

NOTES

CHAPTER 1. CULTURAL COMPETENCE AND INTERSECTIONALITY

1. Although Lum's model focuses heavily on racial/ethnic groups, it can equally be applied to other culturally diverse groups. The model also promotes an ecological systems perspective of culturally competent social practice with a discussion of the intersectionality of diversity that acknowledges within-group variations consistent with the theme of this chapter and this book.

CHAPTER 4. A LILY OUT OF THE MUD

1. This excerpt is from a collective poem generated from 120 API domestic violence advocates at the conference, *Engendering Change: Addressing Violence against Asian Women*, held in St. Paul, Minnesota, in July 2005, by the Asian and Pacific Islander Institute on Domestic Violence (APIDV). Originally developed by Pualani Enos, the poem was re-created at this conference and compiled by Quynh Dang, Beckie Masaki, and Yanin Senachai.
2. The Asian and Pacific Islander Institute on Domestic Violence offers a definition of Asian and Pacific Islander that includes Central Asians: Afghani, Azerbaijani, Kazakh, Kyrgyz, Tajik, Turkmen, and Uzbek; East Asians: Chinese, Japanese, Korean, Okinawan, Taiwanese, and Tibetan; Hawaiian and Pacific Islander: Carolinian, Chamorro, Chuukese, Fijian, Guamanian, Hawaiian, Kosraean, Marshall-esse, Native Hawaiian, Nieu-ean, Palauan, Pohnpeian, Samoan, Tokelauan, Tongan, and Yapese; Southeast Asians: Burmese, Cambodian, Filipino, Hmong, Indonesian, Laotian, Malaysian, Mien, Papua New Guinean, Singaporean, Timorese, Thai, and Vietnamese; South Asians: Bangladeshi, Bhutanese, Indian, Maladivian, Nepali, Pakistani, and Sri Lankan; and West Asians: Bahrain, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, Syria, Turkey, United

Arab Emirates, and Yemen (Asian and Pacific Islander Institute on Domestic Violence [APIIDV] 2008).

3. Estimated count from Asian and Pacific Islander Institute on Domestic Violence (2005).
4. In 2007 the Oakland, California-based East Bay Asian and Pacific Islander Coalition to End Domestic Violence and the California Partnership to End Domestic Violence formed a working group to address rising wrongful domestic violence arrests of immigrant women. Asian Women's Shelter, one of the member organizations, documented that, for several months in 2007, more than half the shelter residents entered the shelter upon release from wrongful incarceration for domestic violence offences.

CHAPTER 5. SOCIAL WORK PRACTICE WITH ABUSED PERSONS WITH DISABILITIES

1. The authors of this chapter use the terms "people with disabilities" and "disabled people" interchangeably, though we acknowledge that each term has been criticized by those within and outside the disability communities.
2. For example, consider the definition of "family" or "household member" according to the Code of Virginia §16.1-228 (Virginia General Assembly Legislative Information System 2004):

Family or household member" means (i) the person's spouse, whether or not he or she resides in the same home with the person, (ii) the person's former spouse, whether or not he or she resides in the same home with the person, (iii) the person's parents, stepparents, children, stepchildren, brothers, sisters, half-brothers, half-sisters, grandparents, and grandchildren, regardless of whether such persons reside in the same home with the person, (iv) the person's mother-in-law, father-in-law, sons-in-law, daughters-in-law, brothers-in-law, and sisters-in-law who reside in the same home with the person, (v) any individual who has a child in common with the person, whether or not the person and that individual have been married or have resided together at any time, or (vi) any individual who cohabits or who, within the previous 12 months, cohabited with the person, and any children of either or them then residing in the same home with the person. (para. 23; <http://leg1.state.va.us/cgi-bin/legp504.exe?000+cod+16.1-228>)

3. Nonresidential places where persons with disabilities learn empowerment and develop the skills necessary to make lifestyle choices.
4. Among working-age men with disabilities, 60 percent were employed compared to 80 percent of nondisabled men. For working-age women, the percentages were 51 percent for women with disabilities and 67 percent for those without (Waldrop and Stern 2003).

5. A safety plan is often a pre-established form a victim will complete in order to list the steps she can take to remain safe during possible future incidents of abuse as well as resources in her community to assist her (National Coalition Against Domestic Violence 2007).
6. An “incapacitated person” is any adult who is impaired by reason of mental illness, mental retardation, physical illness or disability, advanced age, or other causes to the extent that the adult lacks sufficient understanding or capacity to make, communicate, or carry out responsible decisions concerning his or her well-being (Code of Virginia, §63.2–1603).
7. Training manuals that may assist practitioners have been developed by domestic and sexual assault service providers (for example, National Coalition Against Domestic Violence 1996; Safe Place Disability Services ASAP, 2002).

CHAPTER 7. DOMESTIC ABUSE IN LATER LIFE

1. This number is an accurate report, not a typing error.

CHAPTER 9. OUTING THE ABUSE

1. We use the term “intimate partner violence” in this chapter, as it is gender neutral and does not rely on a heterosexual model of “domestic violence,” where “domestic” implies an opposite sex couple, usually married, sharing a living space together. We use the more common term “domestic violence” when talking about the service delivery system.
2. As noted in Table 9.1, many different terms can be used to refer to persons with non-dominant gender identity or sexual attractions. We use the term “LGBT,” understanding that it is limited and potentially obscures people who are also gender/attraction nonconforming but who do not relate to these labels. The term “queer,” while broader in scope and used by many members of LGBT communities, continues to carry derogatory implications for some LGBT people. A comprehensive listing of terms and definitions related to LGBT communities is available at <http://www.safeschoolscoalition.org/ElevenAspectsofSexuality.pdf>, accessed October 12, 2007.

CHAPTER 12. A COMMENTARY ON RELIGION AND DOMESTIC VIOLENCE

1. For additional information on many of these traditions, see Jean Anton (Ed.), *Walking Together: Working with Women from Diverse Religious and Spiritual Traditions* (Seattle: FaithTrust Institute, 2005). Available at <http://www.faithtrustinstitute.org>.

2. See Susan Yarrow Morris, *Opening the Door: A Pastor's Guide to Addressing Domestic Violence in Premarital Counseling* (Seattle: FaithTrust Institute, 2006).
3. Kiddushin 39b.
4. See Lev, 19:16.
5. Jerusalem Talmud, Pe'ah 1:1.
6. Midrash Tanchuma, Exodus, chap. 14.
7. For some examples of this teaching, see Qur'an verses 18:7, 22:11, 29:2, 34:21, 47:31, and 64:15.
8. "A man who has no wife lives without joy, without blessing, and without goodness" (Talmud, Yevamot 62b).
9. Talmud, Kiddushin 41a and Niddah 17a.
10. Gates of Repentance (High Holy Days Prayer Book), Central Conference of American Rabbis, 1978, p. 67.
11. Maimonides, Hilkhot Ishut 14:2.
12. Maimonides, Hilkhot Ishut 14:8.
13. Qur'an 4:1.
14. Qur'an 4:21.
15. Qur'an 2:187.
16. Qur'an 4:34.
17. Qur'an 4:128.
18. Maurice Lamm, *The Jewish Way in Love and Marriage* (New York: Harper and Row, 1991), p. 157.
19. Talmud, Baba Metzi'a 32a.
20. Kitzur Shulhan Arukh, ch. 143; Yoreh De'ah 240:25.
21. Mishnah, Yoma 85b.
22. See also Marie M. Fortune and Joretta Marshall (Eds.), *Forgiveness and Abuse: Jewish and Christian Reflections* (New York: Haworth, 2002).
23. Qur'an 5:45.