



Culturally-Informed Prevention: Preventing Sexual and Domestic Violence in Communities of Color

Wednesday, August 15, 2018

AJ: Hi Everyone! Great to see so many people already joining the web conference. We will start at the top of the hour. I am with PreventConnect and CALCASA in Oakland, California with our partners at Prevention Institute.

TV: I am also with PreventConnect and CALCASA, and we're visiting our partners at Prevention Institute in Oakland, CA

TV: To download the slides: <http://www.preventconnect.org/2018/07/culturally-informed-prevention-preventing-sexual-and-domestic-violence-in-communities-of-color/>

TO: providing prevention services that are culture-specific and targeted towards the relevant everyday lives of those we are attempting to reach

PI: Prevention Institute's The Role of Community Culture in Efforts to Create Healthier, Safer, and More Equitable Places: A Community Health Practitioner Workbook:

<https://www.preventioninstitute.org/sites/default/files/publications/Community%20Culture.Final.1.pdf>

JS: Listening to the communities you are trying to serve,

PL: Led by communities themselves

AS: Adapting strategies, activities, vocabulary, etc. to fit the unique context of your own community.

VS: This means doing prevention work and meeting folks where they're at and learning from the communities we serve.

LB: Providing services that take into account a person's background and community in order to provide them with the best care.

PM: how culture impacts the recovery process

CC: Aligning services with cultural aspects in mind

CG: recognizing the unique challenges that arise with compounding forms of oppression

JJ: It's important to have an understanding when reaching out to different populations in the community and easing access to our services

RL: Having the community you're servicing being part of the conversation in creating programs that they need

SW: We work with a diverse community and want to be meeting everyone's needs

VL: listening, responding to and including those most impacted

SH: Domestic and Sexual violence affects all people from all cultures, races, and backgrounds. We need to include all people to make sure everyone is safe.

LC: Services that acknowledge different cultures and tailor services to specific beliefs and customs

TB: Providing inclusive services for all cultures

PI: For more information about THRIVE visit: <https://www.preventioninstitute.org/tools/thrive-tool-health-resilience-vulnerable-environments>

CR: Understanding how your culture can impact your ability to be safe.

LG: Figuring out the best services to use with the clients we are working with.

LM: inclusive language and frameworks but more than that setting biases and assumptions aside, listening to people and communities speak about their experiences, asking questions, learning. also looking inward at our biases and assumptions and how they impact our own thoughts, choices and safety.

TB: Centering one's cultural knowledge and lived experience when addressing prevention programming for sexual assault and gender violence, as well as centering that in the response work which develops healing among those who identify as survivors.

PI: From Futures Without Violence – Beyond Halal and Haram: Muslims, sex, and relationships
<https://www.futureswithoutviolence.org/beyond-halal-haram-muslims-sex-relationships/>

SF: Sarah Froese Intimate Partner Violence Program Assistance Coordinator

PI: To learn more about Prevention Through Liberation: Theory and Practice of Anti-Oppression as Primary Prevention of Sexual and Domestic Violence - <https://www.ocadsv.org/resources/browse/71583>

TR: Are you meaning that there is racism within the aboriginal community itself or racial bias from outside communities against the aboriginal peoples?

ST: Please reconsider the word 'tribe' that word is oppressive

NS: Is anyone else experience loud clicking noises on the audio?

DD: Having the intention, and whenever possible, reflect the power imbalances that exist in the different spaces we do the work

GK: We have started an agency wide conversation about intersecting oppressions and the impact on our work with each other and our clients

MH: No. the loud clicking noises are not happening through my audio

LC: When you talk about aboriginal community - what communities are you referring to?

LB: Providing resources that are culturally responsive and listening to those communities being effective and working to support them

SM: We actually address power-privilege-privilege in both staff and volunteer training, we have staff 'task forces' focused on figuring out how to do this work in anti-oppressive ways

MF: Audio wouldn't work for me at all. I had to dial in on phone for audio.

MZ: We look at it through the lens of domestic abuse, violence as well as child abuse. My position focuses on prevention education in school age children

VL: We are naming/speaking about oppression, examining ourselves, the organization and other structures. Applying a social justice lens in our work

CC: Empowering survivors via education and speaking with them about understanding the systems of oppression. The county my organization serves has a few inner-cities and we work with students and survivors and speak about whole systems to empower them

GK: What do you mean by moving upstream?

SF: Reviewing family members of military as they are also a "casualty of War" and the oppression they feel are that hands of Veterans, how do we help both

CR: We define oppression as the act of depriving an individual from expressing personal choices and feelings. We discuss how often times traditions or family values can place us in a position that compromises our personal freedom.

AS: @George - moving upstream means getting the root causes. More on moving upstream:
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3431152/>

AS: The river story also is helpful in understanding "moving upstream"
<http://wiki.preventconnect.org/River+Story?responseToken=0eebd18bcdcd0a8b23ed075c32d0aba3e>

EJ: Curious - what does the (.) mean? I noticed it was in both the "don't touch my hair" and "my body is not yours to stare at" depictions

BL: Emily, I was wondering that myself.

TB: I was also wondering that as well..

TB: I was wondering too!

KC: I think a way to look at that is also not having to justify why they don't want someone to touch their hair. simply saying don't touch my hair is enough.

CB: Was the youth Native? If so, Native people have a deeper sacred meaning to their hair. It is protocol for some tribes for people not to touch it.

CC: Is it a good idea to talk to clients about how oppression may affect sexual violence and domestic violence? What about talking to clients about internalized oppression? How can this work or area of research be used in advocacy?

TB: How do we give power to the families of color when systems seem set up to continue to break families apart, i.e. immigration/deportation/ school to prison pipeline, incarceration rates of black women and men, etc. Many families are trying but working 2 and 3 jobs to barely make ends meet, if they're able to

AS: Good question, Tamera. What do others think? How have others given power to families?

AKJ: Woo! Yes, Kimber!

LOA: Yay, Kimber!!

KMK: Great questions, Tamera. That is something that we here in Oregon keep trying to figure out. Our Executive Director, Vanessa Timmons, really is hoping that we can move prevention into communities not only stay in the schools.

KMK: We have not seen a lot of models that are within & by the community outside of schools. Hoping to hear more.

CC: I don't know if it's giving families power, per se, but at our organization SAVE we give families of survivors of sexual violence 4 free sessions of counseling (as well as the survivor), as we run a counseling agency with our sexual violence program. We also offer counseling on a sliding scale basis so that everyone regardless of income can receive services. We are also brainstorming doing webinars/video workshops for parents so after long days of working or multiple jobs they are able to access information and education.

BL: We are in a rural area and our schools are not accepting of us doing a Prevention class in the schools. It is really hard to get them to understand the importance of this for the children. Do you have any suggestions on how to get through to the schools/school board that these Prevention classes are vital to the school system in helping children have this knowledge?

VL: Hi Tamera, our agency has partnered with folks doing antipoverty work that takes the "blame" of poverty off of those experiencing it. Several of our staff have been trained in the program and it has been a great experience. The program is called Getting Ahead.

MZ: I'm an 11-year veteran certified Texas teacher and as far as getting into schools...

MT: Support of local leaders through collaboration

SER: Many of our programs have strong relationships that exist within their community. We have been building on those to increase collaboration.

MZ: ...start with as high up in administration as you can. Come at them with research and statistics and numbers

JN: We want to educate the community about violence and sex trafficking.

KH: Collaborating with community partners and local resource centers!

KL: Building off of and expanding relationships with community partners. Another strength has been finding people or are passionate about prevention work and using them to help you expand your reach throughout the state.

VS: Listening, collaborating, changing and adapting practices to better serve and meet the needs of folks

GK: Good relationships with community partners

LO: Our agency is making strides in educating the community about sexual violence and awareness. We are in the schools talking about healthy relationships and we also have regular events such as self-defense classes, art contests, plays etc. to foster awareness.

LG: I work with men perpetrators of domestic violence. I believe it's important for prevention of domestic violence to really give these men the tools and skills to have relationships that are non-violent, without abuse. For some of these men, they were not raised in a healthy environment and domestic violence was the norm.

KL: Community buy-in before implementing programs

CR: We have provided community education and have elicited the help of community partners to recognize and address the needs of survivors and enhance networking efforts that will help survivors maintain safety and prevent more incidents within the community.

PI: MESA Fotonovela on CSA prevention: <http://www.preventconnect.org/wp-content/uploads/2018/07/MESA-fotonovela-2014-desktop-print.pdf>

MT: Can you send out the links that have come through during chat in post webinar email?

AKJ: @Michael yes, we will make a transcript available with these links

VS: How did you work on community healing? Through restorative processes? (With Indigenous population)

TB: I find that there is some hesitancy or confusion with folks on how to utilize RJ practices as a "preventive tool" rather than an intervention tool when doing sexual assault...how have you dealt with folks who are challenged with buy in or implementation of such practices in this work

KN: Vanessa, the community really outlined what healing would look like for them. It involved some Native/Indigenous faith and spiritual practices such as hosting a lodge or different ceremonies.

KN: Tiffany, we definitely get some push back. Depending on the scenario, we have tried to advocate and provide rationale to support why we need to focus on Restorative Justice. Other times we have sought additional types of resources to support the process. I would encourage you to check out the Visioning Bear Curriculum in the Resources. Thanks for asking!

TB: Thank you Kimber!

TB: Can I be directed to where I can find the resources?

AKJ: Vision B.E.A.R. http://www.visioningbear.org/content.aspx?page_id=22&club_id=422180&module_id=191131

PI: Prevention Through Liberation: Theory and Practice of Anti-Oppression as Primary Prevention of Sexual and Domestic Violence - <https://www.ocadsv.org/resources/browse/71583>

PI: Dinamicas for Popular Education <https://multco.us/file/16373/download>

KN: Please feel to reach out to me if you need additional information. I had a great time today!

PI: Visioning BEAR Intertribal Coalition
http://www.visioningbear.org/content.aspx?page_id=22&club_id=422180&module_id=191131

PI: MESA PSA on the intersection between food insecurity and sexual violence in farm worker communities
<https://youtu.be/79TjN1x1utI>

PI: MESA Fotonovela on CSA prevention: <http://www.preventconnect.org/wp-content/uploads/2018/07/MESA-fotonovela-2014-desktop-print.pdf>

PI: NSVRC Latinx sexual violence prevention needs assessment:
https://www.nsvrc.org/sites/default/files/publications_nsvrc_assessments_latina-needs-assessment_0.pdf

PI: The Salas Study: <https://www.ncjrs.gov/pdffiles1/nij/grants/230445.pdf>

DS: Thanks everyone - it was great to hear about what you are doing!

VS: Thanks for the session and to the facilitators!

TB: This was wonderful and very informative! Thank you!

TV: To access resources from today's web conference now, go to <http://www.preventconnect.org/2018/07/culturally-informed-prevention-preventing-sexual-and-domestic-violence-in-communities-of-color/>