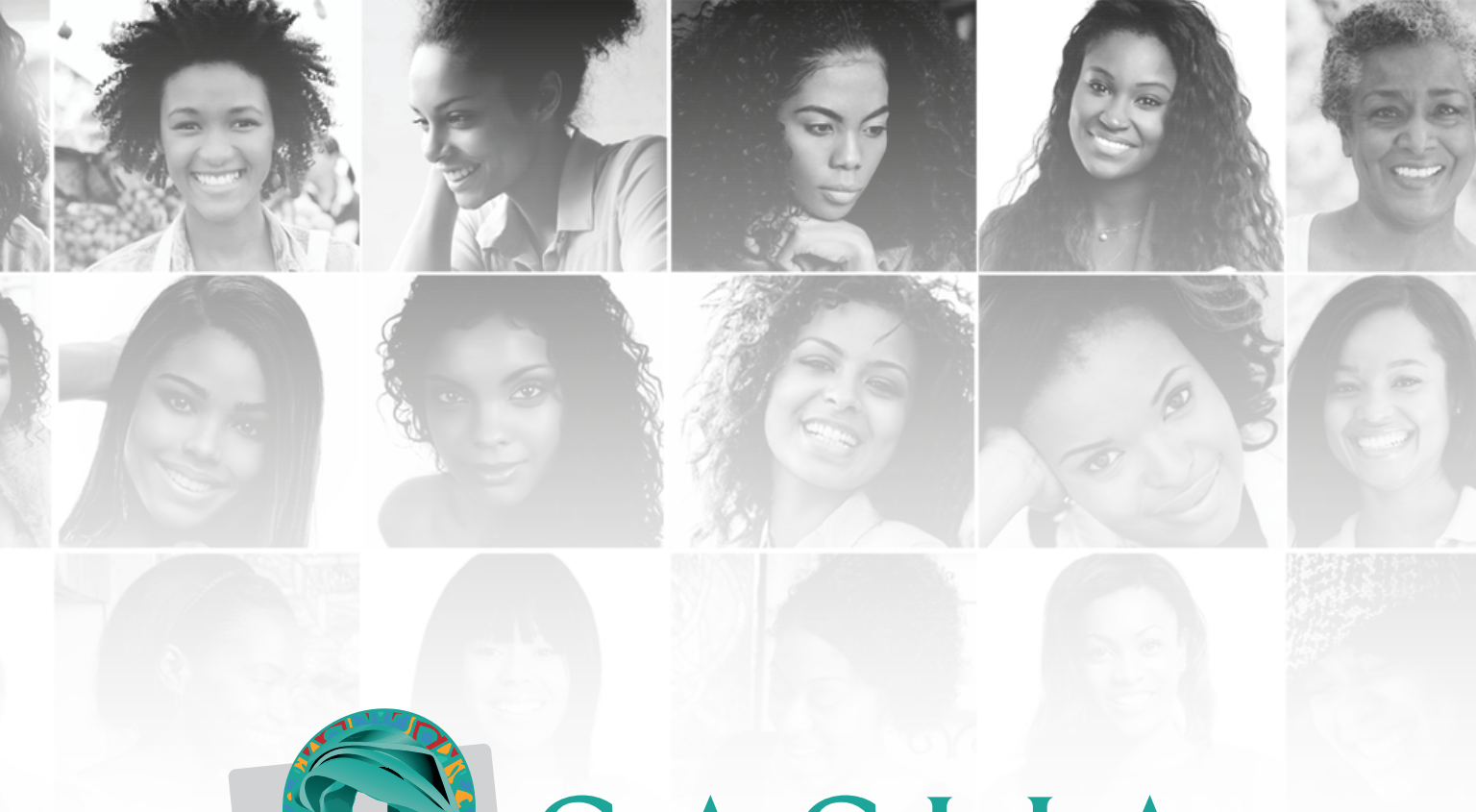


SASHA CENTER
TOOL KIT

Free Version



SASHA CENTER

SEXUAL ASSAULT SERVICES FOR
HOLISTIC HEALING AND AWARENESS

SASHA CENTER TOOL KIT - FREE VERSION

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Cover & Layout Design: Austin Roberts Publications

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www.SASHACenter.org



THE INVITATION

“If I knew you all had crystals, I would have brought my Florida Water”
-Survivor, at SASHA Center Group Sessions.

So here we are. You have taken the time and the opportunity to engage in written material about our work with African-Americans who have experienced sexual assault, trauma and abuse. We are so excited about sharing the SASHA Center’s history, goals and methods with you and it is our hope that it informs you. More specifically we hope it provides you with the opportunity to learn, grow and change. This experiential toolkit will hopefully challenge you in ways that will also provide a cultural context with an intersectional lens and encourage you to hear the voices of survivors. At the SASHA Center, we created this toolkit for those in leadership, the mid-level professional and all auxiliary staff who engage with Black women survivors.

This toolkit was created with the thought in mind that the history of written communication in the United States has been colonized and westernized by the dominate culture. Therefore, we will use this space to specifically decolonize the expected standards of written material. We will be intentional in our structure, cite the works of others (including both scholars and experiencers) and use best practices in gathering and sharing information. This toolkit will be deliberate in sharing stories, experiences, methods, antidotes and findings specifically from first-hand people who have contributed to the culture of the SASHA Center. We will honor and uplift the voices of survivors and use colloquialisms as well as other cultural nuances to tell SASHA Center’s story.

We want this toolkit to support and advance what you already know and give you the opportunity to learn new topics for assisting black women who have been raped. We are inviting you with the assumption that you are here because you want to know more, you want to help black women “experiencers” of sexual assault to heal and you are an ally and **co-conspirator** in the liberation and freedom of all black people and communities. At the SASHA Center, we know and understand first-hand how black people in the United States have been gripped by racism and oppression for the last 400 years and it is reflected in every aspect of our programming.

CO-CONSPIRATOR:

A white person who is willing to sacrifice and work with and on behalf of black people to increase justice and fairness for black people, instead of expecting black people to solve the issues. Co-Conspirators see racism and white supremacy as a white problem that white people should fix. - Tawanna Petty

Our Founder and Executive Director is a black woman whose family was enslaved by this country and she spent significant time tracing her roots and finding the descendants of the family who enslaved her ancestors. This personal journey influenced her to incorporate cultural competency into SASHA Center’s programming to address the inequities of service provision for black women and the black community from the time of enslavement, through our liberation and up to the present day. Slavery and the discussion of it is uncomfortable for some, it will be uncomfortable as you explore our topics here and we encourage you to be yourself, take care of yourself, be kind and gentle with yourself as you lean into new concepts that you have never thought of before and perhaps when you missed the mark in serving black women.

We want you to remember your own personal mission to help rape survivors and to know that it is okay to not know everything or to even understand it when it is presented to you. This toolkit is an intentional resource to encourage what New York activist, social network influencer and author Darnell Moore calls a practice of “**Black Radical Love.**” -We want you to join us as we take you on a journey to understanding our practices, beliefs, notions and understandings. These were developed

BLACK RADICAL LOVE:

The extent to which adoration, respect and positive regard is shown to black people from all walks of life and in all aspects of life. Darnell Moore says it is “a practice that one must take up daily.”

as a result of creating and making a safe space for black women survivors of sexual assault and allowing them to lead our work. Please remember to take care of yourself as you reflect and read through this toolkit and reach out to the resources we provide throughout.



OUR OPERATING PHILOSOPHY: CULTURE CURES AND HISTORY HEALS

“It is always the secrets that make us sick”- Dr. Joy DeGruy

Our mission is to create and provide culturally specific services for African-American self-identified sexual assault survivors in Detroit. This is a population so specific that we are often challenged by identifying, supporting and developing such programming while at the same time ensuring that members of the community know we are a safe space for them.

We have to consistently strike the balance between running our organization in the traditional ways that are expected of us by our grantors/funders, while also integrating our “**non-traditional**” methods, a deliberate practice to build trust in the community.

Mainstream organizations and systems that exist and were developed to help black people have indeed too often harmed black people and at the SASHA Center we are aware of this.

We therefore try to address this by making sure we embrace our cultural ways of being and knowing - and by reflecting that back to survivors, in all of our programming.

NON-TRADITIONAL:


Ways of being and doing that are different from what is considered the usual practice, and not set within particular expectations that derive from what has been done repeatedly or what is a regular and known practice.



More specifically, we believe it is imperative to share that this toolkit will intentionally move away from standardized practices commonly used in toolkits. We will dismantle westernized ways of sharing information. We will lead with quotes, comments and knowledge shared with us from our survivors and experiencers of rape, and we will try our best to be as conversational with the content as possible. Our ultimate goal is for the reader to experience this toolkit and feel it deeply, rather than just read for tactical knowledge, or to go and try to replicate its contents. We want you to integrate the knowledge, feel something and perhaps even experience some healing as well.

In order to dismantle westernized ways of developing a toolkit, the SASHA Center explored the works and writings of various scholars on topics including but not limited to decolonization, the discounting of our oral traditions and storytelling, and white supremacy culture. According to Jones and Okun authors of “From Dismantling Racism: A Workbook for Social Change Groups” (2001), there are 11 ways white supremacy culture shows up in organizations, that it pushes the Eurocentric notion that the written word is superior to the spoken word and that quantity is elevated over quality. At the SASHA Center we believe oral stories and traditions passed down through the spoken word for generations have historical, ancestral and cultural validity for us as African Americans.

We also reject the Western notion that objective measures of quantity have more value than subjective measures of quality. Therefore, we believe that because “help is as help does,” if this toolkit can help just one person we still view it as valuable. When we run our group sessions it is imperative that the quality of our content is more important than the number of attendees, and



other metrics of objective valuation. While we know helping more people is a good thing, we also operate with the notion that black folks must be and feel safe enough to disclose, partake in and reflect during our sessions. Our methods were created for and by us because we have a special charge - to focus on the organic process of the therapeutic relationship and on rapport building with participants. Therefore, this toolkit will share and reflect more on how and why we relate to each other, and the stories told and shared by our survivors, as well as on our faculty because these all work together to help our communities heal from sexual violence.

What We Do

In addition to providing technical assistance to organizations/shelters/dual DV/SA agencies, SASHA Center also provides educational programs and workshops to corporations. The organization conducts training and community events to sorority and fraternity groups, black churches and other religious institutions. SASHA Center also collaborates with local LGBTQI agencies and their allies.

The main focus of the SASHA Center is to provide support group services across all intersections, including: race, religion, sexual orientation, economic status, gender or gender expression, education, age, ability, work status, and any other markers of individuality or difference. SASHA Center provides support group services to victims/survivors of sexual assault occurring in all contexts, such as date/acquaintance, stranger, familial and/or marital rape, to individuals in the Detroit area. The vast majority of these people are those who are or who have been influenced, reared or raised in communities or households by families who are currently living in the midwestern region of the United States and who are descendants of people who were enslaved in America, primarily from the southern region of the country.



The intentionally tailored service provision for this population was deliberately created and identified because over the years, this population has been invisible, ignored, treated inadequately, inappropriately, misdiagnosed and discriminated against as it relates to race and sexual assault services. A specifically egregious example is the discovery of 11,000+ untested and “shelved” DNA rape testing kits found in Detroit in 2009 and the fact that 81% of them belonged to African-American women (Campbell, Fehler-Cabral, Pierce, Sharma, Bybee, Shaw, Horsford & Feeney 2015). As a result of this, justice for these African-American women was usurped and their visibility was effectively denied.

Barriers that exist within the African-American community that can impede service provision for supportive interventions for sexual assault survivors include but are not limited to economics, the criminal justice system, limited access to resources, service providers not understanding cultural nuances, and negative images and stereotypes that are held by SA/DV leadership and in some cases internalized by survivors seeking help (Robinson, 2003).



THE TRIANGULATION OF BLACK WOMEN AND RAPE

"I don't know what ya'll do over there, but my sister said
I better call and I think this is some bullshit."

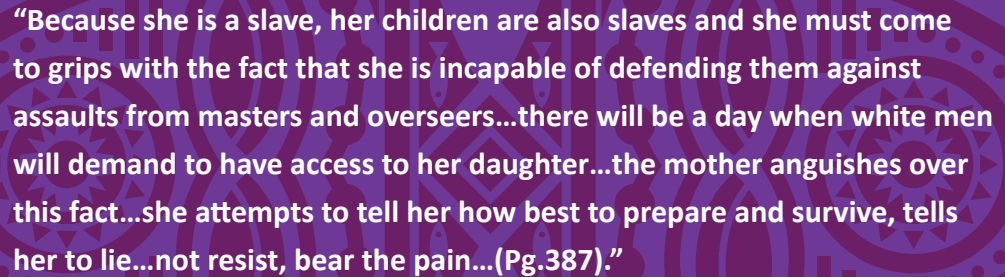
- Survivor's first call to the SASHA Center, Current Facilitator and Volunteer.

In the African-American family and community, secret-keeping has been identified by facilitators of groups at the SASHA Center as a “coping mechanism used by our people to survive” (Johnson, Davis, L., Davis, Z., & Ventour, 2018). This silencing of our voices has existed from generation to generation as we have coped with surviving slavery, sexual assault, mutilation, bondage and race-based hate. However, this strategy of secret keeping does not work no matter its purpose – and certainly not when it operates to protect and shield those who are responsible for inflicting the pain, a concept known as “no-snitching.” Culturally specific services for this population must first and foremost challenge the notion and functionality (or the lack thereof) of the “no-snitching” phenomenon, which has impeded on this community’s capacity to integrate the healing that comes from justice as a human right for these sexual assault survivors. This notion and idea of “no-snitching” started during slavery and continues to present day.

POST TRAUMATIC SLAVE SYNDROME:
PTSS posits that centuries of slavery in the United States, followed by systemic and structural racism and oppression, including lynching, Jim Crow laws, and unwarranted mass incarceration, have resulted in multigenerational maladaptive behaviors, which originated as survival strategies.

Dr. Joy DeGruy talks about the transatlantic slaved trade and the rape of Black women in her critically acclaimed book, *Post Traumatic Slave Syndrome* (2005).

In it she states:



“Because she is a slave, her children are also slaves and she must come to grips with the fact that she is incapable of defending them against assaults from masters and overseers...there will be a day when white men will demand to have access to her daughter...the mother anguishes over this fact...she attempts to tell her how best to prepare and survive, tells her to lie...not resist, bear the pain...(Pg.387).”

Besides the notion of “no-snitching,” there are three additional key issues that are present when it comes to properly serving Black women who have been raped.

First, Black women are either over-celebrated or vehemently bonded by the “strong black woman” image/stereotype which poses a challenge for care-givers, family, and herself. This can get in the way of her asking for help, or receiving help from those who assume she is strong and can handle all things that “God places on her.”

Secondly, the generational inheritance of trauma through slavery, and the survivor stories that show up in clinical settings and rape survivor advocacy centers have been challenging to some service providers. Showing empathy and accepting that Black women do indeed get raped, that their lives are valuable, and that healing is certainly possible are concepts that are harder to grasp when the history of slavery is ignored. There has been a lack of exploration regarding how the current environment as well as the legacy of slavery have worked together to negatively impact-Black women in present day.

Thirdly, mainstream agencies lack specific funding and processes to pay for or track culturally appropriate services. Even when money is earmarked for marginalized communities, funders and their reporting tools lack the language, descriptions and markers for describing how resources are allocated and spent. There is a need to track collaborations, spaces, and support group topics. For instance, a funder might ask what skin tone and hair have to do with sexual assault and why it is a topic during a sexual assault healing group session? Meanwhile, underfunded but appropriately trained culturally specific service providers know that these topics can impact the way in which services are rendered, how survivors may be discriminated against and whether or not survivors will get justice. Hair and skin tone matter due to colorism and other societal notions that devalue

darker skin and more textured hair, so these traits too often determine the extent to which the systems in place are helpful and responsive to clients. According to the Social Science Journal, “for over 12,000 black women imprisoned in North Carolina between 1995 and 2009 black women deemed to have a lighter skin tone received more lenient prison sentences and served less time behind bars” (Jill Viglione, Lance Hannon, Robert DeFina). Reports must provide for the inclusion of these environmental issues, factors that we see in the Black community due to racial discrimination, assumptions, and acceptance of negative stereotypes, internalized or otherwise.

National and community-based academic studies have documented the high prevalence of assault among African-American women and the fact that although they experience sexual assault at alarming rates, they are less likely to report or seek help following a sexual assault. The challenge and need to address this disparity in reporting requires an understanding of the sociohistorical context of sexual assault of African-American women. The sociohistorical context of rape and sexual assault is qualitatively different for African-American women as compared to nonminority women. Throughout much of U.S. history, the rape of Black women was widespread and institutionalized. The legal system offered little protection and stereotypes about Black women’s supposed hypersexuality were used to justify limited social support for Black rape victims. The United States’ legacy of slavery and the unabated commodification of African bodies that ensued have invariably influenced the experience of sexual violence perpetrated against African-American women. During the slave era, sexual assault and sexual exploitation were utilized as a means to dominate and oppress enslaved African females; the sexual victimization of African women was legal and deemed justified by their status as property





belonging to the plantation owner.

Post-slavery, until about the late 1950s, African-American women working outside their homes as maids and washerwomen were routinely the victims of sexual assault and harassment committed by the men in the families for which they worked (Neville & Pugh, 1997). Although legalized slave labor and the resulting sexual violation of women of African descent have ceased, evidence of their impact still remains. This transgenerational trauma has been defined as historical, and sometimes continuing, traumatic experiences that affect more than one generation.

Concurrently, the relationship between victimization and mental health consequences can be influenced by socio-economic identity markers at the intersection of race and poverty or low socioeconomic status. This is associated with negative psychological outcomes and also increases the likelihood that a woman will be assaulted. As a consequence, Black/African American women developed a culture of silence about the possibility of seemingly unavoidable violence to come.

The SASHA Center focuses specifically on the African-American community and the elements cited above. It is the only sexual assault service provider in the country to do so, as far as we know. Of course, we are not saying we are the only ones to provide sexual assault services for Black women, we are saying we are the only agency providing culturally specific support groups in the African-American community that we are aware of. We are not a comprehensive agency, by design. We wanted to solely focus on support group healing for survivors and experiencers. While we also know that there is a significant need in the community for more resources, we have actively chosen to focus on group healing with survivors. The main focus of the SASHA Center is to provide support group services across all intersections, including: race, religion, sexual orientation, economic status, gender or gender expression, education, age, ability, work status, and any other markers of individuality or difference.

All services are free of charge to victims, programs are intergenerational. Support group services range from those that are deemed clinically-sound best practices to integrative and non-traditional methods, depending on the needs of those being served. Programming for support groups are culturally specific as evidenced by topics that are covered. Survivors and facilitators engage in discussions ranging from hair texture/skin tone, to food, music, art, dance, ancestors, prayer/meditation, humor, irony and satire, as well as earth, wind and fire (pun intended). Storytelling is

cathartic and each 1-2-hour session includes activities that engage the mind, body and spirit.

Other factors effecting a Black survivor in Detroit include the fact that:

- In 2018, there were 415 forcible rapes reported. Forcible rape was the only form of violent crime to rise last year, up from 334.
- The city had the sixth highest rate of violent crime among the 25 largest U.S. cities in 2007.
- Neighborhoodscout.com reported a crime rate of 62.18 per 1,000 residents for property crimes, and 16.73 per 1,000 for violent crimes (compared to national figures of 32 per 1,000 for property crimes and 5 per 1,000 for violent crime in 2018).
- In spite of great health disparities among African-American women, the City of Detroit gutted its public health services.
- Of 318 U.S. metropolitan areas, Detroit is the second most segregated in the country.

Data on the prevalence of rape and sexual assault of African-American women in Detroit is limited and closely held. In 2018, Michigan government advocacy sources estimated 5,193 women survived sexual assault. In 2018, there were 10,723 aggravated assaults which included sexual assaults but exactly how many was unreported. In Michigan, 40% of women have experienced some form of sexual violence, ranging from unwanted touching to forcible rape since the age of 16, as cited by the Michigan Department of Community Health; and the Center for Public Integrity reports that one in five college women will become the victim of rape or an attempted rape by the time she graduates.

Please see the SASHA Model, also known as “The Triangulation of Black Women and Rape” infographic, in the Appendix of this toolkit. It explains the dynamics that the information above brings into play shedding more light. While we do not ascribe supremacy to quantitative data, sometimes we recognize it is helpful in painting a more accurate picture.

Culturally specific programming is critical to African-Americans and a direct connection must be made between the transatlantic slave trade and the current negative impact it has on present day survivors of sexual violence.

It is our hope that this toolkit will be a resource that you reference while developing programming and training your staff on working with black survivors of rape at your agencies. SASHA Center staff is always willing and able to provide technical assistance regarding our toolkit and work with black survivors. We encourage you to reach out after reviewing the material here.





HISTORY AND PHILOSOPHY OF THE SASHA CENTER/ ABOUT US

“I am learning better who I am, every time I spend time with you ladies.”

-Volunteer at the SASHA Center.

The SASHA Center was founded in June 2010 after our Founder and Executive Director Kalimah Johnson, a therapist and clinical social worker determined through community engagements and her work experience that when black women and girls were sexually assaulted, they were inadequately served by mainstream programs. This was especially evident to her when she worked as a clinical social worker for the Detroit Police Department’s Rape Counseling Center, now known as the Victim Assistance Program.

In the beginning, programming was focused on building the voices and visibility of black women rape survivors. We started a woman of color coordinated annual Take Back the Night for Sexual Assault Awareness Month event in April and it was attended by people of various backgrounds, including those from differing spectrums of religious, sexual orientation/expression and ideologies. Black radical love led us, and we asked the question, “What would an event coordinated and led by black people look like for Take Back the Night?” It was quickly discovered that it would be quite different than the ones we had attended in the past at our previous colleges and universities.



EXPERIENCERS:

At the SASHA Center we prefer the term “experiencers” and allow the person seeking services to determine who or what they are on any given day or time of day, as a result of having been sexually assaulted or violated.

This includes those who have experienced sexual trauma who may also identify along the spectrum from survivor, to thriver to those who identify as victims.

By contrast, mainstream organizations typically use the term survivor and federally funded programming call them victims.

Initially we wanted the event to happen in community and not on a college campus. We wanted the environment to be celebratory for “**experiencers**” and we wanted it to be full of energy, which was very different from the somber events around sexual assault and vigils that we were familiar with. We wanted to partner with all of the other mainstream agencies by inviting them to the event. We were strategic because we wanted to expose advocates and service providers to our ways of knowing and being. We wanted to show them how we heal through music and dance, food and culture, call and response, performance and art. Ultimately, incorporating every

element of the black-led Take Back the Night in Detroit, organized by leaders, advocates and survivors, is how we created all of the programming at the SASHA Center.

We started our first group sessions for experiencers in 2011 after our Founder became a full-time tenure track professor of Social Work at Marygrove College. Marygrove College did not accept their first student to identify as a black woman until 1968, the year our Founder was born. She was determined to “**respatialize**” the college and use it as a healing space. Respatialization is a

RESPATIALIZE:

The act of activists and change-makers taking over and using space that was not intended to be used by them or by people of color. Making space safe and intended to provide visibility, relief, safety and justice for Black, Indigenous and People of Color (BIPOC).

term used by several scholars to describe the act of using space to serve the purpose of changing that space into something healing for the marginalized. She therefore created activities for black women and girls to

experience acceptance, love and joy on that beautiful woman-centered northwest Detroit campus. The evolution, trials and errors of the developing SASHA Center also included early work with Serenity Services, a non-profit in the city working with those experiencing domestic violence.

Our philosophy and core beliefs at the SASHA Center are dignity and respect of every person and the centering of survivor's voices. We are trauma-informed and most importantly, we believe that **culture cures and history heals**. We are a community-based organization that is centered on communal healing, intergenerational gatherings and sessions, and we believe that space creation for joy as experienced by black women and the entire black community is paramount for the integration and healing of sexual assault.





ACKNOWLEDGEMENTS/ ABOUT WHO

“I sent this card to say thank you all so much, my life is changing. I told my mama what happened and I did not think I would ever tell - and nobody died.”- Participant in SPIRIT Group

SASHA Center would like to thank the Michigan Coalition to End Domestic & Sexual Violence and the MCEDSV, Board of Directors, our graphic designer, our founder and every black scholar in the United States who thinks, writes and publishes work about black women and girls healing and integrating the traumatic experience of sexual assault. Most importantly, we thank all the survivors and experiencers of sexual assault who have trusted our Center with their integration and healing, as well as for their voices included in this toolkit by way of quotes and commentary shared with us-as well as for providing feedback to our staff and facilitators on our anonymous evaluations.

Throughout this tool kit we have taken care to keep their identities sacred by using fictitious names, although in the black community it is sometimes an act of courage to identify the voices of our work with all identifiers and with their full names. However, as empowering as we know the act of silence-breaking can be, we prioritize the privacy and safety of every client.

We seriously considered the extent to which survivors and experiencers have control of their own voices and while none of them were compensated or rewarded for their comments and quotes you will see throughout this toolkit, we believe in some cases survivors should be compensated



for sharing their stories. However, compensation should never steer or take precedence over the importance of their autonomy and self-directed decision making when providing us with their thoughts and words about this work.

We collected the quotes in this toolkit from evaluations, notes, letters or cards sent to the agency as well as recorded feedback from clients who signed releases of their statements, words and stories.



HOW TO USE THIS TOOLKIT/ABOUT YOU

“The good news is, I am here.” -Experiencer-Virtual Participant in a HIP Series Group Session

First of all, even as a committed and educated service provider, you will not be familiar with everything, give yourself a pass and be gentle with yourself. This toolkit is not meant to be exhaustive, nor intended to provide you with every exacting detail for treating black women and girls who have been sexually assaulted. This toolkit is instead intended for you to start asking yourself critical questions about attitudes, beliefs and behaviors that you and/or your staff and all those around you have engaged in towards black women and girls, whether good or bad. We hope this toolkit will provide you the opportunity to process the extent to which your own work and advocacy have benefitted black women or otherwise. Use this toolkit as a way to explore and learn about our work, and about other cultural nuances that may perhaps impede upon or advance service provision at your agency or program. This toolkit is intended to help you positively impact the lives of black women and girls who have experienced sexual assault and to understand black indigenous communities as it relates to surviving sexual assault.

OPENING STATEMENT

This version of the toolkit is a gift to those who are seeking a basic introduction to what we do at the SASHA Center and how we engage with self-identified survivors of sexual assault and trauma in the African American community. Below is a comprehensive list of topics that we cover within the full and complete toolkit when individuals, groups, organizations and corporations request a more comprehensive document and training on our work.

The full toolkit comes with a 4-8-hour training by our Executive Director and faculty. Applicable fees apply and range from \$2,500.00 to \$5,000.00 and can be conducted virtually or in-person (depending on COVID-19 protocols and status at time of request). To inquire about the full toolkit and training, please call our office at 1-888-865-7055 to speak with us about registering.

SASHA Center’s Guiding Principles

Black Feminist Theory

Black Women/Black Poems

Culture and History

The Black Women’s Triangulation of Rape Model

Anti-Blackness in Mainstream Programs

Humor, Irony and Satire in Support Groups

Recommended Activities/Group Outline Examples

Prevention and Education

Collaboration and Art/Culture Infused Programming

Glossary/List of Terms



Culturally specific programming is critical to the African-American community and required to draw a direct connection between the transatlantic slave trade and the negative impact our enslavement still has on present day survivors of sexual violence. Therefore, mainstream organizations need to collaborate more with smaller niche agencies to support culturally specific and holistic healing practices. Topics that may appear to be unrelated to sexual assault are necessary to explore for culturally specific programming. Safer spaces need to be created that resonate with the clients' language, expression, experience and history. There is a need for more organizations that focus on providing culturally specific services and current funding sources should be cognizant of inclusivity and make their grant practices more "user-friendly" for niche agencies and programs. Black women, families and communities deserve healing and appropriate services for integrating the traumatic experience of rape and sexual assault and SASHA Center will continue to center to voices of black people in the United States who have experienced, witnessed and lived through sexual and racial trauma for years to come. We welcome you as partners in this process and stand ready to provide consultation so that the Black women you serve can benefit from the expertise we have amassed – due to the generous spirits of those who have engaged in this process with us.

RESOURCES

Black Women's Blueprint: 347-533-9102/3 or 646-647-5414

GLBT National Hotlines: 888-843-4564 | 888-246-7443 (Youth) | 888-234-7243 (seniors)

National Coalition of Anti-Violence Programs: 212-714-1141 (English and Spanish)

National Domestic Violence Hotline: 1-800-799-7233

National Suicide Prevention Hotline: 1-800-273-8255

Rape Abuse Incest National Network (RAINN): 1-800-656-4673

Trevor Project: National Suicide Prevention for LGBTQ Youth: 1-866-488-7386

Trans Lifeline (TGNC): 1-877-565-8860

BIPOC ORGANIZATIONS TO SUPPORT!

List was compiled and generated from the work of Aishah Shahidah Simmons,
author love WITH accountability. www.loveWITHaccountability.com

#IamNegrx

A Long Walk Home

The Armah Institute of Emotional Justice

Ahimsa Collective

Bay Area Transformative Justice Collective

Black Women's Blueprint

Children of Combahee

CONNECT

Creative Interventions

Critical Resistance (Addressing Harm,
Accountability & Healing)

DAWN (Emerging As A Safer Deaf Community)

DC Rape Crisis Center

Educators for Consent Culture

Firecracker Foundation

Freedom Inc.

Girls for Gender Equity

HARLEM S.U.N Global

The Heal Project

INCITE!

Living Bridges Project

Just Beginnings Collaborative

Marsha P. Johnson Institute

Men Stopping Violence

#metoo. movement

Mirror Memoirs

Monsoon Asian and Pacific Islanders in
Solidarity

#MuteRKelly

National Coalition of Anti-Violence Programs

National Indigenous Women's Resource Center

National Queer and Trans Therapists of Color
Network

North Carolina Coalition Against Sexual
Assault

Ohio Alliance to End Sexual Violence

OAASIS Oregon

Pops'nAde

Project NIA

RALIANCE: Ending Sexual Violence in One
Generation

ROOT (Reclaiming Our Own Transcendence)

Sins Invalid

#SheSafeWeSafe (BYP 100)

Speaking Spaces

Survived + Punished | #FreeThemAll

Transform Harm

Triumphant 2Gether

TransLatin@ Coalition

Tewa Women United

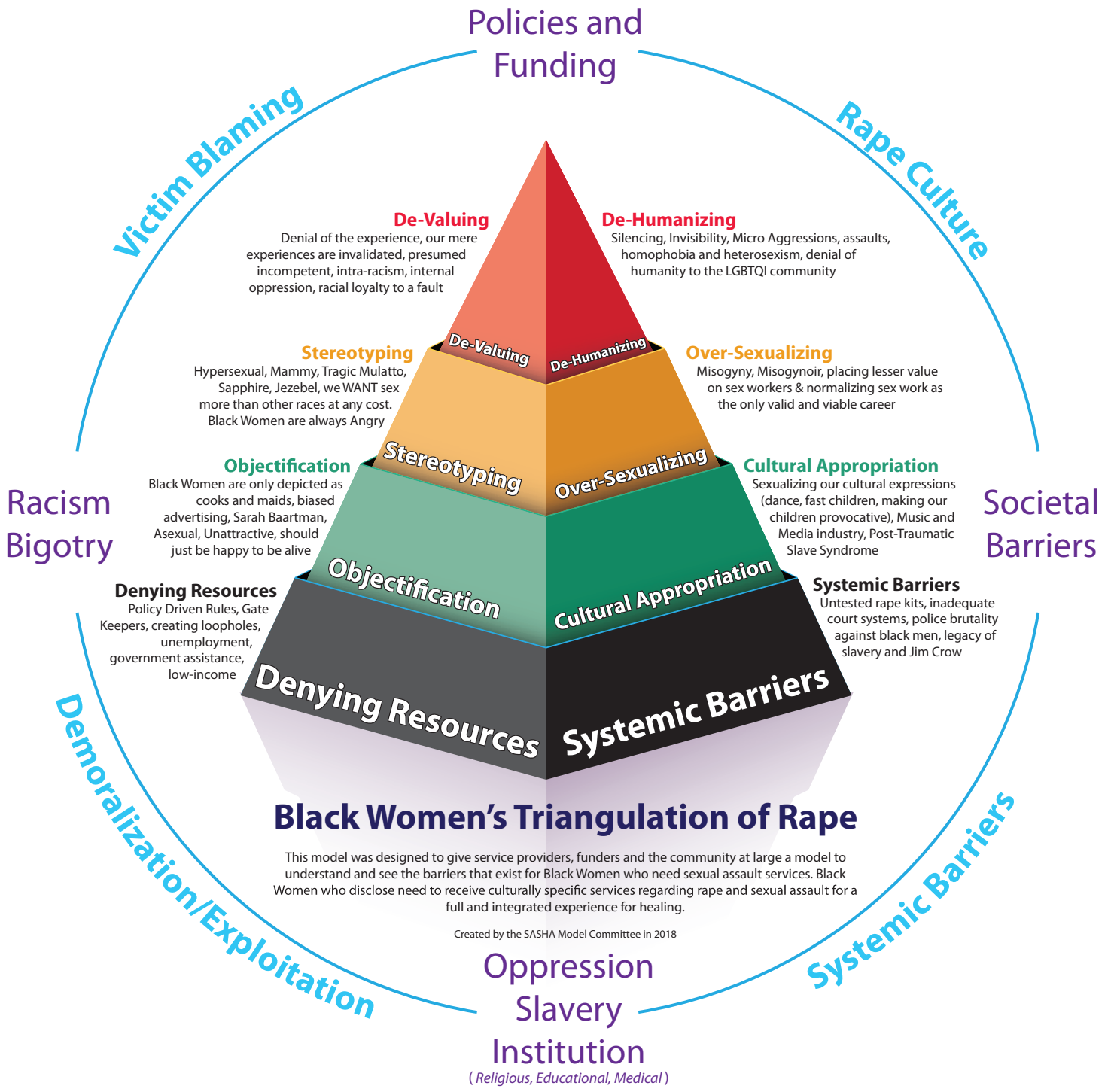
Visioning B.E.A.R Circle Intertribal Coalition

WomanPREACH!

Women of Color Network

Women's Leadership Project

eleven24



DE-VALUING

Denial of the experience, our mere experiences are invalidated, presumed incompetent, intra-racism, internal oppression, racial loyalty to a fault

DE-HUMANIZING

Silencing, Invisibility, Micro Aggressions, assaults, homophobia and heterosexism, denial of humanity to the LGBTQI community

STEREOTYPING

Hypersexual, Mammy, Tragic Mulatto, Sapphire, Jezebel, we WANT sex more than other races at any cost. Black Women are always Angry

OVER-SEXUALIZING

Misogyny, Misogynoir, placing lesser value on sex workers & normalizing sex work as the only valid and viable career

OBJECTIFICATION

Black Women are only depicted as cooks and maids, biased advertising, Sarah Baartman, Asexual, Unattractive, should just be happy to be alive

CULTURAL APPROPRIATION

Sexualizing our cultural expressions (dance, fast children, making our children provocative), Music and Media industry, Post-Traumatic Slave Syndrome

DENYING RESOURCES

Policy Driven Rules, Gate Keepers, creating loopholes, unemployment, government assistance, low-income

SYSTEMIC BARRIERS

Untested rape kits, inadequate court systems, police brutality against black men, legacy of slavery and Jim Crow

BLACK WOMEN'S TRIANGULATION OF RAPE

This model was designed to give service providers, funders and the community at large a model to understand and see the barriers that exist for Black Women who need sexual assault services. Black Women who disclose need to receive culturally specific services regarding rape and sexual assault for a full and integrated experience for healing.

Created by the SASHA Model Committee in 2018

Websites

<http://notherapedocumentary.org/no-study-guide>

<https://www.c-span.org/video/?295934-1/at-dark-end-street>

<https://www.essence.com/entertainment/surviving-r-kelly-the-aftermath-lifetime/>

<https://www.essence.com/news/tarana-burke-guest-edits-the-november-2018-issue-of-essence/>

<https://eji.org/history-racial-injustice-sexual-exploitation-black-women>

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FINAL STATEMENT

We hope that you have found this toolkit to be resourceful and informative, we recommend that you open your heart and mind to a new way of serving individuals who have experienced sexual trauma and we appreciate the attention you have given to this document. As a reminder, please reach out to us for an even deeper dive into our work and vision. Allow black people, people of color and others who are in the margins to be centered in all that you do. We are continuously seeking ways to center marginalized people (while in the margins) and it has been a delightful journey. At the SASHA Center, we believe that healing is possible, culture cures, history heals and that the good news awaits us all.