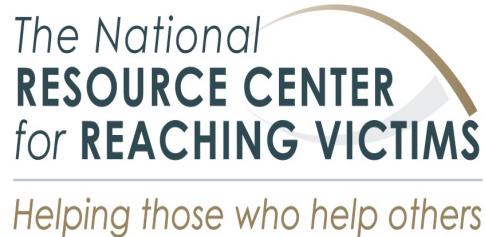


Shaking the Table - Supporting Inclusive Leadership

BY

Zoë Flowers



Welcome

—We are glad you are here—

Zoë Flowers



- Zoë is the founder of Soul Requirements.
- With more than eighteen years of experience, Zoë has facilitated over 1000 workshops and trainings nationally and internationally.
- She has appeared on National Public Radio, spoken about using the arts to heal from Domestic Violence at Yale University, Springfield College, Smith College, Brown University, Bowie State and in Fes, Morocco.

GOALS

- TO HELP YOU:



CREATE SPACES OF MUTUAL RESPECT

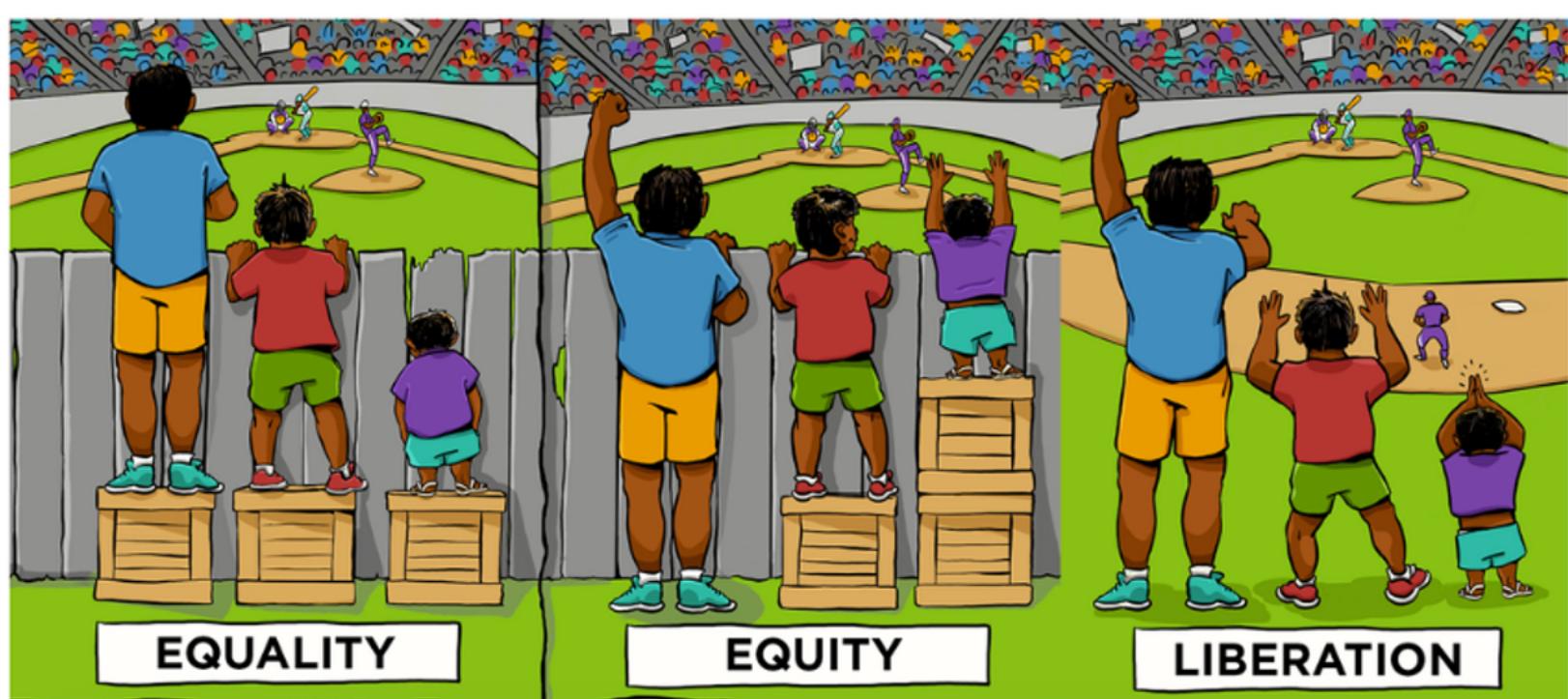
Take risks.
And *support others* taking risks.



Foundational Concepts



EQUALITY, EQUITY & LIBERATION



Diversity

- Based on race, ethnicity, sexual identity, gender, etc.
- Includes and accounts for differences within each group.

Privilege

- Includes the unquestioned unearned most often unconscious advantages choices, benefits assumptions and expectations granted based on membership in the culturally dominant group.
- It is easily named by communities that have been oppressed.

But,

- To those who have it is invisible.
 - for example I don't think about being able bodied in my everyday life

Privilege cont'd

- Privilege is not something that can be given back. There are no exceptional men or white people for whom privilege is not a constant reality.
- Intention has no bearing privilege.

2 Faces of Privilege

- Granted - includes all the privileges granted by the society to members of the privileged group.
- Internalized - are the expectations and assumptions of superiority and entitlement internalized by members of the privileged groups

2 Faces of Privilege

Granted - includes all the privileges granted by the society to members of the privileged group.

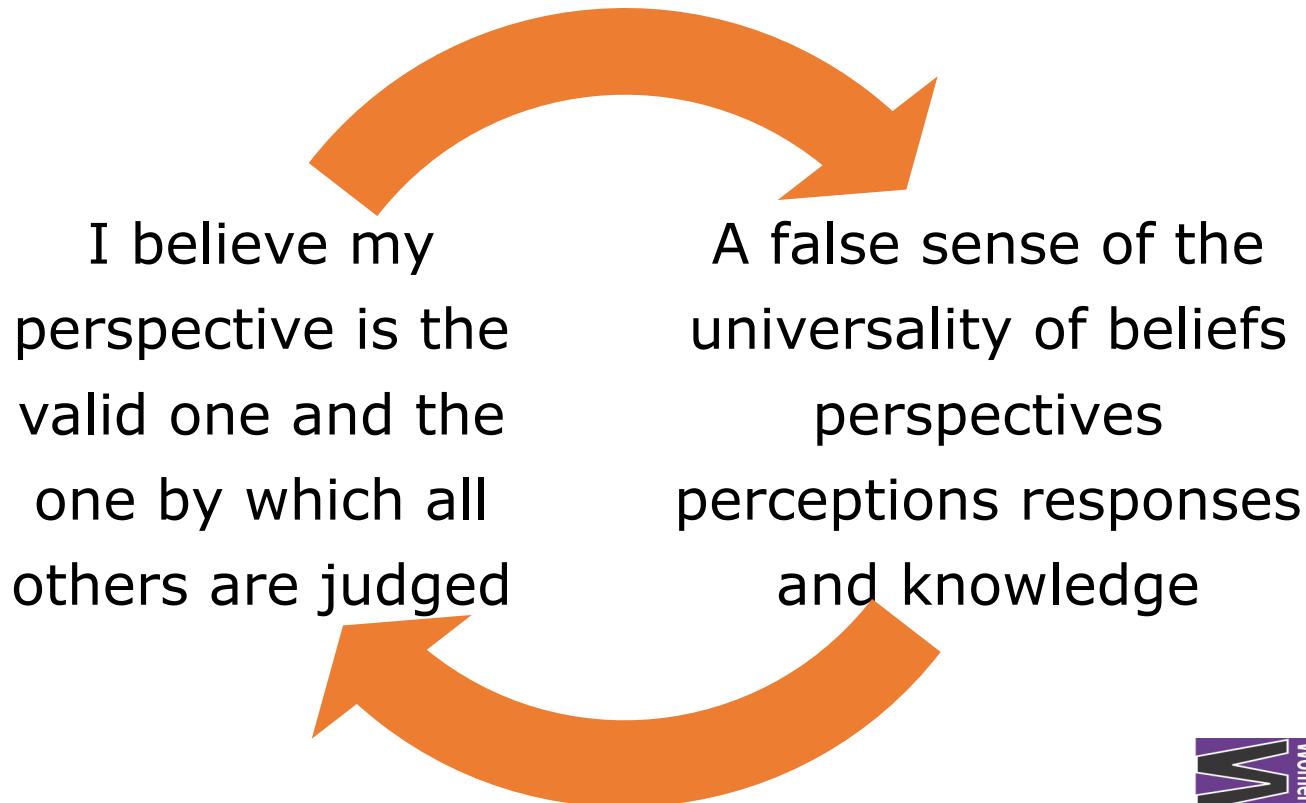


Video: Black Male
Privilege in the #MeToo
Era. Theo E.G. Wilson

Implicit bias

The attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.

Speaking in Universals



Institutional racism

is a form of racism that is embedded as **normal** practice within society or an organization.

Granted + Internalized Privilege

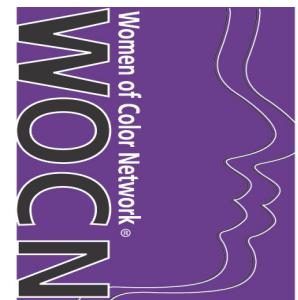


Video - White Men: Time to Discover
your Cultural Blind Spots

Mysogynoir



The National
RESOURCE CENTER
for REACHING VICTIMS
Helping those who help others



Mysogynoir

- Coined by queer Black feminist scholar, Moya Bailey in 2010 who created the term to address misogyny directed toward black women in American visual and popular culture.



Trudy
@thetrudz

Russell Simmons posts a "parody" rape vid
of Harriet Tubman on same day as Ava
shares a beautiful Black love film?
#blackpowerisforblackmen

[Reply](#) [Delete](#) [★ Favorite](#) [••• More](#)

42
RETWEETS

12
FAVORITES



7:26 PM - 14 Aug 13

MYSOGYNOIR



MYSOGYNOIR

- Doctors perceive Black woman as having a higher pain threshold, and so they are treated differently.
- Black women are viewed as threatening or angry whenever they speak up for themselves.
- Maternal mortality rates for Black women are three times higher than for white women in the United States, with many attributing that to racial bias in the healthcare system.

MYSOGYNOIR

- Because of the stereotype of the “strong Black women,” many Black women are not allowed to show any emotion, pain or distress.
- Styles that are deemed unacceptable when worn by Black women are celebrated when worn by white women
- Pain as entertainment

MYSOGYNOIR

- Because of the stereotype of the “strong Black women,” many Black women are not allowed to show any emotion, pain or distress.
- Styles that are deemed unacceptable when worn by Black women are celebrated when worn by white women
- Pain as entertainment

Culture and Cultural Identity



Why Should We Consider Culture in Our Work?

Culture

Culture shapes an individual's experience of violence.

Culture

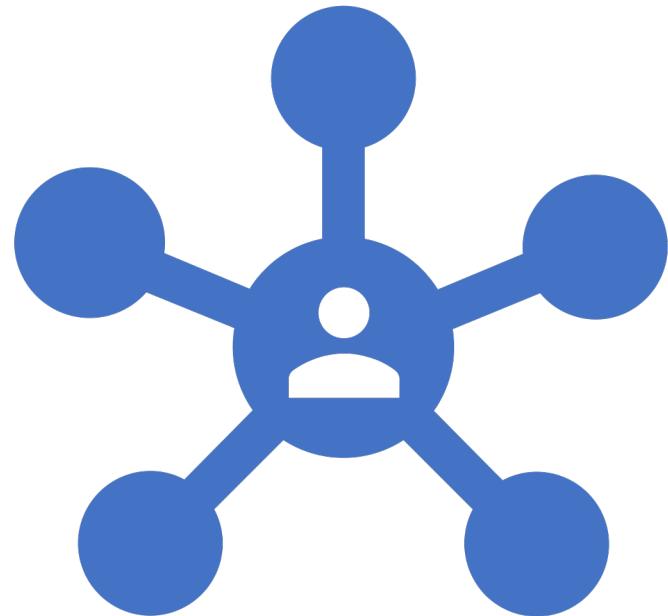
Culture shapes the harm doer's response to intervention and acceptance of responsibility.

Culture

Culture shapes access to other services that might be crucial for the victim.

Culture (s).....

- The categories of race, class etc. do not exist in isolation from each other.
- They intersect and interconnect in different ways for different individuals.



Cultural Identity



Cultural identity can influence how others see the presence or absence of interpersonal violence.



Person might identify strongly with one culture than another, might experience several identities simultaneously or might shift between identities.

Cultural Identity

It is dangerous to use categories to characterize and define an individual; this creates and perpetuates cultural stereotypes and misinformation.



Every individual, regardless of initial appearance has a rich cultural identity.

Remember...



Culture is complex, fluid, changing and bound by time and space.



Identities are also bound by time and space and are usually multifaceted.



Therefore...Achieving Cultural Competency...



Is a challenge and a continuing process.



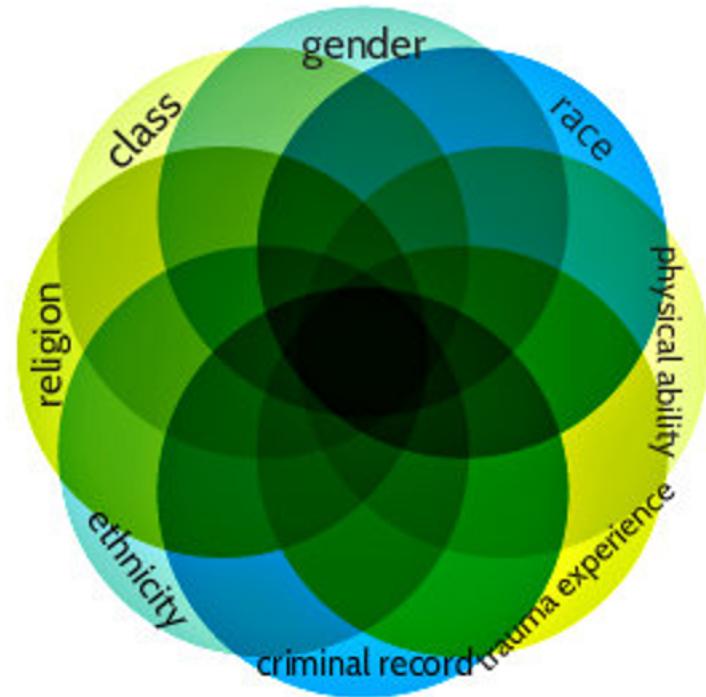
There are no simple answers

Intersectionality



<https://youtu.be/ViDtnfQ9FHc>

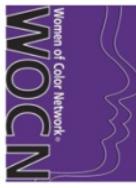
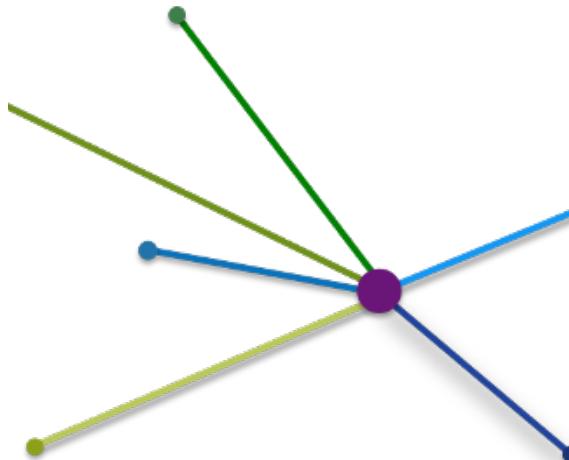
Seeks to increase capacity of the field to address racial and other structural and institutional biases that pose barriers to economic stability for survivors of domestic and sexual violence.



Racial & Economic Equity of Survivors Project (REEP)

Developed by

- Women of Color Network, Inc.
- Southwest Center for Law and Policy
- Asian Pacific Institute on Gender-Based Violence
- Texas Council on Family Violence
- Casa de Esperanza
- Kirwan Institute for the Study of Race & Ethnicity
- Camille Holmes
- Bill Kennedy



Asian Pacific Institute on
Gender-Based Violence

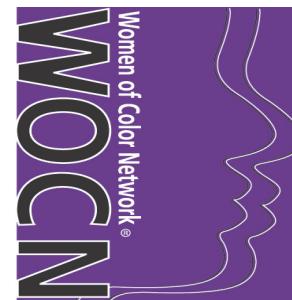


Texas Council On
FAMILY VIOLENCE
Over Thirty Years of Building a Safer Texas

& race equity partners, Camille Holmes and Bill Kennedy



KIRWAN INSTITUTE
for the Study of Race and Ethnicity



The Process

- 3 CALLS: advocates of color who also identify as survivors;
- 2 CALLS: attorneys sitting at unique intersections of law who are people of color and/or aspiring white allies;
- 2 CALLS: economic justice or policy staff from state and tribal coalitions who are people of color and/or aspiring allies.

Snapshot of The Questions

Talking About Racial Inequity

How have you practiced both self-examination and self-care when it comes to racism and racial bias in the work?

How could you foster more conversations with survivors about opportunities and barriers they face?

What are your organization's policies, practices, and protocols to address racial disparities for survivors? *Within your organization? Within the DV movement?*

What would you like your organization, community, or state to look like or be doing in 1 year, 5 years, or 10 years?

1. HOW WE TALK ABOUT RACIAL INEQUITY FOR SURVIVORS

Listening Session participants expressed a range of ways that they and their organizations talk about and act (or don't) to address racial inequity for survivors. Not all participants saw racial bias and inequity or had an understanding of what constitutes racial bias and inequity, regardless of their own racial identity and experience. Often, participants spoke about how they have not talked about racial bias and inequity, but got defensive when talking about how it shows up in real life. Still others were eager to talk and do more about racial inequity but struggled to start conversations or effect change, or lacked tools and language to do so. And some, with greater depth of experience and tools, offered useful guidance for how we all might more effectively engage others when talking about racial equity.

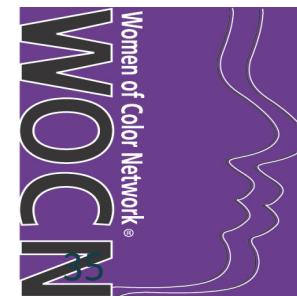
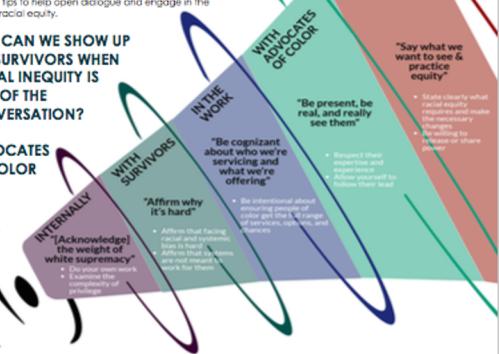
We highlight the insights, guidance and voices of those with a greater depth of experience, in the image below.

Each call surfaced concrete examples of the ways racial bias and barriers impact survivors. Participants spoke about how this was mirrored with their organizations—most advocating for survivors of color are often disengaged, silenced, and tokenized in the work. The calls also provided numerous examples of what advocates can do when talking about, listening to accounts of, witnessing, experiencing, processing, and addressing racial bias and inequity.

On the following page, we offer additional perspectives from participants, as well as some conversation starters and practice tips to help open dialogue and engage in the work for racial equity.

HOW CAN WE SHOW UP FOR SURVIVORS WHEN RACIAL INEQUITY IS PART OF THE CONVERSATION?

ADVOCATES OF COLOR SAID:



What we Heard (1 of 3)

“I'm really struggling with being within a primarily white-led organization, working with sexual assault survivors and trying to contemplate how we fundamentally restructure our practice to center folks of color, queer folks of color, survivors of color.” - **an attorney of color**

What we Heard (2 of 3)

“I am a white person and it is sometimes very uncomfortable for me to talk about racial inequity because I don't feel like I really can...I see these things happening and I want to fix them and I want to address them but I don't know how...It's uncomfortable to me, I guess.” - **a white attorney**

What we Heard (3 of 3)

“I’m gay, male and Hispanic so even though I am part of a Hispanic community, I still have male privilege to check. In my community I have white privilege that I need to check. There are still things I have to learn around that because we all have isms that we have to check.” - **gay, male, immigrant advocate who also identifies as a survivor**

Case Study

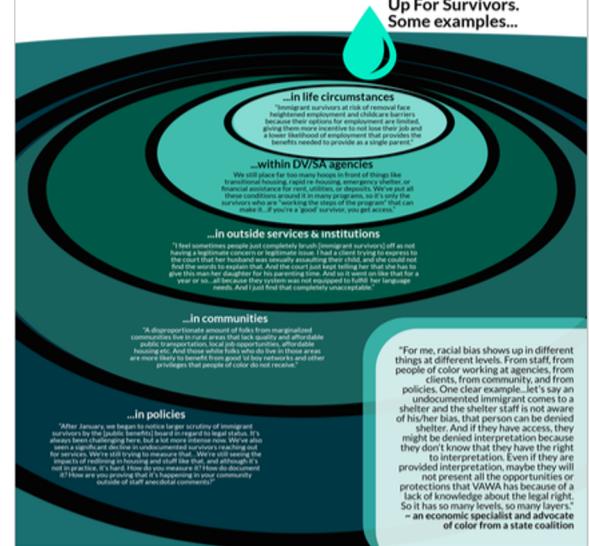
“There was a survivor who was staying at the shelter who was already accepted into the transitional housing program.... She was a woman of color with one small child. But the staff at the shelter knew little to nothing about her actual circumstances...there was this constant stream of complaints about her because she was always breaking curfew. So, I was hearing stories about this person we need to exit because she kept breaking curfew.”

2. THE CUMULATIVE HARM OF RACIAL BIAS

Participants from all Listening Sessions highlighted shocking yet common ways that racial bias shows up for survivors and also manifests within their organizations. Many called for ways to measure and gather data or evidence of the harm that shows up for survivors because of their race, ethnicity, citizenship status, religion, gender identity, sexual orientation, and ability. Some want new skills to tools to help identify, examine, and talk about disparities. Others asked for evidence that can affirm what is known from experience in order to fuel advocacy efforts and build commonality across experience.

Below is a set of narratives highlighting how racial bias permeates multiple aspects of survivors' lives. The cumulative weight of navigating racial bias across these levels is borne by the survivors facing racial bias rather than interrupted by the systems they interact with daily.

How Racial Bias Shows Up For Survivors. Some examples...



“For me, racial bias shows up in different things at different levels. From staff from people of color working at agencies, from clients, from community, and from policies. One clear example...let's say an immigrant survivor comes to a shelter and the shelter staff is not aware of his/her bias, that person can be denied services. Or if they are aware of it, they might be denied interpretation because they don't know that they have the right to have an interpreter. Or if they are provided interpretation, maybe they will not present all the opportunities or providers that VAWA has in terms of a lack of knowledge about the legal right. So if there's so many levels, so many layers.”

– an economic specialist and advocate of color from a state coalition

Case Study-What could be happening

What are the staff perspectives?

What is the survivor's reality?

What do you see from where you're sitting?

WHAT SHOWS UP

Staff/Program Perspective:
"a woman of color [survivor] with one small child... constant stream of complaints ... always breaking curfew."

Survivor Reality:
"[The transitional housing program staff] knew that she was breaking curfew because she was relying on a cousin to get off work at 10pm at night to give her some of his tips each day ... until she got started on her job. She was waiting on school to start [her job] because she needed the school as childcare. [Shelter staff were complaining] even though they never attempted to have a conversation."

What Listening Session Participants Report:
Survivors of color are more likely than white survivors to receive caps on funding, be placed on payment plans, experience strict enforcement of shelter rules, and be exited from programs/shelter.

Possible Assumptions

What assumptions and beliefs are underneath this?

What knowledge, skills, and capacity gaps are at play? Where are some bright spots?

What facts do we need to get straight about the survivor's economic and social reality?

What program or organizational things are getting in the way?

What are our existing policies about this issue? How are they being implemented?

WHAT MAY BE AT PLAY

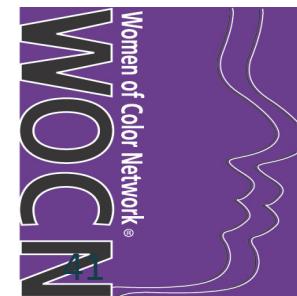
Staff Assumptions & Unconscious Bias:
Over-reliance on assumptions based on stereotypes or media images (e.g. angry Black woman stereotype, lazy, disrespectful) rather than inquiry to specific survivor.

Staff Knowledge, Skills, Capacity:
Advocacy approach relies on service delivery rather than assessing survivor holistic needs. Staff lack resources and support to assess and address survivors' multitude of needs.

Program Coordination:
Transitional housing and shelter staff not communicating or coordinating cases.

Economic/social Reality:
Historical systemic discrimination, redlining, and segregation results in less wealth accumulated in families, networks, and communities of color, thus social networks or family unable to offer as much financial or material support to survivors of color.

Existing Policies:
Resources to provide income streams to women facing violence are not a high priority.



Suggestions

Do Your Work

Needs: “Create avenues for conversations with survivors, colleagues, and staff; acknowledge racial bias and difficulty of navigating systems.”

Wisdom: “Do your own work. Do the inward and outward work for equity.”

Innovations: “To what extent and who at every level of an organization is carving out space to allow that wisdom that is generated from partnerships to really infuse the organization.”

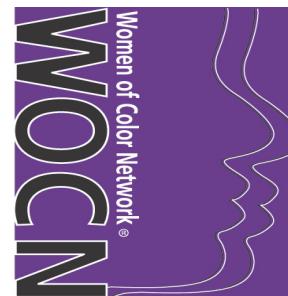
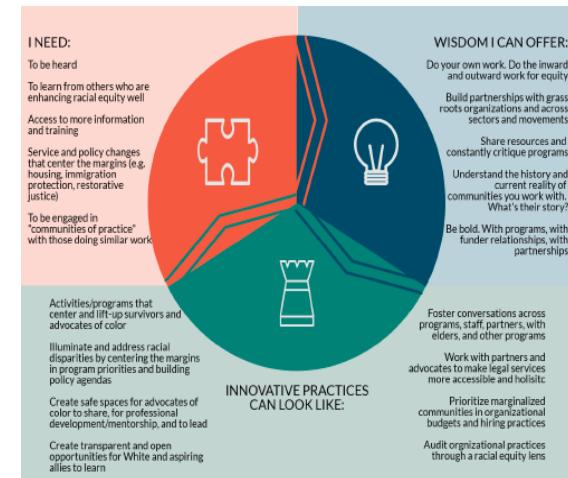
4. DOING OUR WORK: NEEDS, RECOMMENDATIONS, & INNOVATIONS FROM THE FIELD

In the last section, *Showing Up In The Work*, we asked where you would place yourself and your organization along “stages of engagement” in racial equity. This section offers strategies that each Listening Session affinity group identified – advocates of color who also identify as survivors, aspiring allies and attorneys of color sitting working in unique contexts, and coalition economic justice or policy staff who identify as aspiring allies or people of color. These strategies were directed at themselves – to continue learning and advancing racial equity – and well as for others in the field.

What other strategies have you used that have worked well to address racial inequity? What other innovative ideas can you think of that are not listed here?

The suggestions provided by Listening Session affinity groups are listed in full on the following page, but also consider Below, Listening Session participants directed these recommendations below to other individual and organizational needs to engage in racial equity as well as to hear from them, share their wisdom and offered learning to others in the work, and encourage a range of inspiring and innovative practices.

See fuller descriptions of some innovative practices Listening Session participants shared in Appendix C.



Explore

- Who do you serve?
- Who is offered what services?
- Which services do survivors receive?
- How do you currently collect data? For what purpose? What type of data (numbers, stories)?
- **What program data do you collect to help examine this issue?**
- What could partners offer here?
- In what ways are you engaging with the communities you serve?
- Are staff engaged in systems change efforts?

Explore



What's your standard protocol for this situation?



How do you train staff? What do you train on?



How do you share information across programs? (coordinate cases)



What is your language access policy? Policies for accessibility?



Who's at the table in developing organizational policies? Who could be?

"...it is not about making sure that every oppression is named; it is actually about making sure every person is accounted for."

Youmna Chala, WILD for Human Rights

REFLECTION QUESTION



What are some historical blocks or barriers unique to area that would prevent people of color/ underserved populations from coming to or obtaining services?

REFLECTIONS QUESTIONS



WHAT CAN YOU DO
AS AN
ORGANIZATION TO
BECOME MORE
ACCESSIBLE?



WHAT CAN YOU
DO 6 MONTHS
FROM NOW?



WHAT CAN YOU
DO A YEAR
FROM NOW?

REFLECTION QUESTIONS



WHERE DO YOU HAVE
POWER?



WHERE IS YOUR
PRIVILEGE?

Questions?

What was challenging?

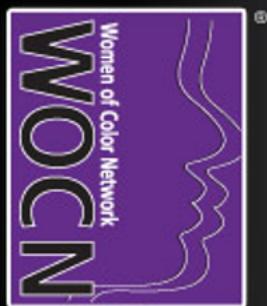
What would you like to see in the future?

What did you like?

What was helpful?

Video links

- Kimberlé Crenshaw: What is Intersectionality?
<https://youtu.be/ViDtnfQ9FHc>
- Black male privilege in the #metoo era | Theo E.J. Wilson
| TEDxMileHigh <https://youtu.be/pRu2xvJefGQ>
- White Men: Time to Discover Your Cultural Blind Spots |
Michael Welp | TEDxBend <https://youtu.be/rR5zDIjUrfk>



*Addressing the Unique Challenges
Facing Women of Color Since 1997*



THANK YOU!

Contact Information

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