

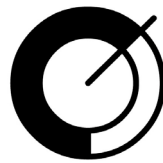
THE VIEWERS GUIDE

FOR

FAMILY AFFAIR

a film by chico colvard

WAS DEVELOPED BY



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FAMILY

a film by chico colvard

AFFAIR

“One of the most **PSYCHOLOGICALLY COMPLEX** movies ever made”

-Boston Globe



DIRECTOR | PRODUCER | CHICO COLVARD | PRODUCER | LIZ GARBUS | EDITOR | RACHEL J. CLARK | ORIGINAL SCORE | MIRIAM CUTLER | EXECUTIVE PRODUCERS | DAN COGAN AND ABIGAIL DISNEY FOR FORK FILMS

PRODUCED IN ASSOCIATION WITH | LEF MOVING IMAGE FUND | WGBH | FIRELIGHT MEDIA | IMPACT PARTNERS | OPRAH WINFREY NETWORK (OWN) | RO'CO FILMS INTERNATIONAL

DIRECTOR'S STATEMENT

When I first started this project, I didn't know I was making a "documentary," it felt more like I was lawyering with a camcorder: gathering eyewitness testimony, preparing evidence and arguments to present later at trial. I wanted to playback for my sisters how every time we got together, the cordial conversations and light banter inevitably digressed into sorrowful accounts of a troubled past. I wanted to redirect their rage toward our father.



In 2002, my sisters invited me to spend Thanksgiving with them in Kentucky. It was only after I arrived that I learned my father would be there. I hadn't seen him since severing ties 15 years prior. As he walked through the door, I watched my sisters, their children and neighbors warmly greet him. They laughed at his pithy remarks and catered to his every need. It was absurd. Disturbing. And rather than indict him, as I had practiced in my mind a thousand times, I was reduced to a terrified child, hiding behind my camcorder. All I could muster up the courage to say is, "Hey, how are you?" as he walked toward me and filled the frame. I felt like a coward.

After returning to Boston, I was ashamed at my lack of bravery, at my failure to challenge my father and rally my sisters and neighbors behind me. In time, I came to discover that *this* was the story -- the part no one talks about when it comes to incest and families in crisis. Why were my sisters and others accommodating this man, who did these terrible things? The way I'd always seen child molestation presented in the media was much clearer: The abuse is brought to light, then the offender and victim-survivor go their separate ways -- the offender banished to the margins of society, the victim-survivor left to recover. Never did the two voluntarily reunite and forge a seemingly "normal" father-daughter relationship.

Filming took a toll on me both physically and emotionally. To sit with my father and listen to his opinions was difficult, but necessary. I feared that he retained control over this project and me. As a key subject in the film, he possessed the power to derail it simply by saying, "I don't wish to participate." He could opt to not sign a release form, demand I turn off the camera, or simply ask me to leave. The discomfort of having to sit in my father's presence, absorb the gravity of my sisters' experience and document my mother's long absence -- the emotional impact of it all wouldn't quite sink-in until I returned home and began to sit with the footage. It was only then that the truth of this story -- my story -- dug its way into my psyche, often shutting me down for days.



WATCH SUNDANCE INTERVIEW WITH FILMMAKER


DIRECTOR'S STATEMENT

As I increasingly spent less time teaching and more of my time dedicated to this project, people would ask, "So what's your film about?" A seemingly innocuous question that I had difficulty answering. As I danced around the subject, searching for the right words to talk about this taboo -- this terrible thing that's not suppose to happen, but in fact does, I'd watch people recoil, change the subject or simply walk away. In time, the gradual support of key funders and well-respected members of the film community not only lent credibility to the project, but also gave people, myself included, permission to talk more openly about my family crisis.



Inevitably, some will reduce FAMILY AFFAIR to an "incest" film. Clearly that crime lies at the center of this documentary, but I chose to make a film that does not solely define my sisters by the worst act that happened to them as girls. Their story should resonate with anyone that's made accommodations for a parent or trusted figure in their lives, who has betrayed them in some way. I meet a number of people

after screenings who say that, although they weren't molested as a child, they have painful memories of a parent who was an alcoholic, verbally abusive, self-absorbed, cheated on their mother, abandoned them or maltreated them in some way. Today, they find themselves still struggling with the past, mostly because they remain complicit in creating the illusion of a happy and cohesive family. Wanting to understand how my sisters could remain faithful to our father and exposing his crimes, were my motives for making FAMILY AFFAIR. **FA**

 WATCH FILM TRAILER



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CENTER FOR
INDEPENDENT
DOCUMENTARY

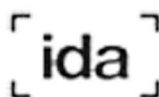


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DVD CHAPTER SELECTION

- | | |
|---|---|
| I. Opening
(0:00 - 6:19 /TRT 6:19)
The Shooting Disclosure Arrest
Thanksgiving | VII. Hostages
(54:21 - 1:03:52/TRT 9:31)
Pregnancy Pleasure Dr. Herman
Eleanor Caleana Bobby |
| II. Journey to Father's House
(6:20 - 14:41/TRT 8:21)
Family Background Separation
Paula at Hospital | VIII. The Game
(1:03:53 - 1:10:23/TRT 6:16)
Angelika & Son Separation Chici's
Mental Decline
Revisiting the Shooting Remorse |
| III. Chiquita
(14:42 - 23:50/TRT 9:12)
Schizophrenia Mother's Absence
The Letter | IX. Father at Hospital
(1:10:24 - 1:18:51/TRT 8:27)
Asking the Question Paula's Forgive-
ness Chici's Forgiveness |
| IV. In The Basement
(23:51 - 32:10/TRT 8:01)
History of Child Abuse Christmas
The Plan | X. End Credits
(1:18:52 - 1:21:26/TRT 2:33)
See Sisters' Screen Film |
| V. Journey to Mother's House
(32:11 - 41:13/TRT 9:02) | |
| VI. Father's History of Abuse
(41:14 - 54:20/TRT 13:06)
Criminal Records Sexual Abuse
Prison Yvonne | |

SHORT SYNOPSIS



At 10 years old, Chico Colvard shot his older sister in the leg. This seemingly random act detonated a chain reaction that exposed unspeakable realities and shattered his family. Thirty years later, Colvard ruptures veils of secrecy and silence again. As he bravely visits his relatives,

what unfolds is a personal film that's as uncompromising, raw, and cathartic as any in the history of the medium.

Driving the story forward is Colvard's sensitive probing of a complex dynamic: the way his three sisters survived severe childhood abuse by their father and, as adults, manage to muster loyalty to him. These unforgettable, invincible women paint a picture of their harrowing girlhoods as they resiliently struggle with present-day fallout.

The distance time gives them from their trauma yields piercing insights about the legacy of abuse, the nature of forgiveness, and eternal longing for family and love. These truths may be too searing to bear, but they reverberate powerfully within each of us.

- Sundance

Reviews

New York Times – Critics' Pick. FAMILY AFFAIR is “fascinatingly RAW... COMPLEX and UNSETTLING.”

Video Librarian recommends FAMILY AFFAIR to colleges, universities & public libraries; adding that the film “mirrors the literature of Alice Walker and Maya Angelou.”

FAMILY AFFAIR “is nearly perfect... a melodrama and psychological thriller... The movie is PROVOCATIVE and SHOCKING in the way a piece of nonfiction ought to be. It's a STUNNING story that's stunningly told.” **The Boston Globe**

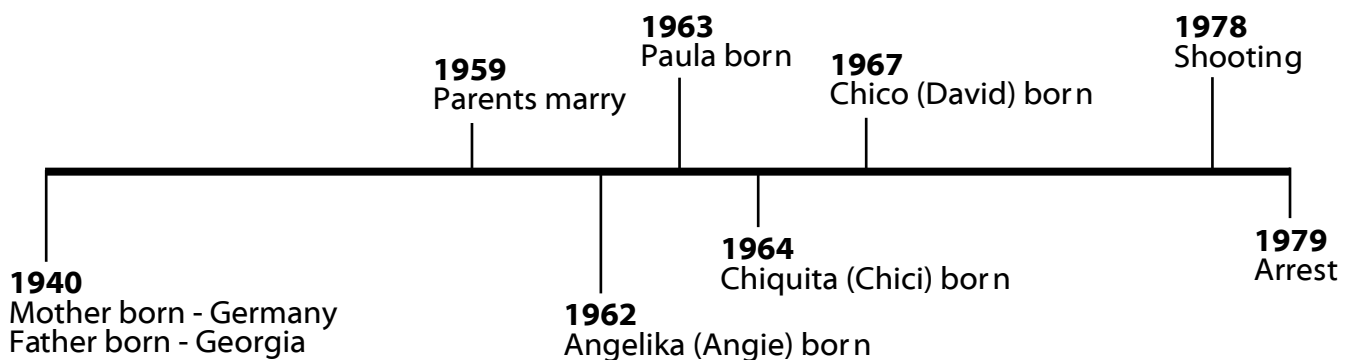
Filmmaker Magazine calls FAMILY AFFAIR “emotionally wrenching... and OBSERVANT of a milieu that just about never gets represented in cinema. Chico Colvard's [film] is a small REVELATION.”

NARRATIVE SYNOPSIS



My mother is a German-Jew, born during WWII. By contrast, my father is an African-American, who was raised in the segregated south of Georgia. My three older sisters and I are a remarkable mix of our parents and were affectionately referred to as “Army Brats” growing up. Although we were raised on a number of military bases around the world, it was in Radcliff, Kentucky, a small town outside of Fort Knox, where our lives were changed forever.

Growing up I fantasized about being Chuck Connors in *THE RIFLEMAN*. At the age of ten I discovered my father’s military rifles and accidentally shot one of my sisters in the leg. Believing she would die from her injuries, my sister revealed to my mother and later the police, that our father had sexually abused her and my other two sisters for years. I witnessed my father’s arrest and the unraveling of our family. My parents divorced. My sisters and I were sent to foster homes and unwelcoming relatives, who blamed my mother for having their brother (my father) arrested. My father was found guilty of sexual assault in the 1st degree and sent to a Kentucky minimum-security prison on Valentine’s Day, 1979. He was released less than one year later.



NARRATIVE SYNOPSIS

As I grew older and came to understand the full magnitude of what my father did to my sisters, I began to detest the man I once admired as a kind of “G.I. Joe” action hero. As a result, I cut off contact with my father for more than fifteen years. Surprisingly, all three of my sisters continued seeing my father immediately after he was released from prison, spending weekends and holidays at his home and even leaving their children (his grandchildren) alone with him from time-to-time. In 2002, while visiting one of my sisters in Kentucky, my father arrived at a Thanksgiving dinner and was warmly welcomed by a number of adoring family members, my sisters and friends. Although I did not know it at the time, this would be the start of my documentary FAMILY AFFAIR.

At first, this documentary ran the risk of turning into a crude indictment of my father, a figure the audience is sure to view as a “monster”. While that assessment might be unavoidable, I do not want the audience to *only* view him or other offenders as a one-dimensional “monster-like” figure. In point of fact, in the USUAL SUSPECTS Kevin Spacey’s character, Verbal Kint, a seemingly crippled con man, explains to one of the investigating officers that “Keyser Soze,” an omnipotent, “monster-like” figure was, in fact -- *real*. Spacey tells the doubting detective that the greatest trick the devil ever played was convincing the world that he did not exist. Similarly, my father’s health is ailing. Overweight and with the right side of his body atrophied from multiple strokes, he no longer resembles the menacing figure embedded in my childhood memories. And while he remains in denial about the *unspeakable* atrocities he committed against my sisters, I can’t help but feel that the companionship my sisters share with him makes them complicit in *his* attempts to convince the world that he too is not a monster.

FAMILY AFFAIR does not attempt to mitigate the long-term dysfunctional impact of incest. Instead, this documentary reshapes the commonly held view that molesters are pushed to the margins of society, never to reconnect with their victim/survivors. In the end, the film focuses on the motives, accommodations and levels of forgiveness survivors make in order to satisfy an eternal longing for family. **FA**

Chico



Chiquita



Angelika & Paula



TOPIC SUMMARY



“THE ORDINARY RESPONSE TO ATROCITIES is to banish them from consciousness. Certain violations of the social compact are too terrible to utter aloud: this is the meaning of the word *unspeakable*.”

- Judith Herman, M.D.

Once sexual abuse survivors break their silence, they are often cast to the margins of society. This is not always the case for offenders. Incest is a taboo because it is not supposed to happen, but in fact it does. Studies from the National Crime Victimization Survey, Bureau of Justice, National Institute of Justice and the FBI show that nearly 25% of *all* women are sexually abused by someone they know during childhood – so family members are often implicated. *FAMILY AFFAIR* speaks to any number of people affected by sexual assault and those who can identify with what it means to be a survivor. Dr. Judith Herman, a Clinical Professor of Psychiatry at Harvard Medical School and Director of Training at the Victims of Violence Program in the Department of Psychiatry at the Cambridge Hospital, states in her book *FATHER DAUGHTER INCEST* that the incestuous father and their

“This act of uncovering the past has an empowering effect on the survivor.”

families are made-up of a wide cross-section of society; including, but not limited to the unemployed, house wives, artists, lawyers, rabbis, priests and teachers – all from various ethnic backgrounds, religious affiliations and social classes. Incest, like rape, is a weapon of war. It is used as a display of power and dominance in the confines of prison, dark alleyways, and rural

TOPIC SUMMARY

farmlands. Child sex abuse also occurs in seemingly safe cookie-cutter suburban homes, as well as the bedrooms of children living in the depressed neighborhoods of the inner city. Somewhere along this stretch of humanity lies my family. Dr. Judith Herman also states in her second book *TRAUMA AND RECOVERY* that “[i]n the second stage of recovery, the survivor tells

“FAMILY AFFAIR reveals that no one is ever just a victim nor solely defined by what happened to them as a child. This documentary adds the shades of gray to what surviving means in a larger universal context.”

the story of the trauma. She tells it completely, in depth and in detail. This work of reconstruction actually transforms the traumatic memory, so that it can be integrated into the survivor’s life story.” This act of uncovering the past has an empowering effect on the survivor. To that end,

FAMILY AFFAIR works as an ally for the survivors, empowering them to confront the horrors of their past and to do so in a safe environment. One of my sisters said that she was looking forward to seeing the completed film – to hearing my father’s responses to questions she never felt safe asking him face-to-face and to do so in an environment where she knew he could not “get her.” This documentary intends to serve as a safe passage to recovery for women, girls and others who have survived sexual abuse.

FAMILY AFFAIR approaches this topic from a deeply personal and uncompromising vantage point – presenting to its audience a more complicated way to view child molesters and the, often times, ongoing relationship with their victim/survivors. Still, it is important to stress that this is not *just* a film about “incest.” It is also a portrait of a family that struggles with common issues we all face – from mental illness, race and membership, to isolation and abandonment.

FAMILY AFFAIR reveals that no one is ever *just* a victim nor solely defined by what happened to them as a child. This documentary adds the shades of gray to what surviving means in a larger universal context. In so doing, I examine the ways my father capitalized on isolating my mother and sisters in a society that criminalized interracial marriages until the 1967 *Loving v. Virginia* U.S. Supreme Court case, which made it unconstitutional for states to enforce anti-miscegenation laws. I also explore the failed legal response to domestic violence in the 1960s and 1970s, when there were virtually no support services or police protection for battered women – even fewer for a German-Jew (“nigger lover”) with bi-racial children living in states like Kansas and Kentucky. Mandatory arrest laws and restraining orders would not come into effect until the 1980s – a time when it was already too late for my mother and sisters to escape the isolation and terror they suffered at the hands of my father. Their story is a relevant and timeless one about resilience, surviving and having the capacity to accommodate a parent’s past crimes in order to satisfy an eternal longing for family. **FA**

Shoshanna Erlich is an associate professor in the Women's Studies Department at the University of Massachusetts Boston. Her area of focus is gender, sexuality, and the law, with a particular interest in the reproductive rights of young women. Before coming to the university, she worked as an attorney, specializing in divorce and domestic violence cases.

Chapter V - Journey to Mother's House (TC: 38:40)

Renate: I grew up in extreme poverty because of World War II. We had nothing in the cupboards. I didn't even have my own bed. I had to sleep in the kitchen on a pull-out thing. No wonder I ran off and got married to the first clown that asked me.... I would have never married him if I would of had a home, you understand? The first time that man raised his hand against me, I should have went out that door and never looked back. Now, that's a guilt I have for the rest of my life. I knew I should leave and I was too afraid to go anywhere. I didn't trust nobody. He made sure of it that I could trust nobody out there. Back then, you didn't have shelters. The military wouldn't help you and that was another threat he always held over my head. You're not a born American. You can go, but you won't get the kids and that kept me because I wasn't going to leave the kids behind.

When the filmmaker goes to visit his mother after more than 18 years of not seeing her, she laments that she should have left her husband “the first time that man raised his hand against me.” Yet, as Renate poignantly recalls, multiple realities reinforced her sense of isolation and powerlessness in what would become an increasingly abusive relationship. Not only, as discussed in this essay, did prevailing gendered marital norms coupled with the lack of legal and social resources conspire to trap battered women in destructive marriages, for Renate, this bleak landscape was compounded by the fact that she had transgressed a still powerful racial barrier, and thus would be seen as deserving whatever fate befell her. Although I do not want to suggest that these considerations justify Renate's response to the sexual abuse of her daughters, they certainly help us understand why she felt trapped.

“When the filmmaker goes to visit his mother after more than 18 years of not seeing her, she laments that she should have left her husband “the first time that man raised his hand against me.”

Renate married Elijah in Cold War Germany in 1959, and subsequently returned with him to the United States. She explains her decision as follows: “I never would have married him if I would have had a home.” Although not literally without a roof over her head, this quote captures the pressure that women felt to marry - that metaphorically speaking, a woman without a husband was “homeless.”

Understood metaphorically, the concept of marriage as home embodies the interwoven gendered expectations of the era. Despite the praise that had been heaped on Rosie the Riveter for her valiant contributions to the wartime economy, following World War II, working wives were exhorted to return to the home, and let their husbands resume their rightful place as family provider. Grounded in the dominant cultural belief that women were not capable of self-sup-

port, but needed a male breadwinner to provide for them, marriage was touted as the only way that a woman could count on having a roof over their heads.

Once covered, maintaining that domestic sanctuary for her hardworking husband and the offspring who would follow was heralded as a woman's ultimate source of identity and pleasure. These cultural pressures were particularly fierce in the 1950's, as the well maintained home was offered as an antidote to the dislocations of the Great Depression and World War II,



and some would argue the Woman's Suffrage Movement, which reached its zenith during the first two decades of the century. As historian Stephanie Coontz writes: "The assignment of women to a passive, secondary role in social life...was now declared to be a woman's only route to personal fulfillment." Shaping her own needs around those of her family's, the well-adjusted woman was expected to "find complete satisfaction in her role as homemaker, mother, and sexual companion to her husband."¹

In 1959, it was no longer the case that "by marriage, the husband and wife are one person in law: that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband;

"In 1959, it was no longer the case that "by marriage, the husband and wife are one person in law"

under whose wing, protection, and cover, she performs every thing."² Nonetheless, the law still firmly reinforced the gendered nature of the marital relationship.

Perhaps the most visible manifestation of a woman's continued dependent status within marriage was the operative requirement in many states that she take her husband's last name upon marriage regardless of her own wishes in the matter. Although the decision was subsequently reversed on appeal, as late as 1974, a New Jersey trial court denied the petition of a law student who wanted to resume her birth name in order "to retain an identity separate and

distinct from that of her husband and the professional and social implications attendant upon such a change," on the grounds that this might jeopardize the stability of their relationship as well as have "a traumatic effect upon any children they might have" in the future.³

"In the early 1960's, wife abuse was still regarded as a private matter."

Also reinforcing the cultural expectations of female dependency, the law still declared the husband to be responsible for the support of his wife, and presumed that in turn, she would provide him with domestic services, which, in addition to maintaining the home, was generally understood to include engaging in sexual relations. Reflecting in large measure this assumed right of sexual access, the law at this time did not recognize the concept of marital rape. In effect, all sex within marriage was presumed to be consensual, and thus outside the reach of the criminal law.

As the provider, a husband had a unilateral right to choose the family's place of legal residence, and his wife was obligated to follow, unless his choice was patently unreasonable, or she was living apart from him for good cause. As the Arizona Supreme Court explained:

*The law imposes the burden and obligation of the support, maintenance and care of the family and almost of necessity he must have the right of choice of the situs of the home. There can be no decision by a majority rule...The violation of this principle tends to sacrificed the family unity, the entity upon which our civilization is built.*⁴

As evidenced by the Court's emphasis on "family unity," it is thus clear that the law, as well as the culture, still expected a wife to defer to her husband. Renate was not just constrained by the expectations of marriage. As a victim of domestic violence in the early 1960's she had nowhere to turn. Here to we see the powerful intersection of social and cultural norms with legal rules.

In the early 1960's, wife abuse was still regarded as a private matter. Frequently understood as a reflection of failed interpersonal dynamics, married women were often counseled on ways in which they could better meet their husband's needs in order to defuse the tension. Reinforced by the cultural centrality of marriage in a woman's life, the onus was on her to figure out how to get her husband to stop hurting her, or perhaps to instead simply accept that a certain amount of violence was to be expected in any normal marriage.

As the decade progressed, the emerging women's rights movement would challenge this construction of the problem. Embodied in the phrase the "personal is political," activists debunked the idea that battering was an individual problem that each woman needed to address on her own from within the confines of her marriage. Exposing wife abuse as a form of institutionalized oppression that reinforced the subordinate status of women within marriage, feminists brought the issue out into the public realm. Dismantling male privilege, rather than improved homemaking skills, was the key to rewriting the terms of the marital contract, thus ending the isolation and shame of abuse victims.

The law played a critical role in both normalizing and privatizing domestic violence as an integral component of a husband's privileged position in the family hierarchy. Until the mid-1800's, courts generally concurred that a husband had the right to use "moderate chastisement" in order to secure the obedience of his wife. As the below passage from an 1862 case from North Carolina makes clear, submission and violence went hand in hand:

The wife must be subject to the husband. Every man must govern his household, and if by reason of an unruly tempter, or an unbridled tongue, the wife persistently treated her husband with disrespect, and he submit to it, he... loses the respect of the other members of his family, without which he cannot expect to govern them... it follows that the law gives the husband power to use such a degree of force as is necessary to make the wife behave herself and know her place.⁵

Although American courts would soon formally repudiate the view that a husband had a right to use physical force against his wife in order to secure her obedience, they remained loathe to intervene so as to not interfere with rights of family privacy. As one court made clear, "unwarranted" intrusion into the domestic realm was the harm to avoid: "We will not inflict upon society the greater evil of raising the curtain upon domestic privacy, to punish the lesser evil of trifling violence."⁶ This presumably more enlightened stance thus clearly reinforced the traditional view that violence was simply something that women should bear as part of the marital contract.

“Paralleling their attack on the prevailing social understandings of domestic violence, feminists of the late 60’s and early 70’s likewise assailed the non-responsiveness of the legal system to spousal abuse.”



Paralleling their attack on the prevailing social understandings of domestic violence, feminists of the late 60's and early 70's likewise assailed the non-responsiveness of the legal system to spousal abuse. A central demand was that battered women needed access to expedited court procedures whose primary purpose was to secure their immediate safety. Although encountering some significant resistance, by the end of the 1980's, all states had enacted an abuse prevention law giving victims of domestic violence the right to obtain an emergency civil order of protection- a remedy that was unheard of when Elijah first raised his hand to Renate. **FA**

Key Questions and Concepts:

- What did marriage provide women living in a post- World War II United States?
- Cite examples from the article that demonstrate the second-class status of women in the 1950's and '60's.
- How did prevailing gendered marital norms of the 1950s and 1960s coupled with the lack of legal and social resources conspire to trap battered women in destructive marriages?
- How did the emerging women's rights movement respond to the culture of domestic violence that pervaded?
- Discuss the court's role in reinforcing the acceptance of the culture of domestic violence.
- Connect the historical and legal realities to FAMILY AFFAIR. In what ways was Renate victim to a social system that failed to protect women?

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- [1]. Stephanie Coontz, *A Strange Stirring, The FEMININE MYSTIQUE and American Women at the Dawn of the 1960s* (New York, NY: Basic Books, 2011)
 - [2]. J. Shoshanna Ehrlich, *Family Law for Paralegals* (New York, NY: Aspen Publishers, 2011) (See, in particular, Chapters 1 & 3)
 - [3]. Elizabeth M. Schneider, *Battered Wives & Feminist Lawmaking*, (New Haven, CT: Yale University Press, 2000)
 - [4]. Elizabeth Pleck, *Domestic Tyranny: The Making of American Social Policy Against Domestic Violence from Colonial Times to the Present* (Chicago, IL: University of Illinois, 1987)
 - [5]. Elizabeth Warbasse, *The Changing Legal Rights of Married Women, 1800-1860*, (New York, NY: Garland Press, 1987)
 - [6]. Del Martin, *Battered Wives*, (San Francisco, CA: Volcano Press, 1976)

Dr. Judith Herman is a Clinical Professor of Psychiatry at Harvard Medical School and Director of Training at the Victims of Violence Program in the Department of Psychiatry at the Cambridge Hospital. Dr. Herman received her medical degree at Harvard Medical School and her training in general and community psychiatry at Boston University Medical Center. She is the author of two award-winning books: FATHER-DAUGHTER INCEST (Harvard University Press, 1981) and TRAUMA AND RECOVERY (Basic Books, 1992). She has lectured widely on the subject of sexual and domestic violence. She is the recipient of the 1996 Lifetime Achievement Award from the International Society for Traumatic Stress Studies and the 2000 Woman in Science Award from the American Medical Women's Association. In 2007 she was named a Distinguished Life Fellow of the American Psychiatric Association. She is the co-author of the forthcoming book: THE TRAUMA RECOVERY GROUP: A GUIDE FOR PRACTITIONERS (2011).

DVD CHAPTER VII - HOSTAGES (54:21 - 1:03:52/TRT 9:31)

Pregnancy | Pleasure | Dr. Herman | Eleanor | Caleana | Bobby

THE CRISIS OF DISCLOSURE

We're not just a churchgoing family, we have very strong faith and belief and conviction. So for this come out was really a shock. I could not believe what my children were telling me. It was like watching some wild horror movie. I felt like I wasn't just in the valley, I was down in the pit.

-a mother, 1977

Most incest victims both long and fear to reveal their secret. In childhood, fear usually overcomes any hope of relief; most girls dread discovery of the incest secret and do not reveal it to anyone outside the family. They believe that no recourse is available to them and that disclosure of the secret would lead to disaster. But as the daughters grow up, the burden of secrecy becomes increasingly difficult to endure. The child who has remained silent for many years may finally be driven to seek outside help.

Unfortunately, given the current state of law enforcement, child protective services, and the mental health professions, the child victim has good reason to fear exposure. Too often, because of bias and ignorance within the helping professions and the criminal justice system, the intervention of outsiders is destructive to both parents and child. The victim who reveals her secret implicitly challenges a traditional and cherished social value, the right of a man to do as he pleases in his own home. And in effect, if not by intention, society punishes the child who has the temerity to accuse her father. In a rural county in Idaho, for example, a team of child protective workers observed that the general community response to discovered cases of incest was initially a punitive reaction, followed by avoidance and inaction:

While the reaction of the community has been volatile and unpredictable . . . little, if any thoughtful planning has been initiated . . . Most often, the community's response initially is one of extreme anger with frequent comments to the effect that "they should castrate the bastards; they ought to take them out and kill them; they are all crazy and they should be locked up." In the more protracted involvement with these families . . . these initial intense emotions eventually evolve to either conditional acceptance or avoidance. We have seen spouses, lawyers, judges, and doctors assertively question the possibility of such distasteful acts having occurred when more than a preponderance of the evidence supports the legitimacy of the allegation . . . The same avoidance mechanism which disallows the mother/spouse from conscious awareness is also operational in the community at large.¹

“The victim who reveals her secret implicitly challenges a traditional and cherished social value, the right of a man to do as he pleases in his own home.”

This common reaction of initial shock and outrage followed by denial disrupts and threatens the family, provoking the father's wrath, without offering any adequate protection to the child.

Thus the child is left even more at the mercy of her father than she was before she dared to disobey him. The picture is not uniformly bleak, however. In the past few years, comprehensive programs for the treatment of incest victims and their families have developed independently in a number of centers. Organized by a few dedicated and imaginative mental health workers, these programs appear to offer a more promising model for social intervention when an incestuous family is discovered.

. . . Whatever their background or theoretical orientation, professionals who have worked extensively with incestuous families appear to agree on three essential points: the need to restrict and control the excessive power of incestuous fathers, the need to reinforce and foster the power of mothers, and the need to restore the mother-daughter relationship. These points of consensus bear out our own analysis of the dynamics of father-daughter incest.

All experienced workers agree that the disclosure of the incest secret initiates a profound crisis for the family. Usually, by the time the secret is revealed, the abuse has been going on for a number of years and has become an integral part of family life. Disclosure disrupts whatever fragile equilibrium has been maintained, jeopardizes the functioning of all family members, increases the likelihood of violent and desperate behavior, and places everyone, but particularly the daughter, at risk for retaliation.



The precipitant for disclosure is often a change in the terms of the incestuous relationship which makes it impossible for the daughter to endure it any longer. When the daughter reaches puberty, the father may attempt to initiate intercourse. This new intrusion, and the risk of pregnancy which it entails, may drive the daughter to attempt to end the relationship at any cost. Another common precipitant for the breaking of secrecy is the father's attempt to seclude his adolescent daughter and restrict her social life. As the father's jealous demands become more and more outrageous, she may at last decide to risk the retribution which has been so often threatened rather than submit. Finally, the daughter may decide to break secrecy in order to protect younger siblings even more helpless than herself.

“Finally, the daughter may decide to break secrecy in order to protect younger siblings even more helpless than herself.”

. . . Once the decision to break secrecy has been made, the daughter must find a person to confide in. Often the daughter is too alienated from her mother to trust her with this secret. In an effort to ensure a protective response, she frequently bypasses her mother and seeks help from someone outside the family. In a series of ninety-seven incest cases seen at the Harborview Sexual Assault Center in Seattle, for example, slightly over half (52.5 percent) of the children first reported the incest to a friend, relative, babysitter, neighbor, or social agency. The remainder (46.5 percent) first told their mothers.²



For the mother, whether or not she suspected the incestuous relationship, disclosure of the secret is utterly shattering. First of all, she feels betrayed by her husband and her daughter. But in addition to her personal feelings of hurt and outrage, she must cope with the knowledge that her marriage and livelihood are in jeopardy. If her daughter's accusations are true, she faces the prospect of divorce, single parenthood, welfare, social ostracism, and even the possibility of criminal proceedings against her husband. These possibilities would be terrifying to any woman, even one in good health who was confident of her ability to manage alone in the world. How much more frightening, then, must such a future appear to a woman who is physically or mentally dis-

abled, worn down by childbearing, intimidated by her husband, or cut off from social contacts and supports outside of her family. Small wonder that many a mother, faced with the revelation of the incest secret, desperately tries to deny her daughter's accusations. If she believes her daughter, she has nothing to gain and everything to lose.

For the father, the disclosure is likewise a threat to his entire way of life. He stands to lose not only the sexual contact he craves, but also his wife, his family, his job, and even his liberty. Faced with this over-whelming threat, most commonly the father adopts a stance of outraged

FATHER DAUGHTER INCEST - BREAKING SECRECY:
THE CRISIS OF DISCLOSURE - BY DR. JUDITH HERMAN

denial. He does whatever he can to discredit his daughter and to rally his wife to his side. All too often, this strategy succeeds. Although the mother may believe the daughter initially, she soon succumbs to the barrage of entreaties, threats, and unaccustomed attentions from her husband.

Without active outside intervention, then, the daughter is greatly at risk within her family once the incest secret has been revealed. By defying her father's orders to maintain secrecy, she has in effect made him her enemy. Her mother was never a strong ally, and in a crisis she cannot be depended upon. If nothing is done to protect the daughter, the chances are great that the parental couple will unite against her and virtually drive her out of the family.

For this reason, the person to whom the incest secret is revealed bears a heavy burden of responsibility. The very fact that the secret is out means that the family is in crisis, the daughter

“Without active outside intervention, then, the daughter is greatly at risk within her family once the incest secret has been revealed.”

is in danger, and something must be done. But outsiders are often no more prepared than family members to respond appropriately. Most friends, relatives, neighbors, and even helping professionals find it hard to conceal

their shock and distress when first learning about incest. As one social worker admitted candidly: “It makes me feel so upset, I really don't want to hear about it. I can only give you an unprofessional reaction: Ugh!” Even professionals who work with abused children every day have



a hard time with incest. A survey of the Child Protective Services staff in Florida, for example, disclosed that almost a third (31 percent) of the workers felt uncomfortable working with sexual abuse cases and preferred not to do so. The same workers perceived father-daughter incest as the most difficult type of case.³

Every state in the United States has a law making it mandatory to report cases of child abuse to an appropriate agency, usually the state child protective service . . . Professionals confronted by the reality of incest often react with the same kind of denial and avoidance mechanisms as mothers and other family members. They do nothing and hope the problem will go away. **FA**

Key Questions and Concepts:

- What are the three essential points healthcare providers and other professionals who work with incestuous families agree on?
- Weigh the benefits and consequences of disclosure?
- Discuss the precipitant for breaking secrecy.
- In what ways did the mother in *FAMILY AFFAIR* conform and not conform to the common reactions to this kind of disclosure?
- Do you advocate the sexual reporting of sexual abuse in spite of the crisis it will create?

[1]. Roy Moe and Millicent Moe, "Incest in a Rural Community" (unpub. Ms., Child Protective Service, Bonner County, Idaho, 1977), pp. 13-14.

[2]. Data from Harborview Sexual Assault Center, Seattle, Washington, 1977.

[3]. Clara Johnson, *Child Sexual Abuse Case Handling in Florida* (Athens, Ga.: Regional Institute of Social Welfare Research, 1979).

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He has co-facilitated an inmate education and self-examination program at the Maine State Prison, and he was appointed by the Governor of Maine to the Maine State Prison Board of Visitors, an oversight and advisory board. He has chaired this Board of Visitors since 2004.

In addition to VOD case facilitation, Jon presents in victim- and offender-related conference and seminar venues around the country, as well as in college classes where issues of violence, victimization, accountability, justice, and healing are discussed. He has conducted more than two dozen facilitator trainings for victim service and corrections professionals, clinicians, social workers, attorneys, and others interested in the victim-centered approach to VOD. He remains steadfastly committed to victim-centered support, advocacy, and facilitation work.

Chapter VIII – THE GAME (1:03:53 – 1:10:23/TRT 6:16)

Angelika & Son Separation | Chici's Mental Decline | Revisiting the Shooting | Remorse

Angelika: I know that my Dad loved me incredibly so, but he didn't know how to love me the right way. Daddy can't say he's sorry enough. He wishes he could, but that's sixteen years for me, or eight years for you. Or nine years, you know, whatever. That's those years that you cannot take away.

Chico: He never talks about this, huh? That's his thing?

Angelika: (imitating her father) Oh, ummm, I'm passed that.... There's no need to discuss it.... To me, he gets away with it scott free. He has a dysfunction and he's never even had to face the dysfunction. He's never even had to publicly admit that he's done it. So, he's not cured. He's not even remorseful for it.

Eleanor: You don't see his remorse. The remorse is his heart problem. His remorse is his health failing. Your father's not well, your father's not well at all. Look at him. Just, look at your dad. See what's happening to him. Think about it. It's pulled him down. Completely.

There are countless victims/survivors of sexual violence and violation among us who feel trapped and alone in their experience – even long after their offender has been arrested, tried, convicted, and incarcerated – or in the long empty aftermath of charges never filed, or of much-too-lenient-sentences. These survivors are serving a sentence of their own – one from which they rarely feel “released.”

Survivors of sexual violence and violation I’ve worked with have taught me that many victims/survivors feel so alone because they believe no one can ever hear

“These offenders are not simply “monsters,” though the things they do can certainly be described as monstrous.”

them. They have come by this feeling very honestly, and it can be impossible for them to feel emotionally safe enough to express their pain, or to tell their stories. Thus, one of the greatest things we can do, should we find any who wish to talk about their experience, is to be ready and

willing to listen to them – without minimizing or disbelieving what they say, and without trying to “fix” them. This mere willingness to listen – so rarely experienced by survivors – is an attitude we can all embody for one another.



There’s enormous potential for a community role in helping to reduce sexual victimization – even family sexual victimization – in our society. But the courage it requires to enable this role is complex. First, it requires great courage on the parts of those victims/survivors to find the willingness to dare to give voice to some of their experiences. It also requires courage on the part of the community: to be able to listen – carefully and supportively – to stories that are almost impossible for survivors to tell. If survivors can find the courage they need, and we in the community can find

the courage we need, we can do this in a way that can allow such survivors to feel safely, fully heard – and not judged. In this way we may begin to understand the true nature of this kind of violation and its effects.

We may also begin to better understand the nature of those who overpower and violate the bodies and spirits of others, whether children or adults, and whether by brute force, unrelenting persuasion, or seduction. These offenders are not simply “monsters,” though the things they do can certainly be described as monstrous. They are human beings who make choices to act and behave in terribly self-absorbed and devastating ways, and then usually tend to minimize and/or deny the damage they have done. And though we should not merely see them as monsters,

we must try to comprehend the traumatic and often unrelenting struggles of those who have been sexually exploited or otherwise victimized by them.

We can begin by acknowledging the fundamental truth that sexual victimization – at least by adults – is not simply a thoughtless misjudgment. It's a devastating choice – made consciously, and sometimes with astonishing cunning. Ironically, just acknowledging this reality can enable us to work with it. But the greater challenge lies in learning more about the victim experience.

It is no small challenge to reckon, on the one hand, with the depravity of sexual exploitation and victimization, and on the other, with the humanity of a person who has behaved in depraved ways. Meeting this challenge requires a much deeper knowledge of at least three things: who sex offenders actually are, a greater awareness of the patterns of predation among various types of sex offenders, and the kinds of circumstances that can enable these behaviors. The more we know and understand these subtleties, the more we are able to help reduce sexual victimization in its various forms.

For example, for a daughter who may have lived for years in the long shadow of such victimization by her father, it is never easy to reconcile behaviors that can only be described as deviant and depraved with the loving feelings she may also have toward him – however ambivalent these feelings may be. This is especially so when a father's sexually victimizing behaviors are “gentle,” compared to his additional capacities for serious physical violence. This is not to suggest that such behaviors are anything but absolutely wrong. But as we listen closely to the voices of such survivors, we must understand that their feelings and experiences are anything but black-and-white.

“It is no small challenge to reckon, on the one hand, with the depravity of sexual exploitation and victimization, and on the other, with the humanity of a person who has behaved in depraved ways.”

This can be profoundly challenging to us as individuals, and as a society, because sexual exploitation and victimization are both contemptible and heartbreaking. But if we avoid or deny or ignore what is heartbreaking and con-

temptible, and thus fail to fully examine and address its manifestations and causes, nothing will ever change. Our ignorance and innocence often prevent us from advocating more actively for awareness and change. On the other hand, how do we learn what we need to know when those who could tell us find it so difficult to do so? Sexual violation is, after all, the most intimate of victimizations, and it is extremely embarrassing and often shameful for survivors to talk about it.

This is why having the opportunity to listen to family survivors of sexual violation and exploitation is so invaluable to our understanding. With a chance to listen carefully to the stories and complex feelings of each of the daughters, we begin to understand how each has survived in her own way. This is the powerful lesson: surviving is an individual journey, even when the victimizations happen in the very same home, at the hands of the very same father. What this shows us is that listening to survivors – without judgment, and without feeling as if we have to try and fix something – is one of the most powerful gifts we can ever offer them. Nothing is more

powerful for survivors than a feeling of being heard and acknowledged – not judged, disbelieved, or misunderstood.

To be able to do this we must acquaint ourselves more fully with the art of listening with compassion, with the power of suspending judgment, and with our capacity to help others “hold” the pain and anguish and anger they carry. By the same token, we must find it within our-

“Ironically, it is only in this taking of responsibility that they can become capable of expressing a true remorse for their actions and behaviors.”

selves to be able to help offenders become more accountable to their victims, which we can do by acknowledging their humanity while simultaneously helping them acknowledge the harms they have caused. This is also

where it can be enormously challenging: to see their humanity when they also fail to take responsibility for what they have done. Some offenders, of course, cannot do this at all. They will not take full responsibility. But this does not make them monsters, either – even though their denial may be seen in nearly as monstrous a way as their earlier victimizing behaviors. If only they could see the power of accountability.

Ironically, it is only in this taking of responsibility that they can become capable of expressing a true remorse for their actions and behaviors. Some sex offenders have angered their victims by expressing what the victims felt was inauthentic remorse – what might have been described as “crocodile tears” – merely in hopes of evoking sympathy. Their objective, in such cases, has been to diminish and deflect from their responsibility, not to own up to it fully. But it is not easy to own up to depravity. And yet, it is while facing their victims with the truth of their actions that they actually begin to feel they may finally be “worthy” of expressing true remorse.

Living in a body that is giving out may well be a manifestation of a father’s otherwise unexpressed guilt and remorse. And it may be deeply terrifying to have his body – the vehicle by which he defined himself in his younger and more violent days – failing him in these ways. But this is surely small com-



fort to those who were directly victimized by him. Typically, it is not sufficient for survivors to know that an offender is being “punished” by his body is giving out. They do not necessarily need him to be punished. They need him to acknowledge the harms and the devastation he caused. It is far too easy for “outsiders” – even in the same extended family – to feel that an offender is already being punished enough by his infirmities – because they are not his victims. The voices that deserve hearing, and the feelings that deserve expression, are those of the victims/survivors themselves.

We've come to understand through the years that, given enough time, and given enough real opportunities to be thoroughly "heard," many survivors of other severe violence and violation can come to terms with the frequently unanswerable question, "why me?" What is harder for incest survivors to come to terms with is the concurrent question "why him?" Because he was not a stranger; he was her father. She loved him – and she may still, despite what he did to her. This is the awful complexity for incest survivors. What she needs – what she has always needed – is to be heard and acknowledged by this man. What she wants is for him to understand what he did, and to acknowledge it to her.



If we want to make No More Victims a reality, this is the job before us: we must be willing to anchor our understanding of sexual victimization in victimization itself, and then in the vic-

timizers – not the other way around. No one ever deserves to be sexually exploited or assaulted, but we must accept that there are many victims/survivors who are unable to give voice to their pain, so we must listen to the stories of the courageous few who feel able to speak. The fact is that sex offenders who have done terrible things are returning to our communities – or may never have been sent away in the first place. They cannot easily avoid old inclinations and impulses they have felt without continuing and hard personal work. We must remember that the more alone they are, and the more "secretly" they live, the harder it can be for them to avoid circumstances that can trigger inclinations toward victimizing behaviors. The solution, as hard as it might be to contemplate, is to enable them to somehow (and safely) be in community with us, and be accountable to the community.

How that happens, exactly, will require complex discussion, but communities can begin talking. The reality is that we must help keep our communities safe. We

“She loved him – and she may still, despite what he did to her. This is the awful complexity for incest survivors. ”

won't long be able to simply send offenders "somewhere else," because all communities are wrestling with this question. Ultimately, we are the ones who can help protect against sexual victimization and promote offender accountability within a framework of support and connection, as difficult a challenge as it may seem. This, I believe, will be the new adjunct to what is called community supervision – probation and parole. It's a model of safety and of hope – for victims/survivors and for offenders. It's also a model of civic courage for us.

Among providers of counseling services for victims/survivors of violence and violation, some believe that facilitated victim offender dialogue (VOD) in father-daughter incest cases is not a good idea. For those who have worked with survivors of such betrayal, violation, and victimization, their caution is understandable. The depth of the wounding is almost unfathomable, the complexity of feelings is almost impermeable, and the carried pain is often palpable. In the face of such complexity, who would intentionally place a victim/survivor in this proximity to someone who has demonstrated the capacity to so terribly victimize his own innocent and trust-

ing child? And yet, there are daughters who have done - or want to do - exactly this. They want to meet and talk directly with the man who betrayed their love and trust, seduced and manipulated them, and who would not - or could not - see the pain he was causing as he wounded the soul of the child he should only have loved and protected.



They do not want to meet simply to let him know what he did to their hearts and their minds and their bodies, though that is certainly important to them. They want to meet because they have struggled to comprehend how it is possible for a father to do this to his child; or for the father they loved to have done this to them. They want to meet and talk because there is virtually no one else who can provide the answers they need to the unrelenting questions they have about what happened and why, and there are few others with whom they can feel comfortable enough talking about this - including, some-

times, other incest survivors. The sense of shame they often continue to carry can threaten to corrode their very sense of being - even when that shame is shared and understood by others, and even though they know they don't deserve to have to carry it. Their experience is so profoundly inexplicable to them that no explanation by another, no psychological or behavioral theory, no shared experience can bring much relief to them.

“The depth of the wounding is almost unfathomable, the complexity of feelings is almost impermeable, and the carried pain is often palpable.”

This was, after all, not a stranger (or so they believed) but their own father. They carry a wound and a mystery so deep and defining that the unrelenting question why? underlies everything. It's a miracle, in a way, that so many find such strength and power to build lives and families of love and trust. But none ever truly “get over it.” Instead, they find ways of living with their wounds despite what they have seen and experienced.

If the fathers in these cases would more readily do this, many survivors would feel much less “damaged” and confused. But too many fathers do not acknowledge it. Instead they deny with vehemence or an infuriating flatness – which is another challenge altogether. Here she is, hav-

“But none ever truly “get over it.” Instead, they find ways of living with their wounds despite what they have seen and experienced.”

ing finally found the courage to speak aloud what she needs to say to him, and he tells her, with no apparent remorse, that she is crazy, that she is making up lies about him, that he would never –

could never – have done such things. Moreover, as so often seems to happen, her mother may appear to believe him and not her. This is often the kind of situation surrounding survivors who request facilitated VOD through Victim Services. But where does VOD, with its prototypical requirement that the offender must take responsibility for his role in the crime, fit in, here?

Victim-Centered VOD holds that victims/survivors deserve the chance to address their offenders – even, under certain conditions, when those offenders deny any responsibility for the crime or violation (yet are incarcerated for it). This requires, of course, that the survivor completely understand the full implications of confronting the denying offender with her own certain truth. It could mean that, at best, she might have to resign herself to his entrenched denial, or at worst, she might feel completely re-victimized by his obstinacy. The problem is that she might thoroughly believe beforehand that she’ll be completely OK with his refusal to acknowledge her victimization. She knows she has things to say to him, and she does not require his admission of guilt. She merely requires him to hear her, in order to feel a measure of control



again. This is yet another of those critical places in the VOD preparation process where the facilitator must be exquisitely sensitive to not only what the survivor is saying, but what may lie beneath what she is saying. If she is surreptitiously counting on the hope and possibility that, when actually facing her in person, the offender will suddenly feel ready to admit his guilt, her disappointment could be enormous, unless she has been rigorously prepared for his denial.

In father-daughter incest cases, this quiet expectation on the part of the survivor can be deeply rooted – related to the same context in which the violation itself was so inexplicable: such profoundly incomprehensible betrayal by a father just “cannot be possible.” By the same token, especially all these years later, another negation of her will seem even more impossible. And yet it happens. But assuming the survivor and the offender may proceed with VOD preparation work despite his unwillingness to admit guilt, herein lies the critical element. Providing sufficient emotional safety and security for the survivor requires that she be comfortable going into the dialogue on the presumption that the offender will, almost without doubt, deny or try to minimize his culpability. Of course, as some survivors know, there are offenders in these cases who, while not admitting guilt, do not exactly deny it, either. For those who know this pattern among their offenders, being heard by them can be enough to allow them a sense of achievement, and that result alone would make the risk worth taking. On the other hand, there is also the possibility that he could, during the dialogue, suddenly and to everyone’s surprise actually attempt to actively cast doubt upon her memory, her experience, and her beliefs. Obviously, at this point, the facilitator must call a halt to the VOD. But that’s a different situation, and a transparent act of re-victimization.

As the VOD field grows, and incest survivors seek healing and justice in these kinds of ways, victim service program administrators continue to be asked to weigh the expressed needs of survivors against the risk for re-victimization. And therapists – some of whom may be opposed to such meetings because they’ve had no direct experience with VOD – may be causing them to try

“there is also the possibility that he could, during the dialogue, suddenly and to everyone’s surprise actually attempt to actively cast doubt upon her memory, her experience, and her beliefs”

to weigh the experiences of facilitators against the judgments of the therapists. The trouble is, these are entirely different disciplines. To be sure, these kinds of cases – like other sexual assault cases and like domestic assault

cases – demand that the training and experience of the facilitator be rigorous, extensive, and specialized, because such training is absolutely critical to ensuring emotional safety for these victims/survivors. But experienced VOD program administrators are already making these kinds of decisions on behalf of survivors, weighing factors like age, history of counseling and therapy, and expectations, as well as the institutional history and behavior of the offender. And while some of the more conservative program administrators might wonder if incest survivors should, in fact, be under the care of a therapist during the VOD preparation process, others might rely on the survivor’s own sense of readiness based on her history, determination, and level of self-awareness. But it’s not always an easy decision, especially when one is trying hard to provide the survivor with as much control as possible.

“We must always be working to affirm the survivor’s strength and courage - and power - to be heard, and to have effect. We can offer no more potent opportunity than this.”

Obviously, although the VOD preparation process is therapeutically informed, facilitators are definitely not - nor should they be - therapists. Their job is to work carefully with the survivor and with the offender toward the single objective of a safe facilitated dialogue that remains thoroughly anchored in meeting the needs of the survivor. If the survivor also happens to be working with a therapist who isn’t so sure about VOD in her client’s case, there are ways to work that complement the responsibilities, and role-play is a perfect example. Facilitators sometimes engage in role-play with survivors and with offenders during the preparation process as another way of testing readiness. But in those cases where a therapist is involved, the therapist might sometimes be able to do a better job of acting out a worst-case offender role than a facilitator can. After all, the facilitator is in a working relationship with the offender, and s/he will have a subjectively affecting sense of what the offender is “more likely” to do. Because of this, s/he will probably not be able to effectively role-play an “unimaginable” situation. Free of that relational complication, however, the therapist may be able to provide a much more rigorous worst-case offender role - knowing simultaneously, of course, the client’s therapeutic limits.

In my view, if a therapist can provide a more challenging worst-case example and the survivor is substantively affected, that’s a clear opportunity to know that the survivor needs additional help. It’s unlikely that this would happen with proper preparation by the facilitator, but if the survivor could actually be unnerved by a therapist’s rigorous role-play, further work is obviously needed, and I see only good in discovering that, since our work is about preparation. In any case, the well-trained facilitator is expected to provide a rigorous sense of real and predictable possibilities in advance of the dialogue, a sense enabled because of his/her relationship with the offender. This is a sense that therapists cannot provide.

For those Victim Service administrators who find themselves on the fence, listening carefully to the survivor, the therapist, and the facilitator, the answer may lie in a more precise clarification and distinguishing of roles. Obvi-



Yet, even though we strive to predict generally how the VOD will go, the precise paths of most victim offender dialogues will always be somewhat unpredictable, despite our best efforts. And this is really as it should be. If the facilitator has done his/her job properly, the dialogue itself

is really the survivor's time, and the survivor can (and often does) direct the course of the dialogue itself according to his/her own needs. Facilitators must obviously establish that the VOD will be safe, but they cannot know how, exactly, the conversations will go. And sometimes survivors can cause an offender to acknowledge and admit things neither he nor the facilitator would ever have considered likely or possible.

Therapists involved or not, facilitators must always be focused on enabling the safest and most effective dialogue for the victim/survivor. That's the fundamental objective. In a way, having a cautious therapist involved may be a little like having an over-protective support person in the mix. We must respect the role they serve for the survivor - if that's what the survivor wants - but we must always be working for her sense of power, regardless of what the support person (or therapist) says or does. We must always be working to affirm the survivor's strength and courage - and power - to be heard, and to have effect. We can offer no more potent opportunity than this. So, while there may be those who believe that every incest survivor determined to meet and talk with a willing but denying offender should be working with a therapist during the VOD preparation process, if she has already done personal work in that area, who are we to say what she needs? Those of us who provide support services to victims/survivors of violence and violation have no right to deprive them of the opportunity to face down the man who haunts their dreams - or to connect with the father who went terribly missing while overwhelming their innocence, as children. No one knows what they need better than they themselves, and we must listen as carefully as possible to what they want. It is the least and the best we can offer.

FA



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1. World-shattering wrongs

Incest is a “world-shattering wrong.”¹ Its impact is fundamental and extreme. Exposed incest sends a tidal wave through the family and out into the world beyond. Worlds can shatter from natural forces, like a tsunami, but when worlds shatter because of what one person does to another, the burden on the survivor is immense. A tsunami is impersonal. Rape and incest, even when random, are always personal. Questions like “why me?” and “how *could* you?” loom large, and no response can ever be adequate.

Rape and incest can be understood not only as world shattering *events*, that wrack a person’s world, but also as *moral wrongs*. World-shattering wrongs have deep consequences for their victims and everyone who loves them. When someone’s world shatters because of rape, for example, she feels a sense of alienation from others, even people who matter most to her. Often, a world-shattering wrong undermines the survivor’s confidence in her mastery of the rules and norms that govern the moral and social world she used to inhabit. Meanings change, the nature of relationships change, and her sense of her self and her place in the world needs repair.

“Because this abuse was ongoing, there is an added twist: at the time of the shooting, the girls lived in a world that was partly constituted by the moral wrongs that their father regularly perpetrated against them.”

She needs, somehow, to build a new world from the shards of the old, picking through and finding what can be used. Most survivors also need a lifeline, someone else who stands by them and supports their value as worthy persons.²

On the surface, the shattering event in *Family Affair* was the accidental shooting. The shooting was a catalyst that exposed Elijah Colvard’s ongoing rapes of his daughters, and so it did shatter their world. Because this abuse was ongoing, there is an added twist: at the time of the shooting, the girls lived in a world that was partly *constituted* by the moral wrongs that their father regularly perpetrated against them. This was their world: a father who raped and emotionally abused them. Digging deeper, we must see the rapes as shattering the world of each child, who looks to her father for parental love and instead gets sexual abuse. That’s the first shattering. Then each girl, and the three girls together, begin to build a world with different rules—rules dictated by their father—and find alternate ways to meet their own emotional needs. It is this

very distorted reality that the shooting disrupts. We must see Paula, Angie, and Chici as having survived many, many traumas, some of which were shattering, and some of which came to be part of their very lives.



Family Affair helps us to see that each sister was a lifeline for the other, during the incest, and afterward. As Angie says, “When we all got separated, we lost our lifeline. As dysfunctional as it was, we needed each other.” Paula shares this sentiment, saying, “All of us had to go in our own directions, and we had to go there by ourselves. We’ve all taken our own roads and now those roads are leading us back to each other.” Testimony throughout *Family Affair* describes the ways that the lives of the Colvard family were shattered during the incest, and after the exposure of it.

The film offers a very nuanced portrayal of this shattering, and also shows the hard work that each sister did to rebuild her life.

It is worth looking at the journey of each sister, as she works to rebuild her world and shape a life for herself. The lives they built include each other, so there is some measure of empathy, and perhaps forgiving, developing in their relationships with each other.

2. Living with Perpetrators: The Sisters

Chico tells us at the outset that *Family Affair* began with a deep puzzle: At his first Thanksgiving with his family after fifteen years away, he was stunned to see his sisters interacting so normally and so apparently happily with their father.

“Here’s an example where the very victims themselves are asking everyone, myself included, to put it aside, so that they can have this moment. And in many ways they deserve it, because they certainly never got it when they were growing up. Who am I to ruin that? But how is it that my sisters, who were abused by this man, *spend time with him at all*, let alone in such a festive lighthearted kind of way? That’s what I set out to unpack...” (Italics added)

Chico’s question—“Who am I to ruin that?”— is a great question to explore. After a long time away, on his own, Chico returns as an insider/outsider, who cannot quite make sense out of the relationships which have developed in his absence. By the rules of justice, they do not make sense. Chico, the much beloved baby brother, the innocent catalyst, the now-grown man who wants to know and love his sisters, returns to find that they seem to have forgiven their father for crimes that seem to many people (and perhaps to Chico) unforgivable. Does their forgiveness (if that is what it is) actually *require* Chico to forgive?

Most philosophers would say ‘No’. Sometimes a survivor herself can forgive what her loved ones cannot forgive on her behalf. Chico has his own role in this family drama. Many philosophers (and his Aunt Eleanor) would count Chico as a third-party to the incest, despite its severe impact on him. This is simply because he was not raped and did not suffer direct assault at his father’s hands. Philosophers tend to hold that only the victim can forgive; third parties lack the appropriate standing. An exception would be if the victim did not survive, then a third party might represent the victim and choose to forgive (or not). As a close but nevertheless third party, Chico can take a stand to uphold the value of his sisters and show his respect for them as persons who should never be violated. This is an important moral role. Even though the film centers on the relations between the sisters and their father, we need also recognize the harm that his father’s actions did to Chico, and see that his anger is about all the wrongs done within his family.

“The film admirably moves within a gray zone of ambiguity”

Outsiders inevitably ask: *How can victims choose to live with those who perpetrated world-*

shattering crimes against them? This choice is made time and again, within families, within communities, even on the scale of nations after war and genocide. Sometimes survivors think they have no choice at all. Often survivors only live beside perpetrators out of necessity, especially when money and other material resources are scarce. Within a family, economics often play a role, but as *Family Affair* reveals with heartbreaking poignancy, psychological needs rule. As Chici explains at the end of the film, she wants to love her father, so she wants him to become someone who is worthy of that love. She wants a father, not a rapist.

3. Forgiving. Or Not.

The issue of forgiveness runs all through *Family Affair*, but the film is not an argument for forgiving, nor is it a condemnation of what might look like forgiving. The film admirably moves within a gray zone of ambiguity, allowing each sister to speak for herself about the past and about her present relationships. Who has and who has not forgiven their father? Is letting go of hatred the same as forgiving? (Philosophers generally would say ‘no’.) The film offers no easy answers, instead urging each viewer to struggle with these issues for herself. In the case of grave wrongs, forgiving may, in fact, be unwarranted.

Traditional theories of forgiveness often treat forgiving as a kind of moral transaction. In a simple case, when Fred rolls over Barney’s foot with the Dino-car, Barney hops around to show Fred that he is in pain, Fred acknowledges that he harmed Barney, apologizes, promises not to do it again, and if Barney is convinced of Fred’s sincerity, Barney forgives Fred. Here, forgiving is something like choosing not to hold the prior bad action against the person. In serious cases, it may involve a more robust change of heart, forswearing not only revenge but also resentment. The ideal outcome would be to restore lost trust, reinvigorate hope, and restore a sense of balance between the parties, assuming that the prior relationship was marked by balance, trust, and hope.

World-shattering wrongs resist forgiveness on this view, for several reasons:

- First, in a climate of persistent fear, distrust, and ongoing threat, the meaning of the elements of this very model becomes distorted. Familiar gestures of moral repair, like apology, become difficult to interpret. Without a shared moral world, survivor and perpetrator are left to face actions that ought to bring about moral repair, but which instead seem devoid of their customary power.
- Second, perpetrators usually do not want to fully acknowledge their crimes. If they offer an apology, it often misses the mark. A thorough acknowledgment may threaten their very sense of self. Furthermore, poor acknowledgment may compound the injury, and make the survivor feel even worse. It signals a lack of sincerity. It also indicates that the perpetrator is more concerned about his own well-being than the well-being of the survivor. The persistent threat made clear by the grave wrong is not mitigated by such an acknowledgment.
- Third, a decision or transaction is tenuous in cases of world-shattering wrongs. Much more work is needed to bring about a secure change in the relationship.
- Finally, forgiving grave wrongs tends to be an ongoing process, which depends on a negotiated acknowledgment that emerges through conversation over time. When the wrongs are grave, both survivors have a lot at stake. To forgive prematurely could be deadly.

“Notice how he slides an acknowledgment of the rapes into this diatribe against “today’s kids.””

In the film, there is one scene in which Elijah Colvard acknowledges that there were rapes, and somewhat acknowledges that he raped his daughters. All in a passive voice. Think about how far short this falls, and what is troublesome about it. He is bragging about how his kids were well raised, they “got it” about studying, politeness, “respect for others and everything else”. He is claiming to have been a good father. Notice how he slides an acknowledgment of the rapes into this diatribe against “today’s kids.”

“My kids, got it. From 1 to 8, they got it. There might have be a lot of other damn stuff goin’ on, the rapin’ and that stuff like that, but I’m tellin’ you I know: from 1-8, you knew how to read and you knew how to count. You knew your abc’s and stuff like that. You knew how to respect people: ‘Yes sir, no sir’ and everything else. My kids were the best kids in the world. Now there were some mistakes made, yes, I made them mistakes.”

“He is defending himself from the boomerang effect of his own actions. In damaging his children he reveals his own immorality, so to balance this instead he offers evidence of his paternal excellence.”

(Chico included), covered over by a layer of bravado. This is quite typical of perpetrator responses. He is defending himself from the boomerang effect of his own actions. In damaging his children he reveals his own immorality, so to balance this instead he offers evidence of his paternal excellence. No one could take this seriously as an acknowledgment, so it would have no role to play in the transactional model of forgiveness.

Emergent Forgiveness does not emphasize the role of apology, or even require any explicit acknowledgment from the perpetrator. On the emergent view, forgiving is an ongoing process, often jagged and uncertain, not so clear-cut as the traditional transactional view. Think about what each sister says about how she allowed her father back into her life as you consider this brief description of the emergent view:



This acknowledgement is so weak, embedded in his bragging about his great parenting, that it evades the main issues completely. It is all about him, without any real acknowledgement of the harm he did to his children

In cases of grave wrongs, forgiveness must emerge slowly, over time, and paradigmatically through endeavors bringing survivors and perpetrators into forms of cooperation – forms of cooperation that are not themselves directed to forgiveness. Through such cooperative endeavors, mutual recognition between survivor and perpetrator slowly evolves, beginning a process of moral transformation in which reparative acts can have meaning. On the Emergent Model . . . forgiveness is, of necessity, a multifaceted, complex, and often jagged process, through which both trust and hope gain a foothold under conditions of perilous normative disorientation and moral insecurity, slowly contributing to conditions through which robust, and potentially enduring, forgiveness evolves.³

To return to Chico's initial question, about how his sisters could seem to have forgiven their father, think about the process of building a shared world, in their case, *demanding a family*. They are engaged in processes of moral repair, not all of it about forgiving.⁴ As an adult, each sister is trying to build a relationship with her father that in some way overcomes their shared torturous past. Each longs for the family she deserves. Rebuilding the family in the aftermath of trauma is a shared project. It involves rearticulating shared norms and values. Think about what each sister says about how she set moral and other conditions for her father and for the family. Paula is the most direct about this, saying that her initial goals in dealing with her father were "to make his life hell," and to make sure he did not rape again. What about Angie and Chici? What about Chico—do you see signs of a shared world between Chico and Elijah? A shared moral and normative world is not enough for forgiving, but it is always an important component. Conceived in this way, there is a great deal to understand about the processes through which forgiving becomes a reality.

Early in the film Chico says that he has forgiven himself, but nowhere does he say that he has forgiven his father. Chico's visit with his Aunt Eleanor is very telling. It highlights a conception of family as an ongoing project, but also as a 'given' from which one cannot escape. Aunt Eleanor accuses Chico of abandoning the family:



"You've been away for a long time! ...We didn't do anything to you, I want you to know that we were always there for you" and adds a moment later: "You moved away!" She is criticizing him for not returning to be part of the processes of rebuilding the family in the aftermath of his father's crimes. At first, of course, he was only ten years old, but even later, Chico says, "I couldn't quite figure out how to have a relationship with you and the family and not have a relationship with my dad. And it was really hard for me to have a relationship with my dad."

“Early in the film Chico says that he has forgiven himself, but nowhere does he say that he has forgiven his father.”

is your father (implying: so you have filial obligations to him). Each one of these is worthy of independent discussion.

Eleanor's response has three elements: (1) your father loves you, (2) he is too much of a man to ever apologize, and (3) no matter what, you are his son and he

Both Aunt Eleanor and cousin Jennifer tell Chico that he has to come to terms with his father. Notice that Jennifer says "Eventually, you going to have to make amends. Because he is a part of who you are. Even if he pisses you off, he's still a part of who you are." Of course it is the per-

petrator of the wrong who must make amends, so this raises some questions. At the same time as they are letting the father off the hook, they are trying to put the son onto a different hook. Jennifer seems to be suggesting that Chico's long absence, a withholding of self, is a wrong done against his father. It seems that both Jennifer and Aunt Eleanor are presuming although Elijah committed many crimes against the sisters, he is innocent with respect to Chico, so Chico has no right to withhold his attention and affection.

Chico counters this emphasis on what philosophers call 'filial obligation' by noting that his father's actions did have an impact on him.

Chico: Well, I spent my whole life without a father. You know, a lot of my life without a father.

Eleanor: Yeah, but he never did anything to you! He loved you too much. He wouldn't dare.

What do you think the Sisters would think when they heard this? One can only imagine.

The Colvard sisters worked hard to find ways to build family, a project that is not itself aimed at forgiving. It may bring forgiving in its wake, through developing shared understandings of the past, and learning to trust again.



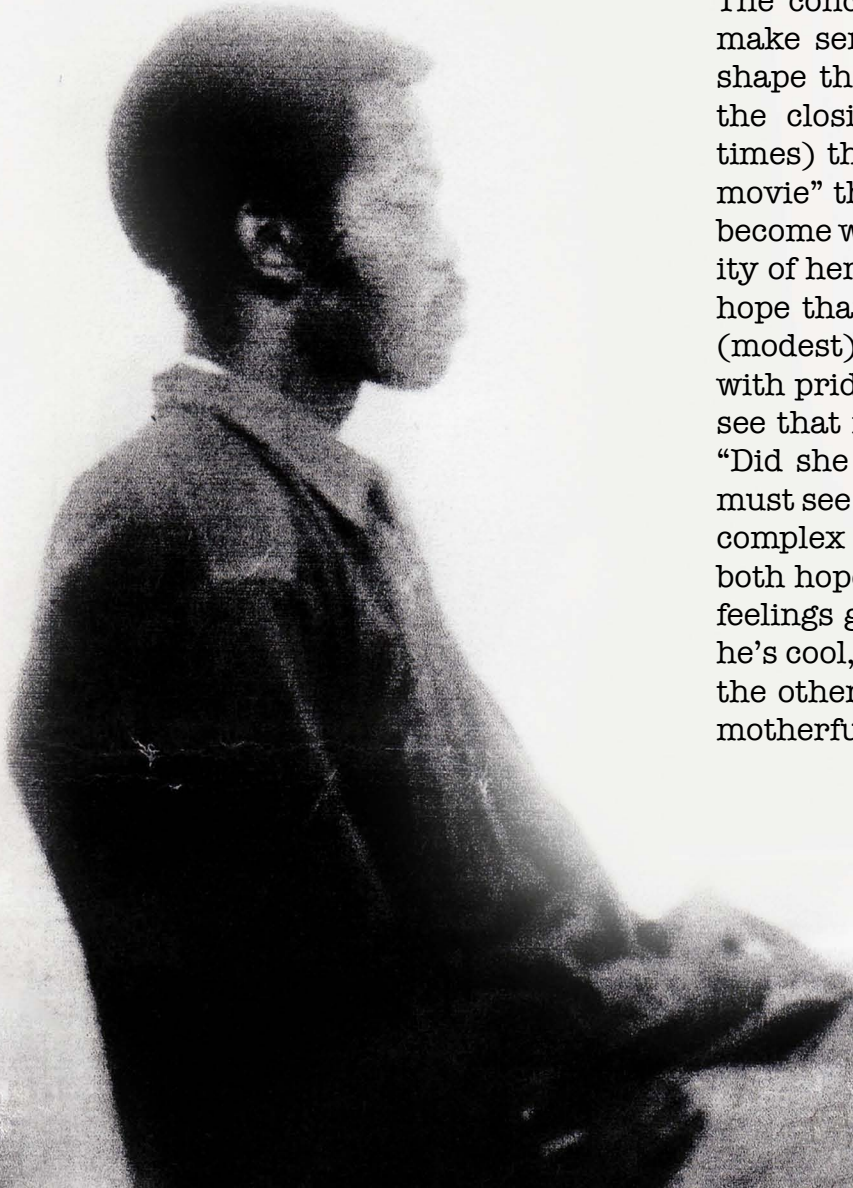
The Emergent Model holds that forgiveness can creep up on a person through a series of smaller practical and moral choices that do not aim at forgiving. This is a *transformative* rather than cumulative model; small choices, not themselves directed to for-

giving, can lead to transformations in which the acknowledgement of wrongs and losses is integrated, gaining new and different meaning. Trust is rebuilt, slowly, as new norms and values are established in relationships and practices through which mutual respect and concern is realized.

Keeping in mind that the father never acknowledged the wrongs he perpetrated and the losses that followed, think about what the sisters' comments at the end of the film say about the question of trust.

“Keeping in mind that the father never acknowledged the wrongs he perpetrated and the losses that followed, think about what the sisters’ comments at the end of the film say about the question of trust.”

The concept of emergent forgiveness can help to make sense of the ambiguities and nuances that shape the lived reality of the Colvard siblings. In the closing scene, Chiquita tells Chico (several times) that he is “just coming in at the end of the movie” that it took years for their relationships to become what they are. She recognizes the complexity of her feelings about her father, expressing her hope that maybe someday he could live up to her (modest) expectations, so that she can look at him with pride and affection. In the closing line we can see that it is a mistake to ask the simple question “Did she or did she not forgive him?” Instead we must see Chici and Angie and Paula as involved in a complex process of world-building, which involves both hope and realism. As Chici says: “It’s like two feelings going on there: One like: ‘Oh Daddy’s nice, he’s cool, I’m not gonna think about the past.’ Then the other, you know: ‘I ain’t forgot what you done motherfucker.” **FA**



Key Questions and Concepts:

- Do you think some crimes are truly unforgiveable? Why or why not?
- After so much time, and so many shared moments, why does their father continue to resist acknowledging that he committed rape and incest against his children? What do you make of the hospital scene?
- For each sister, try to describe her journey. What did she think about the incest when it was happening? What are the sources of her anger? At whom is her anger directed? If you don't see anger, is that a good or a bad thing? Say why you think so. How would you describe her relationship to the other sisters? To her father? Do you see any changes in the sisters as the film progresses?
- What role does Chico play in the narrative of the film? What kind of narrator is he, and what perspective does he develop?
- What will it take for Paula to forgive Angie?
- Do you think the sisters each forgave their father? Or is it something less, like just letting go?
- Chico says he thinks he has forgiven himself, 'but it has taken years'. What would you say to him about what he did, about his responsibility or lack of responsibility? What needs forgiving, if anything?
- Is self-forgiveness the same kind of process as forgiving others? Think about Angelika's story, and her fears about her relationship to her son Bobby. Think about Chici's distress when she talks about how the sex was pleasurable.
- If the transactional model does not fit their situation, is the emergent model better? What does it capture and what else needs to be said? How does the film illustrate how forgiveness might emerge from other forms of shared activity?

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- [1] This selection is based on concepts developed in ongoing work with Alisa L. Carse. *Forgiving Grave Wrongs*," Alisa L. Carse and Lynne Tirrell, in *Putting Forgiveness In Perspective*, Christopher Allers and Marieke Smit, ed. (Amsterdam: Rodopi Press), 2010, pp. 43-65.
- [2] A great source on this is Susan Brison. *Aftermath: Violence and the Remaking of a Self*. Princeton University Press, Princeton, NJ, 2001.
- [3] "Forgiving Grave Wrongs," Alisa L. Carse and Lynne Tirrell, in *Putting Forgiveness In Perspective*, Christopher Allers and Marieke Smit, ed. (Amsterdam: Rodopi Press), 2010, pp. 43-65.
- [4] M. U. Walker, *Moral Repair: Reconstructing Moral Relations After Wrongdoing*, Cambridge University Press, Cambridge, 2006

Anne Douglass is an assistant professor and director of the BA Program in Early Education and Care in Inclusive Settings at the University of Massachusetts Boston. She conducts research and training on child abuse prevention and the role of early childhood programs in primary prevention and family strengthening initiatives. She is a consultant to the Boston Area Rape Crisis Center (BARCC), and has collaborated with BARCC to write a training curriculum that addresses how early childhood educators can respond to children's sexual behaviors.

Angelika 1:02:42 Any rational person wouldn't ask somebody something like that, "if I slept with my father because I liked it – because we had a relationship and we were dating?" It can't be that a father would do that. Something you had to of done would make that man do that. Okay, at sixteen years old you figure I flaunted my stuff and said, "come on big daddy, you're mine," but at five, did I do that? Seven? Ten, do you think I did that? Ahhh, thirteen. Give me a way out from five to thirteen. That's a lot of years that I think somebody should have helped me.

Paula: 1:08:26 How many nights did we sit there (another sister chimes in) and wish that somebody would step in? How many nights did we pray for that? How many nights, did you know, god, just make it stop?

Family Affair reveals children and a family caught in the grip of silence and shame, carrying a secret for so many years, and surviving. But incest and sexual abuse are not just about this one family. Child sexual abuse affects children and families from all racial, ethnic, and socio-economic groups. We all know someone who has been sexually abused or assaulted. For example, my mother-in-law told me recently of an evening spent with old friends, during which she shared with them the work I do to prevent child sexual abuse. To her surprise, one by one her friends disclosed their own personal experiences of sexual abuse and assault.

“We need not be surprised. Just look at the statistics: national surveys of adults suggest that between 9-32% of women and 5-10% of men report that they were victims of sexual abuse and/or assault during their childhood”

and trust.¹⁻² While sexual abuse is frequently portrayed by the media as a crime committed by strangers, most perpetrators of sexual abuse have a relationship with their victim, as parent, relative, neighbor or family friend. Ninety percent of victims under the age of 12 know their

We need not be surprised. Just look at the statistics: national surveys of adults suggest that between 9-32% of women and 5-10% of men report that they were victims of sexual abuse and/or assault during their childhood, mostly by people they know

abuser. The majority of intra-familial abuse is not reported to police, and only a small number of offenders end up in the criminal justice system.³⁻⁴

Watching this powerful film may lead us to wonder whether child sexual abuse can be prevented. I believe it can. Family Affair points to two key prevention actions. First, children need to know that adults will believe them when they disclose abuse. Children need to be comfortable talking with adults in their lives about sexual matters. Second, we need to broaden the focus of prevention to target perpetrators, and work toward preventing the development of sexually abusive behaviors in the first place. Prevention requires both individual and social change.



But as a society, we too often still respond to sexual abuse as if it were inevitable or unbelievable. The question we ask is “What could the victim have done differently?” or, as Angelika asks about her father, “Who was going to stop him when they thought he was the epitome of what a parent would be?” Even as a child, Angelika seems aware of our tendency to place responsibility on the victim of sexual abuse. Her question also highlights how hard it is to believe that an “everyday person” in our family or community could commit such a crime. We tend to view

those who commit child sexual abuse as “predators,” not someone we might know or even love. This tendency can interfere with our ability to hear children, notice warning signs, and take action to help children and prevent abuse.

Angelika’s question leads us to one key action we can all take to prevent child sexual abuse. A first step toward prevention is to communicate to all children the message that adults will listen and take action if and when children disclose sexual abuse. We must communicate with children early and often. Children become both victims and perpetrators of child sexual abuse for many reasons. One important reason is silence, often rooted in our discomfort talking about sexual matters with children. We all must advocate to encourage parents and other adults to end the silence that allows sexual abuse to go on undetected.

Then, we must go a step further to prevent sexual abuse from ever happening in the first place. A recent report entitled “American Perceptions of Sexual

“But as a society, we too often still respond to sexual abuse as if it were inevitable or unbelievable.”

Violence” by the Frameworks Institute reveals a far too limited public understanding of how sexual violence can be prevented.⁵ We tend to see punishment and self-protection as the only

methods for prevention, and are unaware of any solutions that might address the roots of the problem. True primary prevention requires us to ask this question, “How can we stop people from becoming perpetrators in the first place?” This is the question whose answer will help end sexual abuse and sexual violence once and for all.

Those who sexually abuse children often begin committing sexual offenses against children when they are still children themselves. According to a 2000 US Bureau of Justice statistics report, over 40% of sexually abused children were abused by peers or older children.⁶ Re-

“Now is the time to develop broad-based community prevention strategies, a public health approach, that stresses the roles that communities, organizations, and individuals play in preventing abuse before it occurs.”

search shows that sexual violence is often learned behavior, with roots in social norms and systems of injustice. It stands to reason that prevention, therefore, should focus on ensuring that individuals do not learn this behavior and that community norms do not contribute to or perpetuate these behaviors. Emerging evidence shows that violence-prevention education can change attitudes and behaviors that can lead to a reduction in sexual violence. Our current, lopsided approach to prevention was illustrated in an interview I conducted recently with a pediatrician who revealed that she routinely speaks with college-age girls in her office about consent in sexual relationships, but does not speak with boys about these topics. What would be the appropriate message for boys, she wondered. If we fail to address sexual relationships and behaviors routinely and systematically with all children, both girls and boys, we miss a golden opportunity for prevention.

Now is the time to develop broad-based community prevention strategies, a public health approach, that stresses the roles that communities, organizations, and individuals play in preventing abuse before it occurs. Once we recognize that sexual abuse is preventable, then not only will we protect potential victims and intervene early, we will take bold new steps to stop people from becoming perpetrators. This vision leads us to a world in which all adults respect and protect children. Together, we can channel our concern, fear and anger about child sexual into positive change, healing and prevention. **FA**

Key Prevention Strategies and Resources:

1. Ensure elementary schools have a sexual abuse prevention curriculum, such as the Child Assault Prevention (CAP) program. This effective curriculum used nationally for many years teaches elementary age children simple strategies to reduce their vulnerability to verbal, physical and sexual assault and violence. Parents and teachers learn to support the role of responsible adults in preventing and responding to abuse. For more information about CAP and how to introduce it to your schools, visit: <http://www.childassaultprevention.org/>
2. Ensure that the middle and high schools have comprehensive health education. Quality health education should be available to all students and include information on healthy sexuality, healthy relationships, and community resources so youth can find help if experiencing sexual violence.
3. Children and teens with sexual behavior problems need to be identified early. 40% of child sexual abuse is committed by minors. Early intervention can be extremely successful in preventing future sexually abusive behaviors. Trained professionals who provide specialized assessment and treatment can be found at www.masoc.net. Also visit the website of the Association for the Treatment of Sexual Abusers: <http://atsa.com>
4. Adults can learn strategies for prevention. Recourses are available for parent and professional groups, to help adults effectively communicate about sexual behavior and sexual abuse, and learn strategies to protect children. Information can be found at: <http://www.stopitnow.com> and <http://www.enoughabuse.org/>.
5. Report suspicions of abuse. If you suspect a child is at risk for abuse, exploitation, and/or neglect, anyone can call 1.800.422.4453 or go to www.childhelpusa.org. If you are concerned that someone you know may be at risk for being abusive, resources are available at <http://www.enoughabuse.org/> or 1-888-PREVENT.
6. Reach out for support for yourself or someone you know who has been victimized. Comprehensive information, counseling resources, and referral information can be found at: <http://www.stopitnow.org/results/1160#myrecovery> and at www.rainn.org

TRAINING CURRICULUM

Douglass, Anne (2009). "She did WHAT? He said WHAT?" How to respond to the sexual behaviors of children: A manual for trainers. Developed and produced by The Boston Area Rape Crisis Center and the Enough Abuse Campaign. For a free download of the training and the manual go to <http://www.barcc.org/information/educators/ece>.

This training curriculum is designed for early childhood educators who work with children ages 0 to 5. The goal of the training is to demonstrate a model for responding to sexual behaviors to promote healthy child development and prevent child sexual abuse. The training draws upon the latest research on child sexual abuse prevention to provide new information and strategies about how to increase early education professionals' skills and confidence in responding proactively to issues of sexual development and sexual abuse. The training is structured to facilitate practical application of the "take home messages." It utilizes adult learning principles to engage participants, build upon prior knowledge, and gives participants practice translating new skills and knowledge to their own work. The training includes the use of PowerPoint with photos and other visual aids. Participants engage in active learning techniques throughout the training, including small group problem-solving with scenarios, large group discussion, and group activities.

The training manual is intended as a guide to allow an experienced trainer to deliver the training. It includes detailed descriptions of each activity including: the purpose of the activity, learning objectives, preparing to lead the activity, and detailed instructions, including some scripts, on how to lead the activity.

Resources:

Father-Daughter Incest by Judith Herman, M.D.
Trauma and Recovery, by Judith Herman, M.D.

The Boston Area Rape Crisis Center
<http://www.barcc.org/>

National Sexual Violence Resource Center
<http://www.nsvrc.org/>

National Organization for Women
<http://www.now.org/>

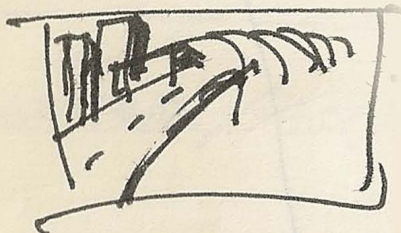

Rape, Abuse, and Incest National Network (RAINN)
<http://www.rainn.org/>

United States Department of Justice: Office of
Violence Against Women <http://www.ovw.usdoj.gov/>

www.IVAT.org

<http://justalternatives.org/>

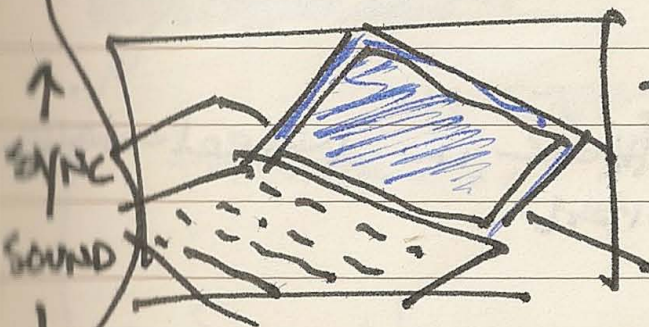
cut to →
during footage
of him yanking on
the bed "I made some
mistakes"



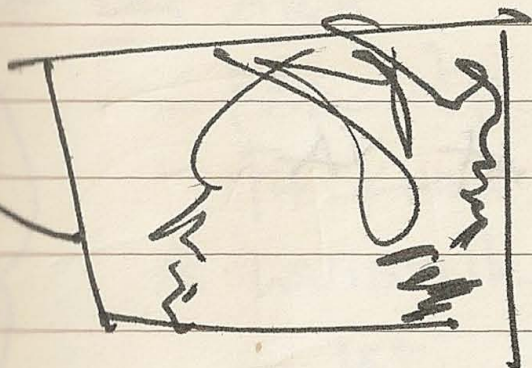
DIRECTOR'S NOTES



- See J.HERMAN view
footage re: "enjoying
the sex"



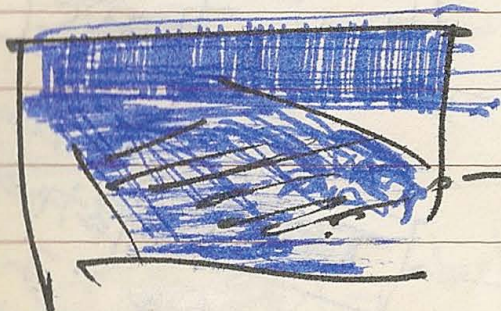
- ZOOM IN on footage
viewed on laptop



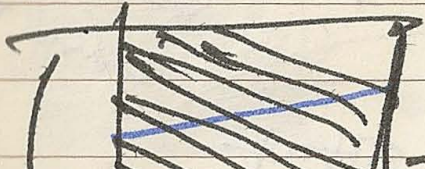
- cut to actual
clip
- SYNC SOUND



- cut to JH's ANALYSIS
of clip



- light shimmering on
frame of JH.



cut away shots

BLINDS slightly moving

DIRECTOR'S NOTES

needed for doc, "family affair"

* childhood photo of Elijah should serve as backdrop -

See last image on rough cut.



Production

~~Project~~ Update

- how long # vrs
- present
- future plans

REGISTER FOR UPDATES

ABOUT - story

See Lef Grant info SYNOPSIS

* SUPPORT

- Lef
- TOOF w/LINKS
- PAF

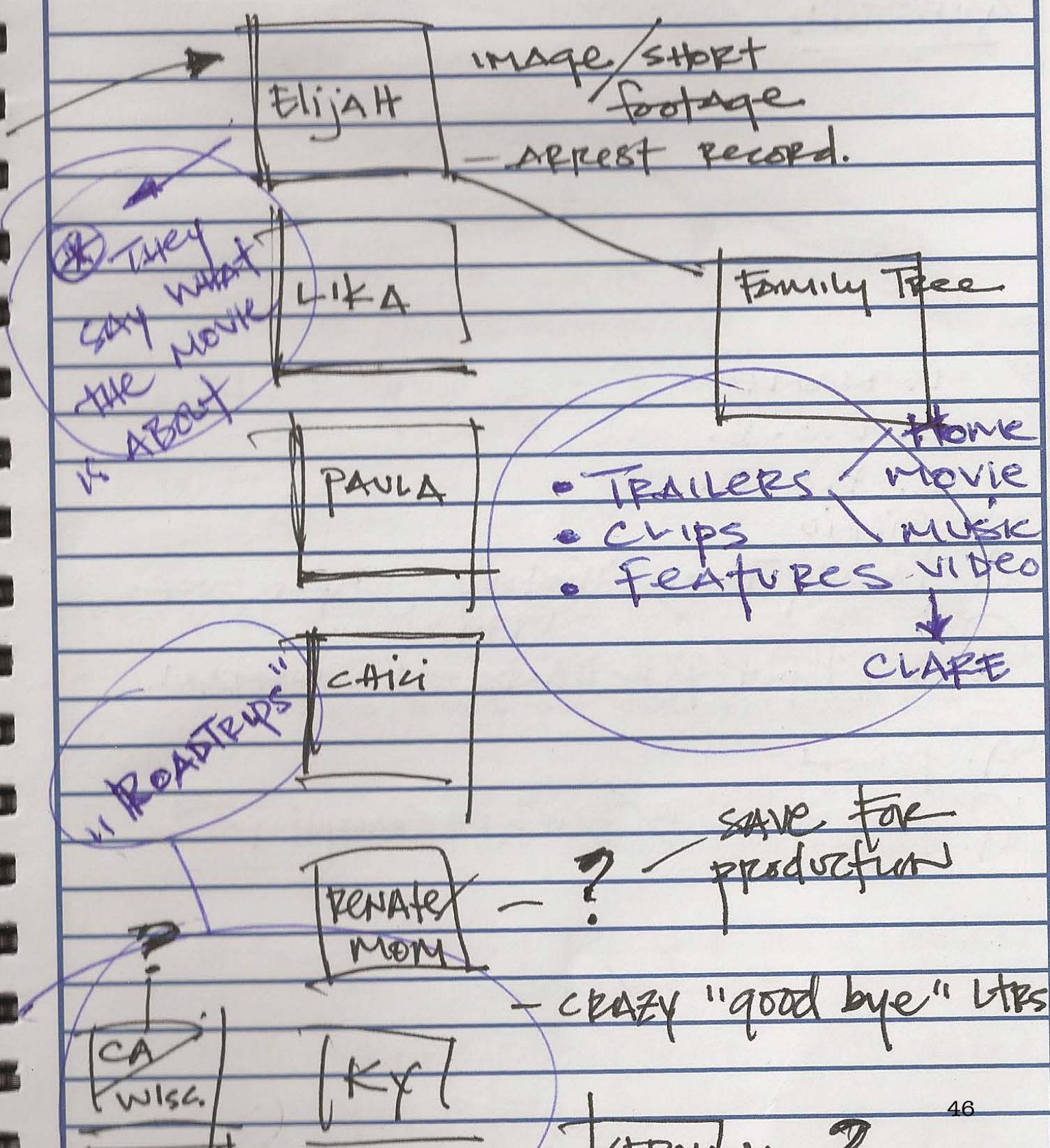
DONATE (click button) PAYPAL

How To CONTRIBUTE

by Finze website

DIRECTOR'S NOTES

1. ATTEND FILM FESTIVALS
2. FIND RAISER
3. GRANTS



DIRECTOR'S NOTES

THURSDAY	FRIDAY	SATURDAY
<p>1 *Koko Hip trailer see blue host.com Username: sward@profilm.c PW: XXXXXXXX</p>	<p>2 ^{God} PARADISE WIDE DVD First notes from Visual Dept. of Divisions & Studios. Robb Mac HARVARD UNIV. screening "beautifully evocative auto. biographical piece about [A] family's resilience in the face of monstrous betrayal." MICHIGAN / ATL</p>	
<p>8 *FULL FRAME N.C. (4/8-11th) (\$travel, hotel) 2pm intr by Tofu TALK @ hospitality suite 3pm w/ Kenneth Morefield CHRISTIAN MAG.</p>		
<p>15 → NASHVILLE (15-22nd) → IRELAND (15-18th) → ATLANTA ATLANTA (23rd) (15th-23rd)</p>	<p>16 → 22nd ATL. screening @ 7:10 PM</p>	<p>17</p>
<p>22 Coolidge see SARA 617.492.5333 NEWPORT BEACH (22-29) SARAH FRANKLIN (4/22-5/6) NASIA GURN. @ 3:15</p>	<p>23 Coolidge MEMPHIS (APRIL 22-25)</p>	<p>24 Flying TAXI @ 245 WIFE IFFB @ 5pm - 900 SEATS *NY. BIG CINEMAS MANHATTAN *L.A. DOWNTOWN TRD</p>
<p>29 ✓ ← NYC Firelight Workshop → Hot Docs - May '09 400 W. 59th St. (\$travel/hotel) 34 # MASS screening TUWUWUWUWUWUWUWU</p>	<p>30 NOON intr. w/ SARA THOMAS @ WVXU CINCY PATIO</p>	

- ## IMPORTANT DATES
- SFF/TUES.
 - ~~APRIL 6th booked~~
 - *APRIL 5th or 7th ideal.
 - very unfortunate
 - Patric profile in doc
 - Comm. pay offer dem
 - Red fan **IFC**
 - ✓ ~~OWN App~~
 - ✓ MIRIAM Update
 - ✓ LONDA
 - ✓ PAP
 - ✓ ~~BIFF V. IFFB~~
 - ✓ RESERVATIONS
 - ✓ DVD (2000)
 - ✓ LICENSE/SANDY
 - ✓ PLEMAN
 - TAXES
 - ~~DM~~
 - ✓ FB FAN PAGE
 - ✓ DM INVOICE

How far that little candle throws his beams. So shines a good deed in a weary world.
—SHAKESPEARE

SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
1 2 3 4	1 2	1 2 3 4 5 6	1 2 3 4
5 6 7 8 9 10 11	3 4 5 6 7 8 9	7 8 9 10 11 12 13	5 6 7 8 9 10 11

CREDITS

FILM CREDITS

C-LINEFILMS PRESENTS

DIRECTOR | PRODUCER | CHICO COLVARD

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