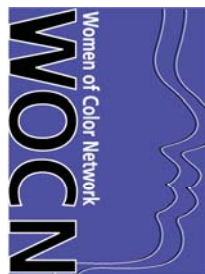


# **CULTURAL COMPETENCY, SENSITIVITIES & ALLIES IN THE ANTI-VIOLENCE AGAINST WOMEN MOVEMENT**

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## **A Resource Manual for Advocates & Allies Reaching Out to Underserved Populations**



**Developed by the Women of Color Network  
July 2009**

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# Introduction: What Is Cultural Competency?

– By Tonya Lovelace

The term “cultural competency” is said to have originated in the healthcare industry by Cross et al, and is defined as, “A system of care that is sensitive to cultures at all levels – policy, governance, practice and consumer access.”<sup>1</sup> It has now become a term of art, a catch phrase of sorts, used across disciplines, including the anti-violence against women movement to refer to “all things diversity.” However, even with cultural competency training, exercises and resources readily available over the last few decades, advocates, activists and practitioners have come to see the term as overused and even trite as little progress seems to have been made in our programs. Many individuals and programs remain biased and one-dimensional in their approaches to daily operations, services and outreach.

The authors of this *Cultural Competency, Sensitivities and Allies in the Anti-Violence Against Women Movement* resource manual generally agree that, although cultural competency can be perceived as a clichéd term, it is a viable concept that can be re-asserted, but will be used here with three conditions:

1. That “culture” is presented as a multifaceted concept that extends beyond ethnicity and race;
2. That “competency” is described not as a destination but as a lifelong journey; and
3. That *cultural competency* is understood as one part of a broader spectrum that must be pursued in order to grow in effectiveness and viability.

## Culture as a Multifaceted Concept

In order to discuss cultural competency, it is important that one first define “culture.” There are many definitions of culture out there, but they all seem to reflect pieces of what we want to illustrate here. The following definition used by the Women of Color Network (WOCN) pulls all of those elements together:

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**Culture:** Shared societal, institutional and personal experiences that create a commonality among a group of people in knowledge, beliefs, ideas, customs, taboos, rituals, ceremonies, codes, symbols, language, works of art, and ways of being. Culture can reside within and across race, ethnicity, age, gender, sexual orientation, body type, geographic location, social economic class, spirituality, religion and other identities.<sup>2</sup>

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Culture, as presented here, is not limited to race or ethnicity as it has been traditionally. This definition asserts that people can share customs, traditions, and experiences based on single aspects of their identity, such as age (i.e., teen culture), sexual orientation (i.e., lesbian culture), gender (i.e., male culture), and even profession (i.e., military culture). There also can be multiple aspects that come together to create more closely defined cultures (i.e., Black youth culture).

Cultural competency, however, is not primarily related to a culture within itself, but is related to those who are outside of a culture. The privilege or dis-privilege attached to those outside of a



culture often determines how that culture will be regarded, addressed, supported, respected or treated by individuals and systems, and within society as a whole. Therefore, a battered woman, who is an undocumented immigrant, who speaks little English and is seeking to access shelter, may be poorly regarded and treated by those who do not share the same attributes or who are resistant to assisting or working with a person with those attributes. She may be denied shelter, or if she is admitted into shelter, she may be denied an interpreter, or if she receives an interpreter, she may be pushed to leave shelter quickly without the proper assistance to access the public benefits or assistance through the Violence Against Women Act that she is entitled to due to an advocate's lack of clarity or awareness about these provisions. This survivor may be treated as a liability due to her legal status, or as a financial and time drain due to her need for an interpreter or need for more assistance. Without the commitment to cultural competency, staff at this shelter may be re-victimizing this survivor, an act that can occur based on minimal knowledge and awareness of her situation.

## Cultural Competency as a Lifelong Trek

One of the overall criticisms of the term "cultural competency" is that often those who attend one or two trainings believe they are now "culturally competent."

Similarly, advocates and workers in other systems often equate the term "cultural competency" with "just enough." If they learn a few words in a person's language, or if they study cultural etiquette, such as how much space should be between them and the person they are speaking with, or other customs or traditions, the assumption is that this is sufficient. Many see cultural competency as a place of basic knowledge where, once they arrive, there is no need to go further. Cultural competency, however, is not presented here as a destination but as a lifelong journey.

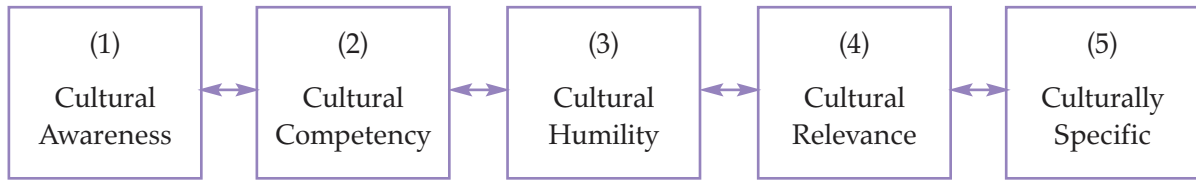
People, and thus the cultures that they are a part of, are dynamic and ever changing. Individuals can never arrive at absolute knowledge of the cultures that they themselves are a part of, no less discover all there is to know about other cultures. Each person's level of cultural competency, if comprised of an ongoing commitment and willingness to learn, is within itself dynamic and multifaceted and can grow as one learns and seeks more knowledge and understanding. It must be fed and nurtured on a daily basis to enable it to expand and reach across vast areas of wisdom and understanding.

## Cultural Competency as a Part of a Cultural Spectrum

Cultural competency is presented by the authors of this manual as a part of a broader spectrum. One must begin with: (1) cultural awareness before taking on steps toward (2) cultural competency. Along the way, one may move beyond simply thinking and acting on cultural competency and may achieve a level of feeling that creates (3) cultural humility. One may even adapt one's services to include voices and elements of a culture or various cultures to become (4) culturally relevant. A person who is moving through the cultural spectrum may reach a place of full support for (5) culturally specific approaches comprised of those within cultures creating services that are by and for them. While the language used here describes an individual progression, this spectrum can be applied to programs and systems.



The **cultural spectrum**,<sup>3</sup> as presented here, is illustrated below:



### Definitions for these terms are as follows:

1. **Cultural Awareness:** Understanding of the differences between themselves and people from other countries or backgrounds, especially differences in attitudes and values.<sup>4</sup>
2. **Cultural Competency:** As stated previously, Cross et. al. pioneered the definition of cultural competency, which is: "A system of care that is sensitive to cultures at all levels – policy, governance, practice and consumer access."<sup>5</sup>
3. **Cultural Humility:** moves beyond services and is a lifelong process of self-reflection and self-critique. The starting point for such an approach is not an examination of the survivor's belief system, but rather having advocates give careful consideration to their assumptions, beliefs and feelings that are embedded in their own understandings and actions.<sup>6</sup>
4. **Cultural Relevance:** Involves recognizing, understanding and applying attitudes and practices that are sensitive to and appropriate for people with diverse cultural, socioeconomic and educational backgrounds, and persons of all ages, genders, health status, sexual orientations and abilities. Services or individual approaches developed with little involvement or recognition of these communities are likely to be ineffective because such programs or approaches are "culturally blind" to important needs of diverse people.<sup>7</sup> (WOCN adds that to have culturally relevant services or approaches, one may not be from that community or culture, but may include elements that make it more relevant to those receiving those on the receiving end.)
5. **Culturally Specific:** Services or individual approaches that are **created by and for specific communities** and use language and settings familiar to the culture of the target population as well as staff that represent that culture. They are designed in collaboration with members of the target population and take into account their culture specific values, norms, attitudes, expectations and customs.<sup>8</sup>

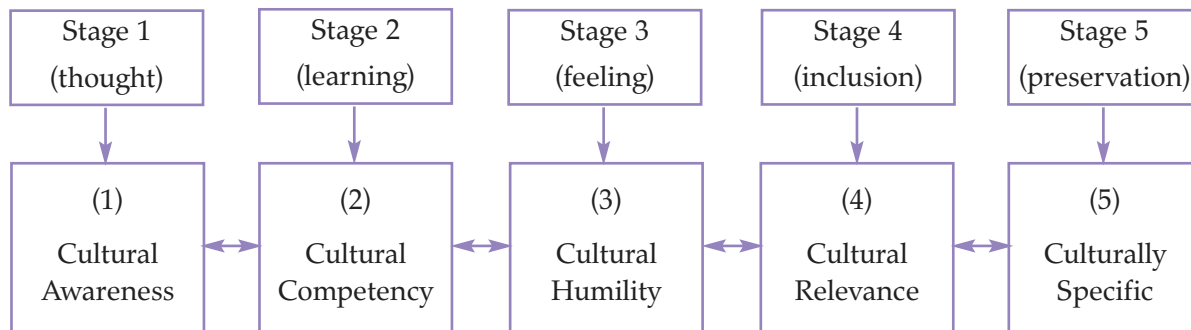
One can move back and forth within the cultural spectrum; they can go from awareness and work towards cultural competency and can move into cultural humility, but an individual can learn new information that causes them to return to a level of awareness. Likewise, an individual should never feel "comfortable" where they are. One should continue to move toward the next level with the understanding and an openness that allows for change and strives for more.

The bottom line is that cultural competency is **not enough** – it is one part of a bigger spectrum. Ultimately, individuals in anti-violence against women programs should work toward supporting the development of culturally specific services, which acknowledge and support services created by and for those within a culture, particularly those cultures that are historically missing and overlooked in traditional, mainstream services. This, however, should not overshadow the responsibility that mainstream programs have in working daily to provide culturally relevant services.



## Cultural Competency as Stages of Cultural Service Delivery

Another way to look at the cultural spectrum is to see it as **stages of cultural service delivery**<sup>9</sup> as illustrated below:



**Stage 1: Thought** – Beginning to think about or consider different cultures within one’s advocacy or service delivery

**Stage 2: Learning** – Actively learning about different cultures and how one’s advocacy or service delivery impacts these cultures

**Stage 3: Feeling** – Feeling respect and an affinity for different cultures and working to become more accessible and adapting one’s advocacy or service delivery

**Stage 4: Inclusion** – Beginning to include elements from different cultures to ensure that they have a say in the services they receive within existing programs

**Stage 5: Preservation** – Supporting the preservation and self-sufficiency of different cultures and works as an ally to support them in establishing their own culturally specific programs

Again, these stages can apply to individuals and to programs as a whole. An individual advocate can seek to make personal changes and can move through these stages; programs can also work collectively to think, learn, feel, include and support the preservation of different cultures.

Cultural competency is depicted here in the terms of cultural service delivery as being synonymous with *learning*. While learning is important, like cultural competency it is **not enough**. The goal is to not remain stuck at any stage. The aim of this resource manual is to provide information to aid advocates, activists and practitioners that will assist them in moving through these stages and coming to greater levels of understanding and action.



## Overview of Resource Manual

**Cultural Competency, Sensitivities & Allies in the Anti-Violence Against Women Movement: A Resource Manual for Advocates & Allies Reaching Out to Underserved Populations** is a publication developed by WOCN staff, advisors, and national partners with funding from the Office on Violence Against Women (OVW) and is intended as a tool for advocates and staff working at OVW funded organizations and community-based advocates seeking to enhance their services to underserved populations.

The purposes of this resource manual are:

1. to provide an introduction to the topic of cultural competency, and
2. to offer an array of resources and information on underserved populations to aid individuals and programs to move through the cultural spectrum and the stages of cultural service delivery as previously described.

This resource manual is comprised of eight chapters, beginning with the her-story of the anti-violence against women movement and the challenges that individuals and programs are facing today that may interfere with their work to move through the cultural spectrum as presented in the introduction. The next topic is that of anti-racism and the challenge that white, mainstream advocates have had in acknowledging and sharing power with communities of color. The following chapter moves into Tribal Nations and the struggle to maintain sovereignty in their indigenous land that has been co-opted and colonized. Next, a chapter describes the experiences of women of color advocates and the barriers they face in providing services, and the marginalization of communities of color in receiving those services. This leads into the next chapter, discussing young women of color as an emerging population in the movement regarding increased incidents of violence and a presence as up and coming leadership.

Immigrant and refugee populations are discussed next with an exploration of ways that advocates can support them around language access and basic civil rights. The following chapter looks at ways that lesbian, gay, bisexual, transgender and queer populations are marginalized within most existing programs and ways that advocates can make their services more accessible. The final chapter takes a look at male domination, describing how “well-meaning men” can break outside of the “man box” and become stronger allies to women. It also moves further in discussing the unique relationship that men of color have with women of color and white men and women in the movement and the need to show stronger solidarity with those who are most marginalized along racial and gender lines – women of color.

While this manual provides a breadth of information, it should not be regarded as the final destination in cultural competency. Seek training, explore the articles, books, and websites that are suggested at the end of each chapter. Look for other resources on your own. Let this serve as a piece of your lifelong journey.

.....  
**Tonya Lovelace, MA**

**Women of Color Network (WOCN) Project Manager**

Tonya draws upon two graduate degrees, a former role as adjunct instructor for several accredited universities, and years of direct service, systems change, project coordination, and national, state, and local anti-oppression and cultural competency training experience to lead the overall development and growth of the WOCN Project. She also oversees the national training, technical assistance and support provided to WOCN constituents and colleagues by staff, Advisors, Mentor Project, and consultants across the country.



## Endnotes:

- 1 Cross, Terry L., Bazron, Barbara J., Dennis, Karl W., and Isaacs, Mareasa R. 1989. Towards a Culturally Competent System of Care: Volume 1. Washington, D.C.: Georgetown University Child Development Center, CASSP Technical Assistance Center.
- 2 Definition of Culture by WOCN, 2009.
- 3 Cultural Spectrum by WOCN, 2009.
- 4 English Collins Dictionary. <http://dictionary.reverso.net/english-cobuild/cultural%20awareness>
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- 6 Tervalon M, Murray-García J. Cultural humility versus cultural competence: a critical distinction in defining physician-training outcomes in multicultural education. *J Health Care Poor Underserved*. 1998 May;9(2):117-25.
- 7 Faryna, Ellen, and Morales, Eduardo. 2000. "Self Efficacy Risk Behaviors Among Multiethnic Adolescents." *Cultural Diversity and Ethnic Minority Psychology*. 6 (1), 42-56.
- 8 Gillum, Tameka L. *Intervention for African American Survivors: The Benefits of a Culturally Specific Intimate Partner Violence*. Sage: Violence Against Women. 2008; 14; 917.
- 9 Stages of Cultural Service Delivery by WOCN, 2009.

## Resources

### Articles/Books

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- Witness Justice. Helping Culturally Diverse Victims of Interpersonal Violence: Avoiding Stereotypes and Meeting Needs. 2009. <http://www.trainingforums.org/forums/viewtopic.php?f=15&t=67&sid=5c926fc7d8a81c7969bceb057872501b>
- Women of Color Network Facts and Stats Collection: These are up-to-date, comprehensive and concise resources that are intended to heighten awareness of unique issues affecting communities of color. Topics include Domestic Violence, Sexual Violence, Dating Violence, and Elder Abuse. <http://womenofcolornetwork.org/publications/index.php>

## Organizations/Websites

- National Center for Cultural Competence  
3307 M Street, N.W., Suite 401  
Washington, DC 20007-3935  
Phone: (202) 687-5387 or (800) 788-2066  
TTY: (202) 687-5503  
Fax: (202) 687-8899  
Email: [cultural@georgetown.edu](mailto:cultural@georgetown.edu)  
Website: <http://gucchd.georgetown.edu/nccc>
- Office of Minority Health  
Resource Center  
P.O. Box 37337  
Washington, D.C. 20013-7337  
Phone: (800) 444-6472  
Website: (Cultural Competence)  
<http://www.omhrc.gov/templates/browse.aspx?lvl=1&lvlID=3>



## **About WOCN**

The mission of the Women of Color Network (WOCN) is to provide and enhance leadership capacity and resources that promote the activities of women of color advocates and activists within the Sovereign Nations, the United States and U.S. Territories to address the elimination of violence against women and families.

WOCN is a project of the National Resource Center on Domestic Violence and the Pennsylvania Coalition Against Domestic Violence.

## **Special Thanks to:**

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## **For More Information**

Please contact WOCN at 800-537-2238



## Table of Contents

<b>Introduction:</b>	<b>What is Cultural Competency? .....</b>	<b>3</b>
	Tonya Lovelace	
<b>Chapter One:</b>	<b>Ending Violence Against Women: The Her-story of Our Movement...Past, Present and Future .....</b>	<b>11</b>
	Tonya Lovelace	
<b>Chapter Two:</b>	<b>White Privilege, State Intervention, &amp; Anti-Violence Against Women Programs .....</b>	<b>43</b>
	Lucille Pope	
<b>Chapter Three:</b>	<b>Tribal Nations &amp; Sovereignty * .....</b>	<b>51</b>
	Desiree Allen-Cruz, Jillene Joseph and Rebecca Balog	
<b>Chapter Four:</b>	<b>Cultural Competency in Serving Women of Color Survivors &amp; Working with Women of Color Advocates .....</b>	<b>85</b>
	Sumayya I. Coleman	
<b>Chapter Five:</b>	<b>Fostering Diverse &amp; Emerging Leadership in the Anti-Violence Against Women Movement.....</b>	<b>105</b>
	Angela K. Sutton	
<b>Chapter Six:</b>	<b>Serving as Allies to Immigrant &amp; Refugee Populations .....</b>	<b>129</b>
	Ho-Thanh Nguyen	
<b>Chapter Seven:</b>	<b>Serving &amp; Being an Ally to LGBTQ Populations .....</b>	<b>147</b>
	Kim Fountain	
<b>Chapter Eight:</b>	<b>Male Domination &amp; Racism: How They Interfere with the Anti-Violence Against Women Movement.....</b>	<b>177</b>
	Tony Porter	

\*Tribal Nations and Sovereignty revised 2014



# Ending Violence Against Women: The Her-story of Our Movement...Past, Present and Future

– By Tonya Lovelace

The purpose of this chapter is to identify key events in the her-story of the anti-violence against women movement that shape our present movement, to highlight issues of race, class and gender, and other identities that further impact our movement, and to share new directions for leadership and advocacy in defining the future of our movement.

The her-story of the anti-violence against women movement could be depicted as having started with the first rape crisis hotlines or first battered women's shelters in the sixties. However, there are pivotal movements and events that occurred centuries before that laid the foundation for the present. See the timeline<sup>1</sup> below:

## Early Influences

<b>Foundation for attack on tribal sovereignty<sup>2</sup></b>	1492 – The beginning of colonialism and tyranny on the indigenous people of what is now called the Americas
<b>Foundation for legal and social justification of battering</b>	1500s – Early settlers in North America base their laws on old English common-law that explicitly permits wife-beating for correctional purposes, with the guideline of using a switch no bigger than his thumb (rule of thumb)
<b>Foundation for human bondage</b>	1600-1800s – Chattel Slavery is legalized and enforced
<b>Foundation for women's and civil rights movements</b>	1800s – Abolitionist Movement leads to the Suffrage Movement (First Wave)
<b>Foundation for segregation</b>	1898 – Plessy vs. Ferguson establishes "separate but equal"
<b>Foundation for women's legal advocacy</b>	1919 – Passage of the 19th Amendment granting women the right to vote



## The “Battered Women’s Movement” Begins

1950s and 1960s	Criminal justice system incorporates crisis intervention as a “human program” to aid in “family squabbles.” Arrest is seen as inappropriate and officers are expected to mediate.
1960s	The Civil Rights, Black Power, and Anti War movements lay a foundation for the Feminist Movement (Second Wave). Feminist Movement declares that the “personal is political,” including what occurs in the home.
1963	Betty Friedan writes <i>The Feminine Mystique</i> discussing the discontent of middle-class White women assigned to “the home.” Consciousness-raising about sex roles and sexism begins.
	Individual women begin helping women get safe from violence. “We will not be beaten” becomes the slogan for grassroots Battered Women’s Movement.
1967	Maine opens one of the first battered women’s shelters in the U.S.
1972	The first emergency rape crisis line opens in Washington, D.C.
1973	St. Paul, MN is often credited with first battered women’s shelter – has collective model.

## Funding Enters the Movement

1974	<p>Title XX and Comprehensive Education and Training Act (CETA) funds allow for first staffing of anti-violence against women programs.</p> <p>Shelters begin receiving Title XX money and some workers start calling battered women “clients.” More attention is given to individual counseling and less attention is given to group sharing, peer support and self-advocating.</p> <p>Title XX and CETA money can only be used for “services,” not community education. Social change work is discouraged. Clash between “funding” and “movement” begins.</p>
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## The Movement Grows and Makes Strides

1974	Casa Myrna Vazquez shelter for Latinas begins in Boston.
1975	Congress passed the Rape Control Act.
	Susan Brown Miller published <i>Against Our Will</i> bringing widespread attention to the issue of rape.
1976	PCADV is first state domestic violence coalition formed.
	The National Organization for Women announces the formation of a task force, co-chaired by Del Martin, to examine the problem of battering. It demands research into the problem and money for shelters. Del Martin publishes <i>Battered Wives</i> , the first American feminist publication showing that violence against wives is deeply rooted in sexism.
1977	Oregon passes first law mandating arrest in DV cases.
	National Communications Network for the Elimination of Violence Against Women, the first national newsletter on battered women, is published.
1978	Minnesota enacted legislation to allow warrantless arrests.
	U.S. Commission on Civil Rights holds a forum entitled, <i>Consultation on Battered Women</i> , in Washington, DC. The forum brings together hundreds of activists and results in <i>Battered Women: Issues of Public Policy</i> , which offers more than 700 pages of written and oral testimony.
	National Coalition Against Domestic Violence (NCADV), a grassroots organization, is organized and becomes the voice of the battered women's movement on the national level. It establishes the vision and philosophy that will guide the development of hundreds of local battered women's programs and state coalitions. It also initiates the introduction of the <i>Family Violence Prevention and Services Act</i> in the U.S. Congress.
1980	First national day of unity in October is established by NCADV to mourn battered women who have died, celebrate survivors, and honor all who have worked to defeat domestic violence.
	Abused Women's Aid in Texas builds a multi-million dollar shelter. To obtain the cooperation of local funders and influential individuals in the community, there is a purging of activists whose personal politics or sexual preference "do not fit."



## The Movement Grows and Makes Strides (continued)

1981	Women of Color Task Force of NCADV receives 8-month planning grant to address issues unique to women of color.
1982	Susan Schechter publishes <i>Women &amp; Male Violence: The Visions and Struggles of the Battered Women's Movement</i> , South End Press, Boston, Massachusetts.
	PCADV administers \$2 million a year in Title XX monies to train police, judges, and other services.
1984	Passage of the Family Violence Prevention and Services Act through grassroots lobbying efforts earmarks Federal funding for programs serving domestic violence victims.
	Victims of Crime Act (VOCA) passes establishing Crime Victims fund for development of local victim assistance and state victim compensation.
1986	New York Women Against Rape, a women of color-led organization, holds the first conference against violence for women of color.
1987	NCADV establishes the first national toll-free domestic violence hotline.
	PTSD (DSM III-R), battered women's syndrome, co-dependency and Al-Anon impacts victim services.

## Today's Movement Takes Shape

1993	In his introduction to the U.S. Senate Judiciary Committee report, <i>Violence Against Women: The Response to Rape: Detours on the Road to Equal Justice</i> , Senator Joseph Biden states, "These findings reveal a justice system that fails by any standard to meet its goals – apprehending, convicting, and incarcerating violence criminals: 98% of the victims of rape never see their attacker caught, tried, and imprisoned."
	The Domestic Violence Coalition on Public Policy incorporates as the National Network to End Domestic Violence. Donna Edwards is selected as the Network's Director, becoming the first woman of color to head a national domestic violence organization.



## Today's Movement Takes Shape (continued)

<b>1993</b>	Funding from the U.S. Department of Health and Human Services leads to the creation of the Domestic Violence Resource Network, which includes the National Resource Center on Domestic Violence; the Battered Women's Justice Project; the Resource Center on Domestic Violence: Child Protection and Custody; and the Health Resource Center on Domestic Violence
<b>1994</b>	VAWA passes creating a significant increase in federal funding for criminal justice response, victim services, technical assistance, and community education. Collaborations between DV programs and criminal justice institutions become the norm.
<b>1995-2000</b>	National organizations serving communities of color are formed: Institute on Domestic Violence in the African American Community, National Latino Alliance for the Elimination of Domestic Violence (Alianza), Asian Pacific Islander Institute on Domestic Violence, Sisters of Color Ending Sexual Assault, Sacred Circle, and the Women of Color Network.
<b>2000</b>	VAWA is reauthorized and improves protections for battered immigrants, sexual assault survivors, and victims of dating violence. In addition, the new law enables victims of domestic violence who flee across state lines to obtain custody orders without returning to jurisdictions where they may be in danger, and improves the enforcement of protection orders across state and tribal lines.
<b>2006</b>	VAWA 2005 creates the Sexual Assault Services Program, which is the first federal funding stream dedicated to direct services for victims of sexual assault; improves the response to violence against American Indian and Alaska Native women, funding critical research and establishing a tribal registry to track sex offenders and orders of protection; and creates a culturally and linguistically specific services program that provides funding to those community-based programs that would not typically receive funding.
<b>Present</b>	While diverse, culturally specific and community-based approaches exist, there is an increasing push-back by women of color advocates and activists and other marginalized groups due to one-dimensional approaches currently in place in the majority of mainstream programs. <sup>3</sup>



This timeline illustrates many victories and successes in the her-story of the movement. However, many advocates and activists have raised the question in recent years, “at what cost?” This timeline raises at least two issues of note that have current implications:

1. **The “movement” away from social change:** There is a growing concern that the quest for funding, the upkeep of our programs and services, and partnerships with such systems as law enforcement and the courts have taken us away from the original place of survivors leading the movement and a goal of social change.
2. **The “professionalization” of our advocacy:** There is a persistent pattern of non-diverse leadership and style of service provision in local, state and national programs, which has replicated status and structure that maintains privilege for those who are white, heterosexual, college-educated, non-immigrant, non-Native, and older (but not too old), and to marginalize all others, thus developing a “mainstream” advocacy approach that fails to meet the needs of those who fall outside of the mainstream.

## The Movement Away from Social Change

The evolution of our movement can be demonstrated as shown below:



The anti-violence against women movement began at the grassroots level with survivors in the lead, using their own resources – their own cars to help women escape, their own money to put women on the bus, their own homes to shelter women – and were women helping themselves, *women helping women*. In the interest of raising funds and keeping the shelters and non-shelter programs afloat, advocates began to shift their language and, in order to garner sympathy and support for the purpose of attracting donations and federal and state dollars, they became *women helping clients*.

As those in the movement became more politically savvy and began to achieve more ground, and thus more funding to provide a variety of services to women, they moved to a place of “service provision” and *systems helping victims*. As more and more women enter into shelter with complex issues, such as mental health and substance abuse challenges, chronic homelessness, and other personal and societal barriers, unintended frustration has entered some of our programs where the feeling is that of *systems burdened by victims*.



Through effective coordination efforts and systems advocacy, other unintended consequences have developed:

- **Criminalization:** Advocates worked hard to ensure that preferred arrest laws were established; however, the residual effects include women who are battered being arrested; targeting of persons of color and low-income people; and undocumented people facing a growing fear of being deported.
- **Professionalism:** In our aim to please funders and contend in systems with lawyers, social workers, and other "professionals," more value is placed upon advocates who have bachelor's and master's degrees, certification, licenses, Ph.D.'s and juris doctorates. Just being a "survivor" dedicated and skilled through experience is often not enough to qualify for advocacy positions.
- **Medicalization:** As "service provision" became the mode of programs, and as mental health and substance abuse issues increased, intake became increasingly focused on "assessment," "evaluation" and "diagnosis" before women could even get assigned a room.

## The “Mainstreaming” of Our Advocacy

These shifts in the movement lead anti-violence against women programs to operate more like "institutions" with greater hierarchy among staff, with "clients" being thoroughly questioned and shuffled through.

This author wants it to be clear that this is not an attempt to idealize the past where less resources were available necessitating more hands on approaches. Nor is it an attempt to indict the present where lives are being saved, court cases are being won, and women and children are being moved to safe homes. But, despite the successes, some of the stresses and daily barriers experienced by today's programs and advocates make it difficult for them to act and respond in more organic ways as the movement once did. These barriers include:



Violence against women is a serious problem that continues to impact all realms of society. There is compelling evidence of the prevalence and incidence of intimate partner violence (IPV) and sexual assault in the United States.

- Among adult women in the United States, an estimated 5.3 million IPV incidents occur each year, resulting in approximately 2 million injuries and 1,300 deaths. Young women and those below the poverty line are disproportionately victims of IPV.<sup>5</sup>



- The vast majority of domestic violence victims are women abused by a male partner. Females are 84% of spouse abuse victims and 86% of victims of abuse at the hands of a boyfriend or girlfriend.<sup>6</sup>
- Females are more likely than males to experience nonfatal intimate partner violence as well as intimate partner homicides.<sup>7</sup>
- In 2006, there were 272,350 victims of rape, attempted rape, or sexual assault.<sup>8</sup>

These current financial times have exacerbated the risks faced by domestic and sexual violence victims. In one study, couples who reported extensive financial strain had a rate of domestic violence more than three times that of couples with low levels of financial strain.<sup>9</sup>

The rise of intimate partner violence leads to increased need of services. Great demand for shelter and advocacy leads to crowded programs. Ever-increasing survivor-consumer load with each person coming in with a variety of issues and attributes lead to stricter program guidelines that can create increased barriers for those accessing the program.

Our limited funding practically guarantees that the majority of our programs are understaffed. Limited staffing and piles of paperwork tied to funding requirements lead to heavy workloads. An overloaded management and supervision team leads to less training for staff. Training on such topics as cultural competency and diversity are offered infrequently, thus reinforcing one-dimensional service provision. Those marginalized individuals who are at greater risk for returning to the abuse often do so, sharing with other women in need the insufficiency and irrelevancy of our services. These women then resist or delay accessing our services, the violence increases...and the cycle repeats itself.

### **What is missing in this landscape?**

Missing are more viable, culturally relevant and culturally specific services that meet the needs of communities of color and other underserved populations. For women of color who are survivors of violence, disproportionately high rates of poverty, poor education, limited job resources, language barriers, and fear of deportation often increase their difficulty accessing help and support services.<sup>10</sup>

### **Who are the best resources for developing and leading these services?**

Women of color advocates, and advocates representing underserved populations are the best resource for reaching and serving marginalized populations.

However, these advocates are often the last hired or the first fired, are least likely to be included in management and decision making roles, and even when included in leadership, they find themselves isolated in those roles and are limited in influence, or even pushed out.



## The Endangerment of the Woman of Color Advocate

Advocates of color, though in the minority, have been a part of the violence against women movement from the very beginning and have brought attention to the unique needs of communities of color.<sup>11</sup> They have given voice to the reality that survivors of color often find that services offered by mainstream programs are not relevant to their lives or responsive to their needs. Advocates of color have challenged the traditional methods of mainstream programs that generally rely upon a one-dimensional approach to service provision that focuses primarily on the experience of violence rather than a multi-dimensional, holistic approach that considers the societal impact of race, ethnicity, culture, class, sexual orientation, religion, and immigrant status in crisis.<sup>12</sup>

Some examples of this are excerpted below from the National Women of Color Statement: Call to Action 2008 by Women of Color Advocates and Activists, distributed by WOCN in July 2008. This document represents the 275 voices of women of African, Native, Latin and Asian descent that participated on numerous organizing calls issued by WOCN beginning in April 2007:

1. **Cultural Ignorance:** Many mainstream advocates and programs have and maintain limited knowledge about communities of color and or language access issues. This creates an environment of discomfort and even greater marginalization for those who receive the services, and creates an even wider gulf in terms of who will actually attempt to access the services; i.e., still using antiquated terms and offensive terms when discussing communities of color, or refusing to diversify the meal selection to accommodate those who do not eat pork due to cultural or religious reasons.
2. **Discrimination in Intake/Screening:** There are still programs around the country that request to have women come in person before they will admit them into their services. These women may be turned away or sent to another location that is consequently located in an urban or inner city location.
3. **Immigration/Language Barriers:** Some women are still turned away for either being undocumented or even perceived as undocumented. Non-English speaking women are also often turned away or treated as a “nuisance” because of the need for translation in speech and in documents. They also may have to have longer stays in shelter and in advocacy and case management supports due to numerous barriers in achieving visas, in obtaining employment and housing, and in getting any needed public benefits established.
4. **Lack of Responsibility:** White/Caucasian advocates are often “let off the hook” when it comes to addressing issues of bias within systems when it comes to survivors of color. They may either claim they “never noticed” the problem or may downplay the issues that survivors bring up. Survivors of color often reach out to an advocate of color to express their concern. Supervisors may make it a point to then pass on survivors of color to advocates of color without requiring white/Caucasian advocates to increase their knowledge on issues of racism or other ‘isms, and may make this an agency-wide practices in which advocates of color are expected to serve “their own” and white/Caucasian advocates are never held to sharing responsibility in serving ALL survivors.



Unfortunately, despite this leadership from advocates of color, many programs have continued conventional practices of limited, compartmentalized advocacy, making it difficult for advocates of color and allies to reach out to communities of color to apply extensive, innovative, and culturally appropriate styles of advocacy that include community outreach, intrinsic knowledge, and comprehensive support.<sup>13</sup>

Women of color advocates have often been overlooked in opportunity and mobility, creating a “glass ceiling” within domestic violence and sexual assault organizations, and their leadership has been neither encouraged nor supported. This dilemma is not exclusive to the violence against women movement: *Catalyst*, a nonprofit research and advisory organization working to advance women in corporate business, released a study in 1999 that found that lack of informal networking, lack of role models who are members of their racial/ethnic group, lack of high visibility-assignments, and not having an influential mentor are the greatest barriers to the job advancement for women of color.<sup>14</sup>

The overall lack of women of color in leadership positions has created an unfortunate scenario where program decision-making and strategic planning is conducted largely without the expertise of those who know communities of color, which perpetuates the cycle of limited competency in IPV and sexual assault programs. This then exacerbates the fear and reluctance that victims of color have in accessing services and further limits the potential of IPV and sexual assault programs to reach those who may need their services the most.

WOCN has collected countless stories through national training, meetings, and forums, and has received call after call from women of color advocates who have been limited in their ability to provide culturally appropriate services to victims of IPV and sexual assault, or who have experienced a hostile environment in their programs, including some who have lost their jobs as a result of advocating on behalf of communities of color.

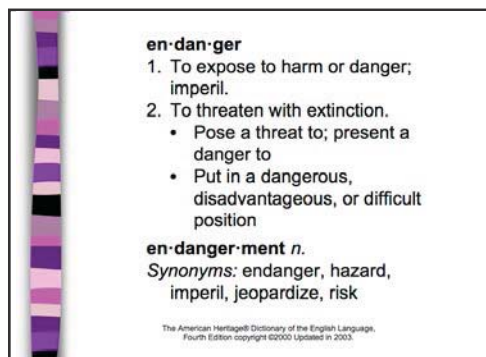
There appeared to be a trend that was unnamed and broadly unidentified. WOCN sought to address this reality by first looking at social movements of communities of color. The term “endangered” often comes up in research and reports discussing the particular targeting of African American men by the criminal justice system and other systems and institutions.<sup>15</sup> This language seemed to capture the same tenor of the experiences women of color advocates in anti-violence against women programs.

The term “endangered species” was the next concept that came up; again, a term that points to targeting of African American men and youth as well, while at the same time highlighting a level of neglect to the point of potential extinction.<sup>16</sup> This extends beyond African American communities...this also includes other communities of color such as Native peoples, their culture, their language, and their sacred land and the endangered animals and plant life upon it.<sup>17</sup> When considering the inhumanity that has occurred to communities of color at large, this seems to have spilled over into the anti-violence against women’s movement.

In 2006, WOCN coined the term the *endangerment of the woman of color advocate* to highlight the targeting of women of color advocates as well as the neglecting and overlooking women of color in their roles and in their leadership potential. The term “endanger,” as defined on the following page, illustrates the harm and danger that women of color often feel, the experience of being pushed out of their programs, displaced from employment and possibly their community, and at times being further blocked from working in other local and even statewide



and national programs, depending on the stretch of influence of those they previously worked with, and what is in an increasing outcome, women of color leaving the movement altogether with the possibility of extinction in anti-violence against women work:

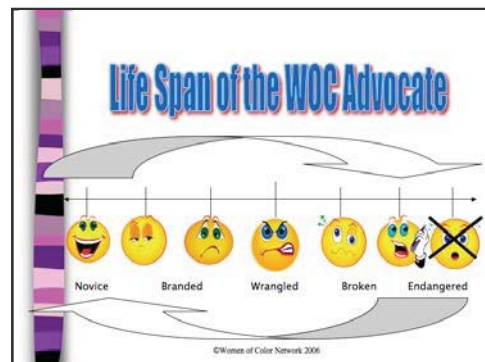


WOCN took its analysis a step further and began to notice that in their travels, they were seeing women of color come and go. They then coined the term the *life span of the woman of color advocate* to depict this coming and going and the range of emotion and position within that process:

- Women of color seem to come into the movement as novices – brand new, fresh, unaware of any problems in the movement and excited to be there. WOCN tells them to call any time if they ever need us.
- The next time we encounter them, they are feeling slightly down and expressing concern that they can't put a finger on but exists. Then they seem to move into identifying the issue and stating that there is definitely targeting, or a *branding*, that is happening. This includes: being labeled as "angry" or as a "troublemaker" when questioning work conditions; being stereotyped as the "Sapphire Black Woman" who raises her voice, wags her finger and rolls her eyes; the "Saucy Latina" who is pushy and has a hot temper; the "Sneaky Passive Aggressive Asian Woman" who argues every detail; and the "Wounded Native Woman" who cannot be consoled or satisfied. WOCN tells them to call and we can help problem-solve an approach to addressing this.<sup>18</sup>
- A subsequent meeting shows women of color becoming angry, more outspoken, determined to fight back, and experiencing a level of *wrangling* where there is a struggle or tug of war happening in the program. WOCN tells them that anger is good because it can spur action – but we also tell them to call for further processing to ensure that they are careful in their approach.
- In the following encounter, women of color seem to have an affect that is more flat, worried, even sad and depressed. This is where they are saying they don't know what they can do...they are tired, overworked, under attack, and are becoming *broken*. WOCN tells them to contact us for resources, to discuss self-care, and to work to address their concerns.
- They most often call WOCN when the management in their program is taking action and when they may no longer have any recourse to address what is happening. WOCN supports them in considering their options for safety where their financial and personal well being is at stake (i.e., contacting a lawyer, going to their local civil rights commission, etc.) But often they call back and state that they are either fired, or being asked to resign, or have resigned on their own and are leaving. It is at that point that we say they have been *endangered*.



See the illustration of the life span below:



Women of color often move back and forth through their lifespan in their jobs and in the movement as a whole, sometimes achieving moments of feeling again like a novice, reenergized and optimistic. They also find themselves at other stages depending on their circumstances. Terms such as “branded” and “wrangled” and “broken” are deliberately used to again point out the inhumanity that occurs when those of us fighting to address violence find ourselves endangered by others, much like livestock.

This has surfaced, though less prevalent, among women of color who are endangered by other women of color with some level of power within their programs. However, these women are no more safe in their programs than those they endanger. The bottom line – women of color are easily targeted in their programs no matter their position.

Ultimately, we are saying that many women of color are being victimized in their programs. They are walking on eggshells and are feeling unsafe. They are reading the faces of their management to see what kind of day it will be. They feel a cycle of kindness and targeting that is confusing and hard to determine. They are off-balance and are not sure what will come at them next. If they are survivors of violence, they are re-victimized by these experiences in the workplace.

This is a familiar pattern to advocates because they are similar to what we hear from the survivors of violence we serve. The bottom line, endangerment in our programs is similar to **abuse**.



## Endangerment as an Extended Concept

WOCN began to share the endangerment model around the country and received positive feedback; the model seemed to resonate with many advocates reflecting their work experience. Not surprisingly, those who are marginalized by age, by sexual orientation, by country of origin, and other factors felt a connection to the information and shared their stories as well. Overall, endangerment is not an exclusive concept – it can be extended to all who are not in a place of power or privilege in their programs. The worst impact of this endangerment is upon victimized and isolated persons who need our services.

While intimate partner violence (IPV) and sexual assault affects persons of all backgrounds, it has become increasingly clear that underserved populations experience IPV and sexual assault in greater proportions within a context of societal barriers and marginalization:

- **Victims in Same-Sex Relationships:** One survey found that same-sex cohabitants reported significantly more intimate partner violence than did opposite-sex cohabitants. Among women, 39.2% of the same-sex cohabitants and 21.7% of the opposite-sex cohabitants reported being raped, physically assaulted, and/or stalked by a marital/cohabiting partner at some time in their lifetime.<sup>19</sup> In 2003, 80% of victims in 2003 and 91% of victims in 2004 reported experiencing prior incidents of abuse, with the majority (45% and 47%, respectively) reporting having experienced more than 10 prior incidents.<sup>20</sup>
- **Elder Victims:** In 2000, states were asked to indicate the number of elder/adult reports received in the most recent year for which data were available. Based on figures from 54 states and territories, the total number of reports was 472,813.<sup>21</sup> It is estimated that for every one case of elder abuse, neglect, exploitation, or self-neglect reported to authorities, about five more go unreported.<sup>22</sup> In nearly 1 in 7 sexual assault murders (murder in which rape or sexual assault has been identified by investigators as the principal circumstance underlying the murder), victims were 60 and older compared to 1 in 4 murder victims, the 2nd highest incidence of any age group.<sup>23</sup>
- **Immigrant and Refugee Victims:** Married immigrant women experience higher levels of physical and sexual abuse than unmarried immigrant women, 59.5% compared to 49.8%, respectively.<sup>24</sup> Immigrant women often suffer higher rates of battering than U.S. citizens because they may come from cultures that accept domestic violence or because they have less access to legal and social services than U.S. citizens. Additionally, immigrant batterers and victims may believe that the penalties and protections of the U.S. legal system do not apply to them.<sup>25</sup>
- **Dating Violence Among Young Adults and Teens:** Approximately 1 in 5 high school girls report being abused by a boyfriend.<sup>26</sup> 50%-80% of teens report knowing someone involved in a violent relationship.<sup>27</sup> Young women, ages 16-24, experience the highest rates of relationship violence.<sup>28</sup> Physical aggression occurs in 1 in 3 teens.<sup>29</sup> An estimated 5% of college women experience a completed or attempted rape in a given year.<sup>30</sup>



It is important that advocates representing and serving these communities be supported and assisted to stay in their programs to ensure that there is a voice for underserved populations. To reverse endangerment, WOCN recommends that advocates of all backgrounds experience *rebirth* in this movement:

- **Novices** should be embraced as beginners, as those new to the field, brimming with ideas and passion. They have a lot to learn, but they also have a lot to offer.
- They should be **embraced** as they progress, included and held close, eagerly accepted, and supported.
- They should be **developed**, fortified with information through mentoring, training and leadership opportunities, and nurtured along the way.
- They should be made **whole**, where they can bring all that they have learned and accomplished and be fully present and welcomed with their full selves at the table.
- Finally, they should be allowed to be **self-defined**, be themselves, and be fully accepted.

## Restoration = Women Helping Women

After exploring the her-story of the movement, looking at all of the caveats that exist, and being clear that the movement needs to be reclaimed and restored, the author offers the following recommendations to bring into the present a refreshed, grassroots approach of *women helping women*, or, ultimately, *people helping people*:

- Listen to survivors as the true experts; restore survivors as leadership
- Nurture and support the leadership and expertise of women of color advocates and activists serving underserved populations
- Move beyond emergency services and get back to ensuring that survivors are intact in the short run and long run through holistic approaches that address complex issues that may linger after the crisis
- Economic justice means creating a self-sustaining movement that looks at diverse sources of funding, including micro-enterprise for anti-violence against women programs
- Remember, we can and do hurt each other
- Recognize privilege and oppression
- End abuse where ever it shows up – even if it surfaces among staff in the workplace
- Build partnerships beyond criminal justice and court systems, such as other social change movements and organizations, and safety net services such as childcare, faith-based entities, and anti-poverty programs
- Restore safety and safe space for all!

.....

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Tonya draws upon two graduate degrees, a former role as adjunct instructor for several accredited universities, and over 15 years of direct service, systems change, project coordination, and national, state, and local anti-oppression and cultural competency training experience to lead the overall development and growth of the WOCN Project. She also oversees the national training, technical assistance and support provided to WOCN constituents and colleagues by staff, Advisors, Mentor Project, and consultants across the country.



## Endnotes

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700 Fourth Street SW  
Albuquerque, NM 87102  
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- Asian & Pacific Islander Institute on Domestic Violence, Asian & Pacific Islander American Health Forum  
450 Sutter Street, Suite 600  
San Francisco, CA 94108  
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<http://www.apiahf.org/apidvinstitute>
- Encuentro Latino National Institute on Family Violence  
Phone: 888-743-7545  
[www.latinodv.org](http://www.latinodv.org)
- Immigrant Family Violence Institute  
3654 S. Grand Blvd., St. Louis, MO 63118  
Phone: 314-773-9090 ext. 150  
<http://www.iistl.org/>
- Institute on Domestic Violence in the African American Community  
290 Peters Hall 1404 Gortner Avenue  
St. Paul, MN 55108-6142  
Phone: 877-643-8222  
<http://www.dvinstitute.org/>
- Sacred Circle: National Resource Center to End Violence Against Native Women  
722 St. Joseph St.  
Rapid City, South Dakota, 57701  
Phone: 605-341-2050  
<http://www.sacred-circle.com/>
- Sisters of Color Ending Sexual Assault  
P.O. Box 625  
Canton, CT 06019  
Phone: 860-693-2031  
Email: [sistersl@sisterslead.org](mailto:sistersl@sisterslead.org)  
<http://www.sisterslead.org/index.html>
- INCITE!  
P.O. Box 226  
Redmond, WA 98073  
Phone: 484-932-3166  
<http://www.incite-national.org/index.php?s=126>
- A Call to Men  
342 Broadway, Suite 163  
New York, New York 10013-3910  
Phone: 917-922-6738  
Email: [info@acalltomen.org](mailto:info@acalltomen.org)  
<http://acalltomen.org>
- Human Rights Campaign  
1640 Rhode Island Ave. N.W.  
Washington, DC 20036-3278  
Phone (202) 628-4160  
<http://www.hrc.org>



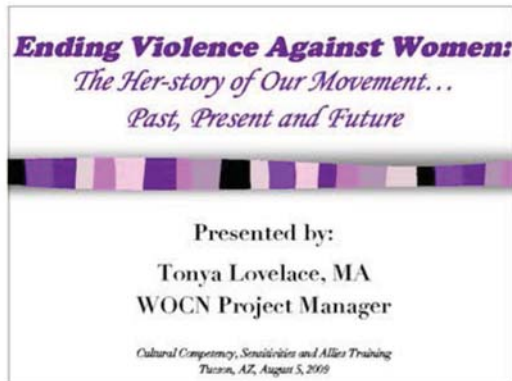
**PowerPoint Presentation**

**Ending Violence Against Women:  
The Her-story of Our Movement...  
Past, Present and Future**









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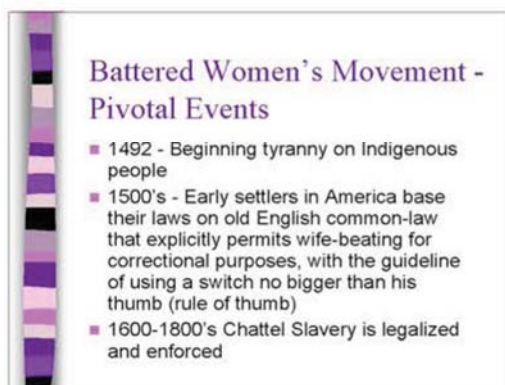
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### Battered Women's Movement - Pivotal Events

- 1800's - Abolitionist Movement leads to the Suffrage Movement (First Wave).
- 1898 Plessy vs. Ferguson establishes "separate but equal" (segregation)
- 1919 - Passage of the 19th Amendment granting women the right to vote.

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### Battered Women's Movement - Pivotal Events

- 1950's and 1960's: Criminal justice system incorporates crisis intervention as a "human program" to aid in "family squabbles". Arrest is seen as inappropriate and officers are expected to mediate.
- The Civil Rights, Black Power, and Anti War movements lay a foundation for the Feminist Movement (Second Wave)

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### Battered Women's Movement - Pivotal Events

- 1963: Betty Friedan writes The Feminine Mystique discussing the discontent of middle-class White women assigned to "the home". Consciousness-raising about sex roles and sexism begins.
- Feminist Movement declares that the "personal is political", including what occurs in the home.
- Individual women begin helping women get safe from violence. "We will not be beaten" becomes the slogan for grassroots Battered Women's Movement.

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### Battered Women's Movement - Pivotal Events

- 1967: Maine opens one of the first shelters in the U.S.
- 1973: St. Paul, MN is often credited with first shelter - has collective model
- Shelters begin receiving Title XX money and workers start calling battered women "clients". More attention is given to individual counseling and less on group sharing, peer support and self advocating


### Battered Women's Movement - Pivotal Events

- Title XX money can only be used for "services", not community education. Social change work is discouraged.
- Clash between "funding" and "movement" begins.
- 1974: Casa Myrna Vazquez shelter for Latinas begins in Boston

### Battered Women's Movement - Pivotal Events

- 1976: PCADV is first coalition formed.
- 1977: Oregon passes first law mandating arrest in DV cases
- 1978: Minnesota enacted legislation to allow warrantless arrests
- U.S. Commission on Civil Rights sponsors public hearings to identify issues and possible solutions for DV.
- NCADV is born out of the hearings.





### Battered Women's Movement - Pivotal Events

- 1980: Abused Women's aid in Texas builds a multi-million dollar shelter. To obtain the cooperation of local funders and influential individuals in the community, there is a purging of activists whose personal politics or sexual preference "do not fit".
- 1981: Women of Color Task Force of NCADV receives 8-mth planning grant to address issues unique to women of color

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### Battered Women's Movement - Pivotal Events

- 1982: PCADV administers \$2 million a year in Title XX monies to train police, judges, and other services.
- 1984: Victims of Crime Act (VOCA) passes establishing Crime Victims fund for development of local victim assistance and state victim compensation
- PTSD (DSM III-R in 1987), battered women's syndrome, codependency and Al-Anon impacts victim services

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### Battered Women's Movement - Pivotal Events

- 1994: VAWA passes and windfall of funding for services, technical assistance, and community education
- Collaborations between DV programs and criminal justice institutions become the norm
- **Present** - Diverse, culturally-specific and community-based approaches to advocacy re-surface due to one-dimensional approaches currently in place

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**WHAT'S MISSING??**

**LACK OF VIABLE  
CULTURALLY COMPETENT  
SERVICES AND ADVOCACY  
PROVIDED TO  
COMMUNITIES OF COLOR AND  
UNDERSERVED POPULATIONS**

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**African American Women**

- African American females experience intimate partner violence at a rate 35% higher than that of white females and about 2.5 the rate of women of other races. However, they are less likely than white women to use social services, battered women's programs or go to the hospital because of dv.

- USDOJ, OJP, "Extent, Nature, and Consequences of Intimate Partner Violence: Findings From the National Violence Against Women Survey", 2006

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**API Women**

- In an API Institute on DV survey, 41-60% respondents reported experiencing DV during their lifetimes.  
- Asian Pacific Islander Institute on Domestic Violence Fact Sheet: DV in Asian Communities
- The National Violence Against Women Survey found that 6.8% of Asian/Pacific Islander women reported rape in their lifetime.  
- USDOJ, OJP, "Extent, Nature, and Consequences of Intimate Partner Violence: Findings From the National Violence Against Women Survey, 2006"

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### Latinas/Hispanic Women

- According to the National Violence Against Women Survey, 23.4% Latinas are victimized by intimate partner violence in a lifetime.
  - USDOJ, OJP, Extent, Nature, and Consequences of Intimate Partner Violence: Findings From the National Violence Against Women Survey, 2000
- 48% of Latinas in one study reported that their partner's violence against them had increased since they immigrated to the US.
  - Dutton, Mary, Leslye Orloff and Giselle Aguilar Jass, 2000, *Characteristics of Help-Seeking Behaviors, Resources and Service Needs of Battered Immigrant Latinas: Legal and Policy Implications*. *Georgetown Journal on Poverty Law and Policy*, 7(2)

### Native/Alaskan Indian Women

- According to the National Violence Against Women Survey, 37.5% of Native American/Alaskan Indian women are victimized by IPV in a lifetime.
  - USDOJ, OJP, Extent, Nature, and Consequences of Intimate Partner Violence: Findings From the National Violence Against Women Survey, 2000
- The U.S. Dept of Justice estimates that 1 of 3 Native American/Alaskan Indian women will be raped or sexually assaulted in her lifetime, a rate 3.5 times higher than for all other races.
  - Greenfield, Lawrence A. & Smith, Steven K, *American Indians and Crime*, BJS, Office of Justice, DOJ, 1999 NCJ173386.

**WHO IS THE BEST RESOURCE  
TO LEAD AND PROVIDE THESE  
SERVICES?**

**WOMEN OF COLOR ADVOCATES ARE  
THE SINGLE GREATEST RESOURCE FOR  
REACHING AND SERVING  
COMMUNITIES OF COLOR**



**en·dan·ger**

1. To expose to harm or danger; imperil.
2. To threaten with extinction.
  - Pose a threat to; present a danger to
  - Put in a dangerous, disadvantageous, or difficult position

**en·dan·ger·ment** *n.*  
*Synonyms:* endanger, hazard, imperil, jeopardize, risk

The American Heritage® Dictionary of the English Language, Fourth Edition copyright ©2000 updated in 2003

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**Life Span of the WOC Advocate**

Novice      Brande      Wrangled      Broken      Endangered

©Women of Color Network 2009

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***Endangerment of the Woman of Color Advocate***

“WALKING ON EGG SHELLS”

“DAILY FEAR OF BEING TARGETED”

...Does this sound familiar?

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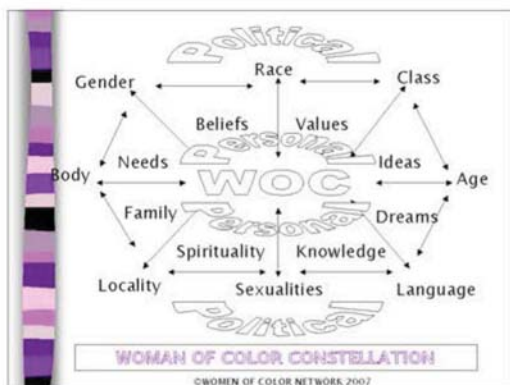
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### Underserved Populations

According to the Domestic Violence and Mental Health Policy Initiative, victimization by an intimate partner places women at significantly higher risk for depression, anxiety, post-traumatic stress disorder, substance abuse and suicide attempts. Without proper services victims with mental health issues could suffer further from the long-term effects of abuse.

-Domestic Violence and Mental Health Policy Initiative, Chicago, Ill., <http://www.dvmlpi.org/>

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### Underserved Populations

1/4 lesbian, gay, transgendered and bi-sexual individuals will experience intimate partner violence within their lifetimes.

*-California Western Review, 2007*

As our population ages the need for domestic violence services for those later in life continues to multiply. Every year an estimated 2.1 million older Americans are victims of physical, psychological and other forms of abuse and neglect.

*-Elder Abuse and Neglect: In Search of Solutions. Washington D.C.: American Psychological Association, 2005.*

### Underserved Populations

Battered immigrant women who attempt to flee may not have access to bilingual shelters, financial assistance or food. It is also unlikely that they will have the assistance of a certified interpreter in court, when reporting complaints to the police or a 911 operator, or even acquiring information about their rights and the legal system.

*-Dutton, Mary; Lesley Orloff, and Giselle Aguilar Haas, 2000.  
"Characteristics of Help-Seeking Behaviors, Resources and Services Needs of Battered Immigrant Latinas: Legal and Policy Implications." Georgetown Journal on Poverty Law and Policy.  
7(2).*

### RESTORATION = WOMEN HELPING WOMEN

- Listen to survivors as the true experts; restore survivors as leadership
- Support the leadership and expertise of women of color advocates and activists of and serving underserved populations
- Move beyond emergency services
- Economic justice means creating a self-sustaining movement
- See women for the whole beings they truly are and incorporate holistic services and approaches





**RESTORATION = WOMEN HELPING WOMEN**

- Nurture the leadership of young women of color and women of and serving underserved populations
- Remember we can & do hurt each other
- Recognize privilege and oppression
- End abuse where ever it shows up
- Build partnerships for coordinated community response w/out losing VAW focus
- Restore safety and safe space for all!

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ULTIMATELY,  
THE WOMEN OF COLOR NETWORK  
SUPPORTS THE DEVELOPMENT OF  
CULTURALLY-RELEVANT APPROACHES  
WHERE SURVIVORS CAN BRING  
THEIR WHOLE SELVES TO THE TABLE.

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FOR TECHNICAL ASSISTANCE,  
TRAINING AND RESOURCES :  
  
CONTACT WOMEN OF COLOR NETWORK  
800-537-2238  
[wcn@nashv.org](mailto:wcn@nashv.org)  
<http://www.womenofcolornetwork.org>

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# **White Privilege, State Intervention, & Anti-Violence Against Women Programs**

– By Lucille Pope

## **Does Color Matter in Domestic Violence Programs?**

White women hold the vast majority of leadership positions in both the battered women's movement and the domestic violence field. We bring good intentions, hard work, and the unearned entitlements of white privilege. This privilege allows us to define the issue, interpret appropriate solutions, and build structures and systems that align with our own assumptions of how the world works. There's a natural tendency to ally with white male power sources that open access to funding, local politics, and the resources needed to develop services.

White/heterosexual/class privilege allows us to believe that domestic violence services are equally available to all battered women. Yet we know that there are populations of women who are not using domestic violence services – that are invisible to us. Race and class privilege give us cultural permission to continue on, year after year, without those women. Color does matter to those who are left out and those whose needs don't match the services available. For these women, privilege played out in domestic violence programs can have serious consequences.

Collaboration, legal advocacy, and public policy work are comfortable for domestic violence programs run from a particular (white, middle-class, liberal, feminist) understanding of the world. Privilege means the white middle class community can see institutions as benign allies while ignoring those for whom this is not true. Immigrant women, communities of color, LGBTQ, partners of court system personnel or power brokers in a community all have very different relationships with the state. "That's part of white privilege – the privilege to ignore the reality of white-supremacist society when it makes us uncomfortable, to rationalize why it's not really so bad to deny one's own role in it. It is the privilege of remaining ignorant because that ignorance is protected."<sup>1</sup>

## **White Privilege and State Intervention**

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**Can a state that is thoroughly infused with racism, male dominance, class-bias, and homophobia and that constructs itself in and through violence act to minimize violence in the lives of women? Should we rely on the state as the answer to the problem of violence against women?<sup>2</sup>**

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Institutions and social systems stand at the heart of those beliefs and assumptions that frame white culture. Built by and for white men, people of color and women were never intended to have the same access or experience of these institutions. White feminists have long recognized institutions as steeped in patriarchy, but have not translated that understanding to how institutions are experienced by women of color as gender, race, and class intersect.

A primary example of how the domestic violence field is grounded in white privilege is represented in the choice to integrate the criminal justice system into direct services. Since the



mid-1980s, leaders and authors of color have very clearly articulated the problems with centralizing criminal justice as the response to domestic violence in their communities. While whites may see police as protectors, not everyone is as confident about equal application of the law.<sup>3</sup> For many who are not privileged, the legal system is not a source of protection, objectivity, or justice. Adele Morrison argues that the “legal discourse renders women of color invisible, and subjects victims of domestic violence who are not white to further abuse within a system purporting to exist to help them.”<sup>4</sup>

As the domestic violence field partnered with the criminal justice system, the trend has been to adopt definitions of victim and protection strategies generated from legal theory rather than women’s lives. Today, institutions define who is an appropriate victim, how they behave, and how available the system will be to each victim and offender. Adele Morrison says that the image of a victim who is worthy of protection has always been pure, submissive, cooperative, appreciative ... and white.<sup>5</sup> Obviously, many women don’t fit that image: women who fight back, women who want the violence to stop while still having the relationship, women who drop charges, women who are not cooperative or mistrust legal actors. Women who return to their abuser, appear disrespectful to the court, or refuse to sever their relationship fail to meet the level of threat necessary to warrant protection as a worthy victim.

Lucille Pope and Kathleen Ferraro conclude<sup>6</sup> that the emphasis on institutional reforms in domestic violence work ends up “establish[ing] standards of need that are largely white and middle class.”<sup>7</sup> The experience of other races and classes of women are again invisible. System reform efforts that do not address the impact of funding and policy changes on oppressed groups fail to be transformative. When domestic violence programs no longer challenge relationships with the state and partner with systems many understand to be unjust, they reinforce race, class, and gendered oppression.<sup>8</sup>

## Lived Experience: State Intervention in Communities of Color

Historically, womanhood and deserving victims were understood to be white woman of a certain class. Distinctions of race, class, and ethnicity continue to be deeply rooted in institutional decision-making today.<sup>9</sup> Because women of color who live with violence are not consistently seen as worthy victims, they are at greater risk. “The racial vulnerability of battered women of color makes it harder for them to escape victimization at the hands of their male abusers because they are excluded from the domestic violence discourse. They are excluded because it is a white discourse.”<sup>10</sup>

The chart on the following page outlines four basic assumptions of state institutions that can contradict lived realities for people of color. The intention is to offer a glimpse of how such disparities can jeopardize the safety of women of color who are battered.<sup>11</sup>



White assumptions embedded in institutions of the state		Lived experience of People or Communities of Color
<b>Separation vs. Community</b> <sup>12</sup>	Separation is desired	Community based cultures value relationships
	Separation ends the violence	Separation as risk factor for stalking, femicide, homicide/suicide. Latinas: risk marker for severe violence in the past year. <sup>13</sup>
	Separation is reasonable and possible	Separation may not be a physical or cultural option Home or land ownership by women Economic survival tied to relationship
<b>Model victim as white</b>	Monolithic victim, behavior, and response	Stereotypes of women of color as too self reliant, too strong, too resilient to be victims <sup>14</sup> Stereotype that black women are also violent. Dual arrests can lead to loss of victim status.
	Victim determined by evidence-based criteria	Presentation variations (i.e., bruising, relationship norms, language/translation) <sup>15</sup>
	A victim is cooperative	Failure to cooperate means loss of victim status <sup>16</sup> along with corresponding services Prosecution for failure to appear Fear of system's harsh treatment of black men/men of color Resistance to increased agency interventions in relationships or community
<b>Institutions as allies</b>	Institutions provide safety	Use of institutions to remove, harass, and/or dismantle communities of color
	Protector of children and families	Higher arrest rates of men from working-class, minority backgrounds Destructive impacts of imprisonment on community and family systems Institutional intervention in community and individual lives understood as social control <sup>17</sup>
<b>Historical relationships</b>	Social and political changes in last 50 years resolved historical tensions with communities of color	Institutions key to maintaining and promoting oppression Continued tensions between state institutions and communities of color Race-profiling, myth-making, public fear-based response to race and class difference Layers of federal, state, and tribal bureaucracies face Native Americans seeking help

The public experiences state institutions, particularly the criminal justice system, in a wide variety of ways, from protector to oppressor. The domestic violence field's intense reliance on the state can place battered women of color in an untenable position: to choose between continuing to live in a violent relationship or endure racist treatment by institutions that control critical resources.<sup>18</sup>



## Agents of Change

Is it enough to not be a racist? It's certainly more convenient and, let's face it, more comfortable to walk through the world with privilege. For domestic violence workers who see the effect of domination and control in our work everyday, that's a problem. Domestic violence is about power and control – it's about someone's entitlement to use the privilege granted by society to control another person. To end violence in personal relationships means we have to challenge belief systems and justifications that support battering.

As a domestic violence worker then, it's difficult to grapple with the privilege of being White. Privilege is hard to understand when you have it – it's so ... normal! Peggy McIntosh calls it the "invisible knapsack" and points out that "one factor seems clear about all of the interlocking oppressions. They take both active forms that we can see and embedded forms that members of the dominant group are taught not to see."<sup>19</sup> To let go of privilege means challenging unseen distortions produced throughout a lifetime of cultural messages.

Suzanne Pharr reminds us that as white people our privilege puts us in the position of having the ability and access to change institutions and social structures that hold power in the hands of whites.<sup>20</sup> So how can we, as people of privilege, accept that responsibility?

**The fundamental frame for pursuing analyses of issues around race, ethnicity, gender, sexuality, and class should be not cultural but political, not individual but structural. Instead of talking about diversity in race, class, gender, and sexual orientation, we should critique White supremacy, economic inequality in capitalism, patriarchy, and heterosexism. We should talk about systems and structure of power, about ideologies of domination and subordination – and about the injuries done to those in subordinate groups, and the benefits and privileges that accrue to those in dominant groups.<sup>21</sup>**

Robert Jensen argues that whether or not our work is personal or political, we learn the most when engaged, when we are held accountable. White leaders in the domestic violence field have the ability to ensure that resources and services are available to all women who are in danger – if they are willing to challenge their own privilege. "White privilege means admitting complicity and taking action against a whole social system that privileges whites over people of color."<sup>22</sup> It means accountability to those women who we don't see – those who are invisible to us.

Domestic violence programs committed to providing safety to all women and children need to build in clear methods of accountability to communities of color. Accountability includes creating anti-racist processes for collaboration efforts, leadership development, and mentoring. For program administrators and staff, the Women of Color Network National Ally Statement<sup>23</sup> is a great place to start.

At the very least, those of us with white privilege can place ourselves in the path of those who will challenge us and help us gain insight. We can choose to walk into those hard conversations that push us and hold us accountable. We can commit to untangling our own privilege.



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**Lucille Pope, Ph.D.**

**Independent Consultant**

Lucille combines a master's in Public Administration and a doctorate in Justice Studies with 30 years of experience in the domestic violence field. She served as the director of a local shelter and the Montana Coalition where she concentrated on program development, education of professionals, and state/regional coalition building. She is now an independent consultant specializing in non-profit management, material development, research, and evaluation projects. Lucille remains deeply committed to increasing the role of survivors in the movement and organizing for social change.

## Endnotes

- 1 Jensen, Robert (2005) *The Heart of Whiteness: Confronting Race, Racism, and White privilege*. San Francisco: City Lights, p. 10.
- 2 Davis, Angela (2000). "The color of violence against women." *ColorLines* 3(3): p. 3. Available at <http://www.colorlines.com/article.php?ID=72>
- 3 Hanmer, Jalna; Radford, Jill; and Stanko, Elizabeth (1989). *Women, Policing, and Male Violence*. New York: Routledge, (pp. 66-67).
- 4 "Legal discourse includes language written in statutes and spoken in courtrooms, visual images and iconography, and the behavior of those involved with the system."  
Morrison, Adele (2006). "Changing the domestic violence (dis)course: Moving from white victim to multi-cultural survivor." *University of California Law Review* 39(3): p. 1076.  
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- 5 Ibid, p. 1083-1084.
- 6 Pope, Lucille and Ferraro, Kathleen (2006). *Bridging the work of social change and systems reform*. Available at [http://www.vawresources.org/index\\_files/socialchangesystemsreform.pdf](http://www.vawresources.org/index_files/socialchangesystemsreform.pdf)
- 7 Crenshaw, Kimberle (1994). "Mapping the margins: Intersectionality, identity politics, and violence against women of color," (p. 98). In M.A. Fineman & R. Mykitiuk (Eds.), *The public nature of private violence* (pp. 93-118). Or see <http://www.wcsap.org/Events/Workshop07/mapping-margins.pdf>
- 8 Ferraro, Kathleen J. (1996). *The dance of dependency: A genealogy of domestic violence discourse*. *Hypatia* 11(4): p. 77.
- 9 Hanmer, Jalna, et al. (1989). *Women, policing, and male violence*, p. 68.
- 10 Morrison, Adele (2006). "Changing the Domestic Violence (Dis)Course," p.1069.
- 11 Chart created by Lucille Pope, Collaborative Consulting, 2009. [Collaborative.Consulting@yahoo.com](mailto:Collaborative.Consulting@yahoo.com)
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- 13 Block, Rebecca (2000). "The Chicago Women's Health Risk Study Report, Risk of Serious Injury or Death in Intimate Violence, a Collaborative Research Project." See page 273. Available at: <http://www.icjia.state.il.us/public/pdf/cwhrs/cwhrs.pdf>
- 14 Block, Rebecca (2000). "The Chicago Women's Health Risk Study Report, Risk of Serious Injury or Death in Intimate Violence, a Collaborative Research Project." See page 273. Available at: <http://www.icjia.state.il.us/public/pdf/cwhrs/cwhrs.pdf>
- 15 Morrison, Adele (2006). "Changing the Domestic Violence (Dis)Course," p. 1097.
- 16 Ibid, p. 1090.
- 17 Donnelly, Denise, et al. (2005), "White privilege, color blindness, and services to battered women," p. 24.



- 18 See Dobash, Rebecca and Dobash, Russell (1992). *Women, violence and social change*. New York: Routledge, p. 207.
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- 21 Jensen, Robert (2005). *The heart of whiteness*, p. 78.
- 22 Donnelly, Denise, et al. (2005), "White privilege, color blindness, and services to battered women," p. 8.
- 23 "National Ally Statement: Call to Action Statement 2008 by Those Aspiring to be Allies to Women of Color Advocates and Activists." Women of Color Network, 2008.

## Resources

### Basic anti-racist readings for those striving to be allies

- Donnelly, Denise; Cook, Kimberly; Van Ausdale, Debra; Foley, Lara (2005). "White privilege, color blindness, and services to battered women." *Violence Against Women* 11(1): 6-37.  
<http://vaw.sagepub.com/cgi/content/abstract/11/1/6>
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### Activist/Movement Writings

- Bunch, Charlotte (1981). "Beyond either/or: Feminist options." In C. Bunch, J. Flax, A. Freeman, N. Hartsock, and M. Mautner (Quest Book Committee), *Building feminist theory: Essays from Quest*. New York: Longman. Pp. 44-56.
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## Academic Contributions

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## **Fostering Diverse & Emerging Leadership in the Anti-Violence Against Women Movement**

– By Angela K. Sutton, JD

The anti-violence against women (VAW) movement continues to be confronted with old and new challenges including severe funding cuts and social norms that condone violence. Now more than ever, there is a need for the anti-VAW movement to reach out and embrace young women of color leadership. Young women of color are change agents and instrumental in providing fresh and innovative perspectives, approaches, and strategies to address new and varied issues facing the anti-VAW movement.

Many young women of color identify, are informed, and can speak of violence against women because they may either have experienced or witnessed some form of intimate partner violence in their own relationship(s), school, home, peer group, community, or in the media. Statistics report that young women may be at the greatest risk of experiencing violence. Women age 20 to 24 have a higher likelihood of experiencing nonfatal intimate partner violence compared to other age groups.<sup>1</sup> This age group is also more likely to experience rape and sexual assault, followed by those 16 to 19.<sup>2</sup> Additionally, women of color may be at higher risk of experiencing victims of intimate partner violence and homicide than white females.<sup>3</sup>

As the anti-VAW movement broadens its scope to respond to various audiences and issues, the movement and organizations need to reflect the diverse communities they serve. This will mean promoting meaningful participation, active engagement, and leadership from groups and communities that can help develop specific and relevant responses. This requires embracing new and emerging leadership and those identifying from diverse backgrounds, countries of origin, ethnicities, and spiritualities. By promoting young women of color leadership, the anti-VAW movement will help foster diversity, viability, and continuity.

### **Where Are the New and Emerging Leaders?**

The nonprofit sector is facing a leadership deficit that threatens to impact the anti-VAW movement. A study by The Bridgespan Group (2006) revealed that by 2016 nonprofit organizations would need almost 80,000 new senior managers per year.<sup>4</sup> This is a looming concern because skilled management is considered the single most important determinant of organizational success.<sup>5</sup> To change the dismal direction the nonprofit sector is steered towards, the sector must critically address the lack of effective pipelines into the nonprofit sector and need to create leadership pipelines within the sector.<sup>6</sup>

Despite this troublesome outlook, reports show the sector is comprised of many young people who are educated, talented, committed, and willing to lead. However, young (potential) leaders repeatedly cited organizational structure, the executive position, and leadership recognition as underlying reasons many young and emerging leaders are turning away from jobs in the nonprofit arena.<sup>7</sup> In general, organizations lack the infrastructure to support and develop staff. Limited opportunities for career advancement are causing younger leaders to look outside of their organizations or nonprofit sector in order to pursue more viable career paths.



Another problem is emerging leaders are cautious to assume positions of leadership. They are observing their executive director encumbered with fundraising responsibilities, low salaries, sacrificing their personal life for work, and experiencing burnout. These young leaders are hesitant to take on the pressures they see their executive director encountering.

Additionally, a common view among emerging leaders is feeling invisible within their organizations. Reports indicated that younger (potential) leaders believe their skills and ideas are overlooked or dismissed because of their age. They are often relied upon for their technical expertise (finance, accounting, technology, etc.) but are excluded from more comprehensive responsibilities or important discussions.<sup>8</sup> Among people of color, race, and the lack of racial diversity also appeared to play a role in creating barriers for visibility.<sup>9</sup>

## What Generational Profile Are You?

Generation is defined as:

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**"a group of individuals born and living around the same time or of approximately the same age."**

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Generations have distinctions that are influenced by certain world events and developments. Generational profiles provide insight about our self and how we interact with others. Understanding generational expectations, values, work and communication styles helps facilitate better working relationships and promote an inclusive working environment. Similarly, it is essential to understand how factors such as ethnicity, sexuality, economic status, ability, and religion may also impact and influence individuals' values, expectations, and perspectives.

Below are the most common generational classifications:<sup>10</sup>

### The Builders (b. 1922-1942)

- Raised during the Depression, the New Deal, World War II, Korean War, and FDR Administration
- Believe in value of hard work, loyalty, and sacrifice and have respect for rules
- More formal communication style
- Expect and respect hierarchy and are accustomed to a command and control style of leadership
- Like to be acknowledged for their expertise
- May be perceived as rigid, distant, judgmental, and set in their ways

### The Boomers (b.1942-1962)

- Influenced by the Civil Rights Movement, the Cold War, space travel, the Vietnam War, social unrest, Roe v. Wade, Nixon/Watergate, and television
- Respect hierarchy and prefer consensual leadership style
- Value personal growth and social movement
- Are career-focused, status conscience, and wary of authority
- Like to be rewarded with raises and promotions
- May be perceived as self-absorbed, workaholics, hypocritical, and fickle



## The Busters (b. 1962-1982)

- Impacted by the Challenger disaster, the fall of the Berlin Wall, AIDS, diversity, Desert Storm, and the Reagan/Bush Administration
- Are self-reliant, pragmatic, value fun and informality, and are technologically engaged
- Value flexibility in their job and work/life balance
- Like to be openly recognized and given rewards that they can use in their off hours
- Distrust authority, are egalitarian, and opt for collaborative leadership style
- May be perceived as cynical, ungrateful, overly casual, and not team players

## The Bridgers (b. 1982-2002)

- Shaped by global events and social change: Internet, violence in schools, the Clinton/Lewinsky affair, 9/11, and the Iraqi War
- Believe work should be meaningful and view work as a means to an end
- Expect to be viewed as peers, allowed to work in a casual style, and participate in work teams in a diverse environment
- Are confident, assertive, achievement orientated, and techno-driven
- Prefer self-leadership and believe that learning is a two-way conversation
- May be perceived as inexperienced, impatient, overly confident, and lazy

Overcoming generational differences begins with engaging in intergenerational dialogues. This provides opportunities for younger and older leaders in the anti-VAW movement to discuss generational assumptions, acknowledge commonalities, address power dynamics, and promote multigenerational movement-building strategies. Creating spaces to have these conversations also cultivates a greater awareness and appreciation of other generations. Older generations in the anti-VAW movement can pass on important information, wisdom and teachings to younger generations that will help develop their analysis and approaches.<sup>11</sup> Younger anti-VAW advocates can help older generations gain insight on the changing worldviews and conceptualize innovative solutions and methodologies. Taking time to talk and listen to one another helps to dismantle assumptions, build trust, comity, and forge a shared vision.

## Who are the Next Generation Leaders?

According to the national survey, *Ready to Lead? Next Generation Leaders Speak Out* (2008), next generation leaders are defined as individuals under the age of 40 who can be tapped to lead nonprofit organizations in the years to come. They also demonstrate a commitment to the nonprofit sector and are actively developing their skills and leadership capabilities to hold management positions of all kinds.

After surveying close to 6,000 people who either work in or are interested in working in the nonprofit sector and have not held the position of executive director, the results indicated:

- 33% of survey respondents said they aspire to be a nonprofit ED



- 47% say their ideal next job is in the nonprofit sector
- 69% of survey respondents feel underpaid in their current positions
- 64% have financial concerns about committing to a career in the nonprofit sector
- 55% believe that they need to leave their organizations in order to advance their career

Although 87% of emerging leaders indicated they are learning and growing in their work, a number of young leaders revealed they experienced a lack of leadership recognition for their growth, skills, and expertise. Additionally, burnout, low salary, lack of career advancement, and job related stress were identified as the top reasons for young people leaving the nonprofit sector.<sup>12</sup>

## People of Color and the Nonprofit Sector

The *Ready to Lead?* Survey revealed that people of color were more likely to want to be an executive director compared to whites. People of color also indicated a greater need for various types of preparation than their white colleagues.<sup>13</sup> Approximately 75% of respondents reported that their organizations pay enough attention to cultural diversity when recruiting, hiring, and promoting staff (this attitude was prevalent among both people of color and whites).

Yet, despite the large percentage of respondents who held this perception, the percentage of executive directors of color has remained at 17% even among new and younger leaders.<sup>14</sup> What is the explanation for this disparity? In the anti-VAW movement the answer may lie with the lack of mentoring younger people are exposed to and the insufficient number of women of color in leadership positions to meet the demand in the number of young women of color who want mentors. Young women of color working at mainstream organization may have older leaders who are less accepting of having people in leadership who do not look like them or who they think don't share their same values, practices, and perspectives. Often, young women of color at anti-VAW organizations become perplexed and dejected when their organization claims to be dedicated to diversity but then stops short of embodying those principles in actual work practices like hiring, promotions, important decision-making, outreach, and service provision.

## What Challenges Are Young Women of Color Facing in the Nonprofit Sector?<sup>15</sup>

- Stereotypes (e.g., inexperienced, non-committal, demanding, arrogant, etc.)
- Feeling invisible or older individuals being dismissive of younger generations' ideas and approaches
- Lack of diversity or women of color in leadership positions to look to as role models
- Struggle to take on power and keep identity
- Do not have a shared history or experiences that older generation have cultivated with each other
- Lack of trust, older generations being overly protective of their work, or micro-managing younger staff
- Older generations being the gate keeper of information or unwilling to share information, including why certain groups refuse to work together, what strategies were failures, and what happened within the movement that contributed to the dismantling of the older generations' progress



- Older generation may be rigid, skeptical, or inflexible to new approaches or ideas
- Job titles or roles that restrict young leaders' participation in larger discussions or decision-making processes
- Non-competitive salaries
- Lack of opportunities to increase skills (i.e., managerial) and leadership
- Organizational structures that are small in size and have flat hierarchies, which stifle career advancement

History tells us that from the outset of the anti-VAW movement, women of color have been deeply involved and have played significant roles in grassroots organizing, policy advocacy, and program development.<sup>16</sup> The anti-VAW movement is the result of the women's movement, which grew out of the Civil Rights and Gay movements. From the beginning, women of color have been involved in the anti-VAW movement. Whether it was the National Coalition Against Domestic Violence (NCADV) Women of Color Task Force (founded in 1980), or the countless women of color grassroots organizing and developing programs and shelters to respond to the needs of communities of color that may have been overlooked by mainstream programs. Over time, women of color helped to develop and advocated for the passage of the Violence Against Women Act (1994), as well as push for the anti-VAW movement to broaden its narrow mainstream perspective and incorporate frameworks and perspectives that addressed the intersections of race, class, and gender.

As a new crop of young women of color joins the anti-VAW movement, like their predecessors, they are dedicated to shaping a more inclusive, collaborative, and responsive movement. These young women not only bring diverse backgrounds, experiences, and education; they come with innovative ideas and approaches. However, young women of color may feel stifled and discouraged by older leaders that are firmly attached to traditional philosophies and practices that have become outdated or insular. This makes it difficult for young women of color to gain support when attempting to introduce new research, ideas, or technology. Instead they are being met with reluctance or distrust because older generations may not understand new approaches or believe it will challenge the status quo - for example, ideas that attempt to modify the anti-VAW movement messaging or enhance community engagement and collaborations. At the same times, younger staff shouldn't be designated as the technology "go-to person" or only included in important meetings because they are looked at as offering a "younger" or a "person of color" perspective. These acts only serve to marginalize and undermine the abilities younger staff have and do not foster their professional growth. Older leaders should validate and respect the contributions that younger staff can bring to the organization and promote their meaningful participation in broader activities and discussions.

It is incumbent upon anti-VAW organizations to be fully committed to diversity and having young women of color represented at all levels of the movement. Also, as more anti-VAW founders and leaders begin to vacate their positions, it is becoming more apparent that a generational shift in leadership is inevitable and organizations will need to seriously consider who will fill those leadership roles. Organizations desiring to engage young women of color need to have people in leadership positions that young women of color can relate to in age and who resemble them. Providing meaningful opportunities for skills and leadership development will attract and retain new and emerging leadership and move beyond tokenization and marginalization of young women of color.



## The Four R's: Rethink, Reformulate, Responsiveness, and Recommendations

### Rethink

Organizations need to reconsider how they can create effective pipelines for new and emerging leaders into their organization as well as pipelines within their organization for younger staff to step into leadership positions. For example, researching bona fide strategies to recruit (and retain) diverse candidates who represent the community, as well as strengthen connections with institutions of higher education to promote nonprofit careers.<sup>17</sup>

Young and older leaders need to rethink their assumptions and stereotypes they have of different generations and start honest conversations with each other to resolve differences. Older leaders should appreciate and be open to the ideas and skills younger staff brings to the organization, and be willing to share valuable information with them. Younger leaders should recognize the contributions of their predecessors and be receptive to understanding the accomplishments, challenges, mistakes made, and lessons learned by older generations.

### Reformulate

The current organizational structure of nonprofits is unattractive and problematic for many young leaders. Organizations and boards need to explore new ways and models of leadership, organizing, and advocacy that will encourage full participation from people of all ages and diversities. This may involve job restructuring and thoughtful examination of how job descriptions and titles are conceived, including co-leadership and job sharing. Further, nonprofit organizations need to be deliberate and forward thinking when it comes to creating succession plans and an infrastructure so that older leaders can ease out of leadership positions and prepared younger leaders can assume their place.<sup>18</sup>

### Responsiveness

Organizations need to move beyond mere words and take concrete action steps. For example, providing opportunities for instruction and training on topics such as financial literacy, proposal writing, executive director modeling, and public speaking. Workplaces that promote and support mentoring of younger staff can be beneficial (short and long term) not only for the mentor and mentee, but also increase employee onboarding, satisfaction, retention, and productivity.<sup>19</sup>

Nonprofit organizations, boards and funders must initiate these conversations and work in tandem to respond to the constraints (e.g., infrastructure, financial and human capacity) that are impeding the creation of spaces for new and diverse leadership. These entities can also look to other nonprofit movements and organizations, and the for-profit sector for best/promising practices to model themselves after on areas such as recruitment, succession planning, leadership development, and mentoring.

### Recommendations<sup>20</sup>

#### ■ Organizational

- Create multi-generational leadership teams among staff.
- Provide tools and resources for staff on how to work across generations, support young leadership, and mentoring.



- Invest in human capital and organizational success by providing opportunities so younger leaders can build their skills capacity and networking.
- Develop succession plans that allow older staff to transition out of leadership positions (e.g., benefit packages, saving plans, reasonable salaries).
- Explore different ways to support mentoring (e.g., informal, formal, and cross-cultural). This will build a culture and good rapport that will last even after the person leaves the organization.
- Explore different organizational and leadership models including co-directorships, flattened hierarchies, and participatory.
- Engage with funders on how to retain and sustain young leadership.
- Provide a working environment and culture that is inclusive, positive, and pleasant to work at.
- Develop pipelines into the organization for new and emerging leaders by offering internships, volunteer opportunities, outreach to colleges, graduate programs and career centers.
- Foster good role model behavior. Exemplify and support policies that reflect your organizations values, principles, and objectives.
- Redefine what leadership is and how it looks in your organization.
- Support young professional networks and intergenerational networks.
- Provide young leaders with honest feedback and constructive criticism about their work, potential, and areas to build on.
- Create opportunities for promotion and career advancement. For example, simply changing job titles can make a big difference. (i.e., Office Manager or Administrative Director versus Executive Assistant) and including a pay raise, even if it's small.<sup>21</sup>

#### ■ Boards of Directors

- Consider adding young leaders on boards or creating a board adjunct body.
- Hold the executive director accountable for hiring and supporting new and emerging leadership.
- Pay competitive salaries or at least a living wage, and provide benefits. For example, you may have to consider hiring one really qualified person at a reasonable salary rather than two people and paying them low salaries.<sup>22</sup>

#### ■ Funders

- Begin dialogue with grantees around recruitment and leadership development of young people of color.
- Fund technology resources so that organizations can be competitive to current funders and job candidates.
- Support leadership development and mentoring programs for young (potential) leaders.
- Support the development of organizations led by young leaders.



## What Can Young (Potential) Leaders Do?<sup>23</sup>

- Be proactive in seeking leadership positions and involvement in meaningful projects. Don't wait to be asked. Participate and lead staff development efforts, personnel policy changes, facilitate a staff meeting, or request to present a body of work to the board of directors.
- Make suggestions as to solutions to barriers to leadership development
- Develop broad management expertise.
- Understand your leadership and communication style.
- Recognize and respect generational differences.
- Join a board.
- Don't be afraid to ask someone to be your mentor or professional coach.
- Take care of yourself to avoid burnout.

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Angela assists in the development and implementation of the WOCN projects and resources. Her responsibilities include public policy, writing WOCN publications, and providing comprehensive support to outreach and membership activities. As WOCN Project Specialist, Angela is involved in planning and executing initiatives on campus-based violence, reproductive health issues, and national organizing around young women of color and leadership.



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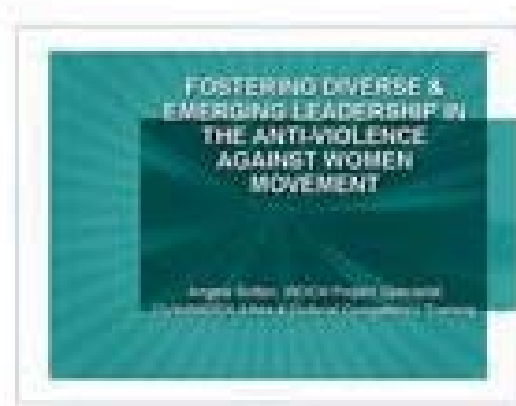
**PowerPoint Presentation**

**Fostering Diverse & Emerging Leadership in the  
Anti-Violence Against Women Movement**










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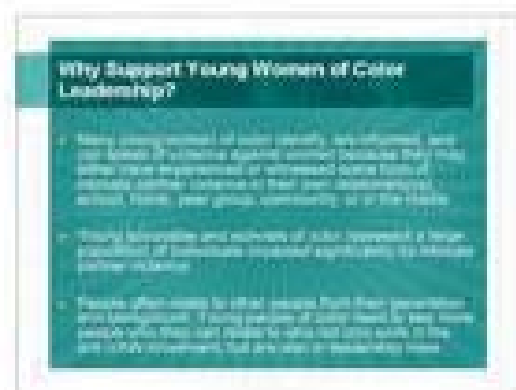
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**What Generational Profile Are You?**

**The Boomers (b. 1929-1945)**

- Grew up during the Depression, the New Deal, World War II, Korean War, and USA Administration
- Believed in value of hard work, honesty and service and have respect for rules
- More formal communication style
- Express and respect hierarchy and are discomforted by a flattened and casual style of leadership
- Like to be acknowledged for their expertise
- May be perceived as rigid, distant, prejudiced and set in their ways

Source: Adams, Lanning & Pridemore's 1000 Generational Profiles  
Available at: [www.generation.com](http://www.generation.com)

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**What Generational Profile Are You? (Cont.)**

**The Boomers (b. 1946-1960)**

- Influenced by the Civil Rights Movement, the 1960s and 1970s, Vietnam War, the Vietnam War, and the Vietnam War
- More formal communication style
- Value personal growth and social progress
- Are often skeptical about authority and may of authority
- Like to be recognized with ideas and products
- May be perceived as self-centered, narcissistic, rebellious and free

Source: Adams, Lanning & Pridemore's 1000 Generational Profiles  
Available at: [www.generation.com](http://www.generation.com)

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**What Generational Profile Are You? (Cont.)**

**The Boomers (b. 1961-1980)**

- Influenced by the Vietnam War, the fall of the Berlin Wall, AIDS, divorce, sexual abuse and the Information Revolution
- Are self-reliant, pragmatic, value fun and efficiency and are technologically minded
- Value flexibility in their job and working conditions
- Like to be given recognition and give credit to the people who help them
- Dislike authority, are skeptical, and up for a continuous learning style
- May be perceived as cynical, impatient, overly critical and not team players

Source: Adams, Lanning & Pridemore's 1000 Generational Profiles  
Available at: [www.generation.com](http://www.generation.com)

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**What Generational Profile Are You? (Cont.)**

**The Baby Boom (b. 1945-2000):**

- Focus on social justice and social change.
- Values: history is sacred, the United Nations, anti- NATO, and the Bay of Pigs.
- Values work should be meaningful and meaningful as a means to an end.
- Tended to be viewed as young, viewed to work in a "social system" and participate in work teams in a diverse environment.
- are curious, creative, achievement oriented, and action driven.
- prefer self-knowledge and believe that knowing is a personal responsibility and believe that knowing is a personal responsibility.
- are in positions of responsibility, power, and influence in the community, business, and government.

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**Question: Why Is This Relevant?**

**Answer:**

Understanding your generational expectations, values, work and communication styles help facilitate better working relationships.

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**Question: Who Are Next Generation Leaders?**

**Answer:**

They are defined as individuals under the age of 40 who can be tapped to lead nonprofit organizations in the years to come. They also demonstrate a commitment to the non-profit sector and are actively developing their skills and leadership capabilities to hold management positions of all kinds.

Generation Next® Series: The Role of Next Generation in the Non-Profit Sector (2008), Center for Non-Profit Leadership, 2008

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### Ready to Lead? Next Generation Leaders Speak Out

- In a 2007 national survey of more than 1,000 women who either work in or are interested in working in the nonprofit sector, 67% of women respondents said they would like to be a nonprofit CEO.
- 47% are interested in working in the nonprofit sector.
- 55% of women respondents feel confident in their current position.
- 44% have financial concerns about transitioning to a career in the nonprofit sector.
- 55% believe that they need to develop their leadership skills to make a transition from salary to a career in the nonprofit sector.
- 12% of respondents are currently in the nonprofit sector.

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### Why is it Important to Promote Young Women of Color Leadership?

- Increased inclusiveness & diversity
- Political, organizational and individual accountability
- Emerging leaders provide resources and innovative perspectives and approaches to address race and social issues
- Emerging leaders help increase the recruitment and retention of young women of color
- Emerging leaders address issues like sexual harassment that have not been fully addressed by older leaders

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### Some Intriguing Statistics: Ready to Lead? Next Generation Leaders Speak Out

- 75% of respondents reported that their organizations pay women of color less than white women for similar work and experience. Do you agree or disagree? Explain.
- 75% of respondents reported that their organizations pay women of color less than white women for similar work and experience. Do you agree or disagree? Explain.
- 75% of respondents reported that their organizations pay women of color less than white women for similar work and experience. Do you agree or disagree? Explain.

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**Race/Ethnicity Statistics**  
**Ready to Lead? Next Generation Leaders Speak Out**

- 70% of people of color and 60% of whites reported that they would be surprised if they were not included in their current organization's future plans
- 33% of people of color indicated to 27% of whites were actively seeking a professional development opportunity
- People of color were more confident than whites about their future
- People of color and whites concerned with responding to the impact of racial violence of terrorism more than whites
- People of color are more likely to believe to be an essential leader than for whites

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**Problem In A Nutshell**

Young leaders are helping their organization to grow, but the organization fails to provide adequate opportunities for young leaders to grow along with the organization.

**What do the statistics reveal?**  
 57% of emerging leaders are learning and growing at their work

**What is a Possible Explanation For This?**  
 Emerging leaders are not being acknowledged (i.e., promotion, raises, recognition, etc.) that reflect their growth, skills, and experience

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**What are the Results?**

Young leaders may become:

- Skeptical or have a sense of loss or belief in the movement or organization
- Believe there is unequal balance of power and leadership
- Resentful
- Feel they are threatened or marginalized
- Low morale or job dissatisfaction
- Leave organization or non-profit sector

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### Four Top Reasons Young People Leave the Nonprofit Sector

1. Burnout
2. Low salary and wages
3. Lack of career advancement
4. Job-related stress

Longwood Institute, 2009. The Survey of Young Leaders in the Nonprofit Sector. <http://www.longwoodinstitute.org>

### What Challenges Are Facing Young Women of Color?

- Discrimination (e.g., institutional, institutionalized, structural, individual, etc.)
- Feeling invisible or other individuals being the focus of employer/government/other attention
- Being labeled as lack of interest of other in leadership position to look to be role models
- Struggle to take up power and keep identity
- Do not have a shared history of experiencing that older generation has experienced with much other

### What Challenges Are Facing Young Women of Color? (cont.)

- Lack of trust or older generations being overly protective of their work
- Older generations being the gatekeepers of information or creating an echo chamber including only women of color who are not African, Arab, Hispanic, Latin American, and other nationalities who are not represented in the leadership of the older generation, pressure to change the work
- Older generation may be rigid, skeptical, or inflexible in their approaches to ideas



### What Challenges Are Facing Young Women of Color? (cont.)

- Lack of roles that reward young leaders' participation in larger discussions or decision-making processes
- Not recognized as leaders
- Lack of opportunities to increase skills
  - (e.g., management and fundraising)
- Organizational structures that are used to suit and serve the majority, which often cause discomfort

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### Recommendations

#### ORGANIZATIONAL

- Invest in human capital by allowing resources that provide young leaders' development, internal mentoring and leadership opportunities. This will build a culture and good support that will not even after the person leaves the organization.
- Create multi-generational leadership teams among staff
- Provide tools and resources for staff on how to work across generations, support young leaders, and mentoring
- Consider using young leaders on boards or steering committees today

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### Recommendations (cont.)

- Offer opportunities as younger leaders can build their skills capacity and managerial skills (e.g., how to receive a budget, grant writing, public speaking, etc.)
- Develop succession plans that allow older staff to transition out of leadership positions (e.g., formal packages, savings plans, retirement plans, etc.)
- Explore different ways to mentor (e.g., informal, formal, and cross-industry)
- Explore different organizational and leadership models including co-leadership, shared leadership, and participatory approaches
- Find ways to form the executive director, board, and leaders

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Recommendations  
(cont.)

- Engage with leaders on how to sustain and sustain young leadership
- Provide a working environment that is healthy and pleasant to go to
- Provide organizational change
- Develop practices into the organization for new and emerging leadership by offering mentorship, volunteer opportunities, internships in colleges and graduate programs, etc.
- Find leadership resources so that organizations can be competitive and succeed in business and fundraising, etc.
- Realize that leadership is often your organization

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Recommendations  
(cont.)

- Support the development of organizations led by young leaders
- Support young professional networks and intergenerational networks
- Sponsor young leaders at national conferences
- Create a marketing campaign and models for meeting better treatment

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Recommendations  
INDIVIDUALLY

- Set a goal for modest visibility and support online that reflect your organization's values, principles, and objectives
- Create marketing opportunities. For visibility, simply showing up can make a big difference (e.g., youth leadership in organizations, gender equity, corporate diversity) and including a key word (even a small one)
- Offer continuing access or at least a long range. For example, you may want to consider being an early financial partner at a conference every other year for people and paying from their source

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Recommendations  
(cont.)

- Acknowledge that there may be generational differences, experiences, and leadership styles. AAVN has more focused to address these (e.g., may have to adjust your style of communication, leadership, etc.) and work collaboratively.
- Make sure to provide young leaders with honest feedback and constructive criticism.

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What Can Young Leaders Do?

- The practice of seeking leadership positions and involvement is motivated in part by a need that environment offer a personal path change, whether a shift in career, or one to pursue a body of work for the benefit of others.
- Develop strong management expertise
- Understand your leadership and communication style
- Recognize and respect generational differences
- Keep a journal
- Stay true to your goals and intentions to be your model to professional growth
- Take care of yourself in your journal

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# **Serving as Allies to Immigrant & Refugee Populations**

– By Ho-Thanh Nguyen

## **Understanding the Needs in the Underserved Immigrant and Refugee Community**

Immigrants and refugees have been a major source of population growth and cultural change throughout much of American history. It is important for us to understand this growth and the needs in these communities. The influx of new residents from different cultures presents various challenges for advocates and service providers to learn how to help women survive domestic and sexual violence. In order to work effectively with immigrants and refugees, you must know about their culture, religion, language in their former country of origin, and the acceptance of their presence in the United States.

The United States Citizenship and Immigration Services defines immigrant and refugee as follows:

### **1. Immigrant:**

- Any person not a citizen of the United States who is residing in the U.S. under legally recognized and lawfully recorded permanent residence as an immigrant.

### **2. Refugee:**

- Any person who is outside his or her country of nationality who is unable or unwilling to return to that country because of persecution or a well-founded fear of persecution. Persecution or the fear thereof must be based on the alien's race, religion, nationality, membership in a particular social group, or political opinion. People with no nationality must generally be outside their country of last habitual residence to qualify as a refugee.

The difference between the two is simple: the immigrant has a choice to come to the U.S. but the refugee is forced to go anywhere in the world where he/she would be accepted under asylum.

It is a fact that domestic and sexual violence happens across socio-economic classes, sexual orientation, race, and ethnicity and religion everywhere in the world on all levels of society. The same holds true for immigrant and refugee women; however, there are cultural barriers that they must contend with in addition to the violence.

Immigrant and refugee women tend to have strong collective family ties versus a focus on individualism or self-sufficiency as known in the U.S., and a sense of duty and concern toward children. Most decisions are made in consultation with family – speaking out about “private family matters” is discouraged; going outside of the family destroys family legacy and extended family may judge women harshly. Traditional male and female roles combined with culture, custom, language, religion, and economic issues cause battered women to be dependent on abusive husbands. When the abused woman believes the abuse is her fault, she becomes full of shame and isolated from friends.



## Cultural Barriers in the Shelter and the Court Systems

### Shelters:

Often, immigrant and refugee women are unaware of shelter options, and if they are, they don't always feel safe to go for fear of deportation. For those immigrant and refugee women and children that go to the shelter, they generally enter with very little knowledge about how the systems work in the U.S. If shelter advocates are unaware of the differences in the cultures in addition to language barriers, it will be difficult for them to adequately serve immigrants and refugees. Some states have immigrant and refugee shelters in the larger cities; however, in small cities or rural areas it is more difficult to find shelters capable of helping immigrants and refugees. Advocates need to understand and learn ways to serve immigrants and refugees effectively by attending training and other educational opportunities on diverse cultures. They also should continuously enhance their learning and seek answers to all of their questions.

### Courts:

Even in their home country, going to court is a hard and difficult thing for the immigrant and refugee to do. Now, in the U.S. they have to go to court on a domestic violence case, which makes it harder and creates a feeling of shame for them, their family, and their community. As they tolerate the cultural and language barriers, imposed or self-isolation prevents abused women from breaking their silence about the violence and from learning about their basic civil and legal rights. To help immigrants overcome the differences in laws and the court system in the U.S., the legal advocate needs to speak with them and explain in detail about the laws and court system in the U.S. This will help assure women and make them confident and free to express themselves to the court. If an advocate cannot communicate in the victim's language, arrangements will need to be made to obtain an interpreter.

## Language Barriers and Working with Interpreters

Not everyone who speaks two or more languages can interpret correctly; specialized training will help to enhance and develop these skills. When working with an interpreter, the advocate needs to ensure the following:

- interpreter is proficient and has the ability to communicate accurately in both English and the other language
- interpreter has knowledge, in both languages, of specialized terms
- interpreter understands rules regarding confidentiality and impartiality,
- interpreter adheres to his/her role as interpreters, not as advisor or counselor
- interpreter should have completed specialized training about ethics and potential complications of interpreting



## Caution about Using Family or Friends as Interpreters

Avoid the use of friends, family members and other untrained interpreters. Interpretation by friends or family members of domestic violence victims is particularly problematic, and can potentially put the interpreter in harm's way. An untrained interpreter does not know that he/she is the only voice of victims. Friends or family members who interpret can add their own words, view, and or perspective on domestic violence. This can damage the outcome for domestic violence victims.

## Differences between interpretation and translation

- Interpreters use a skilled voice to communicate between parties, it's called oral interpretation
- To translate a language is done by writing from one language to another

## Immigrant and Refugee Rights Under Title VI of the Civil Right Act of 1964

Immigrants and refugees are entitled to certified interpreters in the criminal justice system. This provision was made possible through Title VI of the Civil Rights Act of 1964. Interpreters should be made available in all court proceedings and interactions with law enforcement.

Title VI of the Civil Rights Act of 1964 protects people from discrimination based on race, color or national origin in organizations, programs, or activities that receive federal financial assistance. Title VI states that:

**"No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance."**<sup>1</sup>

**All programs that receive federal funds are "covered" by Title VI and must adhere to its guidelines.** Approximately 30 federal agencies provide financial assistance in the form of funds, training, technical and other assistance to State and local governments, and nonprofit and private organizations. These recipients of federal assistance, in turn, operate programs and deliver benefits and services to individuals (known as "beneficiaries") to achieve the goals of the federal legislation that authorizes the programs. Federally assisted programs address such broad and diverse areas as:

- elementary, secondary, and higher education
- health care, social services, and public welfare
- public transportation
- parks and recreation
- natural resources and the environment
- employment and job training
- housing and community development
- law enforcement and the administration of justice
- agriculture and nutrition



There are many forms of illegal discrimination based on race, color, or national origin that can limit the opportunity of minorities to gain equal access to services and programs and are prohibited by Title VI. Among other things, in operating a federally assisted program, a recipient cannot, on the basis of race, color, or national origin, either directly or through contractual means:

- deny program services, aids, or benefits
- provide a different service, aid, or benefit, or provide them in a manner different than they are provided to others
- segregate or separately treat individuals in any matter related to the receipt of any service, aid, or benefit

In 2000, the President signed Executive Order 13166, *"Improving Access to Services for Persons with Limited English Proficiency."*<sup>2</sup> The Executive Order requires federal agencies to examine the services they provide, identify any need for services to those with limited English proficiency (LEP), and develop and implement a system to provide those services so LEP persons can have meaningful access to them. Additionally, any states, localities and organizations receiving federal funding are required to provide meaningful access to LEP individuals. (A federal website has been developed to focus on the issue of meeting the needs of those with Limited English proficiency, see [www.LEP.gov](http://www.LEP.gov).)

In Pennsylvania, on November 29, 2006, Governor Edward Rendell signed S.B. 669 into the PA Interpreter Law to help protect Pennsylvania citizens.<sup>3</sup> Many states are working on similar protections.

## How to Work with the Immigrant and Refugee Allies

As allies, we need to:

- develop partnerships and collaborate with the immigrant and refugee communities
- meet with diverse community leaders and discuss how to work together to make a better community
- be trust worthy and respectful; respect other cultures and trust each other
- establish an open line of communication; trust and respect will open lines communication
- learn their about diverse immigrant cultures through research and attending community-based activities; attend cultures diversity workshops offered by the communities, research and connect with difference cultural groups by attending their meetings and/or activities
- resist being afraid to ask questions or to be corrected; be open minded
- network, network, and network!



## A Note About Immigrants and Refugee Elders and Abuse

**There are no differences between immigrant and refugee elder abuse with the large society.** However, older immigrant and refugee abuse victims face some unique challenges on top of physical, sexual, psychological and financial abuse, and have more obstacles to overcome concerning:

- immigration status in the U.S.
- finance and public benefits
- language barriers
- cultural barriers
- shame in asking and/or not knowing where to go for help
- being ostracized by family members and own community

Elder abuse victims don't have to be U.S. citizens or legal residents to get a protection order. They don't have to have a lawyer to get a protection order. Still, if they're not legal citizens or if they're unsure of their rights, they may want to talk to a lawyer to find out the policy of the courts in their area.

If they're undocumented or are not sure about their immigration status, they should talk to an immigration lawyer. The local domestic violence shelter can help find an immigration lawyer. There are lawyers who will help the elder at no charge.

Many victims are people who are older, frail, and dependent on others to meet their needs. In most cases a victim is abused by someone they know or love. Other cases can be from an assault by a stranger or nursing home caretaker.

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**Ho-Thanh Nguyen**

**Founder, Pennsylvania Immigrant and Refugee Women's Network (PAIRWN)**

**Women of Color Network (WOCN) Advisor and Mentor**

Ho-Thanh is a refugee from Vietnam, who came to the United States in 1975. She has served as a bilingual domestic violence and sexual assault advocate with the YWCA of Greater Harrisburg, PA - Immigration and Refugee Project to provide outreach and advocacy to the immigrant and refugee communities. Ho-Thanh is currently a member of the Pennsylvania Commission for Women. Ho-Thanh founded the Pennsylvania Immigrant and Refugee Women's Network (PAIRWN), bringing women together from diverse ethnic backgrounds in our surrounding communities to honor and enhance the lives of refugee and immigrant women in Pennsylvania.



## Endnotes

- 1 U.S. Department of Justice, Civil Rights Division, 950 Pennsylvania Avenue NW – NWB, Washington DC 20530, Phone: (202) 514-2151 - Fax: (202) 514-0293 - TTY: (202) 514-0716
- 2 The United State Department of Justice's Civil Rights Division
- 3 Friends of Farmworkers, Inc. 924 Cherry Street, 4th floor, Philadelphia, PA 19107-2411, Phone: (215) 733-0878 - fax: (215) 733-0876 Email: fof@friendsfw.org

## Resources

- Asian & Pacific Islander Institute on Domestic Violence  
450 Sutter Street, Suite 600  
San Francisco, CA 94108  
Phone: (415) 954-9988  
Fax: (415) 954-9999  
<http://www.apiahf.org/index.php/programs/domestic-violence.html>
- Battered Women's Justice Project  
206 W. Fourth Street  
Duluth, MN 55806  
Phone: (800) 903-0111  
Fax: (303) 831-9251  
[www.bwjp.org](http://www.bwjp.org)
- Legal Momentum  
Headquarters:  
395 Hudson Street  
New York, NY 10014  
Phone: (212) 925-6635  
Policy Office:  
1101 14th Street NW, Suite 300  
Washington, DC 20005  
Phone: (202) 326-0040  
[www.legalmomentum.org](http://www.legalmomentum.org)
- National Coalition Against Domestic Violence (NCADV)  
P.O. Box 18749  
Denver, CO 80218-0749  
Phone: (303) 839-1852  
Fax: (303) 831-9251  
[www.ncadv.org](http://www.ncadv.org)
- National Coalition for Low-Income Housing  
727 15th Street NW, 6th Floor  
Washington, D.C. 20005  
Phone: (202) 662-1530  
[www.nlihc.org](http://www.nlihc.org)



- National Council on Child Abuse and Family Violence  
1025 Connecticut Avenue NW, Suite 1000  
Washington, D.C. 20036  
Phone: (202) 429-6695 or (800) 222-2000  
[www.nccafv.org](http://www.nccafv.org)
- National Domestic Violence Hotline  
P.O. Box 161810  
Austin, TX 78716  
Phone: (512) 794-1133 or (800) 799-SAFE (7233)  
[www.ndvh.org](http://www.ndvh.org)
- National Resource Center on Domestic Violence  
6400 Flank Drive, Suite 1300  
Harrisburg, PA 17112  
Phone: (800) 537-2238  
Fax: (717) 545-9456  
[www.nrcdv.org](http://www.nrcdv.org)

## Special Resources for Immigrant and Refugee Women

- API Legal Outreach – Elder Abuse Prevention and Technical Assistance in the Asian Pacific Islander Community  
[www.stopasianelderabuse.org](http://www.stopasianelderabuse.org)  
\* Provides multi-lingual and culturally competent legal, social, and educational services to the Asian and Pacific Islander community designed to prevent elder abuse.
- Battered Women's Legal Advocacy Project  
1611 Park Avenue, Suite 2  
Minneapolis, MN 55404  
Phone: (800) 313-2666  
Fax: (612) 343-0786  
[www.bwlap.org](http://www.bwlap.org)
- FaithTrust Institute  
[www.cpsdv.org](http://www.cpsdv.org)  
\* Interreligious resource addressing sexual and domestic violence, providing training and educational materials.
- Family Violence Prevention Fund  
383 Rhode Island Street, Suite 304  
San Francisco, CA 94103-5133  
Phone: (800) 313-1310  
[www.endabuse.org](http://www.endabuse.org)  
\* Produces a brochure on the rights of immigrant and refugee women in violent homes, which is available in Spanish, Chinese, Tagalog, and Korean. Also produces a manual with more in-depth coverage entitled Domestic Violence in Immigrant and Refugee Communities: Asserting the Rights of Battered Women



- Federal Administration on Aging  
<http://www.aoa.gov>  
\* Elder abuse prevention and treatment resources. Provides links to elder abuse resources in all states.
- National Committee for the Prevention of Elder Abuse  
[www.preventelderabuse.org](http://www.preventelderabuse.org)  
\* Dedicated to the prevention of abuse and neglect of older persons and adults with disabilities.
- National Immigration Project of the National Lawyer's Guild, Inc.  
14 Beacon Street, Suite 602  
Boston, MA 02108  
Phone: (617) 227-9727  
[www.nationalimmigrationproject.org](http://www.nationalimmigrationproject.org)  
\* This group of lawyers, law students, and legal workers educates and organizes for progressive immigration law; defends civil liberties of foreign-born people, and distributes publications.
- Pro Bono Net  
[www.probono.net](http://www.probono.net)  
\* Lawyers serving the public good - Pro Bono Net is a unique organization in its use of information technology and collaboration among the various parts of the public interest legal community.
- U.S Department of Health and Human Services  
[www.womenshealth.gov](http://www.womenshealth.gov)  
\* Address health care prevention and service delivery, research, public and health care professional education, and career advancement for women in the health professions and in scientific careers.
- VAWnet  
[www.vawnet.org](http://www.vawnet.org)  
\* The online resource for advocates working to end domestic violence, sexual assault, and other violence in the lives of women and their children.

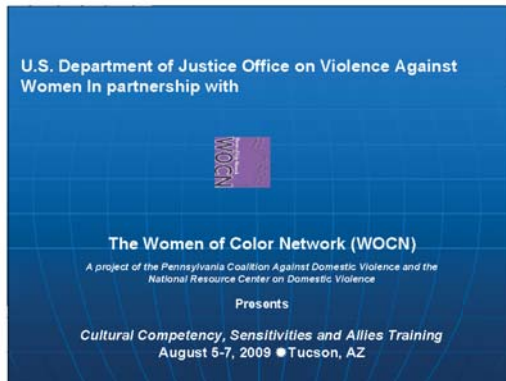


**PowerPoint Presentation**  
**Cultural Linguistics in Immigrant and**  
**Refugee Communities**









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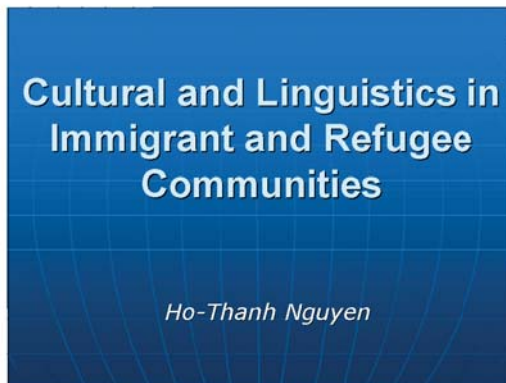
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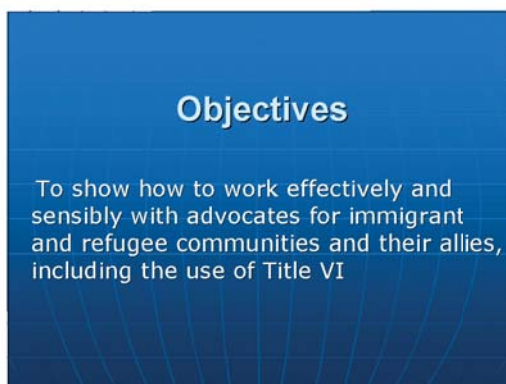
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## Understanding needs in the underserved community

### Immigrant:

- A foreign born individual who has been admitted to reside permanently in the U.S. as a legal permanent resident.
- A foreign born immigrant can attain legal status through family sponsorship or employment sponsorship.

The United Nations (UN) defines Immigrant

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## Understanding needs in the underserved community (Cont )

### Refugee:

- A individual fleeing persecution, often as an emergency for survival with little planning.
- "Any person who is outside his/her country of nationality...and who is unwilling or unable to return...because of persecution on account of race, religion, nationality, membership in a particular social group or political opinion.

The United Nations (UN) defines refugee

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## Cultural barriers in the shelter and the court

### Domestic Violence Shelters:

- Often, immigrant and refugee women are unaware of shelter options, and if they are, they don't always feel safe to go for fear of deportations.

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### Cultural barriers in the shelter and the court (Cont.)

#### Judicial System, Courts:

- Even in their home country, going to court is a hard and difficult thing for the immigrant and refugee to do.

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### Language barriers

#### Interpretation:

- Interpreter use a skilled voice to communicate between parties

#### Translation:

- To translate a language is done by writing from one language to another

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### Title VI of the Civil Rights Act of 1964

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*"Title VI of the Civil Rights Act of 1964 protects people from discrimination based on race, color or national origin in organizations, programs, or activities that receive federal financial assistance. Title VI states that:*

*"No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance."*

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### What programs are "covered" by Title VI?

**Federally assisted programs address such broad and diverse areas as:**

- elementary, secondary, and higher education
- health care, social services, and public welfare
- public transportation
- parks and recreation

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### What programs are "covered" by Title VI? (Cont.)

- natural resources and the environment
- employment and job training
- housing and community development
- law enforcement and the administration of justice
- agriculture and nutrition

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### What discrimination is prohibited by Title VI?

- Deny program services, aids, or benefits;
- Provide a different service, aid, or benefit, or provide them in a manner different than they are provided to others; or
- Segregate or separately treat individuals in any matter related to the receipt of any service, aid, or benefit.

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### How to identify and work with immigrant and refugee allies

- Develop partnerships and collaborate with the immigrant and refugee communities; meet with diverse community leaders and discuss how to work together to make a better community
- Be trust worthy and respectful; respect other culture and trust each other

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### How to identify and work with immigrant and refugee allies (Cont.)

- Establish an open line communication; trust and respect will open lines communication
- Learn about their diverse immigrant cultures through research and attending community-based activities; attend cultures diversity workshops offered by the communities, research and connected with difference cultural groups by attended their meetings and/or activities.

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### How to identify and work with immigrant and refugee allies (Cont.)

- Resist being afraid to ask questions and to be corrected; be open minded

And

- **Network, network, and network!**

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### Immigrants and Refugees Elder Abuse

There are no differences between immigrant and refugee elder abuse with the large society.

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### Obstacles to overcome the knowledge and barriers (Cont.)

- Immigration status in the U.S.
- Finance and benefit
- Language barriers
- Culture barriers

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**Obstacles to overcome the  
knowledge and barriers** (Cont.)

- Ashamed to asked and/or don't know where to go for help
- Ostracized by family members and own community

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# Serving & Being an Ally to LGBTQ Populations

– By Kim Fountain, Ph.D.

## Defining LGBTQ

What do the letters “LGBTQ” stand for? They are part of string of letters meant to generally represent the *lesbian, gay, bisexual, transgender and queer communities*. The alphabet soup, as often described by many LGBTQ people, has grown over the years and continues to expand as groups gain visibility and power. And yet, on so many levels, these letters fall short of any real description of anything in particular other than an infinitely, vastly diverse group of people encompassed by a rather broadly defined set of oppressions. Identity is a complicated issue because people are complicated. We devote entire disciplines, books, magazines articles, self help aisles, and TV talk shows to attempting to explain exactly what makes up the definition of a person’s existence and, often times, labels are how we shorthand these identities. Labels fall short, however, because trying to reduce anyone or any group to a few letters or terms and some stereotypes often serves to add to the tensions between what constitutes the positive and negative aspects of what is known today as identity politics.

Boiled down, when people positively experience identity politics, they may feel that they are part of a group. This often translates into feelings of community, support, safety, and pride. When the experience is negative in that they are not allowed into a group, they may feel ostracized, unsupported, unsafe, and shamed. Or, if the experience is negative in that they are stigmatized for being part of a group, they may feel terrorized, beaten down, and untrusting. Despite, and in many ways, because of these very strong and complicated feelings and experiences of identity politics, the boundary making and power struggles that constitute identity politics are not going away any time soon. To not address them means to ignore tremendously impactful points of power and control in our society that are present in everything we do, including providing assistance to LGBTQ survivors of domestic violence.

In today’s society, people generally know that lesbians and gay men are people who are attracted to people of the same gender and that bisexual people are attracted to men and women, or as some might also claim, gender is not a factor in their attraction. The term “*transgender*” may be a bit more unfamiliar to the general public. There is no single definition that is agreed upon by everyone. LGBTQ people will have their own self-definitions that will rarely come out of some textbook. Depending on their culture, age, and a host of safety issues, they will also use labels that make sense for them.

As with any identity, there are also labels for oppressive behaviors toward members of the LGBTQ communities. Most people have heard and understand labels such as racism, sexism, and classism but may be less familiar with homophobia, biphobia, transphobia, and heterosexism. *Homophobia* is generally described as the fear and hatred of gay men and lesbians. To be homophobic is to enact these biases. *Biphobia* is the fear and hatred of bisexuals and to be biphobic means to enact these biases. *Transphobia* is the fear and hatred of transgender people and to be transphobic is to enact these biases. *Heterosexism* is slightly different. Many people claim to not hate or fear LGBTQ people but still believe that heterosexuality should remain the



norm and should be treated as such. This chapter seeks to address some of the ways that identity and oppressions weave through the ways that LGBTQ people are perceived and treated within domestic violence services and how this relationship, much like domestic violence (DV) services overall, in many ways reflects the general patterns of power and control at work in creating and maintaining our society.

An interesting question that many LGBTQ people often find themselves asking is “Why is it so important to be so defined?” Related questions also arise: “Do heterosexual people think that they have something in common with all heterosexuals just because they are attracted to members of the ‘opposite sex’?” “Why do people think that there are only two genders that remain fixed for life?” “Why do so many people hate LGBTQ people?” “Why do people think that LGBTQ people are ‘broken’ and need to be ‘fixed’?” Questions that arise for people who work with LGBTQ survivors of DV are similar: “Why are there nearly no shelters for gay men or transgender survivors of DV?” “Why do so many LGBTQ survivors experience re-victimization while trying to access services?” “Why do so many mainstream providers feel that they offer everyone who comes to them the very same services?”

The questions are as complicated as the lives of the people asking the questions and the answers they receive often depend upon who is giving them. The uncertainty of what type of answer awaits an LGBTQ survivor of DV is enough to make that person not report domestic violence or try to access services.

## LGBTQ Domestic Violence

I never witnessed domestic violence in my family-of-origin so, when I experienced it in my own relationship, I was shocked and didn't know what to do or how to think about it...We rarely hear about domestic violence in the LGBTQ community and it seems that so many people don't take it seriously. My situation was really serious, however. Initially, the abuse was verbal so even I didn't take it all that seriously but it eventually became so physically severe that I was hospitalized and nearly died from internal injuries. I tried to leave the relationship numerous times...I was in therapy but my therapist didn't seem to know or understand domestic violence much and had no training in it; my family blamed the violence on my sexual orientation and told me it was my fault; a domestic violence hotline that I called kept referring to my partner as "he" although I told them my partner was female; and the facilitator of a support group for domestic violence victims told me that all of the group members were heterosexual so I wouldn't "fit in." The first time I went into a shelter, the other residents were so homophobic that I only stayed one day. One shelter...seemed even more surprised about the existence of lesbian battering than I initially did. Eventually, a friend referred me to the L.A. Gay & Lesbian Center and I was finally able to get the help I needed. Now that I'm out of my abusive relationship and finally understand what happened to me...(NCAVP LGBTQ DV Report, 2008)



In doing my due diligence in writing this piece on LGBTQ experiences of DV, I conducted several database searches just in case I'd missed something in the numerous similar searches for other projects. To be certain, there is increasing scholarship on the topic, but a common aspect of many of the queries I made is that the articles mention LGBTQ people in order to explain why they were not addressing these communities, with the main argument resting on the preponderance of cases where men batter women. While I do not in any way intend to question this fact, the National Coalition of Anti-Violence Programs' (NCAVP) annual report *Domestic Violence in the Lesbian, Gay, Bisexual, and Transgender Community* indicates that survivors accessed the services of member programs for DV-related issues.

For the preponderance of LGBTQ victims and survivors of DV, the truth is that they receive substandard services regarding their victimization because for the most part, LGBTQ relationships do not fit into the normalized definition of what constitutes "a relationship" and LGBTQ survivors of DV do not fit neatly into what constitutes "a survivor." The "traditional" ideals and norms around gender that we live by in this society provided the backdrop against which the early domestic violence movement was formed. These early DV movement advocates were up against the incredible force of the cultural denial of the reality that women were being abused by the men in their lives. In their attempts to expose and confront this violence against women and to prove the pervasive use of domestic violence in this society, they produced scores of examples where men beat women. In doing so, they faced a tremendous and violently abusive backlash that on a large scale resembled the types of violence they were trying to address to begin with—they were called names, demeaned, told they were fabricating lies, ridiculed, and in some cases, were physically attacked, and yet they persevered.

From consciousness raising groups to Capitol Hill, to church basements and Women's Studies classrooms, domestic violence was portrayed as being the ultimate result of patriarchal control over women and as studies continue to demonstrate, these early feminists were not wrong. They were, however, not fully inclusive. Other forms of power and control within DV that might be used that did not involve men beating women were considered add-ons or ways of shoring up the "real" culprit of DV - patriarchy. As the LGBTQ movements strengthened our political voice, we began to name the domestic violence that occurred in our own relationships. In not being able to rely upon the analysis of men's control over women that persists in our culture, LGBTQ people began to frame the issues of domestic violence in terms of power and control, not to deny the prevalence of patriarchal control but to include the experiences of LGBTQ survivors. A non inclusive framing of DV meant that LGBTQ survivors were left out of the supportive services offered to heterosexually identified women and LGBTQ batterers to be left out of supportive services offered to heterosexually identified men. It is imperative here to note that an expansion of the definition fully acknowledges the prevalence of cases where men utilize power and control to abuse women but that it also allows space for LGBTQ domestic violence to be addressed.



## Disruptions in the Concept of Violence Within the DV Movement

“Norms” begin with an idea – enough power behind an idea allows that idea to become the “truth.” These categories of “truth” are then often shorthand as stereotypes (oversimplified ideas that are used to define groups of people). These stereotypes are used to create a social hierarchy. At the top of the hierarchy the stereotypes become the norms of our society. Norms are set into place by those who have power to define identities and behaviors, or what is natural or normal.

Not all norms are bad, especially those around behaviors that help us to have expectations of the world around us. For instance, it would be normal for a person to pay for her purchase at a store but it would not be normal for a husband to batter his wife. We tend to negotiate the world around us by learning the norms, whether or not we agree with them. But, what happens when provider norms collide with the needs of survivors? What happens when a transgender man needs a survivor’s support group and a service provider refuses to see him as either a man or a survivor?

I propose that we look at norms in this moment as an aspect of power that helps to maintain the status quo. Each time we participate, we may make matters easier for us, but we simultaneously keep systems of oppression in place that affect survivors of DV. Every day, through our personal biases, through not challenging funding streams that may have been created through good intentions but that still dole out money based on identities, through mission statements that frame the boundaries of our work as single identity politics, and through all the combinations of stressors that invade our workdays and make us frazzled, we separate out which survivors we will work with, which get all our attention, and which get referred out, which ones fit our frame of a “good client” and which are problematic or are labeled “energy sucks.” Through this process, we get frustrated and sometimes hardened by the lack of options available to us and so the people coming to us for help become defined as bothersome, statistics, more paperwork... and our ability to connect with them and offer them services narrows to their ability to present the right personal narrative of violence. At that point, the effectiveness of our services is compromised.

Especially problematic are those instances where, in trying to keep the rules rigidly intact, we make our agencies another place that a survivor experiences harm. And the million dollar moment – every time these walls go up for us, every time we don’t offer services that are supportive of a full person, we feed and perpetuate the very power structures that bring survivors of violence through our doors in the first place, or that keep survivors from ever getting to the door.

Most often heterosexually identified people who fit into the normative gender roles do not spend significant amounts of time and energy thinking and worrying about this part of their identities. For others who do not fit into these categories neatly, constant reminders work toward enforcing the heterosexual and gender norm imperative. For many, this pressure and the attendant need to reconfigure their understanding of the world and their place in it can be completely disorienting and spiritually, emotionally, physically, and mentally draining.



Coming out, even to just themselves, pulls them from their social context and makes relationships and expectations in social or professional interactions fraught with difficulties. Imagine being in the middle of a violent relationship and then having to engage services that may expose you to further danger. The presence of such dangers is barely perceptible to most people.

When individuals do not conform, society is threatened because difference is not treated as a positive disruption of harmful binaries,<sup>1</sup> but as damaging to the social order, and the rules of the group they are created to protect. Through such acts as shaming, negatively judging, threatening, and belittling, heterosexists try to deny the rights and at times the very existence of LGBTQ people within their communities. This forces many LGBTQ people to remain closeted, which comes with its attendant issues. Longtime activist Urvashi Vaid writes, “[W]hen you keep things closeted, it becomes difficult to get the matters of discrimination, pain, and violence dealt with.”<sup>2</sup>

As LGBTQ communities gain power, they challenge ideas such as “gays do not get into relationships or have families, that transgender people can define their own gender identity, or that only men are batterers or that violence between two women is mutual abuse.” As they do so, they challenge the producers of these norms, often including service providers, legislators, and the criminal justice systems, each alone proving to be powerful sites of production of harmful language, meaning, and boundaries. For LGBTQ survivors of DV, struggling against each of these systems while simultaneously needing something from them, being subjected to their power, dealing with abuse and, in some instances, supporting and therefore strengthening their existence can be like negotiating a minefield. These negotiations present LGBTQ victims and allies with dilemmas in which, in order to access safety and services, they are forced to at times lie, spend precious energy educating their provider, and/or subject themselves to re-victimization. Many opt to forego accessing services. The results are often devastating.

## Dangers Faced by LGBTQ Victims and Survivors of DV

There are several points at which heterosexism affects the experiences of LGBTQ victims and survivors of DV. These reflect the internal, interpersonal, institutional and cultural levels at which “heteronormativity” acts as a regulatory process. It is common among DV trainers to tell their participants that there is no one definition of DV; that, for every case, the definition is a little different. Consider, however, the following ways that heteronormativity, homophobia, and/or transphobia may come into play in the experiences of an LGBTQ person.

Starting when a child is born, their bodies begin to be confined by the question, “Is it a boy or a girl?” Throughout the ensuing several years, the child will learn how to behave like a girl or a boy. They will also learn that LGBTQ people are bad through such derogatory statements as, “that’s so gay; stop acting like a girl; you little tomboy; you big sissy” etc., which bring the world into sharp relief between what is good and what is bad. If the child does not conform and manages to withstand the subsequent beatings and ostracism, then, statistically, that person is more likely than his or her peers to engage in certain forms of drug use at an earlier age and for a longer period of time. Numbing the pain of difference is learned early.

Upon coming out, LGBTQ people may be highly susceptible to violence from a partner. Research has found that many lesbians experience DV within their first relationship with a woman, in part because they were willing to be with any woman in order to save them from being alone and feeling like the only lesbian in a rather homophobic world. Additionally, upon



coming out, many LGBTQ people lose traditional support networks and become rather isolated until or if they find a new network or support, or until members of their former networks potentially come around to accept them. This period of isolation makes LGBTQ individuals particularly vulnerable to batterers. For those who may remain closeted, the threat of outing by a batterer is one that carries a powerful impact.

If the person does indeed become involved in a relationship where they experience violence, they may not define the relationship as such for any number of the reasons that anyone else may not, but also because if they have been taught that LGBTQ are “less than” and evil, disgusting, or vile, they may feel that they deserve the violence. Further, without cultural examples of positive LGBTQ relationships<sup>3</sup>, one of the primary ways that people learn how to have a relationship is through enculturation via personal contact, the media, and seeing public support for certain types of relationships. Without these, and under societal pressures around queerness, there is a heightened risk for DV.

If a person does experience violence and seeks services, they may not know if certain options are open to them. For instance, gay men may feel that intimate partner violence happens only to women or that being gay, their sexuality will be read as the reason why they are victims, thus further emasculating them. Or, agencies may not think to word their outreach materials in ways that cue LGBTQ victims and survivors that they can receive services at that particular agency.

If the LGBTQ victim or survivor does take a chance in accessing services through, for instance, calling the police during an incident, they may experience shock from the officer upon seeing a same-gender couple. Or, if the victim is transgender, it is quite possible that regardless of that person’s victim status that they will be arrested due to transphobia. As noted by INCITE!:

**“Transgender survivors of domestic violence are particularly poorly treated by responding police, and are frequently arrested or detained for mental health evaluations. Advocates and survivors alike report that once a transgender woman’s gender identity is discovered by law enforcement officers or disclosed to them by an abuser, she is treated as if she has deceived the police, and often subjected to verbal abuse, arrest, and violence by law enforcement officers.”<sup>4</sup>**

If the LGBTQ victim or survivor chooses to go to victim’s services, they may feel that their lives are not reflected in pamphlets or posters in the waiting room or the language in the intake forms. These barriers clue marginalized groups into the fact that they may not receive adequate services and may even face re-victimization. Upon seeing a counselor or advocate, they will then have to go through the process of coming out, which means also having to negotiate the reaction of the counselor, which may be anything from revulsion to disapproval to discomfort. In some cases there may even be over-support such as when counselors focus too much on the client’s sexuality. At any rate, what then tends to happen is that the client must support the counselor. This reversal of roles is never productive for the client.

After the initial intake, the client must be assessed and this leaves even more room for difficulty as assessments are often conducted using very culturally loaded cues in which LGBTQ victims and survivors often do not fit neatly. If the assessment is done in a way that assesses for power and control rather than done on assumptions of power and control, referrals to other services may be slim. Services are not generally designed, for example, to meet the needs of male survivors in gay relationships and females who batterer other women or transgender survivors



generally. Even lesbian survivors report biases in shelters where they are re-victimized based on homophobic staff and peer interactions. If the services are available, the LGBTQ person must also then again go through the process of coming out, or at the very least, inviting someone into their lives who may react negatively to them if matters of sexuality are raised.

These are just some of the forms of bias that LGBTQ victims and survivors may encounter that affect their access to services. Add to these issues such as immigration status, racism, ethnocentrism, ableism, and countless other cultural ways to harm a person and the picture grows even grimmer.

## Mainstream Services

Mainstream services, those services that are developed and most often lead by those of majority populations, commonly adopt a “one-size-fits-all” approach. They tend to address race, sexual orientation, class, and other aspects of identity in a generic fashion. For example, service providers will claim ‘color blindness’ in their application of services, believing that they provide equal services to all. As noted by Donnelly, et al, (2005), such claims are more reflective of white privilege than they are of actual services.<sup>5</sup> Kanuha is also critical of similar leveling claims prevalent in the mainstream anti-violence movement, that such forms of violence affect everyone equally.<sup>6</sup> While meant to counter stigmatizations of disenfranchised communities, Kanuha suggests that the “tag line that domestic violence affects everyone equally trivializes both the dimensions that underlie the experiences of these particular abuse victims and more important, the ways we analyze the prevalence and impact of violence against them” (Kanuha, 1996).<sup>7</sup>

To provide effective services to some of the most disenfranchised victims of DV our strategies must align with their needs. This is a complicated yet vital imperative. LGBTQ communities, for instance, contrary to the stereotypes, are not comprised solely of white gay men or the fashionable lesbians on the popular series *The L Word*. To this end, while it is important to think about LGBTQ issues, it is also imperative to think about the impact of intersecting identities upon a survivor’s experiences of DV. As theorist Susan Brison suggests, “In order to construct self-narratives, we need not only the words with which to tell our stories, but also an audience able and willing to hear us and to understand our words as we intend them.”<sup>8</sup>

Cultural frameworks are important to all in general and become even more so when one’s life may depend upon his or her ability to translate their framework to someone who is a gatekeeper to services that we may need or alternatives to violence.



## What Can We Do?

One of the most consistent frustrations I have heard when talking with service providers is that they can't do everything for all people: for the survivors, for the systems they interact with, for themselves, for their supervisors, for the government agencies, etc. Another frustration of anti-violence work is that change can take a while. Still, the effort is worth it because the survivors we work with are worth it.

There are some options that we can work toward. Most, if not all, will not sound new.

### We can:

- Start to have more conversations about how concepts such as social justice or harm reduction can be incorporated into our understandings of anti-violence work, and discuss what that work means in our interactions with survivors. This, in my experience of having these talks, can translate into amazing actions.
- Shift our approach from DV screening to DV assessments that do not rely upon gender stereotypes.
- Support shelters that do not impose power over their residents through endless regulations.
- And ask, what would we lose if, as Emi Koyamma suggests, the goals of any social intervention would be determined by communities and individuals receiving the intervention, and that any such intervention would be evaluated by those that stand to benefit from the intervention, rather than that of the government or the service provider.<sup>9</sup>
  - And what would we lose if, as Koyamma asks, we focus on a set of practical strategies by which survivors are considered agents of their own survival, even while employing methods 'normally' considered maladaptive?
  - And what would we lose if these survivors were included in leadership opportunities to fight violence within our communities in ways that did not ask them to leave their coping strategies behind?
- And, I suggest we begin to break down whatever is being used to widen gaps between effective and paternalistic DV services where services are made available only to those who are deemed deserving because they follow the appropriate rules and regulations for accessing services such as no engagement in sex work and early curfews.



There are also many very hands on, practical steps that providers can take to help establish a strong and trusting relationship with LGBTQ survivors of DV, including:

## Do's and Don'ts

- **Do** provide trainings on LGBTQ culture and DV.
- **Do** create linkages with local or state LGBTQ programs.
- **Do** validate clients for coming to you for help
- **Do** ask, "Is there a name you prefer to use?"
  - Documentation given may not match the information client has provided.
  - "I'm not trying to offend you, but I'd like to know... is there another name that you'd prefer? How would you like to be addressed?"
- **Do** ask questions if you're in doubt...
  - "I'm sorry but I need to ask you this question."
  - "Is there anything that I should know that will help me help you?"
- **Don't** assume you know what's going on or who's involved

Ask:

  - "What is your partner's sexual orientation/gender identity? Is there anyone else involved?"
  - Clarify living arrangements (roommate, friend, buddy, cousin, etc.)
  - Clarify neutral language (partner, spouse, etc)
- **Don't** assume that a person is or identifies with the terms lesbian, gay, transgender or bi-sexual, even if they describe themselves or their relationships in ways that seem to validate this.
  - Even if you clarify terms, it does not mean that people use or identify with these same terms for themselves.
- **Don't** assume the client is "out." Even once someone 'identifies' privately don't assume that they're 'out'
 

Ask:

  - "Who knows about your life/relationships?"
  - "Where else are you comfortable or safe to share this information?"
- **Don't** assume that the person is connected to a 'community'
 

Ask:

  - "Who are your supports? Any groups, clubs, organizations? Do you work with any other service providers? Doctors, therapist, case manager, other?"



## Anti-Oppression: Action Steps

On a personal level, there are also things to keep in mind such as:

- Assessing your own values/beliefs regarding sexual orientation & gender identity
- Addressing your internal biases
- Educating yourself – don't tokenize/objectify clients
- Acknowledging what you don't know
- Knowing your personal limits
- Seeking support/supervision

Finally, many of us have stories of working at agencies that do not support our personal points of view. When working with marginalized communities, this can be highly frustrating because it may hamper our ability to provide good services. On a very serious level, it may also create a dangerous situation for survivors. We may even be asked to support the acts of re-victimization. In these situations, it is important to try to remain safe ourselves as service providers.

If you are interested in the idea of providing LGBTQ-friendly services and maintaining safety as an ally to LGBTQ populations, consider contacting the National Coalition of Anti-Violence Programs for support and guidance.<sup>10</sup>

Below are some helpful suggestions for providing LGBTQ friendly services:

- Create LGBTQ-inclusive forms, materials, procedures.
- Create all-gender, non-segregated restrooms.
- Post "safe space" symbols in organizational spaces.
- Train ALL staff – especially security, reception, intake – in LGBTQ sensitivity and anti-oppression work.
- Develop resources – create connections with LGBTQ service providers & programs.
- Review employment policies procedures and hire staff reflective of community diversity (LGBTQ diversity, racial diversity, etc.).
- Create advisory boards for LGBTQ individuals to shape/inform institutional policies

In Kenneth Libbrecht's *The Little Book of Snowflakes*, author Edith Phillpots is quoted as saying, "The universe is full of magical things patiently waiting for our wits to grow sharper."<sup>11</sup> Our histories have been clearly marked by these types of moments where we've shifted from thinking the world is flat to knowing it is round or from seeing women as incapable of thought to full of brilliance. The LGBTQ movement is engaged in a struggle that constitutes the need for a similar seismic shift in what many in the world think they know to be utterly true—that LGBTQ are less than human and so less than deserving.

The sociopolitical atmosphere in which homophobic people feel justified in treating LGBTQ people as less than is one perpetuated by Federal government policies such as Don't Ask Don't Tell and the Defense of Marriage Act. When the ruling bodies of this country enact inequality based upon homophobia and heterosexism, is it any wonder that this sentiment can also be found in every corner of our society? This year, the National Coalition of Anti-Violence



Programs' annual report *Hate Violence Against Lesbian, Gay, Bisexual and Transgender People in the United States*, recorded its highest number of anti-LGBTQ murders since 1999. Sexual assaults rose 48% and 46% of the reported bias incident related injuries were classified as 'serious' meaning they required medical attention. Clearly, we have a way to go toward establishing a culture that respects LGBTQ people.

Domestic Violence services are meant to help survivors and not to replicate the very forms of power and control experienced at the hands of those who choose to batter. LGBTQ survivors deserve safe and effective services. This means services that meet their needs, not services that are designed for all. As underserved populations have seen over and over again in our society, the phrase, 'we treat everyone the same' is actually code for 'we treat everyone according to the norms of our society' and those norms exclude the lives and experience of underserved populations. Through training and education and a commitment to truly providing safe and effective services, we will become better able to meet the needs of LGBTQ survivors of DV.

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**Kim Fountain, Ph.D.**

**Deputy Director, National Coalition of Anti-Violence Programs**

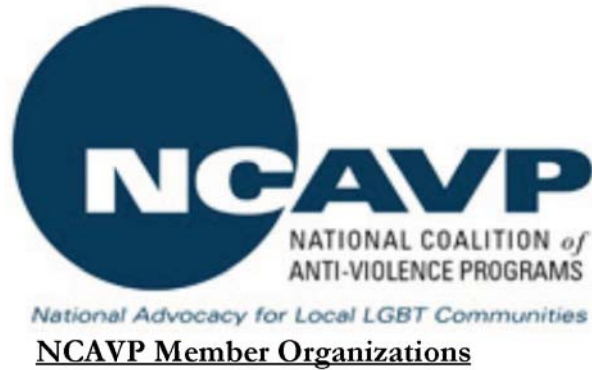


## Endnotes

- 1 Identities in US culture are developed through drawing boundaries around who and what are considered good and bad. In many instances, the boundaries help to maintain the social order, for instance those who are murderers and those who are not. Others where no one is harmed are in place to maintain the power of a particular group, for instance, heterosexuals (normal, good, healthy) and LGB people (abnormal, bad, unhealthy) are made out to be polar opposites. Threats to the dismantling of such binaries are seen as a threat to the moral social order. Many such binaries have fallen by the wayside such as those between right-handed (once considered normal, good, nice) and left-handed people (once considered abnormal, bad and sinister).
- 2 Vaid, Urvashi. *Virtual Equality: The Mainstreaming of Gay and Lesbian Liberation*, The Doubleday Religious Publishing Group, 1995. *WHY IS THIS GRAY?*
- 3 For many years, LGBTQ people did not, and in many instances still do not walk freely hand in hand in public or talk about their relationships for fear of everything from assaults to losing their jobs and children.
- 4 INCITE! Women of Color Against Violence, *Law Enforcement Violence Against Women of Color & Trans People of Color: A Critical Intersection Of Gender Violence & State Violence*, p. 39, n.d. accessed <http://www.incite-national.org/index.php?s=1> May 2009.
- 5 Denise A. Donnelly, Kimberly J. Cook, Debra van Ausdale, and Lara Foley. *White Privilege, Color Blindness, and Services to Battered Women Violence Against Women*, Jan 2005; vol. 11: pp. 6 - 37.
- 6 Kanuha, V. (1996). Domestic violence, racism and the battered women's movement in the United States. In J. L. Edelson&Z. C. Eisikovits (Eds.), *Future Interventions with Battered Women and their Families* (pp. 34-50). Thousand Oaks, CA: Sage.
- 7 Kanuha, V. (1996). Domestic violence, racism and the battered women's movement in the United States. In J. L. Edelson&Z. C. Eisikovits (Eds.), *Future Interventions with Battered Women and their Families* (pp. 34-50). Thousand Oaks, CA: Sage.
- 8 Asad, Talal. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*, Baltimore: Johns Hopkins University Press, 1993.
- 9 Koyama, Emi. *Disloyal to Feminism: Abuse of Survivors within the Domestic Violence Shelter System*, <http://eminism.org/readings/pdf-rdg/disloyal.pdf> accessed July 8, 2009.
- 10 National Coalition of Anti-Violence Programs, a program of the New York City Anti-Violence Project, 212-714-1184 (office) or 212-714-1141 (24-hour English/Spanish hotline).
- 11 Libbrecht, Kenneth. *The Little Book of Snowflakes*, St Paul: MBI Publishing Company LLC and Voyager Press, 2004.



## Resources



**National Office**

240 West 35<sup>th</sup> Street, Suite 200  
New York, NY 10001  
Phone: 212-714-1184  
Fax: 212-714-2627

**Executive Director: Sharon Stapel**

Phone Extension: 22  
E-mail: [ssstapel@avp.org](mailto:ssstapel@avp.org)

**National & Statewide Programs Coordinator: Avy Skolnik**

Phone Extension: 50  
E-mail: [askolnik@avp.org](mailto:askolnik@avp.org)

**Deputy Director of Programs: Kim Fountain, Ph.D**

Phone Extension: 23  
E-mail: [kfountain@avp.org](mailto:kfountain@avp.org)

**Education and Hotline Coordinator: Darlene S. Torres**

Phone Extension: 14  
E-mail: [dtorres@avp.org](mailto:dtorres@avp.org)

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**KEY DV = Domestic Violence**

**HV = Hate Violence**

**PM = Police Misconduct**

**SV = Sexual Violence**

**\* do not provide direct services (but may be able to make referrals or recommendations regarding local providers)**



NCAVP Member List

**ARIZONA**

**Wingspan Anti-Violence Project**

Focus areas: DV, HV, PM, SV

Tucson, AZ 85705

Website: [www.wingspan.org](http://www.wingspan.org)

**ARKANSAS**

**\*Women's Project/Proyecto Mujeres**

Focus areas: DV, HV

Little Rock, AR 72206

Website: [www.womens-project.org](http://www.womens-project.org)

**CALIFORNIA**

**Community United Against Violence (CUAV)**

Focus areas: DV, HV, PM, SV

San Francisco, CA 94110-1210

Website: [www.cuav.org](http://www.cuav.org)

**L.A. Gay & Lesbian Center/  
Legal Services Department  
Anti-Violence Project**

Focus areas: HV, PM

Los Angeles, CA 90028

Website: [www.lagaycenter.org](http://www.lagaycenter.org)

**L.A. Gay & Lesbian Center/Legal  
Services Department Domestic  
Violence Legal Advocacy Project:**

Focus areas: DV

Los Angeles, CA 90028

Website: [www.lagaycenter.org](http://www.lagaycenter.org)

**L.A. Gay & Lesbian Center/STOP  
Partner Abuse/Domestic Violence  
Program**

Focus areas: DV, SV

Los Angeles, CA 90028

Website: [www.lagaycenter.org](http://www.lagaycenter.org)

**San Diego LGBT Community Center**

Focus areas: DV

San Diego, CA 92104

Website: [www.thecentersd.org](http://www.thecentersd.org)

**COLORADO**

**Colorado Anti-Violence Program**

Focus areas: DV, HV, PM, SV

Denver, CO 80218

Website: [www.coavp.org](http://www.coavp.org)

**CONNECTICUT**

**Connecticut Women's Education  
and Legal Fund**

Focus areas: HV

Hartford, CT 06105

Website: [www.cwealf.org](http://www.cwealf.org)

**GEORGIA**

**Metro Atlanta LBGTQQI Intimate Partner  
Violence Task Force**

Focus areas: DV, SV

Atlanta, GA

**ILLINOIS**

**Center on Halsted Anti-Violence Project**

Focus areas: DV, HV, PM, SV

Chicago, IL 60613

Website: [www.centeronhalsted.org](http://www.centeronhalsted.org)

**Howard Brown Health Center**

Focus areas: DV, HV, SV

Chicago, IL 60613

Website: [www.howardbrown.org](http://www.howardbrown.org)

**LOUISIANA**

**Hate Crimes Project of New Orleans/  
Lesbian & Gay Community Center of New  
Orleans**

Focus areas: HV, PM

New Orleans, LA 70116

Website: [www.lgccno.net](http://www.lgccno.net)

**MASSACHUSETTS**

**Fenway Community Health Center  
Violence Recovery Program**

Focus areas: DV, HV, PM, SV

Boston, MA 02115

Website: [www.fenwayhealth.org](http://www.fenwayhealth.org)

**The Network/La Red: Ending abuse in lesbian,  
bisexual women's and transgender communities**

Focus area: DV, SV

Boston, MA 02114

Website: [www.thenetworkklared.org](http://www.thenetworkklared.org)

**MICHIGAN**

**Triangle Foundation**

Focus areas: HV, PM

Detroit, MI 48219

Website: [www.tri.org](http://www.tri.org)



NCAVP Member List

**MINNESOTA**

**OutFront Minnesota**

Focus areas: DV, HV, PM, SV  
Minneapolis, MN 55409  
Website: [www.outfront.org](http://www.outfront.org)

**MISSOURI**

**Kansas City Anti-Violence Project**

Focus areas: DV, SV, HV, PM  
KC, MO 64141-1211  
Website: [www.kcavp.org](http://www.kcavp.org)

**St. Louis Anti-Violence Project**

St. Louis, MO 63108  
Website: [www.stlouisantiviolence.org](http://www.stlouisantiviolence.org)

**MONTREAL**

**Centre De Solidarite Lesbienne**

Focus areas: DV, SV  
Montréal, (Québec) Canada, H2W 2M5  
Website: [www.solidaritelesbienne.qc.ca](http://www.solidaritelesbienne.qc.ca)

**NEW YORK**

**New York City**

**Anti-Violence Project**

Focus Areas: DV, HV, PM, SV  
New York, NY 10001  
Website: [www.avp.org](http://www.avp.org)

**\*In Our Own Voices, Inc.**

Focus Areas: DV, SA, HV  
Albany, NY 12210

**Gay Alliance of the Genesee Valley**

Focus Areas: DV, HV, PM, SV  
Rochester, NY 14605  
Website: [www.gayalliance.org](http://www.gayalliance.org)

**Long Island Gay and Lesbian Youth**

Focus Areas: DV, SA, HV  
Bayshore, NY 11706  
Website: [www.ligaly.org](http://www.ligaly.org)

**OHIO**

**Buckeye Region Anti-Violence Organization**

Focus areas: DV, HV, PM, SV  
Columbus, OH 43215  
Website: [www.bravo-ohio.org](http://www.bravo-ohio.org)

**\*The LGBT Community Center of Greater Cleveland**

Focus areas: DV, HV, SV  
Cleveland, Ohio 44102  
Website: [www.lgbtcleveland.org](http://www.lgbtcleveland.org)

**OKLAHOMA**

**YWCA**

Focus areas: DV, HV  
Oklahoma City, OK 73112

**ONTARIO**

**The 519 Anti-Violence Programme**

Focus areas: DV, HV, PM, SV  
Toronto, Ont., Canada M4Y 2C9  
Website: [www.the519.org](http://www.the519.org)

**PENNSYLVANIA**

**Equality Advocates Pennsylvania**

Focus areas: DV, HV, PM, SV  
Philadelphia, PA 19107  
Website: [www.equalitypa.org](http://www.equalitypa.org)

**RHODE ISLAND**

**Marc Cohen**

Focus areas: DV, HV  
Providence, RI 02906

**Sojourner House**

Providence, RI 02908  
Website: [www.sojourner-house.org](http://www.sojourner-house.org)

**TEXAS**

**Montrose Counseling Center**

Focus areas: DV, HV, SV  
Houston, TX 77006  
Website: [www.montrosecounselingcenter.org](http://www.montrosecounselingcenter.org)

**Resource Center of Dallas Family Violence Program**

Focus areas: DV  
Dallas, TX 75219  
Website: [www.rcdallas.org](http://www.rcdallas.org)

**\*Project Get the Word OUT**

Focus areas: DV  
El Paso, TX  
Email: [aguilera\\_sam@yahoo.com](mailto:aguilera_sam@yahoo.com)



NCAVP Member List

**VERMONT**

**Safe Space a Program of the RU 12 ?**

**Queer Community Center**

Focus areas: DV, HV, SV

Burlington, VT 05402

Website: [www.safespacevt.org](http://www.safespacevt.org)

**VIRGINIA**

**\* Virginia Anti-Violence Project**

Focus areas: HV, DV, SV

Richmond, VA 23219

Website: [www.equalityvirginia.org](http://www.equalityvirginia.org)

**WASHINGTON**

**The Northwest Network of Bisexual, Trans, Lesbian, & Gay Survivors of Abuse**

Focus Areas: DV

Seattle, WA 98102

Website: [www.nwnetwork.org](http://www.nwnetwork.org)

**WASHINGTON, DC**

**WEAVE Incorporated, Anti-Violence Project**

Focus Areas: DV, SA

Washington D.C. 20036

Website: [www.weaveincorp.org](http://www.weaveincorp.org)

**WISCONSIN**

**Milwaukee Lesbian, Gay, Bisexual and Transgender Community Center**

Focus Areas: DV, HV, SV

Milwaukee, WI 53212

Website: [www.mkelgbt.org](http://www.mkelgbt.org)

**NATIONAL**

**\*For Ourselves: Reworking Gender Expression, Survivor Project**

Focus Areas: SV

Milwaukee, WI 53201

Website: [www.forge-forward.org](http://www.forge-forward.org)

**\*National Leather Association – International Domestic Violence Project**

Focus Areas: DV

Blacklick, OH 43004-0423

Website: [www.nlaidvproject.us](http://www.nlaidvproject.us)



**PowerPoint Presentation**  
**Intimate Partner Violence in LGBTQ Communities**



## Intimate Partner Violence in LGBTQ Communities

NYC Anti-Violence Project



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### The New York City Anti-Violence Project

#### Client Services

- 24-hour hotline
- Short and long-term individual and group counseling
- Advocacy
- Referrals
- Hospital, precinct, and court accompaniments
- CVB assistance

#### Community Organizing

- Training Center
- Material Requests
- Protests
- Tabling
- Safe Bar/Safe Nights
- Coalition meetings
- Report publication
- Youth Anti-Violence Project
- Public Advocacy

24-Hour English/Spanish Hotline: 212-714-1141

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- Introduction
- Language & Terminology
- Oppression & LGBTQ communities
- Domestic Violence: Dynamics of Abuse
- Anti-Oppression Action Steps & Resources

### Workshop Outline

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- To understand some of the unique experiences LGBTQ survivors of violence
- To develop basic language and skills to effectively work with LGBTQ individuals
- To identify anti-oppression action steps to confront homophobia and transphobia in our organizations and practices

### Workshop Goals

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"In order to construct self-narratives, we need not only the words with which to tell our stories, but also an audience able and willing to hear us and to understand our words as we intend them."

-Susan Brison in *The Genealogies of Religion* by Talal Asad

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### Blame

While I have chosen to focus on the need for providers to address LGBTQ IPV as the saying goes, "assigning blame does not make the problem go away."

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- Write the name of a group that you belong to
- Write a few things about this group that you love
- Next, write the name of a group that you can guess does not like your group
- Keeping this in mind, write down stereotypes this group has about your group
- Imagine that this group has something you need in order to get from one day to the next safely
- Finally, write about how you feel toward members of this group and how you feel about needing something from them




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### Language & Terminology

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- **Sexual Orientation** "is about who you are sexually or romantically attracted to, whether you are gay, lesbian, bisexual, straight, etc."
- **Gender Identity** "is about how you understand your own gender: whether you understand yourself to be male, female, or something else, and how you express that."

-Sylvia Rivera Law Project, 2007.  
Report: "It's War In Here."

### Sexual Orientation v. Gender Identity

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-A standard acronym

- Lesbian
- Gay
- Bisexual
- Transgender
- Questioning/Queer
- Intersex

-Identity v. Behavior

**What is LGBTQI?**

**NOTE:**

These terms are fluid and **DO NOT** represent all sexual orientations/gender identities.

It is always best to respect individuals' self-determination and honor the terms they use to identify themselves.

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**What is "Transgender?"**

"Transgender is a term used to describe people whose way of understanding their own gender, or whose way of expressing their gender (clothing, hairstyle, etc.) is different from what society expects based what gender they were identified with when they were born."

"This term includes a **wide range of people with different experiences**—those who changed from one gender to another, as well as those who sometimes express different gender characteristics or whose gender expression is not clearly definable as masculine or feminine."

Sylvia Rivera Law Project, 2007. Report: "It's War In Here."

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**What is "Intersex?"**

"Intersex" is a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male."

-Intersex Society of North America

"Intersex activist organizations are working to educate doctors, parents, and medical students so that children with intersex conditions will be allowed to determine what procedures they may or may not want for their bodies after they have fully developed."

-Sylvia Rivera Law Project 2007. Report: "It's War In Here."

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butch                      boi                      genderqueer  
      transman                      leather  
 WSW                      AG/aggressive  
      two-spirit                      transwoman  
 queer                      same-gender loving  
      in the life  
 femme                      androgynous  
      drag queen  
 cross-dresser                      bear  
      gender-variant                      intersex  
 pansexual                      MSM

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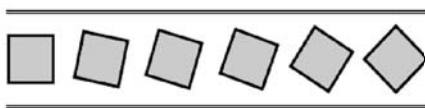
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## Square or Diamond?




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## Terms to Avoid

### Re: Sexual Orientation

- Homosexual(s)
- Gay or Lesbian "Lifestyle"
- "Alternative Lifestyle"

### Re: Gender Identity

- Transsexual
- "Pre-op," "Post-op," or "The Surgery"
- "Real" or "Genetic" or "Biological" Man or Woman

ALWAYS  
refer to a  
person as  
they refer to  
themselves!

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Language:  
Do's and Don'ts

- **DO** call people by the name they prefer
- **DO** call people by the pronoun they currently use
- **DO** refer to people in the way that they prefer
- **DON'T** assume people's sexual orientation based on their gender identity
- **DON'T** go "sightseeing" into people's lives – ask questions that are relevant to your work

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Oppression  
& LGBTQ Communities

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**PREJUDICE**

A set of negative personal beliefs about a group

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**POWER**

The capacity to make and enforce decisions.

Access to social and economic systems, groups, or individuals who own and control resources of governing bodies.

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**OPPRESSION**

RACISM...SEXISM ABLEISM AGEISM CLASSISM ETC.

What is Oppression?

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"Within the lesbian community I am Black,  
and within the Black community I am a lesbian.

Any attack against Black people is a lesbian and gay issue,  
because I and thousands of other Black women are part of  
the lesbian community.

Any attack against lesbians and gays is a Black issue, because  
thousands of lesbians and gay men are Black."

-Audre Lorde. Homophobia and Education  
(There Is No Hierarchy of Oppressions)

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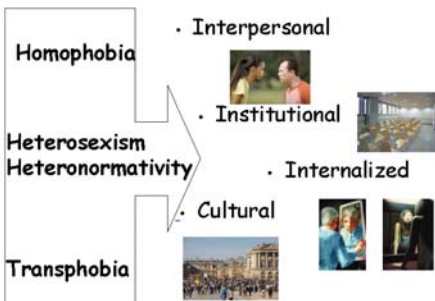
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#### Oppression of LGBTQ Communities




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What does oppression look  
like?

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**INTERNALIZED**

- Having negative beliefs about oneself or one's identity based on personal, group, cultural, or institutional messages

**INTERPERSONAL**

- Bias Attacks
- Anti-LGBTQ Harassment/Discrimination
- Intimate Partner Violence (IPV)
- Pick-Up Crimes
- Sexual Harassment/Assault
- Family rejection

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**INSTITUTIONAL**

- Police Misconduct – profiling, harassment
- Employment discrimination
- Lack of/unequal access to legal protections
  - Family Access Bill
- Re-victimization by Service Providers
  - Having to educate the provider on LGBTQ sensitivity
  - Not knowing if services are open to LGBTQ people
    - Invisibility in agency settings
    - Facing biased or unwelcoming intake forms
  - Fear of coming out/being outed
    - Around sexual orientation/gender identity, HIV status, substance use, etc.
  - Experiencing ridicule and mistreatment
  - Fear of losing services/receiving substandard care
  - Unequal access to safe restroom facilities

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- Cultural
    - Gays are all white and men
    - Gay men molest little boys
    - Lesbians hate men
    - Bisexual people can't make up their minds
    - Transgender people are freaks
    - Gays are all from the U.S. or Europe
    - Religion condemns gays
    - Gays party like rock stars and don't get into relationships (promiscuous)
    - Gays are immature...
- And so they don't deserve respect, full citizenship, or kindness

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### Consequences of Oppression

- LGBTQ survivors of violence do not get the care they want/need
- LGBTQ survivors of violence may not feel comfortable sharing their full history or whatever else is needed assess a situation
- Providers may misinterpret vagueness and gaps; (e.g. labeling people as substance abusers, "uncooperative," "non-compliant")
- Stereotypes about LGBTQ people may lead a provider to miss family related issues (eg: children, parental care, etc.) Providers may miss some LGBTQ related factors regarding Domestic Violence
- Providers may not offer appropriate safety planning
- LGBTQ people may not feel that the communication with their provider is adequate and may thus not follow provider suggestions

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- Respect preferences around identity & disclosure
- Respect confidentiality
- Consider social location & context
  - Race, class, religion, education, ability, etc.
- Discuss the potential benefits and risks of disclosures and interactions with police, medical system, criminal justice system, service providers
- Plan for routinely running into offenders
- Include resilience/strengths
  - What has worked for you in the past?
  - What are the tools you use to cope/survive?

### Safety Planning

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### In our Work

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*Do's and Don'ts*

- **DO** validate clients for coming to you for help
- **Do** ask "Is there a name you prefer to use?"
  - Documentation given may not match the information client has provided
  - "I'm not trying to offend you, but I'd like to know... is there another name that you'd prefer?...How would you like to be addressed?"
- **DO** ask questions if you're in doubt...
  - I'm sorry but I need to ask you this question
  - Is there anything that I should know that will help me help you?

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- **Don't** assume you know what's going on or who's involved—ask
  - What is your partner's sexual orientation/gender identity? Is there anyone else involved?
  - Clarify living arrangements (roommate, friend, buddy, cousin, etc.)
  - Clarify neutral language (partner, spouse, etc)
- **Don't** assume that a person is LGT or B, or identifies this way, despite what you hear:
  - Even if you clarify terms, it does not mean that people use or identify with these same terms

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- Even once someone 'identifies' privately don't assume that they're 'out'—ask
- Who knows about your life/relationships?
- Where else are you comfortable or safe to share this information?
- **Don't** assume that the person is connected to a 'community'—ask:
  - Who are your supports? Any groups, clubs, organizations? Do you work with any other service providers? Doctors, therapist, case manager, other?
- Don't assume the client is "out"

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### Anti-Oppression: Action Steps

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- Assess your own values/beliefs regarding sexual orientation & gender identity
- Address your internal biases
- Educate yourself - don't tokenize/objectify clients
- Acknowledge what you don't know
- Know your personal limits
  - Seek support/supervision

### Individual Action Steps

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- Use inclusive language (such as "partner")
- Respect self-identification & self-determination
- Don't assume anyone's sexual orientation
- Avoid gender binaries
- Be cautious of stereotypes
- Allow space for clients to build trust with you
- If you make a mistake, do not over-apologize
- Confront discrimination & prejudice (jokes, comments)

### Interpersonal Action Steps

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- Create LGBTQ-inclusive forms, materials, procedures
- Create all-gender, non-segregated restrooms
- Post "safe space" symbols in organizational spaces
- Train ALL staff- especially security, reception, intake – in LGBTQ sensitivity and anti-oppression work
- Develop resources – create connections with LGBTQ service providers & programs
- Review employment policies procedures and hire staff reflective of community diversity (LGBTQ diversity, racial diversity, etc.)
- Create advisory boards for LGBTQ individuals to shape/inform institutional policies

### Institutional Action Steps

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### Diversity...

The universe is full of magical things patiently waiting for our wits to grow sharper



We do not yet understand all the subtle mysteries of snowflakes.  
Exactly how the simple interactions of water molecules produce such a dramatic diversity of structures remains a puzzle.  
Kenneth Libbrecht

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### The New York City Anti-Violence Project

24-Hour English/Spanish Hotline: 212-714-1141

#### Services

- Crisis counseling via 24-hour Hotline
- Short and long-term counseling
- DV shelter advocacy
- Safety planning
- Resources and referrals
- Hospital, Precinct, and Court Accompaniments
- NYS Crime Victims Board claim filing assistance
- Free trainings and workshops

[www.avp.org](http://www.avp.org)

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## **Male Domination & Racism: How They Interfere with the Anti-Violence Against Women Movement**

– By Tony Porter

For decades, women have struggled, worked and lobbied to get laws passed and enforced to hold men accountable for domestic violence. Many years have been spent developing and monitoring an appropriate criminal justice response to domestic violence. While the criminal justice response continues to develop, those in the movement are also aware that, in and of itself, it will not end domestic violence. Over the years many women have come to agree that in order to end domestic violence, prevention is required, and men – well-meaning men – must become part of the solution as advocates and practitioners.

This is not to say that men have been absent from the domestic violence movement. They have had a presence, though mostly as a part of law enforcement and batterers intervention. This new direction of men participating more directly in the movement requires men to challenge each other, while educating and re-educating themselves, starting with boys. This education process redefines many of the norms traditionally associated with manhood, therefore positively impacting and supporting the pre-violence development of boys. The education and re-education is to address the aspects of manhood that support a culture of domestic violence within heterosexual relationships.

### **What Men Can Do**

Men must begin to examine the ways in which male socialization is structured to maintain systems of oppression over women. Men must first understand and then challenge the ways in which women are marginalized throughout every aspect of society. Men must understand the way in which they also individually contribute to the enforcement of maintaining a male-dominated society.

Men must explore and challenge the ways in which they continue to perpetuate the myth that women are the “property” of men. One of the principle reasons that domestic violence continues to be seen in many of our communities as a “private” issue is the belief of men that “she belongs to him.” While we know that it’s not true, nevertheless, that myth is deeply embedded in our society.

Men must unearth the roots of objectifying women. In a male-dominated society, where men value women less and see them as property, an environment is created which overwhelmingly supports male objectification of women. Whether it’s the music and the entertainment industry, corporations, communities of faith, or street corners, men treat women as objects throughout every stratum of our society. Men must acknowledge, own, and struggle with the change required to end this reality.

Men must begin to examine the ways they separate themselves from men who commit crimes of sexual violence and men who batter, while silently giving these men permission to do so. Well-meaning men make monsters out of them as a means of supporting their position that they are



different from them. They pathologize this violence, blaming chemical dependency, mental illness, and anger management issues. While, in most cases, these are not the reasons they commit the assaults, well-meaning men still remain focused on “fixing” them. They put a great deal of energy and resources into “fixing bad guys.” The more attention they focus on them, the more they are able to maintain and strengthen their status as “good guys.”

This focus on maintaining “good-guy” status does not allow for the space needed to understand and acknowledge that violence against women is a manifestation of sexism. And once men admit that violence against women is a manifestation of sexism, they must also acknowledge that all men in one way or another perpetuate sexism and are, therefore, part of the problem. You see, the “bad guys” operate in the same realm of sexism and violence as the “good guys.” The only difference between them and “good guys” is that, at a certain point, “good guys” may not cross the line of illegality, although they may participate in some controlling or harmful behavior. Other men continue and cross the line to what is defined as illegal, such as physical or sexual violence, or stalking.

## Steps to Action

So, what is required for men to become part of the solution to ending violence against women?

- Acknowledge and understand how sexism, male dominance and male privilege lay the foundation for all forms of violence against women.
- Examine and challenge their individual sexism and the role that it plays in supporting men who are abusive.
- Recognize and stop colluding with other men by getting out of their socially defined roles, and take a stance to end violence against women.
- Remember that their silence is affirming. When they choose not to speak out against men’s violence, they are supporting it.
- Educate and re-educate their sons and other young men about the responsibility they have in ending men’s violence against women.
- **"Break out of the man box"**- Challenge traditional images of manhood that stop them from actively taking a stand to end violence against women.
- Accept and own their responsibility that violence against women will not end until men become part of the solution to end it. Men must take an active role in creating a cultural and social shift that no longer tolerates violence against women.
- Stop supporting the notion that men’s violence against women is due to mental illness, lack of anger management skills, chemical dependency, stress, etc. Violence against women is rooted in the historic oppression of women and the outgrowth of the socialization of men.
- Take responsibility for creating appropriate and effective ways to develop systems to educate and hold men accountable.
- Create systems of accountability to women in their community. Violence against women will end only when men take direction from those who understand it the most – women.



So, as you can see, men have a tremendous amount of work to do. Many funders (government, corporate, and private) have begun to support prevention efforts. Within the last decade resources have been allocated for domestic violence prevention initiatives. These efforts have significantly increased the number of men working and volunteering in the domestic violence field. Most of the attention has been focused on challenging the afore-mentioned requirements for men to be part of the solution to ending violence against women

As men enter the movement, a significant amount of attention also has been placed on the role of men in ending domestic violence. What exactly is men's work? And there has been a priority placed on the importance of leadership remaining in the hands of women. These questions and concerns need to remain at the forefront of domestic violence prevention work.

As we go about the work of domestic violence prevention, another concern has arisen that deserves our attention. Many of the local, state and federal grants for domestic violence prevention are allocated to address society's concerns with "at risk" people and communities. "At risk" largely refers to communities of color as well as financially poor communities.

It should be noted that many disapprove of the term "at risk" as it applies to people of color, financially poor people and their communities. When this term is used for the most part in writing and answering questions in grant applications, it outlines the obstacles and challenges of the community from a dominate culture viewpoint. Programs largely employ a top-down process, which lends to goals, objectives, and projected outcomes routinely being decided without input from the community of people they are designed to serve. What this means is that those "at risk" are held solely responsible for their situation. This historical practice of no shared responsibility has limited the success of these grants right from the start.

So in keeping with this formula of grants being offered to work with "at risk" communities, many domestic violence prevention initiatives have been focused on working with boys of color and boys from financially poor communities. As a result, this has not only opened the doors for hiring more men, but also for hiring men of color, specifically.

At the same time in the anti-violence against women movement, concerns are being addressed regarding the lack of equality in leadership and decision making among white women and women of color. Currently, white women hold the majority of leadership positions. Women of color and their allies are addressing these concerns and strategizing to make the appropriate changes to bring about equality.

Domestic violence as we know it in the United States is rooted in sexism, particularly for those engaged in heterosexual relationships. Sexism, male dominance, and male privilege lay the foundation for all forms of violence against women when men are the culprits. As we come to this work collectively to address sexism and male domination, we are challenged by the fact that there also are several other forms of oppression interfering with our movement building.

For the most part we all go to work each day with the sole intention of doing a good job and providing for the people we are paid to serve. To truly be at our best it's vital that the intersections of oppression that are playing out among us as service providers be addressed. Domination and the overlapping of oppression, such as racism, sexism, classism and heterosexism, to name a few are impacting and interfering with our day-to-day efforts to end domestic violence.

When we speak of dominating groups in the United States of America, we think of those who



are men, white, Christian (preferably Protestant), middle-class to wealthy, heterosexual, middle-aged, and able-bodied. This is not a scientific formula and it's not exact, though the reality is the more of these characteristics a person possesses, the increased legitimate access to resources that person has. And when you get right down to it, the primary benefit of oppression is for the dominating group to maintain legitimate access and control over resources.

Let's now discuss those who are being marginalized. They are women, people of color, non-Protestants, financially poor people, LGBTQ, younger and older people and those with differing abilities. The oppression of marginalized groups by dominating groups is what we define as "isms": sexism, racism, classism, heterosexism, ageism, and able-ism. Some also define this within a power analysis, with dominating groups having more "power" over marginalized groups.

The intersection of oppressions that I would like to focus on (while acknowledging there are many more) is the relationship and experiences of men of color, white men, women of color, and white women. In many, if not most traditionally run domestic violence programs, power imbalances exist favoring white women over women of color. Hiring, firing, day to day operations, and policy decisions in general are controlled largely by white women.

As stated earlier, men of color are being hired to work with "at risk" boys. Largely, they are hired by white women. Their immediate supervisors more often than not are white women. At the same time women of color within the same organization are often at odds with white women regarding power imbalances within the organization. Women of color expect men of color to be loyal to their concerns, as the struggle to end racism is one that they share. Men of color want to be or being loyal to women of color have concerns of their jobs being "at risk" depending on the positions they take or don't take. Women of color experience this as men of color colluding with white women, and even as an aspect of sexism, which says "let the women fight it out among themselves" and feel further marginalized. While all of these dynamics play out, white men have the privilege to get involved or not. In most cases there is not an expectation from women of color, white women, or men of color for white men to take a position on the issues. As in most cases in society, white men get a pass.

Anti-violence against women programs around the country find themselves at different places when addressing these dynamics. Some are having healthy conversations, some are having hostile conversations, and some are not conversing at all. The movement has to acknowledge as a collective that we can work to end one form of oppression (sexism) while perpetrating and upholding others. While this has been verbalized at many if not most programs, little seems to have been done.

This conversation needs to continue and action is required. Effective strategies in movement building require that all forms of oppression are dealt with simultaneously and no form of oppression is viewed as of greater importance than the other. And, finally, as difficult as it may seem, we have to acknowledge that many of the very organizations we love that are dedicated to helping women and holding men accountable are designed to uphold a race construct. To truly meet our goal of defining ourselves as programs working to meet the needs of all people, deconstruction of all oppressions is required. Our current approach is clearly having a negative impact and interference in our movement building efforts to end men's violence against women.



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### Tony Porter

#### Co-Founder, A Call to Men

A gifted public speaker, Tony Porter is an educator and activist working in the social justice arena for over 20 years. He is nationally recognized for his efforts to end men's violence against women. Tony is the original visionary and co-founder behind A Call to Men: The National Association of Men and Women Committed to Ending Violence Against Women. He is author of the eagerly anticipated book, *Breaking Out of the Man Box*. Tony formerly served as the Director of Addiction Services for a hospital in New York. He is a faculty member for New York State Office of Alcohol and Substance Abuse Services Academy of Addiction Studies where he co-authored their curriculum for clinicians who work with chemically dependent African-Americans.

## Resources

### Books

- Davis, A. (1981). *Women Race & Class*. Vintage Books
- Incite! Women of Color Against Violence (2006). *Color of Violence The INCITE! Anthology*. South End Press
- Jakes, T.D. (2008). *Living Life Without Limits: Reposition Yourself*. Atria Books
- Katz, J. (2006). *The Macho Paradox: Why Some Men Hurt Women And How All Men Can Help*. Source Books, Inc.
- Kivel, P. (1999). *Boys Will Be Men*. New Society Publishers
- Kivel, P & Creighton, A with the Oakland Men's Project (1997). *Making the Peace*. Hunter House, Inc.
- Porter, A. (2006). *Well Meaning Men...Breaking Out of the "Man Box" Ending Violence Against Women*. A CALL TO MEN
- Tarrant, S. (2009). *Men and Feminism*. Seal Press

### Educational DVDs

- *Beyond Beats and Rhymes* - Produced by Bryon Hurt
- *Breaking Out of the Man Box* - Produced by Ted Bunch and Tony Porter
- *Something My Father Would Do* - Produced by Family Violence Prevention Fund
- *Tough Guise* - Produced by Sut Jhally

### Other Resources

- Bunch, T and Porter, T - Public Speakers/Community Organizers – A CALL TO MEN - [www.acalltomen.org](http://www.acalltomen.org)
- Ehrman, J - Public Speaker, Former NFL Player – [www.CoachForAmerica.com](http://www.CoachForAmerica.com)
- Hurt, B - Film Maker and Anti Sexist Activist – [www.bhurt.com](http://www.bhurt.com)



- Katz, J - Public Speaker, Co-Founder MVP – [www.jacksonkatz.com](http://www.jacksonkatz.com)
- Okun, R - Men's Resource Center for Change – Editor Voice Male Magazine.  
[www.voicemalemagazine.org](http://www.voicemalemagazine.org)
- Men Can Stop Rape – [www.menstoppingviolence](http://www.menstoppingviolence)
- Men Stopping Violence – [www.menstoppingviolence](http://www.menstoppingviolence)



## **PowerPoint Presentation**

# **Male Domination & Racism: How They Interfere with the Anti-Violence Against Women Movement**









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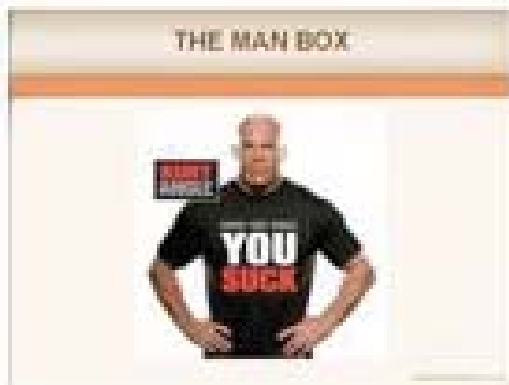
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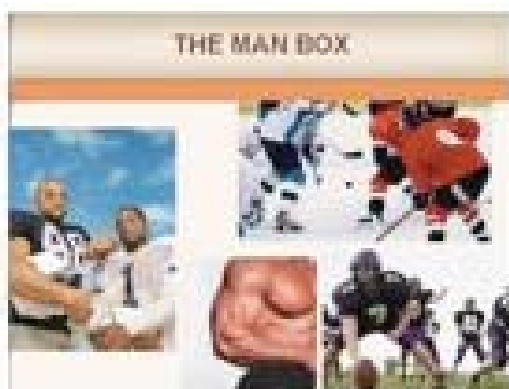
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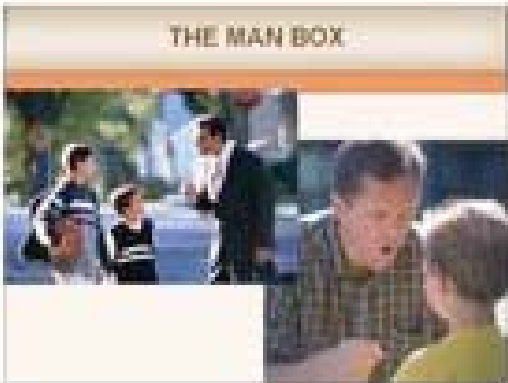
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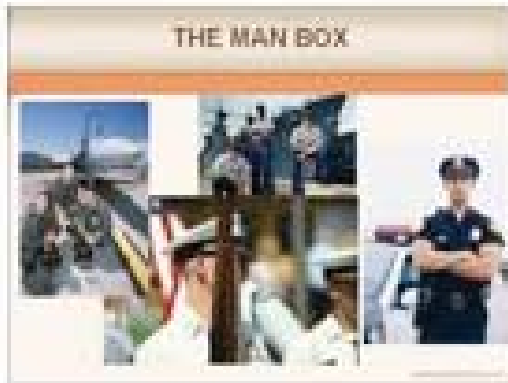
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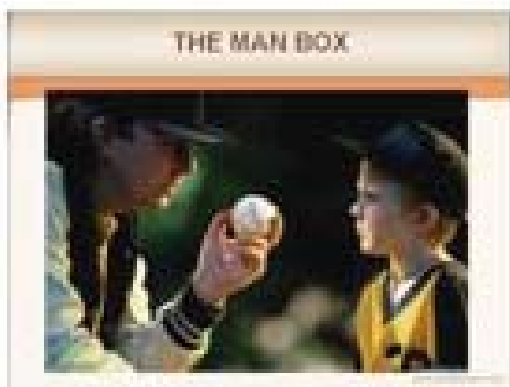
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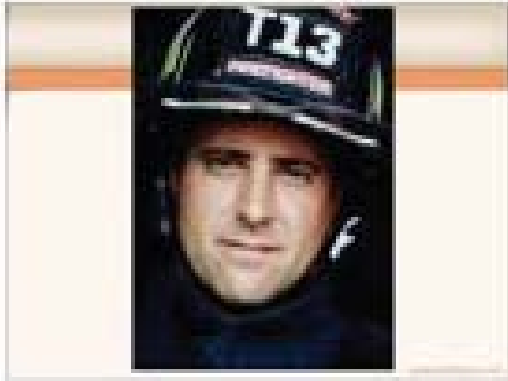
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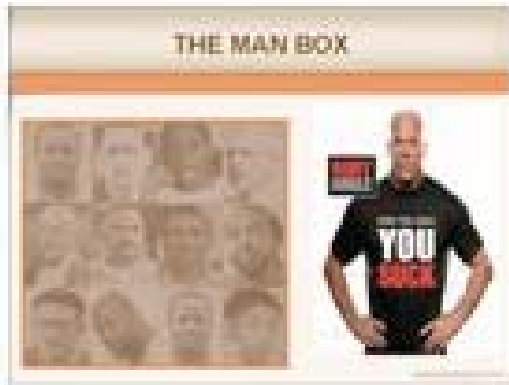
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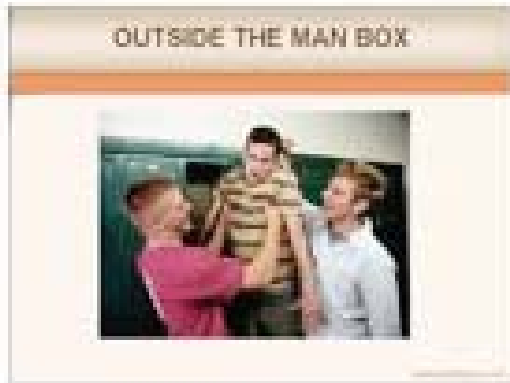
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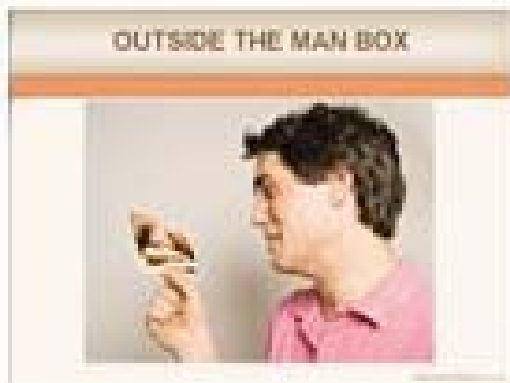
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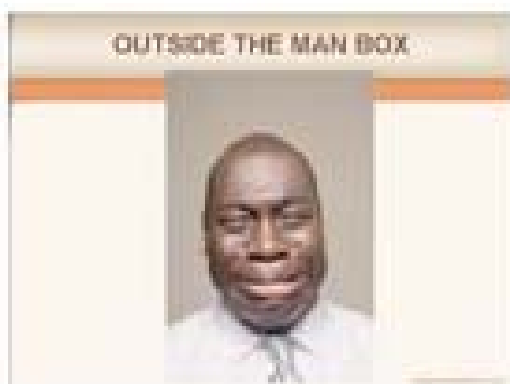
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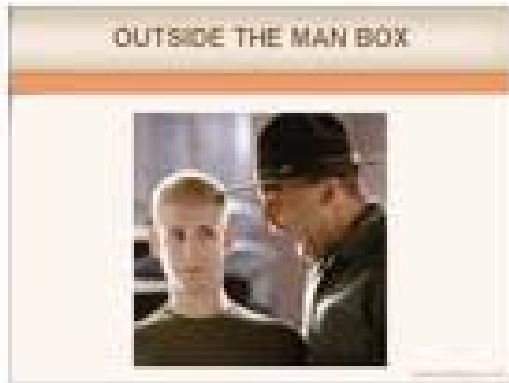
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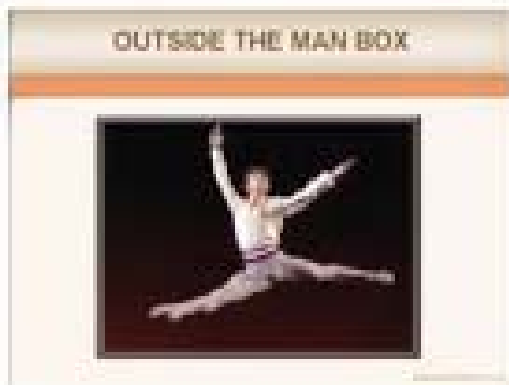
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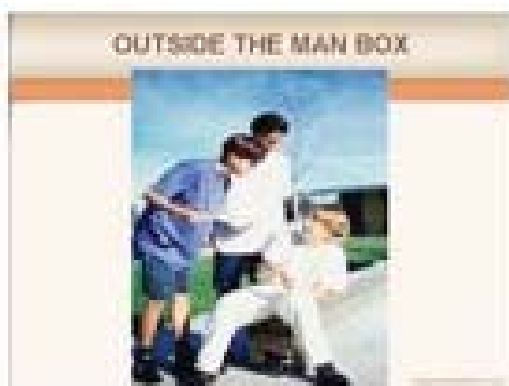
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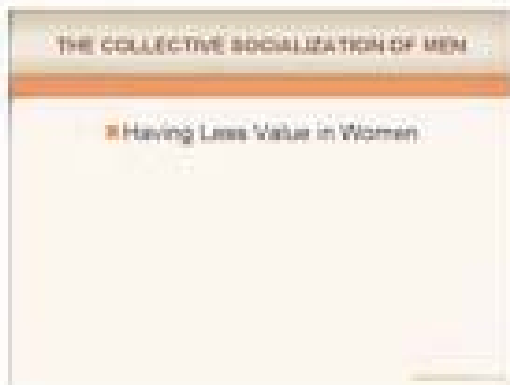
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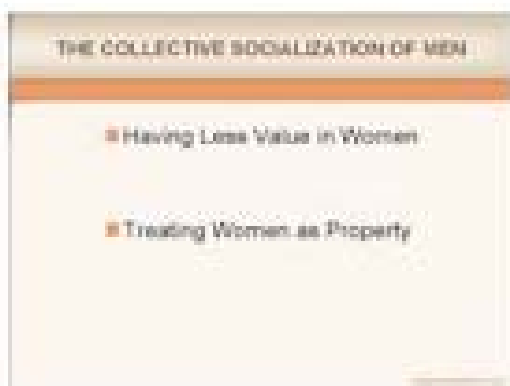
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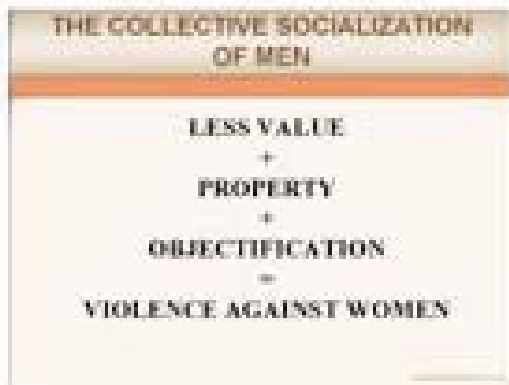
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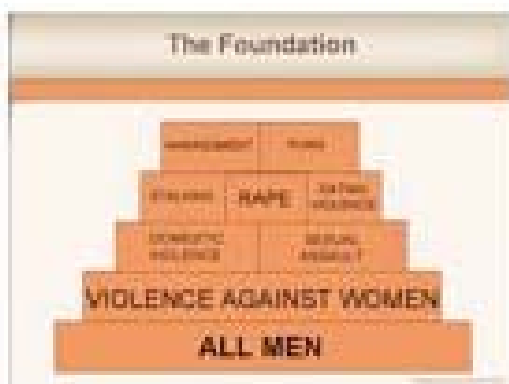
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**Naming the Problem**

- Men's violence against women is the leading cause of injury to women
- 35% of all emergency room visits



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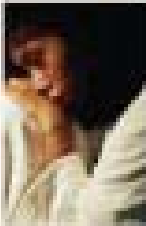
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**Naming the Problem**

- Each year millions of men severely assault the women they are partnered with
- Each day several men murder their present or former female partner. The majority of these murders occur during or after a separation



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**Naming the Problem**



- Men rape and sexually assault more than 300,000 women every year
- Men will rape 1 out of 6 women
- Men will sexually assault 1 out of 4 women on college campuses

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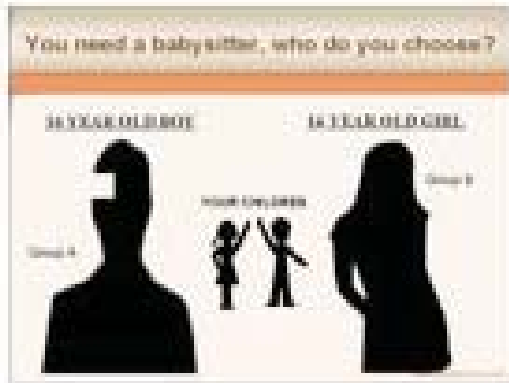
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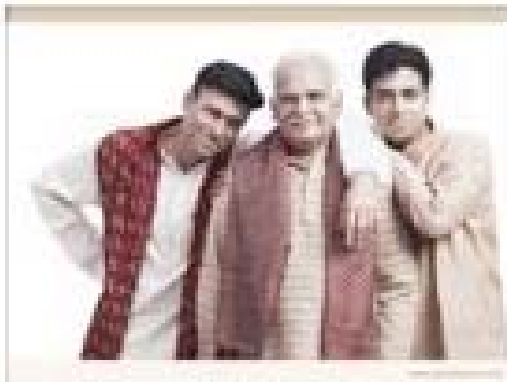
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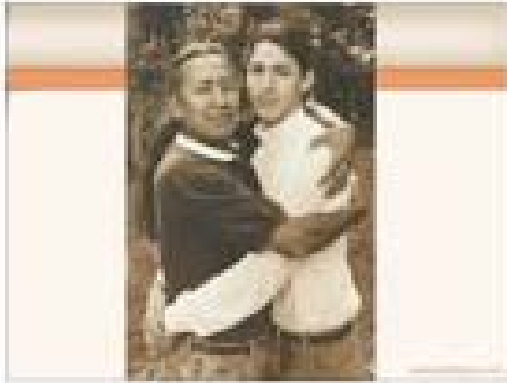
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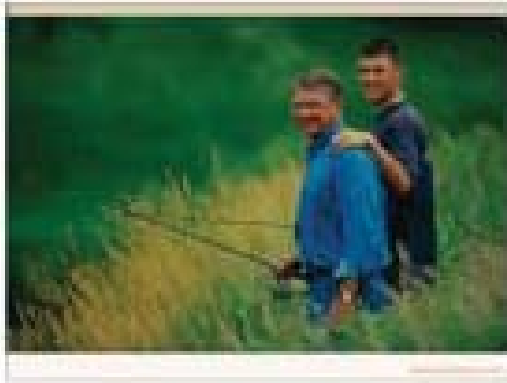
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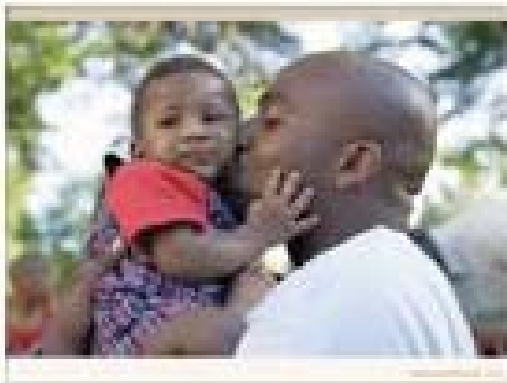
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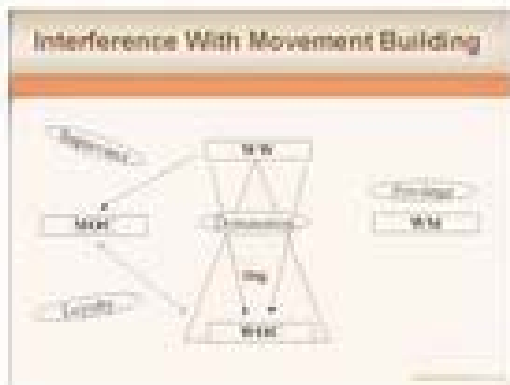
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### Women of Color

■ As a result of the construct that exist, We are not doing the best work we can with the voices of women of color when we are

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