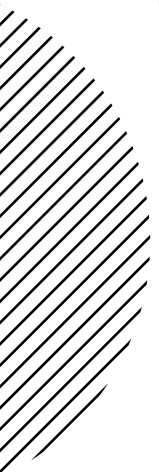
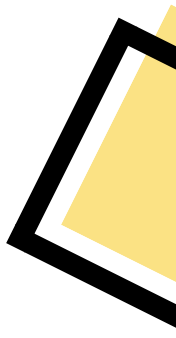



LGBTIQ+ POWER AND CONTROL WHEEL AND FRAMEWORKS FOR UNDERSTANDING VIOLENCE



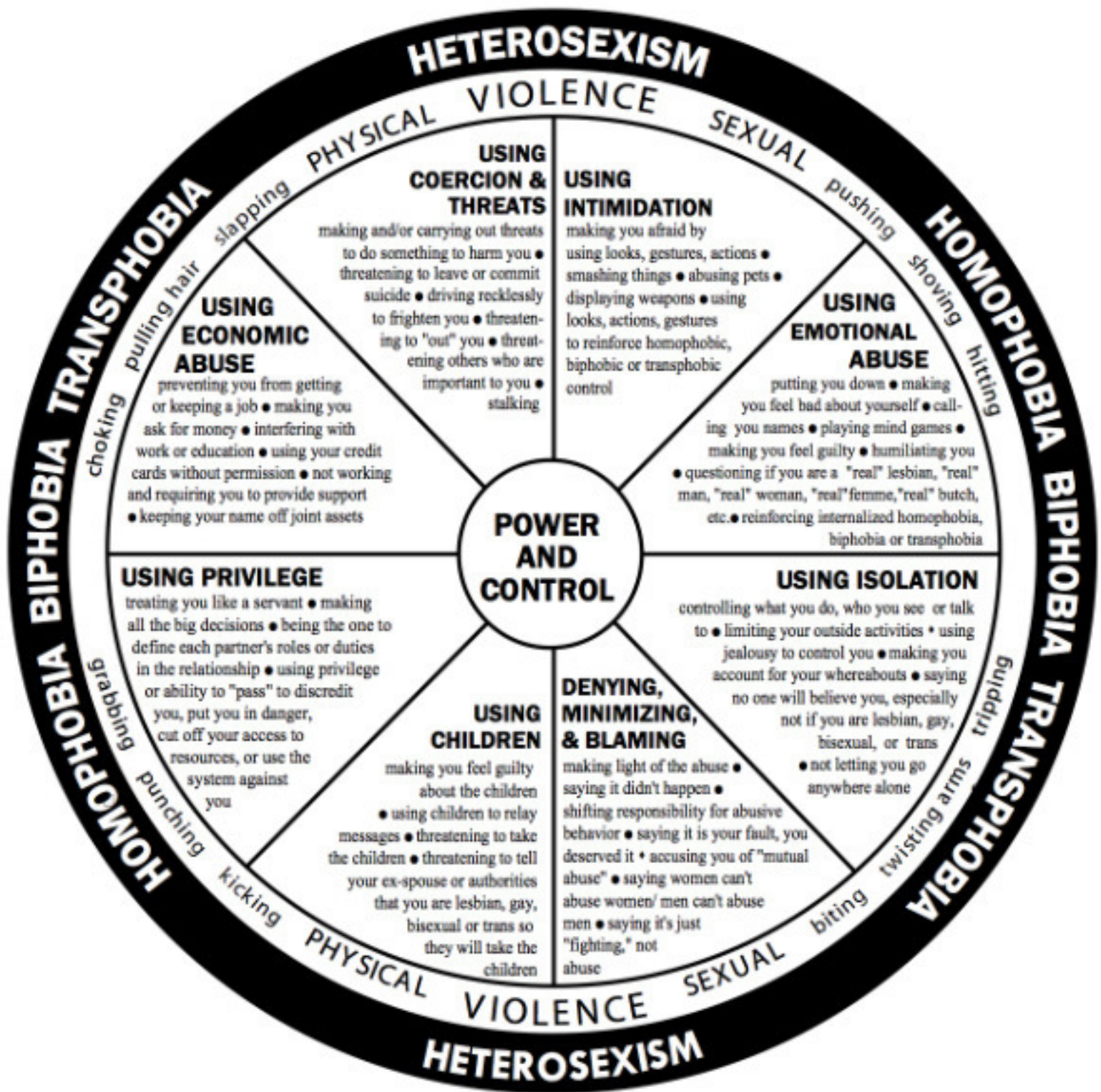
Introduction to this handout:

In our workshops we talk about myths about violence, violence and abuse in relationships and ways to support people who have experienced violence. This handout uses the Duluth Power and Control Wheel to begin developing a shared understanding of what family violence is. It can be used to identify or name specific violent behaviours that one person may use against another in a way that causes harm in order to control them/gain power.



<http://www.undercurrentvic.com/>

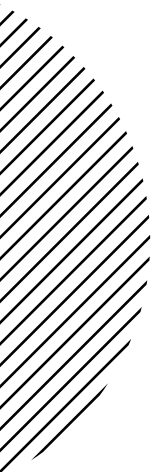




http://tcfv.org/pdf/Updated_wheels/LGBT.pdf



WHAT IS THE DULUTH POWER AND CONTROL WHEEL?





The Duluth Power and Control Wheel was developed in Duluth, Minnesota by family violence workers who spoke to groups of women who were survivors of intimate partner violence, including physical and sexual violence. The groups discussed their experience of living with a partner who was abusive and talked about ways their partners acted and how, because of these behaviours, their partners would end up with the power and control. What emerged from these discussions was the Power and Control Wheel that identified both overarching categories that violent behaviours may fall under e.g. “Using emotional abuse” and specific behaviours that may fit into one or more of these categories e.g. “putting them down, making them feel bad about themselves”.

More info at <https://www.theduluthmodel.org/>



WHY IS THE POWER AND CONTROL WHEEL USEFUL?

>> Helps develop shared understandings of what family and intimate partner violence looks like and allows types of violence that may be less “visible” like emotional, social, intimidation, financial etc. to be discussed and identified



WHY IS THE POWER AND CONTROL WHEEL USEFUL?

The wheel helps identify specific behaviours that are violent in contexts where abuse or intimate partner and family violence occurs. Breaking categories of different types of violence into specific violent behaviours is useful because:

>> Survivors may not identify with umbrella terms of violence but may be able to identify specific behaviours

e.g. a survivor might not state that their partner is using financial violence but might be able to communicate that their partner always expects them to pay for dinner and groceries and gets upset when they don't

>> It may help contextualise someone's experience of abuse, this helps in assessing safety and risk, and in naming what is happening for someone. Can often be beneficial for survivors to know that what they are experiencing is abuse.

eg. sexual assault: "what happens when you say no to sex?" rather than "have you been sexually assaulted/raped?"

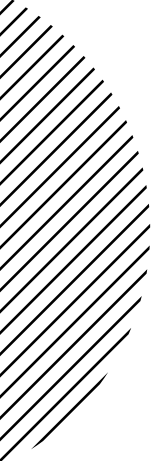

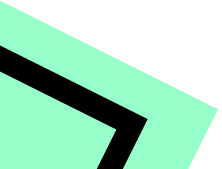


eg. have you ever experienced repeated unwanted contact?" or "Does x ever monitor your location/movements?", rather than "are you being stalked?".

This helps to identify the specific behaviours that someone may not name as sexual assault or stalking.

>> Is useful for accountability work, as often acknowledging the 'types' of violence can be used as a smokescreen.

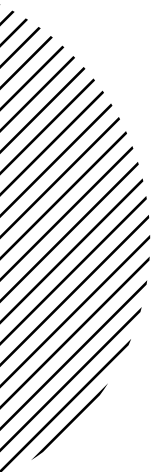





SOME SPECIFIC EXPERIENCES OF VIOLENCE THAT MAY HAPPEN IN LGBTIQ+ RELATIONSHIPS

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- Some specific experiences of violence that may happen in LGBTIQ+ relationships
 - 'Outing' as a method of control - if someone has not disclosed their sexuality, gender identity or history, HIV status and so on to their family, friends, workmates, community
 - Specific forms of abuse may occur in relationships that trans or non-binary people are in, including:
 - Refusing to validate gender identity (incorrect name/pronoun)
 - using offensive pronouns such as "it" to refer to the transgender partner;
 - Ridiculing the transgender partner's body and/or appearance
 - telling the transgender partner that he or she is not a real man or woman;
 - ridiculing the transgender partner's identity as "bisexual," "trans," "femme," "butch," "gender queer," etc.;
 - denying the transgender partner's access to medical treatment or hormones or coercing them to not pursue medical treatment.
 - Touching people / talking about their body in ways that make them feel uncomfortable about gender.
 - Relying on lack of services and lack of representation to enable abuse.
 - Denying the partner's sexual orientation (you're not really gay etc.)
 - Isolating people from LGBTIQ+ communities
 - Relying on particular sexual stereotypes about queer communities to pressure into certain types of sex (can use an example if people need one, or ask group for an example they can think of)
 - Withholding hormones
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SOME SPECIFIC EXPERIENCES OF VIOLENCE THAT MAY HAPPEN IN LGBTIQ+ RELATIONSHIPS

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- Public displays of affection in an area which makes someone feel unsafe
 - Using polyamory as punishment
 - Using a fear of police / state violence to threaten the partner, or stop the partner from seeking support i.e. 'if you tell anyone about this the cops will get involved'
 - The presence of HIV/AIDS in an abusive relationship may lead to specific forms of abuse, which include:
 - "outing" or threatening to tell others that the victim has HIV/AIDS;
 - an HIV+ abuser suggesting that she or he will sicken or die if the partner ends the relationship (emotional abuse);
 - preventing the HIV+ partner from receiving needed medical care or medications;
 - taking advantage of an HIV+ partner's poor health status, assuming sole power over a partner's economic affairs, create the partner's utter dependency on the abuser;
 - An HIV+ abuser infecting or threatening to infect a partner
 - Other factors contributing to experiences of violence or lack of access to support: being in small, insular communities, such as in rural/regional areas, might mean it is harder for people to disclose experiences of abuse, or the partner may be more easily able to turn the community against a person. Isolation from contact with the LGBTIQ+ community may increase a person's risk of heterosexist violence. Particularly in people's first LGBTIQ+ relationship, people may not have the connections to people in the community who can support them.
 - Heterosexism and experiences of heterosexist violence in communities and society in general can contribute to tolerance for violence in relationships, normalising the experience of violence and leading to people seeing abuse experienced in relationship as more minor or less serious. Heterosexist prejudices can also play out within GLBTIQ relationships, contributing to unequal power dynamics leading to violence and controlling behaviour
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FRAMEWORKS FOR UNDERSTANDING VIOLENCE

Most research on intimate and family violence and sexual assault focuses on violence against women.





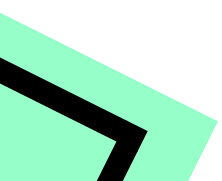

The key drivers of violence against women according to researchers are:

- >> low support for gender equity
- >> adherence to rigid gender roles and stereotypes

This involves:

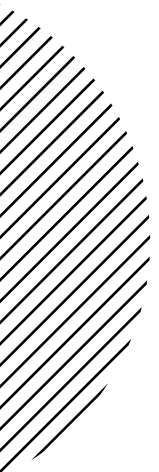
- >> Condoning of violence against women
- >> Men's control of decision-making and limits to women's independence
- >> Rigid gender roles and identities
- >> Male peer relations that emphasise aggression and disrespect towards women

Understandings of gendered intimate partner violence have generally been informed by a feminist framework that focuses on rigid gender roles and gender inequity. While remaining incredibly useful and important to acknowledge, this analysis is not enough to explain the drivers of violence in LGBTIQ+ relationships or to understand the variety of ways in which people are stereotyped and ascribed different worth according to the different value given to stereotyped identities. Given there is still minimal research, we need to develop and extend the existing feminist framework to better understand the drivers of violence in non-heterosexual relationships and to have a more complex understanding of power and violence in all relationships.








FRAMEWORKS FOR UNDERSTANDING VIOLENCE



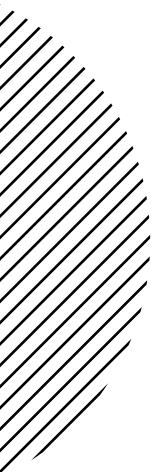
1. In addition to gender, we need to look at other hierarchical structures in society that create rigid roles and identities that are assigned to certain people. Devaluing and dehumanising people within certain categories and stereotypes is the first step in normalising and condoning the use of violence towards those people. Race, class, ability and broader understandings of gender are a few examples of intersecting oppressions through which people are understood as having more or less value based on their perceived roles or identities.

2. We also need to look more broadly at how we are taught in our society that power is gained through domination or control over others. Capitalist white supremacy, heteropatriarchy and other systems of oppression promote having power over one another. For example, recognising that LGBTIQ+ people might experience a high rate of disempowerment and violence as a result of heterosexism, cissexism and patriarchy can help us understand the significant impact of lateral violence within LGBTIQ+ communities and relationships. This can explain why some people in situations of relative powerlessness choose to grasp at power in the spaces available to them, such as in intimate or family relationships.








FRAMEWORKS FOR UNDERSTANDING VIOLENCE



3. Within the feminist framework, secondary drivers of violence include attitudes in the community that support violence, such as victim blaming or minimising violence, individual experiences such as exposure to violence, and intergenerational trauma. However, these factors only contribute to the prevalence of violence when the primary drivers are already present. These attitudes may take specific forms in different communities, influenced by stereotypes based on race, class, gender, sexuality, ability and so on.

4. Understanding these different factors can inform us about the context or environment in which violence happens. Importantly, context is not an excuse for violence. Using violence is a choice, and not everyone in the same situation uses violence. However, the context or environment may encourage people to make certain choices over others. Working to change and challenge the context may encourage people to identify that they can make different choices.

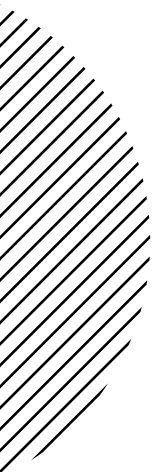




STRUCTURAL AND LATERAL OPPRESSION DEFINITIONS

Looking at structural and lateral violence does not mean excusing family/intimate partner violence, but we can use it to help explain the high rates of family violence in marginalised communities, rather than the more oppressive narratives we tend to hear.

Structural oppression



The ways in which history, culture, ideology, economic systems, public policies, institutional practices, and personal behaviors and beliefs interact to maintain a hierarchy - based on race, class, gender, sexuality, and/ or other group identities - that allows the privileges associated with the dominant group and the disadvantages associated with the oppressed, targeted, or marginalised group to endure and adapt over time.

Lateral oppression

Lateral violence is a term that describes the way people in positions of powerlessness, covertly or overtly direct their dissatisfaction inward toward each other, toward themselves, and toward those less powerful than themselves.

Lateral violence is believed to occur worldwide in minorities. It is also “a form of bullying that includes gossip, shaming and blaming others, backstabbing and attempts to socially isolate others”. Victims of lateral violence do these “organised, harmful behaviours” to each other collectively as part of an oppressed group, within their families, within their organisations and within their communities”.


“Lateral violence is the expression of rage and anger, fear and terror that can only be safely vented upon those closest to us when we are being oppressed.” In other words, people who are victims of a situation of dominance turn on each other instead of confronting the system that oppresses them. The oppressed also become the oppressors.

Lateral violence is directed sideways ('lateral') meaning the aggressors are your peers, often people in powerless positions.

The roots of lateral violence lie in colonisation, oppression, intergenerational trauma, powerlessness, ongoing experiences of racism, discrimination, homophobia, transphobia and misogyny etc.

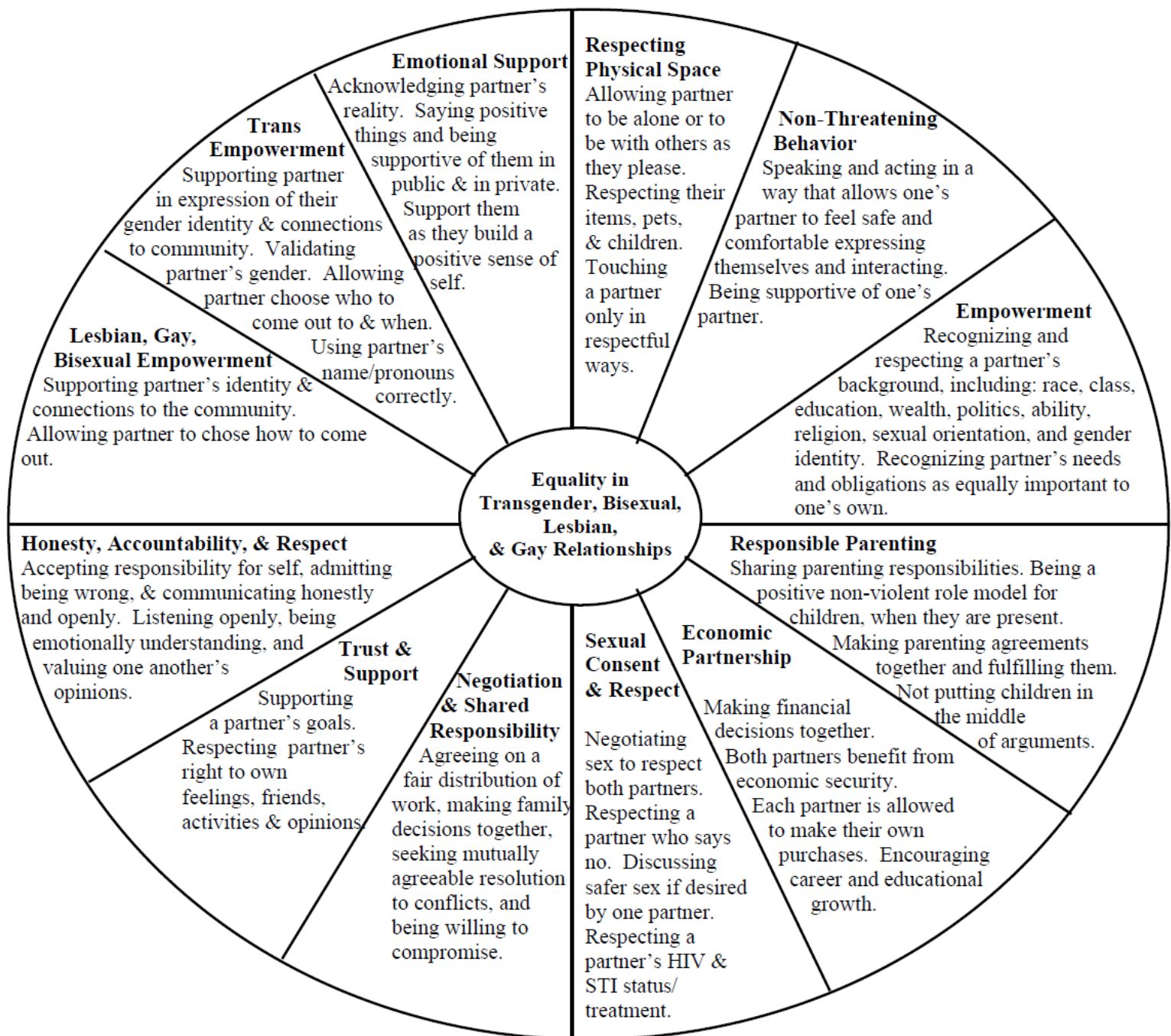
Negative stereotypes can create low self-esteem or a victim mentality, which in turn reinforces feelings of powerlessness and makes people lash out in lateral violence.

Source: <https://www.creativespirits.info/aboriginalculture/people/bullying-lateral-violence#ixzz4ljBOR7RF>



LGBTQ+ RELATIONSHIPS EQUALITY WHEEL

A lot of the ways we learn to navigate relationships are not so healthy for us. As survivors it can be hard to identify the things we have learned as coping mechanisms in past relationships or how our experiences have taught us about what we should expect and what we deserve. The equality wheel identifies some specific behaviours that demonstrate mutual respect, care and equality in relationships, and identifies some ideas about what relationships could be, what a respectful or healthy relationship might look like.



THERAPEUTIC FRAMEWORKS: ANGER MANAGEMENT V BEHAVIOUR CHANGE

This sheet articulates some of the differences between a framework that positions controlling, coercive, violent and abusive behaviours as a choice, or as a result of an inability to manage anger. This aims to dismantle myths surrounding anger as a driver of violence and abuse. It is designed to help those working in community interventions and community responses to sexual assault and abuse to ensure the person who has experienced/s violence is central to the work that we do.

Behaviour change framework

- >> Focuses on the person who has perpetrated/s violence making a choice to use power and control tactics in order to gain or maintain control.
- >> Safety of survivors is central to the work.
- >> Violence is viewed within a broader context of power and control.
- >> Focuses on the person who has perpetrated/s violence belief system (reinforced by a violence enabling society) and how that influences their behaviour.
- >> Focuses on the thoughts of the person who has perpetrated/s violence, not their feelings.
- >> Sees the use of violence as part of a wider cultural context that condones violence. People who have perpetrated violence are not seen as 'sick' or 'evil'. Using violence is a choice.
- >> Focuses on the person who has perpetrated/s violence taking responsibility for their behaviour, by acknowledging their behaviour and their impacts on the person who has experienced/s violence.
- >> Accountability and responsibility is paramount.
- >> Focuses on the person who has perpetrated/s violence and their relationship to anger in the context of power and control.
- >> Focuses on impact rather than intent.
- >> Fosters empathy.
- >> Unpacks and deconstructs gender role expectations.
- >> Challenges patriarchal belief systems.

THERAPEUTIC FRAMEWORKS: ANGER MANAGEMENT V BEHAVIOUR CHANGE

Anger management framework

- >> Focuses on emotional regulation.
- >> Focuses on safe and effective responses to emotions. Identifies triggers.
- >> Focuses on impulse control. Can often lead to more controlling behaviour because the work will focus on the 'control of emotions'.
- >> Focuses on the person who has perpetrated/s violence, not patriarchy, not male family violence, not power and control.
- >> Focuses on symptoms, rather than causes.
- >> Demonises anger.
- >> Focuses on the person who has perpetrated/s violence and their relationship to anger.
- >> Focuses on intent rather than impact.
- >> Can unwittingly support victim blaming, as the focus is on what makes the person who has perpetrated violence 'angry' eg. it could be their partner's 'nagging'.
- >> Does not take into account the premeditated and controlling behaviours associated with abuse.
- >> Can pathologise violence by reinforcing that violence is the result of individual deficiency, that the person is unable or helpless to control their actions.
- >> Can feed into the person who has perpetrated/s violence and their tendencies towards self-pity and self-deception and their need to dwell on their own discomfort.
- >> Takes the focus off the safety of the survivor and into "treating" the person who has perpetrated violence.

Thanks to:

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Ada Conroy
No to Violence