Coalition Chronicles

Racism

In This Issue:

From The Director—

At its core, domestic violence is a form of oppression. Our earliest responses to domestic violence created services and laws designed to address accountability for offenders and safety for victims. However, many of the interventions we designed do not address the core social cause of domestic violence – the systematic oppression of women through control, abuse and violence. Additionally, victims of color, immigrant and/or refugee victims often also face the oppression of racism, causing greater barriers and intersecting layers of abuse. And, because mainstream domestic violence services and laws designed to protect victims were based largely upon the experiences of white, middle class women, there is inequitable access to services and sometimes inappropriate responses to violence against women, men and children of color. As a movement, we are challenged to examine the ways that our own individual and institutional racism contribute to disparate services for victims of color. We have to come to an understanding of how both domestic violence and racism are intersecting forms of social injustice. Our commitment to end domestic violence in all families requires us to step up, figure out who we have left behind, and address the fundamental reasons behind our failure to create services that speak to all victims. Without a doubt, anti-racism work is essential to today's movement to end domestic violence. At the same time, it can be personally painful to examine the ways that we, as individuals and within our institutions, have often contributed to the oppression of victims of color.

WCADV's final Coalition Chronicle of 2009 examines racism, urging us to not only understand the impact of multiple layers of oppression upon the victims we serve but also to examine our own contributions to the problem. It is our hope that this issue will pique your interest to further understand the importance of undoing racism both individually and within your workplace/organization. Anti-racism work is not easy but it is worth our efforts. Nor will it be likely be undone within our lifetime. As we work to end the oppression of domestic violence we must also unfurl all forms of intersecting oppression that contribute to the violence, especially racism. As the often quoted Ghandi call to action states, we must "Be the change we wish to see in the world".

Wishing you all a safe and peace-filled 2010,

—*Patti Seger*

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WHAT IS CULTURAL COMPETENCY?

The term "cultural competency" is said to have originated in the healthcare industry by Cross et.al, and is defined as, "A system of care that is sensitive to cultures at all levels – policy, governance, practice and consumer access."

It has now become a term of art, a catch phrase of sorts, used across disciplines, including the anti-violence against women movement to refer to "all things diversity." However, even with cultural competency training, exercises and resources readily available over the last few decades, advocates, activists and practitioners have come to see the term as overused and even trite as little progress seems to have been made in our programs. Many individuals and programs remain biased and one-dimensional in their approaches to daily operations, services and outreach.

The authors of this Cultural Competency, Sensitivities and Allies in the Anti-Violence Against Women Movement resource manual generally agree that, although cultural competency can be perceived as a clichéd term, it is a viable concept that can be re-asserted, but will be used here with three conditions:

That "culture" is presented as a multifaceted concept that extends beyond ethnicity and race;

That "competency" is described not as a destination but as a lifelong journey; and

That cultural competency is understood as one part of a broader spectrum that must be pursued in order to grow in effectiveness and viability.

Culture as a Multifaceted Concept

In order to discuss cultural competency, it is important that one first define "culture." There are many definitions of culture out there, but they all seem to reflect pieces of what we want to illustrate here. The following definition used by the Women of Color Network (WOCN) pulls all of those elements together:

> Culture: Shared societal, institutional and personal experiences that create a commonality among a group of people in knowledge, beliefs, ideas, customs, taboos, rituals, ceremonies, codes, symbols, language, works of art, and ways of being. Culture can reside within and across race, ethnicity, age, gender, sexual orientation, body type, geographic location, social economic class, spirituality, religion and other identities.

Culture, as presented here, is not limited to race or ethnicity as it has been traditionally. This definition asserts that people can share customs, traditions, and experiences based on single aspects of their identity, such as age (i.e., teen culture), sexual orientation (i.e., lesbian culture), gender (i.e., male culture), and even profession (i.e., military culture). There also can be multiple aspects that come together to create more closely defined cultures (i.e., Black youth culture).

Cultural competency, however, is not primarily related to a culture within itself, but is related to those who are outside of a culture. The privilege or dis-privilege attached to those outside of a culture often determines how that culture will be regarded, addressed, supported, respected or treated by individuals and systems, and within society as a whole. Therefore, a battered woman, who is an undocumented immigrant, who speaks little English and is seeking to access shelter, may be poorly regarded and treated by those who do not share the same attributes or who are resistant to assisting or working with a person with those attributes. She may be denied shelter, or if she is admitted into shelter, she may be denied an interpreter, or if she receives an interpreter, she may be pushed to leave shelter quickly without the proper assistance to access the public benefits or assistance through the Violence Against Women Act that she is entitled to due to an advocate's lack of clarity or awareness about these provisions. This survivor may be treated as a liability due to her legal status or as a financial and time drain due to her need for an interpreter or need for more assistance. Without the commitment to cultural competency, staff at this shelter may be re-victimizing this survivor, an act that can occur based on minimal knowledge and awareness of her situation.

Cultural Competency as a Lifelong Trek

One of the overall criticisms of the term "cultural competency" is that often those who attend one or two trainings believe they are now "culturally competent."

Similarly, advocates and workers in other systems often equate the term "cultural competency" with "just enough." If they learn a few words in a person's language, or if they study cultural etiquette, such as how much space should be between them and the person they are speaking with, or other customs or traditions, the assumption is that this is sufficient. Many see cultural competency as a place of basic knowledge where, once they arrive, there is no need to go further. Cultural competency, however, is not presented here as a destination but as a lifelong journey.

People, and thus the cultures that they are a part of, are dynamic and ever changing. Individuals can never arrive at absolute knowledge of the cultures that they themselves are a part of, no less discover all there is to know about other cultures. Each person's level of cultural competency, if comprised of an ongoing commitment and willingness to learn, is within itself dynamic and multifaceted and can grow as one learns and seeks more knowledge and understanding. It must be fed and nurtured on a daily basis to enable it to expand and reach across vast areas of wisdom and understanding.

Cultural Competency as a Part of a Cultural Spectrum

Cultural competency is presented by the authors of this manual as a part of a broader spectrum. One must begin with: (1) cultural awareness before taking on steps toward (2) cultural competency. Along the way, one may move beyond simply thinking and acting on cultural competency and may achieve a level of feeling that creates (3) cultural humility. One may even adapt one's services to include voices and elements of a culture or various cultures to become (4) culturally relevant. A person who is moving through the cultural spectrum may reach a place of full support for (5) culturally specific approaches comprised of those within cultures creating services that are by and for them. While the language used here describes an individual progression, this spectrum can be the cultural spectrum, as presented here, is illustrated below:

Definitions for these terms are as follows:

Cultural Awareness: Understanding of the differences between themselves and people from other countries or backgrounds, especially differences in attitudes and values.

Cultural Competency: As stated previously, Cross et.al. pioneered the definition of cultural competency, which is: "A system of care that is sensitive to cultures at all levels – policy, governance, practice and consumer access."

Cultural Humility: moves beyond services and is a lifelong process of self-reflection and self-critique. The starting point for such an approach is not an examination of the survivor's belief system, but rather having advocates give careful consideration to their assumptions, beliefs and feelings that are embedded in their own understandings and actions.

Cultural Relevance: Involves recognizing, understanding and applying attitudes and practices that are sensitive to and appropriate for people with diverse cultural, socioeconomic and educational backgrounds, and persons of all ages, genders, health status, sexual orientations and abilities. Services or individual approaches developed with little involvement or recognition of these communities are likely to be ineffective because such programs or approaches are "culturally blind" to important needs of diverse people. (WOCN adds that to have culturally relevant services or approaches, one may not be from that community or culture, but may include elements that make it more relevant to those receiving those on the receiving end.)

Culturally Specific: Services or individual approaches that are created by and for specific communities and use language and settings familiar to the culture of the target population as well as staff that represent that culture. They are designed in collaboration with members of the target population and take into account their culture specific values, norms, attitudes, expectations and customs.

One can move back and forth within the cultural spectrum; they can go from awareness and work towards cultural competency and can move into cultural humility, but an individual can learn new information that causes them to return to a level of awareness. Likewise, an individual should never feel "comfortable" where they are. One should continue to move toward the next level with the understanding and an openness that allows for change and strives for more.

The bottom line is that cultural competency is <u>not enough</u> – it is one part of a bigger spectrum. Ultimately, individuals in anti-violence against women programs should work toward supporting the development of culturally specific services, which acknowledge and support services created by and for those within a culture, particularly those cultures that are historically missing and overlooked in traditional, mainstream services. This, however, should not overshadow the responsibility that mainstream programs have in working daily to provide culturally relevant services.

Cultural Competency as Stages of Cultural Service Delivery

Another way to look at the cultural spectrum is to see it as stages of cultural service delivery as illustrated below:

Stage 1: Thought – Beginning to think about or consider different cultures within one's advocacy or service delivery

Stage 2: Learning – Actively learning about different cultures and how one's advocacy or service delivery impacts these cultures

Stage 3: Feeling – Feeling respect and an affinity for different cultures and working to become more accessible and adapting one's advocacy or service delivery

Stage 4: Inclusion – Beginning to include elements from different cultures to ensure that they have a say in the services they receive within existing programs

Stage 5: Preservation – Supporting the preservation and self-sufficiency of different cultures and works as an ally to support them in establishing their own culturally specific programs

Again, these stages can apply to individuals and to programs as a whole. An individual advocate can seek to make personal changes and can move through these stages; programs can also work collectively to think, learn, feel, include and support the preservation of different cultures.

Cultural competency is depicted here in the terms of cultural service delivery as being synonymous with learning. While learning is important, like cultural competency it is <u>not enough</u>. The goal is to not remain stuck at any stage. The aim of this resource manual is to provide information to aid advocates, activists and practitioners that will assist them in moving through these stages and coming to greater levels of understanding and action.

Written by Tonya Lovelace
Women of Color Network
 http://womenofcolornetwork.org/index.php

ASSESSING ORGANIZATIONAL RACISM

When it comes to race and racism, many social change organizations have trouble walking their talk (and for some, even talking the talk gets short shrift). Predominantly white organizations may think that racism is not their issue until more people of color join. Or they may think that the extent of their work around race is to get more people of color to join.

The Dismantling Racism Project at Western States Center believes that racism is everyone's problem, whether or not people of color are involved in your organization. Primarily white organizations can and should become anti-racist, even if their racial composition does not change. Becoming a multicultural organization is not a necessary goal of antiracist work.

The fact is racism is reflected in every institution and organization in the U.S.: social change groups are not exempt. The structures and cultures of community-based, grassroots groups reproduce the white privilege and racial oppression of the wider society. Whatever your social change mission, it's bound to fall short as long as racism continues to flourish and maintain the status quo.

Fortunately, organizations, like individuals, can evolve to become anti-racist. The transformation begins with developing a comprehensive understanding of how racism and oppression operate within an organization's own walls. From that analysis comes a commitment and concrete plans for dismantling racism within the organization and in the larger society.

This Organizational Assessment, an excerpt of a longer self-evaluation tool used by the Dismantling Racism Project, offers a place to start. This sampling of questions is designed to help you examine and change the ways your organization replicates larger racist patterns. Grab a snack and something to drink, get a pen and a pad of paper. Better yet, gather a few

other people from your organization and work through these questions together. As you read each question, take a moment to answer it for your organization before reading the additional commentary.

Finally, remember: this is a starting place. The fundamental evolution needed to become actively antiracist is a long, slow, deep process. But organizations that have made the commitment are living proof that it can be done. The changes they've made confirm that the hard work of transformation is worth every minute.

WHO MAKES DECISIONS IN YOUR ORGANIZATION?

> Does your organization have a goal to dismantle racism? Is this goal reflected in your decision making process?

> Is there a shared analysis of who has decision making power and who does not? Does everyone know how decisions are made?

> Is there a deliberate plan to develop the leadership of people of color staff members and to share decision-making authority?

> Is your organization accountable to people of color organizations and communities who are affected by but not part of the organization?

Anti-racist organizations develop the leadership of staff and members so that power can be shared in a meaningful and accountable way. In an anti-racist multi-racial organization, decision-making power is shared across race. A white anti-racist organization must create a decision-making process that is accountable to organizations and communities of color; this task is essential, complicated and requires constant attention.

WHO HAS CONTROL AND INFLUENCE OVER FINANCIAL RESOURCES?

> Who develops the budget? Who does the fundraising?

> When the budget or fundraising plan reflects work to be done in support of people of color communities, do these communities have input on where the money comes from and how it is going to be spent?

> Does your organization advocate with funders to support the work of people of color organizations directly?

In an anti-racist multi-racial organization the budget and fundraising plan are understood by people of color as well as white people at all levels of the organization. Budgeting and fundraising in a white antiracist organization must ensure accountability around racism.

WHAT KIND OF EDUCATION ABOUT RACISM AND OPPRESSION IS PROVIDED THROUGH THE ORGANIZATION?

> Are people of color supported in seeking information around issues of internalized racist oppression and self-empowerment either within the organization or from outside the organization?

> Are white people supported in seeking information around issues of white privilege and supremacy either within the organization or from outside the organization?

> Are there regular trainings and discussions at the member, staff and board level about dismantling racism and accountability?

An anti-racist organization will provide training and encourage discussion about racism, white privilege, power and accountability with board, staff and members. People of color within an organization will have specific opportunities to understand and dismantle internalized racist oppression, while white people are charged with understanding and dismantling white privilege.

WHAT IS THE CULTURE OF YOUR ORGANIZATION?

What are the values and norms, stated or unstated?

Are people of color welcomed in the organization only in so far as they assimilate into the existing organizational culture?

Is white culture treated as the norm? Do the art, holiday activities, and food reflect people of color cultures?

Is discussion of racism and oppression normal and encouraged or seen to distract from "the real work?"

Do people in leadership positions participate in and support discussion of power and oppression issues?

Are there people of color who consistently do not participate in meetings and discussion? If so, is there active reflection on why, and how to encourage more balanced participation?

These questions reveal whether the day-to-day experience of the organization reflects the lives and cultures of people of color. Groups committed to addressing racism and oppression must examine the ways that we communicate, the space in which we work, and the activities we share.

HOW DOES YOUR ORGANIZATION WORK IN ALLIANCE WITH PEOPLE OF COLOR ORGANIZATIONS?

Does your organization provide support and resources for members, staff, and board members of color to develop leadership through working with organizations or campaigns led by people of color?

Does your organization seek input and guidance from people of color organizations and community leaders of color in its strategic planning and decision making?

Does your organization advocate for the participation of people of color organizations when working in coalition with other groups?

Does your organization provide support and resources for white members, staff, and board to develop as anti-racist white allies through working with organizations or campaigns led by people of color?

An anti-racist organization will work in alliance with people of color organizations. However, the structure of an alliance is fundamental to the success of anti-racist work. Primarily white organizations often come to the table with greater staff capacity and financial resources than people of color organizations. This imbalance of power often undermines the leadership of organizations of color when working in alliance.

HOW RACISM THRIVES IN HUMAN SERVICE ORGANIZATIONS

Racism remains an ingrained part of the American experience for many ethnic populations. Racism thrives even among human service organizations, obstructing the effectiveness of the programs and services offered. Human service agencies created to address the myriad of human needs that effect people of all races and nationalities can perpetuate racism if consistent and ongoing steps are not taken to identify and eliminate organizational policies and practices that allow racism to flourish.

Since the primary goal of the human service sector is to help people overcome challenges and difficulties through essential services and resources, it is critical that human service board members, staff, volunteers, funders, and community allies recognize the ways in which racism creates barriers to effective service delivery, and perpetuates an imbalance of power and resources.

As a community of people committed to providing quality human services, we are deeply aware of the need for low income and underserved populations to gain greater access to resources, services, and empowerment. We understand that there are deficiencies inherent in the broader "system" that deny political, economic, and social power and that restrict access to resources to ethnically and culturally diverse people through the use of racism. What is essential, however, is we also understand that, as human service providers and allies, we are a part of these systems. We must recognize that we may inadvertently maintain these systems through inattention to identifying and eradicating racism wherever it appears.

Racism can be institutionalized and thrive in human service organizations in four critical areas:

Organizational leadership;

Development and implementation of organizational operating policies and procedures;

Intake and service delivery to ethnically and culturally diverse populations; and

Approaches to recruitment, retention, and treatment of ethnically and culturally diverse staff.

Human service organizations focus on providing the service(s) at the heart of the agency or program mission. Agency board members, staff, and volunteers can make consistent efforts to provide these services in a culturally sensitive manner through language translation and the distribution of culturally appropriate services. And yet, providing culturally sensitive services does not guarantee an agency operates in a manner free of racism. Many human service agencies publicize their aim to serve diverse populations to funders and the general public. Yet serving a culturally diverse client base does not ensure that an agency does not interact with culturally diverse board members, clients, staff, and volunteers in ways that are free of racism. In fact, racist practices may indeed be the agency norm.

Human service organizations truly intent on providing the best service possible to ethnically and culturally diverse communities, and truly intent on recruiting and retaining an ethnically and culturally diverse cadre of staff and volunteers, must regularly examine each of the four areas identified above to identify and stop the perpetuation of racism and racist practices.

What are some specific examples of organizational beliefs, policies, and procedures that perpetuate racism? The following list offers examples of beliefs, practices, and policies that have occurred in local agencies:

Programs serving a predominantly ethnically diverse client base without equally diverse representation on their board.

Programs serving a predominantly ethnically diverse client base neither solicit nor incorporate feedback on the development of their agency mission, goals or operating policies from an equally ethnically diverse body of staff and community representatives.

Human service governing boards hire executive directors with no track record of advocating for racial equity or applying policies and procedures that demonstrate advocacy for racial equity.

The governing board of a human service organization consists primarily of individuals who are middle and upper class and who have never had to address racial injustice, poverty, low education levels, or the need for emergency human services. This creates a board that has limited comprehension of what is truly involved in facing racial barriers while attempting to break free from poverty, low education, and other social injustices.

Executive directors, regardless of their own ethnicity, who have a racist bias that white people are more reliable and work harder than people of color. These executive directors carry this racial bias into their interactions with their staff and with the clients served by their agency.

Management and direct service providers who feel that, because they enter human services work committed to fighting poverty and oppression, they do not hold nor are they influenced by racist beliefs. As a result, they do not feel the need to examine any of their own behaviors that may perpetuate racism.

Defining successful client outcomes solely as "reaching self-sufficiency." Self-sufficiency is not a measure of success within every culture. In fact, interdependence and communal reliance may be preferred as a healthy outcome rather than "self-sufficiency."

> "We don't really have a problem with racism in our community because most of our population is white."

Direct service providers charged by their organization to provide services within a uniform set of standards and regulations, yet disproportionately bend the rules to give white clients more liberties while strictly applying the rules for clients of color. This may be done because white clients are considered in the minds of the service provider to be more deserving of breaks and more likely to succeed than culturally and ethnically diverse clients.

Human service providers inform funders and the general public that their programs and services "empower" clients, however the services offered do little to change the reality of access to resources and opportunities for education, advancement, and socioeconomic power being more accessible to white individuals than to people of color.

Organizations do not provide an equal opportunity for people of a variety of ethnicities to compete for job openings because little or inadequate outreach is done to recruit potential employees.

When salary analyses show that white workers earn more money than coworkers who are people of color with similar job responsibilities and titles.

When white workers are given more training opportunities to increase their capacity and skill levels than their coworkers who are people of color. When white workers are given more opportunities than coworkers of color to lead projects and therefore gain the visibility and leadership competencies needed to secure promotional opportunities.

When staff who are people marginalized at meetings, not given the same weight counterparts. Managers clues that they do not of color; and staff pick up or active participants in of color.

Organizational leaders base behavior on a dominant constitutes appropriate, White managers and understand and incorporate deemed appropriate/respectful by ethnically diverse populations.

> **"We tried to get more people of color involved. We invited them to our meetings but they didn't end up coming. They never said why."**

of color are silenced, overlooked, or and their views, opinions, ideas are and value as those of their white who give subtle and/or obvious highly value the opinions of people on these cues and become passive ostracizing or marginalizing people

appropriate employee and client cultural understanding of what respectful, and grateful behavior. workers who rarely make efforts to behaviors and courtesies that are

Eliminating racism from our society, our community, and the provision of human services will be an ongoing process requiring enduring attention and diligence. We have made great strides in our ability to recognize racism and oppression. We have learned to move beyond mere tolerance of diverse cultures to walk the path toward enthusiastically embracing and affirming our human and cultural differences. Yet, we have not arrived—racism still thrives.

As cultural diversity training for agency staff becomes the organizational norm for more and more human service agencies, there is a danger that the recipients of this training will feel they no longer perpetuate racism simply because of their increased awareness of the injustices of racism or benefits of cultural diversity. As human service providers, we may feel we have grown and evolved beyond any personal racist beliefs because of a deep desire to value all people and free the oppressed. However, identifying and then eliminating racism will require from each of us a persistent and unfailing commitment to assessing our professional and personal practices. Eliminating racism will require from each of us more than cultural sensitivity and appreciation, but will require true diligence in action.

From the "Identifying Institutional Racism Folio" created by the Seattle Human Services Coalition; http://www.shscoalition.org/index.php

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Wisconsin Coalition Against Domestic Violence 2010 Training Calendar

January

February

March

Weds. March 10:
Safety & Technology Webinar

Weds. March 17 – Thurs. March 18:
ToP Facilitation Training

May

Tues. May 4 – Weds. May 5:
Teen Dating and Sexual Violence
Summit, sponsored by WCADV,
WCASA and DCF (WI Dells)

Weds. May 12 – Fri. May 14:
Statewide Directors' Meeting
(Location TBD)

Weds. May 19 – Fri. May 21:
Core Advocacy and Restraining Order
Training (Location TBD)

April

Thurs. April 8 & Friday April 9:
WI Batterers' Treatment Association
Membership Meeting (WI Rapids)

Thurs. April 22: Action Planning
Training (Optional follow-up to ToP
Facilitation Training)

June

Tues. June 22 & Weds. June 23:
Family & Immigration Law Training
(Madison)

July

Thurs. July 8 & Fri. July 9:
Northern Training (Hayward)

Weds. July 14:
Protective Behaviors Training,
sponsored by WCADV & WCASA
(Fond du Lac)

August

September

Weds. September 15 –
Fri. September 17: Statewide Directors'
Meeting
(Location TBD)

Weds. September 22 –
Fri. September 24:
Core Advocacy and Restraining Order
Training (Waukesha)

November

Weds. November 10: Skill Building
Webinar for Boards of Directors

Thurs. November 11 & Fri. November
12: Advocacy in Wisconsin's Urban
Communities (Milwaukee)

Weds. November 17: ToP Action
Planning Training (Optional follow-up
to ToP Facilitation Training)

October

DVAM

Tues. October 27 & Weds. October 28:
ToP Facilitation Training

December

Go to www.wcadv.org to learn more about training, networking and other WCADV events.

Special Events

Leadership Institute (Date and location TBD)

Walk a Mile in Her Shoes (Saturday May 8, Madison)

Together We Can End Domestic Violence Luncheon (Specific date in September and location TBD)

Networking Meetings

WCADV's Networking Calendar will be in the next edition of the Coalition Chronicles, available in February.

THANK YOU DONORS!

With great appreciation to those who support our work to prevent and eliminate domestic abuse in Wisconsin.

*__Madison/Monona Lioness__ for the successful Summer Raffle which raised $2500 for WCADV.

Members of the Madison Lioness group present checks to Patti Seger and Mary Jo Elert of WCADV

*__Madison Chapter of NAWBO__ for their ongoing support of WCADV. For the third year in a row NAWBO Madison Chapter hosted a silent auction benefiting the coalition raising $1000. We are grateful for the ongoing relationship with this amazing group of women.

*__Empire Beauty School__ for recognizing October as Domestic Violence awareness month and hosting a Cut-A-Thon, Garage Sale and Bake Sale and donating 100% of the proceeds to WCADV.

In the scars of my knees you can see
children torn from their families
bludgeoned into government schools
You can see through the pins in my bones
that we are prisoners of a long war
My knee is so badly wounded no one will look at it
The pus of the past oozes from every pore
This infection has gone on for at least 300 years
Our sacred beliefs have been made into pencils
names of cities gas stations
My knee is wounded so badly that I limp constantly
Anger is my crutch I hold myself upright with it
My knee is wounded
see
__How I Am Still Walking__
— __Not Vanishing__
By Chrystos

Biography
Chrystos was born in San Francisco, CA, on November 7, 1946. She is of mixed-blood ancestry but identifies with her father, who was of Menominee ancestry. Her mother's heritage was Lithuanian/Alsace Lorraine. Instead of growing up on the reservation, she was reared in the city around Black, Latino, Asian, and White people, and identifies herself as an Urban Indian. Since 1980, she has been living on Bainbridge Island, Washington. http://voices.cla.umn.edu/artistpages/chrystos.php

WCADV's 4th Annual
Together We Can End Domestic Violence luncheon was another Great Success.

A special thanks to all of our Sponsors, Table Captains and guests who helped raise over $43,000 to support our efforts.

Featured guest speaker Lilada Gee and WCADV staff member Colleen Cox

Members of Women In Focus

WCADV Board member Sue Sippel and
Sharon Lewandowski of
Department of Children and Families

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St.Mary's /SSM Health Care of Wisconsin
Stafford Rosenbaum, LLP
UW Health
With additional support from
Meriter Hospital
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Table Captains: Julie Andersen, Mike Bacsi, May Tong Chang, Linda Dawson, Barb Easton, Steve Ehlke, Deirdre Garton, Cecilia Gillhouse, David Hart, Kathy Herbst, Graciela Laguna, Vivian Larkin (Women in Focus), Sharon Lewandowski, Tess Meuer, Hannah Rosenthal, Rita Rumbelow, Patti Seger, Jo Winston, Tracy & Mike Yaktus.
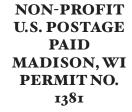
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**Community
Shares of
Wisconsin**

WCADV is a member of Community Shares of Wisconsin.   Please give generously through your workplace campaign.

YES, I WILL JOIN THE WISCONSIN COALITION AGAINST DOMESTIC VIOLENCE.

Individual Membership:
___ $30 new
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Organizational Sponsor___ $150

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 As a member I am interested in receiving:
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**Still searching for a special gift to give?
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Please call 608-255-0539
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All donations are tax deductible as
allowed by law.
Please return this form to WCADV.
WCADV will not sell or share your
contact information.

Please complete the following demographic information; we are required to supply this information in order to receive funding for our training efforts.
Racial or ethnic background (check all that apply)
___ African American
___ Asian
___ Caucasian
___ Latino/Latina
___ Native American
___ Other

Are you over 50 years of age?
___ Yes   ___ No

Do you work with or are you the support person for someone with developmental disabilities?
___ Yes   ___ No

Are you an adult victim/former victim of domestic violence?
___ Yes   ___ No