

UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

INTIMATE VIOLENCES: MAPPING, AWARENESS, AND PREVENTION IN
OKLAHOMA

A THESIS

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

Degree of

MASTER OF ARTS

By

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Norman, Oklahoma

2017

INTIMATE VIOLENCES: MAPPING, AWARENESS, AND PREVENTION IN
OKLAHOMA

A THESIS APPROVED FOR THE
DEPARTMENT OF GEOGRAPHY AND ENVIRONMENTAL SUSTAINABILITY

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In memory of Dr. Susan W. Hardwick, for her mentorship, friendship, and guidance.

Acknowledgements

I would like to thank my thesis advisor Dr. Laurel Smith of the Department of Geography and Environmental Sustainability at the University of Oklahoma. Dr. Smith encouraged me and was great support and advocate. She always was willing to lend an ear if I needed it. With her guidance I am more confident in my research and academics.

Next, I would like to thank Janet Sullivan Wilson, RN, PhD for her support and interest in my research related to intimate violence. I appreciate her years of experience in research related to violence against women.

Another thanks goes to Dr. Jeffery Widener of the Department of Geography and Environmental Sustainability at the University of Oklahoma. I appreciate him for his support and solid advice. He identified my skill set and recommended me to another faculty for a teaching position.

Dr. Darren Purcell and Dr. Hernan Moreno were great supervisors. Dr. Purcell was very supportive of my academics and made it very clear my teaching should not interfere with obtaining my degree and was always on deck if I needed help. I also appreciate his investment in my professional development.

I would like to thank my family for all of their support and sacrifices during this process. Brianna, Shiloh, and Josiah, you are my life. If you take away anything from this experience, I hope it is that you will always have the courage to follow your dreams. Last but not least, I thank my Mom for always being there for me no matter what.

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Abstract

One in three women and one in four men experience intimate partner violence (IPV) in their lifetime. The Centers for Disease Control (2010) reports that 47 percent of women first experience IPV during ages 18-24 and that 38 percent of men first experience it during ages 18-24. Roughly half of the male victims and a third of the female victims of IPV do not report their victimization to the police because they felt it was a “private or personal matter” (Black et al. 2011). African American women are all too often re-victimized by law enforcement and social services agencies, both governmental and non-governmental. They commonly face overt and covert racism in shelters and during police procedures. While “helpseeking” they often have to justify their need for help more than white women do (Hamby 2015; Nnawulezi and Sullivan 2014). This makes black women three to four times more likely than white women to experience death at the hands of a current or past intimate partner (Nnawulezi and Sullivan 2014). Social attitudes and public policies continue to silence the stories of IPV victims after death. This is a two-part project using mixed methods geographic information systems (GIS) and qualitative interviews. The long-term objective of this research is primary prevention and community education programs. First, I created a story map of domestic violence fatalities in Oklahoma using ArcGIS online software. The map I made visualizes the slow burn of violence by representing only some of the victims. Deconstruction illuminates who is missing from the map. Second, I interviewed five college-aged men using map elicitation to ask about their awareness and perception of intimate violences. Using an iterative process to analyze the content of the interviews, I discovered that all participants consider hyper-masculinity problematic and a key contributor to gendered violence.

Chapter 1: From Feminism and GIS to Intimacy-Geopolitics

Introduction

As a feminist geographer, the personal is political. As a survivor, I remember being told “you’ve made your bed, now lie in it.” Susan Archer Mann (2012, 78) uses this same example to illustrate how women have been told they are responsible for their own victimization and they somehow provoked the violence. Furthermore, women’s issues such as domestic violence, rape, and sexual harassment are relegated to de-politicized private spaces as “personal problems” (Mann 2012, 78). Feminists demand the removal of the personal from the private realm in order to frame it as a political issue that must be addressed collectively (Mann 2012, 78). My goal as a feminist geographer is to disrupt the scale at which most people locate domestic violence (DV) and intimate partner violence (IPV), from a personal matter to a public problem. I do this by using the intimacy-geopolitics theoretical framework and story map techniques that are not traditionally used in violence prevention education.

In what follows, I introduce my thesis project by situating it in a genealogy that blends geography and feminist scholars. I offer a brief history of feminist geography and locate in it my map making and map mobilization. I also examine key theoretical frameworks and lens of analysis favored by feminist geographers to explain how they shape my methodology. Scholars with contributions in masculinity, race, and class, as well as critical geospatial techniques and geopolitics merit special attention. I conclude with an overview of my thesis.

The Birth of Feminist Geography

In the early 1970s, geographers began to locate women in geography. While serving as the President of the Association of American Geographers (1972-1973), Wilbur Zelinsky drew attention to academic disparities, which led to “the strange case of the missing female geographer” (1973, 101). Zelinsky expressed outrage and dismay about the lack of opportunities for women to publish, attain powerful positions in academia or otherwise, and earn pay equal to men (Zelinsky 1973, 102; see also Connell 1987, 6-7; Domosh and Seager 2001, 57). These themes were common in the 1970s which is characterized as a time of second wave feminism and the emergence of Marxist feminism and radical feminism (Mann 2012, 84 and 114). Zelinsky’s outrage is timely as the feminist movement was gaining attention in academia, and more specifically geography.

In 1969 *Antipode: A Radical Journal of Geography* emerged out of the basement of Clark University’s Department of Geography. A group of graduate students and junior faculty inspired by Vietnam War protests, the Civil Rights Movement, and environmentalism began to produce this journal. Their goal was “radical change” (Stea 1969, 1-2). Geographers Pat Burnett (1973) and Alison Hayford (1974) published articles that examine the origins of sexism and argued that biology and sociohistorical developments are not mutually exclusive indicators of women’s oppression. Burnett (1973, 59) drew the biological narrative from Shulamith Firestone’s demonstration of how women bearing and rearing children creates the first division of labor based on sex (Mann 2012, 88). Like Firestone, Burnett and Hayford utilized the works of Freidrich

Engels and Karl Marx to connect women's oppression to the rise of private property rights and the rise of state systems, especially in capitalistic societies.

Patriarchy is the premise that men are innately superior to women and therefore, should be in control. Before capitalism, women were central to production and the exchange of goods in the community. A patrilineal system to control the transfer of property generationally resulted in the control of women's sexuality (Hayford 1974, 138-139). The rise of capitalism, in tandem with patriarchy, repositioned households as sites of social reproduction located on the periphery of social, political, and economic influence (Hayford 1974, 143). Women's roles shifted from being central to production and trading in the community to being restricted in the home. This shift allowed men to move freely between the domestic realm and the public sphere (Hayford 1974, 143).

The old system of patriarchal dominance over domestic production became irrelevant as sites of production moved from the home to the factory (McDowell and Massey 1984, 128). Work outside the home was coded as masculine and paid more, and by feminizing factory work, employers paid women less (McDowell and Massey 1984, 139). Eventually, the increased need for production and consumption disrupted economic and personal relations between men and women (McDowell and Massey 1984, 146). The intersection of patriarchy and capitalism created tension in the family and economic lives in different ways across space (McDowell and Massey 1984, 146).

More recent reconfigurations of globalized capitalism have shifted industrial production to export processing zones (EPZs) in under-developed countries. Factories in periphery regions employ young women, who are paid exploitive wages and treated as disposable labor (Domosh and Seager 2001, 48). This maneuver further shifts the

exploitation of women to the margins hidden from consumers. This detachment from the mode of production obscures the consumer's burden of guilt for the dehumanization of people in underdeveloped countries. This tension between capitalism and patriarchy does not address the conflict of feminist and anti-racist scholarship. There is still invisibility concerning issues important to women and people of color

Unlearning Racism

Early feminist debates focused on capitalism and patriarchy did not address racialized 'differences.' Geography has sought to explain phenomena in terms of "the natural" and "the cultural" (Kobayashi and Peake 1994, 225). Western Anglo heterosexual men identified as authoritative geographers have written geographies with a concept of difference based on dualistic thinking that organizes the world into oppositional categories within established hierarchies (McKittrick and Peake 2005, 40; Kobayashi and Peake 1994, 227). Their scientific explanations accorded a "natural" tendency to "a cultural world that is itself divided according to race, gender, and class" (Kobayashi and Peake 1994, 225). Their hegemonic renderings of the world exert power by reinforcing racist and sexist social constructs and hierarchies to ensure political power (McKittrick and Peake 2005, 40; Kobayashi and Peake 1994, 227; Collins 1990, 225). Feminist geographers have pointed out how the male gaze – i.e., male researchers studying and writing about what mattered to men – has made women invisible (Tivers 1978; Monk and Hanson 1982, 12). Similar critiques suggest that white feminists cast a 'white gaze' (cf. Mann 2012, 189-197).

The lives of "white geographers are sites for the reproduction of racism," but they can also be strategic sites of resistance (Kobayashi and Peake 2000, 399).

Conceptualizing difference as deviance from normalized white privilege reinforces hierarchies of power. However, recognizing one's relatively privileged difference helps the white researcher understand the social location of "others." Identifying one's own location can be the first step in challenging hierarchies (McKittrick and Peake 2005, 40; Kobayashi and Peake 2000, 400). For example, as scholars we cannot approach communities of color unheralded and uninvited, expecting to be an agent of change. Researchers should be open to a wide range of participation and meaning (Kobayashi 1994, 78). Kobayashi and Peake (2000, 400) argue that white women need to teach white women to unlearn racism instead of expecting women of color to do the work for them.

Audrey Kobayashi (1994, 74-75) observed that feminist scholarship can be racist, and anti-racist scholarship can be sexist. She argued that both approaches need to be kept under a critical gaze. There is a need for "understanding of how difference is constructed and used as a political tool" (Kobayashi 1994, 78). Feminist geographers have argued that a focus on gender should be woven into all human geography endeavors (Monk and Hansen 1982, 11). Likewise, anti-racist feminist geographers critique the various ways racist, as well as sexist, biases have shaped the content, methods, and purpose of geographic research (Monk and Hansen 1982, 14; Gilmore 2002, 17; Kobayashi 1994, 74; McKittrick and Peake 2005, 42). Failure to center the race, gender, and power constructs that oppress women limits the ability to conduct honest research (Staehele and Lawson 1995, 322). Furthermore, it is important to create multiracial alliances committed to respecting multiple experiences (Kobayashi and

Peake 2000, 400). These principles shape theory construction and praxis¹ in anti-racist feminist geography.

Recognition of gendered and racialized constructions of knowledge makes scholarship more inclusive of more women's experiences. It helps to contradict traditions of knowledge production that silence oppressed people. For instance, "spatial interpretations of what can be seen must also take into account the 'empty spaces' that result from silence, exclusion and denial that serve as a basis for reproducing whiteness" (Kobayashi and Peake 2000,400). This paradigm shift challenges the dualistic thinking (about spheres for example) that works to maintain power relations that construct difference between race and sex (Staeheli and Lawson 1995, 326). Furthermore, moving beyond the critiques, feminist geographers need to promote research methodologies that can correct historical absences and biases (McDowell 1997, 388).

Feminism, GIS, and Emotions

Within the discipline of geography, there is much debate about the definition of GIS. Some call it geographic information systems while others call it geographic information science. Defining GIS is ambiguous as it is often the user and the methods leading to the description. From the *Dictionary of Human Geography* "GIS is used to imply any activity related to geographic information in the digital form" (Johnston et al. 2000, 301). This broad definition includes geographic locational data (not always digital), computer systems, software packages and methods and procedures are used to process, analyze, visualize, and store locational data (Johnston et al. 2000, 301). But

¹ Praxis refers to practice as distinguished from theory. It emphasizes the application or use of theory as a skill for knowledge production.

John Pickles (1995) has a much more robust definition attempting to capture the multiplicity of GIS:

...a research community that transcends disciplinary boundaries; and approach to geographic inquiry and spatial data handling; a series of technologies for the collecting, manipulating, and representing spatial information; a way of thinking about spatial data; a commodified object that has monetary potential and value; and a technical tool that has strategic value (639).

Pickles goes on to say that despite the ambiguities, GIS is a ‘set of tools, technologies, approaches, and ideas’ that are and have “transformed science society and culture” (640). During the 1990s, feminists have critiqued GIS as dogmatically rooted in positivist epistemologies (Elwood and Cope 2009, 1; Kwan 2002, 272), building on Harley’s (1989) notion that maps are unbiased scientific endeavors that “assume [a] link between reality and representation” (57).

To redress the limited masculinist gaze of positivist spatial analysis, feminist GIS mixes methods to weave together diverse research techniques to fill gaps, add context, envision multiple truths, and provide a sense of both the general and the particular (Elwood and Cope 2009, 5). Feminist geographers understand mixed methods as a way to create more robust research and analysis (Elwood 2010, 7). GIS mixed methods combine quantitative and qualitative data and methods. Quantitative data (numerical information) and related mathematical methods of analysis identify problems and/or provide empirical evidence. Whereas, qualitative data (photos, text, video, and audio) and related methods of analysis provide social explanations of cultural and structural differences (Elwood 2010).

One example of a mixed method approach is a technique called “grounded visualization” that LaDona Knigge and Megan Cope developed (Elwood 2010, 7-8).

This techniques involves the integration of grounded theory “as an inductive means of building theory through iterative coding and analysis of qualitative data with GIS-based visualization of spatial data as part of the process”(8). The researcher might work back and forth between the different data and techniques to “better understand similarities, contradictions, and points of difference” (Elwood 2010, 7-8; cf. Knigge and Cope 2006). Like most feminist methodologies, mixed method GIS practices blur the binary distinctions to demonstrate how closely socio-political and technological processes are intertwined (Elwood 2009, 72).

Indeed, mixed methods GIS opens up the possibilities of representation of emotions which are difficult to quantify. Mei-Po Kwan (2007, 23) argues “geospatial practices need to be embodied and attentive to the effects of emotions.² “ Emotions have the power to influence social movements. Encouraging emotions as strategic tools used to mobilize and sustain activism (Bosco 2009, 549; Kwan 2007, 23). Acknowledging a world imbued with complex emotional geographies make knowledge production more relevant to real lives (Kwan 2007, 24). Mixed methods GIS can enable a researcher and/or activist to harness emotions and strategically create conditions for social change (Kwan 2007, 23; Bosco 2009, 549).

Aitken and Craine (2009, 140) “coined the term ‘affective geovisualizations’ to suggest a link to emotive work in geographic studies...[especially] cognitive and

² Some scholars debate whether to focus on emotion or affect (Sharp 2009, 75). Bosco (2007, 546) points out that the former focus highlights the emotional landscapes of everyday life, while the latter draws on the virtual and transhuman dimensions of affect. While my focus is on emotion in relation to feminist methodologies, I do not engage in this debate, largely because affect-oriented scholarship so often relies on psychoanalytic tools of analysis (Anderson and Harrison 2006), which remain outside of my realm of interest at this time. For further reading, please see Thrift (2004) and Thien (2005).

behavioral work in geovisualization.” Geographic images capture viewers’ attention; viewers can be affected by the power of images highlighting social and spatial injustice. Aitkin and Craine (2009, 150) assert that “affective geovisualizations are soulful; they tug at our hearts to the extent that we may mobilize to action.” This goal is in line with feminist geography, which seeks not only to describe disparities in the status quo, but also intervene for change (Sharp 2009, 75). My aim for this project, therefore, is to create maps that are credible and elicit an emotional response that encourages viewers to rethink – to rescale – how they understand intimate partner and other forms of domestic violence.

Susan Hanson (2002, 301) states, “feminist thought fosters seeing connections, especially those that have traditionally been obscured,” such as, those related to race and gender. The use of feminist GIS enables description and representations at different scales that would not be available without GIS (Hanson 2002, 302). A hybrid combination of feminist methodologies and GIS opens up a field of study, research, and praxis that we have only begun to explore. Few feminists stop at seeing; instead they find hope in the doing and the possibilities to affect change in individuals and communities.

Geographies of Masculinity

I want to create resistance to gender violence with my use of mixed methods GIS. Gendered violences impact men and women alike, even though we commonly associate “gender issues” with women’s issues. This renders the dominant group – men – invisible; they are not the focus when gender violence is the topic of conversation (Katz 2012). Feminist geographers have predominantly gendered violence by focusing

on women's fear of violence by men (Brickell and Maddrell 2016, 171). Gill Valentine's 1989 groundbreaking article "Geography of women's fear" mainly concerns the movement and regulation of women in public spaces. Valentine points out how women perceive more danger in public spaces from strange men, despite statistics emphasizing how they are at more risk of rape and attack at home by men they know. Valentine also underscores how women tend to seek protection by one man (usually an intimate partner) from all men, therefore exhibiting a "spatial expression of patriarchy" (Valentine 1989, 386).

Bodies are sexed from birth and children grow up socialized into patterns of masculinity and femininity. Historically, masculinity has been coded as possessing physical strength, sexual virility, and superiority. Hegemonic masculinity is a form of sexism that asserts the 'naturalness' of male domination (Jackson 1991, 201). Additionally, dominant masculinities are coded as white and heterosexual (Brownlow 2005, 582; Jackson 1991, 201). Jackson (1991, 201) noted that this discourse is not only oppressive for subordinate groups, but also for "heterosexual men that do not wish to live up to the masculinist ideals of emotional self-control, intellectual rationality, and sexual performance." Too often, geographers have made 'essentialist' assumptions about 'sex' indicating behavior. Jackson (1991, 207) argued that these conventional categories might dissolve if masculine and feminine qualities are available to all individuals.

Whenever *doing* gender we must consider an intersectional analysis. Berg and Longhurst (2003, 357) insist that geographers can only do justice to their traditional concerns about space and place by focusing on the intersections of class, disability,

sexuality, *and* race. Rogers described how crises of masculinity get deployed to reproduce hegemonic notions of white heterosexual masculinity, “while working class and black men are ‘othered’ and ‘kept/put’ in their place” (Rogers 2008, 286; Brownlow 2005, 582). In a study of men’s fear, Alec Brownlow (2005) investigates the strategies young black men employ to and negotiate their fear of violent crime in an inner-city neighborhood. Due to the crisis of masculinity, men are careful to seeking out masculine spaces, carefully avoiding intentional or unintentional demasculinization (Rogers 2008). Marginalized men develop and assert their own masculinities defined in their specific contexts of race and class. These men attempt to claim power and legitimacy where few resources exist. Their performances are delivered in public spaces often in contention with other men seeking dominance (Brownlow 2005, 583).

Intimacy-Geopolitics

Intimate violence is not a widely used term in the USA. In the UK intimate violence is a collective term used to refer to many different forms of physical and non-physical abuse (Office of National Statistics, UK 2016). This includes partner abuse, family abuse, sexual assault and stalking. This term reflects the intimate nature of either the victim-offender relationship or the abuse itself. I use this term because it is central to the theoretical model of intimacy-geopolitics. As Ayona Datta argues, “the lack of critical reflection on the spatiality and intersectionality of [these violences] across the divides of public/private is ultimately stifling potentially progressive interventions” (2016, 173). One way to assure an intersectional approach to intimate violences is to draw on feminist critical geopolitics because, as Joanne Sharp (2009, 362) says, critical

geopolitics positions the body as a site of performance often marked by different global contexts, and women's bodies have always been caught up in the political.

Mary Gilmartin and Eleonore Kofman (2004, 113) define geopolitics as the “practices and representations of territorial strategies’ that are closely related to the exploration and conquest of territories.” Halford Mackinder promoted geopolitics as a form of ‘statecraft,’ concerned with state security, and historically has been a masculinist practice (Domosh and Seager 2001, 141; Gilmartin and Kofman 2004, 116; Sharp 2009, 358). Geopolitics was also associated with the idea of *Lebensraum*- the idea of the state as an organism that needs to grow in order to grow. This theory coupled with rhetoric promoting the idea of a superior Aryan race justified the expansion eastward of the Nationalist Socialist Nazi Germany (Gilmartin and Kofman 2004, 117; Hiemstra and Mountz 2011, 422). These events resulted in the dissociation of the term geopolitics from human geography until the 1980s when Anglo-American men began to engage with ideas of power, hegemony and the emergence of Wallerstein’s world systems theory based on core-periphery geography (Gilmartin and Kofman 2004, 118; Hiemstra and Mountz 2011, 423).

With the development of poststructuralism and cultural analysis, geographers (again, mostly Anglo-American men) became critical of classical geopolitics. They started to draw on the work of Foucault and Derrida to study the discursive construction of the ‘others’ so central to the establishment and maintenance of state identity and nationalism (Gilmartin and Kofman 2004, 118). Scholars began to examine the “centers of power and authority” and to call for the decolonization of our inherited geographical knowledge so the field might open to imagining the world in other ways (Gilmartin and

Kofman 2004, 119). Feminist geographers such as Jennifer Hyndman transformed geopolitics, shifting concern from security of the state to human security (Gilmartin and Kofman 2004, 115). She also calls for a shifting in scales of analysis from the public /private to a transnational scale (Gilmartin and Kofman 2004, 123). Women historically have been embodied as mothers of the nation (Domosh and Seager 2001, 104). By inscribing this geopolitical meaning onto women's bodies, they become territory to be protected or conquered (Sharp 2009, 362). With these connections, feminist critical geopolitics identifies the scale of the body as relevant to analysis as the scale of the state. As Dowler and Sharp (2001, 171) note, it is necessary to "link international to the geographies of everyday life" to include the body or intimate (Sharp 2009, 362). Feminist critical geopolitics strives to not only deconstruct, but simultaneously construct new concepts and practices in scholarly, social, and political movements in order to disrupt the formation and enactment of power structures characterized by inequity.

As sites of power and identity, homes are multi-scalar places that intersect public and political worlds (Brickell 2012, 226). Critical geographies of home examine how residents perform politics, domestic exclusions, and inequalities on multiple scales contingent on an array of complex social identities (Brickell 2012, 227). Brickell (2012, 228) emphasizes the interconnectedness of 'extreme' and 'everyday' geographies of home. The 'extreme' geographies refer to political events resulting in destruction that affect many homes and lives. 'Everyday' geographies are also political, but usually refer to the continuous disruptions that occur inside homes. An example of 'everyday' geographies of home is domestic violence, which Rachel Pain also calls 'everyday'

terrorism (Pain2014b, 531). ‘Extreme’ geographies of home link ‘everyday’ terrorism with global terrorist acts of planned political violence (i.e. bombing that destroys homes on a large scale) that influence the lives of residents (Brickell 2016, 228).

Rachel Pain (2014b, 532) argues that both domestic violence and global terrorism should be “framed as intimate and structural, global and everyday, [all] at once.” Framing domestic violence as ‘everyday terrorism’ highlights how emotional, psychological, and physical violence exercises power through daily fear in private spaces. Although global terrorism is typically understood as a public, political and spectacular event, it too creates a persisting fear. Renaming domestic violence as everyday terrorism draws attention to its severity and persistence (Pain 2014b, 534). Despite distinctions in ‘everyday terrorism’ and global terrorism, victims of both kinds of violence are susceptible to Post Traumatic Stress Disorder (PTSD), therefore, illustrating a congruence rather than a distinct division between quotidian and globalized violences (Pain 2014b, 534; Herman 1992, 388).

Pain rejects the idea that the geopolitical and the everyday are two distinct realms or binary.

...Having *argued* that existing models for thinking about the geopolitics of fear conceive the geopolitical and the everyday as two distinct realms, fixed in a hierarchical relationship where global security practices and discourses drip down into the manifestation of local fear ... we *proposed* a visual motif based on the double helix in the structure of DNA which removes any spatial hierarchy. This represents a feminist take on scale; two equivalent strands (geopolitics and everyday life) wind into a single structure and form the building blocks of every assemblage of fear (Pain 2014b, 535).

Pain’s model proposes an intimacy-geopolitics that blurs the binaries of global/local and public/private that have historically shaped understandings of home. Likewise, Pain and Staeheli (2014, 344-346) propose a “framework of three intersecting sets of relations:

spatial relations, modes of interaction, and sets of practices” (Pain and Staeheli, 346). The spatial relations of intimacy-geopolitics entangles proximate and distant spaces (346). The modes of interaction in this framework refuses to separate political geographies from emotional geographies (346). Finally, the third element in this framework, set of practices, emphasizes how the relationships and ramifications of bodily and social intimate practices (e.g. conversations, interviews, sharing space) cut across sites and scales (346). Askins (2014, 354) says “intimacy-geopolitics quietly calls forward the interconnections across the local, national and global, and public and private space.” In other words, feminist geographers formulate intimacy-geopolitics to disrupt space and to challenge simplistic and dichotomist representations of scale.

Thesis Overview

Intimate violences impact people of all races, genders, ages, sexualities, abilities, and classes. Because this violence is both seen and unseen, it should not be defined with superficial notions of scale or domestic spaces. Intimacy-geopolitics identifies scale as a dynamic representational practice that can both obscure and link gendered violence across scales and sites (Pain 2014a, 352). This framework shapes my thesis project in which I created an affective geovisualization in the form of a story map that not only makes DV/IPV fatalities visible, but also under the duress of deconstruction reveals invisible fatalities.

Chapter two describes why and how I made this map by using GIS to mix quantitative and qualitative data. But, as Marianna Pavlovskaya argues, mixing methods is not enough; we also need to move beyond specific methods to a more profound deconstruction of the data, the images, and the methods we use (2006, 2007). So chapter

two also deconstructs the map in order to make visible what is otherwise invisible – the (non)representation of black women as victims of intimate partner violence. In chapter three, I utilized the map as an elicitation tool during five semi-structured interviews with college-aged men (between 18 and 24 years old), about the meaning of gendered violence. The themes that emerged from the interviews provide an in-depth view of these men’s understandings of masculinity, violence, and possible solutions. This pilot study suggests how cartographic representations of DV/IPV fatalities can operate as affective geovisualizations. The story map prompts viewers to understand intimate violence as a public health concern.

Chapter 2: The Slow Violence of (non)Representations of Intimate Violence Fatalities in Oklahoma

Introduction

In the US, intimate partner violence (IPV) is largely understood as a public health concern (Black et al. 2011). Yet, it has not always been understood in this way. Up until the 1970s, the courts saw it as a private matter. Violence against women relates to hegemonic social constructions of gender that depend on a feminine/masculine binary. Men are expected to exercise dominance, strength, control, superiority, and logic. In contrast, women are expected to be passive, nurturing, and fertile caretakers, who make life better for others. These traditional gender roles spill over into all aspects of public and private life (Domosh and Seager 2001).

In the workforce, labor gendered as “male-dominated” is valued more (Domosh and Seager 2001, 60). With the rise of capitalism came the gendering of private/public to feminine/masculine which created a hierarchal structure of the husband being in charge and the wife expected to be subservient (Domosh and Seager 2001, 4). Economically, workers whose labor is coded as feminine are paid less than labor coded as masculine (Domosh and Seager 2001, 60). The wage gap still exists with women compensated 80 cents on the dollar compared to men who are paid for the same position and tenure (Hill 2017). Women not only are paid less but often have more home responsibilities than men, hindering mobility and earning potential (Domosh and Seager 2001). Substantial research demonstrates how such gendered constructions make women’s bodies more vulnerable to physical and psychological violation whether in the home or by the state (Domosh and Seager 2001; Enarson 2012; Valentine 1989;

Warrington 2001). Historically, women's bodies have been regulated and controlled in private and public spaces, by men in their lives and the laws of the land. These patriarchal social codes position women as inherently inferior to men.

In the United States, intimate partner violence (IPV) has an economic impact some estimate to be as high as \$5.8 billion. The National Center for Injury Prevention and Control (2003, 31-32) estimates the yearly cost of IPV as \$4.1 billion in direct health care costs including medical and mental health care services. Estimated indirect cost of \$1.8 billion relate to lost productivity and the present value of lifetime earnings (PVLE). The PVLE measures the expected lost wages that an IPV homicide victim would have otherwise contributed to society. The National Center for Injury Prevention and Control also estimates that 1,252 women are killed by an intimate partner each year with an estimated cumulative cost of \$892.7 million and an average of more than \$713,000 of lost earnings, per fatality, had they been able to live their full life. While these numbers help illustrate public health concern and economic loss, the effects on the victims' children and loved ones is cumbersome and often insurmountable.

In this chapter, I define and discuss key terms used in the United States to describe some of the most common violences exercised against women: domestic violence (DV) and intimate partner violence (IPV). My discussion illustrates the messiness and overlapping of the terms. Next, I explain how and why I created a map of the 2013 DV/IPV fatalities in Oklahoma. My explanation emphasizes the ways I hope such maps might work for IPV primary prevention. After introducing my map, I critique it through the lens of an anti-racist feminist geographer. My analysis deconstructs the map with a focus on who is absent. I conclude this chapter reflecting

on the slow violences glaring back at me through the map's (non)representation of women – especially black³ women – before, during, and after acts of IPV.

Vocabulary of Violence

There is a long and global tradition of keeping women oppressed with the use of violence. An extreme legal example is a 1990 decree passed in Iraq that sanctioned men killing their wives for adultery (Armatta 1997, 789). In Western countries, legal codes allowed men the “duty of chastisement” (Armatta 1997, 782). Until the 1970s, US courts preferred not to interfere and chose instead to protect the family’s privacy, “even though the law had abrogated the right of chastisement” (Armatta 1997, 785). Armatta explains that legal systems in the US persist in considering gendered violence a private matter and/or blaming the victim (Armatta 1997, 785). In the following, I discuss how this approach to abuse and associated legal language began to change with the passage and purpose of the Violence Against Women Act (VAWA) in 1994.

Under the leadership of former Senator Joe Biden (D-Delaware), the US Congress passed the Violent Crime Control and Law Enforcement Act of 1994. Title IV of this Act – the Violence Against Women Act (VAWA) – features three subsections called “Safe Streets for Women,” “Safe Homes for Women,” and “Civil Rights for Women,” each designed to address the safety of women. A year after Congress passed VAWA, the Department of Justice established the Office on Violence Against Women (OVW). The OVW is responsible for administering the laws and the funding a wide array of services mandated by VAWA to improve infrastructure, legal protections, and emergency services for women and children.

³ In this text the racial category of black includes people in the United States who are part of the African diaspora.

For instance, VAWA designates grant money to improve the judicial system infrastructure and provided more accessible victim-centered services. While the terms battered woman, DV, and IPV were being used interchangeably across institutions services were becoming more specific to the problem. Structurally, some of the interventions addressed the justice system, such as, providing protective orders that can be enforced across state lines, training for police officers responding to domestic calls, and counseling to victims that have gone through the judicial system. The victim's direct service needs were also addressed to include sexual assault services, rape prevention education, sexual assault and domestic violence national hotlines, and battered women's shelters. Later revisions of VAWA (in 2005 and 2013) extends services to people in rural areas, immigrant women and children, victims in the LGBTQ community, Native American women, and students on college campuses.

Both DV and IPV are often interchangeably used to describe "spousal abuse" and this has caused ambiguity and confusion. The term "battered woman" is used in the 1994 Violence against Women Act (VAWA). Warrington (2001) argues "the term 'battered woman' is problematic because implies helplessness, focuses on the woman as a 'victim,' and may even suggest blame" (371). Language emphasizing the victim is battered eliminates the offender from the phrase. Warrington further engages black feminist bell hooks (1997) to suggest the term battered woman is also troubling because it "call[s] attention to only one type of extreme violence in intimate relationships, namely physical assaults which are continuous, repeated and unrelenting" (Warrington 2001 371). The word battered in this phrase over emphasizes the physical injury and leaves out the psychological, sexual, economic, and emotional characteristics of IPV.

Due to the ambiguity of the terms DV and IPV, the National Center for Injury Prevention and Control (NCIPC) and the Centers for Disease Control (Black et al. 2011) recognized the need for more uniform definitions and recommended data elements (Breiding et al. 2015, 1). An expert panel convened March 1996 in an effort to improve “ongoing public health surveillance that provides national- and state-level IPV data” (Breiding et.al 2015, 1-2). There are multiple agencies collecting data to fit their specific needs, which is not necessarily monitoring the ongoing problem of IPV. For example, hospitals and police departments document information for different reasons. Hospitals collect information about the victim for treatment and billing. Law enforcement agencies collect information about the perpetrator with the intent to apprehend and convict. A victim may seek services from one entity, both, or neither. Bringing together multiple data systems is problematic. The context of the data will not be the same for each reporting institution. Therefore some incidents of DV/IPV could be reported multiple times, while other incidents might not get reported at all. Fear and shame inhibits victims’ helpseeking from law enforcement and health care systems leaving many cases unreported.

Institutional inconsistencies in data collection complicate accurate assessment of IPV as a public health problem. “The ultimate purpose of public health surveillance is to direct public health action in an effort to reduce morbidity and mortality, and improve overall health” (Breidling et al. 3). In order to attain this goal of reducing injury and death, there needs to be a “standard case definition for the health outcome under surveillance” (Breidling et al. 3). In this case, creating a standard definition for IPV, written in clear widely understood language, creates more consistent data

collection and the ability to compare data over time and across geographic areas (Breiding et al. 2015, 3).

The Intimate Partner Violence Surveillance: Uniform Definitions and Recommended Data Elements (RDE) was created by the NCIPC in 1999 “to promote consistency in the use of terminology” (Breiding et al. 2015, 3). An expert panel including international, federal, and state government officials, medical professionals and associations, coalitions, and researchers came together March 1996, to discuss the need for uniform definitions (Breiding et al. 2015). Afterward, they collaborated on the formulation and implementation of the uniform definitions. This process resulted in more consistent definitions and data elements for future research. Another outcome of this meeting was a discussion of the ever-changing definitions and meanings of interpersonal relationships and how technology is used to stalk, as well as, and non-contact forms of sexual violence.

In 2010, the CDC again convened professionals from the previous cohort while including new stakeholders to this group. Version 2 of the (RDE) was updated in 2015 with addition of Sexual Violence (SV) (Breiding et al. 2015, 1-7). This collaborative process of discussion and definition brings a diverse group of professionals together to share information and ensure that the language is relevant to as many practitioners and service providers as possible. While most of the language remains the same, the group participating in the meeting did update terms to addressing some of the issues they identified. For example, language now acknowledges Internet-based relationships, the use of technology to perpetrate stalking, and non-contact forms of sexual violence in the revisions (Breiding et al. 2015, 6).

Across the governmental, non-profit, and academic fields where these funds flow and these services unfold, the term domestic violence has multiple meanings. Accordingly, it is used in multiple ways. Given the spectrum of uses, the OVW currently defines domestic violence as broadly as possible:

... [DV is] a pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another intimate partner. Domestic violence can be physical, sexual, emotional, economic, or psychological actions or threats of actions that influence another person. This includes any behaviors that intimidate, manipulate, humiliate, isolate, frighten, terrorize, coerce, threaten, blame, hurt, injure, or wound someone ([OVW 2016](#)).

This federal definition of DV carefully lists abusive behaviors associated with one partner controlling another. It does not, however, emphasize what might be *intimate* about the partners' relationship.

On the other hand, Oklahoma's state statute Title 20-Crime and Punishment is more focused on the possible relationships in the "domestic" life of a DV perpetrator.

[20 OK Stat § 20-644 \(2016\)](#) C. Any person who commits any assault and battery against a current or former spouse, a present spouse of a former spouse, a former spouse of a present spouse, parents, a foster parent, a child, a person otherwise related by blood or marriage, a person with whom the defendant is or was in a dating relationship as defined by Section 60.1 of Title 22 of the Oklahoma Statutes, an individual with whom the defendant has had a child, a person who formerly lived in the same household as the defendant, or a person living in the same household as the defendant shall be guilty of domestic abuse.

Instead of the OVW's list of violences, Oklahoma's legal definition of DV defines "assault and battery" as a crime that in the domestic space, detailing a range of victim-perpetrator relationships. The state defines the victim in relation to the perpetrator and establishing connections in a spectrum across intimate/familial relationships/situations such as roommates.

DV is a general term encompassing an intimate scale in relation to the private space. By definition IPV is DV. The qualifier of IPV is the “violence that can occur among heterosexual or same-sex couples and does not require sexual intimacy” ([CDC 2016](#)). IPV is a public health concern and victims’ needs are beginning to be addressed with new laws and related funding. The terms DV and IPV remain interconnected and this messiness complicates data collection and surveillance of this public health concern.

Visualizing Intimate Partner Violence

While working as an advocate in a shelter for women and their families fleeing IPV, I met many survivors. Leaving a partner who is violent and migrating to a safe space increases risk of femicide⁴ by their abuser (Campbell et al. 2003). Many of the women that I worked with at the shelter had their children with them and they had limited resources. Often families come to shelter after fleeing and do not have items they need such as documents, medications, and clothes. The task of starting over without employment or basic needs being met is overwhelming and as a result women often return to their abuser.

Soon I began to question if the work I was doing had any impact at all. There were never enough resources to meet the needs of all the women reaching out for help. Often women returned to a shelter situation either after returning to the abuser or for fear of a new abuser. Emergency shelters are not equipped or intended to address the cause or the source of the problem; they merely contend with the consequences of the

⁴ According to the World Health Organization femicide is the intentional murder of a woman because they are woman. Most cases of femicide are perpetrated by men and committed by partners or ex-partners, and involve ongoing abuse or situations where women have less power or fewer resources than the abuser. apps.who.int/iris/bitstream/10665/77421/1/WHO_RHR_12.38_eng.pdf

abuse. This led me to contemplate new ways to talk and think about IPV rather than the traditional crisis intervention approach. Interventions help, but the suffering I saw was never-ending. I felt there had to be a solution before the violence happens, to inhibit this disproportionate violence against women for the next generation. I decided to create a map with the intention of engaging a public audience, raise awareness, and find solutions.

As an undergraduate geography student, I created a story map of DV/IPV fatalities in Oregon using data collected by the state's Domestic Violence Fatality Review Board data. In 1991, the first Domestic Violence Fatality Review took place in San Francisco, CA. This was the first multi-agency public investigation of a murder-suicide that took place in a classroom (Wilson and Websdale 2006). The investigation revealed systemic service gaps, and as a result, the city of San Francisco developed "coordinated interprofessional response system" that serves as a national model (Wilson and Websdale 2006, 539). Domestic Violence Fatality Review Boards (DVFRB) now exist in 41 states in the US and in three other countries: Canada, Australia, and New Zealand.⁵

The Oklahoma Domestic Violence Fatality Review Board (ODVFRB) reports yearly data and statistics for the state of Oklahoma. Like Oregon's review board, the ODVFRB de-identifies the data it reports, leaving the identities of victims and perpetrators confidential. The data is aggregated at the county level, listing the total number of DV/IPV fatalities in the particular counties where one or more occurred each

⁵ See National Domestic Violence Fatality Review Initiative for complete list of review teams <http://ndvfri.org/review-teams/>

year.⁶ When I started this research during the fall 2015 semester, the most recent report was the 2014 Oklahoma Domestic Violence Fatality Review Board Report, which reports the DV/IPV fatalities from 2013. The 2014 ODVFRB reports 90 victim fatalities, but I had to find alternate sources and ways to search for the victims in order to map these fatalities. To do this, I initiated an Internet search of fatalities and homicides in local news reports in the counties the ODVFRB reported one or more fatalities.

The sex of the 90 DV fatalities in Oklahoma were almost distributed evenly (51% female and 49% male), while the IPV fatalities were disproportionately female (60% female and 40% male) (ODVFRB 2014). Furthermore, 73% of DV homicide perpetrators were male (ODVFRB 2014). Based on these statistics and high resistance to IPV interventions in adulthood (Ehrensaft et al. 2003; Jackson 2003, 26; van Wormer and Bednar 2002, 560), primary prevention programs for young men can help mitigate intergenerational violence against women (Wolfe and Jaffee 1999; World Health Organization 2005, viii, 23-24). Women are not only victimized by men; men are victimized by men as well. This caused me to initiate making a map that would raise awareness, resist silence, and become a catalyst for productive problem solving conversations.

Initially, the aim of the map was to create a visualization as a conversation starter to talk with men about violence against women. Activists have started creating programs to allow men to share their concerns about the damage of domestic violence

⁶ If the county is not listed in the ODVFRB report with data no fatality occurred due to DV/IPV in the year of the report.

with other male peers (Katz et al. 2011). Aside from making the map, I sought out successful primary prevention programs such as Jackson Katz's Mentors in Violence Prevention (MVP) Model, which has roots in social justice and involves bystanders in social justice (Katz et al. 2011). Katz (2011) and his colleagues use the term 'bystander' with two goals in mind. First, bystander often identifies someone who stands by while someone else is victimized (686).

A bystander means essentially anyone who plays some role in an act of harassment, abuse, or violence but is neither the perpetrator nor the victim. They are a person who does not fit neatly into the perpetrator–victim binary but are nonetheless present and thus potentially in a position to discourage, prevent, or interrupt an incident of sexist abuse, gay-bashing, or same-sex bullying (Katz 2011, 688).

Second, Katz et al. (2011) challenges the 'victim-perpetrator' binary. "Instead of approaching them as rapist and batterers" he encourages men to step out the 'victim-perpetrator' binary that often causes men to shut down and disengage in a primary prevention context (Katz et al. 2011, 685). I thought making a map of the 2013 DV/IPV fatalities in Oklahoma could also serve to facilitate such conversations in an educational setting. In previous educational programs "women were [framed as] victim, potential victims, or empowered survivors and men as perpetrator or potential perpetrators" (Katz et al. 2011, 685). The map would assist in repositioning its user-viewer as an empowered pro-active bystander⁷, rather than a passive bystander (Katz et al. 2011).

The search for the victims in online media was not straight forward. The sources I used include local news media videos, newspaper articles, daily police activity reports, and blogs. Although the blogs were not used as primary sources, they often cited

⁷ Katz et al. is challenging the bystander effect in which witness are passive and therefore do not intervene (see cf. Manning et al. 2007). The goal of his team to train men and women to safely disrupt, interrupt, and/or challenge an act of harassment, abuse, or violence they might witness.

sources that were helpful. Many of the news stories were very matter of fact, and reported fatalities without much recognition of the gendered nature of DV/IPV. This was especially present in the IPV cases. Many stories reported deaths as random murders in neighborhoods with high crime, despite also reporting a history of domestic dispute calls or protective orders against an estranged husband. While the media source is reporting a case characterized by a history of IPV, the news story offers a more palatable alternative to gendered violence.

For example, a local news channel in Lawton, KFDX 3, broadcast the story “Lawton Police Investigating First Murder of 2013.” Newscaster Mechell Dixon reports the police came to do a welfare check requested by the victim’s father. She notes that the father called 911 to register his concern that not only was the victim missing, but so was her car, which was later found down the street. A police investigator tells Dixon that the victim had made several complaints about domestic violence and her estranged husband’s violations to a protective order, which was current at the time of the murder. Finally, Dixon speaks with a neighbor, who says her house was broken into and she wanted out of the bad neighborhood. The news report wraps up by stating no arrests have been made, emphasizing Lawton’s high death toll the year, and hoping this woman’s death would not set a trend for the new year. This style of reporting makes it very difficult to find information about the victims let alone find locational data to map.

Engaging the vocabulary of violence noted above, I interpreted the circumstances surrounding fatalities to the best of my ability. The media stories did not report straightforward categories. So I categorized the incidents I found online as either DV or IPV based on my experience with the legal definitions for DV/IPV and their

praxis in emergency women's shelters. Nonetheless, it is not possible to guarantee the fatalities that I found represent cases recording in the ODVFRB's 2014 report on DV/IPV fatalities in Oklahoma during 2013.

The lack of accessible data led to a creative cartographic project. I created a map while working with data from various Internet sources and in various visual mediums. Some of the data were quantitative; others were qualitative. I collected these data from both institutional sources and from the media to be interpreted into a map. Given the mix of qualitative and quantitative data, I felt the best platform to tell this horrific, but vitally important, story about the cost of gendered violence was a story map template. I choose ESRI's ArcGIS online mapping platform called Story Maps,⁸ which allows a user to integrate spatial data-such as DV/IPV locations-with quantitative and qualitative information (see Appendix A Figure 1, 2, and 3).

While my goal was to put every fatality on the map, I only located online evidence of 41 DV/IPV victims in Oklahoma compared to the 90 documented in the ODVFRB report (2014). Staying in the spirit of the goal, I built the story map by geo-locating and illustrating these 41 fatalities.⁹ Whenever possible I used converted precise addresses to longitudinal and latitudinal coordinates. Clusters of the fatalities were visible in the more urban areas such as Oklahoma City, Tulsa and Lawton where populations are larger. I illustrated these fatality clusters by scaling the extent to specific regions and by assigning the extents specific tabs in the online map. In addition to the tabs, a scrolling side bar displaying written and visual details about the victims made

⁸ <https://storymaps.arcgis.com/en/>

⁹ Due to the confidential nature of the data provided in the ODVFRB report, it was up to me to interpret the information presented in each source about the murder to determine if the incident fit ODVFRB criteria for DV or IPV.

this story map interactive. The viewer was able to interact with the map and make decisions about what material to view or skip. The result was a powerful interactive visual project, but just building the map was not enough.

As an IPV survivor and an advocate for DV/IPV victims, I approached this map with an ethic of care and remembrance for DV/IPV fatality victims. It was important for me to honor the victims and create a product that would not only be inoffensive, but also serve as a memorial. It was important for me to take care in representing each person on the map. To mitigate the possibility of victim blaming, I was intentional with the language I used to frame and describe the circumstances. Telling these stories and acknowledging the emotions of death brings a “distinctive critical edge” to my feminist mapping project (Kwan 2007). The result is a map that serves as an emotional site of resistance and political protest (Kwan 2007, 23).

Some knowledge production and academic scholarship “marginalizes emotion” by prioritizing detachment, objectivity and rationality. This marginalization excludes the relevance of emotions through which lives are lived, societies made, and knowledge produced (Kwan 2007, 23). Alternatively, Kwan celebrates a “heightened attention to the importance of emotion in social life and knowledge production” (2007, 23). During the map making process, I experienced many emotions as I read the news stories, viewed photos, visited victims’ Facebook pages, and watched memorial videos made by loved ones. Searching for and viewing the many stories of women, children, and men killed due to DV/IPV was nothing short of heart wrenching. With each newly encountered fatality, I experienced an array of emotions: from bereavement, sadness, and loss to shock, anger, and horror. Too often these particular emotions are silenced

both in research and social life (Kwan 2007). I wanted my map to prompt similar emotions in its viewers/users. I intended to commemorate each individual so they might be seen not only as a victim of a heinous crime, but also as people who fulfilled roles in their families and communities. Although I think I accomplished this goal, after creating the map, I became painfully aware of the map's shortcomings. I started to question who was visible and who was not.

Deconstructing My Map's (non)Representation of Black Women

This project is rooted in a politics of resistance to violence against women and a desire to create a dynamic affective representation of DV/IPV fatalities. From the position of an advocate, I want to help end the silence and shame that surrounds DV/IPV. To say the least, it was disappointing when my searches turned up less than half of the victims. But this made it even more important to engage qualitative GIS to uncover and recover the voices of marginalized people, such as, women, people of color, poor people, and children (Nagar 1997, 207; Kwan and Aitken 2010, 4). Inspired by Kwan's argument that GIS can and should be a site for deconstruction (2007, 22), I set out to not only identify who was likely missing from my media sources, but also consider why these particular individuals were missing.

Publicly available spatial data commonly fall short and fail to meet the needs and concerns of community-based projects (Elwood 2006). The data I uncovered for this project is no exception. Due to confidentiality policies, I did not have access to the source data the state's DVFRB was privy too. Because I worked with a data set of only 41 of the 90 fatalities, more than half of the victims were not visible. I refer to this phenomenon of invisibility as (non)representation. As an anti-racist feminist

geographer, I began to calculate the ratios of DV and IPV fatalities by race by using US census data on racial composition of Oklahoma's population and comparing it to the data reported by the ODVFRB and the data I found on the Internet (see Appendix B, Table 3). While the US census and the ODVFRB report racialized data, I had to racialize the results of my Internet search based on appearance, although I recognize how problematic such conjecture can be.

Of the 90 fatalities recorded in the ODVFRB report, 43 were classified as IPV fatalities. Of the 41 DV fatalities I located online, 20 appear to be IPV fatalities. In Oklahoma, whites represent 74% of the total population and, according to the ODVFRB, they comprise 66.7% of the DV fatalities. In contrast, the black population represents only 7% of Oklahoma's total population but constitute 18.9% of the DV fatalities recorded by the ODVFRB (see Appendix B, Table 2).

While these numbers introduce the disproportionate number of black DV fatalities, a focus on IPV fatalities widens the gap further. The ODVFRB reports that 58.1% of IPV fatalities were white, which is lower relative to the percentage of whites comprising Oklahoma's total population (74%). On the other hand, the ODVFRB reports that 32.6% of IPV fatalities were black, while blacks only comprise 7% of Oklahoma's total population. These numbers begin to tell a story of disproportion and disparity that compounds when considering whose fatalities are reported in the media (see Appendix B, Table 2).

Of the 41 DV fatalities represented in the media, 80.5% appear to have been white and 4.9% appear to have been black. In other words, in this small sample, whites were much more visible than blacks. Indeed, I found the IPV fatalities of black women

were represented 10% of the media sources I found, while 80% of the media sources were white women. The media is not fully or accurately representing who is being killed as DV/IPV fatalities. While the disparities of media (non)representation are present in all non-white categories, the (non)representation of black fatalities is even more profound. As noted, black women comprise 32.6% of the 43 IPV fatalities reported by the ODVFRB, but they only constitute 10% of the IPV fatalities I found mentioned in the media. Women of color are less visible in online regional media sources than white women and my map exacerbates this slow violence of this kind of (non)representation (see Appendix B, Table 1).

The slow violence of racialized social hierarchies along with the expectations of the victims' own communities complicate black women's access and use of public resources such as police protection and shelters. While "helpseeking", African American women are all too often re-victimized by law enforcement and social services agencies, both governmental and non-governmental (Hamby 2015; Nnawulezi and Sullivan 2014). Helpseeking is defined as 'the act of looking for or going in search of a relief or cure to fulfill a need' (Cornally and McCarthy 2011). "The first step in escaping IPV often involves helpseeking" from formal sources of support such as police, health care facilities, or social services and/or informal sources of support such as friends, family, and churches (Gover et al. 2015, 2; Hamby 2015). However, the intersection of race and gender serve as a barrier to helpseeking within black communities. Crenshaw (1991, 1257) observes that women of color are generally unwilling to call the law enforcement and subject their private lives to the scrutiny and control of the police.

Racialized stereotypes of black women have been used to control and manipulate ideas and maintain intersecting oppressions (Collins 2009, 77). Patricia Hill Collins (2009, 77) demonstrates how “controlling images are designed to make racism, sexism, poverty, and other forms of social injustice appear to be natural, normal, and inevitable parts of everyday life.” In the US, controlling images of black women’s bodies are sometimes represented as stereotypes such as the nurturing “mammie,” the protective “matriarch,” the “black male protector,” the “welfare queen,” and the “jezebel”¹⁰ (Collins 1990). These identities based on race and gender politicize the objectification of women of color as “Others” (Collins 1990, 77). Many of these images are intended to devalue black womanhood and have a history rooted in the mass sexual exploitation of black women during the slave trade and on the plantation (hooks 2015). She further argues the “devaluation of black womanhood has not altered its course over hundreds of years” (hooks 2015, 53).

These politics of representation hinder helpseeking behaviors of black women and reinforces a community ethic against public intervention (Crenshaw 1991; Collins 1990). Private spaces function as a buffer from the indignities of life in a racist society (Crenshaw 1991). Often black women are framed as an aggressor in need of control and discipline (Collins 1990, Crenshaw 1991, Crenshaw et al. 2015). There is a long standing tradition in this county that prevents the recognition of black women as victims deserving of social services (Collins 1990, 88). In response black women often are met with hostility from the police and have to justify their need for help more than white women. Furthermore, they also have to work much harder to justify their needs to social

¹⁰ Definition of jezebel - *usually not capitalized*: an impudent, shameless, or morally unrestrained woman.

service providers while helpseeking (Nnawulezi and Sullivan 2014; Hamby 2015). Such victim-blaming suggests that black women are responsible for their own victimization. Nixon (2011, 3) points to the dispersion of slow violence affecting the way we perceive and respond to a variety of social afflictions such as DV/IPV and PTSD.

These factors deter many black women from helpseeking. As a result, African American women are three to four times more likely than white women to die at the hands of a current or past intimate partner (Nnawulezi and Sullivan 2014). Furthermore, they experience more severe acts of violence accounts for their greater representation among DV/IPV victim-precipitated homicides (Hampton et al. 2003). This helps to expose how the powerful underpinning and intersections of race, gender, and class shape the political geographies of domestic violence directly impact black women.

Concluding Discussion

My story map's visualization of DV/IPV fatalities effectively shines a light on this otherwise invisible problem. Critical deconstruction of who and what is missing from the map highlights another troubling problem: the non(representation) of women of color in both the media and helpseeking. These two problems are usefully examined with the intimacy-geopolitics framework Pain and Staeheli (2014) outline. The emphasis that intimacy-geopolitics places on spatial relations helps to discuss the (non)representation of black women in the media and on my map. White women appear proximate because they are better represented on the map. In contrast black women are (non)represented on the map, and therefore seem far distant from the problem.

DV/IPV is a complex set of relations that not only cannot be separated from the private nor the public, but also intertwines the intimate with the global. For black

women in the United States controlling images arose out of a long history of colonization and plantation economies. The double helix of intimacy-geopolitics helps to conceptualize the intertwining of black women's (non)representation in the media and their higher risk of dying as a DV/IPV fatality. One strand of this double-helix represents negative discursive framings of black women as angry, aggressive, and hyper-sexualized. The other strand represents how these controlling images hinder black women's helpseeking.

As a mode of interaction, intimacy-geopolitics also recognizes the politics of emotional geographies (Pain and Staeheli 2014, 346). DV/IPV fatalities are inevitably emotional. The emotion the families felt when they lost their loved one, the emotions I experienced while making the map, and the emotional affect a viewer might experience when interacting with the map. All of these emotions intertwine at the site of the map making it a potential source of new political commitments. My map might be mobilized as a form of resistance to raise awareness and make the invisible more visible.

Chapter 3: A Pilot Study: Map-elicitation to Explore Young Men's Lived Experiences Related to Abuse and Fatality

Introduction

Community support commonly offered to survivors of domestic violence and intimate partner violence (DV/IPV) include emergency calls to law enforcement, crisis lines, danger and lethality assessments, shelters, protective orders, safety planning, and advocacy. Professionals working on designing, providing, and/or studying these sorts of interventions call them tertiary preventions because institutions and agencies are only responding when a DV/IPV problem is evident and causing harm (Wolfe and Jaffe 1999, 133).¹¹ Tertiary preventions aimed at perpetrators of DV/IPV might include protective orders, civil and criminal cases, jail time, and/or mandatory classes. Despite these means and measures women often return to their abusers and many men continue to reoffend (Jackson 2003, 26; van Wormer and Bednar 2002, 560).

Experts agree tertiary preventions assist families impacted by DV/IPV; however, a dire need exists for comprehensive primary prevention programs (Wolfe and Jaffe 1999, 133; Whitaker et.al 2013, 177). Primary preventions consist of education and awareness programs before the violence occurs. To contribute to a primary intervention curriculum, I created a map to raise awareness about DV/IPV and stimulate a conversation with young men about how they and their peers can help reduce and end the violence. I also undertook a pilot study of how maps displaying DV/IPV fatalities might foster an effective and affective way to communicate the gravity of DV/IPV to

¹¹ Primary prevention is aimed to reduce the incidence of the problem before it occurs. Secondary prevention is aimed to decrease the prevalence after early signs of the problem. Tertiary preventions intervene on the problem is already clearly evident and causing harm (Wolfe and Jaffe 1999).

college age men at the University of Oklahoma. In what follows, I introduce my methodology, study design and methods, and analytical procedures. I also detail results and discuss the significance and implications of the map elicitation interviews. All five participants saw hyper-masculinity and patriarchy as a hindrance that troubled many situations in their lives. They felt that neither men nor women benefited from traditional gender roles, which they found constricting and damaging.

Methodology

As detailed in the previous two chapters, I am a feminist geographer and approach my work as a political and personal commitment. I am a woman, survivor, and advocate for other survivors of intimate violence. I hope to “transform the lived realities” I research (Staeheli and Lawson 1995, 335). The purpose of this part of my thesis project is to evaluate the effectiveness of a story map that represents the location and details of Oklahoma’s domestic violence related fatalities during 2013. As Aitken and Craine (2009, 145) argue, “Representations work because they reinforce a set of societal structures that help to make sense of contexts that are otherwise chaotic and seemingly random and they help us to define ourselves in relation to those contexts.” I used my map as an interview tool for two reasons. First, I expected it to enrich the content of the interviews. And second, I hoped this affective geovisualization will prompt emotion and “tug at [viewers’] hearts to the extent that [they] may be mobilized into action” (Aitken and Craine 2009, 150).

Map Elicitation Interviews

The conversation about violence against women is often about what women can do to prevent the violence. The approach in this exploratory study is to talk with men

about violence against women and ask them what can be done. Men also have experiences related to DV/IPV. Men and women are victimized at similar rates (ODVFRB 2014, 5; Black et al. 2011). They may have been victims themselves and/or someone they know and care about has been victimized. During 2013, in Oklahoma, men were the perpetrators of DV/IPV almost 75% of the time (ODVFRB 2014, 5). Including men in the “prevention conversation” is key to building allies in the movement to end DV/IPV. I feel this is not a dichotomous issue that pits men and women against each other, but rather a cross-cutting issue that requires all genders to participate in the solution. To see how the story map I made might prompt such conversations, I undertook semi-structured interviews to collect qualitative data regarding participants’ understanding of DV/IPV. Semi-structured interviews provide a pre-determined structure, yet allow the interviewer the flexibility to address issues brought up by the informant (Dunn 2010, 102).

To enhance the semi-structured interviews, I engage a method called map-elicitation. This method is related to photo-elicitation interviewing. According to Douglas Harper (2002, 130), “photo elicitation is based on the simple idea of inserting a photograph into a research interview.” He argues that elicitation can be done with virtually any image, and not only to evoke information, but also to solicit a different kind of information (130). Using visualizations during interviews allows participants to connect “core definitions of the self” to society (130). Furthermore, in addition to eliciting richer data collection, utilizing visuals shifts the focus from the formality of the interview or the interviewer to a conversation about images (Banks 2001, 88 and Harper 2002, 130). This dynamic can help redirect attention from differences that may exist

between the researched and the researcher (Banks 2001, 88). Gillian Rose (2013, 305) discusses how interviews can start off very formal, but with the introduction of photos, they often change, becoming more emotionally intense.

I utilized my interactive map to enhance the richness of semi-structured qualitative interviews. Map-elicitation can also help alleviate power dynamics that might hinder the interview (Moore-Cherry et al. 2014, 14; Matteucci 2013, 191). Since the subject of DV/IPV has been framed as a private issue rarely talked about openly, I felt that being a female graduate student might create a barrier between me and the young men I interviewed, who were all undergraduates. So, I used the map of Oklahoma's 2013 fatalities as an ice breaker to prompt discussion (Moore-Cherry et al. 2015, 4). This strategy allowed me to better understand the young men's views and experiences of DV/IPV.

The first step I took in this data collection portion of my thesis project was submitting an application to University of Oklahoma Health Science Center (OUHSC) to the Institution Review Board (IRB). The project abstract included a brief summary of the purpose of the study, experimental design, proposed procedure, and a statement claiming importance of knowledge expected to result from the research. I requested approval to conduct up to 6 interviews with men between the ages of 18-24. This research did not include participant from protected groups and participants were offered \$10 gift card to a local deli as an incentive. An informed consent form was required to reflect the nature of the study and outlines any risk or benefits related to the student. Included in application was my plan of ongoing consent, a recruitment plan with a sample email, and a schedule of questions. The map was another consideration. For the

application, I was able to include the link for the map with a plan to keep the map confidential. Although the map includes images and information about DV/IPV victims, this portion of the project did not require approval from the IRB because the victims were deceased. All of the supplemental documents can be found in Appendix C.

Once I obtained IRB approval, I recruited five young men between the ages of 18 and 24 (see Appendix B, Table 4) to talk about DV/IPV with me before and after interacting with my story map. I chose to work with this age group because “[y]oung adulthood is a critical period for the formation of formal and informal romantic relationships that can have implications for the life course and many consequences for future mental and physical health and well-being” (Bonnie et al. 2015, 77). To identify and recruit easily accessible participants, I turned to convenience and opportunistic sampling of men of a specific age group, who were interested in the subject matter. For demographic overview of these five participants (see Table 4 in Appendix B).

My recruitment flyers stated the nature of the research and content of the maps, as well as the expected length of the interview and incentive being offered. Emails were sent to class lists by some of my colleagues. Recruitment was very slow, so I decided to try giving short two minute presentations to a few of the freshman level classes taught by colleagues. I also directly approached young men on campus and asked them if they would be willing to participate. Simply posting flyers did not seem to be effective, none of the participants indicated they learned about the research project from the flyers. Two participants responded to the email sent to classes and another contacted me after I gave a 2-minute presentation to his class. I recruited the last two participants by approaching them, presenting a flyer, and introducing myself and the study.

When a potential participant contacted me, I followed up with a more in-depth description of the study via email. The follow up email contained more details about the incentive, suggested appointment times, and an informed consent form for their review. When we met for the in-person interview, the informed consent took place in a private room located in the same building where my office is located. To decrease the chance of coercion, I set aside 10-15 minutes of the 60-90 minute interviews to go over the consent form together and to allow participants to ask questions. I also explain to the participant that he would receive the incentive gift car at the end of the interview, regardless of how many questions he answered.

Because “it is fairer when the researcher’s motives and political orientation are obvious to the participant rather than hidden until after the research is published” (Dunn 2010, 107), I made sure recruited participants fully understood the context of the interviews. According to the CDC-Kaiser ACE Study (Felitti, et al., 1998; Dube et.al 2001, 3094), 64% of the US adult population has experienced Adverse Childhood Experiences (ACEs). Due to the high rates at which people experience ACEs as children and DV/IPV as adults, it was entirely possible that participants may have had a traumatic experience in the past, and therefore experience feelings of shock, anger, and/or sadness while interacting with the story map. Due to this likelihood, these interviews were conducted with ongoing consent to negate any negative or uncomfortable responses related to the interview. I began the interview after participants signed the informed consent form, but I never stopped seeking participants’ consent and assessing their degree of comfort.

Four years of experience working with survivors of IPV as an advocate allowed me to recognize if a participant was uncomfortable with the interview. I looked for signs of discomfort such as taking deep or rapid and shallow breaths, shaking his head, or becoming fidgety. I also regularly checked in with the participant and asked if he wanted to end the interview or continue. None of the participants felt that they needed to stop or take a break. In addition to conducting the interviews with the empathetic listening skills I learned as an advocate, I gave each participant a resource list of local and national advocacy organizations to access support if they – or someone they know – needed it.

Each interview was audio recorded. The interviews ranged from 30 minutes to 87 minutes. The men were asked a series of questions (see Appendix C) before viewing the map. Each participant was given as much time as they wanted to explore the map. I gave some instructions about using the software, but participants guided their own tour of the map. Afterward, I repeated some of the questions and asked a series of additional questions.

The map proved to be helpful. At the beginning of interviews, the participants seemed a little uncomfortable; their answers were short and to the point. Once the participants engaged with the map, they began to react to the information. Some of commented aloud and others just shook their head in disbelief. At this point I checked in with each participant and gave them an option to opt out without penalty. All participants continue to view the map and then answered the post-map questions. When we transitioned to the final part of interview, the young men had a lot to say about DV/IPV. They became far more involved. As a result, the third part of the interviews

comprised the bulk of the conversation for all five participants. The map elicitation technique worked as a wonderful icebreaker. All five participants critically reflected on the information presented on the map. They asked questions and/or gave feedback about what they liked and disliked about the map.

Analysis

For this research project, I use a qualitative approach to interpreting and analyzing the data collected during interviews. After each interview, I transcribed the audio recording and then analyzed the transcripts concurrently with ongoing data collection (Miles et al. 2013, 70). This method of reflexivity allows for an iterative process. The researcher not only reflects on the data, but also the techniques and questions being asked to collect the interview data. The data collection, coding, and explaining the data are integral parts of the analysis that happen simultaneously (Miles et al. 2013; Cope 2010). Once I transcribed and edited the transcripts for accuracy, the participants were de-identified and given pseudonyms.

The transcription process was very helpful and allowed me to hear and read the interviews multiple times as I transcribed the recording and edited the text. This process gave me the opportunity to think about them in relation to the code book I created. Coding began as I reviewed literature concerned with DV/IPV, masculinity, interventions, government reports, and news articles. During the transcription, the list codes and themes were adjusted according. After completing the transcripts, I organized the terms into groups of codes and themes.

My interpretive analysis relied on two main types of coding: descriptive coding, specifically *in vivo* codes, and analytic coding (Cope 2010, 283). The descriptive codes

identify who, what, where, and what. In vivo codes are drawn from the words and phrases participants used to describe their experiences and understandings of individual behaviors and social processes. My finalized codebook for the men's interviews included 57 codes and 5 major themes. Throughout the coding process, I built a taxonomy based on semantic relationships (Miles et al. 2013) and assigned colors to the codes signaling a theme. In the transcript, I highlighted the text or passage with the assigned color for the most relevant theme. Some codes have more than one theme. These repeated codes are highlighted with the color of the theme being signaled in the text. Most of the participants had many examples and narratives about their experiences to share.

Results

The following sections are shaped by five main themes I found running through all five interviews: personal experience with abuse, gender roles and power hierarchies, resistance, intimacy-geopolitics, and next steps to reduce DV/IPV. I use these themes to share the results of my map elicitation interviews. Each theme is illustrated with excerpts from the interview transcripts. The passages have been edited into clusters or “inductively forming categories” (Miles et al. 2013, 280).

Theme #1: Personal Experience with Abuse

Four of the five participants identified as a victim of abuse or knew somebody that was victimized. One participant indicated he had experienced psychological abuse from his ex-girlfriend. Three of the men recounted witnessing several incidents of DV/IPV. The described abuse ranged from emotional to physical. One participant

disclosed that a family member had killed his spouse. Participants defined the abuse as one partner gaining power over the other.

Karl: ...so ah physical is easy to see, psychological is a little bit more difficult and maybe the person that's putting the aggression on the other one...it's just like, why don't you see it my way [and] I will do anything for you to see it my way. Anything...

Andrew: ...this stuff actually happens a lot, man kills his wife with a gun and says it's an accident...for instance this happened between my uncle and his ex-wife...

This sample of participants reflects CDC statistics indicating that one in four men experience DV/IPV (Black et al. 2011). These participants were able to define and characterize abuse while providing examples to illustrate the range of DV/IPV severity that exist.

Theme #2: Gender Roles and Power Hierarchies

All participants expressed conviction that traditional gender roles reinforced power hierarchies by placing men in power over women. Both Tyler and Chuck pointed out that gender roles were directly related to power.

Tyler: ... they [men] don't wanna maybe be talked back to or they want the woman to do exactly what he says and when she doesn't, then he gets offended [and] tries to um you know make her do what he wants...

Chuck: ...gender roles mean rules set by society, for both men and women... um... they tell you how to behave in certain situations or also the level of power that a specific gender has over the other in certain situations. Most of the people in a given time and a given place follow those rules and um behaving against gender roles is considered kinda considered deviant I would say in this society that we live in...

Chuck: ... also the things that we say in linguistics fight like a man, run like a man do this. Like, all these action and power verbs 'like a man' and then all the weakness 'you're fighting like a girl' or 'you're running like a girl.' Doing this 'like a girl' its always [describing] something weak so I feel like traditionally traditional gender roles imply right now, right here, that um women are weaker than men

Karl: ...I feel like I am much more docile and caring and emotional then lots of guys are therefore I might not be someone who can be as tough or nitty gritty sometimes as someone else could who is generally a man...

Jason also shed light on how gender roles can be confining, especially when one feels as though they do not fit what is prescribed as gender normative.

Jason: ...I've never been super into it I am a homosexual so obviously I don't really go by them but no I don't really think there should be gender roles just however your dynamic works for you... I'm not angry or upset by anyone who believes in that. That's their belief. I kinda think more of a 50s feel, it's just kinda outdated to me but to each their own...

In society people are expected to fit neatly into feminine or masculine roles. There is a mostly a universal understanding of what masculinity looks like within the family.

Masculinity has a dichotomous relationship with femininity. Karl and Jason discuss how this binary plays out in the household.

Karl: ...there's not good communication or you have bad relationships and um you have a power struggle and whenever power struggles go on for a long period of time they can eventually end in something like this because they'll do anything to show you that they have power...

Jason: ...it is a part definitely because men are growing up believing they are superior to women and that they have the right to do whatever they want. They married and bought her as property so I mean you can hit her and do whatever you want. It's yours and that's obviously not what traditional gender roles are meant to be but as I said people suck and everyone takes everything to an extreme so the traditional value was the man is the head of the house and the woman was the moral compass that took care of children cooked made sure the man had somewhere safe.

Both Karl and Jason observe how often violence is enacted to maintain male dominance over their partner, as if it were a birthright. Andrew, on the other hand, takes it a step further and discusses how gender roles and prescribed masculinity are not helpful.

Andrew: ... like when I think about especially intimate partner abuse and the fact that it's typically perpetrated by men I think a lot of that has to do with emotional infantilism lack of emotional and spiritual development like my dad was really like this. He couldn't describe his own feelings to you even if you

asked him too repeatedly. He was super out of touch with himself and so he would get really angry all the time and I think this is something that I know a lot of men who are like this and I think it is even a stereotype kind of and I think..

Diana: What is this stereo type?

Andrew: ...that men don't know how to deal with their feelings or express them and then get mad... I think that definitely has to do with gender roles and socialization and stuff like that.

Andrew identifies masculinity as hindering emotional growth for his Dad. He interprets being emotionally detached as a social expectation even though he frames almost as a disability or disadvantage.

Theme #3: Resistance

Chuck told me a story to demonstrate the consequences of not adhering to the socially constructed "rule" set by gender roles. He was threatened with physical violence due to his non-conformity to the father's expectation of masculine behavior.

Chuck: ...in my personal life they affect me actually quite a lot. I am in a relationship with my girlfriend um I had this fall out with her parents...I was in the car while...my girlfriend is very independent and strong person... we went to the gas station and I was in the car as per usual she went out and put gas in the tank. I didn't even notice that that would be like a social mistake, but her parents drove by. Her dad was like hey Chuck, "if I see you one more time sitting in the car while your girlfriend is putting gas in the tank, I will punch you in your fucking vagina." I was like wow at first, laughed it off and I thought it was kinda like a joke. He was like, no, seriously if there is an able-bodied man, a woman never puts gas in the tank. It then started to become more like a fight and I was like I'm sorry I didn't even realize...so my girlfriend came into this conversation and she basically started defending me because she said that she would not let me do it anyways (laughing), because she doesn't trust people with her car. I was like cool and thank you for backing me up...then her mom also said the same thing, "these are the ways and what would people think of me if they saw me like that and I should be glad that they told me before anyone else did." ...they emasculated me. If they wanted me to be the perfect male figure in their daughter's life he wouldn't have said that he is going to punch me in my fucking vagina. He feminized me... if he was really [helping] me to become a better man he would have told me like in private or something.

This shows the depth of anger and anxiety the father has when he sees his daughter's boyfriend step away from an expected male role. Chuck was shamed and threatened for not conforming to the father's gender role expectations. If the father were really helping Chuck become a better man, he would have appreciated his daughter's independence to put gas in her own car. Instead, Chuck is shamed by the father's threat to punch him in the vagina and his response then is a confused resistance – he wants it done privately “or something.” He does not label the shame/threat as wrong. Chuck reconciles the situation with his girlfriend's parents sarcastically.

Chuck: ... where does chivalry end and chauvinism start because I don't wanna say “hey girl, sit in the car I'm gonna take care of the gas.” Like men's business is cars and stuff. When I was born, I came out of my mom's vagina and I knew immediately that I have an affinity for cars and gasoline is flowing through my veins! (Laughing)

Although this story was presented in a funny manner, the issue is quite serious. These parents thought they were protecting these young people from “what people will think” with threats and shame, which is a form of psychological violence and very confusing for young adults. The father's intense anger partly comes from seeing a deviation from traditional gender role expectations, but I posit the excess emotional baggage comes from the father's own adverse childhood experiences (ACE). He's way out of bounds threatening the boyfriend.

Jason shares a story that has been passed to him from his mother. Jason is clear that beatings are wrong.

Jason: ... My mom...went and she hit him back eventually and she made sure that he would never touch her or her siblings again. She [said she] would beat the hell out of him and he finally backed down... All it takes is that bit of courage ... when you felt like dirt to ... to rise up and be like this is wrong and I will stand up no matter the cost and that's what I like to learn from my mom's past experiences.

Although Jason did not witness this abuse, he had been told of his mother's will to resist not only the abuse but prescribed gender roles. This is in contrast to Chuck's psychological abuse of shaming and threats from his girlfriend's father – it's harder for him to grasp that shame and threats equate abuse.

In the following passage, Chuck talks about resistance to abuse as a bystander. In this story, he was upset that he did not intervene, but from this experience became an advocate.

Chuck: ...I think I might have witness date rape in a way...not witness but aided it. In freshman year, my friend and I went out ... [my] friend had a frat friend who needed a ride home and he was talking to this really drunk international girl for a while, she didn't speak English well... he wanted her to come with him ... he's like yeah, she's coming with us... I was like yeah, she's passed out. I was like, are you guy's friends, and he was like no I just met her today...I was like oh so you guys are going to your place he was like yeah. She's passed out and ... this guy was just like yeah, she'll be fine she'll be fine. I looked at my roommate and I was like no she won't be fine and my roommate was like nah its cool. I was just like sitting in the car like this is rape I was thinking in my head today, tonight someone is going to be raped and I'm just sitting here. I couldn't say anything because there are two guys in this car and both of them agreed that it's cool. So, I didn't talk to my roommate for a couple days after that...it was [explicative] awful.... I'm an advocate now. I don't want to just be this guy who's here and scared of people.

For Chuck this experience was traumatic as he described feeling scared, helpless. Although he made efforts to resist by talking to his friend, he also felt outnumbered and powerless to the hyper-masculine behavior that was unfolding right before his eyes. Chuck is giving good insight of what happens when men try to move out of the gender roles.

Theme #4: Intimacy-Geopolitics

Intimate violence is interwoven into relations that cut across sites and scales such as interpersonal, institutional, social, economic, and political arenas. This dynamic

is often linked to cultural and social norms and imbues in customs, religion, or familial obligations.

Tyler: ... one of my roommates is from the Middle East and we always have conversations about religion and stuff ... he was telling me once about an ex-girlfriend of his and how he wanted the girlfriend to cook for him more and do [more house related chores] and he would do things outside of the house. They lived together and I would tell him you know that makes no sense... you [can] do things in the house and she can do things out[side]...

Tyler describes a debate he has with a friend. Although Tyler describes his friend living in a non-traditional living situation he still has an expectation his girlfriend should conform to traditional gender roles. Tyler makes a connection between cultural norms, politics and the expectations and roles in relation to gender. In the following passage he speaks to regional politics, who is in charge, and how gendered expectations are intertwined and inseparable.

Tyler: ...I guess it could be the culture ...a Midwest kinda thing ... other states like California and the New England states seem so far ahead of us... they are more liberal ... Im not saying that liberalism is better necessarily ... but it tends to be conservatives [that] have these strict gender roles in mind ...you know you think about Oklahoma, you think about just in charge [and it's] a male white Christian conservative person.

Chuck has shared that he is a member of a marginalized ethnic group¹² and describes the custom of marriage in his culture. He describes this tradition as a gender violence because his sister was stripped of agency and the men in her life decided who she should marry.

Chuck...my sister got married to this guy this is like culturally much different than American ... this guy came and asked my dad to marry her that how it goes and my dad was like yeah you can marry her and my sister was like I guess I'm

¹² For the protection of this participant's identity, his ethnic background is not mentioned in this research.

going to marry [and] that's gender violence... he took the right to decide instead of the actual person being married...they moved to Germany and it turned out ... he was like starting to like not let her out whenever she wanted and she had less and less freedoms... He started like physically hurting her and it just like spiraled out and she used to get bruises on her face ... she finally got the courage to escape... she has two kids with him ... that's the main reason why she didn't do it earlier. She had to find the courage and the opportunity to escape so she went to a safe house yeah she went to a safe house in Germany ... getting married wasn't her full decision, she wasn't in power at any moment in her life...

His sister found herself with two children, in an abusive relationship, with a man who moved her out of the country further complicating access to services and support to escape. Similarly, Jason shares a family narrative of his Mother growing up in a war torn country and the stress her father was presumably experiencing and therefore beating the children in the house.

Jason: [My mother] growing up in a revolution people were being burned in the streets obviously not the most convenient environment to raise a family. [My grandfather had] no excuse to touch them in any way that was harmful. [I'm] not talking about a spanking if [my mother] did something wrong these were bad beatings. My mom doesn't talk about them ... but she is stronger now and I think that people make you stronger.

Theme #5: Next Steps to Reduce DV/IPV

The men were also asked what they thought could be done about DV/IPV. All of them had ideas on a community scale. Karl felt it was important getting to know you neighbors and build a community atmosphere.

Karl: ...and it goes both ways it's literally not even just community involvement but putting a face to a name and have a relationship however vague it is just to know that person ... it's awesome when that happens because it's like people on a whole are genuinely good they just need to be reminded of it...

Karl was concerned that there isn't much of a sense of community anymore. He thinks that getting to know your neighbor's will help to build a sense of community and when people know each other they care about one another and are aware of what is

going on around them. All the men in this study, assumed some sense of caring for others.

Jason talks about as a community we have a responsibility to take a second out of our day to care enough to ask how people are. He even takes it a step further and says that we need to check in with people even if sometimes the communication is unwanted. He thinks we need to let people know we appreciate them.

Jason: ...we should be everyone is so focused on their own lives and their own moment that they forget that we are connected to everyone that is close to us every time that we pass someone we could smile and make their day a little better when your rude to someone you kinda make their day a little bit worse we effect everyone and people need to remember that that we are a community.

Some of the men expressed only being comfortable in caring for people they know. Three of the men felt responsible for people they know and in some cases people that they do not know. When Tyler was asked if he was comfortable enough to interrupt abusive behavior. He said,

Tyler: ...I mean definitely physical. I would want to step in and you know stop it whatever it be; man, on woman, woman on man, and/or man on man. I mean you know, if it were a friend, I would definitely call him out on it...but if it were just a stranger saying something...I don't think it's my place to really you know.... I think it's really not my place to be someone's teacher for someone I don't know...

Andrew takes the discussion to the next level and suggest there is care ethics.

Andrew: ...care ethics is ... I think a really important basis for any kind of relational ethic is care. Most humans have a sort of experience or basis from which to understand and reflect on the act of caring and being cared for. [For instance,] being a child and having a mother...it's an active kind of paradigmatic form of care, like giving yourself to another and looking after them. [Not] just like making sure they are alive but also caring for them emotionally and spiritually and personally and reflecting on experiences of being cared for as a child is really important for developing as an ethical person.

While thinking about DV/IPV as a community concern Andrew had many suggestions that included tertiary preventions and primary preventions.

Andrew...I think that expanding and publicizing resources is pretty basic. I know that reproductive health services and DV services in rural Oklahoma are really scant, scarce, and it's hard to come by. So, things like that are obviously really necessary and that an infrastructural institutional thing that's really important...I think [should be] communicative or more social campaigns or images. I know out in Muskogee and once you get into Cherokee county you know where the Tahlequah are, there's a lot of billboards about DV ... identifying it [as] contrary to Cherokee culture or ideals...billboards also to help quitting smoking and DV. All these [messages] sort of oriented around this message 'that we have these resources, its dishonoring, if your part of our nation you shouldn't be doing [those things]. I think that's an interesting strategy I wonder if there is any way to measure if that helps but I think stuff like that at the very least can't hurt...you just sort of have to provide the resources and make them as accessible as possible and make sure [the] people helping really know what they are doing...

Andrew talked about awareness. He believes that reframing the problem as a dishonor or as deviant would be more effective. He also talks about the need for accessible resources. He draws on his experience in rural Oklahoma and his knowledge of the resources for victims in dangerous situations. For instance, he thinks doing outreach in churches would be an effect mode of prevention.

Andrew: ... I think that there could be a lot more conversations among men and especially among boys... mentor figures could be really important... people that grew up in abusive households often perpetuate that themselves. I think the education and also resources for men to learn to better deal with being angry... addressing those issues among men would be really important, and can take place in a number of ways school programs, community orientated programs. A lot of people in Oklahoma go to church so like church programs would reach a lot of kids.

Discussion

Five themes determine the results section above. Four participants shared personal experiences related to gender violence. All five men acknowledged how gender roles and power hierarchies related to gender remain pervasive in our society.

Each of them also identified ways they resisted dominant gender roles because they found them counter-productive. Four men identified ways gender violence transcends the intimate spaces and bleeds into local, national, and global scales reflecting the concept intimacy-geopolitics. All five participants felt as individuals could have an impact, but communities need to mobilize more resources for education, awareness, and services for people in danger.

Four out of five of the participants shared experience or knowledge of DV/IPV impacting their personal lives to some degree. Three of the participants identified one or more men in their lives as aggressors. They mentioned six accounts of abuse with six different male perpetrators. The ODVFRB reports 73% of the perpetrators of domestic violence homicides during 2013 in Oklahoma were men (6). Although the ODVFRB report does not report the gender of IPV specific homicide for 2013 the Violence Policy center reports 94% of women were killed by men they knew (2015, 4). One participant identified his most recent relationship as emotionally combative and indicated that he felt abused by his female ex-partner. The National Intimate Partner and Sexual Violence Survey reports 1 in 3 women and 1 in 4 men have been physically abused by an intimate partner in their lifetime (NCADV, 2015).

All five of the men describe in detail the shortcomings of how society persistently maintains limiting gender roles and power hierarchies. The men all identified gender roles as hegemonic and related to maintaining power. Karl expresses his unwillingness to ascribe to masculine attributes and identifying with more feminine qualities of emotion and docility. In the same vein, Jason outright rejects dominant gender roles because they do not align with his sexuality.

All of the participants engaged in resistance either to gender roles and hierarchies or directly to gendered violence. Chuck's girlfriend actively resisted gender roles by maintaining her own car against her parents' will. When Chuck is confronted he is verbally assaulted and physically threatened by her father for 'allowing' her to deviate from prescribed gender roles. Another example of resistance is the story Jason tell of his mother standing up to her father to stop his beating her and her siblings. Luckily the abuse stopped and in turn Jason's mother socially reproduces resistance by teaching her son.

Intimacy-geopolitics references the intertwining of intimate violence and geopolitical violence as a single complex rather than a dichotomous relationship (Pain and Staeheli 2014). The term places intimacy in the front to challenge the geopolitical as the dominate force (346). The hyphen signals the how they bleed into one another, indicating how they are inseparable (Pain and Staeheli 2014, 346). In the examples above Chuck, Jason, and Tyler all identify politics and customs being related to the roles and expectations related to gender. Chuck's sister experienced intimate violence related to her cultural origins, citizenship status, and gendered inequalities. Her cultural tradition required her to comply with an arraigned marriage and she stayed in the abusive relationship due to geography, legal battles over the children, and immigration issues.

There has been a huge decrease in the number of DV/IPV fatalities with the help of new legislation and funding to support the legislation. But unfortunately, tertiary preventions (such as shelters and hotlines) are designed to respond to a crisis not long lasting outcomes intended by primary preventions. All of the men eluded that cohesive

communities could be beneficial for everyone. As people got to know each other they would become more invested in the people nearby. Communities are unique with many different actors. The most effective primary prevent in a community is going to be developed by assessing the communities needs by the people who live there.

Strengths and Limitations of Study

The use of the map enriched the interviews and gave visual proof these lethal violences happen at such an astonishing rate. All the participants commented on the impact of seeing the data visualized in one place. Although in this study I choose convenience sampling, this group of college age male participants is understudied in relation to DV/IPV.

While this group is understudied when it comes to DV/IPV, this group is often studied by university researchers due to convenience. By using a convenience sample, diversity is limited to 4 whites and 1 Hispanic and mostly middle class or above based on questions answered about support for family to pay for school. Another limitation of lack of consult with local stakeholders, people in the community that would be invested in this research such as the local and campus organizations such as the domestic violence and sexual assault agency, fraternity and sorority student life councils on camps, athletics department, and the women and gender program. This is a pilot study but in the future stakeholders will be included in building a proposal to move forward with this research.

Based on the feedback from the participants, the map was a very effective tool to illustrate domestic and intimate partner violence. Although the participants expressed that it was difficult to view (emotionally), they also expressed affective responses and

empathy for the victims. The map provided visual proof that these crimes occurred and due to the high number of incidents a more active conversation about prevention needs to be in the forefront. Bringing awareness to an issue as serious as these homicides can open door for more research and eventually new policy for preventative actions. As a former domestic violence shelter advocate, there was never enough resources, beds, or staff to meet the needs of all the women requesting it. Along with prevention relevant interventions need to be available.

Conclusion

Some of the themes were expected, such as, personal experience with abuse, gender roles and power hierarchies. I did not, however, expect the emergence of resistance and next steps to prevent violence to be so powerful. I am excited to further explore this concept to weave into my future analysis. All the participants had affective responses and expressed empathy.

There is a crosscutting of the private/public paradigm. There is not a distinct end of private and the start of public. Gendered violence not only transcends the public/private but there is also a relationship between domestic/global. All of the men were opposed to gender roles being the rule. Some felt gender roles were dangerous and other felt they were more of an inconvenience. Despite the difference in opinion on how oppressive gender roles were they all agreed they were oppressive. My hope is for a more open and flexible discussion about gender roles. Violence against women can be found across all scales and is unacceptable. The bottom line is that gendered violence is a human right issue not only a “women’s” issue.

Chapter 4: Conclusion

The Violence Against Women's Act of 1994 had an unmistakable impact on the movement to end violence against women (Clark et.al 2002). From 1996 to 2014 there has been a 31% decrease of women killed by men (Violence Policy Center 2016, 2). Even with that decrease, 1,615 females were killed by males in 2013 (Violence Policy Center 2016, 2). This problem is further exacerbated with the black female murder rate almost two and a half times higher than white females (Violence Policy Center 2016, 2). Violence against women still exists and primary preventions have the most potential to make a difference over time.

Primary preventions do not promise immediate results (Whitaker et al. 2013). Instead they strive for social change that requires deep-rooted long-term community collaborations. Bringing together my knowledge of geography and IPV worked well to devise an innovative primary prevention strategy. Furthermore map-elicitation proved to be very effective method to motivate five young men to discuss their own experiences with violence. Although this was a small sample, findings from the semi-structured interviews suggest we are missing opportunities to ask men about their experiences with IPV, thus rendering their voices unheard. Finally, this project indicates that creating a map of DV/IPV fatalities in Oklahoma is not only a powerful visual representation, but it further informs us that black women's experiences with IPV are hidden, minimized, and distorted in the media.

An early feminist geographer Alison Hayford claimed (1974, 136) "geography is concerned ultimately with an understanding of the means by which people overcome the constraints of time and space." Violence against women presents spatial and

temporal challenges for which a geographical lens of analysis cultivates new approaches to address this public health issue. Engaging the framework of intimacy-geopolitics challenges the social inclination to confine intimate violence to the private domestic realm. This disruption of the public/private dichotomy encourages us to think about intimate violence as a human rights issue. Public health professionals agree there is a need for more primary prevention efforts directed at violence against women (Candib 2000; Black et al. 2011; Wolfe and Jaffe 1999; Whitaker et al. 2013, 177). Primary prevention programs do exist, but collecting long-term longitudinal data has been a challenge and the results of those studies have had mixed results (Whitaker et al. 2013). Given society's constant exposure to the media through television and the Internet, as well as the expansion of handheld devices, a story map like this has the potential to reach people and present information in a way that has not been done before.

Map-elicitation is an innovative way to use story maps. This study suggests they can prompt deep conversations with men about their views on gender violence. Whitaker et al. (2013, 187) performed a comprehensive review of primary care prevention programs and noted a lack of media-based interventions. Not only does this pilot project address this gap in research, but I found using this interactive story map encouraged the male participants to think deeply and talk openly about gender violence. Many of them were shocked to see how many people have been killed due to DV/IPV. Interacting with the story map prompted thoughtful discussion. The map also served to counteract feelings of being put on the spot or questioned by the interviewer (Banks 2001, 88).

In a *Ted Talk*, Jackson Katz (2012) discusses gendered violence as historically being framed as a women's issue. However, men are also victimized, usually by other men and/or as children (Black et al. 2011; ODVFRB 2014, 5). Due to social norms related to traditional gender roles, men rarely talk about these "private" issues, so their victimization remains under-reported (Black et al. 2011). The map-elicitation semi-structured interviews with this small sample of young men not only resulted in deeply engaged conversations about gendered violence, but it prompted the participants to exhibit concern and even recognize how they have been laboring under abuse histories of their own. For example, some of them had experienced abuse from a partner or family member, and almost all of them shared experiences of witnessing abuse. This research shows that we are missing opportunities to engage men in conversations about abuse and prevention.

Another application for story maps in primary prevention is tailoring them to talk to policy makers and to train police officers to better respond to victim/survivors. Approaching both of these groups would be examples of a top-down power dynamics, where the target group has more power than the educator or researcher. Advocates often approach legislators with fact sheets that clearly state problems, statistics, and possible solutions. A story map could help policy makers understand the depth significance of this issue in multiple ways by illustrating this information in an easily accessible format. Furthermore, Messing et al. (2015, 506) note that prior to their study police involvement beyond criminal investigation was limited to handing the victim/survivor a card with IPV information and a hotline number. Story maps could enhance police trainings and encourage officers to become more engaged and empathetic with the victim/survivor.

The USA has a long tradition of dominant and racist patriarchy that oppresses women and people of color. The hegemony is dynamic; over time this slow-burning violence conforms to the times and technologies (Nixon 2011, 7). Social injustice typically happens in the margins and privileged social groups remain oblivious. My mapping strategy helped not only put IPV on the map, but also determine who was not visible. After creating the map, I felt it was necessary to deconstruct it as well. Because I only found 41 of the 90 fatalities, I began to ask who was missing from the map and why. As I further investigated, I realized that women of color were missing from the online media stories I located. Given the recent media attention on the Black Lives Matter movement, I was perplexed by the lack of coverage concerning the fatalities of black women. My story map visualizes the slow burn of violence by representing some of the intimate violence victims. Likewise, the exclusion of 49 more fatalities not evident in the media hints at the institutional and political violences hiding in the margins of (non)representation. Rachel Pain succinctly captures this troubling absence when she observes that “the common separation of violences as significant, *or not*, prevents the recognition of certain [marginalized and racialized] victims and the grievability of their suffering” (Pain 2014b, 352).

Intimacy-geopolitics also traverses this research and the researcher. When making this map it is important to acknowledge the ‘epistemic violence’ (Spivak 1988, Sharp 2014, 357) exercised against the women featured in the map without their consent. While as a researcher, I feel their stories need to be told and no academic oversight such as IRB expectations limits this effort to educate, I continue to struggle with the ethics of such map making. Intimacy in this kind of scholarly work does not

only revolve around the homicides of women visible/invisible killed. It also includes the people the victims knew intimately, the participants who view the map, and the researcher.

Primary preventions have not been the main focus of the movement to reduce violence against women. I would like to change this by continuing this project on a larger scale with more data about the location of fatalities, victims' stories, and participants, as well as greater community engagement. Involving communities in this research would help to identify each community's specific needs. More thoroughly and thoughtfully addressing gender, race, and class in research like this is also a priority. Slow violences such as sexism and racism have persisted over time, social change is also slow and activism needs to persevere to take root.

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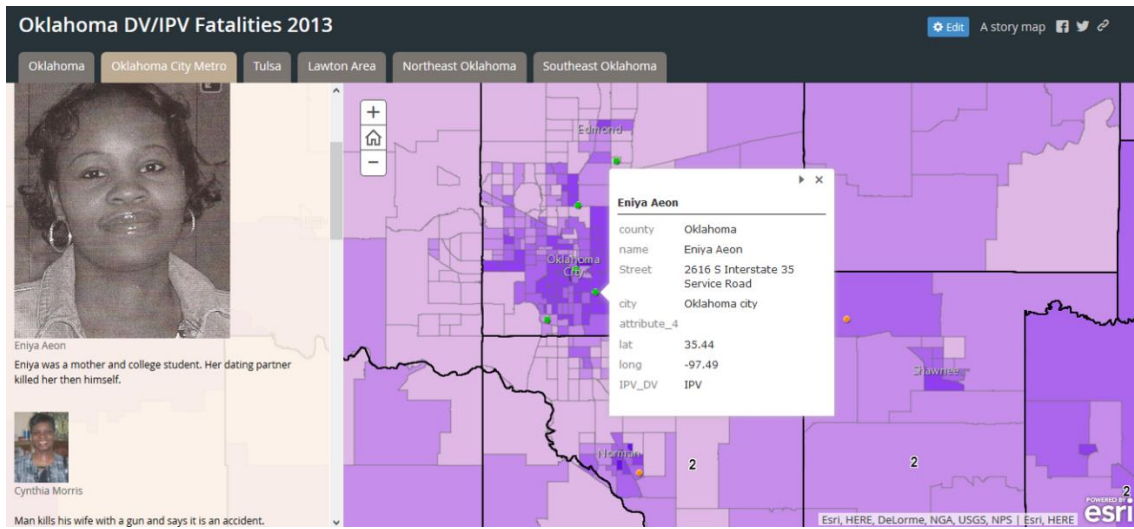


Figure 3: Oklahoma DV/IPV fatalities in 2013; Oklahoma City metropolitan area.

Appendix B: Tables

Table 1: Comparison of the Oklahoma Domestic Violence Fatality Review Board report (2013) and fatalities found in the media.

State of Oklahoma Population	2013	Total Population	White		Latinx		Native		Black	
	No. of Fatalities	3,785,742	2,803,543	74%	345,139	9%	273,365	7%	275,306	7%
As reported by the Oklahoma Domestic Violence Review Board:										
DV Fatalities (ODVFRB)	90		60	66.7%	8	8.9%	5	5.6%	17	18.9%
IPV Fatalities (ODVFRB)	43		25	58.1%	3	7.0%	3	7.0%	14	32.6%
As found in the MEDIA:										
DV Fatalities in media	41		33	80.5%	4	9.8%	2	4.9%	2	4.9%
IPV Fatalities in media	20		16	80.0%	1	5.0%	1	5.0%	2	10.0%

Table 2: Victim and perpetrator demographics for DV/IPV fatalities for Oklahoma 2013.

Oklahoma DV/IPV Fatalities 2013			
	DV Fatalities		IPV Fatalities
Demographics	Victims (90)	Perpetrators (89)	Victims (43) Perpetrator (Unknown)
Fatalities	90	10	43
Gender			Unknown
Female	46	24	26
Male	44	65	17
Race			Unknown
Black	17	21	9
White	60	54	27
Latinx	8	5	5
Native American	5	9	2

ODVFRB 2014 Report IPV/DV Statistics

Table 3: DV/IPV fatalities found in the media for Oklahoma 2013.

County	Name	Street	City	IPV/DV	News Article
Cherokee	Alysa Horny (2yr old)		Woodall	DV	http://www.tulsaworld.com/communities/tahlequah/cherokee-county-woman-charged-with-murder-of-foster-child/article_61c46372-71b2-11e3-83af-001a4bcf6878.html
Stephens	Alyssa Dawn Wiles	Walnut Street	Duncan	IPV	http://kfor.com/2013/06/12/duncan-teen-arrested-for-stabbing-killing-14-year-old-girlfriend/ http://photos.duncanbanner.com/Other/Candl-eight-service-Alyssa/i-DDhXLvJ
McCurtain	Amy Endsley		Wright City	IPV	https://www.ok.gov/osbi/Press_Room/2013_Press_Releases/PR-2013-12-31_AGENTS_INVESTIGATE_McCURTAIN_COUNTY_HOMICIDE_ARREST_MADE.html http://www.bunchsingleton.com/fh/obituaries/obituary.cfm?o_id=2366215_andfh_id=12869
Johnston	Arleeta Whitmore		Coleman	DV	http://newsok.com/article/3872054 https://usgunviolence.wordpress.com/2013/08/12/murdersuicide-killed-arleeta-whitmore-coleman-ok/
LeFlore	Arlon "Buck" Lockaby		Panama	DV	http://swtimes.com/news/cameron-man-pleads-dads-death-gets-60-year-sentence http://swtimes.com/news/cameron-man-pleads-dads-death-gets-60-year-sentence

County	Name	Street	City	IPV/DV	News Article
Comanche	Claudine Marroquin	1717 NW Irwin Ave	Lawton	IPV	http://www.kswc.com/story/23428161/murder-victim-suspect-identified
Garfield	Crystal Johnson	600 West Maple	Enid	IPV	http://www.enidnews.com/news/witnesses-tell-of-hours-before-woman-s-murder/article_0299903e-e970-11e4-9bd7-f313afb44378.html
Oklahoma	Cynthia Morris	100 Northwest 80th Street	Oklahoma city	IPV	http://www.koco.com/news/oklahomanews/okc/husband-booked-on-manslaughter-complaint-after-wifes-okc-shooting-death/22130722
Cherokee	Dakota 3yr old	124 E. Chickasaw Street	Tehlequah	DV	http://www.tahlequahdailypress.com/news/evening-update-documents-detail-death-of-boy/article_58ebba43-0123-5058-b1aa-cc7b00325dc8.html
Osage	Deborah Ann Armstrong Connor	9600 block of Hidden Acres Lane	Sand Springs	IPV	http://www.tulsaworld.com/news/crimewatch/ygar-old-declan-connor-returns-to-state-after-alleged-kidnapping/article_a95c7d21-7274-5f7e-9913-5779ef029f2e.html
Delaware	Dena Davenport	103 Wood Street	Grove	IPV	https://www.facebook.com/dena.davenport.7 http://oklahomagravesstones.org/view.php?id=31930 http://www.grandlakenews.com/article/20130627/NEWS/306279910
Okfuskee	Denver Hollaway	RT 1 box 99	Boley	DV	http://www.news6.com/story/21584984/husband-and-wife-found-dead-in-okfuskee-county-home

County	Name	Street	City	IPV/DV	News Article
Pottawatomie	Denver St Clair	4 Shadow Lake	McLoud	DV	http://www.nydailynews.com/news/crime/oklahoma-man-admits-killing-stepdad-atomic-wedgie-article-1.2219471
Oklahoma	Eniya Aeon	2616 S I-35 Service Road	Oklahoma city	IPV	http://newsok.com/article/3921864
Kay	Janett Reyna	1013 South 10th street	Blackwell	IPV	http://www.gracememorialchapel.net/services.asp?page=odetail_andid=42215_andlocid=82
Oklahoma	Jenna Flippo	2831 SW 63	Oklahoma city	IPV	http://newsok.com/article/374390Z
Wagoner	Jerimiah Roberts	25000 E 121st Street South	Coweta	IPV	http://www.tulsaworld.com/homepagelatest/wagoner-county-investigating-apparent-murder-suicide-attempt-after-man-found/article_a627bdba-6b32-11e3-b4fa-0019bb30f31a.html
Okmulgee	John Rubison	800 block south Kern	Okmulgee	IPV	http://www.newson6.com/story/22990540/okmulgee-woman-arrested-on-murder-complaint-in-death-of-her-husband
Beckham	Karen Steigleman	609 Avenue D	Elk City	IPV	http://newsok.com/article/3756776 https://www.youtube.com/watch?v=LkV3cmjM7OM

County	Name	Street	City	IPV/DV	News Article
Craig	Kimberly Kay Cameron	400 Block East Canadian	Vinita	IPV	http://www.news9.com/story/22727708/osbi-investigating-after-couple-found-dead-in-vinita
Cleveland	Kiyia Hosler	1917 Twisted Oak Drive	Norman	DV	http://kfor.com/2013/04/16/norman-man-arrested-in-death-of-23-month-old-toddler/
Tulsa	Linda Laird	S. Urbana and 71st	Tulsa	DV	http://www.news6.com/story/20653937/arrest-warrant-issued-for-17-year-old-son-of-woman-found-dead-in-south-tulsa-home
Love	Marion Almenia Culwell		Marieta	DV	http://www.kten.com/story/25813969/jury-announces-verdict-in-love-county-murder-trial
Okfuskee	Martha Holloway	RT 1 box 99	Boley	DV	http://www.news6.com/story/21584984/husband-and-wife-found-dead-in-okfuskee-county-home
Tulsa	Melissa Lemery	4800 W. Archer	Tulsa	DV	
Logan	Mindy Carder	9900 South Bryant	Guthrie	IPV	http://www.news6.com/story/23701584/oklahoma-man-charged-in-murders-of-woman-her-unborn-child
LeFlore	Myrtle Lynn Cooper	2800 Block Stewart Loop	Spiro	IPV	http://swtimes.com/sections/obituaries/myrtle-cooper.html http://swtimes.com/sections/news/domestic-abuse-suspected-spiro-house-fire-investigation.html http://swtimes.com/news/spiro-man-bound-over-murder-charge

County	Name	Street	City	IPV/DV	News Article
Garvin	Noel Sanchez	101 West Street	Paoli	DV	http://www.news9.com/story/21919624/garvin-county-investigators-search-for-murder-motive-after-standoff
Tulsa	Petra Hardeman	6300 S 29th West Place	Tulsa	IPV	http://www.news9.com/story/22250841/tulsa-police-discover-two-bodies-in-apparent-murder-suicide
Oklahoma	Rebecca Cizek	4600 S.E. 79th Street	Oklahoma city	DV	http://theavv.com/news/2013/08/okc-murder-baby-daniel-green/
Oklahoma	infant	4603 S.E. 79th Street	Oklahoma city	DV	
Oklahoma	Kat Cizek	4601 S.E. 79th Street	Oklahoma city	DV	
Oklahoma	Sallie Green	4602 S.E. 79th Street	Oklahoma city	DV	
Comanche	Sarah McCoy	2602 NW 19th	Lawton	IPV	http://www.ksw.com/story/21608378/man-dead-in-police-standoff-identified-as-phillip-mccoy
Payne	Sonja James	400 South Agra Road	Cushing	DV	http://kfor.com/2013/12/07/97-year-old-shoots-kills-great-granddaughter/
Washington	Bobby Richard Thompson	1100 block of SW Maple	Bartleson	IPV	http://examiner-enterprise.com/news/local-news/video-played-murder-trial
Love	Thomas Culwell		Marieta	DV	http://www.news9.com/story/22200942/arrest-made-in-connection-with-love-county-double-homicide

County	Name	Street	City	IPV/DV	News Article
Cherokee	Tiffany Maher	100 Kupsick Street	Tehlequah	IPV	http://www.newson6.com/story/22499855/tahlequah-murder-victim-identified
Oklahoma	Tiffany Sams		Oklahoma city	IPV	http://kfor.com/2013/06/21/boyfriend-uses-brick-to-murder-girlfriend/
Comanche	Traci Young	1100 NW Andrews	Lawton	IPV	http://www.ksw.com/story/22949453/friends-remember-homicide-victim-traci-young
McIntosh	Jennifer Kitchens		Texanna	IPV	http://www.muskogeephoenix.com/archives/trial-ordered-in-deadly-attack/article_2a3776a9-2927-58e2-9980-21854043b69a.html

Table 4: Participant demographics.

Participant Number	Pseudonym	Age	Race	Parental Financial Support
Participant #1	Tyler	22	Hispanic	Yes
Participant #2	Chuck	24	White	No
Participant #3	Karl	23	White	Yes
Participant #4	Andrew	21	White	Yes
Participant #5	Jason	18	White	Yes

Appendix C: IRB Documentation IRB Outcome Letter



Institutional Review Board for the Protection of Human Subjects

Initial Submission – Expedited Approval

Date: July 8, 2016

IRB#: 6979

Approval Date: 07/08/2016

Expiration Date: 06/30/2017

To: Janet S Wilson, PhD

Study Title: Pilot Study: Lived Experiences of Young Adult Males in Relation to Abuse and Fatality

Reference Number: 653253

Collection/Use of PHI: No

Expedited Criteria: Expedited Category 7

On behalf of the Institutional Review Board (IRB), I have reviewed and granted expedited approval of the above- referenced research study. Study documents associated with this submission are listed on page 2 of this letter. To review and/or access the submission forms as well as the study documents approved for this submission, click *My Studies*, click to open this study, under *Protocol Items*, click to view/access the current approved *Application, Informed Consent, or Other Study Documents*.

If this study required routing through the Office of Research Administration (ORA), you may *not begin your study yet*, as per OUHSC Institutional policy, until the contract through ORA is finalized and signed.

As principal investigator of this research study, you are responsible to:

- Conduct the research study in a manner consistent with the requirements of the IRB and federal regulations 45 CFR 46 and/or 21 CFR 50 and 56.
- Request approval from the IRB prior to implementing any/all modifications.
- Promptly report to the IRB any harm experienced by a participant that is both unanticipated and related per IRB policy.
- Maintain accurate and complete study records for evaluation by the HRPP Quality Improvement Program and, if applicable, inspection by regulatory agencies and/or the study sponsor.
- Promptly submit continuing review documents to the IRB upon notification approximately 60 days prior to the expiration date indicated above.

In addition, it is your responsibility to obtain informed consent and research privacy authorization using the currently approved, stamped forms and retain all original, signed forms, if applicable.

If you have questions about this notification or using [iRIS](#), contact the IRB at 405-271-

2045 or irb@ouhsc.edu. Sincerely,

A handwritten signature in black ink that reads 'William R. Leber'.

William R. Leber, PhD

Vice Chairperson, Institutional Review Board

Study documents associated with this submission:

Study Documents			
Titl	Version	Version Date	Outcome
IRB Protocol OUHSC	Version 1.0	06/27/2016	Approved
Thank you email	Version 1.0	06/16/2016	Approved
Map Link	Version 2.0	06/16/2016	Approved
Interview Questions	Version 1.0	06/06/2016	Approved
Response email - Final	Version 2.3	06/16/2016	Approved
Resource List	Version 1.1	06/16/2016	Approved
Flyer - Final	Version 1.3	06/07/2016	Approved
Advert email - Final	Version 1.3	06/07/2016	Approved

Study Consent			
Titl	Version	Version Date	Outcome
Consent Form - Final	Version 1.4	06/30/2016	Approved

****Information for Industry Sponsors: the columns titled Version Number and Version Date are specific to the electronic submission system (iRIS) and should not to be confused with information included in the Document and/or Consent title(s).****

Interview Questions

Interview Questions

Pre-Map Exposure

Alias:

Age:

1. Do you consent to this interview?
2. Do you consent to audio recording during the interview? May I start recording now?
3. How do you self-identify your race and/or ethnicity?
4. Do you live on or off campus?
5. Do you have help from your parents to help with school expenses?
6. Do you work? If yes, how many hours a week do you work?
7. What interested you to participate in this study?
8. How do you feel about traditional gender roles?
9. Have you ever heard the term gender violence? What does it mean to you?
10. Have you ever heard the term Domestic Violence? What does it mean to you?
11. Have you ever heard the term Intimate Partner Violence (IPV)? What does it mean to you? (Will explain terms if the participant has no knowledge of terms mentioned)

Post- Map Exposure

12. Before I start asking questions I would like to get your general reaction to the map.
13. How did you feel while viewing the map? (If there was visible discomfort or reaction.)
14. I noticed you reacted to the map, can you tell me more about what was going on for you?
15. Were you aware Oklahoma was one of the top 5 states for the most IPV/DV fatalities?
16. What factors do you think contribute to the high levels of fatalities in Oklahoma?
17. Do you think traditional gender roles contribute to the problem?
18. Have you, or anyone you know, male or female experienced IPV/DV?
19. If you are comfortable sharing will you tell me more about this?
20. Have you ever interrupted behavior that was gender violence (a conversation, a sexist joke, an incident)?
21. As a community what do you think can be done to address intimate partner violence?
22. Is there anything that you can do as an individual to address intimate partner violence?

IRB NUMBER: 6979



IRB APPROVAL DATE: 07/08/2016

Map Approval

Map of Oklahoma IPV/DV Fatalities 2013

<http://uok.maps.arcgis.com/apps/MapSeries/index.html?appid=11be8d8e28fe4beb9fd31101f53db2c7>

Please note:

All of the content of this map is from data that was found on the internet and is public information.

I have included a link to the map I plan to use as an interview tool. Due to the sensitive nature of the content of the map I plan to keep it private, out of respect for the deceased's families. Currently, the map has been made public for review by the IRB. I do not have a way for the IRB to review the map and full capabilities without it being in a public platform. As soon as it is reviewed and approved I will make the map private again.

IRB NUMBER: 6979



IRB APPROVAL DATE: 07/08/2016