

# Connections

A Biannual Publication of  
Washington Coalition of  
Sexual Assault Programs

Volume XIV

FALL 2011

## Male Survivors of Sexual Violence

In this issue:

Faith Communities

Prison Rape

Gay Survivors

Questions about Sex Offenders

Sexual Violence in War

Question Oppression

Program Highlights

Resources





# Letter from the Editor

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Toby Shulruff – Guest Editor

We know that boys, men, and male-identified trans people can be victims of sexual assault. In our work to support survivors and to end sexual assault, we need to look at the specific needs and unique circumstances of male survivors in order to constantly improve our advocacy and pressure systems to respond effectively and compassionately.

This issue of *Connections* features several specific dimensions to our work with male survivors.

In an interview focusing on faith communities, Dr. Jaime Romo discusses the potential for faith communities to be places of safety and healing for male survivors.



Dr. Romo also discusses the legacy of abuse by faith leaders and the state of efforts related to training and education.

In another interview in this issue, Just Detention International's Linda McFarlane talks about work to support male survivors of sexual assault in prison and other detention facilities. The interview includes the role that local programs can play, the status of the Prison Rape Elimination Act, and an overview of the work of Just Detention International (JDI), formerly known as Stop Prisoner Rape.

As a society, we have many preconceptions about sex offenders and male survivors. In an interview with the former president of the Washington Association for the Treatment of Sexual Abusers (WATSA), Dan Knoepfler provides an overview of the research relating to questions that male survivors, their families, and communities may have.

Following up on the Winter 2010 issue of *Connections* focused on LGBTIQ survivors, Talcott Broadhead from The Evergreen State College discusses some of the unique needs of gay male survivors.

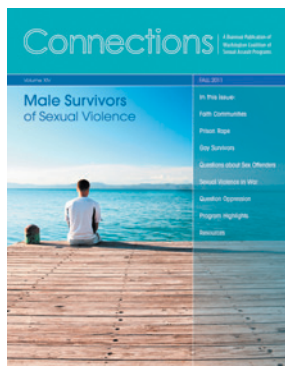
Throughout the issue, we have highlighted how local advocates across Washington State work with male survivors. In addition, we're presenting the debut of a new feature, *Question Oppression*, which is a set of questions exploring the connections between sexual violence and anti-oppression work.

We hope that you will join in the conversation!

*Toby Shulruff has worked to end sexual violence since 1997, both in Washington State and nationally. She currently provides consultation to nonprofit organizations and is raising a new son in a multi-generational family home.*



**WCSAP**  
Washington Coalition of  
Sexual Assault Programs



Male Survivors  
of Sexual Assault

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

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# Faith Communities and Male Survivors

An Interview with Jaime Romo, EdD

*The issue most in the news relating to faith communities and sexual assault is the Catholic Church sex abuse scandal, ongoing now for over two decades. Is this an issue that affects other faith communities?*

First, I have to say that sexual abuse has gone on for centuries, as has the practice of women and children being treated as dispensable objects. In the Bible, Genesis 19 and Judges 19 give us stories of sexual abuse practices to which strangers were vulnerable. In both cases regarding Lot and a Levite, the men of the town say, "Let the stranger come out so we may abuse him." Instead, Lot offers up his daughters and then is protected by the angels; the Levite offers up his concubine to be violated and murdered.

The recent revelations of the Catholic abuse scandal may be extraordinary, but the practice of clergy abuse has been documented for centuries. Now there are several advocacy groups that work to expose and/or reform religious organizations including Baptist, Jewish, various missionary groups, Catholics, and others.

It may be that in the past two decades, because of the attention to the Catholic clergy abuse and the documentation that has been maintained and forcibly divulged, that we now see how pervasive this has been in this one group. But it is certainly not limited to the Catholic Church. It could happen anywhere that followers give over their belief in what they see, to seeing instead what they believe about their religious group or leaders (that abuse couldn't happen or hasn't happened here or with religious authorities). In fact, this is probably the kind of shameful, social, civilization-wide shadow that we must now face.

Faith in faith communities  
is lived out by people  
becoming messengers  
of stability, trust,  
compassion and hope.

*Editor's Note: Survivors come from all walks of life and participate in many institutions and communities throughout their lives. Faith communities of all varieties must include male survivors. While news stories mostly focus on survivors of clergy abuse, all faith communities have the opportunity to support survivors no matter who their offender may have been. In this interview, Dr. Romo, a consultant with the FaithTrust Institute in Seattle, discusses issues relating to male survivors and faith communities.*

Laity needs to be competent and comfortable in managing boundaries and promoting safe and healing environments.

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***What have the leadership and schools for clergy of various religions and denominations done to train or advise clergy about sexual abuse?***

I don't know that there is any accurate picture of what is being done in seminaries for ministers; I believe that it may parallel the lack of training related to boundaries, authority, and abuse that public school teachers receive, which is negligible.

I believe that there have been some efforts through Debra Haffner's work at Union Theological Seminary, and perhaps some seminaries in the past two decades. The National Child Protection Training Center has created a curriculum called *When Faith Hurts* to be used in seminaries that has begun to be incorporated in some Lutheran schools.

For the most part, training about abuse prevention for clergy is new. While there may have been recognition through pastoral counseling that domestic violence or some kinds of abuse happen in families, little meaningful attention in coursework has taken place in this area. More recently, attention has been given to in-service boundary trainings for clergy, primarily led by the FaithTrust Institute's program A Sacred Trust.

I see the next step for this work to be in congregational boundary training, in partnership with clergy boundary training. Laity needs to be competent and comfortable in managing boundaries and promoting safe and healing environments; this grassroots approach will support any proactive training being done with clergy and perhaps challenge denominations to catch up.

***How have various religions and denominations encouraged local faith communities in welcoming and supporting male survivors?***

I think that the award-winning Oprah show, 200 Men, represents a rare focus on welcoming and encouraging male survivors to come forward. By contrast, I've never heard of any faith group encouraging male survivors to come forward, even though we know that a good 20% of any congregation carries sexual abuse experience (the commonly accepted numbers are that 1 in 4 women and 1 in 6 men experience sexual abuse before their 18th birthday). Those are still considered conservative numbers by many. So, it would be extraordinary for churches/faith communities to aspire to welcome and promote healing of survivors of any sexual abuse, and more extraordinary to recognize the invisible male survivor population.

I have heard of outreach efforts of "healing liturgies" where survivors of clergy abuse are invited back to church and prayed for. These are generally isolated or one-time efforts, often under the mistaken application of the "prodigal son" story. When it comes to clergy abuse, I think that the parable is more accurately read with survivors as the father, and active church members who have not faced this clergy abuse crisis as a call to be transformed as the sons lost in their own ideas of their inheritance.

A few things I've heard of recently are the Solidarity Project related to the Santa Barbara Franciscan abuse cases (<http://www.mysafenet.org/?q=node/13>), a conference at Marquette this past April related to dialogue and clergy sex abuse, and a resolution of support for Safe Churches and Healing Communities by the Southern California/Nevada United Church of Christ board. These are all isolated and worthy efforts that may grow in the future.



*What is the role of faith and faith communities in survivors' healing journeys?*

Faith communities, in order to be seen and experienced as healing communities, have four basic requirements:

1. The community needs to be stable enough to deal with difficult topics and various identity issues or experiences that shape people's identities.
2. The community needs to be trustworthy, so that someone coming there will find people with clear boundaries; a healthy understanding of authority and how it is appropriately used; and that the interactions between people are free from intimidation, harassment, favoritism, etc. These help someone trust the environment as a place where s/he can bring his/her whole self, where s/he won't feel "deformed" or a need to "conform." That's what I mean by stable and trustworthy.
3. The community needs to be a place where people experience compassion; therefore, there needs to be a level of competency and comfort in dealing with painful issues. Sexual abuse conjures up shame and fear, so faith communities need to show a competency of compassion and not be reactive, shaming or fearful when someone brings their abuse experience forward.
4. Faith communities must be grounded in hope -- not a general, disembodied hope, but one that is rooted in the shared community life, living through adversity. These are all-important, as sexual abuse can fragment a person at a profound level and damage a person's sense of trust or ability to work with authority figures.

Faith for survivors won't look, in many cases, like a traditional set of faith practices. It is ultimately grounded in a person's connection or re-connection with self, and then connection with others and sense of Other.

The role of faith in faith communities, I think, is to drive members to take up this intentional work. Healing communities don't just happen; they require some intentionality. Faith in faith communities is lived out by people becoming messengers of stability, trust, compassion and hope.

The role of faith for survivors is complex. Depending on the abuse, and certainly with clergy abuse, a person's sense of faith connected with a religious tradition or sense of God is likely to have been severed or profoundly damaged.

It may be that the faith for survivors is a deep and prophetic journey, like what mystics might call the "dark night of the soul," or what others call "soul death." Faith for survivors won't look, in many cases, like a traditional set of faith practices. It is ultimately grounded in a person's connection or re-connection with self, and then connection with others and sense of Other. It is often described as being in relationship with a Higher Power or being in touch with one's true self.

This faith journey may begin in a traumatic, fragmenting way that launches survivors into deep spiritual water, where familiar spiritual landmarks no longer apply. As this deep spiritual renewal is difficult, it is no wonder that many survivors speak of "losing their faith."

But for those who find spiritual companions or guides or new ways of connecting with and being rooted in this deeper Self, the journey for survivors is similar to that of other spiritual explorers or pioneers (not spiritual tourists or conformists). This journey is toward an integrative faith that connects the God in us with the God in others, one that leads us to find that unity and to co-create or promote that unity among all.



***Can you give some examples of teachings from a variety of major religions that support male survivors?***

Wow, the teachings around children are clear: in the Christian tradition Matthew, Mark, and Luke all refer to the [statement]: “If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.” Related to supporting male survivors, I don’t see it, and I’ve asked among inter-faith leaders.

It is very possible that, as I mentioned before in Genesis and Judges 19, the level of consciousness in traditional religions has been limited by the cultural practices of the time. Now, the cultural consciousness that seems to be evolving is that men, women, children, vulnerable adults that have been sexually abused are participating in some kind of cultural transformation.

The scriptures or teachings that address male survivors in particular will have to be new, written in what we might think of as “secular ways” by advocates, through nonprofit organizations that deal specifically with this population. There’s a saying, for example, that wasn’t intended for this particular issue, from the Holocaust Museum in Washington, DC, that says, “Thou shalt not be a victim. Thou shalt not be a perpetrator. Above all, thou shalt not be a bystander.”

***What does a safe faith community look like, sound like, feel like?***

I think that a Safe Church looks like [this]: there is information posted for people to see that this community attempts to be a safe church, that there are resources available and key people identified that can receive concerns related to abuse, intimidation, exploitation, harassment, etc. It looks like regular practices of assessing the environment. It looks like a regular practice in the service of acknowledging the need to be a safe church. It looks like an educational program that deals with abuse prevention and intervention. It has a visible Response Team.

It sounds like regular sermons or programs that deal with human rights, civil rights issues, and the role of church to address these. It sounds like the conversations that happen in the educational program, when people learn about preventing and intervening in sexual abuse. It sounds like discussions of ending elder abuse, domestic violence, or other kinds of danger to vulnerable children and adults.

It feels like a place of compassion. It feels trustworthy; people’s intuition about this is valuable. It feels like hope of resolving conflicts wherein everyone can bring their voice and be respected. It feels like respect; it does not feel like shame. It feels welcoming. It also feels like a place where all are challenged to be more and not succumb to seeking comfort in what is easy and familiar work or discussion.

## **What are some things that are working in this area?**

What seems to be working related to transparency and clergy abuse is the power of litigation. Still, we have learned recently in the Catholic story about the ongoing cover-up after the 2004 promise of national reform. Dan Rather just hosted a show about another pedophile priest in Los Angeles, Fernando Lopez-Lopez, who was allowed to work with and abuse children despite Cardinal Mahoney's "zero tolerance" policy.

As disturbing as these revelations are, they help raise awareness and prompt other survivors to come forward and seek healing. It is difficult to say that even the mandated screening or education programs are working because the reporting at the parish or congregational level is not public information.

Perhaps there is more potential at a grassroots level. I was installed as a Commissioned Minister for Healing and Healthy Environments last August in the United Church of Christ. I believe it is the first of its kind in this denomination and perhaps in any group.

My goal is to help religious communities change the cultures that allow abuse and to have members become comfortable and competent in promoting healing and ending abuse everywhere. I have just begun a leadership development seminar that guides leadership teams to create and sustain what I think are essential and best practices:

- An educated and effective leadership team (safe church oversight committee) that becomes trainers of trainers to implement Safe Church/Healing Community practices
- An active response team that engages effectively with a variety of congregational well-being issues (for example, sexual abuse, elder abuse, domestic violence, etc.)
- A living Safe Church policy that is tailored to congregational culture, and helps members become active participants in promoting safe church life
- Active, meaningful educational programs for all members related to abuse prevention, intervention and congregational well-being
- Meaningful (quantitative and qualitative) ways or standards for members to assess and become healing communities

## **What are the next steps, individually and collectively?**

There is so much to do to shift our culture that seems to flee from meaningful sexuality education programs like Our Whole Lives or meaningful congregational boundary training programs, like I've described.

Perhaps the first step for people who identify with religious groups is for them to have the courage to break the silence about any abuse they have witnessed or suspected or experienced. It is clear that there is active and passive institutional denial; I have hoped for a long time that those non-ordained members would step up and let their faith lead them to action to protect children and vulnerable adults. I know that people who identify with religious groups are good people who like to solve problems and be of service. Attorneys may force some kinds of institutional change when survivors are not believed or supported or convinced that church leaders will protect children and vulnerable adults.

The deeper change needs to come from within, if these religious bodies are to be relevant and sustainable.

So many people no longer believe in institutional or organized religion, and I think religious authority sexual abuse and the lack of intervention at the leadership and followership levels are a big, unspoken part of that exodus.

**The deeper change needs to come from within, if these religious bodies are to be relevant and sustainable.**

*Dr. Jaime Romo and his wife, Philomena, have four children and are currently active members at Pilgrim United Church of Christ in Carlsbad, California, which has become known nationally for its active work in building a safe church environment. Dr. Romo is a Commissioned Minister in the United Church of Christ for Healing and Healthy Environments. He is an associate of the Center for Progressive Renewal and consultant with the FaithTrust Institute. He earned a doctorate in Educational Leadership from the University of San Diego in 1998. He has taken an active role in developing and implementing Safe Church policies and Healing Community practices in churches since 2009, leading trainings for parents, volunteers and employees.*

*His most recent books are: Healing the Sexually Abused Heart: A Workbook for Survivors, Thrivers, and Supporters, Parents Preventing Abuse, and Teachers Preventing Abuse. For more information, see [www.jaimeromo.com](http://www.jaimeromo.com) and [www.faithtrustinstitute.org](http://www.faithtrustinstitute.org).*



## PROGRAM HIGHLIGHT

### Domestic Violence and Sexual Assault Services of Whatcom County

As the group coordinator at Domestic Violence and Sexual Assault Services of Whatcom County, I have had the pleasure of facilitating several male survivor groups as well as providing one-on-one advocacy counseling.

One of the greatest joys I have had in working with men is seeing that they have the same alive emotions as women. Our culture seems to say that males, across the board, are hesitant to express emotion. My experience has been refreshing and showed me that vulnerabilities, when given a safe space to be freely and honestly expressed, can have a healing aspect that enables all humans to be washed and renewed by getting to the depth of their pain.

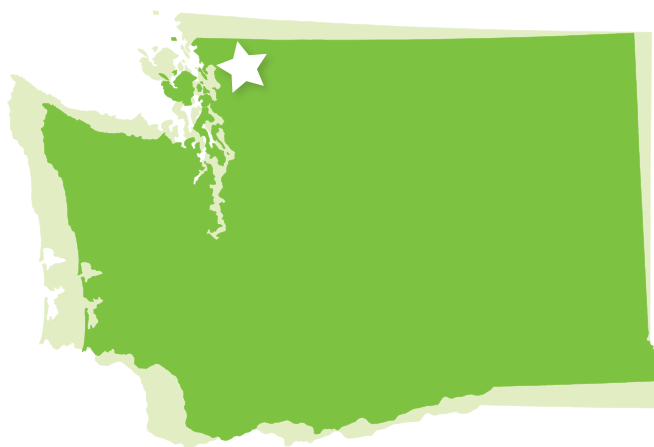
Recruiting members for male groups is an enormous challenge for which I would like to find a solution. As we know, males do not come forward for support as frequently as females. Every three to four years I scatter flyers around the community. Doctors' offices, therapy rooms, the YMCA and other gyms that men frequent, college campuses, etc. are all logical arenas for advertising. I also send letters to these professionals informing them of the groups, their purpose, statistics of sexual assault and some of the negative effects on a person's life, and the many benefits of accessing support. The response does not by any means match the number of clients that seek services but it does offer an opportunity for men who are in that stage of their process to come forward when they are ready. One frustration is holding a prospective group member on a waiting list for a couple of years before the group is full enough to begin. During this period of time, however, those men are invited to take

advantage of ongoing advocacy as another effective means of support.

I do not see a lot of difference in the facilitation of male groups vs. female groups. I follow the same curriculum because the issues are basically the same. Males come to group with more stigmas than do women, and some differences in conversation may arise, but that's the case from any group to group.

It is interesting to me the number of people, whether the general public or even some trained advocates, who when talking about male support groups, immediately have their thoughts turn to the idea "Are these offenders?" It is important for all advocates to remember that, yes, some victims do become perpetrators and some perpetrators have been victimized, much like it is true that some victims become addicted to drugs and alcohol, or engage in self-harming behaviors, or have sleeping disturbances, etc. Supporting male survivors does not mean that we are working with offenders. All male victims do not become perpetrators, but if that happens to be the issue in their life, whether ideation or actual acting out, that person is still a victim of sexual assault and needs support in order to heal from the pain that has caused disruption in his life. Remembering to guard against any biases that we might have regarding males due to the nature of our work is of utmost importance in order to be an effective advocate.


*Claudia Ackerman, Group Coordinator*











Survivors of sexual assault in prisons or jails are very likely to have been assaulted numerous times, as well as harassed and revictimized in multiple ways.

# Male Survivors of Sexual Assault in Prison

An Interview with Linda McFarlane

*Editor's Note: WCSAP began working on the issue of sexual assault in prison in partnership with the Washington State Department of Corrections and Stop Prisoner Rape (now Just Detention International) shortly after the passage of the federal Prison Rape Elimination Act in 2003. While people of all genders can experience rape in prison, most prisoners are men, and more than 95% of prisoners will return to their communities. So this issue is of particular importance when we think about male survivors. In this interview with JDI's Deputy Executive Director, we learn about current work to support survivors and end rape in prison.*

***What are the most important things for advocates to know or to do when working with men who experienced sexual assault in prison or jail?***

Remember that survivors of sexual assault in prisons or jails are very likely to have been assaulted numerous times, as well as harassed and revictimized in multiple ways. According to the U.S. Department of Justice, on average, victims of sexual abuse in custody are abused between three to five times over the course of a single year, and many are victimized far more often than that. And contrary to popular belief, most perpetrators are not other prisoners but staff members - corrections officials whose job it is to keep inmates safe.

Just like in the community, perpetrators target those whom they perceive to be vulnerable – people who are less likely to tell and more likely to be met with disbelief, blame, and contempt when they do report. Lesbian, gay, bisexual, and transgender (LGBT) inmates, as well as first-term prisoners, those diagnosed with a disability or mental illness, and survivors of previous sexual violence are the most likely to be targeted by perpetrators.



It is important for advocates to keep in mind that everyday aspects of prison or jail life – such as pat searches or being locked alone in a small cell – are traumatizing for survivors of sexual abuse in custody. Incarcerated survivors often have little to no privacy or control over their bodies and their surroundings, including noise, light, and physical contact with others. Powerlessness over basic aspects of their lives can be a major impediment to survivors' healing while they are in custody.

Survivors of sexual abuse in detention often have little or no access to adequate help. All services must be obtained through the very place where the assault happened and confidentiality is virtually nonexistent. Most mental health staff in prisons and jails are obligated to report any criminal activity, including sexual assaults, that occur within the facility. As such, few survivors feel safe asking for help if they do not want to make a formal report.

Also, very few corrections professionals are experts in sexual trauma and even fewer are certified rape crisis counselors, which often means that survivors who reach out for help from staff rarely receive the survivor-centered, trauma-informed services they so desperately need.

It is also helpful for advocates to keep in mind that survivors of sexual abuse in custody often face severe reprisals if they report this violence. Sharing or dealing with feelings, which is a necessary step in healing, may not be safe for survivors as it may result in them being viewed as “weak” or as an easy target by other inmates. People in custody also face the risk of being retaliated against and labeled a “snitch” if they report sexual abuse or seek help.

Finally, advocates should bear in mind that survivors of sexual abuse in custody may be placed in isolation in single cells for prolonged periods of time – often referred to as Administrative Segregation – if they report a sexual assault. This isolation can be terrifying for survivors or may be perceived as punitive by some, while others may find it a relief to be alone after a sexual assault. It is also highly likely that being in custody may bring a survivor into prolonged contact with the perpetrator(s) and/or their friends or colleagues who are likely to harass and threaten survivors who report this abuse.



**Sending a simple, compassionate letter and information to a survivor behind bars can go a long way to reminding them that they are not alone and that help is available to them.**

***For a local sexual assault program that hasn't provided services to survivors of prison rape before, what can they do to make their services more inviting or open?***

One perhaps obvious but critical thing that community advocates can do is to respond to survivors of sexual abuse in detention who reach out to them. If survivors are incarcerated, the only means they usually have to reach out is via mail. Staff members screen both outgoing and incoming mail and we often hear from prisoners that mail with sensitive information is frequently disposed of or passed around, so it takes tremendous courage for incarcerated survivors to ask for help.

Again and again, survivors tell JDI the positive impact of simply receiving a response to their letters. Even if a local agency cannot provide ongoing services for survivors (such as counseling by mail or in-person at the facility), sending a simple, compassionate letter and information to a survivor behind bars can go a long way to reminding them that they are not alone and that help is available to them.

On average, people in jail and prison have less than a high school level education and many are diagnosed with a mental illness and/or a disability. In order to make their services as accessible as possible, sexual assault programs should offer information in simple, straightforward language, in English as well as Spanish, whenever possible.

Just as they would in the community, sexual assault service programs should address incarcerated survivors' safety concerns. Community-based advocates can help survivors to develop safety plans and to brainstorm forms of self-care while they are incarcerated. Simple techniques like breathing and visualization exercises, journaling, and reaching out to trusted friends or loved ones can help survivors to feel safer and cope with difficult feelings, even while they are incarcerated.

Agencies with the ability to provide ongoing services may also be able to advocate on a survivor's behalf, with his permission, to make sure he is safely housed, has received medical and mental health care or that an investigation is being conducted. For those programs that have the capacity to provide more intensive services for survivors in custody, they may want to consider the following strategies:



1. **IDENTIFY CORRECTIONS FACILITIES** (prisons, jails, youth detention facilities) in their service area.
2. **CONTACT CORRECTIONS ADMINISTRATORS** to ask how sexual violence is being addressed at the local facility and offer to help.
3. **INVITE A CORRECTIONS OFFICIAL** to be part of the community-based sexual assault response team.
4. **OFFER TO PROVIDE TRAINING** to corrections staff about the dynamics of sexual violence and prevention education for prisoners.
5. **OFFER TO PROVIDE ACCESS** to the agency hotline and on-site, confidential, crisis intervention services to survivors.

*Please tell us about the current work of JDI, formerly known as Stop Prisoner Rape.*

Just Detention International (JDI) was founded in 1980 by Russell Dan Smith as People Organized to Stop the Rape of Imprisoned Persons (POS RIP). The group's mission, as stated in its first newsletter, was to deal "with the problems of rape, sexual assault, un-consensual sexual slavery, and forced prostitution in the prison context."

Like many of those involved in the early days of the organization, Mr. Smith himself was a survivor of rape behind bars. POS RIP was soon renamed Stop Prisoner Rape, a name that remained in force until September 4, 2008, when it became Just Detention International. For more than 30 years, JDI has remained the only organization dedicated exclusively to ending sexual abuse behind bars. Prisoner rape survivors remain central to our work, serving on our Board of Directors and Survivor Council.

All of JDI's work takes place within the framework of international human rights laws. The sexual assault of detainees, whether committed by corrections staff or by inmates, is a crime and is recognized internationally as a form of torture. When the government removes someone's freedom, it takes on the absolute responsibility to protect that person's safety.

JDI is concerned about the safety and well-being of all detainees, including those held in adult prisons and jails, juvenile facilities, immigration detention centers, and police lock-ups, whether run by government agencies or by private corporations on behalf of the government.

*The sexual assault of detainees, whether committed by corrections staff or by inmates, is a crime and is recognized internationally as a form of torture. When the government removes someone's freedom, it takes on the absolute responsibility to protect that person's safety.*



### JDI HAS THREE CORE GOALS FOR ITS WORK:

1. *To hold government officials accountable for prisoner rape*
2. *To change flippanant public attitudes toward sexual assault behind bars*
3. *To ensure that survivors of this type of violence get the help they need*

Much of JDI's recent work in the U.S. has focused on the implementation of the Prison Rape Elimination Act, or PREA, a federal law that JDI helped get passed in 2003. In particular, JDI is working to secure the adoption of national standards addressing sexual abuse in detention, in accordance with PREA, which will be binding on corrections agencies nationwide. The standards, currently under review by the U.S. Attorney General, are expected to be ratified in late 2011 or early 2012.

JDI provides expert analysis, first-hand survivor accounts, training, and technical assistance to policy makers, corrections officials, and advocates nationwide. JDI works closely with state and county corrections systems to help them become early adopters of the standards developed under PREA; JDI's model programs in California and Oregon prisons have received national recognition.

JDI also mobilizes allied organizations to combat sexual abuse in detention and trains community-based service providers to address the needs of prisoner rape survivors. In particular, JDI works with rape crisis centers, helping them develop partnerships with prisons and jails to ensure that survivors of abuse get the care they need in the aftermath of an assault. In all its work, JDI places special emphasis on protecting the most vulnerable inmates – chief among them LGBT detainees.

*JDI has a program called **Paths to Recovery** -- can you tell us more about that?*

Just Detention International's *Paths to Recovery* program establishes innovative partnerships between prisons or jails and their local rape crisis centers, ensuring that incarcerated survivors of sexual abuse are able to receive confidential rape crisis counseling while behind bars.

In a pilot effort of this project, beginning in 2006, JDI established confidential counseling at two California prisons: California Correctional Institution (a men's facility) and California Institution for Women. *Paths to Recovery* has received national acclaim, and the California Department of Corrections and Rehabilitation administrators consider the program central to their implementation of the Prison Rape Elimination Act.

Through *Paths to Recovery*, short-term rape crisis counseling is available to inmates – regardless of when the sexual abuse occurred and whether or not it has been reported to officials. In addition to the intrinsic emotional benefit of appropriate counseling, *Paths to Recovery* has decreased the distress of detainees by creating a safer avenue for reporting abuse; the opportunity to speak privately with a counselor has resulted in increased reporting and a more effective investigation process.

**No matter what crime someone  
may have committed,  
rape must never be part of the penalty.**





***What is the current status of the federal Prison Rape Elimination Act? Are there important lessons for sexual assault advocates?***

The Prison Rape Elimination Act (PREA) is the first federal law to address sexual abuse behind bars. Among its many provisions, the law mandates that all corrections departments develop policies that establish “zero tolerance” for sexual violence.

PREA requires that the Department of Justice (DOJ) issue national standards for the prevention, detection, response, and monitoring of sexual abuse behind bars, which will be binding on all corrections facilities nationwide. A bipartisan commission, the National Prison Rape Elimination Commission, spent years researching the issue and released a set of standards on June 23, 2009. The Attorney General was required to sign the standards into effect within one year, a statutory deadline he has now missed by over a year.

This is particularly troubling because, according to the DOJ’s own report, at least 216,600 individuals have been sexually assaulted in adult and youth detention facilities during the year that we have been waiting for him to sign the standards. Through the ‘216,600 and Counting’ campaign, JDI is working to make sure that strong, common-sense standards are finalized without delay. By sending the DOJ daily messages and survivor quotes, the campaign highlights the number of people who have been sexually abused behind bars - at least 593 every single day - since the missed deadline. Anyone can join in this effort by visiting the campaign page at JDI’s website at: <http://justdetention.org/en/campaign.aspx>

Once the standards are signed, rape crisis programs may be contacted by corrections departments to assist in implementing the standards, and many in Washington have already been involved in this work for years.



Perhaps the most encouraging lesson is that advocates and survivors can have a powerful impact on bringing national attention to the issue of prisoner rape. Sexual assault advocates, including survivors of prisoner rape, from around the country were instrumental in the passage of PREA and have been heavily involved in its implementation, including the development of national standards.

As the experts in sexual assault, community-based rape crisis programs have mobilized to put pressure on the Department of Justice to issue strong standards and will be essential to making sure they are successfully implemented around the country.

No matter what crime someone may have committed, rape must never be part of the penalty. The good news is that prisoner rape is preventable, and through the shared commitment of community rape crisis programs, survivors, and organizations like JDI, we will succeed in putting an end to sexual violence in detention, once and for all.

*Linda McFarlane, LCSW, has worked with survivors of sexual violence in a variety of settings for more than two decades. She has trained hundreds of rape crisis counselors and corrections officials to prevent and respond to sexual violence in detention and worked to improve policies and practices in several large correctional systems. Ms. McFarlane is the former Director of Counseling Services for the Sexual Assault Crisis Agency in Long Beach, California. She has served as a counselor and advocate for children and youth in both foster care and detention. In 1995, Ms. McFarlane was instrumental in implementing a ground-breaking treatment program for mentally ill incarcerated teen girls in Detroit, Michigan. She has worked in crisis intervention with a variety of populations including survivors of domestic violence and child abuse, teens and adults living with mental illness, and people living in poverty and with addictions.*

## PROGRAM HIGHLIGHT

### Abused Deaf Women's Advocacy Services

*What have been your successful outreach strategies to male survivors?*

Peer groups seem to help, especially since all of the advocates/therapists in my agency are female. Peers can understand each other better. I like to pull in someone who's been through the treatment in the past and can help co-facilitate who is male himself. Using media in the groups also helps.

*Dov Wills, Therapist*



## PROGRAM HIGHLIGHT

### OASIS

*What have been your successful outreach strategies to male survivors?*

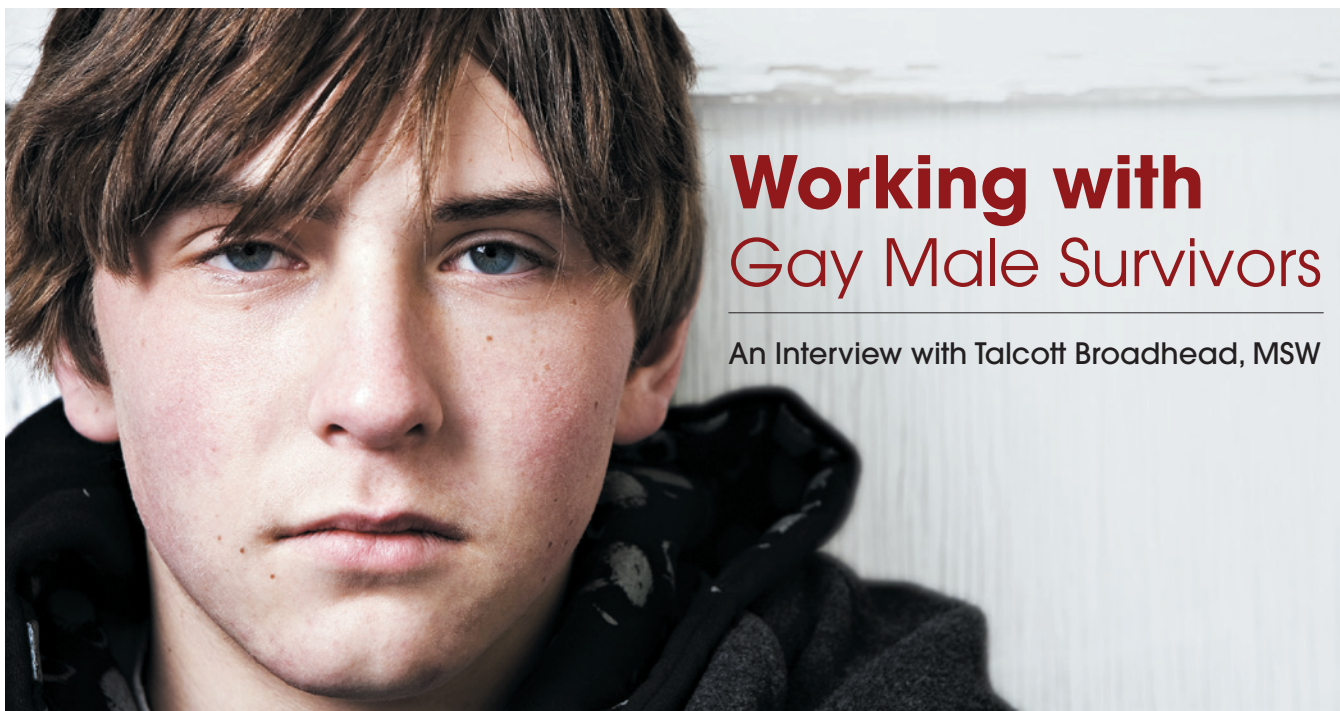
Make your outreach efforts relevant. If you are trying to reach male survivors, keep in mind that various outreach methods and strategies might have different impacts depending on age, ethnic and racial identity, sexual orientation, etc. In reaching young gay, bisexual, and trans men, we've found it really helpful to ask questions such as, "Did you ever date someone over 18 when you were under 18?" instead of "Are you the victim of sexual assault?" Asking the first question removes the judgment for a young person, and allows him the time, space, and education to consider whether or not a particular experience is sexual assault.

Offer something positive. What will young gay, bisexual and trans men gain by working with you as an advocate, or by contacting your organization? Empowerment? Crisis intervention? Isolation for being a male survivor? When working with survivors, we talk about healthy relationships, building community, creating a stronger family, and more. If the issue of sexual assault is there, youth often initiate the conversation about sexual assault within the larger context of wanting a good relationship, or wanting to end the cycle of violence.

Help reduce isolation and homophobia. Even something as simple as putting up a rainbow flag sticker or asking about LGBT identity on your intake forms will go a long way in welcoming the LGBT community. Provide a place for staff to talk, and learn, about LGBT issues, so they are prepared to be open and affirming when the issue comes up with a client. Making it known that your organization is open and affirming will allow male survivors to talk more openly about their assault, as well as their current relationships.

*Erin McCready, Youth Advocate for Sexual Assault Prevention and Seth Kirby, Oasis Director*

What will young gay, bi and trans men gain by working with you as an advocate, or by contacting your organization? Empowerment? Crisis intervention? Isolation for being a male survivor?



## Working with Gay Male Survivors

An Interview with Talcott Broadhead, MSW

*Editor's Note: Gay male and transgender survivors of sexual assault face a unique set of barriers to safety, justice, and healing due to homophobia and transphobia in the broader community, in social services, and in the justice system. In addition, male survivors of any sexual orientation or their families sometimes wonder if the experience of abuse might affect their sexual orientation. Readers are encouraged to refer to the Winter 2010 issue of Connections focused on LGBTIQ survivors and communities.*

Those whose gender expression varies from what mainstream society deems “normative” are further at risk of sexual assault.

**W**hat, if anything, is particular to working with survivors of sexual assault who are gay or bi men?

Certainly the core difference lies in target identity. Gay or bisexual men experience disparities in access to health care, employment, education, family and community support, and income. These disparities are directly employed by our culture as social consequences of their sexual identity. Adding survivorship can further disenfranchise.

It is often true that the incident of sexual assault was a feature of bias-motivated violence. Gay and bisexual men or those men who are perceived to be gay or bisexual are frequently targeted based upon their supposed or real sexual identity. Those whose gender expression varies from what mainstream society deems “normative” are further at risk of sexual assault. Working with a population who experiences systematic disenfranchisement, marginalization and targeting requires sensitivity and familiarity with sexual identity issues and historical trauma-informed care.



*The “It Gets Better” campaign was in the news earlier in the summer. How does being a survivor play a role for teen boys, who may already know they’re gay or bi, or who are exploring their sexuality? Is there an impact on the already higher risk of suicide?*

Two to three percent of males in the United States report having been sexually assaulted (Basile, Chen, Lynberg, & Saltzman, 2007; Tjaden & Thoennes, 2000). The reported percentage of gay and bisexual men who have been sexually assaulted varies greatly based upon research method, with many of the suggested numbers having been derived from convenience samples and so are therefore nongeneralizable. That said, the range is between 12% and 54%, which does allow us to conclude that gay and bisexual men are at higher risk for sexual violence victimization (Rothman, Exner, & Baughman, 2011).

From what we know about sexual violence and particularly sexual abuse, we can acknowledge that abuse is rarely singular in nature (Scott-Storey, 2011). Additionally, being a survivor predetermines one to be at risk for further victimization as does being gay or bisexual (illustrated above). So in the scenario you have prompted related to queer male youth who are survivors, what we have to suppose is this: what is the cumulative outcome of the violence? Paired with the often daily microaggressions experienced by gay and bisexual males, related to their sexual identity, the addition of survivorship certainly predisposes the individual to poorer health outcomes -- behavioral, emotional, and physical.

I apologize for the bleak “more is worse,” outlook. AND, because we know that gay and bisexual teen males are already at higher risk for suicide and sexual victimization than their heterosexual counterparts, campaigns such as “It Gets Better” play an important role as protective factors for this population. Family connectedness, caring adults, and school safety have all been found to be protective factors that reduce the risk of gay and bisexual teen suicide (Eisenberg & Resnik, 2006). The “It Gets Better Campaign” harnesses the support of many caring peers and adults and makes this support accessible to more teens, particularly those who may be isolated from supportive communities and supportive families of origin. Coupling this type of protective factor with primary and secondary sexual violence prevention efforts is integral to risk reduction for this population.

Until we can peel away at the binary that consistently pits those who should be natural allies against one another, we are far from a true shift.

*Have you seen any shifts in willingness to or interest in disclosing or reporting sexual assault? Has a shift (if you think there is one) in levels of the dominant culture’s acceptance of GLBTQ folks had any effect?*

While there has been some institutional change related to rights of GLBTQ folks, I can’t say that I have yet seen a massive dismantling of gender injustice. Case in point, trans\* [see Note, page 19] identities are still locked up in the DSM as “psychiatric disorders.” There are few sexual violence response services and agencies that embrace the notion that, at best, we know that we don’t know how many gender identities there are. There are few CSAPs [community sexual assault programs] that are competent in providing full-spectrum services that “Honor rather than Other” trans\* identities. Until we can peel away at the binary that consistently pits those who should be natural allies against one another, we are far from a true shift. And therefore there still remain very real barriers to reporting for all survivors.

Gay and bisexual men are targeted more often because of their sexual identity. They are not gay or bisexual because of their victimization.

*Advocacy manuals and books on sexual assault have often said that boys and men who have been sexually assaulted by a man frequently worry about whether the abuse will “make them gay.” Can you say something about the relevance of this dynamic in your work?*

The myth that being assaulted by a male has the effect of “turning someone gay” is one I am familiar with. Like all rape myths, this one has an effect on both how the survivors think of themselves and how others treat male survivors. As I noted earlier, gay and bisexual men experience a higher rate of sexual victimization. This statistic is often used to feed this rape myth. The reality is that no one can make another person gay, nor can someone make another person transgender. Gay and bisexual men are targeted more often because of their sexual identity. They are not gay or bisexual because of their victimization.

Having accurate information in order to refute this and other rape myths is important and should be part of all sexual violence awareness campaigns. Such information reduces barriers to reporting and service access. Many men who I serve also worry that they are somehow “sexually deviant” because their bodies appeared to have experienced pleasure during sexual victimization. Again, accurate information on how the body functions when stimulated can help relieve anxiety that male survivors may have about their physical response to the abuse. Reinforcing an individual’s right to self-realization and autonomy in regards to sexual and gender identity is key to supportive and accessible services for all survivors.

**Note:** Trans\* is a term used to be inclusive of all gender identities that do not align completely with the gender assigned to an individual at birth. This can include but is not limited to those who identify as: genderqueer, non-binary, agender, bigender, neutrois, pangender, transsexual and many more. *Definition provided by author.*

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*Talcott Broadhead, MSW is a Queer and Trans\* Affirmative gender justice advocate and professional social worker in Olympia, Washington. Talcott is a domestic violence/sexual violence advocate and therapist and currently coordinates The Office of Sexual Assault Prevention at The Evergreen State College. Talcott is also Transgender Studies faculty, cofounder of the Gender Spectrum Think Tank and proud member of ICATH (Informed Consent for Access to Transgender Healthcare), a professional group that promotes a departure from the system that pathologizes Trans\* identities.*



*Editor's Note: Male survivors of sexual assault often have questions about the person who abused them. A survivor may wonder why the offender targeted him, if being abused can "make" him gay, or if he is at risk of becoming an offender himself. Members of the general public often worry that certain types of people are more likely to be offenders. In this interview, Dan Knoepfler answers some of these common questions with what we know (and don't know) from research.*

## Common Questions about Sex Offenders and Male Survivors

An Interview with Dan Knoepfler

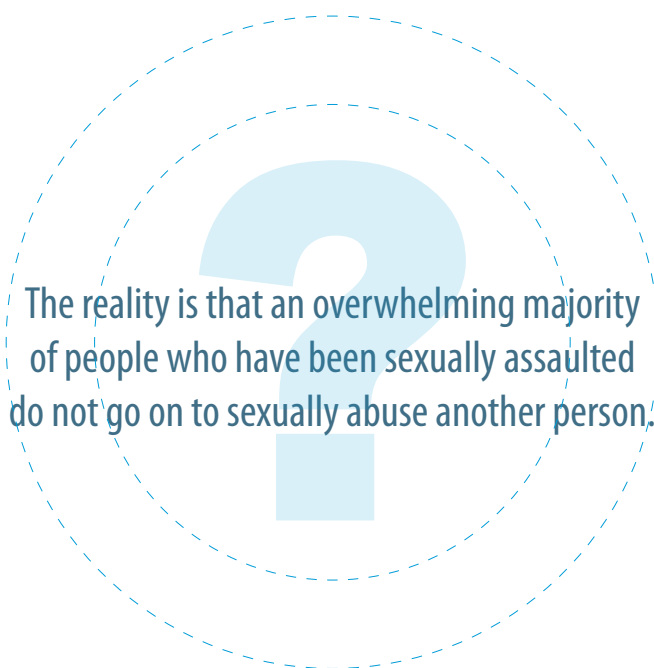
*There is a popular idea that sex offenders were victims of sexual assault themselves. Some survivors may be afraid that they'll become offenders, and sometimes a boy's family might have this fear. Are victims more likely to become offenders?*

There are statistics all over the board regarding what percentage of sex offenders were sexually assaulted prior to them sexually acting out. There is a reasonable study that involved polygraphing offenders about their history of being abused as well as offending. Based on this study it is believed that around 30-40% of sexual abusers were sexually abused as children.

The most important part of this study and statistic to remember is that if 30 or 40% of sex offenders were sexually abused, the logic doesn't follow that 30 or 40% of people who were abused will go on to sexually offend. That is a mistaken idea people have regarding statistics sometimes. The reality is that an overwhelming majority of people who have been sexually assaulted do not go on to sexually abuse another person.

There are a whole host of other problems they may experience as a result of being sexually abused, however. If clinicians use one of the researched-supported treatment methods with clients who have been sexually assaulted, generally they will help their client reduce the frequency of all types of problems.

A final thought to consider: When clients experience a traumatic sexual assault event, they actually can have true empathy (not sympathy) for other people who have been sexually assaulted. Therefore, more than others without this history of being sexually assaulted, most people who have been abused are acutely aware that they never want to put someone else through what they have experienced.





*Communities often fear that gay men who serve as community leaders (coaches, Boy Scout troop leaders, etc.) are pedophiles. What do we know about the sexual orientation of sex offenders who target boys?*

The assumption that gay men are at a greater risk to sexually assault boys than straight men has not been supported in reputable research studies. In all fairness, the notion has not been disproved either. It is difficult to prove a negative. Until studies are done in a manner that accurately assesses a person's sexual orientation and compares it with their sexual behavior it is difficult to say anything definitively.

There is a body of "research" that claims that gay men in supervisory or authority positions over youth will go on to sexually abuse them. However, this "research" has been generally funded and/or produced by groups that have an anti-gay agenda. It appears that the skewing of "research" data has occurred as a result of there being an assumption about the sexual orientation of these men. This assumption is being made because they have chosen to sexually act out with same-sex victims. This does not appear to be a reasonable assumption to make.

We know that it is not uncommon for people to misrepresent their sexual interests. Sometimes people are purposefully doing this and other times they truly have a blind spot. For example, there are many self-identified straight men who also have sex with other men. Many of these self-identified straight men would be stunned if someone labeled them as bisexual. Getting an accurate sense of a person's sexual orientation is no simple task.

The field of sex offender research, evaluation, and treatment has contributed to the confusion by sometimes labeling men who preferentially sexually assault same-sex victims as "homosexual pedophiles." It is a misleading short-cut that lumped men who are oriented to engaging in consensual gay sex together with men who are oriented to engaging in sexual contact with a child of the same gender. It is easy to see how people unfamiliar with the "shortcut" might assume that even professionals in the field of working with sex offenders are associating pedophilia with homosexuality.

*Are gay or bisexual men or teens more at risk of victimization?*

There is a very recent research article (Rothman, Exner & Baughman, 2011) published regarding this concern. They compiled data from 75 studies from 1989-2009. In their data, gay and bisexual males reported rates of childhood sexual abuse (22.5%) that are higher than most prevalence studies regarding sexual abuse of males in general.

They report data about sexual assaults of gay and bisexual males as adults too. In their compilation of the data it appears that between 14-15% of gay and bisexual men report being the victim of a sexual assault as an adult. They also reported that about 12% of gay and bisexual men reported sexual assault in the context of their relationship with an intimate partner.

Although the reasons for gay and bisexual men being sexually abused as a child at a higher rate than the general public are unknown, it may be important to provide prevention services to this group. On a positive note, King County Sexual Assault Resource Center is currently working on a sexual assault prevention project with LGBTQ youth and digital technology.

*Gay and bisexual males reported rates of childhood sexual abuse (22.5%) that are higher than most prevalence studies regarding sexual abuse of males in general.*

## Reference

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*Dan Knoepfler is an evaluator and treatment provider in south King County. He primarily works with adults and teens who have sexual behavior problems. He is the past president of the Washington Association for the Treatment of Sexual Abusers (WATSA) [www.watsa.org](http://www.watsa.org)*



# Sexual Violence Against Men and Boys in War

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by Wynne Russell

*Editor's Note: Throughout Washington State, immigrants and refugees have settled, sometimes fleeing war or conflict. Men and boys are often unrecognized victims of sexual violence in war, and when they come to live in our communities, they may bring with them scars of this trauma. In our work with individual survivors and with immigrant communities, it is important to bear in mind the possibility -- the probability -- that some men have experienced sexual violence as soldiers, prisoners or civilians.*

Reprinted with permission from *Forced Migration Review* (Volume 27, January 2007), a British publication.

## In the last decade, sexualized violence against men and boys has been reported in 25 armed conflicts across the world.

It is well known that armed conflict and sexual violence against women and girls often go hand in hand. What is less widely recognized is that armed conflict and its aftermath also bring sexual danger for men and boys.

The great reluctance of many men and boys to report sexual violence makes it very difficult to accurately assess its scope. The limited statistics that exist almost certainly vastly under-represent the number of male victims. Nevertheless, in the last decade, sexualized violence against men and boys – including rape, sexual torture, mutilation of the genitals, sexual humiliation, sexual enslavement, forced incest and forced rape – has been reported in 25 armed conflicts across the world. If one expands this tally to include cases of sexual exploitation of boys displaced by violent conflict, the list encompasses the majority of the 59 armed conflicts identified in the recent Human Security Report (2005).

The problem of male-directed sexual violence is not unknown to the humanitarian community. Many international organizations – UN agencies, governmental and intergovernmental organizations, NGOs, international criminal courts – have acknowledged the issue in their publications and their staff members show a high degree of individual sensitisation and concern. Nevertheless, male-directed sexual violence remains largely undocumented. Little is known either about the scope or nature of such violence or about the psychosocial consequences for male survivors. For individual survivors, this collective ignorance leads to a lack of assistance or justice. Organizations that have made preliminary efforts to reach out to male survivors have often been handicapped by lack of awareness of the issue on the part of survivors and staff alike. Even though male victims are included in some international tribunals' definitions of sexual violence, the domestic laws of many countries do not include male victims in their definitions of sexual violence, particularly in cases where homosexual activity attracts legal penalties.

[Note: See article on the Democratic Republic of the Congo's recent expansion of rape laws to cover both genders (Rodriguez, 2007).] The human impact of this marginalization and lack of care can only be guessed at.

Meanwhile, we remain ignorant of the place that such violence occupies in the perpetuation of conflicts or in the choice of particular forms of retaliatory violence. We do not understand its impact on post-conflict reintegration of adult or child combatants, or of civilian men forced to rape family or community members. We are unaware of how it affects the incidence of sexual and other violence against women and children, including refugees and child soldiers, during and after conflicts. From the perspective of the global trade in sex and persons, we remain ignorant of its contribution to prostitution, survival sex or trafficking in persons during and after conflicts and in refugee/IDP [internally displaced persons] settings. We do not know about the relationship between conflict-related violence and sexual violence within institutions such as militaries, police forces and penal systems.

From what little published information exists on the subject, as well as the expertise of many, it is possible to make some rough observations.

Sexualized violence against men and boys can emerge in any form of conflict – from interstate wars to civil wars to localized conflicts – and in any cultural context. Both men and boys are vulnerable in conflict settings and in countries of asylum alike. Both adult men and boys are most vulnerable to sexual violence in detention. In some places over 50% of detainees reportedly experience sexualized torture. However, both adult men and boys are also vulnerable during military operations in civilian areas and in situations of military conscription or abduction into paramilitary forces. Boys, meanwhile, are also highly vulnerable in refugee/IDP settings.

In addition to acts of individual sadism, the main overt purposes of sexualized violence against men and boys appear to be torture, initiation and integration into military/paramilitary forces, punishment of individuals and a strategy of war designed to terrify, demoralise and destroy family and community cohesion. [Note: Thanks to Françoise Duroch of *Médecins Sans Frontières* (Doctors Without Borders) for these observations.]





Most sexual violence is a mechanism by which men are placed or kept in a position subordinate to other men.

More fundamentally, most sexual violence is a mechanism by which men are placed or kept in a position subordinate to other men. Male-directed sexual violence helps to expose the broader phenomenon of conflict-related sexual violence, including against the women and girls who are the most numerous victims, for what it is: not 'boys being boys' but an exercise in power and humiliation.

#### WHAT IS NEEDED

Systematic collection of data is vital. Organizations operating in conflict-affected zones should intensify efforts to identify male victims of sexual assault and create reporting categories for violence that affect male sexuality and reproductive capacity, such as mutilation of the genitals. All data must be able to be broken down by gender and age.

Mechanisms for expert discussion on how to provide assistance for men and boy survivors need to be established. Given the extraordinary sensitivity of the issue for victims and communities alike, strategies need to be carefully thought out. Many of those I have interviewed stressed the difficulty of formulating programmes for male survivors, given that they often have very different needs from female survivors and are often extremely reluctant to discuss the violence they have suffered or its consequences. The needs of male survivors often vary widely according to cultural context. Creation of mechanisms for expert discussion both within and across cultural contexts would help programme managers formulate effective strategies and would also help advance the field of trauma studies more generally.

Male victims need to be fully represented in international justice initiatives and their inclusion in national laws on sexual violence. The prosecution by the International Criminal Tribunal for the Former Yugoslavia ([www.un.org/icty](http://www.un.org/icty)) of perpetrators of sexual violence against male victims and the Democratic Republic of Congo's recent extension of the crime of rape to include male victims are positive examples. Humanitarian actors should acknowledge that for male victims sexual violence is not just another form of torture. Sexual and gender-based violence is a particularly vicious attack on personal and social identity whose psychological consequences often far outlive those of other forms of physical violence. We need to take care not to inadvertently harm other vulnerable groups. Psychosocial strategies aimed at the specific needs of male survivors must be carefully designed to avoid unintentional reinforcement of concepts of male dominance over women or of homophobia.

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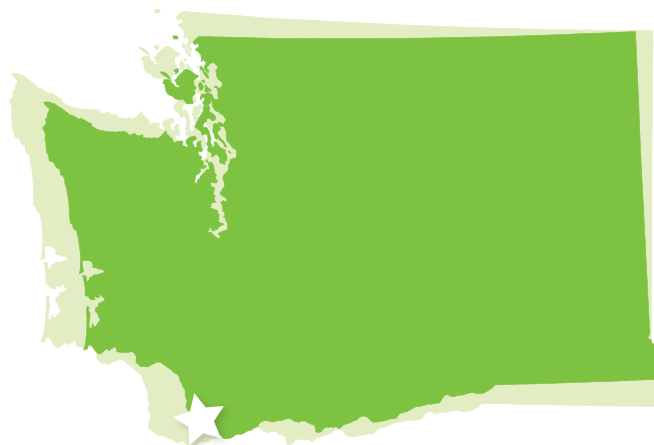
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Men generally don't identify with the terms "victim" and "survivor" like women do.

## PROGRAM HIGHLIGHT

### YWCA of Clark County



*What have been your successful outreach strategies to male survivors?*

For support groups, we sent flyers to many different individuals and agencies that work with men: counselors, the Portland Men's Resource Center, The Q Center [an LGBTQ community center], the VA [Veterans Administration] and distributed it at our Domestic Violence/Sexual Assault Task Force meetings.

For outreach in general, we are just starting. In fact, this month at our Domestic Violence/Sexual Assault Task Force meeting the presentation is on "Working with Male Survivors," recognizing that this is a seldom-discussed topic, even amongst service providers. The presentation will include discussion on why we don't talk about it, common myths/misconceptions, and how we as a community would like to better address it (next steps).

Male group members displayed a greater need for basic skills in relating to other group members and how they could support one another.

*How does your support group for male survivors differ from those for women?*

Several key differences come right to mind. One is simply the name of the group. We called it a "Men's Group" vs. a "Male Survivors" or a "Male Sexual Assault" group. Part of that was from feedback earlier that men generally don't identify with the terms "victim" and "survivor" like women do. It also helped protect their confidentiality more, especially given that they were coming to an agency that is stereotyped as working only with women. (We definitely work with boys and men, and we also recognize that the agency name YWCA with the words "eliminating racism, empowering women" could be a potential roadblock to men seeking services here. Our community connections and collaborations are critical in educating others to refer men for services here.

The actual group differs in that the male group members displayed a greater need for (and welcomed the opportunity to practice) basic skills in relating to other group members and how they could support one another. Figuring out what help looks like, how to ask for as well as give it, and how to get clarification from one another in respectful ways were all tools they practiced in a safe environment and with one another's encouragement.

It seemed in the two men's groups that we led, participants displayed an even greater degree of initial isolation not only because of the crime they experienced, but also from the perceived shame connected with males who are sexually assaulted.

*Laurie Schacht, Assistant Director, YWCA Clark County Sexual Assault Program*

NEW

# Question Oppression



## Exploring the Connections Between Sexual Violence & Oppression

This is a new, regular feature of *Connections* meant to spark conversations about the relationship between sexual violence and oppression. The questions will be inspired by the topic of each issue of *Connections*, and are designed for beginners and those with deeper experience. You might choose to use one or more of these questions as part of a staff meeting or in-service, a volunteer training, a board retreat or an informal lunch conversation. As always, WCSAP staff would be happy to assist you in using *Question Oppression* at your program, or grappling with the questions themselves. Let us know what you think!

What communities have historically experienced disproportionate rates of sexual violence against males? In what ways have institutions supported or actively ignored these examples?

In what ways might male victims be negatively affected by male privilege?

Does a focus on male survivors undermine or contradict the philosophy or practice of advocacy? Is feminism relevant to our work with male survivors of sexual assault?

What barriers might male survivors encounter in reaching safety or healing because they are male?

*Consider how other aspects of a male survivor's identity (race/ethnicity, sexual orientation, disabilities, economic factors, etc.) might affect this same question.*

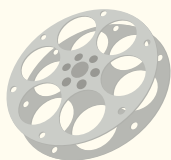
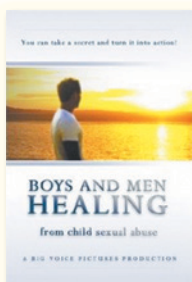
Describe what the Sexual Violence Continuum looks like when specifically considering violence against male victims. What are some examples of beliefs, behaviors, jokes, and customs that support sexual violence against males?



# Resources



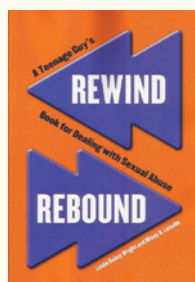
*Did you know...* ... WCSAP members have access to check out our library items? It's true. We mail them to you, you mail them back.



## *Boys and Men Healing from child sexual abuse*

Type: DVD

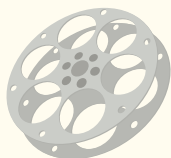
A documentary about the impact of male child sexual abuse and the importance of male survivors healing and speaking out.



## *Rewind, Rebound*

Type: Book

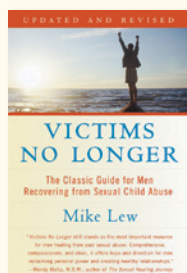
A powerful, honest, and supportive guide for teenage male survivors of sexual abuse, to help understand challenging issues.



## *Boyhood Shadows*

Type: DVD

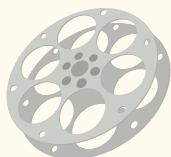
The story chronicles the struggles of a young boy under the power of a sexual predator, including testimonials of his family members.



## *Victims No Longer*

Type: Book

This book examines the changing cultural attitudes toward male survivors of incest and other sexual trauma.



## *The Oprah Show: Male Victimization*

Type: DVD

Two hundred men courageously stand together to reveal they were molested and discuss the aftermath of sexual abuse, breaking down the wall of shame and opening the doors for healing.

## *Related Websites*

Type: Web

- Male Survivor – [www.malesurvivor.org](http://www.malesurvivor.org)
- 1 in 6 – [www.1in6.org](http://www.1in6.org)
- Sexual Abuse of Males: Prevalence, Possible Lasting Effects, and Resources – [www.jimhopper.com/male-ab](http://www.jimhopper.com/male-ab)
- The Men's Project – [www.themensproject.ca](http://www.themensproject.ca)

For more related resources, check out:  
**Research and Advocacy Digest:**  
**Male Sexual Victimization**, Winter 2010  
[www.wcsap.org](http://www.wcsap.org)



**WCSAP**  
Washington Coalition of  
Sexual Assault Programs

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## Washington Coalition of Sexual Assault Programs

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Olympia, WA 98503  
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*For information about becoming a member of WCSAP,  
please e-mail us at [wcsap@wcsap.org](mailto:wcsap@wcsap.org), or call (360) 754-7583.*

## Connections is **YOUR** magazine.

We invite guest authors to submit pieces on a variety of topics, and welcome your submissions on advocacy approaches, media reviews, and creative work like original art or poetry.

We would also like to feature highlights of your agency and the advocacy work you are doing.

Direct submissions to  
[advocacy@wcsap.org](mailto:advocacy@wcsap.org)

[www.wcsap.org](http://www.wcsap.org)