

I SUFFER NOT A WOMAN

Part Four

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

Psalms 89:14

Tonight I would like to begin by repeating what I said last week about *Patriarchal Hierarchy*. I believe this system, which is the system that existed in both the Old Testament and in the New Testament, has not only denied multitudes of women the opportunity to serve God with the gifts He has given them, it has been the *source* of untold misery and abuse of women down through the centuries—and the Bible has been one of the main justifications for this system. I am convinced this system was not God’s original intention for mankind, and that it is in fact the very *antithesis* of God’s character and ways, which are justice, mercy and truth. The result of man having the power to “rule over” the woman has been, generally speaking, an unmitigated disaster for women. Far more times than not, men have used that power to degrade and humiliate them, to treat them like slaves, and to abuse them mentally, emotionally, physically and sexually.

I think it’s important that we understand that there is a major difference between this system and the social order Jesus set up for the Church. I also think it’s important that people—especially the men—face the truth concerning the fruit this system has produced. Let me say right here that I’m not encouraging the wives to rebel and refuse to be submissive in the home. Neither am I trying to make everyone who hears me so indignant they go off and start a religious crusade against the abuse of women—that would be a waste of time. The cold-blooded reality is, you can’t abolish the Patriarchal system anymore than you can abolish all the other consequences of the original fall. The Patriarchal system is part of the curse, and the *world* will remain under the curse until Jesus returns.

My point is simply to highlight the fact that *Patriarchal Hierarchy* is a system which is part of the “*old creation*”. If we have truly been born again, we have been made part of a “*new creation*” in which that system has no place. Paul clearly says that in the new creation there is neither male or female (Gal. 3:28). Being part of the new creation sets us free *spiritually* from the old creation. I say spiritually because unfortunately, we still have physical bodies which remain under the curse. As a result, we have not yet been released from *all* of the effects of the fall in the natural. But even in the natural, we have been delivered from *some* of those effects—and Patriarchal Hierarchy is one of them.

Since believers have a choice as to which “*man*” they will walk in every day—the new creation or the old creation—and since the Patriarchal system is part of the old creation, I am encouraging everyone to choose the *new* creation. Just because we can’t abolish this Patriarchal system, that doesn’t mean *we* ourselves have to walk under it. Nor does it mean we must condone it. Nor does it mean we must remain silent about the fact that it is *not* God’s perfect will or His original intention, and that if you are a believer, there is another kind of social system available for you to walk in.

Unfortunately, even though we are no longer obligated to walk under the Patriarchal system, most Christians continue to walk under it because every where they turn, they are told the Bible commands them to do so. Some of those who defend this system, do so in ignorance, genuinely believing this is what the Bible teaches. But I am of the opinion that the majority of those who preach it are doing so because deep

down in their hearts, they *really do* think they are better than women. They *really do* think women must be ruled over or they will rise up and start ruling the men. They *really do* think that women were never created to be individual persons before God; but were only created to serve the man. This is their true heart attitude; they are simply using the Bible to justify it.

But this attitude comes more from the world than the Scripture. It seems that few Christians realize just how much influence the world—and particularly Greek philosophy—has had on Christian theology. Below is a small sample of the Patriarchal *attitude* that's found in statements made by the great men of both the world and the Church.

Pagan Philosophers

The courage of a man is shown in his ability to command. The courage of a woman is found in obeying.

—Aristotle

By all means get married. If you get a good wife, you will be happy. If you get a bad wife, you will become a philosopher.

—Socrates

Women are those who fell prey to their irrational, emotional side, and are therefore incapable of reason and making rational choices...moreover as irrational beings, women may not always know what they really want, and so it is the man's domain to decide for them.

—Plato

We have courtesans for our sex and pleasure. We have young slave prostitutes for our physical use and we have wives to bring up legitimate children.

—Demosthenes

Do not admire your wife's beauty...from the time women are fourteen years old they think of nothing and aim at nothing except going to bed with men.

—Epictetus

Church Fathers & Reformation Leaders

Woman is a temple built over a sewer. It is contrary to the order of nature and of the law for women to speak in a gathering.

—Saint Jerome

Because of you we are punished by death...because of you, women, the Son of God had to die.

—Tertullian

Men should not listen to a woman even if she says admirable things or if she says saintly things. They are of little consequence since they come from the mouth of a woman.
—Origen

A man may marry again if he has divorced his sinful wife because he is not restricted in his right as is the woman, because he is her head.
—Ambrose

By herself woman is not of the image of God. The man, on the other hand, alone, is the image of God.
—Augustine

For a man to go to a woman for advice is like going to the lowest kind of animal to seek advice.
—Chrysostom

Woman is defective and misbegotten.
—Aquinas

There is no gown or garment that worse becomes a woman than when she would be wise.
—Martin Luther

All women are born that they may acknowledge themselves as inferior to the male.
—John Calvin

When it comes to their view of women, historically there has been *no difference* between the what the great men of *the world* thought and the way the great men of *the Church* thought. Yet when you read the New Testament, it's very clear that this kind of attitude has no place in Christianity. The fact is, Patriarchy has produced so many evils down through the centuries, it would take more time than I have in one chat session just to list them all. World Health Organization research indicates that at least one in five of the world's females have been physically or sexually abused by a man or men at some time in their life. It also claims that research results from every country where reliable, large-scale studies have been conducted reveals that 16-52% of women have been assaulted by an intimate partner.

Similar patterns of male abuse of power are not restricted to third world countries. They apply to America too. For centuries, Anglo-American common law granted the husband the right as head of the household to *beat* his wife as long as he did not cause *permanent* damage. By the late nineteenth century, the American legal system had rescinded a husband's right of corporeal punishment of his wife, but until the latter part of the twentieth century, domestic violence was not consistently prosecuted.

Today, domestic violence perpetrated by males against females is an enormous social problem. The U.S. Surgeon General has declared that the greatest single cause of injury to American women is domestic violence. It accounts for more adult female emergency room visits than traffic accidents, muggings and rape *combined*. The U.S. Department of Justice reports that 30% of women who are murdered are killed by their husbands, ex-husbands or boyfriends.

While Patriarchy may not be the cause of all world's social ills, it's certainly responsible for a good many of them. More often than not, male headship (as it is actually taught in the Scripture) is twisted by the Patriarchal mind-set and produces the *very opposite* of what it was intended to produce—the exploitation and abuse of women, rather than the protection and honor of women. *Pagan* patriarchy has produced rape, the kidnapping and enslavement of wives, exposure of female infants, and human sacrifice of virgin girls. *Jewish* patriarchy produced polygamy and the disenfranchisement of Jewish women. Indeed the general view of women in Hebrew culture—particularly among (male) rabbis and religious leaders—is reflected pretty clearly in one of the basic prayers they have always prayed, wherein they thank God every morning that they were not created a Gentile, a woman, or a pig. *Christian* patriarchy has also produced it's share of evil, just one of which was a 500-year-long, witch-burning craze that resulted in the torture and murder of as many as 1,000,000 women and girls.

Although the rights of women have improved over the centuries, Patriarchy continues almost unabated. *Hindu* societies still practice wife-murder in order to maximize financial gain from dowries and the burning alive of wives on their husband's funeral pyres. *Muslim* societies enforce the seclusion of women, denial of their rights, and the mutilation of young girls (often causing death) under the religious euphemism of “female circumcision.” In *China*, and other nations where population control is strict, millions of female fetuses have been aborted due to the preference of parents for a son. And in all societies, rape, pornography, prostitution and the sometimes violent subjugation of women continue to multiply.

“Well”, you might say, “*the world's full of all kinds of evil, not just female abuse. People are sinners, and sinners do wicked things; sinners hurt and kill people. Are you blaming Christian pastors and religious leaders for what sinners do?*”

Well, as a matter of fact, Yes I am!—at least partially—because you see, the vast majority of today's Complimentarian religious leaders know very well that the Patriarchal system is being used for evil purposes all over this planet. They know very well that it's being used to exploit, hurt, oppress, abuse and even *murder* women; yet they continue to defend it almost unequivocally. In fact, the problem of condoning a system that's well known to be *used* wickedly—even if they don't believe the system itself is wicked—is so glaringly obvious, it has caused one defender of Patriarchy (who calls the Egalitarian view “anarchy” and “matriarchy”) to issue the following warning to his fellow Complimentarians:

"In opposing militant feminism, however, we must not make the mistake of enthroning patriarchal values that have often held women and children in bondage and oppression...a very real danger in the patriarchal family is tyranny, in which the husband uses his power to hold his wife and children in servile dependence and submission"

Donald Bloesch: *Is The Bible Sexist?*
pgs. 104 & 89

So regardless of whether you believe the Patriarchal system was God's original order, or whether you view it as part of the curse, the evidence is overwhelming that it has been a catastrophe for women because men have repeatedly and systematically abused this system. I am including in these notes, a time-line of how Patriarchal Hierarchy has been recommended, legislated, imposed (and also fought against) down through the centuries. It's published by the “Minnesota Center Against Violence And Abuse. The name of the publication is: “*Herstory of Domestic Violence: A Timeline of the Battered Women's Movement*”.

Christian men who believe the Patriarchal system was ordained by God might say: “*What’s the big deal? Sure, I expect my wife to obey me; and sure, I tell her the Scripture commands her to obey me; but I’m not one of those jerks who mistreats or abuses his wife.*”

Well, I certainly commend all the men who don’t abuse their wives! Unfortunately however, not abusing your wife isn’t exactly the standard Jesus set for the Church. The standard the Lord set for husbands is a little *higher* than just not beating their wives. But to answer the question, the “big deal” is precisely the attitude that’s manifested *by* the question—which is that you expect (and even demand) others to obey you. The big deal is that this attitude is the attitude of the world.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 20:25-28

The simple fact is, there are two social orders in existence right now. There is the social order of the world, which Jesus referred to when He said those who are great *exercise dominion over* the ones under them, and they *exercise authority upon* them. In stark contrast to this stands the social order of the Kingdom, which Jesus referred to when He said those who are great are ministers to the people, and those who are chief are servants of the people. And just in case the disciples didn’t quite get it, He clarified it by saying that He—He who is the Creator and the Lord of all, He who has every right to rule over us and exercise lordship over us and exercise authority upon us, choose instead to come among us to minister to us and give His life for us. After describing the social order of the world, the Lord said: “*But it shall not be so among you*”. *It shall not be so among you*. Hello? Is anybody listening?

IT SHALL NOT BE SO AMONG YOU!!

It shall not be so among you, Mr. Dr. of Theology, who *demand*s that we all listen to you because you have a truck load of religious knowledge in your head. It shall not be so among you, Mr. Reverend Pastor, who *demand*s that we all submit to you because you went to a school got a title added to the front of your name. It shall not be so among you, Mr. apostle or Mr. Prophet, who *demand*s that everyone recognize and submit to your ecclesiastical authority. And it shall not be so among you either, Mr. husband, who *demand*s that your wife obey you and live in a permanent state of subordination.

It shall not be so among you *because* that’s the way the world operates, and *because* it’s a reflection of the nature of the “prince of this world”. When you *demand* submission from others you are following Satan’s system and his ways. You are doing the opposite of what Jesus told us do. *That’s* the big deal! Now, before we go any further, I want to take a few minutes and look at Genesis 3:16 because this whole passage has been distorted by the defenders of Patriarchy. There, God tells the woman what her punishment will be for eating the fruit of the forbidden tree, and for tempting her husband to eat it.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

According to the *Complementarian* view of this passage—which is by far the majority view among today’s churches—the *original* relationship between Adam and Eve, even before the fall, was designed by God to in fact be a male/female hierarchy. They reject the idea that this system was a *consequence* of the fall. Instead, they believe the fall only caused a *disruption* or *perversion* of this hierarchy. In their view, before the fall, Eve was willing to remain under the authority of Adam. After the fall, as the result of being defiled by sin, she would refuse to stay in her place and yield to that authority. Thus, her desire to rise up and usurp the authority of the man would *force* the man to “rule over” her.

The man’s exercise of this authority could either be done rightfully (in a corrective and loving way), or it could be done wrongfully (in a domineering and abusive way). And while few Complementarians would come right out and *explicitly* condone ruling over the woman in a domineering and abusive way, the fact is, they definitely view the need to rule over the woman as being her own fault. If she wouldn’t be so rebellious, the man wouldn’t be forced to “rule over” her and keep her in her place.

I think it’s interesting (maybe even instructive) to read the actual account of the dialog that goes on between the two of them and God, after they have fallen. In that dialog you can see the two different kinds of response they gave.

*And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, **The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.** And the LORD God said unto the woman, What is this that thou hast done? And the woman said, **The serpent beguiled me, and I did eat.***

Genesis 3:11-13

When the Lord asked Eve what she had done, her reply was *almost* honest. She said: “...*The serpent deceived me, and I ate*”. She didn’t take full responsibility, but at least she blamed the right person—the Serpent—and she admitted she was deceived. She didn’t say: “Well Lord, the man you gave to be my head *failed* to carry out his God-appointed function”.

On the other hand, when God approached Adam and asked him how he knew he was naked, Adam’s reply was far from honest: “...*The woman whom thou gavest to be with me, she gave me of the tree, and I did eat*”. While this statement was technically true, what Adam was doing, without coming right out and saying it, was blaming God for giving him the woman, and also, blaming the woman. It’s funny how nothing has changed since the Garden. The first man blamed the first woman then, and men are still blaming women today. Indeed, men not only blame the women for the fall itself; they also blame her for the *result* of the fall—that they are ruling over her!

Everyone is familiar with John MacArthur. He's one of today's most well known Evangelical preachers and Bible expositors. He's also a Complementarian, and he accurately represents that theological position. He did a sermon on Genesis 3:16 back in 2000. It was called: "*The Curse On The Woman*". In that sermon he made the following statements:

"...Now, let's talk about the word "desire." What does it mean? It's an interesting word. **It comes from an Arabic root.** And I have continued to survey this passage because it's been a passage of some controversy. But it is an Arabic root meaning "to seek control." Literally, it could read **you shall seek control over your husband.** You will desire to exert your will. That is a sign of the curse. **You will desire to take charge, to be in control, to master.**

That desire shows up in various women in various ways. With some of them it's a quiet, silent desire that smolders. With others, it is a shouting desire that isn't much of a secret to anybody. And the more godless women are, very often the more hostile they are to men. Sometimes, that hostility takes the attitude of coldness, indifference, apathy. **Because she can't achieve what she wants, she eventually becomes totally indifferent and apathetic toward the man.** But there is this desire, this seeking to have one's own way; to get control. That's why, throughout history, there have always been feminist movements. Even at the time of the apostle Paul, I've read some fascinating things.

About the time of Paul, there was a liberation of women movement going on in the world. Women were shaving their heads and going around bare-chested with spears in their hands, and trying to prove that they could do everything men did. There has always been that -- there's always been that kind of movement in history, because it's reflective of this curse. **The man has to deal with the fact that his wife wants to control him.** Now, the ideal situation, according to 1st Peter 3, is that a woman would manifest a "meek and quiet spirit." And that she would say to her husband, "Lord," as Sarah said to Abraham, "I submit to you." But that's not how it is in the world. **She wants control.** She wants what she wants. Maybe she wants control of the checkbook, the credit card or whatever.

On the other hand, the end of verse 16 reads: 'And he shall rule over you'. Let's look at the word "rule" for a minute, "*mashal*." It means to dominate or to reign. It literally means to install in office. The idea is, the woman seeks to overthrow the rank; she seeks to twist the divine order; the woman seeks to master her husband...**As the woman tends toward rebellion, the men tends towards despotism.** And you have the battle of the sexes right here. That's why there's conflict in marriage. And there is conflict in marriage; no question about it. Her desire is "teshuquh". That doesn't mean sexual desire; she already had that before the fall. **It's the desire to get her way.**

Now to show you an illustration of this, look over in the fourth chapter of Genesis and verse 7. Here is the only other use of the word "teshuquh," desire, **in the Pentateuch**, in the five books of Moses, the only other place it's used. And it is in a phrase that is an exact duplication of the phrase at the end of Verse 16. The phrase is in Genesis 4 Verse 7. Pick it up in the middle of the verse. This is the Lord speaking to Cain. "Sin is crouching at the door; and its desire is for you, but you must master it." Fifteen verses away from Genesis 3:16 is Genesis 4:7, and you have an exact duplication of those phrases. "Your desire shall be for your husband; and he shall rule over you." Sin's "desire is for you, but you must master it." The same phrases. The construction is absolutely identical. We learned in studying the Bible that when you have identical terms and identical construction in close proximity, they mean the same thing or they express the same concept.

What is it saying in Chapter 4 Verse 7? The Lord is speaking to Cain. He says: Sin desires you. What does that mean? **Sin wants to control you. Sin wants to dominate you. Sin**

wants to take over your life. "But you must master it." You must rule over it. It's the very same expression. **The woman desires to control the man and he rules over her.** Sin desires to have you, you must control it. **The woman then has the same desire for the man that sin has for Cain; a desire to control, a desire to have its way. And the husband has the same need to control his wife that Cain had to control sin.**

Pretty clear is it not?

Much has been written about the Hebrew word for desire, there in Genesis 3:16, which Mr. MacArthur referred to and defined for us. The word is, *teshuwqah* (tesh-oo-kaw'), and according to Strong's (# 8669), it means, "a stretching out for; a longing for". The Complete Word Study Dictionary describes it as the strong feeling of desire one had for another, but it wasn't always a healthy one.

This particular term is only used three times in the entire Old Testament. It's used here, and also in Genesis 4:7; and also in Song of Solomon 7:10. People like MacArthur are quick to point out the connection between the use of this Hebrew term in both Genesis 3:16 and 4:7. They say that since the two sentence structures are the same, the meaning of "desire" in Genesis 4:7 *determines* the meaning of "desire" in Genesis 3:16. What sin desired to do to Cain, Eve desired to do to Adam—gain the mastery.

Unfortunately, people like John MacArthur also have a tendency to (conveniently) forget the other instance of this term. In Song of Solomon 7:10, *teshuwqah* is used of Solomon's desire for the Shulamite: "*I am my beloved's; and his **desire** is for me*". In this instance the desire is not a wicked desire to gain the mastery over someone. It is clearly a term of strong love.

So, which kind of desire is God referring to in Genesis 3:16—the sinful desire for one person to master and control another, or the emotional longing of one person for another? Of course, the majority of (male) Bible expositors and theologians just assume that the desire God referred to Genesis 3:16 is an evil desire to master or control the men. They really do believe that deep the heart of *every* woman is the desire to rise up and take dominion over the man. Sometimes I wonder if any of these learned scholars have ever once thought about asking some *women* what their desires actually are? Maybe if they did, they wouldn't be so quick to spin this passage so that it becomes the woman's fault the man has to rule over her.

Be that as it may, I believe an unbiased reading of this passage will show that sin brought about the beginning of a male/female hierarchy. A simple reading of the passage, even in English, shows that the subject is not submission and authority but emotional sorrow, which will come from greatly increased physical pain associated with child bearing. To the women God said: "*I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children*".

But that's not all; according to the Authorized Version, God also said He would greatly increase the woman's *conception*. Now there is some question about the Hebrew term there. Some argue that it does not really mean conception. But if this is a correct translation, that would mean that another part of the woman's punishment is that she was able to get pregnant *more often* than was originally intended. She would be able to conceive a child every month. She would be able to get pregnant, have the baby, nurse the baby, and as soon as the baby is weaned, get pregnant again, have the baby, nurse the baby, and as soon as the baby is weaned, get pregnant again, and on and on—that's part of the curse.

What God said to Eve was: “*I’m going to give you multiplied pain connected with multiplied conceptions*”. This will be the result of having the man you desire. But even though the result of having the one you desire will bring you multiplied pain and multiplied conceptions, you will still desire him.

Having increased pain and sorrow (and possibly conception) was God’s *direct* punishment on Eve, for He plainly said that *He* was the one who was going to do it. However, having the man “rule over” her was *not* a direct punishment on her from God. The Lord did not say, “I will cause the man to rule over you”. He did not say: “I have commanded the man to rule over you”. In addition, when He talks to Adam and tells him what his punishment will be, you don’t hear any instructions about Adam ruling over his wife. Adam’s ruling over the woman was not a command from God; nor was it a reaction to the woman trying to master and control him. The desire to rule over the woman was a perversion of the *original* desire God Himself put in Adam to have dominion. When Adam fell, the desire to have dominion was *perverted* and he turned that desire on his own help mate. You can already see in his answer to the Lord that he had begun to *blame her* for his own disobedience. He had already lost the desire to protect her.

What you have in Genesis 3:16 is a tragic picture of what awaits the woman, once she leaves the Garden. **First**, Adam’s desire to “have” dominion over the planet (which was given to him by God) is perverted and as a result, it becomes a desire to “take” dominion over everyone around him—and Eve will be his first victim of that perverted desire. Centuries later, this perverted desire would spawn the whole institution of slavery. **Second**, the whole child-bearing process will become a very painful and sorrowful experience for her. But in spite of the pain she will experience from bearing the man’s children, and in spite of being subjected to the new Patriarchal Hierarchy—which was so radically different from the kind of relationship she once enjoyed with the man—she will still long for him. As a matter of fact, it’s not hard to imagine just how much Eve must have *longed* for the days prior to the fall, when she and Adam walked together in the innocense, the harmony, the oneness and the spiritual unity they were given at Creation.

This already tragic destiny of the woman is compounded by egotistical Complimentarian religious leaders who distort this passage and turn the whole situation on its head. They have succeeded in convincing the vast majority of men that not only is it the *women’s fault* the man has to rule over her, but also, having the man rule over her is part of God’s *direct* judgment on her.

As I said last week, God did not establish many of the dysfunctional cultural structures we see today. These are the result of sin. The good desires and the good gifts that God put in man and bestowed upon man at Creation have been twisted and perverted. Yet God didn’t come down and put a stop to all this perversion. Rather, He choose to work within these fallen social structures.

We looked at one of those perverted social orders last week—namely the institution of slavery. We saw how at first glance, it might appear that the apostles were actually endorsed and promoted slavery because not only did they not speak out against slavery publically, they admonished slaves to be good and obedient slaves. This certainly gives the impression that the Christian faith endorses slavery. But what most people fail to realize is that, far from endorsing slavery, the apostle were doing precisely what the Holy Spirit had done from the time of the fall—and that is to work *within* the existing social orders or cultural structures. Instead of attacking them from without, instead of tearing them all down and establishing the Kingdom of God on the earth right from the start, God has been working within these fallen cultures. He has been transforming the people *inside* the structures without destroying the structures themselves.

As I said last week, this is the *key* to understanding those passages in the New Testament where it *seems like* Paul is not only condoning slavery (which he clearly wasn't), it also applies when it comes to the whole Patriarchal system. At first glance it may appear that Paul was condoning and reinforcing that whole system. But just as in the case of slavery—where he was actually undermining the whole institution by changing the way slaves and masters related to each other and treated each other—he was actually undermining the whole Patriarchal system by the things he wrote.

There are two basic reasons we miss what Paul was doing. First, we read everything he wrote about marriage and women with a mind that has *already* been thoroughly contaminated by the Patriarchal system. Second, we just naturally read everything he says about these things in the context of our own, Twentieth Century, Western Culture. We really have no concept of just how different today's Western culture is from ancient Greek and Roman culture. If we really knew how those people lived, we would see just how radical Paul's statements about marriage actually were. Again, in order to understand what Paul really taught regarding the place of women, you have to understand that as he teaches, he leaves external social structures intact, but radically alters the relationships of believers inside those structures.

Of course, whenever you start talking about the *cultural context* or the *historical background* of a certain passage of Scripture in such a way that it questions the meaning of what has been written, the snobbery and self-righteousness religious traditionalists often rises to the surface, and they will tell you how wrong you are for not just accepting what the Bible says at face value. In other words, the attitude is: "*Hey, the Bible says the wife is supposed to be in subjection to her husband, and you need to accept what it says, just like it's written. It doesn't matter what was going on in culture when that verse was written. It doesn't matter what was going on in the churches when it was written. It means what it says and it says what it means*".

Well, if that's the way you read and study the Scripture, God bless you. You probably won't be interested in anything I have to say from here on out because I am going to talk precisely about the "culture" in which Paul lived, and how the people who lived in *that* culture would have interpreted the things he wrote.

Culture is so pervasive, it basically defines who people are. We do not define culture; we simply try our best to *describe* it. Indeed, until recent times it was not even a subject of discussion, because it was simply *assumed*. And this is the problem regard to the issues Paul addressed in his writings about relationships and conduct in first-century households. Those who believe context is important must ferret out from a variety of legal and literary remains how people viewed the family at that time.

The first thing you will discover is that in Roman culture, the family was much different than what we commonly understand as family. In our day and Western culture, family usually consists of father, mother and children. When the children become of age, they move out and get married and start their own family, which also consists of father, mother and children—and the cycle continues on that way. In the days of Paul, the term they used was not family but *familia*. "Familia" is a Latin for which we have no exact equivalent. The *familia* was sort of like our Western family, only much bigger. It encompassed the *entire* household, including slaves. Another thing you will discover is that three basic assumptions or social ideals defined the cultural milieu of that time:

~ *Honor/Shame* ~ *Patronage* ~ *Kinship*

Honor/Shame was the concept that really ruled everything. Honor (or its opposite, disgrace) was the basis for most moral appeals. A common sense as to what was honorable or what was shameful was the fabric that held Greco-Roman culture together.

Patronage refers to the mutual relationship that existed between unequals, in which each was understood to benefit the other. This is the cultural reality that most Americans in particular find utterly distasteful. We get ahead on the strength of our own ingenuities. We get what we want or need by buying and selling; and those who get ahead by *buying favors* are scorned.

But such a world-view was simply nonexistent in the time of Paul. Indeed, the Greco-Roman world view was quite the opposite: it was predicated on the reality of a world that was bottom-heavy; where the top few percent were the elite or privileged, and where the rest of humankind was very dependent on being in good standing with a patron. Seneca, in fact, said that the giving and receiving of *favors* was the "practice that constitutes the chief bond of human society." Such a world view is especially in place when you read Philemon, where Philemon was both Paul's patron and friend. Because he was Paul's patron, Paul asks for the privilege of hospitality; but because he was a friend, he presumes upon the give and take of such friendship to intercede for the life of Onesimus.

Kinship comes out of patronage, in the sense that to survive, people needed to be in some kind of relationship with others, especially within a family. But this is also one of the difficulties we face when we come to what you might call the "house rules" Paul refers to in different places, particularly in Ephesians, where he talks about the proper relationship between husbands and wives, parents and children, and slaves and masters. For it assumes a *privileged* household, and by the time of Paul, especially in the larger cities (Rome, Ephesus, Corinth), the majority of people would *not* have been attached to a household. Rather, they would have lived in large structures that were called *insulae* (ie: something like apartment buildings), or even in their own form of slums, including street people. So when Paul writes to someone in the New Testament concerning proper conduct in the home, and he includes instructions about "slaves", then you know he is addressing those who were part of the privileged class. The average person did not have slaves.

The head of the *familia* was called the *paterfamilia*. "Pater" means "patron". He was the Patron of the entire household, including slaves and tutors for the children, which meant that at he was *the* authority of that household. Although he did not necessarily exercise his authority in a hurtful way, under Roman law his rule was absolute, in the sense that none of the others members of the house hold had legal means to redress any grievances. Usually, but not always, the *pater familia* required the household to serve his gods, since the gods were looked upon as responsible for order—that is, for causing and maintaining things the way they were.

Unlike our understanding of "home", the Roman household was not a place of consumption but a place of production. So it was not thought of as a *private* haven. People conducted business from the home, and the Christians all met in homes. The home wasn't viewed as a *refuge* to return to after a day "out there" in the business world. Rather, it was almost always semi-public.

Women were not permitted to be part of public gatherings, or most types of public conversations, even *in* the home. The householder and a few higher-level slaves had the only public roles. For example, this is how Philo of Alexandria describes the woman's place in this type of culture:

“Market-places and council-halls and law-courts and gatherings and meetings where a large number of people are assembled, and open-air with full scope for discussion and action—all these are suitable to men both in war and peace. The women are best suited to the indoor life which never strays from the house, within which the middle door is taken by the maidens as their boundary, and the outer door by those who have reached full womanhood”.

People who have studied this kind of history have discovered from a large number of census lists from Egypt what it would mean for a woman to enter a household like this in Paul’s day. The average age of a man when he married was 30, and a woman's age was less than 18; she thus entered his household as a teenager, whom he had also to educate in the ways of his household. The reason for marriage was not “love” in our usual sense, but to bear legitimate children and keep the family line going. Failure to bear children, especially sons, was often a cause for divorce. Woman scarcely ever joined her husband and his friends at meals; and if she did she did not recline at table. Rather, she sat on a bench at the end; and she was expected to leave after eating when the conversation took on a more public turn.

Religion was a very important part of the household life. Everyone in the household was expected to follow the gods of the *paterfamilia* (the man who was the absolute ruler of the house). When such a man became a follower of Christ, his *familia* would also, as a matter of course, follow Christ. Thus the *familia*, which consisted both of blood relatives and all those attached to the household (both slave and freed persons), automatically became the *nucleus* of the earliest Christian communities.

On the negative side, when such a householder did become a follower of Christ, it was a matter of shame because he had chosen to follow a Jewish messianic figure who had died by crucifixion, which was one of the ultimate expressions of shame in that culture, as his household religion. But on the positive side, since there was already a semi-public aspect to the home, it quickly became a place where many from outside the household would come and join in the worship. This created a new kind of kinship, where *Christ* became the new *paterfamilia*.

Once you put all of these individual cultural pieces together, you begin to understand the overall *cultural context* Paul was ministering in when he wrote the things he did about the proper roles of women. He was writing these things to people who lived in world that was so radically different from ours culturally, it’s difficult for us even to imagine our way back into their setting. It’s a world where women were little more than slaves; where they could not learn to read or write; where they could not participate in any kind of public forums; where they had no legal rights; where they were treated as beasts of burdens; and where their *only value* came from their ability to produce offspring. In this kind of a culture, in this kind of a household, the idea that men and women might be *equal partners* in marriage simply did not exist.

In his admonitions to these new believers, Paul did not call them to add to their shame by dismantling the *structure* of the Roman household. What he *did* do was, in some ways, even more radical. He applied the gospel to that cultural context. To their ears, the words Paul spoke had a much deeper weight and meaning than they do for us. For instance, when Paul talked about the “household of God”, or about the entire household’s *common* relationship to Christ as “head”, or about how we should all “be subject to one another”, these were radically new concepts to the Roman *paterfamilia*. The idea of mutual submission in the home, or between other heads of the households, was utterly foreign to him.

The fact that our cultural assumptions are so different from theirs makes it difficult for us even to imagine how absolutely radical the gospel sounded in their ears. For instance, when Paul said there is neither Jew nor Greek, neither slave nor free, neither male nor female; for you are all one in Christ, that had a much different ring in the ear of the (male) head of the house in that day than it does in our day. Again, when Paul said that, his intention was not to abolish the current social structures which were held in place by Roman law. Rather, his intention was to forever to *do away* with *the significance* attached to *the differences* those structure designated, which pitted one group of human beings against another

The way Paul moved was radical because he consistently urged those who were filled with the Spirit to have transformed relationships within the household. One visible demonstration of how this was manifested in real life was when Jew and Gentile, slave and free, men and women, all began sharing a common meal *together*. Men and women eating together as equals? Slaves and Masters eating together as equals? Jew and Gentile eating together as equals? This was unheard of until that time. Once you begin to grasp what was going on, you see how the gospel began to transform the relationships of various groups *within* the Roman social order without directly attacking that order or trying to tear it down.

Another case would be in Ephesians chapter 5, where Paul commands husbands to love their wives three times—at the beginning (v. 25), in the middle (v. 28), and at the end (v. 33) of one section—with the same kind of love that Jesus has for the Church. That love is a sacrificial, self-denying type of love. Paul assumes that the man will continue to provide leadership to the household; but his role will be transformed into one of *caring* for the people within the household for *their own* sakes, not having them around to serve *his* own self-interests. The average Roman paterfamilia knew *nothing* about that kind of love. To him it must have sounded strange and radical—and most definitely un-Roman!

This is why it's so important to understand the culture of Paul's time, and to realize that believers of that day did not go to a public building once a week and "do" church. The Roman household became nucleus of the expanding Christian community. As such, it was the *first* place the new life of the Christian was manifested, and it was the first place it was put into practice. In other words, what went on in the home is also what went on *in the Church*. How people moved and related to one another in the home, was how they moved and related to each other in the gatherings.

What this means is that if the order *in the home* was that the woman had to remain silent, had to remain invisible, had to stay in the background, couldn't teach or exercise any spiritual authority, then this would be the way it would play out in the meetings. You don't just suddenly change from one social order to a completely different social order when the meeting starts. There was a flow that moved back and forth, from home to meeting, and from meeting to home—and in that context it was much easier for women to participate fully in the life of the community. This is why you see short comments here and little statements there, all through the New Testament, which reveal that not only were woman fully participating in the meetings, some of them were actually functioning as *spiritual leaders*. *A few quick examples are:*

*And when he had considered the thing, he came to **the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.***

Acts 12:12

Most people probably miss the significance of this little verse because in our cultural context, the phrase “the house of Mary” means nothing to us. And the fact that the many of the early Christians were there praying for the apostle Peter, who was in prison, doesn’t mean anything to us either. But I believe it says a lot. It tells us that Mary’s house was actually a house church, and that she, being the head of that house, would most likely have been overseeing that meeting.

*Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, **by them which are of the house of Chloe**, that there are contentions among you.*

I. Corinthians 1:10-11

Here is another interesting statement about a female believer named *Chloe*. When Paul says some of those who were “*of the house of Chloe*” reported things about what was going on in the Corinthian fellowship, we probably don’t see the significance that statement. Paul was letting us know that this woman was the *head* of a Roman household, and most likely a house church leader, for her influence extended beyond her household flock. Evidently, she had sent a deputation from her house church to Paul, who knew her or knew of her, to inform him of the need for correction in the Corinthian church. She was a trusted leader and source of reliable information for the apostle Paul.

*And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And **a certain woman named Lydia, a seller of purple**, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, **and her household**, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*

Acts 16:13-15

Lydia was a business woman who traded in valuable, dyed garments. She was Paul’s first European convert and her home became the first meeting place for European Christians. Since first-century Greek and Roman women were almost always under the legal guardianship of a husband or father, Lydia may well have been a wealthy widow or only daughter who inherited her parents’ estate. Thus, she became the head of her own household. She either managed the family business or developed a business of her own after her husband’s or father’s death.

Notice that it says “...*when she was baptized, **and her household**, she besought us...*” Again, this is a woman who was the head of a Roman household, and having the whole household follow her in the realm of religion was the custom of ancient Roman. Roman households were often large since almost all businesses were home-based before the industrial age, those who worked for Lydia in her business, and possibly others engaging in the trade who belonged to the dye-makers guild, would have been among her

converts. By virtue of her position as head of household, Lydia had the opportunity and responsibility to lead all of its members to Christ and then to establish and lead them in the Lord. In other words, Lydia was a *spiritual* leader.

Another woman who led a house church was Nympha (Col. 4:15). Paul sent greetings to her and to the church at her house. Some modern scholars try to get around the same way they do when it comes to what Paul said about Junia being an “outstanding “apostle”—by saying that this person was really a man. They also try to say she was just a just the hostess. But the term, church at her house means it was her house, and it was her house church. Besides, if someone else was functioning as the leader of her house church, why would Paul so rudely fail to greet that leader, and instead only greet the hostess?

One final example (for tonight)—the brief, personal letter that is the book of Second John, is addressed to a church and its leader, a woman with whom the apostle John evidently had warm ties. John opens the letter: ‘to the elect lady and her children, whom I love in the truth....’ The term “children” was a term of endearment that John used for Christian believers. (I. John 2:1, 12, 18, 28). The term “truth” was a term John often used in his writings for the revelation of Jesus (See, for example, John 1:14, 17; 8:32; 16:13; I. John 1:6-8; 2:4, 21; 3:19; II. John 4; III John 3-4). John’s use of these terms, plus the general tone of the letter with its pastoral direction as in verse ten, demonstrate that II John was written to house church, and a woman was the leader of that house church. Her “children” were her converts.

If you know what to look for, these kinds of statements are found throughout the New Testament. Not only were women full participants in the life of the church, some of them had house churches and functioned as spiritual leaders

I’m going to try and bring this series to a close next time. There is so much to it, I could continue sharing what I have learned for months; but I don’t feel like this would be the Lord. I think I’ve provided you all with enough information to get you started if you want to pursue subject any further.

Minnesota Center Against Violence and Abuse

providing research, education, and access to violence related resources

Herstory of Domestic Violence: A Timeline of the Battered Women's Movement

SafeNETWORK

A project of the California Department of Health Services Maternal and Child Health Branch Domestic Violence Section and Intervace Children Family Services.

Publication Date: September 1999

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Produced for the California Statewide Conference on Domestic Violence by SafeNETWORK, a project of the California Department of Health Services Maternal and Child Health Branch Domestic Violence Section and Intervace Children Family Services.

The Herstory of Domestic Violence was originally researched and compiled by SafeNETWORK staff, April Howard and Susan Lewis. The Herstory was revised and updated for SafeNETWORK for the 1999 California Statewide Conference on Domestic Violence by Tamsen Stevenson and Cindi Love.

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Herstory of Domestic Violence

Herstory of Domestic Violence

| Year | Events |
|------------------------|--|
| 753 B.C. | During the reign of Romulus in Rome, wife beating is accepted and condoned under The Laws of Chastisement. Under these laws, the husband has absolute rights to physically discipline his wife. Since by law, a husband is held liable for crimes committed by his wife, this law was designed to protect the husband from harm caused by the wife's actions. These laws permit the husband to beat his wife with a rod or switch as long as its circumference is no greater than the girth of the base of the man's right thumb, hence "The Rule of Thumb." The tradition of these laws is perpetuated in English Common Law and throughout most of Europe. 3 |
| 202 B.C. | At the end of the Punic Wars, the family structure changes giving women more freedoms, including property rights and the right to sue their husbands for unjustified beatings. 3 |
| c. 300 A.D. | The Church fathers re-establish the husband's patriarchal authority and the patriarchal values of Roman and Jewish law. The Roman Emperor, Constantine the Great, has his wife burned alive when she is no longer of use to him. 3 |
| Middle Ages (900-1300) | In Europe, squires and noblemen beat their wives as regularly as they beat their serfs; the peasants faithfully followed their lords' example. The Church sanctions the subjection of women. Priests advise abused wives to win their husbands' good will through increased devotion and obedience. The habit of looking upon women as a species apart, without the same feelings and capacity for suffering which men possess, becomes inbred during the Middle Ages. In a Medieval theological manual, a man is given permission to "castigate his wife and beat her for correction...". 4 |
| 1400's | The Christian church vacillates between support of wife beating and encouraging husbands to be more compassionate and using moderation in their punishments of their wives. A medieval Christian scholar, Friar Cherubino of Siena, writes Rules of Marriage, in support of wife beating. 3 |
| 1405 | Christine de Pizan writes in The Book of the City of Ladies about women's basic humanity and better education and treatment in marriage for women. She accuses men of cruelty and beating their wives. 1 |
| 1427 | Bernard of Siena suggests that his male parishioners "exercise a little restraint and treat their wives with as much mercy as they would their hens and pigs." 4 |
| 1500's | Lord Hale, an English Jurist, sets the tradition of non-recognition of marital rape. He states that when women married, they "gave themselves to their husbands" in contract, and could not withdraw that consent until they divorced. "The husband cannot be guilty of a rape committed by himself upon his lawful wife, for by their mutual matrimonial consent a [sic] contract with wife hath given herself in this kind unto her husband, which she cannot retract." This is the basis of the "contractual consent" theory. Lord Hale burned women at the stake as witches and has been characterized as a misogynist. 3 |
| | Abbe de Brantome raises the question, "but however great the authority of |

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| | the husband may be, what sense is there for him to be allowed to kill his wife?" 4 |
| | Early settlers in America base their laws on old English common-law that explicitly permits wife-beating for correctional purposes. However, the trend in the young states is towards declaring wife-beating illegal. One step towards that end is to allow the husband to whip his wife only with a switch no bigger than his thumb. 5 |
| Late 1500's | During the reign of Ivan the Terrible in Russia, the State Church sanctions the oppression of women by issuing a Household Ordinance that describes when and how a man might most effectively beat his wife. He is allowed to kill a wife or serf for disciplinary purposes. A half a century later, many Russian women fight back. When they kill their husbands for all the injustices they have been forced to endure, their punishment is to be buried alive with only their heads above the ground, and left to die. It is not against the law for a husband to kill his wife. 4 |
| | In England, "the Golden Age of the Rod" is used against women and children who are taught that it is their sacred duty to obey the man of the house. Violence against wives is encouraged throughout this time. 4 |
| 1721 | A German trial transcript documents lesbian violence. The women are on trial for lesbianism when domestic violence is revealed. The defendent, Catharina Linck, is sentenced to death. The codefendent, Catharina Muhlhahn, receives 3 years in jail and is then banished - not because she was the victim, but because she was "simple-minded. 3 |
| 1792 | In A Vindication of the Rights of Women, Mary Wollstonecraft seeks changes in the education for women and kinder treatment by husbands and lovers. 1 |
| 1824 | A decision by the Mississippi Supreme Court in Bradley v. State 2 Miss. (Walker) 156 (1824), allows a husband to administer only "moderate chastisement in cases of emergency. . ." 3 4 |
| 1829 | In England, a husband's absolute power of chastisement is abolished. 5 |
| 1845 | Sweden passes an Inheritance Law that gives women and men equal inheritance rights. 4 |
| 1857 | A Massachusetts court is the first to recognize the spousal rape exemption. The court in Commonwealth v. Fogerty, relies solely on Lord Hale's staement (1500's) in recognizing in dictum that marriage to the victim was a defense to rape. 3 |
| 1861 | John Stuart Mill writes The Subjection of Women, but waits 8 years to publish it because he did not think the public was ready to accept his essay. 3 He pleads for Parliament to reform the divorce laws to allow women to divorce on the grounds of violence and cruelty. 1 |
| 1866 | The Amerian Society for the Prevention of Cruelty to Animals is formed. It predates the founding of the Society for the Prevention of Cruelty to Children, established in 1875. Both predate any organization aimed at preventing cruelty to women. 3 |
| 1867 | A man in North Carolina is acquitted of qiving his wife three licks with a |

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| | switch about the size of one of his fingers, but smaller than his thumb. The reviewing appellate court later upheld the acquittal on the grounds that the court should "not interfere with family government in trifling cases." 4 |
| 1868 | The Treaty of 1868 is negotiated between General Sherman and the Navajos. General Sherman insists that the Navajos select male leaders, thereby stripping women of their ability to participate in decision making. The alien law destroys traditional relationships and concentrates power in the hands of male leaders. "Anglo" paternalism and patriarchy are introduced to Navajo men who learn several "traditions" including robbing women of economic and political power, and wife-beating. 4 |
| 1871 | Alabama is the first state to rescind the legal right of men to beat their wives (Fulgrahm v. State) 3 Massachusetts also declares wife beating illegal. 5 |
| 1874 | The "finger-switch" rule is disavowed when the Supreme Court of North Carolina rules that "the husband has no right to chastise his wife under any circumstances." The court goes on to say, "If no permanent injury has been inflicted, nor malice, cruelty nor dangerous violence shown by the husband, it is better to draw the curtain, shut out the public gaze and leave the parties to forget and forgive." 4 |
| 1878 | Francis Power Cobbe publishes Wife Torture in England. She denounces the treatment of wives in Liverpool's "Kicking District." She documents 6,000 of the most brutal assaults on women over a 3 year period who had been maimed, blinded, trampled, burned and murdered. Cobbe presents a theory that abuse continues because of the belief that a man's wife is his property. 3 , 5 Her concerns are moved forward by male parliamentarians and the Matrimonial Causes Act is passed. The Act allows victims of violence to obtain a legal separation from the husband; entitles them custody of the children; and to retain earnings and property secured during the separation. Such a separation order can only be obtained if the husband has been convicted of aggravated assault and the court considers her in grave danger. 1 |
| 1880's | In England, the law is changed to allow a wife who had been habitually beaten by her husband to the point of "endangering her life" to separate from him, but cannot divorce him. 3 |
| 1882 | Maryland is the first state to pass a law that makes wife-beating a crime, punishable by 40 lashes, or a year in jail. 3 |
| 1886 | A lower court in North Carolina, as a result of the 1874 North Carolina Supreme Court ruling, declares that a criminal indictment cannot be brought against a husband unless the battery is so great as to result in permanent injury, endanger life and limb, or be malicious beyond all reasonable bounds. 4 |
| 1890 | North Carolina Supreme Court removes the last of the restrictions on a husband's liability and prohibits a husband from committing even a slight assault upon his wife. 4 |
| 1894 | The right to administer moderate chastisement is overruled in Mississippi in Harris v. State, 71 Miss. 462 (1894). 3 , 4 |

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| 1895 | The Married Women's Property Act (in England) makes conviction for assault sufficient grounds for divorce. 5 |
| Late 1800's | Courts begin to show signs that they might hold husbands responsible and found guilty of marital rape. In 1899, a Louisiana court in State v. Dowell condemns a husband's participation in the rape of his wife by a third party. 3 |
| | With Queen Victoria's ascension to the English throne, lawmakers begin enacting reforms regarding women. Wives can no longer be kept under lock and key, life threatening beatings are considered grounds for divorce, and wives and daughters can not longer be sold into prostitution. 3 |
| 1905 | In Texas, Frazier v. State, a husband is convicted of assault with the intent to commit rape. The appellate court overturns the conviction by essentially restating Lord Hale's rule of immunity (1500's). 3 |
| 1911 | The first family court is created in Buffalo, NY. In 1914, the first adult psychiatric clinic is directly linked to a court in Chicago. Professionals believe that domestic relations courts will better solve family problems in a setting of discussion and reconciliation engineered by social service intervention. This is the beginning of the systematic official diversion and exclusion of violence against wives from the criminal justice system. 1 |
| 1917 | Bolsheviks give Soviet women full political power and legal equality and assure them access to all economic and cultural areas of Russian society. Legislation deals with the abolition of illegitimacy, the establishment of mother and child welfare centers, creation of day nurseries, the liberalization of abortion laws, and the simplification of marriage procedures. 4 |
| 1919 | Swedish women obtain the right to vote. 4 |
| | American women win the right to vote with the passage of the 19th Amendment to the Constitution. 4 |
| 1921 | In Sweden, marriage legislation gives women legal independence and equal rights as parents. 4 |
| 1924 | A French court rules that a husband does not have the right to beat his wife. Prior to this, the Napoleonic Code is dominant, suggesting that "Women, like walnut trees, should be beaten every day." 4 |
| 1920's & 1930's | Psychoanalysis develops a myth of female masochism into its conception of the normal female psychology. It is argued that women derive sexual gratification from the violence they experience. 1 |
| 1936 | In Russia, the reforms established by the Bolsheviks begin to crumble. The concept of marriage as a contract between two free and equal people is challenged and reversed. The Communist Party conducts a vigorous campaign to remind women of their place in the home, and the restoration of the "traditional family." 4 |
| 1940's | After Mao Tse-Tung's Revolutionary Army has rid the villages of North China of enemy control, political workers call the women to the village square to testify to the crimes that had been committed against them. The women speak of their oppression, of being sold as concubines, of being raped and of being beaten. From these "speak bitterness" meetings, local |

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| | women's associations are formed. In Women's Fate, Claudia Dreifus calls these meetings "the first consciousness-raising groups, the first known attempts to convert womenkind's private laments into public acts..." 4 |
| 1945 | A California statute states, "Any husband who willfully inflicts upon his wife corporal injury resulting in a traumatic condition, and any person who willfully inflicts upon any child any cruel and inhumane corporal punishments or injury resulting in a traumatic condition, is guilty of a felony, and upon conviction thereof shall be punished by imprisonment in the state prison for not more than 10 years or in the county jail for not more than 1 year." A San Jose Superior Court Judge, Eugene Premo, dismisses murder charges against a husband accused of murdering his wife. The judge rules that the California wife-abuse law discriminates on the basis of sex by only making mention of husbands, and is unconstitutional. 4 |
| 1950's & 1960's | The civil rights, anti-war and black liberation movements challenge the country, laying a foundation for the feminist movement. 5 |
| | Women being killed by abusive husbands is rarely recognized for what it is. Headlines often read "Husband Goes Berserk and Shoots Estranged Wife." 4 |
| 1960's | By making a coalition with Al-Anon programs, Rainbow Retreat (Phoenix, AZ) and Haven House (Pasadena, CA founded in 1964) are treating battered women married to alcoholic men. Between 1964 and 1972, Haven House shelters over 1,000 women and children. 5 |
| | The criminal justice system conceives of crisis intervention as a human program to aid police, courts, and victims. Arrest is inappropriate for solving the complex social and psychological problems demonstrated in these "family squabbles." Police officers become counselor and mediators trained in the skills of crisis intervention. Couples can then be referred to the appropriate social or psychiatric agency. By the time the battered women's movement develops, family courts and psychiatric and social work approaches reduce these criminal assaults to problems of individual or social pathology. 1 |
| 1962 | In New York, domestic violence cases are transferred from Criminal Court to Family Court where only civil procedures apply. The husband never faces the harsher penalties he would suffer if found guilty in Criminal Court for assaulting a stranger. 4 |
| 1963 | Betty Friedan authors The Feminine Mystique. It captures the discontent of a whole generation of middle class women who are struggling between aspirations for fulfillment and an ideology that assigns them to the home. 5 |
| 1964 | An article in the Archives of General Psychiatry written by Snell, Rosenwald, and Robey suggests that battered wives are like the wives of alcoholics, and that these wives have a masochistic need that their husbands' aggression fulfills. 5 |
| 1965 | Congress passes laws prohibiting discrimination against women in employment and requiring equal pay for equal work. The traditional marriage contract, however, remains legally intact in America. 4 |

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| 1966 | Beating, as cruel and inhumane treatment, becomes grounds for divorce in New York, but the plaintiff must establish that a "sufficient" number of beatings have taken place. 4 |
| | A study in Chicago reveals that from September 1965 to March 1966, 46.1% of the major crimes perpetrated against women took place in the home. It also found that police response to domestic disturbance calls exceeded total response for murder, rape, aggravated assault, and other service crimes. 4 |
| | Every state except Hawaii has passed child abuse report laws. 5 |
| 1967 | The state of Maine opens one of the first shelters in the United States. 3 |
| 1968 | The Harris poll interviews 1,176 American adults in October. They find that 1/5 approve of slapping one's spouse on "appropriate occasions." 4 |
| 1969 | California adopts a no-fault divorce law by which either partner can request and obtain a divorce without fear of being contested by the other party. 4 |
| Late 1960's | The killing of a wife, sister, or mother by a man upholding his "male honor" is made a serious offense in Italy. 5 |
| Late 1960's & Early 1970's | <p>Feminism develops into two major branches, a women's rights feminism like NOW, and a women's liberation movement exemplified by socialist feminist and radical feminist groups. The women's liberation movement, by claiming that what goes on in the privacy of people's homes is deeply political, sets the stage for the battered women's movement. The emerging movement details the conditions of daily life that allow women to call themselves battered. Women's hotlines and crisis centers provide a context for battered women to speak out and seek help. 5</p> <p>The feminist movement emphasizes egalitarianism and participatory organizational models. In feminist shelters, women create a new morality that is in direct contrast to the competitive, male-dominated organizations and bureaucracies surrounding them. Women are inspired and sustained by their relationships with others, by knowing that their work is crucial and by the feminist process within the shelters. As shelters grow, structural questions arise. Some choose to work collectively, others organize around a hierarchical structure, while still others adopt modified collectives or hierarchies. 5</p> <p>As more and more shelters and programs receive welfare or Title XX monies, staff workers slowly start to call battered women "clients." Greater attention is given to individual counseling for women and less on group sharing, peer support and teaching battered women to advocate for one another. Social change is discouraged, and Title XX funding can be used only for services, not community education. Clashes between the movement and funding agencies which want programs to respond like other service organizations, sap much energy for several years. 5</p> |
| Early 1970's | References to male violence in the family are made in several women's liberation anthologies, such as Sisterhood is Powerful (1970) and Voices from Women's Liberation. Neither of these two anthologies contains articles on rape. The anti-rape movement emerges a couple of years later. 5 |
| | In Chicago, like many other cities, married battered women who leave their |

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| | husbands are denied welfare due to their husbands' income. 5 |
| | NOW organizes more than 300 local and state rape task forces. 5 |
| | Chicago Women Against Rape forms. 5 |
| | Scotland and Iran make wife-beating illegal. 5 |
| 1970's | "We will not be beaten" becomes the mantra of women across the country organizing to end domestic violence. A grassroots organizing effort begins, transforming public consciousness and women's lives. The common belief within the movement is that women face brutality from their husbands and indifference from social institutions. 5 |
| | The Richmond, CA police department is the first in the nation to make domestic crisis intervention training part of its in-service training, and the first to train all of its police officers. This program operates without federal or state funding. In contrast, Oakland police department has only four officers who are trained to "man family crisis cars" and become more psychologically sensitive to domestic violence. 4 |
| | The family crisis intervention unit of Hayward, CA Police Department hires mental health professionals to accompany them on family crisis calls and to provide ongoing family counseling. The program, Project Outreach, uses unmarked police cars and operates from 5:00 p.m. to 1:00 a.m. Fridays through Sundays. By 1976 all officers have been trained in domestic violence. Repeat calls decreased by 27% and total calls by 22%. 4 |
| | In Tokyo, Japan a group of feminists is on the alert for situations where women are victimized by men. They march into the offices of the perpetrators wearing pink helmets, carrying placards that read "We will not condone the tyranny of the husband." If the man is there, they will shout at him through bullhorns for all to hear. If he is not there, they will demand that the company executives justify why they hired such a "heel." The group believes that the tactics work because the men lose face. 4 |
| 1970 | A study shows that police in Oakland, CA responded to more than 16,000 family disturbance calls during a six-month period. 4 |
| | The index of the Journal of Marriage and the Family includes a reference to "violence." None existed from 1939 to present. 5 |
| 1971 | Women's Advocates in Minneapolis/St. Paul, MN is among the first groups to develop from a woman's consciousness raising group. The organization is built on a collective, rather than a hierarchical model - all the way to the Board of Directors which includes staff and ex-shelter residents. 1, 5 The group's first project is a legal information service in the County Legal Aid office started in March 1972. 1, 4, 5 |
| | In Philadelphia, one of the first feminist self-help groups, Women in Transition, forms. They provide services for divorced or separated women, battered wives and single mothers. 2 |
| | The Bay Area Women Against Rape forms in California to provide support to rape victims and combat their "criminal" treatment in the legal system. 2, 5 |

| Year | Events |
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| | Approximately 1/3 of female homicide victims in California are killed by their husbands. 4 |
| | In Kansas City, MO, 40% of all homicides are cases of spouse killing. In almost 50% of the cases, police had been summoned five or more times within a two-year period before the homicide took place. 4 |
| | New York Radical Feminists hold a speakout and conference on rape. 2 |
| | Susan Griffin authors Rape - The All-American Crime. It breaks the silence of terror and shame, and articulates a theory that rape is an act of aggression. 5 |
| | Erin Prizzey establishes an "advice center" in London where women and their children come together and meet their peers, escape loneliness and discuss mutual issues. This center develops into Chiswick Women's Aid, also known as the Battered Wives' center. 1 , 4 |
| 1971 | Copenhagen's first shelter, Kvindehuset (The Women's House), is opened by the Red Stockings, the Danish Women's Liberation organization. 4 |
| 1972 | The Center for Women Policy Studies is founded to identify, analyze and propose solutions to problems related to the status of women. 5 |
| | Joyce N. Ruiz files suit against the police in Sacramento, CA charging that they had refused to enforce a court order against her estranged husband. The suit is designed to require the police to enforce the law, but the case was dismissed. 4 |
| | The San Jose Police Department is sued on behalf of Ruth Bunnell for wrongful death due to police negligence. Ruth called the police requesting assistance but was refused. Ruth's husband killed her. In the year prior to her death, she called the police 29 times complaining about the violent acts her ex-husband committed against her and her daughters. 4 |
| | In June, the first emergency rape crisis line opens in Washington, D.C. 2 , 5 |
| | In Kansas City, MO, police receive 46,137 domestic disturbance calls, 82% of the total calls for that year. 4 |
| | James Bannon, Commander of the Detroit police department, describes how 4,600 battered women's cases "disappeared" as they moved through the criminal justice system in Detroit. Only 300 cases went to trial. 5 |
| | Haven House, a shelter in Pasadena, CA, is the first to receive a government contract. 6 |
| | Rainbow Retreat, one of the earliest battered women's shelters, opens in Phoenix, AZ. 5 |
| | In February, Women's Advocates (Minneapolis/St. Paul, MN) moves to a 1 bedroom apartment to offer minimal shelter services. In 1974, they expand and purchase a house. 4 |
| | Informal networks between women convey information, strategies, and support. Friendships among women from Carbondale, IL and Pittsburgh influence the founding of the Pittsburgh women's center. 5 Pittsburgh's Women's Center South begins in the home of Ellen Berliner. A shelter opens in April 1974. 4 |

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| | The July issue of Ms. Magazine reports in the "No Comment" section an ad for a bowling alley in Michigan, which reads "Have some fun. Beat your wife tonight. Then celebrate with some good food and drink with your friends." 4 |
| | From 1968 to 1973, the crime of rape increased 62% nationwide. 4 |
| | Interval House, Toronto's first refuge house, opens. Transition House, Vancouver's first refuge house, opens in January 1974. 4 |
| 1973-1974 | Of the several thousand domestic violence cases proceeding through the Bureau of Family Relations of the San Francisco District Attorney's Office, only 8 lead to a formal complaint and prosecution. 4 |
| | Al-Anon members who are battered women organize a shelter in Harrisburg, PA. 5 |
| 1974 | The term "battered women" is still not a part of the public's vocabulary. Writings on battered women are becoming less overtly hostile, but are still riddled with sexism. 5 |
| | Transition House in Boston is founded by two ex-battered women, Chris Womendez and Cherie Jimenez and two former members of Cell 16 (one of Boston's earliest radical feminist groups), Betsy Warrior and Lisa Leghorn. Womendez and Jimenez simply declare their home a shelter. With their foundation in the women's movement, the founders believe that battering is an integral part of women's oppression; women's liberation its solution. It continued to operate as a collective structure and maintain its grassroots principles. 5 However, it gained little funding and eventually closed. 1 |
| | In San Francisco, 25% of all murders involve legally married or cohabitating mates. 4 |
| | Out of a recognition of the lack of services for Latina Women and the absence of Latina controlled organizations, a multi-racial group of women in Boston's South End funds Casa Myrna Vazquez shelter. Later, after becoming a technical assistance center, Cassa Myrna Vazquez produces Doing Community Outreach to Third World Women. 5 |
| | In California, battered women are able to legally claim compensation for their injuries. 4 |
| | Haven House provides the country's first Children's Program. 6 |
| | Rainbow Retreat establishes an outpatient program to offer counseling to women not ready to leave. 4 |
| | Columbus, OH has a Night Prosecutor Program funded by the LEAA. The program offers 24-hour service focusing on pre-arrest diversion tactics. The purpose is to avoid costly arrest and persecution procedures. In the first year, only 2% of the 3,626 complaints result in criminal charges. The emphasis is on mediation to avoid prosecuting cases. 4 |
| | In Boston, police respond to 11,081 family disturbance calls, most involving physical violence. At the end of the first quarter of 1975, 5,589 such calls were received, half of the previous year's figure for that period. Boston City Hospital reports that 70% of the assault victims received in the ER were known to be women attacked in homes by husbands and lovers. 4 |

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| | In Fairfax County, VA, considered one of the wealthiest counties in the United States, police report 4,073 family disturbance calls, and that approximately 30 assault warrants are sought each week. Domestic violence is not just a ghetto or lower-class issue. 1 |
| | According to the FBI, 132 police officers are killed in the nation. Twenty-nine of them, one out of five officers, is killed while responding to domestic disturbance calls. 1 |
| | As a result of women's groups' efforts, New York no longer requires a rape victim to give independent corroboration of the crime. 2 |
| | Through their newsletter, the Feminist Alliance Against Rape begins to fight for legal and institutional changes to help rape victims. It is the movement's sounding board and brings inspiration to hundreds of women working in isolated groups. 2, 5 |
| | Eisaku Sato, former prime minister of Japan, is awarded the Nobel Peace Prize. Prior to his nomination, Sato's wife accused him publicly of beating her. Sato's popularity soars after his wife reveals that "Yes, he's a good husband, he only beats me once a week." Apparently, the committee did not consider wife-beating a breach of peace. 4 |
| | An Italian man is sentenced to two years in jail for raping his wife at gun point. 4 |
| | Britain holds Parliamentary Select Committee hearings on Violence in Marriage. Much of the testimony describes the roots of domestic violence as lying in individual inadequacy. This is the popular contemporary theory. 1 |
| | Interval House, a 3 bedroom flat in an old tenement property is established in Glasgow, Scotland. Edinburgh establishes 2 refuges. These organizations operate with feminist principles of self-help and non-hierarchical model. 1, 4 |
| | Erin Prizzey authors the groundbreaking <i>Scream Quietly or the Neighbors Will Hear</i> , the first on the subject of battered wives. The British movement started four years before the U.S. movement and is known through Prizzey's work. 4, 5 |
| | Time Magazine prints an article on Erin Prizzey's Chiswick Center. However, it is carried only in the European edition, suggesting that spousal battering is not of interest to Americans. 4 |
| | Rotterdam opens its first refuge with funds from the General Aid Office of the Netherlands. In 1975, 2 additional houses are obtained. 4 |
| | Elsie, a battered women's shelter in Australia, is formed when members of the women's Liberation squatted in 2 abandoned houses in the Glebe section of Sydney and refused to move out. 4 |
| 1975 | With a unanimous vote at its national conference, NOW declares marital violence a major issue and establishes a National Task Force on Battered Women/Household Violence 4 |
| | The December issue of Vogue magazine carries a fashion layout depicting a couple alternately fighting and caressing each other. One photograph |

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| | shows the female with her face twisted in pain after the male model hit her. The caption merely notes that her jumpsuit could "really take the heat." 4 |
| | Most U.S. states allow wives to bring criminal action against a husband who inflicts injury upon her. 4 |
| | The Oakland, CA police department outlines their policy of non-arrest in domestic violence cases in its Training Bulletin on Techniques of Dispute Intervention. They state that they see their role as more of a "mediator and peacemaker" rather than an enforcer of the law. 4 |
| | The California Senate Subcommittee on Nutrition and Human Needs holds hearings on domestic violence. 4 |
| | In New York, Abused Women's Aid in Crisis is formed after a domestic violence conference held in January. The AWAIC offers referral service and group counseling sessions to wives who need help breaking out of the victim syndrome. 4 |
| | In April, the Ann Arbor MI NOW Wife Assault Task Force is formed. They develop a "how to" technical manual (Wife Beating: How to Develop a Wife Assault Task Force and Project) to assist women's groups in challenging their community to offer needed services for battered women. 4 |
| | Susan Brownmiller authors her book Against Our Will: Men, Women, and Rape. 2, 4 |
| | Diana E. Russell authors her book The Politics of Rape: the Victim's Perspective. 4 |
| | Women in Transition publishes the Women's Survival Manual: A Feminist Handbook on Separation and Divorce. 2 |
| | <p>In England, the feminist oriented National Women's Aid federation is established by women from England, Wales, Northern Ireland and Scotland.⁵ The women attending the first national gathering of Chiswick's Women's Aid groups split from that group to form a democratic, egalitarian organization.</p> <p>Erin Prizzey responds by sending the following letter to social work departments: "We are particularly worried and unhappy that there are groups who seem to be trying to use Women's Aid as a platform for Women's Liberation and Gay Women's Liberation. We would strongly advise Social Services and Housing Departments to look very carefully at the groups in their areas who are offering to set up refuge before giving them your support." 1</p> |
| | After seven years of debate, a new family law goes into effect in Italy. It explicitly does away with the ancient Rome concept of patris potestas, which vested sole authority in the father. Wife-beating is also abolished. 4 |
| | In Kinghorn, Scotland, the Magistrate George MacKay, fines a husband \$11.50 for hitting his wife in the face. The magistrate told the husband, "it is a well known fact that you can strike your wife's bottom if you wish, but you must not strike her on the face." 4 |
| | Brazil passes a penal code that prohibits husbands from selling, renting, or gambling away their wives. 4 |

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| | In South Africa, Queen Sibongile Winnifred of the Zulus is granted interim custody of her two children after alleging in affidavits to the Durban Supreme Court that her husband, the Zulu King, had whipped her while she was pregnant. 4 |
| 1976 | The International Women's Year Conference is held in Houston, TX. Meetings such as this on the local, state and national level allow women to form coalitions with one another and create a national battered women's movement. 5 |
| | The Southern California Coalition on Battered Women forms. 6 |
| | In January, La Casa de las Madres in San Francisco is founded by Marta Segovia Ashley and six other women, feminists and violence survivors. 4 |
| | Ken Nealy, a state legislative aide in Pennsylvania, invites several women from around the state to attend hearings so that grassroots groups might have an impact on pending state legislation. Out of this meeting, the Pennsylvania Coalition Against Domestic Violence is formed. 5 |
| | In October, the Wisconsin Conference on Battered Women is held. Women from around the country establish the national newsletter, The National Communication Network for the Elimination of Violence Against Women. 5 |
| | Lawsuits are filed against recalcitrant police departments. In October, battered women file a class action suit, Scott v. Hart against the Oakland police department. The police department settles in 1979. It agrees to stop training officers to avoid arrest in domestic violence cases, to treat each case on its own merits, to allow the plaintiff's attorneys to do weekly squad trainings with the officers, to hand out resource cards to victims, and to donate money to local battered women's shelters. In December, battered women file a suit, Bruno v. Codd against the New York City police department, department of probation and the clerks of the Family court. The police settle the case before it goes to trial. These two lawsuits inspire New Haven, CT, Chicago, IL and Atlanta, GA to threaten their police departments. Los Angeles, CA women file suit in 1979. The era of crisis intervention, family court diversion and policy inaction seemed to be coming to an end. 1, 3, 5 |
| | Nebraska makes marital rape a crime. 2 |
| | In November, the New York City Council passes resolution 491 (Freidlander), urging city agencies to make concrete plans for providing specialized assistance to battered women. 5 |
| | Del Martin publishes Battered Wives, a major source of information and validation for the movement. It legitimates the view that violence against women is caused by sexism. 5 |
| | Betsy Warrior's directory of individuals and groups working on domestic violence is published, Working on Wife Abuse. 1, 5 |
| | A bill in the Florida State legislature is introduced "authorizing a peace officer to arrest a person without a warrant if the officer reasonably believes the person has committed an assault or battery upon the person's spouse." 4 |

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| | To date, Birch Bayh (D-IN) is the only U.S. Senator to express interest in introducing federal legislation on family violence through the Senate Judiciary Committee. 4 |
| | The Center for Women Policy Studies begins publishing Response thanks to a grant from the LEAA. The newsletter, mailed free to a national audience, centers on the criminal justice, hospital, social service and federal responses to rape and domestic violence. 5 |
| | Women of the Loop Center YMCA hold a meeting of women's organizations and individuals to discuss services for battered women. A conference is held in the fall and the Chicago Abused Women's Coalition is founded. Shelter and legal task forces are established. 5 |
| | The Chicago Abused Women's Coalition newsletter is published in December. 5 |
| | The first Chicago Abused Women's Coalition reveals housing alternatives for women who have no family or friends. 5 |
| | The first Legal Center for Battered Women in the U.S. is funded by a grant from the Legal Assistance Foundation of Chicago. 5 |
| | The anti-rape movement is at its peak. There are approximately 1,500 separate projects related to the issue of rape. 5 |
| | There are 400 independent rape crisis centers for women that provide self-defense courses, support groups, and counseling. 2 |
| | In San Francisco, Diana Russell and others form Women Against Violence in Pornography and the Media Against Women organization. 2 |
| | Women Against Violence Against Women, a Los Angeles organization demonstrates against the port film Snuff which depicts the killing and dismemberment of women. 2 |
| | An old town ordinance is still on the books in Pennsylvania stating that no husband shall beat his wife after ten o'clock at night or on Sundays. 2 |
| | The District of Columbia police have the authority to make a valid warrant-less arrest on probable cause if they believe the person has committed an assault and may cause injury to others. Yet, they continue to adhere to a non-arrest policy in domestic violence cases. 4 |
| | In England and Wales, The Domestic Violence and Matrimonial Proceedings Act gives women the right to occupy the matrimonial home and provides access to exclusion orders. 1 |
| | On March 4, 8,200 women from 33 countries meet in Brussels for the International Tribunal on Crimes Against Women. The issues of the conference include rape, battering, forced sterilization, mutilation and economic and legal crimes against women. A resolution on domestic violence is sent to the government of all countries. ⁵ Similar tribunals occur in New York and San Francisco. 4 |
| | Russian husbands are answerable under the rape laws, receiving a sentence of 3-7 years for rape based on their wife's complaint with no witness needed. They can also get 2 weeks in jail for "gross behavior" |

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| | towards their wife based on her word. In Sweden, Denmark and countries in the Communist bloc, the criminal codes proscribe rape in marriage. 4 |
| 1977 | Activities have moved from the phrase "battered women" into the public consciousness. 5 |
| | Francine Hughes is acquitted on the grounds of "temporary insanity" for the murder of her husband. She suffered abuse since 1963, but received no help from police or social workers. Even when she divorced him, he refused to move out. Her story is told in 1980 by Faith McNulty in <i>The Burning Bed: the True Story of an Abused Wife</i> . 2 |
| | Washington State Supreme Court makes a landmark decision in <i>State v. Wanrow</i> declaring that a woman defendant's right to equal protection under the law in a murder trial was violated by instructions that require a woman's conduct be measured against that of a reasonable man finding himself in the same circumstances. The use of commensurate force and the perception of an imminent danger might be different for a woman, who is entitled to have the jury consider her actions in that light. Thus the reasonable woman standard. This is the beginning of the battered women's syndrome defense. 4 |
| | Jan Peterson, formerly on the staff of Brooklyn's National Congress of Neighborhood Women and co-founder of the Brooklyn shelter, is appointed Associate Director of Public Liaison at the White House. On July 20, the first White House meeting opens with testimony of battered women and statements presented by activists. 5 |
| | The New Jersey Coalition for Battered Women is founded. 5 |
| | In Minnesota, the first state funding bill for domestic violence services is drafted jointly by a state Senator and a Consortium of Battered Women. The first award of \$50,000 is for community education. 5 |
| | In July, the first battered women's refuge using apartments is available in New York City. In October, the City opens a shelter in a hotel that accepts per diem welfare payments. Unfortunately, the shelter is located near Times Square, the pornography center of the city. In 1981, the shelter moves from Times Square to another welfare hotel. New York shelters are unavailable to working women. 5 |
| | In March, Brooklyn's first shelter, Women's Survival Space, is opened by the Center for the Elimination of Violence in the Family. This is the only autonomous women's shelter in the city. It fails when it is unable to resolve growing internal strife. 5 |
| | American Friends Service Committee sponsors New York City's first conference on battered women. Out of the conference, the New York Coalition for Battered Women is formed. By 1979, the Coalition dies due to internal political differences and distrust. 5 |
| | The National Communication Network for the Elimination of Violence Against Women publishes its first issue in April. The headline of the third issue reads "Do We Have a Right to Self-Defense?" The NCN continues to carry stories of women murdered by their husbands and women who killed |

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| | in self-defense. 5 |
| | Women around the country march annually to "Take Back the Night." They walk with confidence because of the collective presence of women. Women feel strength and temporary psychological liberation through turning individual fear into mass anger. 5 |
| | In California, the Domestic Violence Center Act (SB 91, Presley) passes which will provide safe houses for battered women at the local level with funds from marriage license fees. 7 |
| | In California, AB 1019 (Fazio) is enacted, giving courts the authority to grant temporary restraining orders in domestic violence situations. 7 |
| | In England, the Homeless Person's Act is passed which gives a battered woman priority in obtaining housing. ¹ Many women live in refuges for up to 9 months due to housing shortages. 5 |
| 1978 | In January, the United States Commission on Civil Rights sponsors a Consultation on Battered Women: Issues of Public Policy attended by activists, academics and representatives from legal, medical and social service agencies. Since the object is to identify issues and possible solutions, testimony is presented encouraging debate between presenters and formal respondents. Del Martin chairs the meeting and sets the focus on the roots of domestic violence in marriage, male domination, and women's subordinate status. The hearings legitimize the needs of battered women as a matter of national concern. 1 |
| | The National Coalition Against Domestic Violence, born from the USCCR consultation, is the result of extensive organizing efforts by feminists nationwide. 2 , 5 , 6 The initial goals of the NCADV emphasize gaining financial aid for shelters and grassroots services, sharing information and supporting research beneficial to the movement. 1 |
| | The Florida State Legislature places a \$5 tax on marriage license to raise money for shelters. 5 |
| | The National Communication Network and the Feminist Alliance Against Rape merge and publish their first issue in August. by November, the new publication is calling itself Aegis, the Magazine on Ending Violence Against Women. It is the only journal dedicated to preserving and building a feminist analyst and grassroots movement. 5 |
| | On May 23, the House of Representatives by a vote of 205 to 201 fails to pass the domestic Violence Act of 1978. The Senate passes H.R. 12299, the Domestic Violence Act of 1978. 5 |
| | Department of Housing and Urban Development (HUD) includes specific language into its funding guidelines reaffirming shelters as an eligible funding category. In 1982, HUD is reorganized and The Office of Women's Policy and Program staff is eliminated. Community Development Block Grants are moved to local control and thereby subject to less federal regulation. 5 |
| | The California Attorney General holds conferences on domestic violence. 6 |
| | In June, the Massachusetts Coalition of Battered Women's Service Groups |

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| | is formed. By 1981, it has 18 members. 5 |
| | Violence in the home has become a priority for the LEAA when it pioneers a federal response to battered women and recognizes the existence of family violence and women's right to safety. Eleven grants are made to agencies providing services. In 1979, 16 projects are funded under its Family Violence program, an outgrowth of the Victim/Witness Assistance Program. Nine more projects are added in 1980. The program closed in 1981. 5 |
| | Capt. Nancy Raiha and co-workers in Social Work Services start the first domestic violence program and shelter at Ft. Campbell, KY. Military police write a protocol for domestic violence calls and the batterer's Commander can send him to counseling and/or the barracks. 4 |
| | In Berkeley, CA, Laura X establishes the National Clearinghouse on Marital and Date Rape to lobby for state laws against marital rape. 2 |
| | The first national feminist conference on pornography is held in San Francisco. There is a large "Take Back the Night" march to draw attention to a women's right to walk the streets at night without fear. 2 |
| | John Rideout of Oregon is the first man indicted for marital rape, but is acquitted. Later he was jailed for harassing his wife after they broke up. 2 |
| | A study in England finds that for the prior 1 year period, 11,400 women and 20,850 children had been sheltered. Activists pressure the government for this research. 1 |
| | On April 14-15, 128 women from 13 western nations gather at the International Conference on Battered Women in Amsterdam. 5 1979 There are more than 250 battered women's shelters in the United States. 2 |
| | Rape crisis centres in 20 states join to form the National Coalition Against Sexual Assault. 2 |
| | "Battered spouse" and "battered woman" are new categories added to the International Classification of Diseases: Clinical Modification Scheme. 1 |
| | Thomas v. City of Los Angeles (settled in 1985) results in a city-wide protocol for law enforcement, including taking restraining order violations seriously and providing money for shelters. 3 |
| | In California AB 546 (Mori) makes spousal rape a crime, punishable as a felony or misdemeanor. 7 |
| | LEAA grants money to a Santa Barbara, CA program which operates shelters, collects data on the extent of violence, prosecutes cases, refers appropriate cases to diversion and treatment programs and trains law enforcement personnel. The project has an umbrella organization to programs and trains law enforcement personnel. The project has an umbrella organization to introduce, implement and monitor itself. Evaluators later conclude "virtually all the gains in reporting made during the first year of the Family Violence Project were lost during the second year." The experiences of Santa Barbara illustrate the importance of support from key individuals in the criminal justice system and the extreme difficulties associated with introducing innovation in the face of persistent, often virulent, opposition. 1 |

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| | A survey in Minnesota finds that 70% of the women requesting shelter had been turned away due to lack of space. 5 |
| | The Domestic Violence Act (1976) allows for temporary exclusion from the house of the violent partner using a civil injunction with the possibility of attaching powers of arrest for subsequent violation. 1 |
| | Lenore Walker authors The Battered Woman. 5 |
| | As late as 1979, less than 15 state legislatures have enacted laws providing funds for shelters. Less than half of all shelters receive any state or federal funding. 5 |
| | The Navy's Family Advocacy Program is the only service-wide program that treats wife battering and child abuse. 4 |
| | The National Center for Women and Family Law is organized to offer legal resources to low-income women. The National Battered Women's Law Project provides information on domestic violence. 2 |
| 1980 | The California Alliance Against Domestic Violence is founded by Northern California Support Services, Southern California Coalition on Battered Women, Central California Coalition on Domestic Violence, California Women of Color Against Domestic Violence and Western States Shelter Network. This is considered "bottom up" organizing. The California Alliance sets its own goals as do each members coalition. 5 |
| | Abused Women's Aid in Austin, TX completes a multi-million dollar shelter. In order to obtain the cooperation of local funders and influential members of the community, the original group goes through a purge of activists whose personal politics or sexual preference do not "fit." 1 |
| | The Los Angeles County Domestic Violence Council forms. 6 |
| | The April, May and June issues of Reponse has material on programs for men who batter. 5 |
| | The Air Force establishes an Office on Family Matters to deal with domestic Violence. 4 |
| | Although the Senate passes H.R. 2977 (Domestic Violence and Services Act) by a vote of 46 to 41, the House - Senate compromise version of the bill is filibustered by a Republican critic and then withdrawn by the sponsors before another Senate vote. 5 |
| | By 1980, the National Women's Aid Federation has established organizations in England, Wales, Northern Ireland and Scotland. 5 |
| 1981 | On October 17, The National Coalition declares a national day of unity on behalf of battered women across the country. 1 |
| | The first annual Domestic Violence Awareness Week is celebrated. 6 |
| | There are nearly 500 battered women's shelters in the United States. 4 |
| | In March, the first national conference on "Domestic Violence in the Military Community" is held. 4 |
| | Nilda Rimonte, a Filipino victim of abuse, establishes Everywomens Shelter in Los Angeles, CA. It is the first shelter in the U.S. for Asian Women. 1 |

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| | A study by Stark e al. reveals that 73% of the battered women seeking emergency medical attention for injuries do so after leaving the batterer. 3 |
| | The Office on Domestic Violence is dismantled after the election of President Reagan. Their few remaining grants are monitored by the Natonal Center on Child Abuse and Neglect. By November, NCCAN could site no other federally funded programs for battered women. 1 |
| | Subcommittees of the Navajo Nation Council, in cooperation with the Navajo Nation Judicial Branch, hold hearings on the scope and impact of domestic violence. The Courts of Navajo Nations issue rules for criminal and civil proceedings to provide remedies. 1 |
| | Massachusetts Coalition of Battered Women's Service Groups publishes For Shelter And Beyond. It details the philosophy, tasks, skills and information needed to effectively help battered women in shelters. 1 |
| | The Pennsylvania Coalition Against Domestic Violence begins holding regional retreats and meetings in addition to statewide meetings to build support, involve more women and strengthen commitment to Coalition activities. 5 |
| | As of September, it is estimated that 25 states allocate federal Title XX or Emergency Assistance funds for domestic violence services. 1 |
| | The Women of Color Task Force of the National Coalition receives an 8 month planning grant from the Ford Foundation to address issues unique to women of color. 1 |
| | Restraining orders are granted only for divorce, separation or custody proceedings in 12 states. 1 |
| | Catharine MacKinnon and Andrea Dworkin author Pornography: Men Possessing Women. They draft an anti-pornography law that was passed by the Minneapolis City Council in 1983 but vetoed by the mayor. 1 |
| | In California, AB 1246 (Presley) takes effect, funding shelters from marriage licenses. 7 |
| | In New York City, 5 shelters for battered women turn away 85 out of 100 women due to capacity limits. 5 |
| | In England, there are approximately 135 refuges, 70 of which are not government funded. Ninety-seven of the refuges in England are affiliated with the National Women's Aid Federation. There are 37 refuges in Scotland, Wales and Northern Ireland also associated with the Federation. 5 |
| 1982 | The second National Coalition Against Domestic Violence features the first national Women of Color conference. Race, class and homophobia are central themes of this conference. 1 |
| | The words "battered women's movement" has come to symbolize the groups of organizations serving battered women and their children. 5 |
| | There are an estimated 300 to 700 shelters and safe home projects in the United States. 5 |
| | A study in the Midwest by Oppenlander concludes "mediation appears to be |

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| | a way to avoid arrest in the majority of domestic assault cases in which it is used," and is related to "an avoidance of the law enforcement function of the police." Although officers claimed to routinely make referrals, observations of police action reveal that only 4% make referrals and rarely mention shelters to women. 1 |
| | In New York, only one shelter in the city belongs to an autonomous woman's organization. The other three are administered by social service organizations. 1 |
| | The Pennsylvania Coalition Against Domestic Violence administers \$2 million a year in state Title XX monies, trains police and district judges, and administers a five-state coalition building grant. It also gathers the membership continuously for support, skills sharing and political discussion. 5 |
| 1983 | Over 700 shelters are in operation nationwide serving 91,000 women and 131,000 children per year. 6 |
| | The U.S. Department of Justice states that 3/4 of domestic assaults reported to law enforcement agencies may have happened after the couple separates. 3 |
| | National attention is focused on male violence after a gang rape of a woman in a bar in Bedford, MA. Four men are convicted of aggravated assault and given prison sentences. The attack on the woman's character is subject of the film <i>The Accused</i> , starring Jodie Foster. 2 |
| 1984 | The U.S. Attorney General's Task Force on Family Violence holds national hearings and issues a report. 6 |
| | The California Governors Conference on Victims of Crime is held. 6 |
| | <i>People v. Liberta</i> , New York. An ex-husband convicted of (non-marital) rape asserts a violation of his right to Equal Protection, i.e. if his wife had not obtained a restraining order, thereby causing a separation, his rape of her would not have been a crime. The appellate court agreed with him and struck down the marital rape exemption in the state statute. 3 |
| | The Victims of Crime Act is passed. In 1988, Congress amends the Act, requiring state victim compensation programs to make awards to victims of domestic violence. 3 |
| | Lenore Walker writes <i>The Battered Women's Syndrome</i> . This book discusses the "learned helplessness" theory of battered women and the "cycle of violence." 3 |
| | By order of Chief Justice, Nevada closes its courts for one day to send the judges to domestic violence training. 3 |
| | In California, SB 1472 (Watson) makes police intervention more effective by requiring police response, written policies, statewide officer training, and domestic violence calls record keeping. 7 |
| | In <i>Weishaupt v. Commonwealth</i> , the court minimizes Lord Hale's theory (1500's), asserting that it was not a law. The court asserts the existence of implied consent to sexual intercourse in marriage, but states that the |

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| | consent was revocable. 3 |
| 1985 | Tracey Thurman wins her suit against a Connecticut police department for negligence and violation of her civil rights. Her husband receives a 15-year sentence for attacking her, stabbing her and repeatedly kicking her in the head during 1983. 2 |
| | New York Asian Women's Center is formed. It sponsors programs to combat violence against Asian women. 2 |
| | The National Assault Prevention Center is formed by Sally Cooper, which helps children deal with different forms of abuse. 2 |
| | In Seattle, the first support group for battered lesbians is started. 2 |
| | In California, AB 573 (Klehs) passes. It requires law enforcement officers responding to domestic violence calls to give the survivor a written notice with the telephone number of the local shelters, community services and information on criminal and civil legal options. 7 |
| | In California, SB 1058 (Lockyer) is passed creating mandatory jail time of at least 48 hours for persons who violate domestic violence restraining orders. 7 |
| 1986 | The San Francisco Asian Women's Shelter Project conducts a survey of 33 Bay Area social service agencies. They find that 800 battered Asian women sought help that year, representing 0.2% of the 400,000 Asian women living in the Bay Area. 3 |
| 1987 | Sue Osthoff and Barbara Hart, in Philadelphia, establish the National Clearinghouse for the Defense of Battered Women. 2 |
| | In California, AB 1599 (Speier) allows emergency protective orders to be issued when a court is not in session. AB 224 (Speier) of 1993 extends the duration of the emergency protective orders from 2 to 5 court days. 7 |
| 1988 | A study of 111 shelters in the U.S. finds that they rank funding issues as a "highest possible priority." 1 |
| 1989 | The U.S. has 1,200 battered women programs which shelter 300,000 women and children per year. 1 |
| | England has approximately 100 shelter programs. Wales has 32 refuges serving nearly 5,000 women and about an equal number of children. Scotland has 37 groups with 32 refuges serving 12,000 women and children. 1 |
| | Brooklyn Supreme Court justice Edward Pincus sentences Chinese immigrant Dong Lu Chen to 5 years probation for using a claw hammer to smash the skull of his wife. Pincus concludes, that traditional Chinese values about adultery and loss of manhood drove Chen to kill his wife. Pincus justifies Chen's probationary sentence by stating that Chen was just as much a victim as his wife due to extenuating circumstances. The Chen decision sent a message to battered immigrant women that they had no recourse against domestic violence. 3 |
| Late 1980's | The "battered women's syndrome" is first used as a defense for a lesbian killing her partner. Annette Green is convicted of first degree murder of her |

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| | partner Ivonne Julio in Palm Beach, Florida. The judge allows the "battered women's syndrome" defense changing it to "battered person defense." The defense attributes the verdict to homophobia. 3 |
| 1990's | District Attorney's Office begin to adopt a "no-drop" policy, in which the prosecutor clarifies to the victim and the defendant that the prosecutor, not the victim, is in charge of the case, and that the victim is unable to get the charges dropped. 3 |
| | States begin to clarify statutorily that Battered Women's Syndrome (BWS) can be the basis for a recommendation for parole or a grant of clemency, and mandate training on domestic violence and BWS for the parole board. Prosecutors begin to use BWS to obtain convictions of batterers. It is also used as a defense when women kill their batterers. 3 |
| | The Immigration and Naturalization Service (INS) begins to recognize domestic violence as grounds for asylum in the U.S. A judge rules that the wife and children of a prominent Jordanian may be given asylum in the U.S. and that the batterer be excluded from entering the U.S. The judge's belief that the batterer would carry out his threats to kill them, his influence in Jordan and the threats of abuse justified the asylum. 3 |
| 1990 | A survey of several hundred therapists regarding domestic violence cases reveals that 41% failed to identify obvious evidence of violence. None of the therapists identified the lethality of the situation. Those who did identify conflict minimized the severity and 55% said they would not intervene. Fourteen percent said they would work on the couples "communication style." 3 |
| | Forty-eight states have enacted or revamped injunctions that enable courts to refrain men from abusing, harassing and assaulting the women with whom they live. Emergency protection orders outside of normal court hours can be obtained in 23 states. 1 |
| | Studies show that 1 out of 7 wives report being raped by their husband; 2/3 of the rapes occurred more than once. 3 |
| | In 23 states, police officers may arrest on "probable cause" in cases of simple or minor assault within the home. A few states and cities go further by imposing a mandatory duty to arrest the violent offender. 1 |
| | In California, SB 2184 (Royce) and SB 1342 (Royce) of 1992 pass. These establish the crime of stalking. California is the first state in the nation to do so. 7 |
| | In California, AB 2700 (Roybal-Allard) requires judges to consider any history of spousal abuse before determining child custody and visitation rights. 7 |
| | In California, AB 1753 (T. Friedman) passes. It prohibits people under a domestic violence restraining order from obtaining a gun. SB 1278 (Hart) of 1995 gives judges the authority to disallow batterers subject to a restraining order to own or possess a firearm while the restraining order is in effect. 7 |
| | Angela West, deputy city attorney in Los Angeles city Attorney's Office tries the first lesbian battering case in which evidence regarding Battered |

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| | Women's Syndrome is successfully used. The case is significant because the police described the dispute as battery between two roommates, rather than between lovers. 1 |
| 1991 | in California, AB 785 (Eaves) passes, permitting the admission of "battered woman syndrome" as evidence in a criminal trial. 7 |
| | The women students at Brown University begin a graffiti campaign to publicize the names of male students who commit date rape. The university sponsors a forum to discuss the issue, and a woman stands up every three minutes to indicate the frequency of attacks on women throughout the country. The university implements procedures for handling complaints and a mandatory date rape seminar. 2 |
| | The Navajo Nation Department of Law Enforcement reports that 0.6 to 1 % of Navajos over age 18 are victims of domestic violence. The report projects that by 1995, 1.5 to 1.8 % of the Navajo Nation population will be affected. With a projected population of 198,000, there will be 3,564 cases of domestic violence. 3 |
| | On November 1, The Navajo Nation Judicial Conference adopts domestic violence court rules based on Navajo comon law, the Equal Rights provision of the Navajo Nation Bill of Rights, principles of the law of equity and English-American common law. 3 |
| 1992 | The U.S. Surgeon General ranks abuse by husbands to be the leading cause of injuries to women aged 15 to 44. 7 |
| | The FBI reports that 1,431 women were killed by husbands or boyfriends. 7 |
| | The American Medical Association releases guidelines suggesting that doctors screen women for signs of domestic violence. 3 |
| | Nineteen states require arrest for violation of an order of protection. 3 |
| | Swarthmore college begins date rape prevention programs. 3 |
| | In California, SB 804 (Boatwright) is passed amending the Uniform Child Custody Jurisdiction Act to say that California courts cannot deny jurisdiction in a custody dispute when the taking or retention of the child from one state to another was the result of domestic violence against person seeking custody. 7 |
| 1993 | The United Nations recognizes domestic violence as an international human rights issue and issues a Declaration on the Elimination of Violence Against Women. A similar resolution is issued by the Organization of American States. 3 |
| | In California, SB 5 (Presley) raises marriage license fees by \$4 to provide funding to domestic violence shelters. 7 |
| | In California, AB 187 (Solis) makes all forms of rape, including spousal rape, essentially the same crime. 7 |
| | In California, AB 1850 Nolan) passes allowing police to arrest people who violate protective orders, even if the officer is not present to witness the violation. 7 |
| | In California, AB 242 (Alpert) bans a person convicted of spousal abuse, |

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| | stalking or violating a domestic violence restraining order from owning or possessing a firearm for ten years. 7 |
| | A study conducted by the Family Violence Prevention Fund finds that most battered patients are not identified as such by emergency staff and that emergency staff are not trained in identification or referral procedures. As a result, in California, AB 890 (B. Friendman) is passed. It requires health care providers to get training in the detection of domestic violence. Hospitals and clinics are also required to adopt written policy on how to treat battered people. 7 |
| | In California, AB 1652 (Speier) requires health practitioners to report domestic violence to law enforcement. 7 |
| 1994 | Congress passes the Violence Against Women Act, part of the federal Crime Victims Act, which funds services for victims of rape and domestic violence, allows women to seek civil rights remedies for gender-related crimes, and provides training to increase police and court officials' sensitivity. 2 It creates for the first time a federal right to sue the assailant for gender-based violence and provides that states and American Indian nations give full faith and credit to each other's restraining orders. 3 |
| | New York follows Florida in recognizing that rapists cannot claim that the victim's dress provoked their crime. New Jersey and Pennsylvania add stalking to definitions of abuse. 2 |
| | California begins distributing information on domestic violence to any couple applying for a marriage license. 2 |
| | The California Department of Justice reports that 251,233 incidents of domestic violence were reported by local law enforcement agencies. 7 |
| | The CA Justice Department reports that 123 homicides were committed by current or former husbands or boyfriends while 35 were attributed to a current or former wife or girlfriend. 7 |
| | O.J. Simpson is arrested for the murders of Nicole Brown-Simpson and Ron Goldman. |
| | In California AB 167 (B. Friedman) the Friedman-Alpert-Solis Battered Women's Protection Act, and AB 801 (B. Friedman) pass, providing \$11.5 million for shelters and \$3.5 million to improve domestic violence prosecutions. This marks the first time that substantial state general fund dollars are committed to domestic violence protection. 7 |
| 1994 | In California, AB 3034 (Solis) passes. It provides a system for the immediate entry of domestic violence restraining orders by the issuing court in a statewide computerized registry maintained by the Department of Justice. 7 |
| 1995 | O.J. Simpson is acquitted in the murders of Nicole Brown-Simpson and Ron Goldman. |
| | In California, SB 591 (Solis) is passed which encourages the arrest of the abuser in domestic violence cases, requires arrest for restraining order violations, and discourages dual arrests. 7 |

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| | In California, SB (O/Connell) passes establishing domestic violence training for court-appointed child custody evaluators. 7 |
| | In California, SB 169 (Hayden) eliminates the option of diversion for domestic violence defendants in criminal cases. 7 |
| | In California, SB 132 (Watson) requires law enforcement officers below the rank of supervisor who normally respond to domestic violence calls to complete an updated course on domestic violence every two years. 7 |
| | In California, AB 878 (Rogan) is passed. The courts are allowed to issue a domestic violence restraining order to stop stalking, annoying phone calls and the destruction of property. 7 |
| | In California, AB 935 (Speier) passes allowing municipal court judges to issue restraining orders when superior court judges cannot respond in a timely manner. 7 |
| | In California, SB 591 (Solis) tightens up restrictions on granting mutual restraining orders against the abuser and the survivor except under limited circumstances. 7 |
| | In California, AB 1973 (Figueroa) prohibits health insurers and disability insurers from denying or restricting coverage to domestic violence survivors. |
| | In California, SB 924 (Petris) passes. The statute of limitations for personal injury actions involving domestic violence is extended to three years from the date of the last incident. 7 |
| 1996 | There are over 1,200 battered women's shelters across the United States sponsored by approximately 1,800 domestic violence agencies. 3 |
| | There are an estimated 120 to 125 shelters in California. 7 |
| | The California Legislature targeted \$1,25 million in the 1996-1997 budget for community grants for domestic violence prevention programs. 7 |
| | To date, only 11 states (Alabama, Florida, Georgia, Maine, Massachusetts, Nebraska, New Jersey, New York, Oregon, Vermont and Wisconsin) and the District of Columbia have completely repudiated the marital rape exemption. Seven states (Louisiana, Missouri, North Dakota, Pennsylvania, South Carolina, South Dakota and Utah) recognize marital rape exemption unless the parties are separated. Illinois and Mississippi retain total exemptions for marital rape. In California, a husband can be prosecuted for aggravated or first degree rape, but still retains immunity from prosecution for "lesser" attacks. 3 |
| | In California, AB 2116 (Alby) passes allowing a reasonable cause arrest in domestic violence cases when the officer does not witness the incident. 7 |
| | In California, SB 1876 (Solis) allows prosecutors to introduce evidence of prior acts of domestic violence against other victims as long as it occurred in the last ten years and is not hearsay evidence. 7 |
| | In California, SB 1983 (Haynes) passes. It allows local governments to notify crime victims, upon request, when a suspect/defendant is released from local jail, including bail release. 7 |
| | In California, AB 2819 (Caldera) establishes judicial training programs for |

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| | court personnel involved in domestic violence matters such as judges, commissioners and mediators. 7 |
| | In California, AB 2170 (Knox) passes requiring suspects who violate a temporary restraining order to appear before a magistrate rather than have police cite and release the suspect. 7 |
| | In California, AB 508 (Napolitano) fails. It would have provided for domestic violence education in schools. 7 |
| | In California, AB 2474 (Kuehl) passes requiring judges making custody decisions to consider abuse not only against the other parent, but abuse against the current intimate partner, and abuse by a parent against any child with whom the parent has a caretaking relationship. 7 |
| | In California, AB 2647 (Kuehl) is passed. This bill protects children from the effects of domestic violence, including giving the court the authority to remove the battering parent or guardian from the home and prohibiting visitation if it would jeopardize the safety of the child. It allows the non-offending parent to create a safety plan to protect the child from the offending parent before the child can be removed from the non-offending parent's home. Domestic violence training is required for personnel involved in such juvenile court cases. 7 |
| | In California, AB 2155 (Kuehl) passes allowing teen victims of dating violence to seek domestic violence protective order without parental consent. |
| 1997 | O.J. Simpson is found liable for the deaths of Nicole Brown-Simpson and Ron Goldman in a civil lawsuit and is ordered to pay \$33 million to the families. |
| | In California, AB 200 (Kuehl) passes. First statement in statute that domestic violence perpetrated against a parent is detrimental to a child. All child custody statutes expressing a reference for "frequent and continuing contact with both parents" are made subject to consideration of domestic violence and child's safety. |
| | In California, SCR 20 (Solis) passes. October proclaimed Domestic Violence Awareness Month. |
| 1998 | In California, SB 165 (Solis) passes providing unemployment compensation for victims of domestic violence who are forced to leave work to protect themselves or their children. |
| | Proposition 10 - The California Children and Families First Initiative. The Act provides sustainable funding for social service programs for children ages 0-5 and their caretakers and a significant domestic violence component. The funding is provided by the tobacco tax. |
| | In California, SCR 63 (Solis) passes. October again proclaimed Domestic Violence Awareness Month. Purple ribbons are worn by people around the state to raise awareness around issues of domestic violence. |
| | Department of Health Services, Maternal and Child Health, Domestic Violence Section, conducted statewide Teen Needs Assessment in recognition of the problem of violence among youth, especially teen |

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| | relationship violence. |
| 1999 | Cal WORKS - Cal WORKS Family Violence Option takes effect through county implementation plans. This option provides a legal safety net for people who are victims of relationship violence and would be eligible for Welfare. In recognition of the special needs of these survivors, this option exempts them from the timelines imposed in the Welfare-To-Work legislation and includes provision to provide supportive services such as shelter, legal, transitional living and counseling. |
| | In California, AB 840 (Kueh) makes it to the Governor's desk. First introduced as AB 800 in 1995, and again as AB 200 in 1997, this bill would enact a rebuttable presumption against granting custody of a child to a batterer. |
| | October is again Domestic Violence Awareness Month. Activities recognizing victims of domestic violence and the movement to stop domestic and family violence including The Silent Witness Project, a national demonstration using mannequins in public places to represent the many who have died at the hands of abusive partners; Take Back The Night demonstrations; the popular project for children "Hands Are Not For Hitting"; and The Clothes Line Project, a public arts demonstration in which t-shirts are hung out on clothes lines and decorated with statements about relationship abuse. |
| | In the 1999/2000 sessions of the California State Legislature, 14 bills were introduced on a wide variety of domestic violence related issues. |

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The following projects are a part of the Minnesota Center Against Violence and Abuse (MINCAVA):

[MINCAVA Electronic Clearinghouse](#) | [The Link Research Project](#) | [Violence Against Women Online Resources](#)

[VAWnet \(Applied Research Forum\)](#) | [Minnesota Rural Project for Women and Child Safety](#)
MINCAVA is directed by [Jeffrey L. Edleson, PhD](#).

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