Public Praxis Journal

Melissa A. Sonier

Special Topics: The Civil Rights Movement Through Documentary

Professor Mar Peter-Raoul

December 8, 2009
Take Back The Night began because of the simple truth that women are afraid to walk alone at night. The first official Take Back The Night (TBTN) march occurred between March 4 and 8, 1976, in Brussels, Belgium. Two thousand women residing in over forty countries participated in the march. Women held candles as they walked throughout the streets of Brussels. This march came out of The International Tribunal on Crimes Against Women. The idea of “taking back the night” spread to other European countries in the 1970s, especially when a series of murders in Leeds, England in 1977 prompted police to tell women to stay inside at night. The women were outraged that they could not even feel safe traveling the streets after dark, and held their own TBTN ceremony. TBTN spread to Australia, India, and North America, and over the past 30 years, the movement has centered its attention on eradicating sexual violence. Take Back The Night events are sponsored by places such as colleges and universities, rape crisis centers, and other women’s centers (Take Back The Night Website).

Before attending college, I had heard of TBTN, but I did not really know what it was about. Last year was the first time I attended a TBTN event, and I can honestly say that it changed my life. This year was a little different. The event was still powerful, but I was bothered by the lack of publicity about it and the lack of people sharing their experiences. The event began at Marist College
College in the Rotunda. Mainly women attended, but some men chose to participate as well. Some people were there for a class and some were there with a fraternity, sorority, or other extracurricular club. Some people chose to go because they’ve already been to a TBTN event, some simply supported the cause, and some attended because they were hoping and praying that they would finally have the courage to speak out about their experiences.

In the Rotunda, the Marist College Sirens, a female a cappella singing group, sang a few songs. Both this year and last year, they sang “Sound of Silence” by Simon and Garfunkel, as well as “Some Say Love” by LeAnn Rimes. Before this singing, everyone grabbed several glow sticks, in place of candles, to light up the night and show that we as women are not afraid, and that we could be safe on the walk together. After the singing, the walk began, starting at the Rotunda and winding around the library, past Donnelly and Marian, and into the Champagnat Breezeway, where there were dozens of decorated T-shirts hanging up on makeshift clotheslines. The T-shirts are meant to be inspiration as well as just a way for an abuse victim to speak out. For example, some discussed how the victim knows he or she can be hurt no more by their abuser, others discussed how even though they were hurt, they are still strong and thriving.
The speak out itself was next. This is the most crucial part of the entire TBTN event. The speak out is where women, and even men if they choose, shatter their silence. The speak out began at Marist this year with a college woman shattering the silence of another college woman. This bright, fun-loving young woman went to Marist, and was a sophomore here in 1993. Late at night on a weekend, she was walking back to her dorm when she was pushed down by a group of college men and raped. This story shows that sexual abuse happens everywhere, but that by sharing these stories, we can help to prevent it. After this story, people went up to the podium to share their experience of sexual or domestic abuse. They all concluded with “I am shattering my silence,” because now, whether for the first time or the twentieth time, they have spoke about their experience, educated others, and proved that they are not destroyed by that experience.

This year, only a few people shattered their silence before the event ended. Some people who helped put on the event shattered the silence of other people, as examples for how to share one’s story. But last year, a countless number of people shattered their silence. Some of them I knew; some of them were my close friends. I almost felt guilty for not having a story to share because it seemed like more people shared than did not share. Ultimately, I felt extremely thankful. I can remember praying and thanking God that I have never been abused, and praying that I will never be abused in the future. At the end, everyone was crying and hugging each other. The problem of sexual abuse had been made real to me that night, which is why I knew I had to attend TBTN again this year. Even though it was not as powerful, it was still meaningful, important, and worthwhile to participate in.
Looking further into the issues portrayed in TBTN, I analyzed a study about sexual violence written by Banyard and Williams about how childhood sexual abuse can affect women’s mental health later in life. In the study, women who experienced physical force, such as hitting, pushing, and slapping in their abuse often also experienced a type of penetration, including oral, anal, and vaginal penetration. Physical force correlated to higher levels of depression, anxiety, and sleep problems among the abused women in the study. A younger age at the time of the abuse was most commonly related to abuse by a family member. Familial abuse was also related to more sleep problems and dissociation, and genital penetration led to a greater number of sexual problems for the women in the study. This study was interesting because it looked at data taken in the 1970s when the women were abused as children as well as data from retrospective interviews in the 1990s when they were adults (Banyard and Williams 858-861).

Familial abuse towards a woman caused greater mental health problems than abuse by someone not in the family. The study discusses that familial abuse indicates a breaking of the understood trust between a child and her abusive family member; she trusts that abuse will not happen, and trust is broken when it does occur. The child feels betrayed by someone who is
supposed to protect her from abuse: “Betrayal can lead to depression, anger, dependency, and problems in relationships with others” (Banyard and Williams 862). Although this study shows that abuse can cause higher rates of mental problems, this clearly does not indicate that all women have severe difficulty leading normal lives because of their childhood experience with sexual abuse. But TBTN relates because it recognizes that all women who suffered from sexual or domestic abuse need to be recognized for their courage, and need to speak out in order to come to terms with their experience and to show others that they are strong and that all abuse survivors can persevere and hopefully help others with their negative experiences.

Although TBTN is mainly about sexual abuse, it is an appropriate movement to discuss and educate about all abuse and domestic violence. When relating TBTN to this Civil Rights Movement course, I can see some similarities. The Civil Rights Movement was not about domestic or sexual abuse, but it was about racial abuse and violence. Tragically, this racial hatred still exists and blacks are still discriminated against. Maybe someday, a movement will be created similar to TBTN, but applicable to racial abuse. Any abuse needs to be brought to light and of course, lessened as much as possible. The practice of nonviolence is interestingly applicable in both movements. Martin Luther King, Jr. and other civil rights leaders did not use violent measures to fight back. TBTN does not promote using violence; women do not take all of their anger out on any man they find roaming the streets. Of course, TBTN believes that in self-defense against a predator, violence is necessary, but like the Civil Rights Movement, additional violence is not used.

A great similarity between TBTN and the Civil Rights Movement would be the march from Selma to Montgomery, Alabama. The march was one of the most pivotal moments of the Movement where all types of people banded together to help end segregation and black
discrimination. Young and old, men and women, white and black, rich and poor all participated in the march, just as these same groups of people can all participate in TBTN. The march had a violent, failed attempt previous to its success, which President Johnson spoke about and affirmed his support for the Civil Rights Movement. When he ended his speech with the common slogan for the Movement, “We shall overcome,” blacks and whites all over America rejoiced. C.T. Vivian, a Civil Rights worker, recalls the momentous event with clarity and truth: “And I looked over…and Martin was very quietly sitting in the chair, and a tear ran down his cheek. It was a victory like none other. It was an affirmation of the movement.” After this speech, the march could not be stopped (Williams 278).
was 54 miles; the participants slept in tents for the nights of the march and had provisions brought to them by supporters. Over 25,000 people were marching by the end of the walk, just as thousands of people march annually or more frequently for TBTN. It was at this time that Congress passed the Voting Rights Act, which deemed it illegal to prevent anyone from voting based on race (Williams 279-282). TBTN is equally momentous because just as blacks kept fighting even as the violence against them continued, millions of people around the world continue to fight against domestic violence, an enemy that may never be defeated. Leaders take the helm of the march at every event, and even if people are not marching a long distance like the march to Montgomery, each march is symbolic and important.

The advantage that TBTN has is that it has more use of the media. There were no computers or Internet during the Civil Rights Movement. TBTN has an interactive, educational, and informative website to help promote the cause. It tells you how to get your own TBTN event started and you can buy other merchandise to monetarily support TBTN. Today, you can find a wealth of information about the Civil Rights Movement on the Web, but this would have been just as helpful if it existed in the 1950s and 1960s. Another difference between the movements is that the Civil Rights Movement was mainly focused in the United States, whereas Take Back The Night is more of a global endeavor. Violence against African Americans in the United States is a more concentrated issue than violence against an entire gender throughout the world. Despite the similarities and differences, both movements have shown success in educating, informing, and working hard to stop violence, abuse, and hardship in the lives of thousands of people. I am so fortunate to have had the opportunity to participate in TBTN for the past two years.
Wednesday, November 4, and Wednesday, November 11
Marist College
Hunger Walk/Run and Hunger Awareness Banquet

Every November, Marist College Campus Ministry participates in a variety of activities for Hunger Awareness Month. This November, I participated in Campus Ministry’s Hunger Walk/Run and its Hunger Awareness Banquet. Hunger is a big problem in the United States, as well as throughout the world. In 2007, 3.9 million households went to a food pantry at least once during the past year. That’s 3.4 percent of all U.S. households. One out of every eight U.S. citizens does not have enough food to keep healthy. Hunger is prevalent and it affects people of all ages,
races, genders, and geographic locations. People living in rural communities are sometimes the worst off because they may not have access to food pantries and other food assistance programs. People experiencing hunger can be homeless and jobless, but often this is not the case; some of these people even have a college education (Feeding America Website).

Hunger is a huge problem for children. Children who do not get enough food have trouble concentrating in school, are often exhausted, and can be ill-tempered. Insufficient nutrition can negatively impact a child’s physical growth as well as cognitive and behavioral development. Millions of people are living in food insecure environments. Food insecurity is a phrase that means there is not enough food to maintain a healthy life. In America, 36.2 million people lived with food insecurity in 2007 (Feeding America Website). Clearly, hunger is a problem for millions of people. There are small things that can be done to help, for example, at Marist College, the freshmen in Campus Ministry sit at tables to collect a dollar from students that pass by. The days that these tables are set up around campus are called Buck Hunger Days, with the intention that every student will donate a buck to help feed local hungry people. I donated a dollar, but that wasn’t enough, so I participated in the Hunger Walk/Run and the Hunger Awareness Banquet.

The Hunger Walk took place on the morning of November 4th. I attended with a few of my friends. We had all participated the previous year and enjoyed the walk. The most important part of
the walk, ironically enough, seems to be the part before the walk. In order to walk or run, every student must donate at least three dollars that will go towards helping feed the hungry of Dutchess County. Soon after I donated, the walk began. All of those people who wished to run went up to the front of the crowd and ran. I chose to walk with my friends. The walk begins right outside of Champagnat Breezeway, continues in the direction of McCann Center down the hill, past Donnelly and behind the library, across the green in front of Dyson, all the way down to Gartland and around, then back up past Foy, around the construction of the Hancock Center, past the front of the library, and finally ending back at Champagnat Breezeway.

And that was the end of the walk. It didn’t last too long, but knowing that I was helping stop hunger by participating in this march still affected me. I was excited to attend the Hunger Banquet the following week. Wednesday, November 11 finally came, the day of the Hunger Banquet, and I walked from class straight to Cabaret, where the event was taking place. When I walked in, I was given a raffle ticket and instructed to pick a numbered piece of paper out of a container. I got the number three, which meant that for tonight, I would be a resident of a third world country. Someone escorted me to my seat; a seat in a plethora of chairs surrounding three tables, but not placed at any of the tables, which all had their own chairs. The middle table had a white tablecloth and fancy silverware. The two end tables did not have tablecloths, but still looked
more appealing than my table-less chair. I was one of the first people to get to the event, so it was interesting to watch other people come in and either be disappointed by getting the third world, excited to get the first world, or thankful to get the second world.

There were so many more third world participants than first or second. Although I had never been to this event before, I knew that the third world was only given a bowl of rice and water to eat for dinner, that the second world got some sort of stew and soda, and that the third world got some sort of gourmet meal. I was disappointed that I would only be eating rice and began contemplating whether I should eat a real dinner after this event, even though I would be feeling guilty about doing so. After everyone arrived, the Master of Ceremonies began talking about the event, and then he read off a raffle ticket and changed the fate of that person: either they were moved up a world, or down a world. He called several tickets and one of them was mine. I got moved up to the second world for getting a promotion at work. I was really excited; I would be getting an actual dinner! As I moved to one of the two second world tables, a waitress came around with soda and salad. I sat next to my Civil Rights Movement professor, Professor Mar, and she had the idea to give our leftover food to people in the third world, which I thought was a brilliant idea and I felt really good helping with this.
The first world’s meal consisted of a first course of water and rolls, then some sort of juice, representing wine, and salad, a main course consisting of a high-quality beef, and fancy potatoes and carrots. It looked and smelled delicious. This was followed by a fancy mousse-like dessert. I was sad that I couldn’t get amazing food like the first world, but extremely thankful that I didn’t have to eat rice, bread, and water with the third world. In the second world, all the food was served family style. We started out with soda and salad with a delicious balsamic vinaigrette salad dressing, then we were given a main course of roasted vegetables, a mediocre pot roast with gravy and a few small potato bits, and a spinach and cheese pastry. We were not given dessert. I was incredibly hungry by the time our food was served and even though I disliked some of the roasted vegetables, I ate them anyway because I was so happy to have food to eat. I really began to think about people who lived in second world countries and had to eat not-so-great food every day; how they were both lucky and unlucky.

I didn’t eat any more food that day. My experience at the Hunger Banquet was one of the most important learning experiences I’ve had this semester, if not in this 2009 year. I learned that sometimes luck can change your life circumstances, such as when I got promoted and moved up from the third world. I felt guilty watching other people eat less than me because they had no choice. In real life it is rare that I think about people less fortunate than me being forced to eat very little food throughout a day. I was so thankful to be part of the second world, which was ironic since I usually don’t feel thankful to be part of the first world every day, but this event shows you how other people eat, and now I am more thankful for what I have and I am aware of how important donating money can be so that starving people can get a chance to eat.
I pursued additional information about hunger after attending the Hunger Awareness Banquet. I was mainly curious about who is active in stopping hunger and what other ideas people have besides hosting a Hunger Banquet and Hunger Walk to raise money and awareness about world hunger. Cohn, Barkan, and Whitaker conducted a study about people who participate in the movement to end hunger, specifically those associated with the Bread for the World organization (BFW), started in 1977. The BFW encourages its members to stop hunger by writing to Congress and other legislative officials that they might be familiar with. About 85% of BFW members have college degrees, compared with the current figure of 17% for the general population at the time of the study. BFW members also have higher family incomes and are commonly white (Cohn, Barkan, and Whitaker 116-18).

BFW members are more likely to belong to other organizations, such as religious organizations, political organizations, and professional organizations. Religion is important to members, who are often liberal in their political views, and are less likely to have extreme Christian fundamentalist views, but almost all members are moderate Christians. This is made obvious by the fact that BFW is a Christian-based organization. According to the study, “their membership is motivated by their religious commitments and political beliefs” (Cohn, Barkan, and Whitaker 118-19, 128). I enjoyed comparing BFW members to the people who participated in
Hunger Month activities. These participants were primarily students attending Marist College, who are mainly white, earning a college degree, and Christian, especially Catholic. Therefore, one could assume that white, educated, Christian individuals are a group that is dedicated to ending hunger. I am proud to be a member of this group of people.

I connected these observations, as well as my social action, to the book *The New Citizenship*, by Craig A. Rimmerman. When I participated in the Hunger Walk and Hunger Banquet, I thought about how I was taking a political as well as a social action, and connected this to the Hierarchy of Political Involvement in the introduction to *The New Citizenship*. This hierarchical diagram was created by Lester Milbrath and splits political activism into three main groups: people who participate in spectator activities, those who participate in transitional activities, and those who participate in gladiatorial activities (Rimmerman 5-6).

The spectators are considered passive participants and do not participate in any of the upper-level political activities. They participate in activities such as voting, having a political conversation, and putting a political sticker on one’s vehicle. The transitional people participate in transitional activities, such as attending a political rally, contacting a public official, and donating money to a political candidate. These people are “minimally involved” in the political process. They can also participate in spectator activities. The last group is the gladiatorial people, where political activities include attending a caucus, being a candidate for a political position, and officially holding a political position. This is the smallest group and its members can also participate in spectator and transitional activities. *The New Citizenship* analyzes these activities, but goes way beyond this simple hierarchy and discusses more ways to be politically active (Rimmerman 5-6).
When analyzing my participation in the Hunger Walk and Hunger Banquet, I would say that I was a transitional participant because these Hunger Month activities could be considered rallies. Although they focused on a social problem, sometimes hunger can be considered a political problem, especially when someone writes to their Congressman or other government official about stopping hunger. I made a monetary contribution to the cause, although it was not an exorbitant amount. I did not contact an official about hunger, but I always can if I want to. My participation in Hunger Month activities opened my eyes to the political participation aspects of my actions, as well as learning that I am a part of an important group of people; white, educated Christians, who work hard to fundraise money and donate food in order to feed thousands of hungry people throughout America and the world.
To Write Love On Her Arms (TWLOHA) is a movement started to help find an end to self-injury and suicide. TWLOHA’s mission statement has a brief but informative mission statement that sums up what the movement aims to accomplish:

To Write Love on Her Arms is a non-profit movement dedicated to presenting hope and finding help for people struggling with depression, addiction, self-injury and suicide. TWLOHA exists to encourage, inform, inspire and also to invest directly into treatment and recovery (To Write Love on Her Arms Website).

A person can often suffer from more than one of these issues; any combination of self-injury, suicide, addiction, and depression. Addiction and depression are treatable, but many people do not get the help they need to overcome these issues.

TWLOHA is meant to show every person, no matter how much they are hurting, that their lives are worth living. That each individual is loved, matters in the world, that no one is alone in their struggling, and that change for the better is always possible (To Write Love on Her Arms...
The movement was started in Orlando, Florida in 2006 as a story written by Jamie Tworkowski. It is the story of a 19-year-old girl named Renee Yohe who was unable to be admitted to a drug rehabilitation facility because the facility had no detoxification unit, so her friends spent five days with her, treating her like the amazing human being they knew she was and knew that she could be until she was detoxified. Her friends created tee shirts with the slogan “To Write Love On Her Arms” as a way to raise money for her drug treatment. Renee used to cut herself and write horrible things about herself on her arms. Her friends decided that instead, with a marker or pen as opposed to a razor blade, they would write the word “love” on her arms to show her that she can love, and that she is loved. These friends learned that their experience with an addicted friend mirrored the experience of thousands of people around the world--the tee shirts spread to more and more people, who learned about the movement, until it became global. Today, Renee is doing well and working to help and encourage others with her story of hope and recovery (To Write Love on Her Arms Website).

A day was created in honor of TWLOHA where for 24 hours, people spend the day with the word “love” written on their arms. Some also draw hearts and write words like “hope” and “healing.” Often times this day is celebrated at high schools and college campuses where students participate because of the high number of young people suffering from addiction, suicide, depression, and self-mutilation. This year, that day was Friday, November 13. After I got up on this day, right before I left my house, I wrote the word “LOVE” on my left arm, with a heart in front of the “L” and one after the “E.”
As I went through the day, I noticed dozens and dozens of people with love written on their arms, or wearing a TWLOHA tee shirt or other merchandise. And for the people who were not familiar with the movement, it was a great day to spread the word. I had several people I knew ask me why I had “love” written on my arm, and I felt like I was helping the movement by informing them of my reasons.

I delved deeper into the meaning of the movement by doing some additional research about the issues that TWLOHA aims to battle. I learned in a psychology class that females are more likely to be depressed than males, and I was interested in learning the gender differences between substance abusing adolescent males and females. The study I looked at, written by Toray, Coughlin, Vuchinich, and Patricelli, shows that adults and adolescents have similar gender differences in the context of substance abuse. Females are more likely to commit suicide, suffer from sexual or physical abuse, and have a history of family drug abuse. Since females are more likely to suffer from child abuse, studies show that they are more likely to abuse drugs, where some use drugs to help deal with their abuse. This discovery indicates that in treatment, females should be taught about other ways to deal with their abuse. Males are more likely to be referred into treatment by the court system, since males are also more likely to participate in illegal
behavior, whereas females are more often referred by their parents. The small number of adolescents referred by a doctor indicates that teenaged substance abuse is often misdiagnosed (Toray, Coughlin, Vuchinich, and Patricelli 341-42).

Female adolescents are taught by traditional sex role socialization to be more dependent, therefore more reported using drugs because they are more aware of what their parents or family members are doing and are affected by these actions more than independent male adolescents. Gender differences in the patterns of using and abusing drugs did not exist, according to this study. The goal of finding gender differences in drug abuse is to find better treatment for drug abusers, based on gender. This study supports the use of family therapy for adolescent drug abusers. Female adolescents could benefit from a combination of feminist therapy and family therapy, as well as the use of family systems therapy and behavior therapy. Females can also benefit from high quality aftercare support (Toray, Coughlin, Vuchinich, and Patricelli 342). TWLOHA is the first step to spreading the word about drug abuse, suicide, self-mutilation, and depression, but analyzing studies can offer hope in finding appropriate treatment for individuals suffering from these issues. This study, in congruence with TWLOHA, proves that these issues are prevalent, destructive, yet thankfully treatable, and that immediate treatment is necessary.

TWLOHA is a very current movement, but I can still connect it to what I have learned in this Civil Rights course. When I was participating in this movement, I couldn’t help but connect it to the five objectives that Martin Luther King, Jr. strives for in order to gain civil rights during the Civil Rights Movement. The five objectives include self-respect, high moral standards, whole-hearted work, leadership, and nonviolence (Cone 71-79). I believe that all of these can and should be applied to the TWLOHA movement to help those who are suffering to realize that recovery is possible, especially if they act on these objectives. King stated that self-respect is about
blacks believing that they belonged in America, and that they were important. King was worried about the blacks who had accepted a position of inferiority when he knew that they could do better. Just like with TWLOHA, King believed that all of us deserve love and that we all have a story and a part to play in this world (Cone 71-72).

Tworkowski and King both believe in the ambition and strength of the human spirit, and that if we cannot respect ourselves, we cannot go down the road to freedom or recovery.

Martin believed in high moral standards. He thought that if blacks wanted to reach a position of equality, they would need to stop committing so many crimes and that self-criticism is important in order to improve one’s character (Cone 72). Tworkowski and others helping with the TWLOHA movement would agree, but using this method of high moral standards would need to, in my opinion, occur after treatment is successful. A person in pain, who could be on the verge of ending his or her own life, is in no place to self-criticize. When Martin discusses wholehearted work, he is talking about how blacks should still strive to work their hardest and not let discrimination get the best of them, if possible (Cone 72-74). Those helping with TWLOHA would agree that wholehearted work is possible for those who have recovered from their addiction or depression. Addiction and depression can be social stigmas, but recovered people need to keep believing. They need to know that they can be just as productive in society as anyone else.

Lastly, Martin believed in leadership and nonviolence. He believed that blacks could not
let themselves get too controlled by fanatic, racist emotions, nor could they be controlled by those who were sympathetic to whites. All blacks had to band together under a group of people that would be able to lead, people who knew what they were up against and would be able to handle the pressure. King also believed in nonviolence, and using passive measures to achieve common goals (Cone 74-79). The TWLOHA team, consisting at the beginning of the movement of Tworkowski and friends of Renee Yohe, are amazing leaders of TWLOHA. Not only have they created a wide variety of TWLOHA merchandise to financially support the movement and help advertise, they have helped thousands of people discover hope and recovery for their human issues. Their leadership demonstrates how these issues should not be stigmatized because they can affect anyone, and the leaders have experience in dealing with these issues. They use nonviolent methods as well because they are combating self-violence and showing that violence is morally inappropriate and destructive to society (To Write Love on Her Arms Website). There was tremendous hope for blacks during the Civil Rights Movement, just as there is tremendous hope today for all of those hurting because of depression and addiction.

I am fortunate to not be suffering from any of these issues, and I am fortunate to be able to help in any way that I can. A TWLOHA chapter is in the process of getting started here at Marist, and after participating in TWLOHA day at Marist this year, as well as last year, I know that I will participate. The chapter will work to raise money and awareness about TWLOHA. After completing all three of my social actions, I feel that I have grown as a student and as an individual, and I am inspired to continue participating in social actions for the remainder of my college career as well as the rest of my life.
Works Cited


Toray, Tamina, Chris Coughlin, Samuel Vuchinich, and Peter Patricelli. “Gender Differences Associated with Adolescent Substance Abuse: Comparisons and Implications for Treatment.” Family Relations 40.3 (July 1991): 338-44. JSTOR 6 Dec. 2009

Photo Sources:

http://www.sustainablesandhills.org/images/PROGRAM-EducationandAwareness_000.jpg
  Cover photo

http://takebackthenight.org/images/logos/tbtn_logo_new_006.jpg
  Take Back The Night logo

http://farm1.static.flickr.com/182/439183228_7af03a7198.jpg
  Display of tee shirts for TBTN, representative of the TBTN tee shirt display at the Marist College TBTN event this year

http://www.vueweekly.com/uploads/front-takeback.jpg
  People on a TBTN march, representative of the TBTN march I participated in

http://1conservativemomma.files.wordpress.com/2009/04/jb_modern_selma_3_e.jpg
  A photo from the march from Selma to Montgomery in 1965 to show a similarity between this march and the TBTN marches around the world

http://www.thecannon.ca/cms/news_items/takebackthenight.jpg
  A powerful photo showing two women supporting TBTN

http://www.zimbio.com/pictures/_mhClTpgEZI/National+Hunger+Rally+Hosted+Feeding+America/4NFVZlpLjXJ/Ben+Affleck
  An event sponsored by Feeding America, an organization that gives out statistics on hunger and works to lessen it throughout the country; Ben Affleck hosted this particular event and can be seen in the photograph

http://elkhartcropwalk.com/graphics/masthead-DSC03427.jpg
  A picture of a hunger walk that is representative of the Hunger Walk at Marist College this year

http://3.bp.blogspot.com/_XbWmYoGRfr8/R8fgijH3M2I/AAAAAAAAANE/WhPXAxh2LYY/s320/hunger+banquet++the+poor.jpg
  A photo of a hunger banquet that is representative of the Hunger Banquet at Marist College this year

  A picture of delicious food, showing what some people get to eat and what all people deserve to eat

http://a2.voxy.com/6a00c2251c3907549d00e3989a99020002-320pi
  A photo of a To Write Love on Her Arms tee shirt

http://farm4.static.flickr.com/3058/3028447747_1d9fd21341.jpg
  A group of students with “LOVE” written on their arms, representative of the event at Marist College where hundreds of students wrote “LOVE” on their arms for TWLOHA day

http://www.mammothpress.com/images/3/res_166.jpg
  A photo of Jamie Tworkowski, founder of TWLOHA