

MINNESOTA WOMEN'S PRESS

**Vulnerability
& Strength**

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MINNESOTA WOMEN'S PRESS

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CHRIS STARK, PAGE 30

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Our mission: Authentic community-based journalism that amplifies and inspires the stories, action steps, and leadership of powerful, everyday women (cis and trans), trans men, and nonbinary people.

Our vision: We all are parts of a greater whole. Our stronger future will be built from the collective energy of people who shift narratives to effect change.

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"My frustration is not that we do not know how to end violence against women. It is that we have not changed the thinking that women are less."

— Melissa Petrangelo Scaia, page 20

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Putting Money and Policy Behind Prevention

by Mikki Morrissette

On October 25, 2002, when a plane crash claimed the lives of Senator Paul and Sheila Wellstone, the state lost strong advocates against gender-based violence. Sheila Wellstone brought the conversation about violence within the home into the open, conducting listening sessions around Minnesota before taking those lessons to the U.S. Congress. In 1994, thanks partly to her work, the Violence Against Women Act was passed as the first comprehensive federal legislation designed to end violence against women.

As we prepared this magazine theme on gender-based violence, we put out the call for insights about how Minnesota has and has not made progress in the past few decades. We also found past coverage in Minnesota Women's Press pages.

**One thing has not changed:
violence is commonly perpetrated
by someone the victim knows.**

More than half of the women murdered in the U.S. are killed by a spouse or boyfriend, according to the Centers for Disease Control and Prevention. According to the Rape, Abuse, and Incest National Network, 8 out of 10 rapes are committed by someone known to the victim. Yet "date rape" still tends to be considered less important, or believable, than "stranger rape" (referred to as "legitimate rape" by former Missouri Rep. Todd Akin). The "strangers in the shadows" myth was used recently by Texas governor Greg Abbott, who defended abolishing abortion rights for victims of rape and incest by promising to eliminate rapists from the streets.

A Gender Policy Report essay published by the University of Minnesota in 2020 says: "While the 'protection from them' narrative imagines threats coming from outsiders, FBI data from 2017 show that the number of victims killed by family members or someone else they knew accounted for at least 40 percent of homicides."

Inadequate Funding

In 1975, the pioneering Minnesota Program for Victims of Sexual Assault began to assist those working directly with victims. Sensitivity training was mandated for medical and legal professionals. The program was the first statewide program of its kind in the nation. In 1984, the Minneapolis Intervention Project (MIP) was organized to offer community-

coordinated responses to domestic violence. Teams of female volunteers were dispatched with police to sites of domestic abuse. During MIP's first year, 62 percent of offenders were ordered into counseling and 45 percent into treatment — up from 14 percent.

Yet today we are still seeking enough funding to reduce gender-based violence with these types of programs. Violence prevention in general remains underfunded. In Minneapolis, for example, the police department has a budget of \$180 million in 2021, and the newly enhanced budget for the Office of Violence Prevention is \$7.4 million.

Currently, political pressure — and increased pandemic-related federal aid — is leading to more funding for crisis response that goes beyond law enforcement. A few social workers can do ridealongs with police and offer help afterward related to domestic violence, assault, mental health, and substance use. Hennepin County and 12 cities had \$969,000 budgeted in 2020 for embedded social workers. In 2022, a \$1.3 million budget will serve 29 cities.

"Trauma informed" is a term used more frequently in new legislation and training, which is a positive step. I wonder, however, how long we will invest in addressing the actual causes of violence and crime — and how much we will truly invest? We have known for more than a century that punishment by incarceration is a short-term approach, and policing has failed to curb violence and substance use.

The prosecutors, police, advocates, treatment providers, and survivors in these pages are attempting to address increasing incidents of gender-based violence over the past few years with the budgets they have.

Much of the heavy trauma and caregiving work continues to be done by underpaid women and volunteers.

If you want to be part of future statewide discussions we will host in 2022 about trauma and other key issues, visit womenspress.com/changemakers-alliance.



What Does Healing Mean to Me?

Jessica Gidagaakoons Smith: Power



Healing is a journey of ups and downs, victories and defeats, triumphs and tragedies. Healing means turning your pain into power.

When I first began my healing journey, I was alone. I was scared and anxious, worried that I would fail.

For me, healing began as an academic experience. Going back to school after 10 years was scary, and I felt very out of place in the beginning. Early in my first semester, I realized my potential and how well I could do in an academic setting. I started building bonds with people at my school, and I came out as a survivor of human trafficking.

Those whom I have been blessed to meet — including survivors from across the country — have helped me to heal. Healing means being confident enough in yourself to help others. For me, that means fighting for justice, because without justice, it is hard to begin healing. I advocate for families of missing and murdered Indigenous people throughout the court process because I know, through research and my own experiences, that the justice system is re-victimizing.

Healing also means being a good relative, someone that your ancestors can be proud of, someone that your community can turn to for help, and someone who, no matter what the obstacle may be, never gives up. Healing means facing any storm head-on and finding the rainbow. Healing means finding the inner warrior; even wounded warriors still fight.

Annie Enneking: In Control



Healing means taking charge of the narrative. It means being in control of my body, using my knowledge in ways that empower me and those I work with. I do this through the arts. I am a fight director and the songwriter and front woman for the rock band Annie and the Bang Bang. I feel my power and purpose in these fields. I am in charge of my voice and body, and I facilitate those experiences for others.

Being a fight director means I craft moments of stage violence (the sword fights in “Romeo and Juliet,” for example). I collaborate with actors who tell character-driven stories with their bodies. Together, we create the illusion of violence while taking good care of ourselves and one another. I want my students to feel powerful, to take up space and to create space for others.

It is beautifully ironic and humbling that I get to teach young people how to be safe on stage. I was a student at the Children’s Theatre Company (CTC) in the 1980s, where students were not safe. I wrote my song “Get It Right” for brave friends of mine who sued CTC in 2015 for the abuse they suffered there as children. CTC had the opportunity to get it right — to come to terms with institutional memory, to acknowledge that it was built on the backs of children who suffered in unspeakable ways, and to make amends. The process, for most, was more damaging than not, but that song is an anthem for my friends. I feel grounded when I play and sing it.

Amy Farrar: Letting Go

COURTESY PHOTO



In 1995, I moved to Minnesota on the heels of an abusive marriage. I had grown up in an alcoholic home, which had put a major dent in my self-esteem. Moving took a lot of courage, and I was lucky because I was moving in with my sister, which took a lot of financial strain off me at the time. After living with her for a few months, I got a job and an apartment in Minneapolis, feeling like Mary Tyler Moore finally achieving her independence.

In Minnesota I completely transformed my life, starting my own business as a freelance writer and editor, learning to trust again, and marrying the love of my life. We had a daughter, who is now in her senior year of high school. I have gotten everything I dreamed of, but had I not taken that first step to walk away from the situation, I never would have.

What I learned was that other people may not change, but we can change ourselves. I learned to let go of people and situations that did not feed my soul, and realized it was okay to ask for help from those who did. Healing meant treating myself as I would treat my own child, or anyone else I deeply cared about. I learned to accept myself no matter what had happened to me and to stop blaming myself. Healing meant taking time for myself and knowing that I am fine and whole and worthy. Ultimately, healing meant realizing that I was the creator of my own life.

Amy Farrar is author of "A Jersey Girl's Guide to the Universe (A Memoir)"



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Reporting Assault

written by Kate Foley

The room might be furnished with beige carpet, peeling at the corners. It might be a bed-bunked dorm unit. It could be an empty parking lot with no walls. The space might include you and an alleyway stranger, a spouse of 15 years, a friend of a friend randomly encountered at a train station, a colleague after a holiday party.

I was one of the two people in that room. Recognizing that my experience as the survivor of rape extends far beyond that room has been pivotal in unlearning shame. Rapes are not individual acts of sexual desire and anger. Rapes are the materialization of power, dominance, and brutality that are perpetuated by a system rooted in oppression and disempowerment. People are assaulted because the dominant narrative tells us sexual violence is normal.

Survivors and their communities are given so few options and resources in the aftermath of assaults. While searching for answers and solutions, many of us have felt forced to rely on the reporting process. Reporting my sexual assault a few months ago was disorienting and lonely. My decision also felt oxymoronic when I considered how it conflicted with my

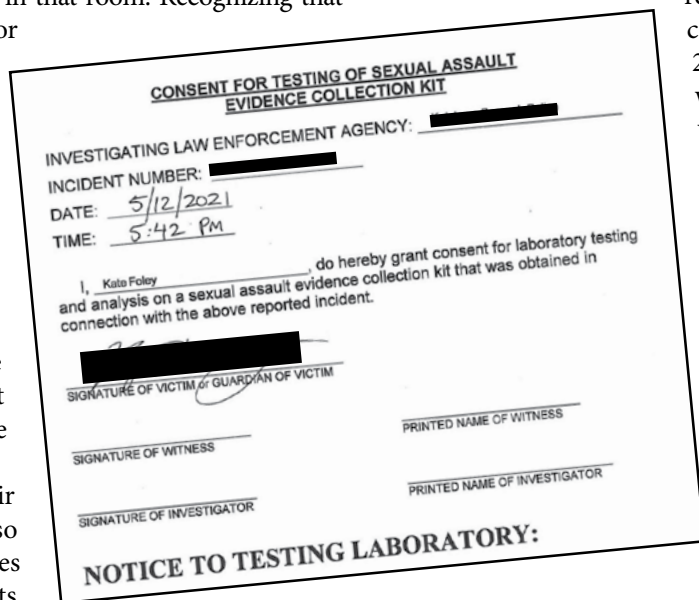
strongest beliefs that adamantly oppose the criminal system and incarceration. Several times now, I have attempted to justify my decision to report. Perhaps I was desperate to have a voice in the clutter of silence over my trauma and there was only one mainstream option.

The most common reasons victims choose to report are related to prevention. In a survey conducted from 1994 through 2010, 28 percent of respondents who reported their assaults wanted to protect themselves from further crimes by the perpetrator; 25 percent wanted to stop incident recurrence and protect others.

It is natural for us to feel protective of potential future victims. While recidivism is relatively low for convicted or incarcerated perpetrators, only 310 formal reports in the U.S. are made for every 1,000 sexual assaults — with only 25 of those resulting in incarceration.

The inefficacy of the legal system is clear. We need to invest in new approaches that protect and prevent. What could create a culture that is focused on community, healing, and ending violence?

One community-based approach to interpersonal violence is



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an extensive toolkit developed by the national organization Creative Interventions. Here are three concepts I take from their work:

1. Improving supportive networks for victims is critical — beyond rape crisis centers, health care, and assistance with basic needs. Following the rape, I was unable to articulate or understand what I needed. I was told by others what would or would not help. Having more agency in decision-making after being assaulted centers the survivor, not the event.

2. Comprehensive sex education is necessary. Integrating lessons on boundaries, consent, gender roles, and healthy relationships into classrooms has shown significant reductions in sexual violence and harassment in school.

3. Rehabilitation is crucial. Creating accountability processes for those who commit harm could help ensure that cyclical violence ends. Who does reporting benefit? Are geographic housing restrictions for registered sex offenders successful in protecting communities? Does locking up an abuser for years resolve trauma for those impacted and contribute to safety, or does it simply serve as an isolating pause? Does punishment, or the threat of it, deter violence?

Finding solutions to effectively address sexual violence requires imagination that deviates from systems in power.

I never wanted the rapist in jail. I wanted him to see what happened in that room in the same way I do.

If he openly recognized it as sexual assault, developed a firm understanding of harm and healing, and committed to engaging in conversations and accountability processes, I think I would sleep better. For me, justice would not be about him changing as a consequence for his actions. Justice would be knowing that he is changing because he wants to change.

When I reported my assault, the cop stressed how there were just two people in the room where I was raped. Factually, this is true. There is also a crowd of people outside the room. The systems we have today keep the doors locked.

Through community-based interventions, prison abolition, adequate assistance for victims, and effective processes to prevent recurrence, I believe that every room — each unwillingly remembered by countless survivors — can collapse. For that, we need to build an entirely new house.

Kate Foley (they/them) is a contributing reporter to Minnesota Women's Press. They wrote our story in March 2021, "Reducing the Risk of Deportation."

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submitted by Surelle Schewe

Surelle Schewe with her current painting in progress of Jezebel, the biblical queen

After my experience with partner violence, I used art as a way to heal my wounds, strengthen my boundaries, and process what had happened. Symbolism and storytelling play a huge role in my artwork. Nearly all of the symbolic aspects in my work are intentional, but while I may think a piece is simply about one thing, I often realize later that other details were added subconsciously. I find myself having reflected on much more than I originally intended.

The two paintings [on page 11] were created to represent my personal experience with both violence and healing. The women in the paintings do not shy away from telling the story of their injuries, but they are not defined by them. The women have been hurt, but the bigger story here is one of growth.

In my painting “Fool Me Twice...” the queen wears her crown and displays her bleeding heart proudly on her sleeve. She has additional jewelry: an open eye representing a new sense of wisdom and awareness. The queen holds the collar of a vigilant dog, who is fully under

her command and is prepared to defend her. The dog represents her boundaries and a new sense of strength, power, and capability. She engages with the viewer and bares the dog’s teeth, challenging anyone to try and fool her for a second time.

My painting “Behold” represents a section from the book of Job in the Bible. Job goes through endless miseries and wishes he had never been created. After Job cries out, God reveals to Job the powerful creatures he created, one of which is Leviathan, a sea serpent who lives in the deep, spits lightning, and devours entire ships of men who would do it harm.

Another creature is Behemoth, who lives in the turbulent river water. Behemoth is gentle by nature, but will defend itself. God tells Job, “Look at Behemoth which I made, as I made thee,” full of strength and power. When I found myself struggling with being gentle versus defending myself, I opened my Bible, flipped to a random page, and those words came alive to me (Job 40:15–41:34). The message was a reminder from my Creator to me: I was created with




"Fool Me Twice...", 2020, Acrylic on Canvas, 18"x24"

as much intention and completeness as everything else. I was not made with a singular disposition, and while I was created to be gentle, I was not created to be weak.

Introspective acts of prayer, self-reflection, and creation, as well as talking through and sharing my realizations with the women in my life have helped me in the process of healing. By creating artwork that depicts my experiences, I have realized that regardless of my injuries, I am strong, and I have been created with intention and power. Like Leviathan, if a situation calls for it, I too can spit lightning.

Surelle Schewe (she/her) is a Twin Cities–based artist, single mom, and nature nerd. She spends the majority of her day surrounded by giggling children, and occasionally manages to steal away a few moments in the evening for art. She paints in acrylics and loves making artwork that tells a story.

  @surelle.schewe.art



"Behold," 2021, Acrylic on Panel, 45"x24"

Global Rights for Women: The Prevalence of Domestic Violence

submitted by Cheryl Thomas

I have been involved in legal and systemic reform about violence against women since 1992. That was before we had a Violence Against Women Act in the U.S., and before the United Nations formally stated that violence against women is a human rights issue. The depth and breadth of violence against women globally is jaw dropping. We have laws all over the world that prohibit violence against women, but there is little expertise to enforce them.

There are deep challenges in this work. Gloria Steinem said that when there are dramatic gains for those who have been marginalized and vulnerable, and those groups of people start to raise their voices and demand their rights, people who have traditionally been in power get dangerous in their resistance.

I wanted to create an organization that draws on knowledge and expertise on issues of legal and systemic reform. Global Rights for Women (GRW) builds partnerships around the world that advance laws, values, and practices to create communities where women and girls live free from violence.

We recently completed an entire curriculum for training prosecutors in Southeast Asia. We bring in prosecutors and experts to help us create curriculum and consult with stakeholders in the region to make sure it is relevant.

Domestic violence and sexual assault are the most common

form of violence around the world. There is very little accountability for sexual and domestic violence offenders.

Improving Accountability

Minneapolis is a massive metropolitan area that has diverse populations. It has to be adaptable and open for new solutions. We now have a grant from the Minneapolis Foundation to work with the Minneapolis police.

There are very few arrests of domestic violence offenders. Impunity is the norm, not the exception. The goal is to reform our police response to ensure victims' access to safety and justice.

The last year has been devastating regarding violence against women. The statistics we have collected help us understand the increase and nature of violence, which is catastrophic.

I was talking to police in another part of the world, and what they see are increasingly brutal and severe kinds of assaults — indicating to them that an abuser feels they can act that way with impunity. This is exacerbated by women's isolation during Covid-19. Child marriage has been on the rise. Women and girls are locked in their homes. In Southeast Asia, shelter workers were

COURTESY PHOTO



When there are dramatic gains for those who have been marginalized and vulnerable, and those groups of people start to raise their voices and demand their rights, people who have traditionally been in power get dangerous in their resistance.

not labeled essential services workers [during the pandemic], so the shelters closed. The danger of isolation of women and girls in their homes is generally not widely understood.

Unhealthy Masculinity

Think of the socialization that men and boys go through to identify their masculinity with power and control. That has gone awry. If you identify your masculinity with power and feel like you are not as valuable in your identity without that, then that is going to lead to the kind of abuse we see people feel entitled to act out. Authoritarian leaders, like Donald Trump and other leaders of large countries — Jair Bolsonaro (Brazil), Narendra Modi (India) — embolden people.

For example, U.S. embassies were often supporting our work all over the world, focused on police reform, violence against women, training prosecutors — and that went away when the messaging from the U.S. changed. Human rights activists like GRW had previously contributed to setting the tone for a lot of viewpoints and approaches around the world.

We have a direct service program called Pathways to Family Peace. We are working with men who have been convicted of domestic assault. Our program is aimed at having them take responsibility for violent behavior. Our work begins with a listening focus group

with victim survivors. That is both a healing approach and necessary to considering any reform.



Next Steps

When we first started this work back in the 1970s, it was all about victims leading the way, so their voices were at the forefront. As we have become, at least in this country, more institutionalized, I think sometimes we have been leaving that important part of the process out.

In the Minnesota legislature the last couple of years, there has been a lot of attention paid to reforming our sexual assault laws. Those kinds of victories and steps are what I take heart in. Minnesota Coalition Against Sexual Assault, Violence Free Minnesota, and others did a fabulous job at the legislature. I encourage people to be involved, knowing what our legislators are considering and what obstacles might be occurring at the state and federal levels.

Survivors tell us we need a better systemic response to violence against women. Their needs should be front and center, and we need to be right there with them.

Cheryl Thomas (she/her) is the founding director of the Minneapolis-based Global Rights for Women, created in 1993. She co-chaired a team that drafted a United Nations Handbook for Legislation on Violence against Women. She was recognized by Newsweek magazine as one of “150 Women Who Shake the World.”



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SOS: The Role of Advocates

reported by
Mikki Morrissette

Alla Hassan (I) and PaHoua Vang

Sexual Violence Services (known as SOS) is a small advocacy agency of six staff and about 40 volunteers that works directly with Ramsey County departments to help survivors of sexual assault, including friends and family. SOS helped to start the “Begin by Believing” campaign in Ramsey County, geared toward professionals working with people who had experienced sexual assault.

Alla Hassan has been an advocate with SOS since 2018, with a focus on prevention of violence. “What is causing sexual violence to take place and how can we reduce the incident rates? How can we do it collectively as a community to address the social norms and change them to make sure that we have healthy communities, healthy relationships, consent, [and] healthy boundaries?”

Hassan says that with the country’s foundation built on expediency — getting what we want by oppressing others — a root of the violence in our culture involves dismantling the culture of superiority.

“This system was never designed for survivors, so we need to upgrade the entire system and make it more centered on victim support. When we do that, I feel all of the resources and services would be more trauma informed,” Hassan says. “The legal aspect is one thing, but the healing aspect is another.

Often survivors have to pay out of pocket to receive services for trauma they endured by the hands of someone else.”

SOS takes the lead from survivors on what they would like to do. Says Hassan, “A lot of times we do not even know what justice and healing is, but hearing that question out loud allows them to process what their needs and wants are.”

PaHoua Vang is the former interim program supervisor at SOS. “Many survivors do not actually want to go through the criminal justice system,” she says. “Most of the time they just want the behavior to stop.”

In some communities there are clan councils and family mediation, but those avenues also can include bias, patriarchy, dominance, and victim-blaming language. “We just need more options.”

Challenges

Vang suggests important changes are needed in order to support true victim advocacy and healing work. “This system was built on basically taking advantage of women who are willing to do the work without getting compensated for it,” Vang says. “[We] cannot keep exploiting people’s hearts and energies like that, because this is really trauma-heavy work.”

Vang notes that there has been an effort to try to reduce



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the time advocates spend applying for grants, and to get that funding consistently. SOS has been funded in a two-year grant cycle from Minnesota’s Office of Justice. Because of the pandemic, there is currently a non-competitive round that allows agencies to seek the same or fewer dollars as they had in a previous round, which does not allow for growth. Newer programs cannot apply for this funding right now.

The funding also requires the use of volunteers. “We have 40 volunteers who help with the crisis line and go into the hospitals in the middle of the night,” Vang says. Since the criminal justice process is long, especially with the pandemic, advocates often check in monthly for years to see how people are doing.

Vang worries that funding systems are not really focused on the needs of growing numbers of victims with diverse cultures. Currently books for healing and lists of therapists are primarily only in English. Many resources are not inclusive of violence against all genders or faiths.

Compensation to survivors for medical, mental health care, lost wages, and other expenses can be offered only if a police report is filed.

Mental health crisis response teams are partnering with law enforcement to respond through the 911 call center, but advocates like SOS don’t have the funding to become part of that work.

There are a few individuals to support other communities, but sometimes Hassan says she needs to cast a wider net to connect survivors with trusted individuals. She might, for example, find fellow advocates at other places in the state. “I am from Sudan, and if I have someone who is from Sudan, they are more likely to trust me because I am relating to them through our culture.”

There are different challenges faced in rural areas, Vang points out. Because people tend to know each other more in small towns, victims might be less likely to report. Some assault survivors have to drive hours to reach a hospital, or don’t have easy access to transportation.

Good News

The good news for advocates is that notable legislative changes were made this year that eliminate the statute of limitations for reporting sexual assault crimes to law enforcement.




“Sexual violence is unlike any other crime,” says Hassan. “There are a lot of different dynamics about why people don’t report. [Having more time to report] is truly significant and historical. There never should have been a time limit.

“I think all credit goes to victim survivors who have been pushing for this forever,” she continues. “We are nowhere near where we should be, but I am hopeful that as people start to listen to survivors, a lot of important changes will take place.”



Find video clips of this interview at womenspress.com/the-role-of-advocates

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Aftermath of an Assault: 1989

excerpted from the archives of Minnesota Women's Press

In March 1989, an extensive essay in Minnesota Women's Press was devoted to the personal story of a woman who described her assault. The writer detailed the police process, the legal process, and the anger she felt about the results. Her attacker received a plea bargain that entitled him to no court case, despite her attempts to be assured of the opportunity to deliver a Victim Impact Statement.

I have always known that the system doesn't protect women. I do not know why it still surprises me when that reality smacks me in the face again.

The night manager at 7-11 offered me coffee and a chair while I waited for the police. Had he known me better, he would have understood that I found it more calming to do the practical things I needed to do — like grocery shopping. He looked dubious about my mental state at that point, but I am sure I was simply in shock. And the calm exterior was deceptive. My signature on my check was unreadable.

A full day elapsed and I did not hear from the police. I was anxious to talk with them while my memory was fresh, so I followed up on it by phone. With some persistence I was able to locate the officer in the Sex Crimes Division who was assigned to my case. The experience was not too bad. His questions were asked in a matter-of-fact way, and I responded similarly. He did ask why I was out so late and what was

I wearing. I resisted the temptation to say that my nun's habit was in the wash.

The case has left me with a three-figure bill for legal services. I had expected that these services would be provided by the Victim Witness program, including the presence of the advocate at my hearings [whose] job description emphasizes duties related to making phone calls and scheduling appointments for attorneys. With the limits of a 40-hour work week, emotional support to victims inevitably gets shortchanged.

Through the entire ordeal, I could see that the system does not know how to deal with a victim who is angry. [...] All I wanted was to appropriately tell [the perpetrator] how angry I was. I needed that for my own healing. The judge refused my request. I found out about the sentence the same day I read that the Vikings were going to sign Mossy Cade only weeks after his release from prison for rape.



This illustration was used in early coverage of gender-based violence in Minnesota Women's Press



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Ramsey County: Responding to Sexual Assault Crimes Today

reported by Mikki Morrissette

In the 1970s, the Minnesota Coalition Against Sexual Assault (commonly known today as MNCASA) was created as a grassroots group of member organizations sharing resources and support to prevent sexual violence and improve advocacy efforts.

In the 1980s, following the widely publicized parking ramp attacks of Minnesota women and the murders of Native women, mounting public pressures for increased gender-based violence penalties — as well as legislative control over sentencing guidelines — led to the creation of the Task Force on the Prevention of Sexual Violence Against Women in the office of the Minnesota attorney general.

The Task Force's 1989 report suggested a more comprehensive approach to violence prevention, calling for a three-pronged attack on sexual violence: greater punishment, better treatment programs for both offenders and victims, and education and intervention to prevent violent behavior. The resulting 1989 omnibus crime bill included severe crackdowns on violent sex crimes, including increased maximums for murderers and sex offenders.

Today, Ramsey County is a leader in the state in its collaborative approach to sex crimes, pooling resources so that greater numbers of offenders are actually charged.

We talked with six women who are part of a team focused specifically on sexual assault cases.

Funding

A Ramsey County study in 2018 determined that in order to aggressively and appropriately handle sex crimes cases, designated teams and funding were needed. This led to the creation of several new positions and a tighter relationship with the advocacy work of the Sexual Offense Services (SOS) advocacy group. Securing the funding for these roles is not always easy.

Karen Kugler is a prosecutor for the Ramsey County Attorney's Office Sex Trafficking and Assault Response Team (START). She works with investigators to charge cases and trains attorneys and investigators. Grant funding often helps create positions, and then the county tries to secure the money to bring them on full time.

Jessica O'Hern has been a sexual assault investigator for the local sheriff's department for five years, and now has a grant to work specifically on sexual assault cases with the County Attorney's Office. She says, "Our case levels have been going up year after year, and they are not stopping."



Karen Kugler



Crystal Jones

A study of data from 2013 to 2016 examined a sample of sexual assault cases and found that areas for improvement included contacting a victim more quickly after an assault report has been filed. O'Hern says an investigator is now required to follow up with the victim within 24 hours. With Kugler as special prosecutor assigned to sex crimes cases for the county, O'Hern is among the investigators able to talk to Kugler day or night. "Usually my cases, once I submit them, are now done within a few weeks instead of months waiting for charges."

Brielle Bernardy collects data from different agencies in Ramsey County to help give a picture of what is happening, and what might need to happen differently.

During the pandemic, the reporting of sex crimes in 2020 was roughly the same as in 2019 — which is surprising, considering that bars and college campuses were largely closed.

One factor in the increased number, she says, might be that Ramsey County now requests that all reported sex crime cases be passed along to the attorney's office so that law enforcement is not deciding they do not have enough evidence to press charges.

A Shift in Approach With Survivors

For nearly three years, Crystal Jones has been the first dedicated sex crimes detective with the Roseville

police department. Her position was initially funded by the Ramsey County Attorney's Office and a grant. The Roseville City Council decided in 2020 to continue funding the position to deal with caseloads and the complexity of investigations. Originally the work covered family and domestic violence as well as sex crimes, but the "caseloads were astronomical, so they split it into two positions."

Jones says, "I am not sure if the [incidents] have been going up, but we have had a lot more cases of sexual assault being reported in the last five years. I think a lot of that is due to the #MeToo movement and changes we have had on how police and investigators are responding."

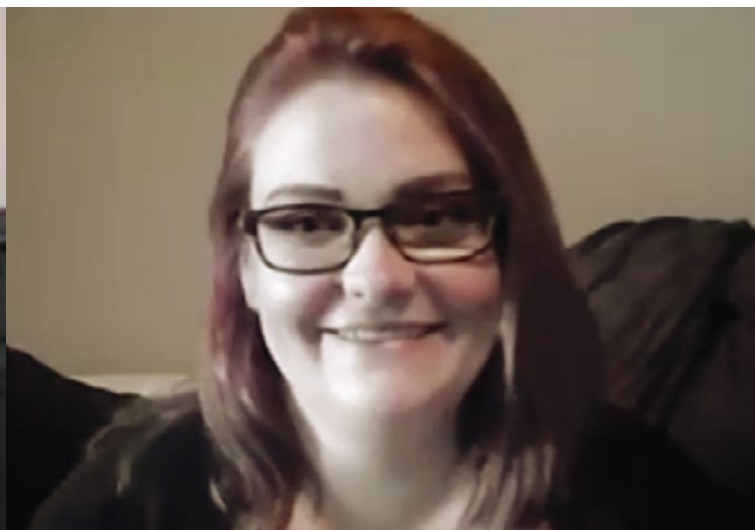
She adds, "At the beginning of my career, which was only seven years ago, a patrol officer would respond to a sexual assault and take the report [as if it were a regular crime, like burglary], without a lot of human elements behind the report-taking [and without] offering resources. It was 'let's get the facts we need to know.' The who, what, when, where, and why."

Jones says that approach has dramatically changed in recent years because of better training around the nature of trauma. "Sometimes people's reactions to being sexually assaulted are not what you would expect, and those reactions are normal. We are learning that their individual responses are related to being traumatized, and that is psychology based."

Kugler says: "When they are asking a victim a question, and it seems like the [response] is all over the place, in the past they thought the victim was lying because they could not tell the linear progression of what happened. Or maybe they will say it one time, and then they will



Jessica O'Hern



Brielle Bernardy

add some facts another time. In the past the officer's impression might have been that they were fabricating.”

Some victims need resources to help with housing issues and family dynamics. “There are survivors that are college students and just want to be able to go to class without seeing the defendant every single day,” says trial attorney Dawn Bakst. “I have all kinds of cases where the survivors are homeless or living in hotels.”

The Importance of Collaboration

Eva Morrison has a new grant-funded position as sexual assault response project manager, working with all nine law enforcement agencies in Ramsey County and including victim advocates and medical personnel. She is invited to be at interviews with victims. She explores questions such as: “How are we responding? How are we coordinating efforts collaboratively? How are we training our officers, our investigators, our advocates? [It is about] doing a much better job of including the input and feedback of survivors into the work and improvement efforts that we do.”

Morrison believes Ramsey County is ahead of the curve [in terms of] multi-disciplinary county-wide coordination. Rather than having multiple law enforcement agencies working independently, the county's multiple jurisdictions and agencies are able to be “leaning on each other, sharing expertise, sharing resources.”

Bakst takes cases charged by Kugler. She has been the

only designated prosecutor for sex crimes for two years and is relieved that a second prosecutor has recently started with a sex crimes specialization. “There are more cases than one prosecutor can handle.”

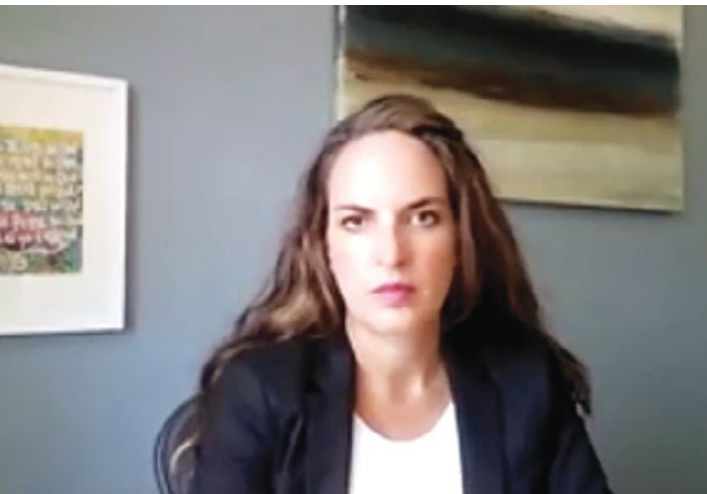
“A common theme through all of this is engagement,” Bakst says. “Victims of sexual assault have gone through a very intimate violation. For a long time, sexual assaults, and the criminal justice system in general, focused on penalties as sort of a metric for success. [...] It is not always [about getting] the longest possible prison sentence for an offender. [The goal] is not simply to send people to prison. It is ultimately ‘do what you can to define success in these cases.’”

Challenges

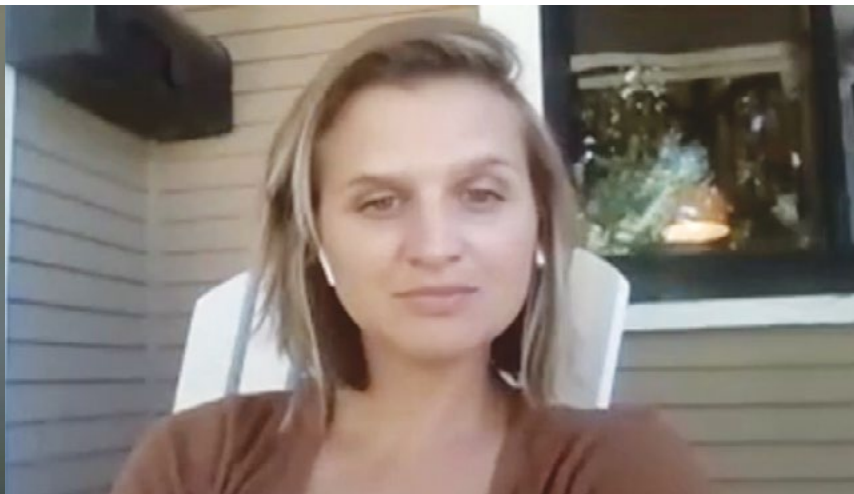
Ramsey County is one of the most densely populated and racially diverse counties in Minnesota. Statistics indicate that fewer than 20 percent of survivors report to law enforcement, and fewer than 3 percent of reports resulted in convictions.

Currently the focus of Ramsey County's sex crimes unit is outreach to communities that are underserved to make more people aware that it is safe to come forward and report sexual assault.

Another challenge is that there is a lot of transition in sex crime personnel because, as Kugler puts it, “it is really really hard, dark work.” Kugler switched out of prosecution of sex trafficking cases. “You can only handle so much of that deep dark life that you are living



Dawn Bakst



Eva Morrison

It is not always [about getting] the longest possible prison sentence for an offender. [The goal] is not simply to send people to prison. It is ultimately 'do what you can to define success in these cases.'"

in your soul, so you have to kind of mix it up. [...] That means you are retraining people, and victims do not have a consistent person from beginning to end of a process — it can take years for a case to come to trial."

Bakst notes, "The advocates are the secret ingredient to success here because they know what survivors need and they stick with it all the way through the process." Many survivors carry the burden of their assault while they are trying to heal, take care of others, and go to work. Maintaining engagement with them is critical to getting to the end of the criminal justice road.

Morrison says it has been great to have multi-disciplinary teams working collaboratively, but more survivors need to be at that table. New grants should enable that involvement to happen. She points out that gender-based violence work tends to be filled with white faces who have white perspectives.

Morrison says the team is looking into developing a survivor advisory committee, doing surveys, and reaching out to specific community groups. "Everyone's answer is going to be different about how the system is working for them," she says.



Find video clips of these interviews at womenspress.com/responding-to-sexual-assault



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Working With Men on Prevention

a conversation with
Melissa Petrangelo Scaia

Melissa Petrangelo Scaia formerly led what is known as “the Duluth model,” focused on domestic violence. The Duluth Domestic Abuse Intervention Project, which was started by Ellen Pence as an interagency collaborative model, is now used in all 50 U.S. states and more than 17 countries.

Talking to Offenders

We have group sessions with offenders who have to share an example of a time where they knew they crossed the line with their partner. We work with them to figure out what the core belief is that underlies the abusive behavior. One of the guys said, “I just think I am right all the time; that I am smarter than she is.”

I asked the rest of them: “Have you ever thought that ‘she is stupid’ or ‘I am smarter?’” Most of them had. That is why anger management does not work, because they were not generally angry, but generally saw their partner — a woman — differently. I remind them that they cannot simply say they are going to stop being abusive. You actually have to change your thinking and beliefs and replace them with new non-sexist beliefs. I ask them if they could imagine entering into a conversation with their partner in which there is something they can learn from her. It is a real struggle for them to imagine they could actually accept that thinking.

This is a widespread social problem. Men need to be together in groups to address these concepts.

Connecting With the Children

We also need to recognize that people react to childhood traumas in different ways — eating disorders, substance use, advocacy work. There has not been enough study about that difference.

I know of a young girl who faked seizures every time she sensed that her dad was going to yell at her mom. They had spent thousands on medical tests, and it was something she did to simply try to stop the abuse by the father against the mother.

We know that most abusers try to pick a favorite child. They need an ally in the home, so they will give one child in particular extra things. That is really common. Then there is a child they are the hardest on, usually the oldest or youngest.

We know many victims go back to an abuser because they cannot find stable housing. Most shelters allow you to stay up to 30 days, and there is very little transitional housing. When I worked for Advocates for Peace, we had a federal grant that enabled us to pay first and last month’s rent as a deposit, and then up to six months upfront. We need so much more of that in order for women to have safety. Advocating for better housing options would really make a difference.

Public Conversation

We say there are these three rings of accountability that men have to have. The first ring is self-accountability. The second is governmental — our criminal justice system and social services have to hold them accountable. We also need community-based accountability. Many men get messages from others that it is okay to be abusive. One man said his co-worker told him, “Next time you have to hit her

so others don't see it." Another said his mother told him his wife deserved it. The silence when the community doesn't talk about it is the same as support.

I know of a woman who said, "So are you beating your next girlfriend? Have you started that already?" She did this in front of the whole family on Thanksgiving.

Men have to hear they are in a culture that doesn't think this is okay. We have to respectfully challenge them, then ask, "How can I help you to not do this again?" Few people do that with abusers.

It is about saying, "I just want you to know I know what happened." Get rid of the secrecy of it. He needs to know that people know that this is not a private matter — it is public and affects a lot of people. Say something like, "I just want you to know that I know. I also want you to know that I want to help you, but part of me helping you is that I won't engage in a conversation with you where you get to blame her. I will cut you off if you do that. I don't care what she did — she did not deserve that."

Making a True Commitment

The Duluth Model has been so successful because it focuses on the voices of survivors. People hear about successful programs and think they can simply replicate them. But they often don't take the time to hear from victims in their own community. You get a lot of really smart, well-intentioned people sitting around a table talking about things they have heard people doing, and they just try it, and that is a mistake.

The last time someone did focus groups or interviews with victims in Minneapolis was in 2005. Domestic Abuse Project has a new director, Amirthini Keefe. Global Rights for Women is working with her and others, like Cornerstone and other advocacy groups, to conduct focus groups. We particularly will ask, "When you are scared or need help, who do you go to? If it is not the police, why not?"

We know that women who have resources often do not call the police or go to a shelter, because they have a credit card and can go to a hotel or leave. There is a lot of shame. So we cannot think it does not happen in families of all races, ethnicities, cultures, and economic classes.

There are different pressures to not report. Victims will call the police when they are really scared — when they

don't think anything else will stop him. Most women call for an intervention because they want the violence to stop, but it does not mean they want the relationship to stop. Many women try to handle it on their own — stop doing what he doesn't like — but it doesn't always work. That is why it is pretty rare that people call the police.

Amanda McCormick was the partner of Ellen Pence (the founder of the Duluth program, who died of breast cancer in 2012). McCormick has pointed out that we know what can end widespread violence against women — we are just not willing to commit to it. We have to end entitled thinking and get rid of patriarchy in every system in our culture. Some women think it is their job to be submissive. Many of these women come from religions that order them to be submissive. We have to end the objectification of women by the pornography industry. People have to be held accountable no matter what — which does not have to be via the traditional police-criminal justice system.

My frustration is not that we don't know what would end violence against women. It is that we have to change the thinking that women are less.

We also have to look at the complexities of, for example, banning men from access to weapons if there is a protective order against them. Many women in rural Minnesota are not looking for that kind of ban.

There are huge differences between urban and rural women, and between Black, Indigenous, people of color, and white women.

I also know training is not the simple answer. We have gotten a bit better in terms of culturally appropriate responses. But there are a lot of subcultures around Minnesota. The answer is right in your community. Take the time to ask the women. It is easy to get 10 women from various subcultures in your community and sit down to talk — you will learn a ton about what is not available in your own community.

Melissa Petrangelo Scaia (she/her) is the director of international training for Global Rights for Women, working with groups around the world.



Find video clips from this interview at womenspress.com/working-with-men-on-prevention

Then & Now: On Campus, in Media, and for Protection

reported and compiled by Lydia Moran



Minnesota Women's Press asked experts on college campus assault, media, and violence prevention to reflect on elements of our past gender-based violence coverage. How far has Minnesota come in 30 years, and where is the state headed?

Campus Crimes

In the 1990s, at colleges across the state, students devised underground reporting methods to keep each other safe from known abusers when schools were inefficient at serving justice. At Macalester College in Saint Paul, students wrote in an anonymous notebook housed in the student union. Survivors recounted instances of abuse, named assailants, and offered sympathetic words to one another. On the third floor of the Carleton College library Women's Room, students posted flyers that cautioned others to "stay away" from certain individuals, in addition to cultivating an informal word-of-mouth network.

"I think most people would prefer another method, actually,

but when we don't have any other systems or resources that are going to be effective [in preventing rape], then you have to be creative," said Janet Thomas in April 1991, then–assistant director of counseling at St. Catherine University.

Outside of academia, informal reporting networks emerged in Duluth, organized by the Program for Aid to Victims of Sexual Assault (PAVSA), which printed a newsletter naming convicted rapists as they were released from prison.

"The unwillingness of women to talk does not indicate failure on the part of the women, but rather a failure on the part of society to support them. Until women feel safer to do so, they will seek more anonymous ways to protect each other and validate their experiences," added Thomas.

Kate Lockwood Harris, author of "Beyond the Rapist":

Thirty years later, it is still challenging to hold perpetrators accountable and to make long-term cultural shifts that prevent sexual violence. Legally, some key changes have occurred. In 2013, the renewed Violence Against Women Act expanded universities' obligation to report dating violence, and students have relied on Title IX legislation to improve college responses to assault. Culturally, conversations about consent have become more nuanced. Tarana Burke's #MeToo movement has grown awareness and solidarity among survivors, and communities pay more attention to how sexual violence works alongside ableism, heterosexism, and racism.

Nevertheless, rates of sexual violence remain high. By the end of college, one in four women and nearly half of LGBTQ+ students experience sexual violence. One in six cis men experience sexual assault in their lifetimes, usually before they reach college-age. Amidst this violence, communities often focus on removing individuals who repeatedly assault. That accountability is important. I also see increasing recognition that sexual violence does not end simply by removing "bad apples." The problem is much more pervasive and systemic than that.

Media Reporting

In 1991, the Mankato Free Press decided to print the names of the accusing parties in several civil assault cases. The Free Press editor defended his decision by saying it would

be irresponsible not to publicize the names of both the accused and accuser in a civil suit (in criminal court cases, victims were legally required to remain anonymous).

The Star Tribune likewise decided to publish names in civil suits. But as civil assault cases became more frequent, many advocates argued that rape survivors deserve privacy no matter the legal avenue they choose.

One woman quoted in Minnesota Women's Press in January 1991 said, "Rape survivors deserve respect, and they have a right to privacy. They don't need to be raped over again in the [media]."

Marianne Combs, Managing News Editor for "Racial Reckoning: The Arc of Justice":

While the law has made some significant changes since 1991, the media is barely getting started.

Thanks to legislation passed in 2016 (Minn Stat 604.31 Subd 5), survivors of sexual assault can seek anonymity while filing a civil suit. If anonymity is granted, survivors are referred to as John or Jane Doe in all public court documents, thus protecting them from scrutiny. If the case goes to trial it is much harder for them to maintain anonymity, but even then the media tends to respect the court's decree and refrain from naming the plaintiff.

Many survivors would like to avoid a burdensome and traumatic legal process, and are uninterested in a financial settlement; they just want the abuser to stop abusing. Some will turn to the media directly for help — and they will most likely be disappointed. Minnesota media is loath to take on any risk of libel, even if the evidence is overwhelming. However, a piece in the Star Tribune in March 2021 enumerated accusations against a local musician without naming any of the accusers. Hopefully it is a sign of more changes to come.

Self-Protection

In 1988, Minnesota Women's Press began running a column titled Violence Viewpoints, which included

an anonymous writer explaining why she leaves her house every morning with a handgun and switchblade. She writes, "It is up to us, I think, to respect and value ourselves highly enough to take some action, whether it is strictly legal or illegal."

Alongside the anonymous report is a sermon given by a pastor in the wake of the rape and murder of two local women. The speaker places responsibility on those raising young men to instill respect for women. She asks of men: "Expand your concern for the welfare of your wife, daughter, mother, sweetheart, sister, friend, co-worker, or neighbor to the welfare of all women."

Ashley Taylor-Gougé, Sexual Violence Center:

Individualism is a learned trait. It is a response to navigating a society that turns everyday survival into a competition. Individualism exacerbates violence and draws us further away from each other. When we teach that the goal is to only look out for ourselves, we repeat this never-ending cycle.

There is no situation in which one person is safe unless we are all safe. As a community, it is up to us to look out for each other, care for each other, and hold each other in collective accountability.

This is not to say that individuals should not take the precautions they feel are necessary, but ultimately, individualized responses to systemic issues will never solve the problem at its root.

It may seem idealistic to believe that community-based approaches to gender-based violence are possible today. Still, now more than ever, it is crucial not to turn inward.

At the Sexual Violence Center, we believe preventing gender-based violence through a community-based approach involves unlearning toxic behaviors, teaching our children comprehensive and affirming sexual education, navigating conflict with love and care, and meeting the material needs of our neighbors.

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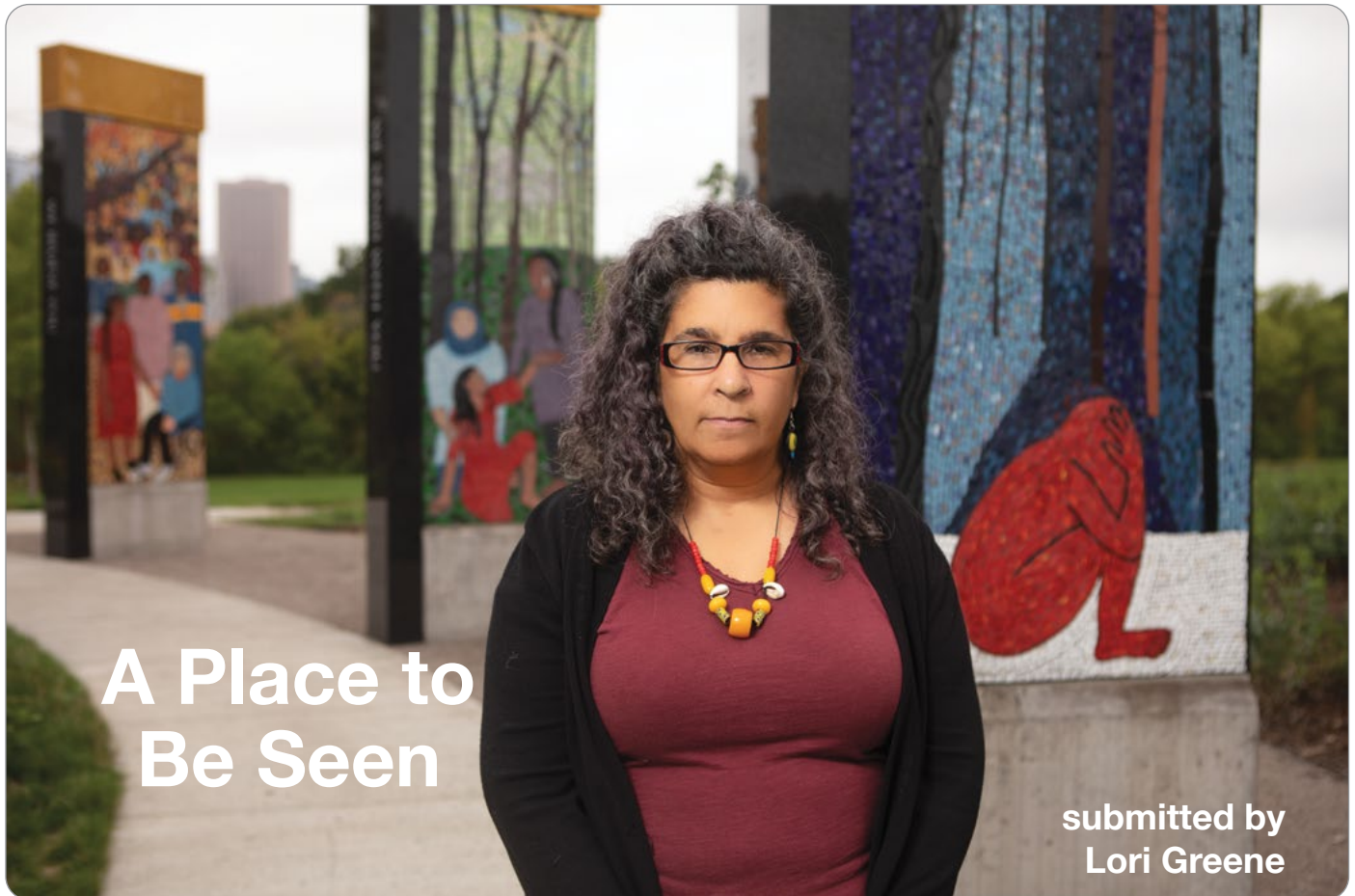
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A Place to Be Seen

submitted by
Lori Greene

Artist Lori Greene stands in front of her work, the Memorial to Survivors of Sexual Violence on Boom Island Park in Minneapolis. The project was spearheaded alongside community organizer Sarah Super and completed in 2020. It is the first memorial of its kind in the country.

Mosaic offers many metaphors and possibilities. For example, broken pieces are put together to create a whole. A mixed-race person is a mosaic. Diversity in American culture is also a mosaic. I am a process person, a process artist. Building mosaics gives me lots of time to quietly consider what is going on, to pray in my own non-religious way.

For the Memorial to Survivors of Sexual Violence, I was very intentional with my thoughts about all of the survivors in the world as I built the panels. I wrote a prayer for them that I said every day: “You are love. You are safe. You are protected. You own your body. You own your mind. You are life.”

The inspiration for this work is my personal story as a survivor. I know that healing from rape is nonlinear; there is no prescription. In the beginning you may feel very alone. Without healing, that feeling may stay with a person for a very long time, maybe forever. Hopefully, you will find someone you can trust who will hold you and listen. Later, you may have more people supporting

you. Sometimes, even after you have come to stand in your strength, you may feel alone again.

I used textile patterns that serve as amulets or protection elements to protect the people represented in the mosaics as well as to protect those viewing the mosaics. I studied textiles as an undergraduate. Part of the history of textiles is understanding the meaning of things woven into or hand-printed on fabric.

In every culture, patterns have meaning. Sometimes the meaning is to honor the sun and the rain; some patterns are about fertility, some protect. All of the people in the murals I created have patterns on their bodies or clothing, and the meaning is based both on history and on what I felt and intuited in the moment of creation.

The Memorial to Survivors of Sexual Violence represents and speaks to all of us. Unlike memorials that celebrate a war hero, which glorify only that person, the Survivors’ Memorial gives people a voice. It is a place to grieve, to be seen, to know you are not alone.



Panel 1. Grief

A solitary red figure, curled in pain, head in hands. It is winter, and dark trees loom overhead. Their pain radiates.



Panel 2. Trauma, Comfort, and Catharsis

The figure, still suffering, is held and heard. Still winter, colors are shifting into purples, the sky opens overhead. Dawn is coming.



Panel 3. The Helpers

The figure is now clearly female. Her eyes are open. She is being supported by two other women as they help her to her feet. It is early morning in spring.

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Panel 4. Consciousness

She moves down the path on her own, embodying her own strength and owning her power. It is late summer and the horizon has opened up.



Panel 5. Together

One of many, the panel no longer centers on her. People of many identities move together. When you have begun the process of healing, you can help others.

Lori Greene (she/her) is African American, Native American (Mississippi Band of Choctaw), and white. An artist and mother of three young adults, she creates art about healing from trauma and also about love and joy. She is a work in progress. She works with and for the community.

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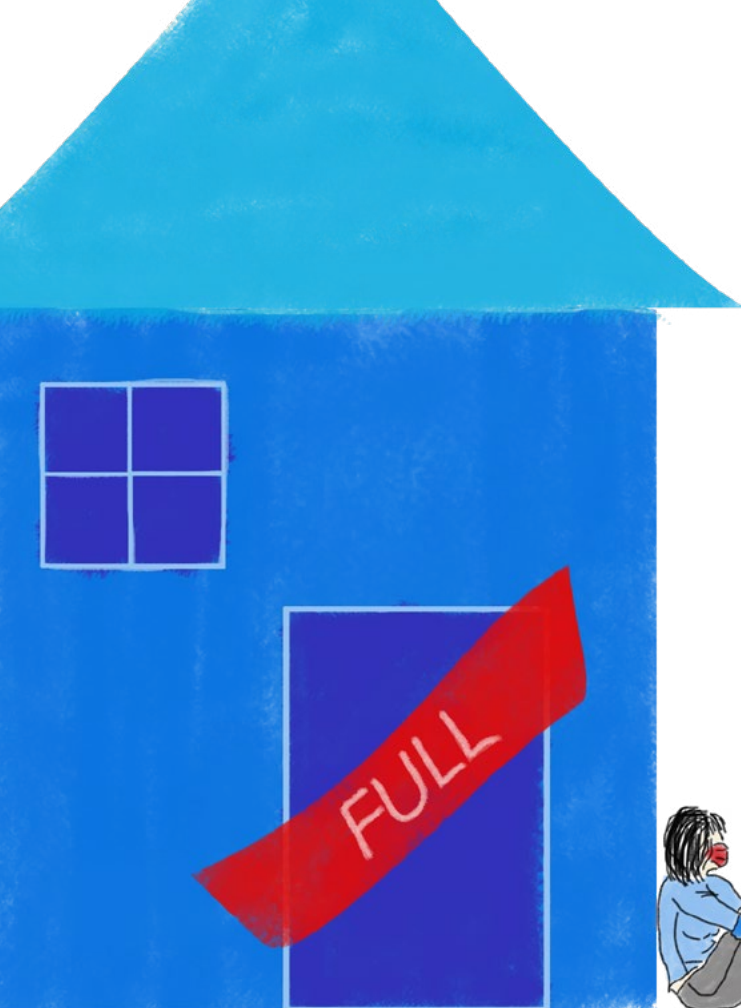
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Maximum Capacity

reported by Sheila Regan

In 1992, Minnesota Women's Press quoted then-Saint Paul Rep. Kathleen Vellenga saying she worried that rape crisis and other counseling services for victims were geared for white, middle-class, suburban women and did not always meet the needs of women of color.

Today, Minnesota is home to a number of nonprofit organizations that offer culturally specific approaches to combating gender-based violence. After a year and a half of the pandemic, those organizations look toward the needs of their clients in the midst of tremendous change.

Claudia Waring is the executive director of Asian Women United of Minnesota (AWUM). Waring says the coalition was founded in 1996 in part because mainstream organizations had a lack of shelter space and advocacy options for Asian women, in particular immigrants and refugees. Language and cultural barriers prevented some in those communities from getting the outreach and advocacy they needed, Waring says, even if that just meant a different kind of food.

"It is not bad food," Waring says of what is offered in non-culturally specific shelters. "It is food to which people were not accustomed — foods that they did not prefer." As part of their current programming, AWUM's chef prepares stir-fried vegetables and rice, often seasoning dishes with fresh cilantro and lemongrass from the garden.

Waring says AWUM is working closely with other shelters, especially during the pandemic, through statewide coalition Violence Free Minnesota, as well as with the Minnesota Department of Health. "It sort of brought us all together," Waring says of Covid-19. "That's been a silver lining."

One big issue the coalition has taken on is the lack of shelter space due to reduced occupancy limits because of pandemic safety precautions, she says. Some limits have increased since people have been vaccinated, but shelters still are not able to house people at full capacity.

Jennifer Davey, the director for Dabinoo'Igan, an emergency shelter run by the American Indian Community Housing Organization (AICHO), says the group had to move clients into a hotel after both staff and residents

contracted Covid-19. "There was just no way to keep everybody absolutely safe," Davey says.

Meanwhile, Covid-19 exacerbated issues for people already vulnerable.

"Covid further isolated people who were already isolated by their abusive partners, or by their circumstances," Waring says. "On our crisis line, we had people calling from the closet, because their partner never left [home] anymore."

On top of that, affordable housing remains a key need.

"Housing continues to be one of the biggest challenges for survivors of domestic violence," says Rosario de la Torre, who co-directs family advocacy and community engagement at Esperanza United. "I do not think affordable housing exists in the state of Minnesota," de la Torre says. The

situation is even worse for undocumented women who have even more limited resources than other survivors of gender-based violence.

Comfort Dondo, founder and executive director of Phumulani, whose focus is on women and girls of African descent, says the end of Covid-19 protections, like the end of the extension on unemployment insurance and the moratorium on evictions, is putting an even tighter squeeze on their community.

“We are almost in a panic mode right now,” Dondo says. Phumulani has recently worked in partnership with a program called Project Hope, offering rental assistance through Minnesota Housing.

That work is just one part of a larger issue. “We are at maximum capacity,” Dondo said in an interview in late August, adding she is working unpaid for the third month. After working with the Department of Human Services to house women in hotels and motels in 2020, the organization has received less support in 2021. “For the last three or four months, I’ve been working unpaid because I’ve had to compensate elsewhere,” Dondo says.

Her organization is seeking capacity grants, she says, because they recognize they need to move beyond only crisis response.

“We are working towards moving forward to take women from that crisis space to [a sustainable space],” she says.



Claudia R. Waring, AWUM Executive Director:

Asian Women United of Minnesota (AWUM) is the only Minnesota organization whose sole focus is on providing emergency shelter and community-based advocacy to Asian victims of domestic violence. Minnesota’s Asian population is growing rapidly and is extremely diverse, which makes AWUM’s work both challenging and immensely rewarding. Our goal is to keep pace with the ever-evolving Asian population by hiring and training staff from the community we serve. This includes training people who are fluent in English and any number of Asian and North African languages on how to provide interpreter services to victims of domestic abuse.

AWUM has been fortunate to receive generous financial support from local foundations and individuals throughout Minnesota in recent years. During the pandemic, both organizational and individual donors stepped up and offered general operating funds, which is the most flexible and useful form of assistance during uncertain times. We have received an outpouring of in-kind, monetary, and emotional support in light of recent anti-Asian hate crimes, especially after the Atlanta massacre in March 2021.

We are greatly heartened by the concern exhibited by our sister organizations — Black, Indigenous, people of color, and mainstream — during the ongoing challenge of providing a safe space for Asian women in Minnesota.

Patti Tototzintle, President and Chief Executive Officer of Esperanza United:

In 1982, a small group of Latinas created the organization now known as Esperanza United, formerly Casa de Esperanza. They started with an emergency shelter in Saint Paul to help Latina survivors of domestic violence who were not getting the services they needed — whether because of language access issues, cultural differences, or anti-immigrant sentiment. In the nearly 40 years since then, we have grown into the largest national organization mobilizing Latina communities against gender-based violence. We continue to ground our work in community strength and wisdom as we serve Latinas locally and nationally.

Our work remains vital, as one in three women in the United States experiences domestic violence in their lifetime. This rate is approximately the same for women across most racial and socioeconomic groups. But just because the rates are the same, that doesn’t mean the solutions are equivalent. Esperanza United’s Latina Advocacy Framework provides the foundation on how best to support Latina survivors, families, and communities to gain greater safety, connectedness, and self-sufficiency.

Writing for Generations

written by
Chris Stark

Chris Stark at the Minnesota State Fair, while workers dismantle the ferris wheel

Twenty years ago, the main characters — Ojibwe cousins Sher and Kris — emerged during a short writing exercise. It is not so much that I created them as it is they sought me out. I wrote “Carnival Lights” because the story and characters came to me, and that made me responsible for getting them down. My purpose for writing the book is the story itself. It is like having an allegiance to telling the truth, even if it is fiction.

The book went silent for years and then unfurled like a flag whipped by the wind. Then back to silence. At times I despaired that I would not finish “Carnival Lights.” That I would fail the characters — and in failing the characters, it felt like I would also fail the manidoog, the spirits. Eventually, I came to understand the book had its own timing. I trusted that.

So I did other things. I healed. I learned. I grew. I reconnected with the land in northern Minnesota. Land I loved as a girl, but had not gone back to because people had hurt me there. Then the characters and stories came to me, demanding my time and energy, demanding that I get out of bed and put in a minor, minor detail about their great-great-grandmother. I had to listen. Sometimes I would research an idea or detail about a character or event only to find historical facts about Minnesota that fit perfectly into the fictional narrative.

Getting this story down was arduous and joyful and spiritual. It was like being led. It was as if the book existed and I had to bring it into this world. This book helped me heal.

“Carnival Lights” is for those who have disappeared and for those who still could

disappear. It is for those who survived. It is for all those who want justice. It is for those interested in hidden Minnesota history, the intersections of Ojibwe and Jewish cultures, and the Minnesota State Fair. It is for those concerned with sexualized racist violence, homelessness, identity, language, and LGBTQ+ youth. It is for those who want to read a good story from a perspective not centered in the dominant culture, yet central to the dominant culture and the issues we all must grapple with today. Most of all, this book is about Indigenous intergenerational zaagi. Love.

The following excerpt takes place on Sher and Kris’s third day being homeless in Minneapolis in August 1969. The girls, teenage Ojibwe cousins, left their northern Minnesota reservation for the big city lights of Minneapolis after a series of losses and changes in their family.

*The following is excerpted from "Carnival Lights," by Chris Stark,
published by Modern History Press, June 2021*

The girls passed the day in the shade of a stairwell near the church where they slept their first night in the city. The day turned into a blister. Sher's ankle swelled from the heat and the twist on the pine cone. Kristin fetched a bag of ice, tuna sandwich, pile of potato salad, and sweating bottle of Sunkist. Sher didn't ask how she got it. The girls split the food and drink, while watching the feet of those who passed by on the sidewalk. They played word games in the air, wishing they'd kept the pad of paper and pencil Kristin got on the bus trip into the city. They left once to go to the bathroom in a drugstore where Sher bought a dime's worth of Seven Up candy bars and filled up the bag Kris had found days ago with water. After the drugstore, they remained in the stairwell, occasionally making room for various men and one woman who descended off the sidewalk into the stairwell. They opened the heavy dark wood door behind the girls with a click of their keys.

Around two o'clock, one of the men who had entered the church returned to the stairwell. "Girls," he said, squinting at the street. "We need you to move on now." He jangled coins in his pants pocket, never meeting the eyes of the two homeless Indian girls sitting in his church's stairwell. He'd discussed this with the others inside. He'd said he didn't ask for money during the sermon every week to house stray Indians in the stairwell.

The girls moved a block down, descending into the damp stairwell of a three-story brick apartment building, chunks of mortar missing in spots where they could have slipped their hands in sideways. A white teenage boy, his hair shaggy like the Beatles, exited the building. Before he shut the door, Sher glimpsed wine-colored, matted carpeting, and yellowed walls with heavy black marks as if someone had dragged the corner of their sofa against the wall many times.

Kris licked chocolate off her fingers. "Look at that, Sher," she said, reading the package. "Made in St. Paul by Pearson's Candy Company. Maybe we could get a job there." "Maybe."

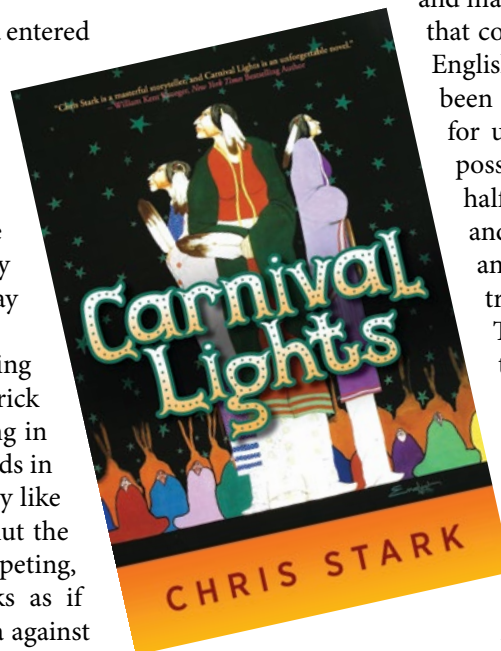
They drank the water in the bag.

A scraggly elm sapling grew out of the sidewalk, struggling to produce a handful of leaves. The heat and the elm transported Sher to the woods she'd first run through when she was seven. Waking tangled in sheets on an unusually hot

June morning, the girl stumbled onto the porch. Her spirit had not completely returned from another place. Seeing the backside of her grandma as she looked out over the farm, Sher ran. She sprinted barefoot over the dirt farmyard in the T-shirt and boxers she slept in. Sher did not know why she ran. She'd woke on fire from a dream she did not remember. Her grandma turned to watch her eldest grandchild run into the woods. She lit a cigarette and asked the mishoomis — the trees — to help the young girl with the burden of the past that she carried, passed down through blood. Animoosh raised from his place next to the barn. The girl and dog hit the narrow trail her family used for hundreds of years to find medicines among the oaks and pines and swamps.

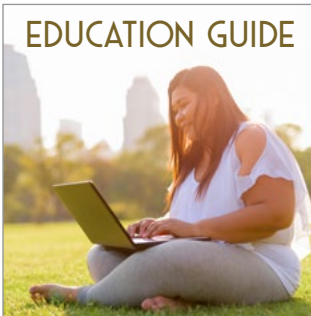
The dirt path in the woods was cool and damp. The Indian girl and her dog ran and ran, dodging tree roots, cutting east and west. Jumping over rocks. The trees were thick and massive, part of the old growth forest that covered one billion acres before the English. Their straight tall trunks had been coveted by the English military for use as ship masts, which made it possible for the English to conquer half the world. Squirrels, sparrows and chickadees, mice, woodpeckers, and a bobcat peering from a hollow tree watched the girl and dog. The sun lit up patches of leaves, the sides of trunks, the edge of rocks, ferns, and the forest floor. Sher breathed hard. Her spirit lightened. Her legs became heavy, her feet covered in dirt. She stopped in a ray of sun, looked upward, and became blinded by the brightness.

Animoosh panted beside her. He licked a spot where a cherry sucker had dried to her calf. The young girl's lungs heaved. In her moment of blindness, in the middle of the Standing People, the past fell off her. She retained balance.



Chris Stark is a Native lesbian writer, trainer, organizer, and researcher. Her first novel, "Nickels: A Tale of Dissociation," was a Lambda Literary Finalist. Her second novel, "Carnival Lights," was published in June.

EDUCATION GUIDE



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Minnesota's Focus on Seeing Trauma

There are many ways to experience and react to trauma. One of the priorities for Minnesota Women's Press coverage in the coming year is what we can learn about how to address trauma in all its forms — domestic violence, sexual assault, witnessing brutality, lack of housing and food — in order to reduce the impact it has on crime rates and substance use. We will be developing statewide conversations with a team of readers and underwriters about our past and recent histories of trauma, the impact of that trauma, and how Minnesotans are understanding prevention as a solution rather than punishment.

In August, we hosted an online conversation circle about "Healing Trauma." This was the third in an ongoing series of Minnesota Women's Press forums. Following are two of the voices who engaged in the discussion.

Rosario de la Torre: Men in Conversation

I am from Mexico City and have been in Minnesota since 1988. I am the co-director of family advocacy and community engagement with Esperanza United (formerly Casa de Esperanza). We work with survivors of gender-based violence, who don't necessarily think of it as trauma. It is something they simply live with every day.

Esperanza United opened in 1982. We knew that the Latinas who were surviving domestic violence did not receive culturally specific programs. Latinas were not coming to a shelter program. What I have seen changing in the last 30 years is that there is more programming for specific communities. That is one of the main advances starting to happen in the state. Seeing that change gives us hope. I think we can do much more of that, but it is a huge step toward providing the services and support that communities need.

It is not enough to work with men only as offenders, but as men in the community who want to be part of the solutions — talking about what is right and what is wrong.

How do we connect with the men and women who are causing the most trouble because of unhealed trauma?

With the new immigrant communities, for example, there is trauma just to get here. We are hearing that from our participants. There is trauma in home countries, and from colonization, and the act of crossing the border into the U.S. — triple levels of trauma. There is the fear of the struggle to get here and get settled, and then perhaps being confronted by the police and being sent back because you are an undocumented immigrant. There is another layer of trauma for immigrants who are living every day not knowing what might happen if, for example, if the light on their car is not working and they are pulled over, putting them in a potentially dangerous situation because of immigrant status.

We have community groups where Latino men and boys gather and learn about healthy masculinity. It is important to be in a space where men are comfortable having these conversations. Sometimes they don't even realize they are being abusive. We believe that in the Latino community, men are the ones who have the power to go and talk to the compadre, the friend, the amigo, and say, "Hey, what you are doing is not right." What we also know is that many men do not know about healthy relationships — only what they saw at home. It is more effective when men can talk to men about their own issues. We even have children who say they do not know what healthy masculinity looks like.

In our culture, people see men and boys as the caretakers without thinking of the heavy responsibility and the trauma a child can have being in that situation. In my experience, when my husband was deployed to Afghanistan 17 years ago, family and friends told my son he was responsible for us. Imagine the impact of being a six-year-old boy hearing people tell you that you need to be the responsible one. The groups are a great space for men and boys to reflect on what we teach our boys about how to become a man.

Senator Mary Kunesch: Addressing Our Traumas

I am a state senator representing District 41. I am a



Rosario de la Torre, Esperanza United

COURTESY PHOTO

continued on next page

descendant of the Standing Rock Lakota, and so I have focused quite a bit on the trauma around our missing and murdered Indigenous relatives (MMIR). I passed legislation for that first initial task force in the House in 2019, and I am happy to say that one of our top recommendations — to create a permanent MMIR office in our state — passed this year. Good things are happening. People are recognizing and realizing this historic trauma.

It is not only our Native communities. I also passed legislation along with Rep. Ruth Richardson on creating a task force about missing and murdered African American relatives. [Task force recommendations will be completed in December 2022.]

I have been a teacher for 25 years in inner-city schools and have seen the wide breadth of trauma around so many of our families. People are becoming more and more aware, and they want to be better educated and understanding of the way history has played a part in generational trauma.



COURTESY PHOTO

Sen. Mary Kunesch, Rep. Heather Keeler, Rep. Jamie Becker-Finn

To learn more about our new “Changemakers Alliance: Stories, Solutions & Solidarity” initiative, visit womenspress.com/changemakers-alliance



Find video clips from this conversation at womenspress.com/becoming-part-of-the-solution

A Healing Tree Grows in Baltimore

Starting this past summer in Baltimore, Maryland, 14,000 city employees are being trained to provide trauma-informed care to the community. A Trauma-Informed Task Force was created to shift policies in city agencies, including those who work in criminal justice and housing, to learn de-escalation and mindfulness techniques. The goal, as one library director put it in a Baltimore TV report, “is to understand the community [we] service better, and to be able to respond with better resources and connection.”

“It is a way of being. It is not really a program,” explained William Kellibrew, director of the city’s Office of Youth and Trauma Services. “We are integrating skill sets on how to interact with each other.”

Kellibrew was 10 when he saw his mother and brother killed in a murder-suicide domestic violence attack. A newspaper account at the time referred to the young boy as “unhurt” in the attack — discounting the severe trauma he endured. Now 46, he explains the city mandate: “We can either perpetuate trauma, or we can perpetuate healing. ... Trauma can be dehumanizing. And it is important for us to bring humanity back into the space.”

Baltimore became the first city in the country to legislate trauma-informed care when it passed the Elijah Cummings

Healing City Act in 2020. The intent is to prioritize every person, including their pain. As Zeke Cohen, the city councilperson spearheading the effort, acknowledged, “In Baltimore, city government has been, if not complicit, then in some cases the driver of trauma within our city.”

Large numbers of people are impacted by Adverse Childhood Experiences, such as the death or incarceration of a parent, domestic violence, living with a caregiver with substance use issues, or witnessing neighborhood violence and police brutality. Cohen notes that trauma leads to violence, and violence leads to trauma. With trauma-informed care, people are taught to recognize signs and symptoms, to respond appropriately, and to avoid re-traumatizing.

The Healing City Act was created after a school shooting. City officials listened to students at a hearing with the intention of funding additional armed school officers. Students testified that the council should instead be discussing how to address violence before it happens and how to reduce re-traumatization.

In April 2021, the Maryland legislature unanimously passed a state version, called Healing Maryland’s Trauma Act. The legislation prioritizes trauma-responsive services throughout government agencies and establishes a Commission on Trauma-Informed Care.

Suggested Resources



tinyurl.com/MWPGBVresources

Culturally Specific Programs

- StrongHearts Native Helpline, 24/hr crisis line 1-844-762-8483, strongheartshelpline.org
- Phumulani Minnesota African Women Against Violence, phumulani.org
- Esperanza United, 24/hr bilingual crisis line 651-772-1611, esperanzaunited.org
- Asian Women United of Minnesota, 24/hr multilingual crisis line 612-724-8823, awum.org
- American Indian Community Housing Organization, 24/hr crisis line 218-461-8505, aicho.org

Domestic Violence

- National Domestic Violence Hotline, 24/hr crisis line 1-800-799-7233, thehotline.org
- Cornerstone, 952-884-0330 (interpreters available), cornerstonemn.org
- Violence Free Minnesota, vfmn.org
- Minnesota programs by county, tinyurl.com/DVPrograms

Sexual Assault

- RAINN: Rape, Abuse, Incest National Network, 24/hr crisis line 1-800-656-4673, rainn.org
- National Human Trafficking Hotline, 24/hr crisis line 1-888-373-7888 or text 233733, humantraffickinghotline.org
- Day One Crisis for emergency housing or shelter, 24/hr crisis line 1-866-223-1111 or text 612-399-9995, dayoneservices.org
- Minnesota Coalition Against Sexual Assault, 612-209-9993, mncasa.org
- Minnesota advocates by county, rapehelpmn.org/find-help

Organizations for Support & Involvement

- Global Rights for Women, globalrightsforwomen.org
- Men as Peacemakers, menaspeacemakers.org
- Minnesota Human Trafficking Task Force, mnhttf.org
- Transforming Generations, transforminggenerations.org
- Trafficking in Persons Report, tipheroes.org

Related Reading

- [Bloomberg.com](https://bloomberg.com), "What Slower 911 Responses Meant for Minneapolis," October 2020
- Community-based strategies, millionexperiments.com
- Public policy changes, daretoreimagine.org

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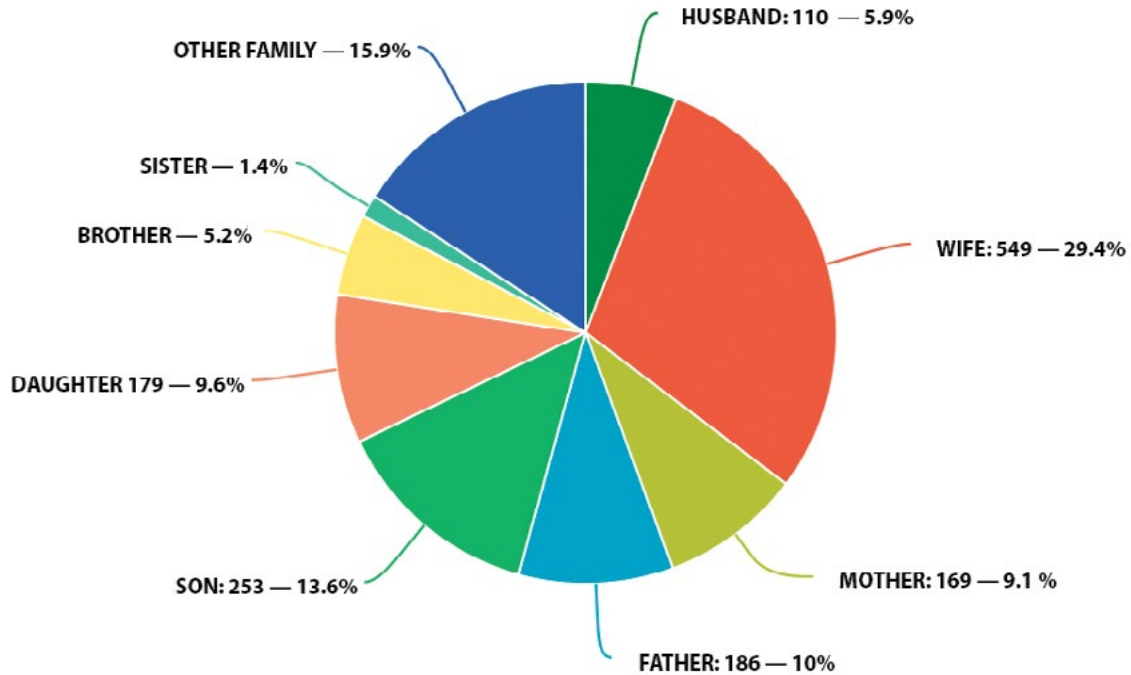
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FBI Data: Who Is Being Killed?

This pie chart represents the relationships of murder victims to their offenders, according to FBI data. The statistics are based on the data that law enforcement agencies submitted to the FBI for 14,123 murder victims who were killed in the U.S. in 2018. It does not include the unknown relationships and acquaintances involved in homicide.



Find more at [womenspress.com/MWPnews](https://www.womenspress.com/MWPnews)

- “The Patterns of Violence,” including updates from the annual Violence-Free Minnesota “Homicide Report: Relationships Abuse in Minnesota”
- “Funding Needs and Support,” as reported by the National Alliance to End Sexual Violence
- Minnesota’s “Legacy of Gender-Based Violence and Race”
- A conversation with Jessica Angeles, who works as a social worker connected with Hennepin County law enforcement
- A conversation with Acooa Ellis about the work of Ramsey County to adjust its public safety protocols
- Ongoing news stories about collaborative intervention and budgets, and Minneapolis election candidates talking about public safety

October 3–8 — Capri Grand Opening

PHOTO PAT CARNERY



Eight days of public celebration kick off this reintroduction to Capri Theater and community gathering space. A ceremonial ribbon-cutting takes place October 3, and self-guided tours, free music on the plaza, food trucks, and other creative activities follow. Later in the week, soul, R&B, and hip-hop group #MPLS and jazz trio The Big Swang Theory perform. Free; concert prices vary. 2027 W. Broadway, Minneapolis. thecapri.org

Free; concert prices vary. 2027 W. Broadway, Minneapolis. thecapri.org

October 7–8, 10 — “Obscenity On Trial”

This play explores the Comstock Act of 1873 prohibited the use of U.S. Mail for any “obscene, lewd, lascivious, immoral or indecent” publications. When Dr. Charles W. Malchow wrote a clinical book titled “The Sexual Life,” he intended to alleviate widespread ignorance of sexual functioning, especially among women. When a mailed pamphlet promoting the sale of the book was brought to the attention of the United States Attorney, who had an office in the Landmark Center in Saint Paul, Malchow was prosecuted. \$10. 7pm; 2pm. F.K. Weyerhaeuser Auditorium, Landmark Center, Saint Paul. landmarkcenter.org/history-play

October 8–14 — Cine Latino Film Festival

COURTESY NETFLIX



“Prayers for the Stolen” (Noche de Fuego), directed by Tatiana Huez

The ninth annual Cine Latino Film Festival returns this year with in-person screenings in Minneapolis and virtual screenings and filmmaker conversations available throughout Minnesota. This year’s program will honor the African impact on Latin American and Ibero history and culture. All-access pass \$100; \$60 members. Individual film passes \$10; \$5 members. In-person screenings at St. Anthony Main Theater, Minneapolis. MSPfilm.org/cine-latino

filmaker conversations available throughout Minnesota. This year’s program will honor the African impact on Latin American and Ibero history and culture. All-access pass \$100; \$60 members. Individual film passes \$10; \$5 members. In-person screenings at St. Anthony Main Theater, Minneapolis. MSPfilm.org/cine-latino

More at womenspress.com/events

October 15 — World Food Day

PHOTO JOE VERICKER



Joyce Chang, Chair of Global Research, J.P. Morgan

Global Minnesota’s second annual World Food Day virtual symposium focuses on the future of food. International and U.S.-based experts will discuss the impacts of climate change, conflict, and Covid-19 on the global agri-food system and how to create a more equitable and resilient food future. Free. 9am. globalminnesota.org

October 29 — Mayda

PHOTO CAMERON YANG



The Minnesota Music Coalition, a statewide network of artists, industry professionals, and supporters, presents the return of Caravan du Nord, a showcase of concerts across Greater Minnesota. Daytime workshops and networking opportunities for up-and-coming area musicians are geared to represent artists of different sounds and backgrounds. Pop R&B musician Mayda [above] performs with special guests Freaque and Twins of Franklin in Mankato. Free. 7pm. Elias J. Halling Recital Hall, Mankato. mnmusiccoalition.org

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Thank you, readers, for everything you do to change the world.

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MOLLY NICHOLSON, MA, LPCC. Preferred One provider. LGBT Psychotherapist. Feminist, Integrative Relational Counseling Approach. Offering a supportive place to explore loss, depression, anxiety, abuse, relationship struggles, and stress. 612-702-4119, mollylpcc.com

Education

GAIA DEMOCRATIC SCHOOL We are a small, unique, independent private school for K-12 grade students. Enroll now! 612-823-0154, GaiaDemocratic.org. Learning Together in Fun and Freedom.

Financial Services

KAREN R. PALM, CPA, CFP. Tax preparation for individuals, businesses, estates for over 30 years. Current and back taxes. Represent you with IRS and Revenue. 612-379-1393

Furniture

CUSTOM SLIPCOVERS that fit like reupholstery. Affordable Third Generation Quality! Fabric discounted up to 40% off. By text or call 612-280-1553. Free estimates online at designersbestfriend.com

Graphic Design

DESIGN & TYPESETTING: Professional and personalized graphic design service for every project. Classy, clean design that makes your message rise above the rest. Visit ChicagoBayDesign.com

Home Services

CHILEEN PAINTING: Serving the Lakes area since 1952. Offering interior painting, wood finishing, water damage repair, patching, & insurance claims. greg@chileen.com 612-850-0325

MS. GREENJEANS 25+ years experience with interior painting and wall repair. We are taking precautions for COVID-19. Set up your free estimate at Laurie@msgreenjeans.net

STANDARD HEATING & AIR CONDITIONING: 91 years dedicated to Twin Cities homeowners. Family owned & woman operated (fourth generation). We recycle old equipment & operate with no-contact protocols. 612-824-2656, info@standardheating.com

Insurance



Davina M. Baldwin
763-535-4788
Auto • Home • Life
Health • Business
www.davinabaldwin.com

Professional & Personal Services

THUGGISH ESSENTIALS — Multiple services. Notary on wheels will come to you. Paperwork for expunges, divorces and more. Versatile catering offerings. T-shirt design and crochet products. Contact Cynthia Johnson 612-562-5720, cynjoh97@gmail.com

Realtor

CHANGING LIVES one house at a time. J. Trout Lowen, Realtor, Keller Williams Realty Integrity Lakes. 612-710-6099. JTroutLowen@kw.com

Rentals

FOR RENT: Small house in Golden Valley. 460 ft², 1 br, 1 bath, washer/dryer/dishwasher. garage. nice yard partially fenced. Pets welcome, must be spayed/castrated/vaccinated. Background check required. \$1200/month. available immediately. You pay utilities/shovel & mow. Lawn mower & snow blower provided. Not furnished. <http://share.icloud.com/photos/0FM-2MVWAchC0H-FwzwnMcKusQ>. Inquiries to Immergrun62@gmail.com

Retreats / Retreat Centers

ARC RETREAT COMMUNITY. Serving individuals and groups seeking time apart, rest, and spiritual renewal. On ninety acres of woods and wetland near Cambridge. 763-689-3540, arcetreat.org

NEXT DEADLINE: Tuesday, October 11, 5pm

CLASSIFIED DISPLAY advertisements

Run a boxed ad (1 or 2 inches) in a classified category. Contact us for more information, categories, deadlines, and rates.

LINE CLASSIFIED advertisements

Place your ad at womenspress.com. Click on Classified Ads. Prepayment is required for the amount of the entire run. \$35 minimum. We bold and capitalize the first 2-3 words at no extra cost. Pay online with PayPal or mail check or Visa/MC info to Minnesota Women's Press, 800 W. Broadway, #3A, Minneapolis, MN 55411 or call 651-646-3968 with credit card info.

EMPLOYMENT advertisements

\$2/word for print and online presence. \$1/word for online-only ads. Minimum charge \$50. Email your text to ads@womenspress.com. Include company name, address, contact person, and phone number.

Claims for adjustment due to error must be made within 10 working days of ad posting. The publisher will not be liable for slight changes or typographical errors that do not lessen the value of an advertisement. It is the responsibility of the advertiser to check the accuracy of the ad.

Ads are run in consecutive issues.
up to 25 words: \$36/ad, 1-5 issues
up to 25 words: \$26/ad, 6-12 issues
up to 50 words: \$62/ad, 1-5 issues
up to 50 words: \$47/ad, 6-12 issues

Ads are placed both in the magazine and on the MWP website: womenspress.com
For more info call 651-646-3968 or email ads@womenspress.com

Retreats / Retreat Centers

Continued

SHIRE IN THE WOODS. Unique cottages. Wood-burning fireplaces. Walking trails. Labyrinth. Natural surroundings will nourish and rejuvenate your soul! 320-592-0180, shireinthewoods@outlook.com, shireinthewoods.com

Spirituality

COMPASSION OF CHRIST CATHOLIC COMMUNITY, pastored by womenpriests, streaming liturgies on Zoom. Send an email to compassiontc@gmail.com for more information.

SOUL READINGS / CLASSES. Soul Readings for clarity and guidance. Psychic development classes to connect and live from your highest self. Cindy Lehman, 612-669-1861, cindy@cindylehman.com, cindylehman.com

Travel / Adventure

COMO ROSE TRAVEL. Experience our personal attention helping you get the most out of your travels! Trips, tours, cruises, air tickets. Visit us at 2190 Como Avenue, Saint Paul, 651-646-8855, david@comorose.com

INVEST IN THE BEST: Our young adults! Introduce them to the outdoors via kayak classes. Small rivers, small lake. We provide guidance, equipment, and passion. Inclusive. Affordable. Adults encouraged! Family paddles too. Up to 5 persons per trip/session. Mary 715-914-0348. Red-Cross water experience.

ELY FOLK SCHOOL — Online and in-person hands-on classes include blacksmithing, ethnic foods, basketry, photography, ceramics, watercolor, writing, wild edibles, twig furniture, stained glass, much more. ElyFolkSchool.org

EMPLOYMENT

KEMPS — We Are Hiring! Come be part of the team that delivers Good Comes Around! 3rd Shift Cooler Worker starting at \$22.84 per hour, FT Deliver Driver starting at \$28.55 per hour, 3rd Shift Maintenance Technician starting wage varies on experience. For more information and to apply, go to Kemps.com, click on Culture at the top banner, click on Careers and search. Call 612-378-8424 with questions.

Your ad could be here!

Barracks Night

For the Women in the Dorms

written by Chante Wolf

Jackie's dresser kisses
the injured door
dented the night before

as stoned young stallions
strut the carpeted hall
like a fashion show runway

they pound the walls
beg shout and
sing Van Halen's

*everybody want some
everybody want some
I want some too*

through the night they
wait in the latrine
and the ladies piss in a jar

Most women know what a wink, a whistle, or a lean-into at a bar means. My experience in the U.S. military in the 1980s was that little flirts carried more powerful innuendos. It was not like a subordinate could slap a pilot in uniform who grabbed their ass like a market melon as he walked along the bar. And surely her husband sitting next to her was not going to punch the officer out either. If he did, the husband would be the one in trouble, not the strutting captain. Plus, there is the game of unspoken payback.

Military-style video games intentionally touch emotional buttons in young people,



especially males, and sell warfare. Players go into a fantasy world of saving the day, falling in love with the damsel in distress, and obtaining sexual rewards — booty. That is the essence of “Barracks Night.” The drunk airmen expect the insinuated messaging from other men and society, and believe women in the military are there to “service” and “reward” them for saving the world.

Chante Wolf (she/her) served 12 years active duty and 2 years inactive reserves in the U.S. Air Force. Her service includes deployment to Saudi Arabia for Desert Shield/Storm in 1991. Her war journal was published in The Veterans Book Project: Objects for Deployment.

THREE IMPACTFUL EVENTS AT WISDOM WAYS THIS FALL

Peter Phan, PhD: Doing Theology in the Twenty-First Century
\$20 • 60 Min • Thursday, Oct 7 • 5:30pm • Online via Zoom • Discussion following the Lecture

This fall, Wisdom Ways is delighted to welcome renowned theologian, Peter Phan, presenting *Doing Theology in the Twenty-First Century*. His presentation will cover the purpose and process of inculturation, the function of religious dialogue, and how migration impacts our concepts of the church today. Dr. Phan has earned three doctorates and received four honorary doctorates. He's the first non-Anglo to be elected President of the Catholic Theological Society of America and the American Theological Society. Dr. Phan is also the author or editor of over 35 books.

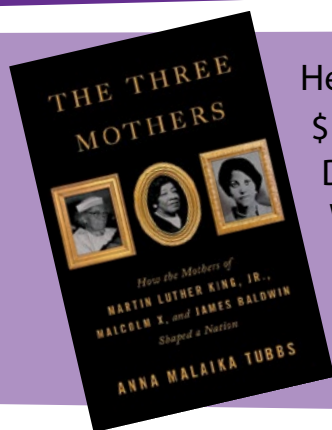


Energy & Enneagram: Finding Ease & Empowerment by Balancing our Body, Heart & Head
\$150 • 3 Weekly Sessions, 90min ea • Online via Zoom • Dates: Tuesdays, Nov 2, 9, 16

We'll explore how imbalance manifests within each Enneagram type and chart the pathways to empower yourself when the body, heart, and head are realigned through the practice of presence and remembrance. Part of suffering is because our egos have many selves with conflicting needs and behaviors. These various selves can get caught-up in any of the three centers. Finally, this Enneagram journey will help us harmonize our sense of self. In these interactive sessions we'll combine presentations with large and small group discussions. In these sessions participants will gain a greater awareness of self and how your understanding of type contracts, awareness, energy, and the pathway each type takes to its true self. Awareness of your type, and some previous background in the Enneagram, will be helpful for participants, but it is open to anyone with a deep interest in becoming more present to self and life.

Hedgerow Institute: Mothers of Racial Revolutionaries
\$100 • 5 Weekly Session, 120min ea • Dates: Mondays, Nov 8, 15, 22, 29, Dec 6

Women Shaping Church and Society Series: Alberta King, Louise Little, and Berdis Baldwin have shaped and influenced American culture as they nurtured and journeyed into public life with their iconic sons. The women, born during Jim Crow, raised families committed to Black achievement and civil rights as scholar Anna Malaika Tubbs explores in her book *The Three Mothers*. Together, we will learn from Tubbs about how these women influenced a nation.



To register for these or any other Wisdom Ways Fall 2021 program, please follow this link to the Wisdom Ways online store: wisdomwayscenter.square.site. For questions about the program or if you are having trouble registering, please contact the Wisdom Ways office at office@wisdomwayscenter.org or via phone at 651-696-2794.



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Center for Spirituality
A ministry of the Sisters of St. Joseph

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