relationships. Over time, they weaken our ability to see injustice and interpersonal violations for what they are.

If we wish to create momentum towards a cultural tipping point, we must learn (with each other's help) to be trustworthy. We must learn to be honorable in our dealings with each other. We must choose to live ethically. We must embrace a compassionate morality. We must speak our personal truth with candor and with care. We must treat each other – indeed all beings – with civility and good manners. This is particularly true of those human beings we see as our enemies or as cultural obstructionists to needed change.

Consequently, we must often learn that it is counterproductive to collective social change efforts when we seek to devour our allies and to destroy our helpers in a spirit of competitive rage. It is counter-productive to collective activism when we choose to act as if only we possess truth and there is only one way (our way) to reach the golden city.

The energy of the collective – known as synergy – can only arise inside non-competitive, meaningful and trustworthy conversational collaborations of committed individuals. Meaningful collaborations usually can develop only inside mutually respectful and trustworthy personal and collegial friendships.

## **The Second Temptation**

The second major temptation of the sexual abuse survivor advocacy movement is to become a *prima donna* or *primo uomo*.<sup>lxxxii</sup> The term *prima donna* originated in opera and in classical ballet. It signifies the leading lady, the diva, in the title role. The term *primo uomo* is the male

equivalent.<sup>lxxxiii</sup> Quite often, in real life, these individuals are temperamental, demanding of attention, and, in a certain sense, bigger than life. Eventually the term morphed into a more general description – a very temperamental individual who has an inflated view of his or her talents and abilities; his or her personal importance. Some online dictionaries note that the term has come to mean arrogant, bitchy, and temperamental. Prima donnas are individuals who take offense at criticism, who resist other's opinions, and who refuse to consider others' needs. They take privileged treatment as their birthright. They seek to be the first or the only individual in their arena of work and life. Another aspect of their behavior is to take credit for the work done by others. Needing to be *the only* or *the best*, they sabotage and undermine the individual and collective work of others.

The presence of prima donnas and primo uomos inside justice advocacy movements can destroy or derail an entire movement. No matter how brilliant their work, their attitudes and behaviors towards others drive people away. Because there is no one way to work towards justice, such a narcissistic insistence upon *my way or the highway* becomes counterproductive of real and lasting social change.<sup>lxxxiv</sup>

One additional characteristic of the prima donna or primo uomo is narcissistic jealousy and narcissistic rage at others' success. Competitiveness for the spotlight and expressions of rage when the spotlight is elsewhere are very destructive behaviors inside social justice activist movements. This is so because their consequence is the splintering and re-splintering of collective work environments.

A consequence of prima donna behaviors inside activist movements is that the needed contributions that others make are ignored, attacked as useless, or otherwise denigrated. S/he who does not agree with the prima donna in all matters becomes the enemy to dishonor and to attack. This attack behavior is a profound form of dishonoring others who might otherwise become allies in the work of social advocacy. It tends to make enemies and is, therefore, counterproductive to effective social justice work.

## **The Third Temptation**

Small and large groups are subject to boundary-maintenance issues. In sexual abuse survival groups, these boundary issues may mirror or serve as a hologram for individuals' boundary issues. If water-tight boundaries are put in place and enforced, the group may rapidly become a coterie of like-minded individuals. Such cliques are dominated by uniformity and conformity. That which is new, different or unusual is excluded from entry. A cult-like insistence may emerge that promotes group think and sycophancy rather than critical thinking and problem solving.

A rigid formula-like approach to the problems at hand is the usual consequence of such rigidity. Outsiders are repelled as dangerous, irrelevant, just plain ignorant or otherwise disdained. Inside these types of groups, the individual gets along by being compliant with the group mind. Dissent from the group mind is not tolerated and dissenting individuals can find themselves summarily exiled from the group or made so uncomfortable that they leave without saying goodbye.

These kinds of groups tend to become holograms of the problems they seek to solve. They tend to become centers of interpersonal and collective abuse directed at other insiders who dare to have an original idea or directed at outsiders who threaten the group's inner consensus about reality. No lasting contribution to permanent change is made because the group's energy is spent on maintaining borders and making certain there is no dissenting threat to the group's inner consistency. Enforcement of boundaries is usually swift and merciless. The insider who broke the group mind rules is now an outsider – to be shunned and to be derided in the commons.

The actual work produced by these kinds of groups can vary from mediocre to good. With rigid border keeping, fresh ideas are unwelcome. Creativity is frowned upon. Rarely, therefore, does the work produced reveal serendipity; rarely does it invoke synchronicity; even more rarely does it reveal prophetic culture-changing work.

One side effect of a group of people with too-rigid boundaries is that group process begins to resemble treadmill walking – covering the same ground but making no forward progress. Inside the group people may like each

other or they may come to detest and despise each other. Since they feel bound to the group – for whatever reason they feel bound – they cannot safely and comfortably address group process issues; they cannot safely dissent from group think and the group mind. Their choices are limited: they can stay miserable inside the group or they can exit the group.

Over the life of this group, trust issues are likely to become predominant. The authoritarian controlling nature of such groups may, or may not, become visible. These rigid boundary groups may, therefore, exist over a significant period of time only to blow up and self-destruct.

A related version is the small group which has no established perimeters or boundaries. Everyone and any one is equally welcome at any time. All opinions are of equal weight. There is no carry-over of work from meeting to meeting. There is no active planning and no one assumes leadership. Every meeting is *de nouveau*. No one does preparation work to facilitate actual work getting done. The *laissez faire* attitudes of these kinds of groups usually mean that no minutes are produced and no creative long-lasting or permanent change happens. Some of these groups – having no established center disintegrate. Others may self-correct and create a working agenda that allows them to do solve internal conflicts and settle down into doing real work.

Eventually, many *laissez faire* groups disintegrate because they have no real commonly agreed upon purpose for meeting and working together. There is either no center to the work to be done or the rudimentary and largely unformed center does not hold.

Since advocacy movements need a wide diversity of skills and a wide range of opinions; since they need good problem-solving skills; since they need basic conflict-resolution skills; since they need to be alert for signs of genuine dissent: these small work focused groups need a clear mandate, a clear agenda, and a pattern of leadership that enables a sense of personal and collective safety. In addition, they need individual and collective commitment to the group's task. Eventually, they need a sense of achievement in accomplishing the group's goals.

In mature working groups one finds a clear sense of the task at hand and flexibility in managing the group's interpersonal relationships. Boundaries are in place and they are as flexible as the task needing to be done. There

is a collective curiosity about ways of proceeding. Individuals are cared about and at the same time the group task is never abandoned. Individual expertise is collectively recognized, sought and honored. There is a collective willingness to listen and to consider the impact of informed dissent within the group. If and when the group actually accomplishes its self-chosen tasks, everyone – collectively- is included in disseminating its findings.

When I taught small group advocacy content in the academic classroom, I urged students to remember one important question they needed to ask in every small group situation: who belongs at this table of conversation and who, if anyone, is not represented here? If, for example, the topic is ending homelessness, are there any homeless individuals present? If the topic is ending domestic abuse, are there any survivors of such abuse present? If the topic is racism within the advocacy movement, are there people of color present. If the topic is inter-denominational or inter-faith advocacy, what denominational or faith group individuals/representatives are present at the table of conversation?

A related question immediately arises: how do small working groups avoid tokenism? No one individual can possibly speak for all individuals. The underlying principle is that group composition matters but/and no group will be perfectly created and maintained. Humility is, therefore, needed as the group members get to know each other and begin to work with each other.

One sign of healthy task-oriented groups, in my opinion, is that there is an age range of people from elders to novices. Another is the range of opinions which can be examined. A third is cross-cultural awareness and a consequent realistic humility in the face of complex problems. As implied above, cultural diversity is essential in solving complex human problems. No group, in and of itself, will solve complex social problems. But each well-functioning social advocacy group adds its own skills to the whole.

In healthy groups, concern is taken that the wisdom developed inside the group needs to be made available to the wider community. There is a sense, then, that healthy small groups serve a wider purpose than that purpose which originally brought them together. They become the breeding grounds for healthy social change efforts.

The relationship between study, careful reflection, dissemination of knowledge and activism is never, in my opinion, a straight line. There are some individuals for whom the study and dissemination processes are their personal form of activism. There are others for whom the on-the-streets-activism process, itself, carries the juice of life and the study and dissemination of information is secondary. Successful advocacy movements know they need to include all three of these processes: study, reflection, and action.

The relationship between academics and activists is known to be fraught with controversy. Activists may feel as if academics live in a glass and ivory tower; academics may feel as if activists do not really understand the complexity and the urgency of the cultural issues in play.

As an academic activist and advocate, I think this topic deserves more discussion among all of us in the sexual violence advocacy movement. As Gandhi, the Dalai Lama, Thich Nhat Hanh, Joan Halifax, Martin Luther King, Jr., Bishop Tutu and even Che Guervara noted: study of and thinking about an issue goes hand and hand with successful long-term activism. Commitment to social change without information about the desired object of social change is usually ineffective activism. Similarly, continuous reflection on a social issue without a concomitant commitment to action usually results in cynicism and despair. Neither outcome is desirable. Neither is likely to result in permanent change.

A good theory base is essential to permanent social change. Yet for that theory base to come alive, it needs embodiment.

Study, reflection upon our studies, and activism, are, therefore, the yoked necessities for permanent, and lasting cultural change in the commons. In light of the Golden City metaphor, we can only reach the outskirts of the Golden City by consciously directing our steps. We do this self-correcting direction by individual or collective study and we do it within communities who are like-minded about the need for change but diverse in skills and abilities.

### **The Fourth Temptation**

The fourth major temptation is to do social justice activism in a spirit of moral outrage, moral superiority, and aroused interpersonal hostility. While

the dual realities of moral outrage and hostility are an understandable response to the presence of injustice and violence in our individual and collective lives, both are body and relationship, and life-damaging emotions.

Rage damages the human physical body.<sup>lxxxv</sup> Rage damages the human spiritual body. In addition, it damages the collective human social body.

Outrage (and its consequent attitude of moral superiority) drives us away from others in the human community – others we judge to be responsible for the human mess we are in. We fail, in this way, to see our own personal complicity in these complex situations of human violence and violation. Blaming others becomes, therefore, a lifestyle pattern for responding to injustice and violence.

Contemporary Buddhist authors and therapists influenced by Buddhist epistemologies, urge us to actions motivated by compassion for human suffering rather than by rage.<sup>lxxxvi</sup>

Since my retirement in 2004, I have done extensive work with the survivors of sexual abuse by Mennonite and other-than-Mennonite clergy. In addition, I've done some institutional networking. One thing stands out for me: the very troubling and troublesome issue of episodic and unpredictable rage inside survivor advocacy movements. This rage is toxic to the persons who experience and express it. It is toxic for its targeted recipients. It is toxic to the social milieu in which advocacy needs to happen.

In the past ten or twelve years, I have come to have a very strong opinion about survivor rage: while understandable in light of their personal histories of being abused, it is counterproductive to the much-needed collective works of advocacy and healing. It has a strong tendency to destroy needed coalitions of individuals. It does not, in real time and space, take down unjust structures. Nor can it create lasting and just social realities. The primary motivation of rage is to destroy. Rage's energy, therefore, is almost always self-other destructive. In no situation I can think of has positive change resulted from rage directed at the self or others.

To speak metaphorically, uncontained rage is like a blazing, uncontained, and wind-driven forest fire. It will destroy everything in its path.

Perhaps more importantly, invasive rage destroys all possibilities of healing the wounds of violation. It tends to engulf the personality in narcissistic and self-destructive behaviors. Its abrasive presence mediates against any potential of healing of troubled interpersonal relationships. Its presence in a human life tends to isolate the individual (or even a community of enraged individuals) inside a destructive spiral of self-other abusive and destructive behaviors.

## **The Realities of Rage**

*.....the traumatizing consequences of being dishonored....* <sup>lxxxvii</sup>

Recognizing, therefore, the full humanity of everyone in the social change narrative is essential. Social change practices tied to the experiences of human rage (a by-product of thwarted demands for human perfection) tend to yield counter-productive social change actions. Rage can feed the human tendency to act as a the prima donna or primo uomo when the individual (1) believes she or he does not get proper respect or (2) others do not yield over their own convictions, principles, and lives to the other.

In addition, rage is often based in the demand that the other be perfect; that the self be perfect; or that collective action be done perfectly. It also often carries an implicit demand that others see the world exactly as I do and must, therefore, yield to my opinion. Enraged self-other perfectionism allows for no mistakes, no misjudgments, and no failure. It not only can destroy the self; it can also destroy entire communities.

Irrational rage (I gradually came to understand) is not just an expression of the human shadow. It is also an expression of our human demand for perfection in the other (as well as for perfection in the self). There is no room for human graciousness or the healing balm of freely offered forgiveness inside perfectionist demands. Any mistake at all – or even a perceived mistake – can trigger the episodic violence of irrational rage.

An often seen side behavior is blaming. Enraged blaming of the other does not allow for thoughtful and realistic conversations (compassionate conversations) about success and failure. Enraged episodic blaming drives potential allies away. It tends to make enemies from friends and from bystanders. Coordinated and collaborative efforts at making needed cultural changes are, therefore, rage-sabotaged..

Rage has a uniquely destructive quality. It does not care to build interpersonal bridges between the self and others. Instead, it seeks to destroy the very bridges that might bring understanding and compassion into the human equation; into the work of social justice activism.

In no situation I can think of has experience and vented rage ever facilitated positive social change and world view modifications. I conclude therefore that while enraged action can definitely destroy the necessary bridges of social activism, it can never build them.

### **An Alternative Model**

The pursuit of compassionate excellence, on the other hand, leads individuals to create working coalitions that demonstrate a sense of humor and have staying power. These lasting coalitions of activists and social justice advocates demonstrate resilience, mutual respect, awareness of individual strengths, compassionate self-other awareness, and a sympathetic awareness of each other's limitations. At their best, they also demonstrate a certain playfulness of spirit, compassionate altruism, a deeply-rooted humility, and a shared commitment to doing excellent work towards shared goals.

Compassion does not mean refusing to feel. It does not mean excusing injustice. It is not a condescending attitude of pity. During the course of the Truth and Reconciliation Hearings in South Africa, the commission's chair Bishop Tutu publicly broke down in sobs at what he was hearing.<sup>lxxxviii</sup> A spirit of compassion includes openness to life in whatever way life manifests itself plus an internal moral and ethical compass that refuses to demonize others for their decisions and behavior – good, bad, or absolutely horrible. Compassion is not the superior feeling of pity. It is, however, an awareness of our common humanity.

In my opinion, the great peacemakers of the twentieth-century have been characterized by compassion, intellectual study and reflection, deeply-embedded altruism, humility and a sense of humor. They draw others to the work of justice by their example. I have heard it said, for example, that inside the inner circle of Nobel Prize winners, South Africa's Anglican Archbishop Emerita Desmond Tutu and His Holiness, the Tibetan Buddhist Dalai Lama often sit outside the spotlight and tell hilarious stories to each other – stories in which they make fun of the fame and awe which surrounds them. They are apparently known inside this inner circle for their ability to make each other crack up with giggles and belly laughs. Watching the two men interact, one becomes aware of a spirit of infectious humor, play, joy and laughter.<sup>lxxxix</sup> Both men's lives have been dedicated to the difficult works of peace advocacy and justice-building for their respective people. Each man has known personal oppression and tragedy. Each has witnessed up-close the suffering of his people. They do not share the same religious heritage. Yet, each man has befriended the other and the world is a better place because of their inter-religious friendship. Neither man demonstrates rage towards others in a demand for socio-political change. Yet each man is insistent: there needs to be significant social change for justice and peace to permanently occur.

In published interviews, book-length biographies, and inside his spiritual teachings, each man teaches the need for socially aware individuals to enter the inner silence. Each man begins his day in silence or prayer or meditation.<sup>xc</sup>

I once heard Bishop Tutu speak to a large public audience. His topic was serious – racial apartheid in South Africa. On that occasion he detailed the oppressive realities of apartheid. He asked for Americans to help boycott South African goods – no small request in its implications for poor black South Africans. I found his presentation sobering. Yet, what I most remember about his presentation was his spirit of joy and his infectious laughter. His spirit was so huge and so appealing it felt as if I knew him well. His was a personality that drew others to him and thus, to the cause, he cared most about: freedom and justice for black South Africans.

The principle is clear: *we do not need to be grim to be serious* about the social work of justice-making- work that we do and work that others do.<sup>xc1</sup> It is not our grim seriousness which draws others into shared work with us. It is our joy-filled humanity; it is our loving compassion for others who suffer; it is our passion for justice; it is our concern for building a world where we do not inflict suffering on others for our own gain or pleasure. It is a world where we recognize, acknowledge, and seek to alleviate the suffering of others. In short, it is a world of compassionate and informed altruism.

Since that evening, when I think about the person I would like most to be like when I grow up, it is the archbishop emerita of South Africa. His passionate call for freedom and justice for his people and his openness of spirit drew us to him.

## **The Shadow Knows**

In 2012, I attended a Jungian-theory-based workshop on the human shadow. In this particular workshop, the leader focused on the *golden shadow*. That which we most admire in others is often – but not always – an introjected and then projected image of our own under-developed, neglected, or abandoned abilities and skills.

Most of us who are clinically sophisticated have no trouble understanding the human proclivity to deny the darker elements of the personality – elements which we subsequently project into the collective consciousness of the whole. So readily seeing, if you will pardon the expression, the asshole nature of the other, we fail to see the asshole nature of our own small, egoistic self.

In a similar manner, seeing and glorifying that which is admirable in the other, we neglect to notice or we significantly downplay our own positive characteristics.<sup>xcii</sup>

## **The Dark Shadow**

Annie Lamont's wisdom holds: *you can safely assume that you've created God in your own image when it turns out that God hates all the people you do.*<sup>xciii</sup>

The dark shadow represents that which is hidden or repressed from the self's conscious awareness. It contains dissociated, negative, and rejected characteristics of our personalities. It contains that which is too painful to acknowledge.

One way to examine these hidden and repressed bits of ourselves is to examine our projected animosities – that set of traits and behaviors which we intensely (and unrealistically) dislike or disdain in others.

The way forward, according to Jung, is to integrate – as much as possible – that which is judged as undesirable or unworthy into our self-knowledge. As we do this, we begin to accept ourselves warts *and* all and we become more able to understand and accept others as well.<sup>xciv</sup> Self-compassion is inextricably linked, in my opinion, to compassion for others. As the old song relates *you can't have one without the other*.

As we mature and heal ancient wounds to our narcissistic self, we grow in self-other acceptance. We stop demanding perfection in ourselves and in others. We grow more flexible and resilient in recognizing and coping with mis-steps in our actions and with mis-apprehensions in our relationships with others. We come to recognize our unique patterns of erroneous judgment and actions. In short, we begin to be more self-other compassionate and less self-other demanding and judgmental. It is with this self-other knowledge and acceptance that we begin to self-correct and to do fewer self-other destructive actions in the commons.

## **The Golden Shadow**

The golden shadow, on the other hand, represents the positive, non-integrated aspects of the self – the un-made choices; the unused abilities; the unacknowledged personal gifts. One way to access this aspect or these aspects of the large S/self is to examine our heroes, our deep attachments to others, and our most intimate longings for wholeness. Often, although not always, what we most admire in others is also a denied or unknown aspect of our own selves or, at the least, our potential and wannabe selves.

I am not exactly certain how the presence of a golden shadow in our present and personal lives relates to our vision of the golden city in the distance. But I have a strong intuition that these two metaphors as experienced in the human commons are deeply related to each other. Our longing for a different or a better world for our own lives is intricately related, I believe, to our desires and dreams for a just and fair world for everyone.

## **Perfection or Excellence in Activism**

Recently, I have returned to thinking about a concept I first encountered in my early thirties - during the years I was in my first major administrative position: *perfectionism is not the same as the quest for excellence*. The quest for excellence enables us to develop our innate skills and abilities.

The quest for perfection dis-enables us because it is never a reachable goal.

The source of this insight came from a Sunday morning paper magazine insert which featured an article about several Nobel Prize Winners. I was intrigued that all of these men had pursued individual and collective excellence over decades of work but none were perfectionists. It was a morning of grace in my life. I kept that little two page article for many years until it became tattered and worn from being over-read.

One concept came through loud and clear: perfectionism and its offspring procrastination alienated us from others while the collective quest for excellence facilitated our connections with them. Indeed, perfectionism and procrastination alienated us from our own abilities. Perfectionism was, therefore, a disabling human characteristic. Its presence tends to separate us from others because of the inhuman demands we were making on them.

Perfectionism tends to be accompanied by judgmentalism (perhaps even enrage judgmentalism) towards the self and towards the others. It is often accompanied by intense feelings of personal shame. That which is not perfect is rejected and despised. The failed quest for perfection tends to yield a harvest of disdain for that which is not perfect. When nothing is ever quite good enough, i.e., perfect, it is easy to create a stew of anxiety, debilitating shame, disdain, and rage (at others or at the self). The end

result of perfectionism is immobility in action. When nothing we (or others) do is good enough, we simply stop, immobilized, in our tracks. When nothing anyone else does is perfect or even good enough, those of us who are perfectionists become unglued and enraged. The ultimate end of perfectionism is fourfold; immobility, procrastination, isolation from others, and rage.

Embedded inside the very notion of the quest for excellence, however, is another concept - that of mutuality. We all need others in our lives to support our life journey and our work in the world. There can be no pursuit of personal excellence outside of the collective. Not only personal wisdom is needed; the vision and wisdom of the whole is also needed. This was, I learned over time, not an either/or concept but a both/and one. Individual excellence and supportive collective excellence furthered the work that needed to be done.

As I write, I become aware that the pursuit of excellence is often accompanied by three human traits – the trait of curiosity or questioning the present reality; the trait of humility; and the trait of compassion (for the self as well as for others). The taproot of excellence is personal integrity. Without integrity, there can be no excellence. Another characteristic is that of repetitive resiliency and a relatively high tolerance level for mistakes and starting over – having learned from that which did not work as well as from that which did. One side effect, I have noticed, is a sense of deep joy.

How much of the Golden City imagery is, in part at least, an aspect of my personal Golden Shadow is a very real question for me these days. What I have discovered in my internal self-investigations is that my demand for perfection in others is often a demand for self-perfection. As I lighten up my demands on the self for perfection, my demands for perfection in others also mitigate themselves into less imposing presences in my life. As I stop making others into heroic figures (god-like, more-than-human, all-knowing, and all-wise), I can begin to appreciate my own inner longings for wholeness and for community. Learning to both value and honor my doubts about the teachings I've inherited from my ancestors has opened doors to understanding and personal maturity I could not have anticipated ahead of time.

Coming to a position of compassion for my own self, I become, therefore, more responsible for my own action and inaction inside the human community. I become more accountable to the whole. And I become more compassionate towards others. Accepting the many unresolved aspects of my life journey to date, I become more accepting of the unresolved aspects of others' life journeys.

We are, none of us, perfect: we are all of us journeying and seeking that which will make us whole (which is a lot different than perfection). We all make mistakes and every one of us misjudges situations.

A second consequence is no less formidable: as I ease up on my tendencies towards perfectionism, I become less judgmental about my own failings and the so-called failings of others. I am enabled to move towards compassion and towards the much-needed awareness that human suffering and human error are universal realities.

To be quite direct about all of this: there is no perfection to be found anywhere. Perfectionism is a social justice advocacy dead-end trap. It shuts more doors than it opens. It harms more people than it helps.

Individual self-heroic activism – begun within the non-compassionate interpersonal demand for human perfection in the other – is, I believe, unsustainable over time and, therefore, bound to fail. Human activists who set out to convert or to change others soon realize (if they are to be successful as change agents) that the more important work is to change and manage the self. Thus, in seeking to become change agents, they are really setting out on a long journey of self-conversion. It is a therapeutic principle: our job as therapists is not to change others; it is to provide a hospitable milieu and relationship in which individuals can grow towards their own wholeness and wellness.

To be an effective therapist or a healing presence in the lives of others is to engage in a life-long quest for personal and communal wholeness. I hold to a similar belief about peace and justice activism work inside the commons. To be an effective advocate for justice is to engage in a life-long quest of understanding the self and its personal attachments to coercion and violence as a way of managing our personal relationships with others. In essence: understanding the self is an essential foundational principle for

understanding the other. It is, just perhaps, the long taproot of personal integrity towards the self and towards the other.

## **A Mudra for our Personal and Collective Work**

Clinical psychologist Sheldon Kopp, very late in life, wrote a book in which he discussed one of the iconic images of the Buddha: the Buddha's left hand is raised in the universal symbol for stop and the Buddha's right hand is raised in the universal symbol for extending compassion. Kopp explained the message of these formalized hand mudras: *stop the fear and the violence; extend the hand of compassion.*<sup>xcv</sup> While I am not a Buddhist, I have found it very helpful when thinking about stopping the violence of religious leader abuse, religious institution abuse, and bystander abuse to raise my left hand and to extend my right hand. This very simple physical practice helps me as I think about having compassion for every individual who is entrapped in the sexual violence narrative.

This is essential wisdom for I believe that every individual trapped inside the sexual violence narrative is suffering and that fear and rage litter the intrapersonal, the interpersonal, and the intra-community landscapes. Until the violence ends, the wounds of this violence continue to infect the human landscape. Roman Catholic sexual violence activist Father Thomas Doyle frequently talks about this phenomenon of corrupted clergy and corrupted institutions in a medical metaphor: the *highly infectious social virus of personal and institutional clericalism.*<sup>xcvi</sup> Utilizing another metaphor, this time a public health one, he talks about the *toxic wasteland of abuse.*<sup>xcvii</sup>

Without compassion for the self's and for the others' suffering, there can be no lasting and permanent change. Enraged demands for change in others' behavior are futile in my opinion. The only person I can meaningfully change is me. And that will of necessity include, I have learned, hard inner spiritual work. Compassion, therefore, becomes the grounding intrapersonal milieu and the behavioral interpersonal milieu within which lasting change can occur. Eventually, it is compassion for the self and for others that becomes the interpersonal glue which binds activists together in collective social justice advocacy work.<sup>xcviii</sup> Compassion is the essential component of all lasting and effective methods of social justice advocacy.

Self-other compassion invites the other to consider making changes in a life direction previously grounded in violence. It, likewise, engages the personal self in creating personal changes of mind and motivation.

### **Reprise: The Golden City as Destination**

My personal image of the golden city is simple to state but very difficult to conceptualize: a culture free of sexual violence *and* a culture in which religious/spiritual institutions and their managers demonstrate personal and collective integrity. A consequence or outcome of integrity is genuine humility and a trustworthy accountability for actions done and for actions not done. Another consequence is our individual and collective moral and ethical treatment of others.

When I think about reaching this particular golden city, I imagine a time of institutional-cultural change of such a magnitude that corrupt churches (and their complicit and, therefore, equally corrupt managers) will no longer be tolerated in the commons. I imagine a future in which women and their children will be safe from sexual violation and sexual harassment of any kind.

I am much less clear, however, about the concrete interim steps which need to be taken to bring about this kind of massive cultural change inside organized religion and inside the secular nation-state. It is my intuitive sense of this matter that not only individual voices are needed – the prophetic voices of those few in the vanguard or foreground of social change – but the voices of the many. One cure for this infectious virus of sexual abuse and sexual violence lies truth-telling at all levels of human interaction. Another is being accountable to each other for our words and our actions. This is the great *sea-wash of change* that the American poet Adrienne Rich describes.<sup>xcix</sup>

A cultural tipping point, by its very nature, is a tsunamic kind of change in the underlying cultural metaphors and basic assumptions of any given culture. The old metaphor system dies. No relationship thrives inside an intellectual vacuum. When the old metaphor system dies, great care must be taken that its replacement system is not even more destructive. The old metaphor system needs, therefore, to be replaced by a new one in which

the golden shadow of the collective (and not its repressive dark shadow) provides active guidance.

We must recognize in all of this talk about dark shadows and golden shadows that the presence of the sun (light) brings the dark shadow into view and helps to give us perspective. No human enterprise will ever be perfect. What we can ask of ourselves, however, is that our activism is (1) compassionate, (2) informed, (3) and self-other correcting. We can seek to manage positive change by outcome management strategies. These strategies include creating manageable objectives for change and then measuring our progress towards our goals my objective measurement strategies.

In bringing about the new world and a new metaphor system, the many are needed. Not only the prophet is needed; the visionary is also needed. Not only the protest is needed; the vision of a new way of being in the world is also essential. There can be no major tipping point in any culture which does not capture two coterminous realities: moral awareness at injustice and the creative and compassionate imagination of the collective about alternative pathways and behaviors.

## **Management of Social Change**

*The possibilities that exist between two people, or among a group of people, are a kind of alchemy. They are the most interesting thing in life.*

Adrienne Rich<sup>c</sup>

I am deeply influenced by the principles of organizational management, the principles of effective group work, and by the principles of medical diagnosis and treatment. Discerning that a problem exists is the first step in planned change. Discerning the exact nature and scope of this problem is the second step. Only when these two actions are done well, can systemic and planned change efforts begin.

In terms of clergy sexual abuse and institutional clericalism, the presence and the nature of these two interconnected and mutually supportive problems has been well-established. Readers of this essay all know there is a problem and that this problem is anchored in the very structures and ideologies of our respective religious organizations and their collective

management cultures. The cultural diagnosis, if you will, has already been established. The evidence amassed in the last half of the twentieth century and in the beginning moments of the twenty-first century is unambiguous. We know that religious sexual abusers of vulnerable individuals exist inside many, if not all, religious or spiritual teaching organizations. Western religions and Eastern philosophies are both contaminated with leader abusiveness. In addition, we know that many, if not all, religious organizations and spiritual teaching institutions have provided protective cover for individual abusers.

In addition, the clinical sciences and the human behavioral sciences have provided us with some understanding of the nature and etiology of sexually abusive individuals.

Theology and the behavioral sciences applied to religion have provided us with some understanding of the history, of the nature, and of the etiology of the church's systemic protection of sexual abusers.<sup>ci</sup>

In the Roman Catholic Church, for example, the problem and nature of institutional clericalism have been comprehensively defined. The nature of an abusive priesthood has been intellectually dissected. In addition, Roman Catholic authors have identified individual elements of the church's theology which are problematic and likely causative elements in the church's faulty responses to clerical sexual abusiveness.<sup>cii</sup> Reading Roman Catholic literature on this subject allows extrapolation to other Christian denominations. The patterns of behavior do not seem to vary between and among diverse religious groups even as their theological roots and cultural history inside specific denominations may be somewhat different.

## The Hydra of Lerna<sup>ciii</sup>



This particularly noxious serpent-dragon from antiquity had multiple heads. Today's Hydra – the sexual abuse by Christian and other-that-Christian leaders – is equally dangerous to the commons. Today's Hydra has at least three visible heads. These visible heads include: (1) sexually abusive religious and/or spiritual leaders; (2) corrupt and abusive institutions; (3) collective bystander apathy and denial of the truth. This particular Hydra (and its destructive ravaging of the religious and spiritual commons) cannot be eliminated until every one of its heads are successfully severed.<sup>cv</sup>

In the original myth of the Lernean Hydra, Heracles needed the help of his nephew Iolatus to subdue and kill the monster.<sup>cvi</sup> We can conclude, therefore, that no single heroic gesture by any one individual will deal effectively with today's Hydra. The collective is needed.

In addition, if we don't drain the toxic swamp where the Hydra lives and breeds, we will maintain a toxic medium for other dangers to breed and attack the commons. Christendom is one reality – with many unique forms of practice, theology and culture. So, if we think of Christendom (its narrative theologies and its various forms of individual and communal praxis) as the toxic swamp to be drained of its sexual violence toxicity, corporate duplicity and communal denial, then we must think about interfaith conversations and interfaith action in the commons. Once again, as concerned activists we must risk the collective.

A proverbial reminder is helpful: *when we are up to our ass in alligators, it is difficult to remember that our original objective was to drain the swamp.*

In my opinion, just like ridding the commons of the Hydra is a collective task, so too is swamp draining a task for the collective. These two actions – beheading the Hydra and cleaning out its lair - are quite likely the essential tasks before the cultural metaphors can change and a cultural tipping point can happen.

Perhaps there are three potential roadways to social change here. In the first we keep beheading the successive generations of Hydra. In the second, we drain the swamp. In the third pathway, we do both.

Seeking to find a non-violent alternative, we can look at another ancient myth. In this narrative St. Martha tames the dragon named Tarasque.<sup>cvii</sup> Tamed, Tarasque puts his head in her lap. Only then can and do the villagers kill it. Perhaps we can tame the fierce and deadly dragon. I must admit, however, that the likelihood of taming this Hydra-dragon of many heads (i.e., clergy sexual abuse, clericalism, and bystander denial) seems to me to be highly improbable.

We must together, as individuals, as groups, and as entire communities risk the complexity of equality; the complexity of mutuality; and the complexity of seeking excellence in all that we do. We must risk, as Adrienne Rich notes, telling the truth to each other – no matter how fearsome that idea seems. We must simultaneously give up our sometimes explicit but usually implicit demand for perfection in the self and in others. We must work together to unearth, to recognize, and to deal with our personal proclivities to act as Lone Rangers and Prima Donnas. We must, in Buddhist language, enter the here and now with compassion for all suffering beings. We must, in Christian language again, risk conversion to the suffering, the needs, and the often tattered hopes of the other.

It seems self-evident to me: for the cultural tipping point to occur, the morally-principled, compassionate, and healing collective is needed.

## **Two Passports; Two Social Identities**

In addition, we know that the nation-state historically has been very reluctant to intervene in religious matters such as the clergy abuse of minors or institutional cover-ups of such abuse inside churches or other religious organizations.

All of us as religious or spiritual individuals have a dual citizenship – two passports, if you will. We belong to our spiritual communities as citizens of the world of spirit, in Christian theology, commonly called the *people of God*. We also belong to our nation-state as citizens of the secular world of politics and governance. Thus, we have a voice in two realms. We are, I believe, accountable to each other for our use, abuse or non-use of these two passports, these two voices.

What is needed now, I believe, is for individuals with multiple skills and a variety of educational backgrounds and life experiences, to come together and to engage in the slow process of changing a patriarchal and sexually violent culture. This action is needed so that the weakest and the most vulnerable are both believed and protected. This means that together we must develop a clear and unambiguous set of goals and establish measurable ways to assess our progress in meeting these goals.

Just like the bloody human sacrifice altars of Maya Mesoamerica changed, so too must the idolatrous sexually violent sacrifice altars of children, teens and vulnerable adults change. As the ideology of the ancient Maya rulers changed, so too must our current patriarchal ideologies change – the ideologies in which women and their children are devalued, abused, and abandoned.

## **A Way to Begin**

We need, therefore, a series of planned – and closed – task-focused conversations in which to talk candidly and directly with each other about these matters. In the course of our conversations, it is quite likely that we will encounter the need to plan specific (and measurable) actions.

Based on my experiences with SNAP since 2014, it is very likely that we will confront and experience conflict; misunderstandings and a culturally inculcated suspiciousness towards of each other. We may encounter a deep inner insistence that it is my way or the highway. We may find ourselves judging and disparaging the personalities of each other. We may even find out that we detest and distrust the other. It is almost positively certain that we will encounter competing ideas about how to proceed. We will almost certainly be tempted to insist upon our own understandings as gospel truth. Patriarchal issues will most certainly divide us and make us self-conscious with each other: issues of gender, age, race, sexual orientation, denominational heritages, personality types, etc. Learning to create interpersonal, intellectual, and collective activism bridges will take time and energy. Commitment to collective work processes and to building lasting relationships with each other will become essential.

Using principles of organizational management, we should think about measurable outcome objectives for our proposed actions and works of advocacy. Given the resources of people, time and money, these outcome objectives need to be reasonable – albeit hopeful – ones.

In addition, every action taken needs to be debriefed so that we can know for certain (1) what actions have been counter-productive to the long-term goal of cultural change and (2) what actions have been successful in moving us – individually and collectively – towards the as yet unseen but hoped for Golden City.

It is imperative, I believe to create opportunities, i.e., deliberately planned spaces and times, for inter-faith friendships and inter-faith collegial relationships to form – lasting coalitions of justice-oriented people who have taken each other's measure and who agree to form collegial working relationships over time and space. To do this, we need to counter the working messages of our religious and spiritual traditions that only we (I?) have truth and that everyone else is a sinner and heretic. We need time to eat and drink together. We need time to tell each other the important, i.e., paradigmatic, change stories of our individual and collective lives. We need time to meet. We also need spaces and time in which we can get know and to test each other's' deepest personal values and beliefs.

Most of all we need time for in-depth conversations about our lives and our longings for individual and cultural wholeness. In a fast-moving materialist and individualistic culture, we may need to relearn how to make lasting friendships.

In short, we need to become friends as well as colleagues. It is possible, I think, that in our most cynical stories, there is wisdom. It is likely that the deepest roots of our cynicism are chalices of pain needing to be exorcised.

In the end, if we are to work together, the edges of our individual and collective cynicism must be muted by the presence of self-other compassion. Shared cynicism can make us bitter and can defeat any social justice advocacy movement. It can feed our rage and make us feel powerful when, in reality, our powers are gutted by cynicism and rage. But cynicism when self-other challenged and corrected with humor and compassion, can forge lasting bonds of human solidarity. Recognized, understood, and channeled, cynicism can become a powerful motivator for change. Indeed, it can become a tool for making needed personal and cultural changes.

Using Jungian analyst Jean Shinoda Bolen's conceptual framework work on planned change, we need to build dozens, then hundreds, and then thousand of study, action and reflection circles. These circles' work is to examine the present moment and then to bring the collective culture to a desired tipping point.<sup>cviii</sup>

## **Concluding Remarks**

Until we understand that the underlying metaphor system(s) of our currently dysfunctional, i.e., violent religious and secular cultures, it is unlikely that we can adequately see a collective vision of the Golden City of the future – where a new metaphor system will guide cultural and individual behavior.

At this moment in time, the cloud cover of isolation and separation from one another can cause each of us and the collective us to travel blind and to feel isolated and alone. The exaggerated demands for perfection and the realities of uncontrolled rage can hobble our feet and blinder our eyes.

On the other hand, learning to compassionately embrace each other as co-travelers on a similar path can help to provide us with individual and collective visions. Becoming friends as well as colleagues can provide us with ongoing emotional support. Working collectively can help bolster our personal stash of courage when it suddenly seems to disappear.

To gain an understanding about our present cultural direction, we must stop and take time to both speak and to listen. We need to talk with each other about where we are in the present moment. We need to talk with each other about the hoped for future moment of social change. We need, as our Native American elders have so clearly point out, to understand that our current actions in the present moments of our lives have lasting consequences that affect the future.

One issue which faces every one of us is the issue of time management. Unless we see the need to form collegial friendships and working relationships with each other, the busy and noisy press of our daily lives will keep us in isolated cells of activism.

One danger of a too-busy life is burnout. Another is rage (or despair) when we are asked to think about doing one more thing in a twenty-four hour period. A third is that we become traumatized by our work.<sup>cix</sup> A final consequence is tragic: we abandon our work and leave it undone.

Deciding to drain the toxic swamp of religious and spiritual corruption and to change the direction of one's cultural future is no small task. The task means self-examination; culture examination; and the ability and the will to design actions, implement them, and finally to carefully evaluate what we have done. It means learning to speak truthfully to each other. It means learning to courageously and compassionately learn how to speak truth to the greater culture – a culture which increasingly to me seems addicted to violence and violation.

Seeing the need to act, freeing the sometimes hesitant will to act, and actually taking action are all essential elements for creating change and for redirecting any given cultural trajectory. The goal is to guarantee that future events are increasingly violence and violation free. These are the contemporary tasks of today's social justice activists, victim advocates, healers, and peace-makers.

This short essay has urged the collective us to search for and embody excellence in our mutual work for social change. It has also urged us to forego the demand for perfection in each other and in our own embodied selves. We need to know, i.e., to recognize and to acknowledge, that there is no perfect world culture. There is no perfect plan for change and no perfect prospectus for advocacy. Demanding perfection of our own selves and of each other is a certain path to the destination of failure, dissolution and the birth of cynicism. Perfectionism is, therefore, a torturous detour on our shared journey in search of the golden city.

In addition, this short essay has urged us to consider abandoning the hero narrative for a shared narrative of collective work; for friendship and collegiality. It urged us to consider abandoning the prima donna model for doing the work of social change. Finally, it warned us against using rage as the personal or interpersonal fuel for social activism and justice advocacy movements.

Human beings (and their cultures) are flawed. There is no perfection anywhere. Our individual selves represent an internalized hologram of the collective whole. The presence of a socially violent culture inside a religious or spiritual institution is unacceptable social behavior. Those of us who see this have an education function and a bearing witness function. We also, I believe, have a social activism or social change advocacy function. We must speak forthrightly, candidly, and compassionately about our diagnosis of a sick and damaged culture. We must learn how to speak honestly about our hopes and dreams for a golden city in the future. We must, it seems to me, risk personal and communal honesty, i.e., transparency in the commons. Somehow or other, we must become beacon lights on a distant horizon for a different kind of religious or social culture.

To challenge a dysfunctional culture is no small task because we each carry our very personal share – a hologram - of our respective cultures inside of us. Thus, we need each other for correction and for synergy.

Changing a culture inevitably means, therefore, openness to personal change. There can be, in my opinion, no successful journey to the golden city of our visions without the willingness to confront the internalized cultural hologram that lives inside each one of us. Adrienne Rich's wisdom can be our guide: we must learn how to speak the truth of our lives to each

other. We must learn to stop lying to each other. We must learn to confront culturally-imposed obfuscations. I believe we each are (or can become) the doorway – the liminal portal - to the cultural tipping point. Becoming compassionately awake to the suffering of others is the necessary entrance gate to any lasting process of societal metaphor change. It is the price of admission to the Golden City.

## Interlude

*Emancipation is defined primarily by what it seeks to leave behind. The new women's movement, however, goes beyond that and expects more from life than to free itself from dependency upon men. It seeks a different kind of life, a different culture. It seeks to establish different human relationships. It wants to have a differently structured world.*

Dorothee Soelle<sup>cx</sup>

## Introductory Comments

Picking up the bridge theme I introduced in the first section: somewhere after SNAP's board break-up in March of 2018, I began to think more about broken bridges. As a visual thinker, images of broken bridges began to invade my life. I spent hours on the computer hunting and comparing broken bridge structures. I was seeking a personal trail through my deepening confusion about human advocacy and activism bridges that were too fragile to carry the weight of conflict and rage among people who shared similar goals – the support of violence survivors and the need for systemic change of a malfeasant and abusive church; bridges that could not contain and carry rage. I eventually settled upon the images of single lane rope bridges that one finds in developing countries – fragile hanging bridges over deep canyons or swiftly flowing muddy streams. Individuals walk these bridges carrying freight on their backs; taking food to or from markets; herding sheep or goats to better pastures; children going to and from school; and relatives visiting each other. When the bridge breaks all of these activities immediately cease. Individuals on one side of the chasm or river are now divided and isolated from individuals on the other side.



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When I lived in Central America, I did some hiking inside tropical rain forests. Even intact, these swaying hanging bridges across rivers and across wide gaps of land always looked treacherous to me. I refused to set foot on any of them – choosing to go back the way I came. Backtracking meant that I never got to see the other side of the chasm or river. I knew, therefore, only that which I already knew. I never met the birds or the animals or the people on the other side. I never saw my side of the stream or chasm from their point of view.

As I did this intensely painful inner personal work of reflection and image-seeking, I began to realize that, in order to be acceptable and useful I had bracketed my inner theologian and my inner nurse-clinician. Even more importantly I had silenced my inner feminist. In my now-aborted effort to be acceptable (and hopefully useful), I had silenced and was, therefore, unable to access the deepest and most radicalized levels of my knowledge about sexual violence advocacy work. Seeking colleagues and friends, I was deliberately avoiding the overt and visible use of feminist analysis so that patriarchal and sometimes anti-feminist men (and some of their female acolytes) would not see me as a feminist bitch or crank.

In my attempt to build and then to cross these inherently unstable inter-faith bridges, I eventually realized that bridge-building work always needs to be done by a collective of committed individuals who felt comfortable with relational traffic going in both directions. It is unlikely that any isolated individual could build a meaningful and useful bridge all by himself or herself.

Somewhere in all of my reading and photo browsing, I came across the idea that many – perhaps most – physical bridges are usually built from two sides and are only completed when they (and by necessity, the bridge's creators) meet in the middle.<sup>cxii</sup> The Wikipedia Commons pictures (below) of long-ago bridge building efforts illustrate this physical principle. It is my opinion that this physical bridge principle also applies, as a useful metaphor, to the building of interpersonal and collective activism-advocacy bridges.



The more I studied and the more I reflected on what I was learning, it became increasingly clear. I needed to accept the reality that I could not create nor cross a bridge to an opposite shore as long as that shore's occupants had no reciprocal desire to see me, to help me, to work together with me, and had no reason to listen to me: in short, they had no need to build a bridge between us.

When this became clear to me, another reality also became clear: without strong relational bridges between us, there could be no common ground meeting place. With no common ground and no collective meeting place, there could be no successful advocacy work done except in isolation.

In addition, if a pre-existing bridge between us became broken by interpersonal conflicts, there could be no way to meet and sit down with each other to solve our problems with one another. In this situation, the absence of safe interpersonal and collective bridges is as frightening as the sexual advocacy work needing to be done in the commons.

As a stranger and as an outsider, my personal wisdom and my concerns became invisible. And, if – in addition – I was seen not only as a stranger but as a feared stranger or hated heretic – an interloper -- there was no reason for me to get off my couch. There was no reason to leave home. I was, after all, not an evangelist seeking to change or to recruit others. I was a sexual violence and women's rights advocate seeking co-workers, allies, colleagues, and friends. I was not seeking hierarchy; I was seeking mutuality. I was not hunting a fight. I was looking for colleagues, friends and allies.

Inter-faith social justice advocacy work has to arise from genuine equality. It has to arise in mutuality. It has to arise in some intuitive – perhaps inchoate – felt sense of shared values. It needs a foundation of mutual trust, respect, civility, and courtesy. It must be based on a foundation of shared values. It needs friendly curiosity about who this other person is and what gifts or knowledge she or he has to offer in collective, shared work.

Without equality, curiosity about the other, and mutual trust we simply replicate the underlying patriarchal ordering of our culture. Without caring and knowledgeable mutuality, justice advocacy work is doomed to failure before it begins. Without genuine compassion for all participants in the sexual violation narrative, we can only continue to “otherize” each other.

When we play verbal or relationship power and control games with each other, we negate the possibility for a new truth to arise between us and among us. When we play divide and conquer games, we negate the possibilities of meaningful and lasting change. When we play uproar games –fueled by rage – we destroy all hopes for collegiality, collaboration and synergy. In each of these we destroy any possibility for synchronicity and collective insight to emerge. Consequently, we weaken the impact of our activism and needed change is likely delayed or made impossible.

Successful world-metaphor changing advocacy work can never be successful if traffic on the social change advocacy bridge between people only flows in one direction. It can never be done at all if the bridge between people is irrevocably broken.

Knowing I was most likely unconsciously seen as a dangerous theological heretic inside the extended borders of Roman Catholic activism and its ongoing work in the world meant that I was also likely to become a feminist pariah. I retreated inside myself. I hid there. I became silent. I became the invisible observer on the edge of the group. I stood alone on my side of the religious and ideological chasm between us. Shouting across the broken bridge ravine was a disastrous tactic and it isolated me ever more. I felt more isolated and alone in September, 2017 than I did in October or November, 2014 when I first asked if Mennonite clergy abuse survivors and activist-advocates might/would be welcome inside the boundaries of SNAP; welcomed inside the larger arena of Roman Catholic clergy abuse and advocacy movements.

By Christmas Eve, 2017, I had begun to call myself the *little match girl*. I saw myself standing outside the walls of an inner hearth where there was warmth, light and where there were insiders. I visualized myself as carefully hoarding the matches of wisdom and truth I had been given so that I would not psychologically, emotionally, or spiritually freeze to death. In re-visiting this Christmas Eve imagery, I became determined that I would not freeze – whatever else happened to my sense of the need for inter-faith activism: I would create a warm and living home and hearth for myself. To do this I would need to use my small stash of matches. If needed, I would retreat from all efforts at inter-faith advocacy and activism. Once more alone, I would need, therefore, to figure out how to build a warming fire of hospitality and inclusion – if only for myself. Somewhere (or maybe not) I might find an honorable and hospitable community in which to do my work.

Finding (or more likely creating) such a community, we would together need to create a shelter for our work – a home. My matchbox and small stash of matches would – perhaps – then be needed. Perhaps, just perhaps, I would be invited inside.

As this metaphorical image of outside-ness waned in its intensity, I began to think about my feminist ancestry. The clergy sexual advocacy movement needed women; it needed feminist women; it needed well-skilled academic feminist women; it needed an anchoring theory base for its work; it needed to know and to honor its feminist foremothers in order to understand itself. It especially needed to learn how to accurately measure the results of its activism work by objective measures. Most importantly, it needed to be transparently trustworthy.

In the second half of this manuscript, therefore, I seek to integrate my North American feminist analysis of sexual abuse inside the religious-spiritual institutions that populate American life. I seek to use my training as an Anabaptist-Mennonite peace and justice theologian; I seek to integrate my clinical training as a healer. Most of all, I draw on my life as a feminist woman scholar.

As needed, during this time of inner anguish and anger, I decided I would search for ways to utilize my long professional history as a mid-level administrator inside the institutional structures of the Mennonite Church, USA. There was sexual abuse inside my ethnic faith community and there

was overwhelming evidence of institutional complicity with the perpetrators of that abuse. There was more than enough work to do in my own community's back yards. If, I thought, I never spoke to another Catholic social justice activist ever again, than might be OK. I could, after all, continue to read and harvest their wisdom second hand.

The Roman Catholic religious leader trauma survivor movements in the United States – such as SNAP and Road to Recovery – look backwards in their efforts to gain redress for past sexual crimes against women and their children. In addition, they also look at the present moment in history – seeking to do political advocacy work that changes how organizations manage sexual offenders. Finally, their support work for individual survivors and their families seeks to provide a structure of belief and encouragement for individuals as they begin to confront their personal life history of being abused in a religious or spiritual context.

These trauma survivor movements, it seems to me, have several components: survivor and family support/healing work<sup>cxxv</sup>; perpetrator accountability work<sup>cxxvi</sup>; institutional accountability work<sup>cxxvii</sup>, victim advocacy work by a wide range of professionals including psychotherapists;<sup>cxxviii</sup> attorneys;<sup>cxxix</sup> victim resourcing work<sup>cxxx</sup>; prevention work<sup>cxxxi</sup>; preserving historical memory<sup>cxxxii</sup> and legal reform work.<sup>cxxxiii</sup>

Roman Catholic support and victim advocacy groups (for example, SNAP) are aware of the work being done by friendly supporters and allies such as Bishop Accountability,<sup>cxxiv</sup> Jason Berry,<sup>cxxv</sup> Thomas P. Doyle,<sup>cxxvi</sup> Mary Gail Frawley O'Dea,<sup>cxxvii</sup> Andrew Greeley,<sup>cxxviii</sup> Marci Hamilton,<sup>cxxix</sup> Richard Sipe,<sup>cxxx</sup> Maureen Turlish,<sup>cxxxi</sup> and Gary Wills,<sup>cxxxii</sup> but these individuals are, in a certain sense, peripheral to the central issues and mission of SNAP as a survivor's support and advocacy movement.

A self-help model is essentially motivated by and driven by survivors helping other survivors. To help each other is, in a certain way, also a means or a methodology for survivors to help themselves. In doing their work they seek to name, to understand, and to move beyond their individual experiences of the trauma that has resulted from these three forms of abuse: (1) clergy and religious leader sexual abuse, (2) institutional malfeasance in managing abusive clergy or other institutional leaders such as teachers, nuns, coaches, etc., and (3) bystander complacency and hostility inside individual congregations or dioceses.

While their educational work inside the society at large may be limited, nevertheless these self-help groups also seek to change public awareness and public opinion.

## **Beginning Anew**

*We will just need to find new ways and new forms to help those who want to be helped and then warn those who may be in danger.*

Cameron Altaras <sup>CXXXIII</sup>

Given the precise nature of the clergy and religious leader sex abuse issue, i.e., its origins inside the religious institutions, a logical place to begin when one seeks to understand this issue is in church history (what is the historical nature of this problem). In 2006, Doyle, Sipe and Wall published a book which sought to examine the roots of the Roman Catholic sexual abuse crisis or scandal inside a historical frame.<sup>CXXXIV</sup> Other authors such as Kennedy and Hecker<sup>CXXXV</sup> sought to help the church's hierarchy to understand the perpetrators of abuse. Kennedy would later also publish books and articles which sought to explain the interface of the priest's malformed development and the institutional practices of corrupted clericalism.<sup>CXXXVI</sup>

Other voices from inside the Catholic clerical culture also raised questions about the role of institutional clericalism as a factor in the sexual abuse of children; institutional protection of abusive perpetrators, and the inability of the hierarchy to understand the damages clergy sexual abuse did to victimized individuals and to the institutional church itself.<sup>CXXXVII</sup>

In addition individuals in the secular academic world sought to understand how the institutional church became an institutional perpetrator of institutional negligence and abuse of its people. Sociologist Anson Shupe, for example, devoted a significant amount of his career to studying and writing about these complex issues at the interface of abusive clergy and abusive church structures.<sup>CXXXVIII</sup> Clinical psychologists and psychiatrist have written case studies and produced analytical books.<sup>CXXXIX</sup>

## Moving Forward

This interlude signals the profound disjuncture between section one and section two of this monograph. In section one I was seeking ways to open new pathways (bridges if you will) to inter-faith social justice activism. In section two, I abandon my work regarding the development of interfaith work models and reach backwards into my own personal history of activism and advocacy as a feminist woman and as a former peace and justice studies educator.

It is quite clear to me: as an old woman I continue to seek a methodology to change the historical trajectory of religious abuse; I continue to seek a golden city where such abuse is no longer tolerated as acceptable – if regrettable – clergy behavior.

This manuscript, however, signals a major shift in my thinking. I no longer seek colleagues or friends inside an inter-faith context. I have withdrawn myself from the interfaith collective.

Initially my language for this removal was that I would just silently *back away*. I would quietly *walk away* without any public commentary about reasons for my growing absence. I would stay silent about the anguish and anger I felt in having failed my own inner vision for collective work, for a new golden city.

Inside this kind of metaphoric language two realities are present: in *backing away* we still face the object we are leaving behind – there are emotional strings that tie us to that which we are leaving. Eventually, I began to hear and then use the language of *walking away*. Here too the emotional charge is with what we are leaving behind us. Somewhat later I realized that in walking away, I was still emotionally tied to that which I was leaving behind.

Hearing my internal dialogue about needed next steps in my life, I began to hunt images on the web under the headings of backing away and walking away. As I continued to mull over these language issues, one morning on waking I once again heard Rollo May's aging advice to my very young professional self: *look at the direction of your feet, Ruth. Think about what you are choosing to do*. There was freedom. It might be limited – but it was

still freedom. I could un-tie the cognitive and emotional cords which bound me to past models of activism. I could change the ballet with pre-ordained steps. I could simply walk off-stage and exit this particular theater.

Almost immediately, new language invaded and flooded my morning thoughts: *walking towards and moving forward*. In this felt sense language of the deep self, all strings to the past could now be removed. The future was wide open. I could move with confidence into that future. I did not need to hang out with people and groups who brought me pain and disease. I had nothing to offer these people because I was not able to be myself and trust others to treat me with respect and to accept me.

When the future opens in front of us, it becomes a beacon light – calling to us across long distances. We don't, because we can't, see what that future holds. We simply have to point our feet and begin to move. We will no doubt encounter additional problems and difficulties needing to be addressed. But if we pay attention to the outer world of social reality and to the inner world of personal values and our felt sense awareness, we can remain true to our core values – those guiding principles of our lives.

To summarize: section one of this manuscript examines the potentials for inter-faith social justice advocacy movements. Section two abandons that examination and reviews an even older social justice advocacy movement – American feminisms from the era of the suffragettes to the era of #metoo.

## Section Two

January, 2018 – August, 2018



### Third Note to Readers

*Human freedom involves our capacity to pause between the stimulus and response and, in that pause, to choose the one response toward which we wish to throw our weight. The capacity to create ourselves, based upon this freedom, is inseparable from consciousness or self-awareness.*

Rollo May<sup>cxli</sup>

One aspect of working for meaningful and lasting cultural change is coming to understand the present remnants of our cultural and social histories in light of their historical antecedents. Being a good futurist means, I believe, that one understands these antecedents in light of the present moment.

To use a bridge construction metaphor: the present moment sections of our current cultural bridges to the future are inevitably built on the historical sections of the bridge that have already been built in the past. In my use of the bridge metaphor, the bridge is now a one way bridge leading from past to the present to the future. None of us has been born without an intergenerational story and history. None of us arrive here without ancestors. None of us could survive in an antiseptic world where our clan's previous history has been erased and eradicated.

In each present moment we inherit the past. Our question is what we will choose to do in the present moment in light of our individual and collective pasts. It is this question which, in part, determines the future we seek to construct. To accurately and factually understand the past moments of our individual and shared life histories, therefore, is essential. To understand our cultural and personal present moment in history means we need to truthfully confront the factual history of our individual and collective pasts.

It is inevitable, however, that every individual brings his or her individual biases to such understandings; such interpersonal bridge construction efforts and events in the present moment. Each vantage point into our present moments provides a slightly different perspective. Truth, in this way of thinking about a violent culture, is always perspectival. Where we stand inside our individual and cultural histories influences what we are able to see; what we are able to know; what we are able to discern; what we are able to intuit; what we are able to dream.

It is as if there are thousands of past moments and thousands of present moments – each remembered by and each constructed by a unique human being. History is a collection, therefore, of individual memories – sifted and reified into a collective memory. In the background of this sifting and reification is the reality of human political awareness. Every history has a pre-existing and built in bias. Every historical story has a point of view. Everyone who decides to tell a historical story has a hermeneutical and exegetical reference point from which to begin.

What we are able to know is shaped by what we have been told about truth; by what inherent biases are built in by the pre-existing socio-political realities of our ancestors, and of our personal understandings about our present moment in history. Our built-in biases and prejudices function in a similar manner that blinders function for horses pulling wagons or carriages on busy highways.<sup>cxlii</sup>

Blinders keep the horse from bolting at the sight of automobiles that are behind or beside them. They focus the horse's attention on the task at hand – getting its owners' wagon or carriage safely to its destination. The horse's peripheral vision is artificially limited by mechanical blinders. The horse is not free to see the world unblinded, to think and feel for itself. It is

not free to gather unobstructed observational data. Instead, it is bound to obey its master.



Human culture often provides individual human beings or human beings in the collective with cultural blinders. We cannot see and, therefore, do not see the factual truth of our lives on a day-by-day or even moment-by-moment basis. In a similar way, we cannot see the factual truths about our communities of reference. The more deeply we are embedded within any particular community, the more difficult it is to gain a realistic and truthful perspective on social injustice within that community.<sup>cxliv</sup>

This is why accurate, honest and transparent facticity is so important. Transparent and accurately reported facticity is the meta-structure for individual and collective thinking about today and for our informed thinking about the future. This is why lies, fake news and propaganda are so dangerous in the collective commons *and* in the individual psyche.

#### **Fourth Note to Readers**

*You can attack the messenger but the message will come out.*

Jason Berry<sup>cxlv</sup>

I was nearly forty years old when I learned about Elizabeth Cady Stanton's hermeneutical and exegetical work about Jewish and Christian scriptures and their role in maintaining women's oppression.<sup>cxlvi</sup> My personal response

that evening was as viscerally emotional as it was intellectually complex: I was grateful to Professor Dorothy Yoder Nyce for her scholarship. I was, however, simultaneously vexed and annoyed that I was a mid-life feminist woman and sexual violence advocate who had never before heard about Stanton's ground-breaking critical biblical scholarship. To be quite truthful I was furious. I had never been so persuasively asked to look critically at Jewish and Christian scriptures as contributing factors to women's oppression; to women's experiences of violence and violation. I immediately set about educating myself – following Yoder-Nyce's carefully-placed academic cairns along the roadside.

That evening and those cairns eventually led me to a second story I did not know: the role of Ida B. Wells Barnett inside a dual movement – the issues of freedom for black people and the issues of freedom for women. It led me to study Wells Barnett's complex relationship with Susan B. Anthony.<sup>cxlvii</sup> This eventually led me to study and to think about the multi-faceted historical issues of white racism inside twentieth century women's movements for equality and justice and freedom from male violence.<sup>cxlviii</sup>

Following the historical trail of Stanton, Anthony, Wells Barnett and the first wave of suffragettes eventually led me to learn about Seneca Falls and the women and men who gathered there. I learned about Frederick Douglas's impact on the suffrage movement.<sup>cxlix</sup>

Gradually, in my mid-life, a more accurate history of the American suffragettes emerged into my view. Like many young women in my generation, I took the right to vote and the right to own my personal home as a given. I took birth control devices and technology as a given. I tended to see the suffragettes as ancient history – totally unrelated to my life as a “modern” woman. It is hard to confess but I had previously looked down on them as hopelessly benighted and sexually-repressed Victorians.

In light of SNAP's internal conflicts in March, 2018 (which I did not and still do not understand and which I have no way of resolving) this manuscript has moved inexorably away from its preoccupation with inter-faith social justice activism and towards the historical and the personal. Thinking about feminist women and sexual violence advocates who do not yet know this feminist history, I decided to move into extensive documentation – using my personal memory, my doctoral dissertation, and the World Wide Web as my primary research tools.<sup>cl</sup>

In the second half of this manuscript, therefore, I place new cairns inside the religious clergy sexual violence advocacy movement. These cairns reflect my nearly fifty years as a feminist scholar, as a feminist theologian, and as a feminist advocate for sexually abused individuals inside my ethnic Anabaptist-Mennonite religious tradition and inside the wider American secular and religious cultures as well.

It is a physical reality or principle (as well as a psychological one): it is impossible to build cairns on any given trail to the future if one is not traveling on that trail. It is impossible to point the way to a golden city somewhere in the distance if one does not have some kind of vision about what that city looks like and where it might be located.

I have been a futurist for most of my adult life – scanning the horizon to see what might be possible if we can only visualize a different future. This essentially means that we must stop obsessing and catastrophizing about the present moment we now live in. The present moment is what it is. In this moment of time, this is where we individually and collectively live. By necessity, the present moment becomes the foundation for the future which we seek. There can be no future without this present moment. In light of this, the question becomes one of change. How do we both live inside of the present moment and change it so that there is a different destination and a different outcome?

This is not a Pollyanna approach to activism. We need to understand how our current moment of history has its roots in our culture's past and in our individual past. As best as we are able we need to understand our cultural and personal present moment in light of the ongoing stream of history.

That said, we must keep our eye on the horizon and we must apprehend the importance of the vision we carry – the vision of the golden city in the future. The Amerindian wisdom of the seven generations effect needs to be anchored in our activist bones. We must understand that what we do today affects the future.

The three essays which follow reflect this attitude and stance in the present moment. Right now, in this present moment, we, individually and collectively, can begin to make the needed changes which will bring about a better life and less violent social environment for women and their

children. The choices which we make today in the already visible present moment of our lives inevitably will affect the future we do not yet see. We need, therefore, to see the trajectory of the present moment – that trajectory Dr. Martin Luther King called the moral arc of history.<sup>cli</sup>

When we do this kind of analytical thinking, we begin to anchor our present day behaviors in the light of their antecedents and their future consequences – both in the short run and in the long run.

Choosing to attack and alienate our allies changes the trajectory into the future. Cultivating and befriending our allies also changes this trajectory. The question becomes then which pathway, which bridge can carry us towards a future with less violence and violation.

The essential task becomes one of monitoring and keeping the interpersonal bridges between and among us in good repair.

### THIRD ESSAY

#### My Personal Contextualization of Feminism's Anti-Rape Movement

*In October, 1902, Elizabeth Cady Stanton died at the age of eighty seven. Susan B. Anthony had worked with her for fifty years. Together they had learned the meaning of activism in the abolitionist movement. Together over the cradles of Stanton's seven children they had hammered out political strategy and speeches; together they had traveled from town to town organizing suffrage meetings; together had faced abuse and indignation, caricature, and slander; together had argued, disagree, and persevered though the bond of unremitting love and loyalty. Anthony, bereaved of both of her most intimate friend and most trusted colleague, found herself on Stanton's death beset by reporters, whose questions revealed how little they knew and understood of the movement she and Stanton had labored in for half a century. Her cry of impatience could strike a chord of recognition in radical feminism today. "How shall we ever make the world intelligent on our movement?"*

Adrienne Rich<sup>clii</sup>

#### Introductory Comments

In this essay I want to begin documenting twentieth century American feminisms. For every woman named in this essay, there are multiple women who could be named. Every woman named can lead us on a trajectory of study that challenges the official history of the twentieth-century in a male voice. My choices reflect, therefore, my personal growth as an American feminist – the journey to understanding that I have personally traveled. Each feminist woman, each mentor, each author led me to ten or fifteen more feminist activists, and authors.

In my twenties and thirties I read cross-culturally; I read authors with whom I disagreed; I read authors I didn't understand; I read authors who shed a light on my personal life and on my style of relationships with others. Like many American white women, I learned from the Civil Rights Movement in the American Deep South and in the Border States that ringed the Mason-

Dixon Line. I learned, as well, from my generation's activism – political activism which focused on ending the American-Vietnam War.

Seeking to understand my world and my relationship(s) to this world, I read authors who illuminated cross-cultural issues inside American feminisms and inside the American cultural landscape. I read authors who taught me about white privilege. I read authors who taught me about heterosexual privilege. I read authors who taught me about economic privilege. Most importantly, I read authors who taught me about violence and violation. I read about trauma and the human trauma response. I read about courage in the aftermath of violation. I read about healing. I looked for role models; for heroes and sheroes.

I also read professionally – inside the various professional guilds I have belonged to over the decades of my professional career. As I read, I slowly – and sometimes painfully - gained language to describe the patriarchy's commitment to inequality for women, for people of color, for handicapped individuals, for Amerindians, for children and adolescents, and for sexual minorities.

Initially, I was a polyglot reader – reading any and every book that came my way. Eventually, as I entered mid-life, I increasingly focused on several areas which interested me:

- The women's health movement
- Patriarchal religion and its alternatives
- Economic discrimination
- Gender-originated violence – physical, verbal, economic, emotional, and sexual
- Cross-cultural feminisms
- The human body's trauma response
- Inter-faith and intra-faith issues for violence survivors and activists
- Non-violent activism and world change movements
- The spiritual, religious and emotional consequences of violence and violation – most especially violence and violation arising within and enacted within religious and spiritual communities

To teach myself, I attended conferences, enrolled in workshops, and took courses. I actively sought out people who could teach me. I became the quintessential student.

In addition, I was taught by the undergraduate and graduate students whose academic work I supervised. Their questions and personal reflections about the impact of the patriarchy on their lives illuminated mine. As these students shared personal stories and their life experiences of violence and violation, I learned more about the real nature of the social world in which they (and I) lived. I am forever in their debt.

Mid-life, I began to visit politically troubled nations and witnessed the direct impact of war, disappearances, excruciating poverty, and ethnic violence. I met individuals whose courage far exceeded mine as they sought to make a difference. Working with students inside active war zones; inside refugee camps, and inside active dictatorships, I became aware of the benefits of an American passport. My nation's overwhelming economic and military power, in some very obscure and arcane – yet visible – ways, protected me and it protected my students. This protection was not absolute; it could be breached. Only somewhat later did I realize that my white skin also protected me. In troubling situations, I would be given the benefit of the doubt. Should questions arise about my behavior in any given situation, I would likely be given the opportunity to explain myself. This too was not absolute but it was real. Being warned by host nationals to avoid this location or that situation, wisdom they gained by living in active war zones, I could protect myself. I could shield my students from violation.

## **Personal Beginnings**

My journey into feminism began quite simply: salary discrimination inside a church health care agency. Leaving that agency behind for work inside the secular academy, it was not long until I realized that salary discrimination for women was ubiquitous. I became a feminist. More importantly, I became an activist. I became part of the second wave of feminism, a movement which has changed and continues to change the patriarchal face of America.<sup>ciii</sup>

I slowly learned over time to honor my angers and my doubts as important teachers for my personal and professional life. I learned to respect and trust my deepest intuitions and hunches. I learned to be wary until I knew it was safe to be trusting.

As I followed my personal questions – based on my real-life experiences, I soon learned I was not alone. The Second Wave of American feminism was rich in its diversity. If I needed to rethink the mother-daughter relationship, I could find other individuals asking those same questions. If I needed to think through my power relationships with men – whether in my personal life or in my professional life, there were other women raising those questions. If I needed to ponder the implications in women's lives of an all-male divinity consortium (i.e., the trinity), I found other women asking similar questions. Confronting my hesitations about organized religious life inside the patriarchy, I soon discovered a multitude of inter-faith women exploring similar issues and questions. Seeking to understand the phenomenon of violence against women and small children, I found a host of other women struggling to name and to understand these complex issues of violation.

By the time I was in my thirties, the Goddess movement had begun – raising questions about the essential, ontological maleness of the deity. In addition, white and black women were running for political office and were succeeding. A major setback was the failure of the Equal Rights Amendment for American women. Women continued to experience job and salary discrimination. Women continued to experience sexual harassment and exploitation in their work environments. Women and their children continued to experience explosive episodes of affinity violence inside the domestic sphere. Experienced trauma was a reality in many women's lives. The threat of sexual violation was an omnipresent fear in most women's subconscious lives. Hearing footsteps behind them that matched their own – particularly on dark streets – the gorge of hyper-aware fear rose in women's throats.

In this decade of my life, many women in many academic disciplines engaged with the topic of rape. Women across a wide spectrum of ideologies about feminism and the need for widespread change were united in their determination to change cultural perspectives and legal systems. Issues of rape, incest, domestic abuse, and prostitution (i.e., sex

trafficking) slowly came into focus. Searching for better demographic studies, women turned to the social sciences in their exploration of these topics.

The founding of *MS Magazine* provided a popular national forum for disseminating information and for discussing ideologies of change.

By the time I was in my early forties, women were raising questions about ordination in Christian, Jewish and Buddhist communities. Sexual minorities were coming out of the closet. Oprah Winfrey began promulgating her new age world view and was en-route to becoming a billionaire philanthropist. She is sometimes estimated to be the most powerful woman in the world. Wicca re-emerged as a valid spiritual pathway for many women (and men too). By 1985, United States courts established that Wicca was a valid religion and therefore was protected by the United States in a similar way as other world religions.

During this era of my life, I recognized that religious organizations sheltered sexual predators in the clergy and in church owned institutions. I learned to recognize the festering wound of moral, ethical, and spiritual corruption in institutional management patterns. Completing graduate study in this decade of my life, I helped staff a rape crisis line – taking phone calls, assisting in group therapy for newly raped women, and writing a dissertation on rape.

I began in this era the practice of befriending women who knew sexual violence as a lived experience. I listened to their stories as a friend – rather than as a counselor or expert. They became my teachers as well as my friends. Several of these friendships have lasted for more than forty years – providing me with a longitudinal view of women's lives after rape and domestic abuse. My personal admiration for these women survivors is one of the reasons I continue to think and write about these issues. Their day-to-day courage inspires me.

What I had not anticipated in advance was that when I taught sexual violence content in a college classroom setting, male survivors as well as female survivors sought me out to tell me their stories. I made the same decision I made with student women survivors. I became a friendly believing adult as well as a classroom teacher.

It was also in this decade that I began to work in Central America – eventually coming to understand cross-cultural forms and experiences of violence and violation. I began to explore the relationship between the violence of militarism and the violence of rape. Eventually, at the cusp of my fifties, I began to do international consultation work on the topic of the human trauma response to violence of many kinds: war violence, domestic violence, sexual violence, political refugee violence, and the violence of sexual harassment and rape.

During my fifties women were making political inroads into American governance as governors, mayors, senators and representatives in state and national legislatures. For the first time the United States Supreme Court had two female members, one Protestant and one Jewish. Womanist theology began to be read and taught in American seminaries. Mujerista theology began to make inroads into the United States religious academy. During this era I continued to write, speak, and consult about domestic and sexual violence inside my Anabaptist-Mennonite faith community. As I did this work, I encountered the pushback of resistance and covert hostility. Eventually, I came to know and understand personally what it meant to be socially shunned by and actively resisted by powerful individuals inside my religious heritage and work community. I learned firsthand what it meant to be betrayed by those whom I had once trusted as colleagues and friends. I who had always felt included learned what it felt like to be excluded. I who had been praised by my academic faculty learned what it felt like to be labeled a “vendetta-wielding” pariah inside the academic confines of my religious heritage.

It was also during this era of my life that I began to read American Buddhist authors – seeking to understand Eastern philosophies. This interest was initially triggered by reading news accounts about sexual violence inside Eastern religions as well as by the conversion of several of my friends to the teachings of Jewish-Hindu Ram Dass, Buddhist Pema Chodron, and a wide range of American Buddhists.<sup>cliv</sup> Eventually, I encountered the peace advocacy work of Thich Nhat Hanh, Jack Kornfield, Bernie Glassman, the Dalai Lama, and Joan Halifax. Individually and collectively they introduced me to concept of compassionate mindfulness for the self as well as for the other.

I also learned that Eastern philosophies were probably not the solution to sexual violation and violence. In one seminar about Tibetan Buddhism, I watched with eyes-open curiosity as a world-renowned teacher/meditation guide/spiritual guru (who will remain un-named) was apparently bored-out-of-his-mind as he led a group (us) in meditation. During this entire thirty minute exercise, he picked at his toenails. It was not a spiritual moment for me. Later I read a published interview with this guru. In it he said he was just too busy to meditate every day. If he was as bored with his spiritual practice as it appeared, then he had no wisdom to offer a troubled world. From this and other encounters, I concluded that Eastern philosophies and religions were probably not the spiritual path out of the patriarchy for Western Christian, Moslem, and Jewish women. In terms of sexual abusiveness they were on par with institutionalized Western Christian and Jewish religions.<sup>clv</sup> This prejudice still remains for me. Gurus were just as capable of being sexually and interpersonally abusive as were Christian ministers, Moslem imams, and Jewish rabbis.<sup>clvi</sup>

I eventually concluded: Eastern and Western theologies, philosophies and ideologies all contain patriarchal contamination. None can be trusted casually. Each must be interrogated thoroughly. While each contains useful truths about the human condition, none is without an implicit sexism towards women and their children. That sexism is the platform upon which abusive leaders can both teach and abuse.

By the time I was in my early sixties, Christian women were leaving their denominational homes – becoming the nones of my seventies. The new age cry, *I am spiritual but not religious*, became a way of life for many women – seeking new paths into intimacy with the sacred (paths which were not created by or controlled by men).

In this era of my life, several former students committed suicide in the aftermath of social and sexual violence in their life histories. Each suicide left a deep residue of protracted grief in my life – an absence of someone I valued. Each suicide left me with profound questions about the nature – as well as the absence of – healing from the earliest wounds of our lives.

During this era of my life, I began to do preaching assignments inside a variety of Christian denominations. I mastered the art of 15 minute and three point sermons. Each preached sermon, it seemed to me then, led to another invitation and another pulpit. In this era of my life, I spent many Sunday mornings exegeting texts about violence, stress, trauma, crisis, peace-making work, and healing.

It was also in this era of my life that I retired from college teaching. In the middle of this decade I moved outside of ethnic Mennonite communities and became a solitary spiritual practitioner. I began, in essence, to carve out my own spiritual path based on a lifetime of learning opportunities and encounters with others.

After I moved, the preaching engagements abruptly stopped. In my new community, I was unknown and, therefore, invisible. In a restaurant I often frequented, I startled a friendly waitress by saying, *I am so very glad to be anonymous and invisible*. This led to a very interesting conversation about her early life in which she had dated a rising Hollywood star. She concluded the conversation by echoing my remarks of enjoying the freedom of being an unimportant and culturally invisible nobody.

Having first learned about the Roman Catholic priest abuse narrative during 2002 (the *Boston Globe* expose went viral on national news), I set about learning to comprehend this particular international story of religious institution corruption and inaction in the face of religious leader abuses. Simultaneously, I decided it was time to study the Mennonite equivalent story – the John Howard Yoder – Mennonite Church and Associated Mennonite Biblical Seminaries story.

In my previous work on these topics, the Mennonite religious leader sexual abuse story and the Catholic clergy sexual abuse story interrupt each other and, consequently, inform each other. Each story has its own idiosyncratic language but both languages are incomplete without the other. Neither story can be understood in isolation from the other story.

Now, in my late seventies, I am quietly consolidating what I know and what I think about these issues: sexual violence and gender-based violation; domestic violence; the violence of weaponry in the civilian and military sectors of life; the political violence of ripping refugee children from their

parent's arms; the interpersonal and intrapersonal violence of the various interlocked isms that dominate patriarchal societies. I spend time with younger friends and am grateful that they are willing to be a part of my life. I watch as my generational cohort ages and individuals cross over into death. I practice gratitude on a daily basis – gratitude for life and for breath and for friends who love me. I celebrate the presence and daily practices of younger women activists inside the third and fourth waves of American feminism/womanism. Talking with younger women activists and justice advocates, I feel a deep personal kinship with Alice Paul, American suffragette and first wave feminist who, the early 1970's (at the arrival of second wave feminist women on her doorstep) exclaimed: *I have been waiting for you – come in!*

## **Personal Encounters**

The most important and singular strength of the second wave of American feminisms, in my opinion, has been the wide diversity of voices – the cacophonous chorus of women seeking to understand their lives inside sexist, racist, ageist, homophobic, patriarchal, sexually violent, and woman-hostile cultures.

Second wave feminist women quickly learned that no one woman could speak for all women. Learning to be secure in one's particular life (while seeking to locate those particularities inside a broader culture of women) has yielded a kind of anthropological dig of the female psyche (a look beyond the self into the greater socio-cultural world of girls and women). One consequence of this diversity has been the awareness that the patriarchy is deeply implicated in and invested in actively and passively maintaining the culturally sustained isms of the patriarchy: racism, sexism, classism, heterosexism, etc. A second awareness is more painful to acknowledge: many women have introjected the patriarchy into their (our) own consciousness and into their (our) relationships with other women.

Inasmuch as the structures of the global patriarchy are dedicated to the maintenance of injustice for the many in order to benefit the few, feminist women in my lifetime began to work for the destruction of the patriarchy. Some women became marriage-resisters, seeing marriage as a patriarchal trap and a socio-cultural institution in which women and their children were regularly subjected to male control, violence, and violation. Some became political lesbians. Others sought to renegotiate their most intimate social

and sexual relationships with men. Still others exited their marriages for the equality of lesbian relationships.

## **Reproductive Freedom**

It was inside my earliest nursing career that I first encountered the topic of abortion. This was a topic I'd never thought about before I met my first abortion-needing patient – a severely physically and mentally disabled child-woman who was waiting for a medical decision about a clinically-needed abortion. In the terminology of that time she was severely retarded and it was her equally retarded father who had impregnated her. Her birth mother was also severely retarded. The words *mentally challenged* and *mentally handicapped* do not do justice to the abject misery of this young child-woman – who was younger than I was but not by many years. Every time I approached her bed to provide care, she curled into a fetal position and whimpered. Even a glass of water offered to her caused her to cry out in fear. Clearly she was terrified and did not comprehend what was happening to her. Physically and sexually abused, her life and her baby's life were literally in the hands of male doctors and male hospital administrators. She and her story broke my heart wide open and in this manner she became one of my teachers. She has remained with me throughout my entire professional career. In Jesus' words she was *the least of the least of these* and she deserved our help.<sup>clvii</sup>

Much later I met a thirty or forty-something woman who knew she was pregnant with a fetus showing genetic and physical signs of Tay-Sachs disease. This was a wanted baby. Her dilemma was painful to witness. She and her husband lived in a state where abortion was illegal. Learning of the fetal situation, they flew to another country, established the necessary residency requirement, and quietly terminated the pregnancy. The couple never risked another pregnancy.

Abortion, I was learning, was not what male politicians and male preachers announced it to be. It was much more complex than the highly politicized pro-life movement. In the aftermath of these two encounters, I began to read feminist literature about abortion and soon became a nurse-advocate for women's reproductive freedoms.

By my early mid-adult years, I had found my way into the studies of violence against women – physical and sexual violence as well as economic and political violence. As women began to excavate the roots and manifestations of sexual, physical, and economic violence, I was part of the generation of women who did that work. Seeking to understand our own selves, we also needed to understand the selves of other women and girl children – whose lives, on the surface, looked very different from our own.

My personality has always had a desire to understand what I did not understand and so I turned to the world of books, journals, and teachers. Knowing that the arts complimented rational discourse as a way of understanding and interpreting the world, I haunted theaters, museums, galleries, and concert halls. I was looking not only for facts but for insightful representations and credible interpretations. I was seeking to locate the cultural formation issues underlying the facts of women's and children's oppression. I was seeking to understand the long cultural taproots of the patriarchy as well as its visible manifestations.

Along the way I met incredible teachers, friends and mentors: Shirley Nichols Fahey, a social psychologist faculty member at the University of Arizona College of Medicine and an early member of NOW; Joan Rosenblatt, a clinical psychologist in private practice in Tucson, AZ; Eleanore Curran, Director of Public Health Nursing in Maricopa County (Phoenix), AZ; Eliana Rivero, a faculty member at the University of Arizona; Nelle Morton, a retired faculty member from Drew Theological School; Adrienne Rich, American poet and a visiting scholar at Scripps College; Charlotte Ellen, a radical feminist psychotherapist in Claremont, CA; Anita Robinson and Phyllis Johnson, faculty members – respectively – at Scripps College and Pomona College; Mikki Bratt, Claremont artist and photographer of museum stored images of the Goddess from antiquity; Dorothy Yoder Nyce, a Mennonite feminist activist and free-lance author.

As a women's profession, nursing provided me with amazing female role models and teachers: Goshen College faculty members Orpah Mosemann, Verna Zimmerman, and Anna Mae Charles (nee Fretz) shaped my earliest college educational experiences – as each insisted to all of us that as health care professionals (1) we needed to become pro-active leaders and (2) that we needed, as leaders, to seek to understand the whole person as

we provided nursing care. A graduate school professor, Helen Williamson, helped me to protect myself when I was being stalked by a medical impersonator. I am convinced that her active and immediate intervention on hearing my worries about personal safety not only kept me safe; it kept other staff women, graduate students, and patients safe as well. Clara Gilchrist, at the University of Cincinnati, taught me the importance of clear and measurable objectives and research methodologies. She was an old “tolerate no-nonsense” woman when I studied with her. She was in her seventies and I was in my early twenties. I both trusted and adored her. Fifty five years after she taught me,

When, in my early forties, I began to do graduate studies in theology and personality development, I met other women who also taught and mentored me. Daryl Smith of Scripps College and Claremont Graduate School allowed me access to and extensive use of her personal library about young women’s development. She guided my study of the growth and development needs of college aged young women. Jane Douglas at the School of Theology at Claremont taught me church history and encouraged my close study of the letters of Heloise and Abelard (twelfth century, France) – in which I concluded that Heloise had been a physically and sexually abused woman and that Abelard had been her physically violent abuser.<sup>clviii</sup> Bernadette Brooten, also at Claremont, assisted and guided me in my study of women’s spiritualities. It was in an independent studies course with her that I finally broke into my own voice as a graduate student.

In short, all along the way, women extended a hand of friendship and professional courtesy to me. I learned about American feminism in its many shapes and diverse forms from the women I met in my personal life and during my professional career. Very slowly, over time, I came to trust women. In addition, I learned how to befriend women whose lives were very different than my own.

Finally, there are women who taught me who are not named here: women clients whose life stories of violation taught me; student women whose stories of date rape during their high school and college years educated me; other-than-white students whose encounters with racism changed me forever; international students from the world’s war zones whose stories still haunt me. Along the way I encountered students with sexual and gender orientation issues. I witnessed the overt and covert hostility of individuals and institutions towards them. I continue to carry many of these

individuals in my heart – hoping they have been able to make their way with healing, compassion and joy.

### **The First Wave of American Feminism (1830-1920)<sup>clix</sup>**

The first wave of feminism in the United States was part of a global movement for women's suffrage and is generally located in the years 1830-1920 (when suffrage for women in the United States was granted).<sup>clx</sup> This wave encompassed issues such as (1) the right to own property; (2) the right to vote; (3) reproductive rights including the right to contraception information and access to contraceptive devices such as condoms or cervical caps (diaphragms).

The Seneca Falls Convention of 1848 was the first American Women's Right Convention. This early effort was loosely bi-racial as women such as Ida B. Wells Barnett and Sojourner Truth worked alongside of women such as Susan B. Anthony, Lucretia Mott (both Quakers), and Elizabeth Cady Stanton. African-American spokesman Frederick Douglass also attended the Seneca Falls Convention and argued for the somewhat controversial inclusion of a suffrage plank – which did happen. This phase of the American women's movement increasingly focused on suffrage and we can conclude that it ended seventy two years later, in 1920, with the passage of the voting rights constitutional amendment – the constitutional amendment which granted every American woman the right to vote.<sup>clxi</sup>

### **The Interval (1920-1963)**

It was in this interval era that Eleanor Roosevelt befriended and was befriended by Pauli Murray and Marian Anderson. When the Daughters of the American Revolution (the DAR) refused to allow Anderson to sing before an integrated audience in its DC Constitution Hall auditorium, President and Mrs. Roosevelt negotiated with the National Park Service and other federal bureaucrats for Anderson to give a fully integrated concert on the steps of the Lincoln Memorial thus setting a precedent for Martin Luther King's impassioned *I have a dream* speech many years later.<sup>clxii</sup>

In mid-childhood I was given a copy of *Deep River Girl: the Life of Marian Anderson in Story Form*. As a birthday gift in mid-adolescence I was given Anderson's 1956 vinyl recording of American spirituals. She became my

first world stage female hero – as I played and re-played this vinyl recording. I continued to read about her life and this was my first exposure to the harsh realities of American racism and Jim Crow segregation laws. Many years later – near her retirement – I drove several hundred miles to hear Anderson perform live in Chicago.

During World War Two women were a significant factor in the war effort – occupying places in factories and other work locations previously reserved to men. At the war's end in 1945, women were expected to return to their private world of husband, family and children. Rosie the Riveter became the iconic image of women in the defense workplace. Female workers, however, earned less than 50% of their male counterparts.<sup>clxiii</sup>

In this interim era, women began to run for political office. Small numbers of women were elected and served in federal, state and city offices. Women began to serve on school boards – one place where they could develop the political acumen and resources needed to run for other offices.

After the war ended a token number of women were admitted to medical schools. Many, perhaps most, were funneled into pediatrics, obstetrics and psychiatry. Residencies in certain areas of medical practice remained closed and off-limits to women. Even if a woman had wanted to become a neuro-surgeon, it was unlikely that a training residency would open to her.

Nursing was by-and-large a female profession. Men in nursing were rare until the 1960's. Medics, during the American-Vietnam war were male. Female nurses, however, served in combat areas. Women in the armed forces were restricted from active combat roles and this limited their promotion potentials.

Primary and secondary education – which had largely been a female profession – began to see more and more men enter the profession. This was especially true in the junior high and senior high years. Colleges and Universities began – very slowly – to admit women to tenured faculty and to mid-level administrative positions (such as the dean of women or the college nurse).

During this era ministerial positions were not open to women in religious and spiritual teaching institutions in most denominations. Most denominational seminaries accepted women students only into their

religious education programs. The assumption was that these women would teach religious faith to children. Married wives of seminary professors were sometimes employed in auxiliary roles – such as librarian or children’s religious education.

In addition, in industry and in the financial world, women were not promoted into management positions. Unequal salaries were the norm. Childcare and pregnancy leaves were almost non-existent.

The phrase *glass ceiling* was utilized to describe all of these closed opportunities for women. Workplace discrimination was a way of life inside American employment situations for women.

## **The Second Wave of Feminist Consciousness (1963 – 1991)**

The second wave of feminist consciousness in the United States is widely regarded as beginning 1963 with the publication of Betty Friedan’s book, *The Feminist Mystique*.<sup>clxiv</sup> The National Organization of Women was founded by Friedan and African-American attorney Pauli Murray not long thereafter – in 1966.<sup>clxv</sup> Women soon discovered the writings of French philosopher Simone de Beauvoir whose book *The Second Sex: Woman as Other* was first published in France in 1949.<sup>clxvi</sup>

In 1972 *MS Magazine* published its first issue on July 1. Its cover featured the cartoon character, Wonder Woman, running for president.<sup>clxvii</sup> For Christmas in 2016 I was given a tee shirt with a graphic of Hilary Clinton as Wonder Woman. Someone had remembered that original *Ms Magazine* cover and adapted it to Clinton’s run for the presidency..

It is possible to argue, I think, that just as the first wave of American feminism paralleled the issues of black slavery and abolitionh, white supremacy and racism, I.e., white’s commitment to the continuance of slavery, and black’s resistance to slavery, so too the second wave of American feminism paralleled (and learned from) the American Civil Rights Movement and black women’s experiences of white racism and male sexism. In addition, many young feminist activists had been part of the anti-Vietnam war activism. In university settings, it was relatively easy to find women who were active in all three of these issues: anti-racism activism; anti-war activism; and feminist activism. Still in the shadows, however, were issues of sexual orientation and gender orientation as feminist issues.

## **Uniform Crime Reports and the Updated Definition of Rape**

During the second wave, American educators, researchers, and health care professionals continued to focus attention on rape – and increasingly the demography of rape and other forms of sexual violence came into view.<sup>clxviii</sup> In 2012, the Attorney General of the United States, Eric Holder announced revisions to the *Uniform Crime Reports* definition of rape. These revised definitions would form, therefore, the background for research protocols as well as for law enforcement.<sup>clxix</sup>

## **Human Trauma Research**

Human trauma response research continued and the post-sexual violence sequelae, i.e., the trauma response, began to be understood. The intersection of post-combat trauma and post sexual trauma was anchored in place by the nation's major research centers.<sup>clxx</sup> Research into and public education efforts about the long-term consequences of trauma in childhood began to be visible on the World Wide Web.<sup>clxxi</sup> In 1980, the American Psychiatric Association added PTSD to its diagnostic formulary. Almost immediately, American insurance companies began to reimburse clinicians for services provided to individuals diagnosed with PTSD.<sup>clxxii</sup>

In 1994, the APA added religious and spiritual problems to its formulary.

An additional diagnostic category, Complex PTSD, has been proposed. To date, the American Psychiatric Association has resisted accepting this diagnosis as separate from PTSD.<sup>clxxiii</sup> In addition, for managing early childhood abuse sequelae, another diagnosis has also been proposed: Developmental Trauma Disorder for individuals abused as children.<sup>clxxiv</sup>

## **Factual Truth Emerges**

*What would happen if a woman would tell the truth about her life?  
The world would split open.*

Muriel Rukeyser<sup>clxxv</sup>

In addition, at first a slow trickle and then a veritable river of complaints about public figures began to find its way into the public's awareness of

sexual violence as a pervasive American issue. In 2002, the *Boston Globe* published its Pulitzer Prize winning report about clergy sexual violence inside the Roman Catholic diocese of Boston.<sup>clxxvi</sup> A flood of similar reports followed from all around the globe. A particular flood gate of information (regarding the religion-based sexual abuse of children and vulnerable adult women) opened. The abuse done by a large number of Catholic priests and religious entered the American public's awareness. In addition, the institutional church's complicity in hiding perpetrators from public awareness began to be visible. A slow but steadily increasing hemorrhage of Catholic laity began as the world's newspapers reported a virtual flood of information about the Catholic Church's actively hostile and credibly dishonest mis-management of its sexually and physically abusive priests and religious.

### **The Third Wave Begins**

It is commonly agreed that the third wave of American feminisms began with Anita Hill's October, 1991 testimony about sexual harassment in her professional relationship with Clarence Thomas – a candidate for the United States Supreme Court.<sup>clxxvii</sup>

The third wave overlapped with the second wave. Sexual violence issues continued to preoccupy the feminist movements of this era.

For example, it was in 1992 that Mennonite feminists finally forced the Mennonite Church to act in the situation of John Howard Yoder and his sexual harassment of church women and graduate students. It would be approximately twenty-five years later that the church's seminaries and church agencies would publicly acknowledge institutional negligence in managing Yoder's abusiveness.

It was in this era that Jeanne Miller from the Chicago Diocese founded VOCAL which later became LINKUP – a Roman Catholic based support group for survivors of clergy sexual violence; it was during this era that LINKUP convened the first national conference for Roman Catholic survivors of clergy sexual abuse and institutional cover-ups.

It was in this era that Barbara Blaine founded SNAP. In the course of thirty years SNAP became the flagship of the Roman Catholic clergy sexual abuse survivor's movement.

## **Personal Reflections**

My personal sense of these issues during the first two decades of the twenty-first century is that we have entered into an era of information consolidation. In short, a kind of mental hologram or intellectual hologram has been constructed vis-à-vis rape, domestic violence, incest, clergy sexual abusers, sexual and physical abuse of women, sexual and physical abuse of men, and the sexual abuse and physical abuse of children and teens.

This hologram is contextual. It includes factual information about church managers who have colluded with sexually abusive individuals in a climate of covert secrecy and overt lying. Each of these areas has had professional attention in the sense of research and study. Gradually, an internal map has begun to develop regarding our American culture's encounters with and experience of these different but closely inter-related forms of violation and violence.

During the past twenty years, third wave feminist scholars began to publish their research and their working conclusions as another generation of sexual violence activists took center stage.<sup>clxxviii</sup> Aging second wave feminists continued to do research, public speaking, and publishing.

One of the feminist contributions to our understandings of cross-cultural issues among women is the concept of *intersectionality*. Originally described by Kimberly Crenshaw in the mid-1980's the concept of intersectionality includes the conceptual awareness of the multiple ways in which women's overlapping identities (class, skin color, ethnicity, sexual orientation, religious identity, physical disabilities, etc.) all affect the way they both experience and interpret discrimination, violence and oppression. All of these socio-cultural variables also affect how others perceive them. They affect how they are treated by courts, judges, and other social agencies.

Professor Julie Williams of UCLA defines intersectionality in the following way:

*Intersectional feminism is a form of feminism that stands for the rights and empowerment of all women, taking seriously the fact that differences among women including different identities based on radicalization, sexuality, economic status, nationality, religion, and language. Intersectional feminism attends to the ways in which claims made in the name of women can function to silence or marginalize some women by universalizing the claims of relatively privileged women.*<sup>clxxix</sup>

## **The Fourth Wave Begins**

### **The Women's March on Washington (January 21, 2017)**

The Women's March on Washington in January, 2017 was only one of many women's marches around the United States and the globe. It is estimated that more than 2.6 million individuals marched in the United States on that day.<sup>clxxx</sup> The pink "pussyhats" that dominated the visual field of these marches (even from air shots) created a nation-wide shortage of pink yarn in many craft stores.<sup>clxxxi</sup> Women who knew how to knit were asked to knit more than one hat so that women who could not knit could also wear a pussyhat in the march. I have heard about one woman here in my hometown. She knitted thirteen hats and took them to the local march. They were, according to my friend who marched, in various shades of pink. All of these hats were worn.

I personally knew I could not physically march but I asked a friend to knit a hat for me so that I could wear it in my home in solidarity with all the women who marched.

Whoever said (and this accusation has been repeatedly stated in my presence over the course of my lifetime) that feminist women do not have a sense of humor was flat out wrong.

## **Harvey Weinstein,<sup>clxxxii</sup> #metoo<sup>clxxxiii</sup> and churchtoo<sup>clxxxiv</sup>**

During the second decade of the twenty-first century women's complaints about sexual violence inside the workplace and in academic settings spilled over into public awareness in new ways. The #Metoo and the #Churchtoo phenomena spread by social media. Complaints about sexual harassment and sexual coercion in the workplace – most particularly the media, entertainment and news business sectors – became daily headlines.

Using a new tool (social media), the #metoo movement and the #churchtoo movement have extended the discussion of sexual harassment, salary discrimination and sexual violence in women's lives. Contemporaneous with this form of activist work is the emerging anti-gun violence work done by high school and grade school students. Both loci of activism, it seems to me, function inside a growing awareness of other forms of violence and violation.

As in many situations of cultural confrontation and change, it takes the larger culture time to catch up with the realities that are now staring them in the face. There is no common cultural agreement about these matters of sexual harassment and the #metoo phenomenon.<sup>clxxxv</sup> There is also no common agreement about issues of gun control and personal freedoms.

As I am writing this paragraph, the United States federal government has begun a policy of separating the children of asylum seeking refugees from their parents and deporting their parents while the children remain behind. New forms of trauma are being inflicted. In addition, there are no guarantees that these children will be physically safe from rape, sexual trafficking, and other forms of abuse.

It is a truism: no single act of anti-violence activism exists in a vacuum. Each and every action exists inside a cultural context. Each act of protest and advocacy exhibits commonalities with all other cultural forms of protest and change.

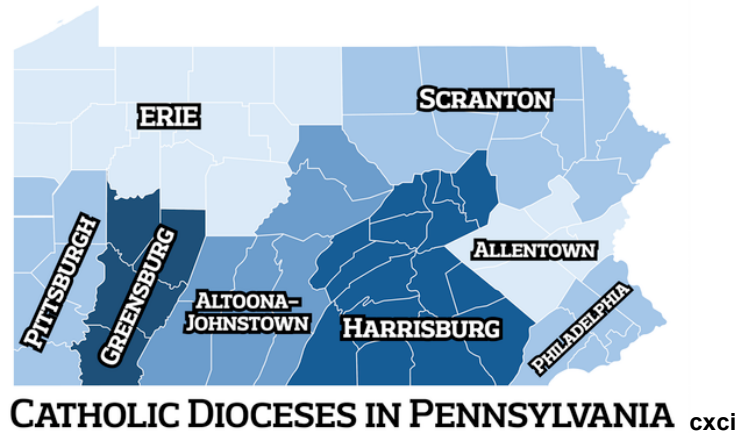
A new generation of social activists is now at work teaching themselves and other women how to challenge corrupt social systems and violence systems of many kinds. They are studying and adapting their work to the many kinds of political processes that exclude them.

When I look at this history, I do not see a seamless or unitary work of activism; I see fits and starts. I see multiple (and sometimes conflicting voices). That said, the work of the suffragettes was, and is, essential to the work of the #metoo movement and to the phenomenons of women's protest marches around the globe. That said, the feminist-informed intentionality of women (to end the pandemic of sexual, physical and economic violation of women and their children) is a unifying theme. Women of all skin colors, of all economic classes, of all religious heritages, and of all sexual orientations are actively working to improve the personal safety of women and their children from politicized and often glamorized male sexual, physical, and economic predation.

## **A Shifting Climate**

On November 21, 2017 NBC News fired Charlie Rose after sexual misconduct allegations.<sup>clxxxvi</sup> On December 8, 2017, in a cold case murder trial, John Feit, a former priest, was convicted of the sexual assault and murder of Irene Garza.<sup>clxxxvii</sup> On April 28, 2018, Actor Bill Cosby was found guilty of sexual assault.<sup>clxxxviii</sup> On May 8, 2018 New York's Attorney General Eric Schneiderman resigned following complaints about physical assaults made by four different women.<sup>clxxxix</sup> In December, 2017, the online magazine *Business Insider* reported on a group of powerful men who faced allegations of sexual abuse by multiple women. In May, 2018, the online magazine *Business insider* reported that nine members of the 115<sup>th</sup> United States Congress had resigned due to sexual misconduct allegations.<sup>cxc</sup>

## The Pennsylvania Grand Jury Report



*Priests were raping little boys and little girls and the men of God who were responsible for them, not only did they do nothing, they hid it all.* <sup>cxcii</sup>

### Grand Jury Report

The Attorney General of the State of Pennsylvania in 2016 convened and impaneled a Grand Jury to examine issues of clergy sexual abuse and institutional management of clergy abusers in six of the eight Pennsylvania Roman Catholic Dioceses. Taken together, these six dioceses are the spiritual home for 1.7 million Catholics. <sup>cxci</sup> (The world-wide Catholic Church is estimated to be 1.2 billion people). <sup>cxci</sup> Twenty three jurors listened to testimony regarding (1) victim accounts of clergy sexual abuse and (2) institutional cover-ups by diocesan bishops. The report was due to be released in June, 2018 but instate legal challenges to its release delayed release. Previous Grand Jury reports in the Philadelphia (2005 and 2011) and Johnstown-Altoona dioceses (2016) were released earlier. The report covers seven decades of information and six of the eight Pennsylvania Roman Catholic Dioceses (Allentown, Pittsburgh, Erie, Greensburg, Harrisburg, and Scranton, The release of this report has been delayed and pushed back several times because alleged perpetrators named in the report have filed suits requesting their names be redacted from the report.

Finally released on August 14, 2014, the 900+ page report examines (1) how the church institutionally responded to allegations of abuse; (2) in what ways, if any, the local communities and political leaders participated in the obstruction of justice; and (3) identifies, by name, more than 300 perpetrators. On one of the last days of hearings, Erie's diocesan bishop Lawrence Persico testified.

In talking about this period of testimony, Persico commented:

*There are two victims, the victims who were actually sexually abused, but there are also victims in the people of God. Everything they believe in, it makes it so difficult for them. If you can't trust your bishops and priests, who can you trust? And we certainly haven't lived up to that trust.*<sup>CXCV</sup>

On August 14, 2018, Pennsylvania's state attorney general Josh Shapiro held a blistering press conference in Harrisburg, PA in which he described the findings of the Grand Jury vis-à-vis clergy sexual abuse by Roman Catholic clerics and the wide-spread patterns of Roman Catholic Bishop mis-managing these clergy sexual predators. To listen to Shapiro's impassioned hour- long presentation is a better way to proceed than for me to summarize it here.<sup>CXCVI</sup>

To date, in the United States, Pennsylvania has, therefore, conducted the most intensive and far-reaching governmental inquiry into sexual misconduct inside the clergy of the United States Roman Catholic Church.

It is clear: There has been a growing cultural shift in American awareness of and tolerance for sexual misconduct in many different forms. America's law enforcement protocols and criminal prosecution protocols are slowly beginning to self-correct. This shift is also seen inside employment situations as employers seek to avoid bad publicity and expensive law suits. It is seen in college and university environments as schools seek to avoid Title Nine financial penalties. It is also evidenced in an increasing number of criminal trials and prosecutions.

This shift, it appears, is slowly becoming visible inside the news rooms, social media, and the courtrooms of America. Whether or not this kind of awareness is functionally visible inside America's financial institutions and corporate boardrooms: that remains to be seen. Whether it will actually create lasting social change is impossible to know at this moment in history.

## Conclusions

If the night is darkest just before sunrise, then it seems to me that we are rapidly approaching the tsunamic world metaphor change that mythologist Joseph Campbell described as essential to world-wide change. Which way the Archimedes point-like teeter-totter will shift, however, remains obscure.<sup>CXCVII</sup> Resistance to women's concerns is stiff – most especially on the issue of reproductive rights. National denial about the omnipresent realities of rape, sexual harassment and workplace discrimination remains visible inside the American landscape. The Catholic Church's pushback against legislative reforms in the area of statutes of limitations continues unabated. In the past two decades we have witnessed issues of university corruption as institutions cover up sexual misbehavior inside campus athletic programs. In this present moment we are witnessing the trauma of children and families torn apart by federal policies and procedures.

One of the issues which face this new generation of activists' vis-à-vis rape and sexual violence is the intersection of pre-meditated sexual violence implemented with the help of alcohol and memory-altering and memory-erasing drugs. Alcohol and drug use provide unique risks to today's young women. Combined with the often unspoken but omnipresent peer philosophy that *healthy girls always say yes* and its corollary belief that *it is only psychologically unhealthy girls, who say no*, today's girls and young women face immense sexual pressuring by their male peers to become sexually active at younger and younger ages.

One of the ways to partially ameliorate these trends is through education. It is now widely recognized, for example, by non-governmental humanitarian organizations that educating girls is an essential element of needed change. Educating girls and women significantly alters the poverty level of human families. It is also a widely recognized reality – albeit one that is controversial inside patriarchal religions and cultures – that women's

access to reproductive freedom is essential in breaking the poverty bond for entire families. It is also recognized that giving women ready access to financial credit enables them to engage in small businesses that begin to break the back of personal and family poverty. Women in the developing world are in the very earliest stages of pushing back against sexual violation and violence of themselves and of their children. When these programs provide information about sexual violence, then new generations of girls and women can begin to protect themselves and their daughters.

If prophetic change agents are most dangerous at the dawning of a new era, then it seems to me that feminist, womanist and mujerista women in all skin colors, economic classes, sexual and gender orientations, as well as age groups are pushing the envelope.

In many parts of the world, the anti-woman push-back is severe. The 2016 United States national election cycle demonstrated the overt hostility and resistance of a large portion of the American public to a woman president. It demonstrated a strong resistance to the issue reproductive rights for all women and an even stronger cultural resistance to holding powerful men accountable for acts of sexual harassment, rape, domestic violence, and economic discrimination.

The pandemic reality of sexual violence, physical violence, and economic violence in the lives of women and their children has given (and will continue to do so) rise to new generations of feminist activists from all skin colors, all world religions, all economic classes and all gender orientations.

If the axiom is true that no one is truly free until all are free, then the feminist task is both daunting and universal. No woman and no woman's child can be overlooked as unimportant. The feminist axiom that *women's rights are human rights* is an essential and basic understanding. Today I would add that children's rights are also human rights.

Knowing that the third and fourth waves of feminist women will do feminism in their own voices and in their own sense of the important matters at hand, I personally believe that the tsunamic patriarchal tipping point is close at hand. The major question we face, therefore, as feminist women is what kind of golden city do we collectively seek?

## FOURTH ESSAY

### Confronting the Patriarchy

*The problem he (Rabbi Zalman Schachter-Shalomi) realized is that male supremacy is embedded in liturgy, not just in Judaism but in other faiths.*

Sara Davidson<sup>CXCviii</sup>

### Introductory Comments

In the years since I first become aware of the magnitude of the sexual abuse scandals and clericalism crises inside many different religious-spiritual teaching communities and world religions, I've been struck by the advocacy movement's relative a-historicity.<sup>CXCix</sup> With the exception of a few late twentieth-century Roman Catholic activists and authors, very few examples of historical awareness, analysis, and critique exist. I've also been struck by the movement's relative isolation in terms of other social justice advocacy movements. It is as if the clergy abuse sexual violence advocacy movement (especially inside institutionalized authoritarian religious organizations) sprang unfertilized from Zeus' head. It is, it seems to me, strangely stark: the clergy sexual abuse movement appears – at least on its surface - intellectually removed from other historically co-terminus social justice advocacy movements.

Yet, there can be no doubt that the presence of reformist social justice advocacy movements in American society have shaped the tactics of SNAP and other organizations such as Road to Recovery. Without the Gandhian and King emphasis on non-violent activism; without the radical feminist emphasis on consciousness-raising small group discussions; without the early feminist rape-crisis lines: without the dissection of power and authority by authors such as Susan Brownmiller and Starhawk: without discussions of intersectionality by Crenshaw: today's clergy sexual abuse and clericalism social justice advocacy movements would look very different.

What is remarkable to me, as an outsider to organized Roman Catholic social justice movements such as SNAP, Bishop Accountability, Catholic Whistle-blowers, Road to Recovery and others is not only their a-historicity; their practiced separatism from other social justice movements; and a certain in-bred cultural isolationism: it has surprised me that these movements failed, and continue to fail, to recognize the need for authentic spiritual resourcing for survivors *and* for survivor advocates.<sup>cc</sup> In a religious context – where abusers are spiritual teachers, preachers, and advisors – the victims' central traumatic wound must, by definition, include the spiritual and religious realms of human life.

By their apparently unconscious refusal to co-partner with other social justice movements, the clergy sexual abuse survival advocacy movements have failed to gain savvy political allies in their efforts to mobilize action on behalf of sexual abuse survivors and their families. By their a-historicity, they fail to learn from the failures and the successes of other social justice movements. By their tendencies to internal secrecy and external isolationism, they fail to generate needed alliances.

This cultural isolationism, in my opinion, does not serve the needs of clergy sexual abuse survivors. It also does not serve the needs of clergy sexual abuse survivor advocates and professional helpers.

In general, organizations such as SNAP and Road to Recovery have relied on an alliance within the legal arena of socio-cultural life – civil attorneys, canon lawyers, and those activist movements associated with the Catholic Church in some manner or other – as, for example, Bishop Accountability and Voice of the Faithful. Consequently, there are very few innovative and future-seeking cross-denominational or inter-faith models to be consulted as sources of lessons already learned.<sup>cci</sup>

A side consequence is that while the spiritual and religious damages of clergy abuse and institutional clericalism have been recognized and named,<sup>ccii</sup> very few – if any – realistic and useful models exist for helping survivors deal directly with these life-and-spirit-damaging sequellae. Suffering individuals are left, therefore, with a deeply personalized struggle to find inner spiritual resources to help them heal the wounds of their traumatized past.

Zen Buddhist teacher Roshi Joan Halifax has recently published a very innovative book about spiritual practice and social justice advocacy. It should be required reading for every one working with sexual violence survivors as advocates, helpers, or witnesses.<sup>cciii</sup> Read alongside of Roshi Bernard (Bernie) Glassman's 1998 book, *Bearing Witness*,<sup>cciv</sup> we begin to catch a glimpse of the interior spiritual skills that can help deeply traumatized and spiritually wounded survivors – those survivors who cannot find a spiritual home inside Christianity because their abuse happened at the hands of institutional Christian leaders.

For clergy abused individuals, who can still think of themselves in some manner or other as Christian, Anglican Archbishop Emerita Desmond Tutu's body of written work can also provide insights into a healing spiritual path after personal and collective encounters with violent repression and trauma.<sup>ccv</sup> Some survivors have found non-sectarian spiritual resources inside twelve step movements such as *Alcoholics Anonymous*.

In addition to sexual violence trauma, I am interested in war trauma. A recent book about healing the spiritual wounds of war trauma may provide us with insight into the spiritual nature of traumatic wounding. Clinical psychologist Edward Tick has worked with returned veterans for more than twenty-five years. During that time he became convinced about the spiritual wounds of the human trauma response. Cross-reading allows us to deepen our analysis of sexual violence trauma.<sup>ccvi</sup> This kind of cross-reading also provides us with new forms of language we can use to describe and to treat various traumatic wounds.

This cultural a-historicity means, in my opinion, that organizational mistakes repeat themselves because they are not interrogated in terms of what we know about successful change movements and historical change movements. Action without (1) visionary and well-grounded planning and (2) strategic post-mortem analyses of action is rarely successful in terms of meeting long-term goals for social change. Individuals may feel good about engaging in activism but unless and until the underlying problem is addressed, permanent change will not occur. This is a bit like capturing the golden carousel ring and then putting it back for the next round.

## **What is the Road Map We Use to Approach and Enter the Golden City?**

I wrote in the first essay about the need for an adequate theory base for social justice activism and the need for post-mortem evaluations of the works of activism. I wrote there about Gandhi's extensive period of study and reflection before he began the Salt March which set in motion India's freedom from British colonial rule. Many authors have written about Gandhi's influence on the non-violent activism of Dr. Martin Luther King, Jr. and his long-term associate Bayard Rustin. It is also important to note that, like King and Rustin, Rosa Parks was also trained in Gandhian nonviolent activism.<sup>ccvii</sup> The major strategists in the background of Dr. King's public role as a civil rights reformer were not highly visible but these individuals reviewed the work underway and they provided guidance about and personal support for new initiatives.

American historian, Vincent Harding, one of King's advisors and speech writers, was deeply influenced by Anabaptist and Quaker teachings about non-resistance and non-violence. Very late in life – after King's assassination, Harding turned to contemplative Buddhism and Quaker teachings about seeking a spiritual journey that supported the ongoing creation of social justice works of activism.<sup>ccviii</sup> Like Harding, King's close associate Bayard Rustin had a deeply rooted Quaker awareness of the spirituality of non-violence.<sup>ccix</sup>

In the second essay, I wrote about the need to envision a new world metaphor – one that replaces the now-antiquated and abuse-facilitating patriarchal models for organizing human cultures – these cultures that we've inherited from our ancestors. I noted that personal freedom for individuals and groups exists only in the present moment (in the interval between a cultural stimulus and a human response). I also noted that in moving toward a vision of a different or better culture in the distance, we continuously need to make in-course adjustments of our journey, i.e., our work together. I urged social change activists to create manageable and measurable goals for our individual and collective work. I called for collectivity to replace lone ranger and prima donna models of social change activism.

In the third essay I did a quick and idiosyncratic (i.e., deeply personalized) historical review of American feminisms – seen now through the lens of my personal encounters with feminist thinkers and activists. American feminist women during the twentieth century confronted the complex issue of differences among women – recognizing as they did so – that no one woman could speak for all women and no woman's experience of patriarchal oppression mirrored that of all women. Issues of skin color, sexual identity or sexual orientation, economic class status, ethnicity, religious identities, educational privilege, and many other social markers of a woman's identity affected her encounters with and her experience of the patriarchy. Sometimes women's voices overlapped; at others they conflicted. At times women attempted to be inclusive in their analysis; at others they forgot the basic principle which was learned in the twentieth-century: *No woman's experience was the same as all other women's experience. Thus, no one woman could speak for all women.*

In this essay I want to talk about women's bodies and questions of patriarchal dominance – all factors in establishing rape potentiating cultures and sexual violence tolerant communities. To do this I will again look back at the twentieth-century feminist debates about women's physical and social bodies.

During the last half of the twentieth century, one began to hear comments such as these inside the many academic guilds where papers and presentations were given: *as a white straight woman.....or as an Asian immigrant woman....or as a lesbian woman and a descendent of slaves....*

You have been reading me do this inside this manuscript when I disclose my identity as an ethnic Mennonite woman raised inside a religiously diverse family. I am choosing to anchor my identity for readers before beginning to write because the place where I begin directly – and often unconsciously -- affects how I perceive these complex issues of religiously-motivated and denominationally-supported violence against women and their children. My commitment to the personal narrative pervades this manuscript and is a derivative of my personal commitment to the idea that women's truth resides inside the narratives of their individual and collective lives. My commitments to non-violence, to justice activism, and to advocacy work are bone deep and they are deeply rooted in ethnic Mennonite soil.

There is a second ideological reason for my writing about these matters. I am committed to personal story-telling and a narrative style of relating to academic content. This is true because I firmly believe that we cannot separate the theory we write from the personal life we have lived and currently lead. Who I am – and my personal struggles as a human being to understand who I am – this source informs my writing. It is not that I cannot write in an abstract fashion. It is that in my old age, I choose not to do so. Who I am as a human being – my life history, my relationships with others, my culture, and my life experiences – all these and more inform my life concerns. These, in turn, affect and create my writing. I am not only synthesizing a lifetime of academic study; I am also consolidating my life history into some kind of manageable narrative. Who I am cannot be separated from what I think.

In the past four years I have become aware of a perception – which may or may not be accurate – that Roman Catholic sexual violence advocates have a particular inner road map that is more geared to individualistic expression and work. For Roman Catholics (at least to this outsider) the mass is a deeply individualistic spiritual experience. This interests me because in the same time period I have become aware of the deeply communitarian models I carry in my embodied self. The Anabaptist-Mennonite community of my childhood, adolescence and early adult life was deeply oriented to the community as the source of one's spirituality and one's social and political actions in the world. Communion – which is the Anabaptist equivalent to the Catholic Eucharistic Banquet – is deeply based within a model of living in harmony with others inside the shared community of faith. When I seek to build collegiality inside my professional life, I am deeply influenced by work models that emphasize the strengths and resources of the collective. I was taught this perspective in my childhood home and in my childhood church.

Only since seeking to become allied with SNAP in 2014 and finding myself standing outside an individualistic model for social advocacy work have I come to realize how much I hold to communitarian values. My professional clinical training in community mental health and in small group psychotherapy simply built upon that early childhood foundation. I was interested in and good at group work – not because of some in-born genius but because of my early childhood encounters with a deeply communitarian church.

## **The Intersection of Rape and Unwanted Pregnancies**

Several unsolved or unresolved issues were visible at the century's end: the culture war's conflict over reproductive rights for all women and the omnipresent reality of potential and experienced sexual and physical violence in one's most intimate relationships as well as in other social relationships, workplace environments, religious institutions, colleges, and universities. I am unclear about how these two issues (sexual violence and unwanted pregnancies) intersect but my deepest intuitions are that the culture wars over reproductive rights are deeply interconnected with the culture wars about sexual violence. Both are deeply interconnected with issues of male privilege, male dominance, and male control of political processes at local, state and national levels.

The feminist premise that the many forms of sexual violence are the weapons of choice inside male-dominant patriarchal cultures and are, therefore, culture specific methods to perpetuate male dominance and control of women and their children. Unrestricted sexual access to women and their children is, therefore, within the rights and privileges of dominant men.

To utilize the Hydra metaphor once more: women in patriarchal cultures face cultural hostility towards their ownership and control of their own bodies. Economic and social privileges accrue to dominant males – no matter what their ethnic or cultural status. By means of their ability to dominate lesser men and all women and children, these alpha male men and their female defenders or acolytes guarantee that the patriarchy will remain intact and unchallenged. For women and their children, one consequence is that their personal freedoms are significantly limited. Women's reproductive rights, their social rights to personal well-being, and their economic rights are all controlled by cultures of male dominance.

Women live in a state of fear and rage vis-à-vis rape. Mothers and other female elders attempt to prepare and protect their daughters. Girl children, therefore, live inside limits which boy children do not.

Many years ago a male friend of mine was the parent of a boy child and a girl child. We were colleagues as well as friends. The day that he talked about the need to restrain his girl child's curiosity and her desire to do the things his son was doing was a day of quiet rage for me. I remembered the things my brothers were allowed to do that I never was allowed to do and I resented the loss of this freedom to explore. As he talked, I understood that my adult life personal reluctance to backpack alone in the mountains (something which a couple of my male friends did routinely) was a consequence of my personal concern that as a solitary female hiker I might be raped or even murdered on the trail. I could, therefore, only backpack with a good and trusted male friend. This social dependency on men for protection annoyed me then and it annoys me now.

Maintenance of the patriarchy means that women and their bodies must remain subordinated to men's desire and/or to male protection and control. Consequently, unless there is a successful challenge to systemic cultural issues of violence against women and their children, no individual woman or child is guaranteed safe from various forms of male violence and domination.

Another way to say this is that every woman (no matter what her skin color, her ethnicity, her economic privilege, her sexual orientation, or her religious beliefs) lives inside the patriarchy. While for some women, the glove of dominance is comprised of economic security by her partnership with a dominant man: for other less privileged women, the glove of violence and violation is unconcealed in its brutality.

It is often the case that underprivileged men are culturally punished for acts of violence – such as rape and murder – while the violent acts of economically and culturally privileged men go under the cultural radar of awareness.<sup>CCX</sup> Powerful men are culturally excused for their sexist and racist (i.e., interpersonally abusive) behavior in ways less powerful men are not.

### **The Abortion Issue**

Roe versus Wade<sup>CCxi</sup> provided women with a legal right to abortion and choice. Since then American culture wars have continuously sought to undermine and to limit the parameters of that constitutional right – including

the right to terminate a pregnancy resulting from rape. Implicitly, at least, Roe versus Wade established a basic principle: pregnancy and motherhood should be a matter of a woman's personal choice rather than a culturally-imposed obligation. Opponents of reproductive rights for women – including access to contraception, the morning after pill, and abortion – seek to limit a woman's choices and to coerce her into completing a pregnancy she does not want and parenthood she may feel is against her abilities to manage.

In my thinking about this as an old woman, once pregnancy and motherhood is a choice rather than a cultural obligation, then the domain of economic freedom as a real possibility for women emerges. In such a view, the nature of the family must also undergo investigation. If a woman is free from male subjugation in the workplace and in the economics of family life and if she is free from male subjugation in the sexual politics of the work force and inside family life, then this woman or that woman is in the situation of existential change: the cultural world view is shifting around her and there is a kind of sensation of free fall. Given the human proclivity to prefer security over insecurity and stability over instability, many individuals (women and men alike) prefer the patriarchal world view they know to an emerging world view they don't know and cannot imagine.

While it is men (Roman Catholic bishops, for example, or evangelical, fundamentalist preachers or Mormon elders) who teach the socio-religious and political ideologies of female submission to the male divine and the human male, it is often women who police these boundaries with other women. For example, the verbally and physically abusive protest behavior at Planned Parenthood centers is usually carried out by women. Both men and women, however, in the anti-abortion movement are prepared to kill adults inside the ideology of saving unborn lives.<sup>ccxii</sup> The oxymoron quality of this debate in American life is omnipresent whenever a discussion of women's reproductive rights emerges. Women's (and children's) sexual and reproductive bodies have become a battlefield for the patriarchy.

### **The Glass Ceiling Issue**

In addition, while the glass ceiling has shattered inside some workplaces and inside some professions, in other situations the glass ceiling remains firmly lodged in place. In some occupations the glass ceiling is kept in place by overt sexual harassment; in others it is held in place by patriarchal

cultures and customs; in still others it is securely attached to politically-inculcated economic policies of exclusion.

By century's end, women's median earnings equaled 82 % of the median earnings of men.<sup>CCXIII</sup> These economic inequalities were most severely experienced by women of color, women of differing religious ethnicities, immigrant women, single women with children, under-educated women, and poor women.

### **The Anti-rape Movement**

In this essay and in the one that follows, I want to write specifically about the American women's twentieth century anti-rape movement.<sup>CCXIV</sup> It is important to note that the anti-rape movement is embedded within a feminist world view about healthy sexuality and choicefulness for women as well as for men. This essay (and the next one) is my effort to provide the religious community with a contextual and historical location for the foundational beginnings of its anti-rape social advocacy work in the United States – a movement which has slowly but steadily moved into other cultures. It is my perspective that without the complexity of the American feminist women's movement and its early protests against unwanted pregnancies, domestic violence, child abuse, incest, and rape, the contemporary movement against clergy sexual abuse might never have been born. Thus, knowingly or not, one foundation of today's survivor advocacy movement (among the institutional church's clergy-victimized men and women) is radicalized American feminism.<sup>CCXV</sup>

### **Women's Bodies: Feminist Analysis and Activism**

*Those who don't know their history are doomed to repeat it.*

George Santayana<sup>CCXVI</sup>

### **Birth Control and Reproductive Rights**

In the early part of the twentieth-century, feminist activists such as Emma Goldman and Margaret Sanger worked to change laws which prohibited women from obtaining, knowing how to use, and using contraceptive devices, such as condoms and the cervical cap. These contraceptive devices were already common in certain European nations. These two

feminist women's insistence upon contraceptive freedom for every woman – most specifically poor women -- caused them to violate the Comstock Laws.<sup>CCXvii</sup> Late in her life, Sanger raised money to underwrite the basic research needed to create an effective, affordable oral contraceptive.<sup>CCXviii</sup>

By the middle of the twentieth century, mechanical barrier birth control devices were well known in the United States and widely – but not universally - utilized to prevent unwanted conception. In addition, the release of birth control pills in the 1960's provided an accessible and effective means for millions of women to practice pro-active contraception. The morning after pill which was released in 2006 was another tool for women to use to protect themselves after unpremeditated or coerced intercourse. As women were freed from the need to raise ten or twelve or fourteen children, they were freed to think about the non-childbearing years of their lives. Married women began to work outside the home in wage-earning careers.

Radical feminism's insistence upon reproductive freedom for all women has been the most controversial aspect of sexual freedom for women. The United States Supreme Court Decision Roe versus Wade (January 22, 1973) has been under attack since then. In particular, conservative Christian denominations (the Catholic Church, the Mormon Church and Evangelical Christian churches of many Protestant denominations) have insisted that the fetus is a living human being from the moment of fertilization. Fetal rights are, therefore, more privileged in conservative Christian consciousness over the woman's rights to bear a child or to not bear a child. This divisive issue separates women and is the marker, in my opinion, of a retrogressive, anti-feminist desire of the religious patriarchy to control women's bodies.

Not only is male consciousness colonized by the patriarchy. Many women's consciousness is likewise colonized by anti-female rhetoric and the religious patriarchy's overt hostility to women's reproductive rights. Many clinics and health care practitioners who provide the full range of reproductive services to women have needed police protection because of the violent actions of women who oppose reproductive rights for other women.

## **Parent-Child Issues**

The second wave of feminist consciousness in the United States included professional women who turned their attention to women's reproductive bodies and choices as one source of their oppression. Arguing that girl's and women's developmental life processes are different than men's, these women expanded women's vocabularies for self-other understanding. One of the methodologies used was a close examination of the female-prejudicial teachings of influential male "experts" such as Sigmund Freud, Carl Jung, Lawrence Kohlberg, and Erik Erikson.

One outcome of this debate about women's and children's welfare was the formation of child care centers inside some business establishments. With the advent of easy to use personal computers, many mothers and fathers were able to work at home during their children's earliest years. Another consequence was the granting of parental leaves to fathers as well as mothers for the care of new-born infants.

Breast milk pumps became ordinary as mothers pumped and stored breast milk for new-born infants. Safe and private nursing stations were provided inside the transportation industry. Diaper changing stations were installed inside male public bathrooms as well as inside female ones. Many public facilities such as airports and grocery store chains created family restrooms that could also double as a handicapped restroom.

A growing day care industry was the fourth. Some business enterprises and industries provided day care centers on site so that parents could supervise their children's care and interact with their children during work breaks.

In all of these much needed reforms, poor women and culturally marginalized women were often left standing outside, i.e., with no access to the new resources. One of the most tragic stories I know to illustrate this was widely reported in local news media. A jobless woman had an interview for a job she desperately needed. She had no childcare for her two young children so she took them to the job interview and left them to wait for her in the car. It was a very warm day and a passerby noticed the children's condition and called the police. The woman was subsequently tried and jailed for child abuse. Trying to meet the needs of her children

and having very few social resources, she made a decision that cost her: she lost both her children and her freedom.

### **Conflicts among Women**

Conflicts between lesbian women and straight women were (and are) many. Conflicts between white women and women of color were (and are) many. Conflicts between radical feminists and middle-of-the-road feminists were (and are) many. Conflicts between working class women and middle-class women were (and are) many. Conflicts between women of various religious faiths were (and increasingly are) many.

Perhaps the most visible representation of these conflicts emerged between black lesbian poet Audre Lorde and white post-Christian feminist theologian Mary Daly. This conflict was lodged in Lorde's protest about racist aspects of Daly's book *Gyn/Ecology*.<sup>ccxix</sup> Unlike many conflicts between women that lay submerged in individual relationships, the Lorde-Daly conflict (with accusation and counter-accusation) was carried out in the public sphere of feminist debate. Many feminist and womanist women took sides in this conflict. This conflict remained unresolved and unprocessed during both women's lifetimes.

Susan Brownmiller's ground-breaking book about rape also triggered conflicts among women.<sup>ccxx</sup> African-American activist Angela Davis critiqued the book as having racist content – especially vis-à-vis the cultural prejudice (and paranoia) against black men as rapists of white women.<sup>ccxxi</sup> Brownmiller's work also found criticism among white leftist women who felt that she had "taken" other women's work and claimed it as her own.

Now 80+ years old Brownmiller continues to weigh in on topics of rape and today's activism against rape. She continues to enter controversies - now with the third wave and fourth wave of anti-rape protests – this time young women on college campuses. She perceives these young women to be naïve as they believe they can drink like a man at fraternity parties and avoid being raped. She is particularly critical of the slut language of young women. She continues to remind us about the issue of rape in ghettos and among poor women.<sup>ccxxii</sup>

My own sense of this matter is perhaps simplistic. Racism is racism wherever it happens. Rape is rape wherever it happens. Women, individually and collectively, need to call out and fight against the racism *and* the sexism of our culture. In addition, women need to collectively address rape and rape-promoting cultures in whatever life situation they find themselves in. Strategies used by college anti-rape activists to combat the current college rape epidemic are important. These strategies may not, however, be useful in an inner city ghetto or in a work environment such as the entertainment industry.

Issues of economic privilege may, I think, be the most difficult issues for the feminist movement to resolve. Women with more financial resources have greater access to the political process and are more likely to move up the economic ladder. Women with fewer economic and socio-political resources are often left behind.

The underlying issue I think about is quite simple: women must stop fighting each other about the ideology and the tactics of social change. They must create allies and link hands to combat this global epidemic of sexual (and ultimately economic) violence against women. Inside each ethnic or otherwise socially diverse culture, anti-rape activists must struggle to form coalitions of women which represent women's diversity of life experiences. Whenever possible, multi-cultural and multi-ethnic women must link hands and work together. Wherever possible, lesbian, transgender and straight women must link hands and work together. Wherever possible, women need to refute the idea that economic class status protects financially-comfortable women from rape. We collectively need to refute the idea that rape in this group or that group is more important (or less important) than in this group or that group.

There is, in my opinion, no global one size fits all model of sexual violence activism. Sexual violence advocacy movements need diversity. In part this is so because the hydra of sexual violence has many different heads. In part this is so because rape is a universal reality for women. Nevertheless, there are cultural and personal differences in the way victimized individuals are attacked; there are cultural and social differences among victimized individuals and the manner in which they respond to violation. There is, therefore, no one unitary and correct voice to use in protest. There is no one approach to countering rape and other forms of sexual harassment.

Diversity needs to be embedded within the many communities of resistance. In fact it is the multiplicity- the cacophony, if you will – of women’s voices against sexual violation which has created this current moment of protest against rape and domestic abuse.

For diversity to be embedded within community means, quite simply, that we must form friendships and working relationships with each other that respect our human differences of experience, commitment, and personality. We must build personal and political alliances across cultural divides. We must (somehow or other as feminist women) learn to respectfully speak about our conflicts openly so that understanding can happen. Accusatory speech divides woman from woman. We must unlearn our culture’s insistence upon blaming and judging victims for their personal and unique encounters with sexual violence. We must unlearn our very human tendency to attack that which we do not fully understand. We must learn to apologize where our own behavior has harmed another woman. We must learn to navigate the treacherous shoals of female rage and female shame.<sup>ccxxiii</sup>

In addition, it is essential, I think not only to build relationships among individual woman activists. We need to think about building allies and entire communities of resistance. We need to think about ways to effectively network with each other. Since the sexual violence hydra and the corrupt religious community hydra each have many heads, we need a wide range of commitments, organizational skills, financial resources, and relationships. In short, feminist women and sexual violence survivor advocates must learn how to think politically. The better their political analysis, the better will be their acts of political activism.

### **The Divisive Issue of Survivor and Survivor Advocate Rage**

Since one of the emotional purposes of rage is to win, to gain control, and to destroy, its presence inside survivor advocacy movements is both counterintuitive and counterproductive to the goal of lasting social change. It is not that we need to become the Bobbsey Twins with a viral intolerance for conflict and differing opinions; it is not that we must reach some rarified level of spiritual tranquility: rather it is that we must recognize our differences of life histories, style, opinion, and methodologies in a questioning, inquisitive way.<sup>ccxxiv</sup> We must learn how to respect and honor

our differences; we must stop demonizing those who differ with us about ideologies, strategies, methods of change, and long-term goals.

It is not even that we must stay bound within relationships and groups where we find ourselves uncomfortable. What is essential, in my opinion, is that we learn how to create trustworthy milieus where it is safe to say that *I must say goodbye to this work at this time because the environment or the work itself has become toxic to me*. It is essential that we learn honorable ways of being accountable to each other as human beings as well as to the work we choose to do together. Learning how to respectfully disengage from one another is perhaps as essential as learning how to respectfully engage.

In short, a friendly, trustworthy and flexible milieu is needed for collective work. As survivor advocates and social change activists, it is our responsibility to create safe and trustworthy environments for each other inside an often survivor hostile culture.

Dysfunctional and divisive patterns of social justice movement organizing are visible on every horizon of social justice advocacy movements. We need to study these dysfunctions and we need to re-wire some of these organizations by making changes in their organizational principles and structures.<sup>CCXXV</sup> The measurement devices we need are, therefore, institutional transparency, accountability to others for our personal and collective actions, structural soundness, financial astuteness, political awareness of the nuances of healthy and unhealthy power, ability to listen and to compromise, and a deeply embedded habit of compassionate kindness towards colleagues and clients.

### **The Divisive Reality of Attack-blaming**

One of the often-undressed issues among women is that of blaming. Blaming is a toxic behavior pattern that is used when individuals get frustrated. It may well be a side consequence of perfectionism. It may be a side effect of failure to reach goals. It may simply be the end result of social antagonism between individuals or groups of individuals.

Wherever and whenever blaming occurs, it is a sign that something has gone array in the relationships of individuals and groups.

The distinction between holding individuals accountable for their behaviors or actions and blaming individuals is often subtle. This issue, however, will surface and re-surface inside social advocacy movements and it must, therefore, be addressed and dealt with. Otherwise, the issue of blaming each other can kill social advocacy efforts in the commons. This is particularly true when groups of individuals take sides and begin overt or covert hostilities towards each other in battles for control and power.

The ability to cut each other slack; the ability and willingness to give each other the benefit of the doubt; the ability to pause thoughtfully in order to enquire about the factual realities in disagreements among women: these essential “working together” abilities are, I believe, crucial skills in doing successful advocacy work.

When it becomes clear to us that we cannot work together (whether because of personality differences; differences in ideologies of change; or because of intensely personal aversions to each other), we need to be honorable towards our opponent – refusing to trash his or her character and reusing to launch first strike attacks.

In the past ten or fifteen years it has grown abundantly clear to me that not every woman can work with every other woman – even if they both care about the same issues of injustice. Not every woman will have the same set of skills as every other woman. Not every woman will dream about the same golden city. In complex situations, therefore, each woman needs the freedom to walk away from painful or toxic interactions with others – interactions which have become intolerable to her.

The goal, however, in my opinion as I have thought about these complex human relationships is to avoid carrying cans of relationship gasoline to raging interpersonal and ideological fires. The goal is to respect individual differences within the collective. A long-ranging goal is to create safety zones for every woman activist and every woman survivor.

## Women's Bodies and Women's Sexual Histories

The American women's health movement had its origins in the 1960's. A small group of women in Boston formed The Boston Women's Health Book Collective which researched women's health issues and in 1971 published the first edition of *Our Bodies/Ourselfs*.<sup>ccxxvi</sup> If I recall correctly, I paid less than a dollar for this first edition. The book addressed women's physicality and their sexuality.

Another emphasis of the women's health movement was the drive to end the practice of American medical schools (and other professional programs) in limiting the enrollment of women in tokenized ways. Also a factor was the tokenization of women's internships and residencies. In one of her on-line blogs, pediatric oncologist Dr. Rachel Naomi Remen talks about the internalization of male values that was essential to her success as a resident.<sup>ccxxvii</sup>

Concerned about the paucity of knowledge women had about their bodies, feminist nurses and physicians began to hold events in which a woman could look at her own cervix and at the cervixes of other women. During the early 1970's, for example, I was part of a group of academic nurses who set up tables in church basements. Using disposable speculums, portable massage tables, mirrors and bright lights, we assisted women to learn about and to see the intricacies of their sexual and reproductive bodies. Women would break out in tears during these events – for the first time they could see (because they were encouraged to look) the inside of their vaginal vault as well as their external genitalia.

Up until this time, most vaginal examinations were conducted within a sterile field – thus conveying to women the idea that women's bodies and their genitalia were dirty. Disposable plastic (and unsterilized) speculums provided a subtle hint or reminder that women's bodies (and their sexual/reproductive functions) were beautiful. Arguing that a clean penis was not sterile and human intercourse, not a sterile field, feminist women health care providers argued that vaginal examinations simply needed to be clean – not sterile.

In the years since then I have been gratified to notice that feminist women physicians and nurse practitioners routinely often offer this service of mirrors and bright lights to their clients during routine gynecological examinations. No woman is forced to look; but every woman in these practices is offered the opportunity to look. In addition, any woman can now purchase a disposable speculum from stores such as Wal-Mart online.

Vaginal examinations and women's sexual bodies have been demystified.<sup>ccxxviii</sup>

The introduction of human sexuality courses for physicians and nurses in the 1970's provided clinicians with consciousness-raising opportunities where clinicians could learn how to talk to patients about sexual issues. In my experience of the seventies and these courses, professional health care providers lined up and filled rooms to capacity and beyond. Sexual histories became important adjuncts to providing health care to men, women and children. These courses included physicians and other clinicians in a learning process where they were introduced to sexual violence as a clinical issue needing to be addressed. Pediatricians were trained, for example, to be on the alert for signs of abuse; gynecologists, family practitioners, and obstetricians were trained to be alert for signs of abuse.

For example, it was in my mid-fifties during a routine physical examination/personal history taking that my new-to-me feminist, female physician asked me a routine set of questions about my sexual history and any personal concerns as I exited menopause. She specifically asked me about any direct and personal encounters with sexual violence. She offered me the lights and mirrors opportunity to see my post-hysterectomy vagina. I personally felt as if I'd come full circle from my advocacy for such history taking in my thirties with medical students, nursing students and clinical psychology students. Our feminist efforts had indeed influenced the routine practices and ongoing professional cultures of medicine and nursing. Permanent cultural change had happened.

## Sexual Trauma Studies

The issues of sexual violation and gender-based violence became part of the women's health movement. In the late 1970's Judith Herman and Lisa Hirschman began to publish their studies of father-daughter incest. Herman would continue to work in the field of trauma studies – pioneering work about the newly developed diagnosis of post-traumatic stress disorder and the controversial diagnosis of complex post-traumatic stress syndrome.<sup>CCXXIX</sup>

African-American novelist and essayist Alice Walker turned her attention to female genital mutilation. Female genital mutilation is experienced by more than 100 million women and girls in today's world.<sup>CCXXX</sup> Walker and other women lobbied to make this practice illegal inside the political borders of the United States and its territories.

## Looking Back Over My Shoulder

As an old woman I now look back on this time of aggrieved ferment in the Second Wave of the American Women's Movement and I know that it was a time of significant change in our understanding of women's bodies and their sexual and reproductive lives. No longer could any one faction of the women's movement represent itself as the total voice of all American women or of all feminist women. Every time a woman represented her voice as *the singular voice of all American women*, other women would stand up and say, *Not so! You do not speak for me*. Some women would represent their identities and loyalties in terms of color with gender being secondary while other women identified with their gender and then secondarily with their skin color. Issues of economic class membership also got included in the many discussions about who belonged to (and who was excluded from) the American women's feminist movement.<sup>CCXXXI</sup>

During the last two decades of the twentieth century, accurate demographic statistics about sexual and physical abuse of children, teens and adult women slowly came into view. The public health aspects of this violence also came into focus. Issues of morbidity and mortality rates began to come into view. The long-term social and monetary costs of these kinds of violence also began to come into focus.

No longer was it a crazy and misguided feminist idea to talk about sexual violence inside American women's lives; inside American children's lives. Eventually feminist-empowered American men began to talk about sexual violence in the lives of men and boys. It slowly began to be a recognized fact: men and boys could be (and are) bullied, raped, and sexually violated in many different ways.

### **The Downside: Conflicts among Women Reprised**

*Hurt people hurt people.*

Joelle Casteix

I sat through meetings of academic feminist women in which voices were raised and individuals staged politicized walk-outs. I was present, for example, in one meeting where a group of young black feminist women were publicly denouncing and excoriating the racism of a young white feminist woman. This group of very angry women commandeered the stage and its microphone; they loudly began insisting that everyone walk out of this organization right now in a collective protest against the young white woman's racism.

In the audience I was seated two rows behind theologian-ethicist, Professor Katie Cannon. As a mid-life white woman with torn feelings about what I was witnessing on the stage I said quietly to myself: *If Dr. Cannon walks out of this auditorium and conversation, I will follow her out. I will trust her judgment about the merits of this particular accusation regarding white racism as more informed than mine.*

I quite literally did not know what else to do because what the young black women saw as malicious, organized and structural racism seemed more like administrative incompetency in managing a brand-new organization than deliberate discriminatory activities inside the organization's top leadership. I also knew how important this brand new organization was to academic womanist and feminist women (women of color and white women) who, like me, were teaching the first courses in women's studies on our respective campuses. Its national stature provided women's studies

faculty with much-needed academic credibility and validation on our respective campuses.

But/and I was sensitive to my white skin privilege and knew I truly did not understand the depths or nuances of this particular conflict. In the middle of an on-stage shouting match, there was no possibility of exploring the facts and their nuances of meanings to various groups of women. Rage had invaded the organization and its platform for action and there was no agreed upon way to sort things out. All behavioral options were, therefore, politically incorrect in one group's or another group's point of view.

In another professional meeting – this time of clinicians and therapists, a group of young (non-clinical) white lesbian women from the community interrupted a national organization's working session about women's psycho-social development. Their stated objective: to protest the anti-lesbian prejudice of straight women and the innate oppression of all therapy processes. This time the woman psychiatrist chairing the meeting chose to yield the stage to these women so they could process their grievances with her about therapeutic issues and processes as these related to sexual identities and sexual orientation.

It became clear as the afternoon proceeded that these women were more interested in fighting the clinicians who were present than in finding common ground. There was, I sensed, no real goal for their intervention other than to disrupt the workshop and to spread rage. I left that session more confused than enlightened. I knew, I later told my friends, what a lesbian was but that I had no clue – even after a half day of listening – what a political lesbian was. I had no real understanding about how I was “supposed to act” than I knew before the session. It was true I knew more about these particular women's grievances but I had no clue what they wanted me and others to do about these grievances. As a young straight female clinician, I felt totally “otherized” by their bellicose and openly belligerent belittlement of straight women as fools addicted to patriarchal thinking. I personally resented being told that all straight women were tools of their male oppressors. While I understood the concept of marriage resistance, I did not think that all straight women were misguided when they sought marriage and family life.<sup>ccxxxii</sup> Much more heat than light was a consequence of that particular “feminist intervention.” One immediate consequence was that for several decades I was wary of working closely with lesbian women. I intellectually believed in full inclusion for lesbian

women but I personally was not ready to be insulted or verbally attacked as a young straight woman for my personal identity, intimacy choices, and my choice of a career.

I often think about these two politicized actions as examples of anger-driven activism. I actually think of both as failed activist interventions. Neither group succeeded in persuading the majority of its needs to change. Instead, increased resistance to change seemed to be the primary outcome. A certain kind of personal and professional wariness was born in these intense conflicts of woman against woman. Needed potential alliances were destroyed before they could be born.

These forms of rage-filled interpersonal and ideological divisiveness have plagued the second wave of the American feminist movement from its beginnings. In a very similar way it has plagued the anti-rape movement. That which ideologically and sociologically separates women (issues of age, class, race, gender orientation, marital status, education levels, political sensibilities, ideological tactics, etc.) becomes a battle zone. People seem to forget that the goal is to end rape rather than to destroy each other. As an old woman, it is my personal opinion that each and every one of these bitter conflicts, group feuds, and personal assaults has weakened and continues to weaken the feminist movement's ability to challenge all forms of patriarchal violence: rape, domestic violence, racism, homophobia, and economic oppression in women's daily lives.

These kinds of conflicts simultaneously create a social justice advocacy movement's inability to critique the underlying metaphors of the patriarchy. In essence, they freeze or stall a movement's momentum towards lasting and much-needed social change. That which appears to be the most important issue in these fights actually distorts and hides from view that which is the underlying issue – violence against all kinds of women and their children. The cataloging of differences and the cataloging of grievances among women hides from view the reality that most violence experienced by women and their children involves intimately connected and trusted males. It is, I came to understand, easier to attack another oppressed and violated woman than it is to engage in long-term efforts at social change. It is easier to demean and blame the most vulnerable among us than to reach out with compassion to touch their suffering.

The sexual abuse prevention movement in many organizations is particularly prone to individual (and, in my opinion, irrational) blame-rage attacks as women (and men) disagree with each other about the motives, strategies, and desired outcomes of sexual violence advocacy work. This reality is known to many therapists and other survivor helpers. One of my clinically-trained friends recently said in a conversation about these kinds of conflicts: *there is a shitload of rage inside this particular anti-violence movement. The belief that survivors of sexual assaults have the right to be enraged **and** to attack anyone they choose to attack is pure horseshit. Being a survivor of a sexual assault does not automatically grant permission to viscerally and viciously attack other human beings – those men and women who are also survivors or survivor advocates attempting to be helpful.* I have thought a lot about this astute observation. My personalized version of this individual's working creed is simple.

I believe that survivor rage is one of the coping mechanisms of individuals who have been sexually assaulted or physically violated in other ways. It is, therefore, understandable. That said, unmanaged outbursts of rage among and between activists are counter-productive inside survivor support movements *and* inside social change advocacy movements. Personal attacks of woman against woman divert the movement's attention away from the need for permanent social change. It personalizes that which is a collective reality. It tends to break the momentum for needed social change – diverting attention to personal issues rather than to social ones.

Experienced rage, therefore, needs to be recognized, interrogated, managed and appropriately directed. Attorney and civil rights activist Florynce Kennedy named this phenomenon *horizontal hostility*. *She noted: horizontal hostility may be expressed in sibling rivalry or in competitive dueling which wrecks not only office tranquility or suburban domesticity but also some radical political groups and, it must be sadly said, some women's liberation groups..... (It is) misdirected anger that rightly should be focused on the external causes of oppression.*<sup>ccxxxiii</sup>

In her analysis, Kennedy noted that individuals and entire communities can become complicit in their own oppression. She wrote: *There can be no really pervasive system of oppression, such as that in the United States, without the consent of the oppressed.*<sup>ccxxxiv</sup>

Kennedy addresses the issue of the internalization of oppression and notes that the dominant class seeks to divide and conquer those who might seek to change the system. *Black people are supposed to turn against Puerto Ricans. Women are supposed to turn against their mothers and their mothers-in-law. We are all supposed to compete with each other for the favors of the ruling class.*<sup>CCXXXV</sup>

Kennedy continued her assessment of feminist rage. *We attack each other instead of the oppressor because it is less dangerous.*<sup>CCXXXVI</sup> Roshi Joan Halifax annotated Kennedy's assessment by adding: *The oppressor is also sometimes more nebulous, even invisible.*<sup>CCXXXVII</sup>

In her interaction with Kennedy's work, peace activist Halifax notes: *I saw in the feminist movement that women use peer aggression and bottom-up vertical violence from a position of vulnerability, attempting to equalize an experienced imbalance of power. I observed that women who felt less empowered often tried to bring down women whom they regarded as more powerful....Women who display strength can become targets – not only for men and the media but for other women as well.*<sup>CCXXXVIII</sup>

These are, I believe, insights which are congruent with Paulo Friere's work, *Pedagogy of the Oppressed*. Forms of consciousness-raising about these types of divisive issues are now essential. Until I read Roshi Halifax's new book, I did not have the language of (1) *horizontal hostility* or (2) *bottom-to-top hostility*. Both are, I believe, the death traps of social activism movements on behalf of sexually violated women and children.

It is my opinion, therefore, as survivors and as survivor advocates we need to begin an extended conversation about this particular issue of survivor rage and survivor advocate rage. Expressed and randomly focused rage attacks both divide and destroy social change movements. In addition, they alienate potential allies from pursuing a common goal – eliminating sexual violence from the commons. Finally, they re-create and replicate the original wound of survivors inside the psyche of helpers and advocates. They spread the virus of sexual abuse and its devastating consequences into the commons.

Rage attacks inside an activist organization (with member attacking member) are, I believe, more destructive to anti-violence activism than counterattacks from enemies and antagonists outside the movement. When enraged activist-advocate women fight other activist-advocate women regarding issues of control, ideology, and tactics, trust is destroyed. When survivor attacks survivor, the possibility for shared activism is gutted and destroyed.

Transference rage attacks or replication rage attacks inside sexual violence survivor advocacy movements are so destructive to long-term change efforts that I believe we need to call a major cross-faith conference on this topic in order to explore its reality, its nuances, and its solutions. When, like Don Quixote, we are tilting at imaginary enemies and imaginary windmills, we will make no progress in reaching the Golden City of our dreams.

Once trust is destroyed, the social justice advocacy movement is destroyed from within. When enraged activist women force or drive other activist women to exit an organization or social justice advocacy movement (and the work of victim and survivor advocacy), the movement towards safety for all women and accountability for all sexual violence perpetrators is weakened from within.

In recent weeks as I've been thinking about this essay, I have taken to using the metaphor of a rage-fueled torpedo attack – this time misguided and self-other destructive. Too many internal conflicts in too short a time; too many rage attacks: both of these have the direct consequence of killing social change alliances and of shoving away needed allies. What we then see inside these torpedoed advocacy and activism movements is organizational stagnation and a failure to move forward in efforts to change the underlying culture.

There is also the sense that such intra-movement attacks are replications of the original sexual violence attacks. Replication trauma, for example, is not only the reproduction of a pedophile adult as a consequence of being a pedophile's child victim. Replication trauma exists in many of our social encounters with others. We reproduce what was done to us as children and adolescents inside our adult encounters with others. Small children, for example, who helplessly witnessed and were terrified by violent abuse

between parents, often replicate such violence inside their grown-up relationships with their spouses and their children.

In terms of Joseph Campbell's work and in terms of Jean Shinoda Bolen's work, needed change is postponed until another historical moment. This needed historical moment of systemic change may be delayed by days, months, weeks or years.

When an activist advocacy group splinters from within, the torpedo has found its target. When rage and interpersonal hostility drive individuals or entire groups of individuals to exit the sexual violence advocacy organization, the torpedo has found its target. When individuals and groups retreat into silence in the face of great injustice, the torpedo has found its target.

While an enraged desire for gaining control is understandable in the wake of sexual violence and abuse, it is my opinion that it is extraordinarily misguided behavior inside social activist movements of the collective. Activist feminist woman fighting activist feminist woman in competitive or enraged needs for control, functions, therefore, as a behavioral oxymoron.

The same is true when survivors attack other survivors. Win/lose and dominance-based strategies for social change, in my opinion, are highly patriarchal. Enraged needs to dominate and to control are also, in my opinion, highly pathological. Needs to exclude the other (either in subtle almost invisible ways or in dramatic overt ways) weaken the possibilities for meaningful, positive change in the commons. These issues of rage and its subsequent dominance and control behaviors provide us with crystal clear examples of women's use of the master's tools in their attempts to dismantle the patriarchy – which, as Audre Lorde has presciently noted, cannot succeed.<sup>ccxxxix</sup>

In these kinds of irrational rage-fueled conflicts, I have come to the opinion that a scoreboard might look like this: **Patriarchy 1 – Survivor Activist Movement 0**. In short, there are no advocacy winners in these eruptive, rage-fueled, personally abusive, highly competitive, and rudely personalized conflicts and attacks. There are, however, many losers. The biggest loser of all is the anti-abuse movement's ability to create allies and to gain a sustainable momentum towards lasting social change.

To summarize: rage expressed in interpersonally destructive ways undermines our feminist abilities as sexual abuse survivor advocates and social change activists (1) to maintain traction in our collective struggle to end sexual abuse, (2) to heal the wounds of such abuse, and (3) to create a safer world for our own selves and for the world's children.

It is, I believe, the reality that in our socio-cultural and ideological differences with each other that we might just perhaps find (or create) the pathway into a less violent sexual culture. Every voice; every bit of hard-earned wisdom is needed even if it does not create a tidy, comfortable, or even manageable way to move forward. For this to happen, however, we need to create a climate of respectful listening to each other.

For organizational and collective synergy to happen, we need the whole with all of its conflicts and potentials for misunderstanding the other to occur.

### **An Example of Successful Change**

This essay began by summarizing several of the positive effects of anti-violence organizing inside American feminisms during the last half of the twentieth century. Women's studies courses and human sexuality courses entered the American educational academy in the same era. Both topics interpenetrated each other. In my personal experience as a faculty member in a university medical center, the same faculty members were present in both sets of content and issues. When I re-entered private, parochial undergraduate education, the same dynamics were present. Feminist women were insistent that accurate human sexuality content – including sexual violence content – be taught.

For example, as a thirty something year old in the Mennonite academy, I was asked to co-teach a human sexuality course with the college physician. It was his course. The collegial relationship was strong. He was my personal physician as well. I urged him to introduce sexual violence content and we began to do this. Students began to confide their sexual histories to us and they began to ask us deeply personal questions.

In the late 1970's I taught the very first women's studies course in any Old Mennonite college. In that course I taught sexual violence content. I initiated the use of the Mary Koss Sexual Experiences Survey.<sup>ccxi</sup> It rapidly became visible to me that Mennonite students were not significantly different than students in other religious and secular colleges or universities. The Anabaptist-Mennonite peace and non-violent teachings had almost no relationship to young Mennonite women's experiences of sexual violence and to young Mennonite men's initiation of sexually violent acts such as bullying, harassment, and rape.

Another reality was reinforced in my personal academic encounters with students. The minute sexual violence content was taught in a sympathetic and informed manner, students began to trust their teachers with their personal life stories. I began to experiment with a teaching method that recognized student's narratives as the source of their learning. I began using student response journals as one form of learning methodology. I encouraged students to investigate course content from a personal perspective. This emphasis on the personal is, of course, academic heresy to many faculty members who believe that rational objectivity is the only desired outcome to an educational process at the college level.

Based upon several years in which I utilized the Koss research instrument, I finally persuaded the college's president and the dean of students to administer the Koss instrument to incoming first year students as part of their orientation to college. I wanted to establish a baseline of information to help student life re-think its approaches to sexual violence complaints. I also wanted to give a signal to students that they could talk with us about these issues in their lives as high school students before they came to our campus and as college students once they were enrolled. The college president agreed but with a restriction. I was not allowed to publish or discuss this project in any manner - no academic presentations at conference; no journal articles; no speeches to the entire faculty, etc. The data could be used confidentially on campus to improve our services to students but it could not be publicized in any manner.

Eventually, in this era, the college's student life faculty re-wrote the student life policy manual and its student discipline or judicial procedure manual. In that particular era of my college teaching career, sexual violence complaints began to be heard and managed in a new way.

## **An Example of Resisted Change**

When I later attempted to replicate this research on other Mennonite colleges and university campuses, my efforts were repelled. Talking about rape to college men and women during the twentieth-century was seen as a (1) recruitment issue and (2) as a retention issue. Male college presidents and male college student affairs administrators refused to grant me access to their students.

It would take the federal Clery act to change this.<sup>ccxli</sup> While the act took effect in 1990, it would be in the twenty-first century that it began to affect the rape, bullying, physical assaults, and sexual violence policies of many campuses. In 2011, Jerry Sandusky of Penn State University was arrested and charged with 52 counts of sexual abuse.<sup>ccxlii</sup> In 2012 the Baylor University Football program personnel and university executives including the university president were forced to resign.<sup>ccxliii</sup> In 2016 a former student filed a Clery Act complaint against Goshen College (IN).<sup>ccxliv</sup> In 2018 Michigan State University came under scrutiny for its mis-management of sports physician Larry Nassar.<sup>ccxlv</sup>

## **Concluding Comments**

In this essay I have reflected upon my life as an academic and as a sexual violence activist. My intention in this essay has been to provide a closer look at the 20<sup>th</sup> century anti-rape movement within American feminisms.

Earlier in this monograph I wrote about the dark shadow side of social justice advocacy movements – unmanaged movement-destructive conflicts fueled by irrational rage. I warned against the Lone Ranger activist syndrome and the Prima Donna activist syndrome. In this essay, I have picked up these threads and concerns in order to talk about these self-destructive elements of unmanaged conflicts and rage inside today's anti-rape social advocacy movements.

In particular, I have attempted to warn today's advocacy movements about the destructive elements of unmanaged interpersonal and intra-group conflicts about power and control. I also wanted to draw our collective attention to the damages done to social justice advocacy movements by free-range and open-target rage.

It must also be said, in this context, that when one woman or one group of women claim feminism only for that group of women, the entire movement is weakened from within. It is urgent that we continue, as feminist women, to continue reaching across the cultural divides of skin color, economic class, sexual orientation, national origin, ethnicity, and religious identities in order to make the world safer for all women and their children.

Because of recent events inside the sexual violence advocacy movement, I believe we must all become more informed about the destructive powers of unresolved ideological conflicts, interpersonal disagreements or dislikes, intra-group conflicts about power and authority and out-of-control survivor rage.

It is very easy to destroy today's social change movements.<sup>ccxlv</sup> Once destroyed, it is very difficult – perhaps impossible - to re-build that which has been destroyed.

## **Fifth Essay**

### **Feminist Tools and Methodologies<sup>ccxlvii</sup>**

*Every 98 seconds in the USA someone is sexually assaulted.*

The Joy Heart Foundation<sup>ccxlviii</sup>

*1 in 5 women and 1 in 71 men will be raped at some point in their lives;  
1 in 4 girls will be sexually abused before they are 18 years old;  
1 in 6 boys will be sexually abused before they are 18 years old.*

National Sexual Violence Resource Center<sup>ccxlix</sup>

1 in 3 women and 1 in 4 men have been victimized by physical violence  
and/or stalking by an intimate partner.

2010 Centers for Disease Control Report<sup>ccli</sup>

21% of Mennonite women have experienced sexual abuse/violation  
5.6% of Mennonite men have experienced sexual abuse/violation

2006 Church Member Profile Survey  
Mennonite Church - USA<sup>ccli</sup>

## **Introductory Comments**

*The oppressed must be their own example in the struggle for their redemption.*

Pablo Freire<sup>cclii</sup>

In addition to the American Civil Rights movement and the American anti-Vietnam War movement, there was, however, another seed for the second wave of the United States' women's anti-rape movement. It is rarely identified in specific ways. Nevertheless, its significance is important to note.

In Latin America, in an era of repressive political governments, brutal dictatorships, and civilian disappearances, Brazilian educator Pablo Friere published *Pedagogy of the Oppressed*.<sup>ccliii</sup> In that book he described a process of public education which he called **conscienticization**. Conscienticization (which can loosely be translated as consciousness-raising) involves the development of a critical awareness of one's social reality through multiple cycles of reflection and action. Thoughtful study by the collective – those being oppressed by others - is essential because it allows this particular group or that particular group of individuals to understand the underlying dynamics of socio-political oppression; action is fundamental because it initiates the process of change.

Underlying Friere's work is the awareness that each of us, individually and collectively, lives inside a particular culture. Gradually, over time, each of us acquires (introjects) a body of social myths which have a culturally dominant quality. Throughout childhood and adolescence we take in the culture of our surroundings until it becomes our own. In situations of dysfunctional cultures, according to Friere, this acculturation must be unlearned. Genuine learning is, therefore, a process of uncovering (de-constructing) our lived socio-cultural reality (in opposition to the cultural myths). This is an extended process of uncovering real social problems and real human needs.<sup>ccliv</sup> De-mythologizing the introjected social myths is, in Friere's writings, the work of educators. It is also the needed work for socio-politically oppressed individuals.

Friere's work traveled throughout Latin America and it also traveled north to the United States and Canada. When I first began studying Friere, one of my professors used the following example: the process of conscienticization begins when a peasant asks himself, *why does my master's dog eat better than my children?*

In terms of this manuscript, a process of conscienticization began during the last century when a group of concerned Roman Catholic individuals (both clergy and members of the laity) began to ask, and then to study, *why do grown men – ordained priests and religious – rape little children; why do they rape adolescents?*

When I heard Friere speak in Anaheim in the early 1980's, he spoke partly in translated Portuguese and partly in English. As part of his lecture, he did personal story telling. He first described and then discussed a specific dinner party at his home where his wife did the customary and culturally-expected serving of guests and her spouse. He said something like this, and I paraphrase, *I became aware that my guests and I were treating my spouse in a way that was very similar to the way that the rich people of my country treated the peasants who tilled their lands and cleaned their houses.*

He went on to dissect the culturally-inculcated world view of spousal relationships in Brazil and how it affected (infected) marriage and family relationships. He then talked about the parallel of intimate family relationships to other social institutions such as the relationships of wealthy landowners to their impoverished employees or the relationship of a nation-states oligarchy to that state's ordinary citizens.

I was stunned. While I had read his book and written papers about it, I never expected to hear such a naked personal confession in a professional gathering of religious educators. And my immediate and intuitive response that night was *it's about time – no, it is way past time – for men to begin to address the issues of male privilege, male dominance, and their acts of sexist violence inside the most private spheres of their lives – marriage and family life.*

### **North American Feminist Consciousness-Raising**

*The only place for women in the civil rights movement is prone.*

Stokeley Carmichael<sup>cclv</sup>

The awareness of rape, sexual abuse of children, sexual harassment and workplace gender discrimination in this current (2018) moment of history has its origins in the opening moments of the second wave of feminist analysis. Awareness of sexual violence as a complex personal and socio-cultural issue has been greatly informed by feminist discourse and debate.

The anti-rape movement of the second wave of American feminism began among feminist – often leftist or Marxist-inspired - women. Many of these women had been active in the Civil Rights Movement of the 1950s and 1960s. Some had been active in anti-war activism during the American-Vietnam War (ca, 1960-1973). Other women were radicalized Marxist-oriented women from New York City and the Bay area of Northern California.

It was during a Student Non-violent Coordinating Council Meeting in Mississippi in 1964 where the actual phrase, *women's liberation* was coined. The phrase was coined in a discussion of women regarding their position and roles inside the American Civil Rights Movement.<sup>cclvi</sup>

The Redstockings, a group of radical feminist women in New York City, promoted consciousness-raising as a methodology by which women could begin to create a mass movement of radicalized women. Such radicalization was seen as going to the root of women's problems inside a male-dominant culture. At that time, Katie Sarachild wrote:

*Consciousness-raising -- studying the whole gamut of women's lives, starting with the full reality of one's own -- would be a way of keeping the movement radical by preventing it from getting sidetracked into single issue reforms and single issue organizing. It would be a way of carrying theory about women further than it had ever been carried before, as the groundwork for achieving a radical solution for women as yet attained nowhere.*<sup>cclvii</sup>

Consciousness-raising groups spread throughout the 1960's feminist movement and by the mid-1970s they were no longer solely a leftist or Marxist movement. Increasingly consciousness-raising groups became lodged inside main-stream feminism. Inside these groups, women examined their personal lives and their lives in communities such as work, religious organizations, families, or friendship networks. The formation of supportive women's groups provided a safe, non-judgmental environment in which to freely explore the impact of patriarchal male supremacy on their daily lives. In addition, these groups also examined common socio-political aspects of women's lives. These discussions began not with expert opinions (usually male) about women's lives but from the vantage point of women's lived experiences.

By the early-to-mid 1970's women's consciousness-raising groups were commonplace features of the second wave of American feminism. Women, in these groups, gathered to talk with each other about a wide variety of oppressive features in their daily lives within a patriarchal culture. Almost immediately the topics of domestic violence, rape, sexual harassment and economic discrimination emerged as issues which concerned women.

The feminist dictum that *the personal is political* was born inside these feminist consciousness-raising groups. As Friere had predicted in his ground-breaking work on conscientization, once individuals, in this case young and mid-life North American women, began to discuss their lives in detail, they began to uncover connections between their private lives and systemic socio-cultural-political realities. Joseph Campbell, had he commented upon these issues, might have noticed that women were beginning to explore the mythic and metaphoric structures – the archetypal realities and cultural forms of male dominance - that underlay their personal experiences of rape, economic discrimination, gender-based oppression and outright cultural repression.

Susan Griffin in her 1979 book *Rape: The Power of Consciousness* summarized this era of time.

*Hence a body of listeners and seers became a part of our movement, an institution. We created rape protection centers. Women sat and listened as another woman who had just been raped told her story. She was heard. And this was healing of a festering wound, even to those of us who had never been raped, because such is the nature of a community or a movement. We all suffer what the others do, in our minds.*<sup>cclviii</sup>

The starting point of consciousness-raising was a woman's personal experience with an issue in her life. As she shared her story and life experiences in a group of sympathetic women, they then together began to do a collective depth analysis of this private experience inside a shared safe environment. Feminist theologian Nelle Morton wrote much later: *a new kind of seeing and hearing was beginning to be experienced by one group of women after another. Once they recognized in themselves a*

*common oppression, they could hear from one another that which many, more astute and intellectual than they, could not hear.*<sup>cclix</sup>

Gradually women learned to filter expert (usually male) opinions about girl's and women's development through the experiential grid of girl's and women's actual life experiences and, thus, this era of American feminism became a movement based on experiential story-telling and anecdotal knowing. Women, by means of consciousness-raising groups, learned to distrust academic expertise about women when it was not grounded in the real life stories of women. Katie Sarachild later recalled: *One of the questions ...we would bring at all times to our studies would be – who and what has an interest in maintaining the oppression of our lives?*<sup>cclix</sup>

Consciousness-raising, as envisioned by the Redstockings, was not friendship, therapy, or personal skill development. Rather, the aims of a consciousness-raising group were to use personal experience as the beginning place of theory construction about the actual lives of women and as the control factor for deconstructing and understanding other's theories about women. Consciousness-raising groups gave women set-apart times and places in which to test their theories for social activism and to support women in direct political activism. Women's activism was, therefore, aimed at ending male supremacy and, indirectly, at ending the patriarchal underpinnings of Western culture.

Women, writing much later, about this era of consciousness-raising, identified the issue of trust between women as one of the most critical issues that had needed resolution. It was not so much that trust developed inside women's groups which then allowed them to talk about their personal life experiences. Rather, trust developed among women through the process of their story-telling and story-analysis.

Nelle Morton wrote about this era: *trust came because they were heard.*<sup>cclxi</sup> Sarachild later reported that the American women of this era who developed the early methods and theory of consciousness-raising saw the aims of this work as assisting a total group of women to *get closer to the truth.*<sup>cclxii</sup> Getting the experiences of as many women as possible (from many different walks of life and cultural groups) helped to create a feminist knowledge pool. This knowledge pool then became the foundation for feminist analysis of women's experiences of oppression and victimization. The knowledge pool plus women's analysis led directly to action. The final

step was reflection about what had been learned – thus triggering continuous cycles of study-action-reflection.

Sarachild repeatedly emphasized several things; (1) consciousness-raising was not designed to teach women the skills of public speaking; (2) therapy; (3) or to change women in any way. Rather, its purpose was to uncover, learn to understand and then to challenge male supremacy.

The dual purposes of theory construction were to (1) understand the issues in women's lives from a woman's perspective and (2) engage in social change activism.

The process of study and analysis was, therefore, oriented to social change based upon story-telling, narrative analysis, and formulation of action plans. Several principles emerged: (1) neither theory development or action, alone, are sufficient; (2) women needed good theory building to empower themselves for action; (3) but the long-term goal of both theory-building and activism was to create new dreams for women's and girl's lives in a male-supremacist culture.

In terms of the metaphor used in chapter two of this monograph, women were encouraged to work for a new golden city in their lives and in their daughter's lives – a golden city of female equality and female safety.

As women began uncovering the narratives of rape, incest, physical abuse, domestic violence, sexual molestation, workplace harassment, and gender-based salary discrimination carried out by powerful men, they began to think about ways to create a different cultural environment for women and their children. Feminist theorist and author about the inter-related topics of pornography and rape, Susan Griffin later wrote:

*For the issue of rape was in no way ever separate from the question of the whole liberation of women as we had been defined by the patriarchy, and we did not see it as separate. To begin with, for us to protest against rape we had to see there was such a thing as patriarchy, and once seeing patriarchy, other conditions became visible to us, and other lies about those conditions.... We knew that a world without rape would be one in which we were seen for what we are, and we would grow as large in our powers as we were able.*

*And when I ask how did we come to envision a world without rape, I am asking about the shape of revolutions because when one dreams of a new world, this world becomes possible.*<sup>cclxiii</sup>

Johanna Gose wrote:

*To have solidarity is to insist on standing together, to demand that no one be allowed or required to remain prone. The necessity of solidarity is one of the major ethical and strategic lessons from past political movements.*<sup>cclxiv</sup>

By means of consciousness-raising groups, women began to identify and then to work through the interpersonal conflicts about ideology and political correctness that inevitably arose inside these groups. Some groups were able to work through the conflict and its concomitant individual and collective anger or rage. Others, however, were not. The New York Radical Feminists, the Redstockings and New York Radical Women had many divisions and controversies among women as a disgruntled or disillusioned woman would break off relationships with this or that specific group of women and form a new group.<sup>cclxv</sup> Many of these internal conflicts were about the ideologies of change. Some were about the long-term goals of the feminist movement as a whole. Other conflicts were about the tactics of change. Still others, I suspect, had their origins in deeply personalized conflicts of this particular woman against that particular woman.

On January 24, 1971, the New York Radical Feminists organized a rape speak out at St. Clements Church in New York City's Hells' Kitchen neighborhood. Bi-lingual brochures advertising the event were in English and Spanish. Thirty or forty women testified about their personal experiences with rape in a historical era when American criminology experts had no accurate data about the incidence of rape; an era in which criminal rape definitions varied state by state. In essence, this speak-out can be identified as the beginning of anti-rape activism in the United States.

A few months after the speak-out the group organized a formal conference, *Rape: A Conference for Women Only*.<sup>cclxvi</sup> It was during this conference that Susan Brownmiller decided to research the topic of rape to learn what was culturally known about it. She spent the next four years in the New York public library tracking down obscure references. She later noted that

the library had more references to rapeseed than to rape. Her 1975 book, *Against Our Will: Men, Women and Rape* re-directed American cultural and political understandings of the presence of rape in American society. It is an important marker in today's feminist understanding of the role of political activism against rape.<sup>cclxvii</sup>

Now in her eighties, Brownmiller, that long-ago member of the New York Radical Feminists, reflects on one of today's conflicts. Her critique of the current wave of anti-rape activism on college campuses is pointed and direct:

*Also, they (young college women) are not the chief targets of rape. Young women and all women from housing projects and ghettos are still in far greater danger than college girls.*<sup>cclxviii</sup>

### **Additional Awareness-Raising Methods and Tactics**

*Public health problems can only be changed by changing the environment.*

Jean Kilbourne<sup>cclxix</sup>

During the late 1960's and early 1970's the nation-wide **Take-Back the Night** marches began, first on college campuses and then inside the greater community. These marches included women as well as sympathetic and supportive men. They combined awareness-raising information as well as support actions for victims of violence.<sup>cclxx</sup>

In the 1990's the **Clothesline Project** came into existence. Survivors of sexual assault, their family members and their supporters were encouraged to design and to fabric paint a personalized sexual violence protest tee shirt. These shirts were then hung in public places on clotheslines strung from trees to lamp-posts. In several places I have witnessed the power of these tee shirt events to raise awareness about sexual violence. These public tee-shirt displays have been organized on college campuses, in front of rape crisis centers, and in other sites where businesses and organizations have permitted this project to hang and display tee-shirts.<sup>cclxxi</sup>

**Individual interventions** were also a tactic of some women. On some college campuses women posted warning information about dangerous dates inside women's restroom stalls or on public, campus wide kiosks and bulletin boards. University and college officials and housekeeping staffs usually removed these notices because of liability issues. But young women kept replacing information until they assumed a critical mass of their peers had seen the warning. On one campus in the mid-1980's I saw anonymous warning posters with a man's picture stapled to tree trunks and pasted on outdoor street lamp posts.

In another situation I learned about several years after it happened, a mid-life faculty woman on one American campus alerted a professional colleague on a second American campus a continent away about the presence of a known-rapist on her campus – a transfer student who had been accused by a student woman on the first campus where campus officials had not allowed him to register for additional courses. He had subsequently moved across the country and had enrolled in a second university. The faculty woman on the second campus notified her younger sorority sisters about the young man's troubling sexual violence. The young man's Facebook account was tagged and his picture forwarded for posting.

The problem with these woman-warning-woman efforts was that they were both sporadic and spotty. A woman needing the information about a potential rapist might not receive it. Student activism was needed but the regular turn-over of students as seniors graduated and first year students arrived was a severe limitation on consistent consciousness-awareness raising effectiveness. Gradually, students began to form on-campus awareness groups which carried awareness-raising and anti-rape-activism efforts forward from year to year. <sup>cclxxii</sup>

## **The Pornographic Eye**

In 1978, Larry Flynn's *Hustler Magazine* carried a cover image in which a woman's naked body was being fed into a meat grinder which transformed her body into ground meat. <sup>cclxxiii</sup> Seeing that cover on newsstands created a moment of feminist solidarity for me. I became intuitively convinced there was a direct relationship between the pornographic eye and sexual assaults against women. It seemed to me then – as it does today – that

pornography had an educational function – it taught men that violence against women was culturally acceptable, perhaps even desirable.

Woman's bodies as a commodity to be used by men was, it seemed to me then, the underlying theme of pornography. This was not Eros but hatred; this was not desire but rage. This was not freedom of speech and imagery but a form of violent abuse of women's lives. This was not, as the pornographers asserted, about sexual freedom. Instead it was a promotable form of eroticized violence.

Confronting head-on the increasingly pornographic advertising images of women, ***Killing Us Softly***, an educational documentary, first created in 1979, has been updated as advertising imagery has changed.<sup>cclxxiv</sup> It is now in its fourth edition. The pornography-sexual violence connection has been heatedly contested but it remains a feminist contention that there is a relationship between the male pornographic eye and male acts of sexual aggression and violation. For some feminist women – including me – the pornography industry is creating educational pedagogy about the “how-to-do-it” methodologies of sexual violation. Today's visual pornography is not simply a harmless sublimation or titillation of men's sexual drives; it is a means of teaching and conditioning acts of sexual violence as culturally acceptable behavior.<sup>cclxxv</sup> Pornography is an educational method of the patriarchy; rape is the practicum. The goal is male domination and control; female sexual access and submission.

In 1980, the pornographic film star Linda Lovelace revealed that her husband violently coerced her participation in the film *Deep Throat*. This movie was the first major cross-over film and it opened the door to increasingly pornographic imagery in major commercial films.

I saw the film in Los Angeles – accompanied by several of my closest male and female friends - because I was afraid to go alone to the theater. Twenty minutes into the film, my overwhelming experience was one of utter boredom. The film was disgusting. The idea that the film was “high art” was laughable. But the lines to the theater showing taught me about the politics of pornography. Police in full uniform did crowd control outside the theater. There was absolutely no attempt to stop the film's continuous showing schedule.<sup>cclxxvi</sup> The film would end. The theater would empty out; the theater would fill; the theater began another showing. From mid-morning until mid-night, the film ran. The American cultural door was now open to

ever more salacious and violated images of women (and increasingly in the new century, children) – in the theater, in advertising, in novels, etc.

In 1981, Susan Griffin published her ground-breaking book, *Pornography and Silence: Culture's Revenge against Nature*. This feminist analysis of pornography challenged the cultural myth that consumption of sexually explicit sado-masochistic pornography was a harmless avocation and did not damage the social body of the American culture. Rather than a sublimation of the sexual drive and impulse or the sexually aggressive action, pornography promoted sexual violence inside the American culture in harmful ways.<sup>cclxxvii</sup> Pornography was not, American feminist women would claim, radical freedom of speech. It was, rather, a culturally accepted form of violence against women and children.<sup>cclxxviii</sup>

As mentioned above, in the past 35 years filmmakers Margaret Lazarus, Renner Wunderlich, Patricia Stallone and Joseph Vitagliano produced and filmed the documentary series *Killing Us Softly: Advertisings Image of Women* which was based on a lecture of the same name *give* by Jeanne Kilbourne. Dealing directly with the issue of objectification of women's bodies by the advertising industry, the film challenged long-existing cultural stereotypes about women and their bodies. In essence, the documentary dealt with what I will call the public pornographic eye perpetuated by visual advertising and visual entertainment media. The relationship of the public pornographic eye to private sexual violence remains a hotly debated culture wars issue. Nevertheless, the film was widely shown and updated versions of the film continue to be shown on college and university campuses. For example: in the 1983-1984 academic calendar year feminist women faculty on the Goshen College campus petitioned the college's president for permission to show the first version of this documentary. Permission was granted and the film was shown. In subsequent academic years, the documentary was incorporated into a women's studies course and was shown regularly.

It would take the emergence of child pornography as a multi-billion dollar industry for federal, state and local law enforcement agencies to begin to monitor the pornography industry and to prosecute producers and users.<sup>cclxxix</sup> Slowly awareness grew inside the feminist movement and in the larger culture. The images produced by the pornographer usually – perhaps always - involved sexual abuse and sexual violence in the production of pornographic imagery. A real human child was being abused

for the child pornography consumer. A real human female of male was being abused for the sexual voyeurism of other adults. The images themselves were evidence of the abusiveness of the pornographic eye.

## Mid-century Clinical and Criminology Models: the Male Voice

Prior to 1970, much professional literature about rape, either in criminology journals or in clinical writings, assumed that rape was a rare happenstance. M.E. Wolfgang wrote that “rape is a relatively infrequent phenomenon.”<sup>cclxxx</sup> By this Wolfgang meant the then-current FBI statistics of one rape in the United States “every seventeen minutes.”<sup>cclxxxi</sup> In addition, criminologists and clinicians both held women responsible for rape. Amir’s work in 1967<sup>cclxxxii</sup> and in 1971<sup>cclxxxiii</sup> reflected this bias in his studies of the sociology of rape. As part of his data analysis, he wrote:

*In a way the victim is always the cause of the crime; every crime needs a victim or his extension-that is, something which belongs to him. The general model of the victim’s role in crime is that of the passive, weak, and vulnerable opposing the doer. The victim is seen as one prospective subject among other alternatives, and some of her characteristics, and situational opportune elements made the offender drawn to her; or he may seek her particularly because of special motives, or she seems to offer the least resistance. In this victim-doe model...the offender the acting-out agent and the question is why this particular victim was chosen.*<sup>cclxxxiv</sup>

Amir’s preferred model for describing the crime of rape is known, therefore as a *victim precipitation* model. Like many of the male experts about the crime of rape, he questioned the absolute guilt of a rapist by considering the victim to be at least partially responsible for a rape event in her life. While the victim may not be “socially responsible” for the rape event, she is a “complementary partner” and rape is not genuinely a “random event.”<sup>cclxxxv</sup>

For Amir, the differences between vulnerability, negligibility, recklessness, provocativeness, and seductiveness are unclear ones in the case of rape.<sup>cclxxxvi</sup> **In his expert opinion, it is, therefore, the victim who initiates the crime against herself** (emphasis mine). The behavior of the rapist, in Amir’s view, is triggered by his *(mis)interpretation of her signals of sexual accessibility to him.*<sup>cclxxxvii</sup> The victim’s situational environment and her behavior (acts of commission) or its absence (acts of omission) leads the

rapist to believe that she, at the very least, is not refusing him. In his model rape is an understandable sexual crime. Amir wrote:

*The concept of victim precipitation (VP) rests on another model: victim-doer-victim. Here the victim is the one who is acting out, initiating the inter-action between her and the offender and, by her behavior she generates the potentiality of criminal behavior of the offender or triggers this potentiality, if it existed before in him. Her behavior transforms him into a doer by directing his criminal intentions which not only lead to the offense but shape its form.*<sup>cclxxxviii</sup>

Many articles in the medical press also dealt with the woman's responsibility for her sexual assault and with the need for great carefulness in establishing a diagnosis of rape. Physicians dealt with rape as if it was their responsibility to establish the guilt or innocence of the victims. Even though the determination of rape's occurrence is a legal responsibility, physicians assumed they needed to make a decision about whether or not a rape had occurred. Medical literature from is filled with terminology such as "alleged rape." Physicians and other health care professionals were warned to be careful about believing the stories of women who claimed to be a rape victim.

Criminal justice systems also responded to women's reports of rape events with skepticism. Many criminal justice system articles were written from the vantage point of protecting the alleged rapist from improper prosecution.

### **Mid-century Models: Female Voices**

As women met together in consciousness-raising groups to discuss the impact of male supremacy upon their personal lives and relationships, they identified and analyzed problems of being female in patriarchal male supremacist societies. As part of their personal story telling and sharing, women talked about their own sexuality. They told previously untold stories about events of sexual violence in their personal encounters with men.

From a woman's perspective, rape was not an invitation to mutually-desired sexual intercourse. Rape was an act of violence committed against her. It involved men's ability to overpower her and to sexually penetrate her body without her consent. Women rejected the victim-precipitation model proposed by Amir. Within consciousness-raising groups, women were

believed and did not need to defend their stories. Of this process, M. A. Largent wrote:

*Consciousness-raising groups, or CR groups, as they were commonly called were a major new organizing tool of the women's rights movement in the late 1960's and involved informal groups of women discussing the problem of being female in modern society. Frequently viewed by the public as hotbeds of radical feminism, the reality was that simply such a discussion group was the most assertive act of many women of that day were capable of taking. Nevertheless, the issues emerging from the meetings were far more volatile than equal employment and education. Within the intimate and supportive environment of the CR groups, women found the courage to share private experiences they had never shared before such as childhood incest, and adolescent and adult rapes.*<sup>cclxxxix</sup>

Through the telling of stories about their personal encounters with sexual violence, these early women broke taboos that had functioned to enforce the victim's silence about her personal victimization from an incident or incidents of sexual violence. It was this earliest consciousness-raising activity within groups of women that shattered the culturally-imposed need to avoid (1) the telling or (2) the hearing of women's stories about the sexual assaults they had personally experienced. Rape scholar Susan Brownmiller, building upon these early stories, researched a cultural history of rape – written from a woman's perspective.<sup>ccxc</sup>

Brownmiller's book developed a critical feminist analysis of rape as it had been written about in a dominant male history and male culture. Grounded in feminist ideology, the primacy of her work in breaking the culture's intellectual silence about rape has been widely acknowledged.<sup>ccxci</sup> It is my opinion that Brownmiller's analysis must be considered foundational to contemporary women's writings and activism about rape and other forms of sexual violence in women's and children's lives.

Rape, for Brownmiller, is a primary, structural form of violence against women. It is enabled and enacted in patriarchal societies. Rape is taught to men as part of their cultural socialization for male roles. By means of this socialization process, boys and men learn about male privilege – male power prerogatives vis-à-vis their relationships with women.

Brownmiller, in a stunning chapter about rape in warfare, identifies a central ideology about warfare: women, as men's property, become booty in which she rightfully now belongs to the conquering warrior.<sup>CCXCii</sup> Today's World Wide Web can bring imagery into our awareness that it is quite likely Brownmiller did not see in the era when she wrote her book. The connection which she made between war and rape is now, in my opinion, indisputable.<sup>CCXCiii</sup>

The distinction between seeing rape as a crime of male dominance (with a power differential issue at its motivating core) and violence rather than as a crime of passion was begun in this early period of feminist anti-rape analysis and political activism. This analysis continues into the present era of history as today's women identify and discuss their personal encounters with sexual violation and sexual violence.

Some of the sexual violence misconceptions which radical feminist women – such as the Redstockings or the New York Radical Feminists – addressed:

- Only evil or bad women or women of questionable morals could be raped
- All women secretly long to be raped
- It is impossible to rape a woman who does not desire intercourse
- Rape is primarily a spur of the moment act done to women by strangers
- Women, by their social behavior, are asking to be raped

In their activism work regarding rape and rape cultures, feminist women chose media-oriented forums rather than courtrooms, emergency rooms, therapy offices, or psychiatric clinics. By directing public attention to rape stories told by actual women, these early anti-rape activists directed the public's attention to women's personal encounters with rape. Naming the violence of the actual rape event and women's subsequent encounters with medicine, law enforcement and other socio-cultural systems, they initiated two decades of anti-rape activism.

Initially focusing on the criminal justice system, they named their encounters with this system as a second assault. The anti-rape movement consistently challenged the public's assumptions about rape as these were evidenced by police, prosecuting or defense attorneys, judges and juries. Vigorous criticism was mounted against the law apprehension rate and the even lower conviction rates for rapists and other criminal sexual offenders. Claiming that the criminal justice system really judged the victims of rape rather than the perpetrators, the movement sought to educate the public as well as individuals located within the criminal justice system.

In 1973 the National Organization of Women (NOW) established its own task force on rape. In one of its first organizational actions NOW called for criminal code reforms in the case of rape and other forms of sexual assault.<sup>ccxciv</sup>

## **Revision of State Criminal Codes**

Within the anti-rape movement, insistence upon legal reform soon became the primary objective. Michigan, in 1974, became the first state to totally reform its criminology codes for all forms of sexual assault. Michigan's comprehensive reform focused on three major issues:

- Definition of the crime with gradations of criminal culpability for those convicted of sexual assault
- Penalty structures that reflected those gradations
- Revision of the evidentiary rules of corroboration

In his review of these changes, W. D. Loh stated "The new rape law symbolizes and reinforces newly emerging conceptions about the status of women and their rights of self-determination in sexual conduct."<sup>ccxcv</sup>

By 1981, twelve states had joined Michigan in making sweeping changes in their criminal codes vis-à-vis crimes of sexual violence.<sup>ccxcvi</sup> Lagen later wrote: *This wave of criminal code reform begun in 1973 resulted in the achievement of major criminal statute changes in fifty states by the end of the decade.*<sup>ccxcvii</sup>

## Federal Research Funding

The federal government responded to political pressure and established the National Center for the Prevention and Control of Rape.<sup>ccxcviii</sup> Functions of this national center included support of research in the following areas: the causes of rape and sexual violence; mental health consequences of sexual violence; treatment strategies for victims and for offenders; and effectiveness of prevention programs.

In reviewing the published research portfolio of this now-defunct federal program it is clear that much of the social science research in rape studies was funded by this program of federal funding.<sup>ccxcix</sup> The 1995 termination of federal funding ended federal rape research.<sup>ccc</sup>

## Rape Crisis Lines and Centers

Another locus of feminist political activity developed within the earliest rape crisis centers. On the West Coast, radical feminist women in the Berkeley Women's Health Collective formed a small committee to study ways in which women could fight against rape. This group gave birth to the Berkeley Area Women against Rape (BAWAR). BAWAR founded the first rape crisis center in early 1972.<sup>ccci</sup>

Largen reports that by 1980, 400 rape crisis centers existed in the United States.<sup>cccii</sup> By 1983, *Time Magazine* reported that there were 700 centers.<sup>ccciii</sup> Largen noted that many of the first rape crisis centers were staffed by women who were rape survivors, by friends of rape victims, and by radical feminist volunteers. The first women who staffed these centers represented multi-ethnicity and a pluralism of life experiences. The unity of volunteers was focused on their commitment to women who had been raped and who now needed help. Members of these earliest centers were committed to victim assistance and to confidentiality. Consequently, most became committed to political activism on behalf of women. The political and the personal once again merged.

In 1982 or 1983, I joined the Project Sister Rape Crisis Line in Los Angeles County. Part of my orientation to this work included a series of educational lectures as well as informal briefings with the women who had begun this work. Answering the phone involved talking with a newly raped victim on the other end of the line and arranging to meet her at a safe place. We

were taught not to go to the woman's home or to the scene of the rape in order to protect ourselves from violence in case the rapist was still in proximity. In general, we tried to ascertain that the woman was now safe and we usually agreed to meet her at a local emergency room or other public place where we could talk. In my experience, we worked in pairs – one woman would accompany the rape victim to the examining room – if we were permitted to do so. The second woman worked with family members or friends who had brought her to the emergency room. We attempted to be the woman's advocate since many emergency room doctors and nurses in that era were not trained in doing post-rape examinations. In particular, we wanted to avoid, diffuse or challenge situations in which the woman was blamed, in any way, for the rape.

Because police usually keep a woman's clothing as evidence, for almost two years I carried a packed suitcase in my car trunk with various sizes of underpants, bras and cheap cotton skirts or dresses. The woman I met at the emergency room would not need to leave the hospital emergency room in a patient gown but could go home dressed.<sup>ccciv</sup>

Somewhat later, as part of my graduate clinical work, I entered the therapy practice of a woman who did therapy with rape survivors. She and I co-led a group therapy session on a weekly basis. All of the women were recent survivors. While I was new to working in post-rape therapy, I was a skilled group therapist and my supervisor soon began to treat me as fully equal in the work we were doing together. Our post-mortem discussions gave me the benefit of her wisdom. This was the first time in which I encountered and learned about survivor rage. This was also a time of learning about a clinician's encounters with and personal experiences of secondary trauma and secondary rage. Both were essential and invaluable learning opportunities for me.

## **The Problem of Racism**

In the years since the first rape crisis centers and rape crisis lines formed, many have become nearly all white in their identity. Many centers have predominantly white volunteers and staff. Concerns continue to exist, therefore, about multi-ethnic and multi-racial populations and their utilization or non-utilization of these services. While minority women appear to sustain a high incidence of sexual violence and rape, many rape crisis centers report a predominance of white women in their client load.

Not only were rape crisis centers aware of ethnic and racial demographic issues. During 1972 the Law Enforcement Assistance Association (LEAA) worked in a contractual relationship with the United States Census Bureau to study crime victimization in United States Metropolitan areas such as New York City, Chicago, etc. Their sample generated nearly one-quarter of a million respondents. Their findings included the reality that the report of completed rape was two times greater among blacks and other minorities than among whites. A second glance at the data reveals that the incidence of attempted but uncompleted rape revealed very little ethnic difference.<sup>cccv</sup>

African-American scholar and activist Angela Davis described the then current prevalence of rape in the United States as a symptom that capitalism was dysfunctional to women. Although not all women accepted her economic and racial analysis of the rape epidemic among women, it is important to note that at this moment in time she was one of the few African-American women who were writing about the cultural virulence of rape for women of color.<sup>cccvi</sup>

African-American women understand rape, according to Davis, as repression in which they have experienced both racism and sexism.<sup>cccvii</sup> I think a similar reality affects Spanish-speaking American women. Most certainly y illegal immigrants cannot afford to report rape to the police and may fear using the medical services of American hospitals where they will be asked to show citizenship information before being treated. Davis attributes the absence of African-American women from the American anti-rape movement to the racism of white feminist activists and to the racism of feminist theory about rape. Aware of the historically racist ties of black women's rape and black men's lynching, Davis was critical of white feminist analyses of rape. In particular, she criticized Susan Brownmiller<sup>cccviii</sup> and D. Russell<sup>cccix</sup> for writing inflammatory and racist opinions about rape. She urged white women to become aware of and informed about the linkages of their theory construction about rape to the omnipresent reality of racism and white supremacist cultures in the United States. Racist oppression of black women and black men was a central reality in Davis' academic confrontations with white feminist rape scholars inside the feminist movement of the 1970's and 1980's. It is the presence of racism inside the anti-rape movement, Davis wrote, that is responsible for black women's reluctance to utilize the services of the rape crisis centers and their white advocates.

If we update Davis' concerns to the twenty-first century, **the black lives matter** movement has pointed out the black-hostile racism of America's police and legal systems.<sup>cccix</sup> When white feminist rape resistance advocates urge black women to use the police services of the state, they are largely unaware of black anti-police-violence activism on behalf of everyone inside the black community. They also demonstrate their ignorance of the history of black lynching and false claims of white men and women regarding black male rapists.<sup>cccxi</sup>

In that particular era of time, Davis was much less optimistic about the anti-rape movement than her white counterparts. She did not believe that the criminal justice system in a racist America would bring justice to rape perpetrators or to rape victims – especially if these individuals did not have white skin.

## **The Issue of Female and Male Power**

In the 1980's attorney Catherine Mackinnon developed her arguments around the topic of rape – basing her analysis on a definition of power. She wrote:

*Few women are in the position to refuse unwanted sexual initiatives. That consent rather than non-mutuality is the line between rape and intercourse further exposes the inequality in normal social expectations. So does the substantial amount of male force allowed in the focus on the woman's resistance, which tends to be disabled by socialization to passivity. If sex is ordinarily accepted as something men do to (emphasis hers) women the better question would be whether consent is a meaningful concept. Penetration, often by a penis, is also substantially more central to both the legal definition of rape and the male definition of sexual intercourse than it is to women's sexual violation or sexual pleasure.*<sup>cccxi</sup>

Mackinnon believed that women must come to realize that *male power is a myth that makes itself true.*<sup>cccxi</sup> The sexes are not equal. Feminist theory must grasp that *male power produces the world before it distorts it.*<sup>cccxi</sup> Marxism's failure to deal satisfactorily with unequal gender realities needs, in her thinking at that time, feminist theory as a corrective.<sup>cccxi</sup>

It becomes clear, in retrospect, that by mid-century Marxist women and mid-century capitalist women were agreed: rape is a feminist issue. It is also clear that black women and white women also had a basic agreement: rape was an issue needing to be addressed within their respective communities. What remained controversial, however, were the ideologies of how to individually and collectively work against rape as a global issue and as a personal issue in women's lives. What remained unsolved was the issue of race, ethnicity, and class as these realities intersected with any given women's experiences of sexual violence.

## **The Historical Evolution of Rape Crisis Services**

Gornick, Burt, and Pittman<sup>cccxvi</sup> did the first major survey of the nation's emerging rape crisis centers. They utilized a stratified, randomized sampling process. They asked that the rape crisis centers provide them with information about their composition and activities. Certain common features were nearly universal: direct services to survivors, outreach programs to survivors, internal education programs, and public education programs. Rejecting a rigid dichotomization of centers into feminist collectives or professionalized systems of health and social services, they identified a cluster of four types of services around which multiple model of service provision have arisen:

- Direct emergency services: crisis lines, victim advocacy within medical and criminal justice systems, referrals, provision of information to survivors and others
- Crisis intervention services beyond immediate issues: short-term counseling, advocacy services with medical, police or court personnel
- Ongoing support systems; peer support for individual survivors, couples, and families; counseling for survivors and their families; follow-up services
- Community activism and education: public education, police officer education, legislative lobbying, mental health worker education, emergency room personnel education, demonstrations, lobbying, rallies, and boycotts.

In their article, the authors acknowledged that not all centers were guided by feminist principles and illustrated that with the comments from several

rape crisis centers that *they were not feminist centers*. This matches my own personal experiences as I moved from community to community. In one small town, the women volunteers were very explicit with me. They did not share my feminist analysis of rape as the needed beginning point for providing services to newly raped women and girls.

By the mid-to-late 1980's, services to women after rape were centered primarily in four types of administrative structures: feminist volunteer collectives, hospital-based emergency rooms, comprehensive community mental health centers or other psychiatric facilities, and social service programs in community centers such as the YWCA.

Several issues were visible by the early 1990's:

- Volunteer burn-out and high rates of volunteer turn-over
- Disapproval or disdain by health care practitioners
- Disapproval or disdain by law enforcement practitioners
- The sometimes conflictual nature of volunteer activists with health care providers, especially in emergency room settings
- The sometimes conflictual nature of volunteer activists with police officers

In large part, these conflictual relationships between feminist rape crisis center volunteers and health care personnel, for example, emergency room staffs or police, stemmed from different working belief systems about the *proper way* to respond to a woman after rape.

Feminist rape crisis center personnel often rejected the illness model, for example, as a model for understanding a newly-raped woman. Rape crisis center personnel rejected victim-precipitation models. In addition, a male-dominated system of experts was also rejected. In particular, these early rape crisis center volunteers rejected the model of male expertise in understanding the needs of a newly-raped woman. American medicine and American psychiatry were viewed as patriarchal and paternalistic. Consequently, both were viewed as implicitly or explicitly harmful to newly raped and sexually violated women.

In response to these sometimes implicit but usually explicit criticisms of the medical and criminology professions, feminist-guided crisis centers

developed their own preferred methodologies for working with rape survivors.

- Peer counseling methodologies were preferred in which a woman was encouraged to make her own decisions and to resume control of her life trajectory
- Women who had survived rape were reassured about the normalcy of their emotional and physical responses immediately after and throughout the recovery process
- Inside this movement, the very fact that a woman had survived a sexual violence encounter was proof that she had done the best she could do during that encounter
- The woman, therefore, was not criticized nor judged for her behavior before, during and after a rape
- The responsibility or moral accountability for the act of rape was, therefore, not hers; but it was the rapist's.

### **The Question of Therapy**

One of the unresolved issues among feminist women is the need for or the usefulness of therapy after an event or events of sexual violence. Some feminist women reject the idea of counseling as a patriarchal atrocity. For example, the word therapist is seen as a harmful process with rape in its center (*the-rapist*). For other feminist women, therapy was seen to offer the opportunity for long-term healing.

The American feminist theologian-philosopher Mary Daly and the American feminist theologian Nelle Morton, for example, were both highly critical of therapy for women. To them, the idea of feminist therapy was an oxymoron.

Other radicalized feminist women were practicing therapists. Until her retirement, Dr. Charlotte Ellen, for example, ran weekly therapy group meetings for newly raped women. She also saw women survivors in individual appointments. Her underlying premise for this work was grounded in radical feminism's analysis of power differentials between men and women as essential to discrete acts of rape in women's life experiences. For Ellen, therapy was an empowering form of feminist discourse in situations where women had previously experienced any form

of male violence and male violation. Therapy was, to Ellen, a necessary aspect of the healing process after events of sexual violation.

The conflict between Christian theologian and Anglican priest Carter Heyward and Church of Christ Minister and Sexual Violence advocate-expert Marie Fortune can perhaps best illustrate certain nuances of this debate about therapy among women. Heyward's book, *When Boundaries Betray Us*<sup>cccxvii</sup> documented her disagreement with her therapist about the issues of mutuality, boundaries, and personal friendships between therapists and clients. Marie Fortune, in her review of Heyward's book, challenged Carter's insistence that clinical boundaries inside the therapeutic relationship were often harmful to the client and that the open mutuality of a peer friendship would be more honorable and useful.<sup>cccxviii</sup> In her reply to Heyward, Fortune insisted that mutually-respected boundaries are essential in any helping relationship. The disagreement of these two feminist theologians ignited a firestorm of debate among Christian feminist women readers. One small window into this dispute is to read every customer review of Heyward's book on Amazon.com.

Heyward's response to Fortune's criticism reveals the depth and complexity of their disagreement with each other.<sup>cccix</sup>

My personal response to Heyward's book was one of personal dismay. I found it singularly unhelpful in unraveling a working, and therefore, helpful feminist theory about the therapeutic alliance between feminist therapists and feminist clients. My own views were, and are, more akin to Marie Fortune's published views than to Heyward's. Therapy, to me, was not a friendship relationship of peers. It was not, because it could not be, a personal friendship. Therapy was a learned process of providing care. While the relationship needed to be warm, caring, respectful, and transparent, the therapeutic relationship is always oriented to the needs of one person rather than a bilateral need system in which each tended to the needs of the other.

In the current moment, other therapists have wisdom about these controversial issues among women regarding the nature of the healing

relationship.<sup>cccxx</sup> There is a certain sense that the debate about therapy has been absorbed into the ongoing medical and psychiatric research into the biological nature of trauma and its residue in individual's lives long after the traumatic event has ended.<sup>cccxxi</sup>

## **Reporting or Not Reporting**

Many feminist rape crisis line advocates believe that the issue of reporting a rape to law enforcement is (or should be) the survivor's call. The ideology of returning decision-making control to the rape victim as soon as possible is often in distinct conflict with the desire of the criminal justice system for more adequate and prompt reporting. These decisions of reporting and prosecuting are often very difficult ones for rape survivors to make.

The more recent use of DNA kits (created in 1970) in hospital emergency room examinations complicates this issue. In one hospital emergency room that I know about, the DNA exam kit will only be used if the woman agrees – on the spot – to report her rape to local police officials. Wanting DNA evidence gathered, the woman has no choice but to report the rape to law enforcement. This means that in the immediate aftermath of rape, she will be interviewed by police officers as well as by emergency room personnel.

These DNA kits have had a murky history in criminal law enforcement. In the current century investigators discovered many kits were never processed and some were destroyed<sup>cccxxii</sup> – meaning the evidence they contained was also destroyed.<sup>cccxxiii</sup> Yet when evidence is properly collected and properly processed, the results prove their usefulness. DNA criminal case matches now happen regularly and offenders are tried and convicted of crimes that fifty years ago would have gone unreported, uninvestigated or untried.<sup>cccxxiv</sup>

## **The #MeToo and the #ChurchToo Movements**

Following public disclosures of women regarding their sexual harassment and sexual violation by public figures in the media business and in the entertainment business, these two movements went viral. No longer are sexual harassment, rape, and other forms of sexual violence hidden under the corners of society's security blankets.<sup>cccxxv</sup>

Organizations such as the Survivors' Network of Those Abused by Priests (founded by Barbara Blaine in 1988)<sup>cccxxvi</sup> and Road to Recovery (founded in 2005 by Robert Hoatson and Kenneth Lasch)<sup>cccxxvii</sup> have focused a spotlight on clergy sexual abuse. Public Media such as the Boston Globe<sup>cccxxviii</sup> have created public awareness. It is impossible, I think, to estimate the influence of the Academy Award-winning film *Spotlight* on our current cultural awareness of the presence of sexual violence inside our most trusted institutions.

## Conclusions

Inside patriarchal societies, sexual violence towards women and their children is no longer hidden in society's darkest closets. While cultural change of this magnitude is rarely uni-dimensional, I believe that American feminisms have created the milieu for social change. Other sexual violence advocacy movements have built upon this foundation – often unaware of the history and ideologies of change which are foundational to today's social activism against sexual violence and abuse.

### A Brief Summary

- Beginning with the first wave of American feminisms, women gained the right to own property in their own name and they gained the right to vote; in addition, by the middle of the twentieth century, couples practicing mechanical or chemical forms of contraception were no longer committing a crime
- The first wave of American feminisms was also concerned with the reproductive rights of all women; in particular this early emphasis focused on contraceptive-assisted freedom from unwanted pregnancies
- In the first wave of American feminisms, white women and black women worked together. For example, Susan B. Anthony and journalist Ida B. Wells Barnett worked together. Sojourner Truth was a powerful black woman advocate for women's rights. Frederick Douglass aligned himself with the suffragettes and urged the women gathered at Seneca to include a suffrage plank in their work.
- The second wave of American feminisms was more diverse. The anti-rape movement began in the 1970s and soon expanded into issues of domestic violence and child abuse

- Parallel to the anti-rape movement and anti-domestic abuse movement was the movement for reproductive freedom and reproductive rights
- Alongside of these issues was the issue of economic discrimination and sexual harassment in the workplace.
- The issue of unresolved American racism has plagued the second wave of feminism
- The dual issues of sexual orientation discrimination and gender orientation discriminations emerged during the second wave as divisive issues
- Issues of class identities have also arisen as the differences between poor women, working class women and middle class women became evident. Different groups of women had different opinions about what was most essential for the empowerment of all women and their children
- As feminist women struggled to understand themselves and other women, they encountered the issues which now carry the academic name of *intersectionality*: the overlapping and interconnected isms of racism, heterosexism, sexism, gender orientation, classism, and other forms of culturally-inculcated forms discrimination such as able-body-ism and religious discrimination
- One consequence of the second wave of activism has been the generation of accurate demographics – increasingly there is cultural agreement about the amount of sexual and domestic violence inside American culture; as demographics became clearer, the public health dimensions of sexual violence also came into view. In addition, as these demographics became well-established, the economic consequence to sexual violence – for individuals and for the culture – came into view.
- American medicine has developed an-ever-improving awareness of the human body and its trauma response – allowing for improved therapeutic responses to individuals after events of sexual violence and abuse
- Another consequence can be seen inside the criminal justice system: more accurate definitions about sexual violence have been developed creating definitions which can be used across state lines and inside various research protocols. As these definitions have been refined, the demographics of sexual violence have become more and more visible. The pandemic of rape and sexual violence in girl's and women's lives is now visible. A related issue has also

emerged into view: the amount of sexual violence experienced by young boys and adolescent males.

- An unresolved issue is the relationship of sexual violence to issues of race, ethnicity, poverty, and social class. Here better demographic studies are urgently needed.
- Another issue, in my opinion, is lodged inside the issue of clergy sexual abuse and the institutional churches' poorly managed approaches to this abuse. Very few feminist women theologians, for example, have waded into this arena. Dr. Marie Fortune (USA) and Dr. Carol Penner (Canada) are protestant exceptions to the general principle here. Dr. Margaret Farley is a Roman Catholic exception. There is, to my knowledge, no major professional guild of theologians which has declared this issue needs to have top priority. In short, there is no Jesus seminar of experts' vis-à-vis sexual violence and there is no inter-faith network of theologians – feminist or otherwise – to lead the way in examining the underlying metaphysics and world view of these kinds of abuse.
- The third and fourth waves of feminist analysis and debate have focused on acquaintance rape and sexual harassment – issues which have a personal dimension as well as a collective or cultural dimension. One primary focus has been on the issue of sexual violence on college and university campuses. The relationship of college athletic programs for male athletes to sexual violence against women has slipped in and out of view. The relationship to gun violence has also slipped in and out of view. The relationship of alcohol and illegal drug use among young men and women has also slipped in and out of view.

There is a sense in which we have, like the Ouroboros,<sup>cccxix</sup> come full circle. The 1970's saw the development of the methodology of consciousness-raising groups as a way to both understand women's lives and to develop protocols of activism for social change.<sup>ccxxx</sup> In her turn-of-the-century books about the millionth-circle movement Jungian psychoanalyst Jean Shinoda Bolen has urged women to form circles of discussion and activism as a way to challenge and change the patriarchal world view.<sup>ccxxxi</sup>

Something new, however, has been added to our cultural conversations about sexual violence: this is the construction of the World Wide Web and

the seemingly endless possibilities of the internet to inform the human community – in one way or another – about sexual violence. It has made, for example, the production and transmission of child pornography into a global problem. On the other hand, however, it has enabled the #metoo movement to emerge. Any woman with access to the electronic web of information can gather information about sexual violence. She can, if she chooses, enter into conversations with other women about the issues of activism and advocacy for her own self and for her children.

It is unclear to me if women and their children are safer in the twenty-first century than women and children were at the beginning of the twentieth century. What is clear to me is that we are closer to understanding the cultural world view in which rape and other forms of sexual and gendered violence are practiced. The issue for women activists today is the question of change in the underlying ideologies of sexual violation. How do we, for example, make rape and other forms of sexual and physical violence towards women and children as culturally unacceptable as spitting on the floor of an airplane or on the mezzanine steps in a theater?

## Conclusion

Just as the first wave of American feminisms did not finish the work of women's liberation, neither has the second wave finished this needed work. The contemporaneous presence of second, third and fourth waves of American feminisms in these beginning moments of the twenty-first century teach us that there are generational differences in the issues faced by subsequent generations of women. As modern technology and global travel become increasingly common, a certain shift must occur: we must think outside of our national origins to the global conditions of women's lives and of children's lives. The feminist adage that *women's rights are human rights and that human rights are women's rights* is an essential understanding. Equally important is another feminist adage that *until all are free, none are truly free*.

Until the underlying metaphor system of the worldwide patriarchy – in its secular and in its religious manifestations – is transformed, the issues of

sexual and physical and economic violence directed at women and their children will continue.

While much work has been done and many goals accomplished along the way, the tasks of women's liberation are not completed. Each succeeding generation will, of necessity, therefore, need to build on the historical work done by the ancestors – women who came before them and who sought to make changes in the social order. It is necessary, therefore, to keep telling the stories and the histories so that new generations will know to pick up the cause.

No feminist activist woman, for example, should reach age 45 before she knows the life stories of Elizabeth Cady Stanton, Susan B. Anthony, Margaret Sanger, Sojourner Truth, and Ida B. Wells Barnett. No feminist woman should reach the age of her political majority without knowing the stories of Barbara Jordan, Hillary Clinton, Shirley Chisholm, Nancy Pelosi, Sandra Day O'Connor, Ruth Bader Ginsberg, Pauli Murray, Rosa Parks, and Anita Hill. No feminist Christian woman should reach mid-life without knowing about the Anglican gang of eleven – the first women irregularly ordained in the American Anglican Church. No Christian woman should do theology as a seminary student without paying attention to women such as Mary Daly, Beverly Harrison, Marie Fortune, Nelle Morton, Elisabeth Schussler-Fiorenza, Dorothee Soelle, and Ida Maria Isasi-Diaz. No Buddhist woman should ignore the feminist contributions of Roshi Joan Halifax. No Jewish woman should do graduate theological work without knowing about the contributions of Judith Plaskow, Naomi Goldenberg, and Rabbi Lynn Gottlieb. No woman should do biblical studies without knowing about the work of Phyllis Trible, Delores Williams, and Elsa Tamez. No woman should write feminist-inspired poetry without knowing about Adrienne Rich and Audre Lorde. No woman should write womyn's music without knowing about Holly Near, Ronnie Gilbert, and Helen Reddy. No feminist woman artist of the future should ignore the foundations established by Dorothea Lange, Georgia O'Keeffe and Judy Chicago. Feminist nurses of the future need to understand the contributions of Florence Nightingale and feminist physicians need to understand the contributions of Elizabeth Blackwell.

Feminist analyses of systemic oppression and sexual violence need, I believe, a good working understanding of factual history – meeting the

women who worked tirelessly for women's liberation and for women's freedom from violence of all kinds: systemic, personal and political. It is no cliché: until every woman is safe, no woman is safe. To believe otherwise is to engage in magical and illusory thinking.

In other words, one of the ways today's feminist womyn can begin to correct the trajectory of the future is to study and to teach women's history with the same intensity that we have historically been asked to study and teach men's history.

## **Appendix A**

## First Wave of American Feminism

### Timeline – Arranged by Date

**Disclaimer:** In the first wave of American feminisms, there were many suffragettes and many women and a few men who worked for essential women's rights (the right to own property; the right to vote; and reproductive freedom). What follows is my personal rendering of importance. Other women and other scholars might have an altogether different rendering. In the background are all of the American abolitionists — men and women — from the eighteenth and nineteenth centuries.

### European Influences

|             |                                                                            |
|-------------|----------------------------------------------------------------------------|
| 1759 – 1797 | Mary Wollstonecraft<br><i>A Vindication for the Rights of Women</i> (1792) |
|-------------|----------------------------------------------------------------------------|

### American Influences

|             |                                            |
|-------------|--------------------------------------------|
| 1797 – 1801 | Abigail Adams<br><i>Remember the Women</i> |
|-------------|--------------------------------------------|

### American First Wave Leaders

|             |                        |
|-------------|------------------------|
| 1793 – 1880 | Lucretia Mott          |
| ?1797—1883  | Sojourner Truth        |
| ?1818 —1895 | Frederick Douglass     |
| 1801 – 1910 | Julia Ward Howe        |
| 1815 – 1902 | Elizabeth Cady Stanton |
| 1818 – 1894 | Amelia Bloomer         |
| 1818 – 1893 | Lucy Stone             |
| 1820 – 1906 | Susan B. Anthony       |
| 1821 — 1910 | Elizabeth Blackwell    |
| 1826 – 1888 | Matilda Joslyn Gage    |
| 1859 —1947  | Carrie Chapman Catt    |
| 1860 – 1935 | Jane Addams            |
| 1862—1931   | Ida B. Wells Barnett   |
| 1869 – 1940 | Emma Goldman           |
| 1879 – 1966 | Margaret Sanger        |
| 1885 –1971  | Alice Paul             |

1887 – 1986

Georgia O'Keefe

## Events

March 3, 1873 Comstock Laws

Parent Act, Section 211

1973 Roe vs. Wade overturned some aspects

Some aspects remain on the books but are unenforced

NOTE: Gradually, over time, these laws were repealed, item by item

July 19-20, 1848

Seneca Falls Convention

Seneca Falls, NY

- Right to vote
- Right to own property

October 23, 1850

First National Women's Rights Convention

Worcester, MA

- Right to own property
- Right to vote
- Right to education
- Equal access to trades and occupations
- Plight of slave women
- Refutation of biblical teaching about women's subordination to men as divinely required

1890

Formation of the National American Woman Suffrage Association (NAWS)

- Two strategies combined: state by state reform and national reform – needing a constitutional Amendment
- When success achieved, morphed into the League of Women Voters

1913

Congressional Union for Women's Suffrage forms

- Women's suffrage, right to vote, morphed into the National Women's Party, a more radicalized group of women.

June 5, 1916

Formation of the National Women's Party led by A radical feminist activist, Alice Pauls

- Women's suffrage
- More radical actions such as picketing the White House – the first group to do so
- Multiple protest marches
- When arrested for civil disobedience, went on hunger strikes
- In many ways they modeled their actions on their British counterparts – the suffragettes who gained partial suffrage (women over age 30) in 1918 and universal suffrage in 1928
- Many, but not all, members opposed USA participation in World War One

August 26, 1920

19<sup>th</sup> Amendment: Women gained the right to vote

- Alice Pauls began lobbying Congress for equal rights to men; eventually drafted the Equal Rights Amendment – which years later in 1976 failed to pass. A form of this bill was introduced into Congress in 1923 and was re-submitted in every congressional session until it was defeated in 1976.
- 1921 Journal, *Equal Rights*, devoted to women's equality issues began to be published

## Appendix B

### Second Wave of American Feminisms

## Timeline Arranged by Date

### American Second Wave Influences

The second wave of American feminisms was influenced by Civil Rights Activism led by Dr. Martin Luther King, Jr. (1929–1968) and women such as Pauli Murray (1910-1985) and Rosa Parks (1913-2005). It was influenced by radical black teaching and activism by Malcolm X (1925–1965), Elijah Muhammad (1897–1975), Stokeley Carmichael (1941–1998), Huey Newton (1942–1989), and Bobby Seale (1936 --).

The second wave of American feminisms was also influenced by the American-Vietnam War (1955-1975) and intense anti-war activism in the United States – activism which toppled a presidency (Lyndon Johnson, March 31, 1968) and which created a generation of social activists and social justice advocates.

**Disclaimer:** Because of the complexity of Second Wave Feminisms, the list below is limited to women whose work marked some kind of turning point in our understanding of women's oppression and the patriarchal structures of society. Recognizing the complexity of a movement in which gender, gender orientation, sexual orientation, race, ethnicity, class status, and many other variables co-exist or intersect, I focus on the issues of sexual violence, domestic violence, economic discrimination that includes sexual harassment and legal reforms. In addition, I look to cultural analysis that seeks to transform underlying patriarchal assumptions and teaching.

Perhaps, most especially, these were the women I and many other women were reading and listening to mid-century. They are, in a sense, the foremothers and founders of the second wave. These were the groups they/we formed.<sup>cccxix</sup>

In addition, I include the feminist developers of the diagnostic category of post-traumatic stress syndrome in situations of sexual trauma.

While this list can provide a window into the complexity of world feminisms, it is incomplete in many different aspects of the global feminist movement – most especially in its political dimension of elected officials. In addition, it is incomplete in terms of feminist women in the arts. It is also incomplete in terms of academic and theoretical feminists.<sup>cccxxxiii</sup> Many feminist women did not publish books. One has to search for them in obscure places.

I have often pondered but have seen no critical essays about the world-wide socio-political impact of having three twentieth century women visible mid-century as charismatic and capable monarchs or elected political heads of state. These women preceded today's powerful women in national and international political realms – some of whom are feminists; some of whom are not.

- Queen Elizabeth, the second: reign, February 6, 1952 to the present
- Indira Gandhi: Prime Minister of India, January, 1966 – October, 1984 (assassinate4d)
- Golda Meir: Prime Minister of Israel, July 16, 1970 – September 1, 1970.

In a similar way, I have also often pondered the feminist consciousness-raising importance of several United States Presidential wives. Not all presidential wives took on such a public persona in a big way (Bess Truman and Pat Nixon come to mind) but the following women did.

- Eleanor Roosevelt, March 4, 1933 – April 12, 1945
- Jacquelyn Kennedy, January 20, 1961-November 22, 1963
- Lady Bird Johnson, November 22, 1963-January 20, 1969
- Betty Ford, August 9, 1974-January 20, 1977
- Hillary Clinton, January 20, 1993-January 20, 2001
- Michelle Obama, January 20, 2009-January 20, 2017

Clinton and Obama were, in my mind, the most overtly aware of their personal power, as first ladies, to serve as feminist role models for future generations of women. Both were/are attorneys and both had independent careers before their husbands' presidencies. They were the first overtly feminist first ladies since Abigail Adams who in preserved correspondence reminded her husband President John Adams (March 4, 1797-March 4, 1801) to "remember the ladies."<sup>cccxxxiv</sup>

## **Australia and Second Wave Influences**

1939 -- Germaine Greer  
*The Female Eunuch* (1970)

## **European Second Wave Influences**

1908 –1986 Simone De Beauvoir (France)  
*The Second Sex* (1949)

1929 – 2003 Dorothee Soelle (Germany)  
*Beyond Mere Obedience;  
Reflections on a Christian Ethic for the  
Future* (1982)  
*The Strength of the Weak: Toward a Christian  
Feminist Identity* (1984)

## **Latin American Second Wave Influences**

1909 – 1999 Helder Camara (Brazil)  
*The Spiral of Violence* (1971, English)

Available on-line in a PDF version

<http://www.alastairmcintosh.com/general/spiral-of-violence-camara.pdf>

1921 – 1997 Paulo Friere (Brazil)  
*Pedagogy of the Oppressed*  
(1968, Portuguese; 1969 English and Spanish)

1925-1926 Juan Luis Segundo (Uruguay)  
*The Liberation of Theology*  
(1976, Spanish and English)

1928- Gustavo Gutierrez (Peru)  
*A Theology of Liberation*  
(1971, Spanish and English)

1951 - Elsa Tamez (Mexico)  
*Bible of the Oppressed*  
(1982, English)

## **American Second Wave Leaders**

- 1905 – 1987      Nelle Morton**  
Executive Secretary, Fellowship of Southern Churchmen;  
Faculty member and Honorary Doctorate, Drew  
University. *The Journey is Home*. (1989)
- 1910 - 1985      Pauli Murray**  
Brown vs. the Board of Education<sup>cccxv</sup> Attorney and  
Episcopal Priest: Transgender personal identity. Murray  
is one of the least known individuals in the mid-century  
American Civil Rights Movement and in the second wave  
of the feminist movement. Her importance to both  
movements must be reclaimed.<sup>cccxvi</sup>
- 1916-2000      Florynce Kennedy**  
Attorney; With William Francis Pepper, *Sex Discrimination  
in Employment: An Analysis and Guide for Practitioner  
and Student* (1982); see also: Randolph, S.M. (2015).  
*Florynce “Flo” Kennedy: The Life of a Black Feminist  
Radical*.
- 1917-1984      Barbara Deming**  
1984. Anti-war activist; lesbian activist: Meyerding, J.  
(Ed.), *We Are All Part of One Another: A Barbara Deming  
Reader* (1984).
- 1920-1998      Bella Abzug**  
U.S. Representative; co-founder National Women’s  
Political Caucus
- 1921-2006      Betty Friedan**

1963: *The Feminine Mystique*; Co-founder, National Organization of Women (NOW); Co-founder, National Women's Political Caucus

**1921-1994**

**Marija Gimbutas**

*The Gods and Goddesses of Old Europe* (1974); *The Language of the Goddess*, (1989); *The Civilization of the Goddess*, (1991).

**1921-2008**

**Del Martin**

*Battered Wives*, (1976); Co-founder, Daughters of Bilitis; she and her partner Phyllis Lyons were the first lesbian members of NOW

**1924-2005**

**Shirley Chisholm**

U. S. Representative; Co-founder, National Women's Political Caucus; in 1972 she sought the Democratic Party's nomination for the presidency.

**1924-2008**

**Phyllis Lyons**

Co-founder, the Daughters of Bilitis; Early member of NOW – she and her partner Del Martin were the first lesbian women to do so.

**1927-2006**

**Jean Baker Miller**

*Toward a New Psychology of Women* (1976); Founded the Jean Baker Miller Training Institute at Wellesley College.

**1928-2010**

**Mary Daly**

*The Church and the Second Sex* (1968); *Beyond God the Father*, (1973); *Gyn/ecology*, (1978): Mary Daly's contribution to feminist thought and feminist theology cannot be over-emphasized. I consider her to be one of the foundational pillars of twentieth-century feminist thought. Professor at Boston College.

**1929-2012**

**Adrienne Rich**

*Of Woman Born: Motherhood as Experience and Institution*, (1977/1987); *On Lies, Secrets and Silence: Selected Prose, 1966-1979*, (1995). Adrienne Rich's poetry and prose comprise a body of work that is foundational to twentieth-century feminist women's understanding of gender, motherhood, racism, classism, sexual orientation, and other forms of discrimination experienced by women inside patriarchal societies

**1929-2007**

**Letty M. Russell**

*Human Liberation in a Feminist Perspective*, (1974); *Feminist Interpretation of the Bible*, (1987); *Inheriting Our Mothers' Gardens: Feminist Theology in a Worldwide Perspective*, (1988) Co-creator and Co-coordinator of the International Feminist Doctor of Ministry Program at San Francisco Theological Seminary in San Anselmo, CA.

**1931 -**

**Merlin Stone**

*When God Was a Woman*, (1976). This book opened women's awareness of the cultural mythology of the goddess. It has triggered entire generations of feminist scholarship about the divine as SHE.

**1932-2012**

**Beverly Wildung Harrison**

*Our Right to Choose: Toward a New Ethic of Abortion*, (1983); *Making the Connections: Essays in Feminist Social Ethics*, (1986). A Professor of Ethics at Union Theological Seminary in New York City, Harrison mentored generations of feminist ethicists and theologians.

**1932-**

**Phyllis Trible**

*God and the Rhetoric of Sexuality*: (1978); *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (1984). She retired from her academic teaching career at several universities and seminaries as an Associate Dean and University Professor at Wake Forest Divinity School.

**1934-1992**

**Audre Lorde**

*Sister Outsider: Essays and Speeches*, (1984); Essay, *The Master's Tools Will Never Dismantle the Master's House* (1984); *The Cancer Journals* (1980), *Burst of Light* (1988). She was also a poet and a novelist. She ended her academic career at Hunter College in the Thomas Hunter Chair.

**1934-2017**

**Kate Millett**

*Sexual Politics* (1970).

**1935-**

**Susan Brownmiller**

*Against Our Will: Men, Women, and Rape* (1975), *In Our Time: Memoir of a Revolution* (1999). A founding member of the New York Radical Feminists (sponsors of the first national speak-out on rape in New York City) January 24, 1971. Brownmiller's work on rape was foundational to all the anti-rape activism that followed. Angela Davis criticized the work as racist – a charge Brownmiller denied.

**1934-**

**Gloria Steinem**

Journalist; spokesperson for moderate American feminism; Co-founder, National Women's Political Caucus; Co-founder *MS Magazine*; Co-founder of Women's Media Center.

**1935-2011**

**Geraldine Ferraro**

USA House of Representatives; Vice Presidential Candidate, 1984; United States Ambassador the United Nations Commission on Human Rights (Clinton Presidency).

**1936-**

**Jean Shinoda Bolen**

Psychiatrist and Jungian analyst; *Goddesses in Every Woman: A New Psychology of Women* (1984); *Goddesses in Older Women: Archetypes in Women Over Fifty* (2001); *The Millionth Circle: How to Change Ourselves and the World* (1999); *Crossing to Avalon: A Woman's Midlife Pilgrimage* (1984); *Urgent Message from the Mother: Gather the Women and Save the World* (2008). Founder of the worldwide Million Circles Movement.

**1936-**

**Ann W. Burgess**

With L.L. Holmstrom, *Rape: Victims of Crisis* (1974); With L. L. Holmstrom, *The Victim of Rape: Institutional Reactions* (1983). Individually and together they wrote many more articles about rape in a variety of journals. A very important figure in feminist understandings of rape and in clinical understandings of the long-term sequelae to rape. Professor of Nursing at Boston College's Cornell School of Nursing

**1936-**

**Carol Gilligan**

*In a Different Voice: Psychological Theory and Women's Development* (1982); *Mapping the Moral Domain: A Contribution of Women's Thinking to Psychological Theory and Women's Development* (1989); *Making Connections: The Relational Worlds of Adolescent Girls at Emma Willard School* (1990); *Joining the Resistance* (2011). Feminist-ethicist and psychologist, she is a professor at New York University and at the University of Cambridge in the UK.

**1936-1996**

**Barbara Jordan**

United States House of Representatives; powerful and eloquent orator.

- 1936- Rosemary Radford Reuther**  
*The Church Against Itself* (1967); *Sexism and God-talk: Toward a Feminist Theology* (1983); *Woman Church: Theology and Practice of Feminist Liturgical Communities* (1986); *Goddesses and the Divine Feminine: A Western Religious History* (2005). For many years she was the Georgia Harkness Professor of Applied Theology at Garrett Theological Seminary in Chicago. She is currently Visiting Professor of Religion and Feminist Theology at Claremont School of Theology and Claremont Graduate School in Claremont, CA.
- 1937- Riane Eisler**  
 Co-founder of SAIV (Spiritual Alliance to Stop Intimate Violence). *The Chalice and the Blade: Our History, Our Future* (1986); *Sacred Pleasure: Sex, Myth, and the Politics of the Body, New Paths to Power and Love* (1996).
- 1937- Jane Fonda**  
 Academy Award (2x) winning actress; anti-war activist; Co-founder of Women's Media Center (with Robin Morgan and Gloria Steinem).
- 1937- Jean Houston**  
 Co-founder (with her husband), The Foundation for Mind Research; *The Hero and the Goddess* (1992).
- 1937- Delores Williams**  
 Associated with black feminist thought and later with black womanist thought; *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (2013). Professor of Theology and Culture at Union Theological Seminary in New York City.
- 1938- Rachel Naomi Remen**

American physician; medical education reformer; spiritual teacher; co-founder Commonweal Cancer Help Program.

**1938-**

**Ti-Grace Atkinson**

As a university student, she corresponded with Simone de Beauvoir who introduced her to Betty Friedan; an early member of Now; Founder of the October 17 Movement which morphed into a group named The Feminists. Advocacy in 1971 for political lesbianism; *Radical Feminism* (1968); *Amazon Odyssey*, 1974.

**1938-**

**Elisabeth Schussler Fiorenza**

*In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (1983); *Bread Not Stone: The Challenge of Feminist Biblical Interpretation* (1985); *Discipleship of Equals: A Critical Feminist Ekklesiology of Liberation* (1993); *Jesus: Miriam's Child; Sophia's Prophet: Critical Issues in Feminist Christology* (1994). Professor of Divinity at Harvard Divinity School.

**1939-**

**Judy Chicago**

Artist: *The Dinner Project* (1979); *Through the Flower: The Birth Project* (1980-1985).

**1939-**

**Germaine Greer**

*The Female Eunuch*.

**1939**

**Linda L. Holmstrom**

With A. W. Burgess, *Rape: Victims of Crisis* (1974); Proposed and described a diagnosis of Rape Trauma Syndrome; With A. W. Burgess, *The Victim of Rape: Institutional Reactions* (1983). Very important researcher-writer team (nurse and sociologist) in feminist rape studies and in clinical understandings of rape's aftermath in women's lives. Holmstrom is a sociologist on the faculty of Boston College.

**1939**

**Eleanor Smeal**

First president of NOW; Founder of the Feminist Majority Foundation.

**1940-**

**Phyllis Chesler**

*Women and Madness* (1972); Co-author with Emily Jane Goodman, *Women, Money and Power* (1976); *With Child: A Diary of Motherhood* (1979); *Patriarchy: Notes of an Expert Witness* (1994); *Letters to a Young Feminist* (1998); *Woman's Inhumanity to Woman* (2002); *The Death of Feminism* (2005); *A Politically Incorrect Feminist* (2018); co-founder, Association for Women in Psychology; Co-founder of The National Women's Health Network. A psychotherapist and retired Emerita Professor of Women's Studies, College of Staten Island.

**1940-**

**Jeanne Kilbourne**

Documentary Series: *Killing US Softly* 1(1979), 2 (1981), 3 (1999), and 4 (2010).

**1940-**

**Charlene Spretnak**

*Lost Goddesses of Early Greece: A Collection of Pre-Hellenic Myths* (1978); *Missing Mary: The Queen of Heaven and Her Re-emergence in the Modern Church* (2004); (Ed.) *The Politics of Women's Spirituality: Essays on the Rise of Spiritual Power in the Feminist Movement* (1981); With Judy Grahn, *Blood, Bread and Roses: How Menstruation Created the World* (1994).

**1941-**

**Barbara Ehrenreich**

With Diedre English, *Witches, Midwives and Nurses: A History of Women Healers* (1972); with Diedre English, *For Her Own Good: Two Centuries of the Expert's Advice for Women*; *Nickel and Dimed: On (Not) Getting by In America* (2001).

**1941-**

**Robin Morgan**

Editor, *Ms Magazine*; Founding Member of New York Radical Women; Co-Founder, W.I.T.C.H.; Co-founder, Feminist Women's Health Network; Co-Founder, the National Battered Women's Refuge Network; Co-founder, National Network of Rape Crisis Centers; Co-founder, Women's Media Center; Editor, Anthology: *Sisterhood is Powerful* (1970); Editor, Anthology: *Sisterhood is Global: The International Women's Movement Anthology* (1984); Anthology: *Sisterhood is Forever: The Women's Anthology for a New Millennium* (2003).

**1941-**

**Helen Reddy**

Australian-born singer who lived for many years in the United States; she is often referred to as the "Queen of the 70's Pop"; known among feminist women for her song, *I Am Woman* (1971/1972).

**1941-2006**

**Ellen Willis**

A founding member of the New York Radical Women and later a co founder with Shulamith Firestone of the Redstockings; one of the co-founders of the sex-positive movement in feminism which critiqued the anti-pornography feminists; a member of the radical protest group No More Nice Girls. Aronwitz, N.W. compiled *The Essential Ellen Willis* (2014).

**1942-**

**Judith Lewis Herman**

Psychiatrist; Trauma research; Founding Member, Women's Mental Health Collective. *Father-Daughter Incest* (1981/2000); *Trauma and Recovery: The Aftermath of Violence – From Domestic Abuse to Political Terror* (1992/1997). Professor of Psychiatry, Harvard Medical School

**1943-2012**

**Ada Maria Isasi-Diaz**

One of the founders of mujerista theology; Co-founder of the Hispanic Institute of Theology at Drew University; Strong supporter of women's ordination in the Roman Catholic Church; *Mujerista Theology: A Theology for the Twenty-first Century* (1996); *En La Lucha: Elaborating a Mujerista Theology* (2003); *La Lucha Continues; Mujerista Theology* (2004).

**1943-**

**Susan Griffin**

Pornography and Silence (1981); *Woman and Nature: The Roaring Inside Her* (1978/2016); *The Eros of Everyday Life: Essays on Ecology, Gender and Life* (1995); *What the Body Thought: A Journey Into the Shadows* (1998); *A Chorus of Stones: The Private Life of War* (1995).

**1943-**

**Katie Sarachild**

A founding member of the New York Radical Women; A founding member of the Redstockings; she was one of four women who held a women's liberation banner at the Miss America Contest (1968); Her speech: *Consciousness-raising: A Radical Weapon* was presented in 1973 in NYC to a conference of stewardesses; *Feminist Revolution* (1978); *Consciousness-raising: A Radical Weapon pdf* (Undated).<sup>cccxxxvii</sup> See also: *The Redstockings, Feminist Revolution* (1979). The importance of Consciousness-Raising in the early days of the Second Wave of American Feminisms must be understood if we are to understand subsequent social advocacy movements in domestic violence, rape, sexual harassment, and economic discrimination activism.

**1944-**

**Rita Mae Brown**

Civil Rights Activist; Anti-war activist; Gay rights activist; political lesbian; Founding member of the Washington, DC group, the FURIES Collective, which eventually exiled her from the group Writer for *RAT*, a New York City Radical feminist newspaper. Cinematographer; Activist and writer. *Rubyfruit Jungle* (1973); Many additional novels and mystery stories.

**1944 -**

**Angela Davis**

A Member of the Communist Party – USA (1969-1991); Associate of the Black Panther Party; *If They Come in the Morning: Voices of Resistance* (1971); *Joan Little: The Dialectics of Rape* (1975); *Women, Race and Class* (1983); *Women, Culture and Politics* (1990). Professor Emerita, University of California at Santa Cruz.

**1944-**

**Alice Walker**

American poet, novelist, short story writer; Civil Rights activist; Wrote the essay, “We are the Ones We Have Been Waiting For”; she coined the word womanist to designate a black feminist or a feminist of color; has worked to end genital mutilation of young girls; *The Color Purple* (1982); *In Search of Our Mother’s Gardens* (1983); *Pema Chodron and Alice Walker in Conversation* (1999); *Anything We Love Can Be Saved* (1997); *We Are the Ones We Have been Waiting For* (2006).

**1945-**

**Carol Christ**

One of the foremothers of feminist Goddess movement. Important early essay: *Why Women Need the Goddess* (1978). With Judith Plaskow, *Woman Spirit Rising* (1979/1989); With Judith Plaskow, *Weaving the Visions* (1989); *Diving Deep and Surfacing* (1980/1986/1990); *Laughter of Aphrodite* (1987); *Odyssey with the Goddess* (1995); *Rebirth of the Goddess* (1998); *She Who Changes* (2003).

**1945-2012**

**Shulamuth Firestone**

Founder of the Chicago-based Women's Liberation Group; In the Chicago Context she began writing a newsletter, *Voice of the Women's Liberation Movement*; Co-founder of New York Radical Women, the Redstockings (which "fell apart" in 1970), and New York Radical Feminists came after the Redstockings group disbanded. *The Dialectic of Sex: The Case for Feminist Revolution* (1970). She came to see the nuclear family and childbirth as oppressive realities in women's lives.

**1945-**

**Carter Heyward**

One of the first Anglican Women Priests in the USA (a member of the Philadelphia Eleven), 1976; *The Redemption of God: A Theology of Mutual Relations* (1982); *Our Passion for Justice: Images of Power, Justice and Liberation* (1984); *When Boundaries Betray Us: Beyond Illusions of What is Ethical in Therapy* (1995); *Saving Jesus from Those Who Are Right* (1999). Professor Emerita, Episcopal Divinity School.

**1946-2005**

**Andrea Dworkin**

*Woman Hating* (1974); *Pornography: Men Possessing Women* (1981); *Right-wing Women: The Politics of Domesticated Females* (1983); *Intercourse* (1987); *Letters from a War Zone* (1988); *Life and Death: Unapologetic Writings on the Continuing War against Women* (1997).

**1946-**

**Catherine MacKinnon**

An attorney, MacKinnon has focused her work on issues of sex equality, women's rights, and gender crimes – most specifically sexual abuse, sexual exploitation, sexual harassment, rape, prostitution, sex trafficking and pornography. *Sexual Harassment of Working Women: A Case of Discrimination* (1979); *Feminism Unmodified: Discourses on Life and Law* (1987); With Andrea Dworkin, *Pornography and Civil Rights A New Day for Women's Equality* (1988); *Toward a Feminist Theory of the State* (1989); *Women's Lives, Men's Laws* (2005); *Are Women Human: And Other International Dialogues* (2006); *Sex*

*Equality Controversies: The Formosa Lectures* (2015). The Elizabeth A. Long Professor of Law at the University of Michigan, she is also the James Barr Ames Visiting Scholar of Law at Harvard Law School.

**1946-**

**Mary P. Koss**

A psychologist, Professor Koss (now a Regents Professor at the University of Arizona) did some of the original research about the hidden epidemic of rape on college campuses and with her colleagues developed the Sexual Experiences Survey Instrument which was used to discover the incidence of the hidden rape epidemic on college and university campuses – both secular and religious. The importance of her visionary work is foundational to our understanding of rape incidence – i.e., the demography of rape in college populations. Note: I have needed to estimate her personal age.

**1947-**

**Hillary Clinton**

2016: Democratic Party Presidential Candidate; 1993-2001: Presidential spouse and first lady; 2003-2013, United States Secretary of State.

**1947-**

**Marie Fortune**

Ordained minister, United Church of Christ; Founder of the Center for the Prevention of Sexual and Domestic Violence (now known as the FaithTrust Institute; *Sexual Violence: The Unmentionable Sin* (1983); *Sexual Abuse Prevention* (1984); *Keeping the Faith: Questions and Answers for Abused Women* (1987); *Is Nothing Sacred: The Story of a Pastor, The Women He Sexually Abused and the Congregation He Nearly Destroyed* (1989); *Violence in the Family: A Workshop Curriculum for Clergy and Other Helpers* (1991); *Sexual Abuse by Clergy: A Crisis for the Church* (1994); *Keeping the Faith: Guidance for Women Facing Abuse* (1995); *Love Does No Harm: Sexual Ethics for the Rest of Us* 1995); *Forgiveness and Abuse: Jewish and Christian Reflections* (2002); *Sexual Abuse in the Catholic Church: Trusting the Clergy ?* (2003); *Sexual Violence: The Sin Revisited* (2005).

**1947-**

**Judith Plaskow**

Feminist Theologian. Co-Founder of the journal, *Feminist Studies in Religion*; Founder of the Jewish group, B'not Esh – Daughters of Fire; *Sex, Sin and Grace* (1992); *Weaving the Visions; New Patterns in Feminist Spirituality* (1980); *Standing Again at Sinai: Judaism from a Feminist Perspective* (1991); With Carol Christ, *Womanspirit Rising: A Feminist Reader in Religion* (1992); *The Coming of Lilith: Essays on Feminism, Judaism, and Sexual Ethics* (2003); With Carol Christ, *Goddesses and Gods in the World: Conversations in Embodied Theology* (2016). She is currently Professor of Religious Studies at Manhattan College. Co-founder of the *Journal of Feminist Studies in Religion*. A Past President of the American Academy of Religion.

**1947:**

**Naomi Godenburg**

Feminist theologian; *Changing of the Gods: Feminism and the End of Traditional Religions* (1980); *The End of God* (1982); *Returning Words to Flesh: Feminism, Psychoanalysis, and the Resurrection of the Body* (1990); *Resurrecting the Body: Feminism, Religion, and Psychotherapy* (1990). Professor of Religious Studies at the University of Ottawa.

**1948 -**

**Ntozake Shange**

Poet; Choreographer; Member of the Black Arts Movement; *For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf* (1975).

**1949-**

**Katie G. Cannon**

Feminist/Womanist theologian; first woman minister ordained in the Presbyterian Church; With Letty Russell, Ada Maria Isasi-Diaz, and Kwok Pui-Lan (Eds), *Inheriting Our Mother's Gardens: Feminist Theology in a Third World Perspective* (1988); *Womanism and the Soul of the Black Community* (1998); With Emelie M. Townes, and Angela D. Sims (Eds). *Womanist Theological Ethics: A*

*Reader* (2011). Annie Scales Rogers Professor of Christian Ethics, Union Presbyterian Seminary

**1949-**

**Holly Near**

Anti-war activist; Songwriter; Social Change Folk Musician; One of the leading figures in the twentieth century women's/womyn's music movement.

**1951-**

**Laura Lederer**

Anti-sex-trafficking expert and activist; has worked against trafficking, prostitution, pornography; Founded the Research Protection Program at John Hopkins University; Co-founded the Women Against Violence in Pornography and Media (WAVPM); Organized the conference series, Feminist Perspectives on Pornography; Editor, *Take Back the Night* (1980); Editor, *The Price We Pay: The Case Against Racist Speech, Hate Propaganda and Pornography* (1995).

**1952-**

**Kwok Pui-lan**

Hong Kong-born Asian-American feminist theologian; an adolescent convert to Anglican Christianity; she writes and teaches about post-colonial feminist theology; *Chinese Women and Christianity: 1860-1927* (1992); *Introducing Asian Feminist Theology* (2000); *Post-colonial Imagination and Feminist Theology* (2005); With J. Rieger *Occupy Religion: Theology of the Multitudes*. Currently Distinguished Visiting Professor, Emory Candler School of Theology

**1953-**

**Eve Ensler**

Playwright, Actress; Political Theater: *The Vagina Monologues* (1996); Founder of the V-Day Movement, a non-profit to raise money to educate the public about violence against women.

**1956-2017**

**Barbara Blaine**

Attorney; Social Worker; Founder of SNAP – the Survivors Network of those Abused by Priests.

**1957-**

**Starhawk (Miriam Simos)**

Anti-war activist; ecological justice feminist, Wicca practitioner, founding member of the Reclaiming Collective, non-violence trainer. *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess* (1970/1989/1999); *Dreaming the Dark: Magic, Sex and Politics* (1982/1987/1997); *Truth or Dare: Encounters with Power, Authority and Mystery* (1986); *Webs of Power: Notes from the Global Uprising* (2003); *The Earth Path: Grounding Your Spirit in the Rhythms of Nature* (2004); *The Empowerment Manual: A Guide for Collaborative Groups* (2011). I consider *Truth or Dare* to be essential reading for non-violent peace activists.

**1959:**

**Kimberly Crenshaw**

Civil rights activist; legal scholar; coined the term *intersectionality* in 1989 to describe the interlocking oppressiveness of the various isms: sexism, racism, heterosexism, classism, etc. There is a certain sense in which I see Crenshaw's conceptual work on intersectionality and her legal studies as a academic/intellectual bridge from the second wave feminisms to the third wave American Feminisms, a movement – which began with Anita Hill's testimony regarding Clarence Thomas' sexual harassment of her. Professor of Law, UCLA School of Law; Professor of Law at Columbia Law School.

## Events

August 26, 1920: 19<sup>th</sup> amendment passed, giving women the right to vote; Alice Paul immediately begins to campaign for a federal equal rights amendment. As she matures into adult life, Pauli Murray begins a life-time of resistance to Jim Crow laws, racial segregation, and racial discrimination. In a graduate paper she drafts the strategy that will be used by Thurgood Marshall in *Brown vs. the Board of Education* (1954).

- |      |                                                                                                                                                                                                        |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1947 | Alfred Kinsey establishes the Institute for Sex Research at Indiana University in Bloomington, IN.                                                                                                     |
| 1948 | Alfred Kinsey publishes <i>Sexual Behavior in the Human Male</i>                                                                                                                                       |
| 1953 | Simone de Beauvoir publishes <i>The Second Sex</i>                                                                                                                                                     |
| 1953 | Alfred Kinsey publishes <i>Sexual Behavior in the Human Female</i>                                                                                                                                     |
| 1957 | An effective contraceptive pill is approved by the FDA for severe menstrual disorders. Consequences: an amazing demographic spike in women reporting and being treated for severe menstrual disorders. |
| 1960 | FDA approves the pill for contraceptive use. By 1965, 6.5 million women are medically using the contraceptive pill to regulate the number and spacing of their pregnancies. .                          |
| 1960 | The Boston Women's Health Collective publishes the first edition of <i>Our Bodies: Our Selves</i>                                                                                                      |
| 1963 | President John F. Kennedy assassinated                                                                                                                                                                 |
| 1963 | President Lyndon Johnson inaugurated                                                                                                                                                                   |
| 1963 | Betty Friedan publishes <i>The Feminist Mystique</i>                                                                                                                                                   |
| 1964 | President Lyndon Johnson signs the Civil Rights Act which prohibits discrimination                                                                                                                     |

- 1964 William Masters and Virginia Johnson found the Reproductive Biology Research Foundation at Washington University in St. Louis. In 1978, it is renamed the Masters and Johnson Institute.
- 1965 Watts Riots, California
- 1965 Malcolm X assassinated
- 1966 William Masters and Virginia Johnson publish the text *Human Sexual Response*. The book became a best-seller and was translated into more than thirty languages.
- 1966 The National Organization of Women (NOW) founded
- 1968 Chicago riots about Vietnam War during the Democratic Convention.
- 1968 Richard Nixon elected US President
- 1968 Pope Paul VI rules against use of the contraceptive pill for Roman Catholic women; its use is prohibited (Encyclical, *Humanae Vitae*).<sup>cccxxxviii</sup>
- Roman Catholic spouses and sexually active singles ignore the encyclical in great numbers. It is currently (2018) believed that use of mechanical barrier and oral contraceptives make *Humanae Vitae* the most disobeyed infallible church doctrine in the long history of Roman Catholic papal encyclicals.
- 1968 Dr. Martin Luther King assassinated
- 1968 Robert “Bobby” Kennedy assassinated
- 1968 Mary Daly publishes *The Church and the Second Sex*
- 1969 Stonewall Riots

- 1970 William Masters and Virginia Johnson publish *Human Sexual Inadequacy*.
- 1970 Kent State Massacre
- 1971 Criminologist Amir's book, *Patterns in Forcible Rape* is published – one of the last books in which victim-precipitation of rape (i.e., victim blaming) is a credible assertion. The feminist movement begins to define rape from a woman's perspective. It begins to refute victim-blaming.
- 1971 The first rape speak-out is held in New York City – sponsored by New York Radical Women. The issue of affinity rape begins to come into view; the widespread demography of rape begins to come into view.
- 1971 Feminist theologian Mary Daly was the first woman asked to preach at Harvard's Memorial Chapel. As part of that historic occasion, she led a procession from the chapel – an exodus community of women.
- 1972 The Law Enforcement Assistance Association (LEAA) worked with the United States Census Bureau to determine crime rates in metropolitan areas of the United States. This data collection marked the first attempt to gather demographic data about the incidence of sexual violence for sub-populations of the nation's largest cities.
- 1972 BAWAR (The Bay Area Women against Rape) formed the first rape crisis center in the nation. By 1980, 400 such centers were located across the nation; by 1983 there were more than 700 such centers.
- 1972 *MS Magazine* begins publication
- 1973 Roe vs. Wade Supreme Court Decision regarding abortion rights of women
- 1973 Mary Daly publishes *Beyond God the Father*

|      |                                                                                                                                                |
|------|------------------------------------------------------------------------------------------------------------------------------------------------|
| 1973 | NOW House of Delegates establishes the National Task Force on Rape                                                                             |
| 1974 | Richard Nixon Resigns: Gerald Ford becomes president                                                                                           |
| 1974 | Michigan revised its sexual assault laws; by 1981, twelve additional states had done the same.                                                 |
| 1974 | William Masters and Virginia Johnson publish <i>The Pleasure Bond</i>                                                                          |
| 1975 | William Masters and Virginia Johnson publish <i>Homosexuality in Perspective</i>                                                               |
| 1975 | Susan Brownmiller publishes <i>Against Our Will: Men, Women and Rape</i>                                                                       |
| 1975 | The Federal Government forms the National Center for the Prevention and Control of Rape under the auspices of the National Institute of Health |
| 1976 | Jimmy Carter elected president                                                                                                                 |
| 1976 | Dell Martin publishes <i>Battered Wives</i>                                                                                                    |
| 1976 | Jean Baker Miller publishes <i>Toward a New Psychology of Women</i>                                                                            |
| 1976 | Merlin Stone publishes <i>When God Was a Woman</i>                                                                                             |
| 1977 | The National Women's Studies Association was founded                                                                                           |
| 1978 | The Redstockings publish <i>The Feminist Revolution</i>                                                                                        |
| 1978 | Mary Daly publishes <i>Gyn/Ecology: The Metaethics of Radical Feminism</i>                                                                     |
| 1980 | Ronald Reagan elected president                                                                                                                |

- 1981 Sandra Day O'Connor appointed to the United States Supreme Court
- 1983 Angela Davis publishes *Women, Race and Class*.
- 1982 Diane Russell publishes the finding of her multi-cultural San Francisco survey research in the book, *Rape in Marriage*.
- 1980 The American Psychiatric Association adds the diagnosis Post-Traumatic Stress Disorder (PTSD) to its diagnostic formulary.
- 1983 Attorney Jeffrey Anderson takes first sexual abuse case in St. Paul, MN<sup>cccxxxix</sup>
- 1984 Jeanne Miller settled a long-standing suit against the archdiocese of Chicago for mishandling her complaint about the sexual abuse of her child
- 1984 Families of children abused by Father Gauthé in Louisiana sued the Catholic Church, the Bishop and his local monsignors. The families and the church settled and by the summer of 1984, the church thought its problems were over.<sup>cccxi</sup>
- 1984 Phyllis Trible publishes her book *Texts of Terror* in which she examined biblical texts about violence against women.
- 1984-1986 The Vatican Embassy in the United States assigned Dominican Father Thomas P. Doyle to work with an emerging clergy sexual abuse case (Father Gilbert Gauthé) in Louisiana.

- 1985 Thomas P. Doyle, Ray Mouton, And Mike Peterson prepare a working document, *The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner*. They mail a copy to every Roman Catholic Bishop; Doyle is subsequently fired from his position at the Vatican Embassy and joins the United States Air Force chaplaincy. He also begins to be an expert witness in clergy sexual abuse cases located inside the world wide Roman Catholic Church.
- 1985 By 1985, the Vatican and Pope John Paul, Two were made fully aware of the Louisiana clergy pedophile problem. The Vatican assigned Bishop A. J. Quinn (Pittsburg Diocese) the task of quieting the problem.
- 1985 Journalist Jason Berry begins to cover the local Roman Catholic clergy sexual abuse “crisis” in Louisiana. *The Times of Arcadia* publishes his work.<sup>cccxi</sup>
- 1986 An 11 year old boy, Scott Gastall, testified in a court trial that he was abused by Father Gauthé and had to be treated in a hospital. Jurors awarded a 1 million dollar settlement. Public media continued to cover the Catholic Church clergy sexual abuse issue
- 1988 Roman Catholic clergy sexual abuse survivor Barbara Blaine founds SNAP
- 1988 George H. W. Bush elected president
- 1990 President George H. W. Bush signed the Clery Act thereby creating new federal enforcement policies about reporting on-campus crimes. The act is named for Jeanne Clery, a nineteen year old college student, who was murdered in her dormitory room at Lehigh University in 1986.

- 1990 – 2000      Kent State University Psychologist Mary Koss begins publishing her research findings about the hidden rape epidemic on college and university campuses. *The Sexual Experiences Survey Instrument* is both valid and reliable as a tool for discovering truth about rape among college-aged men and women. Kent later moves to the University of Arizona and continues her research.
- 1991              Clarence Thomas appointed to the United States Supreme Court
- 1991              Jeanne Miller founds VOCAL which later becomes Linkup a clergy sexual abuse advocacy group
- 1991              Attorney Jeffrey Anderson files first suit ever against a Roman Catholic Bishop
- 1992              William “Bill” Clinton elected president
- 1992              Pamela and Peter Freyd establish the False Memory Syndrome Foundation after their daughter Jennifer Freyd accused her father, Peter Freyd, of sexual abusing her when she was a child.
- 1992              First national meeting of Link-up, a gathering of survivors of Roman Catholic Church Clergy sexual abuse and survivor advocates in Chicago
- 1992              Roman Catholic journalist Jason Berry publishes his book, *Lead Us Not into Temptation: Catholic Priests and the Sexual Abuse of Children*.
- 1993              Ruth Bader Ginsburg appointed to the United States Supreme Court.
- 1997              Judith Herman publishes *Trauma and Recovery: The Aftermath of Violence – the Aftermath of Violence – from Domestic Abuse to Political Terror*.

- 1995 O. J Simpson acquitted of murder in Los Angeles County, CA.
- 1995-1997 Kaiser-Permanente and the United States Center for Disease Control and Prevention (CDC) cooperated in a study which eventually led to the Adverse Childhood Experiences (ACE) Survey.
- 1996 Psychologist Jennifer Freyd publishes the book, *betrayal Trauma*.
- 1998 President Bill Clinton impeached by the United States House of Representatives for lying to a Grand Jury about his affair with Monica Lewinsky, a white house intern in her early twenties. The United States Senate later acquitted him. He served the remainder of his time in office.
- 1999 Columbine Shooting
- 2000 George W. Bush elected president.
- 2002 The *Boston Globe* published a series of investigative journalism articles about clergy sexual abuse and church cover-ups of sexual abuse of minors in the Boston Diocese of the Roman Catholic Church of America. By year's end Bernard Cardinal Law was been forced to resigned and was forced to move to Rome.
- 2002 In response to the *Boston Globe* revelations, Roman Catholic lay individuals in the Boston area founded Voice of the Faithful.
- 2002 Saint Paul, MN attorney Jeffrey Anderson files firs suit against the Vatican
- 2002 The United States Conference of Catholic bishops (meeting in Dallas, Texas) adopted *The Charter for the Protection of Children and Young People*.<sup>cccxliv</sup>

- 2003 Roman Catholic Bishop Moreno of Tucson, AZ resigned because of troublesome issues in his management of sexually abusive priests.
- 2003 Former priest Robert Hoatson and Monsignor Ken Lasch (retired) form Road to Recovery.
- 2003 Victor Vieth founds the National Child Protection Center.
- 2004 Evangelical Christian Attorney Boz Tchividjian founds G.R.A.C.E. – an organization to combat child sexual and spiritual abuse inside evangelical churches and organizations.
- 2005 Philadelphia Grand Jury report about Catholic Archdiocese concealment and protection of priests guilty of sexual abuse of minors.
- 2006 Thomas P. Doyle, A. W. Richard Sipe and Patrick Wall publish *Sex, Priests, and Secret Codes: The Catholic Church's 2000 Year Paper Trail of Sexual Abuse*.
- 2006 Nickel Mines, PA – Amish school shooting
- 2007 The state of Delaware abolishes statutes of limitations in child sexual abuse cases.<sup>cccxlili</sup>
- 2007 The Roman Catholic Archdiocese of Los Angeles announced the largest settlement on record of 660 million dollars with 508 victims of priest/clergy sexual abuse.
- 2008 Barack Obama elected president
- 2009 Sonia Sotomayer appointed to the United States Supreme Court
- 2010 Elena Kagan appointed to the United States Supreme Court

- 2010 A University of Notre Dame Football player is accused of rape; after the university did not investigate her complaints, the young woman committed suicide ten days later.
- 2010 Littleton, CO: school shooting
- 2011 Follow-up Philadelphia Grand Jury Report and clergy sexual abuse indictments.
- 2011 Indictment of Jerry Sandusky at Penn State University for 52 counts of child molestation.
- 2011 Shooting in Tucson, AZ leaves 8 dead and severely wounded United States Representative Gabrielle Giffords
- 2012 United States Attorney General Eric Holder updates and formalized the federal definitions of rape which will be used to gather demographic data and also for criminal prosecutions. This standardization provides a foundation for further scientific and demographic studies of rape – using uniform definitions – thus increasing the likelihood of better data for federal and state programs to combat rape and for uniform crime statistics across the 50 states.
- 2012 Ray Mouton publishes *In God's House: A Novel about One of the Great Scandals of Our Time*.
- 2012 Philadelphia's Roman Catholic Diocese's Monsignor William J. Lynn convicted for covering up child sexual abuse. As of 2018, appeals are still pending.
- 2012 Sandy Hook School Shooting
- 2013 Catholic Whistleblowers started by a group of Roman Catholic priests and nuns.

- 2013 American Journalist Dan Fulsome publishes *Nixon's Darkest Secrets: The Inside Story of America's Most Troubled President*. The book discusses Nixon's alleged affair with American business man "Bebe" Rebozo from Florida. It discusses the crimes inside the Nixon White House.
- 2014 California's governor Jerry Brown signs Yes Means Yes Legislation.
- 2015 Bishop Finn, Roman Catholic bishop (Diocese of Kansas City) resigns after being convicted of a misdemeanor – failing to report a priest suspected of sexually abusing a minor. To date (2018), he is the only USA bishop to be convicted for this particular crime.
- 2016 *Spotlight* wins best picture at the Academy Awards: in terms of subsequent events such as the #metoo movement, it seems to me that *Spotlight* has participated, perhaps subliminally, to free women inside the nation's entertainment industry to come forward with their experiences of sexual abuse inside the movie and television industries.
- 2016 Orlando, Florida gay bar shooting
- 2016 Report of the attorney general of Pennsylvania vis-à-vis the diocese of Altoona/Johnstown
- 2016 Ken Starr, President of Baylor University resigns in wake of a sexual abuse allegations scandal involving Baylor's football team members. The university for several years had refused to investigate complains about rapes and other assaults by football players.
- 2016 Donald Trump elected president

|            |                                                                                                                                                                                                                                                     |
|------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2016--2018 | #me too and #churchtoo movement emerge in social media                                                                                                                                                                                              |
| 2017       | Woman's March in Washington the day after Donald Trump's inauguration, many other consecutive marches nationwide. The pink pussy hat campaign means many stores nationwide ran out of pink yarn.                                                    |
| 2017       | Hinda Mandell publishes <i>Sex Scandals, Gender and Politics: Contemporary American Politics</i> .                                                                                                                                                  |
| 2017       | Actor Bill Cosby convicted of rape.                                                                                                                                                                                                                 |
| 2017       | Las Vegas, NV shooting massacre                                                                                                                                                                                                                     |
| 2017       | Seattle, WA mayor resigns due to allegations of sexual misconduct <sup>cccxliv</sup>                                                                                                                                                                |
| 2018       | United States Senator Al Franken resigns in aftermath of sexual misconduct allegations. He is only one of a growing number of United States politicians to resign or who failed to be elected in the wake of similar allegations.                   |
| 2018       | Porn movie star Stormy Daniels affair with President Donald Trump makes national and international headlines                                                                                                                                        |
| 2018       | Parkland School Shooting, Florida                                                                                                                                                                                                                   |
| 2018       | The Roman Catholic Archdiocese of St. Paul announces a proposed 210 million dollar settlement with 450 victims of clergy sexual abuse by priests                                                                                                    |
| 2018       | National outrage erupts over the issue of separating refugees seeking asylum from their children; concerns about the children's welfare and physical safety from sexual violence is a growing awareness as protests erupt across the United States. |

- 2018                      On July 28, 2018, USA Cardinal McCarrick resigns from the House of Cardinals in the wake of sexual abuse allegations against him. Pope Francis assigns him to a life of prayer and penance.
- 2018                      On August 14, 2018, The Pennsylvania Grand Jury Report Released in Pennsylvania: six dioceses involved: Allentown; Erie; Greensburg; Harrisburg; Pittsburg; and Scranton.

## Appendix C

### Bibliography

**Note:** This is not a comprehensive bibliography. It does not seek to be all-inclusive. It does not reflect all of the authors named in this monograph. It also does not include every book written by a specific author. It is, however, a bibliography that can guide students and researchers into the center of American feminist theory in the twentieth-century. There is a very real sense in which it is idiosyncratic – representing authors that I have personally found important to my understanding of my life as a woman – in the personal as well as in the professional aspects of my life.

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**Appendix D****Reflections Vis-à-vis Today's SNAP  
April, 2018<sup>cccxliv</sup>**

## *Silence Implies Consent*

There is an ancient principal I learned in my early childhood: *if you disagree with something, the onus is on you to say so*. In my birth family, pouting and passive-aggressive acting out simply were not tolerated. To have integrity, one needed to speak one's own truth to the best of one's ability. On one memorable occasion when I was eight or nine years old, my father took me aside and said something like this: *the way you are behaving – this rudeness towards your mother, your pouting and your anger - is not acceptable in this family. Say what you have to say but say it politely. Do not treat your family in this mean and rude way. If you disagree, tell us why you disagree. I promise you I will listen to you and hear you out. But right now in your life your mother and I have the final say about what you are allowed to do*. The short form of this message was that I was not expected to agree with all of the day-to-day parental decisions and I could argue for another outcome. But mean-spiritedness and rudeness towards others would not be tolerated. In my family, at least, these rude behaviors were counter-productive. Power struggles with my mother about expected behavior did not yield a desirable end. In fact, I both could and did get grounded for intra-family rudeness and general bitchy disagreeableness.

As an adult I have learned that speaking out when I disagree is not always easy nor is it always comfortable. But it is the moral pathway to developing personal courage and integrity. It is the honorable way to proceed in conflicted situations. This principal of speaking out in situations of injustice is similar to the principal of watchfulness vis-à-vis abuse inside any given religious community: *If you see something, say something*.

In the past month, I have been struck by the issue of silence, a kind of social dead space, inside the Survivors Network of those Abused by Priests (SNAP). I have been a member of the SNAP community since 2014 and have been a systematic donor for the past three and a half years. During those years I have seen SNAP as the best hope for survivors of clergy and religious leader sexual abuse to find and then use their protest voices in a supportive environment of peers and professional helpers. I have seen it metaphorically as the flagship of the sexual violence advocacy community. The SNAP community was a rich international environment of support and activism on behalf of sexual abuse survivors. SNAP was beginning to find, it seemed to me, a way to address religious-cultural differences, skin color differences, and even linguistic differences in the clergy abuse sexual

survivor's community. In 2014, it was beginning to open its welcoming doors to other-than-Catholic survivors. In August, 2015, SNAP formally welcomed a group of twelve Mennonite and Mennonite-related sexual violence survivors and activists into its community.

I now find myself in a position of confused disagreement with SNAP's current board of directors and their policies of silence and lack of transparency regarding intra-SNAP disagreements about policy, management practices, finances, and other divisive issues - issues which go un-named and therefore, unaddressed.

In early April, 2018, Tim Lennon, the current chair of the board of directors sent a letter to SNAP members advising them that Mary Ellen Krueger (former board chair) and Mary Dispenza (board member) had resigned following a conflicted board meeting. The letter went on to say that SNAP's executive director Barbara Dorris had also resigned her position as of March 30, 2018. She would remain a member of SNAP the letter implied but would no longer be the Executive Director.

Mind you, despite having attended the past three national conferences and having spoken at two of these three, I was obviously not considered a member of the SNAP community and did not receive this letter. Rather, it was forwarded to me by someone who did get the letter. Exclusivity rather than inclusivity was clearly the path chosen by the board for these informational announcements.

A second letter followed from SNAP's office – this time announcing Barbara Dorris resignation as Executive Director. This letter also came to me by way of a third party rather than directly. Another letter soon followed – this one from Barbara Dorris announcing her resignation and commenting on her need to follow her internal moral compass. Both of these letters were forwarded to me by others. I again did not get them from SNAP.

Recently a second friend told me that a third electronic letter was mailed to individuals from Tim Lennon, the SNAP board chair. In this letter he clarified that Barbara Dorris not only had resigned from her position as Executive Director of SNAP but had simultaneously removed herself from membership in SNAP. Once again, I did not receive this letter but I, also in

this situation, have not seen it. So, I cannot personally validate the issue of whether or not this third letter existed. Not having seen the letter, there is no way for me to know its contents.

On April 6, 2018, Brian Rowe wrote an article for the *National Catholic Reporter*<sup>cccxlv</sup> about the changes in direction being undertaken by SNAP in the wake of resignations of SNAP board chair, Mary Ellen Kruger; SNAP board member Mary Dispenza; and SNAP Executive Director Barbara Dorris. The article also announced the immediate resignation of SNAP's long term Western Regional Director Joelle Casteix.

According to the *National Catholic Reporter* Dispenza and Kruger commented:

*This was a painful decision, but frankly the situation has become intolerable. It has been increasingly clear that our board and our executive are deeply and evenly divided on the most mundane and serious operational matters, the kinds of policies and practices that contribute to good governance and our fiduciary obligations as board members.*

Kruger's and Dispenza's letter of resignation took effect ten days before Barbara Dorris' March 30, 2018 resignation.

In addition, *NCR's* Rowe quoted Barbara Dorris as saying that she was no longer connected to SNAP in any way.

I did some private inquiries with my SNAP-related friends about what the issues were that caused four prominent members of the SNAP community to so abruptly leave. It was like encountering a wall of silence. It was like encountering a hidden narrative which was deliberately being created to shield the current, post-resignations SNAP board. At the end of these enquiries, I was no wiser about the issues that divided the SNAP board than I was before I asked. It was like, I felt, encountering the silence of the Catholic bishops in obvious situations of injustice vis-à-vis abuse victims. It was like encountering some kind of cover-up. It did not and does not smell good to me.

In light of these personnel developments within SNAP, I recently wrote:

*In recent weeks as I've been thinking about this essay,<sup>cccxlvi</sup> I have taken to using the metaphor of a rage-fueled torpedo attack – this time misguided and self-destructive. Too many internal conflicts in too short a time have the direct consequence of killing social change alliances and of shoving away needed donors and allies. What we then see inside these torpedoed advocacy and activism movements is organizational stagnation and a failure to move forward in efforts to change the underlying culture.*

*When an activist-advocacy group splinters from within, the torpedo has found its target. When collective rage and interpersonal hostility drive individuals or entire groups of individuals to exit the sexual violence advocacy organization, the torpedo has found its target. When control needs dominate collective interactions and decision-making processes, all hopes for synergy are lost. Once again the torpedo has found its target. When groups lose the ability to listen and to work out positive and/or necessary compromises, the torpedo has found its target. When individuals and groups retreat into self-protective silence, the torpedo has found its target.*

While an enraged desire for gaining control is understandable in the wake of sexual violence and abuse, it is my opinion that it is extraordinarily misguided behavior inside social activist movements of the collective. For example, when activists fight against activists in the name of solidarity against injustice, what we see is a behavioral oxymoron. Struggling against each other in a politics of control, individuals cannot at the same time effectively and efficiently cooperate in social activism and advocacy efforts.

Publicly claiming the works of social justice activism, these kinds of private, therefore secretive, board actions represent self-other-group destructive conflict. In the case of SNAP, most organizational members have been kept in the dark about the nature of this conflict. Thus, in essence, they have no say in the outcomes of the conflict conducted in secrecy – now called confidentiality.

The same is true when survivors attack other survivors inside organizations formed to provide support to survivors. Win/lose and control/dominance-based strategies for social change, in my opinion, are highly patriarchal. They are destructive to organizations and they are toxic to the ordinary members of these organizations – those individuals who have sought

sanctuary and solidarity and those individuals who have an urgent desire to see positive social change happen.

Enraged needs to dominate and to control are, in my opinion, toxic to the work of social change and reform. Secrecy and self-protective silences do not contribute to positive social change. Instead, they weaken the collective which is the essential element or foundation of social change.

Needs to exclude and exile the other (either in subtle almost invisible ways or in dramatic overt ways) weaken the possibilities for meaningful, change efforts in the commons. These issues of intra-group rage, boundary disputes, and personal or collective control issues provide us with examples of faulty group process and faulty group management.

In short, there are no advocacy winners in these eruptive and deeply personalized conflicts and personalized attacks within organizations. There are, however, many losers. The biggest loser of all is the anti-abuse movement's ability to create allies and to gain a sustainable momentum towards lasting positive, i.e., needed, social change.

The more interpersonal or collective bridges a group destroys in the name of control and solidarity, the fewer allies it can invite to the work needing to be done.

Not only was I a personal donor to SNAP, I had also raised significant amounts of money for SNAP among my Mennonite friends and colleagues. Reading these letters of resignation, I felt very uncomfortable. I felt personally betrayed. I felt as if I were living inside a double-bind I could not exit. Having almost no accurate information about what had happened in that critical March, 2018 SNAP board meeting, I now needed to make some personal decisions about my personal involvement with SNAP. In addition, I did not wish to urge my friends and colleagues to continue to give to an organization in which there was an ethical and fiduciary management issue – as yet ill-defined and un-clarified.

Moving forward from March 30, the onus is on the newly configured SNAP board to move into transparency with all of its members – not just a selected few. It is way past time for SNAP board members to stop playing zero-sum games in their managerial practices. It is time to stop pitting member against member. It is time to stop discarding people as non-

essential elements of its organizational life. Above all, it is time for management's transparency with all of its worldwide members.

The world-wide SNAP organization and its members deserve to know what specific issues divided the organization's board members; the issues that caused the resignation of four valued and long-term members. Why was a leadership coup of this magnitude needed?

## **Acknowledgments and Appreciation**

**June 30, 2018**

Friends and colleagues have listened to me think out loud in a variety of venues or they have read one or more of these essays in their early development. Their personal support, comments and informed criticism have been invaluable. None of them, however, is responsible for the final shape and the content of these essays. My gratitude is deep and lasting.

Cameron Altaras  
Marianne Benkert Sipe  
Joelle Casteix  
Barbara Dorris  
Jerry Holsopple

William Lindsey  
Joyce Munro  
Richard Sipe  
Ellen Swanson

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**Endnotes**  
**Introduction, pp. 6-11**

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<sup>i</sup> Bourgeois, R. (November, 2017). Retrieve from <https://mail.google.com/mail/u/1/#spam/162fd1d4d8381d6c>

<sup>ii</sup> Twentieth-century mythologist Joseph Campbell frequently asserted that *if you want to change the world, you have to change the metaphor*. For Campbell's discussion of the intersection of mythic thinking or mythic worldviews and metaphor, see Campbell, J. (2018). Thou Art That. *The Daily Om Blog Site*: <http://www.dailyom.com/cgi-bin/display/librarydisplay.cgi?lid=578>

<sup>iii</sup> As Americans, for example, we may believe strongly in self-reliance, individual freedoms, the right to own and use weapons, and the need for public health and safety. On their surface, these values do not appear self-contradictory. However, when examined closely, we can see competing elements. Do I have the right to shoot whomever I want? No, our laws prohibit the unrestrained killing of others. Even police officers and members of the National Guard do not have unregulated use of their weaponry. Do I have the right to endanger the basic health and welfare needs of others by ignoring public health safety risks as I seek personal wealth? No, there are strong environmental laws restricting what I (or my corporation) can do or cannot do.

The rights of the individual are always balanced by the rights of others and the rights of the collective. I am, in short, not free to do whatever I want to do whenever I might want to do it. I have the rights in a democracy of attempting to influence others; failing to do so, however, I must adjust to the collective's decision. I may despise a particular law and I may seek to overthrow it by lobbying my neighbors. Failing to persuade them, it will be necessary for me to live inside a legal environment that I perceive as odious.

<sup>iv</sup> The phenomenon of culture shock is a good illustration of this. When we move away from our first culture, its language system, and its cultural understandings into a second culture, we encounter people and culture in a new way. When I first moved to Central America in my 40's, I had a rudimentary understanding of Spanish and I could order dinner in a restaurant or ask for directions on the street. But encountering the nuances of a Central American culture and the Spanish language, I realized how very North American I was. My basic cultural assumptions about ordinary,

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daily behavior needed to adjust to this new culture if I wanted to be acceptable. Even the way I dressed needed to be addressed. I could not, for example, find a size 10 1/2 wide pair of shoes in stores; I needed to have a cobbler make me a pair of shoes that was acceptable in Costa Rican homes, businesses, and churches. Ideological issues were even more of a challenge as I sought to make friends in a second nation's culture. While I resisted the idea of making friends only inside an expatriate North American culture, I was grateful for North American friends who could interpret the new cultural rules for me. And it was such a relief to spend an evening talking North American English. My basic assumptions about the right way to do things needed modifying if I was going to live comfortably and happily in a second language culture. Only when I became comfortably fluent in both language and culture did I begin to be comfortable in my own skin. Coming back home to North America, I experienced reverse culture shock. Going into a huge Walgreen Drug Store in Los Angeles with the friend who picked me up at the airport, I was simply overwhelmed by the noise, the bright lights and the volume of stuff on the shelves. I immediately wanted to go "home" to the smallness and the gentleness and the natural beauty of Costa Rica. At a party in my honor later that evening, I broke down in tears with my homesickness for the life I had just left behind me.

<sup>v</sup> Suzuki, D. (1997, 2002, 2007). *A Sacred Balance; Rediscovering Our Place in Nature*. Vancouver, Canada: Greystone Books, p. 7.

<sup>vi</sup> Soelle, D. (1999). *Against the Wind: Memoir of a Radical Christian*. Minneapolis, MN: Fortress Press, p. 67.

<sup>vii</sup> Barbara Blaine was living and working inside the Roman Catholic Worker Movement when she founded SNAP. Source: Jason Berry's eulogy at Barbara Blaine's funeral at DePaul University in Chicago.

<sup>viii</sup> Information about Barbara Blaine (Founder of SNAP) and her personal roots in PAX Christi were shared in a memorial tribute to her in Chicago at SNAP's 30<sup>th</sup> anniversary gathering; Information about her involvement with the Catholic Worker Movement Houses were shared at her funeral in Chicago at DePaul University.

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<sup>ix</sup> Lowen, L. (February 16, 2016). The Dalai Lama: The World Will Be Saved by Western Women. *ThoughtCo*. Retrieve from <https://www.thoughtco.com/dalai-lama-world-saved-western-woman-3971297>

<sup>x</sup> Conniff, T. (May 25, 2011). The Dalai Lama Proclaims Himself a Feminist: Day Two of Peace and Music in Memphis. *Huffpost Blog*. Retrieve from [https://www.huffingtonpost.com/tamara-conniff/the-dalai-lama-proclaims\\_b\\_297285.html](https://www.huffingtonpost.com/tamara-conniff/the-dalai-lama-proclaims_b_297285.html)

<sup>xi</sup> Ibid.

<sup>xii</sup> (1) Eisler, R. (1987). *The Chalice and the Blade: Our History, Our Future*. San Francisco, CA: Harper and Row; (2) Lerner, G. (1993a). *The Creation of Feminist Consciousness*. New York, NY: Oxford; (3) Lerner, G. (1993b). *The Creation of Patriarchy*. New York, NY: Oxford; (4) Daly, M. (1973). *Beyond God the Father*. Boston, MA: Beacon; (5). Campbell, J. with Bill Moyers (1985). *The Power of Myth*. PBS. (6). Bloomquist, K. L. (1989). Sexual Violence: Patriarchy's offense and defense (pp. 62-69) in J. C. Brown and C. R. Bohn (Eds.). *Christianity, Patriarchy and Abuse* (62-69). New York, NY: Pilgrim Press; (7) Bolen, J. S. (1999). *The Millionth Circle: How to change ourselves and the world*. Berkeley, CA: Conari; (8). Friere, P. (1970). *Pedagogy of the Oppressed*. New York, NY: Continuum.

<sup>xiii</sup> To compare the two creation stories in Jewish scripture, see <http://www.leighb.com/genesis.htm>. American theology, as taught in churches, prefers the creation story in which Eve is created from Adam's rib to "be a helper for him." It is likely, however, that the creation story in which male and female were both simultaneously created, corresponds more closely to what we know scientifically about human evolution – the male and female human evolved together. Both stories are highly poetic and metaphorical – neither represents a scientific discussion of human origins – or to be even more precise – the origins of the earth itself. The scientific narrative and the theological narrative, therefore present us with two versions of an answer to the question, *where did we human beings come from?*

<sup>xiv</sup> Adverse Childhood Experiences site: See <https://www.cdc.gov/violenceprevention/acestudy/index.html>

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<sup>xv</sup> Kilbourne, J. (February 4, 2018). *Killing Us Softly, 4: Advertising's Image of Women*. Retrieve from <https://www.youtube.com/watch?v=KyrfWd1eKAs>; See also Jhally, S. and Kilbourne, J. (2010). Documentary film, *Killing Us Softly, 4*. *IMDbPro and The Media Education Foundation*. For more information about purchasing, see <https://www.imdb.com/title/tt2507550/>

## Endnotes

### Section One, pp. 12-24

<sup>xvi</sup> The enigma of the Mobius strip, see <http://delhimathclub.com/blog-math/chicken-cross-mobius-strip/>

<sup>xvii</sup> Burke, E. (November, 1790). *Reflections on the Revolution in France*.

<sup>xviii</sup> Joelle Casteix, Formerly the Western Regional Director of SNAP. Barbara Dorris, Formerly the Executive Director of SNAP; The Rev. Dr. Thomas P. Doyle, Author and Canon Law expert, Marianne Benkert Sipe, Author and Psychiatrist; and Richard Sipe, Author, Ethnographer and retired Psychotherapist. Several of my former students have also reviewed these: Ellen Swanson, Author and Holistic Nurse Practitioner, and Cameron Altaras, Author and Survivor Advocate. In addition, Roman Catholic theologian Dr. William Lindsey has graciously read these essays as they emerged. My Quaker friend Joyce Munro interrupted her own writing to read these earliest essays. None of these individuals is responsible for my personal take on these issues.

<sup>xix</sup> Rowe, B. (April 6, 2018). Barbara Dorris, Two Board Members the Latest SNAP Members to Leave. *National Catholic Reporter Online*. Retrieve from <https://www.ncronline.org/news/accountability/barbara-dorris-two-board-members-latest-snap-leaders-leave>

<sup>xx</sup> Lennon, T. (April 5, 2018). *Letter to SNAP Network Family*. See also Krall, R. E. (April, 2018). Reflections vis-à-vis Today's SNAP. Bilgrimage Blog. Retrieve from <http://bilgrimage.blogspot.com/2018/04/ruth-krall-reflections-vis-vis-todays.html>

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<sup>xxi</sup> Santayana, G. See <http://www.dictionary.com/browse/those-who-cannot-remember-the-past-are-condemned-to-repeat-it>

<sup>xxii</sup> On April 26, 2018, Roman Catholic theologian Bill Lindsey published a short essay of mine, “*Reflections Vis-à-vis Today’s SNAP*” on his blog, Bilgrimage. You can retrieve this essay and read all comments, including those of SNAP Board Chair Tim Lennon, at <http://bilgrimage.blogspot.com/2018/04/ruth-krall-reflections-vis-vis-todays.html>.

<sup>xxiii</sup> Document can be retrieved here: <https://www.ydr.com/story/news/2018/08/14/pa-grand-jury-report-catholic-church-priest-clergy-sexual-abuse-read-full-document/913785002/>

<sup>xxiv</sup> In 2011, Miriam Simos (Starhawk) published *The Empowerment Manual: A Guidebook for Collaborative Groups*. Gabriola Island, British Columbia, New Society Publishers. This book is based on decades of collaborative work efforts in social justice and environmental justice activism. It is practical and it is well-grounded in life experience as well as social science research.

<sup>xxv</sup> My good friend and former student, Dr. Molly Engle, a measurement and evaluations specialist at Oregon State University in Corvallis, Oregon has coined the word *friendlies* to designate those people in our professional lives who are friendly, i.e., not hostile to our work. In the right circumstances they might transition into our friends. What I have found inside the current religious advocacy movement, especially in its Roman Catholic composition, are friendlies as well as some not-so-friendly individuals. After three years of working inside the SNAP context, I remain a stranger and an outsider.

<sup>xxvi</sup> Retrieved from [https://www.google.com/search?q=Broken+rope+bridges&rlz=1C1CHBF\\_enUS703US703&tbm=isch&source=iu&ictx=1&fir=EeqXZlaf2JfZhM%253A%252Ck2gywSoGiroAFM%252C&usq=XdPVAdyn4XVBMu\\_zMX70EMXqv-](https://www.google.com/search?q=Broken+rope+bridges&rlz=1C1CHBF_enUS703US703&tbm=isch&source=iu&ictx=1&fir=EeqXZlaf2JfZhM%253A%252Ck2gywSoGiroAFM%252C&usq=XdPVAdyn4XVBMu_zMX70EMXqv-)

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[k%3D&sa=X&ved=0ahUKEwje692NweDbAhUzHjQIH6Ds0Q9QEIKzAB#imgdii=E4FhAoSJoyNUKM:&imgsrc=EeqXZlaf2JfZhM](http://k%3D&sa=X&ved=0ahUKEwje692NweDbAhUzHjQIH6Ds0Q9QEIKzAB#imgdii=E4FhAoSJoyNUKM:&imgsrc=EeqXZlaf2JfZhM)

## Endnotes

### First Essay, pp. 25-45

<sup>xxvii</sup> Campbell, J. (1988). Bill Moyers' Documentary: *The Power of Myth*. PBS  
<http://billmoyers.com/series/joseph-campbell-and-the-power-of-myth-1988/>

<sup>xxviii</sup> I went looking for non-pyramidal organizational, non-hierarchical models to illustrate this section. This particular model comes close. The large circle represents the organization around which clusters of work form. The central organization may or may not be based on a pyramidal organizational model but its willingness to seek out collaborative relationships with other working groups and allies, it represents a circular model of non-dominant and non-possessive collegiality. Retrieve from <https://martechtoday.com/marketing-operations-2-0-defining-new-organizational-structure-209823>;

For a very good discussion of non-hierarchical, non-pyramidal patterns of organizing social justice advocacy work – in short collaborative models – see Starhawk (2011). *The Empowerment Manual: A Guide to Collaborative Groups*. Gabriola Island, British Columbia, Canada: New Society Publishers.

<sup>xxix</sup> SNAP: Survivor's Network of those Abused by Priests

<sup>xxx</sup> *Those of us in this room with theological, spiritual direction, pastoral and clinical degrees (and perhaps the lawyers as well) need to begin planned meetings around conferences such as SNAP. We need to extend our stay by 1-2 days so that we can work together in a concerted and deliberate effort to map what we know about religious trauma and spiritual trauma. Our purposes here are quite simple: [1] to build the body of knowledge that can support informed activism on behalf of victimized individuals and [2] to develop appropriate spiritual and clinical support services.*

*We are, for God's sake, our churches' theological, pastoral, spiritual, and clinical voices. If we don't do this work, it won't get done.* "Ruth Krall on

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Sexual Violence in a Mennonite Voice: A Presentation to the 2015 SNAP Conference.”

Retrieve from:

<http://bilgrimage.blogspot.com/2015/08/ruth-krall-on-sexual-violence-activism.html>

<sup>xxxi</sup> In the thirty two months since I spoke at SNAP in August, 2015, the organization has faced a variety of challenges including the resignation of founder Barbara Blaine (<http://www.chicagotribune.com/news/local/breaking/ct-snap-barbara-blaine-resignation-20170204-story.html>); the resignation of David Clohessy (<http://www.kansascity.com/living/religion/article129018649.html>); the resignation of Barbara Dorris, two of the organization’s board members, (<https://www.ncronline.org/news/accountability/barbara-dorris-two-board-members-latest-snap-leaders-leave>) and its Western regional Director Joelle Casteix (personal correspondence, April 11, 2018).

I began writing this monograph manuscript in late September, 2017 and this first essay was finished before the Thanksgiving holiday season in 2017. Since the resignation of Dorris, Krueger, Dispenza, and Casteix, I have debated the need to remove this chapter from this manuscript. But it is a foundational chapter and in April, 2018 I decided not to abandon this entire manuscript. The issues and concerns raised within this current monograph transcend any one particular organization at any particular phase of its life.

<sup>xxxii</sup> In the process of writing this manuscript, I discovered that Starhawk had written two books about organizational issues inside social justice advocacy movements. In 1996, I took a course with Starhawk at Holy Names College in Oakland, CA. In addition, I have studied with her during numerous conferences. While I do not share her Wicca tradition and its specific beliefs, I find her wisdom about collaborative groups to be important. (1) Starhawk. (1981). *Truth or Dare: Encounters with power, Authority and Mystery*. San Francisco, CA: Harper and Row; (2) Starhawk (2011). *The Empowerment Manual: A Guide for Collaborative Groups*. Gabriola Island, British Columbia. New Society Publishers.

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<sup>xxxiii</sup> See Starhawk's book, *The Empowerment Manual*, Ibid. In this book, Starhawk uses a case study method to reflect on the troubles and issues which arise inside collaborative social activism groups. The book reflects the wisdom she has gained during a lifetime of activism regarding environmental issue and nuclear weaponry issues. In addition, she also surveys related social science literature about effective groups and ineffective groups.

<sup>xxxiv</sup> For information about the Salt March, see <http://www.history.com/topics/salt-march>; see also <http://www.msnbc.com/msnbc/inside-gandhis-salt-march-the-nonviolent-journey-changed-the-world#slide1>

<sup>xxxv</sup> Erikson, E. (1993). *Gandhi's Truth: On the Nonviolent Origins of Militant Nonviolence*. New York, NY: W. W. Norton.

<sup>xxxvi</sup> *Satyagraha, truth force*: <https://en.wikipedia.org/wiki/Satyagraha>

<sup>xxxvii</sup> Metz, T. (October 5, 2017). What Archbishop Tutu's Ubuntu Teaches the World about Justice and Harmony. Retrieve from <https://www.sapeople.com/2017/10/05/archbishop-tutus-ubuntu-teaches-world-justice-harmony/>

<sup>xxxviii</sup> [https://en.wikipedia.org/wiki/Ubuntu\\_philosophy](https://en.wikipedia.org/wiki/Ubuntu_philosophy)

<sup>xxxix</sup> REMHI (Recovery of Historical Memory Project): (1999). *Never Again: The Official Report of the Archdiocese of Guatemala Human Rights Office*. Guatemala City, Guatemala; English language edition published by Orbis Books (Maryknoll, NY). Note: the Archbishop of Guatemala was Juan Jose Guerardi Conedera. He was assassinated on April 26, 1998. For more information, see <http://www.ghrc-usa.org/our-work/important-cases/assassination-of-bishop-gerardi/>

<sup>xl</sup> <http://idioms.thefreedictionary.com/kill+two+birds+with+one+stone>

<sup>xli</sup> Synergy is defined by dictionary.com as *the interaction of elements that when combined produce a total effect that is greater than the sum of the individual elements, contributions, etc; synergism*

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<sup>xlii</sup> I am most familiar with SNAP's model of sexual violence activism/survivor advocacy and, therefore, in this essay I am going to refer to SNAP's annual conference as the model for this essay's work. This could also apply, therefore, to conferences run by groups such as the Roman Catholic group, Voice of the Faithful, or the Mennonite group, Women Doing Theology.

<sup>xliii</sup> Here is a list of authors whose contributions to this topic are invaluable. They represent a variety of academic disciplines.

- (1). Benkert, M. and Doyle, T. P. (2009). Clericalism, Religious Duress and Its Psychological Impact on Victims of Clergy Sexual Abuse pp. 221-238). *Journal of Pastoral Psychology* (58).
- (2). Berry, J. (1992). *Lead Us Not into Temptation: Catholic priests and the sexual abuse of children*. New York, NY: Doubleday.
- (3). Breslin, Jimmy. (2004) *The Church that Forgot Christ*, New York, NY: Free Press.
- (4). Cornwall, J. (2014). *The Dark Box: A secret history of confession*. New York, NY: Basic Books.
- (5). Coyne, E. (2012). *The Theology of Fear*. Charlestown, SC: Self-published.
- (6). Cozzens, D. B. (2002). *Sacred Silence; Denial and the crisis in the church*. Collegeville, MN: Liturgical Press.
- (7). D'Antonio, M. (2013). *Mortal Sins: Sex, crime, and the era of Catholic scandal*. New York, NY: Thomas Dunne Books/St. Martin's Press.
- (8). Doyle, T.P, Sipe, A. W. R. and Wall, P. (2006). *Sex, Priests, and Secret Codes: The Catholic Church's 2000 year paper trail of sexual abuse*. Lanham, MD: Taylor Trade Publishing.
- (9). Greeley, A. M. (2004b). *Priests: A calling in crisis*. Chicago, IL: University of Chicago Press.
- (10). Kennedy, E. C. (2001). *The Unhealed Wound: The church, the priesthood, and the question of sexuality*. New York, NY: St. Martin's Press.
- (11). Kennedy, E. and Heckler, V. (1972). *The Catholic Priest in the United States: Psychological investigations*. Washington DC. U.S. Catholic Conference of Bishops.
- (12) Royal Commission into Institutional Responses to Child Sexual Abuse (Australia, December 15, 2017).  
<https://www.childabuseroyalcommission.gov.au>

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(13). Sipe, A. W. R. (1995). *Sex, Priests, and Power. Anatomy of a crisis.* New York, NY: Routledge.

(14). Tapsell, K. (2014). *Potiphar's Wife: The Vatican secret and child sexual abuse.* Adelaide, Australia. ATF Press, Ltd.

(15).Wills, G. (2013). *Why Priests: A failed tradition.* New York, NY: Viking.

<sup>xliv</sup> Kennedy, E. C. (2002). *The Unhealed Wound: The Church and Human Sexuality.* New York, NY: St. Martins/Griffin.

<sup>xlv</sup> An asymptomatic carrier of typhoid, she infected others and is the first case of effective public health isolation in the United States. See [https://en.wikipedia.org/wiki/Mary\\_Mallon](https://en.wikipedia.org/wiki/Mary_Mallon)

<sup>xlvi</sup> Altaras, C. (February 3, 2018), electronic correspondence with author.

<sup>xlvii</sup> Dictionary.com defines fulcrum this way: *the support or point of rest on which a lever turns in moving a body*; Merriam Webster.com defines it as *the support about which a lever turns.*

<sup>xlviii</sup> Dr. Altaras notes that the Greek word for conversion, Metanoia, conveys the meaning of “a change in direction.” In the context of this essay, it conveys *a co-creative process and willingness or openness to making adjustments as new information surfaces into awareness.* Altaras, C. Electronic correspondence, February 3, 2018.

<sup>xlix</sup> [https://en.wikipedia.org/wiki/Maya\\_civilization](https://en.wikipedia.org/wiki/Maya_civilization)

<sup>i</sup> Sexual abuse survivor Mike McDonnell quoted in Survivors of Catholic Priest Abuse Brace for Scathing Grand Jury Report (June 20, 2018). Pennsylvania *Real Time News* Retrieve from [https://www.pennlive.com/news/2018/07/survivors\\_of\\_catholic\\_priest\\_a.html](https://www.pennlive.com/news/2018/07/survivors_of_catholic_priest_a.html)

<sup>ii</sup> Doyle, T. P, Sipe, A.W.R. and Wall, P. (2006). *Sex, Priests and Secret Codes.* United States: Lanham, MD: Taylor Trade Publishing

<sup>iii</sup> *Boston Globe* Investigative Staff. (2002).*Betrayal: The crisis in the Catholic Church.* Boston, MA: Little, Brown and Co

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<sup>lii</sup> <http://www.themediareport.com/2012/05/15/rev-thomas-p-doyle-op/>;  
<https://www.catholicleague.org/snap-implodes/>

<sup>liv</sup> [https://en.wikipedia.org/wiki/Flying\\_buttress](https://en.wikipedia.org/wiki/Flying_buttress);  
<https://www.britannica.com/technology/flying-buttress>

<sup>lv</sup> <http://www.catholicsandcontraception.com/natural-law-birth-control-doctrine/>

<sup>lvi</sup> June 2, 2002: <http://www.usccb.org/issues-and-action/child-and-youth-protection/charter.cfm>

<sup>lvii</sup> March 1, 2016. Report of Pennsylvania Grand Jury:  
<http://fox43.com/2016/03/01/grand-jury-hundreds-of-children-sexually-abused-by-priests-in-altoona-johnstown-diocese/>

<sup>lviii</sup> Mathew 18: 15-17: *If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over; but if they will not listen, take two or three others along, so that every matter may be established by the testimony of two or three witnesses. If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector. (NIV).* Matthew 18: 21-22: *Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother who sins against me? Up to seven times?” Jesus answered: “Not just seven times but seventy times seven.” (NIV)*

<sup>lix</sup> Mark 9:37: *Whoever welcomes one of these little ones (these little ones of any age) in my name welcomes me, and whoever welcomes me, welcomes the one who sent me (NIV);* Matthew 18:6: *If anyone causes any of these little ones – those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea (NIV).*

<sup>lx</sup> Kyriarchy, coined by Elizabeth Schussler Fiorenza, is defined as “a system of ruling and oppression in which many people act as oppressor or oppressed. <http://www.yourdictionary.com/kyriarchy>

<sup>lxi</sup> Hierarchy: A system or organization in which people or groups are ranked one above the other, according to status or authority.

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[https://search.yahoo.com/search?ei=utf-8&fr=tightropetb&p=define+hierarchy&type=125527\\_010918](https://search.yahoo.com/search?ei=utf-8&fr=tightropetb&p=define+hierarchy&type=125527_010918)

<sup>lxii</sup> Patriarchy: Broadly, control by men of a disproportionately large share of power. <https://www.merriam-webster.com/dictionary/patriarchy>

<sup>lxiii</sup> <https://www.phrases.org.uk/meanings/darkest-hour-is-just-before-the-dawn.html>

<sup>lxiv</sup> Starhawk (1981). *Truth or Dare: Encounters with Power, Authority and Mystery*. San Francisco, CA: Harper and Row.

<sup>lxv</sup> Eisler, R. (1987). *The Chalice and the Blade: Our History, Our Future*. San Francisco, CA: Harper and Row.

<sup>lxvi</sup> Bolen, J. S. (1999). *The Millionth Circle: How to Change Ourselves and the World*. Berkeley, CA: Conari; Bolen, J. S. (2005). *Urgent Message from Mother: Gather the Women and Save the World*. Boston, MA: Conari.

<sup>lxvii</sup> Swanson, E. E. (2015). *Heart, Head and Gut: Creating a Healthier Hierarchy*. Edina, MN: Beaver's Pond Press.

<sup>lxviii</sup> Remen, R. N. <http://www.rachelremen.com>

<sup>lxix</sup> Estes, C. P. (1996). *Women Who Run With the Wolves: Myths and Stories of the Wild Woman Archetype*. New York, NY: Ballantine Books.

## Endnotes Second Essay, pp. 46-88

<sup>lxx</sup> Einstein, A. (Undated; attributed to him in many places; may be apocryphal).

<sup>lxxi</sup> [https://www.brainyquote.com/quotes/viktor\\_e\\_frankl\\_160380](https://www.brainyquote.com/quotes/viktor_e_frankl_160380); for a discussion of misattribution, see <http://snyderleadership.com/2013/02/18/the-space-between-stimulus-and-response/>

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lxxii [http://www.goddessgift.com/goddess-myths/goddess\\_hecat.htm](http://www.goddessgift.com/goddess-myths/goddess_hecat.htm) ;  
[http://www.goddessgift.com/goddess-myths/greek\\_goddess\\_Hecate.htm](http://www.goddessgift.com/goddess-myths/greek_goddess_Hecate.htm)

lxxiii <https://en.wikipedia.org/wiki/Hecate>

lxxiv <https://www.poemhunter.com/poem/no-man-is-an-island/>

lxxv Lash, J. L. (2006). Mary Magdalene: A Heretical Portrait (pp. 125-133), in Burstein, D and De Keijzer, A. *Secrets of Mary Magdalene*, New York, NY: CDS Books, p. 127.

lxxvi This image has been retrieved from Wikipedia.  
[https://en.wikipedia.org/wiki/Hero%27s\\_journey](https://en.wikipedia.org/wiki/Hero%27s_journey)

lxxvii Tick, E. (2014). *Warrior's Return: Restoring the Soul After War*. Boulder, CO: Sounds True.

lxxviii From his perspective as a visual artist with a strong interest in Eastern Orthodox icons and their spiritual perspectives, Dr. Jerry Holsopple made the following comment:

*I would offer an alternative reading to what you observe about Mary (you call the Virgin Mary) the Mother of God (Theotokos, as she is known to Orthodox). The difference in name might already suggest a different narrative. This alternate reading comes from spending much time in Lithuania, where Mary is often seen as a survivor, as a stubborn resister to the Soviet Occupation and to other cultural norms. I recognize that this image has impacted me significantly. She is not the individualistic hero, but one who stands with the community, with every person and refuses to give in to the mythic forces that try to hide what they are doing. Even in the imagery I notice a difference compared to the Western image which focuses on virginity. While she is not able in a heroic sense to defeat the power, she is able to as a community of people stand up to the power and wears it down, until the system breaks.*

lxxix In March, 2018, the most recent demonstration of ordinary individuals doing extraordinary actions includes the student organizers of the March 14, 2018 student walk-out and demonstrations for revised gun control

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measures in state and national legislatures. Students from elementary schools, junior high schools, high schools, colleges and even medical schools and public health graduate schools marched, protested, and stood in silence to remember the students who have been killed in America's school shootings.

<sup>lxxx</sup> Dr. Cameron Altaras (electronic correspondence, February 3, 2018) points us to Adorno's work: She comments: *Any envisioning of anything new from within the current way of being will inevitably be shaped by the current way of being. From his perspective all we can do, at least to start, is with our prophetic voices to articulate that which is and that which should not be. The other, that golden city, is so "other" that we cannot begin to imagine what it might be. We can only say that it must be completely other than what we already have. He (Adorno) was so concerned that any image we try to paint could be corrupted by and usurped and used by the current powers that be (i.e., are in place) for their advantage and against the change that we seek. What we will find will happen if we are true to this prophetic calling is that we will catch glimpses of that "other" through the cracks and the spaces that begin to open up between the shattered shards of what is now. Truth will be glimpsed like a constellation that lines up only now and then and only to those who are paying attention. This is our task.*

<sup>lxxxi</sup> In a discussion of leadership, Jesus reminded his disciples: *but many who are the greatest now will be least important then and those that seem unimportant now will be the greatest then.* Mathew 19:30, New Living Translation.

<sup>lxxxii</sup> Initially the prima donna was the female lead star of an opera or ballet companies. These individuals tended to live lives of privilege both inside the performance hall and outside of it. Common day usage of the term evolved to mean individuals who behave in a temperamental or demanding fashion towards others. They are seen as having an inflated view of themselves and of their work. Clinically we might assess them as having narcissistic attitudes and patterns of interpersonal behavior. As managers of collective groups they are seen as demanding and controlling individuals. A common aphorism is illustrative: *It has to be done their way or the highway.* In short, others will conform to their demands and wishes or be excluded. For a short essay about the phrase, see

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lxxxiii [https://en.oxforddictionaries.com/definition/primo\\_uomo](https://en.oxforddictionaries.com/definition/primo_uomo)

lxxxiv *My way or the highway* is an American idiom that signifies the presence of an ultimatum. Individuals who refuse to yield to the command aspect of this ultimatum may be fired or suffer other negative social consequences for refusing to yield.

lxxxv National Institute of Clinical and Behavioral Medicine tutorial Infographics on anger/ rage and its affect o the physical body, Infographics, Parts 1, 2, and 3 available at <http://www.nicabm.com>

lxxxvi (1) Chodron, P. (2006). *Practicing Peace in Times of War*. Boston, MA: Shambala; (2) Chodron, P. (2001). *The Places that Scare You: A Guide to Fearlessness in Difficult Times*, Boulder, CO: Sounds True, 2001; (3) Glassman, B. (1998). *Bearing Witness: A Zen Master's Lessons in Making Peace*. New York, NY: Bell Tower; (4) Kopp, S. (1988). *Raise Your Right Hand Against Fear; Extend the Other in Compassion*. New York, NY: Ballantine Books; (5) Kornfield, J. (2008). *The Art of Forgiveness, Lovingkindness and Peace*. New York, NY: Bantam.

lxxxvii Dennis Patrick Slattery in his review of Tick's book *Warrior's Return* uses the following phrase: *The traumatizing consequences of being dishonored*. <http://www.depthinsights.com/Depth-Insights-scholarly-ezine/review-of-edward-ticks-warriors-return-restoring-the-soul-after-warby-dennis-patrick-slattery/>

This is, I think, a very good description of the injury caused by rage attacks – which are akin to armed combat – albeit without lethal consequences in the immediate situation of rage and verbal violence.

lxxxviii 1999, South Africa's Truth and Reconciliation Commission Hearings: Bishop Tutu breaks down in tears during testimony about that nation's white violence against blacks. <https://www.timeslive.co.za/sunday-times/opinion-and-analysis/2016-04-10-20-years-after-the-trc-hearings-south-africas-pain-persists/>. See also: Gish, S. D. (2004). *Desmond Tutu: A Biography*, p. 151. Westport, CT: Greenwood Press.

lxxxix See Bishop Tutu attempt to teach the Dalai Lama to dance: <https://www.youtube.com/watch?v=Eyhr8-jFcNQ>

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<sup>xc</sup> See: Nuttall, M. (2003). *Number Two to Tutu*, Pietermaritzburg, South Africa: Cluster Publications; Chan, V. (with the Dalai Lama). (2004). *The Wisdom, Forgiveness: Intimate Conversations and Journeys*, New York: Riverhead.

<sup>xc<sup>i</sup></sup> This bit of wisdom was taught to me by American psychiatrist Henry “Hank” Brosin. He was one of the early mentors of my psychiatric nursing administration career at the University of Arizona College Of Medicine.

<sup>xc<sup>ii</sup></sup> In depth psychology theory, *projection* is a self-defensive maneuver of the human psyche in which individuals deny the existence of that characteristic or motive by attributing it to others. In its negative (or shadow) form, projection involves blame-shifting and accusatory behaviors towards others. One form that is common is victim-blaming. Projection of blame on the victims of violence and violation relieves anxiety in the individuals who utilize projection as a way to distance themselves from negative experiences – particularly if they may feel themselves vulnerable to victimization.

<sup>xc<sup>iii</sup></sup> <https://www.goodreads.com/quotes/9846-you-can-safely-assume-you-ve-created-god-in-your-own>

<sup>xc<sup>iv</sup></sup> Taxi Dog Blog. Listen to Me Thunder.  
<https://listentomethunder.wordpress.com/2012/05/17/the-shadow-the-dark-and-the-light/>

<sup>xc<sup>v</sup></sup> Kopp, S. (1988). *Raise Your Right Hand against Fear; Extend the Other in Compassion*. New York, NY: Ballantine Books. Note: a mudra in Indian religions is a symbolic or ritual gesture using the hands.

<sup>xc<sup>vi</sup></sup> Doyle, T. P. (2006). June 22, 2006 Conference Address to SNAP. Jersey City, New Jersey. Retrieve edited address from the webpage, Association for the Rights of Catholics in the Church: [http://www.arcc-catholic-rights.net/Tom\\_Doyle\\_address\\_to\\_SNAP.htm](http://www.arcc-catholic-rights.net/Tom_Doyle_address_to_SNAP.htm); See also, February 25, 2014 **Frontline** Interview: *Tom Doyle: the Vatican is the World’s Last Absolute Monarchy*. Retrieve from <https://www.pbs.org/wgbh/frontline/article/tom-doyle-vatican-is-the-worlds->

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[last-absolute-monarchy/](#); See also Doyle, T.P. (July 20, 2002). Address to Voice of the Faithful, *The Fallacy of Clericalism*. Retrieve from the Catholic Dioceses of the Spirit, <http://onespiritcatholic.org/about-the-priesthood/the-fallacy-of-clericalism>

<sup>xcvii</sup> Doyle, T. P. (July 13, 2008). *The Survival of the Spirit While Mired in the Toxic Wasteland of the Ecclesiastical Swamp*. Retrieve from Richard Sipe blog, <http://www.awrsipe.com/Dialogue/Dialogue-17-2008-08-11.html>

<sup>xcviii</sup> Roshi Joan Halifax defines compassion in this manner: *Compassion is defined as feeling genuine concern about the suffering of another and desiring to that one's welfare. Compassion also helps us meet our own suffering, and that of others, with an appropriate response....Compassion calls forth our best human capacity – attentional balance and caring, unselfish intervention and insight, and ethical action.....* See: Halifax, J. (2018). *Standing at the Edge: Finding Freedom Where Fear and Courage Meet*. New York, NY: Flatiron Books, p. 206.

<sup>xcix</sup> Rich, A. (1979). *Women and Honor: Some Notes on Lying* (pp. 185-194). *On Lies, Secrets and Silences: Selected Prose, 1966-1978*. New York, NY: W. W. Norton.

<sup>c</sup> Rich, A. Ibid.

<sup>ci</sup> Sipe, A. W. R. (Undated). *Mother Church and the Rape of Her Children*. Retrieve from [http://www.awrsipe.com/Misc/2011-10-15-mother\\_church.htm](http://www.awrsipe.com/Misc/2011-10-15-mother_church.htm); Doyle, T. P. (May 11, 2012). A Radical Look at Today and Tomorrow, a paper presented at the Conference, *Sexual Abuse in the Catholic Church: A Decade of Crisis. 2002-2012*. Santa Clara University, Santa Clara, CA. <http://crispina.blogspot.com/2012/05/thomas-p-doyle-jcd-cadc-radical-look-at.html>;

See also <http://www.awrsipe.com/Doyle/2012/Santa%20Clara%20-%20May%2015,%202012c%5b5%5d.pdf>;

Krall, R. E. (2012). *The Elephants in God's Living Room, Vol. One, Clergy Sexual Abuse and Institutional Clericalism*. <https://ruthkrall.com/downloadable-books/elephants-in-gods-living-room-volume-one/>

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<sup>cii</sup> (1) Coyne, E. (2012). *The Theology of Fear*. Charlestown, SC: Self-Published; (2) Ellens, J. H. (2004). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam*, Volumes 1-4. Westport, CT: Praeger; (3) Wills, G. (2000). *Papal Sins: Structures of deceit*. New York, NY: Doubleday; (4) Wills, G. (2013). *Why Priests: A failed tradition*. New York, NY: Viking.

<sup>ciii</sup> <http://www.perseus.tufts.edu/Herakles/hydra.html>

<sup>civ</sup>

[https://commons.wikimedia.org/wiki/Category:Lernaean\\_Hydra#/media/File:Ercole\\_Hydra\\_76001812.jpg](https://commons.wikimedia.org/wiki/Category:Lernaean_Hydra#/media/File:Ercole_Hydra_76001812.jpg)

<sup>cv</sup> Dr. Cameron Altaras, op.cit, adds two more heads. She writes: *There are additional heads: complicit bystanders who give money to support the ongoing work of the church and ask no questions as they hand their power over to the church; another head is the theology itself for it provides the framework for the abuse, the hierarchy, and for creating powerless victims.*

<sup>cvi</sup> Dr. Altaras, ibid, asks a provocative question: *Would this mean that Catholics need to ask an outsider, a distant Christian relative to help?* In reply, I want to make a tangential observation here. When several Mennonite institutions were provided with consultative help by Roman Catholic priest, Father Thomas Doyle, visible changes in attitudes and in praxis began to happen. Father Doyle, as the outsider, could speak with an authority that insiders could no longer provide. Whether this is a workable model for bringing about social change inside additional denominations needs to be tested and evaluated further. In Acts 16:9, the author writes: *During the night Paul had a vision of a man in Macedonia standing and begging him, "Come over to Macedonia and help us."* (NIV). In my very first correspondence with Dr. Doyle about consulting with Mennonite institutions, I quoted this text. Perhaps we should think about calling these inter-faith collaborative work groups *The Macedonia Project*.

<sup>cvi</sup> <https://en.wikipedia.org/wiki/Tarasque>

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<sup>cviii</sup> Bolen, J. S. (1999). *The Millionth Circle: How to change ourselves and the world*. Berkeley, CA: Conari; Bolen, J. S. (2005). *Urgent Message from Mother: Gather the women and save the world*. Boston, MA: Conari.

<sup>cix</sup> For an excellent discussion of these complex issues of life and time management or self-regulation see Halifax, J. (2018). *Standing at the Edge: Finding Freedom Where Fear and Courage Meet*. New York, NY: Flatiron Press.

### **Endnotes Interlude, pp. 89-97**

<sup>cx</sup> Soelle, D. (1999). *Against the Wind: Memoir of a Radical Christian*. Minneapolis, MN: Fortress Press, p. 71.

<sup>cx</sup><sup>i</sup> Retrieve from  
[https://www.google.com/search?q=broken+hanging+bridges&rlz=1C1CHBF\\_enUS703US703&tbm=isch&source=iu&ictx=1&fir=cwKjYegz1XrsKM%253A%252CEqBzLMY8vwQZtM%252C\\_&usg=\\_\\_W3dBVSmCUFsMC8q08ax46UAEcac%3D&sa=X&ved=0ahUKEwi5kMyYt-DbAhUYCDQIHQ9uAxcQ9QEIKTAA#imgdii=B5rrYw\\_JjC9uHM:&imgsrc=0mzEySwRdBhPrM:](https://www.google.com/search?q=broken+hanging+bridges&rlz=1C1CHBF_enUS703US703&tbm=isch&source=iu&ictx=1&fir=cwKjYegz1XrsKM%253A%252CEqBzLMY8vwQZtM%252C_&usg=__W3dBVSmCUFsMC8q08ax46UAEcac%3D&sa=X&ved=0ahUKEwi5kMyYt-DbAhUYCDQIHQ9uAxcQ9QEIKTAA#imgdii=B5rrYw_JjC9uHM:&imgsrc=0mzEySwRdBhPrM:)

<sup>cxii</sup> Zimmerly Jantzi, J. (2007). Indonesia: Living in the Mystery, in Dula, P. and Epp Weaver, A. *Borders and Bridges: Mennonite Witness in a Religiously Diverse World*. Telford, PA: Cascadia Press, p. 17.

<sup>cxiii</sup>  
[http://www.nma.gov.au/online\\_features/defining\\_moments/featured/sydney-harbour-bridge-opens](http://www.nma.gov.au/online_features/defining_moments/featured/sydney-harbour-bridge-opens)

<sup>cxiv</sup> <https://www.youtube.com/watch?v=MfcyDejA6Ek>

<sup>cxv</sup> For example, SNAP (<https://www.trynova.org>); Road to Recovery (<http://www.road-to-recovery.org>) and the 1 in 6 organization (<https://1in6.org>)

<sup>cxvi</sup> For example, The Center for Constitutional Rights and the work of prosecuting attorneys in criminal and civil suits; (<https://ccrjustice.org>)

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<sup>cxvii</sup> Jeffrey Anderson and Associates  
(<https://www.andersonadvocates.com>);

Mitch Gebaradian Law Office  
(<https://www.garabedianlaw.com>)

<sup>cxviii</sup> For example: psychiatrist Dr. Marianne Benkert. For information about Dr. Benkert, see: <https://jjromo.wordpress.com/2010/02/04/an-interview-with-marianne-benkert-m-d/>

<sup>cxix</sup> For example, California law firm Manley, Stewart, and Finaldi: For additional information, see: <https://www.californiasexualabusefirm.com>

<sup>cxx</sup> National Sexual Violence Resource Center  
([https://www.nsvrc.org/organizations?field\\_organizations\\_target\\_id=All&field\\_states\\_territories\\_target\\_id=All&page=1](https://www.nsvrc.org/organizations?field_organizations_target_id=All&field_states_territories_target_id=All&page=1))

<sup>cxxi</sup> Clery Center for Security on Campus  
([https://www.nsvrc.org/organizations?field\\_organizations\\_target\\_id=All&field\\_states\\_territories\\_target\\_id=All&page=3](https://www.nsvrc.org/organizations?field_organizations_target_id=All&field_states_territories_target_id=All&page=3)); Faith Trust Institute  
(<http://www.faithtrustinstitute.org>)

<sup>cxxii</sup> Bishop Accountability  
(<http://www.bishop-accountability.org>)

<sup>cxxiii</sup> National Organization for Victim Assistance (NOVA)  
(<https://www.trynova.org>); Child USA (<https://www.childusa.org>)

<sup>cxxiv</sup> Bishop Accountability: for additional information, see  
<http://www.bishop-accountability.org>

<sup>cxxv</sup> Jason Berry, Journalist and Author: for additional information, see  
<http://jasonberryauthor.com>

<sup>cxxvi</sup> The Rev. Dr. Thomas P. Doyle: For additional information, see  
<http://www.awrsipe.com/Doyle/doyle-bio.html>

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<sup>cxxvii</sup> Dr. Mary Gail Frawley-O'Dea; For additional information, see <https://www.psychologytoday.com/us/therapists/mary-gail-frawley-odea-charlotte-nc/100837>

<sup>cxxviii</sup> Greeley, A. (2004b). *Priests: A Calling in Crisis*. Chicago, IL: University of Chicago.

<sup>cxxix</sup> Marci Hamilton: For more information, see: [https://en.wikipedia.org/wiki/Marci\\_Hamilton](https://en.wikipedia.org/wiki/Marci_Hamilton)

<sup>cxxx</sup> A. W. Richard Sipe: For more information, see [http://www.awrsipe.com/about\\_richard.html](http://www.awrsipe.com/about_richard.html)

<sup>cxxxi</sup> Sister Maureen Paul Turlish: For more information, see <http://www.awrsipe.com/turlish/index.html>

[https://www.nsvrc.org/organizations?field\\_organizations\\_target\\_id=All&field\\_states\\_territories\\_target\\_id=All&page=0](https://www.nsvrc.org/organizations?field_organizations_target_id=All&field_states_territories_target_id=All&page=0)  
NSVRC List of Organizational resources

United States Department of Justice, Office on Violence Against Women  
<https://www.justice.gov/ovw>

National Sexual Violence Resource Center  
[https://www.nsvrc.org/organizations?field\\_organizations\\_target\\_id=All&field\\_states\\_territories\\_target\\_id=All&page=0](https://www.nsvrc.org/organizations?field_organizations_target_id=All&field_states_territories_target_id=All&page=0)

<sup>cxxxii</sup> Wills, G. (2000). *Papal Sins: Structures of deceit*. New York, NY: Doubleday.

<sup>cxxxiii</sup> March 29, 2018 Electronic correspondence from Cameron Altaras

<sup>cxxxiv</sup> Doyle, T., Sipe, A.W.R., and Wall, P. (2006). *Sex, Priests, and Secret Codes: The Catholic Church's 2000 Year Paper Trail of Sexual Abuse*. Taylor Trade Publishing.

<sup>cxxxv</sup> Kennedy, E. and Heckler, V. (1972). *The Catholic Priest in the United States: Psychological investigations*. Washington DC. U.S. Catholic Conference of Bishops.

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<sup>cxxxvi</sup> Kennedy, E. C. (2001). *The Unhealed Wound: The church, the priesthood, and the question of sexuality*. New York, NY: St. Martin's Press. See also (1) Kennedy, E. C. (June 30, 2011). Set-decorator Catholicism: Clericalism thrives in a new phase of the sex abuse crisis. Retrieved December 8, 2011 from <http://ncronline.org/blogs/bulletins-human-side/set-decorator-catholicism-clericalismthrives-new-phase-sex-abuse>; (2) Kennedy, E. C. (July 7, 2011). Set-decorator Catholicism: The common traits of set decorators. Retrieved December 8, 2011 from <http://ncronline.org/blogs/bulletins-human-side/set-decorator-catholicism-common-traits-set-decorators>

<sup>cxxxvii</sup> Cozzens, D. (2002). *Sacred Silence: Denial and Crisis in the Church*, Collegeville, MN: Liturgical Press. See also: Cozzens, D. (May 17, 2010). Don't Expect Accountability from the last Feudal System in the West. *National Catholic Reporter Online*. Retrieved October 3, 2011 from <http://ncronline.org/blogs/examining-crisis/dont-expect-accountabilityt-last-feudal-system-west>.

<sup>cxxxviii</sup> Anson Shupe, a sociologist, and his colleagues have studied this phenomenon and have published multiple books:

- Shupe, A. (1995). *In the Name of All that's Holy: A theology of clergy malfeasance*. Westport, CT: Yale University Press.
- Shupe, A. (2008). *Rogue Clerics: The social problem of clergy deviance*. Brunswick, NJ: Transaction.
- Shupe, A. (2007). *Spoils of the Kingdom: Clergy misconduct and Religious Community*. Chicago, IL: University of Illinois Press.
- Shupe, A., Ed. (1998). *Wolves within the Fold: Religious leadership and abuses of power*. Brunswick, NJ: Rutgers University Press.
- Shupe, A. and Stacey, W. A., and Darnell, S. E. (Eds.). (2000). *Bad Pastors: Clergy misconduct in America*. New York, NY: New York University Press.

<sup>cxxxix</sup> A wide variety of psychotherapists in a variety of clinical disciplines have addressed issues of sexual abuse and sexual abusers inside a religious context:

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- Clinical Psychologist Frawley-O'Dea, M. G. and Goldner, V. Eds. (2007). *Predatory Priests - Silenced Victims*. Hillsdale, NJ: The Analytic Press.
  - Clinical Psychologist Frawley-O'Dea, M. G. (2007). *Perversion of Power: Sexual Abuse in the Catholic Church*. Nashville, TN: University of Vanderbilt Press.
  - Pastoral theologian Capps, D. (2004). Augustine: The Vicious Cycle of Child Abuse in J. H. Ellens (Ed.). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam*. (Vol. 3, 127-150). Westport, CT: Praeger.
  - Pastoral theologian Capps, D. (1995). *The Child's Song: Religious abuse of children*. Louisville, KY: Westminster John Knox.
  - Pastoral theologian Capps, D. (2004). The Lasting Effects of Childhood Trauma in J. H. Ellens (Ed.). *The Destructive Powers of Religion: Violence in Judaism, Christianity and Islam*. (Vol. 4, 211-226). Westport, CT: Praeger.
  - Clinical psychologist Grant, R. (1994-1995). *Healing the Soul of the Church: Ministers facing their own childhood abuse and trauma*. Oakland, CA: Self-published.
  - Psychotherapist Heggen, C. H. *Sexual Abuse in Christian Homes and Churches*, Scottdale, PA: Herald, 1993.
  - Psychiatrist Kalsched, D. J. (2013). *Trauma and the Soul: A Psycho-spiritual Approach to Human Development and its Interruption*. New York, NY: Routledge.
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- Pastoral Theologian Krall, R. E. (2012). *The Elephants in God's Living Room: Clergy sexual abuse and institutional clericalism*, vol. 1. *Theoretical Issues*. Enduring Space. Retrieve from <http://ruthkrall.com>
  - Pastoral Theologian Krall, Ruth E., Christian Ideology, Rape and Women's Post-rape Journeys in Yoder, E.G., ed., Occasional Papers # 16: *Peace Theology and Violence against Women*, Elkhart, IN:

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Institute of Mennonite Studies, 1992), 76-92), Response by Mim Martin, 93-98.

- Clinical Psychologist Plante, T. (2004). *Sin against the Innocents: Sexual abuse by priests and the role of the Catholic Church*. New York, NY: Praeger.
- Counseling Psychologist Rossetti, S. J. (1996). *A Tragic Grace: The Catholic Church and Child Sexual Abuse*. Collegeville, MN: The Liturgical Press.
- Counseling Psychologist Rosetti, S. J. (Ed). (1990) *Slayer of the Soul: Child Sexual Abuse and the Catholic Church*. Mystic, CT: Twenty Third Publications.
- Psychiatrist Shengold, L. (1989). *Soul Murder: The effects of childhood abuse and deprivation*. New York, NY:: Fawcett Columbine.
- Psychiatrist Shengold, L. (1999). *Soul Murder Revisited: Thoughts about Therapy, Hate, Love and Memory*. New Haven, CT: Yale University Press.

<sup>cxl</sup> Bridge construction photograph © Carl D. Krall. For a more thorough discussion of the bridge between the past and future, see <https://ruthkrall.com> (About Enduring Space).

## **Endnotes**

### **Section Two, pp. 93-103**

<sup>cxli</sup> May, R. *The Courage to Create*, p. 100.

<sup>cxlii</sup> Tara Westover's gripping memoir, *Educated* (2018). New York, NY: Random House provides us with an example of the way that abuse creates missing historical awareness inside profoundly abused and isolated childhood victims of abuse. The corrective power of education in these situations of childhood isolation and abuse are powerfully accounted for in Westover's book. She writes with such clarity that we can share her journey with her and, as professional helpers; we can learn new questions to ask; new intuitions to guide us in our work.

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cxliii Picture from the creative commons webpage:  
[https://commons.wikimedia.org/wiki/File:Horses\\_2.jpg](https://commons.wikimedia.org/wiki/File:Horses_2.jpg),  
Photographer: Kersti Nebelsiek.

cxliv For a gripping example, see Westover, T. (2018). *Educated: A Memoir*. New York, NY: Random House.

cxlv Berry J. (December 9, 2015). See:  
[http://www.snapnetwork.org/rlh\\_jason\\_berry](http://www.snapnetwork.org/rlh_jason_berry)

cxlvi Mennonite feminist scholar and free-lance writer Dorothy Yoder Nyce gave a lecture at Goshen College and a whole new awareness of the first wave of American feminist activism emerged into view. My emotional response that evening was a deep inner wave of awakening. In addition I was very annoyed that I had not been taught an accurate, non-prejudice, non-mocking view of the suffragettes. I began to think about my mother and my aunts – women who had lived through this era of history. They were women in their late adolescence when suffrage for women became law. I thought my grandmothers who were in their mid-forties when suffrage became law. As I did this kind of reverie, my sense of women's history underwent a major shift. I knew there was a second history that I'd never been taught. And I was furious. To learn more about Stanton's work, see: *God in America: People and Ideas*; Elizabeth Cady Stanton.  
<http://www.pbs.org/godinamerica/people/elizabeth-cady-stanton.html>

cxlvii Ida B. Wells Barnett, see: <https://www.biography.com/people/ida-b-wells-9527635>

cxlviii Thanks to the academic work of Kimberly Crenshaw, in the twenty-first century we now call these complex issues by the name of intersectionality.  
<http://www.law.columbia.edu/pt-br/news/2017/06/kimberle-crenshaw-intersectionality>

cxlix Seneca Falls, see: <https://www.history.com/this-day-in-history/seneca-falls-convention-begins>

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<sup>cl</sup> As of June, 1, 2018 all web references were active. If an address has disappeared, type in the heading and usually the article in question will appear

<sup>cli</sup> *The arc of the moral universe is long but it bends toward justice.* For more information about this idea, see <https://quoteinvestigator.com/2012/11/15/arc-of-universe/>

## ENDNOTES

### Third Essay, pp. 104-128

<sup>clii</sup> Rich, A. (1979). Introduction. *On Lies, Secrets and Silence: Selected Prose, 1968-1978*. New York, NY: W. W. Norton, p. 9.

<sup>cliii</sup> Included in *Feminists Who Changed the Face of America: 1963-1975*. Barbara J. Love, (Ed.). Chicago, IL: The University of Illinois Press, 2006.

<sup>cliv</sup> Kramer, J. (Joel) and Alstad, D. [Diana] (1993). *The Guru Papers: Masks of Authoritarian Power* Berkeley, CA: Frog Books.

<sup>clv</sup> Kramer, J. and Alstad, D. (1993). *The Guru Papers: Masks of Authoritarian Power*. Berkeley, CA: Frog Books.

<sup>clvi</sup> In mid-July, 2018, the spiritual leader of Shambala was accused of sexual misconduct and stepped aside from leadership of the community. Since only he can transmit the spiritual teachings to the next generation, the future of Shambala as a spiritual teaching organization is now in question. <https://www.cbc.ca/news/canada/nova-scotia/sakyong-mipham-rinpoche-shambhala-international-investigation-1.4739516>

<sup>clvii</sup> Mathew 25:40: *Whatever you did for one of the least of these brothers and sisters, you did for me.* NIV

<sup>clviii</sup> Abelard and Heloise (2004). *The Letters of Abelard and Heloise*. New York, NY: Penguin Books.

<sup>clix</sup> For a timeline of first and second waves of American feminisms, see the appendices at the end of this monograph.

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clx For a short essay about the Nineteenth Amendment to the United States Constitution, see [https://en.wikipedia.org/wiki/Nineteenth\\_Amendment\\_to\\_the\\_United\\_States\\_Constitution](https://en.wikipedia.org/wiki/Nineteenth_Amendment_to_the_United_States_Constitution)

clxi Nineteenth Amendment: [https://en.wikipedia.org/wiki/Women%27s\\_suffrage](https://en.wikipedia.org/wiki/Women%27s_suffrage)

clxii Anderson, M. April 9, 1939. See: <https://www.youtube.com/watch?v=XF9Quk0QhSE>; for King's August 28, 1963 speech see <https://www.youtube.com/watch?v=smEqnnklfYs>

clxiii <https://www.history.com/topics/world-war-ii/rosie-the-riveter>

clxiv Friedan, B. (1963). *The Feminist Critique*. New York, NY: Norton.

clxv The National Organization of Women: <https://now.org>

clxvi de Beauvoir, S. (1949). *The Second Sex: Woman as Other*. New York, NY: Vintage Books/Random House; originally Paris, France: Editions Gailimard.

clxvii <https://www.ebay.com/itm/MS-Magazine-First-Issue-Vol-1-No-1-July-1972-Wonder-Woman-Feminist-Near-Mint/372191559927?hash=item56a85880f7:g:jCkAAOSwMGVaV6je>

clxviii RAIN: Victims of Sexual Violence: Statistics. Retrieve from: <https://www.rainn.org/statistics/victims-sexual-violence>

clxix United States Department of Justice (January 6, 2012). Attorney General Eric Holder Announces Revisions to the Uniform Crime Report's Definitions of Rape. Retrieve from: <https://www.justice.gov/opa/pr/attorney-general-eric-holder-announces-revisions-uniform-crime-report-s-definition-rape>

clxx United States Department of Veterans Affairs: PTSD: National Center for PTSD. Retrieve from <https://www.ptsd.va.gov/public/problems/common-reactions-after-trauma>

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clxxi National Public Radio: SHOTS – Health News from NPR: *Take the Ace Quiz and Learn What it Does and Does Not Mean*. Retrieve from <https://www.npr.org/sections/health-shots/2015/03/02/387007941/take-the-ace-quiz-and-learn-what-it-does-and-doesnt-mean>; See also: Adverse Childhood Experiences Questionnaire in pdf format: <https://www.ncjfcj.org/sites/default/files/Finding%20Your%20ACE%20Score.pdf>

clxxii See <https://www.ptsd.va.gov/professional/ptsd-overview/ptsd-overview.asp>

clxxiii See <https://traumainform.wordpress.com/2012/07/07/judith-herman-and-the-formulation-of-c-ptsd/>; Psychiatrist and trauma specialist Bessel van der Kolk and his associates have proposed the diagnosis of Developmental Trauma Disorder, see: [http://www.traumacenter.org/products/pdf\\_files/preprint\\_dev\\_trauma\\_disorder.pdf](http://www.traumacenter.org/products/pdf_files/preprint_dev_trauma_disorder.pdf)

clxxiv Van der Kolk, B. Developmental Trauma Disorder. Retrieve from [http://www.traumacenter.org/products/pdf\\_files/preprint\\_dev\\_trauma\\_disorder.pdf](http://www.traumacenter.org/products/pdf_files/preprint_dev_trauma_disorder.pdf)

clxxv Rukeyser, M. (1968). Kathe Kollwitz: in M. Rukeyser (1968). *The Speed of Darkness* (pp. 99-103). New York, NY: Random House.

e|clxxvi The *Boston Globe*'s coverage of the sexual scandals hidden by the Archdiocese of Boston got worldwide coverage; for example, see <https://www.theguardian.com/world/2010/apr/21/boston-globe-abuse-scandal-catholic>; the 2016 Best Picture Oscar went to the movie *Spotlight* which documented the Boston journalists efforts to dislodge the truth about clergy sexual abusers and the church's efforts to hide this abuse from the public. See <http://www.latimes.com/la-et-oscars-2016-live-up-xxxx-wins-best-picture-1456541002-htmllstory.html>

clxxvii See <http://money.cnn.com/2017/10/30/pf/anita-hill-sexual-harassment/index.html>

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clxxviii Krehbiel, S. (February 11, 2014). The Woody Allen Problem: How Do We Read Pacifist Theologian (and Sexual Abuser) John Howard Yoder. *Religious Dispatches*. Retrieve from <http://www.latimes.com/la-et-oscars-2016-live-up-xxxx-wins-best-picture-1456541002-htmlstory.html>

clxxix Dastagir, A. (January 25, 2017). What Is Intersectional Feminism? A Look at the Term You May Be Hearing A Lot. *USA Today Online*. Retrieve from [https://www.youtube.com/watch?v=YsNOca5\\_a7Y](https://www.youtube.com/watch?v=YsNOca5_a7Y);

See also Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politic (pp. 138-167). *University of Chicago Legal Forum* 198 (1). Retrieve from <https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1052&context=uclf>

clxxx For news coverage, retrieve from <https://www.usatoday.com/story/news/politics/2017/01/21/womens-march-aims-start-movement-trump-inauguration/96864158/>

clxxxi <https://mashable.com/2017/01/18/pussy-hat-project-pink-yarn-outage/#dAPQJ1oohiqD>; <https://www.pussyhatproject.com/knit/>

clxxxii Moniuszko, S.M. and Kelly, C. (October 27, 2017). Harvey Weinstein Scandal: A Complete List of the 85 Accusers. *USA Today Online*. Retrieve from: <https://www.usatoday.com/story/life/people/2017/10/27/weinstein-scandal-complete-list-accusers/804663001/>; See also Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Discourse, Feminist Theory, and Antiracist Politics. (pp. 139-167). *University of Chicago Legal Forum*. 1989 (1).

clxxxiii #metoo, see <https://metoomvmt.org>

clxxxiv #churchtoo, see <http://emilyjoypoetry.com/churchtoo>

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clxxxv Pew Research Center. *Sexual Harassment at Work in the Era of #MeToo*. Retrieve from <http://www.pewsocialtrends.org/2018/04/04/sexual-harassment-at-work-in-the-era-of-metoo/>

clxxxvi (November 21, 2017). CBS Fires Charlie Rose After Sexual Misconduct Allegations. Retrieve from <https://www.cbsnews.com/news/charlie-rose-fired-cbs-news-sexual-misconduct-allegations/>

clxxxvii CBS News (December 8, 2017). Ex-Priest Guilty of Killing Texas Beauty Queen in 1960 After Hearing Her Confession. Retrieve from: <https://www.cbsnews.com/news/ex-priest-guilty-of-killing-texas-beauty-queen-in-1960-after-hearing-her-confession/>

clxxxviii Bowley, G. and Hurdle, J. (April 28, 2018). Bill Cosby is Found Guilty of Sexual Assault. *The New York Times Online*. Retrieve from <https://www.nytimes.com/2018/04/26/arts/television/bill-cosby-guilty-retrial.html>

clxxxix Moyer, J. and Farrow, R. (May 7, 2018). Four Women Accuse New York's Attorney General of Physical Abuse. *The New Yorker Online*. Retrieve from <https://www.newyorker.com/news/news-desk/four-women-accuse-new-yorks-attorney-general-of-physical-abuse>; See also Hakim, D. and Wang, V. (May 8, 2018). Eric Schneiderman Resigns as New York's Attorney General Amid Assault Claims by Four Women. *The New York Times Online*. Retrieve from <https://www.nytimes.com/2018/05/07/nyregion/new-york-attorney-general-eric-schneiderman-abuse.html>

cxc See *Business Insider* (December 11, 2017). Retrieve from <https://www.businessinsider.com/men-media-politics-sexual-misconduct-weinstein-2017-11>; See also *Business Insider* (May 3, 2018). Retrieve from: <https://www.businessinsider.com/congress-sex-scandals-forced-out-of-office-2018-5>

cxci [https://www.pennlive.com/news/2018/08/clergy\\_sex\\_abuse\\_report\\_grand.html](https://www.pennlive.com/news/2018/08/clergy_sex_abuse_report_grand.html)

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<sup>cxcii</sup> Smith, P. and Navratil, L. (August 12, 2018). What We Know So Far About the Grand Jury Report Investigating Six of Pa.'s Catholic Dioceses. *The Inquirer*. Retrieve from: <http://www.philly.com/philly/news/clergy-sex-abuse-grand-jury-report-preview-20180813.html>

<sup>cxciii</sup> Penn Live. Retrieve from [https://www.pennlive.com/news/2018/08/clergy\\_sex\\_abuse\\_report\\_grand.html](https://www.pennlive.com/news/2018/08/clergy_sex_abuse_report_grand.html)

<sup>cxciv</sup> Op. cit. Note: the problem of ordained Catholic clergy who sexually abuse children, teenagers, and adults is a world-wide phenomenon in a denomination which claims 1.2 billion members in the world-wide church.

<sup>cxcv</sup> Smith, P. and Navratil, L., op. cit.

<sup>cxcvi</sup> Shapiro, J. (August 14, 2018). Grand Jury Report. Retrieve the press conference here: <https://www.pbs.org/newshour/nation/watch-live-pennsylvania-officials-to-announce-findings-of-grand-jury-report-on-sexual-abuse-in-6-catholic-dioceses>

<sup>cxcvii</sup> Archimedes supposedly claimed that he could lift earth off of its foundation IF (a) he were given a place to stand; (b) one solid point; and (c) a long enough lever.

## Endnotes

### Fourth Essay, Pp. 129-159

<sup>cxcviii</sup> Davidson, S (2014). *The December Project: An Extraordinary Rabbi and a Skeptical Seeker Confront Life's Greatest Mystery*. New York, NY: Harper, p. 107

<sup>cxcix</sup> Father Thomas P. Doyle, a notable Roman Catholic victim advocate, frequently comments that the issue of clergy sexual abuse of minors cannot be called a crisis in his church because of its long history in Western Christendom, i.e., Roman Catholic-influenced cultures. He has taken to calling in a phenomenon.

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<sup>cc</sup> Earlier in this manuscript I talked about the interfaith friendship of the Anglican Archbishop Emerita of South Africa, Desmond Tutu, with his holiness the Dalai Lama. In previous books I have written about the spiritual writings of Jack Kornfield, an American psychologist and Vipassina meditation teacher in the Theraveda Buddhist tradition. I have written elswell about the wisdom and social justice advocacy of Ram Dass, a Jewish-Hindu spiritual teacher. In the past several months, I have been reading Roshi Joan Halifax, a Zen spiritual teacher and co-founder with Roshi Bernie Glassman off the Zen Peacemaker Order. I began my readings in Buddhism in 1996 after hearing Thich Nhat Hanh, the Vietnamese Buddhist monk, speak during an academic sabbatical. When I returned to my classrooms the following fall, I put Nhat Hanh's book, *Peace is Every Ste*, on my required reading lists.

<sup>ccii</sup> Cornwall, J. (2014). *The Dark Box: A Secret History of Confession*. New York, NY; Basic Books; Doyle, T. P., Sipe, A. W. R., and Wall, P.J. (2006). *Sex, Priests, and Secret Codes: The church's 2000 year paper trail of sexual abuse*. Taylor Trade Publishing; Sipe, A. W. R. (1995). *Sex, Priests, and Power: The anatomy of a crisis*. New York, NY: Routledge; Sipe, A. W. (2003). *Celibacy in Crisis: A Secret World Re-visited*. New York, NY: Routledge; Will, G. (2000). *Papal Sins: Structures of deceit*. New York, NY: Doubleday; Wills, G. (2013). *Why Priests: A failed tradition*. New York, NY: Viking; Wills, G. (March 24, 2002). *The Scourge of Celibacy*: Retrieve from: <https://mail.google.com/mail/u/0/#trash/15ee8ffadbadf2d?projector=1>

<sup>ccii</sup> For example, the work of American psychiatrist Marianne Benkert and American Canon Law expert Thomas P. Doyle: Benkert, M. and Doyle, T. P. (2009). Clericalism, Religious Duress and its Psychological Impact on Victims of Clergy Sexual Abuse. *Journal of Pastoral Psychology* (58), 221-238.

<sup>cciii</sup> Halifax, J. (2018). *Standing at the Edge: Finding Freedom Where Fear and Courage Meet*. New York, NY: Flatiron Press.

<sup>cciv</sup> Glassman, B. (1998). *Bearing Witness: A Zen Master's Lessons in Making Peace*. New York, NY: Bell Tower Books.

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<sup>ccv</sup> Tutu, D. (2011). *God is Not a Christian and Other Provocations*. New York, NY: Harper.

<sup>ccvi</sup> Tick, E. (2014). *Warrior's Return: Restoring the Soul After War*. Boulder, CO: Sounds True. Using the diagnostic term "Soldier's Heart" Tick is committed to healing the soul and heart wounds of returned veterans. For additional information about Dr. Tick see his webpage <https://www.soldiersheart.net>

<sup>ccvii</sup> Like King who had attended workshops in Tennessee about Gandhian nonviolent resistance, Rosa Parks had been trained in nonviolent activism at the Highlander Folk School. This was a noted center in the American South wght to train activists for social change. .  
[http://www.tn4me.org/article.cfm/era\\_id/8/major\\_id/11/minor\\_id/31/a\\_id/113](http://www.tn4me.org/article.cfm/era_id/8/major_id/11/minor_id/31/a_id/113)

<sup>ccviii</sup> On two separate occasions, both on the Goshen College campus in Northern Indiana, Harding addresses the spiritual foundations of social activism. The first was in a public address he gave in 1976 or 1977 when he was an in-resident participant at Pendle Hill, the Quaker study, retreat and conference center, in Philadelphia. The second was during a personal conversation, again on the Goshen College Campus, in which he talked with me about his adjunct teaching experiences at Naropa University during the years he was a full time Professor of Religion and Social Transformation at Denver's Iliff School of Theology. As I talked quietly with Vince, very late in his life, I became aware of a deep mystical spirituality – a spirituality which sustained his activism. When I asked him about my perception, he agreed that this had become an important aspect of his life.

<sup>ccix</sup> <http://www.quakersintheworld.org/quakers-in-action/160/Bayard-Rustin>

<sup>ccx</sup> Forsyth, J. (December 8, 2017). Priest gets life sentence in cold case murder of Texas beauty queen. Reuters.  
<https://www.reuters.com/article/us-texas-crime/priest-gets-life-sentence-in-cold-case-murder-of-texas-beauty-queen-idUSKBN1E300D>; See also: This Day in History: July 18, 1969: <https://www.history.com/this-day-in-history/incident-on-chappaquiddick-island>; See also: Woody Allen Wasn't Prosecuted after Abuse Allegations by Daughter. *People: Crime*.  
<https://www.history.com/this-day-in-history/incident-on-chappaquiddick->

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[island](#); O. J. Simpson Murder Case. Wikipedia. Retrieve from [https://en.wikipedia.org/wiki/O. J. Simpson murder case](https://en.wikipedia.org/wiki/O._J._Simpson_murder_case); William Kennedy Smith. Wikipedia. Retrieve from [https://en.wikipedia.org/wiki/William Kennedy Smith](https://en.wikipedia.org/wiki/William_Kennedy_Smith)

ccxi Roe vs Wade: <https://www.britannica.com/event/Roe-v-Wade>

ccxii The assassination of George Tinker. Retrieve from [https://en.wikipedia.org/wiki/Assassination of George Tiller](https://en.wikipedia.org/wiki/Assassination_of_George_Tiller)

ccxiii For salary differential information, see <https://www.bls.gov/cps/earnings.htm>

ccxiv For additional details, see Krall, R. R. (1990). The Anti-rape Movement: Women Changing Consciousness. (pp.45-77). *Rape's Power to Dismember Women's Lives: Cultural Forms and Personal Realities*. Claremont, CA: The School of Theology at Claremont.

ccxv Barbara Blaine founded SNAP In Chicago in 1988. Sometime before that (1992) Jeanne Miller convened a VOCAL-LINKUP Conference in Chicago. Voice of the Faithful began in Boston in 2002. Jeffrey Anderson, Minneapolis-Saint Paul attorney filed his first against the Catholic Church in 1983. Investigative reporter Jason Berry followed a case in Louisiana when a Catholic priest in Louisiana was tried and convicted in 1985. In 2002, Cardinal Law of Boston was forced to resign following investigations by the *Boston Globe*. In the mid- 1990's Father Thomas Doyle was forced to vacate is position at the Vatican embassy in Washington, DC because of his advocacy work for victimized individuals. To summarize, Roman Catholic lay and clergy activism began in the 1980's and continues to this day.

ccxvi For a discussion about this attribution, see <http://bigthink.com/the-proverbial-skeptic/those-who-do-not-learn-history-doomed-to-repeat-it-really>

ccxvii The Comstock Laws: <https://www.britannica.com/event/Comstock-Act>

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ccxviii For a brief history regarding legal and safe contraceptive devices in the United states, see: <https://www.ourbodiesourselves.org/health-info/a-brief-history-of-birth-control/>

ccxix Daly, M. (1978). *Gyn/Ecology: The Metaethics of Radical Feminism*. Boston, MA: Beacon Press. To read both sides of this issue see the online materials grouped under the title *History is a Weapon*. Retrieve from <http://www.historyisaweapon.com/defcon1/lordeopenlettertomarydaly.html>

ccxx Brownmiller, S. (1975/1993). *Against Our Will: Men, Women and Rape*. New York, NY: Simon and Schuster.

ccxxi Cohen, S. (October 7, 2015). How a Book Changed the Way We Talk About Rape. *Time Online*. <http://time.com/4062637/against-our-will-40/>

ccxxii Van Syckle, K. (September 17, 2015). *Against Our Will* Author on What Today's Activists Don't Get. *The Cut*. <https://www.thecut.com/2015/09/what-todays-rape-activists-dont-get.html>

ccxxiii Brown, B. (2012). *Listening to Shame: A Ted Talk*. Retrieve from: [https://www.ted.com/talks/brene\\_brown\\_listening\\_to\\_shame/transcript?language=en#t-7685](https://www.ted.com/talks/brene_brown_listening_to_shame/transcript?language=en#t-7685)

ccxxiv For another Mennonite point of view, see Barbra Graber's comments about the healing power of rage in her personal life. Retrieve from <https://www.survivorsstandingtall.org/single-post/2017/09/02/Guy-in-a-bar-‘I’ve-never-met-a-woman-who-was-angry-enough’>

ccxxv One resource which may be overlooked by Christian and Jewish activists is Starhawk's *The Empowerment Manual: A Guide for Collaborative Groups* (2011). Gabriola Island, British Columbia: New Society Publishers.

ccxxvi The Boston Women's Health Book Collective. (still in print and updated approximately every 4-6 years. *Our Bodies/Ourselves*. New York, NY: Simon and Schuster. For more information, see <https://www.ourbodiesourselves.org/history/>

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ccxxvii Remen, R. N. (May 7, 2013). *Touched by the Goddess*. Retrieve from <http://www.rachelremen.com/touched-by-the-goddess/>

ccxxviii A Google search will reveal a variety of stores and agencies which will sell plastic speculums on-line.

ccxxix Herman, J. L. (2000/1981). *Father-Daughter Incest* (2<sup>nd</sup> edition). Cambridge, MA: Harvard University Press; Herman, J. L. (1997/1991). *Trauma and Recovery; The Aftermath of Violence – from domestic abuse to political terror*. Cambridge, MA; Harvard University Press. For biographical information on Herman, see [https://en.wikipedia.org/wiki/Judith\\_Lewis\\_Herman](https://en.wikipedia.org/wiki/Judith_Lewis_Herman)

ccxxx Walker, A. (2008). *Possessing the Secret of Joy: A Novel*. New York, NY: The New Press.

ccxxxi It would be in the third wave of American Feminism that women began to identify gender orientation as a significant issue of oppression. For a discussion of the third and fourth waves, see [https://en.wikipedia.org/wiki/Third-wave\\_feminism](https://en.wikipedia.org/wiki/Third-wave_feminism)

ccxxxii Dworkin, A. (1987). *Intercourse*. New York, NY: Free Press.

ccxxxiii Kennedy, F. quoted in Halifax, J. (2018). *Standing at the Edge: Finding Freedom Where Fear and Courage Meet*. New York, NY: Flatiron Books, p. 147.

ccxxxiv Kennedy, op. cit., 148.

ccxxxv Kennedy, *ibid*.

ccxxxvi *Ibid.*, p. 148.

ccxxxvii Halifax, op.cit., p. 148

ccxxxviii *Ibid.*, 148-149

ccxxxix Lorde, A. *The Master's Tools* essay. Retrieve from <http://www.historyisaweapon.com/defcon1/lordedismantle.html>

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ccxi Measurement Instrument Database for the Social Sciences: *Sexual Experiences Survey – Long Form – Victimization*. Retrieve from <http://www.midss.org/content/sexual-experiences-survey-long-form-victimization-ses-lfv>; for information about Koss and the impact of her work, see [https://en.wikipedia.org/wiki/Mary\\_P.\\_Koss](https://en.wikipedia.org/wiki/Mary_P._Koss)

ccxli The 1990 Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act, an amendment to the Higher Education Act of 1965, amending Title 19. See <https://clerycenter.org/policy-resources/the-clery-act/>; See also [https://en.wikipedia.org/wiki/Clery\\_Act](https://en.wikipedia.org/wiki/Clery_Act)

ccxlii Penn State Football Coach arrested and charged. Retrieve from: [https://en.wikipedia.org/wiki/Jerry\\_Sandusky](https://en.wikipedia.org/wiki/Jerry_Sandusky)

ccxlili Baylor University Football Sexual Assault Scandal: See: [https://en.wikipedia.org/wiki/Baylor\\_University\\_sexual\\_assault\\_scandal](https://en.wikipedia.org/wiki/Baylor_University_sexual_assault_scandal)

ccxliv Goshen College Clery Act Complaint: See <https://themennonite.org/daily-news/former-student-files-complaint-goshen-college/>

ccxlv Michigan State University and Larry Nassar: See [https://en.wikipedia.org/wiki/Baylor\\_University\\_sexual\\_assault\\_scandal](https://en.wikipedia.org/wiki/Baylor_University_sexual_assault_scandal)

ccxlvii Rowe, B. (April 6, 2018). Barbara Dorris, two board members the latest SNAP leaders to leave. *National Catholic Reporter Online*. Retrieve from <https://www.ncronline.org/news/accountability/barbara-dorris-two-board-members-latest-snap-leaders-leave>; See also Krall, R. E. (april 26, 2018). Reflections Vis-à-vis Today's SNAP. Bilgrimage Blog: <http://bilgrimage.blogspot.com/2018/04/ruth-krall-reflections-vis-vis-todays.html>

**Endnotes**  
**Fifth Essay, pp. 160 - 1191**

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ccxlvii For this essay's content, I rely on my 1990 doctoral dissertation, *Rape's Power to Dismember Women's Lives: Personal Realities and Cultural Forms*. Claremont, CA: The School of Theology at Claremont. I have, in addition, supplemented that update with information from other sources in the years since 1990.

ccxlviii The Joy Heart Foundation: *End the Backlog*.  
<http://www.endthebacklog.org/backlog/what-rape-kit-backlog>

ccxlix For more information about sexual violence demographics see  
[https://www.nsvrc.org/sites/default/files/publications\\_nsvrc\\_factsheet\\_media\\_packet\\_statistics-about-sexual-violence\\_0.pdf](https://www.nsvrc.org/sites/default/files/publications_nsvrc_factsheet_media_packet_statistics-about-sexual-violence_0.pdf)

cccl National Intimate Partner and Sexual Violence Survey (2010). See  
[https://www.cdc.gov/violenceprevention/pdf/nisvs\\_report2010-a.pdf](https://www.cdc.gov/violenceprevention/pdf/nisvs_report2010-a.pdf)

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cccxxiv I want to comment more here. The first rape kit I saw was during an orientation session for Goshen College faculty women who were volunteering to accompany student women in sexual violence situations. Members of the emergency room staff of Goshen Hospital brought a rape kit to campus and educated each one of us about what it contained and how it was used. They taught us about the emergency room protocols Goshen Hospital had created for its use. At the end of that session, it seemed to me that one of the things all of us could do in an educational

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setting would be to teach women in advance about the rape kit and its use. This way a woman could think about what she would do if and when she was raped. The demeaning aspects of the kit's use, for example, the emergency room's personnel needing to comb the woman's pubic hair, would be known and understood. The need for a vaginal examination would also be known in advance. Such an orientation session would help women, in advance, to think about the questions, *if I am raped, will I go to the emergency room; will I report the rape to police?* Learning about the kit and its use would also prepare them and help to inoculate them against the traumatic aspects of the kit's use. In addition, women need to know the outer time limits of reporting – after which use of the kit would be useless. Knowing not to douche or bathe after a rape is also essential to the kit's use. Knowing, for example, that in the right conditions human sperm can live up to 4-5 days inside the woman's body can help the woman, in advance, to think about what she would do to protect herself from an unwanted pregnancy in the aftermath of rape. For additional information see: <https://www.kindara.com/blog/how-many-days-can-sperm-live-in-a-womans-body>

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Only in writing this manuscript, for example, did I realize that the birth control pill was introduced in 1960. I was a college junior and my clinical rotations in my junior year included obstetrics. In this rotation I would witness the miracle of women giving birth. As part of this class, a local Mennonite obstetrician came to campus. He taught a three or four hour class about female and male reproductive systems. In addition, he taught us about contraception. At that time, I assumed this was part of the regular curriculum. Now, many years later, I realize I was part of the very first nursing class in a Mennonite Church college to see and handle intrauterine devices, cervical caps, condoms and the tiny plastic cases of birth control pills. I never worked in obstetrical nursing but that three or four hour class about human sexuality, reproduction, and reproductive freedom for women was important to my self-understanding as a woman. That which so many decades before had been prohibited to women by the Comstock Laws was now allowed. Even more important, it was visible and touchable inside a classroom of twenty year old student nurses, both women and men. We were treated as adults and we were given information that would not only be useful to our clients; it would be useful in our personal lives as well.

## Endnotes

### Appendices, pp. 190-243

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