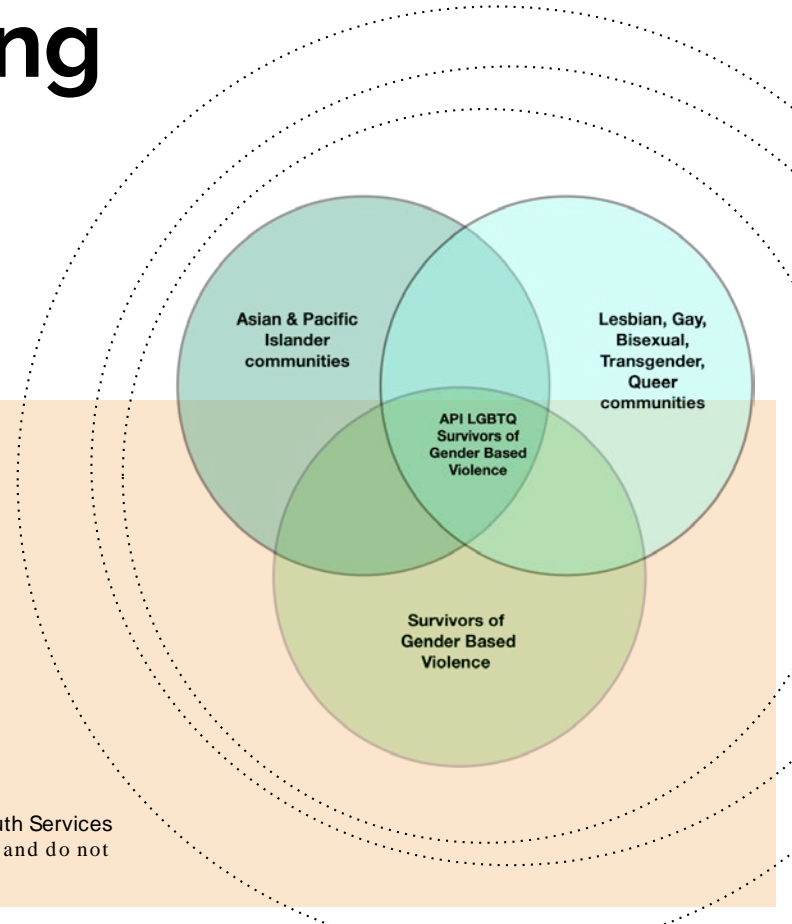


From a Spiral of Violence to a Whirlwind of Healing

Strengthening Advocacy for API LGBTQ Survivors of Gender-Based Violence



September 30th, 2020
Facilitated by Nathan Naik Shara



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Welcome & Accessibility

- Tech overview
- Accessibility
- Interpretation & Language Access
- Questions and Support



Image by Favianna Rodriguez

About API-GBV

The **Asian Pacific Institute on Gender-Based Violence** is a national resource center on domestic violence, sexual violence, trafficking, and other forms of gender-based violence in Asian and Pacific Islander communities.

The Institute **serves a national network** of advocates, community-based service programs, federal agencies, national and state organizations, legal, health, and mental health professionals, researchers, policy advocates, and activists from social justice organizations **working to eliminate gender-based violence.**

- Resource Center on Gender Based Violence in API Communities
- Advocacy for Immigrant Survivors
- Language Access: Interpretation Technical Assistance
- Domestic Violence Homicide Prevention
- Movement Network Building



Image by Shehzil Malik

Nathan Naik Shara

Nathan is a queer, South Asian social justice therapist and community educator whose work focuses on healing trauma, cultivating accountability skills, and developing effective community-based responses to harm and violence.

He has spent over 15 years engaged in grassroots anti-violence organizing and education, particularly within API immigrant and refugee communities and LGBTQ communities.

He is also a lead teacher and practitioner with the Bay-Area based organization generative somatics.



Agenda

- Welcome, Agenda, Goals
- Framing, Definitions & Context
- Barriers for LGBTQ Survivors
- Lessons from the Roundtable
- Recommendations for Advocates
- Q&A



Image by Samya Arif, from *The Bystander Anthology*

Goals for this Webinar

- Offer basic terminology to understand who “LGBTQ communities” are and include
- Provide a framework for understanding how gender-based violence impacts LGBTQ people
- Identify barriers that Asian & Pacific Islander LGBTQ people experience when trying to access culturally specific services and supports
- Highlight the need for GBV advocates and culturally-specific organizations to proactively serve LGBTQ members of your community
- Offer recommendations for integrating an LGBTQ lens into survivor advocacy

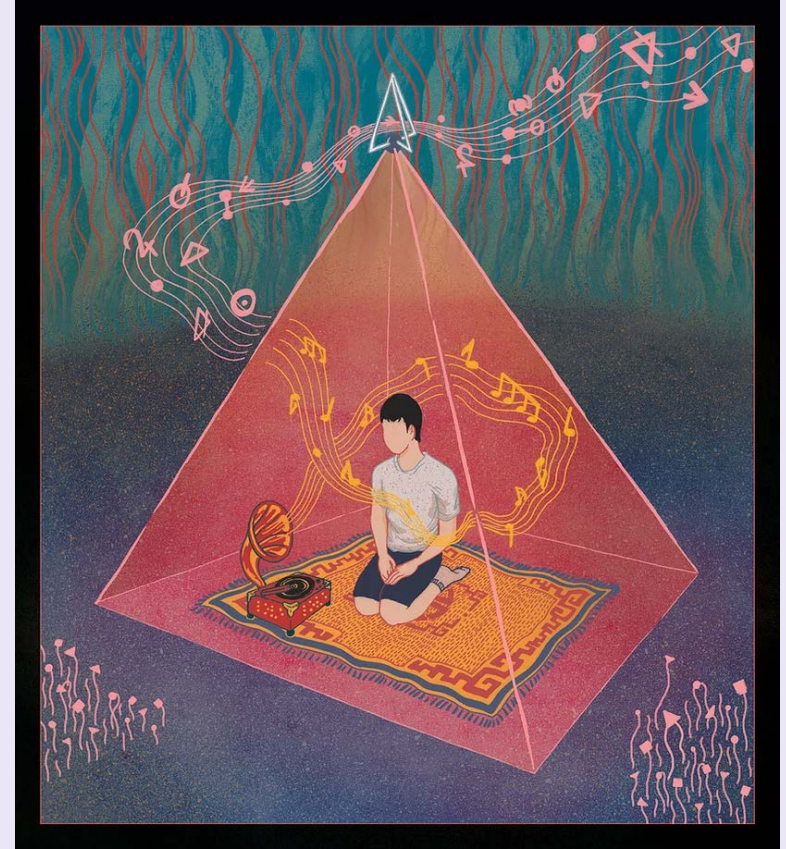


Image by Trần Nguyễn Trung Tín

Defining Asian & Pacific Islander Communities



**Asian and
Pacific Islander
communities**

API-GBV uses the term “Asian and Pacific Islander” to include all people of Asian, Asian American or Pacific Islander ancestry who trace their origins to the countries, states, jurisdictions and/ or the diasporic communities of these geographic regions.

- Central Asia
- East Asia
- Hawai'i and Pacific Islands
- Southeast Asia
- South Asia
- West Asia

API experiences overlap and intersect with other social group memberships, including class, migration status, gender, disability, and age.

Defining LGBTQ Communities



**Lesbian, Gay,
Bisexual,
Transgender,
Queer
communities**

LGBTQ is an acronym for lesbian, gay, bisexual, transgender and queer. These terms are used to describe a person's sexual orientation or gender identity.

“LGBTQ” is an umbrella term-- much like “API”-- that includes multiple communities, histories and cultures. “LGBTQ” has been used as a political identity to build power among these groups around shared experiences of oppression based on gender and sexual orientation.

LGBTQ experience intersects and overlaps with other social group memberships.

Early Learnings Self-Reflection:

When is the **first time** you remember knowing that there was a sexual orientation other than heterosexual?

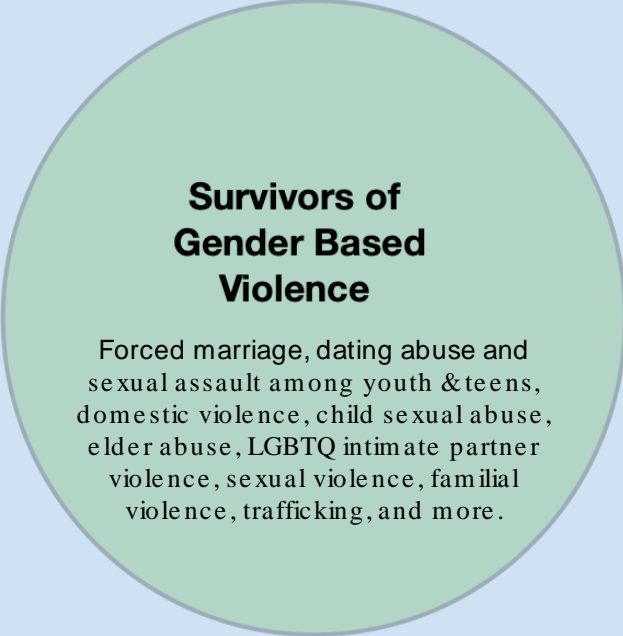
What do you remember learning about LGBTQ people and from what source(s) did you learn this information?

How did you learn that you were expected to be heterosexual?



Image by Upasna Agarwal

Defining Gender-Based **Violence**



Survivors of Gender Based Violence

Forced marriage, dating abuse and sexual assault among youth & teens, domestic violence, child sexual abuse, elder abuse, LGBTQ intimate partner violence, sexual violence, familial violence, trafficking, and more.

The United Nations defines **gender-based violence** as any act that “results in, or is 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-based violence is largely male-patterned violence and can include the victimization of women, girls, men, boys, adolescents, and lesbian, gay, transgender, and gender non-conforming people.

Unpacking the “Gender” in Gender-Based Violence

Patriarchy is a structure of beliefs and practices (institutional, cultural, and individual) which establishes the binary gender system of two distinct genders (“men” and “women”), within which men are given power and privilege at the expense of women, transgender and gender-variant people.

Patriarchy and Gender Norms

“Woman”

Body type

Cultural standards of “beauty” and “femininity”

Areas of competence

Emotional expression

Reproductive expectations

Assumptions of caregiving

Sexual roles & expectations

What are girls and women called when they step outside of this “box”?

What is done to girls and women when they step outside this “box”?

“Man”

Body type

Cultural norms and standards of “masculinity” & “manhood”

Areas of competence

Emotional range

Expectations of providing materially

Assumptions about relationality

Sexual roles & expectations

What are boys and men called when they step outside of this “box”?

What is done to boys and men when they step outside of this “box”?

Differing Experiences, Shared Struggles

While the definition and rigidity of these “boxes” can impact all people negatively, **the consequences land disproportionately** upon women, transgender and gender non-conforming people.

And while gender-based violence is largely male-patterned violence, **anyone--**regardless of gender-- **can participate in enforcing the boundaries** of each “box.”

Sexism, homophobia and transphobia are terms used to describe different patterns of patriarchal enforcement.



Image by Ashley Uananiau Lukashevsky

Homophobia

The irrational fear of love, affection, and erotic behavior between people of the same gender. Expressed as negative feelings, attitudes, actions, and institutional discrimination against those perceived as non-heterosexual, *often on the basis of gender expression or presentation.*



Image from 2018 gay pride parade in Taipei, Taiwan

Transphobia

The irrational fear of those who are perceived to break or blur stereotypical gender roles.

Expressed as negative feelings, attitudes, actions and institutional discrimination.

Often directed at those perceived as expressing or presenting their gender in a transgressive way.

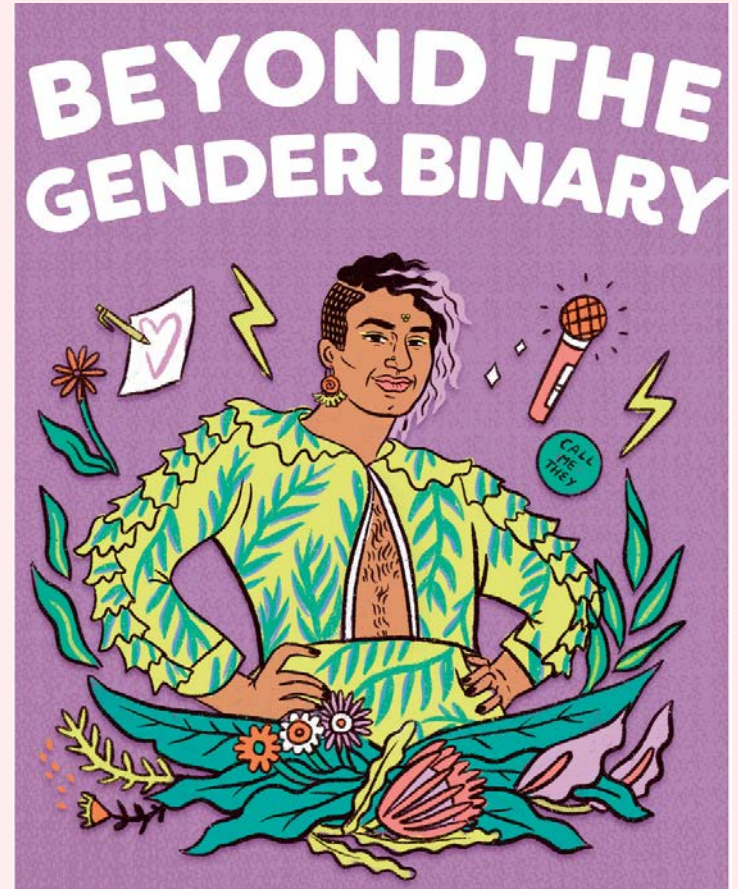
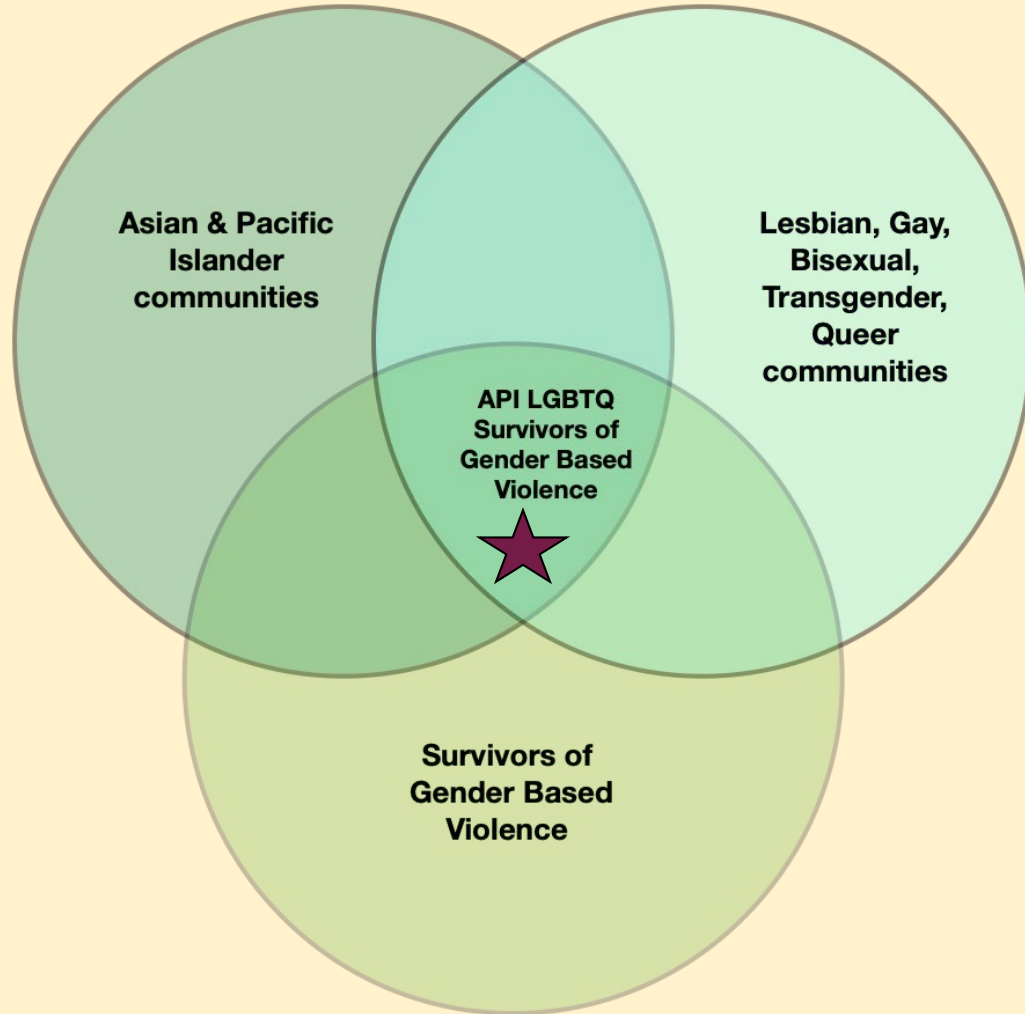
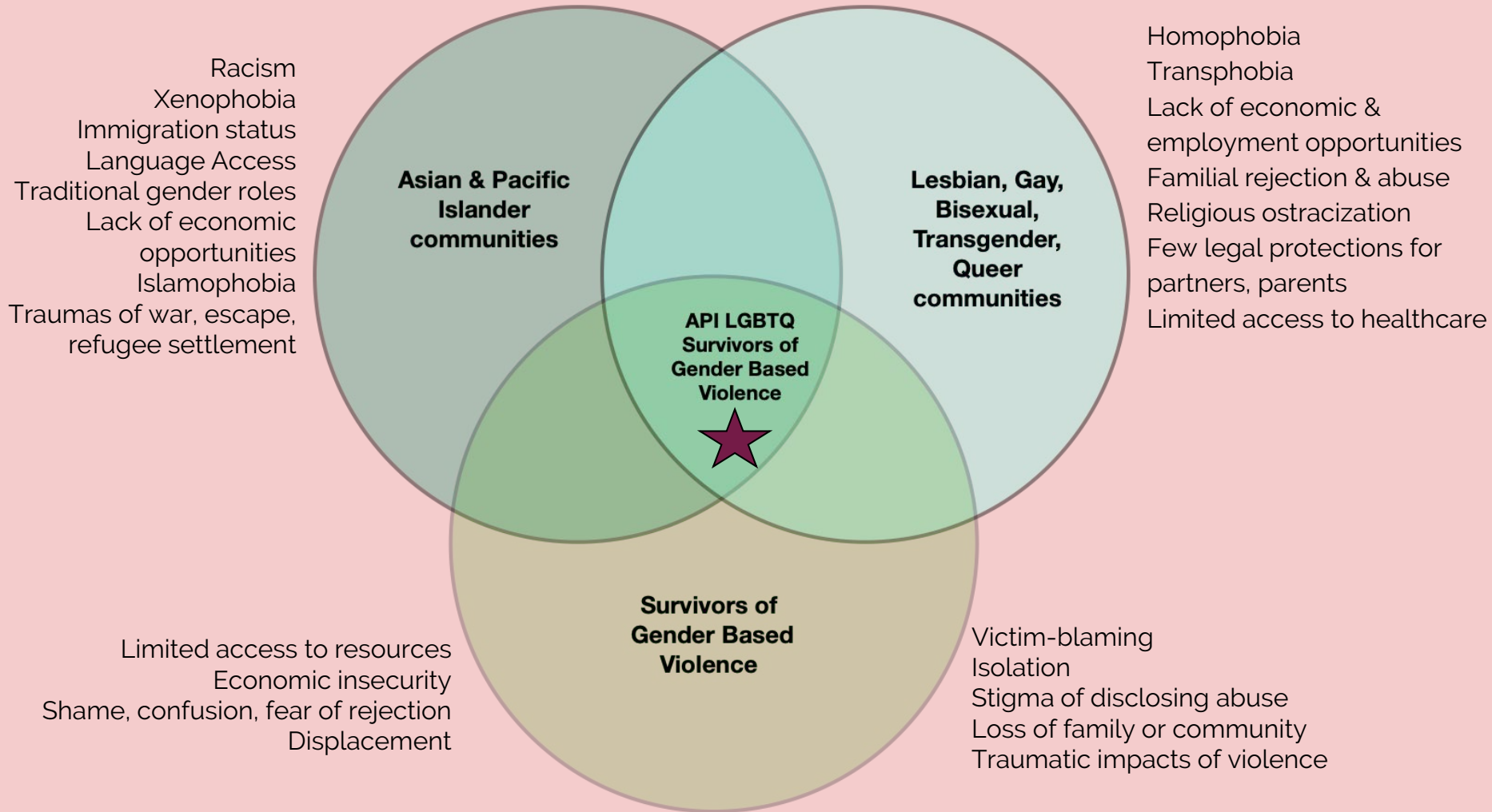


Image by Ashley Uananiau Lukashevsky

Surviving
Violence
at the
Intersections
of
Multiple
Oppressions





Understanding Context: Family Violence

Many advocates addressing gender-based violence-- even ones with feminist values-- can fall into homophobic assumptions that family violence against LGBTQ people is “inevitable” or justifiable as the actions of “worried” parents and extended family members.

As a result, when violence is committed against LGBTQ people by family members, it is often not considered violence. There is reluctance to classify harm or violence perpetrated by family members as abuse.

For many LGBTQ people, the impacts of familial violence-- including rejection, condemnation, eviction from the family home, physical violence, and forced marriage, among others-- constitute the most painful or traumatizing experiences of gender-based violence during the lifecourse.

FAMILIAL
VIOLENCE IS
GENDER-BASED
VIOLENCE

Understanding Context: Community Violence

Patriarchal community norms and leaders can prevent change and **condone abuse instead of preventing gender violence**. Many API survivors (regardless of sexual orientation) contend with community-generated barriers, such as victim-blaming, silencing, shaming, and rejecting survivors who speak up or seek help.

For LGBTQ survivors in API communities, **homophobic community norms can contribute to the fear and isolation** of surviving. Culturally-specific community organizations may be seen as unsafe or inaccessible if there is not an explicitly stated and practiced commitment to including LGBTQ survivors.

Ultimately, these barriers can exacerbate the trauma and abuse that LGBTQ survivors withstand.



Images from NQAPIA's "Family is Still Family" campaign

Barriers that API LGBTQ Survivors Face

- Lack of language with which to self-identify
- LGBTQ identity being seen as “Western” or a rejection of culture
- Feeling caught between cultures: seeking acceptance of LGBTQ identity outside of community, facing loss of cultural connections, relationships & identity
- Isolation
- Lack of legal status and/or protections (immigration, parenthood, partner rights)
- Fear of “outing”
- Limited access to employment, housing, healthcare
- Lack of positive representations of LGBTQ relationships and families
- Encountering racism, mistreatment and misunderstanding in seeking mainstream or LGBTQ-specific supports



Image by Favianna Rodriguez

Lessons from the API LGBTQ Roundtable



Image by Melanie Cervantes

Shifting Paradigms, Shifting Practices

Old Paradigm

to

New Paradigm

Why are people gay, lesbian, bisexual or transgender?



What are the obstacles to gay, lesbian, bisexual, transgender and queer people's safety and survival? What limits their dignity and equality in our community and society?

What are queer and trans people's lives like?



What does discrimination look like for queer and trans people in our community?

How do LGBTQ people feel about themselves? How do their families feel about them?



How do we remove the barriers that prevent LGBTQ survivors from accessing support? How do we dismantle the systems of oppression that target women and LGBTQ people?

Questions & Recommendations for Culturally- Specific Organizations Addressing GBV

Does our organization have an explicit commitment to serving LGBTQ survivors in our community?

If not, why not?

Review all of the places where your organization's presence is visible or felt: your physical space, your online presence, printed outreach materials, hotline scripts, your HR and personnel policies. **What are the spoken and unspoken messages to LGBTQ people in your community?**

Are you prepared to meet the needs of a community member who is surviving same-sex intimate partner violence? **If not**, what would you need in order to become prepared?

By when can you complete an audit of your organization's accessibility to LGBTQ survivors?



Image by Marcos Chin

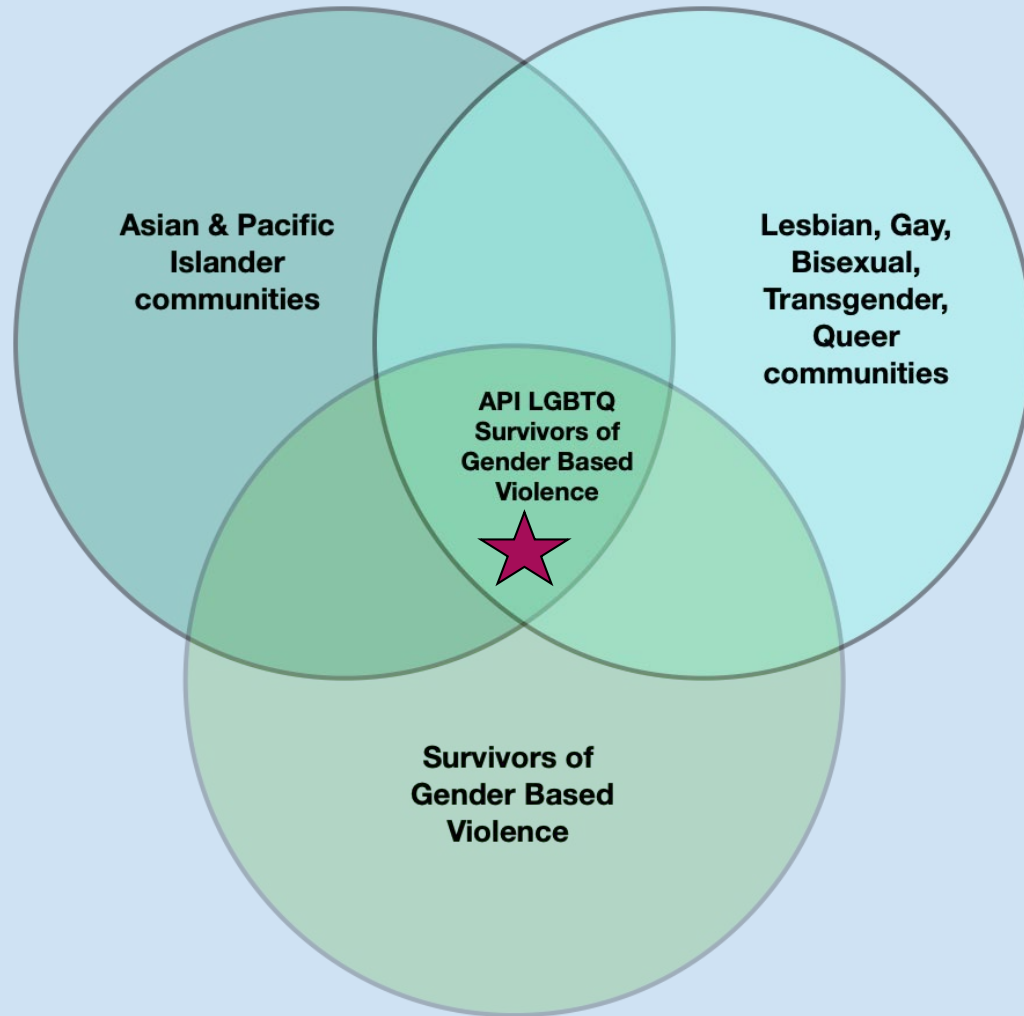
Q&A

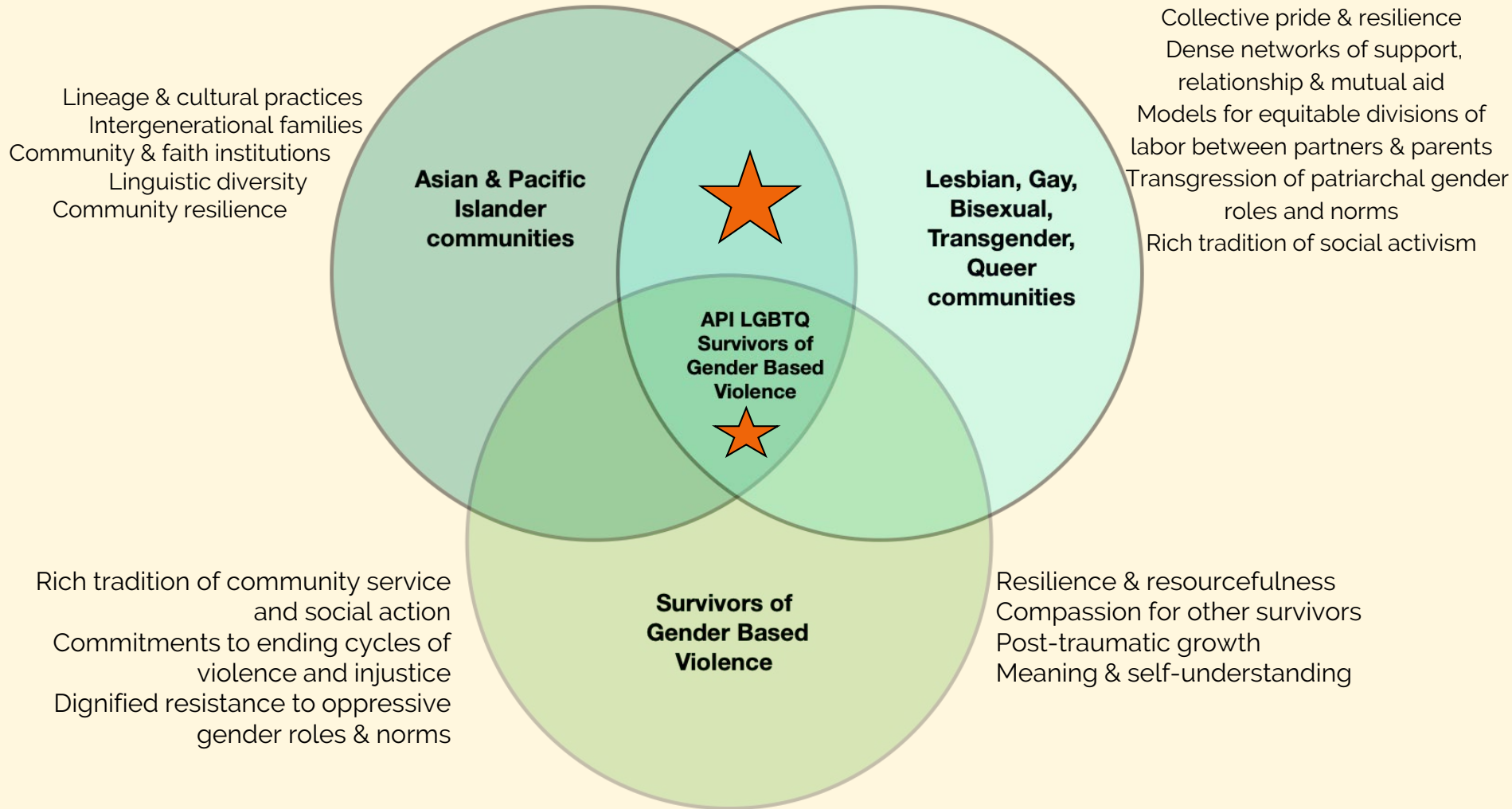
What reflections and questions do you have, based on the content we have covered today?



Image by Favianna Rodriguez

Healing
and
Cultivating
Resilience
at the
Intersections
of
Multiple
Oppressions





Resources for Working with LGBTQ Survivors

(hyperlinks embedded in text below)

How accessible is your organization to LGBTQ community members?

[Organizational Audit on Accessibility to LGBTQ Community Members](#)

[Improve Privacy to Increase LGBTQ Access to Shelter](#)

National Queer Asian and Pacific Islander Association (NQAPIA) “Family is Still Family” Campaign

Posters available in [Arabic](#), [Bengali](#), [Chamorro](#), [Simplified Chinese](#), [Traditional Chinese](#), [English](#), [Farsi](#), [Gujarati](#), [Japanese](#), [Korean](#), [Hindi](#), [Hmong](#), [Ilocano](#) (Filipino), [Indonesian](#), [Khmer](#), [Lao](#), [Malay](#), [Malayalam](#), [Marathi](#), [Samoan](#), [Tagalog](#) (Filipino), [Thai](#), [Punjabi](#), [Tamil](#), [Urdu](#), and [Vietnamese](#).

[Advocacy with Friends and Family to Support LGBTQ Survivors of Abuse](#)

[Creating the Conditions for Change: A Blueprint for Increasing LGBTQ Access to DV Advocacy](#)

[Creative Interventions Toolkit on Community Based Responses to Violence](#)

[Asian Pacific Institute on Gender Based Violence resource library on LGBTQ GBV](#)

Questions? Resources? Technical Assistance?

Please feel free to reach out: nathan.naik.shara@gmail.com



Illustration: [Aishwarya Srivastava](#)