
LGBT Communities and Domestic Violence

INFORMATION & RESOURCES



prepared by
National Resource Center on Domestic Violence
A project of the Pennsylvania Coalition Against Domestic Violence

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The following materials are enclosed in this packet:

- Lesbian, Gay, Bisexual and Trans (LGBT) Communities and Domestic Violence Overview
- Key Issues:
 - Use of Language/Vocabulary*
 - The Intersection of Sexism and Homophobia*
 - Dynamics of Domestic Violence*
 - Intervention/Prevention Services*
- Statistics
- Fact Sheet
- Bibliography
- Website Resource List
- Video Resource List

All materials are available online free of charge at www.vawnet.org.

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OVERVIEW



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OVERVIEW

This collection of information packets has been designed for domestic violence advocates and activists working in lesbian, gay, bisexual and trans (LGBT) communities and those wishing to become allies. It explores the complexities and nuances of key issues faced by people in LGBT communities as they deal with domestic violence in their lives and gives additional direction and resources. Domestic violence, and more specifically domestic violence in LGBT communities, is about abuse of power, manipulation, exploitation, oppression and barriers to service. It should be noted here, however, that in spite of the many challenges, being LGBT is not solely about victimization. Understanding oneself to be lesbian, gay, bisexual and or trans can be joyous and liberating, freeing up creative potential and allowing a person to become who they truly are.

The selection and use of terms in this collection of information packets is intentional. Words such as “lesbian,” “gay,” “bisexual” and “trans” or the abbreviation “LGBT” were selected and used consistently, not to exclude people who might identify differently, but because the available literature by and for non-heterosexual people and those with differing gender identities directs us to do so. As the language evolves and more information becomes available, every effort will be made to keep these narratives as integrated and respectful as possible.

“Lesbian,” “gay” or “bisexual” are terms that indicate the direction of a person’s sexual attraction and are considered sexual orientations. “Trans,” on the other hand, is a gender identity that in some way transgresses the gender boundaries of mainstream culture. Trans people may be lesbian, gay, bisexual, heterosexual or something else. In many places a “Q” is placed with the LGBT acronym and may stand for “queer” or “questioning” or both. Queer was once, and in some places still is, considered an insult to LGBT people. However, as with various other words that were once pejorative, this one has been reclaimed by many and is often used as an umbrella term for all LGBT people.

Variation in sexual orientation and gender identity is natural and common among human cultures throughout history. For example,

On the West Coast of Africa, the Fon of Dahomey still have twelve different kinds of marriage. One of them is known as ‘giving the goat to the buck,’ where a woman of independent means marries another woman who then may or may not bear children, all of whom will belong to the blood line of the first woman. Some marriages of this kind are arranged to provide heirs for women of means who wish to remain ‘free,’ and some are lesbian relationships.

– Lorde, 1984

Before the arrival of European conquerors in the western hemisphere, many indigenous people considered gender a fluid concept, accepted same-gender couples as ordinary members of the community and honored gender-variant individuals as spiritual leaders and healers (Grahn, 1984; Gunn Allen, 1986).

Today in the United States, however, individuals who possess a sexual orientation or gender identity different from what is considered “normal” all experience homophobic oppression and the consequences of heterosexist privilege. Homophobia is a cultural construct, not a phobia in the clinical sense. It is, for our purposes, a combination of at least three deeply ingrained prejudices: a general mistrust and dislike of difference, an aversion to same-sex sexual activity and an aversion to people who appear to blur or violate traditional gender roles. The expressions of homophobia differ depending on the degree and type of prejudice held, and range from personal discomfort to outright violence to systematic institutional discrimination.

An assumption that everyone is heterosexual and that this is the “correct” way to be is heterosexism. It grants privileges upon those who are heterosexual and diminishes those who are not. For example, in the United States, marriage automatically grants over a thousand federal privileges to a married heterosexual couple (U.S. Government Accounting Office, 2004). These privileges are largely inaccessible to non-heterosexual couples, a prohibition safeguarded by the many states that have amended or are in the process of amending their constitutions and/or passing legislation to prohibit same-gender couples from marrying. In response to the efforts of some non-heterosexual couples who seek some of the rights of marriage through costly individual legal counsel, such as the right to inform each other’s medical care, some states are going so far as to attempt to make any contract between non-heterosexual couples invalid. It follows, then, that with little or no legal recognition for their intimate relationships, few domestic violence laws offer specific protection to people who are LGBT.

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Plummer (2001) and Flood (1997) describe the way homophobia and heterosexism shape gender identity and masculinity. They discuss the way in which heterosexuality is, above all else, about being non-homosexual. In grammar school, words like “faggot” or “queer” are associated with childish behavior in little boys. Later they are used against boys who deviate from group norms. For many young men (not just those who are gay) homophobia influences nearly every aspect of their lives, including the way they behave toward women. Homophobia is, therefore, not only about heterosexism and anti-homosexual bias, but also about disparaging women. It has social significance with major consequences for *all* men and women.

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In addition, although teen dating violence is currently a focus of many intervention and prevention programs and services, little of this attention is directed towards the needs of LGBT teens. It may be that homelessness and violent physical assault when coming out is as or even more of a pressing issue for LGBT youth than “dating violence.” According to a report from the National Gay and Lesbian Task Force and the National Coalition for the Homeless (2007), “available research suggests that between 20 percent and 40 percent of all homeless youth identify as lesbian, gay, bisexual or transgender (LGBT)” and one study found

that “more than one-third of youth who are homeless or in the care of social services experienced a violent physical assault when they came out, which can lead to youth leaving a shelter or foster home because they actually feel safer on the streets.”

It is important to note that this discussion on the development of homophobia cannot be generalized to boys and girls raised in various racial, ethnic and cultural communities of color in the United States. While homophobia may still police gender-role ideals, community attitudes must be understood in the historical contexts of colonization, genocide, stolen children, slavery, sexism and the contemporary pervasiveness of racism.

Because of homophobia and heterosexism, same-gender/gender-variant relationships often, of necessity, exist in an atmosphere of secrecy and in many cases isolation. The way in which they experience domestic violence and indeed, even how the couple, their community and society define “relationship” and “domestic violence” is also profoundly influenced.

While abuse and violence are always the responsibility of the batterer, victims are often blamed by the abuser and sometimes even by family, friends, church and community. They are left feeling shocked, anxious, guarded, depressed, helpless and hopeless. Many of the concerns and barriers are the same whether the victim/survivor is lesbian, gay, bisexual, trans or heterosexual: confusion about what is happening; fear of the abuser; feelings of guilt, shame and responsibility; hope for a miracle; little or no knowledge about available resources. There are also some very important differences, such as the greater depth of isolation a victim/survivor can feel when the abuse is disclosed because the community is so small, especially if those in the community side with the abuser. There is also the increased likelihood that the victim will not be believed because of the myths that women do not perpetrate violence and that men engage only in mutual combat.

There is no “typical batterer.” Most batterers choose to batter because the choice is there to make and because they believe they have the right. Until quite recently there have been few consequences. LGBT abusers, like their heterosexual counterparts, often express expectations of ownership and entitlement in their intimate relationships. Abuse may be physical, sexual, verbal, emotional, psychological and/or economic. There are, however, abuses that may not be recognized as domestic violence. For example, the threat to “out” their partner as LGBT to family, employer or others is not one a heterosexual abuser usually can make; an abuser who hides a trans partner’s needed hormones puts the victim in a situation not faced by a non-trans victim; and an abusive U.S. citizen or permanent resident can hold an immigrant LGBT partner hostage, since in the U.S. an abused immigrant spouse or child of a resident or citizen is eligible to self-petition to gain lawful status under the Violence Against Women Act, but an LGBT immigrant partner cannot.

Our primary focus is the validation, safety, support and autonomy of all victim/survivors of domestic violence and, in this case, particularly those who identify as lesbian, gay, bisexual or trans. The scarcity of services available to LGBT victim/survivors is also reflected in the dearth of information on LGBT batterer intervention. As information on victim/survivor-centered and -directed batterer intervention services becomes available, we will include it in future version of this collection of information and resources.

Domestic violence in same-gender/gender-variant couples is believed to be as prevalent and lethal as in heterosexual couples (GLBT Domestic Violence Coalition and Jane Doe Inc., 2005). It is difficult to elaborate all of the many differences that affect the ways in which domestic violence impacts any particular LGBT person. Even though there are more studies than ever before being conducted and published on every facet of life in LGBT communities, there is a huge gulf between research studies and the lived experience of individuals. Many studies are of small groups or specific subsets of a community that cannot be accurately generalized even to that particular community, let alone all

LGBT communities. In addition, there is a triple bind on research about domestic violence in LGBT relationships: (a) researcher prejudice makes this subject less worthy of attention, (b) there is an inherent danger for the victim/survivor in disclosing violence in the relationship and (c) there are multiple dangers in coming out under these circumstances. There is consequently little “scholarly” information on domestic violence in LGBT communities. Most information available is, instead, the result of years of work and analysis by victim/survivors and advocates, as evidenced by the texts enclosed with these information packets. It is our belief, however, that people’s experiences and rights to peace and safety are the indicators of social reality and the impetus for social change.

Domestic violence in same-gender/gender-variant couples is believed to be as prevalent and lethal as in heterosexual couples (GLBT Domestic Violence Coalition and Jane Doe Inc., 2005).

Material within this collection of information packets is organized according to content. Following the *Overview*, the packet titled *Use of Language/Vocabulary* discusses the importance of language and further examines the terms used in this publication. The *Intersection of Sexism and Homophobia* is discussed, providing additional framework for an analysis of the *Dynamics of Domestic Violence*. These and other key points to consider are discussed in *Services*. Each packet includes articles and referral information designed to promote increased knowledge in each area of focus. The collection of packets concludes with listings of resources – *Statistics/Facts*, *Bibliography*, *Website* and *Video Resources* lists.

Additional information on lesbian, gay, bisexual and trans people and domestic violence is available through the National Coalition of Anti-Violence Programs (telephone 212-714-1184, TTY 212-714-1134).

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KEY ISSUE

Use of Language/Vocabulary



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KEY ISSUE

Use of Language/Vocabulary

Language can expand or restrict thought, promote equality or create bias. There is power in naming one's own reality, and it is, therefore, important to respect the fact that not everyone will identify with the terms presented in this packet.

Language is strongly influenced by factors such as race, ethnicity, culture, class and age. Individuals and communities continually experiment with language to express accurately the unique character and evolving experience of their lives. It is, therefore, important for advocates to pay attention to the words different people in same-gender/gender-variant relationships use to refer to themselves and their experiences in the particular community in which they are working.

Individuals and communities continually experiment with language to express accurately the unique character and evolving experience of their lives.

Advocates and activists working with members of culturally diverse communities have learned the value of a common language and the importance of listening to each person's choice of language when interpreting their own experiences, identity and culture. Any one term may not describe the identity or experience of a particular individual or community. Individuals who use language that is inappropriate because of the bias or prejudice the words carry may not convey the message they intend.

For the purposes of this collection of information packets, there was deliberate selection of the terms used and how they were used. For example, the words "lesbian," "gay," "bisexual," and "trans" or the abbreviation "LGBT" are consistently used, not to exclude people who might identify differently, but because the available literature by and for non-heterosexual people and those with differing gender identities directs us to do so. As the language evolves and more information becomes accessible, every effort will be made to keep these narratives as integrated and respectful as possible.

LGBT people are not members of a monolithic community or unified culture. Each lesbian, gay, bisexual or trans individual holds membership in many overlapping communities that face similar as well as very different issues. These individuals may have little in common – they may have different cultural or ethnic characteristics, they may speak different languages or come from different class backgrounds. They do, however, share a sexual orientation and or gender identity that differs from what is considered "normal" in mainstream United States culture and so they all experience homophobic oppression and the consequences of heterosexist privilege.

People who identify as “lesbian” or “gay” usually have primary intimate relationships with partners of their own gender. People who identify as “bisexual” usually have primary intimate relationships with partners of the same or different genders. This direction of a person’s sexual attraction is considered sexual orientation. “Trans,” on the other hand, is not a sexual orientation, it is a gender identity. Gender identity involves all the ways individuals experience themselves as being female, male or something else. This is impacted by both the biological sex one is born to and social norms and expectations. For many, the sense of gender is congruent with the ideal of the biological sex of their birth body. For others, the sense of gender may be in opposition to these ideals or an eclectic combination of a wide range of possible characteristics. Trans has become an umbrella term for people who experience the gender they identify with as different from the biological gender they were born with, or who in some way transgress the restrictive gender boundaries and expectations of the dominant culture. Trans people may be lesbian, gay, bisexual, heterosexual or something else. Therefore, the descriptors “same-gender” and “gender-variant,” used with the term “relationship,” means intimate relationships between and with people who identify as lesbian, gay, bisexual or trans.

“Trans,” on the other hand, is not a sexual orientation, it is a gender identity. Gender identity involves all the ways individuals experience themselves as being female, male or something else.

Homophobia is a cultural construct, not a phobia in the clinical sense. It is a combination of at least three deeply ingrained prejudices: a general mistrust and dislike of difference, an aversion to same-gender sexual activity and an aversion to people who appear to blur or violate traditional gender roles. The expressions of homophobia differ depending on the degree and type of prejudice held, and range from personal discomfort to outright violence to systematic institutional discrimination against those perceived to be non-heterosexual or defying gender norms.

Heterosexism is the cultural assumption that everyone is heterosexual and that this is the “correct” way to be. It perpetuates the idea that people who are not heterosexual are somehow unnatural or at least less important and are perhaps responsible for their own oppression. The cultural assumption of universal heterosexuality bestows privileges on those assumed to be heterosexual, while rendering invisible or punishing those who are not. For example, many information forms give only the options of married, divorced, or single to define relationship status, refusing to acknowledge same-gender or gender-variant relationships. Men holding hands or kissing in public is considered a flagrant display of sexuality (and may be risking open attack), but there is no such censure of public displays of affection by a heterosexual couple. Discussion of an upcoming engagement or marriage is socially celebrated, but revelation of involvement in a same-gender relationship is considered a discussion of what the couple does in bed. A heterosexual couple can marry and enjoy many social and practical economic privileges that same-gender/gender-variant couples are denied because they cannot marry. These privileges include survivor benefits to spouses and non-biological children of Social Security, pensions and 401Ks; spousal access to welfare, immigration and taxation benefits; and rights to hospital visitation, school visitation, inheritance, and financial protection in the case of divorce.

The enclosed articles and glossaries introduce some terms that are, at this writing, being used in LGBT communities. They illustrate the scope of expression advocates might encounter in working with survivors of domestic violence; however, this selection attempts to be neither all-inclusive nor definitive. Because of the fluidity and dynamic nature of language, some terms will be quickly out-dated and new terms will be continually added to community vocabularies. (According to the Oxford English Dictionary Online, a minimum of 1,800 new words and meanings are added to the English language every three months.) They offer a brief glimpse into the rich and complex identities that form the fabric of LGBT communities. As advocates review these terms, however, it is important to guard against broad generalizations of behavior that too often result in stereotyping. It is essential that advocates are sensitive and remain flexible, able to acknowledge their own ignorance and respectfully ask the individual in question for clarification.

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KEY ISSUE

The Intersection of Sexism and Homophobia



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KEY ISSUE

The Intersection of Sexism and Homophobia

In Britain and the United States, the women's movement of the late 1960's and 1970's provided the membership and perspective from which to address issues such as wage work and the economy, domestic work and the family, reproduction, sex and the double standard, as well as violence against women. These women understood that the disadvantages were historically constructed and maintained through economics, cultural beliefs and institutional practices based on male domination and power. The battered-women's movement (sometimes called the shelter or refuge movement) grew out of the women's movement. Most early shelters developed from women's liberation consciousness-raising groups, which turned thought to social action (Dobash & Dobash, 1992). As members of these groups realized that men perpetrate a large percentage of domestic violence against women, they concluded that the second-class status of women in a male-dominated system encouraged a sense of entitlement in men that included the right to control women. The logical extension of this sense of entitlement to control often led to domestic violence. Feminists reasoned that patriarchy, "an enforced belief in male dominance and control" (Pharr, 1988) and sexism "the belief in the inherent superiority of one sex over another and thereby the right to dominance" (Lorde, 1984) caused violence against women.

But if we begin "to understand the pervasiveness of patriarchy ... [that it] is not only a gender issue, but a form of domination and control that permeates the thinking of all human beings subjected to patriarchal environment" (Pence, 1987), we see patriarchy and the causes of domestic violence as much more complex. Patriarchy can be understood to be about much more than sexism: it supports and is supported by a set of interlocking power structures and practices including homophobia, transphobia, racism, classism, sexism, ageism, and ableism (Cope & Darke, 1999). These forms of oppression are hierarchical in nature and consist of a group of "haves" with power over those who "have not." They are based on the belief that the unequal distribution of wealth, privilege and access in society is inevitable, and that the use of force by the group in power to maintain its position is "natural" and in some cases a moral imperative (Schechter, 1982). As the Combahee River Collective Statement of 1977 states: "... racial, sexual, heterosexual and class oppression ... The synthesis of these oppressions creates the conditions of our lives ..." (Harris, 1999).

Patriarchy can be understood to be about much more than sexism: it supports and is supported by a set of interlocking power structures and practices including homophobia, transphobia, racism, classism, sexism, ageism, and ableism (Cope & Darke, 1999).

Gender role stereotypes are a profoundly important support of the patriarchy. Sexism, heterosexism and homophobia are primary beliefs used to police culturally idealized gender roles. In much of today's world, reality is constructed as a system of binary oppositions.

Life is seen in either/or terms such as good or evil, right or wrong, day or night, black or white, male or female. This dualistic framework is deeply embedded in the cultural understanding of life, sex and gender. Children are taught from a very early age that people are either boys or girls and it is very important to be able to tell the difference. Before understanding why it is important, a child learns that boys look a certain way and girls look another; that boys do certain things that girls must not do and girls do things that boys must not do. Children learn about gender roles from older siblings and playmates, from observing parents and other adults in their lives, from the media and from most social institutions. Indeed, the pressure to conform to the "proper" gender role is so pervasive it is learned almost as if by osmosis. The rules are learned so early that there is no conscious questioning of why this must be so or who says it is so; it "just is," and there are penalties for transgression.

Plummer (2001) and Flood (1997) describe the ways homophobia and heterosexism play out in the development of gender identity and masculinity among young males. They discuss the way in which heterosexuality is experienced as a human characteristic rather than a sexual identity. It is invisible and considered normal to those who are heterosexual and is, above all else, about being non-homosexual. In grammar school, words like "faggot" or "queer" are associated with childish behavior in little boys and used against them for crying, being "wimps," "babies" or "sissies." As time goes on the terms are used against boys who are perceived to be "different" for exhibiting qualities like softness, weakness or any other kind of look or action that is considered a deviation from boy-like group norms. When boys are young, these words have social impact but no sexual overtones although they are definitely gendered and rarely used against girls. By early high school, the homophobic terms have acquired sexual overtones although the labeling is usually based on the perception of various non-sexual characteristics and almost never on observed sexual activity. Many young men grow up constantly defending themselves against being considered "gay." Homophobia influences nearly every aspect of their lives, from the food they eat and the clothes they wear to the way they walk, talk and behave (especially toward women). The put-downs they use are based on devaluing female characteristics. Homophobia is, therefore, about heterosexism, anti-homosexual bias and a variation on disparaging women. It has social significance with major consequences for all men and women, gay or not. Clearly, homophobia is not something that affects only LGBT people. The hyper-masculinity it encourages in many young men has much to do with the prevalence of domestic violence and formation of a rape culture "that accepts sexual violence and the fear of violence as the norm and knowingly or not, perpetuates models of masculinity, femininity, and sexuality that foster aggression, violence, and fear" (Buchwald, Fletcher & Roth, 1993).

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Homophobia is, therefore, about heterosexism, anti-homosexual bias and a variation on disparaging women. [Homophobia] has social significance with major consequences for all men and women, gay or not. [...] The hyper-masculinity it encourages in many young men has much to do with the prevalence of domestic violence and formation of a rape culture "that accepts sexual violence and the fear of violence as the norm and knowingly or not, perpetuates models of masculinity, femininity, and sexuality that foster aggression, violence, and fear" (Buchwald, Fletcher & Roth, 1993).

The development of homophobia is different for girls. In elementary school, girls are given more latitude in dress and actions: while girls are often admonished to be more “ladylike,” excel in school and to be sensitive and gentle, accusations of being a tomboy or acting and looking like a boy may hold some embarrassment but do not carry the same stigma; indeed, some girls consider them a badge of honor. Even when a young girl’s actions are considered inappropriate for her gender, she is usually not subjected to the same kind of humiliating censure and overt punishment. As she reaches puberty, however, pressures to conform to certain images of what a girl “should” be begin to affect the way she looks and behaves. The messages she receives, both overtly and covertly, are to not appear “too smart” or “too athletic.” Usually at this point, homophobia is used against girls who do not, will not or cannot measure up to gender-role expectations. Even as women’s participation in sports has become popular, girls must still appear feminine and as they achieve athletic success they must deflect accusations of being lesbian.

As she reaches puberty, however, pressures to conform to certain images of what a girl “should” be begin to affect the way she looks and behaves. [...] Usually at this point, homophobia is used against girls who do not, will not or cannot measure up to gender-role expectations.

The above discussion on the development of homophobia can in large measure be generalized to the experiences of most boys and girls of Euro-American heritage. The same, however, cannot be said for boys and girls raised in various other racial, ethnic and cultural communities in the United States. While homophobia may still police gender-role ideals, community attitudes must be understood in the historical context of colonization, slavery, sexism and the contemporary pervasiveness of racism. European invaders and slave traders destroyed cultural ideals of gender fluidity, “replacing ... non-punitive, non-authoritarian social system[s] with one based on child terrorization, male dominance and submission of women to male authority” (Gunn Allen, 1986).

Although dualism is deeply embedded in cultural understanding of life, it is not accurate. Anne Fausto-Sterlinge (2000) asserts that in the United States, we are taught that the human race is made up of two sexes, male or female. Though staunchly defended, this either/or view of sex and gender does not begin to describe the full range of human sexuality. At the biological level, the binary model is deeply flawed. According to David R. Brown, “The fact of being predominantly XY does not necessarily obligate a person to be male” (Bauer, 2005). People who are born with variations in chromosome patterns or hormone production levels that lead to body types that do not fit “cultural ideals” of the internal sex anatomy or external genitalia of “male” or “female” are intersex (Bauer, 2005). Estimates are that 17 out of every 1,000 babies are born intersex in some way. These natural variations in gender have often been surgically and or socially obliterated (Fausto-Sterlinge, 2000).

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Although the acronym LGBTI is sometimes used in an effort to be inclusive, it is important to note that intersex is neither a sexual orientation nor a gender identity and many intersex people do not consider themselves part of LGBT communities. Intersex is discussed in this packet to illustrate the irrationality of a worldview based on the concept of binary sex and gender roles and how that paradigm provides underpinnings for the virulence of hatred and violence often associated with homophobia. In addition, it is important to correct the historical misperception that the term hermaphrodite is synonymous with homosexual, trans or intersex individuals. Hermaphrodite is a term used scientifically to refer to several kinds of plants and some animals, like snails, that have a fully functional set of both male and female reproductive organs. It is, however, inaccurate in reference to human beings who are rarely, if ever, born that way. Yet, throughout European history and since colonization in the United States, the term has been used in error as an insult or slur.

In order to understand the dynamics of domestic violence in the lives of LGBT people, it is important to keep in mind the rich tapestry of personalities, ethnicities, subcultures, sexual orientations, variations in gender identity and expression and other identity markers that make up the communities involved. Add to this the conflation of homophobia, heterosexism and other oppressions such as racism, classism, ageism and ableism faced by members of the various communities, and it is clear why there is no such thing as “typical” domestic violence. The safety of all domestic violence survivors depends on recognizing, understanding and planning around difference. For more information, please refer to the information packets *Dynamics of Domestic Violence* and *Intervention/Prevention Services*.

Additional information on lesbian, gay, bisexual and trans people and domestic violence is available through the National Coalition of Anti-Violence Programs (telephone 212-714-1184, TTY 212-714-1134).

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LGBT Communities and Domestic Violence

Information & Resources

KEY ISSUE

Dynamics of Domestic Violence



prepared by

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KEY ISSUE

Dynamics of Domestic Violence

It is important to distinguish between the language and theory of the battered women's movement and that used in law enforcement and the courts. Domestic violence advocates and activists understand domestic violence to be a pattern of abuse with emotional and spiritual components as well as physical violence. Law enforcement and the courts, however, often view domestic violence as a particular incident in which a perpetrator physically assaults or threatens another person and the victim is the person who has been threatened or assaulted. For example, one partner might routinely humiliate, threaten and force the other to assume all financial responsibilities for a shared household, and enforce dominance by attempting to kill a pet. The routinely victimized partner might hit the abuser in an attempt to protect the pet. A domestic violence program advocate would say the partner who tried to protect the pet is the victim, but the police might say that partner is the perpetrator because he or she committed a physical assault. For our purposes domestic violence will be defined as an ongoing pattern of interaction in which one intimate partner is forced to change behavior in response to the violence, threats, coercion, manipulation and or exploitation of another (Pence, 2005).

Domestic violence advocates and activists understand domestic violence to be a pattern of abuse with emotional and spiritual components as well as physical violence.

As a result of homophobia and heterosexism, same-gender and gender-variant relationships often exist in an atmosphere of secrecy, isolation or, conversely, invasive scrutiny. For example, the "don't ask, don't tell" policy of the United States military requires LGBT service persons to hide the existence of intimate relationships. Asking "are you girls alone?" of a lesbian couple at a movie theater, a bar, a restaurant, or other social occasion automatically renders their relationship invisible. In their everyday lives, LGBT persons must constantly – at the grocery store, the bank, a party, at work – assess if it is safe, worth the time and aggravation, or indeed, anyone else's business before correcting others' assumptions, outing themselves and explaining their relationship (or explaining to some individuals who consider themselves to be "progressive" that the decision not to do so does not mean one is harboring internalized oppression).

Heterosexist and homophobic bias in society provide unique and specific opportunities for abusers to shape, manipulate, and control their partners (Burk, 2004). Abusers can use society's messages that LGBT people are sick and violent by making such statements as, "this is what it means to be gay," or "you will have

Heterosexist and homophobic bias in society provide unique and specific opportunities for abusers to shape, manipulate, and control their partners (Burk, 2004).

to toughen up if you are going to survive,” or “I’m not abusing you, I’m only showing you the ropes” (Burk, 2004). They might, for example, convince victims that “everybody fights” and that abuse and violence are a normal part of every LGBT relationship. Sexism may be less obvious, but is nonetheless present when, for example a lesbian does not want her partner to appear “too butch” or a gay man uses the derogatory command to “take it like a man.”

“Coming out,” the decision-making process of determining who is safe to tell about one’s sexual orientation, gender identity and/or gender expression, becomes another opportunity for abuse. Being in or out of the closet is not an either/or choice but rather a series of circumstances and choices that continue throughout a lifetime. Even individuals who are out to family or friends may not have an LGBT-friendly faith group, work place, landlord, physician, or former spouse, and being “outed” may have very serious consequences. Coming out to an employer may mean loss of the job or having to deal with a hostile work place; with a landlord it may mean harassment or eviction; with family it may mean loss of support, encouragement, holiday gatherings, inheritance; with an ex-spouse, it may mean loss of children, parental rights, child support, custody, visitation and even the risk of physical danger. Divorced LGBT individuals who are poor and/or identify, as people of color or as Native American are most likely to have children removed from their homes if domestic violence is reported. Batterers will often threaten to “out” their victims, using fear of the probable consequences to control and manipulate. The victim/survivor is understandably reluctant to go outside of the relationship for help and support because of the risk of the relationship itself being made public, or more public than the victim/survivor might wish. Both victim and batterer know that in order to access help and support in the larger community, the victim will likely be forced to come out or to engage in an elaborate set of lies and omissions to avoid it.

Domestic violence is also a failure of community. The community at large often supports both the heterosexual and the LGBT abuser’s sense of entitlement and superiority. Homophobia in the dominant community renders LGBT people invisible, judging them of no value and therefore acceptable targets. Even within LGBT communities there is reluctance to acknowledge or address domestic violence partly to avoid unfavorable political scrutiny of LGBT families. As a result, abusers are freer to manipulate and terrorize their victims with impunity and little fear of consequence.

The failure of dominant and LGBT communities to acknowledge domestic and sexual violence in same gender/gender variant relationships provides the LGBT batterer with multiple means with which to abuse their victims. Their violence is often characterized by the dominant culture as being mutual and involving people of equal strength. This myth discounts the experience of the victim, reinforces the self-blame many victim/survivors feel and allows mainstream systems to ignore the prevalence and lethality of domestic violence in LGBT communities. Abusers can amplify the effects of this minimizing of the abuse and blaming the victim simply by saying, “no one will believe you,” knowing they are very likely correct. They can take advantage of the beliefs that women do not perpetrate violence and that men engage only in mutual combat. Both myths place victim/survivors at increased risk. And

The failure of dominant and LGBT communities to acknowledge domestic and sexual violence in same gender/gender variant relationships provides the LGBT batterer with multiple means with which to abuse their victims.

police often arrest both parties, effectively reinforcing the abuser's blame of the victim. At another level, information about LGBT violence is used to reinforce the concept that lesbians, gay men, bisexual and trans people are immoral, unstable and therefore undeserving of ordinary human rights. An abuser can use these attitudes to shame a victim into silence because, "what will people think?"

It is apparent that oppressions foster an environment that provides unique and potent opportunities for manipulating, threatening, intimidating and terrorizing an intimate partner. Some of these opportunities are obvious and some are not. An abuser can use bias in the law enforcement system to control an intimate partner with threats such as "go ahead and call the police, you'll end up in jail too and you know what they think of/do to 'us'," or "how can you turn me into the cops, you know what they think of/do to 'us'." A victim/survivor's struggle for protection from violence is further complicated by their status in the society. A compounding factor for people of color, native people, people with disabilities and other marginalized people is that oppressions endemic in the dominant culture are also endemic in LGBT communities. LGBT people from various other oppressed groups encounter additional barriers, and batterers can use these added barriers as further means to abuse their victims (Minnesota Coalition for Battered Women, 1992). This often leaves a victim/survivor feeling there is no real sanctuary anywhere. For example, An LGBT individual with physical or developmental disabilities is more likely to have children removed from the home after being assaulted. In the United States, immigration policy is intended to reunite families, therefore "if you are an abused spouse or child of a lawful permanent resident or US citizen, you are eligible to self-petition to gain lawful status under VAWA [the Violence Against Women Act]" (WomensLaw.org, n.d.). On the other hand a lesbian, gay or trans immigrant partnered to an abusive US citizen or permanent resident is ineligible to self-petition under VAWA. LGBT victims can therefore, be held hostage by an abusive partner who threatens to disclose their immigration status to the authorities, and calling law enforcement is not an option for fear of deportation.

A compounding factor for people of color, native people, people with disabilities and other marginalized people is that oppressions endemic in the dominant culture are also endemic in LGBT communities. LGBT people from various other oppressed groups encounter additional barriers, and batterers can use these added barriers as further means to abuse their victims (Minnesota Coalition for Battered Women, 1992).

Isolation, another common abuse tactic, is possibly even more potent in LGBT relationships because it is not just about being kept from the sociability and support of significant people in the community by the abuser. It can include being outed and then rejected by some of those same people. Isolation also increases the inter-dependence of partners and heightens a victim's fears about losing the relationship. Cut off from family and friends, a victim/survivor suffers not only from loss of identity and support, but also from an invisibility imposed by a culture that has difficulty acknowledging domestic violence, LGBT people and same-gender/gender-variant relationships. The threat "no one but me will ever want you" goes much deeper than romance or sex. It goes to the core of whether there will ever be anyone who truly understands who you are or validates your personhood.

Among LGBT elders and youth, especially trans people who may be particularly vulnerable, ageism also exacerbates the effects of isolation and becomes a factor for an abuser to exploit. People over the age of 60 grew up during the era of McCarthy witch-hunts. Many in this age group are still closeted and isolated. They are almost twice as likely to live alone as elders in the general population (Swan, 2005). Their experience and living circumstances often leaves them particularly vulnerable to the physical domination and/or financial exploitation of a younger partner, family member or trusted loved one. They are also, of course, subject to common ageist threats and humiliation by abusers. “You're senile,” “I'll have you put in a nursing home,” “You're old and ugly, who else but me will want you” are threats that may keep a victim from reaching out for assistance. Conversely, youth abused and forced to leave home by family intolerance may be reluctant to leave an abusive relationship fearing that with nowhere to go, they may end up on the streets.

An LGBT person grows up knowing that society thinks their love is disgusting, that they are perverted or at the very least not valued and are, therefore, an acceptable target of discrimination and violence. Much of this is internalized, but even if not internalized, others in the community believe it. Distinguishing factors of domestic violence in same-gender/gender-variant

An LGBT person grows up knowing that society thinks their love is disgusting, that they are perverted or at the very least not valued and are, therefore, an acceptable target of discrimination and violence.

relationships are, therefore, the overtly sexist, heterosexist, and profoundly homophobic nature of social norms combined with an internalization of homophobic, heterosexist and sexist conditioning that encourages and/or reinforces an abuser's violence. These oppressions foster an environment that provides an abuser with unique and potent opportunities for manipulating, threatening, intimidating and terrorizing an intimate partner. LGBT victim/survivors must overcome obstacles including concerns about community and systems response; lack of culturally sensitive support and services; and fear of seeking support because of the disbelief or disapproval of friends, family, colleagues, children, employers and others in their community and society at large (Boulder County Safehouse, 2002). For more information, please refer to the information packet *Intervention/Prevention Services*.

Additional information on lesbian, gay, bisexual and trans people and domestic violence is available through the National Coalition of Anti-Violence Programs (telephone 212-714-1184, TTY 212-714-1134).

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LGBT Communities and Domestic Violence

Information & Resources

KEY ISSUE

Intervention/Prevention Services



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KEY ISSUE

Intervention/Prevention Services

It is impossible to discuss intervention/prevention services for LGBT people without first acknowledging the increased acceptance of anti-LGBT bias in national discourse and the concurrent rise in number and viciousness of hate crimes in the United States. Trans people, because they often more visibly transgress accepted social gender stereotypes, are more frequent victims of the most overt and brutal hate crimes. The dominant culture is often unwilling to recognize either the existence or real impact of hate crimes and, consequently, law enforcement, emergency services and other social services often refuse to respond or do not respond appropriately. People who identify as LGBT frequently approach shelters, social service agencies, domestic violence service providers, police and the courts with great caution, fearing re-victimization from institutions that have a history of exclusion, hostility and violence toward them. For example, “since police officers were perpetrators in almost half (48%) of the incidents of anti-transgender violence in San Francisco last year [2000], transgender people are not likely to seek police protection from an abusive partner” (National Coalition of Anti-Violence Projects, 2001).

It is also worth noting that many acts of domestic violence against LGBT people may not be committed by an individual in a same-gender/gender-variant relationship at all, for example, a male relative may batter a woman after discovering she is involved in a lesbian relationship, feeling it somehow reflects on his family honor.

As stated earlier in this collection, “domestic violence in LGBT communities exists within the framework of heterosexism and homophobia and other oppressive belief systems” (for more information, see the information packet *The Intersection of Sexism and Homophobia*). The same can be said for intervention/prevention services. Over the past 30 years a large portion of the work of eliminating domestic violence has been focused on the legislative and legal systems. While the changes in the law have been extremely important, it is significant to note that access to the legal system is not the same as justice in the legal system. In the overtly hierarchical structure of the legal system, for instance, survivors of violence in same-gender/gender-variant relationships are not routinely afforded the same protections as those employed to protect privileged heterosexual victims of domestic violence (Minnesota Coalition for Battered Women, 1992). The Violence Against Women Act of 2005 does not specifically include nor exclude same-gender/ gender-variant couples in its definition of intimate partner violence. However, in some states the intent of the Act to protect anyone in a dating or domestic setting from violence is being challenged

In the overtly hierarchical structure of the legal system, for instance, survivors of violence in same-gender/gender-variant relationships are not routinely afforded the same protections as those employed to protect privileged heterosexual victims of domestic violence (Minnesota Coalition for Battered Women, 1992).

in court. The challenge is based on defense of marriage legislation or constitutional amendments that prohibit not only the recognition of the marriages of same-gender/gender-variant couples but also the recognition of a legal status for any unmarried couple “that intends to approximate the design, qualities, significance or effect of marriage” (Marriage Protection Amendment, Section 11, Article XV, Ohio Constitution, 2004).

State statutes determine what constitutes an incident of domestic violence. Many states do not recognize same-gender/gender-variant unions and exclude them from statute language and, in fact, there is no legal or universal “definition” for what constitutes a same-gender/gender-variant relationship. If they are not legally defined and included in the language of the law, rights afforded by that law to heterosexual victims often do not apply. Some states have even used legal definitions of marriage to deny access to safety and support for persons who live together and identify as LGBT. Add to these legal barriers the discretionary nature of arrest policies, and the presence of other prejudices such as racism, sexism, ageism, ableism, and the rights of the LGBT survivor are at serious risk.

Some states have even used legal definitions of marriage to deny access to safety and support for persons who live together and identify as LGBT.

These discussions historically focus on the rights and protections of adults and adult relationships, assumed to be heterosexual. So although teen dating violence is currently a focus of many intervention and prevention programs and services, little of this attention is directed towards the needs of LGBT teens. In addition, it may be that homelessness and violent physical assault when coming out is as or even more of a pressing issue for LGBT youth than “dating violence.” According to a report from the National Gay and Lesbian Task Force and the National Coalition for the Homeless (2007), “available research suggests that between 20 percent and 40 percent of all homeless youth identify as lesbian, gay, bisexual or transgender (LGBT)” and one study found that “more than one-third of youth who are homeless or in the care of social services experienced a violent physical assault when they came out, which can lead to youth leaving a shelter or foster home because they actually feel safer on the streets.”

Access to Services

Many parallels can be drawn between intimate partner violence in same-gender/gender-variant relationships and violence in heterosexual relationships. The same, however, cannot be said for services and support. Disparities are obvious in both service provision and community action (advocacy and activism) for many reasons. Homophobia, lack of awareness of the need, lack of funding and or simple ignorance of how to go about providing services has prevented many well-intentioned mainstream domestic violence programs from developing supportive and effective LGBT services. Homophobia in the culture at large makes it difficult for LGBT communities to acknowledge domestic violence in their midst, and it has been easier for LGBT programs to mobilize communities and create programming around issues like hate crimes and HIV/AIDS. In addition, LGBT programs also have always suffered from lack of funding.

As discussed in the information packet *The Intersection of Sexism and Homophobia*, mainstream domestic violence programs were started in opposition, as the founders understood it, to sexism in the dominant culture. They believed male domination and the second-class status of women were root causes of domestic

violence. With this analysis it was easy to see men as aggressor and women as victims, especially when men perpetrate a large percentage of domestic violence against women. Programs, which are referred to in this information packet series as “mainstream,” were founded based on this analysis and much emphasis was placed on changing laws and educating law enforcement. But there have always been internal tensions in the battered women’s movement around who should be served; wives battered by husbands, women who are battered by intimate partners who are male, women and men who are battered by other family members, or people in same-gender/gender-variant relationships battered by an intimate partner. It also begged the question of who qualifies as a woman. Activist and author Leslie Feinberg (1996) asks, “Can we really fix a policy that’s so clear about who was born ‘woman’? ... If we were going to decide who is a ‘real’ woman, who would we empower to decide, and how could the checkpoints be established?” Discussions among advocates reveals that, upon examination, the male/female binary limits and becomes its own means of power and control, and forces questions about whether or not programs can honestly claim to respectfully serve and fully support all victims and survivors of domestic violence (Domestic Violence Awareness Project, 2005).

Discussions among advocates reveals that, upon examination, the male/female binary limits and becomes its own means of power and control, and forces questions about whether or not programs can honestly claim to respectfully serve and fully support all victims and survivors of domestic violence (Domestic Violence Awareness Project, 2005).

Funding sources, the hierarchical nature of social institutions and the fact that most advocates were raised in a culture based on power over rather than egalitarian values has over time changed the structure and even the initial focus of many mainstream programs. Lesbians working in those same mainstream programs, however, recognized violence in their own relationships and those of other LGBT friends and realized early on that the causes of domestic violence were more complex. Some of the first work on battering in lesbian relationships was undertaken by staff of mainstream domestic violence programs; consider the articles in *Naming the Violence*, edited by Kerry Lobel (1986), the analysis by Suzanne Pharr in *Homophobia: A Weapon of Sexism* (1988) and the work done on lesbian battering by the Minnesota Coalition for Battered Women in *Confronting Lesbian Battering* (1990). This work was problematic for some programs because it called to question women’s use of violence, and seemed to many to refute the early analysis of the cause of domestic violence.

LGBT communities were also reluctant to acknowledge domestic violence in same-gender/gender-variant relationships because for women it challenged the ideals of women’s nonviolence, or that of the mythological Amazon woman admired for her independence and self-sufficiency. For men it was difficult to admit domestic or sexual victimization, as it seemed to challenge the notion of what was manly. As programs began to be developed in LGBT communities there were also questions of who would be served: would all LGBT victims be served, or only lesbian and bisexual women? What about trans women, were they to be considered women? Should the program focus be to provide services, create social change or a combination of both, and what should be done about abusers?

Even if legal protections are equitable, law enforcement response is appropriate and information about services is provided, victims who identify as LGBT are still presented with a scarcity of intervention services designed to meet their needs. Most mainstream domestic violence programs began with a focus on serving

young, middleclass white women with children. Programs that began by serving mainstream communities often try to reach out to members of LGBT communities, but struggle with understanding the particular needs of most marginalized groups. Mainstream programs often attempt to do outreach in LGBT communities by placing ads in community publications, distributing brochures and/or hanging posters depicting couples who appear to be same-sex/gender variant in shelters and public spaces. These are important things to do, but if the mainstream program does not actively engage with the LGBT communities they wish to serve about the nature of their needs, the efforts of the program often prove ineffective. In an effort to avoid inappropriate approaches, programs sometimes rely on staff and/or volunteers who identify as LGBT to be the resident “experts” on the experiences of all LGBT people. The assumption that an individual can represent and speak for all people from a diverse set of communities is often a set-up for failure for both the identified staff person/volunteer and for the program attempting outreach. In the process, the people seeking services are often not served well.

Another challenge specific to working with domestic violence in same-gender/gender-variant relationships faced by advocates working in mainstream programs is screening to determine who is the abuser. The historical focus on intimate partner violence as a function of sexism rather than a function of hierarchical power systems gets in the way when the incident involves male-on-male, female-on-female or trans intimate partner violence. Determining what services are most appropriate for each person requires a paradigm shift away from the traditional heterosexual model of male as aggressor and female as victim. It also calls into question the historical approach of law enforcement as the only solution to the abuse. For many programs it has been easier to refuse services to both people than to try to determine the needs of each person. Advocates within LGBT communities are working to promote more community-centered approaches. Conversations between program advocates and people seeking services integrate a more complete analysis of the violence into the intake process to determine what services are appropriate for each partner. For more information, see the enclosed articles *Screening* and *Think, Re-think: Domestic Violence in Lesbian, Bisexual and Trans Relationships*.

The historical focus on intimate partner violence as a function of sexism rather than a function of hierarchical power systems gets in the way when the incident involves male-on-male, female-on-female or trans intimate partner violence.

Providing shelter to same-gender/gender-variant survivors has been another problematic area for mainstream programs. Shelters have long been the domains of heterosexual female victim/survivors. Intake forms or hotline volunteers/staff often refer to the abuser as he and assume the victim is a woman. Homophobia often prevents the victim/survivor of same-gender/gender-variant domestic violence from seeking or receiving shelter and other services. Due to a broader understanding of the interconnection of oppressions and an increased awareness of the need for safe space for LGBT victim/survivors, however, an increasing number of mainstream programs are offering space in safe homes, rooms in existing shelters, or accommodations at hotel/motels for male and bisexual victims. Safety for members of the trans community is also beginning to be addressed. Yet in many regions of the United States, safe shelter options are severely limited or nonexistent for gender-variant victim/survivors. While it has been somewhat easier for lesbian and bisexual women to seek and receive shelter or other supports, they often feel the need to conceal their own sexual orientation or gender identity or that of their abuser in order to assure admittance.

In response to the needs of victim/survivors and the people who abuse them, members of many LGBT communities have begun to raise awareness of these needs, both within their own communities and in mainstream society. LGBT advocates have begun to create and implement services that move away from traditional models relying on criminal justice and shelter services that are separate from the community in which the victim/survivor lives. Within some LGBT communities, attention is turning to harm-reduction models and finding safer spaces within the community. Survivors are encouraged to act as their own agents by identifying ways to be safe, for example, changing locks to the home, getting rid of weapons and ammunition, or fitting a room with a secure lock and a working phone to serve as a more secure temporary refuge. Realizing that no place is guaranteed safe, however, survivors often go to friends for help. Advocates working within LGBT communities are using social gatherings to educate people on the dynamics of domestic violence and how to provide refuge for a friend (for further discussion of this strategy, see the enclosed articles *Raising Our Voices: Queer Asian Women's Response to Relationship Violence* and *Oppressor and Oppressed: Rethinking the Binary*). The core belief for many doing intervention and prevention work within LGBT communities today is that safety comes with self-determination for victim/survivors, community accountability for batterers and consciousness raising for all community members. When victim/survivors have community support and resources, they are more able to make choices about ways to be safe without relying upon unfriendly institutions.

Advocates working within LGBT communities emphasize developing and maintaining supportive, loving and equitable relationships. The goal is to help couples create strategies for building positive relationships. Advocates are also working to assure that there is an expectation and responsibility within each community for the community to respond to intimate partner violence among its members and to honor its obligation to stop it.

Programs that typically serve mainstream populations and that want to be involved in work with people who identify as LGBT are encouraged to get involved with the LGBT communities as they work to address issues that most affect them, civil rights work in particular. Mainstream advocates are encouraged to bring with them an awareness of the dynamics of intimate partner violence and to help community members provide education about the connections between domestic violence and civil/human rights violations. As discussed in the information packet *The Intersection of Sexism and Homophobia* all forms of civil/human rights violations, including domestic violence, are based in the belief system that the unequal distribution of power, wealth, privilege and access in society is inevitable and use of force by the group or individual in power to maintain its position is "natural." Attempting to work on domestic violence without working on other oppressions is like attempting to move a rug one is standing on. Mainstream advocates can also support the work of LGBT advocates by networking them with allies in government, and joining voices with LGBT community members in speaking out for racial justice, economic justice and other issues challenging all communities.

Additional information on lesbian, gay, bisexual and trans people and domestic violence is available through the National Coalition of Anti-Violence Programs (telephone 212-714-1184, TTY 212-714-1134).

Domestic violence interventions may develop differently in ally organizations than in LBTG-specific organizations. By centering our communities and our experiences (instead of contrasting our experiences against those of people in the dominant culture), we have developed interventions, priorities and approaches that uniquely meet the needs of our communities while bringing fresh insight about domestic violence to the wider movement to end violence.

An important example is our Assessment Tool. Our work in LBTG communities has led us to develop unique assessments to identify who is a survivor and who is a batterer in order to determine what support will be most relevant to a given caller. Advocates assess whether the person seeking services is establishing a pattern of power, control and exploitation (battering) or surviving a pattern of power, control and exploitation. Such assessment is a baseline for most LBTG-specific programs.

People who batter may contact survivor support services for a number of reasons: they may want to cut their partner off from access to those services, they may try to locate their partner who they believe is utilizing those services and they may believe that they themselves are a victim of abuse. Further, people who batter often feel very entitled to their abusive actions and often feel victimized by their partner's attempts to take back authentic control of their own lives. Finally, people who batter may contact a program because they are concerned about their own behavior and are searching for help to change.

Meanwhile, survivors may have internalized the blaming and minimizing from the abuser and may underreport abuse, or they may believe that they are responsible for the abuse. Survivors may feel very ashamed about the choices they have made in the course of resisting violence. While some survivors are very clear about the abuse they have experienced and their abuser's responsibility for that abuse, others may come to believe that they are the abuser or seek some kind of accountability for the violence in hopes of making it stop. We find that virtually any behavior can be used by a person either to survive abuse or to establish power over another.

As a result, advocates cannot rely solely on a person's own assertions or on a checklist of behaviors to determine who should be brought into confidential survivor advocacy services and who should work with a batterers' treatment program. "Believing survivors" requires us to be able to use discernment to ensure we are talking to a survivor. "Batterer accountability" requires us to use discernment to ensure we are talking to a batterer.

We have, consequently, developed deep analysis around the issue of survivors' use of violence to survive an abusive pattern of power and control. We have incorporated an unqualified commitment to compassion for everyone with whom we have contact, whether a survivor or batterer, as a foundation of ethical advocacy. We have developed strategies for working with survivors' friends and families to increase and repair survivors' support networks in the aftermath of isolation from homophobia and abuse. We have expanded a critique of the criminalization of domestic violence and developed alternative safety and accountability strategies for many survivors for whom calling the police or involving the criminal legal system is not an option.

While many of these issues are touched upon in this collection, it is difficult to demonstrate how central and informing these strategies are to our work, and what a difference they make to how services are provided, how survivors are engaged in change and how communities understand a positive vision for our future. It is difficult also to know we are articulating, sharing and utilizing our own

knowledge and power responsibly. On one hand, we are concerned that people who are not fully trained and supported to implement this information may utilize it in a way that could further endanger our communities or contribute to the minimization of intimate partner violence in LBTG relationships. On the other hand, we do not want to become gatekeepers of information that has proven critical to the self-determination of survivors and accountability of batterers. We are convinced that this tension can be successfully resolved and to this end we at The Northwest Network of Bisexual, Trans, Lesbian & Gay Survivors of Abuse are committed to working with others in the anti-violence movement to dismantle the unnecessary conflict of interests between information as power and information as control.

Connie Burk, Director
The Northwest Network of Bisexual, Trans, Lesbian and Gay Survivors of Abuse

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LGBT Communities and Domestic Violence

Information & Resources

STATISTICS



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

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STATISTICS

Currently, very few studies exist which measure the extent and nature of Intimate Partner Violence (IPV) within specific LGBT groups. As research reports become available, their findings will be added to the contents of this packet.

INCIDENCE & PREVALENCE

- Results from the National Violence Against Women Survey indicate that men living with male intimate partners experience more intimate partner violence than do men who live with female intimate partners. Approximately 23 percent of the men, who had lived with a man as a couple, reported being raped, physically assaulted, and/or stalked by a male cohabitant, while 7.4 percent of the men, who had married or lived with a woman as a couple, reported such violence by a wife or female cohabitant. These findings provide evidence indicating that intimate partner violence is perpetrated primarily by men, whether against male or female intimates. Thus, strategies for preventing intimate partner violence should focus on risks posed by men. [Tjaden, P. & Thoennes, N. (July 2000). *Extent, Nature, and Consequences of Intimate Partner Violence – Findings from the National Violence Against Women Survey*. (Publication #NCJ181867). National Institute of Justice and the Centers for Disease Control and Prevention. Washington, DC: Office of Justice Programs.]
- Results from the National Violence Against Women Survey indicate that women living with female intimate partners experience less intimate partner violence than women living with male intimate partners. Slightly more than 11% of the women who had lived with a woman as part of a couple reported being raped, physically assaulted, and/or stalked by a female cohabitant, but 21.7% of the women who had married or lived with a man as part of a couple reported such violence by a husband or male cohabitant. These findings suggest that lesbian couples experience less intimate partner violence than do heterosexual couples; however, more research is needed to support or refute this conclusion. [Tjaden, P. & Thoennes, N. (July 2000). *Extent, Nature, and Consequences of Intimate Partner Violence – Findings from the National Violence Against Women Survey*. (Publication #NCJ181867). National Institute of Justice and the Centers for Disease Control and Prevention. Washington, DC: Office of Justice Programs.]
- The twelve regions that compile data for this report documented a total of 3,534 incidents of domestic violence affecting LGBT individuals in 2006. [Fountain, K. & Skolnik, A. (2007). *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*. New York, NY: National Coalition of Anti-Violence Programs.]
- Researchers report a high rate of battering within the context of intimate homosexual partnerships among men, with 39% of those studied reporting at least one type of battering by a partner over the last five years. [Greenwood, G.L., Relf, M.V., Huang, B., Pollack, L.M., Canchola, J.A. & Catania, J.A. (2002) Battering victimization among a probability-based sample of men who have sex with men. *American Journal of Public Health*, 92, 1964-1969.]

- In a study with 1,109 individuals who identified as lesbian, slightly more than half of the respondents reported having been abused by a woman partner in their lifetime. [Lie, G. & Gentlewarrior, S. (1991). Intimate violence in lesbian relationships: Discussion of survey findings and practice implications. *Journal of Social Service Research*, 15(1&2), 47.]
- Prevalence estimates of battering victimization of men having sex with men were 34% for psychological/symbolic battering, 22% for physical battering, and 5% for sexual battering. [Greenwood G.L., Relf, M.V., Huang, B., Pollack, L.M., Canchola, J.A. & Catania, J.A. (2002). Battering victimization among a probability-based sample of men who have sex with men. *American Journal of Public Health*, 92, 1964-1969.]
- The Survivor Project's 1998 *Gender, Violence, and Resource Access Survey* of transgender and intersex individuals found that 50% of respondents had been raped or assaulted by a romantic partner, though only 62% of these individuals (31% of the total) identified themselves as survivors of domestic violence when explicitly asked. [Courvant, D. & Cook-Daniels, L. (1998). *Trans and Intersex Survivors of Domestic Violence: Defining Terms, Barriers and Responsibilities*. Portland, OR: Survivors Project.]

DEMOGRAPHICS

- Among all the victims reported to NCAVP in 2006, 57% (2,050) identified themselves as lesbian or gay. The next highest sexual orientation category was "Unknown" (22%) [...]. Heterosexual-identified victims made 9% of the total reports. [...] Heterosexuals who access domestic violence services at LGBT agencies, do so for a variety of reasons. Some are transgender individuals who identify as heterosexual. Others are HIV-affected individuals who seek services from LGBT agencies because the latter are better equipped to address the occurrence and consequences of domestic violence involving HIV-affected partners. Finally, some are people who choose to access services at a particular LGBT agency because of its reputation, advertising, location, referral by an LGBT acquaintance or relative, or for other reasons, which may include their questioning their sexual orientation, or that they do not see people like themselves reflected in the public advertising or outreach of other domestic violence service providers. [Fountain, K. & Skolnik, A. (2007). *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*. New York, NY: National Coalition of Anti-Violence Programs.]
- The majority of [the twelve reporting organizations in 2006] receive about equal reports from male and female victims of domestic violence. [Fountain, K. & Skolnik, A. (2007). *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*. New York, NY: National Coalition of Anti-Violence Programs.]

- Almost all [of the twelve reporting organizations in 2006] report a very small sample size of transgender, intersex and self-identified/other categories. Because identity terminology can vary between individuals, many people who may be gender non-conforming in some way may not self-identify as such, especially when seeking services. However, small numbers of trans-identified and intersex clients can also be an indication of real or perceived levels of accessibility of our organizations, or fear of reporting in general. [Fountain, K. & Skolnik, A. (2007). *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*. New York, NY: National Coalition of Anti-Violence Programs.]
- Overall, when unknowns were excluded, 81% (1,187) of the 2,463 remaining cases fall into the 19-49 [year old age] range. This probably reflects the circumstance that most of the organizations participating in this report have been designed to serve non-elderly adults. [The National Coalition of Anti-Violence Programs] believes that in actuality, domestic violence affecting younger and older LGBT individuals occurs with much greater frequency than is documented here. [Fountain, K. & Skolnik, A. (2007). *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*. New York, NY: National Coalition of Anti-Violence Programs.]
- [The] race/ethnicity of a large number of reporting survivors was unknown, representing 31% of all reports received in 2006. The next largest race/ethnicity category is white, accounting for 30% of the total. [...] The next highest percentages are for Latina/o (19%) and African (11%) victims. Members of several communities continued to account for very small percentages of domestic violence reports in 2006. These groups include Asian/Pacific Islanders (2%), Native Americans (1%), and Arab/Middle Easterners (1%). [Fountain, K. & Skolnik, A. (2007). *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*. New York, NY: National Coalition of Anti-Violence Programs.]

Readers seeking more specific information about the incidence and characteristics of domestic violence within same gender/gender non-conforming intimate relationships are encouraged to review the local reports listed in the *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*, and contact the individual local programs with specific questions. The *Report* is available online at [http://www.ncavp.org/common/document_files/Reports/2006NationalDVReport\(Final\).pdf](http://www.ncavp.org/common/document_files/Reports/2006NationalDVReport(Final).pdf) or by contacting the National Coalition of Anti-Violence Programs at (212) 714-1184.

LGBT Communities and Domestic Violence

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FACT SHEET



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FACT SHEET

- **While same-sex battering mirrors heterosexual battering both in type and prevalence, its victims receive fewer protections.** [Barnes, P.G. (1998). It's just a quarrel. *American Bar Association Journal*, 24.]
- **Same-sex abusers use a form of abuse similar to those of heterosexual batterers, but they also have an additional weapon in the threat of “outing” their partner to family, friends, employers, or community.** [Lundy, S.E., (Winter, 1993). Abuse that dare not speak its name: Assisting victims of lesbian and gay domestic violence in Massachusetts. *New England Law Review*, 28.]
- **Many battered Gays or Lesbians fight back to defend themselves – it is a myth that same-sex battering is mutual.** [Murphy, N. (1995). Queer justice: Equal protection for victims of same-sex domestic violence. *Val. University Law Review*, 8, 335.]
- **Rates of battering victimization among urban men having sex with men are substantially higher than among heterosexual men and are comparable to rates found among heterosexual women.** [Greenwood, G.L., Relf, M.V., Huang, B., Pollack, L.M., Canchola, J.A. & Catania, J.A. (2002). Battering victimization among a probability-based sample of men who have sex with men. *American Journal of Public Health*, 92, 1964-1969.]
- **Battering involving men in same-sex relationships does not appear to be associated with racial or ethnic identity, income level, self-described sexual orientation, or the city of residence.** [Greenwood, G.L., Relf, M.V., Huang, B., Pollack, L.M., Canchola, J.A. & Catania, J.A. (2002). Battering victimization among a probability-based sample of men who have sex with men. *American Journal of Public Health*, 92, 1964-1969.]
- **Battering among Lesbians crosses age, race, class, lifestyle and socio-economic lines.** [Lobel, K. (Ed.) (1986). *Naming the Violence: Speaking Out About Lesbian Battering*. Seattle, WA: Seal]
- **Bisexual victims are likely to be undercounted if the agency from which they seek services constructs the sexual orientation of the victim based on the gender identity of the abusive partner and does not explicitly query victim self-identification.** [Fountain, K. & Skolnik, A. (2007). *Lesbian, Gay, Bisexual and Transgender Domestic Violence in the United States in 2006: A Report of the National Coalition of Anti-Violence Programs*. New York, NY: National Coalition of Anti-Violence Programs.]
- **Victimization by intimate partners in male same-sex relationships is most commonly experienced by men age 40 and younger.** [Greenwood, G.L., Relf, M.V., Huang, B., Pollack, L.M., Canchola, J.A. & Catania, J.A. (2002). Battering victimization among a probability-based sample of men who have sex with men. *American Journal of Public Health*, 92, 1964-1969.]

- Men infected with the AIDS virus were more at risk for psychological and physical abuse [from male partners] than their HIV-negative peers. [Greenwood, G.L., Relf, M.V., Huang, B., Pollack, L.M., Canchola, J.A. & Catania, J.A. (2002). Battering victimization among a probability-based sample of men who have sex with men. *American Journal of Public Health*, 92, 1964-1969.]
- Figures from a study published in the *American Journal of Public Health* indicate that the rate of abuse between urban homosexual men in intimate relationships “is a very serious public health problem.” [Greenwood, G.L., Relf, M.V., Huang, B., Pollack, L.M., Canchola, J.A. & Catania, J.A. (2002). Battering victimization among a probability-based sample of men who have sex with men. *American Journal of Public Health*, 92, 1964-1969.]

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WEBSITE RESOURCE LIST



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WEBSITE RESOURCE LIST

DOMESTIC VIOLENCE PREVENTION ORGANIZATIONS

GAY MEN'S DOMESTIC VIOLENCE PROJECT (GMDVP)

955 Massachusetts Avenue, PMB 131

Cambridge, MA 02139

Telephone: 800-832-1901

Email: Support@gmdvp.org

Web: <http://www.gmdvp.org/>

Founded as a non-profit organization by a survivor of domestic violence in 1994, The Gay Men's Domestic Violence Project (GMDVP) provides community education and direct services to gay, bisexual, and transgendered male victims and survivors of domestic violence. It now has a growing pool of volunteers and speakers, and four staff members. GMDVP relies on the grassroots support of survivors, its volunteer base, the LGBT community, and other allies.

LAMBDA GLBT COMMUNITY SERVICES

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El Paso, TX 79901

Telephone: 208-246-2292

Fax: 208-246-2292

Email: admin@lambda.org

Web: <http://www.lambda.org/>

LAMBDA has led the effort to create an awareness of homophobia and its effects, becoming a major source of information for decision makers and news media. LAMBDA has also worked to protect gays and lesbians from discrimination and violence in homes, businesses, and schools through educational campaigns, non-discrimination leadership, and anti-violence efforts. LAMBDA's Anti-Violence Project (AVP) provides victim services to survivors of hate crimes, domestic violence, sexual assault, and other crimes. AVP's services include crime prevention & education, a 24-hour bilingual (English-Spanish) hotline, peer-to-peer support groups, and accompaniment to and advocacy with police, the courts, and other service providers.

THE NATIONAL COALITION OF ANTI-VIOLENCE PROGRAMS (NCAVP)*

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The National Coalition of Anti-Violence Programs (NCAVP) is a coalition of over 20 lesbian, gay, bisexual, and transgender victim advocacy and documentation programs located throughout the United States. Before officially forming in 1995, NCAVP members collaborated with one another and with the National Gay and Lesbian Task Force (NGLTF) for over a decade to create a coordinated response to violence against LGBT communities. NCAVP member organizations have increasingly adapted their missions and their services to respond to violence within the community. The first annual domestic violence report was released in October of 1997.

***NCAVP DOMESTIC VIOLENCE PROGRAMS BY STATE**

Arizona

WINGSPAN ANTI-VIOLENCE PROJECT

300 East Sixth Street

Tucson, AZ 85705

Monday - Friday 10:00 am - 7:00pm, Saturday 10:00am - 5:00 pm

Telephone: 520-624-1779

Fax: 520-624-0364

TDD: 520-884-0450

Email: wingspan@wingspan.org

Web: <http://www.wingspanaz.org/content/WAVP.php>

The Wingspan Anti-Violence Project is a social change and social service program that works to address and end violence in the lives of lesbian, gay, bisexual, and transgender (LGBT) people. WAVP provides free and confidential 24-hour crisis intervention, information, support, referrals, emergency shelter, and advocacy to LGBT victim/survivors of violence. Additionally, the project offers extensive outreach and education programs.

California

COMMUNITY UNITED AGAINST VIOLENCE (CUAV)

60 14th Street

San Francisco, CA 94103

Business Telephone: 415-777-5500

24-hour Support Line: 415-333-HELP

Fax: 415-777-5565

Web: <http://www.cuav.org/>

Community United Against Violence (CUAV) is a 20-year old multicultural organization working to end violence against and within lesbian, gay, bisexual, transgender and queer/questioning (LGBTQ) communities. Believing that in order for homophobia & heterosexism to end, CUAV must fight all forms of oppression, including racism, sexism, ageism, classism and ableism. CUAV offers a 24-hour confidential, multilingual support line, free counseling, legal advocacy, and emergency assistance (hotel, food, and transportation vouchers) to survivors of domestic violence, hate violence, and sexual assault. CUAV uses education as a violence prevention tool through the speakers bureau, the youth program, and the domestic violence prevention program.

LOS ANGELES GAY & LESBIAN CENTER/
STOP PARTNER ABUSE/DOMESTIC VIOLENCE PROGRAM
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Fax: 323-993-7699
E-mail: domesticviolence@laglc.org
Website: <http://www.laglc.org/domesticviolence>

The L.A. Gay & Lesbian Center's STOP Partner Abuse/Domestic Violence Program provides a comprehensive continuum of partner abuse and domestic violence services designed to address the specific and unique needs of the lesbian, gay, bisexual and transgender communities.

SAN DIEGO LESBIAN, GAY, BISEXUAL, TRANSGENDER COMMUNITY CENTER
3909 Centre Street
San Diego, CA 92103
Telephone: 619-692-2077
Fax: 619-260-3092
Web: <http://www.thecentersd.org/>

Group and individual counseling offered to both victims and offenders struggling with relationship violence. This program is also probation/court-certified for court-ordered clients. Lesbian, gay, bisexual and transgender youth are also served. [The Relationship Violence Treatment & Intervention Program] is targeted towards victims and offenders of same-sex relationships.

Colorado

COLORADO ANTI-VIOLENCE PROGRAM
P.O. Box 181085
Denver, CO 80218
Telephone: 303-852-5094; or 303-839-5204
Crisis Line: 888-557-4441
Fax: 303-839-5205
E-mail: coavp@hotmail.com
Web: www.coavp.org

The Colorado Anti-Violence Program is dedicated to eliminating violence within and against the lesbian, gay, bisexual, and transgender (LGBT) communities in Colorado. CAVP provides direct client services including crisis intervention, information, and referrals for LGBT victims of violence 24 hours a day and also provides technical assistance, training, and education for community organizations, law enforcement, and mainstream service providers on violence issues affecting the LGBT community.

Illinois

CENTER ON HALSTED HORIZONS ANTI-VIOLENCE PROJECT

961 W. Montana, 2nd Floor

Chicago, IL 60614

Telephone: 773-472-6469

Fax: 773-472-6643

TTY: 773-472-1277

E-mail: mail@centeronhalsted.org

Web: <http://www.centeronhalsted.org/coh/calendar/home.cfm>

The Center on Halsted Anti-Violence Project (AVP) has assisted thousands of victims of anti-lesbian, gay, bisexual, or transgender (LGBT) hate crimes, domestic violence, sexual assault, discrimination, and police misconduct. Staff and trained volunteers counsel, support, and advocate for all victims and survivors of such violence. All AVP victim services are free and confidential.

Massachusetts

FENWAY COMMUNITY HEALTH VIOLENCE RECOVERY PROGRAM

7 Haviland Street

Boston, MA 02115

Telephone: 617-267-0900

Toll-free: 888-242-0900

Spanish information: 617-927-6460

TTY: 617-859-1256

Web: <http://www.fenwayhealth.org/services/violence.htm>

The Violence Recovery Program (VRP) at Fenway Community Health provides counseling, support groups, advocacy, and referral services to Gay, Lesbian, Bisexual and Transgender (GLBT) victims of bias crime, domestic violence, sexual assault and police misconduct. VRP staff members frequently present at trainings for police, court personnel and human service providers on GLBT crime survivor issues. Other services include a support group for GLBT domestic violence survivors, the region's only support group for male survivors of rape and sexual assault, advocacy with the courts and police, and assistance with victim compensation. VRP provides short-term counseling to survivors and their families, and referrals to longer-term counseling through their mental health department.

THE NETWORK/LA RED
P.O. Box 6011
Boston, MA 02114
Telephone (V/TTY): 617-695-0877
Fax: 617-423-5651
E-mail: info@thenetworklared.org
Web: <http://www.biresource.org>

The Network/La Red was formed to address battering in lesbian, bisexual women's, and transgender communities. Through a) the formation of a community-based multi-cultural organization in which battered/formerly battered lesbians, bisexual women, and transgender folks hold leadership roles; b) community organizing, education, and the provision of support services; and c) coalition-building with other movements for social change and social justice, the Network/LaRed seeks to create a culture in which domination, coercion, and control are no longer accepted and operative social norms. Agency services include a Hotline, Safe Home program, Advocacy program, and Organizing/Outreach program. All services are bilingual and wheelchair and TTY-accessible. ASL interpreters, air filters, and reimbursement for child-care are available as needed.

Michigan

TRIANGLE FOUNDATION
19641 West Seven Mile Road
Detroit, MI 48219-2721
Telephone: 313-537-7000
Fax: 313-537-3379
Web: <http://www.tri.org/>

Triangle Foundation is Michigan's leading organization serving the gay, lesbian, bisexual, transgender (GLBT) and allied communities. The Triangle Foundation Anti-Violence Program is a social change and social service program that works to address and end violence in the lives of GLBT people. We provide free and confidential intervention, information, support, attorney referrals, emergency shelter referrals, and advocacy to GLBT victim/survivors of violence. Additionally, we offer extensive outreach and education programs.

Minnesota

OUTFRONT MINNESOTA

310 East 38th Street, Suite 204

Minneapolis, MN 55409

Telephone: 612-824-8434 [Hotline]

Telephone: 612-822-0127

Toll-free: 800-800-0350

E-mail: info@outfront.org

Web: <http://www.outfront.org>

OutFront Minnesota offers direct services to victims of domestic violence and offers training concerning same-sex domestic abuse to DV service providers.

Missouri

ANTI-VIOLENCE ADVOCACY PROJECT OF THE ST. LOUIS REGION

P.O. Box 63255

St. Louis, MO 63163

Telephone: 314-503-2050

Web: <http://www.avap-stl.org/>

The mission of the Anti-Violence Advocacy Project (AVAP) of the St. Louis Region is to provide education and advocacy that addresses intimate violence and sociopolitical oppression based on sexual orientation and/or gender identity. This project addresses all forms of violence that affect the lesbian, gay, bisexual, transgender, queer community, including (but not limited to) domestic violence, sexual violence, anti-gay harassment and hate crimes.

KANSAS CITY ANTI-VIOLENCE PROJECT

PO Box 411211

Kansas City, MO 64141-1211

Telephone: 816-561-0550

Email: info@kcavp.org

Web: <http://www.kcavp.org>

KCAVP was created to provide information, support, referrals, advocacy and other services to LGBT survivors of violence including domestic violence, sexual assault, and bias crimes, focusing these services within the Kansas City metropolitan area. KCAVP also educates the community at large through training and outreach programs.

New York

GAY ALLIANCE OF THE GENESEE VALLEY

Rochester, NY 14605

Telephone: 585-244-8640

Fax: 585-244-8246

Web: <http://www.gayalliance.org/>

The Gay Alliance of the Genesee Valley is dedicated to cultivating a healthy, inclusive environment where individuals of all sexual orientations and gender expressions are safe, thriving, and enjoy full civil rights.

IN OUR OWN VOICES

245 Lark Street

Albany, NY 12210

Telephone: 518-432-4188

Fax: 518-432-4123

Email: info@inourownvoices.org

Web: <http://www.inourownvoices.org>

In Our Own Voices is an autonomous organization dedicated to addressing the many needs of the LGBT community. The purpose of [the Capital District LGBT Anti-Violence Project] is to improve domestic violence services for lesbian, gay, bisexual and transgendered people, particularly people of color, in the Capital District.

LONG ISLAND GAY AND LESBIAN YOUTH

34 Park Avenue

Bay Shore, NY 11706-7309

Telephone: 361-655-2300

Fax: 631-655-7874

Web: <http://www.ligaly.org>

Long Island Gay and Lesbian Youth (LIGALY) is a not-for-profit organization providing education, advocacy, and social support services to Long Island's gay, lesbian, bisexual, and transgender (GLBT) youth and young adults, and all youth, young adults, and their families for whom sexuality, sexual identity, gender identity, and HIV/AIDS are an issue. Our goals are to empower GLBT youth, advocate for their diverse interests, and to educate society about them. [The Long Island Gay and Lesbian Youth Anti-Violence Project] will serve GLBT and HIV-positive victims of violence, and others affected by violence, by providing free and confidential services enabling them to regain their sense of control, identify and evaluate their options and assert their rights. In particular, the Project will assist survivors of hate-motivated violence, domestic violence and sexual assault.

THE NEW YORK CITY GAY & LESBIAN ANTI-VIOLENCE PROJECT

240 West 35th Street, Suite 200

New York, NY 10001

Telephone: 212-714-1141 [Hotline]

Telephone : 212-714-1184

TTY: 212-714-1134 [Hotline]

Fax: 212-714-2627

E-mail: clientservices@avp.org

Web: <http://www.avp.org>

The New York City Gay & Lesbian Anti-Violence Project serves lesbian, gay, transgender, bisexual and HIV-positive victims of violence, and others affected by violence, by providing free and confidential services. The Project assists survivors of hate-motivated violence (including HIV-motivated violence), domestic violence, and sexual assault, by providing therapeutic counseling and advocacy within the criminal justice system and victim support agencies, information for self-help, referrals to practicing professionals, and other sources of assistance. The larger community is also served through public education about violence directed at or within LGBT communities and through action to reform government policies and practices affecting lesbian, gay, transgender, bisexual, HIV-positive and other survivors of violence.

Ohio

BUCKEYE REGION ANTI-VIOLENCE PROGRAM (BRAVO)

PO Box 82068

Columbus, OH 43202

Telephone: 614-268-9622

E-mail: bravoavp@earthlink.net

Toll-free: 866-86-BRAVO [Hotline]

Web: <http://www.bravo-ohio.org>

BRAVO works to eliminate violence perpetrated on the basis of sexual orientation and/or gender identification, domestic violence and sexual assault through prevention, education, advocacy, violence documentation and survivor services, both within and on behalf of the Lesbian, Gay, Bisexual and Transgender communities.

THE LESBIAN GAY COMMUNITY CENTER OF GREATER CLEVELAND

6600 Detroit Avenue

Cleveland, OH 44102

Telephone: 216-651-LGBT (651-5428)

Toll-free: 888-GAY-8761 (429-8761)

E-mail: info@lgcsc.org

Web: <http://www.lgcsc.org/>

The Center works toward a society free of homophobia and gender oppression by advancing the respect, human rights and dignity of the lesbian, gay male, bisexual and transgender communities. The Center is a non-profit organization that provides direct service, social support, community-building and programs to empower lesbian, gay, bisexual, transgender and intersex people. Core program areas are Education, Health and Wellness and Youth Services.

Ontario**THE 519 ANTI-VIOLENCE PROGRAMME**

519 Church Street

Toronto, ON M4Y 2C9

Canada

Telephone: 416-392-6877 [Hotline]

E-mail: avp@the519.org

Web: <http://www.the519.org>

The 519 Anti-Violence Programme provides support to and advocacy for people who have experienced same-sex partner abuse or hate motivated violence or harassment, works with the LGBTQ Communities in Toronto to provide education on responding to and preventing violence, works with other service providers to ensure that their services are accessible and appropriate for LGBTQ people and works with other agencies to develop new services to address service gaps.

Pennsylvania**EQUALITY ADVOCATES**

1211 Chestnut Street, Suite 605

Philadelphia, PA 19107

Telephone: 215-731-1447

Toll Free: 866-LGBT-LAW (866-542-8529) [Hotline, available within PA only.]

Email: info@equalitypa.org

Web: <http://www.equalitypa.org>

Equality Advocates' mission is to advocate equality for lesbian, gay, bisexual, and transgender individuals in Pennsylvania through direct legal services, education, and policy reform.

Texas

MONTROSE COUNSELING CENTER, INC. (MCC)

701 Richmond Avenue

Houston, TX 77006-5511

Telephone: 713-529-3211 [Hotline]

Toll Free: 800-699-0504 [Hotline: Regional Toll-Free]

Telephone: 713-529-3590 [Youth Line]

Telephone: 713-529-0037

Fax: 713-526-4367

E-mail: avp@montrosecounselingcenter.org

Web: <http://www.montrosecounselingcenter.org>

MCC, a Joint Commission on Accreditation of Healthcare Organizations facility, provides comprehensive behavioral health and social services for the Gay, Lesbian, Bisexual, Transgender and Questioning communities in and around metropolitan Houston. Anti-violence services include 24-hour hotline, advocacy/case management, safety planning, medical, legal and court accompaniment, professional and peer counseling, assistance with Crime Victim's Compensation applications, Victim Impact Statements and protective orders, and legal advocacy for bias/hate crimes, domestic violence and sexual assault. Emergency shelter and transitional housing is also available for domestic violence survivors. Other services available include licensed outpatient substance abuse treatment and GLBTQ youth enrichment programs.

RESOURCE CENTER OF DALLAS

P.O. Box 190869

Dallas, TX 75219-0869

Telephone: 214-528-0144

Fax: 214-522-4604

The Resource Center's Family Violence Program promotes self-autonomy, safety and long-term independence for gay, lesbian, bisexual and transgender individuals involved in family violence.

Vermont

SAFESPACE

PO Box 158

Burlington, VT 05402

Telephone: 802-863-0003

Toll-free hotline: 866-869-7341

E-mail: Info@SafeSpaceVT.org

Web: <http://www.SafeSpaceVT.org>

SafeSpace is a social change and social service organization working to end physical, sexual, and emotional violence in the lives of lesbian, gay, bisexual, transgender, queer and questioning (LGBTQQ) people. SafeSpace provides direct services to survivors of violence through its Support Line, and provides education/outreach to the community about issues of violence in the LGBTQQ community. The organization provides information, support, referrals, and advocacy to LGBTQQ survivors of domestic, sexual and hate violence/discrimination. Advocates work with survivors, helping them access legal, medical, financial, housing, and other community resources. Finally, SafeSpace provides education, training and professional consultation to individuals, groups, schools, and organizations about the issues of violence in the LGBTQQ community.

Virginia

EQUALITY VIRGINIA

403 North Robinson Street

Richmond, VA 23220

Telephone: 804-643-4816

Fax: 804-643-1554

E-mail: va4justice@aol.com

Web: <http://www.equalityvirginia.org/>

Equality Virginia is a statewide, non-partisan, lobbying, education and support network for the gay, lesbian, bisexual, transgendered, and straight allied (GLBT) communities in Virginia. The Anti-Violence Project is an Equality Virginia Education Fund-based program that works to address and end violence in the lives of lesbian, gay, bisexual, transgender, queer and HIV-affected people across the Commonwealth.

Wisconsin

MILWAUKEE LGBT COMMUNITY CENTER

315 West Court Street

Milwaukee, WI 53212

Telephone: 414-271-2656 [For AVP program, dial extension 111]

Fax: 414-271-2161

Web: <http://www.mkelgbt.org>

The Milwaukee LGBT Community Center's mission is to improve the quality of life for people in the Metro Milwaukee area who identify as LGBT by providing a home for the birth, nurture and celebration of LGBT organizations, culture and diversity; initiating, implementing and advocating for programs and services that meet the needs of LGBT communities; educating the public and LGBT communities to encourage positive changes in systems affecting the lives of people identifying as LGBT; empowering individuals and groups, who identify as LGBT to achieve their fullest potential; and cultivating a culture of diversity and inclusion in all phases of the project.

THE NORTHWEST NETWORK OF BI, TRANS, LESBIAN AND GAY SURVIVORS OF ABUSE

PO Box 20398

Seattle, WA 98102

Telephone: 206-568-7777

TTY message: 206- 517-9670

E-mail: info@nwnetwork.org

Web: <http://www.nwnetwork.org/about.html>

The Northwest Network acts to increase its communities' ability to support the self-determination and safety of bisexual, transgendered, lesbian, and gay survivors of abuse through education, organizing and advocacy. The Northwest Network works within a broad liberation movement dedicated to social and economic justice, equality and respect for all people and the creation of loving, inclusive and accountable communities. Services are free and confidential and include support groups, individual counseling, legal advocacy, shelter referrals, safety planning, basic needs assistance, community education and community organizing.

PROJECT RAINBOW NET

Web: <http://www.projectrainbownet.org>

North Carolina Coalition Against Domestic Violence (NCCADV)

115 Market Street, Suite 400

Durham, NC 27701

Telephone: 919-956-9124

Fax: 919-682-1449

Web: <http://www.nccadv.org>

Project Rainbow Net, an initiative of the North Carolina Coalition Against Domestic Violence (NCCADV) addresses issues related to domestic violence in lesbian, gay, bisexual and transgender relationships. The initiative is a grassroots effort based on the insight of an advisory council made up of lesbian, gay, bisexual and transgender people who have an understanding of domestic violence in LGBT relationships and a desire to end it. Project Rainbow Net provides training to LGBT community groups and domestic violence service providers in North Carolina, in an effort to improve the state's response to LGBT survivors of domestic violence. This website, as well as the NCCADV website (www.nccadv.org) contains information about domestic violence in LGBT relationships, tools for domestic violence service providers, tips on helping a friend experiencing domestic violence, and links to other online resources.

SURVIVOR PROJECT

P.O. Box 40664

Portland, OR 97240

Telephone: 503-288-3191

Email: info@survivorproject.org

Web: <http://www.survivorproject.org/defbarresp.html>

Survivor Project is a non-profit organization dedicated to addressing the needs of intersex and trans survivors of domestic and sexual violence through caring action, education and expanding access to resources and to opportunities for action. Since 1997, Survivor Project has provided presentations, workshops, consultation, materials, information and referrals to many anti-violence organizations and universities across the country, as well as gathered information about issues faced by intersex and trans survivors of domestic and sexual violence.

LGBT ORGANIZATIONS WORKING TO END VIOLENCE

AL FATIHA FOUNDATION

P.O. Box 33532

Washington, DC 20033

Telephone: 202-319-0898

E-mail: gaymuslims@yahoo.com

Web: <http://www.al-fatihah.org>

Al-Fatiha Foundation is dedicated to Muslims who are lesbian, gay, bisexual, transgender, intersex, questioning, those exploring their sexual orientation or gender identity, and their allies, families and friends. Al-Fatiha promotes the progressive Islamic notions of peace, equality and justice. We envision a world that is free from prejudice, injustice and discrimination, where all people are fully embraced and accepted into their faith, their families and their communities. Founded in 1998, Al-Fatiha Foundation is a registered US-based non-profit, non-governmental organization.

THE AUDRE LORDE PROJECT (ALP)

A Center for Lesbian, Gay, Bisexual, Two-Spirit, and Transgender (LGBTST) People of Color Communities

85 South Oxford Street

Brooklyn, NY 11217-1607

Telephone: 718-596-0342

Fax: 718-596-1328

E-mail: alpinfo@alp.org

Web: <http://www.alp.org>

The Audre Lorde Project was first brought together by Advocates for Gay Men of Color (a multi-racial network of gay men of color HIV policy advocates) in 1994. The vision for ALP grew out of the expressed need for innovative and unified community strategies to address the multiple issues impacting LGBTST People of Color communities. Recognizing the full diversity of Lesbian, Gay, Bisexual, Two-Spirit, and Transgender (LGBTST) people of color, and our collective histories of struggle against discrimination and other forms of oppression, the Audre Lorde Project has been established to serve as a home base that LGBTST peoples of African / Black/ Caribbean, Arab, Asian & Pacific Islander, Latina/o, and Native/Indigenous descent can use to organize, support, and advocate for our diverse communities.

BISEXUAL RESOURCE CENTER

P.O. Box 1026

Boston, MA 02117-1026 USA

Telephone: 617/424-9595

E-mail: brc@biresource.org

Web: <http://www.biresource.org>

The Bisexual Resource Center is an international organization providing education about and support for bisexual and progressive issues.

BodiesLikeOurs

PO Box 416

Oldwick, NJ 08858

Telephone: 908-832-7755

Fax: 908-832-2799

E-mail: info@bodieslikeours.org

Web: <http://www.bodieslikeours.org>

QueerBodies is a youth project of BodiesLikeOurs

<http://www.queerbodies.org/who.html>

Bodies Like Ours seeks to positively change the way individuals and society think about persons who are described as "Intersex." Through awareness, education, and peer support, Bodies Like Ours seeks to eliminate isolation, shame and secrecy experienced by people born with atypical genitalia. An essential part of their mission involves working toward ending non-consensual genital surgeries on infants and children. This site offers information on current programs, protocol, health options, research, news and events important to the national community.

DEAF QUEER RESOURCE CENTER

E-mail: feedback@deafqueer.org

Web: <http://www.deafqueer.org/index.html>

The Deaf Queer Resource Center (DQRC) is a national non-profit resource and information center for and about the Deaf Lesbian, Gay, Bisexual, Transgender, Transsexual, Transgender, Intersex and Questioning communities.

FORGE: For Ourselves: Reworking Gender Expression

P O Box 1272

Milwaukee WI 53201

Telephone: 414-278-6031

E-mail: tgwarrior@forge-forward.org

Web: www.forge-forward.org/index.php

FORGE (For Ourselves: Reworking Gender Expression) is a national education, advocacy and support umbrella organization supporting FTM+s (female-to-male transsexuals and transgenderists, and others who were assigned female at birth but who have some level of masculine identification) and SOFFAs (Significant Others, Family, Friends and Allies)

THE GAY & LESBIAN ALLIANCE AGAINST DEFAMATION (GLAAD)

Los Angeles Office

5455 Wilshire Boulevard, #1500

Los Angeles, CA 90036

Telephone: 323-933-2240

Fax: 323-933-2241

New York Office

248 West 35th Street, 8th Floor

New York, NY 10001

Telephone: 212-629-3322

Fax: 212-629-3225

Web: <http://www.glaad.org>

The Gay & Lesbian Alliance Against Defamation (GLAAD) is dedicated to promoting and ensuring fair, accurate and inclusive representation of people and events in the media as a means of eliminating homophobia and discrimination based on gender identity and sexual orientation.

GAY & LESBIAN CENTER

San Francisco Public Library

100 Larkin Street

San Francisco, CA 94102

Telephone: 415-557-4400

E-mail: webmail@sfpl.org

Web: <http://sfpl.lib.ca.us/librarylocations/main/glc/glc.htm>

The James C. Hormel Gay & Lesbian Center is the gateway to collections documenting lesbian, gay, bisexual and transgendered history and culture, with a special emphasis on the San Francisco Bay Area. In addition to books, periodical and archival collections, the Center sponsors changing exhibitions and public programs.

GENDER PUBLIC ADVOCACY COALITION (GENDERPAC)

1743 Connecticut Avenue, Fourth Floor

Washington, DC 20009-1108

Telephone: 202-462-6610

Fax: 202-462-6744

E-mail: gpac@gpac.org

Web: <http://www.gpac.org/>

The Gender Public Advocacy Coalition (GenderPAC) works to end discrimination and violence caused by gender stereotypes by changing public attitudes, educating elected officials and expanding legal rights. GenderPAC also promotes understanding of the connection between discrimination based on gender stereotypes and sex, sexual orientation, age, race, class.

INTERSEX SOCIETY OF NORTH AMERICA (ISNA)

4500 9th Avenue NE, Suite 300

Seattle, WA 98105

Telephone: 206-633-6077

Fax: 206-633-6049

E-mail: info@isna.org

Web: <http://www.isna.org/about/index.html>

Intersex Society of North America (ISNA) is a public awareness, education, and advocacy organization, which works to create a world free of shame, secrecy, and unwanted surgery for intersex people (individuals born with anatomy or physiology which differs from cultural ideals of male and female).

THE LESBIAN AND GAY COMMUNITY CENTER OF NEW ORLEANS

2114 Decatur Street

New Orleans, LA 70116

Telephone: 504-945-1103

Fax: 504-945-1102

E-mail: info@lgccno.net

Web: <http://www.lgccno.net>

The Center is a multicultural organization whose mission is to 1) prevent and respond to violence, oppression and discrimination against and within the diverse lesbian, gay, bisexual and transgender (LGBT) communities; 2) provide a safe haven, information and referrals, cultural and social services, and crisis intervention to the LGBT populations in the New Orleans area; and 3) promote increased understanding, tolerance and acceptance of the LGBT communities among the general public.

LOVE SEES NO BORDERS

P.O. Box 60486

Sunnyvale, CA 94088

Fax: 413- 502-4758

E-mail: info@loveseesnoborders.org

Web: <http://www.loveseesnoborders.org/>

Love Sees No Borders is a site dedicated to disseminating information about the injustices suffered by gay Americans and their foreign born partners. This is an educational web site that contains information explaining the dynamics of same-sex immigration issues and denial of immigration rights to people involved in same-sex relationships.

MALESURVIVOR

PMB 103

5505 Connecticut Avenue, NW

Washington, DC 20015-2601

Telephone: 800-738-4181

Web: <http://www.malesurvivor.org/>

MaleSurvivor recognizes and respects the diversity of sexual abuse survivors and caregivers. Through its informational programs and services, MaleSurvivor helps the public and the media to recognize and understand sexual violence directed toward boys and men, and promotes community action to confront the issue, providing necessary intervention and prevention strategies.

NATIONAL CENTER FOR LESBIAN RIGHTS (NCLR)

870 Market Street, Suite 570

San Francisco, CA 94102

Telephone: 415-392-6257

Fax: 415-392-8442

E-mail: info@nclrights.org

Web: <http://www.nclrights.org/index.htm>

NCLR is a national legal resource center with a primary commitment to advancing the rights and safety of lesbians and their families through a program of litigation, public policy advocacy, free legal advice and counseling, and public education. In addition, NCLR provides representation and resources to gay men, and bisexual and transgender individuals on key issues that also significantly advance lesbian rights.

NATIONAL GAY AND LESBIAN TASK FORCE (NGLTF)

1325 Massachusetts Avenue NW, Suite 600

Washington, DC 20005

Telephone: 202-393-5177

TTY: 202-393-2284

Fax: 202-393-2241

E-mail: [nglhf@nglhf.org](mailto:ngltf@nglhf.org)

Web: <http://www.nglhf.org/>

NGLTF is the national organization working for the civil rights of gay, lesbian, bisexual and transgender people, with the vision and commitment to building a powerful political movement. NGLTF believes a strong GLBT movement demands the empowerment of community leaders at the local level, and works to build a social justice movement that unites ideas with action.

NATIONAL TRANSGENDER ADVOCACY COALITION (NTAC)

P O Box 76027

Washington, DC 20013

E-mail: info@ntac.org

Web: <http://www.ntac.org/>

NTAC works for the advancement of understanding and the attainment of full civil rights for all transgendered, intersexed and gender variant people in every aspect of society and actively and legally opposes discriminatory acts.

OUTfront: Human Rights and Sexual Identity

National Office

Amnesty International USA

322 Eighth Avenue

New York, NY 10001

Telephone: 212-807-8400

Fax: 212-627-1451

E-mail: aimember@aiusa.org

Web: <http://www.amnestyusa.org/outfront/about.html>

OUTfront is part of an international network of Amnesty activists. Working from the belief that all people deserve equal protection under the law, a growing international movement of activists is taking up the challenge to protect the dignity and rights of LGBT people everywhere. OUTfront, Amnesty International USA's Program on Human Rights and Sexual Identity, joins in this response. Around the world, in over twenty countries, Amnesty International activists are organized to confront these violations and protect the rights of lesbian, gay, bisexual and transgender people.

PARENTS, FAMILIES & FRIENDS OF LESBIANS & GAYS (PFLAG)

1726 M Street NW, Suite 400

Washington, DC 20036

Telephone: 202-467-8180

Fax: 202-467-8194

E-mail: info@pflag.org

Web: <http://www.pflag.org/>

Parents, Families & Friends of Lesbians & Gays (PFLAG) is a national non-profit organization with over 200,000 members and supporters and almost 500 affiliates in the United States. PFLAG promotes the health and well-being of gay, lesbian, bisexual and transgendered persons, their families and friends through: support, education, and advocacy to end discrimination and to secure equal civil rights. PFLAG provides opportunity for dialogue about sexual orientation and gender identity, and acts to create a society that is healthy and respectful of human diversity.

PARTNERS TASK FORCE FOR GAY & LESBIAN COUPLES

Box 9685

Seattle, WA 98109-0685

Telephone: 206-935-1206

E-mail: demian@buddybuddy.com

Web: <http://www.buddybuddy.com>

Partners Task Force for Gay & Lesbian Couples is a national resource for same-sex couples, supporting the diverse community of committed gay and lesbian partners through a variety of media. The constantly updated Web site contains more than 250 essays, surveys, legal articles, and resources on legal marriage, ceremonies, domestic partner benefits, relationship tips, parenting, and immigration.

SOUTH ASIAN LESBIAN GAY ASSOCIATION (SALGA)

P.O. Box 1491

Old Chelsea Station

New York, NY 10113

Telephone: 212-358-5132

E-mail: salganyc@hotmail.com

Web: <http://www.salganyc.org/>

SALGA-NYC is a social, political and support group for lesbians, gay men, bisexual and transgender people who trace their descent from countries such as Afghanistan, Bangladesh, Bhutan, Burma, India, Nepal, Pakistan, Sri Lanka and Tibet as well as people of South Asian descent from countries such as Guyana, Trinidad and Kenya.

SAWNET: THE KHUSH PAGE

Web: <http://www.sawnet.org/khush/>

The Khush Page offers links to organizations, news/articles, literature, art, activism and additional resources for and about gay, lesbian, bisexual and transgendered South Asians. SAWNET (South Asian Women's NETwork), a discussion e-mail list and website, is a medium of communication by and for South Asian women. 'South Asia' is taken to include Bangladesh, Bhutan, Burma, India, Nepal, Pakistan, and Sri Lanka.

SOUTHERNERS ON NEW GROUND

P.O. Box 268

Durham, NC 27702

Telephone: 919-667-1362

Fax: 919-667-2915

Web: <http://www.southernersonnewground.org>

Southerners on New Ground (SONG) was founded in order to advance Lesbian, Gay, Bisexual, Transgender and Queer multi-racial, multi-issued education and organizing capable of combating the Right's strategies of fragmentation and division.

THE TRANSGENDER AGING NETWORK (TAN)

Transgender Aging Network

6990 North Rockledge Avenue

Glendale, WI 53209

Telephone: 414-540-6456

Fax: 414-540-6489

E-mail: LoreeCD@aol.com

Web: <http://www.forge-forward.org/TAN/>

The Transgender Aging Network (TAN) exists to improve the lives of current and future trans/SOFFA (significant others, friends, family and allies) elders by identifying and promoting communication among and enhancing the work of researchers, service providers, educators, advocates, elders and others interested in trans/SOFFA aging issues; promoting awareness of concerns, issues, and realities of trans/SOFFA aging; advocating for policy changes to provide better access to respectful and appropriate treatment of trans/SOFFA elders; and providing communication channels through which trans/SOFFA elders can give and receive support and information. TAN also provides fee-based training and consultation services.

TRANSGENDER/TRANSSEXUAL POLICY GROUP

Human Rights Office

Old Medical Building

Queen's University

99 University Avenue

Kingston, Ontario K7L 3N6

Canada

Telephone: 613-533-6886

TTY: 613-533-2755

Fax: 613-533-6576

E-mail: hrights@post.queensu.ca

Web: http://www.queensu.ca/humanrights/2TG_TS_Main.htm

The Transgender/Transsexual Policy Group was established by the Human Rights Office of Queen's University in September 1998. The committee was initially developed to formulate guidelines and recommend policies that would result in the residence system (at Queen's University) being available to, and comfortable for, transgendered (trans-identified) students and staff.

ORGANIZATIONS SERVING YOUTH WHO IDENTIFY AS LGBT

GAY AND LESBIAN ADOLESCENT SOCIAL SERVICES

650 North Robertson Boulevard

West Hollywood, CA 90069

Telephone: 310-358-8727

Fax: 310-358-8721

Web: <http://www.glassla.org/>

GLASS is a private, non-profit social service agency dedicated to providing a wide range of social and health care services to children and youth who are in foster care, on probation, or who are homeless. We provide these services in safe, loving, supportive, non-judgmental living environments, while providing full access to all of the educational and vocational opportunities to which these youth are entitled.

GAY, LESBIAN AND STRAIGHT EDUCATION NETWORK (GLSEN)

90 Broad Street, 2nd Floor

New York, NY 10004

Telephone: 212-727-0135

Fax: 212-727-0254

Web: <http://www.glsen.org>

GLSEN, or the Gay, Lesbian and Straight Education Network, is the leading national education organization focused on ensuring safe schools for ALL students.

THE HETRICK-MARTIN INSTITUTE

Home of the Harvey Milk School

2 Astor Place

New York, NY 10003

Telephone: 212-674-2400

Fax: 212-674-8650

TTY: 212-674-8695

E-mail: info@hmi.org

Web: <http://www.hmi.org>

The Hetrick-Martin Institute (HMI), home of the Harvey Milk High School, believes all young people, regardless of sexual orientation or identity, deserve a safe and supportive environment in which to achieve their full potential. HMI creates this environment for lesbian, gay, bisexual, transgender and questioning youth between the ages of 12 and 21 and their families. Through a comprehensive package of direct services and referrals, HMI seeks to foster healthy youth development. HMI's staff promotes excellence in the delivery of youth services and uses its expertise to create innovative programs that other organizations may use as models.

LYRIC HOUSE

123-127 Collingwood Street

San Francisco, CA 94114

Telephone: 415-703-6150

Fax: 415-703-6153

Email: lyric@lyric.org

Web: <http://www.lyric.org/>

LYRIC was founded in 1988 to address the needs of lesbian, gay, bisexual, transgender, and questioning (LGBTQ) youth. LYRIC brings LGBTQ youth together to build a peer-based community that empowers them to end isolation; create a progressive queer youth voice; increase well-being and self-esteem; and change the communities in which they live. LYRIC offers peer-based education, advocacy, recreation, information, and leadership opportunities. All of LYRIC's programs have been created and developed using the energy and direction of young people at every level and in every phase, from program design to program evaluation.

NATIONAL YOUTH ADVOCACY COALITION (NYAC)

1638 R Street, NW, Suite 300

Washington, DC 20009

Telephone: 202-319-7596 or 800-541-6922

Fax: 202-319-7365

TTY: 202-319-9513

Web: <http://www.nyacyouth.org/>

The National Youth Advocacy Coalition is a social justice organization that advocates for and with young people who are lesbian, gay, bisexual, transgender, or questioning (LGBTQ) in an effort to end discrimination against these youth and to ensure their physical and emotional well-being.

YouthResource

c/o Advocates for Youth

2000 M Street, NW, Suite 750

Washington, DC 20036

Telephone: 202-419-3420

Fax: 202-419-1448

Web: <http://www.youthresource.com/>

YouthResource, a website by and for gay, lesbian, bisexual, transgender and questioning (GLBTQ) young people, takes a holistic approach to sexual health and exploring issues of concern to GLBTQ youth.

LGBT Communities and Domestic Violence

Information & Resources

VIDEO RESOURCE LIST



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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VIDEO RESOURCE LIST

Title: Domestic Violence and Lesbian Relationships

Category: Lesbian/Gay/Bisexual/Trans

Format: VHS

Length: 20 minutes

Description: A three-part series of Eyewitness produced by Dyke TV. Survivors and counselors discuss types of abuse, effects of abuse, and specific considerations for lesbian survivors.

Languages: English

Distributor: Dyke TV

Copyright: 1995

Contact: P.O. Box 170-163 Brooklyn, NY 11217, Tel 718-230-4770, Fax 718-230-4776, Web <http://www.dyketv.org>, E-mail staff@dyketv.org

Title: My Girlfriend Did It

Category: Latino/Hispanic Community, Lesbian/Gay/Bisexual/Trans

Format: VHS

Length: 40 minutes

Description: Producer's description: "This powerful and sensitive video defines the dynamics of women's same-sex abusive relationships, and examines the impact of oppression when addressing women-to-women battering. Women who have been in abusive relationships tell their stories, and offer testimony about the unique situations faced by lesbian."

Languages: English

Distributor: Intermedia

Copyright: 1995

Contact: 1165 Eastlake Avenue East, Suite 400 Seattle, WA 98109 Tel (800) 553-8336 or (206) 284-2995 Fax (800) 553-1655 Web: <http://www.intermedia-inc.com> E-mail: info@intermedia-inc.com

Title: **Nuestra Salud: Lesbianas Latinas Rompiendo Barreras - Domestic Violence**
Category: Latino/Hispanic Community, Lesbian/Gay/Bisexual/Trans
Format: VHS
Length: 18 minutes
Description: Producer's description: "Nuestra Salud: Lesbianas Latinas Rompiendo Barreras (Our Health: Latina Lesbians Breaking Barriers) is a compassionate, peer-based, assertive, educational series of Spanish-language videos aimed at promoting preventive care and wellness to Latina Lesbians." Specific to the portion on Domestic Violence, "Latina lesbians share their personal experiences while professionals in the field add their insights and put these issues in a broader context." Other titles in the series include "Gynecology and Preventive Care," "STD's and Safer Sex," "Breast Self-exam and Cancer," "My Drug of Choice," and "Mental Health."
Languages: English, Spanish
Distributor: Fanlight Productions
Copyright: 1999
Contact: 4196 Washington Street Boston, MA 02131 Tel (800) 937-4113, Fax (617) 469-3379 Web <http://www.fanlight.com> E-mail info@fanlight.com

Title: **Speak Up! Improving the Lives of Gay, Lesbian, Bisexual & Transgendered Youth**
Category: Lesbian/Gay/Bisexual/Trans
Format: VHS
Length: 30 minutes
Description: Explores violence and harassment against gay, lesbian, bisexual, and trans youth in schools, highlighting resources and advice to work for change. Touches on the history of anti-discrimination policies in schools, and provides statistics. Discusses the intersections of oppressions that many GLBT youth face. Producer's description: "Featuring interviews with Judy Shepard, Danny and Julie from MTV's Real World New Orleans and actor-musician Anthony Rapp, this innovative video offers a powerful look at the ways in which individuals are reclaiming their classrooms and hallways as a safe space for GLBT students." Recommended for high school students, teachers, and parents.
Languages: English
Distributor: Media Education Foundation
Copyright: 2001
Contact: 60 Masonic Street Northampton, MA 01060 Tel (800) 897-0089 or (413) 584-8500, Fax (800) 659-6882 or (413) 586-8398 Web <http://www.mediaed.org> E-mail info@mediaed.org

Title: My Sister, My Bride
Category: Lesbian/Gay/Bisexual/Trans
Format: VHS
Length: 26 minutes
Description: This documentary follows the journey of two Jewish lesbians as they seek to celebrate their commitment to one another.
Languages: English
Distributor: Women Make Movies, Inc.
Copyright: 2004
Contact: 462 Broadway, Suite 500WS New York, NY 10013 Tel (212) 925-0606, Fax (212) 925-2052
Web <http://www.wmm.com> E-mail orders@wmm.com

Title: Sir: Just a Normal Guy
Category: Lesbian/Gay/Bisexual/Trans
Format: VHS
Length: 57 minutes
Description: This candid and courageous portrait of more than 15 months in the female-to-male (FTM) transition of Jay Snider explores both the emotional and physical changes of this experience, beginning prior to hormones and concluding after top surgery. Includes interviews with Jay, his ex-husband, his best friend and his lesbian-identified partner. .
Languages: English
Distributor: Women Make Movies, Inc.
Copyright: 2003
Contact: 462 Broadway, Suite 500WS New York, NY 10013 Tel (212) 925-0606, Fax (212) 925-2052
Web <http://www.wmm.com> E-mail orders@wmm.com

Title: Through the Skin
Category: Lesbian/Gay/Bisexual/Trans
Format: VHS
Length: 18 minutes
Description: Producer's description: "Elyse Montague presents a daring meditation on the experience and trauma of growing up androgynous. Incorporating home movies with vintage health public service announcements, along with her own performance pieces, Elyse jarringly discloses the conflicts between her changing female body with that of her gender and sexual identity. (...) Exploring the complexities and implications of feeling androgynous in a female body, *Through the Skin* presents more than a personal testimony on the transgender experience, it provokes universal questions on the meaning of gender."
Languages: English
Distributor: Women Make Movies, Inc.
Copyright: 2002
Contact: 462 Broadway, Suite 500WS New York, NY 10013 Tel (212) 925-0606, Fax (212) 925-2052
Web <http://www.wmm.com> E-mail orders@wmm.com