Roundtable Discussion on Justice for Sexual Violence Survivors in the Asian & Pacific Islander Communities

July 26th to 27th, 2018
Albuquerque, New Mexico

National Organization of API Ending Sexual Violence
WWW.NAPIESV.ORG

This project was supported by Grant No. 2015-TA-AX-K024 awarded by the Office on Violence Against Women, U.S. Department of Justice. The opinions, findings, conclusions, and recommendations expressed in this publication/program/exhibition are those of the author(s) and do not necessarily reflect the views of the Department of Justice, Office on Violence Against Women.

Facilitator: Dr. Connie Wun
Report Written by Dr. Connie Wun
Edited by Dr. Maia Christopher, Nina Jusuf and Mira Yusef
Graphic Notetaker: Joseph Stacey

Participants:

Amy Chambers
Anna Cho Fenley
Bao Nam
Corrine Sanchez
Kay Bounkeua
Kena Chavez-Hinojos
Lemon
Lolan Sevilla
Luz Marquez
Maia Christopher
Ninotchka Rosca
Seung Hong
Shandra Woworuntu
Shelli Neal
Shenaaz Janmohamed
Shirley Davis
Sofia
Susan Liu
Zhibin Hong

National Landscape

Studies suggest that nearly 1 in 5 women (18.3%) in the United States has been raped in her lifetime, according to a 2011 survey (Table 2.1). This translates to almost 22 million women in the United States. More than 12% of the women in the study reported that the most common form of rape victimization was completed forced penetration. About 5% of women respondents experienced attempted forced penetration, and 8% reported that they had experienced alcohol/drug-facilitated completed forced penetration. In another study, approximately 1 in 71 men (1.4%) in the United States - reported having been raped in his lifetime, which translates to almost 1.6 million men in the United States (Table 2.2). Too few men reported rape in the 12 months prior to taking the survey to produce a reliable 12-month prevalence estimate. According to the Centers for Disease Control and Prevention (CDC), lesbian, gay, and bisexual people experience sexual violence at similar or higher rates than heterosexual people. In addition, 1 in 2 transgender individuals report having been sexually abused or assaulted at some point in their lives. Some reports estimate that transgender survivors may experience rates of sexual assault up to 66 percent, often coupled with physical assaults or abuse.

However, there remains a need to examine the rates and life-time/continuum experiences of sexual violence in the API communities. According to a report conducted by NAPIESV (2013),

> "sexual violence has been used throughout our histories of (and current experiences with) imperialism, colonialism, war, militarization, sex trafficking, refugee and internment camps, and immigration."

Despite the history of sexual violence within and against API communities, there are limited statistics and scholarship about the topic. There are very few studies that examine the ways that sexual violence is experienced and understood within API communities. This absence exists despite limited but clear statistical evidence of occurrence. For instance, according to the National Intimate Partner and Sexual Violence Survey Summary Report (2010), "1 in 3 API women surveyed reported experiencing sexual violence victimization (not including rape) in their lifetime." Despite these reported numbers, sexual violence within and against API communities is still understudied.

ALBURQUERQUE, NEW MEXICO

In an effort to address these gaps in research on sexual violence within and against API communities (including women, men, and LGBTQ communities), NAPIESV has hosted and aims to continue to host national conversations to better understand and examine sexual violence in API communities. Additionally, given the ongoing national debate on exploring alternative healing forms of justice outside of the criminal justice system, NAPIESV also seeks to host discussions that examine notions of victim-centered and community-centered justice. The organization aims to mobilize API communities to apply their own experiences while implementing alternative forms of justice that better fit marginalized communities.

Following a series of community listening sessions held nationwide and in the U.S. territories from 2011 to 2012, a roundtable discussion was held in Albuquerque, New Mexico, in August 2017. The goal of the roundtable convening was to find constructive and valuable solutions in providing services to victims of sexual violence by:

- Identifying how justice looks for API victims of sexual assault.
- Identifying the reasons individuals commit acts of sexual violence..
- Explore and highlight ways that API experiences connect with those of other culturally specific or marginalized communities.

Attendees met for two days to outline the experiences of sexual violence within API communities; how these experiences relate to other communities of color and their experiences with sexual violence; the reasons behind the violence; and ways to change the conditions that enable and perpetuate sexual violence against API communities. At the end of the two-day meeting, participants generated a list of potential action items, including a commitment to continue the discussions about sexual violence and ending violence within and against API and other marginalized communities.

PARTICIPANTS

There were 21 participants (including 1 facilitator and 1 graphic note taker[1]). According to the questionnaire taken by 16 participants, there were 9 Asians/Asian Americans, 1 unidentified participant, and 6 non-API community allies (including 2

[1] In addition to the facilitator, a graphic note taker was in included in the roundtable discuss to ensure that visual learners are included and to provide a graphic testimony to the discussion.

Native/Indigenous, 1 Black Caribbean, 1 Black American, and 1 Black Canadian). Participants convened to explore, strategize, and identify ways to help API communities heal from sexual violence. Participants were service providers, mental health providers, abolitionists, directors, researchers, translators, advocates, activists, and funders. Many identified as victim/survivors of different forms of violence, including sex trafficking, child sexual abuse, adoption trafficking, U.S. colonialism/imperialism, intergenerational trauma associated with slavery, and sexual assault. In addition to participating in visually documented roundtable discussions and breakout sessions, participants answered a questionnaire to help analyze and strategize around sexual violence against API communities (Appendix 1).

Demographics of Participants (based on questionnaire)		Frequency	Percent
	Asian/Filipino	1	6.3
	Vietnamese/Asian	1	6.3
	Cambodian/Asian	1	6.3
	Khoja - South Asian	1	6.3
	Filipino	1	6.3
	Korean	1	6.3
	Asian/Indonesian	2	12.5
	Chinese	1	6.3
	Other	6	37.5
	Total	15	93.8
Missing	System	1	6.3
Total		16	100.0

FINDINGS

APIs and Sexual Violence

Facilitated by Dr. Connie Wun, participants discussed a series of questions that helped to expound upon experiences with sexual violence. Main points of discussion were sexual violence as it is inflicted upon API victims; the relationship that API victims

have to other victims of color, including Native American/Indigenous and Black communities; the relationship between API victims and survivors; queerness and sexuality; and action strategies to end sexual violence against API communities.

According to the roundtable discussants, there were several factors that contributed to and enabled sexual violence against API communities, including ongoing neglect by government agencies, service providers, family/community members, and the anti-sexual violence movement. Sexual violence was also attributed to the desire to dominate or exploit individuals. Although answers to the written questionnaire (shown below) did not yield high results for the "history of war," the topic was discussed throughout the two-day session. More specifically, individuals examined the impacts of U.S. colonial wars on API communities and their experiences. They also discussed the relationships that patriarchy, masculinity, poverty, and capitalism have to sexual violence.

What contributes to sexual violence?		
		Percent
	Power/dominance/exploitation	21.2%
Common Variables	Female less than/patriarchy/toxic masculinity/masculinity	18.2%
	Poverty/capitalism	18.2%
	Lack of understanding/accountability	12.1%
	History of violence/trauma/war	9.1%
	Racism	6.1%
	Unhealthy relationships	6.1%
	Homophobia	9.1%
Total		100.0%

Neglect

During the roundtable, participants discussed the significance of being an "invisible minority" and the different types of violence members of the API community experience, including the minimal services and support offered. In particular, participants explored the effects of being neglected by mainstream politics, funding opportunities, anti-violence movements/organizations, and studies on violence. According to one attendee, because of the perceptions of Asian Americans and Pacific Islanders as submissive:

> "We are not [seen as] rapeable."

Participants illustrated the ways that neglect from institutions and community members perpetuate violence against API communities, such that victims were "isolated." receive support from institutions or families. With the support of her translator, a Chinese victim of sex trafficking shared her frustrations with trying to prove her experiences of physical and sexual abuse to government officials. Other participants called attention to how philanthropic funders who focus on gender-based violence very rarely recognize or support efforts to end violence against API victims largely because they do not believe that Asians and Pacific Islanders experience sexual violence. Some participants highlighted the ways that non-API communities internalize the racial stereotypes of API communities, for example, that violence does not occur in API families or communities or that Asians and Pacific Islanders are submissive and passive, rendering them unlikely to be victims of sexual assaults.

Victims also described the limited options to hold harm-doers/perpetrators responsible for their violence. Participants expressed wanting options for accountability or recourse beyond the criminal justice system, which often caused even more harm to themselves and their communities. In fact, many victims simply wanted the harm to stop, rather than to legally prosecute the harm-doer.

Power, Domination, Exploitation, and Toxic Masculinity

Discussants also related sexual abuse dynamics to patriarchy, "power," "dominance," and "exploitation." More specifically, nearly 20% of participants highlighted the impact of "patriarchy" and "toxic masculinity" on their lives. An additional 9% discussed the role of homophobia in sexual violence. Throughout the discussion, participants illustrated how violence is perpetrated and enabled by ideas of masculinity that are tied to the domination of women or feminine-perceived people. Toxic masculinity, which is related to domination, was brought up as an integral component to sexual violence. Discussants also emphasized that "rigid gender roles" did not only affect API women and girls, but also LGBQ, transgender, and gender non-conforming (GNC) communities.

These concepts of masculinity are also wedded to API experiences with violence, trauma, and war. Participants discussed how colonization and U.S.-sanctioned wars were traumatic for Asians and Pacific Islanders. These forms of trauma, respondents theorized, were embodied and subsequently enacted through interpersonal violence – namely sexual violence against women and children.

Poverty/Capitalism

Discussants highlighted the role of poverty and economic concerns as another integral part of sexual violence. Victims and their decisions to stay in relationships that involve gender-based violence are often affected by their financial circumstances. Service providers at the roundtable shared their insights about victims who may stay in relationships because they are financially incapable of living as a single-income household. In conversations, some participants shared stories about victims, specifically those who have been trafficked, who were not only being sexually abused but financially abused by their harm-doers as well.

Lack of understanding/accountability

Without support systems in place from government institutions, family, or community members, victims reported feeling alone and ashamed. For instance, one victim spoke about her desire to become or feel "normal" again. Others agreed that it was difficult to "return to normality" after sexual assault, especially without systems of support. Other participants discussed the need to heal from immediate and intergenerational trauma, for fear that they could potentially cause future harm to their family members or witness their harm-doers commit additional harms to other family members. In particular, mothers who were victims, shared the fears they held for their children and the implications of sexual assault for how they parented their children. Victims especially honed in on the long-term implications of sexual violence when discussing this topic.

War/Militarization: History of Colonialism and Imperialism

During the discussion, participants also shared their experiences and knowledge about sexual violence through war and colonization. Individuals characterized sexual

violence in Asian countries as a part of U.S.-sanctioned/colonial wars, and discussed their ongoing impact on Asian immigrants. Participants also discussed the relationship between colonization, forced or coerced sex work/prostitution, and the hypersexualization of Asian women.

Participants discussed the U.S. occupation of the Philippines and its ongoing impact on the sex industry in the islands; the history of mail-order brides across the Asian diaspora, particularly in Southeast Asia and East Asia and the current human and sex trafficking of Chinese immigrants. Because of these victims' racial and postcolonial identities as "non-White" women, they are rarely protected or recognized by state agencies or popular culture.

Participants also shared their experiences as an Asian refugee or expatriate. Participants reported feelings of displacement and language barriers as major factors affecting how API immigrants experience violence. For example, individuals talked about not knowing their rights as immigrants or citizens when it came to seeking help for sexual abuse. Individuals said they did not know whom to contact and how to do so, and were also concerned about deportation. For those who had been trafficked into the United States, reporting sexual abuse to government officials, specifically those within the criminal justice system, could put them at risk of criminalization or deportation.

Participants also explored how contemporary experiences with sexual violence within and against communities of color relate to histories of anti-Blackness, slavery, colonialism, and imperialism. For API survivors in the United States, most of whom are immigrants, refugees, or children of immigrants, the legacy of colonization and

imperialism were seen as closely intertwined with their personal experiences of sexual violence. Participants shared that as a result of perceived hyperfemininity across genders, an extension of colonial logics and histories, members of API communities and especially API women are seen as property to be "colonized" or owned. This logic intersects with, if not complements, patriarchal cultures that imagine women and other feminine-perceived people as the property of others, namely men and society at large. In this sense, feminine-perceived bodies are not believed to have agency or the right to defense. Participants also talked about how sexual violence is perceived not only as a way to exert power over another's body or the communities the person may be a part of, but also as a form of punishment. That is, sexual violence is weaponized against women and feminine-perceived people for not obeying or living up to dominant gender or sexuality norms that privilege certain forms of masculinity. The violent act is purportedly justified as a tool to normalize or assimilate so-called "deviant" individuals.

Importantly, these experiences with sexual violence are not perpetuated by particular communities of men. During the two-day convening, participants talked about imperialist perceptions that Muslim men are especially violent. The perception, attendees highlighted, is that Muslim culture supports misogyny and violence against women. However, participants dispelled this racialized trope by identifying it as one that has been constructed and disseminated by Western powers in order to justify imperialist wars or violence against Muslim communities and countries. In other words, ideas about Muslim men as hyper-masculine or toxic are justifications for imperialist countries, including the United States, to inflict violence against Muslim

communities in the name of saving Muslim women. Such a political and social framework fails to examine the ways that Western cultures of imperialist patriarchy enable violence against women and men.

Relationships to other Communities of Color

Relationship between API and Other Communities of Color		N
	Similar/common experiences at large	5
	Lack of resources/services	5
	Particular invisibility of API	4
Main Themes	Isolation/silence/ostracize	3
	Masculinity	1
Total		25

Participants discussed the relationship between sexual violence against Asians and Pacific Islanders and other communities of color. Participants also emphasized the commonalities among communities of color.

Racism

Among such commonalities were experiences with racism or racial prejudice, histories of colonization, and slavery. Trauma and ongoing forms of violence related to racism, such as criminalization, threats of deportation, and other struggles with citizenship, influence the ways that communities of color relate to government agencies. Participants discussed their common lack of trust in the criminal justice system, noting that the criminal justice system very rarely recognizes victims of color as capable of being raped or assaulted. This lack of recognition is related to the hyper-

sexualization of Asian, Black, Native, and Latinx women, rendering violence against them impossible because subjects who are perceived as either sexually deferential or hypersexual are assumed to be complicit in the violence wielded against them.

Participants also talked about the implications of coerced desires to "assimilate" into U.S. White culture. Given that communities of color are already marginalized by U.S. White dominant culture (or White supremacy), victims do not want to further stigmatize their communities or themselves by sharing their experiences with sexual violence. The participants shared that this would risk undermining the communities' abilities to assimilate.

> "Most communities engage in some form of assimilation towards/in favor of the dominant race, and in doing so adapt additional protective measures (assimilation being the first) to avoid rejection. This practice/phenomenon can be a significant contribution to shame, secrecy, denial and rejection of the truth about sexual violence, its existence and the circumstances, which it happens, as well as the trauma associated with it. Moreover, assimilation can create a divide that fosters a blaming culture."

Sexual violence, participants noted, is already a stigmatized subject. Asian communities rarely discuss gender-based violence in their communities and homes. In addition to this internal stigma, API communities face external pressure to assimilate and prove their abilities to succeed in the United States, further decreasing the likelihood that API survivors will publicly share their experiences.

An attendee writes, "Most communities engage in some form of assimilation towards/in favor of the dominant race, and in doing so adapt additional protective

measures (assimilation being the first) to avoid rejection. This practice/phenomenon can be a significant contribution to shame, secrecy, denial and rejection of the truth about sexual violence, its existence and the circumstances, which it happens, as well as the trauma associated with it. Moreover, assimilation can create a divide that fosters a blaming culture." In this sense, the need to assimilate as a means of survival in the United States could potentially translate into hiding stories about violence or protecting harm-doers/perpetrators. The latter also serves to potentially shield communities from state-sanctioned harm.

In a similar vein, victims are less likely to share their stories of sexual violence, including their need for support, when under the threat of state-sanctioned violence such as deportation, criminalization, incarceration, or foster care.. As one participant wrote, "In other communities of color along with API community, current criminal justice interventions haven't been effective." Given the history and ongoing forms of racism in the United States, victims are forced to choose between protecting themselves and their communities from state violence or protecting themselves from sexual violence. In this sense, victims of color are particularly vulnerable to sexual violence.

Isolation and Silence

Participants also talked explicitly about the ways that "isolation," "ostracization," and "silence" contributes to their vulnerability. A discussant wrote, "When harmful things happen to communities of color, it's never breaking news or a headline or a national manhunt."

> "When harmful things happen to communities of color, it's never breaking news or a headline or a national manhunt when victims are people of color."

Individuals shared that victims of color often feel as though they will not be heard, supported, or recognized.

Another participant stated, "Culturally specific and culturally based resources don't really exist; that's why there is [currently] an emergence of Culturally Specific Programs." Most mainstream sexual violence services or resources do not provide the type of support that victims need, namely exploring sexual violence within the context of racism, patriarchy, histories of colonialism, fears of immigration and criminalization, and language barriers.

It is also important to note that there is still no standalone culturally specific sexual assault victim service provider in the United States. The majority of culturally specific programs are dual programs serving both domestic violence and sexual assault. Within these dual programs, victims of sexual violence fail to get the comprehensive services that are provided to victims of domestic violence, mainly because advocates are not as experienced in serving sexual assault survivors due to the lack of sexual assault training and intentional culturally-specific programming. Even culturally specific programs tend to replicate mainstream services when assisting sexual assault victims, such as suggesting generic talk therapy without taking into account

victims' specific needs as a result of cultural differences, rather than creating services and programming that are rooted in their specific communities.

Invisibility of APIs

Participants at the roundtable discussion explained that while communities of color as a whole feel that they are made invisible, API communities are even more marginalized. A participant explains, "They [other communities of color] don't think it's common in API communities. There is little help/resources for victim/survivors related to justice." In this sense, Asians and Pacific Islanders and their experiences with sexual violence are not recognized even within greater communities of color. Given this, Asians and Pacific Islanders are not only invisible because they hide their stories for fear of negative responses related to potential criminalization or deportation, but they are also not seen as potential sexual assault victims given the history of hyper-sexualization and forced prostitution through colonialism.

Limited Resources

Because there are limited resources available, API communities are less inclined to seek support from government agencies. They are also unlikely to seek services within their own communities because of stigmatization around sexual violence. In addition, they also experience marginalization by funders because they are not seen to be communities who are in need of support. Compounding these forms of invisibility is the neglect that they experience within other communities of color, which fail to recognize their vulnerability and experiences with sexual violence.

Roundtable participants also talked about "abolition," - a political campaign to end incarceration, which includes criminalization and mass deportation. This position, which was supported by some participants, comes from the recognition that the criminal justice system has not historically supported communities of color (e.g., high rates of incarceration of Black communities), but has systemically punished and oppressed communities of color. A participant wrote, "Hurt people, hurt people. And then we have systems that are built and maintained by having a people to exploit. i.e. the prison system incarcerating Brown and Black people; it keeps the industry alive and contributes to keep prison labor." According to this analysis, the criminal justice system has not only failed to support victims and their communities, but has instead profited off of their imprisonment and labor. This relationship deters and obstructs members of communities of color from turning to the criminal justice system for assistance.

Individuals at the discussion also explored the reasons that API refugees or recently trafficked Asian victims may or may not understand the concept of abolition. Given that undocumented immigrants are seeking civic and civil recognition from the state for services and protection, their understanding and commitments to abolition may not be similar to the ones held by communities of color that have a longer and more established understanding of the criminal justice system's racially-biased history. Participants also highlighted other investments that API victims and their communities have in the United States and its various institutions, including the complex histories related to refugee and immigration histories. However, most participants agreed that the criminal justice system has fared poorly in its support of

victims. There were several comments and requests for further discussions and increased education that identified the connections between communities of color and their experiences with violence.

LGBTQ and Sexual Violence

Based upon a question about sexual violence against LGBTQ communities, participants shared a common understanding that LGBTQ victims had very minimal support. According to one participant, there are "higher rates of sexual violence in trans, GWOC, LGBQ communities and many orgs are not comfortable, able to serve this subset of population." This analysis was echoed by other participants who wrote that "trans WOC [women of color] face disproportionately high rates of violence than other women, queer POC [people of color] may face added stigma due to culture/conflicting practices/traditions." These concerns surrounding sexual violence against LGBQ, transgender, and GNC communities demonstrate a need to further study and serve the needs of the API LGBTQ communities. A participant wrote**,** "Oftentimes when there are reports around LGBTQ lives, trans and gender non-conforming (GNC) folks aren't included." This absence in services, research, and recognition further marginalizes trans, GNC, and LGBQ API communities. Without these types of protections and information, the communities are especially vulnerable to violence. A participant discussed the complexities of sexual identities by explaining the nuances of "sexual orientation/preference/expression" as they relate to economics, gender, class, race, and immigration status. Without understanding these connections, it is difficult to address the multiple types of

violence – especially sexual violence – that are enacted against marginalized communities.

Discussion

Throughout the two days, participants at the roundtable shared difficult narratives about being invisible, marginalized, and traumatized, but also of resilience. A Chinese sex-trafficking victim asked, "How do I get back to my normal?" Although responses focused on the difficulties of a "return to normal," there were also discussions about communities providing resources (e.g., practical approaches, including helping with citizenship or housing, or financial support) and helping to destigmatize sexual violence. The latter would enable victims to feel more supported and capable of sharing their stories without fear of shame or ostracization.

Attendees noted that API leaders serving communities of color have been working on ending violence against communities of color, specifically for Asians and Pacific Islanders, for decades. Although their presence has often gone unnoticed, , they continue to do the work of learning about, providing support, and analyzing sexual violence against all API communities, including cis, transgender, LGBQ men, women, children, and GNC individuals. Participants emphasized that the histories of colonization, immigration, imperialism, racism, and patriarchy deeply affect API communities and the ways that they are able to address sexual violence. While the written questionnaires did not directly address discussions surrounding the need for mental health services, attendees discussed the need for holistic health care for victims and their harm doers/perpetrators. As an attendee pointed out, "hurt people

hurt people." The participants also recognized that harm-doers may also be victims of violence. However, past trauma does not excuse the harm-doers, but instead demands that communities respond and support victims by creating structural change, institutional change, and community accountability, on top of providing individual support. Individuals are often subjected to multiple forms of violence, and interpersonal violence is often enabled by systems of oppression that are supported by state policies and agencies. *As a result, the path towards ending sexual violence against Asians and Pacific Islanders and other communities of color is multilayered and multidimensional.*

Recommendations

Ending sexual violence is a complex, multifaceted process. Using their expertise as victims, service providers, mental health professionals, researchers, and advocates, the roundtable attendees strategized ways to both immediately support victims and create the types of lasting structural and cultural changes that will be necessary to eliminate sexual violence. Unfortunately, as a respondent wrote, "Depending on your access to power, you can connect w/ receive and feel held by various services and programs offered." When marginalized communities are unable to access support, there is a greater need to amplify and provide services for healing and survival.

Ways to address and end sexual violence	N
Humanity/worth	6
Alternatives/restoration/restorative/transformative	6
Seen	5
Apology/forgiveness	2

	Center needs	1
Total		20

Roundtable participants frequently mentioned that victims needed to feel "seen" and "worthy." A participant wrote, "Victims/survivors need to be seen. Victims/survivors need to be heard. Victims/survivors need to be believed. Victims/survivors need to be listened to."

> "Victim/survivors need to be seen. Victim/survivors need to be heard. Victim/survivors need to be believed. Victim/survivors need to be listened to."

Given that sexual violence often occurs in private settings and that there is tremendous silence around sexual violence on the part of victims, community members, harm-doers/perpetrators, and societies at large, the need to be recognized and supported is paramount to healing. Sexual violence victims require support from entire communities, including civic agencies, language and culturally responsive mental health practitioners, traditional healing practices, and families, all of whom understand the complexities of the API experiences in the United States, especially in relation to war, colonization, imperialism, racism, patriarchy, and homophobia. Throughout these efforts, there is the desire to both de-stigmatize and decrease occurrences of sexual violence, particularly within API communities.

Participants also discussed the possibility of healing for and with harm-doers/perpetrators. They raised the notion of accountability as a part of the healing process as well as how to develop accountability. During the roundtable convening,

discussions included identifying ways that harm-doers- and victims could face one another. According to the participants, there is a need for "time and space" for individuals to address one another in depth. There were conversations around the "need for spaciousness." These dialogues recognized that harm-doers are not disposable. Contrary to the U.S. criminal justice system, which strictly punishes offending individuals and excludes them from society, the respondents discussed the importance of addressing harm-doers, including the structures and institutions that enabled them to inflict violence. Participants understood that education was also integral to ending rape culture as a whole. The objective of bringing harm-doers into conversations and expanding efforts to educate individuals has much to do with preventative strategies as well. Attendees also stressed the significance of teaching harm-doers/perpetrators about their own experiences with violence, how not to do harm, and how to help in the movement to end violence. Unfortunately, current conversations around sexual violence have excluded harm-doers. An attendee speculated that this is because victims and service providers are not yet ready to bring them into the conversation, even if they all understand its importance.

Participants also discussed the importance of creating spaces for young people to learn the skills that older generations did not have the opportunity to. Both longtime service providers and victims shared how they attempt to protect their own children from the violence they have personally experienced. As they navigate parenting as victims, they came to recognize the crucial need for discussions and resources to help support parents and youth in ending sexual violence, such as healthy conversations about sexuality, sexual health, power, consent, and support for victims.

Cultural and Systemic Accountability

As a part of accountability and healing, roundtable participants also explored the various ways to acquire and attain justice. An attendee shared that "justice" is currently understood through a Western lens of punishment and exclusion. As participants analyzed justice, they identified attributes of the criminal justice system, ultimately defining the "court system as one that determines guilt and innocence." Their list of specific attributes included "Prison. Sentencing. Punishment. Shame. Public shaming." Attendees also shared that through the criminal justice system, "the state determin[es]" justice, which undermines the person who was harmed. Justice through the criminal justice system also was depicted as one with "lifelong consequences that are associated with public records**."** In this sense, participants used their analysis of the criminal justice system, which individuals recognized as unsupportive of victims of color, to consider alternative justice approaches.

Finding that the criminal justice system is closely connected to White supremacy, including histories of slavery, the respondents at the convening examined restorative justice. They identified restorative justice as a "process based on indigenous practice (Maori + other indigenous)." According to respondents, restorative justice includes a "circle process, by which circle participants learn and understand harm that has been committed" to both victims and communities. They also learn about accountability to one another and to affected communities. Restorative justice is about "centering the victim/survivors', the harm doers', and the communities' stories and mak[ing] the community whole." There is a commitment to uniting the community and enabling reconciliation.

Additionally, roundtable discussants talked about *Transformative Justice.* By building upon restorative justice, transformative justice centers the victims'/survivors' needs as it simultaneously attempts to mobilize communities to "transform the systems" that enable sexual violence, including patriarchy, racism, poverty, and heteronormativity.

Call to Action

At the end of the two-day roundtable, participants developed their call to action. Main concerns and goals:

- Paradigm shift
- "Holistic hustle of healing" (identify and create ways of healing)
- Document of the process of the bigger picture of healing
- Community-based justice
- Connecting with the homeland/transnational work
- Employing and calling upon ancestral practices

Ideas included developing "community resource maps" that will help all providers, activists, advocates, and community members to identify resources for victims. This includes sharing the name of mental health providers of color (including LGBTQ mental health practitioners); identifying and celebrating different ancestral or traditional healing practices; providing resources for civic and civil support, such as pathways to citizenship, and information about housing opportunities; providing shelter; identifying employment opportunities; and mentorship.

In order to support victims and create systemic change, it is essential to create working groups to provide support and long-term strategic planning. Participants identified the need to develop working groups that focus on funding and resource opportunities; policy analysis and community organizing on issues pertaining to

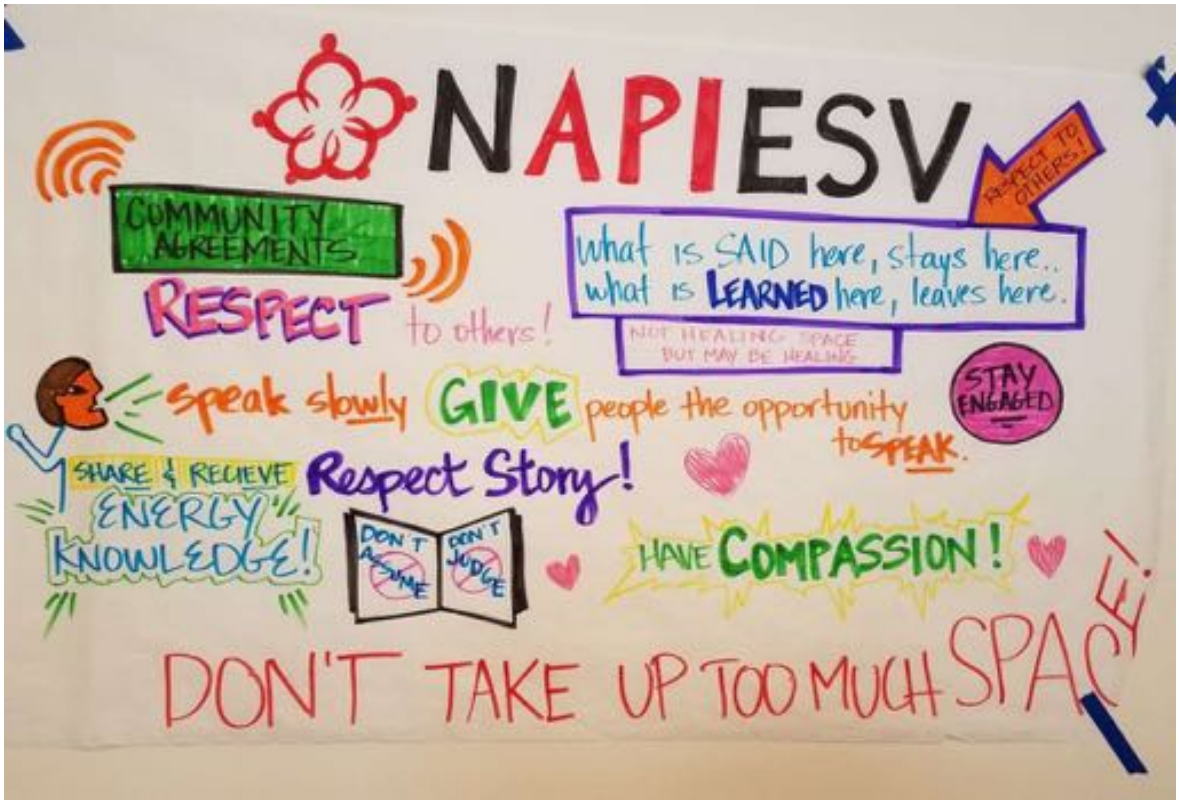
sexual violence; research on API communities and sexual violence; mental health support; trainings on how to work with harm-doers; analysis of the interstices of immigration and sexual violence against API communities; and leadership development for victims. Individuals also identified themselves as volunteer leaders for each working group. (Appendix 2)

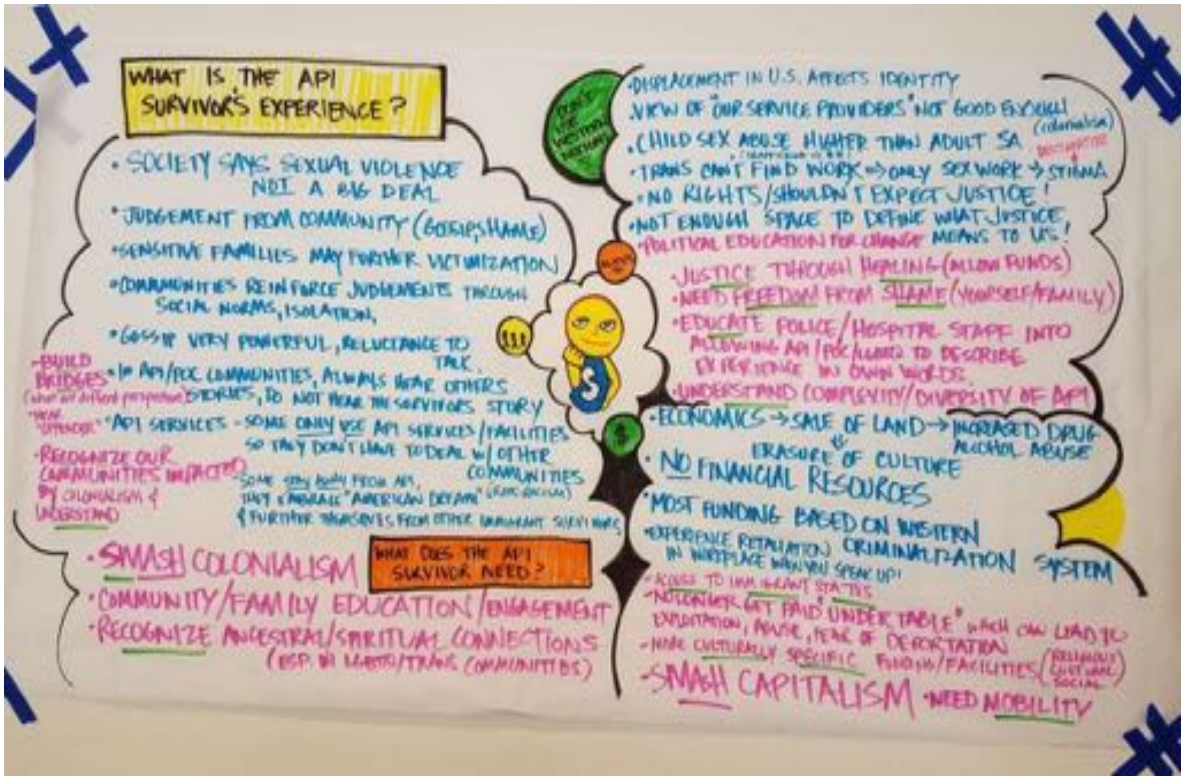
Lastly, given the "invisible" history of sexual violence against Asians and Pacific Islanders in the United States, there is also a recommendation to explore sex, sexuality, and violence in API communities. As NAPIESV discussants develop the next steps based on the findings of the roundtable discussion and the subsequent report, efforts are also under way to document more API voices in the movement against gender-based violence.

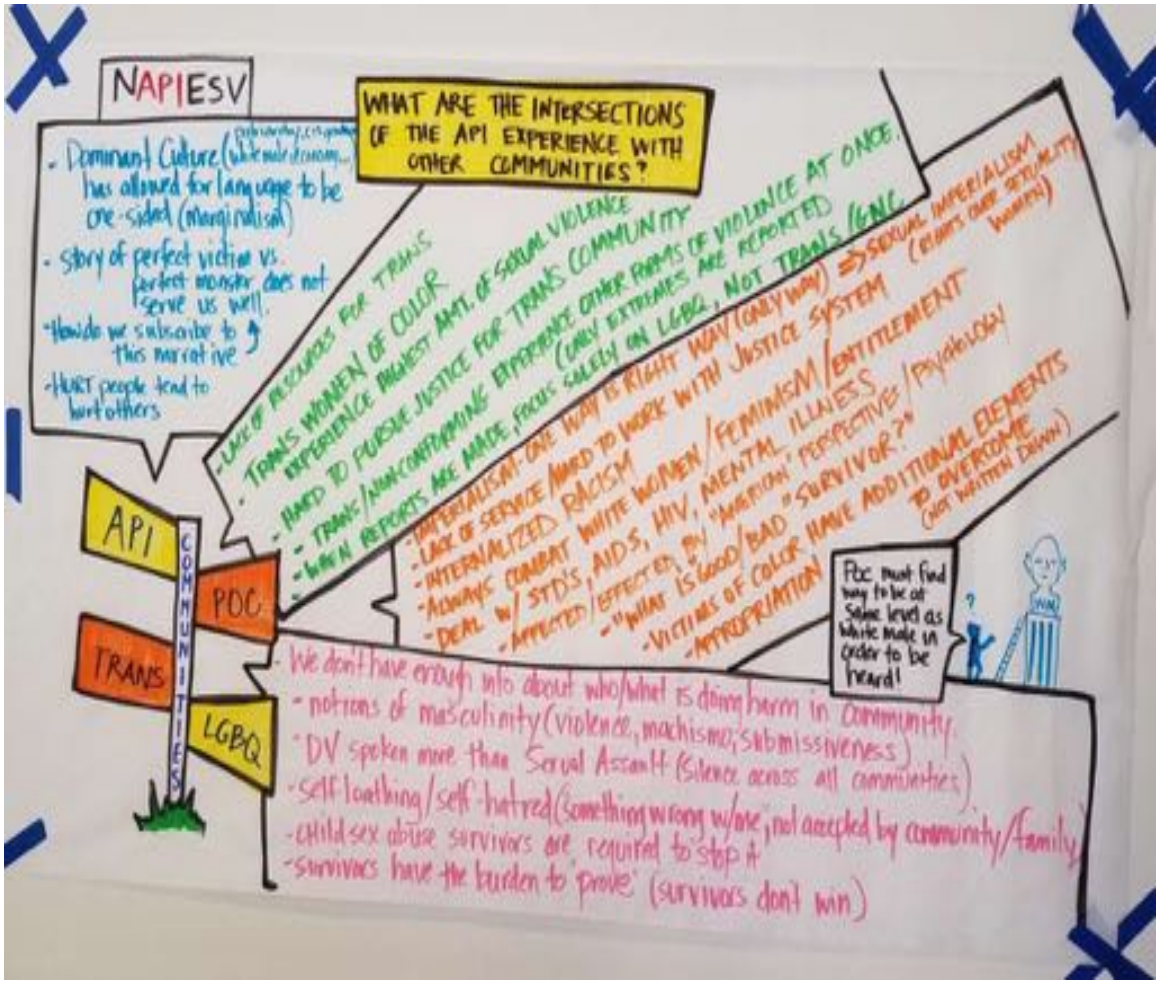
Based upon all the findings until now, NAPIESV sees a great need to continue to host roundtable discussions on sexual violence against API communities and assemble effective strategies gathered from the communities themselves. Plans for the next gathering(s) will include dialogues that delve more deeply into community accountability, particularly with harm-doers. NAPIESV aims to host conversations with advocates for victims as well as for harm-doers. These exchanges will concentrate on the roles of healthy sexuality, power balance, and consent in the workplace to end sexual violence.

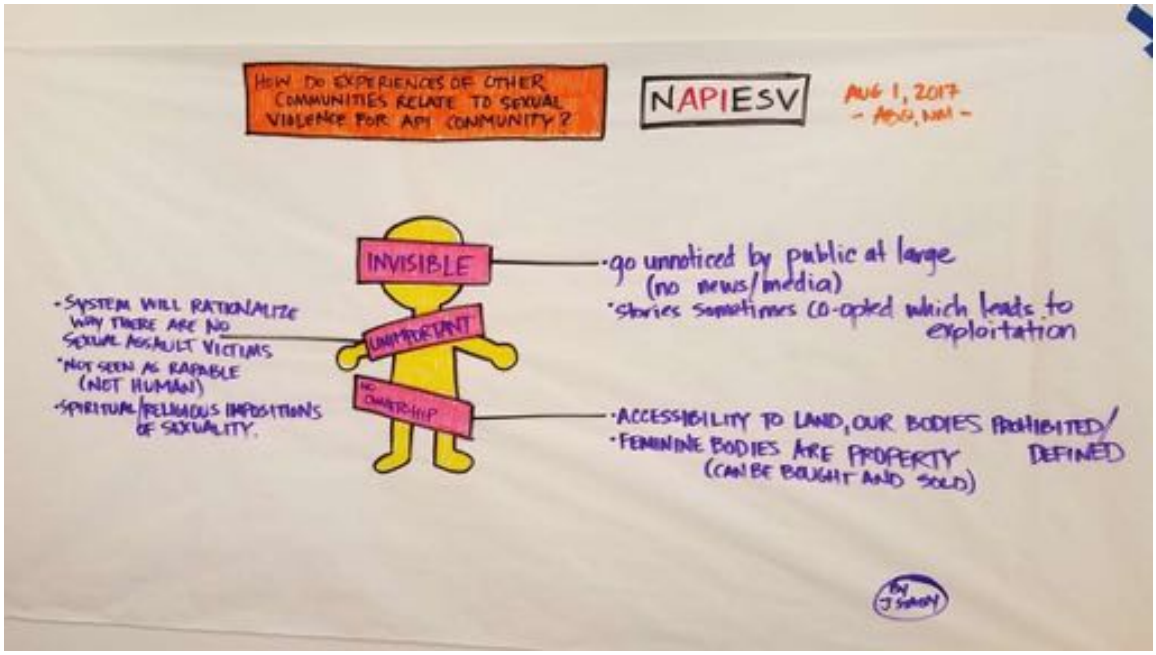
Reference

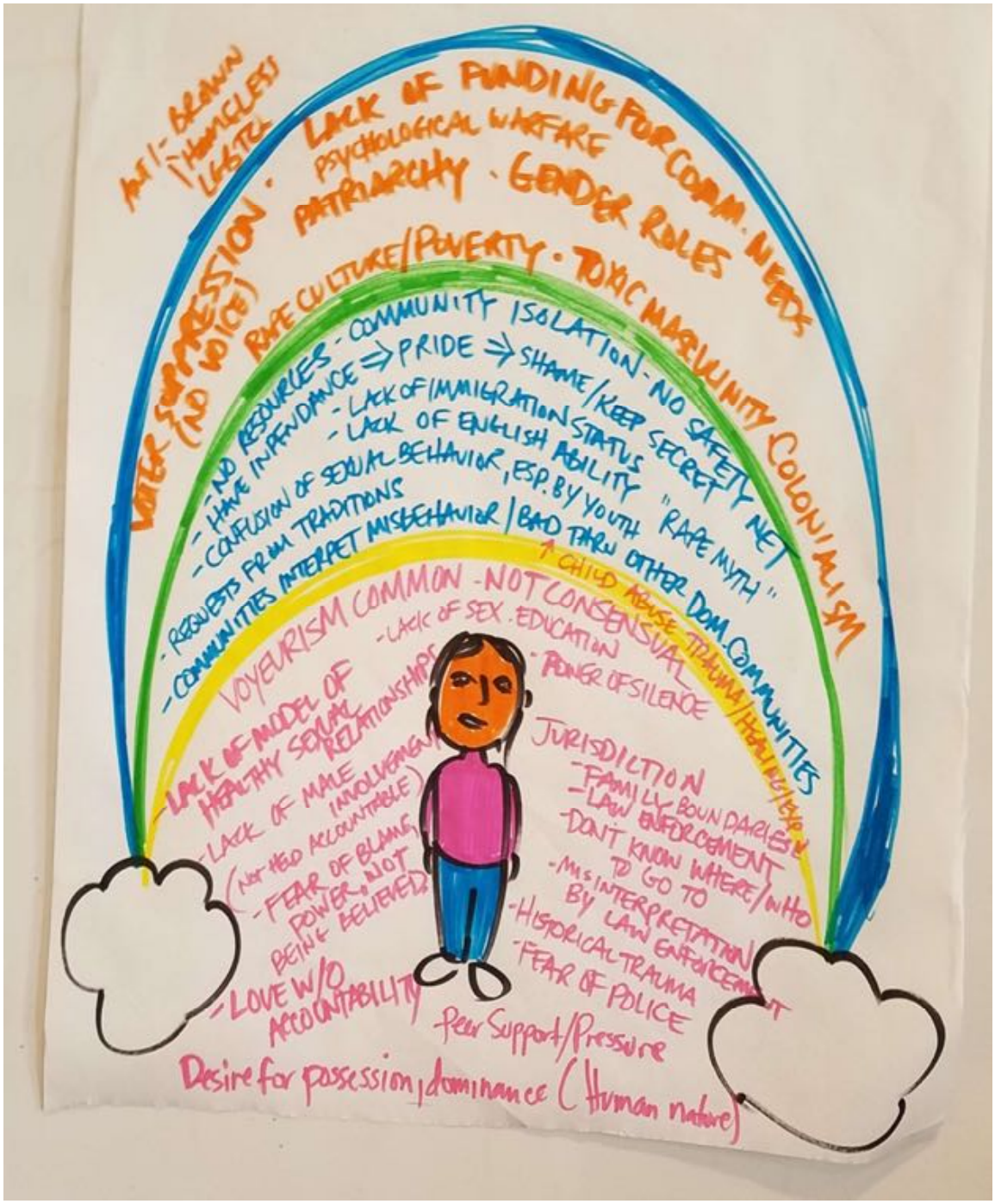
- Bureau of Justice Statistics Special Report: Asian, Native Hawaiian, and Pacific Islander Victims of Crime. U.S. Department of Justice Office of Justice Programs
- An Exploratory Qualitative Research Study on Resilience and Healing for Asian, Pacific Islander & South Asian Adult Survivors of Child Sexual Abuse by Sabrina Chen, thesis submitted for Masters in Social Work
- NAPIESV, Listening Session Report "No One Can Tell Our Stories But Us: A Dialogue on Sexual Violence in the Asian and Pacific Islander Communities" August 2013
- National Intimate Partner and Sexual Violence Survey 2010 Summary Report, CDC
- Asian/Pacific Islander Youth Violence Prevention Center Community Mobilization Efforts to Reduce and Prevent Youth Violence Mary H. Lai, Med 2008 American Journal of Preventive Medicine • Published by Elsevier Inc. doi:10.1016/j.amepre.2007.12.011
- RAPE AND SEXUAL ASSAULT: A RENEWED CALL TO ACTION The White House Council on Women and Girls, January 2014

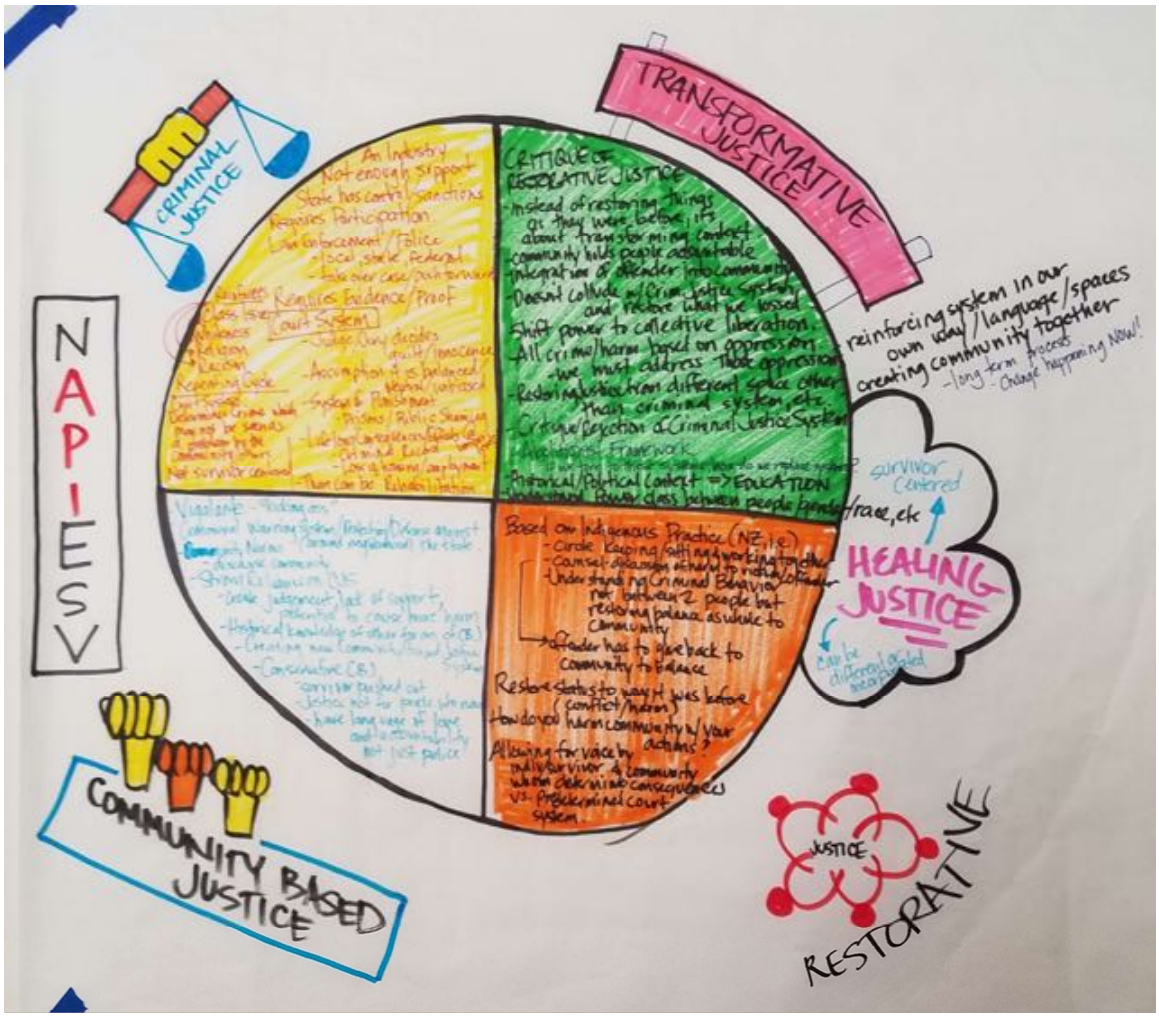

NAPIESV
COMMUNITY AGREEMENTS
RESPECT to others!
what is SAID here, stays here..
what is LEARNED here, leaves here.
RESPECT TO OTHERS!
NOT HEALING SPACE BUT MAY BE HEALING
speak slowly GIVE people the opportunity to SPEAK.
STAY ENGAGED
SHARE & RECIEVE ENERGY KNOWLEDGE!
Respect Story!
DON'T ASSUME
DON'T JUDGE
HAVE COMPASSION!
DON'T TAKE UP TOO MUCH SPACE!


WHAT IS THE API SURVIVOR'S EXPERIENCE?
• SOCIETY SAYS SEXUAL VIOLENCE NOT A BIG DEAL
• JUDGEMENT FROM COMMUNITY (GOSSIP, SHAME)
• SENSITIVE FAMILIES MAY FURTHER VICTIMIZATION
• COMMUNITIES REINFORCE JUDGEMENTS THROUGH SOCIAL NORMS, ISOLATION,
• GOSSIP VERY POWERFUL, RELUCTANCE TO TALK.
-BUILD BRIDGES
• IN API/POC COMMUNITIES, ALWAYS BLAME OTHERS
• API SERVICES - SOME ONLY USE API SERVICES/FACILITIES SO THEY DON'T HAVE TO DEAL W/ OTHER COMMUNITIES
-RECOGNIZE OUR COMMUNITIES IMPACTED BY COLONIALISM & UNDERSTAND
WHAT DOES THE API SURVIVOR NEED?
• SMASH COLONIALISM
• COMMUNITY/FAMILY EDUCATION/ENGAGEMENT
• RECOGNIZE ANCESTRAL/SPIRITUAL CONNECTIONS
• DISPLACEMENT IN U.S. AFFECTS IDENTITY
• VIEW OF "OUR SERVICE PROVIDERS" NOT GOOD ENOUGH!
• CHILD SEX ABUSE HIGHER THAN ADULT SA
• TRANS CAN'T FIND WORK → ONLY SEX WORK → STIGMA
• NO RIGHTS/SHOULDN'T EXPECT JUSTICE!
• NOT ENOUGH SPACE TO DEFINE WHAT JUSTICE MEANS TO US!
• POLITICAL EDUCATION FOR CHANGE
• JUSTICE THROUGH HEALING (ALLOW FUNDS)
• NEED FREEDOM FROM SHAME (YOURSELF/FAMILY)
• EDUCATE POLICE/HOSPITAL STAFF INTO ALLOWING API/POC WORDS TO DESCRIBE EXPERIENCE IN OWN WORDS.
• UNDERSTAND COMPLEXITY/DIVERSITY OF API
• ECONOMICS → SALE OF LAND → INCREASED DRUG & ALCOHOL ABUSE
ERASURE OF CULTURE
• NO FINANCIAL RESOURCES
• MOST FUNDING BASED ON WESTERN CRIMINALIZATION SYSTEM
• RETALIATION IN WORKPLACE WHEN YOU SPEAK UP!
• "NOT ONLY DON'T GET PAID UNDER TABLE" WHICH CAN LEAD TO EXPLOITATION, ABUSE, FEAR OF DEPORTATION
• MORE CULTURALLY SPECIFIC FUNDING/FACILITIES
-SMASH CAPITALISM
• NEED MOBILITY

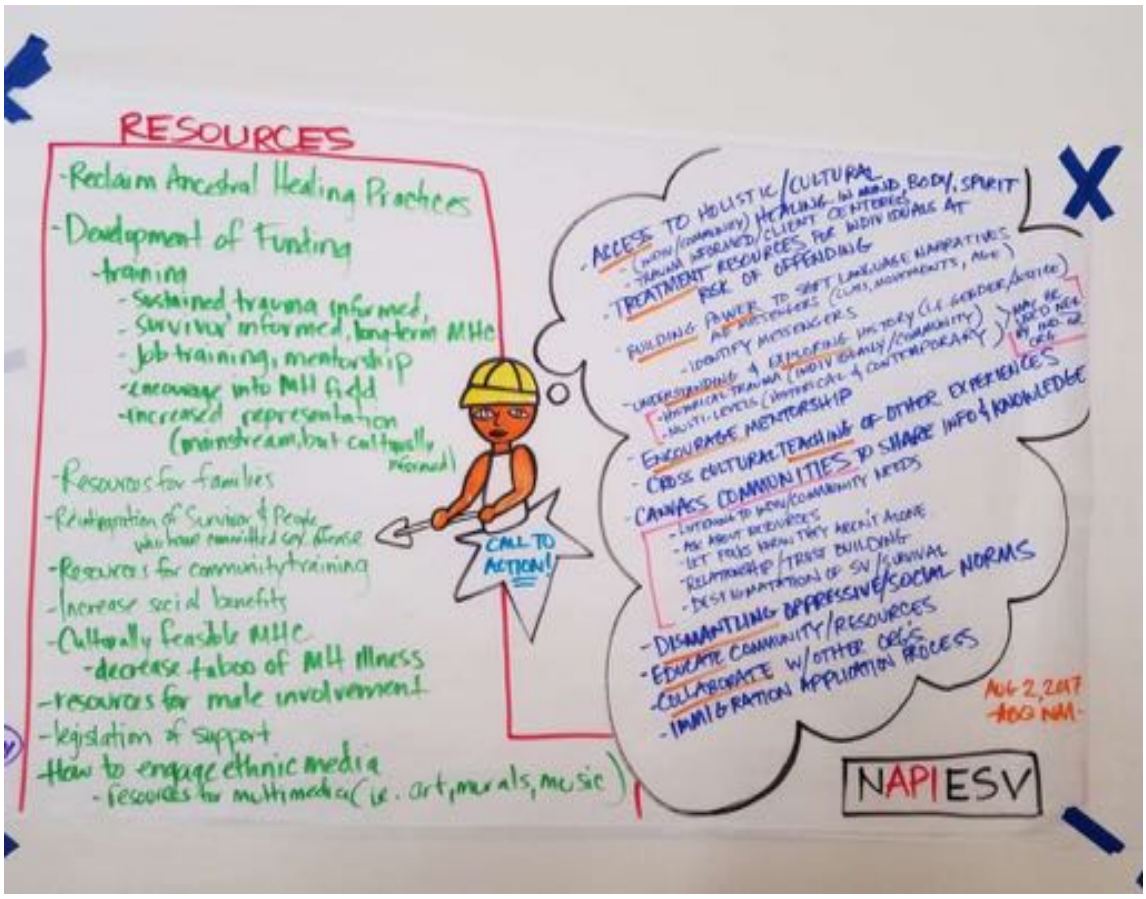

NAPIESV
WHAT ARE THE INTERSECTIONS OF THE API EXPERIENCE WITH OTHER COMMUNITIES?
- Dominant Culture (white male, economy...) has allowed for language to be one-sided (marginalism)
- story of perfect victim vs. perfect monster does not serve us well.
- How do we subscribe to this narrative
- HURT people tend to hurt others
- LACK OF RESOURCES FOR TRANS
- TRANS WOMEN OF COLOR EXPERIENCE HIGHEST AMT. OF SEXUAL VIOLENCE
- HARD TO PURSUE JUSTICE FOR TRANS COMMUNITY
- TRANS/NON-CONFORMING EXPERIENCE OTHER FORMS OF VIOLENCE AT ONCE.
- WHEN REPORTS ARE MADE, FOCUS SOLELY ON LGBQ, NOT TRANS/GNC
(ONLY EXTREMES ARE REPORTED)
- IMPERIALISM - ONE WAY IS RIGHT WAY (ONLY WAY) ⇒ SEXUAL IMPERIALISM (RIGHTS OVER SEXUALITY WOMEN)
- LACK OF SERVICE/HARD TO WORK WITH JUSTICE SYSTEM
- INTERNALIZED RACISM
- ALWAYS COMBAT WHITE WOMEN/FEMINISM/ENTITLEMENT
- DEAL W/ STD'S, AIDS, HIV, MENTAL ILLNESS
- APPECTED/EFFECTED BY "AMERICAN" PERSPECTIVE/PSYCHOLOGY
- "WHAT IS GOOD/BAD "SURVIVOR?"
- VICTIMS OF COLOR HAVE ADDITIONAL ELEMENTS TO OVERCOME (NOT WRITTEN DOWN)
- APPROPRIATION
API
COMMUNITIES
POC
TRANS
LGBQ
POC must find way to be at same level as white male in order to be heard!
WIN
- We don't have enough info about who/what is doing harm in community.
- notions of masculinity (violence, machismo, submissiveness)
- DV spoken more than Sexual Assault (Silence across all communities)
- self-loathing/self-hatred (something wrong w/me, not accepted by community/family)
- child sex abuse survivors are required to stop it
- survivors have the burden to 'prove' (survivors don't win)


HOW DO EXPERIENCES OF OTHER COMMUNITIES RELATE TO SEXUAL VIOLENCE FOR API COMMUNITY?
NAPIESV
AUG 1, 2017
- ABQ, NM -
INVISIBLE
UNIMPORTANT
NO OWNERSHIP
- go unnoticed by public at large (no news/media)
- stories sometimes co-opted which leads to exploitation
- SYSTEM WILL RATIONALIZE WHY THERE ARE NO SEXUAL ASSAULT VICTIMS
- NOT SEEN AS RAPABLE (NOT HUMAN)
- SPIRITUAL/RELIGIOUS IMPOSITIONS OF SEXUALITY.
- ACCESSIBILITY TO LAND, OUR BODIES PROHIBITED/DEFINED
- FEMININE BODIES ARE PROPERTY (CAN BE BOUGHT AND SOLD)


ANTI-BROWN
HOMELESS
LGBTQ
LACK OF FUNDING FOR COMM. NEEDS
PSYCHOLOGICAL WARFARE
PATRIARCHY · GENDER ROLES
VOTER SUPPRESSION (NO VOICE)
RAPE CULTURE/POVERTY · TOXIC MASCULINITY COLONIALISM
- NO RESOURCES - COMMUNITY ISOLATION - NO SAFETY NET
- HAVE INPENDANCE ⇒ PRIDE ⇒ SHAME/KEEP SECRET
- LACK OF IMMIGRATION STATUS
- LACK OF ENGLISH ABILITY "RAPE MYTH"
- CONFUSION OF SEXUAL BEHAVIOR, ESP. BY YOUTH
- REQUESTS FROM TRADITIONS
- COMMUNITIES INTERPRET MISBEHAVIOR / BAD THRU OTHER DOM. COMMUNITIES
↑ CHILD ABUSE TRAUMA/HEALING/EXP
VOYEURISM COMMON - NOT CONSENSUAL
- LACK OF SEX. EDUCATION
- POWER OF SILENCE
- LACK OF MODEL OF HEALTHY SEXUAL RELATIONSHIPS
- LACK OF MALE INVOLVEMENT (NOT HELD ACCOUNTABLE)
- FEAR OF BLAME, POWER, NOT BEING BELIEVED
- LOVE W/O ACCOUNTABILITY
JURISDICTION
- FAMILY BOUNDARIES
- LAW ENFORCEMENT
- DON'T KNOW WHERE/WHO TO GO TO
- MISINTERPRETATION BY LAW ENFORCEMENT
- HISTORICAL TRAUMA
- FEAR OF POLICE
Peer Support/Pressure
Desire for possession, dominance (Human nature)


TRANSFORMATIVE JUSTICE
CRIMINAL JUSTICE
NAPIESV
COMMUNITY BASED JUSTICE
HEALING JUSTICE
survivor centered
RESTORATIVE JUSTICE
reinforcing system in our own way/language/spaces creating community together
-long term process
-change happening NOW!

NAPIESV
RESPECT
GIVE
Report Story!
COMPASSION!
DON'T TAKE UP TOO MUCH SPACE


RESOURCES
-Reclaim Ancestral Healing Practices
-Development of Funding
-training
-Sustained trauma informed,
-Survivor informed, long-term MHC
-Job training, mentorship
-Encourage into MH field
-increased representation
(mainstream, but culturally informed)
-Resources for families
-Reintegration of Survivor & People who have committed DV/Abuse
-Resources for community training
-Increase social benefits
-Culturally feasible MHC
-decrease taboo of MH illness
-resources for male involvement
-legislation & support
-How to engage ethnic media
-resources for multimedia (ie. art, murals, music)
CALL TO ACTION!
-ACCESS TO HOLISTIC/CULTURAL
-TREATMENT RESOURCES PER WIDIVIDUALS AT
-BUILDING POWER TO SHIFT LANGUAGE NARRATIVES
-IDENTIFY MESSENGERS
-ENCOURAGE MENTORSHIP
-CROSS CULTURAL TEACHING OF OTHER EXPERIENCES
-CANVASS COMMUNITIES TO SHARE INFO & KNOWLEDGE
-DISMANTLING OPPRESSIVE/SOCIAL NORMS
-EDUCATE COMMUNITY/RESOURCES
-COLLABORATE W/OTHER ORGS
-IMMIGRATION APPLICATION PROCESS
NAPIESV

PIESV

NAPIESV
Roundtable Discussion on Justice for SA Survivors from the API Communities
August 1 to August 2, 2017
9:00am to 5:00pm
ANDALUZ
ALEMBIQUE
Ingredients for Living Well
NEVER STAY ORDINARY
125 Second Street NW Albuquerque, NM 87102
505.242.9090
HOTEL ANDALUZ.COM