



Misogyny & Racism in Domestic Violence Work and Workplaces

Northwest Suburban Alliance on DV

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Background:

KAN-WIN and Apna Ghar responding to The Network's invitation to expand awareness of Anti-Asian bias and its impact on gender oppression.

Objectives

- To provide history and current social and political context of anti-Asian bias
- To connect anti-Asian bias and exclusion to the “Who’s falling through the cracks?” Crenshaw analysis in service provision and in employment
- To describe the complexity of AAPI communities and to explain the problem of the demographic monolith/aggregate term Asian American
- To explain what the Model Minority Myth and the docile Asian woman myth are and why they are destructive
- To highlight the gendered aspect of Anti-AAPI bias
- To highlight the history of the DV movement hundreds of years back in Asia
- To identify strategies and resources to support more inclusive gender-based violence services

History of Racialized Gender-Based Violence: Asian American Community

- **1875: Page Act** – Chinese women were the first victims of anti-immigration laws in the U.S. The Page Act effectively prohibited East Asian, particularly Chinese women, from entry.
- **1907-1920: Picture Brides** – The Gentlemen's Agreement of 1907 sought to limit the number of Japanese laborers immigrating to the U.S. Women who married these laborers were trapped in unhappy marriages where they were forced to perform difficult manual labor, raise children, and perform housework.
- **1994: Violence Against Women Act** – VAWA is the first piece of U.S. federal legislation acknowledging domestic violence and sexual assault as crimes and provides federal resources to encourage community-coordinated responses to combating violence.

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History of Racialized Gender-Based Violence: Asian American Community

- **1942: Executive Order 9066** - President Roosevelt authorized the removal and mass incarceration of 120,000 Japanese Americans.
- **1979: Iran Hostage Crisis & Rise of Hate Crimes** The Iranian hostage crisis of the US embassy in Tehran in November 1979 precipitated a wave of anti-Iranian sentiment..
- **2001: 9/11 and the rise in Islamophobic hate crimes** – In 2000, there were just 28 recorded hate crimes towards Muslims; in 2001, there were 481.



History of Race and Gender-Based Violence: Icons



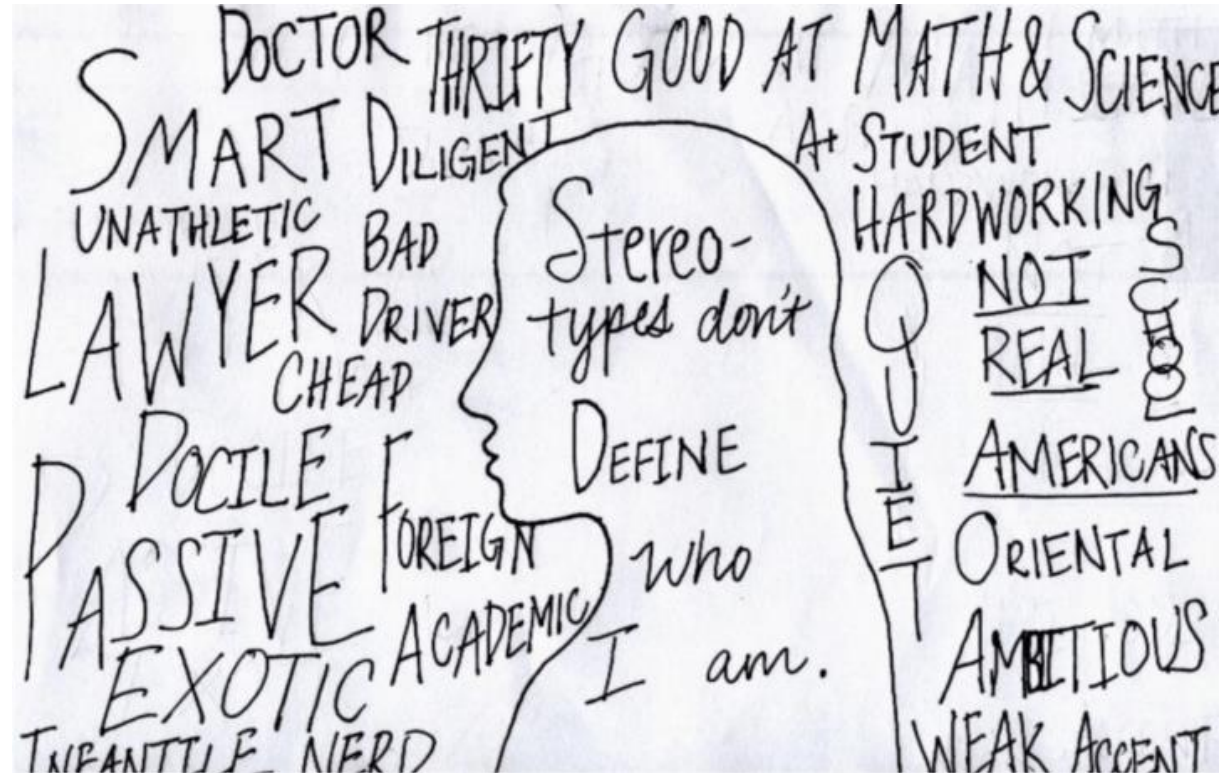
Patsy Mink
Yuri Kochiyama
Nilda Rimonte
Helen Zia
Saru Jayaraman
Ai-Jen Poo
Kabzuag Vaj
Aparna Bhattacharyya
Amanda Nguyen

Model Minority Myth

The term was coined in 1966 by a white socialist William Petersen

"Model Minority" is a myth because:

- Income disparity within the community
- Ignores immigration issues in the community
 - 1 out of 7 Asian immigrants is undocumented
 - Deportations of Southeast Asians
- Serves as a wedge between Black and Brown communities
- Erases racism and global oppression against Asians and Asian Americans



Bamboo Ceiling

Similar to the term “glass ceiling” for women and other historically oppressed groups, the term “bamboo ceiling” has been used to describe the specific obstacles and barriers that Asian Americans face in reaching the upper echelons of leadership and management. The result of this “bamboo ceiling” is the lack of leadership representation amongst Asian Americans.

“

“It's hard for Asian Americans to build trust and I think part of it is this long-time stereotype of being forever foreign.”

MARGARET M. CHIN, AUTHOR OF “STUCK: WHY ASIAN AMERICANS DON'T REACH THE TOP OF THE CORPORATE LADDER”

Gender-Based Violence Against Asian American Women During COVID-19

The Rise in Anti-Asian Hate Crimes

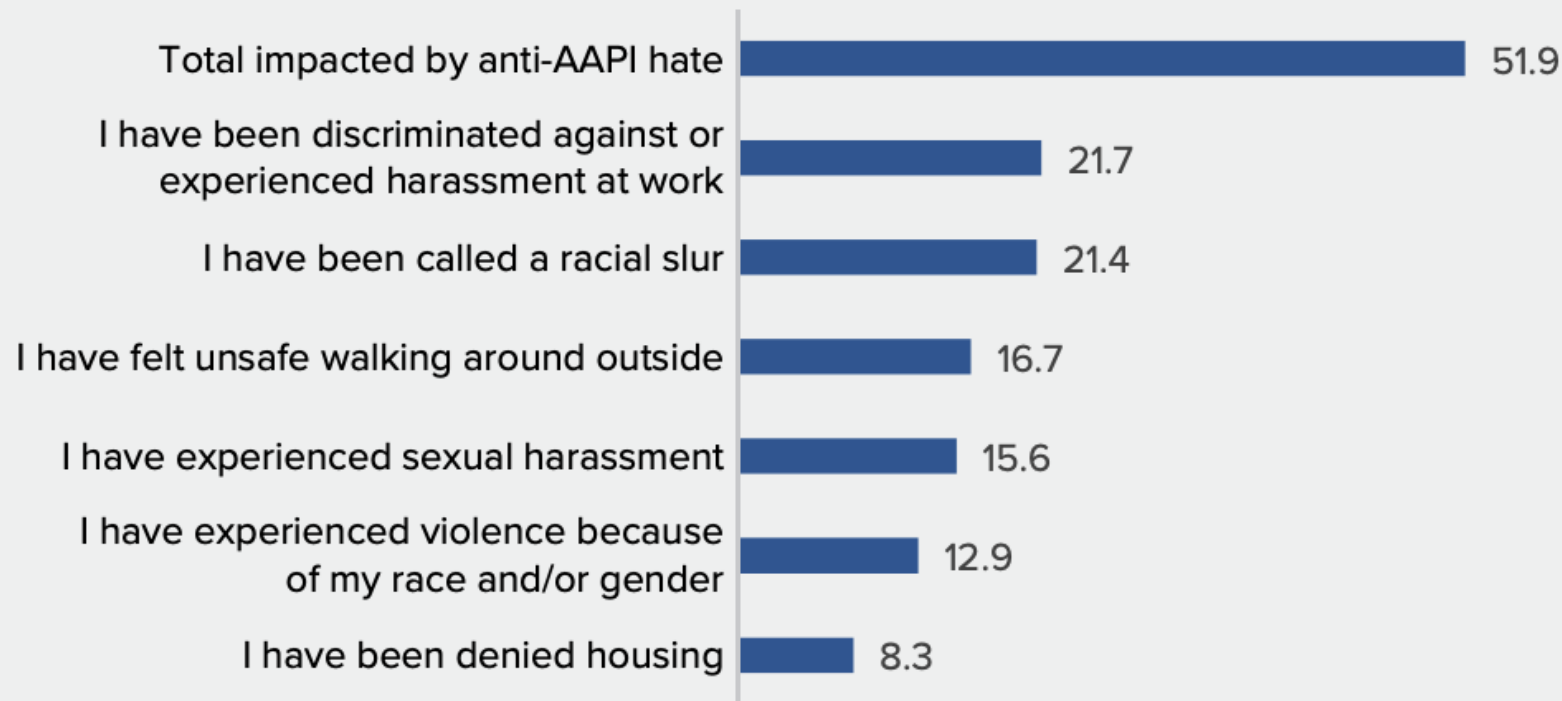
Over the past year, the number of anti-Asian hate crimes have increased. Between March 19, 2020 to February 28, a close to 3,800 incidents were reported. Women made up 68%, compared to men who made up 29% of respondents according to the reporting forum Stop AAPI Hate.

Asian American women reported these hate incidents 2.2 times as often as Asian American men. Pacific Islander women also reported alarmingly high rates of racism and discrimination



Violence & Discrimination Among AAPI Women

Figure 5: Lived Experiences of Pacific Islander Women ($n = 415$)



Racial Hierarchy and Gender-Based Violence: Tarana Burke's **#metoo** and **We, As Ourselves**



Long before [#MeToo](#) took over the internet, [Tarana Burke](#) was using those words to help victims of sexual violence. From 1998 to 2015, she ran healing circles in Philadelphia and Alabama. In October of 2017, women all over the world adopted her tagline and flooded social media to share their [stories of sexual assault and harassment](#). **Tarana Burke's community-based approach to healing had started a global movement but overshadowed or diminished her place in the movement.**

For generations, Black women have been excluded from the conversation and, when they are included, the narratives created around Black survivors are dangerous, destructive, and undermine their credibility and experiences. **Led by The 'me too' Movement, National Women's Law Center, and TIME'S UP Foundation, [We, As Ourselves](#) is a call-to-action to center the voices and experiences of Black survivors and to create the cultural conditions for Black survivors to be heard and supported.**

Gender Hierarchy and Focus on Famous Perpetrators of Gender-Based Violence: Tarana Burke's Analysis

Burke noted that one of the main obstacles for Black survivors of sexual violence is the fact that **conversation is dominated in the media by accusations against powerful and famous men.** There is an unwavering **obsession with the perpetrators — a cyclical circus of accusations, culpability, and indiscretions.** Burke blames the media for latching onto every salacious detail in stories from #MeToo survivors. She also blames a culture that's prone to fixate on high drama.

- “We had the R. Kelly documentary, the Russell Simmons documentary,” she said, “and we were, like, 'OK that's not really our stories. That's A story, but it's not representative of most people's lives and experiences.'”
- **“We have to shift the narrative that it's a gender war, that it's anti-male, that it's men against women, that it's only for a certain type of person — that it's for white, cisgender, heterosexual, famous women. Need to also shift the focus back to survivors.”**

DOMESTIC VIOLENCE WITHIN AAPI COMMUNITY STATISTICS

- 16-55% of Asian women report experiencing physical and/or sexual violence by an intimate partner during their lifetime.
- 24% of Asian women report having been stalked during their lifetime.
- 58% of homicides of AAPI women were related to intimate partner violence.

(Source: Facts & Stats Report, Updated & Expanded 2020, Domestic Violence in Asian & Pacific Islander Homes, API-GBV)

CHALLENGES FOR IMMIGRANT WOMEN & CHILDREN

- Limited English proficiency that hinders one's ability to call 911 and find other help
- Lack of legal immigration status or reliance on abusers as immigration sponsors
- Fear of deportation and/or forced separation from children
- Isolation
- Small immigrant community where everyone knows each other and it is difficult to escape
- Self-blame, shame, or guilt about the abuse
- Feeling intimidated to seek services or report crime
- Lack of any form of identification (driver's license, social security number, state I.D., etc)
- Limited financial resources, lack of job skills or experiences, or no credit history

In Summation:

Survivors might come to you with the additional trauma of:

- Anti-immigrant or other bias in the forms of harassment, exclusion, and hate crime
- Their immigration status being held over their heads as part of the abuse
- Language injustice
- Exclusion from their small but precious communities
- Being shunned by their family
- Society saying their victimization not as problematic as that against a white woman or girl

It's up to us to practice cultural humility in learning their stories and not assume we know their unique identity, trauma history,

RSG *and cultural practices*

Trickle-Down Social Justice: Who Falls Into the Cracks?

https://www.ted.com/talks/kimberle_crenshaw_the_urgency_of_intersectionality?language=en#t-289907

Correcting the Western Dominant Narrative on the History of the Domestic Violence Movement:

The first known domestic violence shelters were established by Buddhist nuns in Japan during the Meiji Empire and by Muslim Sufi nuns in Turkey under the Ottoman Empire 400 years ago



Correcting the Western Dominant Narrative

Asian, African, Middle Eastern, and Latin American cultures include both oppression and resistance.



GENDERED ISLAMOPHOBIA

Gendered Islamophobia consists of ways that the state utilizes gendered forms of violence to oppress, monitor, punish, main and control Muslim bodies. It includes the ways gender binaries and gender constructions are used to prescribe negative narratives on Muslim women while erasing the existence of femmes, trans women, gender non-conforming and non-binary Muslims because of the assumptions that Muslims are inherently homophobic and queerphobic.

Source: [Darakshan Raja, Justice for Muslims Collective](#)

ISLAMOPHOBIA & DOMESTIC VIOLENCE SHELTERS

- Revictimization when going to shelters & seeking services
- Lack of inclusion of Muslim survivors from shelter
- Celebrating some religious holidays without inclusion of Muslim holidays like Eid & Ramadan
- Programs & outreach are in partnership with local churches, but not other houses of worship (Mosques, Temples, etc)
- Dietary restrictions aren't considered
- Lack of Muslim advocates & leaders within domestic violence shelters
- Expecting the Muslim client to teach advocate about Islam

(Source: <https://vawnet.org/news/how-can-domestic-violence-advocates-better-serve-muslim-women-shelter>)

HOW SHELTERS CAN BE MORE INCLUSIVE

- Offer a clean & private space for prayer
- Go over religious dietary needs (exa: halal meat, kosher meat)
- Curate a faith-based library or have domestic violence specific books from faith-based perspectives.
- Having a cup/small container for water in the bathrooms
- Use Hot Peach Pages to print out DV information in other languages
- Staff should learn about Ramadan and make flexible access to kitchen/food during pre-dawn and post dawn times to prepare for their fasting
- Provide date fruit during Ramadan
- Cultivate relationship within the Muslim community

(Source: <https://vawnet.org/news/how-can-domestic-violence-advocates-better-serve-muslim-women-shelter>)

CONTINUE TO DRAW THE CONNECTIONS OF GENDER & RACE

EXAMINE WHO IS LEFT OUT OF THE CONVERSATION...WHO ARE WE ALLOWING TO FALL THROUGH THE CRACKS?

EXAMPLES:

- Queer Activist circles
- Disability Activist circles
- Jewish & Muslim circles

Their umbrella isn't being inclusive to include Asian Americans or those who speak languages other than English or who are undocumented

Examples of Anti-AAPI Bias in our Workplaces

- Language as a barrier (exa: Filipina client – no staff spoke her language, and she stayed in the shelter but did not receive services)
- Anti-Islamic comments from people in social services that hold power (supervisors, leadership, board members, etc)
- Bamboo ceiling within Domestic Violence structures
- Microaggressions existing in DV agencies – comments about hijab or not acknowledging the March 2021 shootings in Atlanta or the attacks on Palestinian communities

HOW SOCIAL SERVICES CAN SUPPORT AAPI & OTHER MARGINALIZED SURVIVORS

- Educate staff, board & volunteers about AAPI History & current events – do not assume you know their experiences and culture and how each individual experiences their culture and history
- Language Access
 - Learning how to say basic phrases that are dominant in your area
 - Establish a Language Access Plan, advocate for funds to pay for subscription to a language line, and learn how to use language line
- Broaden service model to include safety planning and accountability that don't involve a carceral approach – many minority communities do not want to involve police, the courts, and ICE
- Hire & support AAPI leaders, staff, volunteers & advocates

Agencies Serving or Providing Info for Immigrant, Refugee, and Trafficked Communities

- ❖ **Apna Ghar, Inc. (Our Home):** Immigrant & Refugee Gender-Based Violence: www.apnaghar.org
- ❖ **Arab American Family Services** arabamericanfamilyservices.org/
- ❖ **Alliance of Filipinos for Immigrant Rights & Education** <https://www.afirechicago.org/>
- ❖ **Asian Human Services:** <https://www.ahschicago.org/>
- ❖ **Asian Americans Advancing Justice | Chicago** <https://www.advancingjustice-chicago.org/> Convenes the **Language Justice Coalition** with Jane Addams Senior Caucus
- ❖ **Chicago Office on New Americans:** https://www.chicago.gov/city/en/depts/mayor/provdrs/office_of_new_americans.html
- ❖ **Healing to Action:** Building a movement with low wage earners, many of whom are immigrants, to address workplace sexual abuse and DV <https://www.healingtoaction.org/>
- ❖ **KAN-WIN: DV and Sexual Violence in AAPI communities** <http://www.kanwin.org/> 24-hour hotline: 7773-583-0880
- ❖ **Sanjeevani** <https://sanjeevani4u.com/> Assistance for South Asians living in DuPage and Lake Counties
- ❖ **ICIRR—Illinois Coalition for Immigrant and Refugee Rights** <https://www.icirr.org/>

More Information and Resources: AAPI Families and Abuse

- **-Asian Pacific Institute on Gender-Based Violence (API-GBV)** :Comprehensive resource for supporting AAPI survivors and preventing future violence <https://www.api-gbv.org/>
- **-Hot Peach Pages: Information on domestic violence in over 115 languages** <https://www.hotpeachpages.net/>
- **-Futures Without Violence: Fantastic Resources and Information on Domestic Violence**
- ***1) Webinar on Supporting Survivors at the Intersection of Immigration and Child Welfare***
<https://www.futureswithoutviolence.org/immigration-child-welfare>
- ***2) Chart of Evidence-Based Programs for Working With Children Exposed to Trauma*** [http://www.futureswithoutviolence.org/userfiles/file/Children and Families/Complete%20Matrix%20Booklet%2011FEB02.pdf](http://www.futureswithoutviolence.org/userfiles/file/Children_and_Families/Complete%20Matrix%20Booklet%2011FEB02.pdf)
- **- Federal resource on Child Welfare and Asian American Families**
<https://www.childwelfare.gov/topics/systemwide/diverse-populations/asian/>
- **-SOAR: Survivors and Organizations in Alliance and Rising** hello@southasiansoar.org
- **- Immigration and child welfare case studies**
https://www.americanbar.org/content/dam/aba/administrative/child_law/Immigration%20in%20CWS%20Case%20Studies_final.pdf

COMMENTS/QUESTIONS?