A to Z

to

Advocacy Model:

Asians and Pacific Islanders Build an Inventory of Evidence-Informed Practices

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ASIAN PACIFIC INSTITUTE
ON GENDER-BASED VIOLENCE

By Chic Dabby | **2017**

api **gbv**

ASIAN PACIFIC INSTITUTE
ON GENDER-BASED VIOLENCE

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Asian and Pacific Islander (API) communities in the U.S. have built a strong tradition of organizing against domestic violence: starting with the first agency in 1978, and growing to over 160 agencies and programs by 2016. API advocates, many of whom were already involved in the national anti-domestic violence movement, questioned the lack of access for survivors from API communities and founded culturally-specific programs: adapting existing models, designing new ones, developing innovative practices and policies out of design and necessity, and incorporating cultural contexts. This program building work is the result of many collective internal discussions and individual innovations that rely on an intimate knowledge of communities.

I. Background: Framing a Model

How can we best describe these intervention and prevention models and strategies? A review of API domestic violence agencies across the country challenges simple notions of language access and cultural relevance. Are domestic violence services and community engagement strategies adopted from traditional models "translated" to API contexts? Or are advocates creating intervention and prevention responses that better fit community contexts? The Asian Pacific Institute on Gender-Based Violence (formerly, Asian & Pacific Islander Institute on Domestic Violence) first investigated these questions in *Innovative Strategies to Address Domestic Violence in Asian and Pacific Islander Communities: Examining Theories, Models and Interventions*.[1]   In 2013, we collected data from advocates attending our National Summit, *Putting Our Work on the Map*, as a first step to describing an inventory of practice. In 2016, we systematically collected information from API-serving domestic violence providers about their services, types of gender violence addressed, in-language services, and ethnic communities served.[2]

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[1] Kim M. (2002, revised 2010). *Innovative Strategies to Address Domestic Violence in Asian & Pacific Islander Communities: Emerging Themes, Models and Interventions.* Oakland CA: Asian Pacific Institute on Gender-Based Violence.

[2] From April to August 2016, we collected data from stand-alone community-based organizations and programs within larger multi-service agencies providing advocacy to Asian and Pacific Islander survivors of domestic violence and other forms of gender violence. Key staff at 200+ agencies received an individualized email with a survey requesting data about shelter and housing services, social, legal and specialized services, types of abuse addressed, language capacity and API ethnic groups served. Survey recipients received follow-up emails and/or phone calls and were offered assistance to complete their survey form. Data from all respondents was entered into a customized Salesforce database, and after data cleaning, the results were analyzed to produce the *Directory of Domestic and Gender Violence Programs Serving Asians and Pacific Islanders* with a total of 160 listings. http://www.api-gbv.org/download/2016.12.8 API-GBV Directory.pdf This report contains selected summary data and analyses.

Most importantly, since 2001, because of the technical assistance and training we have provided and the summits, working groups, roundtables, listening sessions, and community engagement events we have convened and supported, we have learnt all we know from advocates and survivors. We have found ourselves well positioned to analyze trends and critical issues, identify strengths and needs, and influence practice, policy, research, and systems change. All these factors have revealed an extraordinarily rich tapestry of approaches where advocates do everything it takes to mitigate barriers, challenge patriarchy, strategize to build safety and well-being, and redefine culture.

The A-Z Advocacy Model: captures a do-everything-it-takes approach. By undertaking an inventory of practices and analyzing their underlying principles, the Institute has named a model that describes the ways advocacy and engagement has, and is, being done by API-serving programs. The Institute's aim of articulating a body of practice as a model is not to impose a prescriptive check-list of qualifying activities and principles for community-based organizations, but rather to recognize and elevate the complexity and impact of culturally-specific programs developed by Asian and Pacific Islander advocates. And, to illustrate to the field that the A-Z Advocacy Model represents a departure from prevailing models, and, that it can be credited to Asian and Pacific Islander advocates.

Evidence-Based and Evidence-Informed Practice: In recent years, as evidence-based practice (EBP) in domestic violence programming started gaining increased attention, foundations and federal funders wanted to see models based on outcome measures, even expecting (at times) that conventional research methodologies such as Randomized Control Trials would provide a trove of evidence. Around the same time, an emphasis on trauma-informed care (as distinct from trauma-specific interventions) in domestic violence programs and how it contributes to emotional and social well-being started to grow. These two theoretical strands have accelerated a review of how evidence and practice are, and can be, integrated; arguing for broader, contextualized understandings of evidence and its applications. Thus, whilst evidence-based practice may be the gold standard, Evidence-Informed Practice (EIP) and practice-based evidence are equally compelling. In response to these pressures, researchers and practitioners developed the Domestic Violence Evidence Project;[3] and conducted a literature review of evidence-based trauma treatments for survivors of domestic violence.[4]

Given that formally designing and implementing an EBP research project for API-serving agencies was beyond the Institute's scope and that few programs would have the capacity to participate in such a research endeavor, we embarked on analyzing the principles fundamental to API programs and collecting data on their intervention and engagement practices. Our goal was not to create or prescribe a new model for evidence-informed and evidence-based practice, but to show that it was already operating. And that the three components of evidence in EBP/EIP — external evidence (available research), experiential evidence (advocates' experiences and expertise), and contextual evidence (survivors' values and expectations) overlap in the A-Z Advocacy Model.

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[3] The Domestic Violence Evidence Project "is designed to help state coalitions, local domestic violence programs, researchers, and other allied individuals and organizations better respond to the growing emphasis on identifying and integrating evidence-based practice into their work. The National Resource Center on Domestic Violence (NRCDV) established an online resource center to house a conceptual framework, theory of change and comprehensive evidence reviews, and profiles of innovative programs and practices related to domestic violence core services. NRCDV continues to develop technical assistance and training tools to enhance the domestic violence field's capacity to thoughtfully and responsibly review and/or translate evidence-based practices and practice-based evidence into their work." http://www.dvevidenceproject.org.

[4] *A Systematic Review of Trauma-Focused Interventions for Domestic Violence Survivors* by the National Center on Domestic Violence, Trauma and Mental Health provides an analysis of nine trauma-based treatments specifically designed or modified for survivors of domestic violence with caveats and recommendations for research and practice going forward. http://www.nationalcenterdvtraumamh.org/wp-content/uploads/2013/03/NCDVTMH_EBPLitReview2013.pdf

Because the A-Z Advocacy Model is inspired and grown by community-based organizations, we urge them to use the concept to document their organization's inventory of practices to demonstrate the critical issues facing immigrant and refugee API survivors and the extensive scope that they address. The A-Z Advocacy Model serves to expand and reframe what is regarded as evidence, thereby identifying how evidence-informed practices are integrated into program design. Most importantly, it is a tool to educate public and private funders about the breadth and complexity of program design; and therefore analyze, and potentially increase the levels of funding necessary to prevention and intervention in historically marginalized communities.

II. Asian and Pacific Islander Survivors

1. Diversity within Asians and Pacific Islanders

It is important to understand the extent of regional and cultural diversity to appreciate how many population groups and languages API-serving organizations can have the capacity to advocate for.

Asian and Pacific Islander populations in the U.S. have tremendous ethnic,[5] demographic, and linguistic diversity.[6]   In addition to API communities' demographic diversity of LGBTQ,[7] rural, urban, youth, elderly, first- and multi-generation immigrants, and refugees; there is significant variation in socioeconomic status[8] and acculturation levels, depending on education,[9] English fluency,[10] employment, family and community support, health, and well-being.

Asia has more than 40 countries[11] and there are many more ethnicities than countries, e.g., the Hmong are an ethnic group from Laos. Also, Asian diasporas are extremely large and ethnic identity oversimplifications do not apply. For example, people of Japanese origin in Brazil culturally identify as Brazilians, those of Chinese origin in Guatemala identify as Guatemalans; whereas hyphenated identities are more common in the U.S. as evidenced by descriptors like Asian-American or Korean-American.

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[5] The Asian Pacific Institute includes people of Arab and Middle Eastern origin (though Arabs are categorized as Whites in Census) as Asians, since they are geographically from West Asia.

[6] The U.S. Census recognizes 20 Asian and Native Hawaiian and Other Pacific Islander (NHOPI) ethnic groups and over 100 languages spoken by these groups.

[7] A 2005 study of pan-Asian Pacific American LGBT community members by the National Gay and Lesbian Task Force Policy Institute found that they varied greatly along ethnic, religious, language, citizenship and class lines. 96% of the respondents agreed that homophobia and/or transphobia is a problem in their community, and more than 82% agreed that they experienced racism within the white LGBT community. From http://aapidata.com.

[8] In 2010, the median household income for Asian Indians was $86,660 (up from $78,315 in 2006) but only $45,953 for Bangladeshis. Eleven Asian ethnic groups have poverty rates above the national average (9.9%); 24.5% Hmong live below the poverty line. Census Bureau, 2007-09 American Community Survey 3-year estimates.

[9] Some Asians are more likely to have graduated college than the general population (29.3% vs. 17.6%), but 4 Southeast Asian groups have some of the lowest educational levels in the nation. U.S. Census Bureau, 2007-09 American Community Survey 3-year estimates.

[10] An estimated 32.4% of the Asian population has limited English proficiency according to the 2010 U.S. Census.

[11] National Geographic lists the following countries on the Asian continent: Afghanistan, Armenia, Azerbaijan, Bahrain, Bangladesh, Bhutan, Cambodia, China, Georgia, India, Indonesia, Iran, Iraq, Israel, Japan, Jordan, Kazakhstan, Kuwait, Kyrgyzstan, Laos, Lebanon, Malaysia, Maldives, Mongolia, Myanmar (Burma), Nepal, North Korea, Oman, Pakistan, Philippines, Qatar, Russia (20% in Europe and 80% in Asia), Saudi Arabia, Singapore, South Korea, Sri Lanka, Syria, Tajikistan, Thailand, Timor-Leste (East Timor), Turkey (20% in Europe and 80% in Asia), Turkmenistan, United Arab Emirates (UAE), Uzbekistan, Vietnam, and Yemen. http://travel.nationalgeographic.com/travel/continents/asia/

The Institute uses the term Asians and Pacific Islanders[12] to include all people of Asian, Asian American, or Pacific Islander ancestry who trace their origins and identities to the countries, states, jurisdictions and/or the diasporic communities of the following geographic regions. We recognize that these regional groupings can be politically controversial.

- **Central Asia:** Afghani, Armenian, Azerbaijani, Georgians, Kazakh, Kyrgyz, Mongolian, Tajik, Turkmen, Uzbek.
- **East Asia:** Chinese, Japanese, Korean, Okinawan, Taiwanese, Tibetan.
- **Hawai'i and Pacific Islands:** Carolinian, Chamorro, Chuukese, Fijian, Guamanian, Hawaiian, Kosraean, Marshallese, Native Hawaiian, Niuean, Palauan, Papua New Guinean, Pohnpeian, Samoan, Tokelauan, Tongan, Yapese.
- **Southeast Asia:** Bruneian, Burmese, Cambodian, Filipino (also regarded as Pacific Islanders), Hmong, Indonesian, Laotian, Malaysian, Mien, Singaporean, Timorese, Thai, Vietnamese.
- **South Asia:** Bangladeshi, Bhutanese, Indian, Maldivians, Nepali, Pakistani, Sri Lankan.
- **West Asia** is typically referred to as the Middle East. Geographically, it includes the countries of Bahrain, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, Syria, Turkey (straddles Europe and Asia), United Arab Emirates, and Yemen.

2. API Survivors and Programs Designed to Serve Them

Based on a compilation of studies, 21-55% of Asian women experience domestic violence (physical and/or sexual) during their lifetime.[13] The low end of the range is close to the NISVS data, i.e., that 19.6% of Asian or Pacific Islander women reported experiencing rape, physical violence, and/or stalking by an intimate partner. However, the high end of the range is higher than prevalence findings for American Indians or Alaskan Native women (46.0%), Black women (43.7%), Hispanic women (37.1%), and White women (34.6%).[14]

Facts & Stats: Domestic Violence in Asian and Pacific Islander Homes, Updated 2015 is a compilation by the Institute of published and unpublished studies and reports in the U.S. It contains extensive data on (1) prevalence, (2) domestic violence in specific communities, (3) types of abuse, (4) attitudes towards domestic violence, (5) help-seeking attitudes and experiences, (6) service utilization, (7) health and mental health consequences, (8) exposure to family violence in childhood, and (9) domestic violence related homicides. The work of researchers and advocates compiled in the *Facts & Stats Report* reflect the API communities' concerns about understanding the scope and depth of the problem — thereby informing program design and research questions.

Domestic violence programs have been founded by and are an integral part of local API communities — often located within an ethnic enclave or an easily accessible location. The close identification between program and community and between advocates and community members, can have both positive and negative impacts. Survivors may readily call on the program or a specific advocate for help, sensing trust and knowing that their language and cultural context and values will be understood. On the other hand, advocates may be identified as having ties with abusive members of the community, or not trusted to maintain confidentiality — making survivors reluctant to seek help from people so close to home.

[12] Asians and Pacific Islanders were grouped together in the 1990 Census by government classifications and also intentionally by themselves, as part of a community-based strategy to build coalitions with one another. In the 2000 Census, they were disaggregated into two separate categories: Asians, and Native Hawaiian and Other Pacific Islanders (NHOPI).

[13] Yoshihama M, Dabby C. (2015). *Facts & Stats: Domestic Violence in Asian & Pacific Islander Homes, Updated 2015.* Oakland CA: Asian Pacific Institute on Gender-Based Violence. http://www.api-gbv.org/download/Facts.Stats-APIIDV-2015.pdf

[14] Black M, et al. (2010). *The National Intimate Partner and Sexual Violence Survey: 2010 Summary Report.* Washington DC: Centers for Disease Control and Prevention.

A program may be embraced as an integral part of a community — serving as a valued symbol and resource affirming the community's opposition to domestic violence and honoring the importance of healthy families and gender equality in relationships. It may also be viewed with antagonism — threatening the prevailing hierarchical order which often supports patriarchal values including tolerating or even promoting domestic violence. Individual advocates can, and are, vulnerable to emotional and physical harm — negotiating public exposure as they struggle for personal privacy and protection from community hostility. Being centered in the community is definitely considered an asset by programs that are most organically linked to the community they represent, but it also carries certain risks.

Nevertheless, organizing around domestic and other forms of gender-based violence has been central to the activism and leadership of API women. There are currently over 160 (up from ~70 programs first counted by the Institute in 2001) established and start-up programs [15] in 36 states and territories, spanning all U.S. regions, that explicitly address the special circumstances, challenges and complexities specific to API survivors. These programs have amassed a wealth of expertise and innovative practices. Their visibility and effectiveness is evidenced by increased public awareness in API communities: small programs are seeing a large number of callers, indicative of changes in the help-seeking attitudes of survivors,[16] a large volume of unfunded work,[17] and an overwhelming demand for services[18] that are also reflected in national trends.[19]   They build programs fundamental to their community: 89% provide services in one or more Asian and Pacific Islander languages (including Arabic), 26% in over 10 Asian and Pacific Islander languages.

Whilst most of these programs started off with a focus on domestic violence, they keep expanding to address multiple forms of gender-based violence affecting APIs such as abuse by in-laws, abusive international marriages, child abuse, dating/hook-up abuse, elder abuse, forced marriage, homicide, LGBTQ intimate partner violence, sexual assault, impact of sexual violence in conflict zones and refugee camps, trafficking of domestic and international victims, and transnational abandonment.

2. Barriers Asian and Pacific Islander Survivors Face

By dint of their immigrant, refugee, and/or other historically marginalized identities, API survivors face barriers that are compounded by sociocultural factors such as economics (dependency on men as sole wage-earners in traditional families, low wage work for immigrant women), immigration status (e.g., threats of deportation and dependency on abusive family members), culture (e.g., tightly prescribed gender roles), religion (e.g., expectations to submit to male authority), systems failure (e.g., in providing interpreters), homophobia, victim-blaming communities, and limited English proficiency.

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[15] We were as thorough as possible in identifying programs, and recognize that because of the changing service landscape, we may have missed some. Whilst the Directory prepared in 2016 has 160 listings, there are small grass-roots, often entirely volunteer run (sometimes with just one person), efforts across the country that have not yet developed or do not have the capacity or structure to respond systematically to service requests from survivors; so we have not listed them in the 2016 Directory. However, new listings can be added at any time by contacting info@api-gbv.org.

[16] Narika in Berkeley CA responded to over 1,500 calls and emails for support from January 1 to December 31 2015 while working with 200 families over the course of the year. From www.narika.org.

[17] In a one-year period, 22 organizations spent a total of 9,200 (mostly volunteer) hours on outreach sessions that reached a total of 31,500 individuals. Asian Pacific Institute on Gender-Based Violence, Unpublished data.

[18] Asian Women's Shelter reports providing almost 4,000 shelter bed nights for Asian women and children and responding to over 700 crisis calls. From www.sfaws.org.

[19] National Network to End Domestic Violence found in its 2015 24-hour census that 71,000 individuals were provided services in a 24-hour period while 12,197 additional requests were not met because of a lack of resources. From www.nnedv.org.

In the changing landscape of gender violence, unique dynamics, new trends, stringent barriers, and increased manipulation by batterers, API survivors face complex service barriers. Trends include: increased rates of abusive international marriages; survivors losing custody of their children as batterers exploit a partner's limited English proficiency and immigration status (regardless of whether the mother is documented or not);[20] familicides; and transnational abandonments or 'marry-and-dump' occurring after periods as short as three months. Unique domestic violence dynamics in API homes, such as abuse by male and female in-laws and/or abuse related to immigration status compound barriers because these dynamics and trends are not well-understood, and at times not even identified as domestic violence.

Sub-groups of survivors can face unique barriers: Islamophobia exerts a chilling effect on the help-seeking behaviors of Muslim survivors; refugees from conflict zones cope with the triple traumas of war, escape and life in refugee camps, and re-settlement; immigrants can face daily macro- and micro-aggression; victims with limited English proficiency struggle to be understood and establish their credibility; and LGBTQ Asian and Pacific Islander survivors are confronted by a tangle of homophobic familial, community and system structures.

Because patriarchal community norms and leaders prevent change instead of preventing gender violence, survivors and their children contend with community-generated barriers. Community reinforcements that keep gender violence in place utilize victim-blaming, silencing, shaming, and rejecting survivors who speak up or seek help. Because the nexus of battered women's public disclosure and shame is strong, batterers enjoy covert or overt community support and even immunity from accountability.

Help-seeking is severely compromised by barriers, backlash, and trauma. All too often, women have experienced or been exposed to violence across the lifespan, and these abuses can be accompanied by negative help-seeking experiences. Negative help-seeking experiences in the past influence future attempts. Japanese women analogize help-seeking to being trapped in a spider web — the more one struggles to get out, the more the web tightens. Indian women use the image of a coiled metal spring — where, with each incident the coils of the spring tighten to end in feelings of subjugation and despair. Complex trauma has long-term negative impacts in many domains and a convergence of different sources and types of traumas can, and do, impinge on trust, including the ability to trust advocates. Though trauma has been understood as an effect of gender-based violence, it is, in our view, also a barrier to help-seeking and healing — and the move to establish trauma-informed systems and interventions attests to that.

Survivors from API communities face batterer-generated, family-generated, community-generated, and system-generated barriers, exerted in, and fortified by, a culture of hostility towards immigrants and refugees. In response, activists, survivors, and advocates have organized and built unique culturally-specific models of advocacy.

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[20] Asian Women's Shelter, San Francisco CA, reported in 2011 that almost half the battered women in the shelter are coming from jail, following a dual or wrongful arrest.

III. Culturally-Specific Advocacy

1. Defining Culturally-Specific

Here are some of the terms that are used by the field, sometimes interchangeably and sometimes to denote a broader, revised meaning.

Cultural competency is a system of care that acknowledges and incorporates, at all levels, the importance of culture, the assessment of cross-cultural relations, vigilance towards the dynamics that result from cultural differences, the expansion of cultural knowledge, and the adaptation of services to meet culturally unique needs.[21]

Culturally-relevant programs refers to services designed to meet the needs of the specific communities they serve, counteracting stigma and discrimination, moving past cultural stereotypes and biases, recognizing and addressing historical trauma and the healing value of cultural and spiritual traditions and connections.[22]

Culturally-responsive is defined as the "understanding that culture profoundly influences individuals' beliefs, practices and behaviors, and the outcomes of interventions and services." [23]

Culturally-specific is understood as reaching, engaging and delivering services to correspond to the needs and issues affecting individuals in the context of their communities.

Advocacy within cultural contexts denotes providing a range of services to address differing types and dynamics of gender-based violence, working to counteract various forms of stigma within communities and discrimination within systems, recognizing the importance of connection to community and the healing value of cultural and/or spiritual practices, and identifying and addressing historical trauma.

Culturally-specific community-based organizations (CBOs) are intentionally designed to serve an ethnic- or identity-specific group, taking into account the identity, language, history, and contexts of historically underserved communities; with advocates drawing on their knowledge of, and connection to, their community's social, political, economic, cultural, and gender issues. [24]

2. Culturally-Specific API Community-Based Organizations and Networks

In the early years of the anti-domestic violence movement, the injuries, harms, trauma and isolation caused by abuse were compounded by difficulties survivors had of finding advocates who could speak their language, understand their experiences of violence, relate to their cultural contexts, and connect them to appropriate assistance. Activists from Asian immigrant communities started setting up domestic violence programs to address the needs of their local communities, knowing that

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[21] Cross T. (1988). Services to minority populations. Cultural competence continuum. Focal Point, 3, pp. 1-9.

[22] Email communication with Carole Warshaw, MD, of National Center on Domestic Violence, Trauma and Mental Health, September 26 2012.

[23] Camphinha-Bacote J. (2001). A Model of Practice to Address Cultural Competence in Rehabilitation Nursing. *Rehabilitation Nursing* 26(1), 8-11.

[24] Communication with Mimi Kim, October 30 2013.

cultural differences between Asian groups (e.g., between Japanese and Indonesian survivors) and within groups (e.g., between Hindu, Muslim, Buddhist, Sikh, and Christian survivors of Indian origin) were significant. Programs recruited volunteers, hired and trained staff, creating pools of bilingual, bicultural (or multilingual, multicultural) advocates able to work directly with survivors and engage with community members who shared a common language and culture.

Culturally-specific domestic violence agencies serving APIs have been designed to serve:
(1) A single ethnic or language group (e.g., Korean),
(2) Several groups that come from a single geographic region (e.g., South Asia),
(3) An underserved identity-group (e.g., Muslims, or LGBTQ Asians), and
(4) All Asian, i.e., Pan-Asian, or all Asian and Pacific Islander, i.e., Pan-API, survivors.

It is crucial to note that despite being designed for API survivors, agencies in fact serve all survivors seeking help, do not discriminate against individuals requesting services, and pride themselves on extending their culturally-specific programing to include shifting demographics (e.g., API-serving agencies also have Spanish-speaking advocates).

Structurally, culturally and linguistically specific services for API survivors are provided in:
(1) Agencies addressing a range of domestic violence issues and needs (e.g., Center for the Pacific Asian Family, Los Angeles CA),
(2) API-specific civil rights agencies that include domestic violence services (e.g., API Legal Outreach and Asian Law Alliance in the San Francisco Bay Area),
(3) Multi-service agencies for API immigrants and refugees offering healthcare, childcare, job training, citizenship classes, programs for seniors, etc., that also establish a domestic violence program (e.g., Refugee & Immigrant Center — Asian Association of Utah), and
(4) Programs serving all populations that have developed services for an underserved API ethnic group in the community (e.g., the International Institute of the Bay Area provides immigration law assistance in their Fremont office in Dari due to the large concentration of Afghanis in the area).

Asian and Pacific Islander Advocacy Networks

Asian and Pacific Islander advocates have built networks to reduce isolation, learn from each other, strategize, share resources, act in solidarity, and defy and strengthen their communities. They have organized themselves into formal and informal networks, e.g., Building Our Future (BOF) is an international campaign on ending gender-based violence in Hmong communities; California Hmong Advocates Network (CHAN) organizes around abusive international marriages; Korean American Coalition to End Domestic Abuse (KACEDA) gathers and provides resources; Muslim Advocacy Network Against Domestic Violence (MANADV) exchanges information and designs trainings; and a network of South Asian Women's Organizations (SAWO) collaborates with other national South Asian organizations and held conferences every 3-4 years, organized by Manavi (New Brunswick NJ).

Challenges

That there are pioneering leaders in this movement to build services for survivors is a given; but that should not tempt us into overlooking the multiple challenges and problems small organizations face to survive and grow. Building a strong base that nourishes an experienced volunteer and paid staff to enact far-reaching interventions requires stable, significant levels of funding. All too often programs struggle on shoe-string budgets, affected by funding trends or being expected to come up with new

services, design elegant evaluation components, and/or satisfy unrealistic outcome measures to get funding. Smaller programs compete with more established ones when the fact of the matter is that there is not enough funding for services anyway. Whilst this report does not delve into the funding challenges community-based organizations serving historically marginalized groups face; we hope that elaborating on the A-Z Advocacy Model reveals the depth and breadth of the work that is being done regardless.

We now turn to articulating the model that has implicitly shaped advocacy in Asian and Pacific Islander communities.

IV. A-Z Advocacy Model for Asian and Pacific Islander Survivors
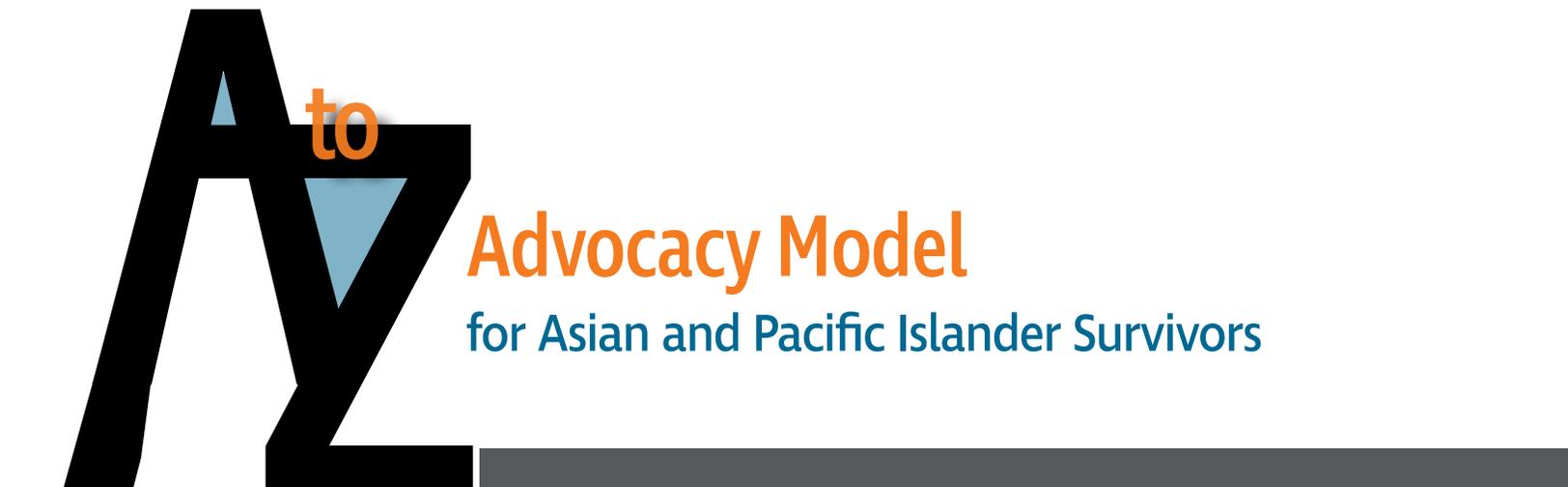
Advocacy Model
for Asian and Pacific Islander Survivors

In over a decade of working on constituent-led initiatives, providing technical assistance and training, and analyzing critical issues, it is clear to us at the Institute that whilst cultural sensitivity and language access are foundational, community-based organizations are essentially doing whatever it takes to meet the needs of API victims/survivors. This approach, of doing whatever it takes, may seem haphazard or dependent on what an individual advocate is able to do, but it is in fact a model that has been evolving, with different permutations that go beyond a single formulaic structure. We are calling this the A-Z Advocacy Model for Asian and Pacific Islander Survivors (A-Z Advocacy Model). The alphabet is an elegant, yet simple metaphor of the essence of a complex and practical model.

1. Definition

The A-Z Advocacy Model for Asian and Pacific Islander Survivors is defined by the nexus of an extraordinary inventory of evidence-informed practices in response to existing and new trends in gender-based violence and inter- and intra-API cultural and linguistic diversity. It is anchored in principles that analyze gendered and racialized cultural contexts, confront root causes, engage in systems change and cultural transformation; all the while, holding women's equality and empowerment central to community well-being.

2. A to Z Inventory of Practice

The A-Z Advocacy Model is multi-faceted because survivor-centered advocacy has to be meaningful in a range of contexts. In the *A to Z Inventory of Practice*, multiple aspects of culturally-specific programs are organized alphabetically in the following categories:

(1) Types of gender-based violence[25] addressed,
(2) Services/interventions offered,
(3) Languages of service,
(4) Ethnic and demographic groups served,
(5) Systems that programs work with,
(6) Community engagement/prevention activities, and
(7) Other activities such as research and policy advocacy.

(See *A to Z Inventory of Practice* in Appendix)

Based on the work of API advocates, who are the Institute's main constituents, data collected from CBOs, and stakeholder discussions, we have developed an inventory of practices and communities served in the above categories that can map culturally and linguistically specific intervention and prevention.   An illustrative example for the Letter "A" is on following page.

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[25] Gender-based violence describes acts of violence that result in, or are likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or in private life. Gender violence includes rape, sexual assault, relationship violence in heterosexual and same sex partnerships, sexual harassment, stalking, sex trafficking, and many other types of abuses. 1993 UN Declaration on the Elimination of Violence Against Women.

Types of GBV

- Abandonment, transnational
- Abduction, child
- Abortion: forced by partner, in-laws
- Abusive international marriage
- Adoption coercion: mothers forced to relinquish infant daughters or children from a previous marriage
- Adultery: women forced to accept or be blamed for men's affairs
- Alcohol-facilitated rape

Intervention | Prevention

- Accompaniment: by bilingual advocates for appointments, applications for legal and social services, housing, healthcare, benefits, etc.
- Accountability: strategies that promote abuser and community accountability
- Acculturation: for new immigrants and refugees, e.g. addressing inter-generational issues, providing ESL classes, minimizing survivor isolation
- AIDS/HIV: identifying elevated risk factors for API battered women to prevent exposure or encourage testing and treatment
- Alternatives to incarceration
- Anger management programs for men
- Art therapy: for kids, adults; for healing; for raising awareness
- Asylum, Gender-based: preparing and filing applications to USCIS for asylum to demonstrate a well-founded fear of persecution for survivors of gender violence as a protected class

- Attitude-change: tools and activities to change gender norms that devalue women and girls
- Autonomy: practices that promote survivor autonomy, e.g., driving lessons
- Awareness campaigns to prevent domestic violence

Demographic Groups

- Adults
- Adolescents
- Asylees

Ethnic Groups

- Afghani
- Arab
- Armenian
- Azerbaijani

Languages

- American Sign Language (ASL)
- Arabic
- Armenian
- Assamese

Systems Advocacy

- Adult Protective Services
- AIDS/HIV Clinics

3. A-Z Model's Applications | A Tool for Unique Organizational Profiles

How can the A-Z Advocacy Model be used? As stated earlier, the A-Z Advocacy Model is not a prescription but in fact a description of how culturally-specific work has been operationalized by API-serving programs. As an intentionally versatile tool, it has some direct applications.

(1) It can be used to describe an organization's unique A-Z Advocacy Model by listing types of gender-based violence addressed, range of interventions offered, in-language services, ethnic and demographic groups served, systems collaborations, and other special initiatives.

(2) It can be presented to funders as an API-specific, survivor-centered model that has been developing in many agencies across the U.S.

(3) Given the pressures the field faces for evidence-based/evidence-informed practices, this model allows programs to identify and establish how their practices integrate external evidence (research), experiential evidence (advocates' culturally-specific program expertise), and contextual evidence (survivors' expectations and values).

(4) It can be used to demonstrate how culturally-specific advocacy integrates an analysis of intersectionality and patriarchy and a critique of culture to be effective.

(5) It substantiates that survivor-centered advocacy needs to be meaningful in a range of contexts.

(6) It lays the foundation for understanding the complexity through which programs address the diverse needs of survivors.

(7) Finally, it acts as a primer for broader discussions around how we have come to define culturally-specific efforts.

Building a Unique Organizational A-Z Advocacy Model | Freedom Inc.

Originally designed to serve Hmong survivors in Madison WI, Freedom Inc.'s programs include:

- **Family Strenthening Project:** Services for domestic violence and sexual assault across the life span to include advocacy, outreach, referral, direct services and support services to victims/survivors and their families. Intervention and prevention also address domestic violence related homicides and abusive international marriages where (mostly) older men are marrying young brides in Laos/Southeast Asia.

- **Elders:** Gardening to Heal from Historical Trauma: Trauma-informed care that reduces isolation, prevents elder abuse from going unreported, promotes healing as elders use their traditional skills, connects them to resources.

- **IPV Prevention:** Assisting youth who are victims of racial profiling and in return they have to attend a 6-week IPV prevention class.

- **Youth Justice:** By sharing stories, leadership/social justice trainings, theater, arts, popular education, anti-violence trainings and advocacy, teens develop their capacity to advocate and build shared analysis to create social change and justice.

- **Health Justice:** Addresses the structural inequalities that have caused disparities in health outcomes.

- **Positive Action Center:** Skills training and critical thinking to promote movement building and leadership development.

- **PLUS | People Like Us:** Organizing to build, decolonize and liberate queer identities of youth of color, recognizing the influence of race and culture on these identities.

Freedom Inc.'s A-Z Advocacy Model

Types of GBV & Critical Issues Addressed

- Abandonment, transnational
- Abusive international marriage
- Bride price: changing norms/confronting traditional leaders about a practice that devalues women
- Civil rights: organizing around Black Lives Matter
- Domestic violence
- Familicide, Familicide-Suicide
- Forced divorce
- Health disparities to address obesity and diabetes (65% of Hmong teens are obese)
- Homicide, Homicide-Suicide
- Incest disclosure by young adult survivors
- In-laws perpetrating domestic violence
- Lifecourse gender violence
- Racial profiling of Hmong youth, of African Americans
- Sexual violence
- Trauma: historical trauma, refugee trauma

Services & Community Engagement

- Accompaniment
- Autonomy for survivors: established annual Hmong Survivors' Courage Banquet, that now rotates to other Hmong-serving agencies in the state
- Bilingual advocacy
- Community accountability: confronting traditional leaders who tacitly condone domestic violence
- Community engagement
- Prevention: *Building Our Future*, national and international campaign to prevent abusive international marriages
- Food security: distributing fresh foods bought from Hmong farmers to home-bound elders during Hmong New Year; increasing access to affordable, nutritious, and culturally appropriate food to combat teen obesity, diabetes

V. Principles that Anchor the A-Z Advocacy Model

The A-Z Advocacy Model is anchored in principles that are sometimes stated at the start or, that get articulated as interventions and strategies develop in response to community needs. We now turn to these principles.

PRINCIPLE ONE: An analysis of intersectionality and patriarchy deepens the understanding of root causes and becomes fundamental to program design.

1. Intersectionality and Patriarchy

Intersectionality refers to overlapping or intersecting social identities and related systems of oppression, domination, or discrimination. The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, are regarded as creating overlapping and interdependent systems of discrimination or disadvantage. [26]

[26] The term was first coined in 1989 by American civil rights advocate and leading scholar of critical race theory, Kimberlé Williams Crenshaw.

Services & Community Engagement, continued

- Gardening: establishing community garden on city land to build inter-generational connection, food security
- Interpretation, language access
- Legal advocacy to address international and U.S. laws affecting survivors
- Organizing for social change and cultural change
- Research: collected qualitative information (by convening four retreats over 5 years) to produce a report on the trend and impact of abusive international marriages

Demographic Groups

- Adults
- Differently-Abled
- Elders
- LGBTQ
- Refugees
- Youth

Ethnic Groups

- Hmong
- Cambodian
- Laotian
- African-American
  All races and ethnicities requesting help are served

Languages

- Hmong
- English

Systems Advocacy

- Criminal justice system
- Clan council
- Law enforcement
- MAA: Mutual Aid Associations

Notions of ethnic, cultural and national identity carry complex political, social and familial meanings that change over time. Identities overlap and occur simultaneously, not discretely or serially, and are experienced and expressed in many ways. Power or powerlessness do not rest on a single axis or category of identity such as being a man, but on several axes; and being a gay, immigrant man with limited English proficiency diminishes the power associated with being a man. Identities and positional status change as they are expanded or constrained by access to power and resources. For example, the identity and access of a neurosurgeon trained in Pakistan who cannot practice in the U.S. and is abused and isolated by a violent husband changes once she gets help for domestic violence and for her immigration status, takes her Board exams, and can build her career.

Patriarchy is a significant oppressive structure — a force that influences power relations, whether they are abusive or not. Patriarchy is about the social relations of power between men and women, women and women, and men and men. It is a system for maintaining class, gender, racial, and heterosexual privilege and the status quo of power — relying both on crude forms of oppression, like violence; and subtle ones, like laws; to perpetuate inequality. Patriarchal beliefs of male, heterosexual dominance and the devaluation of women and girls lie at the root of gender-based violence — although of course, they differ from culture to culture and within cultures. For example, the culture of patriarchy on a military base in Nevada would differ from the culture of patriarchy in metropolitan areas like Chicago or Seoul, just as patriarchal norms in downtown Dhaka differ from those in rural Bangladesh. While all cultures have to contend with patriarchy, it is deeply entrenched in API communities and the extent to which it defines and rigidly maintains gender norms and misogyny, differs.

The nexus of racialized and gendered oppressions arising out of patriarchy and intersectionality, and the systems and cultural barriers they cause (see *Barriers* section), pose significant challenges because of how tight this nexus is in many API communities. Immigrants and refugees who have fled conflicts in their own countries may carry historical animosities and political mistrust that cannot be expected to abate easily just because they are in U.S. now. Many advocates face these issues in their own lives, as survivors of domestic or other forms of gender violence; or because of political oppression as immigrants or refugees. When they and other women in these communities speak out about domestic violence, they can face hostility from their own communities, at times acted out in attacks (slashed tires, for example), and threats to their physical safety.

For survivors, the levels of victim-blaming from the community coupled with systems and community bias can cause a chilling effect on other survivors. Furthermore, survivors are themselves influenced by, and products of their own culture and are not immune to homophobia, racism and sexism. Advocates have to contend with these intra-API and inter-racial challenges in their service models. The proximity and connection to their culture combined with the daily, lived experience of intersectionality and patriarchy, informs and accounts for the strength of culturally-responsive programming.

2. What Does this Mean for API Survivors?

Clearly, gender violence is experienced in the context of additional oppressions based on race, ethnicity, age, sexual orientation, gender identity, type of labor performed, level of education, class position, disability, and/or immigration or refugee status. Identifying the impact of intersectionality means that survivors are not reduced to a single identifying factor. For example, a Burmese survivor can be Karen, Mon, Chin, or Rohingya — but this last group has suffered from intra-Burmese oppression because they are not Buddhists, but Muslims. Taking into consideration how the sociopolitical history of a survivor's home country impacts her, an Asian advocate knows to ask a Rohingya domestic violence survivor if she prefers an agency serving Muslims. Survivors can trust that advocates from their communities will understand how marginalization caused by identity oppression and institutionalized racism, along with other risks posed by the community, impacts them.

Furthermore, because API advocates anchor an analysis of patriarchy in their approach, survivors feel comforted that their culture is understood rather than stereotyped; that their own traditional ideas about gender roles will not be belittled; and that advocates will believe them, support them, insulate them from victim-blaming, and be a powerful and inspiring connection to the community.

3. Data on Specialized Services for Marginalized API Groups

Specialized services that integrate an analysis of the intersectionality of oppressions have been designed to address the barriers and needs of survivors from the following historically marginalized groups. Of 160 API-serving programs:

- 93% have specialized services designed for immigrant survivors
- 71% have specialized services designed for survivors with limited English proficiency
- 61% have specialized services designed for refugee/asylee survivors
- 26% have specialized services designed for LGBTQ survivors
- 35% have specialized services designed for Muslim survivors
- 26% have specialized services for Deaf or hard of hearing survivors

An analysis of how power, equality and empowerment are compromised by the intersectionality of oppressions, including patriarchy, is fundamental to the A-Z Advocacy Model.

Confronting root causes and building culturally-specific interventions are intertwined in the A-Z Advocacy Model.

4. Examples of Intersectionality in Program Design

- Acknowledging the impact of homophobia and transphobia in API communities, Asian Women's Shelter (San Francisco CA) established a program for API LGBTQ survivors; making it the responsibility of the straight staff to be the 'homophobia-busters' and continually educate all staff and shelter residents.

- Serving refugees and immigrants has meant changing policies and services because programs understand the displacements and traumas an individual has suffered as a domestic violence victim *and* as a refugee or immigrant. Many shelters for APIs suspend their usual limits to a shelter stay to ensure they can provide the advocacy and case management traumatized survivors with limited English proficiency and uncertain immigration status and their children need.

- Considering how notions of gender equality might seem confrontational to immigrant and refugee communities with strong patriarchal underpinnings, a coalition called the Refugee & Immigrant Women for Change (in the Twin Cities MN) built the *Gender Democracy Toolkit*[27] that grew out of a series of community assessments, conversations, and trainings [28] amongst community members and advocates.

- In response to community hostility and systems barriers, Tibetan women leaders formed a national network, the Himalayan Sisterhood, to give voice to survivors in their community and confront leaders for not holding abusers accountable.

- Battered women who leave their husbands often face hostility from their family and community; and this victim-blaming can be carried to an extreme, even when she is killed by her abuser — an expression of patriarchal impunity that Asian advocates continually challenge. For example, when the 18 Clan Council refused to bury a (divorced) victim of intimate homicide because they no longer considered her as belonging to the clan of her marital family, Hmong advocates in Wisconsin shamed the clan publicly with a nation-wide campaign to raise money for the dead woman's funeral costs. Since then, they have started a giving circle to pay for other such victims and provide emotional and financial support to a woman's natal family to bury a daughter — effectively changing traditional community practice. Hmong men's groups run by Man Forward (at Asian Women United of Minnesota) make their analysis and opposition to patriarchy central to their advocacy.

[27] http://womenofwise.org/wp/wp-content/uploads/final-RIWC-Toolkit.pdf

[28] The concept of *gender democracy* was introduced at one of these trainings for RIWC conducted by the Asian Pacific Institute on Gender-Based Violence in 2012.

PRINCIPLE TWO: Culturally-specific programming means designing services that address ethnic and linguistic diversity within and among Asians and Pacific Islanders.

Sustaining basic levels of language accessibility and cultural specificity given the diversity of Asians and Pacific Islanders, limited organizational resources, and inadequate levels of local/state/federal funding pose continuing challenges to community-based organizations, but nevertheless remain at the core of program design.

1. Cultural Identity

Community identity is shaped by cultural meanings and experiences that depend on multiple factors:

- **Race:** single race, bi-racial or multi-racial;
- **Ethnicity:** ethnic diversity within APIs is described in Section II;
- **Demographic:** sex, age, disability, English proficiency, fluency in other languages, religion;
- **Gender:** sexual orientation, gender expression, gender non-conformity; expressions of traditional or new paradigms of masculinity or femininity;
- **Geographic location:** remote, rural, urban, suburban; living on military bases, in poor or rich/integrated or segregated neighborhoods, in environments affected by climate change;
- **Family history:** marital status; nuclear, extended, blended, or single parent family; adopted, foster or biological child; only child, sibling order;
- **Social location and history:** type of labor performed; level of education; class position and mobility; citizenship, immigration or refugee status;[29] employment status; levels of wealth and poverty;
- **Political history:** be it shaped by colonialism, imperialism, civil or international wars, racial segregation, dictatorships, capitalism, socialism; and
- **Practices:** food, music, holidays, styles of dress, celebrations.

Even people from a single country of origin consist of multiple ethnic groups with distinct languages, cultures and religions. Diasporic population flows further complicate language and cultural characteristics; as the divides of gender, sexuality and immigration status give rise to differences in the expression of language and culture within the same ethnic community. Therefore, providing culturally and linguistically specific services means taking on ever-changing needs within one's communities.

2. What Does this Mean for Survivors and Community-Based Organizations?

Survivors know that they are not lumped into a single "Asian" identity and that advocates can differentiate their needs e.g., a Bhutanese refugee survivor with limited English proficiency will need services in Nepali (because their refugee camps were located in Nepal). The lived experience with intra-API diversity that most API advocates have, means that programs are generally nimble enough to meet survivors' needs and understand the nuances of their cultural contexts. Furthermore, this ability to respond to diversity acts as a magnet for non-API survivors as well, e.g., AshaKiran in Huntsville AL, initially set up as a South Asian agency, now serves all foreign-born survivors.

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[29] Variations include first generation immigrants (born abroad, came to U.S. as adults), 1.5 generation (born abroad, came to U.S. as teens), and .5 generation (born abroad, came to U.S. as babies or very young children).

Language diversity is *the* most significant key to access. Of 160 API-serving programs surveyed by the Institute, in-language services are offered in 121 languages, 75 of which are spoken by Asian Americans and Pacific Islanders. CBOs serving South Asians have services available in a total of 24 South Asian languages; 17 of which are spoken in India. Some languages, like Punjabi, are spoken in more than one country (India and Pakistan), but its written forms are completely different. Thus, a bilingual Punjabi-speaking advocate who is also biliterate (in English and the written Punjabi script used either in Pakistan or India) increases a Punjabi-speaking survivor's access to services and systems. Given that responsiveness to intra-Asian diversity has led to services for non-Asian communities, language diversity has also expanded — and API-serving organizations indicated having capacity in 46 non-API languages from Albanian to Zaghawa.

3. Data on Ethnic and Linguistic Diversity in API-serving Programs

Data collected from 160 agencies/programs substantiates the integration of language access and intra-API diversity into program design. See Appendix 3 for data on API and other languages that services are provided in and Appendix 2 for data on the racial and ethnic groups served.

Of 56 distinct Asian and Pacific Islander ethnicities served by 160 programs:

- 41 are Asian
- 15 are Native Hawaiian and Pacific Islander

Of the 121 languages that services are provided in by 160 programs:

- 75 are Asian and Pacific Islander languages
- 46 are non-API languages

Of 160 programs:

- 91% provide bilingual or multilingual services in languages other than English
- 89% provide services in one or more Asian and Pacific Islander languages
- 54% provide services in five or more Asian and Pacific Islander languages
- 26% provide services in ten or more Asian and Pacific Islander languages
- 5% provide services in twenty or more Asian and Pacific Islander languages
- 38% contract for telephonic or in-person interpretation for languages they lack the capacity to provide

4. Examples of Addressing Ethnic and Linguistic Diversity

In recent years, name changes by community-based organizations (CBOs) have clearly signaled responsiveness to diversity, for example:

- Saheli in Austin TX[30] was set up as a South Asian program, but changed its name to Asian Family Support Services of Austin (AFSSA) to serve the larger Asian community.
- KAN-WIN, established in 1990, went by the name of Korean American Women In Need. In 2013, it decided to go solely as "KAN-WIN" because its clientele became much more diverse — this name change showed their commitment to meeting the great diversity of cultural and linguistic needs in the greater Chicago area.

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[30] Not to be confused with Saheli in Boston MA.

Here are a few examples of operationalizing cultural and linguistic diversity:

- Programs have expanded the culturally-specific services they offer beyond the scope of the original target community to meet the changing needs of the populations that seek their services; e.g., Hamdard Healthcare (Chicago IL), initially designed for Muslim immigrants and refugees from Europe, Asia, and the Middle East, has added Korean advocates to serve Korean survivors.

- In-language services at CBOs can include more than bilingual advocates. There can be access to trained legal or medical interpreters; language access plans that include contracts for telephonic interpretation; and accompaniment to social services. The Center for the Pacific Asian Family (CPAF), (Los Angeles CA) has Public Service Announcements in Korean, Mandarin, Tagalog, Thai, and Vietnamese.

- Translated materials such as brochures, educational and safety planning materials, forms, and client surveys are part of language access. CPAF has "mini-sites" on their website in Chinese, Hindi, Korean, Japanese, Tagalog, Thai, and Vietnamese; with 3-4 translated materials such as safety plans, for each of these seven languages.

- Relatively small programs can have large in-language service capacity; e.g., Narika (Berkeley CA) with its volunteers and four staff offers services in 14 South Asian languages. Its website is powered by Google Translate, instantly offering information in languages ranging from Afrikaans to Zulu.

- Even with food, keeping in mind Asian regional cuisines, varieties of staples like rice and noodles have to be stocked — there might be seven types of rice or five varieties of noodles for shelter residents; or a need to provide halal meals for a Muslim or kosher meals for a Jewish resident.

Expanding services to match the changing needs of ethnic communities, in some cases, even beyond the original target population, is a principle of the A-Z Advocacy Model.

Providing language access, often for multiple API and non-API languages, is a principle of the A-Z Advocacy Model.

PRINCIPLE THREE: Survivor-centered advocacy is based on a culturally-specific analysis and definition of domestic and family violence.

That so many Asian and Pacific Islander women leaders have organized their communities to address domestic violence is a point of pride. Asians are a small minority of the U.S. population, but they have, and continue to, build a huge and vibrant network of programs to address violence against women.

1. Domestic Violence Dynamics

Most API-serving programs start with a focus on domestic violence and as they gain their community's trust, women, girls, and LGBTQ individuals also start to seek help for undisclosed histories of abuse and trauma. Given that many API communities organize as extended families or even groupings of families or clans, and that abuse may not be confined to adult intimate partners or within a nuclear household, advocates' social and legal interventions needed to take into account safety from multiple perpetrators. In addition, they have to advocate for systems and traditional programs to recognize community-specific forms of domestic violence to ensure that survivors are not denied services and can get help.

After initially adopting a traditional definition of physical, sexual, emotional and economic abuse, it soon became clear that domestic violence needed to be re-defined because the dynamics and types of domestic violence can differ in many Asian, and some Pacific Islander communities, in the following ways:

- Multiple perpetrators abusing a single victim: In the extended Asian family structure, male and female in-laws, in addition to her husband, may abuse the newest or youngest bride that enters the home. Hence, a woman's mother- and sisters-in-law and father- and brothers-in-law can subject her to a range of physical, sexual, emotional, and economic violence.[31]

- The abuses and dynamics of domestic violence and coercive control can differ. Here are a few examples: emotional abuse may involve 'push' factors out of the home rather than 'pull' factors[32] back into the relationship, compromising a woman or mother's ability to make self-protective decisions; sexual violence may involve being forced to watch and mimic degrading pornographic acts; economic abuse may involve forcing a South Asian woman's natal family to increase the initial agreed-upon dowry, enforced by credible death or divorce threats.

- Behaviors not typically identified as abuse, are in fact abusive because of the cultural meanings attached to them. For example, in Japanese culture, a husband or in-laws throwing water (even a small amount) on a woman signifies that she is unclean and impure; Arab women, expected to cook large meals for a large number of people at short notice, can experience this demand as coercive control.

- Additional layers of oppression are used as an abuse tool because of a partner's immigration status and/or limited English proficiency. All too often, Asian women fall out of status because a husband/ fiancé does not file the papers needed to regularize her immigration status, or he threatens her with deportation if she speaks out about the abuse, or an English-speaking abuser provides false information on police reports and other proceedings. For example, an abuser can accuse his wife of entering into the marriage for the sole, and therefore fraudulent purpose, of obtaining a green card.

[31] The dynamic of multiple perpetrators abusing a single victim is familiar to those who address elder abuse — where all too often, there can be different forms of victimization and predation from a range of individuals.

[32] Push and pull factors generally refer to factors that influence internal and international migration — e.g., individuals may leave a country, region, rural area because of a lack of jobs, i.e., 'push' factors, and be drawn by 'pull' factors such as educational opportunities for their children, to another country/region/metro area. Push and pull factors in the context of domestic violence are borrowed from this concept.

To counter such claims, advocates ask women to keep copies of wedding invitations from both sides of the family, marriage videos, and other types of proof to show that they entered into a good faith marriage.

- Coercive control and digital abuse can involve extreme and constant surveillance enforced by extended family or other community members, e.g., Vietnamese American fishermen warn their wives not to leave home whilst they are at sea, and that other wives in the community will report on them if they do. In another example, an overseas Filipina mother-in-law may text her daughter-in-law a daily to-do-list and send it to her son as well, then check with her son that his wife completed it.

- Finally, new types of abuses (often lacking an overtly violent component) that would not typically be defined as domestic violence have arisen, e.g., forced divorce, transnational abandonment, or marry-and-dump.

See the *A to Z Inventory of Practice* for types of domestic and family violence identified in programs serving API survivors.

2. What Does this Mean for API Survivors?

Analyzing and identifying these differing dynamics lies at the core of culturally-specific, survivor-centered programming. What this means for survivors is that they don't have to explain cultural and familial contexts, feel scrutinized because they are not acculturated or feel criticized for being 'Americanized,' fear that their disclosures will be sensationalized to confirm racist stereotypes, or distrust interventions that will rob them of their connection to community. Thus, access and strategies for safety are implemented within culturally-specific contexts, and not necessarily predicated on leaving.

3. Data on Services

The services listed below are not unique to API programs — most are provided by all domestic violence agencies.[33] What makes them unique is how they integrate multi-layered community contexts into their design and provision: being survivor-centered when there is such inter-API diversity is an amazing achievement.

Of 160 agencies providing services for victims/survivors of domestic violence

- 51% of agencies provide some type of shelter/housing services

Of these 81 agencies:

- 65% provide housing assistance
- 52% provide transitional housing
- 48% provide emergency shelter
- 21% provide emergency safe housing

Of 160 agencies providing services to victims/survivors of domestic violence

- 86% of agencies provide some type of support services to victims/survivors

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[33] Domestic violence agencies provide a range of services. The ones itemized in this report are confined to those we collected data on — these agencies may in fact provide additional services.

Of these 137 agencies:

- 92% provide case management
- 79% provide interpretation/translation
- 74% provide counseling for adults
- 66% provide crisis counseling
- 63% provide support groups for adults not in shelter
- 59% provide employment assistance
- 58% provide counseling for children and/or teens
- 49% provide transportation assistance
- 49% provide assistance to obtain public benefits insurance
- 47% provide healthcare advocacy
- 41% provide support groups for children and/or teens
- 36% provide English for Speakers of Other Languages (ESOL) classes
- 36% provide economic security and empowerment programs
- 35% provide children's programs
- 29% provide support groups for adults in shelter
- 21% provide Batterer Intervention Programs (BIPs)
- 18% provide job training
- 10% provide substance abuse support services

Of 160 agencies providing services for victims/survivors of domestic violence

- 88% of agencies provide some type of legal services to victims/survivors

Of these 140 agencies:

- 88% provide court accompaniment
- 77% help survivors obtain protective and restraining orders
- 64% provide immigration law assistance
- 51% provide family law assistance
- 31% provide legal representation
- 15% are a Board of Immigration Appeal (BIA) certified provider
- 13% provide court interpretation for clients with limited English proficiency

4. Examples of Addressing Domestic Violence within Cultural Contexts

We provide a few examples to demonstrate how analyzing domestic violence within cultural contexts affects intervention and prevention, and becomes intertwined with cultural and/or systems change.

- Advocates serving Muslim survivors realized that abusers were claiming that a religious marriage and/or divorce (performed in the U.S. and/or the home country by an imam) was sufficient to solemnize marriage and finalize dissolution. This meant that without turning to civil law procedures for marriage, divorce, and custody, the rights of wives and ex-wives were not protected. In response, Peaceful Families Project (PFP) and the Institute collaborated to develop a guide for advocates, legal professionals and imams to raise awareness about how Islamic marriage contracts and divorces were being used as a tool of abuse.[34] PFP's curricula and an extensive training repertoire, since its inception in 2000, focuses on the impact of domestic violence by training imams, advocates, lawyers,

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[34] Alkhateeb M. (2012). *Islamic Marriage Contracts: A Resource Guide for Legal Professionals, Advocates, Imams & Communities.* Oakland CA: Asian Pacific Institute on Gender-Based Violence.

Broadening the definition and analyzing the differing dynamics of domestic violence in API families is a principle of the A-Z Advocacy Model.

Culturally-specific definitions, interventions, and prevention of domestic violence become integral to systems change in the A-Z Advocacy Model.

and Muslim communities.[35] Its work is exemplary in analyzing the misuse of religion to justify abuse and training the community on how Islamic teachings affirmatively promote gender equality.

- Intake forms are designed to capture the API-specific dynamics of abuse, which in turn inform interventions — for example, safety planning for a woman abused by her in-laws requires complex levels of systems collaboration.

- Danger assessments for homicide risk have to take into account that because many refugees had to make life or death decisions to survive in conflict zones and refugee camps, they may not consider domestic violence as equivalent to those dangers. Outside a culturally-specific program, a refugee survivor could be assessed as minimizing or denying homicide risk.

- Seeing a trend in San Francisco of Asian women with limited English proficiency being arrested because their batterer claimed he was the victim, Asian Women's Shelter built a relationship with the local jail so it could be contacted for services/advocacy for jailed domestic violence survivors.

- Understanding that in some communities, a woman who has to flee her country to escape domestic violence can be at risk of an honor killing if she returns, advocates developed their knowledge and skills to file for and obtain gender asylum for a victim — researching country conditions, obtaining and preparing a dossier of hard to obtain documents, and submitting affidavits to immigration court. Experiential evidence, particularly from South Asian domestic violence agencies like Narika, Manavi, Maitri, and others, confirms this.

- Building supportive spaces for women, girls, LGBTQ, elder and other vulnerable groups, regardless of whether they have disclosed abuse is often done by organizing culturally meaningful activities that are non-threatening to community members. This creates opportunities for solidarity, safety and education around issues that can promote greater self-determination and strengthen personal and community resources. For example, the New Mexico Asian Family Center (Albuquerque NM) has designed multi-generational programming and education workshops on health, home visitation, parenting, etc., in addition to domestic violence. Advocates from Narika (Berkeley CA), whilst volunteering at a mosque working alongside women packaging groceries to distribute to poor families, informally bring up issues (including domestic violence) affecting women in the community. The agency's Blue-Collar Outreach program, at the invitation of employers, has held informal lunchtime discussions on domestic violence at small workplaces like a laundry or a candle factory with 10-15 South Asian staff, building a supportive network and safe space.

[35] For information on Peaceful Families Project, go to http://www.peacefulfamilies.org/

PRINCIPLE FOUR: Integrating an analysis of, and responses to, gender-based violence when working with API survivors of domestic violence became evidence-informed practice.

1. An Analysis of Gender-Based Violence [36]

As API advocates deepened their rapport with domestic violence survivors and gained their trust, women started disclosing other forms of abuse. And, even as advocates struggled to make sense of these disclosures, they recognized their own undisclosed histories of gender violence. They realized that domestic violence was just one form of abuse over the lifecourse, and experiences or vulnerabilities to other forms of gender violence at different life stages had resulted in unresolved traumas and affected survivors' help-seeking behaviors, their resilience, and ability to heal. These experiences were further compounded by high levels of victim-blaming in many API communities and hostility directed to advocates for speaking out about violence against women.

The Lifetime Spiral of Gender Violence was developed by the Asian Pacific Institute to reflect what so many victims, survivors, and eventually, advocates, described about their histories of abuse.[37]

Lifetime Spiral of Gender Violence

ADULT
Domestic violence;
Same-sex domestic violence;
Violence by fathers-, mothers-, sisters-, brothers-in-law and natal family members;
Sexual abuse includes marital rape, forced to watch and imitate pornographic acts, extreme sexual neglect or coldness;
Economic abuse includes ruined credit, gambling;
Isolation, permanent or temporary abandonment;
Battery during pregnancy;
Coerced into criminal activity;
Extreme exploitation of household labor;
Sexual harrassment by employers, other employees, fathers-, brothers-in-law, clergy, therapists, doctors;
Victim-blaming, rejection by community;
Forced into unprotected sex, infected with STDs, STIs, HIV;
Denying mothers access to, custody of, children, international abduction/kidnapping;
Intimate homicide, femicide, honor killings;
Withholding adequate food, clothing, daily necessities
Stalking, cyber-stalking

ELDER
Physical abuse by adult children, caretakers;
Spousal abuse;
Exploitation of household labor, child care;
Withholding health care, medications, daily necessities;
Demeaning widowhood;
Coerced suicide pacts or mercy killings.

CHILD
Little or no schooling;
Child labor;
Child prostitution;
Physical abuse;
Neglect;
Abandonment;
Incest;
Sexual abuse;
Molestation;
Abusive 'teasing' by sibling;
Virgin cleansing.

TEENAGER
Coerced sexual initiation, rape;
Forced marriage to parents' choice, much older man, teen's rapist;
Ignorance about sex, anatomy, sexual health;
Control over sexuality and sexual orientation;
Trafficked; forced into prostitution;
Cyber-stalking by boyfriend or unknown predators;
Date violence;
Harrassment, public lewdness;
Sexual harrassment by extended family, teachers, coaches, peers.

INFANT
Female foeticide,
Sex-selected abortion;
Infanticide;
Mal/under-nourishment by withholding nutritious food;
Medical care withheld

YOUNG ADULT
Date violence, drug-facilitated rape;
Rape, including wartime rape;
Denied choice of marriage partner and/or sexual orientation;
Dowry-related deaths;
Intimate partner violence;
Sexual harrassment at work, college.

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[36] The term gender-based violence reflects the idea that violence often serves to maintain structural gender inequalities, and includes the victimization of women, girls, men, boys, adolescents, and lesbian, gay, transgender, and gender non-conforming people. Gender-based violence is largely male-patterned violence, and influences or is influenced by gender relations.

[37] Asian Pacific Institute on Gender-Based Violence. (2002, revised 2010). *The Lifetime Spiral of Gender Violence*. Oakland CA: Author. http://www.api-gbv.org/violence/lifetime-spiral.php

What we know from survivors' stories and from research, is that from the aborting of female fetuses to intimate femicide, girls and women encounter numerous oppressions during infancy, childhood, adolescence, adulthood, and as elders — confined to one, or spread across multiple life course stages. The Lifetime Spiral shows that violence against women is historical, not accidental. It surfaces numerous types of abuses; and implicitly locates a range of abusers in the lives of girls and women, revealing patterns of victimization and perpetration.

Lifecourse experiences or vulnerabilities to victimization influence help-seeking behavior. The language and cultural barriers immigrant survivors face compound larger systems barriers. This means that women and girls may have negative help-seeking experiences which accumulate over the lifecourse and by the time domestic violence survivors come to a CBO, these negative experiences may have affected their ability to trust helpers, including family, friends, community, and systems' representatives. Understanding these cultural contexts, Asian advocates have built programs that ensure positive help-seeking experiences for survivors. A study of 143 Filipina, Indian and Pakistani women confirms the importance of designing services to take into account the connection between lifetime abuse and help-seeking, because of the influence this connection exerts on survivors' decisions to turn to preferred and actual sources of help.[38]

The Lifetime Spiral is also an effective tool for community engagement. It has emboldened advocates to advance a gender analysis — especially when a race analysis is used to silence women and girls (disclosure is stigmatized as "washing dirty linen in public" and shaming men in the community); or when a race analysis is oversimplified in the service of excusing men's violence, e.g., claiming that racism against immigrant men is a stressor for abuse. The framing of lifecourse gender violence supports advocates and male allies to focus on gender, and at a minimum, point out that many women and non-abusive men in the community also experience racism, but do not resort to violence. It is beyond the scope of this report to address the impact of privileging race over gender or vice versa, and the importance of an integrated analysis, but these issues are taken up in *Engendering Change: Transforming Gender Roles in Asian & Pacific Islander Communities*.[39]

2. What Does this Mean for API Survivors?

Advocates describe how much the Lifetime Spiral resonates with survivors from their communities, and that by raising awareness about the historical nature of abuse and misogyny, they can offer strength and support to survivors by pushing back on victim-blaming. Another reason for its resonance is that domestic violence is now seen in context and not as a problem that suddenly pops up in adult life because women must have failed at being obedient, "good" partners/wives or must have done something to "provoke anger." For domestic violence survivors, the experience of culturally-specific advocacy and case management can reinforce their trust in an advocate and create the space for revealing undisclosed histories of abuse over the lifecourse. For survivors to have positive help-seeking experiences and supportive responses from advocates of a cultural background similar to theirs, preserves that all important pride in, and connection to, community.

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[38] Yoshihama M, Bybee D, Dabby C, Blazevski J. (2010). *Lifecourse Experiences of Intimate Partner Violence and Help-Seeking among Filipino, Indian and Pakistani Women: Implications for Justice System Responses.* Washington DC: Office of Justice Programs, National Criminal Justice Reference Service. Document No.: 236174. https://www.ncjrs.gov/pdffiles1/nij/grants/236174.pdf. (Executive Summary: http://www.api-gbv.org/files/NIJReport_LifecourseExpExecSum-APIIDV-12.2011.pdf)

[39] Dabby C, Poore G. (2007). *Engendering Change: Transforming Gender Roles in Asian & Pacific Islander Communities.* Oakland CA: Asian Pacific Institute on Gender-Based Violence. http://www.api-gbv.org/download/Engendering.Change-Report-APIIDV-2013.pdf

This exposure to gender violence over the lifecourse is difficult and even traumatic for advocates because they are confronted by their own history of victimization and/or by the types of violence inflicted and even justified within their communities. And yet, the capacity to address a range of gender violence with culturally-relevant advocacy builds their capacity to respond to trauma and provide safety and well-being.

3. Data on Types of Abuse Addressed

One hundred and sixty agencies were surveyed to identify which of the following types of gender-based violence they address with culturally-specific programming for API survivors. Of these agencies:

- 95% address domestic violence
- 69% address sexual violence / sexual assault
- 44% address stalking
- 44% address abuse by in-laws
- 43% address elder abuse
- 37% address child abuse
- 36% address forced marriage (of minors or young adults by their parents)
- 35% address international trafficking
- 28% address dating/hook up violence affecting teens and young adults
- 26% address LGBTQ intimate partner violence [40]
- 22% address transnational abandonment [41]
- 19% address Domestic Minor Sex Trafficking (DMST)
- 13% address abusive international marriages/relationships in Hmong communities [42]

The *A to Z Inventory of Practice* lists over 90 types of gender-based violence and coercion, cultural practices that devalue women such as demanding a bride price, and behaviors (e.g., compulsive gambling) that contribute to gendered harms (e.g., poverty/economic insecurity for wives and children). The list grows as survivors speak out about new or hidden types of abuses and advocates identify trends.

4. Examples of Addressing Gender-Based Violence

Addressing other forms of gender violence is a clear example of how evidence-informed practice guided the expansion of services in API-serving domestic violence programs.

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[40] 26% of 160 agencies have designed a specialized program for LGBTQ IPV.

[41] Abandonment is defined as leaving an individual without resources by another on whom s/he is dependent for social and financial survival. Transnational abandonment refers to women who are abandoned in a different country than where their husbands live; severely compromising their access to legal remedies and economic relief. From: Das Dasgupta S, Rudra U. (2009). *Transnational Abandonment of South Asian Women: A New Face of Violence Against Women.* New Brunswick NJ: Manavi Inc.

[42] Abusive international marriage refers to the practice of older men residing in the U.S. marrying under-age girls in Asian countries. Abusive criteria include: age differences between the couple that can range from 20 to 50 years; men's duplicity in declaring their true marital situation in the U.S.; wives in the U.S. coerced into divorce; and the sexual victimization of young girls. The practice of abusive international marriages causes physical, emotional, sexual and/or economic harms. Its victims include underage brides from Laos, Thailand and China married to significantly older men; first, previous and/or current wives in the U.S.; young, teenage and adult children from the first marriage. From: *Abusive International Marriages: Hmong Advocates Organizing in Wisconsin* (2012). http://www.api-gbv.org/download/Abusive.International.Marriages_APIIDV_4.2013.pdf

- Examples of gender-based violence that API women have disclosed to advocates include: coerced body modification; repetitive, extreme body shaming/humiliation by partner and/or female in-laws; forced divorce; reproductive coercion to produce a male child that can lead to multiple, repeated pregnancies even when they endanger maternal health; incest; abuse by Buddhist, Christian, Hindu, Muslim, Sikh clergy; and others.

- Recognizing that compartmentalized services do not work in their communities, interventions for sexual violence have been integrated in 69% of 160 domestic violence agencies to address API-specific issues such as: rape in conflict and disaster zones; forced early marriage and possibly abetted rape; sexual assault on immigration routes; assault against Asian foreign college students unfamiliar with American hook-up culture; and addressing how ignorance of sexuality and anatomy (seen by parents as protective) in fact increases young women's vulnerability.

- International sex trafficking first started being addressed in the late 1990s by several Asian CBOs because the largest proportion of victims came from Asia.[43] Narika and Maitri, two agencies in the San Francisco Bay Area, as well as the Asian Anti-Trafficking Collaborative are examples of this work pre-dating the Trafficking Victims Protection Act.

- Asian Americans for Community Involvement (San Jose CA) established the Center for Survivors of Torture in 2000, to provide specialized services that include individual and group psychotherapy, psychiatry, psychological and medical evaluations, and medical, social and legal services for political asylum cases. (To date, according to its website, it has served more than 1,200 victims of torture and family members and 500 refugees from 64 countries.)

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[43] Out of an estimated total of 14,500 to 17,500 individuals trafficked in 2004, 5,200 to 7,800 were Asians and Pacific Islanders, comprising the largest group of people trafficked into the U.S. From: Department of Justice. (2004). *Assessment of U.S. Government Activities to Combat Trafficking in Persons.* Washington DC: Author.

Broadening domestic violence services to address gender-based violence over the lifecourse is a survivor-centered advocacy principle of the A-Z Advocacy Model.

Understanding the impact of lifecourse abuse and negative and positive help-seeking experiences has expanded a culturally-specific inventory of practices.

PRINCIPLE FIVE: Engaging in systems advocacy builds gateways to services through collaboration, policy advocacy, and research.

The successful history of institutional or systems advocacy is a corner stone of the battered women's movement. The reach of systems has grown, in large part due to the recognition of the complexity of violence against women and its consequences and the co-occurrence of problems such as domestic violence and child abuse; the need for coordinated responses across multiple systems; and attempts to ameliorate unintended consequences. Ironically, many unintended consequences of system interventions have grown out of multi-system involvements, in which gender-based and race-based discrimination in separate systems have converged. Whilst all domestic violence programs engage in systems advocacy, those serving API immigrants and refugees have focused on systems that pose the most significant barriers for their communities — building collaborations to ensure that systems are not barriers, but in fact, gateways to services and prevention. Included in these collaborations is the task of continually building the capacity of local "mainstream" agencies to understand the needs of immigrant and refugee survivors.

Within national Asian and Pacific Islander networks and policy organizations, advocates focus on infusing a gender analysis into broader issues impacting the community such as housing, voter registration, economic security, census, healthcare, civil rights, etc. For example, representatives on the White House Initiative on Asian Americans and Pacific Islanders have worked to make survivor-centered policy concerns visible to national policy makers.

> **Institutionalizing systems advocacy to mitigate system barriers is a principle of the A-Z Advocacy Model.**

As API-serving agencies deepened their reach within their communities, they strategized on systems advocacy to build foundations for culturally-responsive interventions. Because systems advocacy cannot neatly be separated from individual advocacy, many culturally-specific intervention examples in previous sections connect to systems advocacy and cannot be sustained unless systems change. This section provides a few key examples about issues that have been the focus of, or influenced by, advocates in API-serving programs.

1. Ensuring Language Access for Survivors with Limited English Proficiency

Programs providing in-language services to API survivors with limited English proficiency (LEP) find themselves overwhelmed by local "mainstream" agencies asking them to interpret for their LEP clients. Legal and social services accompaniment can all too often end up with bilingual advocates being expected or forced to provide interpretation. Burdened by these expectations, and knowing that as bilingual speakers untrained in interpretation, they could be jeopardizing women's safety and access, CBOs started advocating for Title VI compliance. Collaborations with law enforcement, courts, social and legal services, child welfare agencies, domestic violence shelters, etc., served as a springboard to establish

and codify city or county-wide language access plans. In 2009, Asian Family Support Services of Austin (AFSSA) [44] successfully established the Limited English Proficiency Initiative that brought service providers, the judicial system, and law enforcement to ensure system-wide language access for victims, building the county's capacity for compliance and implementation of Title VI. Asian Women's Shelter created the Multilingual Access Model (MLAM) which has been adopted and adapted by many programs across the country because it establishes a cadre of multilingual speakers trained to work with domestic violence and sexual assault survivors. [45]   Currently, MLAM-trained staff and volunteers at AWS provide advocacy in 43 languages (five non-Asian ones include Dutch, French, Hebrew, Portuguese, and Russian).

Whilst 89% of 160 API-serving agencies provide services in one or more Asian languages, 38% *also* contract for telephonic or in-person interpreters for in-language services that they do not have the capacity to provide. This attests to their commitment to language access for *all* LEP survivors, even when larger institutions often have more resources to provide language services. Despite the fact that these costs strain operating budgets, small CBOs are frequently doing the heavy lifting for systems and agencies that fail or ignore their Title VI obligations.

Taking leadership on systems advocacy to mitigate language access barriers for *all* survivors with limited English proficiency is a principle of the A-Z Advocacy Model.

The Institute's Interpretation Technical Assistance & Resource Center (ITARC) provides comprehensive training, technical assistance and publications (that include the *Resource Guide on Interpretation*, tip sheets, briefs, sample plans) on language access to state coalitions, state administrators, CBOs, courts and law enforcement. [46]   It works with sign and spoken language interpreters on developing protocols and standards for working with victims of gender-based violence and addressing secondary trauma; and designing training curricula on the vocabulary and dynamics of domestic violence, sexual assault, and trafficking — strengthening the interpreter's role as the conduit for a victim's voice.

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[44] AFSSA provides services in 13 Asian languages and contracts for telephonic language assistance for additional languages.

[45] Chung C, Kim M, Masaki B. (1999). *The Multilingual Access Model: A Model for Outreach and Services in Non-English Speaking Communities.* Harrisburg PA: National Resource Center on Domestic Violence.

[46] For resources offered by the Institute's Interpretation Technical Assistance & Resource Center, go to http://www.api-gbv.org/organizing/interpretation.php

2. Building Economic Security

The systematic devaluation of females over the lifecourse means that many women are not well-prepared to be economic actors — more so, when abuse is added to the equation. Recognizing this, agencies are designing economic security programming that addresses women's insecurities; taps into their resilience, creativity, and practicality; and teaches economic literacy, decision-making, and money management skills. Narika's SEED Program (South Asian Economic Empowerment Development) is one such example. Agencies also identify or establish scholarship funds available to API survivors or their children; set up giving circles; accompany survivors and provide bilingual advocacy in applications/ appointments for benefits, Section 8 or other housing; screen employment opportunities within the community to ensure they are not exploitative, or confront employers who are. To help API survivors acquire job skills, My Sister's House (Sacramento CA) has a café; Maitri (Santa Clara CA) has a boutique of gently-used Indian clothes; License to Freedom (El Cajon CA), founded to help survivors obtain driving licenses, offers learner's permit classes in Arabic. English learning is an important cornerstone of economic security; 31% of agencies offer such classes. Out of 160 programs surveyed, 31% have programming for economic security tailored to Asian survivors.

Integrating tools for economic security is a growing component of the A-Z Advocacy Model.

In 2012, with leadership from Sakhi for South Asian Women, researchers and city offices investigated the types and impacts of economic abuse on domestic violence survivors in New York City. [47] The findings resulted in recommendations such as training to screen for economic abuse, consumer protections and funding for them, and establishing Individual Development Accounts (IDAs) for low income individuals city-wide. The compelling data from the study had an impact on the identification and adoption of policies and practices that promote economic security. Sakhi itself has a robust Economic Empowerment Program providing case management, workshops and trainings, IDAs, and scholarships to women so that they can access public benefits, jobs, credit, banking and other forms of support. Its Scholarship Fund has supported women through nursing school, college, and other programs that have enabled them to provide for themselves and their family.

[47] Office of the Manhattan Borough President Scott M. Stringer, Sakhi for South Asian Women, and The Worker Institute at Cornell ILR. (2012). *Economic Abuse: The Untold Cost of Domestic Violence.* New York NY.

3. Immigration Assistance and Systems Advocacy

Systems advocacy for immigrant domestic violence survivors has long been a hall-mark of activism amongst Asian advocates. The immigrant battered women's provisions in the very first Violence Against Women Act bill in 1994, originated out of experiences of primarily Asian advocates in San Francisco. Language for the immigration provisions of the legislation was initially drafted by two Asian civil rights attorneys from the Asian Law Caucus who had been representing victims (from Asian Women's Shelter). San Francisco established itself as a sanctuary city [48] in 1989 after learning that undocumented Asian and Latina victims of domestic violence were not coming forward to report domestic violence for fear of being deported. Nationally, organizing around protections for immigrant victims of domestic violence, sexual assault, dating violence, and stalking is robust in Latino, African, and Asian communities, and has resulted in improvements to VAWA.

Of 160 programs, 56% provide immigration law assistance and 13% are Board of Immigration (BIA) certified providers. Such services are by definition, integral to systems advocacy — particularly as a strengthened nexus of societal xenophobia and institutional racism threaten the rights to protection that documented and undocumented immigrant and other non-citizen survivors are entitled to.

API Women & Family Safety Center, now API Chaya in Seattle WA, identified the need for increased oversight of international matchmaking organizations and the fiancée (K-1) visa process. This problem was informed by its work with Asian domestic violence survivors who had been abused by fiancés they met through international matchmaking organizations. In response, the agency worked with state and national policy makers to increase the regulation of international matchmaking organizations in the federal International Matchmaking Broker Regulation Act (IMBRA), thereby creating more safeguards in the fiancée visa process and in legislation at the state level.

The Georgia Immigration and Asylum Network (not an Asian-specific agency) in Atlanta is an example of identified needs growing out of the leadership of and collaborations with Asian and other immigrant-serving domestic violence programs. In response to the needs that culturally-specific CBOs faced and lacked the capacity for, GAIN transitioned from a loose affiliation into a referral organization for placing asylum cases with volunteer attorneys.

Under the leadership of Raksha (Atlanta GA), many South Asian domestic violence agencies organized around domestic violence victims who were H-4 visa holders, i.e., dependent spouses of H-1B visa holders. [49] They advocated successfully for work authorization for H-4 victims in VAWA.

> **Policy advocacy on behalf of Asian (and other) immigrant survivors is a core organizing principle for systems advocacy in the A-Z Advocacy Model.**

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[48] Sanctuary city ordinances protect undocumented immigrants from being identified by law enforcement to immigration officials so they feel unafraid to live open lives, access services, and cooperate with police when they witness crimes or are victims.

[49] H-4 visas are issued by USCIS to immediate family members (spouse and children under 21 years of age) of the H-1B visa holders (i.e., work permits for specified periods of time).

4. Research to Enhance Systems Advocacy

Research is one of the strategies API-serving organizations use to engage with systems about the scope of the problem and to influence advocacy. Here are some examples of the 28 projects we identified that are initiated, led, or developed by essentially small community-based organizations that are committed to research despite being minimally resourced. Their leadership has also stimulated research collaborations with national organizations, university faculty, and state coalitions to include surveys, CBPR projects, literature reviews, needs assessments, and focus groups.

Evidence-Based Practice: Asian Family Support Services of Austin systematically collects data to build a body of evidence-based practices that in turn inform systems advocacy. Researching the efficacy of culturally-specific services on survivor progress and well-being, 85% of their clients surveyed rated a positive response to each of 14 indicators of well-being. Surveys are translated in multiple languages. When measuring service utilization rates as an indicator of the need for culturally-specific services, for 20 clients receiving support from AFSSA, the median hours of service utilization was 1,815; for 39 clients who did not receive culturally-specific services, the median utilization rate was 4.5 hours. [50]

Womankind (formerly, New York Asian Women's Center) researched, developed, and implemented the evidence-based Moving Ahead Positively (MAP) model for Asian women survivors of domestic violence, sexual assault, trafficking, and elder abuse. [51]

Texas Muslim Women's Foundation is conducting a four-year, evidence-based research project on culturally-specific trauma-informed services for families impacted by domestic violence (to be completed in 2017). The findings will serve as an architectural blueprint on trauma affecting historically marginalized survivors of domestic and sexual violence, culturally-specific trauma-informed interventions, building a trauma-informed organization, and identifying community-specific indicators of well-being.

Studies led by CBOs: A few examples of Asian CBO-led research projects are listed here to illustrate their commitment to engage in research:

- A/PI Domestic Violence Resource Network, Washington DC: Experiences of types of domestic violence, service needs and barriers. 2001.
- Asian Task Force, Boston MA: Asian family violence in Cambodian, Chinese, Korean, South Asian, and Vietnamese communities; attitudes to domestic violence and help-seeking; childhood exposure. 2000.
- Freedom, Inc., Madison WI: Qualitative report on abusive international marriages developed over four annual retreats of advocates, survivors and community members. 2012.
- Sakhi for South Asian Women, New York NY: Economic abuse. 2012.
- Shimtuh | Korean Community Center of the East Bay, Oakland CA: Needs assessment, 2000; Culturally and linguistically specific IPV intervention and prevention, 2016.

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[50] Data provided by Linda Phan, Executive Director, Asian Family Support Services of Austin, June 20 2013.

[51] To learn about MAP, go to http://www.nyawc.org/files/NASW_Award_Announcement_on_Letterhead_for_Website.pdf

National Research: Eleven Asian CBOs participated in the National Non-Residential Domestic Violence Services and Supports Study.[52] Advocates from these 11 agencies recruited respondents, and conducted surveys of 73 Asian survivors (5.4% of total respondents of all races, reflecting the percentage of the Asian population in the U.S.). Close to half the surveys were in English, and the rest in Korean, Vietnamese, Chinese, Spanish and Arabic.

> **Research to establish need and analyze context is a strategy for systems advocacy in the A-Z AdvocacyModel**.

5. Other Brief Examples of Systems Advocacy

Trafficking: After the TVPA, as trafficking became a law enforcement priority and raids increased, programs had to respond to sudden surges in trafficked individuals needing language accessible shelter, legal services and immigration support. Many of the practices for systems collaboration such as training law enforcement to recognize prostituted women as victims not criminals, providing in-language services, advocating for groups of victims, working with civil and criminal attorneys to take pro bono cases, emerged from this early work.

In response to API programs engaged in systems advocacy on trafficking, the Institute has been providing training, technical assistance, and publications since 2002 that offer analysis on the intersections of trafficking, sexual assault and domestic violence; culturally-specific, trauma-informed considerations and practice recommendations; and resources. [53]

Incubating New Domestic Violence Programs: Some domestic violence programs grew out of immigrant communities coming together for cultural activities and friendship. For example, before they became Arizona South Asians For Safe Families, they were a group of mothers teaching children about their cultural heritage; Narika's founders were originally a book club reading works by a new generation of South Asian writers. As the solidarity in such groups lead to disclosures from friends and colleagues about domestic violence they morphed into very rudimentary community-based initiatives and turned to established API programs to guide their development. Asian Women's Shelter is a leader in incubating such collectives until they grow into programs — examples include Narika and Shimtuh (for Korean survivors). Monsoon (Des Moines and Iowa City), a pan-Asian agency incubated Nisaa (Des Moines and Iowa City), an agency serving African refugee survivors of domestic and sexual violence.

Ideas for developing new API-specific programs are also incubated in larger agencies. Volunteers/ MLAM advocates, trained and experienced at Asian Women's Shelter, moved on to establish My Sister's House (Sacramento CA), API Women & Safety Center, now API Chaya (Seattle WA), and Monsoon (Iowa City).

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[52] Lyon E, Bradshaw J, Menard A. (2011). *Meeting survivors' needs through non-residential domestic violence services and supports: Results of a multi-state study.* Washington DC: National Institute of Justice.

[53] To access publications and webinar trainings on trafficking by the Asian Pacific Institute on Gender-Based Violence, go to http://www.api-gbv.org/violence/trafficking.php

These incubations mean that community-centered outreach and intervention can grow organically, be mentored by experienced organizations, and new programs can build up their business system and operations. They are then better positioned to seek and manage funding, develop a robust program, and collaborate with other agencies.

Healthcare: Forty-four percent of 160 programs provide advocacy or services related to the healthcare needs of survivors. Small CBOs may provide "warm" referrals, medical accompaniment by a bilingual advocate, identify resources for uninsured survivors and their children, etc. Larger multi-service agencies may provide direct on-site medical services or have a robust Obamacare/ACA enrollment program, provide mental health and/or substance abuse intervention services. National policy advocacy efforts to oppose the five-year bar on public benefits for documented immigrants and to increase ACA enrollment have been made by organizations like the Asian & Pacific Islander American Health Forum.

Consulates: Asian advocates started engaging in systems advocacy with consular offices in key American cities as early as 1995. As they worked with citizens of Asian countries victimized by domestic and family violence, they reached out to consulate offices to raise their awareness of the problem, link websites, train them to serve the distressed citizens of their country, and to use their cultural events to message this capacity to the community. Advocates turned to consular staff to obtain passports for victims whose families did not allow access to them, to arrange travel back to the home country, or to communicate and coordinate with family and resources in the home country. For example, an elderly woman, forced to put in 10-12 hours of housework and babysitting in her son's home, was a virtual prisoner with no access to her documents. So the consulate cancelled the passport being held by the son, issued a new one, contacted the woman's daughter in the home country to inform her of the situation, and helped the victim get her back to her home country. The Filipino Consulate has been exemplary in this regard — instructing its officers to provide help, offering significant levels of assistance to victims, and holding events to commemorate Filipina victims of gender violence. In 2015, embassy personnel and members of the Filipino-American community, in collaboration with A/PI Domestic Violence Resource Project, gathered for a forum on a Campaign to End Violence Against Women at the Embassy in Washington DC.[54] Collaboration and training by Asian-serving programs has produced similar results with other consulates.

Unique collaborations to promote systems advocacy for immigrant survivors unfamiliar with systems in the U.S. is a principle of the A-Z Advocacy Model.

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[54] http://philippinessanfrancisco.org/news/4767/70/EMBASSY-HOSTS-FORUM-ON-ADDRESSING-VIOLENCE-AGAINST-WOMEN-AND-CHILDREN/

SUMMARY: Principles and Sub-Principles of the A-Z Advocacy Model

Principle One: An analysis of intersectionality and patriarchy deepens the understanding of root causes and becomes fundamental to program design.

- An analysis of how power, equality and empowerment are compromised by the intersectionality of oppressions, including patriarchy, is fundamental to the A-Z Advocacy Model.
- Confronting root causes and building culturally-specific interventions are intertwined in the A-Z Advocacy Model.

Principle Two: Culturally-specific programming means designing services that address ethnic and linguistic diversity within and among Asians and Pacific Islanders.

- Expanding language services to match the changing needs of ethnic communities, in some cases even beyond the original target population, is a principle of the A-Z Advocacy Model.
- Providing language access, often for multiple API and non-API languages is a principle of the A-Z Advocacy Model.

Principle Three: Survivor-centered advocacy is based on a culturally-specific analysis and definition of domestic and family violence.

- Broadening the definition and analyzing the differing dynamics of domestic violence in API families is a principle of the A-Z Advocacy Model.
- Culturally-specific definitions, interventions, and prevention of domestic violence become integral to systems change in the A-Z Advocacy Model.

Principle Four: Integrating an analysis of, and responses to, gender-based violence when working with API survivors of domestic violence became evidence-informed practice.

- Broadening domestic violence services to address gender-based violence over the lifecourse is a survivor-centered advocacy principle of the A-Z Advocacy Model.
- Understanding the impact of lifecourse abuse and negative and positive help-seeking experiences has expanded a culturally-specific inventory of practices.

Principle Five: Engaging in systems advocacy builds gateways to services through collaboration, policy advocacy, and research.

- Institutionalizing systems advocacy to mitigate system barriers is a principle of the A-Z Advocacy Model.
- Taking leadership on systems advocacy to mitigate language access barriers for *all* survivors with limited English proficiency is a principle of the A-Z Advocacy Model.
- Integrating tools for economic security is a growing component of the A-Z Advocacy Model.
- Policy advocacy on behalf of Asian (and other) immigrant survivors is a core organizing principle for systems advocacy in the A-Z Advocacy Model.
- Research to establish need and analyze context is a strategy for systems advocacy in the A-Z Advocacy Model.
- Unique collaborations to promote systems advocacy for immigrant survivors unfamiliar with systems in the U.S. is a principle of the A-Z Advocacy Model.

VI. Concluding Thoughts

The *A-Z Advocacy Model for Asian and Pacific Islander Survivors* is anchored in culturally-specific, survivor-centered principles and sub-principles that grow out of an analysis of the issues affecting Asian and Pacific Islander survivors of gender-based violence and the cultural contexts of their lives. It has been operationalized through a range of interventions, systems change, and community engagement strategies in response to the ethnic, demographic, and linguistic diversity of Asians and Pacific Islanders — building a rich inventory of practice. To substantiate this inventory of practice, the Institute has presented quantitative data collected from API-serving community-based organizations. Qualitative data, based on a multitude of examples provided throughout, demonstrate how principles have informed practices; and how practices that grow out of necessity and intention, have shaped principles.

The A-Z Advocacy Model is evidence-informed practice at its best — braiding together the strands of available research, advocates' expertise, and survivors' needs in order to build a unique structure for safety, individual and community well-being, and systems and cultural change. Such advocacy is built on an impressive body of work: intervention, prevention and community engagement strategies designed by Asian and Pacific Islander advocates; establishing a dynamic *A to Z Inventory of Practice*, requiring constant nimbleness and regular recalibration.

Indeed, more work remains to be done. Take the example of trauma-informed advocacy. Given their intimate knowledge of communities and their own experiences of gendered or racialized oppression, most API advocates can understand and identify the types of trauma their communities have suffered; but trauma-informed care has yet to be systematically integrated into smaller agencies. Findings from a well-designed four-year research project (ending in 2017) by Texas Muslim Women's Foundation promises to significantly inform culturally-specific, trauma-informed care, and well-being in historically marginalized communities. With regard to well-being, questions posed to other API groups will help the field understand what constitutes well-being, because indicators are going to differ given diversity within API communities. This does not mean that there will not be common measures; but community specific well-being remains to be better understood. The Asian Pacific Institute on Gender-Based Violence continues to work on deepening the applications of trauma-informed care and culturally-specific indicators of well-being in API communities.

The A-Z Advocacy Model provides an excellent foundation for understanding the complexity through which programs address the diverse needs of Asian and Pacific Islander survivors and acts as a primer for broader discussions around how the field has come to define the nomenclature of culturally-specific efforts while maintaining a focus within API communities. The compilation of evidence-informed practices creates a distinctly unique profile for API programs, culminating in the A-Z Advocacy Model.

We hope the A-Z Advocacy Model is as inspiring as it is inspired!

As advocates for gender democracy, we are passionately committed to grow and influence social justice movements. Asian and Pacific Islander advocates have been working to effect change within three domains of culture: the cultures of gender-based violence that normalize victimization, the cultures of ethnic and identity-specific communities that prescribe and enforce gender norms, and the cultures of systems that are barriers, instead of gateways, to services and justice. The vision of ending domestic and other forms of gender violence has been central to the anti-domestic violence movement. But it is also important to boldly articulate what we want affirmatively. After all, just like individual DNA, cultural DNA changes with every generation.

So, what kinds of cultures do we want? And are these radical or fundamental demands?

As agents of change, we want:

- Cultures where gender democracy and equity are normative
- Cultures where culturally-rooted societal norms value women and girls
- Cultures divested of toxic masculinity
- Cultures where resistance is liberating
- Cultures that invest in well-being, not just services, for everyone
- Cultures that go beyond defining equality as a matter of catching up, but rather as a redistribution of resources and power
- Cultures that out-shine patriarchy
- Cultures that shift from the inter-generational transfer of violence to the inter-generational transfer of caregiving
- Cultures where relationships of power are replaced with relationships of meaning

We hope the A-Z Advocacy Model conveys how the struggles of victims and survivors are transformed to reflect the strengths of our movement!

VII. Appendices

A to Z

Inventory of Practice
Asian and Pacific Islander Advocates Build Evidence-Informed Practices

The A to Z Inventory of Practice has been developed by the Asian Pacific Institute on Gender-Based Violence to document the range of work and issues addressed by advocates serving Asian and Pacific Islander (API) survivors of gender-based violence and how culturally-specific advocacy is operationalized and continually expanded by them in the A-Z Advocacy Model.

There are items on the list that require no explanation — for those that do, we have provided a brief description to clarify their meaning and/or explain how they apply to or why they belong in an inventory of practice on gender-based violence. We invite advocates to add items by contacting us at info@api-gbv.org.

Categories listed include:

- Types of gender-based violence addressed
- Services/interventions offered
- Community engagement/prevention activities
- Languages of service (Only Asian and Pacific Islander languages are listed)
- Ethnic groups served
- Demographic groups served
- Systems that community-based organizations work with, and
- Other activities such as research and policy advocacy.

A

B

Gender-Based Violence:
Abandonment
Abduction, child
Abortion: forced by partner, in-laws
Abusive international marriage
Adoption coercion: mothers forced to relinquish infant daughters, children from previous marriage
Adultery: survivors forced to accept or be blamed for men's affairs, polygamy (emotional/sexual abuse)
AIDS/HIV transmission and IPV
Alcohol-facilitated rape/assault

Services | Interventions:
Acculturation: classes, guidebooks, tip sheets for new immigrants, refugees
Addiction recovery programs
Alternatives to violence programs
Anger management counseling
Art therapy for children, adults
Asylum: gender-based asylum applications prepared and filed to USCIS
Autonomy: services that promote survivor autonomy

Prevention | Community Engagement:
Accountability: practices to ensure accountability from abusers; from systems to mitigate barriers; from communities to change cultural norms;
After-school programs for children
Art: to raise awareness
Attitudes to women: tools, activities, curricula to change gender norms that devalue women/girls

Demographic Groups:
Adolescents, Adults, Asylees

Ethnic Groups:
Afghani, Arab

Languages:
American Sign Language (ASL), Arabic, Assamese

Systems Advocacy:
AIDS/HIV clinics, APS: Adult Protective Services

Gender-Based Violence:
Body shaming/ humiliation: making critical, humiliating comments (as in fat shaming); behaviors designed to humiliate a victim's body (e.g., in-laws forcing their daughter-in-law to take her clothes off, pointing or prodding and ridiculing parts of her body)
Body modification that is forced; coerced plastic surgery; hymen examination for proof of virginity
Branding: using hot branding iron (as used on cattle) on trafficked victim to show they are the property of a certain pimp, part of his 'stable'

Services | Interventions:
Batterer Intervention Programs (BIPs)
Behavioral health services
Bereavement support and resources: especially for immigrant survivors prevented from contact with natal family in home country, or not being allowed to mourn death of natal family member
BIA | Board of Immigration Appeal accredited services
Boys groups
Burial for intimate homicide victims that marital family refuses to or natal family cannot conduct

Prevention | Community Engagement:
Bride price: addressing abusive aspects of this practice

Demographic Groups:
Batterers, Bisexuals, Boys, Buddhists

Ethnic Groups:
Bangladeshi, Bengali, Bhutanese, Burmese

Languages:
Bahasa Indonesia, Bahasa Malaysia/Malay, Bangla/Bengali, Bari, Bhojpuri, Bhutanese, Burmese

Systems Advocacy:
Buddhist temples

C

Gender-Based Violence:

Campus sexual assault
Child abuse, neglect, abandonment
Child trauma from exposure to domestic violence or maternal homicide
Clergy abuse
Coercive control
Crime-syndicate controlled trafficking
Criminal entrapment: coercion by abuser to engage in criminal activities (e.g., driving getaway car)
CSEC | Commercial Sexual Exploitation of Children
Custodial rape: by police, refugee camp personnel, immigration/border officers, prison guards
Custody-related abuses and battles: coercion, threats, actions to silence domestic violence disclosure; false allegations that mothers are child abusers; refusing to pay child support
Cyber-stalking

Services | Interventions:

Campus assault-related advocacy for foreign and other non-citizen students
Cars: car donation programs for survivors; car insurance payments
Case management
CCR: Coordinated Community Response teams
Childcare: services; accessing respite care
Child custody: legal services; obtaining support; parenting time arrangements; accompaniment to child custody evaluation, mediation
Children's services in residential and non-residential programs
Citizenship: assistance; classes/education
Computer literacy training
Conflict zones: services for victims who experienced sexual violence in conflict zones, camps
Cooking: teaching skills; as healing, restoring normalcy
Counseling services for adults, teens, children
Court accompaniment
Crisis intervention/counseling
Cultural adjustment: support, resources, "cultural brokers" to assist at-risk families during initial contact with social services
Cultural competency | culturally-responsive trainings for systems, other providers
Cultural defense: serving as expert witness/providing consultation to claim or rebut cultural defense

Prevention | Community Engagement:

Chai Chats: outreach, awareness raising
Child abuse prevention education
Civic engagement: multilingual voter registration, census participation drives
Civil legal remedies: assistance, accompaniment, direct services, referrals
Civil rights advocacy: protections against discrimination
Cultural change work: analysis, critique of culture and cultural explanations of domestic violence

Demographic Groups:

Children, COFA migrants from Palau, Marshall Islands, Federated States of Micronesia
College students

Ethnic Groups:

Cambodian, Carolinian, Chamorro, Chin, Chinese, Chuukese

Languages:

Cantonese, Carolinian, Cebuano, Chamorro, Chin, Chuukese

Systems Advocacy:

Campus administration, Child custody, Child protection/Child welfare, Churches, Civil justice system, Civil rights organizations, Consulates, Criminal justice system

D

Gender-Based Violence:

Date rape
Dating violence
Death threats
Debt bondage, aka debt slavery for trafficked victims
Devaluation of girl children: withholding nutritious food, medical care, education from girls; having sex-selected abortion
Digital abuse
Disaster zones: sexual violence victimization after natural/man-made disasters
Divorce-related: forced divorce; religious divorce without civil divorce; abusers falsifying income, assets to avoid child support and/or to obtain spousal support from victim
DMST | Domestic Minor Sex Trafficking
Domestic violence

Dowry-related abuse/death threats to exhort post-marriage payments
Drug-facilitated rape/assault
Drug-muling: being forced by traffickers to smuggle drugs across borders by swallowing or inserting them into a body cavity

Services | Interventions:

Defense issues: advocacy, resources for battered women who use violence
Deportation: advocacy in U.S. and/or home country for at-risk survivors, perpetrators, children, refugee youth
Disaster zones: addressing sexual violence victimization in disaster aftermath
Driver's education; learner's permit classes
DUI/risk reduction intervention course

Prevention | Community Engagement:

DACA | Deferred Action for Childhood Arrivals (aka DREAMers): advocating for them, supporting them; movement related work

Demographic Groups:

Deaf/Hard of Hearing; Disabilities i.e., survivors w/cognitive, physical, psychological disabilities; Domestic workers suffering sexual/labor exploitation; DREAMers

Ethnic Groups:

Dhivehi/Maldivian

Languages:

Dari

Systems Advocacy:

Defense attorneys/Public defenders

E

Gender-Based Violence:

Economic abuse: withholding access to income, bank accounts, joint assets, etc.; ruining victim's credit; not paying child or spousal support; leaving victim responsible for failed business, mortgage payments
Elder abuse

Services | Interventions:

Economic assistance: cash grants, small loans, emergency funds; economic relief through protection orders; credit repair
Economic security/empowerment: economic literacy;

homebuyer education; micro-credit loan applications, management; debt repayment structuring
Elder abuse intervention
Emergency disaster relief and recovery
Emergency Protection Orders
Emergency domestic violence shelter program
Emergency food assistance
Emergency safe housing
Emotional intelligence curricula for children, survivors
Employment-related assistance
Expert witness testimony provision

Prevention | Community Engagement:

Education-related: awarding/finding scholarships for survivors, their kids; school enrollment; emergency tuition loans
Empowerment workshops
ESL | ESOL classes

Demographic Groups:

Elders

Ethnic Groups:

East Asian

Systems Advocacy:

Economic institutions and services, Elder abuse service programs, Employment-related

F

Gender-Based Violence:

Familicide (killing partner and children)
Family-controlled trafficking
FGM | FGC: Female Genital Mutilation/Cutting
Fiancé(e) abuse: U.S.-based individuals refusing to marry K visa holder they sponsored
Forced divorce
Forced marriage by parents: to pre-selected husband/much older man; to one's rapist; to block same-sex marriage, relationships

Services | Interventions:

Faith-based interventions: including working with religious professionals
Family justice center
Family law assistance
Family support program, therapy
Fatherhood: responsible fatherhood programs, fathering after battering programs
Food stamps (SNAP) application assistance

Prevention | Community Engagement:
Familicide prevention
Food-related: food security, collecting and distributing food to needy families, food pantry
Foster-parenting: recruiting, training API families

Demographic Groups:
Fathers, Foreign students

Ethnic Groups:
Fijian, Filipino

Languages:
Farsi, Fijian, Filipino, French (for Vietnamese, Cambodian, West African refugees), Fujian, Fuzhou

Systems Advocacy:
Family courts: mediators, evaluators, GALs, parenting coordinators, Foster care, Funding: advocating for sustainable programs, giving input in state plans

G

Gender-Based Violence:
Gambling-related abuse: depleting or withholding family income causing poverty, food insecurity
Gang-controlled trafficking
Grooming/Sexual predation

Services | Interventions:
GED classes
Gender-based asylum (also listed under 'A')
Group counseling for residential and non-residential survivors

Prevention | Community Engagement:
Gardening to promote healing
Gender analysis: norm change; inter-generational awareness-raising; education on gender-based violence, misogyny, sexism
Gender equity: curricula, strategies to promote gender equity and democracy

Demographic Groups:
Gay men and youth, Girls

Languages:
Gouyu/Mandarin, Gujarati

H

Gender-Based Violence:
Harassment, sexual: by clergy, coaches, teachers, professors, extended family members, therapists, doctors, supervisors, co-workers, military personnel
Harassment in public spaces: streets, buses, trains
HIV | AIDS: forced to have unprotected sex by infected partner; buyers forcing prostituted minors, adults to have unprotected sex
Homicide-related: Danger Assessment; assessing family-, community-generated risks; supporting surviving children; emotional and legal support for victim's parents in Asia for access/custody of grandchildren; (burial for victims under 'B')
Honor killing
Hooking-up related abuse and coercion

Services | Interventions:
Harm-reduction
Hate crimes-related: advocacy for victims
Healing: culturally-rooted individual and group healing practices
Healthcare access: ACA enrollment, increasing access, accompaniment, enrolling survivors' children, training providers on culturally-specific domestic violence dynamics, ensuring use of trained medical interpreters
Health services: on-site clinics; primary care clinic partnerships; referrals/services for uninsured, undocumented immigrants, documented immigrants subject to 5-year bar
Helpline
HIV | AIDS: identifying Asian-specific risk-factors for survivors, counseling, early intervention, testing support
Home visitation
Housing: temporary, emergency, establishing/using safe home networks, Section 8 assistance
Hotline

Prevention | Community Engagement:
Healthcare awareness: for survivors, specific groups e.g., Vietnamese nail salon workers, refugees, elders
Healthy marriage programs
Homophobia: addressing it within programs, in communities
Honor killing: safety planning in U.S. and home country for at-risk women, girls, LGBTQ

Demographic Groups:
Hard of Hearing individuals, Hindus, H-4 visa holders

Ethnic Groups:
Hawaiian, Hmong

Languages:
Hawaiian/'Ōlelo Hawai'i, Hindi, Hmong/Mong, Hokkien

Systems Advocacy:
Healthcare, Health insurance, Hindu temples, Homeland Security, Hospitals, Housing

I

Gender-Based Violence:
Immigration-related abuse and threats depending on survivor's status
Incest
In-laws perpetrating domestic/family violence
International Marriage Broker | IMB-contracted relationships: abuse by men in U.S. with domestic violence histories
Intimate Partner Violence
Isolation: blocking all contact with natal family, friends; withholding warm clothes, shoes so victim is housebound

Services | Interventions:
I-751 battered spouse waiver for conditional residents abused by U.S. citizen spouse
IEP | Individual Educational Plan accompaniment
Immigration law services/assistance
International collaboration for transnational case management, referrals
Interpretation: in spoken language for survivors with limited English proficiency
Interpretation: in sign language for survivors who do not know/use ASL

Prevention | Community Engagement:
Imams: enlisting/training them in prevention and survivor-centered intervention
IMBRA (International Marriage Bureaus Regulation Act) policy advocacy
Islamic jurisprudence research, tools to challenge misinformation on religious justification

Demographic Groups:
Immigrants, Incarcerated or formerly incarcerated survivors, Indigenous groups

Ethnic Groups:
Indian, Indonesian, Iranian, Iraqi

Languages:
Ilocano

Systems Advocacy:
Immigration court, Immigration and Customs Enforcement, International Marriage Bureaus

J

Gender-Based Violence:
Jewelry given as wedding gifts is withheld/stolen from bride by in-laws (economic abuse)

Services | Interventions:
Job training
Judicial collaboration, training
Juvenile refugees and immigrants: advocacy for deported or at-risk youth risk
Juvenile visa | SIJS: obtaining Special Immigrant Juvenile Status for abused, abandoned, neglected minors needing humanitarian protection

Demographic Groups:
Juveniles U.S.- and foreign-born, Juvenile refugees deported for status offenses/crimes

Ethnic Groups:
Japanese, Jordanian

Languages:
Japanese, Javanese

Systems Advocacy:
Juvenile justice

K

Gender-Based Violence:
Kidnapping, bride: aka marriage by capture/abduction

Ethnic Groups:
Karen, Kazakh, Khmer/Cambodian, Korean, Kosrean, Kuwaiti

Languages:
Kannada, Kapampangan, Karen, Karenni, Kashmiri, Kazakh, Khmer, Konkani, Korean, Kurdish, Kutchi

L

Gender-Based Violence:
Labor exploitation: of elderly parents for housework, childcare; extreme exploitation of household labor by husband and in-laws in servile marriages; of domestic helpers/maids
Labor trafficking
LGBTQ intimate partner violence, abusers claiming victimization, coerced to come out or stay closeted
LGBTQ-related: homophobic parents blocking/controlling gender expression, identity, preference, sexual orientation; forcing heterosexual marriage

Services | Interventions:
Legal services: advocacy, representation, hotlines
Licensed child care services
LPR status: obtaining Legal Permanent Resident status for survivors

Prevention | Community Engagement:
Leadership training for survivors as part of movement building
Life-after-divorce program
Life skills training
Lifetime Spiral of Gender Violence, using it w/survivors, for community organizing
Literacy classes

Demographic Groups:
LEP | Limited English Proficient survivors, Lesbians

Ethnic Groups:
Laotian, Lebanese

Languages:
Lao

Systems Advocacy:
Language access policy advocacy across multiple systems

M

Gender-Based Violence:
Marital rape
Marry-and-dump: husbands divorce wives within few months and abandon them in home country or in U.S.
Mental health coercion: undermining survivors' sanity, credibility; labelling or making them feel 'crazy'; preventing help-seeking; interfering with medications
Military-related: abuse of U.S. and foreign-born Asian wives on U.S. and foreign bases; sexual assault of service women
Molestation
Mother-child bonding disruption: not letting mothers hold, nurse, care for children

Services | Interventions:
Marriage counseling
Medicaid application assistance
Mental health services
Mindfulness training, meditation
Mother-child bonding: rebuilding ruptured bonds
Multilingual services

Prevention | Community Engagement:
Media campaigns to raise awareness, educate communities
Men: engaging men; confronting men's violence, toxic masculinity
Mentoring teen girls, boys
Mother-child suicide prevention
Movement building
Multi-generational family programming to change norms, prevent abuse

Demographic Groups:
Male victims, Military personnel, Mothers, Muslims

Ethnic Groups:
Malaysian, Maldivians/Dhivehi, Mandaean, Marshallese, Middle Eastern, Mien, Mongolian

Languages:
Maay Maay, Malay/Bahasa Malaysia, Malayalam, Mandarin/Guoyu, Marathi, Marshallese/Ebon, Marwari, Mien, Mon, Mongolian/Khalkha Mongol

Systems Advocacy:
Maternal health, Mental health, Mosques

N

Prevention | Community Engagement:
Needs assessments
Networks to share promising practices

Ethnic Groups:
Native Hawaiian, Nepalese

Languages:
Nepali

O

Prevention | Community Engagement:
Organizational trauma-informed practices
Outreach events such as kite-flying, movie festivals and discussion, Blue Collar outreach, *Chai* Chats

Ethnic Groups:
Other races served by API agencies include survivors from following communities: African American, African Diaspora, American Indian and Alaskan Native, Latino, Middle East and North Africa (MENA), White

Languages:
Odia
Other non-API languages

Systems Advocacy:
OBGYN

P

Gender-Based Violence:
Pimp-controlled trafficking
Polygamy
Pornography: being forced to watch and enact porn
Pregnancy-related: physical abuse onset, rape by partner during and after pregnancy
Psychological abuse

Services | Interventions:
Parenting programs, support, workshops
Peer counseling and referrals
Peer mediation training for youth
Pets: sheltering survivors with pets
Professionals who are foreign-trained: assist survivors to obtain U.S. credentials, licenses, insurance coverage; get recertified to practice medicine, accounting, etc.
Pro se litigants: accompaniment/assistance in navigating systems
Protection Orders
Psychotherapy

Prevention | Community Engagement:
Patriarchy and power analysis to confront power structures
Policy advocacy
Pre-marital counseling, especially for survivors re-marrying
Prevention programs

Demographic Groups:
Pregnant women, Pro se litigants/petitioners, Prostituted adults and minors

Ethnic Groups:
Pacific Islander, Pakistani, Palauan, Palestinian, Persians, Pohnpeian, Punjabi

Languages:
Palauan, Pashto, Persian, Pohnpeian, Pothohari, Punjabi, Pwo Karen

Systems Advocacy:
Pediatrics, Prosecutors' offices, Psychological services, Public benefits, Public defenders' offices

Q

Gender-Based Violence:
Queer/same-sex/same-gender violence

Demographic Groups:
Queer/LGBTQ

Systems Advocacy:
Queer/LGBTQ service agencies

R

S

Gender-Based Violence:

Religion used by abusers and faith professionals to justify/condone GBV, silence and subjugate women, support abusers

Reproductive coercion and/or sabotage: to cause pregnancy

Revenge porn: sexually explicit portrayal distributed without person's consent

Services | Interventions:

Referrals: extensive referral networks/agreements for medical, housing, legal services

Refugee resettlement including orientation/case management/family strengthening programs; Rental/mortgage assistance

Reproductive health education/services

Respite care: providing/obtaining services for caretaking of children, elders, special-needs children

Rural/remote areas: access/services for immigrant, LEP survivors

Prevention | Community Engagement:

Racism: mitigating impact on survivors of color, anti-oppression work within API groups, assisting victims of racial profiling

Religious study: curricula challenging interpretations/justifications that condone GBV

Restorative justice programs

Risk assessment to prevent homicide

Demographic Groups:

Refugees, Runaway homeless youth

Ethnic Groups:

Refaluwasch, Rohingya

Languages:

Rohingya

Systems Advocacy:

Refugee agencies

Runaway Homeless Youth (RHY) programs

Other:

Research projects/partnerships to inform practice, EBP: Evidence-Based Practice research within agency, Culturally-sensitive protocols to collect data, design outcome measures

Gender-Based Violence:

Separation-related abuse given heightened danger when leaving an abuser

Sex-selected abortion

Sexual assault/violence/coercion against infants, children, teens, young adults, adults, elders

Sexual harassment

Sibling abuse

Stalking

Surveillance: monitoring movements, email, phones, social media; by partner, in-laws, community members

Substance use coercion, including threats to report survivors for substance use

Suicide: increased risk due to abuse for LGBTQ and trafficked youth, adults, elders; coerced suicide pacts; abetted suicide

STI | STD transmission from coerced sex, unprotected sex, condom sabotage

Services | Interventions:

Safety planning

School-based support groups, counseling for young women survivors

Shelter

Special Immigrant Juvenile Status visas

Special-needs children of survivors: advocacy, support groups to mitigate barriers faced by both

Substance abuse gender-sensitive treatment programs or support services

Supervised visitation, safe exchange

Support groups, survivor mentorship programs

Systems navigation

Prevention | Community Engagement:

Self-defense classes

Self-help, self-reliance, self-sufficiency resources/training

Senior fitness classes

Sex education

Small business support program for survivors

Sports programs to empower immigrant/refugee girls

Story-telling: training survivors, creating digital stories, collecting stories for policy advocacy

Suicide prevention for youth, adults, abused mothers, elders' suicide pacts

Ethnic Groups:

Samoan, Saudi Arabian, Singaporean, Sinhala, South Asian, Southeast Asian, Sri Lankan, Syrian

Languages:
Samoan, Saraiki, Shanghainese, Sign Languages
(other than ASL), Sindhi, Sinhala

Systems Advocacy:
Sexual assault programs, SANE (Sexual Assault Nurse
Examiners), SART (Sexual Assault Response Teams),
Schools, SNAP (Supplemental Nutrition Assistance
Program)

T

Gender-Based Violence:
Teen relationship abuse
Torture
Trafficking, domestic
Trafficking, international
Transnational abandonment

Services | Interventions:
TANF: access, accompaniment, policy advocacy
Tax preparation (part of economic security program)
Teens: hotline, workshops
Temporary Restraining Orders
Translated materials: safety plans, brochures, forms,
etc. to increase LEP access
Translation services
Transportation assistance
Trauma-informed care
Trauma-specific interventions
T visas

Prevention | Community Engagement:
Take Back the Night events
Tutoring

Demographic Groups:
Teens, Trafficked individuals, Transgender

Ethnic Groups:
Tahitian, Taiwanese, Tamil, Thai, Tibetan, Tokelauan,
Tongan, Turkmen

Languages:
Tagalog, Tai Dam/Black Tai, Taishanese/Toisanese,
Taiwanese, Tajik, Tamil, Telugu, Teochew/Chiu Chow,
Thai, Tibetan, Tongan, Turkish

Systems Advocacy:
TANF, Technical assistance, Training for partner/
collaborative agencies, systems

U

Gender-Based Violence:
Uxoricide (wife-killing)

Services | Interventions:
Utility assistance
U visas

Ethnic Groups:
Uzbek

Languages:
Urdu, Uzbek

V

Gender-Based Violence:
Vicarious trauma aka secondary trauma due to
exposure to gender violence
Victim-blaming by community, natal and marital
families
Virginity tests

Services | Interventions:
VAWA I-360 self-petition application
Victims of crime assistance
Vocational training classes
Volunteer attorney support

Prevention | Community Engagement:
VAWA: policy advocacy, grassroots organizing
Voter registration drive

Ethnic Groups:
Vietnamese

Languages:
Vietnamese, Visayan

Systems Advocacy:
Victims Of Crime Assistance (VOCA), Victim-Witness

W

Gender-Based Violence:
Wartime rape
Widowhood: demeaning widows, forcing them into extreme isolation
Withholding food, clothing, daily necessities (soap, toothpaste, etc.), medication, healthcare
Workplace-related abuse: sexual assault, sexual harassment

Services | Interventions:
Women survivors who use violence: obtain legal services, support legal team

Prevention | Community Engagement:
Well-being/wellness classes: yoga, meditation, exercise
Workplace domestic violence prevention

Demographic Groups:
Widows, Workers, Women survivors who use violence

Ethnic Groups:
West Asian/Middle Eastern

Systems Advocacy:
Welfare

X

Prevention | Community Engagement:
Xenophobia: addressing anti-immigrant sentiments

Y

Prevention | Community Engagement:
Yoga classes
Youth centers: leadership development, mentoring, healthy relationships groups

Demographic Groups:
Youth

Ethnic Groups:
Yapese, Yemeni

Z

Prevention | Community Engagement:
Zakat: Islamic practice of giving money to the poor and needy, used by community-based organizations to raise awareness and funds for survivors

APPENDIX 2: Asian, Pacific Islander, and Other Ethnicities and Races Served

The following categories represent the ethnicities and races served most often by 160 API-serving agencies/programs that responded to a survey in 2016 conducted by the Asian Pacific Institute on Gender-Based Violence. This is not an exhaustive list of Asian and Pacific Islander ethnicities.

Central Asia
1. Afghani (Afghanistan)
2. Mongolian (Mongolia)
3. Turkmen (Turkmenistan)

East Asia
4. Chinese (China)
5. Japanese (Japan)
6. Korean (Korea)
7. Taiwanese (Taiwan)
8. Tibetan (Tibet)

Pacific Islands
9. Carolinian (Caroline Islands)
10. Chamorro (Mariana Islands, Guam)
11. Chuukese (Federated States of Micronesia)
12. Fijian (Fiji)
13. Kosraean (Kosrae, Caroline Islands, Nauru)
14. Marshallese (Marshall Islands)
15. Native Hawaiian (United States)
16. Palauan (Republic of Palau)
17. Pohnpeian (Pohnpei)
18. Refaluwasch (Caroline Islands)
19. Samoan (American Samoa/Samoan Islands)
20. Tahitians (Tahiti)
21. Tokelauan (Tokelau)
22. Tongan (Tonga)
23. Yapese (Federated States of Micronesia)

South Asia
24. Bhojpuri (Nepal)
25. Bangladeshi/Bengali (Bangladesh, India)
26. Bhutanese (Bhutan)
27. Indian (India)
28. Maldivians/Dhivehi (Maldives)
29. Nepali (Nepal)
30. Pakistani (Pakistan)
31. Punjabi (India, Pakistan)
32. Sinhala (Sri Lanka)
33. Tamil (Sri Lanka, India) Southeast Asia
34. Burmese (Burma/Myanmar)

35. Cambodian/Khmer/Mon (Cambodia)
36. Chin (Burma/Myanmar)
37. Filipino (Philippines)
38. Hmong (China, Vietnam, Laos, Thailand)
39. Indonesian (Indonesia)
40. Karen (Burma/Myanmar)
41. Laotian (Laos)
42. Malaysian/Malay (Malaysia)
43. Mien (Laos, Thailand)
44. Thai (Thailand)
45. Vietnamese/Kinh (Vietnam)

West Asia/Middle East
46. Iranian/Persian (Iran)
47. Iraqi (Iraq)
48. Jordanian (Jordan)
49. Kuwaiti (Kuwait)
50. Lebanese (Lebanon)
51. Mandaean (Iran, Iraq, Syria)
52. Palestinian (Palestine)
53. Saudi Arabian (Saudi Arabia)
54. Syrian (Syria)
55. Turkish (Turkey)
56. Yemeni (Yemen)

Other Racial & Ethnic Groups that Sought Services from API-serving Agencies
57. African American
58. American Indian and Alaska Native
59. Bosnian
60. Egyptian
61. Ethiopian
62. German
63. Latino/a
64. Libyan
65. Moroccan
66. Russian
67. Somali
68. Sudanese
69. White

APPENDIX 3: In-Language Advocacy Capacity of API-serving Programs

The following data on Asian, Pacific Islander, and other languages that services are provided in by 160 API-serving agencies/programs was obtained in response to a survey in 2016 conducted by the Asian Pacific Institute on Gender-Based Violence. (The main countries and regions the languages are spoken in are listed, but given the Asian diaspora, they may be spoken in other countries too.)

Asian and Pacific Islander Languages

1. Arabic (Middle East, North Africa)
2. Assamese (India)
3. Bahasa Indonesia (Indonesia)
4. Bahasa Malaysia/Malay (Indonesia, Malaysia, Brunei, Singapore)
5. Bangla/Bengali (Bangladesh, India)
6. Bhojpuri (Nepal, India)
7. Bhutanese (Bhutan)
8. Burmese (Burma/Myanmar)
9. Cantonese (China)
10. Carolinian (Pacific Islands)
11. Cebuano (Philippines)
12. Chamorro (Pacific Islands)
13. Chin (Burma/Myanmar)
14. Chuukese (Pacific Islands)
15. Dari (Afghanistan)
16. Farsi/Persian (Iran, Afghanistan, Tajikistan)
17. Fijian (Pacific Islands)
18. Filipino/Tagalog (Philippines)
19. Fujian (China)
20. Fuzhou (China)
21. Gujarati (India)
22. Hawaiian/ʻŌlelo Hawaiʻi (Hawaiʻi, USA)
23. Hindi (India)
24. Hmong/Mong (Thailand, Laos, China)
25. Hokkien (China)
26. Ilocano (Philippines)
27. Japanese (Japan)
28. Javanese (Indonesia)
29. Kannada (India)
30. Kapampangan (Philippines)
31. Karen (Burma/Myanmar)
32. Karenni (Burma/Myanmar)
33. Kashmiri (India)
34. Kazakh (Kazakhstan)
35. Khmer (Cambodia)
36. Konkani (India)
37. Korean (Korean)
38. Kurdish (Iran, Turkey)
39. Kutchi (India, Pakistan)
40. Lao (Laos)
41. Malayalam (India)
42. Mandarin/Guoyu (China)
43. Marathi (India)
44. Marshallese/Ebon (Pacific Islands)
45. Marwari (India)
46. Mien (Laos, Thailand, Vietnam, China)
47. Mon (Burma/Myanmar, Thailand)
48. Mongolian/Khalkha Mongol (Mongolia)
49. Nepali (Nepal)
50. Odia (India)
51. Palauan (Pacific Islands)
52. Pashto (Afghanistan, Pakistan)
53. Pohnpeian (Pacific Islands)
54. Pothohari (Pakistan)
55. Punjabi (India, Pakistan)
56. Pwo Karen (Burma/Myanmar)
57. Rohingya (Burma/Myanmar)
58. Samoan (Pacific Islands)
59. Saraiki (Pakistan)
60. Shanghainese (China)
61. Sindhi (India)
62. Sinhala (Sri Lanka)
63. Tai Dam/Black Tai (Vietnam, Laos, Thailand, China)
64. Taishanese/Toisanese (China)
65. Taiwanese (China)
66. Tamil (India, Sri Lanka)
67. Telugu (India)
68. Teochew/Chiu Chow (China)
69. Thai (Thailand)
70. Tibetan (Tibet)
71. Tongan (Pacific Islands)
72. Urdu (India, Pakistan)
73. Uzbek (Uzbekistan)
74. Vietnamese (Vietnam)
75. Visayan (Philippines)

Other Languages

76. Albanian (Kosovo, Albania, Macedonia)
77. American Sign Language (United States)
78. Amharic (Ethiopia)
79. Armenian (Armenia)
80. Bari (Sudan)
81. Bosnian (Bosnia and Herzegovina)
82. Bulgarian (Bulgaria)
83. Croatian (Croatia)
84. Daju (Sudan)
85. Dinka (Sudan)
86. Dutch (Netherlands)
87. French (France)
88. Fula (West Africa)
89. Fur (Sudan)
90. Gallego (Spain)
91. German (Germany)
92. Grebo (Liberia)
93. Haitian Creole (Haiti)
94. Hebrew (Israel)
95. Italian (Italy)
96. Kikongo (Congo)
97. Kikuyu (Kenya)
98. Kinyarwanda (Rwanda)
99. Kirundi (Burundi)
100. Kituba (Central Africa, Congo)
101. Kizigua (Somalia, Somali Bantu, Tanzania)
102. Lingala (Congo)
103. Maay Maay (Somalia, Somali Bantu, Tanzania)
104. Mararit (Western Sudan)
105. Polish (Poland)
106. Portuguese (Portugal)
107. Romanian (Romania)
108. Russian (Russia)
109. Serbian (Serbia)
110. Somali (Somalia)
111. Spanish (Spain, Latin America)
112. Sudanese (Sudan)
113. Susu/Sosoxui (Guinea and Sierra Leone)
114. Swahili (East Africa)
115. Swedish (Sweden)
116. Tigrinya (Tigray)
117. Turkish (Turkey)
118. Ukranian (Ukraine)
119. Wolof (Senegal)
120. Yoruba (West Africa)
121. Zaghawa (Sudan, Chad, Darfur)

Acknowledgements

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