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>> [ Captioner present. Please stand by for real time. ]

>> Good afternoon, good morning and aloha everybody. I'd like to welcome you to the advocacy learning keynote webinar. The first webinar of 2013. I'm so happy to welcome you. I'm speaking from my home in Hawaii which it's warm and sunny and wish all of you were here with me in person. Since we can't do that we're happy to have you with us electronically. We have today on the call participants from class E, F and G. A very special welcome to all of you as you gather together for the work that we're doing as an incredible force for change. In the past, we've taken the advantage of these keynote lectures to listen to many wonderful speakers who have engaged in extraordinary social change work schools. Academics and activists and everyone in between. They have advocated for transformations in various areas of human existence and oppression. And we have another exciting speaker in that same vain today. The keynote lectures address have a special place in the ALC's curriculum. The series is designed to inspire our thinking and provide us with information about social change work that's going on around us. These keynotes allow us to stretch our imagination, exercise our analytical skills and sharpen as well as strengthen our advocacy skills. The keynote lectures not only enlighten us but push us to move beyond our social justice work in the areas of sexual assault and domestic violence. Critical look at the way we advocate for women. I'm happy to welcome professor Margaret Abraham. Her work embraces Ana approach that is grounded in the strengths of academia and the reality based knowledge of activism. Action research is committed to bringing about social change. And Margaret's teaching and research interest focus on gender, ethnicity, globalization, immigration and domestic violence. She's particularly interested in violence against women in the south Asian American community and widely published an award winning author, activist, mother and community worker. Welcome Maggi. We're delighted to have you here today.

>> Hello.

>> Before we hear from Maggi, I'd like to welcome the ALC faculty and staff who are on the call today. You can see their pictures up there on the webinar. Sandy, Diane, PRIYA, MALINI and Liz. Some are muted and some are not. And before we get into the context of the call, we have our wonderful Liz Carlson to back us up. Liz, give us a review of the tips we need to keep in mind.

>> Hello, everyone. Welcome. I will briefly walk you through tips for using this strategy or this technology for this webinar today. If there are any of you joining today by audio only be sure to e-mail comments or questions you have to me directly. For the rest of you who are connected to this webinar by your computer through the webinar link, feel free to use the chat function in the lower left hand portion of your screen. Send us your thoughts or questions and feel free to do that. So there's a little white box at the bottom of your screen with a cursor blinking. That's where you should send in your question or your comment. If I can call your attention to that spot. If you would all just say a quick little hello. That will help to make you familiar with how this technology works. All right. There are some hellos coming in. That's great. So glad you all could join us today. I should also call to your attention the next tab over in the same little box. You'll see a Tabitha says private with a list of the speakers on the call today. If you would like to chat directly, double click on the people in that list and that will send a note to that person. If you have a technology issue or any sort of problem you would like to communicate directly to me, double click on my name and send your note to me directly and I will respond as soon as I can.

>>> If you should happen to lose your webinar connection at any point, go right back to the same link that you joined the session by and it should get you right back into the same webinar. And finally, this session is being recorded. So if you would like to refer back to it or share this recording with your colleagues, it will be posted on the class page within the week's time. So look for it there.

>> Great. Thank you, Liz. Helpful to have all those reminders and exciting to be using this technology today. I've seen all the different hellos but let's just get a sense of who are the participants on today's call. Can you talk us through that interactive slide, please?

>> So. You will see in the left hand portion of your screen a feedback box with choices A through D and a pie chart. We would like to get a sense of who you all are. If you would make your selection A through D or another program or type of program that is participating today, let's get a sense of who it is that is joining us. I also would like to say that if for some reason that feedback box is not working with your specific technology, just go ahead and use the chat and let us know what type of program you are participating from today. So we can all see that pie chart filling up. And looks like the bulk are calling in from a DV, sexual assault or dual advocacy program. Thank you, everyone.

>> I just love watching those charts adjust as people respond to the interactive question. So thank you all for doing that. It's really helpful to have a feel for who is on the call today. And without further ado, let's move on to what we all are here for which is to hear from professor Abraham. Start off by taking us through what you plan to discuss today.

>> Sure. Once again hello to everybody. What a pleasure to have so many of you on the line. It's a truly a pleasure to give today's keynote lecture. Thank you to KATA for your warm introduction and Shamita, Liz and the faculty and staff. Prior to starting my presentation, I want to take a moment to acknowledge people today who have informed my work in several context. As a sociologist and an action researcher, I have learned from south women Asian 's organization that address domestic violence and community based organizations and research collaborations on projects and publications with other scholars particularly women of color fighting for social justice. Need less to say I've also learned considerably from readings and by engaging in debates and dialogues with scholars, community activists, advocates, family, friends, students, government agencies in different context of addressing domestic violence and of course the broader public that always informs work. So welcome once again. And I feel I had to say that. It takes a village to really learn about work in violence against women.

>>> All right. Now to my presentation. I'd like to begin with a quote from a DV survivor. I say that you can be an ostrich and close your eyes and pretend there is no danger. But that doesn't avert the danger. The more you close your eyes, the worse it gets. This educating ourselves is probably a way of opening your eyes and telling our people to see and let us not live in an imaginary world and dream. Ideally, that is the way we would like to be, but that is not the way it is.

>>> This quote is a quote from a survivor on the research and community activist in addressing domestic violence. The agenda today is three fold. In part one I will focus on the voices of women of color in the antiviolence against women movement under the umbrella of human rights, emphasizing the importance of the intersection Al framework and specific contextualIZATION.

>>> In part 2 I will focus on south Asian women's organizations, SAWOs which is what I will call. And the questions I will address are one, when did SAWOs emerge? Why were they established? Ideologies, structures, goals and strategies and what are some of the challenges and successes SAWOs have encountered?

>>> I'll continue in part three of our agenda today, I will address some of the possibilities and pitfalls for researchers and SAWOs in addressing domestic violence and violence against women. The paradox of victimization, criminal, funding, collaboration, compartmental. Language and representation research and activism. And the local, transnational and global connections for social justice.

>>> A large part of our lens when we address violence against women is to understand that the parts of the various forms of violence against women must be looked at with a broad lens. So some things we should keep in mind are certain general parameters. Firstly, that vie Violence Against Women is a human rights issue. Violence Against Women is a universal problem and not unique to anyone community. Violence Against Women impacts women, children, men, homes, communities, nations, regions and the world. Violence Against Women occurs due to a subordination of women to family, community and institutional structure. Violence Against Women is experienced in the context of additional or intersecting oppressions based on race, socioeconomic status and citizenship both legal and substantive. And women use multiple strategies to resist and escape violence. Need less to say, all these points I've made are inter connected.

>>> Now, in terms of the intersection Al framework. It is an important framework that has been effectively used by women of color in addressing Violence Against Women. When we talk about an intersection Al analysis, the cross cutting of multiple did a dimensions in systems of oppression and discrimination. So let me provide a brief overview of the relevance of the framework for domestic violence. And let me provide this in the context of sociology. There have been two major sociological theoretical perspectives that have shaped the study of domestic violence which are the family perspective and the feminist perspective. They are lumped with other categories. The family violence approach viewed domestic violence as stemming from the personal characteristics from the wife or husband or internal or external stress factors that effect the family. And a range of factors included in this notion of internal and external factors.

>>> The second theoretical framework, one termed feminist considered the global pervasiveness of violence and acceptability. And for wife abuse is rising from the normative structure that defines women as inferior reaffirms dominance and aggress as positive attributes in men but under represents women in social economic and political life.

>>> However, I rye focused on gender but overlooked the ways race, class, ethnicity intersected with gender in women's experience. Adequately addressed the linkages between these dimensions in addressing the problem of domestic violence or sexual assault. Its resolution or sources of change. So scholars, activists, action researchers, especially women of color increasingly drew attention to the need to include the multiple intersections of class, race, ethnicity, gender E sexuality and citizenship as vital. Truly vital to a framework for understanding domestic violence. And a moment to acknowledge some, not all who have written about this. Kimberly Crenshaw coined the term. And Patricia hill Collins and researchers and advocates like Beth riche. And many more who really wrote about this emphasis on interactionALITY. While drawing on this perspective, as part of a community, I use the intersection approach and in my own work which is informed by advocates and women of experienced domestic violence. I called it ETHNO gender approach. This perspective tried to extend the existing framework of analysis by focusing on the intersections of culture and structure in addressing violence against women.

>>> I hope that that part of the analysis is clear. When we think about intersection we really are talking about these multiple intersectionALITIES. An example would be when a woman who has been abused, it's not just about her being a woman, but where her social location is in terms of class, race, ethnicity. How the police treat her. What are the kinds of ways in which we negotiate culture and structure. What barriers does she encounter. How abusers also navigating the new environment in which when they move from one country to another. What are the reactions of the police and the courts in addressing domestic violence? So these are some points of examples that many of us. Many of the south Asian scholars talked about how you cannot just think about and especially ETHNO gender approach. If you look at issues of class alone that was not adequate. Because for many immigrant women who are abused or who navigate, they also have to navigate the boundaries of ethnicity. How ethnicity gets played out. Ethnicity sometimes becomes the first marker of identity in a foreign country.

>>> And so these scholars who wrote about domestic violence truly emphasized that if we only look at gender, then we are actually not addressing many of the specific kind of ways in which social location and identity politics play in the context of domestic violence.

>> Maggi, that I have to say is one of the most succinct and articulate explanations I have ever heard. Thank you so much for laying it out so clearly and thoroughly for us. It's really important to end concept to the work of the advocacy learning center and most of our participants were introduced to that in a much more simplistic way in which you just described. And I'd like to take a moment as we listen to you talk about these issues to explore a little bit with our participants one of the central concept of today's keynote as you just described about the voices of women of color and native women and the antiviolence against women. Your understanding of women of color participation and leadership in the antiviolence against women movement. Liz has a slide prepared for this. Will you talk us through that.

>> I would ask you again to look in the central box of your screen and you will see that feedback box with choices A through D. And add in another selection if that box is not working. So go ahead and do that right now, please. We'll just pause for a moment as we watch that pie chart way and fill up.

>> Thank you, everybody for responding. Great to see people's answers coming up.

>> And just a reminder to not be shy about using the chat if that pie chart is not working.

>> Looks like some people can't see the pie chart. Is that something you can help us with?

>> Yeah, I'm not sure. Use the chat function if you are not able to see it.

>> Why don't I describe the response so people who can't see it. It's hard to have a pie chart described to you. But looks like more than half, slightly more than half are saying I'm not sure and anxious to hear more. A small percentage are saying women of color were among the first to set up battered women shelters in the U.S. and the remainder are saying the interest in identity politics by tribes contributes understanding of intersectionALITY. That actually is a very good indication of the importance of continuing this conversation and hearing so much more from Margaret about information she shared with us already. I do want to second what Liz said and encourage people to continue making comments and/or asking questions in the public chat. That's a wonderful way we can hear from you and make sure that we're keeping an eye on what you're interested in hearing about. And Diane just gave us a clue about how to see the pie chart. Maggi, I know you are at the point you want to move on to part two of your agenda and look more specifically and talk with us more about the main work in the south Asian community. But I wonder if I can ask you to expand a little on the concept of ETHNO gender. Are you describing that as the same as intersection althoughality.

>> It does fall within intersection Al framework. Why I gave such an emphasis to ethno gender is because while I draw upon the family violence perspectives I intended to extend existing frameworks in terms of culture structure. And in my earlier work in 1993 I used the term ethno gender as based on the intersection of ethnicity and gender as significant to analytical categories. However, this led to an assumption that class and legal status in the immigrant context are unimportant. And when I wrote my book, I redefined the ethno gender approach as one that examines the multiple sections of ethnicity , gender, class and legal status in the analysis of domestic violence with the emphasis on ethnicity and gender. And the reason I did this is that what was interesting is although ethnic minority women, this approach emphasizing because there were certain differences that were an important basis for the social construction of a national culture in the United States for the early period. So an ethnicity was often a very explicit differentiation that the dominant group and other groups used. Especially physical appearances. Could be seen as an easy source of distinction Al separation. It was a reminder of because of physical features, reminded the group about the quote unquote foreigners of immigrant groups. Regardless of their previous social economic class. There by, stereotyping, boundary marking and restricting total acceptance of the immigrants by the main stream. So it was a kind of peculiar blend of culture and sexist oppression. Particularly in the early years. And that framework is important. Because it is about race but also the specificities that come with ethnicity. Does that make that a little clearer?

>> Thank you. That's very helpful. I appreciate you going into more depth and that leads us to the next part of your presentation. Where I know you are working with the south Asian community. Give us a brief introduction to that community.

>> And also help on the questions that our audience has.

>>> In part 2, I will focus on the south Asian tie domestic violence movement. Of course I'm focusing on the south Asian context.

>>> I want to begin by talking about Violence Against South Asian Women. And to begin by saying as in other communities, violence experienced by south Asian women in the United States include many forms of violence. Some of these include domestic violence, rape, sexual assault, incest and trafficking. And I say that because it's kind of important to understand that it is not unique to the south Asian community. And takes place like in other parts of the world and in the U.S. in various forms. So who are south Asians? The term south Asian is a social construct. It refers to people whose ethnic origins are from the following countries. Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, Sri Lanka. The community also includes members of the south Asian who have settled in other parts of the world, Africa, Canada, the Caribbean , Middle East, USA. Some of you may think why use the word social construct? Because, this idea of all of them as one group was really -- it's not political construct. It's what communities use as a way to politically define the area. If you talk to people from these countries, may not always identify from south Asian but from their own respective countries. South Asian has been used as a social construct, as a way to create alliances but also as a way to mobilize.

>>> In terms of the south Asian profile, today the south Asian community in the United States is quite large and diverse in terms of education, occupation, income region and religion. One of the most important factors effecting the size, growth, composition and population is immigration. There's been a major entry of south Asians began in the 1960s. We know prior to that there were people from India who lived in the west coast. Prior to the mid 70s, we had south Asians who were perceived as a model minority, quote, unquote. And this model myoYORT were constructed as a model of what minorities should be. Seen as having the dominant societies cultural ethic of hard work and strong family values. South Asians were often put into the so-called image of a model minority. What minorities should be. It's important to understand as Patricia Hill talks about is that many of these kind of images are controlling images of groups. And often pit minorities against each other. The assumption here is you are a model of what a minority should be but you are not the same as the dominant group. There is a form. And within that so-called other, different minority groups get pitted against each other as to why. So it's extremely problematic. Sometimes communities at certain points do use it as a way of get invested in it as upward mobility. From the 1980s and 1990s, the south Asian community became more HETERGENEOUS. Where someone comes and then they in turn sponsor other members of their family who in turn further sponsor other family members. And I think this is important and while I didn't say it at the outset in the beginning, our immigration policies have had certain kind of pillars that have involved emphasis on business enterprise, emphasis on family reunification. History of immigration and a certain degree of racial selectivity. This chain migration is really about ways in which families that were reunited brought in other members of the families. But not all of them had the same SOC I status. The sociological term is called chain migration. From the 1990s onwards, the south Asians became more diverse due to the presence of first and second generation south Asian Americans. In fact, south Asian population doubled between 1990 and 2000 to over 2 million. From 2000 onwards, there was a diverse visible south Asian community actively engaged within main stream United States and within south Asian communities. And from -- the population in 2010 was approximately 3.5 million with a well established institutional presence. And when I say they have an institutional presence, I mean economically, politically, socially and also active national community. Now, this means they are both diverse. So you can't assume stereotype all south Asians as being at the top in the social economic order. We range from those very wealthy, those who are extremely poor. There's diverse in terms of jobs and documentation. From 2000 onwards we have seen them make a substantive dent or I should say substantive impact in the political realm also as you will see from the south Asian Americans in political elections, et cetera.

>> I just put in a graph there, the south Asian American leaders together. And from this graph you can see that there's been a filter of change for [Inaudible]. Increased by 17%. So in fact, the south Asian communities have been growing. And here you can see in the graph provided you see 2000-2010. You can see the percentage change. The numbers we have in the Bangladesh population, Bhutan. You can see the Bangladesh community have increased substantially. And so has the Pakistani community. So what we've seen here is a strong diverse and growing south Asian community. And I say that because I think it's important to understand this profile of south Asians in the context of domestic violence.

>>> So what are some of the factors that have contributed to violence against women? If we look at that in the south Asian context and in our others, those who have done the intersection approach. They are both cultural and structure factors. Societal attitudes and institutional biases around agenda, class and race. The factors contributing to VASAW include cultural factors. And it's important for us to understand and here's a note of caution, that cultural explanations cannot be used to construct the culture of the other. Rather, we must use -- they must be used to explain the culture of PATRIARCY. And when people assume that something is because it is terrible in a particular culture. When I talk about culture and structural factors, very careful we don't do other in trying to understand. It's important for all of us to understand who finds the culture and whose culture is being defined? One cannot make sweeping statements, in the early years, there were some narrow constructions of what south Asian culture was by others. But there are some aspects that we do need to take into account and this is when domestic violence was a subthat was not being addressed within the community. Some of the issues were that how do we understand notions of the collective and that of the individual. Family harmony. Honor shame, stigma. How do we understand the rule or notions of women and the kind of rule women as immigrants played in the role of cultural transmitter. What are some of the rules within marriage and some of the expectations. When you emigrate. When you migrate. What are some of the religious interpretation of the status of women? And how is there denial and what ways communities deny violence against women. What ways do communities reject women who have experienced violence or speak out? All of this has contributed. We have to talk about contributed to violence against women. And these are institutional barriers I was talking about earlier too. What are some of them like immigration for women who are abused here for deportation. Ethnic and cross biases of judges, attorneys and court interpreters. The police. The kind of racial profiling, cultural biases. Barriers to services such as language access. If you don't understand the language, how do you communicate? Lack of access to affordable housing. And the lack of access to free or affordable healthcare. The police in the courts also exacerbate to racial gender and cultural stereotyping. Immigrant women's abuse is confounded when the department of health and police are unresponsive. Lack of language court interpreters, and the lack of cultural sensitivity in institutional responses can and do deter women from seeking institutional support and ending domestic violence. Inadequate provisions for south Asian language interpreters are also a problem. Whose gender biases may seriously damage the credibility of abused women's accounts. So here are some of the examples. In terms of establishing -- let me go back and add one more point here. If you look at the immigration related issues. Some of the manifestations have been in the context of deportation, isolation from families. Deputy practice investigation, intimidation. Labor and sexual exploitation of south Asian women. We need to include all these when we talk about domestic violence in the south Asian community. So what led to the emergence of south Asian women's organizations? In the 1980s saw the emergence of south women's Asian organizations in the United States. Manavi in New Jersey in 1985. And slowly other organizations. In the 1990s we saw a gradual shift from south Asian women's groups that were more loose to south Asian women's organizations. And this was a term I coined SAWOs as a part of social movement. This is when south Asians in 1980s that south women groups became organizations and part of a social movement that intersected both gender and ethnicity and race and class in ending violence against south Asian immigrant women. So what was some of the factors that led to the establishment of south Asian women's organizations? One of the key factors as we know that domestic violence was being addressed. What was interesting is that while gender and diversity of women. South Asian organizations. But south Asian organizations. But however ignored issues of gender. Gender and diversity of women's issues were ignored by SAWOs and -- SAO, south Asian organizations. And violence against women was not an issue that was addressed. At the same time, what we had was issues of ethnicity and intersectionality ignored in feminist organization and feminist research. The focus seemed to beosis TER hood and gender without paying any attention or little attention to how class, race, ethnicity impacted women of color and immigrant status. In some cases, south women's organizations came to be because of a specific domestic violence incident that acted as a catalyst for south Asian women coming together to form an organization. And of course modern minority of families and models is kind of took away from the idea of any kind of violence. For south Asian women and many women founders these organizations found the need for advocacy resources and service provision. The founding members of SAOs for addressing domestic violence and violence against women for social change. Domestic violence was the kind of tool that the issue that allowed women to initially mobilize.

>> Maggi how were the SAOs different from main stream organizations that were working on issues against women and warranted the separate organizing?

>> That's a good question, KATA. One of the things was while there were services provided, there was very little attention to some of the cultural nuances. For example, issues as I mentioned ethnicity. If you were an undocumented worker or an immigrant or in shelters, issues of food or motions of clothing. There were little things that people did not address. And also let me tell you within the main stream organizations, there wasn't really an attention to cultural sensitivity. All the immigrant context. So the assumption was much more homogenous. In reality that was not the case for immigrants. So women, who were abused really didn't go and reach out to these organizations. So there was a whole kind of politics, identity politics that also came out. How do you approach services if you are not aware of these services? And at the time in the 1980s, the community was still relatively small. And so there was a difference in terms of not only ethnic specificity but linking it from immigration issues. And by that, I mean what did it mean to have a green card? What did it mean to -- there's a whole discussion one can have about immigration can intersected for south Asian women. Women felt even in the context of women of color that really culture structure had not been addressed.

>> Takes us right back to the intersection that you talked about it earlier.

>> Exactly.

>> What were the goals of the organizations as they developed in this context?

>> Well the organizational goals is the organizations -- the organizational goals of the SAOs can be divided for analytical purposes. Although we were inter connected and prioritized within each organization. They were one, ending domestic violence and violence against women. Two, community education and three, organizing south Asian women.

>>> Now, in terms of ending domestic violence, the strategy that these organizations use and this comes back to also your previous question, they linked the macro and the Mike row. The institutional framework as well as individual support. At the macro level they were engaged in advocacy work and legislation. Influencing legislation. They were involved in addressing issues of cultural sensitivity. To the courts, to the police, to the healthcare. And schools. And while we don't have much time to go into multiple examples in one of the organizations, it was because that started because a woman who had been abused, when she sought help, there was the language barrier. She did not want to go to people outside of the community. The organization went to religious heads. And they realized it was really important to be providing certain services. But also a space where there was consciousness raising around domestic violence. At the micro level, there was a huge need -- there was a real gap in terms of service provision into south Asian community. Because of south Asian community, at the time not interested in addressing issue like domestic violence in the early phase. It really took these SAOs to raise attention and to be alternate source for women who are abused. So they provided service provision through going to the courts with women, providing information. Doing peer counseling. Helping with legal services. Creating support groups for south Asian women. And these are all extremely important helping out with housing. Trying to get referrals and many of these were in the early years also around as you know immigration issues. We know over the years immigration laws have changed. They were quite punitive and a huge burden when women who were abused needs to get out of abusive relationships. The process was extremely cumbersome. These were some of the strategies in terms of ending domestic violence. These are all inter connected. Communicate education was done in multiple ways. The south Asian community, especially SAOs understood that you have to educate the community and shift domestic violence from a private problem to a public issue. A part of that strategy was multi level strategy. A part of it was to address things like religious leaders. The SAO spoke to the importance of religious leaders speaking out against domestic violence. And not just keeping silent. They understand what they had for the membership. And so did considerable outreach in terms of religious leaders and asking them to take a stand against domestic violence. Also spoke to community groups. They reached out to the community groups through conducting workshops, leafletting events. Participating in parades and as you look through some of the books which were written, we talk about how in these public areas, they began using talking about domestic violence. And the need for change. And the need for community ownership of the problem and the need for community engagement in addressing the problem. They held public forums and huge cultural events. And took these cultural events as a moment in which to talk about domestic violence. In the early years, there wasn't much in the media. But with persistence and careful thought and strategy, the south women's organization needs strategic use to highlight the problem of domestic violence of the work that SAOs were doing to shift this from private problem to a public issue. And then of course there was organizing south Asian women themselves. And a key part of this was done by mobilizing and organizing. Getting women to come to these and talk about domestic violence. Safe spaces where women who are abused or also wanted to engage in discussions could come and talk about domestic violence and think about what the goals should be and the strategies. And think about how they could organization. For within the organization but also between organizations through coalition building. They were a huge number of very strategic ways in which organization women's organizations aligned around immigrant rights to bring about social change.

>> This resonates so strongly. I really appreciate your thoughtful approach. We spend quite a bit of time at the advocacy learning center talking about acknowledging and working with women in the full context of their lives and creating mechanisms for collection action. And this puts into context some of the work in the south Asian women's community which is relevant for all of us in our different communities ies around issues of sexual assault. What I'm wondering though knowing you are also a researcher has how has action research come into play in the work you've done and come to understand.

>> Well, thank you for asking me that question because I think this is a really important question for me as an action researcher. Critical component of sociology. A critical component of sociology is transformation potential in bringing about social change. In the last three decades we have witnessed an increasing awareness among researchers in the United States and across the globe of the need for research that engages multiple publics. True action research and community based participate research sociologist and south Asian sociologists too have strategically combined research and activism in work to shift private problems into public issues. To influence public policy and help ensure the rights and well being of all people. Feminist sociologists have been engaged in action research and played a pivotal role in challenging PATRIARCHY. And played a particularly critical role in addressing issues of intersectionality in addressing the problem of violence. In the south Asian context, the way we have engaged in action research and I must say this is important that we have learned a lot from those who work everyday on the ground. Our community based partners and the activists and advocates and the women who are survivors. All who contribute to our understanding of action research. And how has this been done. Let me go through some examples of some kind of ways.

>> With community based organizations. South Asian women's organizations have been able to challenge the miss of the model minority and this is huge because it really was one that was extremely oppressive and controlling. And so it is really the south Asian women's work in the early years that challenge and said yes we must celebrate what we have but also need to acknowledge these problems and also deny or challenge these minority. The action research in collaboration with community based partners made attention to the issue of domestic violence. Shifted domestic violence from a private problem to a public issue. One you see all the time in the main stream media too. They strategically worked to increase south Asians women's empowerment. And showed the importance of intersectionality especially in terms of the role of citizenship. Legal and substantive citizenship. Action research was used in important ways in the south Asian community to talk about immigration issues. And domestic violence. Used to work around and support the violence against women's act particularly in the context of immigration issues. This kind of research was used in the courts to explain certain cultural problems. It was used as affidavits in cases. Used by lawyers and judges. And it also provided important ways in which to understand language barriers that south Asian women encountered in the courts. The collaboration between action research and the south Asian community and community based organization helped important developing court interpreters program and made linkages with domestic violence to framework. Those are some kind of examples.

>> A list of very powerful examples. Thank you for that. And in a moment I want to ask our participants what they are thinking and feeling about this very rich discussion that we're having with Maggi today. I wonder before we do that, if you could -- I'm not an academic. So if you could give us an example of how one thing from this list. Any of these human rights issue, the court interpreter, the immigration. How did action research become the vehicle for creating the mechanism for activism? A specific way in which that came to play.

>> Sure. One as I said, for example, the research that many of us did in terms of our writing write books that have now been used in the courts to address the problem of domestic violence. That's one very simple example. But let me give you more of a concrete example. I remember an example when I was in the court once and there have been others activists and community based organizations where there would be examples when the court interpreter was not interpreting what they were saying. And there was a real disconnect which was extremely problematic. And so studies were done and collaborations between different agencies that really talked about the importance of using this kind of information in studies and also done it getting a group of people working on these to say how do we develop appropriate -- an appropriate court interpreter's program. How do we see that when women go to the court or when women go to the court that they are confronted with -- not problems. And not biases and not a way in which their issues are not raised because the courts do not have interpreters. So research has been used to address that. Develop a court interpreter's program. The other one as I mentioned which is particularly important is in the violence against women's act. The kind of research and the collaboration between those of us who have been engaged in action research have helped contribution to addressing and influencing and the writing of violence against women's act. I always want to say research but provides framework and in a very small example my own book speaking the unspeakable. Not about a book I wrote but women's voices at the center of that research. And gives very powerful writings of statements by women who have been abused of what are the calls and factors of violence. How should organizations and communities address the problem of violence. So that's what I mean by the idea of linkages between activism and research. Where the kind of research we do can help increase awareness. Can be used by domestic violence. And the research itself is informed by community based organizations. Actually doing amazing work and have very important applied aspects but also frameworks for understanding of domestic violence on the ground.

>> Very helpful. Thank you. That really resonates with one of the core principals of the learning center which is to put women's experiences and the whole context of their lives at the center of our work. Many of us that are not as connected don't always think of research as something that can be centering women and also bringing forward helpful information and tools for doing our activism. I really appreciate that explanation and example. And let's just take a moment while we're paused to find out what are participants are thinking and feeling. The next slide will have another little questionnaire. If our participants could respond and pick one of the selections. A, B, C or D. Either you are a little confused. You'd like to think more about it. Or you think that properly done. Can really help advocates. Or any other comment you might want to have that you want to chat in. We are seeing a response from people that the majority of the respondents slightly more than half are feeling that research properly done can really help advocates, make their point and change society. And many people are also wanting to think a little more about it. Some comments are coming in. Sandy is saying to us women are affected by battering or violence. What are women saying needs to happen in terms of ending violence against women? That's a great issue to raise. Maggi, what are your thoughts?

>> I'm sorry. I lost the last bit of what you were saying. Can you repeat that last bit?

>> Sure. One of the comments that's coming in in the chat is what is action research -- from action research, what are women saying needs to happen to end violence against women? Any thoughts on that?

>> Yes. I'm going to talk a little about it also later. But I think one of the important things that we have to do when we talk about whether it's a sexual assault or domestic violence has to be one that is not done in silos. And I'm going to talk about some of those possibilities and pitfalls. I think it's a great question because what we need here is understanding that violence against women again, doesn't sit in isolation. It really has to be done the kind of research we do should be a way to link it to other social justice. And I'm just going to take a moment to explain that. If we talk about domestic violence but don't talk about housing, affordable housing or don't talk about the ways in women who get out of these abusive relationships can -- the kind of research that shows us -- well, the kind of research that can explain issues of employment; right? About immigration. If we don't do these kind of connections, I think it's problematic. I think one of the things you'll see when I talk a little later is that most of the time a lot of the research and activism has happened sometimes in silos and increasingly if you want to do real good action research, we have to do it nationally and trans nationally. A true understanding of the pervasively of violence against women is one that is understanding of it in a global as well as a local context or the GLOCAL context.

>> I'm so glad you raised it. To build on what you are raising, we are getting comments from people which are really addressing what appears to be the gap between research and activism. And I know that's something you care deeply about. I wonder if you could guide our discussion in that direction.

>> I see some comments. Yeah. These are great ones. I see about how to connect local programs and survivors with researchers to do action research. There are multiple ways. We did one and I know we are constrained on time. But we did one which was about NIMBY. Not in my backyard. It was around shelters. Members in the neighborhood community who didn't want a shelter in the neighborhood. And what we were able to do is bring together survivors, the women's agencies to talk about the ways in which we could conduct research. Survivors and women's organization say what really matters? Define what kind of research should be done. And local programs need to do that. We need to have partnerships. When we do these partnerships and I know the violence against women's office has tried that. We need to do these built on trust. And ways in which that the agenda is not defined by the researcher but that it is one that we come together collaboratively. And how can we not only bring about a change at the micro level but more macro level. The best kind of research is looking at grants that -- or programs that bring them together. Sometimes researchers will reach out. It's community based organizations that have reached out to me or I've reached out to them. Making these kind of connections. And I think it is only when we have all those lenses that we really do really good work. And we've done this around HIV aides and people around domestic violence. Policy makers. That's once again a good way to engage in research. And I think I'm sure practice international can also give some resources. Suggest resources maybe to our listeners. About specific types of grants available to do that.

>> That's great. That's very important and something people can watch for on the web site. Thank you for that. I think building those relationships with researchers for those of us that are doing the advocacy work and not seeing that as separate is so essential. I know as you said time is somewhat limited but I think you have a final part of your presentation. Let's move on to that so we can touch on some of those points before we wrap up.

>> I just wanted to say one word that's important of the context you brought up. Researchers have to be very careful they don't demonize the communities they work with. And language and representation, I'll talk about that later is also important. So action research has to be rigorous resource but thoughtful and affective research.

>> Thank you. Not so easy for those of the us in the community to demonize researchers. We can come together in a common spirit of creating positive social change is very encouraging.

>> Now, this brings me to the third and final part of my presentation. And having been in the movement of writing and for the past 22 years, I want to mention some of what I think are the possibilities and pitfalls in addressing the problem of domestic violence. And I hope to indicate the work where research and community based organizations have made great strides in addressing domestic violence. But run the risk of set backs and seeking justice especially in the United States. A success that can also be problematic. Seek social justice and transformation. My thoughts here are not a critique of the many amazing activists, advocate ands scholars who worked in ending DV but hoping such reflections have a potential to stimulate further discussions on our trance transformation politic. And secure the well being of all. So in this, I list some of them. The paradox of victimization discourse. The inattention to over emphasis on criminalIZATION. Research service and consciousness raising. How we use language and representation of the researcher in linking research and activism.

>>> So in terms of the paradox of victimization discourse, we fought for public attention for the problem of domestic violence and we have succeeded. However, there have been ways for the use of victimization discourse is important but also detrimental and disempowering. The focus by the state on criminal decelerations domestic violence tends to [Inaudible] portraying women experiencing DV as victims often without agency and empowerment unless supported by the state. And this can be problematic. Because it leaves all solutions in the context of the state. As I mentioned my collaborative project with a community based organization with my colleague, we found some of the same discourses being used by the opponents of people. We have to be very careful how this is utilized by those who arep boundary making and let us to think commit to social change also need to examine how, why and when we draw on victimization. The utilization by organizations trying to meet the increasing needs of vulnerable immigrant communities can have unintended consequences including disempowerment of the very groups and that they seek to assist. Alternative discourses. One, refocus power and domination ways that are external. But yet shared by both immigrants and other residents and this is in the NIMBY case I was talking about. The need for collective empowerment. In terms of the Myopic lens. For a long time researchers and community activists have struggled to improve the way the judicious system responds. To me engaging with the courts are a very important aspect of sociology. Lack of comprehensive understanding of diverse experiences of women who are abused. For many, the judicial system has failed to address the needs of women. Today, the state and judicial systems have responded but the paradox lies in now we have come to the other extreme where addressing domestic violence complete [Inaudible] rather than looking at effective social alternatives for social justice. We must also be careful of the problematic ways of how we think who are experts and how experts are used in cases. And we also need to be careful where we attach specific pieces of legislation. Don't support the problem against women, then punitive in terms of immigrant rights.

>> In terms of a collaboration compartmental. It's wonderful we now have funding for addressing issues of domestic violence and had become a public issue but the pitfall of funding is it seems funding defines the problem and drives the solution. And we've seen a compartmentalIZATION. We have to be careful we don't go into a situation where everything is siloed. We need to link vision without co-optation. And that we don't have a kind of oppression as to which issue is the most problematic. And therefore, it's critical we begin in terms of possibilities, we think about ways in which we have sustained change for creative and collaborative funding. And that includes collaborating with community groups with diverse ideologies coming together to end violence against women.

>>> I use the term oppression and I really think that's important. We do not want to have modification or co-optation of our research and community based partnerships. And so it is an issue complex one we need to think through.

>>> In terms of research, service and consciousness raising. We have the pitfall as I mentioned of research also compartmentalizing DV or the ways in which we think about separating service from consciousness raising. In many immigrant communities, it's critical to understand that they don't all fit separate but inter connected. And you need to have service as well as consciousness. Some people think of service as a bandaid. And others talk about if we can raise the consciousness level around these issues of violence against women, we will not need as many services. But I think we really have to think about how we intersect research service and consciousness raising and that we build bridges, create new possibilities of ways we come together to develop effective social policy and social change.

>>> I know we have limited time so I'm kind of going short on some of these topics.

>>> The other issue that we have is that of language and representation. This has been an issue both for organization and researchers. Clearly involves organizations and researchers consciously reflecting on the voice within the movement. We need to address how language is used within the community based organizations as well as that by researchers. Who becomes a voice within the organization or in the work we do and with other organizations in our actions with a larger communities we seek to change. We need to understand how will our research be used and who will claim the voices and to what end? We need to have a certain degree of accountability and this is a constant challenge both for individuals and collectives and for researchers and community based organizations. But an important part of our transformation of politic should be accountable to ourselves and to the women we work with as we try to build an active broad based movement to end domestic violence. If you want to create a base where abused women challenge oppression, we need ptosis testimony atticly think how we organization to support and how effective is our collective actions. To engage in such action , we need to build a sense of individual and collective accountability as we engage in action research, mobilize, organized outreach and protest.

>>> Well, of course we have the most important thing today is how we move on to building local and transnational connections for social justice. We need to go beyond the U.S. paradigms. We play too much into thinking we can find all the solutions within the United States. That is too narrow a lens when addressing violence against women in the U.S. we need to -- there are possibilities lie when we connection the local, transnational and global for instructional change. We need to develop partnerships with community based organizations not only in the U.S. but transnationally. And that we share our information. That we develop policies that are not just limited to the U.S. and that we develop practice only solely for the U.S. but show the kinds of connections. And we see this whether in the recent rape case that happened or we talk about issues of abandonment or child custody and laws across nations. We really also need to look at how other countries resolve some of these problems. What kind of social alternatives they have besides criminal justice system. And how do other parts of the world link violence against women to other social justice issues and these alliances with groups in other parts of the world as well as within the United States can be an important mechanism for ending violence against women.

>>> Most importantly, it is imperative that we move from narrow lenses in addressing violence against women and challenge PATRIARCHY. Look at the state and the institutional responses. So when we talk about violence against women, it's not just local. It's global pervasiveness. This is not about violence against women in India but the need to address violence against women across the globe.

>>> So what can we do? At the local level, we can engage in social justice action research with community based organizations. We can also look toward organizations in other parts of the world. And make connections. Explore social alternatives rather than emphasize criminal decelerations. Whether it's researchers, volunteers, advocates in many forms, whether students. We need to increase awareness about DV and really need to be vigilant in public policy on ending violence. And as I mentioned most importantly we do need to ensure we have the local and global ending violence against women.

>> Thank you. You've done a wonderful call to think about how we can take the ideas and concepts you've raised today and put it into place as we move forward in our social change work. I think you have a few final thoughts for what you encourage us to take away. Anything you want to leave us with?

>> Thank you, forgiving me this opportunity. Let me first say that I think my reflections stem from a very strong conviction that must link vision with pragmatism. I know that this is easier said than done. And easy to write about it than act in such a manner. In understanding experiences and the ways we seek change. We need to really reflect on how we move forward and engage in antiviolence work. There are no simple solutions at our uphill task is action research and community activists for social justice and social transformation. We must work together while acknowledging difference and be transparent so we can increase the momentum of the movement than factor it or divide it. We need to work together or engage as researchers in dialogue. When we get in one approach, we need to -- I think we exclude the possibility of uniting the different strands. I think we have to be careful to think about what we do, why we do. Why we make the choices we make and what affect these choices have in our transformation politic. Be sure we talk the talk and walk the walk as we engage in action research to end domestic violence. After all, we have a shared response ability. All of us. All of you who have attended this seminar. All of us. Our research. Our advocacy. Our actions truly create change. We are our communities. Our communities are ourselves. Together, we can make a difference. And I want to end by thanking you and all of you for so patiently listening for being engaged and being the change that will make a difference in ending violence against women in the years to come. Thank you.

>> Well, Maggi, we are the ones who are so grateful to you for your inspiring and insightful comments today. I feel so honored that you were willing to share your research, your work and your analysis with us. It's truly been very helpful and very moving to think about different issues you've raised. You've really reminded us about the importance of combining our vision with pragmatism. I love that comment you just made a few minutes ago. And not working in a silo but collaborating and coming together in collective ways not just with women and communities but across the many different areas of work. Widening our knowledge to strengthen our advocacy and maintaining a national and global perspective. Very significant to hear from you and I'm sure I speak with all of our participants that it was very helpful. And in particular, you've left us with that spirit of opt mission that you embraced and you mentioned as hopeful that we can really create a change on these important issues.

>> Thank you.

>> I want to also thank all of our participants on the call today. We appreciate your participation and your listening. We will be sending you an evaluation shortly and encourage you to let us know your comments and your thoughts. But I can tell from the comments on the chat that this has been a very moving time together. So a warm thank you again to Margaret Abraham. I also want to remind people our next address is scheduled for April 17th. So a few months away. We'll have another exciting speaker for you. Maggi will be hard to follow but someone speaking with us. And the Praxis and Manavi staff are always available. Happy 2013 to everybody. We look forward to speaking to you in April. And this call is now over.

>> Thank you.

>> [Event Concluded]