

# ASSEMBLING THE PIECES

An African-American perspective on community and family violence

Winter 2002, Volume 3, Number 2

## IDVAAC national conferences break new ground



Dr. Oliver J. Williams  
Executive Director

“Conferences are us” could be our motto.

Actually, we at IDVAAC do much more than coordinate conferences. We write articles for scholarly journals, do research focus groups all over the country, participate in other important domestic violence conferences, and collaborate with advocacy groups and social service agencies throughout the country.

Did I mention we're very busy? Fortunately for me, I was able to hire two new staff members to help keep these important initiatives going. We're

happy to introduce associate administrator Denise Allen and executive secretary Lorraine Haley. Please see brief articles on our new staff members on page 8 for more information. We also say farewell to Marilyn Smith, who had worked as coordinator for IDVAAC since 1998. We wish her well.

### Our Southern Perspective conference

Most African Americans are only a few generations away from living in slavery, and 55 percent of blacks live in the South. These are two primary reasons we chose to focus our June 2, 2001 conference on “Ending the Silence on Domestic Violence in the African-American Community: A Southern Perspective.” The response to the conference was so strong that Dr. Ruth McRoy, our keynote speaker, drew a standing ovation. For an overview of her remarks, please see the article on pages 4-5.

### Black Males focus of 2002 conference

Our next conference promises to be just as powerful. The title is “Black Males and Domestic Violence: What Do We Know, Where Do

We Go?” We will examine what our community must do to create and support a “healthy” black man—one who is functional, competent, and non-violent. Our keynote speaker will be Haki Madhubuti. He is the founder and editor of Third World Press and *Black Books Bulletin*. Madhubuti has received several awards including an American Book Award and fellowships from the National Endowment for the Arts. He is currently a professor of English and Director of Gwendolyn Brooks Center at Chicago State University.

In addition, a variety of nationally known experts on African-American males, including John Jeffries, Vera Institute of Justice; Joe Jones, Baltimore City Healthy Start; and John Powell, executive director of the Institute on Race & Poverty at the University of Minnesota Law School, will speak during the conference.

The rough cut of the film “No!” by Aishah Shahidah Simmons will be shown and critiqued by conference participants; the film focuses on the voices of black female victims of domestic violence. In addition, several IDVAAC Steering Committee members will moderate panels on a variety of topics, including promoting nonviolent healthy behavior in the African-American male community, as well as intervention and prevention strategies. Awards to preeminent practitioners and researchers will also be given during the conference.

“Save the date” cards with more information will be sent out soon. Please mark your calendar for May 30-31, 2002, and begin planning your visit with us in Philadelphia. Further details and online registration are available via our Web site at [www.dvinstitute.org](http://www.dvinstitute.org).

While we do much more than sponsor conferences, we've done five so far in cities all over the United States. We plan to use that hard-earned experience to ensure that the conference in Philadelphia is the most powerful IDVAAC gathering ever. We hope you can join us.

# Community solutions to domestic violence must address cultural roots and beliefs

By Lynn Ingrid Nelson

"We've come a long way Baby," proclaimed the sexy female model in the now defunct Virginia Slims cigarette TV ad. As we now know, that proclamation told only the positive part of the story. The same could be said about progress in addressing domestic violence in the African-American community.

Since the 1970s, when the domestic violence movement started, public awareness of the problem has increased, shelters have been built, social stigma and law enforcement have made domestic violence unacceptable and unlawful. There is even a month (October) recognizing the victims of domestic violence prevention.

And although advocates, researchers and practitioners have come a long way, there's still a long and winding journey ahead, particularly when it comes to addressing domestic violence in a culturally-specific context. This article provides an overview of the history of the movement, the reasons for denial of the problem and its impact, and some solutions for healing domestic violence in the African-American community.

## Feminists framed the issues

Experts recognize that white, African-American, Native American and Latino feminists played a key role in framing the domestic violence movement during the 1970s. "They were largely interested in empowerment and in the need to address the problem from a woman's perspective, due to the victimization involved," according to Joyce Thomas, president of the Center for Child Protection and Family Support in Washington D.C.

Like most change agents, the feminists attacked the problem with a broad brush; their over-riding goal was to help women be safe. Some of the nuances related to serving women of various cultures got lost. In addition, Thomas, who has worked in the domestic violence field for 28 years, says that along the way, we've lost sight of the fact that we also need to focus on offenders.

"Black women don't want men removed from their families," adds Dr. Esther Jenkins, professor at Chicago State University. "They want their relationships fixed. Of course, in cases of severe battering, separation is necessary."

Shelters were the solution feminists identified to satisfy the need to provide immediate safety for battered women. "Yet, many black women are unwilling to leave their significant others and go into communal living situations, particularly when they are not culturally friendly in terms of food, dress and community," adds Thomas.

In addition, Thomas points out that the radical white feminist movement was never embraced by mainstream African-American women because they didn't identify with many of their goals, particularly the goal to enter the workforce; black women have been in the workforce for centuries.

Racism has played a key role in creating barriers to healing in the African-American community. "In a society that is hostile toward black men, this is one more thing to hold against black males," says Thomas. "Although discrimination exists, we must hold perpetrators accountable, no matter what their ethnicity."

Unfortunately, domestic abuse is pervasive in many cultures. "Men from every culture have ways of subjugating women," according to Dr. Oliver J. Williams, executive director of IDVAAC. "And we African Americans have our own brand of sexism. This must be studied and labeled, so that we can analyze the cultural impact and develop solutions that can be effective, given our cultural beliefs."



Dr. Esther Jenkins

Community Solutions—continued on page 3

# Community Solutions —continued from page 2

## Denial hinders healing

Historically, domestic violence has been denied by most cultures. Shame, embarrassment and ignorance contribute to this denial. These motivators have been even more prevalent in the black community, due to negative stereotypes of blacks perpetrated by the media and others.

"The Black and Proud movement of the '60s and '70s coincided with the beginning of the domestic violence prevention movement," says Thomas. "There was a groundswell of cultural pride to counter social oppression, so there was much pressure to 'put our best foot forward.'"

"Since there was no arena for public discussion among ourselves, people didn't talk about domestic violence. On top of that, little research was done on the impact of domestic violence on blacks, so there was no data to inform public discussion. Eventually, we had enough data to provide evidence that child abuse was a big issue in the black community. But in those days, white people (due to social dominance) were the 'enemy.' Why point fingers at ourselves and make things look worse?"

A peculiar brand of sexism also plays a role in denial. According to Jenkins, black women are seen as strong and independent. "This stereotype makes it harder to see them as victims or someone who needs help."

Another rationalization that fuels denial comes from social oppression, according to Williams. Frustration about social oppression sometimes comes out in anger and abuse at home, he says. While Williams acknowledges that social oppression plays a role in African-American domestic violence, he is adamant that there are no valid excuses for domestic violence.



Joyce Thomas

The African-American community hasn't accepted domestic violence as its own problem for a variety of reasons, adds Williams. "Although feminists have historically promoted equality and inclusiveness, their issues relative to domestic violence were originally framed by a European perspective," he says. "The domestic violence movement has gone through a natural evolution, heavily influenced by a majoritarian point of view. Now, we need to add cultural perspectives to aid the healing of African-American families. In order to do this, we'll have to get over the fear of 'airing our dirty linen in public'. It's dangerous to keep issues particular to African-American domestic violence under wraps. They need to be aired, so we can be informed by them and respond effectively to them."

## Community solutions

During the past five years, churches have begun to play a big role in addressing violence. Ministers have begun to understand that the church has a responsibility for addressing this, and they've figured out where the resources are, according to Thomas.

Public education campaigns directed toward the African-American community are helpful in generating awareness of the problem, says Jenkins. They can also play a role in educating women to recognize that abusive behavior is not a minor thing. It's a good way to get women to think ahead of time about how to make it stop and to think about what alternatives they have.

Creating a private conversation within the black community was a goal of "It's Your Business," a public awareness program managed by Kelly Mitchell-Clark, program manager with the San Francisco-based Family Violence Prevention Fund. The program is now four years old and includes radio campaigns and special events. [To check out the program, visit the organization's web site at [www.endabuse.org](http://www.endabuse.org).] "One of the keys to our success is that we did research – with IDVAAC's help – before we began to fashion our campaign," says Mitchell-Clark. "We were surprised by people's willingness to talk about it and the prevalence of it."

## Holistic services to heal families

"You can't help kids unless you help their parents," says Thomas. The Center for Child Protection and Family Support has developed a variety of community-based programs to reach children and family members through the schools, law enforcement, hospitals, churches and home visits, as well as via the traditional center-based services. "The toughest challenge is that providing holistic services is like the headless horseman; who is the leader?" she asks.

Community Solutions—continued on page 5





Dr. Ruth McRoy

# A Southern perspective on ending domestic violence in African-American communities

By Lynn Ingrid Nelson

“The southern landscape, ‘the trees, the silence, the liquid heat, and the fact that one always seems to be traveling great distances — seems designed for violence, seems almost, to demand it,” quoted keynote speaker Ruth McRoy from James Baldwin’s book, *Nobody Knows My Name*.

McRoy, who is now the director of the Center for Social Work Research at the University of Texas at Austin, in Austin, Texas, has extensive direct knowledge of the South. She was born in Vicksburg, Tenn., and attended historically black universities. She’s spent most of her academic career in Texas.

Her keynote address carefully wove the historical causes of domestic violence in the African-American community, with a particular focus on the South, and concluded with a well-thought analysis of solutions for ending the silence and addressing the associated problems. Her impressive presentation was rewarded with a standing ovation from the audience.

## The Seven Rs from Sudarkasa

In 1997, Dr. Niara Sudarkasa, a renowned anthropologist, began to share seven family principles, which have been helpful to African-American families in the past and may be able to help save families, children and communities at this time.

### Respect

We must relearn how to communicate with each other with respect.

### Responsibility

We must be willing to accept responsibility for the less fortunate in our extended families and communities.

### Reciprocity

We must give back to our community.

### Restraint

We must sacrifice again for the benefit of the entire community.

### Reverence

We must appeal to a higher power and keep hope alive.

### Reason

We must teach the art of reason and compromise in families, schools and churches.

### Reconciliation

We must remember the importance of forgiveness and reconciliation.

McRoy began her remarks by acknowledging that the South has more than its share of problems when it comes to this topic. Fifty-five percent of the 35.1 million African Americans in the United States live in the South, compared with 19 percent in the Northeast, 18 percent in the Midwest and 8 percent in the West. Of the 14.5 million U.S. children in poverty, 5.5 million live in the South, where they receive the lowest TANF benefits. In addition, homicide rates are higher in the region, with blacks disproportionately represented both as victims and offenders.

She submits that African Americans have developed dysfunctional cultural adaptations to pressures such as unemployment and underemployment, which prevent them from enacting traditional male roles – roles that are synonymous with manhood. When challenged on their role performance, she says, some men respond with violent attacks on their intimate partners.

### Historical African-American family trends

Marriage and family relations were important to blacks during slavery. During Reconstruction, women worked alongside their husbands as sharecroppers, and girls who got pregnant were often absorbed into their family’s household. The vast majority of black families had two-parent households during the late 19<sup>th</sup> and early 20<sup>th</sup> Centuries. By the early 1970s, 20 percent of black families were headed by females; by 1980, that percentage had jumped to almost 50 percent. At last report (1998), only 36 percent of African-American children were growing up in two-parent households. These increases are attributed to welfare policies, unemployment and incarceration. The lack of male role models has contributed to difficulty in controlling children, and racial poverty – 67 percent of black female householders with no spouse make less than \$25,000 per year.

### Impact on black women

Systematic discrimination has led to low self-esteem and self-destructive behavior in black women. Slave owners justified their sexual abuse of black women by constructing them as “morally loose.” During the Civil War, the “mammy” image was popularized, but by the 1940s, black women were portrayed as “Sapphires” – male-dominating and tough. Some of that stereotype continues to be perpetuated, inferring that black women must be strong and independent, even in the face of domestic violence. “Historically, in much of the South, domestic violence was considered not so much a crime as a family matter. Still today, many African-American women suffer in silence and remain in dangerous marriages,” according to McRoy. Others may be victimized but loyal because they fear turning their battering husbands or partners over to a discriminatory criminal justice system.

A Southern Perspective —continued on page 5

## A Southern Perspective —continued on page 5

The social construction of black men plays a key role in perpetuating domestic violence in the African-American community. Given their inability to perform the expected provider role, they have low power, low status and low self-esteem. "Many black men feel that, even though they may not be able to control how society treats them, at the very least they should be able to control 'their women'," says McRoy.

### Perpetuating a cycle of domestic violence

Domestic violence is the major precursor to child neglect fatalities in the United States. As a result of welfare reform, child neglect increased by more than 16.7 percent from 1990-1996, affecting from 2.5 to 3.0 million children. By 1998, well over a half million U.S. children had been placed in foster care – 44 percent of whom are black. Between 25-35,000 children move out of the foster care system every year. They are unprepared to live on their own or to become good parents, according to McRoy. Unfortunately, many of them follow the same patterns of abuse they experienced as children.

### Domestic violence demons must be faced to be overcome

African-Americans fight against white-perpetuated stereotypes so hard that they don't always face problems that are devastating the black community. "We can sit around and blame the system and continue to be victims or do something ourselves. It is time that we take our power back and say NO," says McRoy. "This violence in our communities and families must stop. We must draw upon our strengths and fight back, because we as a community are in danger.

"We need to issue a call to action and challenge our churches, social groups, families, legislators, educators and other community organizations to first begin talking about the problem and hold not only the perpetrators responsible for their actions, we must hold ourselves accountable for our inaction up until now." 🗨️

*Editor's note: More excerpts from the May 31- June 1, 2001, conference in Memphis can be accessed via the IDVAAC Web site at [www.dvinstitute.org](http://www.dvinstitute.org).*



*Chicago Consultant Vicki Coffey received a Community Service award from IDVAAC Steering Committee Representative Dr. William Oliver.*

## Community Solutions —continued from page 3

Mitchell-Clark agrees that making holistic services available, where people live, is essential in preventing and healing domestic violence. These services include chemical dependence counseling, job training, as well as violence-prevention programs in schools and neighborhood centers.

"To get a positive result takes a long time and is labor intensive," she warns. "Additionally, it's tough to measure the impact of a public education campaign." But awareness is the first step in achieving any kind of behavioral change. And Mitchell-Clark feels hopeful that social service professionals are motivated to explore the connections among various social problems, recognizing that they can't be effective in isolation.

### Culturally-specific programs

"Holistic" and "culturally-specific" are the new bywords for success in addressing domestic violence in the African-American community. IDVAAC has played a big role in promoting culturally-specific programs throughout the country, says Thomas. "When we sponsor conferences and do focus groups in specific cities, we are there working with the local experts for weeks.

"We get to know the issues and local folks find new resources through their connections to IDVAAC. In addition, the funding and training provided by the federal Department of Health and Human Services have been critical, particularly in dealing with domestic violence issues that intersect with welfare reform."

Undoubtedly, much progress in generating awareness of domestic violence and related issues has been made in the past 30 years. However, if a jingle could tell the story of preventing domestic violence in the African-American community, the words might go something like this: "We know we're on the right track, but we still have a long ways to go..." 🗨️

# “NO!”: Breaking Silences on Film

by Aaronette M. White, Ph.D.

*Editor's note: The rough cut of the film discussed below will be shown and critiqued by conference participants during IDVAAC's next national conference in Philadelphia May 30- 31.*

“NO!” (The Documentary Rough Cut) is a feature-length documentary that addresses the collective silence in the black community when black women and girls are raped or sexually assaulted by black men and boys.

“NO!” creates a sacred space within which black women and men, outraged about intra-racial rape and sexual assault, challenge the black community to look inward and confront this issue, through their testimonies, scholarship, and art.

“NO!” initiates the healing of the political, psychic and cultural scars of rape and/or sexual assault within the black community. Looking at black women's lives through a holistic lens and understanding that there's no such thing as partial freedom. “NO!,” through the incorporation of narrative vignettes, archival footage, testimonies, interviews, music, dance, and poetry, simultaneously addresses the violent manifestations of racial, gender and sexual oppression.

After several years of research and development, Aishah Shahidah Simmons, the producer, writer, and director of “NO!,” realized that in order to expose and address intra-racial rape and sexual assault in the black community in the 21st Century, it was imperative that she use the camera lens to examine black women's “herstory” in the United States.

This decision was made based on the fact that, regardless of race and sometimes gender, many people's negative reaction to the idea of a documentary exposing and addressing intra-racial rape and sexual assault in the black community is based on an overall lack of knowledge of black women's “herstory”.

Moving from enslavement of African people in the United States through present day, interviews with and performances by black women survivors, and/or black women and men activists, historians, poets, attorneys, psychologists, and musicians reveal the emotional, physical and psychic struggle of black women to fight against silences imposed on them, as well as the reasons why black women and men have been and are silent about intra-racial rape and sexual assault in our own non-monolithic communities.

Dance is used as a metaphor of the healing process as black women move through the trauma of sexual violence and find wholeness and wellness of body, mind, and spirit. One of the most fascinating things about “NO!”(The Documentary Rough Cut) is that it documents the spiritual, emotional, physical, her/historical, and political aspects of rape from the experiences and research of black women with African-American feminist sensitivities and insights.

“NO!” (the Documentary Rough Cut) boldly puts forth the aforementioned issues and uses scholar-activists to tease apart myth from reality and facts from assumptions across legal, social, historical, political, psychological, religions, and everyday contexts. “NO!” demonstrates how rape is a multifaceted issue, and addresses it from survivor and expert testimonies that create a tapestry of truth that demands to be heard. In addition, Simmons uses black art forms, still photos, slow motion segments, and carefully constructed camera angles that complement black women's voices with artistic style and vision.

“NO!” isn't yet completed. Producer, Writer, Director Aishah Shahidah Simmons needs completion funding to cover the costs of archival footage/photographs and eight weeks of fine-tune editing. However, with the 1-hour-22-minute rough cut in hand, Simmons has represented the black woman rape survivor in a beautiful, painful, elegant, raw, and holistic way. She has breathed life into the souls of those who weren't expected to survive. 🌟

*Aaronette M. White, Ph.D. is a Social Psychologist at Harvard University and a W.E.B. DuBois Fellow. She has served as a consultant to the project.*

## “NO!”

The documentary rough-cut covers a range of topics that can initiate discussions conversations such as:

- Black feminism
- Black lesbianism and bisexuality (sexual diversity within black communities)
- Eating disorders (bulimia, etc.) and other self-destructive coping patterns of some rape survivors
- Sexism and Madonna/Whore/Good girl/Bad girl myths
- Activism as a healing modality
- Black men as profeminist allies in rape prevention
- African-American literature and the rape of black women and girls
- Black feminist Christian and Islamic perspectives that address the wrongfulness of the rape of women
- How gangsta rape and other acts contribute to a hostile, rape-supportive climate
- Rape as a community issue that reinforces interlocking systems of oppression, such as racism, sexism, classism, and heterosexism.



# Meet Kelly Mitchell-Clark

Family Violence Prevention Fund Program Manager

Little did Kelly Mitchell-Clark know more than three years ago — when she began working with Dr. Oliver Williams and the IDVAAC staff on planning for the group's December 1998 conference — that she was embarking on a long-term adventure in collaboration and shared knowledge.

After working together on the conference, which examined domestic violence across the lifespan of African Americans, Mitchell-Clark and Williams collaborated with other campaign partners on a 12-part radio soap opera series that was played on commercial black radio stations across the country. The series was part of "It's Your Business," a national public awareness campaign, which was initiated by the Family Violence Prevention Fund (FVVF) and developed with several national entities, including IDVAAC, the Advertising Council, American Urban Radio Networks, GeM Communications Group, UniWorld Group, Inc., and the Annenberg School for Communication at the University of Pennsylvania.

The series is one of many communications components that comprise "It's Your Business." Mitchell-Clark led the development of that program for the San Francisco-based FVVF, where she is employed as a program manager. Williams led focus groups with African American men — some of whom had histories of abuse — to help inform the development of the campaign.

"It's Your Business" is a culturally-specific initiative aimed at increasing dialogue about domestic violence in the African-American community. It is part of a larger awareness campaign developed by FVVF called "There's No Excuse for Domestic Violence."

The program includes innovative awareness materials and organizing strategies to help individuals and communities stop domestic violence. (For more information on both campaigns, visit [www.endabuse.org](http://www.endabuse.org) and click on Public Education Programs.)

Last year, Mitchell-Clark was asked to join the IDVAAC Steering Committee. "I was honored to join such a prestigious group of scholars and practitioners," she says. "I am excited about some of the major initiatives IDVAAC has planned, including the Leadership Institute and the Summer Academy. These training programs at the University of Minnesota School of Social Work will nurture people who work in this

field, educate them and help them do their work better. We need people who will stay in the field for the long haul, and this will help support them to do that."

Before joining FVVF, a national non-profit that focuses on domestic violence education, prevention and public policy reform, Mitchell-Clark, a Howard University graduate, was a staff member of the Arkansas-based Women's Project, where she coordinated a statewide effort to document and organize against sexist, racist, homophobic and anti-Semitic bigotry and violence.

"I'm pleased with IDVAAC's social change focus. I'm hopeful that we can continue building a movement in the African-American community that will help prevent and ultimately end domestic violence."

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

Although her collaboration with IDVAAC has lasted much longer than she originally thought it would, Kelly Mitchell-Clark realizes that in many ways her journey with the organization has just begun. 🍀



*Kelly Mitchell-Clark*

## Institute on Domestic Violence in the African-American Community

290 Peters Hall  
1404 Gortner Avenue  
St. Paul, MN 55108

Phone: 612-624-5357  
Fax: 612-624-9201

E-mail: [NIDVAAC@tlemail.che.umn.edu](mailto:NIDVAAC@tlemail.che.umn.edu)  
Website: [www.dvinstitute.org](http://www.dvinstitute.org)

*Assembling the Pieces* is published biannually by the Institute on Domestic Violence in the African-American Community (IDVAAC). The staff includes Dr. Oliver J. Williams, executive director; Denise Allen, associate administrator; and Lorraine Haley, executive secretary. The publication is edited by Dr. Oliver J. Williams and Lynn Ingrid Nelson and designed by Brett Olson. The University of Minnesota is committed to the policy that all persons shall have equal access to its programs, facilities, and employment without regard to race, color, creed, religion, national origin, sex, age, marital status, disability, public assistance status, veteran status or sexual orientation. This publication can be made available in alternative formats for people with disabilities. Direct requests to the Institute at 612-624-5357.

### STEERING COMMITTEE MEMBERS

Kelly Mitchell-Clark  
Family Violence Prevention Fund,  
San Francisco, CA

Linner Griffin, Ed.D., MSW  
Professor and Graduate Chairperson, East  
Carolina University, Greenville, NC

Robert Hampton, Ph.D.  
Associate Provost, University of Maryland,  
College Park, College Park, MD

Sheila Hankins,  
Associate Director, Haven Domestic Violence  
Center, Pontiac, MI

Esther Jenkins, Ph.D.  
Professor, Chicago State University, Chicago, IL

William Oliver, Ph.D.  
Associate Professor, Indiana University  
Bloomington, IN

Beth Richie, Ph.D.  
Associate Professor, University of Illinois,  
Chicago, IL

Joyce Thomas, RN, MPH, PNP  
President and Co-founder, Center for  
Child Protection and Family Support,  
Washington, DC

Antonia Vann  
Executive Director, Asha Family Services, Inc.  
Milwaukee, WI

Oliver J. Williams, Ph.D.  
Institute Executive Director  
Associate Professor, University of Minnesota  
Minneapolis, MN

William Riley  
Federal Project Officer  
Office of Community Services, Administration  
for Children and Families, U.S. Department of  
Health and Human Services, Washington, DC

©2001, Board of Regents of the University of Minnesota

# Meet Lorraine Haley



Lorraine Haley

Lorraine Haley joined IDVAAC as executive secretary in May of 2001. Originally from Kansas City, Mo., Haley has worked for the University of Minnesota for 14 years. She started in the College of Human Ecology, which was previously know as Extension - Home Economics. After two years there, she worked in Family Social Science for 12 years. While Haley has many duties assisting Institute Director Dr. Oliver J. Williams, she also coordinates the events the Institute sponsors, including annual conferences.

Haley sees the Institute as a primary provider of information to the domestic violence community. Information requests at IDVAAC are varied, according to Haley. "Sometimes the information needed can be as simple as the results of a long-term research project or as critical as giving a referral to a victim of domestic violence seeking shelter," she says.

# Meet Denise Allen



Denise Allen

Denise Allen joined IDVAAC in September 2001 as the Associate Administrator. She has been with the University of Minnesota since 1983, recently as the principal accountant for the School of Social Work. She's received an accounting degree from the Minnesota School of Business and has lived in the Twin Cities during most of her life. Allen is in charge of managing the finances for the Institute. She is also responsible for researching new funding for IDVAAC by building relationships with current and prospective donors and overseeing planned projects.

Allen looks forward to learning and understanding more about the work of IDVAAC. "I believe the powerful research of the Institute will allow us to one day look back and say that the work has made a difference in the African-American community," she says.



next issue

- The Real "ER"
- Intersections of Domestic Violence, Substance Abuse and AIDS programs
- Meet Sheila Hankins
- Book review of *Whom Shall I Fear*

Institute on Domestic Violence  
in the African American Community

UNIVERSITY OF MINNESOTA

School of Social Work  
290 Peters Hall  
1404 Gortner Avenue  
St. Paul, MN 55108-6142

www.dvinsstitute.org



Breathe a Habit not a Heart  
End Domestic Violence in the African-American Community

May 30-31 in Philadelphia



Nonprofit  
Organization  
U.S. Postage Paid  
Minneapolis, MN  
Permit No. 155