



**PARENTING  
THROUGH**

**VIOLENCE**

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## Introduction

Praxis International promotes social change advocacy at the individual, community, and institutional levels by engaging with gender-based violence programs in communities, territories, and tribes across the country. We operate from the standpoint that an intersectional analysis of how the roots of gender-based violence allow all forms of violence to continue is necessary to ensure that advocacy truly meets the needs of all survivors. We strive to make visible those who have historically been oppressed by centering the experiences of survivors, women, Black people, Indigenous people, other people of color, nonbinary and transgender people, immigrants, Deaf people, poor people, and those who have disabilities. Praxis encourages advocacy programs to take up the full range of survivors' experiences while also working for broad social change in the conditions that create and sanction interpersonal violence.

Through more than twenty years of working with rural advocates, Praxis has learned about the difficulties of responding to the multiple needs of rural survivors with limited resources, in the face of geographic and community barriers. In particular, we have learned about the unique challenges facing survivors who are also parents in rural communities. We have developed this toolkit in response to requests from rural advocates to apply a social justice framework to the crucial task of addressing these barriers to support survivors as parents. A social justice framework necessitates considering the multiple aspects of a survivor's life to better focus on ending gender-based violence while also addressing the individual needs of survivors.

We celebrate the dedication, creativity, and grace that rural advocates demonstrate in their tireless efforts to support their communities. We thank them for the lessons they have taught us and hope that this toolkit assists and enhances their essential work.

## How to Use This Toolkit?

The Parenting Through Violence Toolkit is designed to generate discussion and reflection. The toolkit poses questions to encourage rural advocacy programs to explore how their work to support survivors who are parents promotes social justice. It guides programs in assessing how to address the root causes of gender-based violence that may create particular barriers for parent survivors in rural communities. It also offers examples of successful strategies that advocacy programs have implemented when working with survivors who are parents.

It is important to note that the toolkit raises considerations for assisting parent survivors of not just battering, but all forms of gender-based violence (domestic violence, sexual assault, stalking, dating violence, and/or trafficking). We must recognize the ways in which the violence intersects with the parenting needs of any and all survivors.

The Parenting Through Violence Toolkit is organized into four sections that reflect the areas that Praxis believes must be addressed as part of social change work: individual advocacy, community advocacy, institutional (or systems) advocacy, and how the advocacy program itself is structured. Framing questions are offered for each section, along with examples of actions that advocacy programs have taken in response to the questions raised. A list of comprehensive resources on advocating for parent survivors is included at the end of the toolkit.

## Social Change Advocacy

To advocate means to stand with, to give voice, to take action to work with people who have less power, and/or to change what has been done by those in power. Social change advocacy transforms existing social conditions by addressing the root causes of gender-based violence and promoting equity. Social change advocacy means acting on behalf of and with survivors in our social justice efforts.

**Praxis's understanding of the nature and causes of gender-based violence stems from the theoretical foundation of our approach to social change advocacy. This foundation has three central themes:**

- Gender-based violence occurs in the context of a larger system of oppression that uses violence as a tool to maintain that oppression.
- Gender-based violence and gender oppression intersect with other forms of oppression (e.g., racism, homophobia, transphobia, ableism, xenophobia, etc.), all of which reinforce and perpetuate each other.
- Collective action within and across communities and identity groups is necessary to end oppression in all of its forms, thus ending gender-based violence.

**Social change advocacy includes three separate but interconnected levels of advocacy: individual, community, and institutional advocacy.**

- Individual advocacy involves directly supporting individual survivors and also connecting them to other survivors through an approach that mitigates power differences and promotes equity.
- Community advocacy calls for advocates to engage and mobilize the broader community to change the beliefs, norms,

and traditions that perpetuate gender-based violence through challenging gender oppression and other forms of oppression.

- Institutional (or systems) advocacy entails working to reform how systems respond to survivors while also challenging systemic oppression (such as structural sexism and/or racism) within those institutions.

Praxis believes that advocacy programs are the solution for creating lasting social change. When advocacy programs are structured to promote social change advocacy at all three levels, they create innovative responses to systemic oppression that establishes equity for survivors and their communities. By working at these different levels, advocacy programs support individual survivors and also work with them to shift the larger societal and systemic conditions that maintain gender-based violence. By employing an intersectional lens in all their programs and operations, advocacy organizations can center the experiences of survivors from marginalized communities, which is of benefit to all survivors.



## INDIVIDUAL ADVOCACY

Working with individual parent survivors is a key component of rural advocacy. This might include working with an individual to escape the violence they and their children are experiencing or assisting them in trying to hold someone who has caused harm<sup>1</sup> accountable for their actions. It can also include supporting survivors and their children in healing from the impact of violence and helping to build their resilience.

**As you reflect on the individual advocacy that you and your program conduct, consider these questions:**

- In what ways do you connect with survivors about their experiences as parents?
- How do you work to understand survivors' experiences as a parent in the full context of their lives?
- How do you engage survivors in identifying a way forward that addresses their real needs and lived reality as parents?

In this section, we encourage advocates to reflect on their approach to individual survivors who are parents. Individual social change advocacy involves working with survivors in a way that counters any power differences that may exist by partnering with survivors to identify their needs. A social justice framework necessitates that individual work with parent survivors also includes linking them to other survivors, to other parents, and to the broader community. It

<sup>1</sup> Praxis uses the terms “batterer,” “abuser” and “those who have caused harm” interchangeably but prefers the use of “those who have caused harm” when referring to the individual who perpetrated the violence.

also necessitates that advocates are knowledgeable about each survivor's culture and the social conditions that influence their parenting in a rural context.

We encourage you to consider the full range of ways in which you interact with survivors. How do you greet them? Where do you position yourself during interactions? What terminology do you use when referring to survivors? How much do you engage survivors in planning how they will participate in the program? How do you take into consideration all of the complex aspects of a survivor's life — their identities, their lived experiences, and what it means to be a parent in their community? What do you know about the multiple forms of oppression that may intersect in their lives or in their communities? How do you find out about the ways in which they, or their communities, have resisted and/or overcome oppression? How do you connect survivors with other survivors and/or other parents? How do you get to know their support networks and communities?

**As you explore the questions above, consider these examples of strategies and actions that many advocacy programs have taken to strengthen their individual social change advocacy with survivors who are parents:**

- Many programs incorporate asking about parenting experiences as a regular practice. In thinking about implementing this strategy, consider:
  - How do you learn that a survivor is a parent? What do you ask about and what do you not ask about?
  - If your program works with sexual assault, trafficking, or stalking survivors, do you routinely ask if they are a parent and how their experiences of violence might have impacted their parenting?
  - How open are you to different cultural practices and norms related to parenting for each survivor in your program?



- If teaching parenting skills, are you only using a Western model of parenting?
- Many programs ask about how the children are doing and about how parenting through violence has affected survivors, both personally and as a parent. In thinking about implementing this strategy, consider asking:
  - What's going well for them? As a parent? For their children? In general?
  - How has parenting been challenging as a result of the violence?
  - What might be challenges that they face as a parent that are not connected to the violence?
  - What additional support do they want or need either as a parent or on a personal level?
  - Who is supportive of their parenting?
  - What social, cultural, and community connections bring relief to them as a parent?
- Many programs take proactive steps to alleviate pressure on survivors who are parents. In thinking about implementing this strategy, consider:
  - Do you schedule free childcare during all advocacy program meetings and events?
  - Do you arrange for (or find) child-friendly transportation assistance?
  - Are you mindful of when events or sessions are scheduled (e.g., to avoid school dismissal times)?
  - How do you help to facilitate respite time for parent survivors, either through formal services in your

- community or through informal networks if respite services are not available and/or sufficient?
- What type of housing assistance or employment services do you provide and/or share with parent survivors?
- What types of self-care activities do you provide for parents who are survivors?
- **Some programs have established a practice of identifying and celebrating positive protective actions that survivors take to either nurture their children and/or keep them safe from harm. In thinking about implementing this strategy, consider asking:**
  - How have they kept their children safe?
  - What are their successes as a parent?
  - How have they worked to counter the impact of the violence on their children?
  - How do you keep track of the ways each parent survivor and all parent survivors who attend your program succeed in their parenting through violence?
  - Do you share this information with other staff, other survivors, the community, and/or institutions in your community?
- **Some programs have facilitated parent survivors in building connections to other survivors and other parent survivors. In thinking about implementing this strategy, consider:**
  - How do you bring survivors together?
  - What opportunities do you provide for parent survivors to connect with each other?
  - Have you considered finding ways for parent survivors to mentor and/or support each other?



## COMMUNITY ADVOCACY

Community advocacy focuses on engaging with and mobilizing the broader community to address gender and other forms of oppression to eradicate the root causes that use violence as a tool. This may entail changing the traditions, norms, and beliefs that perpetuate gender-based violence and/or other forms of oppression.

As you reflect on the community advocacy that you and your program offer, consider these questions:

- In what ways do you connect with the community about the experiences that survivors have as parents?
- How do you shift social norms in your community to be more supportive of survivors who are parents?

How do you engage the community to help alleviate the problems that parent survivors may face, including participating in efforts to counteract the multiple forms of oppression that may intersect in the lives of parent survivors?

Community social change advocacy is the process of bringing people together (including those harmed by gender-based violence) in order to use collective power to improve survivors' lives while also challenging the social conditions that perpetuate the injustice in their lives. This process of coming together fosters unity and common purpose among people as they begin to build an equitable

world. As with individual advocacy, social change advocacy at the community level must address the complexity of survivors' experiences and should reflect the cultural values and practices of your community.

Community social change advocacy in rural communities plays a crucial role in strengthening broad-based support for survivors who are parents. This might include building support networks for parent survivors and/or involving community members in building awareness about the experiences of parent survivors. It may also mean fostering partnerships with other community-based programs and groups that parent survivors turn to for support.

As you explore the questions above, here are examples of strategies and actions that advocacy programs have taken to expand their community advocacy with survivors who are parents:

- **Many programs work to build and maintain relationships with community leaders, organizations, and/or groups. In thinking about implementing this strategy, consider:**
  - How much do you know about what support exists in the community for survivors who are parents in the full context of their lives?
  - Which community groups, leaders, and/or organizations are partners and/or connected to your program?
  - Do you know the full demographics of your local community? If so, how do you ensure that your community work reflects the entire community and not just those who currently access your services?
  - When you interact with these groups, leaders, and/or organizations, do you exchange information relevant to parent survivors (such as parenting through violence, separation, divorce, co-parenting, single parenting, etc.) and/or the complexity of parenting for survivors from marginalized communities?

- When you interact with these groups, leaders, and/or organizations, do you explore how to support their interests, causes, and challenges?
- How do you engage parent survivors in your work to build connections with the community?
- **Some programs bring together community stakeholders to discuss the issues that survivors who are parents face and how to best support them. In thinking about implementing this strategy, consider:**
  - How do you work to both share information and learn about the multiple, intersecting issues facing parent survivors?
  - Do you connect with a broad range of stakeholders, such as healthcare professionals, faith-based leaders, child welfare workers, educators, family law attorneys, childcare providers, and others who are active in family life in your community?
  - How do you connect to leaders within the various marginalized groups within your community? In other words, do your interactions with community stakeholders include Black people, Indigenous people, and other people of color as well as nonbinary and transgender people, immigrants, Deaf people, poor people, and those who have disabilities?
- **Some programs provide opportunities for survivors who are parents to connect with each other to guide the organization's community change work. In thinking about implementing this strategy, consider:**
  - How do you encourage parent survivors to identify their priorities regarding your program's community change work?

- Do you provide multiple venues for parent-survivor input about community work, such as focus groups, informal gatherings, or other formats that are meaningful to survivors in your community?
- How do you act on the input of parent survivors? Do you invite them to act with you on this input?
- **Some programs explore the beliefs and norms in their communities about gender-based violence and parenting. In thinking about implementing this strategy, consider:**
  - How do you find out about the community's beliefs and norms about parenting through violence?
  - How do you look to the leadership of parent survivors in challenging misinformation and mistruths about survivors who are parents?
  - How do your community activities and advocacy shift those beliefs and norms?
  - How do you work with the community and parents who are survivors to increase accountability for those who cause harm while supporting survivors who are parents?
- **Many programs are involved in events hosted by other community organizations so as to establish relationships and be a supportive, visible presence. In thinking about implementing this strategy, consider:**
  - Which community events do you attend, and which do you not attend?
  - How active are you at events that are hosted by organizations that represent marginalized communities?
  - How do you support survivors who are parents in attending these events?



## INSTITUTIONAL ADVOCACY

Institutional, or systems, advocacy focuses on altering how an institution as a whole responds to survivors in general or particular groups of survivors, rather than focusing on a specific individual case. Examples of institutional advocacy include creating new or better services for survivors, changing protocols or policies to improve system responses, or changing laws or policies.

**As you reflect on the institutional advocacy in which you and your program are engaged, consider these questions:**

- How does your understanding of the complex lives of survivors who are parents inform your priorities when doing institutional advocacy?
- How do you work to make visible the experiences of survivors as parents within systems, including the ways in which gender-based violence and oppression manifest in their lives?
- How do you engage systems in meeting the real needs and lived reality of survivors as parents?

Social change advocacy includes active engagement in institutional reform to complement individual and community social justice work. Institutional reform in a social justice framework means creating new pathways in institutions that transform system responses for all survivors, instead of solely helping survivors to navigate institutions. In this context, the survivor does not change to accommodate the

institution, but the institution changes to accommodate the survivor, including dismantling systemic oppression that may be present.

This type of institutional advocacy necessitates a clear understanding of the ways that survivors may experience systems differently based on their identity and community. For example, a Black transgender survivor will encounter different challenges than a white woman who is an immigrant. The goal is to ensure that institutions work equitably for all survivors. Institutional reform with a social change lens also mandates that advocates work alongside survivors to alter systems.

**As you explore the questions above, consider these examples of strategies and actions that advocacy programs have taken to expand their institutional social change advocacy with survivors who are parents:**

- Many programs hold focus groups with survivors to learn about their experiences with institutions. In thinking about implementing this strategy, consider:
  - How do the experiences of survivors, especially survivors who are parents, inform your institutional advocacy?
  - How do you find out about the specific experiences of parent survivors from marginalized communities?
  - Do you specifically explore how racism, sexism, and other forms of oppression impact their experiences as parents?
- Many programs develop practices to track survivor concerns and/or problems that they have experienced with institutions. In thinking about implementing this strategy, consider:
  - How do you compile and record what you learn from survivors who are parents about their experiences with institutions?
  - How often do you review and/or update this information to identify gaps between what survivors who are parents



need and what institutions provide?

- How do you address these problems with the relevant agencies?
  - How do you use survivor concerns to encourage local institutions to seek solutions that will improve the experience for all survivors who engage with that institution?
  - How do you ensure the visibility of the particular concerns of parent survivors from marginalized communities?
- **Many programs work to ensure that institutions do not disconnect the welfare of the child from the welfare of the mother. In thinking about implementing this strategy, consider:**
- How do you work with local child-welfare agencies to increase their attention to the ways in which parent survivors have protected and increased their nurturing of their children?
  - How do you work with local institutions to ensure that their case plans do not punish and/or hold parent survivors accountable for the violence they have experienced?
  - How much do you advocate for mothers who are both incarcerated (or formerly incarcerated) and who are also survivors?
  - How do you work to ensure that local institutions maintain free language access to survivors at all stages of case processing? How do you educate local institutions that children and/or other family members should not be the ones to provide interpretation for parent survivors?
  - Do you work with local systems to have the institution provide free childcare for survivors who are involved in that institution?

• Some programs engage in challenging systemic oppression in their local institutions. In thinking about implementing this strategy, consider:

- Have you reflected on the ways in which systemic oppression is present in local institutions?
- Have you learned about the ways local institutions act on harmful beliefs about survivors who are parents, especially those that belong to marginalized communities?
- Have you worked to specifically challenge the racist and sexist practices in institutions?
- Have you learned from parent survivors the ways in which local institutions can actively dismantle these harmful policies and replace them with practices that meet their needs?



## ORGANIZATIONAL FRAMEWORK

In order to be effective at the social change advocacy described above, it is essential for advocacy organizations to consider how they embody a social justice approach. Organizations committed to addressing the root causes of gender-based violence and oppression must examine internal operations, staffing structures, and programming to ensure their alignment with social change advocacy values and approaches.

Praxis encourages advocacy programs to engage in a critical examination of organizational composition, policies, and procedures to identify the impact of organizational practices on all who interact with the program, including staff, survivors, volunteers, and community members. Particular attention to how programs may unintentionally create disparate impact on survivors from marginalized communities is a key part of this self-reflection process. When gaps between the program's intended and actual social justice impact are identified, advocacy organizations have the opportunity to implement solutions that embody social change advocacy, while centering the experiences of survivors on the margins.

**As you reflect on how your program is structured to do social change advocacy, consider these questions:**

- How is your program organized to connect with survivors about their experiences as parents?

- What does your program do to encourage advocates to understand the experiences of survivors who are parents?
- How is your program structured to be responsive to the needs of survivors who are parents?

**As you explore the questions above, consider these examples of strategies and actions that many advocacy programs take to ensure that they maintain a social justice framework in organizational operations and programs that center on survivors who are parents:**

- Many programs maintain a consistent practice of training all staff and volunteers to advocate for survivors who are parents. In thinking about implementing this strategy, consider:
  - How much does your program allow staff to engage in individual, community, and institutional social change advocacy as part of their regular work?
- Some programs have reviewed policies related to survivors who are parents to ensure alignment with a social justice approach. In thinking about implementing this strategy, consider:
  - How do you engage parent survivors in supporting each other? For instance, do you have rules prohibiting survivors from watching each other's children or that prevent older children from helping with younger children?
  - Are your resources accessible to survivors from marginalized communities? For instance, do you have ASL interpreters available for Deaf survivors and materials available in translated versions for survivors who have limited English proficiency?
  - How inclusive are your policies and practices for transgender parents? For instance, do you have

gender-inclusive bathrooms or forms that allow for a range of gender identification? If you have a shelter, do shelter policies support and affirm transgender parents and their children?

- **Some programs have increased their capacity to support efforts to pass legislation that addresses the complex needs of survivors who are parents. In thinking about implementing this strategy, consider:**
  - How do you partner with other community, tribal, and/or state organizations to take action on common policy issues of concern?
  - How much do you support efforts to establish a livable wage and/or affordable housing in your community?
- **Some programs have made online, virtual services available as alternatives to in-person meetings for parent survivors. In thinking about implementing this strategy, consider:**
  - In what ways can your organization address barriers for parent survivors through virtual services?
  - Have you considered the possibility of virtual services as a way to minimize transportation, childcare, or other stressors for survivors who are parents?
- **Many programs have established a survivor advocacy council to guide their program's social change advocacy efforts. In thinking about implementing this strategy, consider:**
  - How can you ensure that the voices of survivors, including those that are parents, guide your work as an advocacy organization?
  - How do you engage survivors in the various aspects of your organizational work?

- Do you have policies that limit the involvement of survivors, including parent survivors, in your program as staff, board members, and/or volunteers?
- Many programs have also examined the ways in which they support staff who are parents and/or staff who are survivors as a reflection of their commitment to a social justice approach that centers the experiences of survivors and parent survivors. In thinking about implementing this strategy, consider:
  - Do you support the visibility of staff who are survivors?
  - Do you actively recruit survivors to be on your staff, serve on your board, or help as volunteers?
  - Do you have policies that ensure paid parental leave is available to all staff (including non-birth parents, foster parents, adoptive parents, guardians, etc.)?
  - Do your staff benefits include medical and/or dental insurance for dependents?
  - Are health insurance premiums subsidized or covered by the program, or does the employee have to pay all or a percent?
  - Can employees use paid sick time if they need to care for an ill family member?
- Have you explored how your program can be flexible with scheduling to accommodate childcare, school, and/or other situations for employees who are parents?
  - Do you conduct regular salary studies to verify that all staff are paid a living wage that is sufficient to support themselves and any dependents without requiring a second job or other outside work?

## Closing

This toolkit provides a snapshot of some of the questions that advocacy programs can consider related to supporting the diverse array of survivors who are parents. Praxis is available to provide technical assistance and support to advocacy programs that may want to further explore how to strengthen and expand social change advocacy for parent survivors. Please email [info@praxisinternational.org](mailto:info@praxisinternational.org) with questions or to inquire about available technical assistance.

Paying particular attention to the complex needs of survivors who are parents in a social justice framework is a demanding yet rewarding task. We are inspired by and grateful for the tireless work that advocates and advocacy programs conduct to support survivors, parents, and families across the country. Dismantling the systems of oppression that allow gender-based violence to occur requires all of us working collectively in our communities and with each other. Thanks to your dedication and commitment, we are certain that together we will end the violence, stop the oppression, and ultimately build a better world. We celebrate your important work and stand alongside you.

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# Parenting Through Violence Resources

Many resources exist about parenting through violence; many organizations are willing to provide information and support. The following is a sample of information available to help you get started in exploring materials and organizations that help meet the needs of your rural advocacy program.

## RESOURCE CENTERS

### **Abused Deaf Women’s Advocacy Services (ADWAS)**

empowers Deaf and Deaf-Blind survivors of domestic violence, sexual assault, and harassment to transform their lives, while striving to change the beliefs and behaviors that foster and perpetuate violence. They provide comprehensive services to individuals, families, community education, and advocacy on systems and policy issues.

[www.adwas.org](http://www.adwas.org)

**Battered Women’s Justice Project (BWJP)** is the national resource center on civil and criminal justice responses to intimate partner violence (IPV).

<https://www.bwjp.org/>

**Futures Without Violence** is a health and social justice nonprofit organization with a simple mission: to heal those among us who are traumatized by violence today and to create healthy families and communities free of violence tomorrow.

<https://www.futureswithoutviolence.org/>

### **Promising Futures: Best Practices for Serving Children and Parents Experiencing Domestic Violence (Promising Futures)**

is a Futures Without Violence program that is designed to help advocates and organizations support children and parents facing domestic violence.

<https://promising.futureswithoutviolence.org/>



### **Muslim Advocacy Network Against Domestic Violence (MANADV)**

is a national network comprised of predominantly Muslim advocates addressing domestic violence in Muslim communities through diverse faith-based and mainstream approaches and agencies.

<https://www.peacefulfamilies.org/manadv.html>

### **The National Center on Domestic Violence, Trauma and Mental Health**

provides training, support, and consultation to advocates, mental health and substance abuse providers, legal professionals, and policy makers as they work to improve agency and systems-level responses to survivors and their children. Their work is survivor-defined and rooted in principles of social justice.

<http://www.nationalcenterdvtraumamh.org/>

### **National Resource Center on Domestic Violence (NRCDV)**

works with many other organizations and partners that bring various expertise, backgrounds, and perspectives to improve community response to domestic violence and, ultimately, prevent its occurrence.

<https://www.nrcdv.org/>

**The National Sexual Violence Resource Center (NSVRC)** is the leading nonprofit agency in providing information and tools to prevent and respond to sexual violence. NSVRC translates research and trends into best practices that help individuals, communities, and service providers achieve real and lasting change. NSVRC also works with the media to promote informed reporting.

<https://www.nsvrc.org/>

**Praxis International, Inc.** is a nonprofit corporation, working toward the elimination of violence in the lives of women and their children.

<https://praxisinternational.org/>

**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/Asian-American and Pacific Islander (AAPI) communities.

<https://www.api-gbv.org/>

**ASISTA Immigration Assistance** is a network of attorneys and advocates across the nation working at the intersection of immigration and gender-based violence.

[www.asistahelp.org](http://www.asistahelp.org)

**Casa de Esperanza** is a leader in the domestic violence movement and a national resource center for organizations working with Latin@s in the United States. Based in St. Paul, Minn., Casa de Esperanza's mission is to "mobilize Latinas and Latin@ communities to end domestic violence." Founded in 1982 to provide emergency shelter for Latinas and other women and children experiencing domestic violence, the organization has grown to become the largest Latina organization in the country focused on domestic violence. Casa de Esperanza is also committed to becoming a greater resource to organizations and communities in the areas of sexual assault and trafficking.

<https://casadeesperanza.org/>

**FORGE** is a national transgender anti-violence organization, founded in 1994. Since 2009, they have been federally funded to provide services to transgender, gender non-conforming and gender non-binary survivors of sexual assault. Since 2011, FORGE has served as the only transgender-focused organization that is federally funded to provide training and technical assistance to providers around the country who work with transgender survivors of sexual assault, domestic and dating violence, and stalking. Their role as a technical assistance provider has allowed them to directly see key continued and emerging challenges that many agencies are experiencing in serving sexual assault survivors of all genders.

**Immigration Equality** is the nation's leading LGBTQ and HIV-

positive immigrant rights organization. Through direct legal services, policy advocacy, and impact litigation, they advocate for immigrants and families facing discrimination based on their sexual orientation, gender identity, or HIV status. (Direct referrals for parents who are survivors.)

<https://immigrationequality.org/>

**Institute on Domestic Violence in the African American Community (IDVAAC)** is an organization focused on the unique circumstance of African Americans as they face issues related to domestic violence — including intimate partner violence, child abuse, elder mistreatment, and community violence.

<http://idvaac.org/>

**National Indigenous Women’s Resource Center, Inc. (NIWRC)** is a Native-led nonprofit organization dedicated to ending violence against Native women and children. Its resource library includes culturally grounded resources developed by NIWRC to support tribes, tribal programs, and advocates working on issues of violence against Native women, as well as other materials and publications from outside sources.

<https://www.niwrc.org/resources>

**National Latin@ Network for Healthy Families and Communities** is a project of Casa de Esperanza that builds bridges and connections among research, practice, and policy to advance effective responses to eliminate domestic violence and to promote healthy relationships with Latin@ families and communities.

<https://nationallatinonetwork.org/>

**National Immigrant Women’s Advocacy Project (NIWAP)** is a national expert on the legal rights and services available to immigrant victims of domestic violence, sexual assault, child and elder abuse, stalking, human trafficking, and other violence, sharing this expertise through training, comprehensive publications, and technical assistance for judges, law enforcement, prosecutors, lawyers, and victim advocates nationwide.

<https://niwaplibrary.wcl.american.edu/>

**The Northwest Network of Bi, Trans, Lesbian and Gay Survivors of Abuse** works to end violence and abuse by building loving and equitable relationships in our community and across the country.

<https://www.nwnetwork.org/>

**The Peaceful Families Project (PFP)** is an initiative devoted to ending domestic violence in Muslim families by facilitating awareness workshops for Muslim leaders and communities, providing cultural sensitivity trainings and technical assistance for professionals, conducting research, and developing resources.

<https://www.peacefulfamilies.org/>

**Sexual Violence Justice Institute of the Minnesota Coalition Against Sexual Violence** provides expertise in the criminal justice and community responses to sexual violence. System change — in protocol, procedures, and routine practice — is a key element to improving the response to sexual violence. We work with communities to create a comprehensive, victim-centered response through multidisciplinary collaborations, leadership development, training, and technical assistance.

<https://www.mncasa.org/>

**SEWA-AIFW** is a nonprofit organization committed to serving, supporting, and enhancing family wellness for the South Asian community.

<https://sewa-aifw.org/>

**The Strong Families Network** is a home for more than 200 organizations committed to ensuring that all families have the rights, recognition, and resources they need to thrive. Strong Families assesses policies and bills based on their potential to support families in thriving.

<https://forwardtogether.org/programs/strong-families-network/>

**The Tahirih Justice Center** is a national, multi-city organization that provides a broad range of direct legal services, policy advocacy, and training, and education to protect immigrant women and girls fleeing gender-based violence.

[www.tahirih.org](http://www.tahirih.org)

**The Tribal Court Clearinghouse**, a project of **The Tribal Law and Policy Institute**, is a comprehensive website established in 1997 to serve as a resource for American Indian and Alaska Native Nations, American Indian and Alaska Native people, tribal justice systems, victim services providers, tribal service providers, and others involved in the improvement of justice in Indian country.

<http://www.tribal-institute.org/>

**The Tribal Law and Policy Institute** is a Native American operated non-profit agency dedicated to providing free publication resources, comprehensive training, and technical assistance for Native nations and tribal justice systems.

<https://www.home.tlpi.org/>

**Ujima, Inc.: The National Center on Violence Against Women in the Black Community** serves as a national, culturally specific services issue resource center to provide support to and be a voice for the Black Community in response to domestic, sexual, and community violence.

<https://ujimacommunity.org/>

**VERA Institute of Justice** is a national organization with a mission to end the overcriminalization and mass incarceration of people of color, immigrants, and people experiencing poverty.

<https://www.vera.org/>

**Vera's Center on Victimization and Safety (CVS)** works with government and nonprofit organizations to enhance efforts to prevent and address interpersonal violence and related crimes, including domestic violence and sexual assault. The center specializes in fostering cross-disciplinary collaboration and

promoting policies and practices that hold abusers accountable, prioritize safety, and help survivors heal. By combining staff expertise and skills with the practical knowledge of professionals in the field, CVS provides technical assistance and guidance that is timely, relevant, and reflective of current best practices.

<https://www.vera.org/centers/victimization-and-safety>

## **PRAXIS RESOURCES**

### **Repairing the Harm: How Family & Friends Can Help Battered Mothers and Their Children**

Praxis International, 2016 (18 pages)

This booklet will help friends and family understand what battered women and children experience when living with a batterer.

<http://praxisinternational.org/product/repairing-the-harm-how-family-friends-can-help-battered-mothers-and-their-children/>

### **Safe Passage: Supervised Safe Exchange for Battered Women and Their Children**

Jane Sadusky for Praxis International, 2010 (68 pages)

The goal of this manual is to summarize key issues in supervised safe exchange, present strategies to address those issues, and suggest policy and procedure changes that will help visitation programs deliver this critical service as skillfully and safely as possible.

<http://praxisinternational.org/wp-content/uploads/2016/02/VisTASafePassageThinkPiece1.pdf>

### **Supporting the Safety of Battered Mothers and Their Children Together: A Guide to Assessing Child Protection Practice in Domestic Violence-Related Cases**

Praxis International, 2016 (144 pages)

A guide for advocates and child protection workers to 1) take a critical look at current child protective services (CPS) practices, 2) identify gaps between intention and outcome in securing safety for child and adult victims of battering and discover ways of closing those gaps, and 3) explore a new conceptual and practice framework for organizing the CPS response to battering.

<https://praxisinternational.org/institutional-analysiscommunity-assessment-2/resources/a-guide-to-assessing-child-protection-practice-in-domestic-violence-related-cases/>

## **CULTURALLY SPECIFIC INFORMATION**

### **Domestic Violence in Context — Unmet Need and Promising Strategies**

Jill Groblewski, Center for Family Policy and Practice (CFFPP), March 2013 (6 pages)

This short paper foregrounds the experiences of low-income African American women as we consider outstanding needs for domestic violence intervention and prevention strategies.

[https://cffpp.org/our\\_publication/domestic-violence-in-context/](https://cffpp.org/our_publication/domestic-violence-in-context/)

### **Safety and Services: Women of Color Speak About Their Communities**

Jacquelyn Boggess and Jill Groblewski, Center for Family Policy and Practice (CFFPP), October 2011 (28 pages)

*Safety and Services* is based on a series of listening sessions with women who shared their experiences and knowledge of domestic violence, economic support services, and community. The paper explores cultural differences, community influences, a role for churches, and the value of a broad range of economic and social support services for increasing the safety and well-being of low-income women of color.

[https://cffpp.org/our\\_publication/safety-and-services/](https://cffpp.org/our_publication/safety-and-services/)

### **Advocacy for Muslim Women**

Asian Pacific Institute on Gender-Based Violence

Definition of identity terms and links to resources on advocacy with Muslim women.

<https://www.api-gbv.org/culturally-specific-advocacy/community-and-systems-engagement/muslim-women/>

### **Domestic Violence in Chinese Communities**

Asian Pacific Institute on Gender-Based Violence, 2012 (6 pages)

<https://www.api-gbv.org/resources/dvfactsheet-chinese/>



### **Domestic and Sexual Violence in Filipino Communities**

Asian Pacific Institute on Gender-Based Violence, 2018 (6 pages)

<https://www.api-gbv.org/resources/dvfactsheet-filipino/>

### **Domestic and Family Violence in Hmong Communities**

Asian Pacific Institute on Gender-Based Violence, 2019 (9 pages)

<https://www.api-gbv.org/resources/dvfactsheet-hmong/>

### **Domestic Violence in Korean Communities**

Asian Pacific Institute on Gender-Based Violence, 2012 (5 pages)

<https://www.api-gbv.org/resources/dvfactsheet-korean/>

### **Domestic Violence in Muslim Communities**

Asian Pacific Institute on Gender-Based Violence, 2011 (3 pages)

A compilation of statistics on domestic violence, sexual violence, stalking, and help-seeking in Muslim communities.

<https://www.api-gbv.org/resources/dvfactsheet-muslim/>

### **Domestic Violence in South Asian Communities**

Asian Pacific Institute on Gender-Based Violence, 2017 (7 pages)

<https://www.api-gbv.org/resources/dvfactsheet-southasian/>

### **Domestic Violence in Vietnamese Communities**

Asian Pacific Institute on Gender-Based Violence, 2012 (6 pages)

<https://www.api-gbv.org/resources/dvfactsheet-vietnamese/>

### **Factsheet: Domestic Violence, Sexual Violence, and Human Trafficking in Native Hawaiian Communities**

Asian Pacific Institute on Gender-Based Violence, 2020 (5 pages)

<https://www.api-gbv.org/resources/dvfactsheet-nativehawaiian/>

### **Factsheet: Immigration Law Basics for Domestic Violence Victim Advocates**

Asian Pacific Institute on Gender-Based Violence, June 2017 (11 pages)

<https://www.api-gbv.org/resources/factsheet-immigration-law-basics-domestic-violence-victims/>



## **Factsheet: Pacific Islanders and Domestic and Sexual Violence**

Asian Pacific Institute on Gender-Based Violence, 2018 (8 pages)  
<https://www.api-gbv.org/resources/dvfactsheet-pacificislander/>

## **Lesbian/Bisexual Mothers and Intimate Partner Violence: Help Seeking in the Context of Social and Legal Vulnerability**

Jennifer L. Hardesty, Ramona F. Oswald, Lyndal Khaw, and Carol Fonseca, 2009

To better understand their experiences, the authors interviewed 24 lesbian/bisexual mothers who either were in or had left abusive same-sex relationships.

<https://journals.sagepub.com/doi/pdf/10.1177/1077801209347636>

## **Working in Indian Country (Interventions with Children and Youth/Special Populations)**

Futures Without Violence (2 pages)

A brief summary of the important considerations for supporting parent survivors and families who are American Indian and Alaska Native.

<http://promising.futureswithoutviolence.org/interventions-for-children/special-populations/working-in-indian-country/>

## **Addressing Domestic Violence in Immigrant Communities: Critical Issues for Culturally Competent Services**

Sheetal Rana in consultation with Leni Marin, 2012 (Applied Research Paper, VAWnet) (11 pages)

Increasing culturally competent domestic violence services to immigrant survivors and their communities entails understanding the complexities of survivors' lives and the barriers that survivors overcome when deciding to seek help. This article reviews research about the aspects of an immigrant survivor's life that influences their experiences of domestic violence, including within a family context.

[https://vawnet.org/sites/default/files/materials/files/2016-09/AR\\_DVImmigrantComm.pdf](https://vawnet.org/sites/default/files/materials/files/2016-09/AR_DVImmigrantComm.pdf)

### **Life in the Margins — Expanding Intimate Partner Violence Services for Women of Color by Using Data as Evidence**

A National Technical Assistance Guidance by Women of Color Network, Inc., June 2017 (28 pages)

The purpose of this analysis was to illuminate the collective, disproportionate homicide rates across and within communities of color and to intensify local, state, and national responses to intimate partner violence. This technical assistance guidance is an extension of the policy recommendations of the Hotline and homicide reports utilizing data from 2012 and 2013. It provides advocates and policy makers with insights on how to use such homicide and Hotline data to better reach and serve women of color.

<https://wocninc.org/publications/>

### **The Facts on Violence Against American Indian/Alaskan Native Women**

Futures Without Violence, 2017 (8 pages)

The scope of this data collection examines violence committed against American Indian women and issues around the effectiveness of local, state, and federal responses.

<https://www.futureswithoutviolence.org/the-facts-on-violence-against-american-indian-alaskan-native-women>

### **Setting the Record Straight: The Indian Child Welfare Act Fact Sheet**

National Indian Child Welfare Association, 2015 (2 pages)

Fact sheet that includes the need for ICWA, implementation concerns, revised guidelines, and proposed regulations.

<https://www.nicwa.org/wp-content/uploads/2017/04/Setting-the-Record-Straight-ICWA-Fact-Sheet.pdf>

### **Battered Mothers Involved with Child Protective Services: Learning from Immigrant, Refugee and Indigenous Women's Experiences**

V. Pualani Enos, pilot project of API-GBV, National Network to End Violence Against Immigrant Women and the Institute on Race and Justice at Northeastern University, 2003, revised 2010 (103 pages)

This report details the voices, views, and recommendations of battered immigrant, refugee, and indigenous women, derived from their experiences in the domestic violence and child protective services systems.

<https://www.api-gbv.org/resources/battered-mothers-involved-child-protective-services-learning-immigrant-refugee-indigenous-womens-experiences/>

### **Child Custody Evaluation: Domestic Violence and Cultural Contexts in Asian Families (Tip Sheet)**

Asian Pacific Institute on Gender Based Violence, September 2017 (5 pages)

This tip sheet identifies the differing dynamics of domestic and family violence in Asian homes and how a deeper understanding of these cultural contexts can guide and improve practice in child custody evaluations when there are allegations of domestic violence.

<https://www.api-gbv.org/resources/custody-cultural-contexts/>

## **CULTURALLY SPECIFIC ADVOCACY**

### **A to Z Advocacy Model: Asians and Pacific Islanders Build an Inventory of Evidence-Informed Practices**

Chic Dabby, Asian Pacific Institute on Gender-Based Violence, June 2017 (56 pages)

The A-Z Advocacy Model 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.

<https://www.api-gbv.org/resources/a-z-advocacy-model-report/>

### **Cultural Considerations**

Futures Without Violence — Promising Futures: Best Practices for Serving Children and Parents Experiencing Domestic Violence (1 page)

List of questions that agencies should use when revisiting cultural considerations.

<https://promising.futureswithoutviolence.org/program-readiness/programpractices/cultural-considerations/>

### **Enhancing Access for Individuals with Limited English Proficiency Toolkit**

National Latin@ Network for Healthy Families and Communities  
This toolkit provides resources and support to build language access as a core service for survivors with LEP.

<http://nationallatinonetwork.org/lep-toolkit-home>

### **From the Roots Up: An Overview of Shelter and Advocacy Program Development Supporting Women's Sovereignty**

National Indigenous Women's Resource Center, 2012 (54 pages)  
This booklet offers a basic outline for the development of shelter and advocacy programs serving Native women who are battered or raped and their children.

<http://www.niwrc.org/resources/roots-overview-shelter-and-advocacy-program-development-supporting-women%E2%80%99s-sovereignty>

### **Islamic Marriage Contracts: A Resource Guide for Legal Professional, Advocates, Imams and Communities**

Maha Alkhateeb, Peaceful Families Project (Sponsored by Asian Pacific Institute on Gender-Based Violence and the Battered Women's Justice Project), 2012 (84 pages)

This resource provides an overview of marriage and divorce among American Muslims for judges, lawyers, advocates, social service providers, imams, community leaders, and community members.

<https://www.api-gbv.org/resources/islamic-marriage-contracts/>

### **Just Ask: A Toolkit to Help Advocates Meet the Needs of Crime Victims with Disabilities**

The Center for Victimization & Safety's *Just Ask: A Toolkit to Help Advocates Meet the Needs of Crime Victims with Disabilities* lays out four simple steps for providing accommodations to survivors with disabilities and includes sample language you can use when talking to survivors. It also outlines what your agency needs to have in place for staff to be able to provide accommodations as soon as survivors request them.

<https://www.endabusepwd.org/resource/just-ask-a-toolkit-to-help-advocates-meet-the-needs-of-crime-victims-with-disabilities/>

## **Language Access Policy Template**

Interpretation Technical Assistance and Resource Center of the Asian Pacific Institute on Gender-Based Violence, 2015 (7 pages)  
This *Language Access Policy Template* can be used and adapted to create language access plans for domestic violence agencies serving victims with language access needs.

<https://www.api-gbv.org/resources/language-access-policy-template/>

## **Language Access Tools**

Futures Without Violence

This two-page document covers the facts of language access, who must comply, sample documents, and a list of resources.

<https://www.futureswithoutviolence.org/language-access-tools/>

## **Moving Ahead Positively (MAP): Trauma-informed Culturally Specific Models**

Webinar presented by Yasmeen Hamza and Alena Victor of Womankind (sponsored by API-GBV), 2017 (1 hour, 20 minutes)  
Survivor-centered, trauma-informed, and culturally nuanced, MAP is an integrated practice model developed to help survivors transcend beyond trauma and progress on an individualized path to healing. The relationship between survivor and advocate helps to foster trust, hope, harmony, and a sense of belonging.

<https://www.api-gbv.org/resources/moving-ahead-positively-model/>

## **Proceed! LGBTQ Domestic Violence Legal Toolkit for Advocates**

The Northwest Network, 2013 (28 pages)

A guide for community-based advocates who support the self-determination and safety of Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) survivors of intimate partner violence who are involved with the legal system.

<https://www.nwnetwork.org/advocacy-tools>

## **Protecting Assets and Child Custody in the Face of Deportation — A Guide for Practitioners Assisting Immigrant Families**

Appleseed Network, 2017

This manual is designed for immigrants and those who work with them, including the host of attorneys, nurses, social workers, and religious workers who are stepping up in challenging times. The manual will help families develop plans in advance to deal with critical financial and family issues in the event of deportation, arrest, and other family emergencies.

<https://www.api-gbv.org/resources/appleseed-child-custody-and-deportation/>

**Resource Guide for Advocates and Attorneys on Interpretation Services for Domestic Violence Victims**

Asian Pacific Institute on Gender-Based Violence, updated 2016  
(87 pages)

The interpretation resource guide is a collection of information, tips, tools, and resources on working with interpreters to ensure language access in domestic violence agencies.

<https://www.api-gbv.org/resources/interpretation-resource-guide/>