

Understanding the Unique Identities and AAPI Communities in Delaware: GBV & Culturally Responsive Services

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for the Delaware Coalition Against Domestic Violence

Agenda

- I. Introductions
- II. The AANHPI community: Identities and diversity
- III. The AANHPI community and GBV: Community barriers
 - I. Case study
- IV. Advocacy and allyship
- V. Resources, Q&A

Asian Pacific Institute on Gender-Based Violence

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. We envision a world free of gender-based violence for communities with equal opportunities for all to thrive.

Our mission is to disrupt gender-based violence, which causes physical, sexual, emotional, spiritual, and economic harm within AAPI communities throughout the U.S. and territories.

- Abusive international marriages
- Domestic violence
- Domestic violence related homicide
- Engaging men
- Elder abuse
- Transforming gender roles
- Facts & stats
- Forced marriage
- Immigration policies affecting survivors
- Language access, interpretation
- Sexual violence
- Human trafficking
- Translated materials

Asian Pacific Institute on Gender-Based Violence

We work together with and within our community to:

- Uplift the voices and experiences of the AAPI communities who are impacted by violence;
- Build capacity through training and technical support for those organizations who serve our communities;
- Engage allied communities and systems to create shifts in gendered cultural norms and address injustices;
- Educate our communities to mobilize them to prevent gender-based violence; and
- Advocate for policies and practices that ensure access to essential rights and services.

Website: api-gbv.org

Resource Library: api-gbv.org/Resource-Library

AAPI Services Directory: api-gbv.org/Directory



The AANHPI community

Googling "AAPI" (July 2022)



Labels and identities

Asians and Pacific Islanders (API)

**Asian/Asian Americans and Pacific
Islanders (A/API, AAPI)**

**Asian Americans and Pacific Islanders (AA
and PI)**

**Asian Americans, Native Hawaiians, and
Pacific Islanders (AANHPI)**

“Asians and Pacific Islanders” (AAPI)

The Asian Pacific Institute on Gender-Based Violence uses Asians and Pacific Islanders to include people of Asian, Asian American, or Pacific Islander ancestry who trace their origins and identities to the countries, states, or jurisdictions and/or the diasporic communities of the following geographic regions



AAPI Ethnic Diversity

- Central Asia: Afghan, Armenian, Azerbaijani, Georgians, Kazakh, Kyrgyz, Mongolian, Tajik, Turkmen, Uzbek.
- East Asia: Chinese, Japanese, Korean, Okinawan, Taiwanese, Tibetan
- Hawai'i and Pacific Islands: Carolinian, Chamorro, Chuukese, Fijian, Guamanian, Hawaiian, Kosraean, Marshallese, Native Hawaiian, Niuean, Palauan, Papua New Guinean, Pohnpeian, Samoan, Tokelauan, Tongan, Yapese
- Southeast Asia: Bruneian, Burmese, Cambodian, Filipino (also regarded as Pacific Islanders), Hmong, Indonesian, Laotian, Malaysian, Mien, Singaporean, Timorese, Thai, Vietnamese
- South Asia: Bangladeshi, Bhutanese, Indian, Maldivians, Nepali, Pakistani, Sri Lankan
- West Asia is typically referred to as the Middle East. Geographically, it includes the countries of Bahrain, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, Syria, Turkey (straddles Europe and Asia), United Arab Emirates, and Yemen

AAPI Linguistic Diversity

Arabic (Middle East, North Africa) • Assamese (India) • Bahasa Indonesia (Indonesia) • Bahasa • Malaysia/Malay (Indonesia, Malaysia, Brunei, Singapore) • Bangla/Bengali (Bangladesh, India) • Bhojpuri (Nepal, India) • Bhutanese (Bhutan) • Burmese (Burma/Myanmar) • Cantonese (China) • Carolinian (Pacific Islands) • Cebuano (Philippines) • Chamorro (Pacific Islands) • Chin (Burma/Myanmar) • Chuukese (Pacific Islands) • Dari (Afghanistan) • Farsi/Persian (Iran, Afghanistan, Tajikistan) • Fijian (Pacific Islands) • Filipino/Tagalog (Philippines) • Fujian (China) • Fuzhou (China) • Gujarati (India) • Hawaiian/Ōlelo Hawai'i (Hawai'i, USA) • Hindi (India) • Hmong/Mong (Thailand, Laos, China) • Hokkien (China) • Ilocano (Philippines) • Japanese (Japan) • Javanese (Indonesia) • Kannada (India) • Kapampangan (Philippines) • Karen (Burma/Myanmar) • Karenni (Burma/Myanmar) • Kashmiri (India) • Kazakh (Kazakhstan) • Khmer (Cambodia) • Konkani (India) • Korean (Korean) • Kurdish (Iran, Turkey) • Kutchi (India, Pakistan) • Lao (Laos) • Malayalam (India) • Mandarin/Guoyu (China) • Marathi (India) • Marshallese/Ebon (Pacific Islands) • Marwari (India) • Mien (Laos, Thailand, Vietnam, China) • Mon (Burma/Myanmar, Thailand) • Mongolian/Khalkha Mongol (Mongolia) • Nepali (Nepal) • Odia (India) • Palauan (Pacific Islands) • Pashto (Afghanistan, Pakistan) • Pohnpeian (Pacific Islands) • Pothohari (Pakistan) • Punjabi (India, Pakistan) • Pwo Karen (Burma/Myanmar) • Rohingya (Burma/Myanmar) • Samoan (Pacific Islands) • Saraiki (Pakistan) • Shanghainese (China) • Sindhi (India) • Sinhala (Sri Lanka) • Tai Dam/Black Tai (Vietnam, Laos, Thailand, China) • Taishanese/Toisanese (China) • Taiwanese (China, Taiwan) • Tamil (India, Sri Lanka) • Telugu (India) • Teochew/Chiu Chow (China) • Thai (Thailand) • Tibetan (Tibet) • Tongan (Pacific Islands) • Urdu (India, Pakistan) • Uzbek (Uzbekistan) • Vietnamese (Vietnam) • Visayan (Philippines)

AAPI Communities in Delaware

Race by Ethnicity	Total Population of Delaware (967,679)	New Castle County	Kent County	Sussex County
White alone	60.40%	55.10%	59.20%	74.10%
African American alone	22.10%	25.70%	25.80%	10.70%
American Indian and Alaska Native alone	0.05%	0.40%	0.60%	0.80%
Asian alone	4.30%	6.20%	2.40%	1.30%
Natiave Hawaiian and Other Pacific Islander alone	Less than 1% (.0004%)	175 people	125 people	112 people

AAPI Communities in Delaware



Hockessin Chinese American Community Center

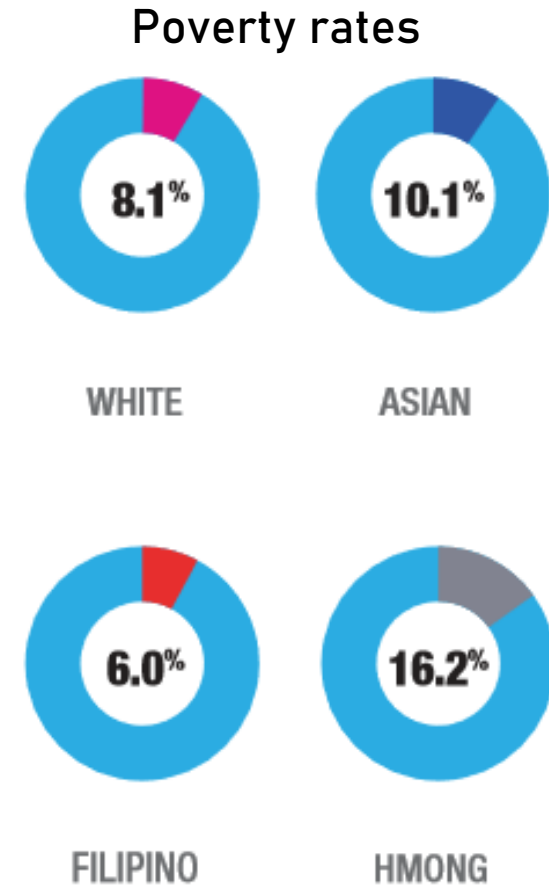
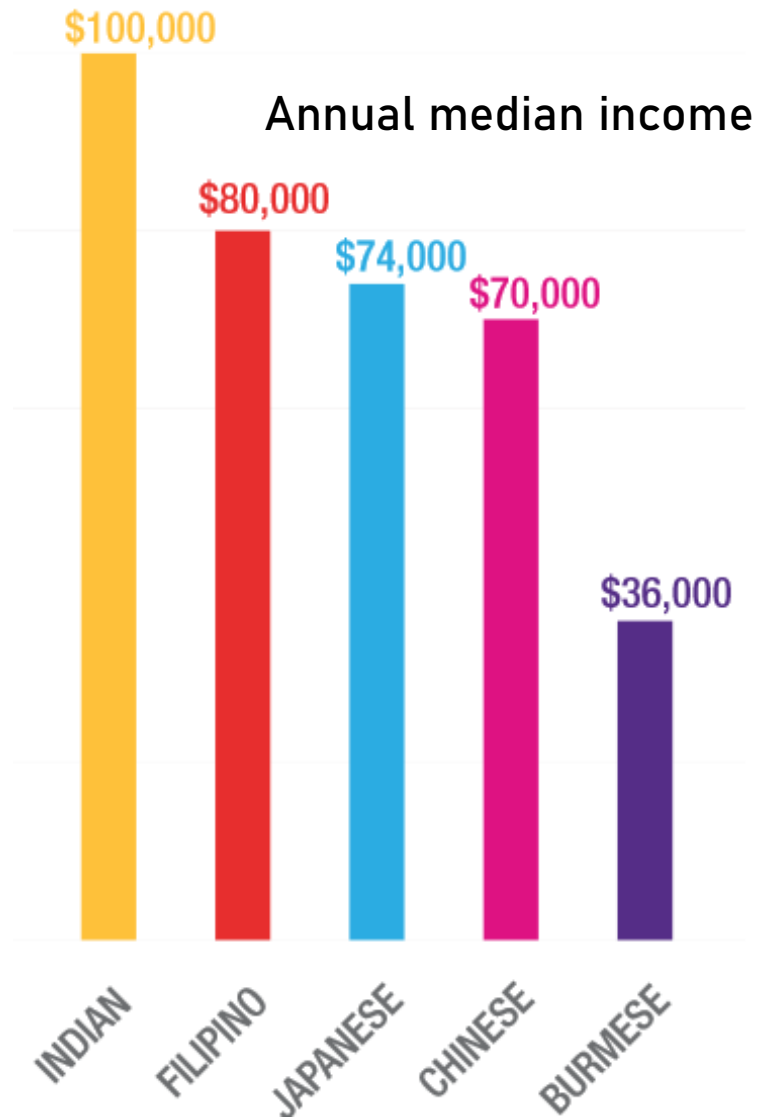
Since June, over 40 individuals have come to Delaware from war-torn countries around the world including Sudan, Rwanda, Vietnam, Eritrea, as well as refugees fleeing from Afghanistan.

[Refugee Families Get a Fresh Start in Delaware: Cape Gazette \(Jan 2022\)](#)

Sikh Center of Delaware



AAPI Economic Disparity

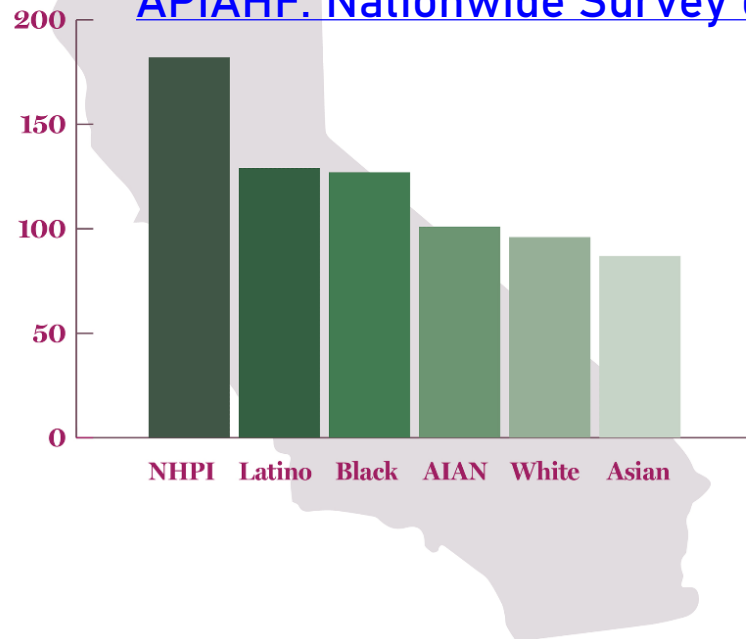


Racial Wealth Snapshot:
Asian Americans and the Racial Wealth Divide (NCRC)

Disparate COVID-19 Impacts

- ▶ By Sept 2020, around one third of registered nurses who have died due to COVID in the U.S. were Filipino, though Filipinos make up only 4% of nurses nationwide
[National Nurses United: Sins of Omission \(Sept 2020\)](#)

- ▶ Vaccination rates for Pacific Islanders (55%) lag behind those of Asian Americans (82%)
[APIAHF: Nationwide Survey of AANHPI on COVID-19 \(Jul 2021\)](#)



COVID-19 death rates in California
[UCLA NHPI COVID-19 Data Policy Lab \(Feb 2021\)](#)

Generational Trauma

- ▶ **Colonization** (Pacific Islands, India)
- ▶ **Historical oppression/forced assimilation**
(Native Hawaiians)
- ▶ **State violence / civil war** (Bangladesh, Myanmar)
- ▶ **Displacement & refugee experiences**
(Vietnamese, Hmong, Cambodians, Afghans)

“Our people are supposed to pass knowledge through the generations. Now, we’re only passing hurts.”

- Native Hawaiian participant at API-GBV listening session

Fetishization, Racism, & AAPI-Hate

11,467 harassment incidents were reported between March 2020 and March 2022. 60% were reported by women.

[AAPI Hate Stop AAPI Hate National Report \(July 2022\)](#)

- ▶ Anti-Asian hate and xenophobia pose barriers to reaching out for help
- ▶ Only 49% of AAPIs felt safe going out; 65% worried about the safety of family members and elders
- ▶ AAPI women and girls contend with objectification from both within and outside of their community
- ▶ AAPI small businesses and community centers struggle to stay afloat



AAPIs and gender- based violence

Historical

Societal

Community

Systems

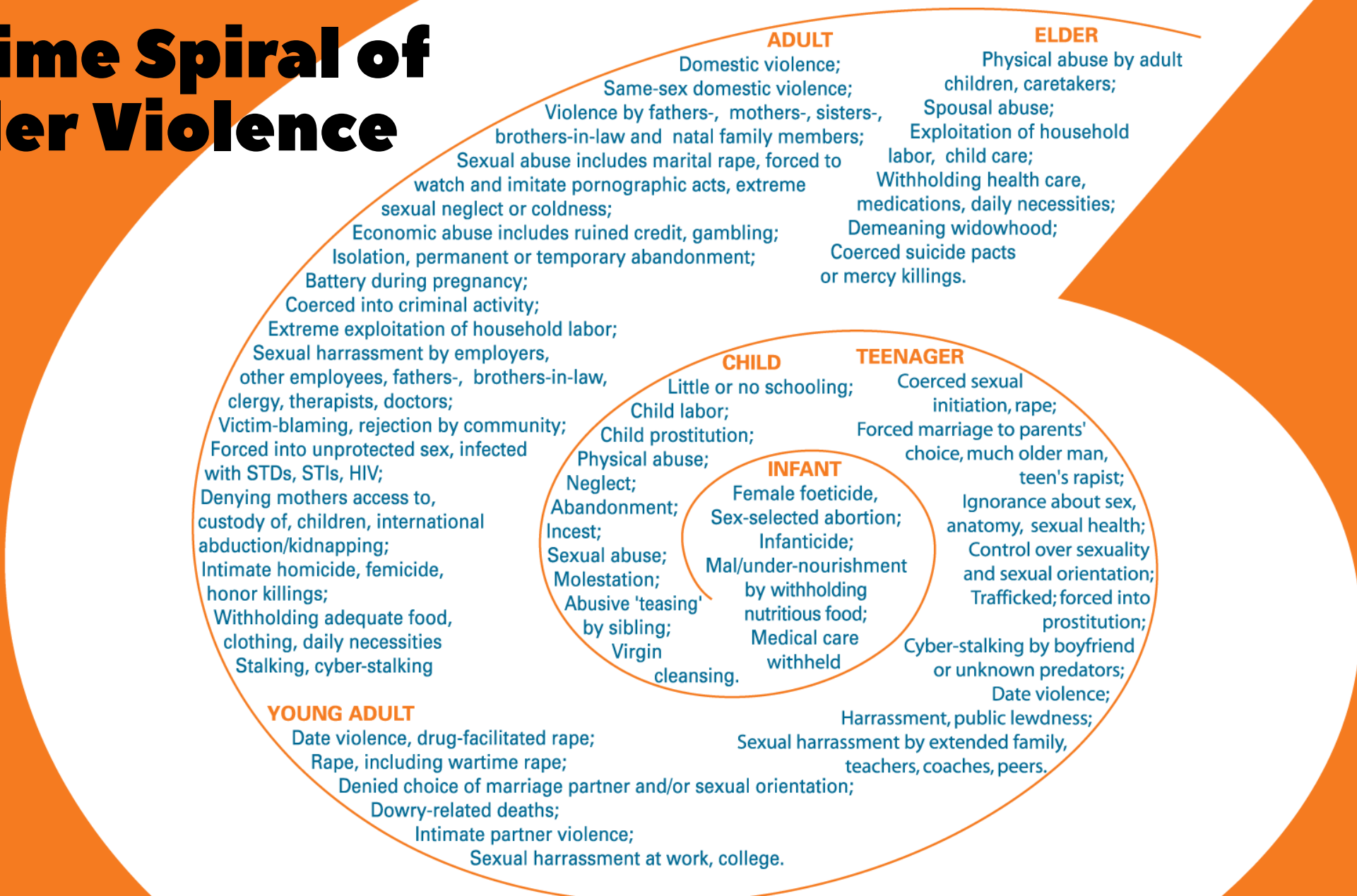
Relationship

Familial

Individual

Internalized

Lifetime Spiral of Gender Violence

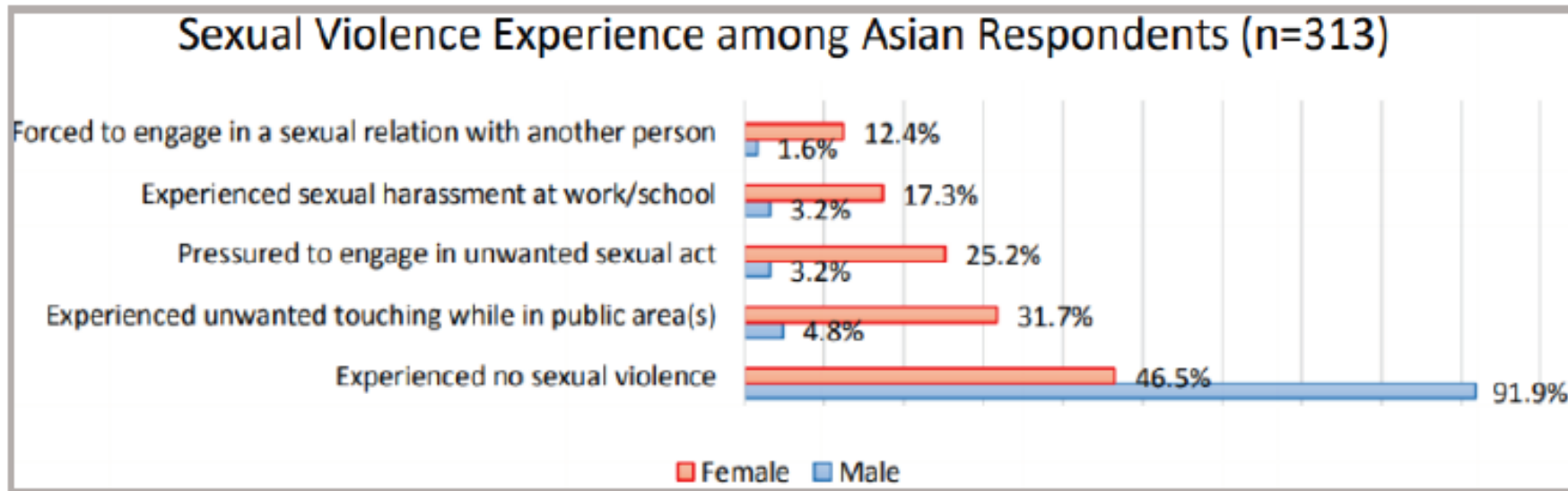


YOUNG ADULT
 Date violence, drug-facilitated rape;
 Rape, including wartime rape;
 Denied choice of marriage partner and/or sexual orientation;
 Dowry-related deaths;
 Intimate partner violence;
 Sexual harrassment at work, college.

Statistics

- ▶ 21-55% of AAPI women experienced physical and sexual violence.

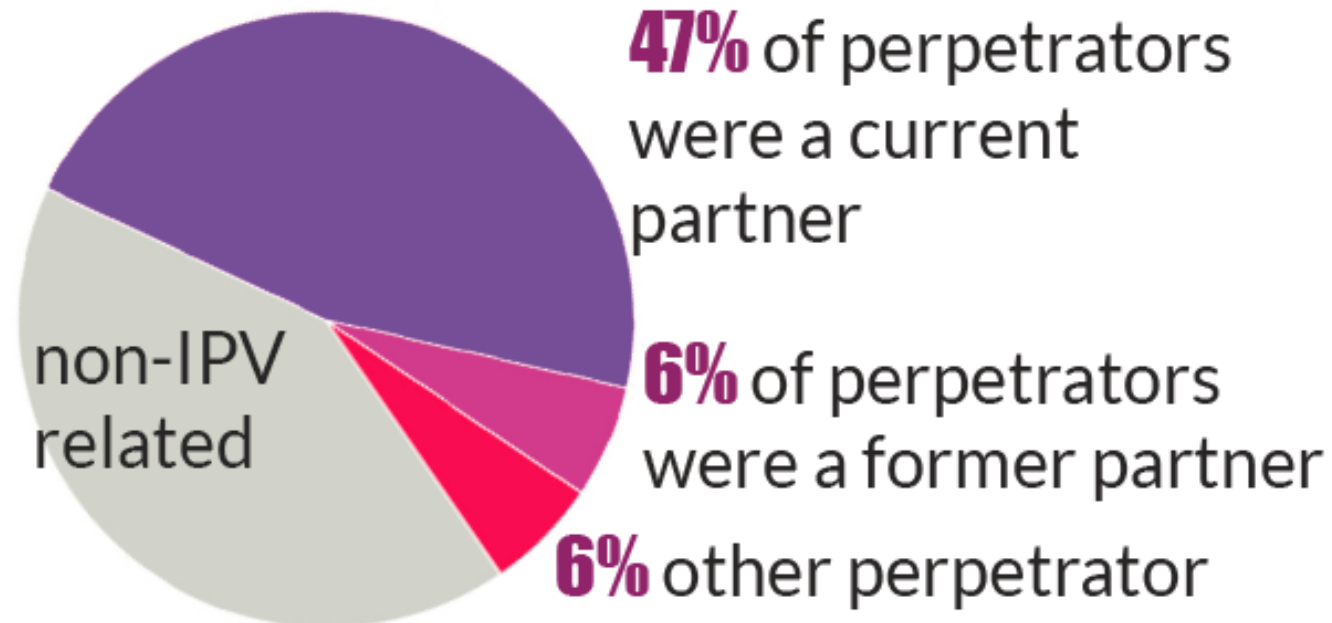
API-GBV, Facts & Stats Report (2020)



Data & graphic from KAN-WIN, Community Sexual Violence Survey, 2017

Statistics

58% of homicides of API women are related to intimate partner violence



CDC, Racial & Ethnic Differences in Homicides of Women, 2017

More AAPI statistics: API-GBV, [Facts & Stats Report 2020](#)

Case Study

Questions to keep in mind...

1. What are the cultural barriers for Aisha?
2. What are the systems barriers for Aisha?
3. How do implicit biases of responders and providers play a role?
4. If you were Aisha's advocate, what would you recommend?

Aisha was born in Pakistan and was 16 years old, the oldest of 3 sisters, when she was forced to marry her neighbor's 35 year U.S. citizen son, Salim, because both mothers were good friends. Aisha was hesitant to be married, but listened to her mother, as her father passed away 6 months earlier and the family struggled financially. Salim promised to support her, and that she could continue school in the U.S.

Once she came to the U.S., her marriage to Salim was not what she expected. He immediately took away her passport, the jewelry that was given to her during their wedding from her family, and forced her to cook and clean. He often yelled at her or hit her for not meeting his standards in housework. On one such occasion, police were called by a neighbor reporting a domestic disturbance. When the officer arrived, he found Aisha sullen and silent, while Salim calmly apologized and explained that they'd had a heated argument about dinner. Since Aisha had no signs of injury, the officer handed the couple some pamphlets about relationship counseling and left without filing a report.

Three months later, Salim forced Aisha to have sex with him, and she found out shortly after that she was pregnant. Aisha didn't want her child to be born into a marriage where she was beaten and raped, but when she admitted to her mother in Pakistan that Salim was unkind, her mother insisted that she had to try to make the marriage work for the sake of the baby on the way.

Salim continued to abuse her during the pregnancy, and 2 months later, while he was away on a work trip, Aisha decided to leave. Her neighbor helped to find a battered women's shelter with a free bed. 8 other women were staying at the shelter when Aisha arrived, but none spoke Urdu or Punjabi. Several of them, and even one of the shelter workers, acted uncomfortable that Aisha wore a hijab. There were therapy sessions and employment classes but no ESL classes and so Aisha was not able to participate.

Facing loss of immigration status in three months, Aisha did not know what to do. She longed to reach out to her family in Pakistan, but felt embarrassed that her marriage had fallen apart, and she did not want to be a burden to them.

Cultural Dynamics: Forms of Abuse

- ▶ **Single victim with multiple harm-doers**
(in laws, extended family)
- ▶ **Abusive international marriages**
- ▶ **Transnational abandonment** (survivor abandoned in home country or U.S. without access to resources or children)
- ▶ **Forced marriage**
- ▶ **Honor-related abuse**

Cultural Dynamics: Emotional Abuse

- ▶ Using religion/culture to justify abuse and silence victims
- ▶ Severe isolation from community & family
- ▶ Differing expectations for men vs. women
- ▶ Intolerance of LGBTQ relationships, GNC individuals, etc
- ▶ Pressure from own family to stay in marriage
- ▶ Stigmatizing divorced women (not men)

*"Yes, men are like gold and women are like
cottons and flowers."*

— Cambodian parent

Relationship Violence in Five Los
Angeles Asian American Communities
(AP3Con)

Cultural Dynamics: Silencing/Shaming

- ▶ Relationships/sex is not to be discussed publically, or often even with family
- ▶ Breakdown of the relationship is considered wife's fault, brings shame upon the extended family
- ▶ Community mentors (faith leaders, elders) prioritize keeping family together
- ▶ Stigmatization of mental illness, substance abuse

“I grew up with violence, my father hit my mother, my grandfather hit grandmother, my brothers abused their wives, my sister was abused. I was supported by my female family members until I reached out for help. They said I was betraying the family honor by reaching out. If I go back to my country my brother will surely kill me. I was married to my first cousin.”

- Client at Texas Muslim Women’s Foundation

TMWF and API-GBV: From the Roots of Trauma to the Flowering of Trauma Informed Care
(Jan 2020)

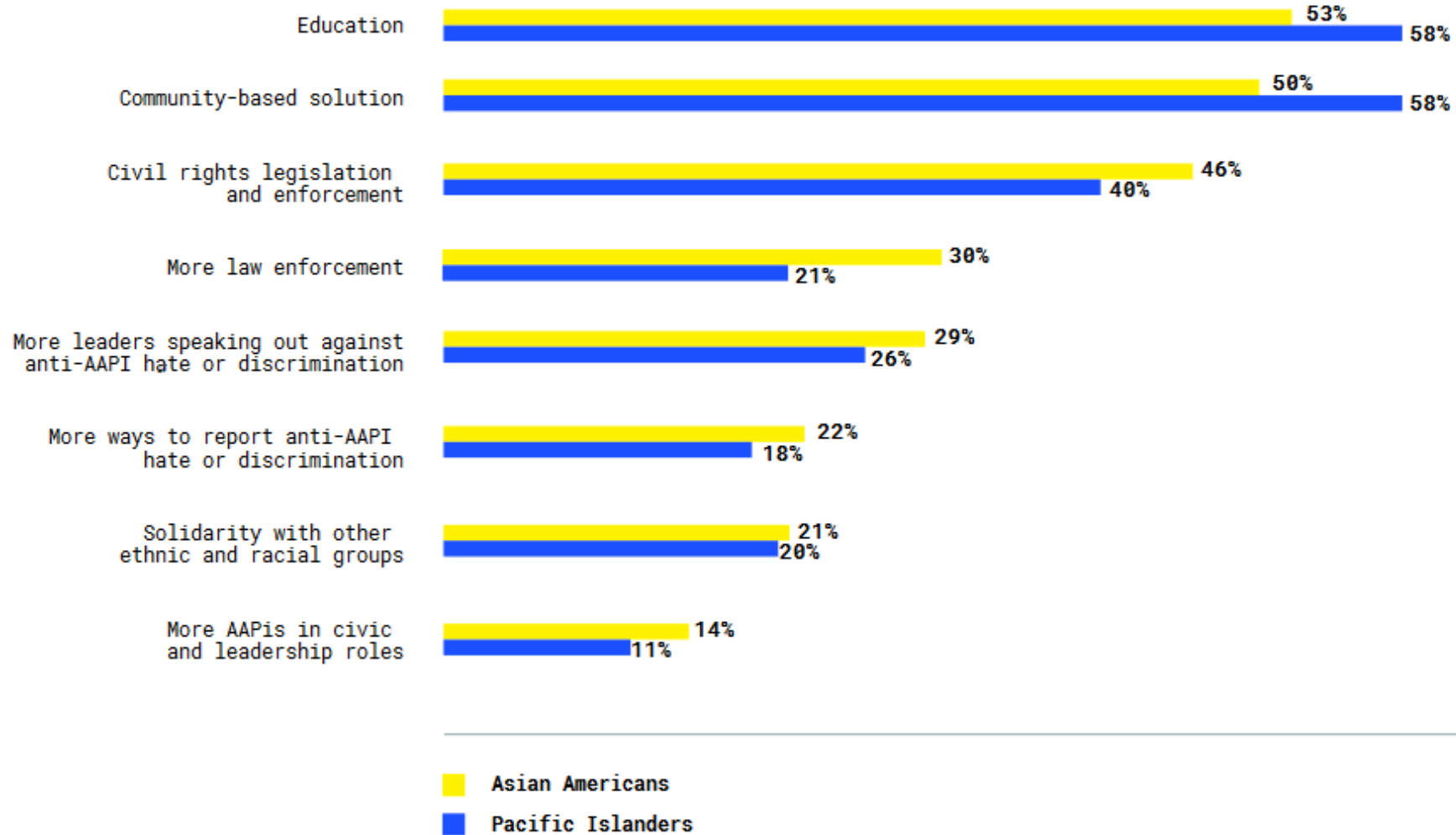


Advocacy & allyship

Barriers to help-seeking

- ▶ Shame & embarrassment
- ▶ Fear that responder/advocate will judge or stereotype
- ▶ Distrust of authority, often due to negative experiences with help-seeking
- ▶ Language barriers
- ▶ Fear/uncertainty about what will happen

Chart 1. MOST EFFECTIVE SOLUTIONS IN ADDRESSING ANTI-AAPI HATE



Source: [AAPI Hate Stop AAPI Hate National Report \(July 2022\)](#)

Healing that Incorporates Cultural Meaning

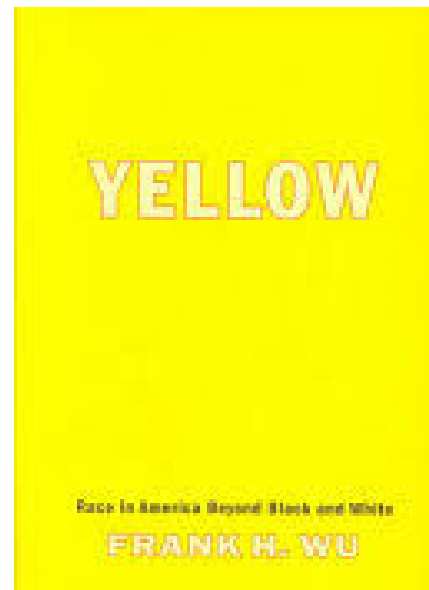
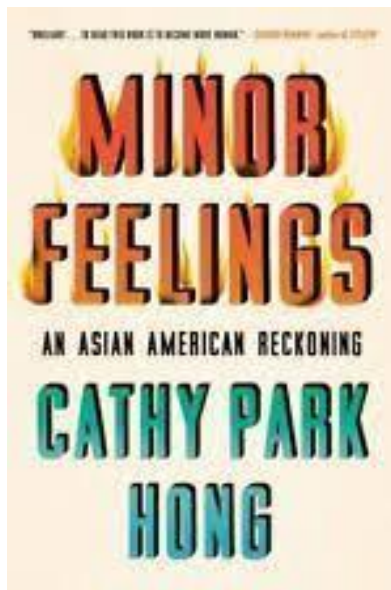


↖ Support circle with Domestic Violence Action Center, Honolulu HI

↑ Traditional cooking with Banteay Srei, Oakland CA

← Community garden at Monsoon Asians and Pacific Islanders in Solidarity, Des Moines IA

Education on AAPI Histories, Identities, Experiences

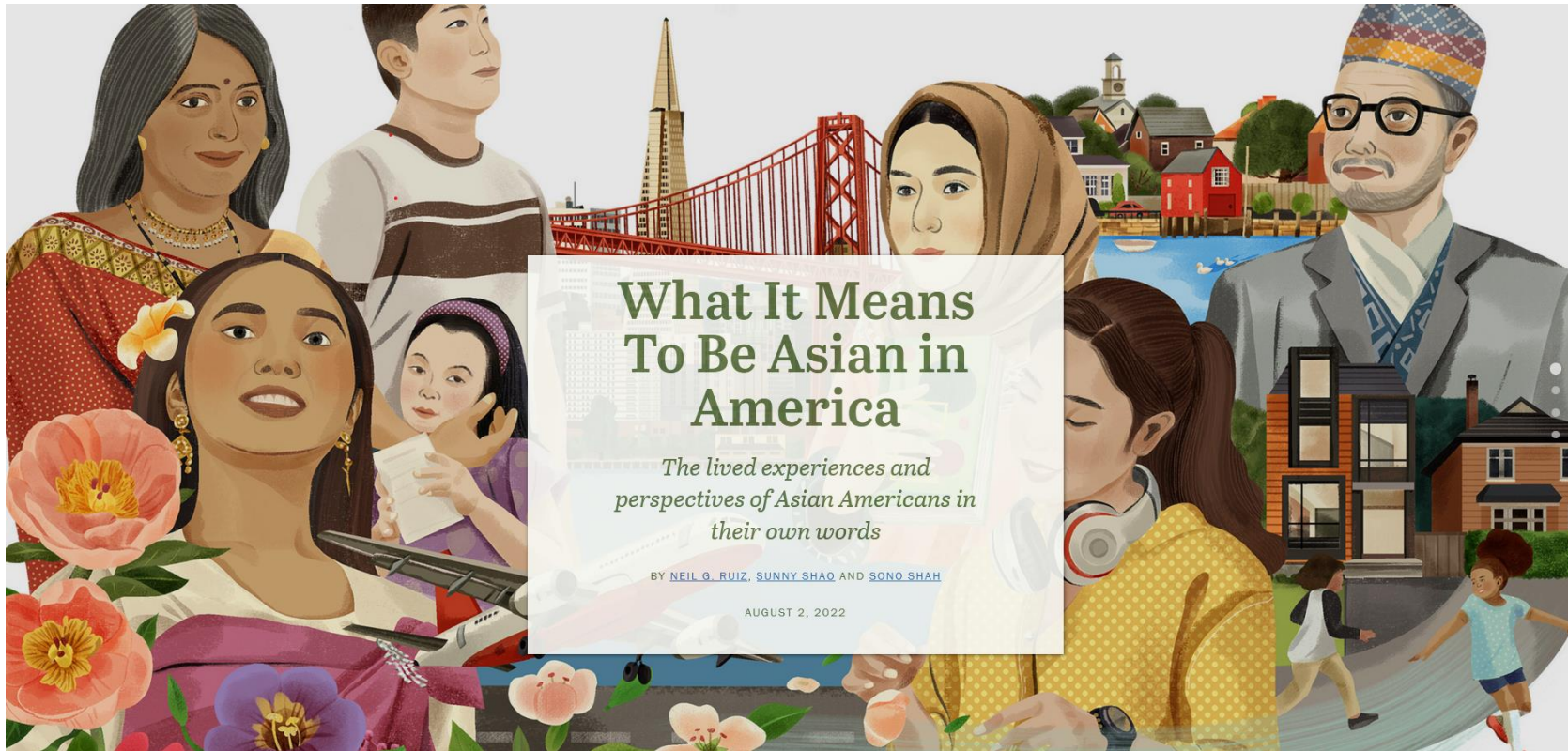


This is Life (CNN) – S4E2 “Chinese in America”

Asian Americans (PBS)

“Minor Feelings: An Asian American Beginning” by Cathy Park Hong

“Yellow: Race in America beyond Black and White” by Frank H. Wu



[The Asian American Experience PEW Research Center \(2022\)](#)

“To understand who we are as a nation, Asian American history must be taught. Teaching this demonstrates how our nation developed and dispels the narrative that Asian Americans are not an inherent part of the U.S. Unfortunately, most of this history is little known or taught.”

[Why Teach Asian American History? PBS Education \(2022\)](#)

Cultural Humility Means...

- ▶ Recognizing limits of our own knowledge and the lived experience of survivors
- ▶ Partnering with culturally-specific community-based-organizations, leaders and advocates
- ▶ Identifying & training staff on trends, dynamics, contexts
- ▶ Working in partnership with your clients
- ▶ Being sensitive to the barriers your clients have to go through to accept your services and help
- ▶ Building in extra time to create mutual understanding

Recognizing culture vs. stereotyping

“Asian women are submissive”

▶ Would you expect husbands to be controlling and wives to be docile?

“AAPI parents spank their children”

▶ Would you expect harsh punishments to be normal?

“AAPI families are tight knit”

▶ Would you expect families to be supportive of their married children?

“Asians respect their elders”

▶ Would you expect that elders are not mistreated?

“AAPIs are all about communities”

▶ Would you expect communities to be a source of protection?

Resources

- ▶ Our Website – www.api-gbv.org
- ▶ [Facts & Stats Report](#)
- ▶ [Lifetime Spiral of Gender Violence](#)
- ▶ [Relationship Violence in Five LA Asian American Communities: Intergenerational Risk and Strengthening Factors](#) (A3PCON, Oct 2020)

In Delaware:

- ▶ [Asian Pacific Islander and Desi American \(APIDA\) Resources from the U of Delaware](#)
- ▶ [Chinese American Community Center \(Hockessin, DE\)](#)

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