

ROUGHLY EDITED COPY

The Arc
Monday, March 31, 2014
"Can You Hear Me? Connecting the Pieces."

Captioning Provided by:
Caption Access
419 Newcastle,
Cary, IL 60013
847-693-1644

This text is being provided in a rough draft format. Communication Access Realtime Translation (CART) is provided in order to facilitate communication accessibility and may not be a totally verbatim record of the proceedings.

>> MS. WALKER: Ok everyone, we're going to go ahead and get started.

Good afternoon, and welcome to The Arc's National Center on Criminal Justice and Disability webinar.

I'm Kathryn Walker, and I'll serve as today's facilitator.

Before we begin our presentation, I'd like to go over a few housekeeping rules, especially for those of you new to Webex.

Because there are so many of you, all participants are currently in a listen-only mode.

At any time during the presentation if you need assistance you can post a question into the chat box on the side of your screen and we will be happy to assist you.

At the end of the session, there will be a time for questions.

You can either post questions to the Q&A section, OR raise your hand using the icon at the bottom of the participants window and we'll call on people.

You can also email questions to NCCJDinfo@thearc.org.

If we don't get to your question during the presentation, we'll be sure to follow up with you afterwards.

This webinar is being recorded and will be posted on our website, hopefully by Tuesday or Wednesday of next week.

We will send you an e-mail letting you know when it is available.

During the presentation you will be asked to answer a few questions via polls.

These poll questions will help us document your involvement for our funder, so please participate! The webinar today is the third of a series of monthly webinars sponsored by NCCJD and features Dr. Bev Frantz, director of Temple University's Institute on Disabilities criminal justice and sexual health initiatives.

We have one final request before we begin.

You will receive a session evaluation immediately following this webinar.

Please take five minutes to complete and submit this to us.

This webinar is supported with funding from the United States Department of Justice, Bureau of Justice Assistance and it is very important for The Arc and DOJ to have a good understanding of what you learned and how you plan to use this information.

Thank you for your attendance and participation.

And please welcome Dr. Bev Frantz!

>> DR. FRANTZ: Hi, it's a pleasure to talk with you all today.

We're going to talk about -- the title is "Can You Hear Me? Connecting the Pieces."

And basically what I want to talk you about are the nuances, the things that we bring to helping people with disabilities who have been victims of crime.

And the question that I keep asking myself is, what role do we as professionals, albeit unintentionally, play in the sexual victimization of people with disabilities? That is a question that I'd like you to think about, because usually we think about we don't have a role in the actual victimization.

We're there to support and help but I'd like to take a step before victimization occurs and think about those elements of things that we might be able to do to help reduce the victimization.

So the first polling question is, do authority figures unintentionally help to increase the risk people with disabilities becoming victims of sexual violence and other crimes? So please vote.

Katherine, is this where you help?

>> I'm working on it.

>> DR. FRANTZ: Okay.

(Pause) The polling question is up.

If you click yes or no -- can we leave that up while I continue, Katherine?

>> MS. WALKER: Alright, the polls should be closed.

>> DR. FRANTZ: Okay.

And the answer is the majority of people say yes, some say no.

It's really okay to say you don't understand, you're not sure, and you didn't answer because a lot of times if you haven't thought about this, it kind of sounds a little strange.

So let's talk for a few minutes about recognizing the gaps and the nuances that impact the service delivery system.

There's lots of them.

There's the personal safety, education, curricula, and safety plans.

We often don't talk about individual educational plans but there is also a proactive strategy and need to think about Communication, hotlines, counseling, court accompaniment, all of these items if you're in victim services we understand clearly for the people who were not within our system, sometimes they are not quite sure what you mean.

Compliance.

That is a huge issue and we are going to talk about that a little bit further, and also touch.

We need to talk about touch and the role touch plays in victimization.

Another question is, are we part of this gap? Our attitudes, our biases, our experiences, our education.

We might have college degrees, but we might have never talked in any depth about people with disabilities or victimization, or the court system, or communication, and our willingness to provide timely and appropriate support.

I can't tell you how many times I have heard someone say, well, you know Bev, this person has an intellectual disability and I don't think they need counseling.

They need education.

So why don't we refer them to the education part of our program, And I would argue that that person may need education, absolutely.

But they also need counseling.

So this is one of those cartoons that I really like because it says everyone is a genius, but if you judge a fish by its ability to climb a tree it will live its whole life believing that it's stupid.

And the reason I think this cartoon is so important is that we often think if we develop one personal safety curricula, that's all we need for every adult with a disability.

And one curriculum for children and that is all we need; that is not true.

We need lots of different curricula.

The core material might be the same, but how it is presented.

The method in which it is presented is different.

(Cough) Excuse me.

So we also come from different silos.

We have victim services, we have healthcare, disabilities, law enforcement, education.

We all come from different disciplines and in that discipline we have been taught and trained to think a certain way and when we have a victim with a disability who has been victimized either the sexual assault or another violent crime we need to bring all our disciplines together to help the person and that is often are difficult.

We might have a lot of good people around the table, but if we don't look at our own biases, our own attitudes about why this person was a victim, or how come this happened, then we are not helping the person.

So another polling question.

What are some external signs of authority? So just select all that you think apply.

(pause) Okay, so, very interesting.

Body language and seating in a room seemed to be very high at initiating a greeting.

And actually all of these are signs of authority.

And we often don't think about that.

Jewelry is one that often comes up but in order to have jewelry, if you back into it, you need to have money in order to purchase jewelry.

Maybe some jewelry was given to you but generally we need money, and we get money through jobs to buy jewelry.

Paper and pens are a very powerful sign of authority.

If you go into a room and there is somebody sitting there with a pad and pencil, or nowadays a computer or tablet, and they're talking to you and they are writing things down and you don't have anything to write on, that is a shift in power and we don't often think about that.

Body language, definitely.

Scheduling.

We schedule around our time.

For the most part.

Although we try to make it mutually convenient.

Our appearance.

Initiating agreeing.

These are all what might seem small external signs of authority but to a person with a disability it's a real signal that we have more power than they do and we taught them to respond to power differently.

So, do we unintentionally help to create victims? Or offenders with disabilities? We're going to talk more about that.

Do we reward people with disabilities for doing what we asked them to do? How often do we use the word "friend"? If you do this, that is really nice, and of course I'm your

friend and because you are my friend will you do something? And then we do it for us because we have a job to do and part of that job is to get information or something from this individual.

And so we have to think about how we do it that tries to equalize that power base.

And when we recognize our own influence and power when talking to somebody else, particularly somebody with a disability, do we just take it for granted? Or is it something we've never even considered that? Communication is also another big issue.

Communication can be so abstract and so confusing and so we have to think about the words we use, what we think those words mean, and what the person that we are talking to, what it means to them.

I'm going to show you some examples of the words wave and rubber in a moment.

Does the individual understand that word in the context in which we are using them? We understand when we hear things to me go, what? What were they saying? We need that context to make sure that we understand and sometimes to help us understand the definition of the word.

Communication can be very fleeting; It is based on vocabulary, it is based on generational, and cultural ways of thinking.

I grew up in the East and talk about "sodas." When I went to school in the Midwest and I asked for a soda, they looked at me and I got an ice cream soda because they called it "pop." We really have to think about those cultural and generational and even geographical ways of using words .

An example is , you should have this illustration of three different ways of the word "wave," you have somebody waving their hand, you have somebody surfing on a wave, and you have somebody waving their Miranda rights.

We might know exactly what "wave" we are talking about and think that the person that we are talking to understands the context but we always have to take a step back and make sure that they understand.

So here we have an illustration of rubber.

And this illustrates both generational and cultural meaning.

So the first one, a rubber boot.

In the fifties most young children wore rubber boots.

They wore them whenever it rained or snowed.

Teachers would often just say take off your rubbers; if you went to church or place of worship and you had rubber boots on they would say take off your rubbers and put them wherever.

And we did that.

No one ever thought to take off your rubber boots, it was just take off your rubbers.

The middle illustration is an eraser; an eraser is made of rubber but in England an eraser is called a rubber.

I had a mother tell me one time she was from England, she was here in the states with her family and went to Walmart to get school supplies and she asked the clerk where she could find pencils, and paper and glue and rubbers.

The clerk just looked at her and she said I need this for school, and the clerk kept saying, rubbers? And she was insistent, she wanted rubbers, and they called the manager because this was like, we don't buy rubbers for kids to go to school, She was talking about erasers, those pink erasers.

And just being from a different culture, the word changed and for us, that sales clerk was kind of mortified at the moment.

The last one is a condom; some people know them as prophylactics, some people know them as rubbers, some people know them as condoms, they might not know all of those words and there's a lot of other words that can be used so words are really important that we understand both from a generational perspective, from a geographical perspective -- culturally that we have to be really careful with the words we use and when we use them make sure that the person understands.

Talking about words.

I apologize for going so fast but there are so many -- any one of these issues could be a whole half-day or day training; I apologize for going fast.

We also have very confusing concepts.

So what is a friend? In the disability world we use that word a lot.

What is a friend? How do you define a friend? How do we distinguish between a boyfriend and a boy who is a friend? Or a girlfriend and a girl who is a friend? Does friendly – friendly does not equal a friend, That is a big misconception.

A lot of times people with disabilities will assume that if somebody is friendly they are my friend and that is not necessarily true.

What is the difference between flirting and sexual harassment? When do we cross that line from flirting into something that is harmful? When is a smile a smirk? Who decides if I'm smiling at somebody or if I'm just really kind of giving them a smirk? And those issues are important because if we think about the role that we play in helping to prevent sexual violence, it starts with being proactive, and helping people understand the difference between a smile and a smirk.

Flirting, what this term "friend" mean.

This is an illustration that I've adopted from Michelle Garcia's Social Thinking workbook for tweens and teens; she talks a lot about the importance of building a friendship.

It's not that you meet somebody today and they are your friend.

But you meet them today may be through a friendly greeting, And they become an acquaintance, and that relationship kind of keeps growing and it might be a friendship, you know, maybe not; we've met lots of people in our lives who we think might be a friend and then we think no, I don't think so.

Maybe it becomes a possible friendship; maybe it evolves even more.

And if this looks like it's turning into something important, it might be a very bonded type of friendship and then there is that very close friendship.

And even think of ourselves individually, how many people in our lives would we really consider as that close, close friend? That we would tell anything to, that we could trust and know that they would trust us? That is a very small number.

One of the things we miss what we develop curricula, when we do personal safety training, we don't talk enough about friendships and we don't emphasize that just because somebody is nice to you, and you think you are going to develop this friendship that that's where it's going to go, because maybe at any point on this kind of ladder, these steps, the person could stop and say, nah, I don't want to go any further.

I don't want to be friends with this person.

And that is okay.

That is very empowering.

We need to empower people to say, I don't want to do this.

I don't want to be with this person anymore.

We don't talk about those particular issues.

We also don't talk about how some pieces stay with us throughout our life span.

What I mean by that is friendships can develop into relationships and the relationship can be anything.

And it changes over time.

We don't think about those changes over time.

Think for a minute with this kind of graphic, a social situation, there is a touch involved.

Could be a handshake, a high 5, a hug.

There is a touch involved.

If that social relationship continues to grow and it goes into a romantic relationship we still have touch, we have a handshake, high five, a hug, but we might now also have a caress; we might have a kiss, and maybe it's a kiss on the head, on the forehead, on the cheek, maybe the lips but there's more touch.

And then we go into an intimate relationship.

And we still have the touch from the social and the romantic but now the hugs might last longer, there might be more caressing; now the kissing might be more, they might be more on the lips versus the top of the head or the cheek.

We have to be able to talk about how things change and if we really are trying to be proactive, to reduce violence, we have to be able to help people understand that, you know, you don't have to have a social relationship evolve into a romantic or an intimate relationship.

That is your choice.

And if you don't want that, you can stop it.

And simply saying, no, go tell, is something that happens after a violent attack and I think we can work harder at putting things proactively so we don't have so many violent occurrences.

A lot of times when we want to teach, we teach from a fear perspective.

Or a punishment perspective.

The fear perspective is don't do that, stay away from that, no one will ever believe you or you'll get in trouble.

You might get in trouble at school, at work, the police might come or maybe we get misinformation because we don't want someone to do something.

Now, when these things happen I'd like to believe that they happened because we are trying to think of the best interest of the person.

But the reality is when we do that we silence victims.

Victims then are afraid to tell us what happened.

They are going to feel as if they might have done something that they shouldn't have done.

And the last thing that we want to do is silence the victim.

We want people with disabilities to feel comfortable coming forward and telling us and disclosing abuse.

So communication is a very important part and I kind of touched on that a little bit.

One of the areas that we don't talk much about are non-typical forms of communication, particularly in the criminal justice system.

I can remember -- way back when -- if you worked at a victim service program and you were on hotline duty and a call came in and you could not understand the person, you were to assume it was a prank call, and you hung up.

This was many, many years ago.

Hopefully a lot of that has changed but I know it is still a problem for victim service providers.

What do you do when somebody calls and you say hello, and nobody answers, or there are some grunts or the sound does not sound right.

What do you do? Normally what happens is that we hang up and that could be a victim - (cough) -- excuse me -- who has non-typical communication.

We need to understand the forms of communication that we all use and why this is important particularly for people with disabilities.

Communication is about expressing needs and wants.

That caller that made that call might be asking for how do I get services? I need help.

So we need to express our wants as a form of communication.

Information transfer.

I have a problem, I need it solved.

I want to talk to you about that.

I want to tell you a personal story.

Again the person on the phone might want to do that.

Social closeness.

The context may not be as important as the interaction.

Think about if you know somebody who has lost somebody that they cared about.

And we struggle for words to say I'm sorry or to express our condolences.

But if we give them a huge embrace, that says more than anything else; there is that social closeness that we need.

And then there is the social etiquette, There's the politeness, please and thank you.

We expect that.

We might not think that we do but we do.

Because when we don't hear it and we expect to hear it it's kind of like, well, what's wrong with them? Or if they say it --- so those four forms are really important in helping us to understand that communication is key to disclosing and reporting any type of abuse.

It is so important in testifying in court.

It is really important to receive appropriate support and services.

And you know I've had people tell me this when I work with people who use augmentative communication, and they say the best victim is the one who can't tell.

If you can't tell you won't get -- the police won't come, the victim services professionals won't come, you won't get your day in court but you probably will be victimized again.

So as they said again, the best victim is one who can't tell.

Just don't assume that because I don't speak I don't have anything to say.

Because when we look at all the statistics out there, and you heard from Dr.

Valedarian (phonetic) last month, we know that people with disabilities or victims of sexual violence, in any study you want to look at, twice to 10 times -- depending what study -- more than people without disabilities.

I want you to think about people who have difficulty in communicating, who use augmentative communication.

Are they even considered in those numbers that were presented last month? When we think of a courtroom there is a lot of anxiety and lots of victim service programs do an excellent job at taking a victim – a survivor -- and walking into a courtroom and the witness stand, explaining about the jury box and people will be there.

Where the attorney sits.

But if you think of somebody with an intellectual or developmental disability, those things are very abstract.

You're asking someone to look along the side of the -- and having them ---12 people will be in there (audio cutting in and out) – or whether the judge will be a male and female .

Whether the attorneys are male and female.

Who else is (indiscernible).

So, it's a great first step but we need to take it further.

And when you talk about communication the person might have difficulty speaking, but then the anxiety can make it worse.

They are unfamiliar with the environment and the people and if someone uses a wheelchair or has augmentative communication, that really poses a problem.

The way courts ask questions -- we ask for basically give us a yes or no -- tell us something.

And if you ask a person with an intellectual disability to tell you what happened they might not tell it to you in the sequence in which it happened.

But if you let them listen – or if you listen to them you will get the complete story, but that is not how attorneys are used to it.

It's like tell me ABCD, not CBDA.

And we use words that people again may not be familiar with or have a different understanding of the word, like "wave." Did somebody read you your Miranda rights? What is that? Did you waive your rights.

Does that mean a hand wave ? Here is a polling question.

What is the average length of a hug between two people, Any two people.

What is the average length of a hug? (Pause) Okay, this is terrific.

The average length of a hug is about three seconds.

That's great.

A hug lasts a very short period of time and the reason that we talk about hugs is because it goes back to touch; we all need touch, we all basically like touch but it is a very slippery slope from healthy touch to touch that becomes very iffy, to touch that is illegal.

And I like to say that it is illegal and that it's not wrong; in the disability world we often say well that is not right, that is not okay but if we look at the same situation outside of that disability world it would be a crime.

So we need to kind of consider how we look at that.

When does a hug become a hold? If you see two people embraced, how do you know if it is a hug or if it is a hold? You might only see one person's face.

And so you might be making a judgment based on that one person's facial expression, or their body language.

You might also make it based on your own personal experience, or on your professional experience; maybe you know these two people; maybe somebody biased you by saying this person always likes to go up and hug people.

When it isn't a hug it becomes a hold.

The real importance of understanding the differences are the consequences.

If two people are hugging, let's say in high school, you have two people hugging and a teacher walks by, and the teacher might say break it up and go to class.

If you have a person with an intellectual disability, and a person without an intellectual disability, what does that look like? Will the teacher say the same thing? What if you

have two people with intellectual disabilities, developmental disabilities? Will they say the same thing as they did if they were two students without disabilities? What we label it is really important because when we label something a hold, we look at it in a different frame than we do if we say it's a hug.

And that is important.

I want to kind of circle back to the personal safety curricula.

And personal safety curricula really needs to keep pace with the changing field of technology and social media.

Again the core pieces of information -- pretty much stay the same.

But the examples, using social media stories, looking at television shows to give examples, doing role-play, that all has to be incorporated in ways that it wasn't years ago.

So we talk a lot about good touch, bad touch; So the question is, can bad touch feel good? And can good touch feel bad? And how do we differentiate? How do we take good touch, when somebody might be putting their hand on your shoulder saying, job well done and the next time he comes a little lower, and a little lower.

How do we stop that? How do we help somebody understand that slippery slope of touch? Public versus private, we are always talking about the private parts of our body.

We don't touch the parts of our body that our bathing suit covers or our underwear covers.

I can't see any of you but if any of you have your shoes off -- depending on the part of the country you live in -- and no socks on today, I can't come and play with your feet.

But your underwear doesn't cover your feet; your bathing suit doesn't.

so why can't I play with your feet? Why can't I come and caress your neck or play with your earlobes? Bathing suit doesn't cover that.

So I think we need to reframe the question and talk about that our body is private.

All of our body is private and we don't have the right to touch any part of that body.

I feel very adamant about this because we had a young man who was on a bus in Philadelphia and he followed the rules that he had been taught.

And he had been taught if you want to meet somebody, and make friends, you can go up and start a conversation.

You can go up and say hello and ask the person what they are doing.

You can engage in a conversation.

This young man gets on a bus in Philadelphia; there are lots of empty seats and he chooses to sit next to a female who is sitting by the window.

And because she was attractive and he was attracted to her.

He sat next to her and he tried to have a conversation .

She was feeling really uncomfortable because why is this guy sitting next to me when there are so many empty seats.

She was already a little anxious and he tries to engage her in a conversation and she doesn't engage back with him.

And he tries again and he is getting nothing.

He's trying all the things that we taught him to do to how to communicate and greet somebody.

Nothing's working.

This woman wants nothing to do with him, and she's looking out the window and to get her attention he puts his hand on her thigh.

Just places it gently on her thigh to get her attention.

Well, it did get her attention and she yelled and stopped the bus and police were called; we had this big, big to do.

He kept saying I didn't do anything wrong.

I didn't touch her private parts; I didn't touch any part of her body that her bathing suit covers.

I know not to do that.

I didn't do that.

And so he did what we told him to do, but we didn't go far enough.

We didn't tell him that, no, you can't touch somebody's thigh.

This happened in the summer and so it was skin to skin contact.

She might have not been so upset had it been winter and she had long pants and a coat.

But because of her reaction she still would have done something.

So we need to talk about the whole body being private and not just the parts of our body that our bathing suits covers.

We talk a lot about friend versus friendly.

I have lots of young people with disabilities tell me they have 20 friends or 30 friends, or somebody had 50 friends on Facebook.

And that word "friend" gets used in so many different ways; it is very confusing and they don't have 50 friends on Facebook.

They might have acquaintances; they might have strangers, but they don't have friends the way that we talk about friends.

And cell phone cameras.

We know that a lot of people take pictures of boyfriends and girlfriends on their cell phones.

And we know that they sometimes send them to other people.

People with disabilities can do that too and it can look different.

We have to talk about that and not just I'm in here for an hour, I'm going to go over all these topics.

These really need to be in-depth conversations with lots of examples and repeated.

It's not just we do it once every year or once every three or four years.

It needs to be an ongoing discussion.

So here I have an example of public versus private.

When we talk about that -- he's looking -- and she's wearing something low-cut, and that is her right to wear that and she's wearing it to get attention, that's why you wear that.

But I don't think she's looking for attention from that young man.

So when does a look become a stare? We know when we work with sex offenders, three seconds is all you're allowed to look.

More than three seconds, similar to a hug, it changes, is when it becomes a stare.

What do we say to you men looking at young women? What do we say to young women when they go out? And do we assume that young women with intellectual disabilities would never dress like this? So this was an ad that was in a magazine for Gillette razors.

So you kind of look at it and I'm not sure what you're thinking.

But when I first saw this, I looked and said, okay, the person on the violet towel is a female, and the blue towel is a male but when I showed it to some people with disabilities they said I was wrong.

They said the blue towel was the female because there was the chest area.

And so they looked at it and the Gillette razor, the concept of shaving did not apply to them.

They looked; they saw the grass, the hair on the chest, and they said that must be women's boobs, Therefore that must be a female.

And men – must be a male.

Again just as I talked about with the language peace and understanding vocabulary we have to also have to look at social media and see what people are looking at and how they understand it.

And that is an important part we don't think about.

You sit down and watch a television show and commercials come on all the time and do we really pay any attention? In magazines, do we kind of flip through and we don't really pay a lot of attention? But the person with a disability is looking at it.

What does it say? Does it help them think, I wonder what this is about? Should I model this? Should I not model this? All of these are proactive having conversations to keep people safe.

Whether you are a Republican or Democrat or an independent -- it doesn't matter -- but when President Bush was the US president, he was not what we call a touchy-feely kind of got.

I think one of the few photographs that I saw him touching somebody was during a G8 summit, and he had his hands on the back of the West German Chancellor's shoulders.

President Obama took office.

And this headline in Time magazine said, are hugs the new handshake? What does that mean? If we see the leader of our country engaging more in hugs, does that say to somebody, well, I should do that or people can do that to me.

So we have the good 'ol frontal hug, chest to chest; we try to talk and educate people that that's not necessarily the way you want to hug all the time.

Think about hugs in terms of who's hugging and why.

Those are important questions to ask.

If a person without a disability, would they hug the same way for the same reason? We talk about using side to side hugs.

I was doing a training and a mother said, you know, I taught my son side to side hugs, But one day he touched a female's breasts and now that is all he wants to do, and I kept telling him no no, the police will come.

She was trying to stop it through fear of punishment technique and you know what, if he continues to do that it's because it feels good.

Acknowledge the feeling, and say you can't do that, it's illegal, not that it's wrong; not that it's inappropriate.

It's illegal.

You cannot touch another person's breasts.

The same thing happened with a female.

Somebody was giving her --both people with disabilities -- hugs and they were touching her breasts all the time and she didn't know how to stop it because she was taught that side to side hugs were better than frontal hugs.

These little nuances that creep in to the messages that we give, we have to look at and say how do we talk about them? How do we include them in curricula to make sure that we are taking as many proactive steps as we can to reduce the risk of victimization? So we have a front to front hug; we have what they termed the ass-out hug, those are the hugs where you don't want to hug somebody but you feel you have to, your body is pulled away except for your shoulders.

And then we have the hip-hop hug, you know, you're patting somebody on the back, you're shaking their hand and one of the things that I haven't seen in general curricula is how do we address hugs from a cultural perspective? Is it the same way in the black community, in the Latino community, as it is in the Amish community? I mean how do we do this? Do we only do it for our community? Because if we only do it for our community, then we are saying that that person should never leave our community because if they do we might not be giving them the best rounded message.

So we have to think about how we incorporate these topics.

So this is an illustration of kind of that social closeness that I talked about earlier, and social etiquette.

And this is a situation where a young boy with Down syndrome made the football team.

And he was thrilled.

And what we learned was in the locker room after football practices and games there was a lot of towel snapping.

And he did this.

And the football team did it.

What no one thought to talk to him about was how that behavior would be generalized in the hallway at school or at the Y, or at the public swimming pool.

He started snapping his towels in all of these other places, and he got in trouble.

So we think of sexual victimization with women, well, this is a case where he was sexually harassing guys.

And he also was setting himself up to be a victim of violence because somebody was going to turn around -- and somebody did turnaround -- and let him have it.

So again it's the nuances that we have to think about.

So his mother was thrilled he made the team; and after these events she started talking to other parents, We want kids to be involved in sports, absolutely, but we also have to tell them things that go on in a locker room after practice you can't do at the Y, or you can't do it at the local swimming pool, and help them understand those nuances.

So a polling question.

Of the five basic human senses, which one is the only reciprocal sense and also creates confusion when developing sexual violence training materials? Is it sight, smell, taste,

touch or hearing? (Pause) Did you all have a chance to answer? Okay, so some felt sight; the majority said touch and I have kind of been giving you a hint to that.

Some said hearing and quite a few did not answer.

The answer is touch.

Touch is our very first language.

Before we can see something or smell something or hear something we experience touch.

And at the same time we experience it, someone else experiences it.

It is our only reciprocal sense; we can not touch something without another person feeling it.

There are exceptions.

There are medical issues that sometimes prevent people from feeling it.

Generally speaking, when you touch someone, you feel it and they feel it.

The reason that I'm so interested in trying to convey the message that touch is a really important part of sexual violence curricula, personal safety curricula, is understanding that bad touch can feel really good.

And when something feels good, and then it starts to be, you know, that kind of icky feeling, or you are not quite sure, how do you stop it? How do we stop things from getting -- again I keep going back to that slippery slope -- into sexual violence? Because people groom people with disabilities.

And part of the grooming is, well you liked it when I touched your shoulder.

You liked it when I rubbed your head, you liked this or that, so why don't you like it now? And their bodies respond to the touch and their bodies might be saying this doesn't feel so bad but I don't want it, I don't like it, it's wrong and you have two really conflicting -- the body versus the mind -- and how do we help people understand it is perfectly okay and they should say no, I don't like that.

It is really important and for people without disabilities, when it comes to touch, we often buy touch.

I would imagine that a lot of people on this call have bought touch.

And some of you might be going, I'm not sure what she's talking about but you probably had a manicure or a pedicure or a massage; For the females listening, when you go to the hairdresser and they're washing your hair, and you have somebody who is really good and they are massaging your scalp, you probably said something like, oh, that feels so good.

Touch can be a stress reducer.

People with disabilities don't get those kinds of things.

They don't say, I think I want to go for a massage today.

when they receive touch by somebody who is friendly it can look entirely different than what it's supposed to be.

So one of the techniques that we've talked about and we used is, we talk about touch in terms of the person's profession.

What kind of touch should a paratransit driver give? Maybe a hug, a short hug; maybe a handshake or a high five .

What kind of touch should the barber, or hairstylist, or teacher, or the grocery clerk, what kinds of touch should they in their professional role have with a person? And people with disabilities get this.

Little light bulbs go off and it's like, oh, okay, But we don't usually talk about it in terms of profession.

There was a study done back in 1996, that looked at people from different cultures and they looked at touch.

And what they did is they observed two people in a conversation -- these are people without disabilities -- in a conversation.

And looked at how many times they touched each other during a conversation.

As you can see, in Puerto Rico they touched 180 times, in Paris 110, in the United States two, and in London zero.

It is a cultural thing.

I will have parents say to me, you know, we are Italian and we hug all the time and now you're telling me maybe think about how we hug.

Yes, think about it, talk about it, explain it.

In your this is what we do but outside you might want to think about it a little differently.

There are lots of different types of touch.

I'm going to go through a couple.

When we talked to people about safety, we can talk about different types of touch.

We can reword it so that it might be more understandable, like, you know, people touch when they are sad.

People touch when somebody is encouraging them.

People touch when they are playing games or wrestling.

Wrestling is a really iffy one, and we know that.

How do we differentiate between real kind of play, and when it's more grooming, and isn't.

We have instructional modeling, How do we do that? Inadvertently.

People accidentally touch someone.

Celebratory, we congratulate people; we give them high fives and pats on the back.

It's our role to be able to give them different examples so we understand different kinds of touch but we can say, if you want to congratulate somebody yes we can hug them, but what about other ways? We can give them a high five, a pat on the back, we need to develop these things into a training curricula.

We really do need to think a lot about touch.

And I would argue that we need to stop using the word " inappropriate " because I think inappropriate is a word that is a euphemism for criminal behavior and I say criminal behavior because when we talk about people with disabilities who have been sexually assaulted, a lot of times large agencies will call it something else; or they will say we are really not sure.

It was just inappropriate.

Whether it came from an individual, that touched came from an individual with a disability or without a disability.

If we took that same situation as I mentioned earlier, you know what? What if this happened to people without disabilities? What would it look like? It should look the same.

If it is a criminal act outside, it should be a criminal act in the program.

Having said that, I don't want anybody to think that I'm trying to send people with disabilities to jail -- that is definitely not what I'm doing -- but there needs to be a consequence.

I want to tell you a short story.

There was a woman in a workshop and there was a gentleman in that workshop, and that gentleman had very aggressive behavior and he would strike out at people and he struck out at this young woman and she broke her arm.

And she had to go to the hospital and he was suspended from the program for two days.

And she wanted to call the police.

And the agency said, no, we handled it and she just kept at that agency; she wanted to call the police, she wanted to tell them what happened.

And they kept trying to silence her.

And she just kept at it; and then one day, a staff said, why don't we call the police? And everybody said because we don't want this person to be involved in the criminal justice system but they worked it out.

They called the police, they had a conversation with the police and what happened was they said to the woman, if you want to call the police, call.

She made the call.

Now, this had been prearranged.

The police came and when the police pulled up -- it was at lunchtime -- people saw it and they interviewed her just right they would any other victim and she said what happened and they interviewed him and he said what happened.

And they put him in the back of the police car and took him to the station.

They did not handcuff him.

They did not bully him.

They talked to him at the Police station And said you know when you do these things you could end up in jail.

You don't have the right to hit somebody.

Do that to somebody, see? Caused a broken arm.

And then they took him home.

The next day he came back to the workshop.

She was so thrilled because she was heard.

She wanted somebody to hear her.

She wanted the police to say he did a bad thing, and he needed to hear from people other than the agency that he did a bad thing.

The last time I heard his behavior for a while was really good.

It slipped a little but he hasn't been aggressive to the point where he had been before since that intervention.

I think that if we are creative and work to get out of our silos that I talked about earlier and think about working together, to really build capacity to deal with these situations, we can be creative and help lots of people without sending anybody to jail, without causing drama.

The same thing happens with sexual assault.

Sexual assault is something that a lot of agencies don't want to deal with.

And it makes it difficult.

We had a situation where a young woman told a staff, and asked the staff to please tell Bobby not to do that to me anymore because it hurts.

And the staff heard that as sexual violence; Remember in the very beginning of the presentation -- and I talked about our biases and our experiences and our attitudes -- and the first thing the staff person heard was sexual violence.

So they did not want to call the police.

They didn't quite know quite what to do.

So they called and I talked to this young woman, I had known her for a while and I asked her what happened.

She told me what happened.

They had had sex and she didn't like it because it hurt.

They talked to him and he said -- the police eventually got called in -- the police talked to him, he said exactly what he said.

Their stories were identical.

They were boyfriend and girlfriend.

They had been watching TV.

He had kissed her, They were kind of kissing each other and then it happened, and the police said to the victim, did you ever say "no"? And she said no.

And then they said well okay, well ma'am, if you didn't say no then it was okay.

I talked to her and what she said was, I didn't know I could say no.

I thought that if you were kissed -- and she said I really wanted to be kissed -- if you were kissed then that opened the door to anything and I did not know what anything was.

I did not know because no one had ever talked to her.

He cried, he said he would never, ever have hurt her.

And so between the agency and the police -- this did not work out as nicely as the other example I gave-- this time what the police and the agency decided to do was that whenever there was a social event these two people would be separated, they would never be allowed to be together again because of what happened.

And they did that.

And this was a really good agency and they had lots of social get-togethers and programs, and they couldn't be together, they always had a staff, like a one-to-one, to make sure they never talked or got near each other.

And I asked her one-time, later, and I said if something happened would you tell? She said I would never tell.

And I said, why wouldn't you tell? And she said, when you tell you lose your best friend.

He was her boyfriend and best friend.

She wanted to be with him.

She did not want to have this type of relationship, this sexual relationship, but she wanted a relationship.

And they labeled it sexual assault.

They were not allowed to be near each other and what a shame for both of these individuals.

And its our biases and attitudes that kind of drive the direction it goes in.

Instead of saying to her, you know, tell me what happened and she does, and getting more information to find out why it hurt, maybe it was her first time or his first time, who knows.

We did not do that.

They did not do that.

They heard a few words and said, sexual assault.

There is a fine balancing act between interviewing too much – because that's for the police to do -- but not having everyone kind of looking the other way.

And so when we have people who can talk like both of these individuals, it's much easier than when we go back to that slide, and we talked about communication when you have somebody who has complex communication and they don't have the ability to articulate the way we are used to have stories or accounts told.

Now I just used the word "story." I want to mention that one of the things that we really strive to do is to not use that word "story."

" Because when we use the word story in the same context with people with intellectual development all disabilities, it seems to say we're talking about somebody who is childlike.

So we normally always try to use the word "account," tell us what happened, tell us about the event, the account versus that word, "story." So, in summary, what I'd like to do is just kind of pull together the major components.

If we really want to eliminate the gaps and build fairness around the social/sexual nuances, we need to understand the fluidity and the interconnectedness of sexual health.

That's boundaries, rights and responsibilities .

What are boundaries? How do we as professionals cross those boundaries sometimes without even realizing it? Understanding that individuals with disabilities have right and responsibilities.

No, you cannot touch somebody's thigh; your responsibility is to keep your hands to yourself.

Understanding the social contacts, we have vocabulary, sexual/verbal expressions, we have to understand how these words fit, and how do we educate people around these complex concepts.

And then we have to understand the criminal justice system for victims and witnesses and defendants.

And of those three, witnesses are often the ones who are overlooked.

There might be somebody who saw something happen, And they could be traumatized, they could be fearful that it could happen to them.

And when we talk, we talk about victims and offenders.

We don't talk about that witness, especially if that when this has a developmental disability.

What supports do we have for that person? Do we even think about that person? And that is a really key element to think about.

In closing, I'd like to think that when we are dealing with victims of sexual assault, that we kind of keep our professional silo with us because we need all those components but when we are around the table and the victim comes first, That we have to think about massaging some of our thinking so that We really see the full picture, and we make sure that that victim, the survivor, gets the best support and services that they can.

That they get their day in court, and that we learn from that and whatever we learn from that we go back and look at our personal safety and training materials and see how we can tweak something to try to help reduce the risk of somebody else becoming a victim.

And with that I want to thank you very much for participating in this webinar.

>> Thank you Dr. Frantz for a great presentation.

We are a little bit short on time today so I think we will skip over the question-and-answer portion of the presentation, but if you have any questions please send them to us.

Let me get my camera going so you can see my face when I'm talking to you.

If you have any questions send them to NCCJDInfo@thearc.org.

And we will be sure to get back to you.

After the webinar today we have a short survey for you to fill out.

And links are up to register in both the April and May webinar.

April's webinar will feature Dr. Rosemary Hughes and retired sergeant Michael Sullivan, and they will present "Assisting Crime Victims with Disabilities: Identifying Barriers and Improving Law Enforcement Response." And in May we'll welcome Shirley Pacey who will present "Using Model Protocols to Guide Criminal Justice Response to Domestic Violence and Sexual Assault Victims with Disabilities." Don't forget to register for those.

And that's the end of our program for today.

Thank you to Dr.

Frantz, and thank you all for participating.

We will see you in April.