

How Does Intersectionality Work?

Understanding Intersectionality
for Women's Services

April 2018

Executive Summary

Understanding what intersectionality is and how it works with the different communities of women who access violence against women services is complex and impacts those who work with these women, as front line workers, management, board of directors and volunteers.

Power and privilege compared with marginality, are not opposites. We each contain, in our own social locations, different elements of both, causing a blending of how they interact and intersect in our daily lives, how we work with the women we serve, and how aware we are (or not aware we are) about our privileges.

It's important to name and highlight the different intersectional identities that exist, and have ways to explain and understand how they function. A few examples are provided, to give readers an idea of what it means to apply an intersectional lens and continue to work from a feminist, anti-oppressive, client-centered and trauma- and violence- informed perspective.

All of us are located within our own intersectional identities, and our privileges and marginalities (but especially our privileges) will inevitably affect how we work with the women in our care, as well as with our colleagues and others. Understanding, identifying and challenging ourselves regarding our privileges is an ongoing task and challenge, both personally and professionally.

Intersectionality exists at individual, institutional and systemic levels. It needs to be identified from each of these levels as well.

Some questions have been included, regarding identifying our own privileges, as well as looking at how to make our organizations, and the world, better meet the needs of the women who depend on us for services.

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Introduction

When we ask “How does intersectionality work?” we’re asking about how does intersectionality function in the context of women’s services, the work done in the front line violence against women sector, and how can women’s services better respond to complex identities, social locations, and presenting issues of the women we serve.

This paper provides an open and above-beginner-level examination of some of the theoretical underpinnings of how oppressive structures function against the needs of women who are experiencing violence and provides a small number of practical examples. This paper also looks at how we are each implicated in the work we do because we are also grounded in our own locations made up of both privilege and marginal realities. We are, ourselves, reiterating our privileges, even as we work to empower women. Finally, this paper offers the beginning of some suggestions of practical applications and ways to understand and resolve issues faced by workers in the sector of violence against women organizations. Included at the end of this document is a list of resources, many of which have their own extensive websites detailing how intersectionality works and functions in the everyday, at individual, systemic and institutional levels.

Naming the Intersections

There are two main areas of intersections for service workers to learn, understand and practice. While these elements are constantly interacting for all of us, and not always separated out, for the purpose of naming the different ways that women are marginalized, oppressed, as well as privileged (if they/we are), this section on naming will identify the many ways and the many systems of oppression that impact the women we work with every day.

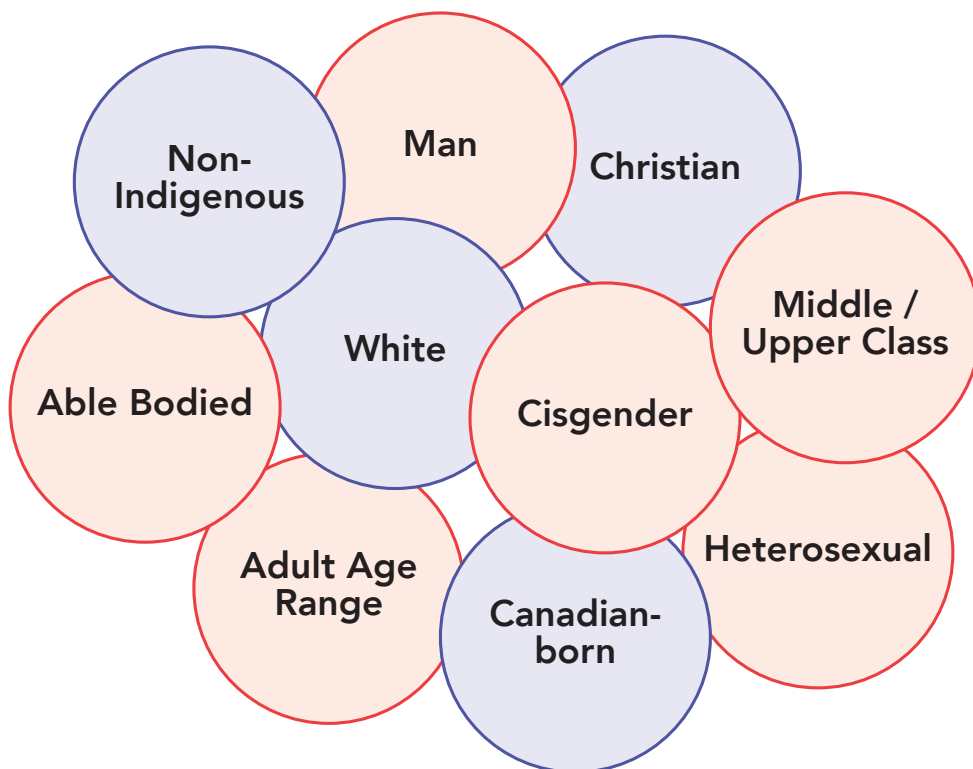
We'll call the first level: Intersectional Identities.

A common way to understand this is in a drawing somewhat like this one below. Each section of the circle represents an aspect of identity that is a part of who the person is, and forms her story. When this is practiced as an exercise, the participants place marks, dots or initials in each section. Placing them closer to the center to represent greater access to power and privilege, and further away from the center representing marginality or oppression.

The categories may include, but are not limited to, these aspect of identity: **race, gender, gender identity, class, sexual orientation, physical ability, religion, age, immigration status, Indigenous status.**

Please note that some of these categories are **fixed**, meaning they **do not change** over the course of our lifetimes, and some are **not fixed**, and **may change** over the course of our lifetimes. This may include: age, class, physical ability, religion, and gender identity. Depending on who you are, some may stay fixed, and for someone else they may change.

Living in a society and community (Canada) means that certain identities are valued more than others. All of the following identities fall on the side of privilege: **Male, white, cisgender, middle / upper class, heterosexual, able-bodied, Christian, Adult age range, Canadian-born, non-Indigenous.**



The second level we will call Intersectional Situations and Life Experiences

While the following categories or attributes are often connected in the same chart at the first group, for the purposes of this intermediate exercise we will look at them separately.

Categories include but are not limited to: **education, capacity to speak English, history of trauma, history with coping skills, history of mental wellness, employment, experience with the justice system, having extended family, history with homelessness, children.**

On the side of privilege is: College or university educated (in Canada), speaking English fluently and with a Canadian “accent”, limited history of trauma, limited or no issues with various coping mechanisms related to trauma, mental wellness, a level of employment and income that is satisfactory, limited or no experience with the justice system, supportive and extended family nearby, limited to no history of homelessness, limited to no issues with children, grandchildren, childrearing, childcare, parenting or grandparenting.

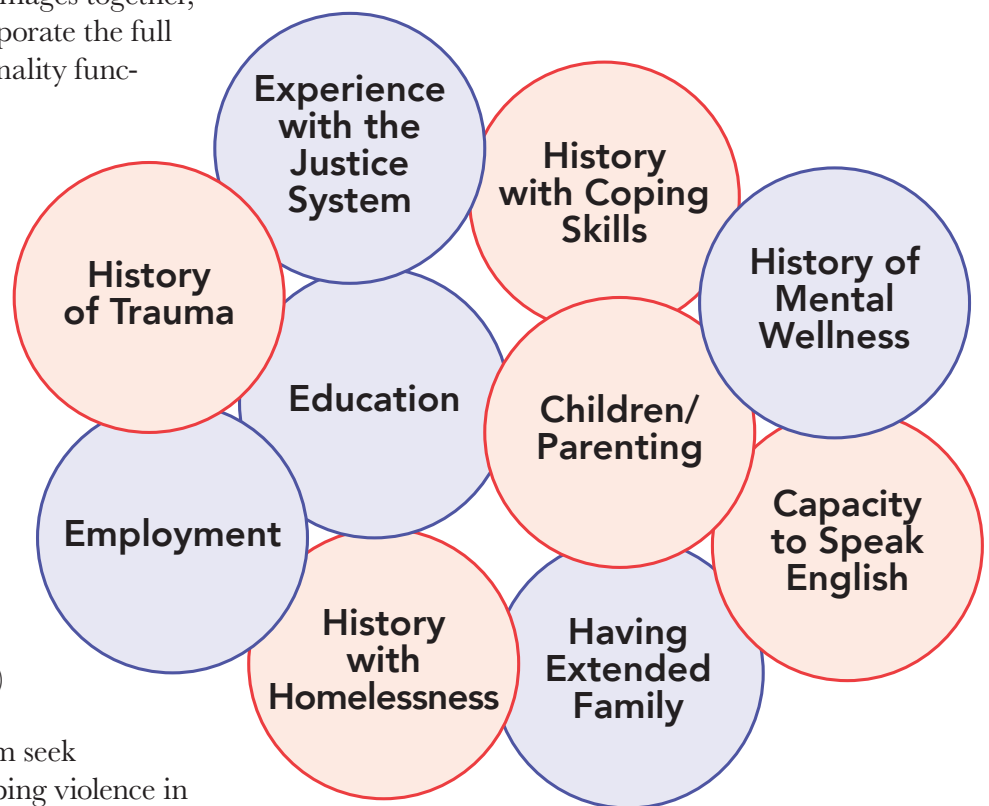
This second set of categories are acquired in one’s lifetime, and to the degree that they match (or don’t) how our society rewards individuals and groups, are directly connected to experiencing privilege, or experiencing further marginalization.

This second set of social realities is also very much connected to the first, in that privilege and marginality from the first image have extremely strong influences on the second.

Imagine over-laying the two images together, to fully understand and incorporate the full complexity of how intersectionality functions.

Moving beyond the individual, we must look at the institutional and systemic aspects of this second set of elements that affect our lives. There are systems in place that place barriers to some communities, and remove them or they are simply absent in others.

Intersectionality is about understanding how societal oppressions (such as racism/white supremacy for example) impact everything about how women who experience racism seek out help and support for escaping violence in their homes or in their lives. As service workers



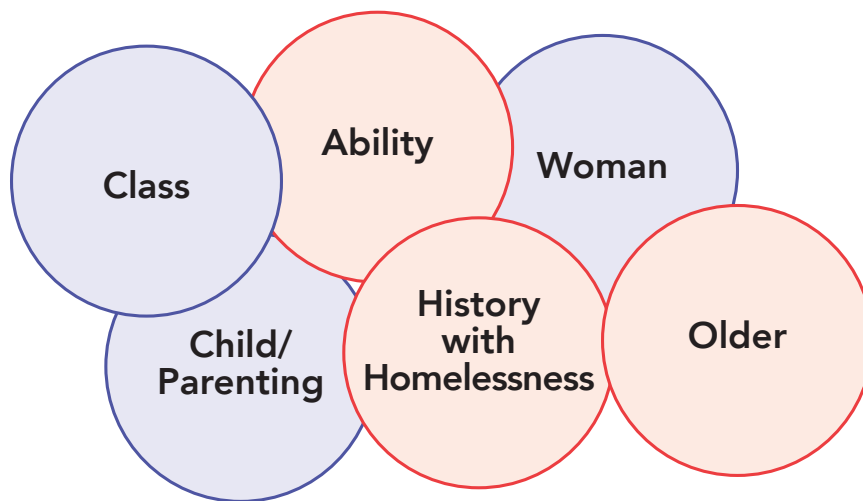
we need to bring this awareness, understanding and practice to all the work we do: risk assessment, safety planning and all other options for treatment/service. Intersectionality also must be integrated into how we are trauma- and violence-informed, feminist, client-centered, anti-oppressive and work from a harm reduction framework.

Examples of VAW and intersectionality

Please note that in the following sections and examples there will be crossover and overlapping communities, as many different intersectional areas are reality for different women.

1. Homelessness is criminalized.

A woman may have taken her children and left her violent partner, tried to go to a shelter and found there was no space. Homeless shelters are often under-staffed and can be dangerous places for women,



so with nowhere else to go, she may have chosen to stay on the street with her young children. This could lead to an arrest, as homeless people are often arrested, leading to further marginalization (having no funds to pay any fines issues, potentially going to jail).¹

Canada’s affordable and low-income housing deficit is felt most acutely by women leaving violent partners or emergency shelters, and especially by women who are poor, Indigenous, living with a disability, and/or living in rural and remote areas.²

1 Duchesne, A. “Women and Homelessness in Canada: A Brief Review of the Literature” (2015)

2 Women’s Shelters Canada report (2017)

A Canada Mortgage and Housing Corporation study (2006) found that landlords often discriminated against women when they knew they were fleeing violent relationships. The Ontario Human Rights Commission reported similar findings in 2008 where landlords feared that abusive partners would damage property. Harassment of women from landlords can also take place and some landlords were found to demand sex for lowered rent or had women do maintenance in the unit (Mosher, 2010). For immigrant and refugee women, racial discrimination and harassment are additional barriers when accessing social housing that can affect their already compromised well-being and safety (BC Society of Transition Houses, 2015; Little, 2015). One study found that African and South-Asian Canadian applicants experienced the highest levels of rental discriminations and that landlords would discriminate based on accents or neighbourhoods they were coming from.³

For older women, they may be on a waiting list for a long term care facility, supportive housing, second stage housing or independent living and may have to remain with an abusive family member (spouse, adult child, paid or unpaid caregiver).

Teya Greenberg is the coordinator of community support and housing at Sistering, one of the 24/7 drop-in centre spaces for women. She says the conversation around homelessness often leaves women out.

“There is this narrative of what homelessness looks like, and it tends to exclude women because the images are all of people sleeping on sidewalk vents, and those tend to be men,” says Greenberg. “There can be this real backgrounding of the specific issues related to women’s homelessness because it’s not as visible.”

“Because of the consistent bed and space shortages, women are resorting to sleeping in unsafe spaces”, says long-time street nurse and anti-poverty advocate Cathy Crowe, “which is why 24/7 services like Sistering and Fred Victor were created in the first place.”⁴

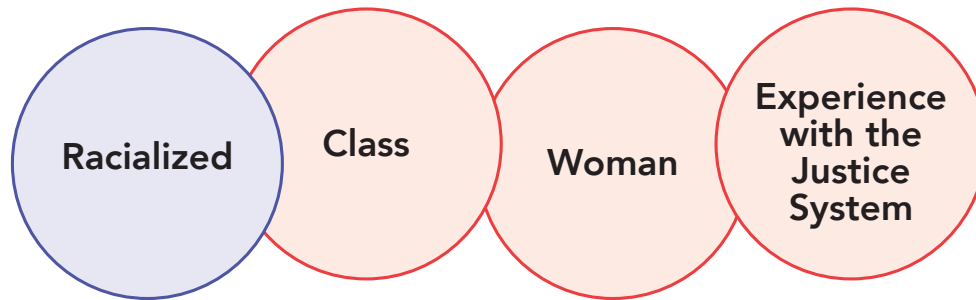
Our review of social and affordable housing supports revealed that women escaping violence face multiple challenges as they navigate systems such as social housing, child welfare, social assistance/income supports, family court, and the criminal justice system (CJS). Additionally, DV survivors face systemic discrimination in social housing, which has been well documented. Indigenous women, low-income women on social assistance, homeless women, transgender women, and two-spirit persons are particularly impacted by housing discrimination.⁵

3 Women’s Shelters Canada Executive Summary (2017)

4 Hewitt, Fallon et al. “Dangers of violence faced by homeless women remain largely invisible” (2018)

5 Women’s Shelters Canada report (2017)

2. Racialized violence against women



“[D]omestic abuse of immigrant and minority women has been extremely under-reported, as these women were the least likely either to report abuse to the police or to utilize available social services. Moreover, these women often confronted an intricately complex situation, for not only did they share concerns experienced by all abused women, including those associated with physical safety and security, but they also were burdened by intersecting social, cultural, and systemic barriers, namely, immigration status, cultural-, financial-, linguistic- and legal-constraints, racial discrimination, stereotyping, social isolation, and marginalization.”⁶

There are issues of violence about police towards different racialized groups, specifically Black and Indigenous communities. There is an understandable reluctance for these groups to see the police as a support or as a safe place. Because of this, racialized women may continue to remain with abusive partners or in domestic abusive situations rather than call the police.

Lack of culturally competent or anti-racist services also means that if racialized women do attempt to obtain support or services and have negative experiences, they are less likely to seek and find help/support for themselves and their children in the future. There also can be issues of confidentiality when going to culturally and linguistically appropriate community services, and a lack of safety if the community is small.

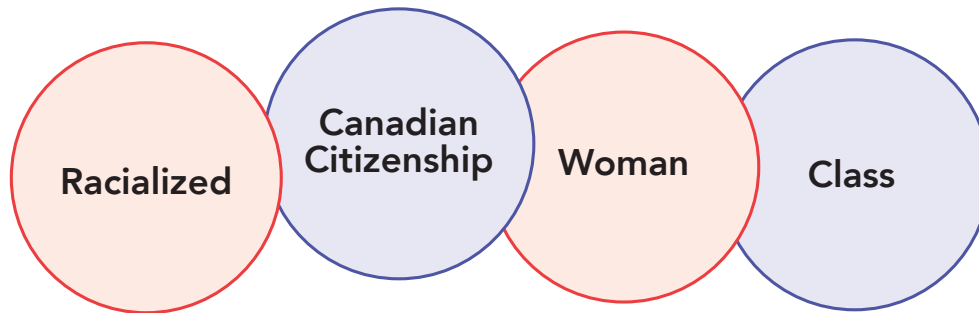
Many studies confirm that one of the cumulative outcomes of social inequities, systemic racial discrimination, sexism, poverty and marginalization of Aboriginal peoples and members of racialized groups (including immigrants and refugees) is the debilitating impact on the mental health prospects for members of these communities, including the multidimensional impact of intersections of poverty, race, gender and sexual orientation.

Poverty and associated conditions such as unemployment, underemployment, low wage jobs, low education and homelessness, are more widespread, increasing and persistent in Canada, when related to race (Galabuzi: 2001). Socio-economic factors, such as high rates of poverty, low levels of education, limited employment opportunities, inadequate housing, and deficiencies in sanitation and water quality, also affect a disproportionately high number of Aboriginal people.⁷

6 Sherkin, Samantha. “Community Based Research on Immigrant Women: Contributions and Challenges” (2004)

7 Kafele, Kwasi “Racial discrimination and mental health in racialized and Aboriginal communities.” (2004)

3. Immigrant women



An intersectional lens allows us to understand that characterizing non-Western and non-Anglophone cultures as “more” violent is racist and anti-immigrant and must be avoided.

Violence against women in Canada is a serious and entrenched social problem. Victims of family violence accounted for 25% of all victims of violent crime in 2010, according to Statistics Canada; with women having more than twice the risk than men.

Research does not indicate there is any greater risk of violence for Muslim women than for women in other communities who are similarly socially located.⁸

To be client-centered is to assume the woman is the expert of her life. We work with the issues she identifies as what her priorities are.

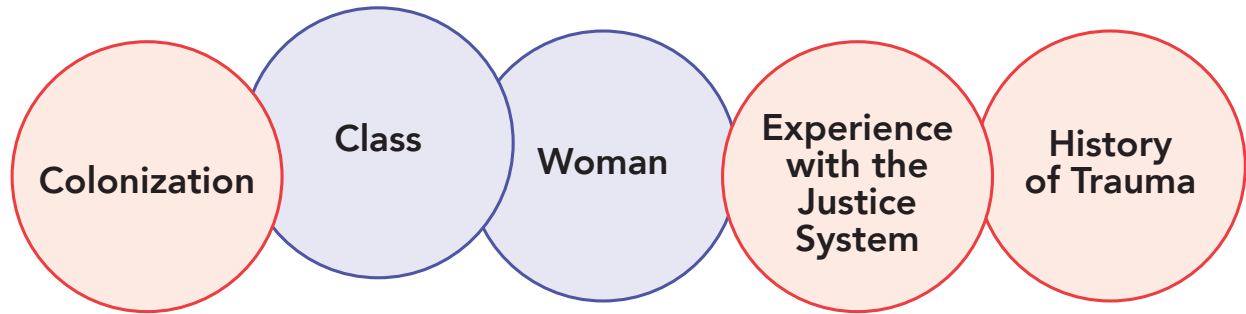
For example: A woman may identify as trans, but her primary issue is safety from her abuser, and finding stable employment and housing. Of course, her healing will be grounded in any experience she has as a trans person in a transphobic society, but she isn’t looking for support about her trans identity.

For example: A Muslim woman who wears the hijab and is experiencing violence by her partner, does not need a non-Muslim service worker telling her to stop wearing the hijab, or to blame Islam for her partner’s violent behaviour.

System navigation, is another example. This is even more challenging when English is not a person’s first language, especially in seeking support in the context of violence and trauma. The job of service providers is not to judge or assess a woman’s capacity with English, but to provide her with resources so she can effectively navigate such systems. Women may need interpreters or translators. Some may prefer referrals to services within their community and language group. But some may also **not** want referrals to services within their community. It’s the job of the service workers to work with what the woman needs and how she wants to move forward.

⁸ Cross, P. “Violence Against Women: Health and Justice for Canadian Muslim Women” Canadian Council of Muslim Women. (2013)

4. Indigenous women



Violence against Indigenous/Aboriginal women and girls cannot be separated from past and present violence that the forming and continuing of the country of Canada has deliberately affected and impacted Indigenous populations.

In this context, the intersectional issues range from government negligence to active programs to prevent Indigenous communities from healing to preventing movements toward autonomy and self-government.

Please refer to the course [Addressing Violence Against Aboriginal Women in Ontario from an Indigenous Perspective](#).

In general, Indigenous communities are more policed and less serviced. Violence against Indigenous women and girls is simply not a priority in mainstream Canada and never has been. The mainstream systems that are thought to lead to solutions (child welfare, the police, the criminal justice system) are historically and currently devastating and destructive systems to Indigenous families and communities.

The [example of Tina Fontaine](#) is an example of this.

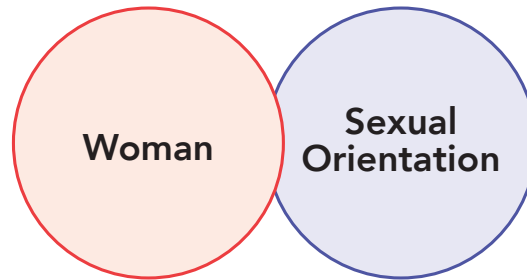
The scale and severity of violence faced by Indigenous women and girls in Canada—First Nations, Inuit and Métis—constitutes a national human rights crisis. Despite the vast scale and entrenched nature of the crisis, and the many calls for action made by Indigenous peoples’ organizations, civil society groups, provincial and territorial government leaders, Parliamentarians, and international and national human rights bodies, the Canadian government has failed to implement a comprehensive and coordinated national response in keeping with the seriousness and pervasiveness of the threats faced by Indigenous women and girls.⁹

[Aboriginal Two Spirit Women’s Domestic Violence Fact Sheet](#).¹⁰

9 “Violence Against Women and Girls in Canada: A Summary of Amnesty International’s Concerns and Call to Action (2014)

10 Aboriginal Two Spirit Women’s Domestic Violence Fact Sheet You Are Not Alone

5. LBTTIQ2S

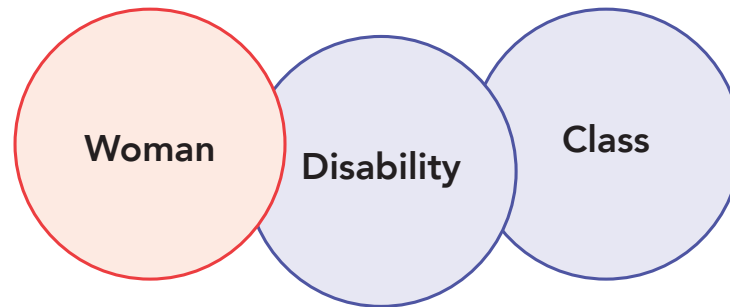


Intimate partner violence (IPV) encompasses all forms of violence between individuals in a romantic or sexual relationship, including physical, psychological/emotional, and sexual violence. While IPV is often considered in the context of monogamous, heterosexual relationships, it also occurs in relationships involving sexual and gender minority individuals. In such cases, IPV may take on specific forms that reflect particularities of LGBTQ identities. The estimated prevalence of IPV in LGBTQ communities varies widely. Research generally shows that physical violence is less prevalent in LGBTQ relationships than psychological or emotional violence

Assessing prevalence of IPV in LGBTQ communities is difficult. Intimate partner violence often goes unreported; internalized homophobia, stigma, sexism, and a lack of recognition of abusive behaviours are all reasons why this is so. Those experiencing IPV may not recognize it as abuse. Furthermore, researchers have tended to rely on convenience samples that may not reflect the experience of LGBTQ communities more broadly.¹¹

¹¹ Rainbow Health Ontario. "Intimate Partner Violence in LGBTQ Communities"

6. Women and Disability



Violence against women with disabilities shares common characteristics with violence against women in general. Women with disabilities also experience forms of abuse that women without disabilities do not. Violence against women and girls with disabilities is not just a subset of gender-based violence – it is an intersectional category dealing with gender-based and disability-based violence. The confluence of these two factors results in an extremely high risk of violence against women with disabilities.

Women with disabilities experience a wider range of emotional, physical and sexual abuse: by personal attendants and by health care providers, as well as higher rates of emotional abuse both by strangers and other family members. They also can be prevented from using a wheelchair, cane, respirator, or other assistive devices.¹²

High rates of violence for women who live with a disability

- A DAWN-RAFH Canada study found that although 1 out of 5 of all Canadian women live with a disability, 40% of respondents had experienced some form of violence in their lives.
- Another study indicated that 60% of women with disabilities are likely to experience some form of violence in the course of their adult lives.
- Considering all violent crimes, including those committed by spouses, a Canadian study shows 51% of women with activity limitations had been victims of more than one violent crime during the 12 preceding months compared to 36% of women without limitations.
- Disabled women are at risk of violence in many forms – neglect, physical abuse, sexual abuse, psychological abuse and financial exploitation.¹³

There are of course, many more ways that intersecting identities and the structures of our world impact and affect women who are seeking our services. In our work, it's important to be vigilant to how these multiple sources of oppression are impacting the women we work with, what each woman identifies as her issue(s) and what support she needs to move forward.

¹² Women with Disabilities and Violence Fact Sheet by DAWN Canada

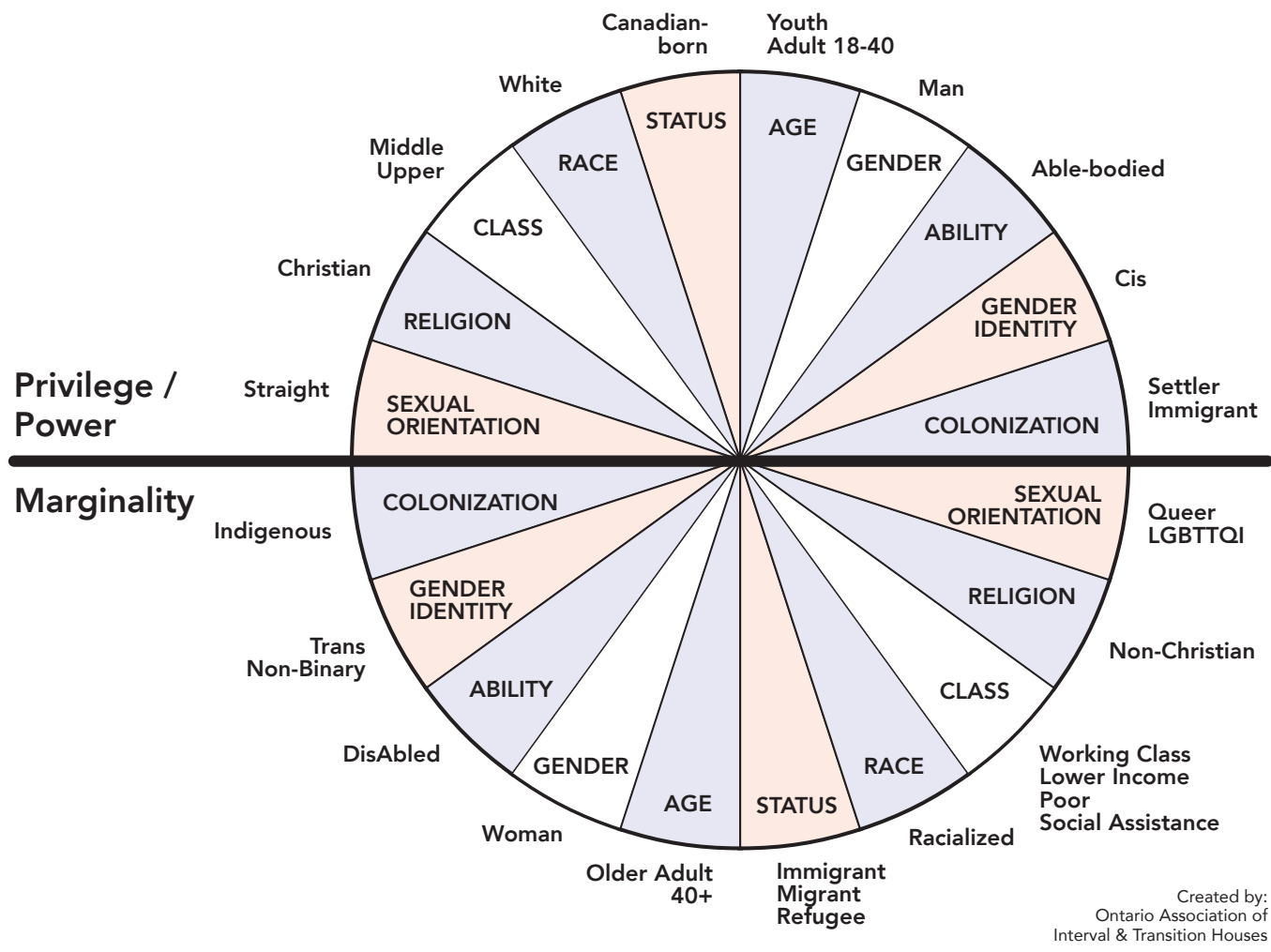
¹³ Women with Disabilities and Violence Fact Sheet by DAWN Canada

Where are You?

Self-reflection, as mentioned in the original VAW Foundations course, is even more critical as we advance in our knowledge and understanding of oppression, power and privilege, intersectionality and how we ourselves hold both power and marginality, and we reinforce both oppression and marginalization, in our work, in our personal lives, with our family and anywhere we interact with others.

The Portfolio exercise described in the original VAW Foundations course is important to review when you've completed this course, as there are many valuable tools including a commitment to ongoing professional development. This is not just skills based, but also in looking at and integrating intersectionality into our analysis and practice, and the impacts, and how we can work to further unlearning of oppressive behaviours, practices and systems.

Let's look at this diagram. Please note this is not comprehensive, but allows us to look at many intersecting identities and power structures that we all engage with. This diagram contains some of the categories listed in Section B Naming the Intersections.



A few notes about this image

Gender Identity: The language and terminology for trans people is changing all the time. This chart is not meant to be a definitive definition of all trans inclusive identities.

Ability: The language for understanding ability and dis/Ability is also changing all the time and not agreed upon by all members of the dis/Ability community. As well, the limitations of the visual of this chart cannot adequately indicate the many forms of dis/Ability that exist beyond the many complex physical disabilities people experience. These include: non-normative, neuro-divergent, learning disabilities, mental health/illness and more.

Text description and table of the image.

The image is a large wheel with 3 different colours, with a thick black line dividing 10 elements on the top (which highlight Power and Privilege) from the elements on the bottom (which highlight Marginality).

Each “wedge” of colour represents a different aspect of social location, and the upper or lower corresponding wedge represent the different ways this location is enacted.

Social Location	Above the Line Privilege / Power	Below the Line Marginality
Sexual Orientation	Straight	Queer LGBTTQI
Religion	Christian	Non-Christian
Class	Middle Upper	Working Class Lower Income Poor Social Assistance
Race	White	Racialized
Status	Canadian-born	Immigrant Migrant Refugee
Age	Youth Adult 18-40	Older Adult 40+
Gender	Man	Woman
Ability	Able-bodied	DisAbled
Gender Identity	Cis	Trans Non-binary
Colonization	Settler Immigrant	Indigenous

The image is intended to highlight different aspects of a person’s identify, that they may have identities in both the upper and lower parts of the diagram, privileges and marginalities interact and intersect in important ways that influence a given person’s experience in the world, and of VAW service delivery.

Using this image for further learning about Intersectionality

1. You can use this image to map your own places of privilege and marginality, understanding that marginal locations do not “cancel out” privilege and power. Place dots or markings to indicate where you hold privilege and marginality in the various elements in the diagram. Think about when you hold privilege, why it’s harder to notice this than your more marginal locations.
2. This image can also be used as a staff team teaching tool. However a caution is needed to note: when such a tool is used as a public exercise, to see where the team falls in the various areas of privilege and marginality, generally the only teachings from this exercise benefit the more privileged (whatever that looks like with any given staff team). The less privileged/more marginalized team members learn very little when such a teaching tool is done in public. Reasons for that are because when a person moves through the world with less privilege (in whatever social location(s) that person occupies) they feel it every moment of every day.

But within the limitations, there are way to look at this tool in terms of how well does the staff team represent the community the organization serves, in front line positions as well how well does management represent the community the organization serves, upper management and the board of directors, volunteers, etc.

3. While it’s not advised to do this exercise with clients, a general overview of the backgrounds, demographic information, and any trends and changes in clients’ service needs, can be helpful regarding new future programming and implications for current programming. Such a tool could be used effectively while doing a Needs Assessment or Organizational Overview.

The final part of “Where are You?” is about critical self-reflection. As individuals, we each bring to the job our histories (trauma, violence, family, etc), our privileges, our marginalities, our relationship with power and privilege, and more. Again, the original VAW Foundations module has excellent resources and practices that should be done on an ongoing basis as part of personal and professional development, as well as active self-care.

Three kinds of questions to ask to interrogate our own privileges.¹⁴

“Feeling” questions: Reading the wheel, identify a wedge that represents privilege for you. This usually brings up a variety of feelings including **guilt, defensiveness, anger, wanting to change the topic to a marginal identity you hold**. While it’s important to respect and honour our feelings, our privileges exist no matter what we feel. So ask yourself “Why do I feel this way?” “What does identifying my privilege(s) say about me?” “How can I move past these feelings?”

“Thinking” questions: Thinking beyond the individual level, but to the larger institutional and systemic levels, it is helpful to ask yourself, what are the systems in place that have reiterated the system of privilege that I benefit from? What do I actively do, without thinking about it (because that’s how privilege works and functions) that **reinforces my privilege and my lack of awareness of my privilege?**

“Action” questions: What can you do to be able to recognize privilege when you experience it? How can you interfere and interject when those moments happen? At the institutional and systemic levels, what actions are being done already? If you hold privilege and want to show solidarity with a community that you are not a member of, how can you do this in respectful and helpful ways?

¹⁴ There are many websites and readings in the Resources section that can help with this.

Applying Intersectional VAW/GBV Principles in Practice

For women's services and other non-profit organizations, intersectionality works in many different ways and on several different levels.

First, representation and who is in the workplace: workers, residents/clients, management, board members.

Second, the community or communities where the service provider is located. What are the demographics of the community/communities? Income levels, immigration patterns, racialized and Indigenous populations?¹⁵

Also, using an intersectionality lens: What programming is provided, and does it meet a need in the community? How are programs assessed/evaluated to ensure they're relevant? What is the decision-making process about how are new programs created and implemented? What happens to programs that are no longer relevant?

While we must continue to unlearn the internalized oppressions that have been taught to us, we will continue to do the work that women escaping violence need us to do.

Understanding and applying intersectionality into our work should become more and more seamless.

How do we call in/engage women that we work with, as well as our colleagues about homophobia, anti-immigrant sentiments, racism, classism, ableism, Islamophobia? Before you call someone in, or engage them about problematic language or behaviour, think about how you would want to be approached when (not if) you've said or done something homophobic, anti-immigrant, racist, classist, ableist, Islamophobic?. We all are on a learning curve, and we will all make mistakes, and we all need to be the caller-in person, as well as the person who is called in.

A continuum of understanding, calling people in re education and learning.

Think of the process of engaging in intersectionality, and committing to unlearning ways that we have internalized different oppressive systems as an ongoing project, personally and professionally. It takes a different set of skills to approach as colleague, compared with a woman who is a service user.

- Adding a Code of Conduct to any contract or procedure regarding no violence, etc. at the time of intake. The definition of violence can be framed to include racism, homophobia, Transphobia, Islamophobia, anti-Semitism, ableism and all other oppressive language and behaviours.

¹⁵ YWCA Canada "Life Beyond Shelter: Toward Coordinated Public Policies".

- Training all staff to feel comfortable and knowledgeable to make gentle but firm interventions when required. This training will need to be ongoing as new staff arrive, but also to communicate to staff that these are as important skills, values and practices as all other anti-violence against women rules and protocols the organization has.
- Making reasonable accommodations for food restrictions, desire to not be around animals, etc.
- Having rules about anti-oppression: no making comments about how well someone communicates in English, or how many children a woman has, etc. Have staff that are trained to intervene respectfully but firmly when there are oppressive comments or actions.
- State clearly that nobody is expected to be “perfect” or to “know everything” but that if asked to change or modify an oppressive behaviour, there will be an expectation to learn and adapt to the expectation to be as free from oppression as possible.

Management and Boards of Directors need to take pro-active leadership positions using an intersectional and anti-oppression framework such as providing resources, including opportunities for professional development and support for staff, in order to apply new practices and policies effectively. Organizational change and cultural change within organizations takes time and commitment, but it can and must happen, in order to most effectively serve the women we work with who face multiple oppressions and barriers.

Conclusion and Next Steps

Intersectionality and our understanding of how it works is always an ongoing process. There are always new aspects to learn about, new ways to look at how we understand experiences and realities that we don't share personally, better ways to be allies and advocates and more effective ways to improve our work with the women who have come to us for services.

Dedication and commitment, both personally and professionally, to ongoing learning, training, acquiring skills, is something for all of us to engage with in an active way. Critical self-reflection, self-care, locating ourselves in the picture or situation are all ways in which we deepen our connection to the work, both the practice and the theory, and become better advocates in the ongoing struggle to end all violence against all women.

The work to greater understanding, connection and service delivery is never over, and our learning is ongoing.

Resources

Accessibility for Ontarians With Disabilities Act

www.aoda.ca/

Colours of Resistance (COR)

www.coloursofresistance.org

Colours of Resistance (COR) was a grassroots network of people in the U.S. and Canada who consciously worked to develop anti-racist, multiracial politics in the movement against global capitalism. This network existed from 2000 until about 2006.

Cultural Etiquette: by Amoja Three Rivers

soaw.org/index.php?option=com_content&view=article&id=626

Racism and the racial stereotypes it spawns are so subtly interwoven into the fabric of Western society that very often, even those with the best of intentions will display bad cultural manners. This does not necessarily mean one is a bad person. Sometimes people just don't know any better. This guide is to help people avoid some of the obvious as well as not so obvious pitfalls of unwitting racism and anti-Semitism. This does not try to talk anyone out of being racist or anti-Semitic. Rather it seeks to help those with good and righteous intentions to refine behavior and attitudes bred in cultural ignorance.

Disability Terminology chart

www.courts.ca.gov/partners/documents/7-terminology.pdf

Exploring Your Privilege Exercise

edge.psu.edu/workshops/mc/power/table.shtml

Housing, Homelessness, and Violence Against Women: Women's Shelters Canada

conference.caeh.ca/wp-content/uploads/WH5_Housing-Homelessness-and-Housing-for-Women_Krystle-Maki.pdf

An Integrated Anti-Oppression Framework for Reviewing and Developing Policy: A Toolkit for Community Service Organizations

www.oaith.ca/assets/files/Publications/Intersectionality/integrated-tool-for-policy.pdf

Intersectionality: Geek Feminism Wiki

geekfeminism.wikia.com/wiki/Intersectionality

Intersectionality is a concept often used in critical theories to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another.

Intersectionality: The Learning Network

www.vawlearningnetwork.ca/focus-areas/intersectionality

The Learning Network uses a gender and anti-oppression analysis to understand violence against women. Often referred to as intersectionality, this perspective recognizes the unique experiences of women and the differences within communities, and explains how multiple forces work together and interact to reinforce conditions of inequality and social exclusion, the roots of violence.

Mapping the Margins: Intersectionality, Identity Politics, and violence against women of color. (1991) By Kimberlé Crenshaw.

ec.msvu.ca:8080/xmlui/bitstream/handle/10587/942/Crenshaw_article.pdf?sequence=1

My objective in this article is to advance the telling of that location by exploring race and gender dimensions of violence against women of color. Contemporary feminist and anti-racist discourses have failed to consider intersectional identities such as women of color.

Safe Zone Project

thesafezoneproject.com

The Safe Zone Project is a free online resource for creating powerful, effective LGBTQ awareness and ally training workshops.

Stages of Cultural Competency: Exercises

utahculturalalliance.files.wordpress.com/2015/10/stages_and_levels_of_cultural_competency_development.pdf

This link outlines the 6 stages of cultural competency organizational change and how to move through each one: Defense, Denial, Minimization, Acceptance, Adaptation, Integration

Social Class Privilege Checklist

projecthumanities.asu.edu/content/social-class-privilege-checklist

An excellent activity to outline class privilege.

Training for Change: An Integrated Anti-Oppression Framework: A Tool for Trainers and Community Service Organizers

www.rainbowhealthontario.ca/wp-content/uploads/woocommerce_uploads/2014/08/RHN%20Framework.pdf

White Privilege: Unpacking the Invisible Knapsack by Peggy Macintosh

www.winnipeg.ca/clerks/boards/citizenequity/pdfs/white_privilege.pdf

This classic article from 1988 is still a very relevant piece for all white people who are interested in beginning to understand what white privilege is and its impact.

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