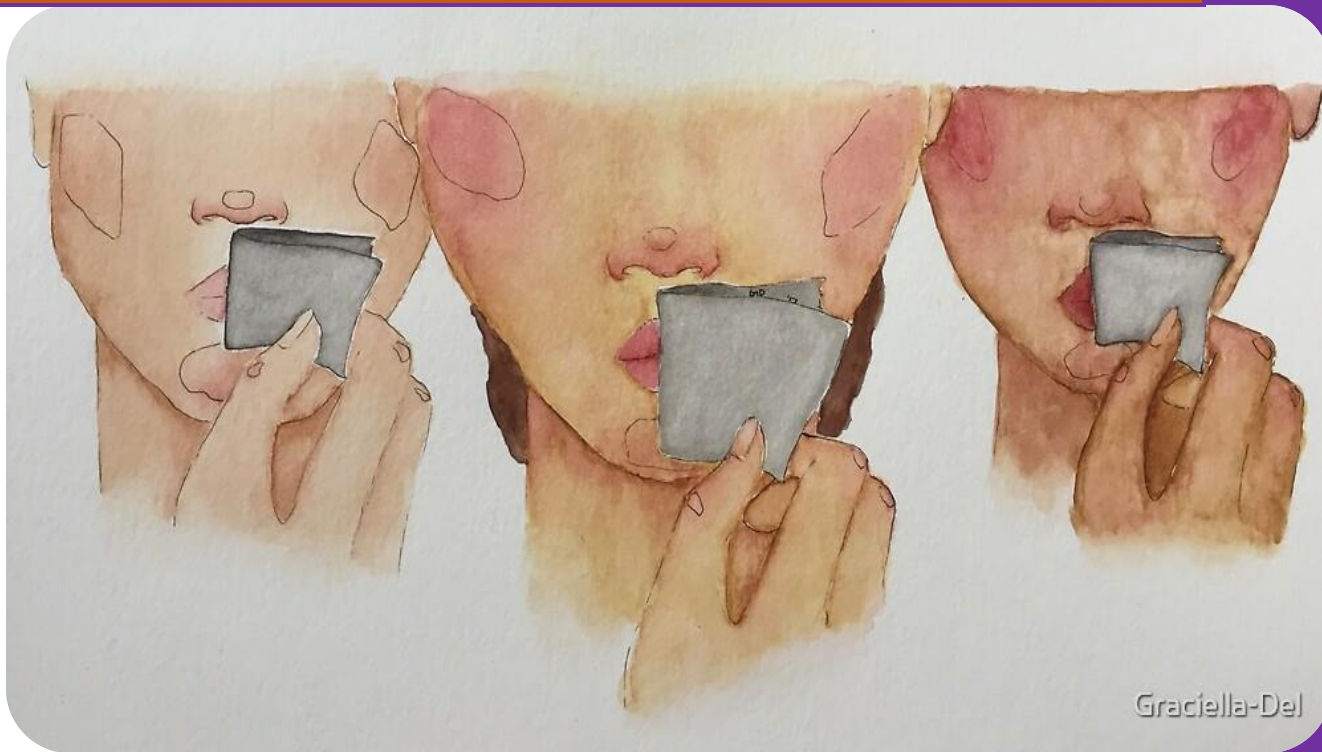


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Storytelling as an Empowering Tool for the Women of the Aruban Non-Profit Organization 'Fundacion Contra Violencia Relacional' Facing Violence During the COVID-19 Pandemic



Graciella-Del

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June 17th, 2021

**Storytelling as an Empowering Tool for the Women of the Aruban Non-Profit
Organization 'Fundacion Contra Violencia Relacional' Facing Violence During the
COVID-19 Pandemic**

A Qualitative Research in Collaboration with the Aruban Non-Profit Organization Fundacion
Contra Violencia Relacional

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This story would not have been possible without its key characters.

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To my mother and my sister: words cannot express how thankful I am for you. Thank you for being there for me through it all.

I love you.

Abstract

As the constant battle against female intimate partner violence (IPV) continues, in the year 2020, the arrival of COVID-19 made a detrimental impact on this ongoing social issue. This battle is no different on the island of Aruba, as the nonprofit organization Fundacion Contra Violencia Relacional (FCVR) works hard to combat the increasing violence against women. This research investigated how FCVR uses the storytelling method to reach and empower its leading target group, presented in the following main research question. The research question is: *'How does the nonprofit organization 'Fundacion Contra Violencia Relacional' (FCVR) use storytelling to positively impact women in abusive situations during the COVID-19 pandemic in Aruba?'*

Qualitative research was done to examine this properly. Eleven semi-structured interviews were conducted with seven representatives of FCVR and four female clients of FCVR. It establishes a timeline and organizes the lived experiences to identify the start, transformation points, and critical characters. In addition, the purpose of the story used varies. By allowing a woman who experienced abuse to tell her story, she is given the opportunity to recover her lost voice, power and use re-authoring to integrate her fragmented identity. Therefore, it can be considered that stories and storytelling are beneficial when used as a method of empowerment and intervention. Not only that but it can also be used as an educational tool and as a healing tool. In addition, the most effective way to use storytelling as an empowerment tool for women facing abuse was shown to be more advantageous through personal means compared to virtual means.

Key concepts: female IPV, storytelling as an empowerment tool, NGO against IPV, NGO intervention tools, COVID-19

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Introduction

It is often said: women are strong and resilient. Women are intelligent, and women are nurturing. Nevertheless, lamentably, these same strong, resilient, and intelligent women worldwide find themselves in the most vulnerable situations. To define what violence against women is, the United Nations has brought forward the following definition:

Any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life. (p. 3, 1994)

According to the World Health Organization (WHO), globally, one in three women has confronted physical and sexual violence in their lifetime (2017). The WHO indicates that this is about 35% of all women worldwide.

The before-mentioned statistics gathered were considered to be "normal" under prevailing circumstances. However, at the end of 2019, what had been considered general circumstances had drastically changed. According to *The New York Times* (August 2020), the outbreak of what is now commonly known as the coronavirus began in Wuhan, China, in December 2019. On January 20th, 2020, the virus's global spread began (*The New York Times*, August 2020). The spread of the virus was followed by the WHO officially declaring the coronavirus an international health crisis, a pandemic, on January 30th, 2020. As a result, many countries were forced to implement measures to combat the detrimental effects of high contagion numbers. Some examples of the implemented measures were lockdowns, stay-at-home orders, shelter-in-place, facemask wearing, social distancing, and curfews. Another measure that was implemented was the shutting down of organizations that were considered non-essential. An example of this was the anti-domestic violence shelters. As a consequence of these shelters not

running correctly, it could have led to a decrease in shelters' support for women who face intimate partner violence (IPV).

The measures implemented due to COVID-19 were effective in keeping people safe from contracting the virus. However, at the same time, these measures led to violence against women intensifying worldwide. Keeping people inside also placed women in abusive situations in more danger by locking them in with current or potential abusers. Home became a place that these women were not able to escape from. An article published by WHO (2020) stated that during emergencies, such as a pandemic, violence against women tends to increase. It continues to explain that: "Stress, disruption of social and protective networks, increased economic hardship and decrease access to services can exacerbate the risk of women suffering violence" ("Levels of domestic violence increase globally, including in the Region, as COVID-19 pandemic escalates", 2020). The authors Evans, Lindauer, and Farrell (2020) agree with the statement that measures like the stay-at-home orders caused women in vulnerable situations to be stuck in enclosed spaces with their abusers. These authors also state that domestic violence hotlines have had their number of calls drop by more than 50% in several countries. It may seem contradictory; however, it is believed that although the calls have decreased, the number of cases may have arisen. The calls have dropped in the pandemic because women in these situations cannot safely contact authorities or other services (Evans, Lindauer, & Farrell, 2020).

On the contrary, in Aruba, the nonprofit organization Fundacion Contra Violencia Relacional (FCVR) has reported increasing number of women reaching out to them for help. According to the local news website 24ora.com, during an interview with FCVR, the number of cases during the crisis has increased because of the Aruban government's measures ("Caso di abuso di hende muhe durante e pandemia a redobla", 2020). Thus, while the whole world is

scrambling to protect their countries and their citizens from the pandemic, an increasing number of women are finding themselves in exacerbating danger.

Relevance

Considering that this research has women's empowerment as its primary focus, this research connects most, if not wholly, to the feminist standpoint theory. Academia was, until recent decades, considered to be male-centered and biased; therefore, along with the feminist movement in the 1970s, it was sought to change (Gurung, 2020). Around the 1980s, Sandra Harding coined the term standpoint theory to encompass the epistemologies that focus on women. Feminist standpoint theory is an approach that considers the analytical and theoretical forms of feminist research (Gurung, 2020). Thus, it could be viewed as the best approach for understanding research subjects centered on marginalized groups, including the variety of women's experiences.

From a feminist standpoint perspective, this topic is very personal to the author of the present research. As a woman who has gone through violence and has witnessed women in vulnerable and challenging situations throughout her life, the author feels very strongly about this subject. As a woman who has seen how abuse affects the victim and everyone around them, she would want to give back in the only way she knows how to. Unfortunately, this story does not start and end with her. This story is a similar one for too many women. Research by The United Nations (United Nations, n.d.) showed that in some countries, cases of IPV against women increased by as much as 30%. Considering that the topic of this thesis is centered on the social issue of IPV and how this affects women, it can be directly related to the Sustainable Developing Goal (SDG) target 5.2. Target 5.2 states: "Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other

types of exploitation". Another goal that this thesis relates to is SDG target 16. a: "Strengthen relevant national institutions, including through international cooperation, for building capacity at all levels, in particular in developing countries, to prevent violence and combat terrorism and crime" (United Nations, n.d.). Notably, the island of Aruba has committed to realizing the SDGs by the year 2030 (Government of Aruba, 2018). This study contributes in specific to the elimination of "forms of violence against women and girls (...) *in private spheres*" as mentioned in the SDG target 5.2. From an Organization, Governance, and Management (OGM) studies perspective; this study contributes to expanding the NGO FCVR's intervention repertoire by introducing an intervention strategy based on storytelling that studies can empower women. This aspect of this research connects to the SDG target 16, as mentioned above. Additionally, using the storytelling method expands and employs methodology not often used in the organizational sciences. Examples of research that have successfully used storytelling as an intervention strategy to empower women are Bove and Tryon (2018) and Martin, McLean, Brooks, and Wood (2019) conducted. The abovementioned research proves that storytelling has a positive impact on the empowerment of women.

Context

Fundacion Contra Violencia Relacional (FCVR) is an Aruban nonprofit organization supporting those facing IPV. Previously known as 'Fundacion Pa Hende Muhe Den Dificultad,' they have since then changed their name to what it is now; FCVR. This rebranding was partly since the original name implied that they only offered their services to women. Although women continue to be one of their biggest priorities, FCVR changed its name to include anyone who may fall victim to IPV. Those at risk of facing abuse include children and men (personal communication, M. Maduro, November 23rd, 2020). FCVR works closely with various

stakeholders, such as the local police force (KPA), schools, the Dr. Horacio Oduber Hospital, and the guardianship council (Voogdijraad).

Since the arrival of COVID-19, the FCVR has noticed an increase in women reaching out to them for help (personal communication, M. Maduro, November 23rd, 2020). Fortunately, before the pandemic, FCVR was already building more shelters to accommodate the number of women in extreme danger due to IPV (personal communication, M. Maduro, November 23rd, 2020). However, with the sudden increase in cases because of the pandemic, FCVR is encountering even more challenges.

Main Research Question and Sub-Questions

The following main research question that has been formulated for this research is: *'How does the nonprofit organization 'Fundacion Contra Violencia Relacional' (FCVR) use storytelling to positively impact women in abusive situations during the COVID-19 pandemic in Aruba?'* Additionally, four sub-questions were derived:

1. What functions does FCVR have as an NGO in the Aruban society, and how has the COVID-19 pandemic impacted this?
2. What are stories, and how can storytelling act as an intervention method for empowering women in abusive situations?
3. What stories emerge carrying women's lived experiences that come to FCVR for support during the COVID-19 pandemic?
4. How does FCVR employ storytelling to empower the women they support, and how can this be used to create new intervention methods aligned with local context and knowledge gathering?

This thesis is divided into four chapters: the first chapter will provide a general overview of the research by providing a detailed literature review that will give the adequate and relevant academic information. Next, the second chapter will describe the methodology used to collect the data for this research. The research results will be then elaborated on in the third chapter. Finally, in the fourth chapter, this thesis will conclude with the answering and discussing of the research questions, a summary of recommendations, the research strengths and limitations, and a researcher's reflection.

Chapter 1: Literature Review and Theoretical Framework

This research analyzed how the Aruban nonprofit organization FCVR uses storytelling as an empowerment tool for their main target group during COVID-19. The detrimental effects of the COVID-19 pandemic are many and have affected several countries in the world. An already dire situation became worse after the pandemic, leaving women who were not in vulnerable situations finding themselves in one or leaving women who were already in a vulnerable position, finding themselves with even more challenges. It is noteworthy that any nonprofit organization can use storytelling in its communication strategies as a tool for transformation, not just FCVR. This literature review will be divided into eight sections. It will begin by discussing the functions of a nonprofit organization during a crisis. After that, it will examine the social problem that is IPV, and in the next chapter it will showcase the lived experiences of women facing abuse during the COVID-19 pandemic. The next section will continue with focusing on the definition for the term storytelling. The fifth section will elaborate on how storytelling can serve as an intervention method for women who find themselves in abusive situations. After that, the literature review continues with two sections where the stories that can positively and negatively affect women are provided, and the communication strategies used to reach women in abusive situations are shown. This chapter will conclude with a theoretical framework.

1.1 The Functions of an NGO During a Crisis

The abbreviation NGO stands for a non-governmental organization and is generally used interchangeably with nonprofit organizations or voluntary organizations (Hamilton et al., 2010). An exact definition for the term remains vague, considering the number of ambiguities that make up NGOs. For instance, the differences in structure, operating methods, funding, the specific roles they play in a community, and the type of support they rely on (Hamilton et al., 2010).

While the term is ambiguous, there is hardly any discussion about NGOs' role in societies, such as focusing on specific groups of marginalized people and supporting them through varied approaches. NGOs often use different types of intervention methods to reach their goal of supporting their target groups. Intervention in this research will be the method of storytelling.

Based on the events surrounding COVID-19, it is safe to say that this could be considered a complex emergency, a term mentioned in a presentation given by Muriuki at the World Health Organization Tsunami Conference in 2015. As explained by Muriuki, a complex emergency would generally entail an increase in death rates, as well as "... the potential for disease outbreaks is usually high" (2015, p. 1). As a result of these occurrences, private, public, and non-governmental organizations on a global scale are finding themselves scrambling to support and survive during these times. Muriuki describes how an NGO offers support in complex emergencies as possibly being "... financial, technical, and operational" (2015, p. 1). Furthermore, when it comes to global emergencies such as a pandemic, Muriuki presents four advantages that NGOs have which are:

1. The ability to respond fast due to their physical, material, and financial capacities.
2. The adaptability that most NGOs have allows them to change to fit their environment quickly. This adaptability is of great importance during complex emergencies, considering the uncertainties that these bring with them.
3. Some NGOs have transportation capabilities that grant them the opportunity to get to hard-to-reach places.
4. NGOs have a broad network. They usually have great connections to local and international media, which they use to create awareness, gain support, or raise

funds. Because of their connections, NGOs can more readily help create awareness among the public regarding emergencies. (2015, p. 2)

However, there are also challenges that NGOs encounter during complex emergencies. Muriuki mentions three of these challenges as being:

1. Some NGOs cannot see the bigger picture due to a lack of communication with the government and other stakeholders. This lack of communication causes that an NGO may prioritize plans that are not necessary at that moment.
2. Some NGOs may lack the proper coordination to lead their groups into taking on the necessary projects properly.
3. Government entities may ignore NGOs, which causes some people and their needs to go uncared for because of the lack of awareness under government entities.

(2015, p. 4)

As NGOs deal with many issues that reign in societies today, whether it is a developing country or not, it is assumed that these issues will be increased due to the circumstance brought on by the COVID-19 pandemic. Since NGOs deal with many issues, this will prove a challenge for NGOs worldwide who tackle these societal issues, such as social inequalities, financial inequalities, and gender inequalities (Bertacchini & Goberna, 2020). Agreeably, the authors mention that the work of NGOs has never been an easy one, even before the pandemic. Although they do have many advantages during complex emergencies, as shown above, COVID-19 has still caused extra pressure on these organizations. One of the points brought forward in this article is that some countries have taken drastic decisions too quickly. Taking quick decisions could have caused some consequences caused by these implemented decisions not being

adequately considered, particularly for NGOs ("How NGOs are dealing with the global surge in IPV," 2020).

Since COVID-19 arrived in many countries, NGOs are finding themselves overwhelmed with people who need their assistance. More specifically, NGOs that support women in IPV ("How NGOs are dealing with the global surge in IPV," 2020). In several countries, NGOs have been dealing with an immense increase in IPV cases against women, which will be elaborated on in the following section.

1.2 Intimate Partner Violence: The "Shadow Pandemic"

Intimate Partner Violence (IPV) is a general term that has several synonyms, such as domestic violence or domestic abuse. IPV is defined by the Centers for Disease Control and Prevention as physical and/or sexual violence, psychological aggression, and stalking (Breiding, Baslie, Smith, Black, & Mahendra, 2015, as cited by Graham-Bermann, 2018). The authors continue to elaborate on these terms:

... physical violence includes mild forms, such as pushing, shoving, throwing things, as well as severe forms of beating, burning, causing injury or death. Sexual violence encompasses everything from unwanted touching, or physical sexual contact, to rape. Stalking is defined as a consistent pattern of unwanted attention and contact that causes fear for one's own or others' safety. Psychological maltreatment includes verbal abuse and efforts to restrict or control the woman. (Graham-Bermann, 2018, pp. 2-3)

The United Nations website defines IPV as "a pattern of behavior in any relationship that is used to gain or maintain power and control over an intimate partner" (n.d., para. 1). They elaborate on the types of abuse, and these range from physically, sexually, economically, emotionally, and/or psychologically threaten or act upon another person. It is stressed that any person can find

themselves in an IPV situation. For this research, the focus will be on women in IPV situations, specifically during the COVID-19 pandemic.

Worldwide, fighting against IPV against women has been an uphill battle. According to the 2020 Sustainable Development Goals Report (SDGR) by the United Nations, violence against women has drastically increased throughout many countries. As mentioned before, Aruba also aims to achieve these goals, including the targets 5.2 and 16 that relate to this thesis. However, the measures suddenly implemented in many countries, such as complete lockdowns, have left women and children vulnerable. It is interesting to note that while there has been an increase in IPV cases, by being confined with their abusers, many women would not reach out for support (SDGR, 2020). In the report, it is stated that about less than 40% of women who find themselves in IPV situations are unable to report it or ask for support. As a result, it could be assumed that the number of IPV cases has increased significantly more than is shown, but it is not documented.

Consequently, it can be said that IPV is a global problem that has been gradually intensifying. After the arrival of COVID-19, NGOs that support women in IPV cases have been struggling, as mentioned in the introduction. Furthermore, an article by the United Nations Women refers to IPV as a "shadow pandemic" ("The Shadow Pandemic: Violence against women during COVID-19," 2020). Presumably, it is termed this way because the focus since the outbreak of COVID-19 took over most of our priorities. People are not paying attention to the increasing danger that silently kills, while most people are foremost worried about COVID-19.

Some shelters have added more services to allow women who need their help but are unable to reach out by, for example, calling. In addition, an NGO based in India has increased its efforts to facilitate communication between the various stakeholders that women in IPV turn to

for help ("How NGOs are dealing with the global surge in IPV," 2020). Facilitating communication between stakeholders ensures that these women are helped by the organization that can best support them. Furthermore, by facilitating communication between stakeholders, a woman's risk of IPV being forgotten about or being left aside is minimized. In an article presented by the United Nations Information Center for Western Europe (2020), the World Health Organization (WHO) shared that there has been a 60% increase in IPV cases, specifically IPV against women in the WHO European member states alone.

1.3 The Lived Experiences of Women Facing Intimate Partner Violence During COVID-19

Before the pandemic, statistics show that approximately 42% of IPV cases end up with females being injured, and about 38% of cases end up in fatalities (WHO, 2017). Other consequences of IPV include the deterioration of mental health as well. In the documentary *Half the Sky Movement* (2013), it is stated that approximately 100 countries globally have no specific laws that forbid IPV. It also shows how there are more than 50 countries that allow marital rape. Research done by Dillon et al. (2013) indicates further repercussions that arise as a consequence of IPV: "overall poorer general health, more somatic complaints, chronic disorders, headaches and back pain, and gynecological problems" (as cited by Graham-Bermann, 2018, p. 5). The author Graham-Bermann shows the connection between high levels of stress and "... immune functioning-related disorders such as asthma, gastric problems, arthritis, and high blood pressure" (2018, p. 5). Graham-Bermann elaborates on the consequences of IPV and names several more, such as depression, alcohol abuse, difficulties with concentration, neurological issues, financial instability, memory loss, anxiety, self-harm, sleep disorders, and traumatic stress posttraumatic stress disorder (PTSD). Additionally, women who have experienced more severe IPV were shown to go through more intense symptoms than those mentioned above (WHO,

2017).

Historically, through global epidemics, it has been shown that women's health needs had not been a priority (Singh, Sharma, & Sharma, 2020). It should not be surprising that during COVID-19, history would end up repeating itself. While health workers are scrambling to keep up with the avalanche of COVID-19 cases during this pandemic, other issues have been pushed aside. Due to the increase in IPV during COVID-19 and difficulties in receiving healthcare, there are negative impacts on pregnant women, women's reproductive rights, cervical and breast cancer screenings (among others), and women's fertility (Singh, Sharma, & Sharma, 2020). The difficulties in receiving healthcare are detrimental because healthcare sites are critical for preventing and intervening IPV (Zero & Geary, 2020). Not only are women who face IPV vulnerable to mental and physical harm, but they are also prone to be financially dependent on their abusive partners or become financially unstable because their abusive partner controls and restricts their finances. Considerably, after COVID-19, many people lost their jobs and were confined to their homes. Financially, women in abusive relationships would have suffered even more due to this. A study done by Bove and Tryon examined women who were incarcerated and brought forward how these women felt "... disconnected from society, from their loved ones, and most importantly from their true selves" (2018, p. 4826). Although living in a pandemic is an entirely different scenario than being incarcerated, some aspects could be considered similar. For example, these women feel disconnected from society and their loved ones and thus feel isolated (Martin, McLean, Brooks, Wood, 2019). It could be imagined that during strict lockdown measures in a country, a woman who finds herself locked in with her abuser could be feeling the same way. As mentioned earlier, many IPV cases go unreported because abusive partners restrict or control the phone use of women, which relates to being disconnected from society, friends,

family, and support.

The lived experiences of a woman in an IPV situation could be made visual in the Power and Control Wheel created by the Domestic Abuse Intervention Program (DAIP). According to Schwarz (2017), the Power and Control Wheel, shown in Figure 1, helped comprehend what these women go through. As can be seen, acts such as using isolation could have been exacerbated during measures as strict lockdowns or stay-at-home orders, also known as a shelter-in-place. In addition, during quarantine, people's behaviors can be impacted by the duration of the quarantine, the amount of fear that one has of becoming infected or infecting others, the frustration, boredom and feeling isolated, insufficient basic supplies, and erroneous information from public sources (2020, p. 916). Unfortunately, negative impacts do not stop after the quarantine, as there are a few more adverse impacts that occur after quarantine. For example, these effects impact one's financial situation in the long term (2020, pp. 916, 917). Consequently, all the factors mentioned above can cause an increase in explosive emotions, including anger (Brooks et al., 2020).

Figure 1.

The Power and Control Wheel



1.4 The Definition of Storytelling

A clear definition for the terms story and narrative in the research community has not yet been formally agreed upon. There are different perspectives on these terms where they can be described as entirely different terms or use. Gustomo, Febriansyah, Ginting, and Santoso (2019) believe that a story comprises several events based on either reality or fantasy. They further argue that: "In a storytelling community, a more general story is agreed to be a narrative structure with a particular style and set of characters that include a sense of completeness" (2019, p. 167). As a result, it could be assumed that there is a consensus on what a general story implies.

The authors add that a story can be used for varied purposes, such as one's general understanding of their experiences on a micro and macro level. More examples include communicating a message, knowledge, and history. Relevant to this research is how a story can be used to understand "... how a thing happened or came to be, and its role and purpose is also explained" (2019, p. 167). Another explanation brought forward by Palacios et al. comes from the National Storytelling Network, and they define storytelling as "... an interaction between words and actions (e.g., vocalization, physical movement and/or gesture) to tell a story that allows the listener to use their imagination" (2014, p. 347). Although there are many definitions, Stein and Policastro (1984) researched what a story is made of. They describe four elements that conclude a story:

1. A story represents a series of temporally and causally related events;
2. A story introduces some form of a complication or disruption;
3. A story presents (more or less) goal-directed actions and reactions to deal with this disruption;
4. A story has an animate protagonist. (as cited by De Fina & Georgakopoulou, 2012, p. 6)

Research done by De Fina and Georgakopoulou concludes that a story is only considered when the listeners are "emotionally involved" and that the story must include particular challenges that the protagonist has to triumph over (2012, p. 7). In a more detailed viewpoint, the author Campbell (1968) brings forward what is generally called "The hero's journey". The author describes elements of a story, including eight possible character archetypes and a type of structure (as cited by Salla, 2002). Salla (2002) suggests that: "The hero's journey represents a process whereby the individual develops from a fragmented sense of identity to an integrated identity with a clear sense of life's purpose" (p. 9). Examples of character archetypes are the

protagonist (hero or heroine), the shadow, the mentor, and the ally. Lewis (2020) illustrates these archetypes in the following way: The hero or heroine, in this case, is the protagonist of the story. As Lewis states: "Ultimately, their decisions will determine the outcome of the climax" (2020, The Hero section, para. 3). The shadow is generally known as the character that seeks the opposite of what the protagonist is trying to achieve or preserve. The mentor archetype is, as the name implies: a character that serves to aid the protagonist with the necessary information, motivation, and abilities to overcome their obstacles and reach their goals. The ally could take on multiple roles. For example, an ally could also serve as a mentor to the protagonist. Lewis (2020) describes an ally as: "... a friend to lean on, someone to lighten the load of the journey" (The Ally section, para. 6). Following the structure brought forward by Campbell (1986), a story consists of three general stages. These are the departure, the initiation, and the return (as cited by Bartley, 2020). The departure introduces the protagonist and their journey. The initiation phase shows the protagonist tackling their obstacles. The third phase, the return, is explained by Bartley (2020) as: "... includes a going and a return. However, the Return is not always reached. There still may be challenges" (Return section, para. 6).

Aside from having a specific purpose, stories are also an entertaining way to bring forth said purpose. The authors Gustomo, Febriansyah, Ginting, and Santoso, summarize several aspects that make a story intriguing, such as connecting with others through the addition of unique features and a simple yet effective form of communication. In this case, Morgan and Dennehy (1997) bring forth the most relevant aspect: a story can make the listener feel what the storyteller conveys through the story. As a result, the listener relates to what the storyteller has experienced by listening to their story, especially if the listener had gone through similar circumstances (as cited by Gustomo, Febriansyah, Ginting, & Santoso, 2019). One opinion that

contradicts these claims is by the author Gabriel (2004), who believes that setting a definition for these two terms is negative. He adds that stories and narratives should not be restricted to just one definition (as cited by Hawkins & Saleem, 2012). A personal story comes from a lived experience. They go through something, something that could be perceived as good or as bad. There are stories that someone has made up, thus based on fiction or fantasy. Although many definitions have been suggested for the story and narrative terms, this research will use the following definition: a story is an event or a series of events that describe a lived experience. A story can have many purposes, but this research will focus on stories that aim to understand, empower, and transform the listener and the storyteller. In the following section, the power of storytelling will be shown concerning the lives of women who experience IPV.

1.5 Storytelling as an Intervention Method for the Empowerment of Women in IPV

Compared to statistics or raw data, stories are what people remember most (Aaker, 2013). Stories are memorable, which explains why many presenters use stories to convey their messages. Stories that resonate with people achieve much more compared to the sole use of numbers or information. Not only that, when a story is well told, people are more likely to remember the message, be persuaded by the message, and feel personally connected to a message. The research behind why stories are so powerful concludes that they are meaningful, thus showing a specific power behind meaning (Aaker, 2013). Agreeably, the authors Brown et al. (2009) define stories as an instrument that could be used for several reasons, including remembering, forgetting, diagnosing, and expression. They add that: "When the narrator emphasizes plot, character and various attributional relationships, listeners tend to recall the details of the story" (as cited by Gustomo, Febriansyah, Ginting, & Santoso, 2019, p. 173). The aforementioned confirms that the storyteller plays a vital role in storytelling and could be

considered how storytelling focuses on the listeners and the storyteller. This opinion can relate to what Reissman (2008) states: "Stories have the power to change the identities and future of those telling them" (as cited by Bove & Tryon, 2018, p. 4815). One addition to this statement could be that it could have the power to transform the identities and future of listeners, too, not just the storyteller. These points make the case that stories are compelling, influential, and transformational. Banks-Wallace (2002) demonstrates this by adding the empowerment and motivational aspects to the purposes of a story and adds that stories can help "... refocus people's lives to promote adaptive outcomes during dire times" (as cited by Palacios et al., 2014, p. 346). Bove and Tryon (2018) add to this point of view by saying that: "Storytelling is a process of re-authoring the self that promotes a language of personal agency and empowerment (Geiger & Fischer, 2005; Mahoney & Daniel, 2006; Saltzburg, 2007). It is through this re-authoring that fundamental shifts in identity can occur" (p. 4818). Similarly, the WHO (2017) shows evidence that empowerment counseling interventions could help decrease or even prevent female IPV. One point to take into consideration, though, is brought forward by Palacios et al.:

Storytelling itself may provide an avenue to help explore culturally significant meanings (Houston et al., 2011). For this reason, a "one size fits all" intervention program may not be effective. Therefore, using storytelling to garner culturally significant meanings with respect to communication patterns, attitudes, beliefs, and values may be important to imbue in interventions. Effective storytelling interventions consider culturally significant issues and plant these elements within the infrastructure of the program itself. (2014, p. 348)

It is essential to consider cultures, norms, and values when considering storytelling as an intervention method. Furthermore, research done with incarcerated women who participated in

sharing their experiences at schools through storytelling showcased several points (Bove & Tryon, 2019). By sharing their experiences, the incarcerated women were able to introspect "... through education, feeling valuable, connecting with others, rebuilding family relationships, dealing with difficult emotions, learning about themselves, growing, and moving forward by accepting themselves and looking toward the future" (Bove & Tryon, 2018, p. 4826). Through the seemingly simple method of sharing their stories, the participants were able to work through several concerns. Likewise, by sharing their stories, women who find or found themselves in abusive situations could also use this to work through the challenges they face and transform themselves. Through storytelling, people can get to know themselves better, explore different ways of thinking, and can be aided in understanding past experiences and correlating past experiences with their present (Bove & Tryon, 2018). Butcher (2006) argues that storytelling is a method that can access specific points in life experiences that may have been hidden, and when these are accessed, they can offer various points of view on life experiences. Thus, Butcher (2006) believes that for a person to grow, they first need to understand their past experiences and how these experiences may have influenced their present life (as cited by Bove & Tryon, 2018). When someone becomes a storyteller of their life experiences, it allows them to construct their meanings (Bauman, 1986; as cited by Garrett & Brickell, 2015). In other words, it also allows the storyteller and the listener to connect on a level that does not consider socially constructed stigmas and allows them to attain a deeper understanding of the storyteller's experiences (Bove & Tryon, 2018). Bove and Tryon (2018) elaborate by saying that: "By telling their own stories, the women who participated had an opportunity to reconstruct who they are and whom they wish to be" (p. 4815). In other words, by connecting with oneself and others by telling personal life experiences through storytelling, people gain a broader perspective of who they were, who they

are, and whom they want to be. People can connect these selves and actively transform themselves based on this connection and newly gained perspective. This connection could then be termed as the transformation point. More specifically, this could be the moment where a person is able to make a change and re-author themselves and/or their story. Thus, the transformation point could be divided in two ways; when a person decides to re-author and change their story or decide to re-author and transform themselves. Re-authoring places the person as the protagonist as well as the author in their own story.

1.6 The Stories That Affect Women Facing IPV

During most of the research done by Bove & Tryon (2018), the stories that made a difference were those of the people who lived through similar stories. These stories are lived experiences and do not necessarily follow a structure considering that they are based on a persons' personal life. Noticeably though, many of the stories that are shared to empower women are stories that have a heroine who faces challenges and hurdles yet come out triumphant ("Say It Forward - Women's Stories of Empowerment", 2021; "Women Deliver: Empowered Women and Their Powerful Stories", 2010; Bove & Tryon, 2018). It seems as if telling a story and connecting with a listener or listeners helps the storyteller make sense of their experiences. Stories that could positively affect women facing IPV could be those where women in similar situations could escape and thrive after. These stories could empower a woman to think that she could also leave her current situation and survive and prosper. Agreeably, on the website of Say It Forward, it is stated:

When women & girls share their stories of personal triumph, they often find that telling their story is itself an act of self-empowerment. And then others are inspired and changed by reading *real* stories of overcoming struggles with fear, with lapses of confidence, or

with cultural norms. Sharing stories of personal triumph has the potential to give hope, to inspire, and to help change lives. ("Say It Forward – Women's Stories of Empowerment", 2021)

This statement provides a similar idea to the notion presented above by Bove and Tryon (2018), and it is believed that this could prove helpful to women who are facing or who have faced IPV. For example, in research by author Ucko (2010), an NGO implements interactive storytelling to decrease domestic abuse feelings (p. 95). By using "folktales" and incorporating several characteristics into these stories, interactive storytelling is used to "encourage independent thinking, recognize differences in outlooks and opinions, and enhances insight and empowerment" (Ucko, 2010, p. 97). Examples of characteristics implemented are: "... empowerment, nonhierarchical relationships between therapist and patient, and safe, nonjudgmental acceptance" (2010, p. 95).

1.7 Communication Strategies That Involve Storytelling

Historically, stories were communicated by word and were used to carry on traditions, cultures, and entertainment purposes (Palacios et al., 2014). Phillipson mentions that people can convey the wisdom needed for human survival (2000, p. 14). However, he adds that: "Numbers have made people blind to understanding the value of things, especially in administration and government" (2000, p. 14). Brickell and Garrett (2015) add that one factor that should be considered when using storytelling is that it could further instill prevailing narratives prevalent in certain cultural minorities.

Nowadays, technology has innovated in many ways, which has had an impactful effect on modern society. Palacios et al. show that: "Although storytelling does encompass oral traditions shared by some cultural groups, stories can be told across a variety of modern

platforms including web-based" (2014, p. 347). There are several forms of sharing lived experiences. These include group therapy (online and face-to-face), hashtag campaigns against IPV, re-authoring stories online, and sharing survivor stories with others on IPV websites (ElSherief, Belding, & Nguyen, 2017; Bellini, 2020; Afdal et al., 2019; Amnesty International, 2019; McCauley et al., 2018). In an online article, Bellini brought forward how storytelling is used as an intervention method to prevent abuse by targeting the perpetrators (2020). Bellini explains that along with a team of developers, they have started a "prevention intervention that uses interactive storytelling..."(2020, para. 2). She continues to elaborate by saying that: "Interactive fiction is re-emerging as a way of engaging users to learn about and explore serious scenarios" (2020, para. 8). Furthermore, Nagar (2013) states that: "Co-authoring stories is a chief tool by which feminists working in alliances across borders mobilize experience to write against relations of power that produce social violence and to imagine and enact their visions and ethics of social change" (as cited by Brickell & Garrett, 2015, p. 930). This means that co-authoring stories could change the more prominent narratives that negatively affect minorities, including women.

The incorporation of modern technology has brought with it its advantages and disadvantages. These are, for example, being able to connect with people that one would typically not have had the chance to gather and post information in mere seconds and spread awareness on topics to a broad audience. The introduction of social media has, for example, one disadvantage that concerns IPV. Martin et al. mention that it could expose women who have faced IPV to constantly be reminded of the trauma that they went through (2019). One thing to take into consideration before sharing a woman's story on social media is that it is imperative to receive their consent and offer control to the women who have faced IPV. If this is not done

correctly, it could cause shaming and stigmatization (Martin et al., 2019). On another note, the power that social media has, is also significant. Martin et al. argue that: "... social media also holds power to connect those who feel isolated and propel significant messages about healthy relationships" (2019 p. 2). Garrett and Brickell (2015) agree that storytelling has been used to allow marginalized groups to share their perspectives on their experiences, including women facing or who have faced IPV. Another point brought forward by Martin et al. is that:

Widely publicized news stories on such issues have spurred conversation and controversy in traditional and social media about the prevalence and impact of violence against young women. These stories have highlighted the inadequacy of current responses for preventing young women from experiencing violence and the challenges associated with addressing their suffering. (2019, p. 1)

While this shows one of the biggest challenges that women in IPV face, it is thanks to social media that the shortcomings of the stakeholders are shown. Another point that these highlights are that it shows how media can reach people, not only an NGO's target group. It is noteworthy that sometimes, these stories show how women fight to regain their true selves after experiencing abuse, yet also show that people are not reacting to it as one would think they should.

Unfortunately, it seems to have become routine for this to happen. Think about the criminal TV shows that one sees or news programs that highlight how a woman has been domestically abused for the umpteenth time. Showing the horrible consequences of domestic abuse does not seem to be garnering the action that it could be aiming for. This insensitivity could be explained by what the authors ElSherief, Belding, and Nguyen stated: "Gender-based violence (GBV) is a global epidemic that is powered, in part, by a culture of silence and denial of the seriousness of its

repercussions" (2017, p. 52). Thus, while social media is a handy tool to use as a communication strategy, it is crucial to keep its possible disadvantages in mind.

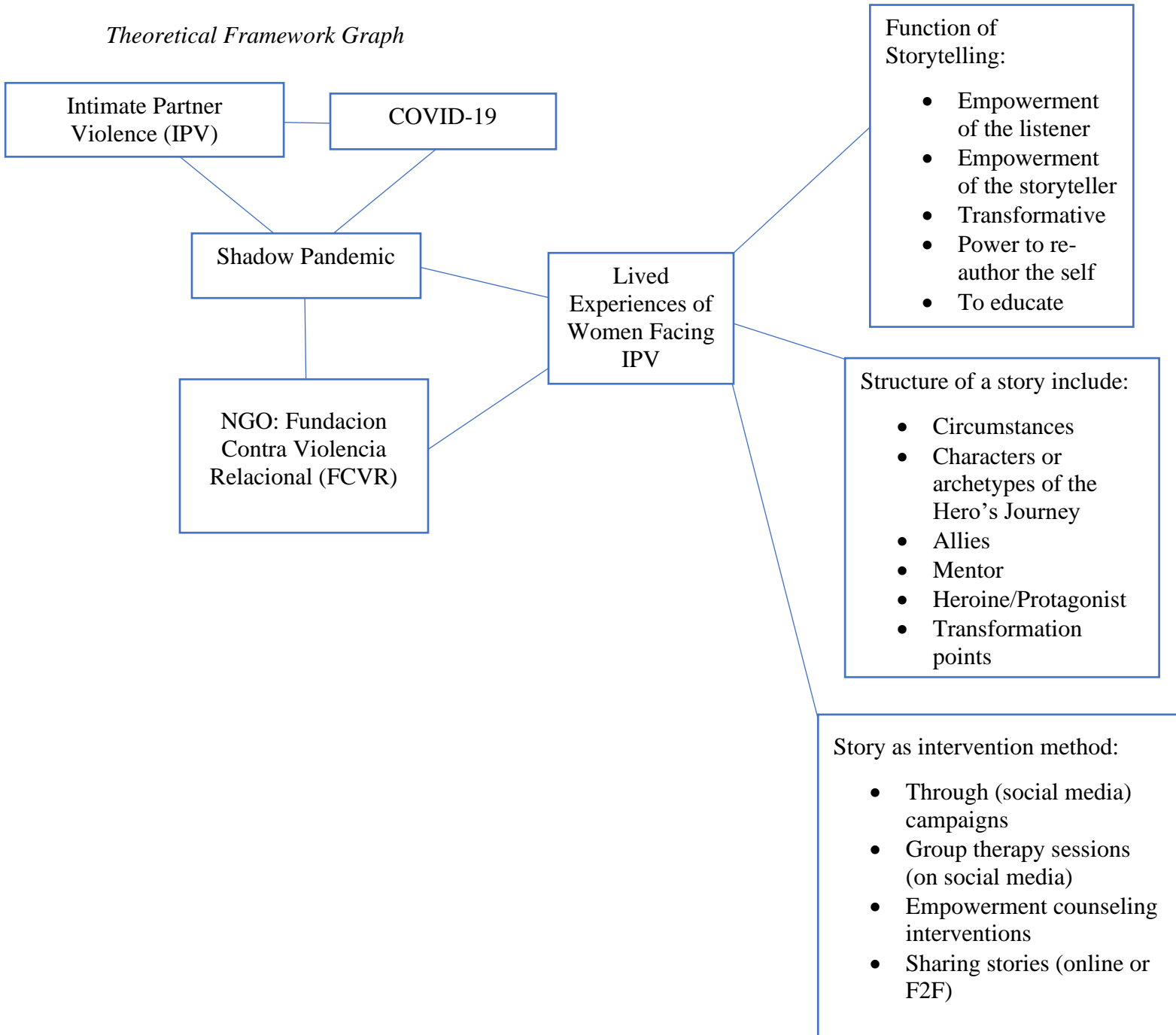
1.8 Theoretical Framework

This thesis is focused on exploring the use of storytelling as an intervention method to empower women who have faced or are facing IPV, specifically during the COVID-19 pandemic. The intention is to firstly explore the claims that storytelling can be used during these trying times and to identify to what extent the storytelling method is helpful. As mentioned in chapter 1.4, the definition for stories chosen for this research will be: a story is an event or a series of events that describe the lived experience of a person, with the purpose that aims to understand, empower, and transform not only the listener but the storyteller as well.

IPV has terrible consequences, and the added measures that COVID-19 has brought with it have made the number of cases increase. It was shown in chapter 1.1 how important NGOs are for the general community and how they have certain advantages to them compared to other organizations. Especially during COVID-19, where lockdowns are issued in many countries, the right networks and ability to reach the community are exceedingly necessary. As a result, to combat IPV during COVID-19, NGOs are needed. Based on the theory behind storytelling and its impact, it is presumed that by incorporating storytelling as an empowerment tool in an NGO communication strategy, women's lived experiences facing IPV during the pandemic could be improved. In figure 2, the possible impact of storytelling and its interaction with the fundamental concepts of this research is shown.

Figure 2.

Theoretical Framework Graph



Chapter 2: Methodology

The second chapter of this thesis revolves around the research design and the methods that were used. As mentioned before, a qualitative research design was chosen based on the topic of this particular research. An inductive approach was used by formulating a main research question and four sub-questions that were thereby used to narrow down and guide this research and a theoretical framework based on the keywords used in the questions mentioned earlier.

2.1 Research Design

The chosen research design for this was a qualitative method. This research design was primarily chosen based on the sensitive nature of this topic. Since it is about lived experiences regarding IPV, a more personal touch was deemed appropriate. Furthermore, conducting face-to-face interviews allows the researcher to better empathize with their respondents. Bryman (2016) gives a general description of the qualitative nature of research by stating that: "Qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data (p. 374)". He further mentions that there lacks a standard definition that completely encompasses its qualitative nature, resulting in researchers taking on different characteristics when doing qualitative research. The first reason that explains why it is difficult to come to a standard definition is that there are several ways to conduct qualitative research, with substantial differences (p. 377).

2.2 Selection Research Participants

This research revolved mainly around the Aruban nonprofit organization 'Fundacion Contra Violencia Relacional' and its leading target group, women facing IPV. Based on this, a total of 11 respondents were chosen, and this was divided as follows:

- Four women who have faced or are facing IPV (direct clients of FCVR)
- Seven employees of FCVR, including social workers and psychologists

Consequently, a purposive sampling method was chosen. Bryman defines purposive sampling as a strategic selection of respondents; they are not selected randomly (2016, p. 408). The researcher wanted to focus on the female clients that used the services of FCVR. To ensure optimal communication, the researcher also chose the clients based on their preferred languages. Since this research topic is considered a sensitive one, the organization's clients were contacted by the organization. It ensured that the prospective participants were kept entirely anonymous unless they were willing and consented to share their stories during an interview with the researcher.

2.3 Research Instrument

As mentioned above, the research instruments that were used were semi-structured interviews and content analysis. The author Bryman (2016) explains that methods such as semi-structured interviews and participant observation presents the opportunity for the researcher to uncover emerging themes or concepts. Due to this, more flexibility is possible, and it also allows emerging themes or concepts to be found. Baarda argues that:

Qualitative research is research whereby problems based on situations, events and persons are described and interpreted by way of qualitative data ... which are collected by way of open interviews and/or participant observation and/or by using existing documents. (2014, p. 22)

Agreeably, Bryman (2016) defines a semi-structured interview as a researcher that uses an "interview guide" (p. 468), which indicates that the interviewing process is flexible depending on the answers received. As explained, an interview guide has a series of questions written.

However, the researcher was not obligated to ask questions precisely as they are written or in the exact order. The order of the questions depended on how the interview went. This flexibility allowed the interview to seem like less of an interview and more of a conversation. As a result, the respondents may have felt more comfortable opening up regarding their lived experiences.

2.4 Procedure Field Work and Data Collection

For this research, working closely with the employees of FCVR was highly necessary for its ultimate success. The researcher kept close contact with the employees of FCVR, and through this way, the researcher was able to contact the respondents, whether they were employees or clients. Thus, FCVR was the middle person when it came to contacting and arranging interviews. Most communication happened through email and by phone while preparing and planning for the interview. The semi-structured interviews happened in person. The researcher made it clear that the interviews could happen personally as long as they were comfortable considering the current COVID-19 circumstances. Fortunately, all respondents felt comfortable speaking to the researcher personally. FCVR arranged the location, and all interviews took place in a quiet meeting room at the FCVR office. By interviewing the clients in a comfortable and known location, the participants stayed in their comfort zone. It also gave the researcher the necessary private and quiet space needed for the interviews. The period of data collection was expected to begin at the end of April, which consequently did indeed happen. The first interview took place on April 23rd, and the whole interviewing process lasted about three weeks.

2.5 Chosen Data Analyses

For this research, the researcher made summaries of the interviews and then used the coding method to sift through the data received, thus using thematic analysis. The researcher then used thematic analysis to gather and examine the appropriate data out of the told stories.

This method was used to help in identifying specific themes and possible links that the interview summaries provided. Furthermore, content analysis was also used to capture the emerging stories and their characteristics regarding IPV that the respondents brought forward. By using content analysis, the researcher was able to pinpoint the presence of the words and characteristics that often appeared during the interviews and was therefore able to analyze these meanings and relationships.

At first, the researcher wanted to use the computer-assisted qualitative data analysis (CAQDAS) program called NVivo to code the collected data. However, due to some difficulties accessing the program, the researcher decided to code the data manually. By linking the interview questions to the research sub-questions, the division of the information received was facilitated.

Considering that the researcher experienced violence in her past, her role as a researcher was a tool to gather the stories from the respondents. Through the viewpoint of standpoint theory, she was better able to understand and analyze the data that she received. Standpoint theory generally believes that specific sciences and research should be explicitly practiced by women or a group of women, considering that women can better grasp and interpret these particular subjects due to their understanding of those subjects and experiences (Gurung, 2020).

2.6 Reliability and Validity

Lincoln and Guba (1985, 1994) suggest two principles to evaluate qualitative research: trustworthiness and authenticity (as cited by Bryman, 2016, p. 384). Since qualitative research relies on the researchers' ability and views on what is essential, criticisms include that qualitative research is too subjective and challenging to copy (Bryman, 2016, p. 398). Other criticisms include difficulties with generalizing and inadequate or insufficient transparency (2016, p. 399).

For this reason, standpoint theory was used as a base, as mentioned in the previous section.

Considering that the researcher is a woman who has experienced IPV, by basing the research on standpoint theory, the researcher would better empathize, understand, and illustrate the emerging stories that carry the participants' lived experiences.

Furthermore, having the researchers' thesis supervisor analyze the summarized data and add their codes leads to the data being analyzed twice. The double-analysis further adds to the reliability of this research. Additionally, to further negate the criticisms mentioned, the researcher used the following actions: the researcher remained respectful and as neutral as possible during the whole research process. Lastly, the respondents that were chosen were based on the gaining of multiple perspectives on the topic.

2.7 Ethics

The authors Diener and Crandall (1978) brought forward four factors that should be considered when conducting research (as cited by Bryman, 2016). These four factors are:

1. Whether there is harm to participants
2. Whether there is a lack of informed consent
3. Whether there is an invasion of privacy
4. Whether deception is involved (p. 125).

The first factor mentions 'harm', which Bryman explains is physical harm and emotional harm. It is important to note that the topic of this research is a difficult one. The researcher intended to absolve this by ensuring that all participants were adequately informed and that their identity was kept strictly confidential. Additionally, suppose that the respondents should feel uncomfortable answering a question during an interview or would like to stop the interview. In that case, the researcher would have immediately ceased the line of questioning or the interview

altogether. The participants were also informed that their participation in this research would not negatively affect them whatsoever.

Moreover, Bryman remarks that using consent forms helps the respondents understand what the research entails and what their participation means (2016, p. 131). Therefore, detailed consent forms were also used to ensure that all participants were sufficiently informed and aware of their agreement. The consent form contained a guarantee of anonymity and a request to record the interview. If the participant agreed to be interviewed, they were then allowed to provide their signature to begin the interviewing process. This method was used to protect the participant's identity and avoid any deception. However, the requirement to sign a consent form could have caused unease to participants, leading to them not wanting to participate. By adding that participants could refrain from answering or could have decided to stop the interview at any time without negative consequences may have helped alleviate their unease. This also refers to the third aspect mentioned by Diener and Crandall (1978, as cited by Bryman, 2016), which is whether there is an invasion of privacy. This addition ensures that invasion of privacy is avoided. Lastly, adding the purpose of the research and explaining who the researcher is, decreased the risk of the researcher engaging in deceptive behavior.

Chapter 3: Results

This chapter displays the results gathered from the semi-structured interviews. The results are divided by the same concepts used in the literature review with added sections for organizational purposes. A distinction is made between data retrieved from clients and FCVR employees in several of the following sections. The chapter begins with the general demographics of the respondents and continues with presenting the results of the importance of the Aruban NGO FCVR during the COVID-19 pandemic. It is then followed by elaborating on the situation of IPV during the pandemic in Aruba. Then, the lived experiences of women in Aruba who have faced IPV before and during the pandemic are summarized. Section 3.5 explains the definition of storytelling as told by the respondents. This section continues by delving into storytelling as an intervention method, examining the stories that positively and negatively affect women in Aruba facing IPV, presenting the communication strategies involving storytelling used by FCVR, and ends with the emerging themes.

3.1 Respondent Demographics

This section gives a general overview of the demographics of the respondents that were interviewed. Eleven respondents were interviewed, divided by four clients and seven employees of different positions in FCVR.

Clients:

All the clients that were interviewed were female. Ages ranged between the youngest being 17 years old and the oldest 37 years old. The majority of the clients are currently unemployed or are students. Their educational status ranged from having finished some sort of formal education or not having finished school at all. Regarding nationalities, only one client was

of Dutch nationality (Aruban). The other clients were from South American countries or other Caribbean islands. One client did not have children, whereas all the other clients did have either one or more children.

NGO:

The interviewed employees of FCVR were all female. Ages ranged between the youngest being 22 years old and the oldest 67 years old. The employees of FCVR had different positions in the organization. Most employees of FCVR finished a formal education fitting their function in the organization. Other employees finished high school. The majority of the employees were of Dutch nationality (Aruban). One employee of FCVR was from a South American country.

3.2 The Functions of an NGO During a Crisis

This section examines the functions that FCVR had before the pandemic and how the pandemic impacted their services.

Clients:

The majority of the respondents had an organization or a family member contact FCVR for help. Two respondents were pointed towards FCVR through the police, one through her sister, and the last one through a local NGO, 'Bureau Sostenemi'. One respondent stated: "Kinan mi tin paz mental. Mi ta trankil. Placa no por cumpra esey" [Here I have peace mentally. I am calm. Money cannot buy that] (Respondent 2, personal communication, April 30th, 2021). The same respondent mentioned that she received much support from the employees of FCVR. The respondent explained that the employees of FCVR gave her strength, changed her way of thinking, helped her increase her self-esteem, and lifted her with their words and advice. Several other respondents had similar opinions on the subject. FCVR offered them a home, a roof over

their head, food for them and their kids, and emotional support. FCVR offered them safety. The respondents that have children also added that FCVR offered psychological services for their kids as well. One respondent commented that FCVR would ensure that she was brought to and from school. All respondents mentioned that they had received group workshops from FCVR. Additionally, all respondents added that they believed that the group workshops were beneficial. Furthermore, it was mentioned that FCVR offered various activities that ranged from entertainment purposes, healing purposes or educational purposes. One respondent specifically mentioned that FCVR even helped her with her resume.

To summarize, the way the respondents got into contact with FCVR was different, and all of the respondents had received support and aid from FCVR in various ways.

NGO:

Function:

One respondent explained that the name 'Fundacion Contra Violencia Relacional' aims to include anyone who could face IPV. FCVR also did not want to convey the message that using the word "domestic" implies. The respondent explained that FCVR does not want people to think that IPV only happens at home. It can occur anywhere. Four other respondents also added that anyone could experience IPV, regardless of gender, financial status, or nationality. Finally, several respondents elaborated on the services that FCVR offers. These services included the following:

- The first, "ambulante"/walk-in, is when a person can arrive at the office during office hours.

- The second is temporary housing services, and that is when a client is in a dangerous situation and uses the shelter that FCVR offers. Three respondents spoke about offering clients shelter, food, and supplies when needed.
- The third service is advocacy, and that is where the employees guide clients on the topics they need assistance with. These topics include healing purposes, guidance on how to leave an abusive situation, and support and guidance in re-authoring themselves. All respondents mentioned that FCVR offers psychological help for their clients and their children to support them emotionally. Two respondents added that they have several connections with other organizations if a client needs information that FCVR does not specialize in.
- The fourth service is consulting expertise, and that is where FCVR offers workshops to clients or ex-clients and gives presentations to other organizations to educate the public and raise awareness. Two other respondents also mentioned that the organization aims to educate the Aruban society on IPV.
- The last service that FCVR offers is the 'nazorg' which translates to aftercare of the clients who escaped abusive situations. During the aftercare, FCVR offers support in the form of support groups and empowerment workshops. Similarly, most other respondents also mentioned that FCVR offers a variety of workshops for current and ex-clients. One respondent stated that: "Nos ta dunanan workshops un ves pa siman unda durante actividadnan mane pintamento, nan ta haya chance pa conta nan storia den un grupo unda cu tin confiansa" [We offer them workshops once a week where during activities like painting, they can tell their stories in a group where there is trust] (Respondent 1, personal communication, April 23rd, 2021).

During different activities like art, the clients or ex-clients can express themselves and tell their stories in a trusted environment. This respondent added that frequently during these workshops, the clients feel more comfortable speaking about their experiences. Three respondents mentioned that the organization aims to help their clients become independent and feel empowered through these workshops. Two respondents mentioned that they offer a 'listening ear' when the clients need it and advice when they ask for it. The employees do not force clients to speak about their experiences but allow them to speak when they are ready. An additional service FCVR tries to include for the clients that stay at their shelter is to involve them as much as possible in activities and celebrations. For example, one respondent said that they celebrate the clients' birthdays, national holidays and receive donations for free dinners for their in-house clients. One respondent added that FCVR works together as a team and that each employee adds to the client's healing process.

To summarize, the functions of FCVR vary, but all functions are aimed at supporting and empowering people facing violence.

COVID-19 Challenges:

One respondent explained that FCVR employees were considered front liners during the pandemic and needed to find a way to adapt to the new circumstances. To ensure the safety of clients and employees, FCVR had to work with a skeleton team. The respondent explained that some of the employees at FCVR were part of the at-risk group, which meant that they could not work on-site. Another respondent mentioned that others had to stay at the shelter around the clock since some employees could not come to work. Three respondents explained that FCVR had to introduce a WhatsApp line to facilitate communications with their clients. Two

respondents also mentioned that they added an emergency number as well. One respondent said that they had to change and adapt their working hours to become more flexible to accommodate the clients as much as possible. For example, if a client cannot make it during office hours, an employee can adjust her schedule accordingly to accommodate the client. Several respondents also mentioned that FCVR had to focus their attention more on being reachable through social media. Another challenge mentioned by a respondent is that FCVR did not have enough room at the shelter during the pandemic to accommodate all those who needed support. This respondent added that this was a challenge before the pandemic already. Another respondent was unsure of how much the pandemic affected the organization. The same respondent explained that FCVR was able to continue with little change. The respondent stated:

"E pandemia tey, pero toch e lugar a keda lora" [The pandemic is here; nevertheless, the place continued to run] (Respondent 9, personal communication, May 8th, 2021).

Another challenge mentioned by four respondents was that the donations they used to receive either decreased or stopped altogether. Additionally, one respondent said that they also had several projects planned that halted because of the pandemic.

To summarize, the pandemic has brought several challenges to FCVR, including communication-related challenges, project-related challenges, capacity challenges, and donation-related challenges.

3.3 Intimate Partner Violence: The "Shadow Pandemic"

In this section, the meaning and consequences of IPV are examined based on the interviews. It is essential to mention that domestic violence, IPV, relational violence, violence, and abuse were used interchangeably by the respondents. Lastly, the characteristics of FCVR's target group are also given.

Clients:

One respondent thinks that relational violence has overall negative consequences for a person. This respondent believes that it causes physical, mental, and emotional damage. It was explained that the physical damage comes from being hit and that the mental and emotional damage comes from verbal violence. Another respondent was not aware of what domestic violence entailed until social workers explained it. One respondent believes that IPV is physical but starts with how someone speaks to a person. The same respondent said:

"E ta cuminsa na con e ta papia cubo, e no ta djis yega dal bo" [It starts with the way they talk to you; they do not just start by hitting you] (Respondent 7, personal communication, May 7th, 2021).

This respondent continued to explain that it is in their tone of voice and their words. The last respondent believes there are many forms of violence, including physical, verbal, economic, and sexual abuse.

To summarize, most respondents believe that IPV comes in different forms that hurt the person experiencing the abuse.

NGO:***Definition IPV:***

One respondent explained that it is challenging to define domestic violence or IPV in one word or one simple sentence. In the respondent's opinion, it is defined by a sequence of events in a relationship where one person suffers because of an imbalance in power. Inequality in the amount of power that one person has over the other causes unhappiness in the person that is being dominated. The respondent added that the gender of the person does not matter in these cases. Similarly, another respondent mentioned that IPV is when one or more people in a

relationship or marriage use any kind of violence to overpower the other. This respondent stated: "Ora un of dos persona den un relacion of matrimonio ta usa violencia den tur termino pa gara poder riba e otro persona" [When one or two people in a relationship or marriage use violence in all its forms to overpower the other person] (Respondent 11, personal communication, May 10th, 2021).

The same respondent added that the abuser can be male, female and includes same-sex relationships as well. Two respondents specified that abuse could occur in any type of relationship; it does not necessarily have to be a romantic relationship. For example, it could also be between family members. The same two respondents also mentioned that the abuse mostly happens privately in homes of abusers and those who experience abuse. These respondents also added that the abuse comes in the forms of physical, sexual, emotional, and spiritual violence.

On the other hand, another respondent is of the opinion that IPV is when a man abuses a woman. This respondent added that the abuse takes on different forms. Similarly, another respondent believes that violence comes in different forms; however, the respondent added that physical abuse and verbal abuse are the most prevalent forms. Finally, one respondent explained that IPV is when someone makes another lose all sorts of hope and stated:

"Ora cu ja e no tin speransa mas" [When they do not have hope anymore] (Respondent 10, personal communication, May 10th, 2021).

To summarize, all respondents believe that IPV comes in different forms and relationships and has a detrimental effect on the person experiencing the abuse. However, certain forms are more prevalent than others.

Consequences IPV:

The employees elaborated on the consequences of IPV, and these included the following:

- Economic: dependency on the abuser
- Emotional: feelings of shame, fear, emotional instabilities, isolation, loneliness, unable to voice their opinions, guilt, self-blaming, blocked feeling;
- Mental: depression, anxiety, PTSD, low self-esteem, insecurities, trauma, alcohol abuse, overdosing;
- Physical: facial and/or bodily injuries, headaches, insomnia, high blood pressure, self-harm.

One respondent explained that a person might become dependent on the abuser on an economic level because the abuser does not allow the person to go to work, or the person finds themselves skipping multiple days of work because of consequences related to abuse. Another respondent added that financial abuse is most prevalent in the cases that were handled. Two respondents mentioned that women in abusive situations often suffer in silence. One respondent informed that there is not one consequence that is worse than the other; it is different for everyone and can be a combination of consequences. On the other hand, two other respondents believe that the mental consequences are worse than the physical. Both respondents explained that the physical injuries heal, but the negative impacts on a woman's mental health last and take a longer time to heal. One respondent stated that:

“Fisicamente, e dolor ta kita. E blauw ta kita, e dolor ta bay. Pero mentalmente, esey ta keda. Esey ta keda bin bek. Esey ta esun di mas cruel” [Physically, the pain goes away. The bruises

leave, the pain subsides. However, mentally, the pain stays. That pain keeps coming back. That is the cruelest one] (Respondent 6, personal communication, May 5th, 2021).

Another respondent added that mentally, many women who experience abuse do not have peace. The respondent stated that:

“Mentalmente, nan no ta haña paz. Nan cabes ta keda yen y nan ta keda cu trauma” [Mentally, they do not have peace. Their minds stay full and stay traumatized] (Respondent 10, personal communication, May 10th, 2021).

Several respondents mentioned that some women become used to the abuse and perceive their abusive situations as normal. For example, one respondent explained that women in abusive situations find it difficult to communicate and possibly ask for help. The fear that the women feel paralyzes them, and even when they have the chance to reach out, the women are too scared to do so. Another respondent mentioned that women in abusive situations are often exposed to controlling and manipulative behavior from the abuser.

To summarize, the respondents think that IPV has several short- and long-term consequences for the person experiencing abuse, and some respondents believe that the mental consequences of abuse are worse than the physical consequences of abuse.

Target Group Characteristics:

Most employees said that FCVR caters to anyone experiencing violence. However, the largest target group of FCVR is women. All respondents mentioned that the ages of the clients vary. One respondent added that it was noticed that clients have started to experience violence at a younger age. Another respondent mentioned that the distribution of the target group of FCVR is mostly of Dutch nationality (Aruban), Colombian nationality, and Venezuelan nationality. Similarly, several other respondents also mentioned that locals and South American nationalities

are the nationalities that are seen most.

In contrast to this, another respondent mentioned that South American nationalities were most prevalent and very few locals. The same respondent also added that the abusers are, most often than not, also from South American countries. One respondent added that FCVR received and helped people from all the nationalities that reside in Aruba. This respondent commented that most people who have come to FCVR for support have at least one child. Similarly, four other respondents also mentioned that most of the women that come to FCVR for support are mothers. Three respondents said that most of the women are undocumented immigrants. Furthermore, a few respondents mentioned that many women in abusive situations are either jobless or financially dependent on their abusers. Another respondent added that violence does not discriminate against gender, social status, or economic status.

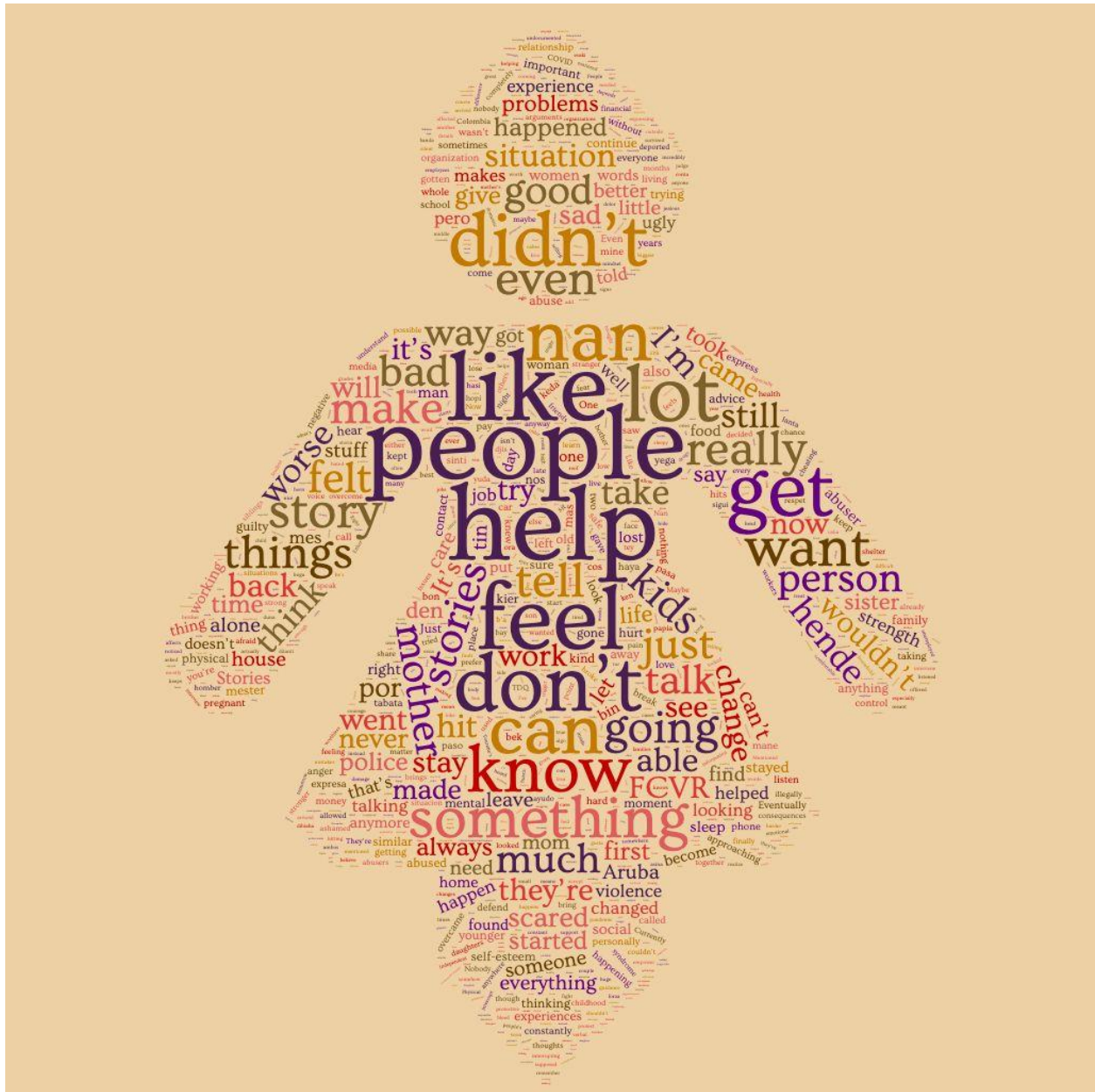
To summarize, the respondents explained that anyone who experiences IPV is part of their target group. The most prevalent target sub-groups include women from different nationalities, including locals, Caribbean nationalities, South American nationalities, and many of them are mothers.

3.4 “Maltrato ta ponele seca mane un flor cu bo n’ ta duna awa”

This section presents the lived experiences of women facing IPV during the COVID-19 pandemic. More specifically, this section elaborates on the stories of the clients of FCVR, the abuse they experienced, the moment they decided to change their story, and how the measures implemented due to the pandemic affected them. To visualize the clients' lived experiences, a word cloud was generated by combining all the stories that expressed their stories, which is depicted in Figure 3.

Figure 3.

Wordcloud Lived Experiences FCVR Clients



Clients:

One respondent expressed that she constantly felt scared and that that was the most overwhelming and consistent feeling. The abuser would make the respondent feel like she was nothing and not important or worthless. The respondent often felt frustrated because there was nothing to be done against the abuse. This respondent stated that:

“E ta un dolor, e ta dunabo rabia cu bo no por haci nada bek. E ta mane un dolor den mi alma” [It is a pain, it enrages you because you cannot do anything about it. It is like a pain in my soul] (Respondent 2, personal communication, April 30th, 2021).

One night, this respondent saw the chance to escape and took it. The respondent admitted that she had nowhere else to go but risked it anyway. COVID-19 measures like the nightly curfews were in effect when she left that night. While the respondent stood at the bus stop with her children, a stranger noticed them right before the curfew and stopped. He suggested calling the police, which the respondent initially did not want to do because she finds that the police take too long to arrive, and when they do arrive, they are unable to help her. However, the stranger called the police anyway and stayed with the respondent and her children until the police arrived. Eventually, the police brought the respondent into contact with FCVR.

Another respondent shared how her abuser would physically assault her. As a result, the respondent would receive black eyes, a split lip, and a broken nose. The respondent mentioned that she could have defended herself but considering that the abuser is a close family member, she did not attempt to do so. This respondent considers it an act of disrespect towards her family member. She admitted that she feels guilty. The respondent feels she was not a good family member and feels guilty for leaving her younger sibling behind in the abusive situation. Due to experiences with abuse, the respondent was forced to mature quickly and take on the caretaker

role for her family. The respondent had to provide for her family, which added to the guilty feeling because she does not know if somebody else assumed the caretaker role. The respondent acknowledged that she had not experienced a childhood due to all the responsibilities she needed to take care of.

Respondent 7 mentioned that people going through abusive situations feel like they do not have a voice and do not have rights. This respondent said that people facing abuse feel like they cannot speak, cannot be themselves and that the words that the abuser uses to threaten them end up breaking them. It also breaks their self-esteem. In the words of the respondent:

“Palabranan ta fuerte! Eta keda den bo cabes. E ta kibrabo” [Words are powerful! They stay in your head. They break you] (Respondent 7, personal communication, May 7th, 2021).

The same respondent commented that people who experience abuse become so depressed that they lose their power. The respondent explained that by not being able to express themselves, people facing abuse lose their power. This respondent emphasized that when a woman is treated well, she glows. On the other hand, when a woman is experiencing abuse, she wilts:

“Maltrato ta ponele seca mane un flor cu bo n’ ta duna awa” [Abuse makes her dry up like a flower that you do not water] (Respondent 7, personal communication, May 7th, 2021).

The same respondent believes that many people facing abuse do have help available to them but decide not to use it. The respondent believes that fear is what causes people not to reach out for help. In addition, the respondent adds that Aruba is a small island and that many people are afraid that others will find out about their abusive situations. She mused that the people in Aruba are negative and are quick to judge and make fun of others who are going through bad situations. The respondent stated:

“Nan ta burla di hende, duna comentarionan negativo. Hopi hende ta zundrabo of reclamabo ora

bo purba di expresa bo mes, dus p'ese y hopi hende ta keda keto y no ta gusta busca ayudo”

[They make fun of people and give negative comments. Many people reprimand or scold you when you try to express yourself, so that is why many people prefer to stay quiet and do not like to seek help] (Respondent 7, personal communication, May 7th, 2021).

This respondent explained that she experienced domestic violence as a child, which traumatized her for the rest of her life. Whenever she hears a couple arguing or thinks back to her own experience, the respondent gets extremely anxious.

The last respondent explained that she felt like she lost herself and lost her identity during the abusive situation. She added that her self-esteem was so low that it was non-existent. The respondent expressed that she could not be herself because she was scared to trigger her abuser. She explained that the abuse began after she got pregnant. The respondent found out about the infidelities of her abuser, and from there, the arguments escalated so much that the abuser would beat her constantly. After the respondent lost her job because of the pandemic, she tried to sell food to get by. The abuser would take the money that the respondent earned from selling food and kept it. The respondent admitted that she stayed in the abusive situation because she is undocumented and had nowhere else to go. The same respondent was scared that if she went to the police, they would deport her. She was adamant that she would have immediately left if she had another choice.

3.4.1 Transformation point: the moment of change.

The term transformation point discussed in chapter 1.5 was explained as when a person re-authors and changes their story or when people re-author and transform themselves. In this section, the clients will describe the first transformation point, which is when they decided to re-author and end their chapter of abuse.

One client recalled the moment where she decided to leave her abuser. After another argument, the abuser physically assaulted her in front of their children while she was pregnant. Finally, the respondent found a chance to leave at night and decided to take that risk. The respondent left with her kids half-dressed and fled to a bus stop. She did not know what to do, the respondent explained; what she did know was that she needed to get out.

Respondent 4 said that she had had an argument with her abuser and afterward tried to commit suicide by overdosing on pills she had for her medical condition. However, the respondent explained that the pills only made her drowsy instead and did not recall what happened that night. The respondent only recalls that she had somehow made her way to her ex-boyfriends' house, and that is where her ex-boyfriend's mother explained to the respondent that what she was going through was, in fact, abuse. At that moment, the ex-boyfriend's mother decided to call the police and get the respondent help.

Another respondent vaguely mentioned that when the abuse becomes too much for a long time, that is when people usually leave. The respondent added that sometimes when the person facing abuse sees the abuser mistreating someone else, it could cause them to leave the abusive situation.

The last respondent explained that the moment she decided to leave came after a build-up of all the abuse she was facing. Finally, a day came when leaving the situation overruled the fear of being deported, and the respondent decided to go to the police.

3.4.2 COVID-19 measures effects on women facing IPV.

Clients:

One respondent commented on how the measures implemented due to the pandemic affected her situation. Both she and her abuser lost their jobs, which exacerbated the violent

situation considering that they were all under financial stress. They could not afford housing or food, were forced to sleep at bus stations, and rely on food donations to survive.

Another respondent mentioned that the measures brought on due to the pandemic did not affect her situation as much, considering that the abuser kept his job and they did not go out much before the pandemic. In addition, the abuser had issues with drug and alcohol use, which was what instigated the aggression most of the time.

One respondent lost her job because of the pandemic, and her abuser kept his job. In this case, the respondent noticed that the financial stress negatively impacted the already abusive situation. By relying on the abuser for finances, the abuser ensured that the respondent would not receive any money to use.

Regarding the implemented measures, one respondent believes that the measures harmed the women in violent situations. However, the respondent understands the reasoning behind why the measures had to be implemented. She explained that in her experience, financial issues caused much stress, which led to frustrations and aggression. Therefore, the respondent believes that increased job losses due to the pandemic would have worsened many situations that were already violent to begin with. The respondent continued by saying that the nightly curfew also could have had its adverse effects. The same respondent explained that before the pandemic if she argued with her abuser in the middle of the night, she could leave and go somewhere else to calm down or escape the situation. However, with a nightly curfew implemented, people are forced to stay together.

NGO:

All respondents believed that the implemented measures due to the pandemic hurt the women who face IPV. Measures like the lockdown, the shelter in place, and the nightly curfews

caused these women not to escape their abusers. One respondent mentioned that communication between FCVR and (prospective) clients became extremely difficult. She added that FCVR and their clients had to speak in codes to avoid putting the clients in danger of being discovered by their abuser. The respondent stated:

“Nan no por a ni sali bay pisca mas, esey kieren cu nan ta na cas henter dia. E muhernan aki tabata trapped, na modo di bisa” [They (the abusers) could not even go fishing anymore, which means that they were at home the whole day. These women were trapped, in a way of saying] (Respondent 1, personal communication, April 23rd, 2021).

The same respondent also mentioned that there was a decline in walk-in clients due to the measures implemented. Six respondents mentioned that there was an increase in IPV cases during and due to the pandemic. One respondent stated that the cases that they received decreased, but not because IPV became less. She explained that many people were more afraid of the pandemic than they were of being abused. The respondent elaborated that:

“Maltrato nan ta tum’e paso nan tin mas miedo di e pandemia. Nan ta prefera wanta esey cu sali pafo y bay un caminda cu ta desconoci. E abuso nan sa, nan conoce, pero e pandemia ‘ki ta algo nobo. Nan tin mas miedo di dje” [They accept abuse because they are more scared of the pandemic. They prefer facing the abuse instead of leaving and going somewhere unknown. The abuse is known, but this pandemic is something new. They are more scared of the pandemic] (Respondent 6, personal communication, May 5th, 2021).

Two respondents mentioned job loss as a reason for increased IPV cases. Two other respondents added that being forced to stay near the possible abuser increased frustrations and could have led to an increase in abusive behavior. One respondent believes that IPV seemed to have become less taboo, considering that, for example, bosses and colleagues were more prone

to report cases of IPV. This respondent also added that the measures implemented due to the pandemic would protect against the virus but caused increased crises inside people's homes. One respondent thought that the pandemic has caused some people to become abusive while not being abusive before. On the other hand, another respondent believes that the measures did not cause people who were not abusive before to become abusive suddenly. This respondent believes that the implemented measures due to the pandemic only exacerbated the abuse already happening before the pandemic.

To summarize, most respondents believed that the measures implemented because of the pandemic had a detrimental effect on the women experiencing abusive situations.

3.5 “Abo ta un Storia, bo Bida ta un Storia”

Here, the meaning of a story is given based on the perspective of the respondents. Additionally, this section also provides the key characters that played essential roles in the clients' stories.

Clients:

One respondent said that a story is what a person has lived through; it is a lived experience. This respondent added that:

“Sea bon, sea malo, pero e ta bo storia” [Whether good, whether bad, it stays your story]
(Respondent 2, personal communication, April 30th, 2021),

It means that it is still your story, whether it is a good story or a bad story. Another respondent believes that a story is a person's life story. Several respondents explained a story as being someone's experience. One respondent added that the definition of a story depended on the person telling the story, the storyteller. The same respondent believes that this is since some people tell true stories, and some people tell stories that are not true.

To summarize, all respondents believe that a person and their experiences define a story, and one respondent added that the storyteller is also essential.

Characters (Non-helpers and helpers):

One client mentioned that she did not receive any help when she was going through the abuse. This respondent knows that neighbors could hear the fighting and the arguing, but they would not attempt to intervene. The respondent laughed and added:

“Niun hende ta yudabo. Hasta si nan scucha, nan no kier mete. Pero mi ta compronde” [Nobody helps you. Even if they hear it, they do not want to intervene. Nevertheless, I understand]

(Respondent 2, personal communication, April 30th, 2021).

The respondent was not surprised that nobody would come to her aid because she believes that nobody would want to intervene in something that might cause them harm. Although the respondent did not receive help from her neighbors, the moment she left her abuser in the middle of the night, she received unexpected help from a passerby, a stranger.

The following respondent explained how her mother-in-law would witness her being abused but made excuses for the abuser. Her mother-in-law would not help her or protect her but would stay quiet and watch her be physically and emotionally abused. The respondent added that her mother-in-law knew about the infidelities and would brush her aside and tell the respondent that she was overreacting.

Another respondent mentioned that after a violent argument with her abuser, the respondent had taken an unhealthy number of pills. This caused her to blackout, and she found herself at her ex-boyfriend's house. Her ex-boyfriend and his mother acted as an ally or mentor in this case. They advised the respondent to go to the police and get help. Since that transformational evening, the same respondent has two older siblings who are still trying to save

the respondent from the abusive situation.

The last respondent mentioned that her sibling was consistent support for her. The sibling stayed with the respondent and continued to help even after the respondent was incarcerated. The sibling looked after the respondent's children and made sure the bills were paid.

To summarize, some respondents received help from family, or unexpected people, including strangers, while other respondents did not receive help from others even if they were aware of the abuse.

NGO:

One respondent believes that a story is something that has a beginning and an end. She added that it consists of a timeline, and this timeline includes a change of when the abuse started. This change could have been immediate or gradual. The same respondent stated: "Storia ta algo cu abo ta vul in, e tin un comienso y un fin. Abo ta un storia, bo bida ta un storia. Cada cliente tin un storia" [A story is something that you fill in, it has a beginning and an end. You are a story; your life is a story. Every client has a story] (Respondent 1, personal communication, April 23rd, 2021).

Another respondent explained that a story is when a client first comes to the organization beaten and broken and slowly improves when receiving help and support from FCVR. The story ends when the client goes from being troubled to being confident and independent. The following respondent explained that a story is based on fiction or non-fiction; it could be a real-life story or a fairytale, and sometimes it is a combination of both. Another respondent mentioned that a story is the story of someone's life, what they have been through, and what they have lived through. The respondent stated:

"Esaki bo ta bib'e" [This is what you live through] (Respondent 9, personal communication,

May 8th, 2021).

Another respondent explained the meaning of a story by telling the story of a case that impacted her most. The story revolved around a little girl who came to FCVR, scared and broken. Slowly the little girl started improving and eventually overcame the dark chapters in her life. The respondent stated:

“Ela pasa e capitulo scur ey den su bida y e tabata por a sigui. Esaki ta un storia cu semper a keda touch mi curason” [She surpassed the dark chapter in her life and was able to continue. This story will always touch my heart] (Respondent 10, personal communication, May 10th, 2021).

The last respondent believes that a story is when an event is explained in detail, includes emotions, and allows a person to express themselves:

“Ora bo splica algo den details, cu emotions. Unda cu bo ta expresa bo mes. Bo ta conta un evento” [When you explain something in detail, with emotions. Where you express yourself. You describe an event] (Respondent 11, personal communication, May 10th, 2021).

To summarize, the respondents gave similar yet differing meanings to what a story entails, including giving an example of a case that had stayed with them or perceiving a positive change in a client.

3.6 Storytelling as an Intervention Method for the Empowerment of Women in IPV

This section provides the results of how FCVR uses storytelling as an intervention method to empower its clients. Additionally, this section also shows how the intervention of FCVR transformed the clients. In Figure 2, a summary of the data is presented in a table view for clarity purposes.

Figure 2.

Table Storytelling as Intervention Method

Aim Storytelling	How Storytelling	Structure Stories	Client Characteristics	Measure of Success
<ul style="list-style-type: none"> • giving clients back their voice • educate • connect • empower • aid in the healing process • motivate • inspire • unite • give advice/feedback 	<ul style="list-style-type: none"> • clarify events through questions • establish timeline • understand sequence of events and key-characters • use of tools like the cycle of violence • showing clients that they have a choice on how to continue • listen and allow them to express themselves • create a bond • stay authentic when telling a story • the story has to be simple and easy to understand • location • topic • ensuring they and their stories are safe • analyze their emotional state and then evaluate how to approach and what material to use • use of examples of other cases where the client had gone through similar situations and overcame it 	<ul style="list-style-type: none"> • establish timeline • client decides where they want to start and what they want to tell • put into perspective how it started, where it changed, how it changed, and where the client is now • stories are told in a random conversation with no structure • stories are told based on a feeling • no structure unless in preparation for a particular case with a specific goal • type and structure of story depends on the case 	<ul style="list-style-type: none"> • nationality of client • age of client • personality of client • trust client has in employee • receptiveness of client 	<ul style="list-style-type: none"> • asking for feedback • body language • clients' actions • unknown • positive reaction from the client • depending on the clients' goal

The aim of storytelling:

This employee mentioned that using storytelling as a method is to understand where the clients are coming from. Additionally, the same respondent explained that employees also tell stories to the clients to empower them, show them that there is a way out, show them that they are not alone, and offer them the support and understanding they need. The respondent added that another goal in helping their clients tell their stories is to help them heal. Finally, she commented that people facing abuse are frequently silenced: abuse is solitary, and many of these women, especially in severe cases, are cut off from everyone.

Respondent 5 explained that she sometimes uses a story to help educate a client. Other reasons for using a story include connecting with the client and telling them stories to show them that they are not alone and are not the only ones going through an abusive situation. This helps to give them hope and to inspire them, the respondent explained. The respondent added that during workshops/group meetings, they use storytelling to show clients how to accept themselves, empower each other, unite with each other, and become more aware of their own psychological and emotional well-being. She added that anyone could benefit from a story though, it just depends on how the story is told and the specific point that is aimed to be reached.

The following respondent mentioned that a story aims to show the clients that they are not alone and make them feel better. However, the respondent explained that she prefers to let the clients talk about their experiences instead of telling them stories. She commented that the reason for this is because she has never experienced violence herself.

One respondent explained that she tells clients stories based on her own experiences to give the clients advice or feedback.

Respondent 10 mentioned that she uses stories intending to be a tool in clients' healing

process, provide support during times of crisis, and give them hope during those times of crisis.

The respondent stated:

“Prome nan ta yega full kibra. Despues di e storia, mi ta wak un persona diferente, mane nan tin esperanza atrobe. Mi ta cuminsa wak un cambio” [In the beginning, they arrive entirely broken.

After the story, I see a different person, like they have hope again. I begin to see a change]

(Respondent 10, personal communication, May 10th, 2021).

The last respondent explained that she tells clients empowering stories to show them a solution, a way out. In short, to motivate her clients.

The how of storytelling:

One respondent mentioned that it is imperative for the clients to tell their stories, and based on that, the employees know what questions to ask. Questions are asked to clarify the events that the client has gone through for the employees and the client themselves. Another vital aspect that the respondent mentioned that needs to be clarified is identifying the key characters in the clients' stories. The respondent explained that after the event timeline has been established, both parties understand the sequence of events and their key characters. The employees know what type of support can be offered to the clients. A tool that FCVR uses to aid in visualizing the events that the clients go through and pinpoint their current position in their story is the “cycle of violence” tool. The respondent explained that this helps show the clients that their story is not like that in books or fairytales. It does not end where they are currently at. She continued by saying that it shows the clients that they can choose how their story continues. She stated: “Esaki ta djis e siguiente capitulo den nan storia, den nan bida. Nan tin e keuze awo pa loke ta pasa next” [This is just the next chapter in their story, in their life. They have a choice on what happens next] (Respondent 1, personal communication, April 23rd, 2021).

Furthermore, the respondent explained that they allow the client to speak during their first session, so the employees do not tell the clients stories during their first meeting.

One respondent explained that she prefers to listen to the clients and that she rarely tells them stories. She commented that since she is often around the clients, the clients randomly decide to express themselves and tell her their experiences. The respondent explained that once a bond is created with a client, they are more inclined to express themselves. She added that the clients often tend to tell each other about their experiences.

Another respondent mentioned that it is essential to tell a story that helps relate to the clients when using stories, especially if it is a personal experience. She explained that it is imperative to stay authentic when telling a story to a client and that it has to come as naturally as possible. The respondent continued to say that the story has to be simple; thus, keeping a story as simple as possible is crucial. Other factors to consider when telling and listening to stories are the topic and the location. The location is important because the clients have to feel safe and comfortable, she explained. The respondent added that it is essential to make this vocal to the clients: tell them that they are safe and that this is a safe space for them. When doing this, the tone of voice also needs to be considered. Additionally, the respondent added:

"The simpler you can explain it, the better you can reach a client" (Respondent 5, personal communication, May 5th, 2021).

Respondent 6 explained that if she had gone through a similar situation or heard something similar, she would consider mentioning it to the client. However, the respondent mentioned that she lets the clients talk about their own experiences most of the time because she has never experienced violence herself. Thus, the respondent does not have a personal experience to relate to the clients with.

Another respondent mentioned that she tells the clients about her own experiences without revealing that the stories are her personal experiences. The respondent explained that she prefers to act as if she is talking about someone else's story.

One respondent explained that since some clients do not always directly tell her about their experiences, she must try and find another way to bring her message through to them. She commented that she has information about a clients' case because of her co-workers, making it difficult to talk to a client and showing them that she already knows their story without the client telling her. The same respondent explained that she starts with analyzing their emotional state when it comes to approaching a client. The respondent explained that she evaluates how to approach the clients and what stories to use. She mentioned that at that moment, she decides what material to use. The respondent stated:

“Prome mi ta analisa e persona su estado emocional. Di eynan mi ta evalua y asina mi ta saca mi material” [First, I analyze the persons' emotional state. From there, I evaluate (the situation) and come up with my material] (Respondent 10, personal communication, May 10th, 2021).

The respondent added that it is crucial to make the clients feel safe and protected from the start.

The last respondent explained that she uses examples of other cases without revealing too many details. She mentioned that she likes to explicitly use examples of cases where the person went through a similar situation as the client and overcame it.

Structure of stories:

This section will look at how structures play a part in stories and storytelling in the opinions of FCVR employees.

One respondent explained that when allowing a client to tell their story, the employees try to establish a timeline to become visually clear for the client. In the first session with a client,

oftentimes, the employees focus on leaving it to the client to decide where they want to start, what they want to tell, and how much they want to tell. Along the way, while the client is telling their story, the employees try to put the stories into perspective for the client. This is done for the client to understand their experience; how it started, where it changed, how it changed, and where the client is now. On the contrary, the respondent added that there is no fundamental structure to how the stories are told when telling a client a story.

Several other respondents mentioned that there is no structure when they tell their stories. They all added that the stories they use are random, there is no predetermination to them, and they happen naturally during the conversation.

One respondent explained that she tells a story based on a feeling. She said that it usually does not contain a structure unless she is preparing for a particular case or session with a specific goal. She added that otherwise, there is no specific moment for a story, that she feels it when a story could be used.

One respondent mentioned that the type of story and its structures depend on the person and their particular case. Based on this, she explained that she usually figures out a way to formulate a story that could help the client. However, she warned that one needs to be careful with how the story is formulated and how receptive the client seems. In addition, if one is using an example of another case, one needs to make sure that the example case and its characters are not recognizable by the given details.

Client characteristics influence on storytelling:

This section shows which client characteristics influence storytelling in the opinion of the FCVR employees.

One respondent believes that the most defining characteristic that influences how quickly

a client opens up is their nationality. She thinks that South American nationalities tend to be more open about their experiences. Another respondent believes it is dependent on what the goal of the story is and what the employee wants to achieve with their client. She added that it also depends on the clients' age and nationality. It also depends on their personality, the respondent commented. She said, for example, whether the client gets distracted easily or if the client would be able to follow the story.

Yet another respondent mentioned that once the client has trust, she will open up and tell her story. This respondent commented that the story that she tells stays the same regardless of the clients' traits or character. She explained that it is because the story she tells is based on her personal experience.

One respondent explained that an important characteristic is whether a client seems receptive or not. She elaborated and said that sometimes clients refuse any type of help or support. When that happens, the client will not be receptive to any story that they are told, the respondent explained. She said that in that case, a story would not help the client because they do not want the help.

Respondent 11 mentioned that the characteristics that she looks out for when using a story are clients with low self-esteem, insecurities, or the clients that keep going back to their abuser. She added that especially when a client says that they cannot do it or when the respondent sees that the client is close to giving up and needs a little extra push.

Measures of success:

The components that measure the success of stories used as an intervention method by FCVR employees are compiled in this section.

One respondent measures the success of the stories they use by asking clients for

feedback at the end of their session.

Another respondent explained that she checks a clients' body language as to whether the client understood the story or not. She also asked the client to summarize it and re-tell the story to see if the story was understood. Finally, the respondent measures the ultimate success of the story by looking at the clients' actions and whether they apply what they have learned from the story or not.

One respondent does not know whether her story helped a client or not because the respondent does not spend enough time with the clients to verify success.

Respondent 10 thinks that a story was successful when she receives a positive reaction from the client. The respondent can see this in the clients' changes in body language. For example, she explained that sometimes a client is shaking or biting their nails, and after the respondent talks to them, the client stops shaking or biting their nails. This difference is how the respondent measures her success.

Respondent 11 believes that every client is different: they all have different needs and different goals. Therefore, the respondent measures her success depending on the clients' goal. If the client receives an answer to their questions or reaches the goal they had initially arrived with, the respondent believes that her story was successful.

3.6.1 “Awo mi por conta mi storia cu forza, paso mi a haña forza danki na nan”

In chapter 1.5, the term transformation point was explained as when a person re-authors and changes their story or when people re-author and transform themselves. In this section, the latter seen as FCVR intervention will be delved into the clients' stories.

One client added that she noticed a difference in how she feels telling her story compared to when she first had to tell it. The first time she told her story, she admits that she cried a lot.

Now, she still feels sad, but she does not cry anymore. She says that she can tell her story with strength now because of the help she received from FCVR. She feels like she changed, and she was made to remember who she was before the abuse. She stated that:

“Awo mi por conta mi storia cu forza, paso mi a haña forza danki na nan. Mi a lubida ken mi tabata ta, pero mi a haña mi mes bek” [Now, I can tell my story with strength because I got strength thanks to them (FCVR). I forgot who I was, but I found myself again] (Respondent 2, personal communication, April 30th, 2021).

Similarly, another respondent felt sad when she first had to tell her story. She added that she also felt disappointed, bad, and guilty. Although now she feels that she is stronger, she stated that she somehow empowered herself. The same respondent still struggles with these feelings, but they are becoming less and thus easier to deal with. The respondent mentioned that she wants to learn from the mistakes her abuser made and make sure that she does not make them too.

One respondent explained that it took her a while to open up. She admitted that she does not like to share her experiences because she does not trust people easily. Nevertheless, eventually, the respondent realized that she could trust the employees at FCVR. She mentioned that she feels good with them, that they listen to her without interrupting her, allow her to speak freely, feel safe, and feel comfortable expressing herself with them. This respondent stated:

“Mi ta sinti mi bon cu nan. Mi ta sinti cu mi por confia pa expresa mi mes cu nan y cu nan no ta bay haci redo of algo asina. Nan ta profesional” [I feel good with them. I feel like I can trust them not to gossip about me after I express myself with them. They are professionals]

(Respondent 7, personal communication, May 7th, 2021).

The same respondent added that for people to open up, they have to feel safe.

The last respondent explained that at first, she did not take care of herself. She felt ugly,

she felt unworthy, and she had no hopes for the future. Because the respondent felt ugly, she believes that she saw Aruba in an ugly light as well. The respondent felt ashamed of her situation and felt immense sadness when she had to tell her story. With the help of FCVR, she changed. The same respondent now feels like anything is possible to change her outcome and story. She feels like things will improve for her. The respondent can finally express herself. She felt ugly physically, but she also felt like she had an ugly mindset. Now, she does not feel ugly anymore, and her mindset has changed. The respondent added that she could finally see Aruba for its beauty without the ugly connotation of violence attached to it. This respondent started learning the English language, and her previous employer called her back and offered her employment once again.

3.7 The Stories That Affect Women Facing IPV

In this section, the type of stories that positively and negatively affect the clients are shown and the type of stories that they would have wanted to hear when experiencing abuse.

Positive stories

Stories that motivate, inspire, empower, and generally induce pleasant emotions in clients are considered positive stories.

Three of the four respondents declared that the stories that positively affect them are stories of people who have overcome the same or worse situations as the respondents. These respondents expressed that the employees at FCVR would tell them stories of cases similar to theirs. They divulged that these stories would be about how other clients have gone through the same situation, or worse, and how they overcame it. They added that FCVR emphasized that many women have gone through similar situations, and most of them admitted that after hearing these stories, they did not feel so alone anymore. Respondent 8 mentioned that the stories that

made her feel good were stories from the Bible. She believes that the stories from the Bible encourage her, give her strength, and inspire her. One specific respondent divulged that she has seen and heard of many cases while she stayed at the shelter. These affected her to wish that she could do something or say something to make them feel better. The respondent added that to be able to overcome situations like that, much courage is needed. She stated that:

“Bo mester pensa pa bo mes, bo mester pone bo mes como prioridad. Bo no por keda scond’i, asina bo no ta logra para riba bo mesun dos pianan” [You need to think for yourself, you need to put yourself as a priority. You cannot stay hidden, you will not be able to stand on your own two feet that way] (Respondent 4, personal communication, April 30th, 2021).

Several respondents continued by saying that the stories showed them how people who have been through worse than they have and overcame it motivated them. However, one respondent added that she takes the strength out of those stories:

“Mi ta tuma forza di e storianan ey. E ta ponemi sinti mane, si e por, ami tambe por” [I take strength out of those stories. They make me feel like if she could do it; I can do it too] (Respondent 2, personal communication, April 30th, 2021).

The same respondent stated that it made her think that if they could have overcome their situations, that she could too. Another respondent commented:

“Bo djis tin cu bay dilanti y sigui. Abo tin cu yuda bo mes, paso si abo no haci’e pabo, niun otro hende lo haci’e” [You just have to continue going forward. You must help yourself because if you do not do it for you, nobody else will do it for you] (Respondent 4, personal communication, April 30th, 2021).

Another respondent recalled when she was incarcerated, and FCVR would come to the prison and allow several women to sit together and speak about their experiences. In addition,

FCVR would bring some baked goods and juice, which the respondent exclaimed might not seem like a lot to some, but those small gestures meant everything to them. During these moments, the respondent explained that she was given insights into other women's experiences, and she realized how much worse her situation could have been. The same respondent admitted that sharing her own experiences and listening to others' experiences made her want to change her life as soon as she was released. She added that these moments were intense, extremely emotional, and heavy. The respondent undoubtedly added that although emotional, these sessions and the presence of FCVR affected the women and their environment positively. She stated: "Nan ta cambia full e ambiente" [They change the whole atmosphere] (Respondent 7, personal communication, May 7th, 2021).

Negative stories

Stories that decrease self-esteem, sense of hope, and generally induce unpleasant emotions in clients are considered negative stories.

The same three respondents added that the stories that negatively affected them are stories of people who have experienced abuse but continue to go back to the abuser. Another respondent said that the stories that affected her negatively are those that remind her of her childhood. These stories cause her pain and remind her of how her mother was murdered in front of her when she was younger. Stories that involve the person going back to the abuser several times make two respondents feel sad. One respondent said that she feels pity for women who find themselves in such a situation. Both respondents said that they do not understand why those women continue to go back to their abusers. Another respondent added that the stories that make her feel bad are those about people who were given a second chance but failed to make good use of. She explained:

“Cu b’a haña un chance mas den bida y cu bo a fracasa” [That you got another chance in life but failed] (Respondent 7, personal communication, May 7th, 2021).

The stories they wanted to hear

Two respondents shared that they would have wanted to be encouraged to find help because abusers do not want them to get the help they need. One respondent added that when one finds help, they are no longer under the control of the abuser because, ultimately, that is what the abuser wants. Therefore, the respondent would have wanted someone to urge her to leave and never go back. She stated:

“Djis sigui dilanti y nunca bay bek” [Just continue and never go back] (Respondent 2, personal communication, April 30th, 2021).

The other respondent would have wanted someone to urge her to run, to run for her life. She would have wanted someone to have told her that the words are worse than the physical pain because the words kill you from the inside. The same respondent wanted to hear that if someone overcame the same situation and is now smiling all the time, she could do it too. The respondent wanted to hear that she is worthy and that she deserves the best.

Respondent 4 mentioned that she would have wanted to be told not to be afraid and accept the help offered to her. The respondent explained that otherwise, someone in the same situation could drown in it. She stated:

“Bo ta hoga den e situacion y cos ta sali for di man ora cu e respet cu tey den famia no tey mas” [You drown in the situation, and it goes out of hand when the respect between family members does not exist anymore] (Respondent 4, personal communication, April 30th, 2021).

Another respondent would have wanted to hear that the respondent was not alone and could count on the support of her family and friends.

3.8 Communication Strategies That Involve Storytelling

The communication strategies that FCVR uses and the way that clients would prefer to be approached are presented in this section.

Clients:

One respondent ultimately prefers to be approached personally. She claimed that one could talk freely and better express themselves than talking on the phone or through other communication methods. She adds that group sessions are good too because, in this way, one can learn from other's experiences.

Another respondent would appreciate being approached in any way. She elaborated by saying that whether personally or by phone, help is help. She stated:

“Mi lo aprecia cualkier manera. Ayudo ta keda ayudo, no ta matter e forma cu e ta bin aden” [I would appreciate (being approached) in any way. Help is help; it does not matter in what form it arrives in] (Respondent 4, personal communication, April 30th, 2021).

The same respondent continued by saying that organizing a campaign that focuses on letting people know that they are not alone would be helpful. The respondent added that people experiencing abuse often feel guilty. Therefore, letting people know that they should not feel guilty when they reach out for help was suggested to add in possible campaigns. The same respondent believes that it is also important to add in possible campaigns that people of any age can reach FCVR. The respondent stated:

“Nan mester por identifica cu loke ta wordo pon'i den e mensajenan y den e storianan” [They need to be able to identify with what is being put in the messages and stories] (Respondent 4, personal communication, April 30th, 2021).

Respondent 7 thinks that social media is an excellent tool to reach people. When this

respondent comes across FCVR ads on specific platforms, she feels like it calls to her; it grabs her attention. However, the same respondent feels that she would prefer to be approached personally. Respondent 7 believes that approaching someone and talking about these specific topics personally is extremely important. The respondent added that by phone or social media, some people might not feel comfortable expressing themselves or giving as many details as they would if the conversation was face-to-face. Nevertheless, the respondent thinks that all platforms and types of communication should be used to spread awareness and ensure that the people who are ashamed of their situation feel assured that they are not alone and that staying silent is not the right thing.

NGO:

Multiple employees mentioned the impact that the pandemic had on the organizations' communication strategies. They explained that due to the pandemic, they had to adapt to the new environment. For example, two respondents said they had to leave the traditional way of marketing behind, meaning that they could not visit schools, give workshops to crowds, or go into the field anymore. Additionally, one respondent explained that FCVR was very active in the Aruban community before the pandemic. The respondents continued to explain that they had to become more active on social media because of the pandemic. One respondent added that they sometimes share articles in local newspapers to showcase their activities.

One of the most famous campaigns that most employees mentioned was the online testimonials that FCVR shared. Some of the respondents commented that it reached many people who also wanted to share their own experiences or ask for help for themselves or someone else facing abuse. One respondent said that based on the age of the person sharing their testimony, FCVR could reach different age target groups. One respondent added that FCVR also uses

images and short videos that portray their messages without saying anything. She explained that they used this so that anyone would be able to understand it, regardless of any language barriers.

Another respondent thinks that there are pros and cons to approaching the public face-to-face or through social media. She elaborated that face-to-face is more personal but could cause that people are too embarrassed to participate. On the other hand, social media would be more private but could be taken as more impersonal compared to a face-to-face approach. Finally, another respondent mentioned that many people are reached through word-of-mouth methods or other organizations.

3.9 Recommendations FCVR

The recommendations brought forward by the clients are summarized in this section.

One respondent thought that she would like to see more immediate action when it comes to crises. Even if there is no available room in the shelter, she believes that allowing a person to temporarily leave the violent situation and express themselves in a safe environment would help immensely. She thinks that giving them a moment to talk and to gather and express their thoughts, to tell their story, could make a difference. The respondent advised that personally telling someone a story of someone who has gone through worse and overcame it would help. She stated:

“Conta nan storia di hende cu a pasa den pio pero cu a lanta bek. Storia di hende real semper ta yuda, mas ainda si bo tende di un hende personal, e ta yudabo” [Telling them stories of people who went through worse than they did but overcame it. Stories of real people always help, even more, if you hear it from the person themselves, it helps you] (Respondent 2, personal communication, April 30th, 2021).

Respondent 4 suggested collaborating more with other organizations and schools. She

believes that students whose grades are insufficient could be experiencing abuse in their households. Therefore, the respondent suggests that when low grades are noticed in a student, to allow them to speak to a social worker and check if they are going through an abusive situation.

The following respondent believes that FCVR could increase their awareness by placing comments or reacting to the domestic violence-related posts made by online news outlets. She also believes that in the case that a person keeps going back to the abuser, FCVR could offer anger management options for the abuser. This respondent added that offering help for the abusers that want to change is essential. She elaborated by saying that some abusers want to change their violent behavior, but they do not know how to. The same respondent also mentioned that more people would pay attention by involving more famous people in the community to advocate and speak about the topic.

Another respondent admitted that she does not have anything she would tell FCVR to change. She explained that the way they help her and treat her is excellent and does not need any improvements.

3.10 Emerging Themes

In this section, the emerging themes that presented themselves during the interviews are provided.

Societal stories as socializing mechanisms

One respondent mentioned how the roots of IPV lie with the first stories or narratives that children are exposed to. The respondent mentioned this example:

“Homber ta cabes di famia, Eva ta esun cu a duna Adam e appel” [Men are head of the family, Eva is the one who gave Adam the apple] (Respondent 1, personal communication, April 23rd, 2021).

The same respondent continued by saying that through these stories, women are seen to be less powerful. She commented that these stories are taught to young children in schools. In Aruba, the narratives begin with children being taught that dolls are for girls and cars are for boys, the respondent added. The respondent stated that IPV is rooted within the gender problem that exists in societies.

Grades also suffer because of abuse

One respondent mentioned how her school grades suffered due to the abuse she was experiencing. Because of this, the respondent believes there is a correlation between low grades and abuse.

Importance of familial support

One respondent mentioned that her relationship with her mother was not healthy. She added that if she had had a good relationship with her mother, she would have been able to avoid many of the things that she had been through:

“Si mi tabata tin mi mama 100% mi tras lo mi no a pasa door di hopi cos cu mi a pasa aden” [If I had my mother behind me 100%, I would not have gone through many of the things that I went through] (Respondent 2, personal communication, April 30th, 2021).

Difficulties for undocumented people

Another emerging theme that stood out was the difficulties that undocumented people in Aruba face. For example, according to the data received from the respondents, most often than not, undocumented people are more at risk of experiencing violence compared to documented people.

Emotional abuse worse than physical abuse

Furthermore, many believed that emotional and verbal abuse is worse than physical abuse.

Power

Another emerging theme would be the mention of power and how violence is seen and experienced as an imbalance in people's power in a relationship.

Voice

Moreover, another emerging theme was how many respondents correlated the experience of abuse with not having a voice.

Most common in male-female relationships

Several respondents also mentioned that IPV mainly occurs in relationships between males and females, and the male is usually assumed to be the abuser.

Unexpected allies

Respondent 6 mentioned that often in the cases that the abuser would kick a person out of the house in the middle of the night, a passerby or a stranger would come to that person's aid.

The oxygen mask theory

Another emerging theme brought forward by respondent 10 was that FCVR focuses on helping the mother heal herself before focusing on the children involved in the abusive situation. Respondent 10 mentioned that once the mother is healed, she can be the strength for her children and help them heal too.

The protagonist is the author

Lastly, respondent 3 compared FCVR with a rehab center by saying that nobody is forced

to come to FCVR for help. She commented that ultimately, it is in the person's own hands whether they want their situation to change.

Chapter 4: Conclusion & Discussion

The research described in this thesis aimed to find out how storytelling could be used as an empowerment tool for the women who experience intimate partner violence (IPV) and go to Fundacion Contra Violencia Relacional (FCVR) for support. Therefore, the findings of this research contributed to two Sustainable Development Goals (SDGs), namely, SDG targets 5.2: "Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation," and 16. a: "Strengthen relevant national institutions, including through international cooperation, for building capacity at all levels, in particular in developing countries, to prevent violence and combat terrorism and crime" (United Nations, n.d.). These goals are included in the plans that the island of Aruba would like to achieve by 2030 (Government of Aruba, 2018). Considering SDG target 5.2, this thesis aids in eliminating violence against all women and girls in private spheres by creating awareness of the social problem that is violence and establishing the power that lies in stories and storytelling and how it can be used to empower women experiencing abuse. For the local NGO FCVR, these findings contribute to their knowledge and use of storytelling as an intervention method, thus strengthening their institution, which also connects with SDG 16.a. This research gives FCVR concrete material to improve their service delivery in the Aruban context. This research is an investigation that can also aid organizations, like FCVR, who operate in fields of a sensitive nature.

After choosing a qualitative method, the researcher began by collecting data from relevant academic articles and journals. Then, the researcher conceptualized a theoretical framework connecting to the fundamental concepts of the main- and sub-research questions. 11 respondents were interviewed using a semi-structured interviewing method. The 11 respondents

were divided into four clients and seven employees of FCVR. Through content and thematic analysis, the researcher gathered the necessary information from the data received.

In this chapter, the researcher summarizes the information and makes comparisons based on the similarities and differences within the literature review and the results accumulated from the participants. By doing this, the researcher reached conclusions and answered the primary- and sub-research questions. For the sake of clarity, the four sub-questions will be examined and answered first, and the main research question will follow after. Finally, this chapter will end with recommendations for future research, the strengths and limitations of this research, and the researcher's reflection.

4.1 The Functions of FCVR as an NGO and the Impact of the COVID-19 Pandemic

The following sub-question, '*What functions does FCVR have as an NGO in the Aruban society, and how has the COVID-19 pandemic impacted this?*' will be discussed and answered in this section. FCVR has the function of supporting, educating, sheltering, and providing awareness for those experiencing violence in the Aruban society. In addition, they offer the following services: advocacy, walk-in services, temporary housing, consulting expertise, and aftercare services. In addition, FCVR offers advice for those who ask for it and a listening ear for those who need it. Generally, FCVR also aims to help clients become more independent after feeling powerless because of the abuse. Clients can reach FCVR by passing by during office hours or through other organizations. The number of organizations that FCVR collaborates with demonstrates the broad network that FCVR has, as Muriuki (2015) mentioned for being one of the advantages of an NGO. Furthermore, this also showed how imperative it is to collaborate and communicate with other local organizations to protect those experiencing abuse.

The pandemic and the measures implemented because of it affected FCVR in several

ways. First, the domestic violence cases increased, but the communication between FCVR and their clients became dangerous, thus putting added pressure on the organization and their clients. Therefore, FCVR had to adapt and become more available for their clients by becoming more active on social media and adding an emergency cellphone to call or WhatsApp message. The ease with which FCVR had adapted to the new environment relates to what Muriuki (2015) mentioned as another advantage of an NGO. The flexibility of adapting to a changing environment did indeed prove to be true for FCVR. Secondly, FCVR relies on donations that decreased due to the measures implemented because of the pandemic. These points show that the implemented measures negatively impacted FCVR. Thus, the COVID-19 pandemic was shown to be a complex emergency that affected FCVR on a financial and operational level. However, by taking the advantages of an NGO into account, FCVR continued supporting their clients. Agreeably, just like is stated in the SDGR report (2020), cases increased, but many people could not ask for help because while the implemented measures were active, those in abusive situations found themselves stuck at home with their abuser. Therefore, FCVR had to implement an emergency line that included WhatsApp messaging so that their clients could feel safer reaching out for aid. When examining the communications between FCVR and other organizations, it could be assumed that the women who experience IPV are appropriately supported.

As for the definition of stories, results had shown that there are many ways of defining IPV, but all result in one person being hurt in one way or another. Notable is that FCVR prefers to use IPV, violence, abuse, or other terms similar to this instead of domestic violence. It was said that the word domestic implies that it explicitly happens in homes, and FCVR would like to include more inclusive terms. The United Nations mentioned the word power when defining stories, which was similar to the results. As mentioned in chapter 1.2, anyone can be exposed to

abuse, regardless of age, nationality, gender, social or economic status.

Interestingly enough, it was brought forward that some forms are more prevalent than others, which included financial abuse, physical abuse, and emotional abuse. Furthermore, the results also showed that the consequences of IPV range from economic, emotional, mental, and physical. These could be short-term but could also lead to long-term consequences. One noteworthy point was that the mental consequences were felt to be worse than the physical consequences.

The functions of FCVR in the Aruban community are to support and aid those experiencing abuse and those who have experienced abuse. Unfortunately, the pandemic and implemented measures affected most of those who were already experiencing abuse and therefore affected the services that FCVR offers. All in all, IPV is a prevalent and dangerous occurrence in the Aruban community affected by the COVID-19 pandemic, and FCVR aims to support those experiencing abuse as best as possible.

4.2 Definition of Stories and Storytelling as Intervention Method for Empowerment of Women Facing Abuse

This section will discuss and answer the second sub-question: *What are stories, and how can storytelling act as an intervention method for empowering women in abusive situations?* Looking back to what was mentioned in chapter 1.4, there has not been an official consensus on the definition of a story. However, the results showed that although the participants may use different words to describe a story, ultimately, the meaning stays the same; it is an experience. The results also showed that a story includes characters like allies, mentors, and the protagonist. Additionally, a story included transformation points, which were mentioned and explained in chapter 1.5. The transformation point is where the protagonist can shift and re-author themselves

and/or their story. As a result, the transformation point was divided into two categories: when the protagonist decides to re-author and change their story or decides to re-author and change themselves.

Similar to the definition of IPV or domestic abuse, the meaning of a story varies and cannot be explained in a straightforward sentence. It can depend on the type of story, the characters in the story, and the sequence of certain events in the story. It can also depend on the storyteller and even the listener. Another factor that could change the meaning of a story is the aim of the story. In that case, it would seem that changing the definition of a story to fit the specific circumstances could be suggested, even recommended. As was mentioned in chapter 1.4, Salla talks about the hero's journey and how it shows the change from a "fragmented sense of identity to an integrated identity" (2002, p. 9). Salla's theory relates to how some respondents felt after experiencing abuse and receiving support and empowerment from FCVR. When the employees of FCVR use storytelling as a tool to help establish a visual for their clients, it allows the clients to put their own experiences into perspective. Putting a client's experience into perspective could be seen as the act of filling in and re-authoring their story. Once a client understands their past, present, and options moving forward, the client gets back the power over the pieces of their fragmented sense of identity. Thereby, the client arrives at their transformation point to start putting the fragmented pieces back together. With the mentoring of FCVR, clients are guided, supported, and empowered to change from a fragmented sense of identity to an integrated sense of identity.

Furthermore, by using examples of other cases, FCVR motivates their clients that they too can overcome abuse and gives the clients ideas on how they can continue with their own story. The abovementioned points illustrate the power of re-authoring stories and the power of

NGOs using storytelling as an intervention method. Hence, this shows the crucial part that FCVR plays in the stories of their clients.

Moreover, as Aaker (2013) mentioned in chapter 1.5, stories are powerful instruments. Presumably, this could be why stories are useful as an empowerment method because they can give back the power to the women who felt powerless due to the abuse. On the same note, the authors Bove and Tryon (2018) also mentioned that storytelling allows the teller and the listener to connect, which helps them better understand the teller's experiences. The results in chapter 3.6 are in accordance with the notions provided by the authors as mentioned above.

Additionally, it does not only help the listener to understand the experience of the storyteller. It allows the storyteller to put her own experience into perspective and make sense of it. The results showed that by putting a woman's own experience into perspective, she could then identify and visualize the past, where she currently stands, and her options in moving forward. Another similarity between theory and the attained results is the stories that impact those who went through similar circumstances as the listener. Similar to what the authors De Fina and Georgakopoulou mentioned, a story includes challenges that the protagonist should overcome. As assumed in chapter 1.6, the stories that show a protagonist overcoming a challenge are the stories most clients felt made them feel better. It is essential to add that the challenges often faced by protagonists were equal or worse than what the listeners faced. However, it was also shown that not all protagonists overcome the challenge of leaving an abusive situation. Some stay, and some leave only to return to the abusive situation. These types of stories were shown to have a negative effect on the respondents.

Storytelling as an intervention method can be divided into the following sections, as was shown in figure 2 in chapter 3.6:

- The aim of the story: which included to educate, connect, empower, and aid in the healing process;
- The how of storytelling: which included establishing a timeline, understanding the sequence of events and key characters, and showing clients that they have a choice on how to continue;
- The structure of the story and when to use it: which included allowing the client to decide where to start, what to tell, and that sometimes stories are told in a random conversation with no structure while other times, stories are planned;
- The influence of client characteristics on the story: which included nationality, age, personality, trust, and receptiveness;
- The measures of success of the story: which included asking for feedback, body language, and positive reactions from the clients.

4.3 The Lived Experiences of Women Using FCVR for Support During the COVID-19 Pandemic

Sub-question three will be answered in this section: *What stories emerge carrying women's lived experiences that come to FCVR for support during the COVID-19 pandemic?* The lived experiences that emerged vary in detail but are similar when comparing them with the characteristics and concepts that make part of a story, as described in chapter 1.4. In addition, when analyzing the clients' lived experiences, it is notable that there are indeed characters as described in the Hero's Journey. For example, there are the allies who showed up as strangers, siblings, or ex-partners. Another example is the organizations that intervened, who could be regarded as the mentor. In this section and the previous one, it was mentioned the critical role that FCVR plays as the mentor in their clients' stories. It is worth mentioning how a study on

incarcerated women showed that their feelings were similar to those experiencing abuse. Namely, the feeling of disconnect from their "true selves" (Bove & Tryon, 2018, p. 4826), which also connects again to the "fragmented sense of identity" that Salla (2002, p. 9) mentioned. The results showed that while experiencing an abusive situation, the clients felt as if they lost themselves and their identity. In chapter 4.2, it was shown that FCVR uses storytelling as an intervention method to mentor clients in re-authoring and strengthening their sense of identity. This notion is consistent with the results, where all clients spoke about their transformation point where FCVR played a key role. By comparing how the clients felt when telling their stories, an evident transformation was noted before and after FCVR's intervention. One client mentioned how FCVR gave her the strength to tell her story; FCVR gave her back her power in giving her the platform to tell her story.

Pursuing this further, the consistent mention of power during the interviews was noteworthy. The clients mentioned how they felt powerless and voiceless due to the abuse. Similarly, definitions of IPV were mentioned by some respondents, and chapter 1.2 by the United Nations included the term power. The general thought here is that IPV is seen as an imbalance in power or as someone taking away the power of the other. It can be concluded that abuse can be seen as taking away the power of a person, thereby leaving them feeling powerless. Thus, also adding to the accuracy of the power and control wheel, as seen in chapter 1.3, figure 1. The clients began taking back their power during their first moment of transformation, where they decided that they wanted to end their chapter of abuse. With the help of (un)expected allies, the protagonists - who are the clients, in this case - were able to escape the dark dungeons, fire-breathing dragons, and haunted forests. Further aid from FCVR as a trusted mentor allows the protagonists to re-author their story, thus giving them back their armor and sword in the form of

their voice and power. The regaining of their voice and power is where the second transformation point occurs for the protagonists, making the protagonist the author of her own story.

There are similarities in the consequences of abuse that the women in Aruba faced during the pandemic: fear, headaches, low self-esteem, high blood pressure, depression, alcohol abuse, financial instabilities, anxiety, and self-harm. Another consequence that showed itself in an emerging theme was how school performance suffers due to abuse. Another emerging theme implied that a client with adequate support and a healthy relationship with their family, more specifically their mother, could have avoided the abusive experience altogether. The client commented in chapter 3.10 that if she had a better relationship with her mother, she would not have been in the abusive situation in the first place. Likewise, as was coined in chapter 3.10 as the oxygen mask theory, there is great importance in healing a mother facing abuse before focusing on healing her children. These points highlight the significance of the relationship between children and their mothers.

Furthermore, it was mentioned in chapter 1.3 that women who experienced more severe IPV would undergo more intense symptoms (WHO, 2017). Interestingly, an emerging theme showed that most respondents perceived the symptoms of emotional abuse to be worse than the symptoms of physical abuse. Therefore, it could be assumed that for some, the severity of the symptoms depends on the type of abuse they receive and not necessarily the intensity of it. Another theme that showed a difference in the consequences of IPV for women in Aruba is their legal resident status. The challenges that present themselves for undocumented clients exacerbated their abusive situations. For example, the paralyzing fear of possibly being deported weighed heavily on these clients and stopped them from asking for help. Additionally, these

clients also relied financially on their abuser or employers that would take advantage of their undocumented status by forcing them to work under inhumane circumstances.

Although it was mentioned that the measures implemented to mitigate the spread of COVID-19 could impact a persons' behavior, it does not necessarily mean that the measures were the cause of abuse. Results showed contradicting opinions on this topic. One respondent believed it led to a worsening of already existing abusive behavior, and another respondent believed that it could have been the cause of someone becoming an abuser. The results further showed that the loss of jobs due to the pandemic negatively affected some respondents. Additionally, results showed many cases had gone unreported due to the dangers that being in proximity with an abuser brought with it.

4.4 How FCVR Employs Storytelling to Empower the Women They Support

The last sub-question discussed and answered in this section is: *How does FCVR employ storytelling to empower the women they support, and how can this be used to create new intervention methods aligned with local context and knowledge gathering?* FCVR consistently uses storytelling during the services that they offer. They combine listening to the stories of their clients with telling the clients stories. As was mentioned in chapter 1.7, the use of "folktales" was proven to be helpful in the method of interactive storytelling (Ucko, 2010, p. 97). Although these stories are, in a sense, traditional, it would be assumed that the message they bring forth is adapted to modern-day issues. Therefore, it could be assumed that the combination of traditional stories and modern technology could reach a wider audience. Agreeably, Martin et al. (2019) mentioned in chapter 1.7 that social media "... holds the power to connect those who feel isolated and propel significant messages about healthy relationships" (p. 2).

Similarly, the results showed that by using social media, a wider audience could be

reached. However, it is also seen as a little impersonal. Although most respondents would appreciate being approached in any way if experiencing abuse, they did add that being approached personally in some way would prove to be the best method.

Stories, especially those of marginalized groups, are often not taken seriously as academic knowledge (Phillipson, 2000). Academically, numbers and percentages are taken more seriously. However, there is power in stories and experiences, as was shown in this research, which is even further supported by standpoint theory (Gurung, 2020). Furthermore, cultures similar to that of Aruba often use storytelling as a tool to transfer and collect knowledge. In this case, storytelling could also be helpful as a data collection method in Aruba (Phillipson, 2000). Considering the abovementioned points, storytelling as an intervention method would be better used in contexts such as this one. In section 3.10, mentioning the biblical story of Adam and Eve as a societal story shows how a ‘traditional’ narrative impacts how women are seen in society. These stories are taught to children in the Aruban culture, thus beginning negative gender stereotyping from a young age. It is interesting to note how biblical stories can have a negative impact on certain aspects yet provided the strength and motivation for one of the clients when facing abuse. This shows that for change to happen, the narratives told to children must be told with a clear intention that does not take away power or voice from any gender.

4.5 Main Research Question

Based on the information accumulated in this research and supported by the answers to the last four sub-questions, the main research question '*How does the non-profit organization 'Fundacion Contra Violencia Relacional' (FCVR) use storytelling to positively impact women in abusive situations during the COVID-19 pandemic in Aruba?*' will be discussed and answered in this section. Storytelling was shown to be embedded in the Aruban culture and community. It

was also shown that FCVR uses storytelling in a myriad of ways. It is used to gain perspective and understand a person's experience, sometimes for the listener and the storyteller. It establishes a timeline and organizes a person's experience to pinpoint the beginning, the changing point, and the key characters.

Furthermore, the aim of the story that is used varies. It is based on the client, their situation, and the storyteller. Allowing the women who had experienced abuse to talk about their experiences gives them the chance to regain the voice they lost and integrate their fragmented identities using stories and storytelling. FCVR also uses storytelling in its marketing campaigns on social media. Additionally, it was also shown that FCVR, for the most part, tries to use stories that they know will have a positive effect. The purpose of this research was to find out how storytelling could be used as an empowerment method for women who have experienced violence.

To conclude, based on the analysis conducted, it can be established that there are several benefits of using storytelling as an empowerment method. Not only that, but it can also be used as an educational tool, as a healing tool, and as a violence prevention tool. Furthermore, based on the results, the most effective way of using storytelling as an empowerment tool for the women in Aruba is through more personal means than through virtual means.

4.6 Recommendations

- The role of FCVR as a mentor was shown in this research, suggesting that the part they play in the stories and transformation of their clients is vital. The role that FCVR has of guiding the clients through the process of re-authoring their stories lead to the transformation and integration of fragmented identities of the clients, which ultimately showed to be one of the main objectives of FCVR as an NGO. A recommendation would

be to focus more explicitly on the role of mentor that FCVR plays and be more strategic in the crucial part they play in these stories.

- It was shown in chapter 3.8 that clients would appreciate being approached by FCVR in whichever way possible if in an abusive situation. It was also shown how beneficial the use of storytelling proved to be in campaigns and workshops, whether face-to-face or online. Thus, FCVR can use storytelling through different modalities, such as campaigns on social media, messaging platforms, group workshops, presentations, and face-to-face options. In light of this, it is recommended to include diversity factors to allow the entirety of their target group to identify with the messages that FCVR conveys through its campaigns and communication strategies. Examples of diversity factors are nationalities, language, gender, age, and legal resident status.
- When using stories throughout the services FCVR offers, they should keep in mind the types of stories that impact their clients. This research showed examples of positive and negative stories and how they influence the clients; therefore, it is recommended to consider this aspect when using storytelling.
- Another recommendation for FCVR would be to consider making men talk about awareness too. Let men address men to let men know that they are welcome there too. On the same note, FCVR could also consider implementing workshops or campaigns that give abusers the option to get help if they are willing to change.
- Although IPV is a prevalent issue in Aruba, it seems as though some people still do not know that FCVR exists. Therefore, it could be a suggestion to increase the marketing of FCVR as an organization that supports anyone who faces abuse. Becoming more active and, more importantly, consistently active on social media is a suggestion. Another

suggestion for this recommendation was that FCVR could place comments in the online local news posts of women being abused.

- Furthermore, to aid in the professional development and support of FCVR employees, they could consider offering employees mental health support, seeing that they are dealing with clients who are in vulnerable states. In this way, the employees can be mentally well-balanced to support the clients of FCVR properly.
- It was also shown that FCVR should continue going to the local detention center and offering their support and services. They should continue offering support and empowerment groups. However, to further improve their services, FCVR could prioritize and adapt the work they already do to fit their clients' preferences better. Incorporating folktales that fit with the Aruban culture into their marketing campaigns could better reach and empower their target groups. Optimistically, it could further enhance the excellent services that FCVR already offers by consciously implementing culturally relevant stories.
- A recommendation for future research would be to focus on how storytelling could empower the children of those experiencing IPV, thus including children in the scope of this research. Another future research that could be done is to examine how the narratives that children learn from a young age can affect their behavior concerning IPV when they become older. Considering the nature of these topics, it is suggested to keep the emotional toll on the research in mind. Perhaps scheduling more time in between interviews to properly process the stories received could ease the emotional toll. Lastly, it is also suggested to consider allowing respondents in vulnerable situations to meet and get to know the researcher before conducting the interviews. In this way, a bond can be

created between the researcher and the respondents, leading to the respondents being more comfortable expressing themselves and sharing their stories.

4.7 Strengths and Limitations

As for all research, strengths and limitations present themselves in a variety of forms. For this particular research, the biggest challenge was finding clients who were willing to share their stories. It is not easy to talk about abusive experiences, especially not to a stranger, making it difficult to estimate how many participants the researcher would obtain. However, this was not necessarily considered a limitation considering that each story reflects the reality of many other women who face abuse. Unfortunately, the reality is that even one single story is too much.

Additionally, language barriers proved to be a limitation in this research as well. Considering the sensitive nature of the research topic, the researcher should be able to completely understand the respondents to properly carry a conversation and empathize with the respondents during the interview. Furthermore, by being fluent in the respondent's preferred language, the researcher would be better able to conduct the data analysis. Another challenge that presented itself was the emotional toll the interviews took on the researcher. A solution for this could be to take more time between interviews to process the experiences shared with the researcher fully, which brings the last challenge, which was the limited amount of time for the interviewing process.

4.8 Researcher Reflection

When brainstorming for a topic for my thesis, the one thing I wanted to do was find a way - any way - to help women who are facing IPV. Because I had experienced it myself, I know how terrible it is. That is where my thesis supervisor introduced me to standpoint theory. Standpoint theory enabled me to re-author my own experiences into a tool that transformed me

into a more qualified and capable researcher. Standpoint theory says that as a person who had gone through similar circumstances, I can better understand the stories of the women that I interviewed. So, thanks to my own experience, I was able to better empathize with these women, capture the emerging stories, and honor them in my thesis. Thanks to standpoint theory, I was able to re-author my experience of abuse and turn it into a tool that gave me power. I had the privilege as a researcher to be entrusted with these lived experiences, and for that, I will be eternally grateful to my respondents. For this reason, I chose the artwork by Graciella-Del on the cover page of my thesis. Her artwork is named 'Peeling Back the Silence', which I believe my respondents did when using their voice and power to tell me their stories. Those stories will forever be kept in a sacred place in my heart.

If I could have gone back and done this differently, I would change two things. First, I would plan more time for my interviews, specifically those with clients. I needed more time to process the stories entrusted to me. I used journaling and music as methods to process the stories and how they made me feel, not only as a researcher but also as part of the subject. It was inevitable to avoid the memories of my past coming back up when listening to the lived experiences of other women. Journaling and listening to uplifting music helped immensely, but if I allowed myself more time between the interviews, I would have ground myself more and be more emotionally prepared for the rest of the process.

Secondly, I would have considered spending time with the clients before interviewing them. By allowing them to get to know me as a person, not as a researcher, I would have interviewed more clients. They had already been through so much, and therefore, letting them spend more time with me could have eased their worries or concerns.

While this might not seem to be OGM related, I concur because I believe that this is just

an abstract way of integrating OGM related themes with the seemingly simple subject of storytelling. Based on my passions and the SDG targets that I chose, this was an alternative approach for collecting data and knowledge that can be used for policy development and the strengthening of NGOs in small island states, such as Aruba. Not only that, but the knowledge gathered in this thesis can also serve to support women facing abusive situations.

Noteworthy is how the writing of this thesis served to not only help others, but it helped me as well:

I was able to combine my passion, the advocacy of women's rights, with my studies.

I was able to grow as a researcher by using my own experiences as a strength for my role as a researcher.

I was able to produce something that I believe can help women facing violence, which was my objective and motivation behind this research.

I was able to provide solutions for a social problem that is prevalent on my little island of Aruba.

I was able to peel back my silence.

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Appendices

Appendix A: Interview Questions

Interview Questions: NGO FCVR

General Questions

1. Number
2. Edad
3. Sexo
4. Unda bo ta traha? Como kico?/Kico ta bo position?
5. Educacion

Domestic Violence (SUBQ 1)

6. Kico pabo ta violencia domestico? Kico ta violencia domestico den bo opinion?
7. Kico ta e consecuencianan di DV riba un hende muher su estado en general/economico/social?
8. Kico ta e consecuencianan di DV riba un hende muher su salud en general? Y riba su salud mental?

Functions of an NGO during a crisis (SUBQ 1)

9. Kico ta e meta di FCVR?
10. Cua ta e gruponan cu e organisacion ta traha p'e of cu boso ta purba reach den scope? Dus ken ta boso target group?
11. Bo por a dunami un descripcion di e caracteristicanan di e gruponan aki? Por ehempel, nan edad en general, nivel di educacion, estado economico, si nan tin yiu y cuanto mas o menos, nacionalidad?
12. Ki tipo di ayudo/servicio/support boso ta ofrese hende muhernan cu ta pasando den violencia domestico?
13. Cual tabata e obstaculonan/desafio/barera di mas grandi pa boso prome cu e pandemia?
 - a. Con e pandemia a afecta FCVR en general?
 - b. Con e pandemia a afecta e bida di e target groups/gruponan cu FCVR ta focus riba dje?
 - c. E medidanan cu a wordo implementa a afecta e hende muhernan den situacion di DV? Si ta si, bo por dunami un ehempel di esaki?
14. E medidanan cu a wordo implementa a afecta boso como organisacion? Con ela afecta boso servicionan?

Lived experiences of women facing DV (SUBQ 3)

15. Hopi hende a perde nan trabao of a haya nan salario afecta door di e pandemia. E consecuencianan di esaki tin efecto riba hende muhernan cu ta den situacion di DV? Si ta si, bo por dunami ehempel di con ela afecta nan?

Storytelling as Intervention Method for Empowerment (SUBQ 2)

(Splica kico ta storytelling) Storia of storytelling ta un manera pa empodera y transforma hende door di conta un persona su experiencia y door di scucha otro hende su experiencia. Mescos cu den buki, e storia di un persona tin diferente actornan cu ta afecta e persona riba su journey.

16. Kico ta un storia den bo opinion? Kico bo ta compronde bou "storia"? Kico un storia ta significa pabo? Con bo lo splica con un storia ta hinca den otro?
17. Con bo lo defini storianan di violencia domestico cu bo ta ricibi di cliente? Nan tin algo den comun?
18. Bo ta usa/FCVR ta usa storianan den boso servicionan? Dus boso ta conta storia tambe?
19. Ki proposito boso kier logra cu contando e cliente un storia? Y pakico bo ta kere boso por logra esaki uzando storianan como un metodo?
20. Tin momentonan specifico durante e proceso di atende un cliente cu boso ta hasi uzo di storia?
21. Tin un sierto estructura cu boso ta mantene of uza ora di uza storianan?
22. Con bo ta disidi cual cliente lo beneficia mas di storianan y cual no?
 - a. Un cliente su caracteristicanan (p.e. nacionalidad, edad, educacion, estado economico, etc.) ta hasi un impacto riba e decision aki?
 - b. Tin sierto tipo di storianan cu boso ta uza dependiendo riba e cliente su caracteristicanan? Dus e tipo di storia cu ta wordo uza/conta ta cambia basa riba e cliente?
23. Con boso ta midi of con boso sa si e storia a logra su proposito of no?

Communication Strategy (SUBQ 4)

24. Con FCVR ta yega na nan clientenan? Dus boso tin un tipo di strategia di comunicacion cu boso ta uza pa laga hende sa kico boso meta ta, con pa contact boso, etc.? P.e. online campaigns, commercials, vision or slogan? Dicon boso a scohe pa esakinan?
25. Boso ta hasi uzo di mane marketing campaigns pa raise awareness y educa e publico tocante DV? Boso ta uza sierto mensahenan pa e campaigns nan aki? Tin un sierto strategia tras di esakinan?
26. Boso ta hasi uzo di storia ora di hasi campaigns? Si ta si, con boso ta incorpora storia den esakinan?

Interview Questions: Client**General Questions**

1. Number
2. Edad
3. Sexo
4. Organizacion/Position
5. Educacion
6. Nacionalidad

Domestic Violence (SUBQ 1)

7. Kico violencia domestico ta significa pabo? Dus kico e kemen, den bo opinion?

Lived experiences of women facing DV (SUBQ 3)

8. Bo por a contami bo experiencia cu violencia domestico?
 - a. Con pasando door di esaki a ponebo sinti?
 - b. Un hende a ofresebo ayudo/sosten durante e temponan aki? Den ki manera nan a ofresebo ayudo/sosten?
 - c. E ayudo/sosten (of falta di ayudo) cu bo a haya a sorprendebo? Bo a spera algo diferente?
 - d. Con bo a surpasa esaki? Kico tabata e momento cu bo a bisa "ta basta" of "no mas"?
 - e. Pasando door di esaki (y sobreviviendo) a afecta ken bo ta como persona? Bo ta sinti cu esaki a cambiabo? Con?
 - f. Kico bo lo bisa un hende muher cu ta den mesun posicion cu abo tabata ta aden?

Domestic Violence CONTINUED (SUBQ 1)

9. Kico tabata e consecuencianan di DV riba bo salud en fisico?
10. Kico tabata e consecuencianan di DV riba bo salud mental?
11. Kico tabata e consecuencianan di DV riba bo, en general, dus financieramente, socialmente?

Functions of an NGO during a crisis (SUBQ 1)

12. Con bo a scucha di FCVR?
13. Con bo a contact FCVR?
14. FCVR a yudabo?

Lived exp. CONTINUED (SUBQ 3)

15. Na ki momento bo a disidi di contact FCVR? Kico a pushabo pa tuma e decision ey?
 - a. Ki rol bo ta haya FCVR a hunga den bo experiencia cu DV?
 - b. Bo ta sinti cu FCVR a hasi un impacto riba bo bida? Con?
16. Den bo opinion, bo ta kere cu e medidanan cu a wordo introduci door di COVID a impacta abo/hende muheran cu ta den un situacion di DV na Aruba? Con?
 - c. Hopi hende a perde trabao of haya un corto den nan salario tambe. Con bo ta kere esaki lo a afecta abo/hende muheran den un situacion di DV na Aruba?

Storytelling as Intervention Method for Empowerment Used by FCVR (SUBQ 2)

(I explain the concept of storytelling that I will use, and then continue with the following questions)

17. Basa riba e definicion di storia cu mi a dunabo, bo ta reconose esaki den e servicio of sosten cu FCVR a brindabo?
 - a. Si ta si, bo por dunami un ehempel di esaki?
 - b. Si ta no, bo ta kere cu esaki lo a yudabo? Dicon si/dicon no?
18. Con ela ponebo sinti ora nan tabata hasi uzo di storia/ora nan tabata contabo storia?
19. Bo mester a conta bo mesun storia tambe? Con esaki a ponebo sinti?
20. Bo a scucha un storia di un otro muher cu a pasa den mesun situacion of un situacion similar cu dibo? Of bo a topa cu storianan cu ta refleha esun dibo den un otro manera?
 - a. Si ta si, con esey a ponebo sinti?
 - b. Si ta no, con bo ta kere bo lo a sinti si bo a topa cu un storia mesun cos cu dibo?

Stories that have positive effect (SUBQ 4)

21. Tin storianan riba e topico di DV cu ta resona mas cubo of cu a dunabo speransa of a afecta bo den un manera positivo, hasta si e ta ful diferente cu loke bo a experiencia? Ki tipo di storianan esaki ta? Nan ta contento, nan ta inspirational, etc.? Bo por dunami un ehempel di un storia asina, si bo ta corde?
22. Awo alcontrario, tin storianan riba e topico di DV cu NO a resona cubo mes, of cu a ponebo sinti malo/negativo? Ki tipo di storianan esaki ta, nan ta tristo, eng? Bo por dunami un ehempel di un storia asina, si bo ta corde?

Communication Strategy (SUBQ 4)

23. Den cual manera bo lo prefera di wordo aserca door di un persona of organisacion ora bo kier of mester di sosten/ayudo? Por ehempel, door di social media, personalmente, bo lo prefera un group session cu mas hende cu a pasa door di mesun cos? Dicon bo ta prefera e metodo aki?
24. Con abo lo kier pa FCVR interveni ora un hende muher ta den un situacion mesun cos cu abo tabata aden?
25. Si bo lo por duna FCVR un conseho riba con nan por aserca un hende muher cu ta den un situacion di DV, kico bo lo bisanan? Kico nan lo por hasi diferente, of mihor? Kico nan mester stop di hasi, of cuminsa hasi? Cual storianan lo bo kier scucha di FCVR especificamente?

Appendix B: Consent Form



Formulario di aprobacion pa participante

Investigadornan:

Mi nomber ta Xenia Nieuw, y como estudiante cabando cu su delaster aña di Universidad di Aruba (Facultad di Arte y Ciencia), mi ta haciendo un investigacion en colaboracion cu Fundacion Contra Violencia Relacional pa por finaliza mi estudio.

E meta di e investigacion:

Explora e metodo di storia, y con esaki por yuda Fundacion Contra Violencia Relacional empodera y transforma hende muhernan den situacion di violencia relacional cu ta asercanan.

1.	Mi ta compronde cu mi participacion ta voluntario y cu mi ta liber pa decidi di no sigui na cualkier momento sin niun motibo y sin consecuencianan negativo. Ademá, si mi ta desea di no contesta na cualkier pregunta of preguntanan particular, mi ta liber pa nenga.	
2.	Mi ta compronde cu mi contestanan lo keda estrictamente confidencial. Mi ta compronde cu mi no lo wordo identifica of ta identificabel den e raportahe cu lo resulta for di e investigacion.	
3.	Mi ta di acuerdo cu e entrevista lo wordo graba via audio.	
4.	Mi ta di acuerdo pa participa cu e investigacion menciona.	

 Number di Participante

 Fecha

 Firma

- Firma y fecha tin cu wordo skirbi den e presencia di e participante.

 Number di Investigador

 Fecha

 Firma