Increasing Access to Healing Services and Just Outcomes for Older African American Crime Survivors: A Toolkit for Enhancing Critical Knowledge and Informing Action within the Crime Victim Assistance Field

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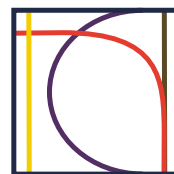
Guide

The National
RESOURCE CENTER
for **REACHING VICTIMS**
Helping those who help others

ncall

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How to Use this Resource

This toolkit has three major components, a guide, workbook, and video clips. The guide includes five **Content Modules**, a **Glossary of Terms**, and **Appendices** with additional information about the toolkit. Beginning with **Module One**, the content for each module builds on the foundation of the previous section, so the reader should engage in the modules in the order they are presented.

Each module of this toolkit introduces key concepts. To ensure the reader understands how these concepts are defined within the toolkit, these terms are *bolded and italicized* and included in the **Glossary of Terms**. If the reader is using this toolkit online, they can access the definition of any term or concept by clicking on the term to view it in the glossary. The reader can return to where they left off in the guide or in the workbook by clicking the specific "Return to" link at the end of the term's definition. If the reader is using a printed copy of this toolkit, the reader can turn to the **Glossary of Terms**.

Each content module contains one or more video clips. Before watching a video, the reader should review the summary of the video clip included just below the video's thumbnail. The reader should also take time to review the instructions for each video and consider the reflection questions related to each clip before playing the video. Some of the videos introduce key concepts which are also included glossary. The definitions of these terms can be accessed by clicking on the term and viewing it in the glossary.

If the reader is accessing the toolkit online, they can view any video clip by clicking on the video's thumbnail in the guide, selecting the video from the list of videos on the video player, and playing the video in their web browser. Readers who use a paper copy of this toolkit will still need to access the videos online. To do so, visit **www.reachingvictims.org/increasingaccess-toolkit** and click on the link to the video collection web page.

At the conclusion of each content module there are set of reflection questions. To get the most out of the toolkit, before watching a video, the reader should open the **Reflections Workbook - printable version** or the **Reflections Workbook - fillable version** and use the workbook document to record their answers to the questions. If the reader is accessing the guide online, they can access their preferred version of the workbook by clicking the link included after the reflection questions at the end of the module. This will open a new tab in their web browser. The reader can print out the printable PDF version and write in their answers to the questions. Alternatively, the reader can use the fillable PDF version of the workbook and type in their answers. If the reader is using the fillable version of the workbook, they can save their answers to the reflection questions by downloading and saving the fillable PDF to a preferred location on their computer and returning to it as they complete subsequent content modules. If the reader is accessing this resource online, in Adobe Acrobat, it is advised to set the page display setting to "Single Page" to maximize the functionality of the toolkit.

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Introduction

Structural oppressions are endemic to American society. Throughout American history, *racism*, *ageism*, *classism*, and other forms of *inequality*, have forced African American people and the Black community to the margins of society. These challenges are present throughout all social institutions and they are reflected and perpetuated within systems, including the criminal justice system. These issues are also replicated within the crime victims assistance field wherein older African American victims of crime are greatly underserved. These barriers impede the capacity of victim services providers and stakeholders to identify, reach, and effectively serve older African American victims. These challenges also leave many older survivors vulnerable to future harms and without adequate access to the supports they need to deal with the violence they experience.

Many issues contribute to these challenges for the field. For instance, there is a significant dearth of data and research focused specifically on older African American victims. As a result, information about the scope and scale of the issue of victimization is limited. Available information indicates African Americans

broadly may experience crime victimization at higher rates than many of their non-Black counterparts. Further, research indicates that most older crime victims are not receiving effective services and very few African American victims are accessing victim services. While this data provides some insight, it does not fully capture the unique experiences of crime and violence or the unique service and support needs of older African American victims.

Another issue for the field is that there are few resources available which examine the crime victim experience at the nexus of race, age, and class in a way that grapples with the social context in which older African Americans experience crime, the criminal justice process, and victim services. Moreover, there are no resources or tools for the field which provide victim services providers and criminal justice stakeholders with a comprehensive opportunity to learn (more) about this unique crime victim experience or to understand the implications of this experience on their capacity to effectively serve older African American crime victims. This kind of information and insight is needed to inform effective, *responsive*, and *trauma-informed* victim services and program development and guide the implementation and evaluation of best practices to ensure the safety and healing of older African American victims.

An additional issue facing the field is the lack of explicit acknowledgement and strategic and comprehensive action to address *structural oppressions* and *raced-based biases* as root causes of violence and crime against older African Americans and as root causes of why this group of crime victims is underserved. Prevailing narratives are either silent on this point or they position the issue as one fully addressable through the generation of neutralized and/or appositional statistical data, evidence-based practices, and program evaluation strategies.

This framing presents major challenges for the criminal justice system and the victim assistance field and any efforts to better identify, reach, and provide services to older African American crime victims. Because *structural oppressions* shape many older African Americans' life experiences, experiences with crime victimization, and their ability to access effective crime victim services and healing supports, any response by the field that does not address those challenges will lack critical dimension and ultimately keep older African American survivors relegated to the margins and their unique service needs will go unaddressed or will be inadequately addressed.

This toolkit represents a departure from existing notions of what the crime victim assistance field needs to do to increase older African American crime victims access to effective services and supports. Drawing from African American and American history, *critical race theory*, *Black feminist thought*, *social psychology*, *criminology*, and *victimology*, and from *race equity* and *public health* approaches and theories of violence and healing, this resource intentionally centers the voices and lived experiences of older African American crime victims and grapples with the systemic barriers and challenges victims face in their healing and recovery processes.

This toolkit fills a critical gap in the field by creating a unique opportunity to enhance victim services providers' and criminal justice stakeholders' understanding of some of the core issues and complexities of crime victimization and healing for older African American victims. This toolkit also challenges the field to examine the nexus of oppression, crime victimization, and victim assistance and the role the crime victims field plays in perpetuating larger structural barriers which can limit older African American victims' access to important services and supports. This resource also provides practical strategies and ideas for victim services providers and criminal justice stakeholders to address these challenges and increase older African American crime victims' access to healing supports and services from the field.

About this Guide

This guide contains five content modules. Module One explores the unique *structural oppressions* and *complex traumas* in the lives of many older African Americans. Module Two examines the intersection of these oppressions and *racial biases* on criminal justice system decisionmakers, professionals, and other actors within the victim assistance field and the impact of those dynamics on the crime victim experience for older African Americans seeking supports. Module Three examines these ideas through the exploration of the historical marginalization of African Americans in society and the impact of that experience on older African American crime victims and their families. These ideas are explored further in Module Four as they overlap and interplay negative perceptions and social attitudes towards African Americans and their families. The guide concludes with Module Five which summarizes key points of the **CRITICAL Framework** outlined throughout the guide and explores strategies for enhancing service provision and systems change.
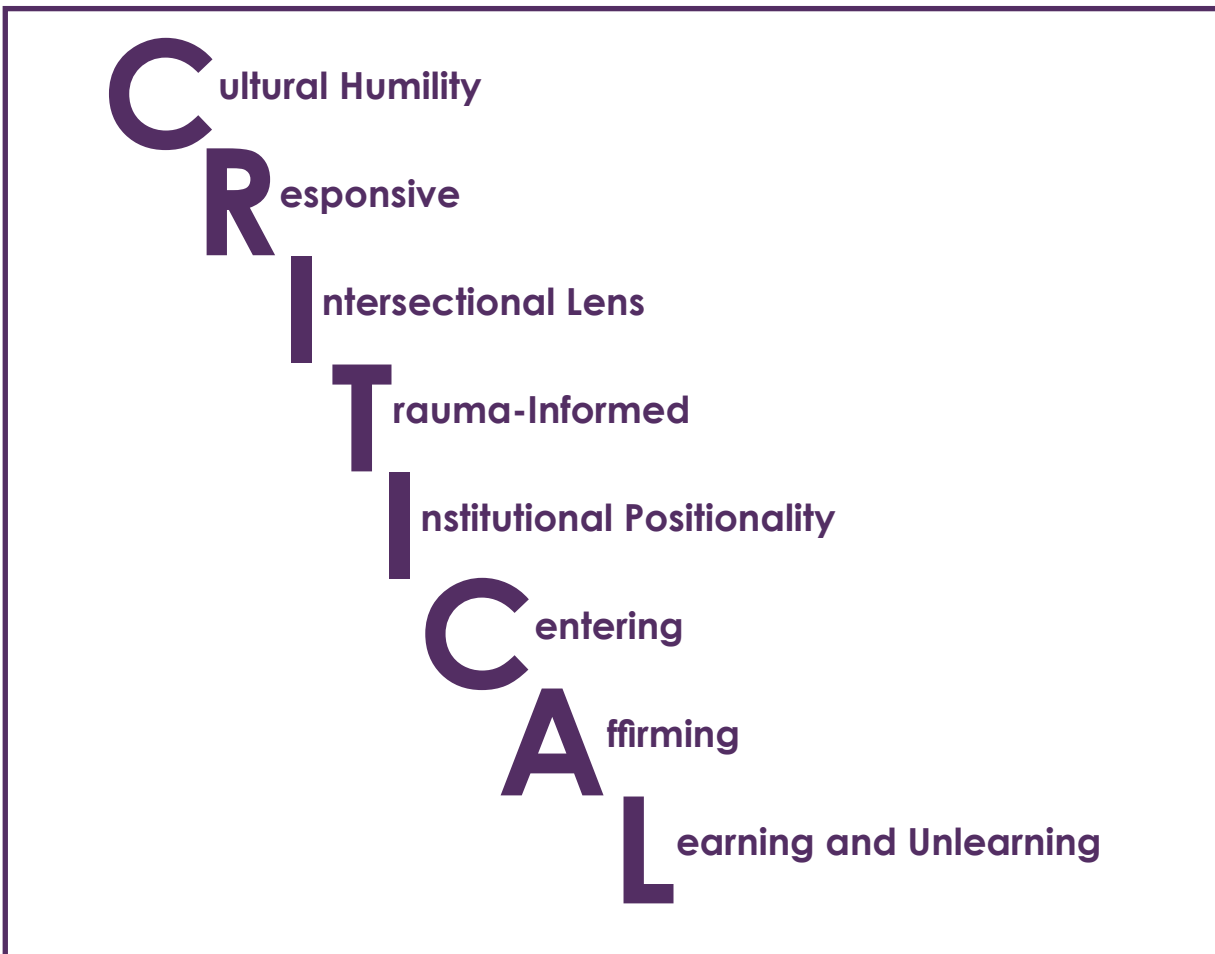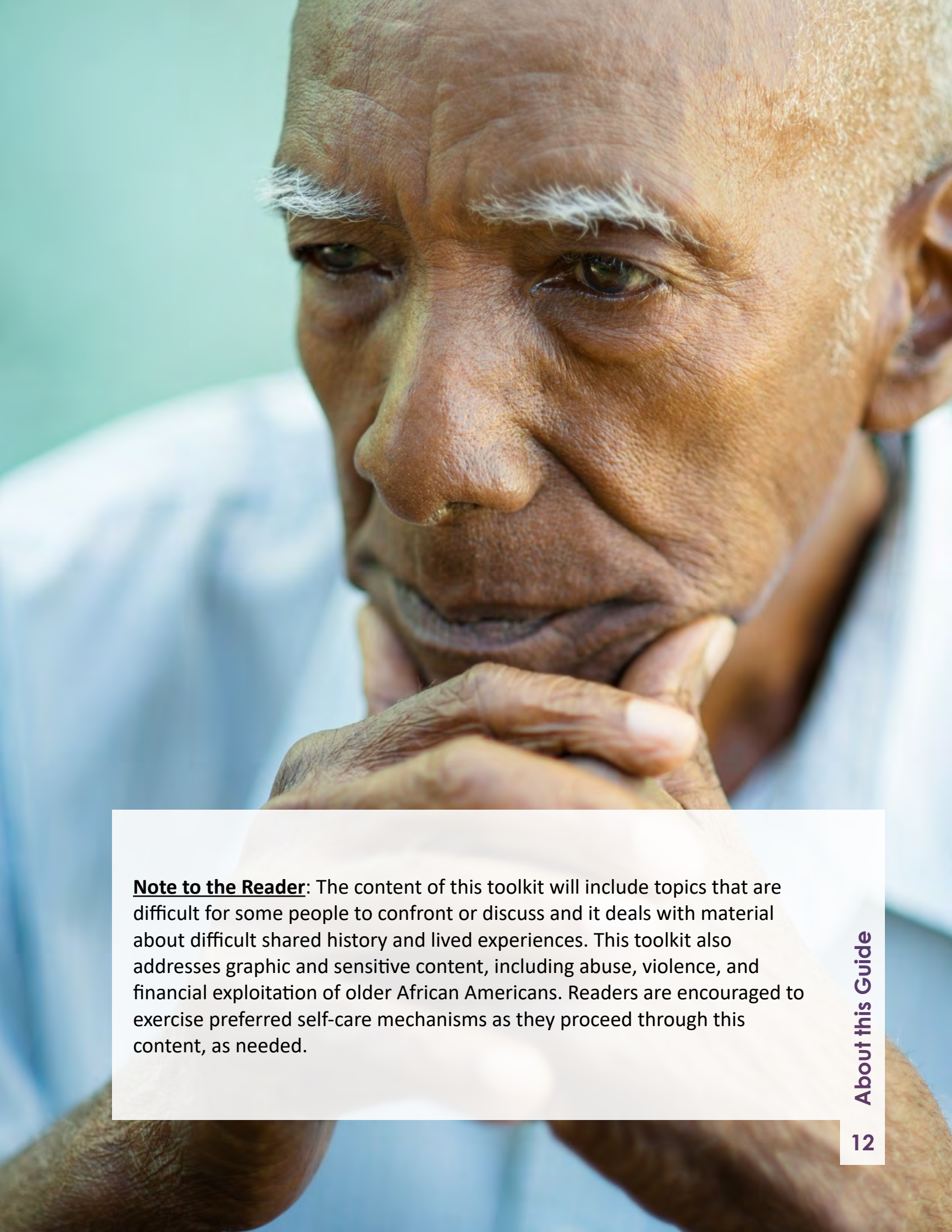
CRITICAL Framework

The overarching framework for this guide applies some of the major principles of *critical race theory* and it shines a light on the existence and evolution of *racial inequities* and other racialized dynamics, issues, and challenges within the criminal justice system and the victim assistance field.

This framework shifts the discourse around these challenges from prevailing institutional perspectives to focus on the voices, experiences, and perspectives of older African American crime victims. To assist victim services providers and criminal justice stakeholders to enhance their services and supports for older African American victims, this guide uses a **CRITICAL frame.**

This frame is used in the final section of each module and the concepts within the frame are referenced throughout this guide. The frame has two parts. First, the frame begins by sharing practical implications of the content covered in the module on the work of victim services providers and systems stakeholders. Second, the frame offers specific strategies to help integrate the concepts, information, and implications into practice. The strategies used within the modules include:

Cultural Humility

Responsive

Intersectional Lens

Trauma-Informed

Institutional Positionality

Centering

Affirming

Learning and Unlearning

The reader can find definitions of each of the terms referenced within the frame in the **Glossary of Terms**.

Note to the Reader: The content of this toolkit will include topics that are difficult for some people to confront or discuss and it deals with material about difficult shared history and lived experiences. This toolkit also addresses graphic and sensitive content, including abuse, violence, and financial exploitation of older African Americans. Readers are encouraged to exercise preferred self-care mechanisms as they proceed through this content, as needed.
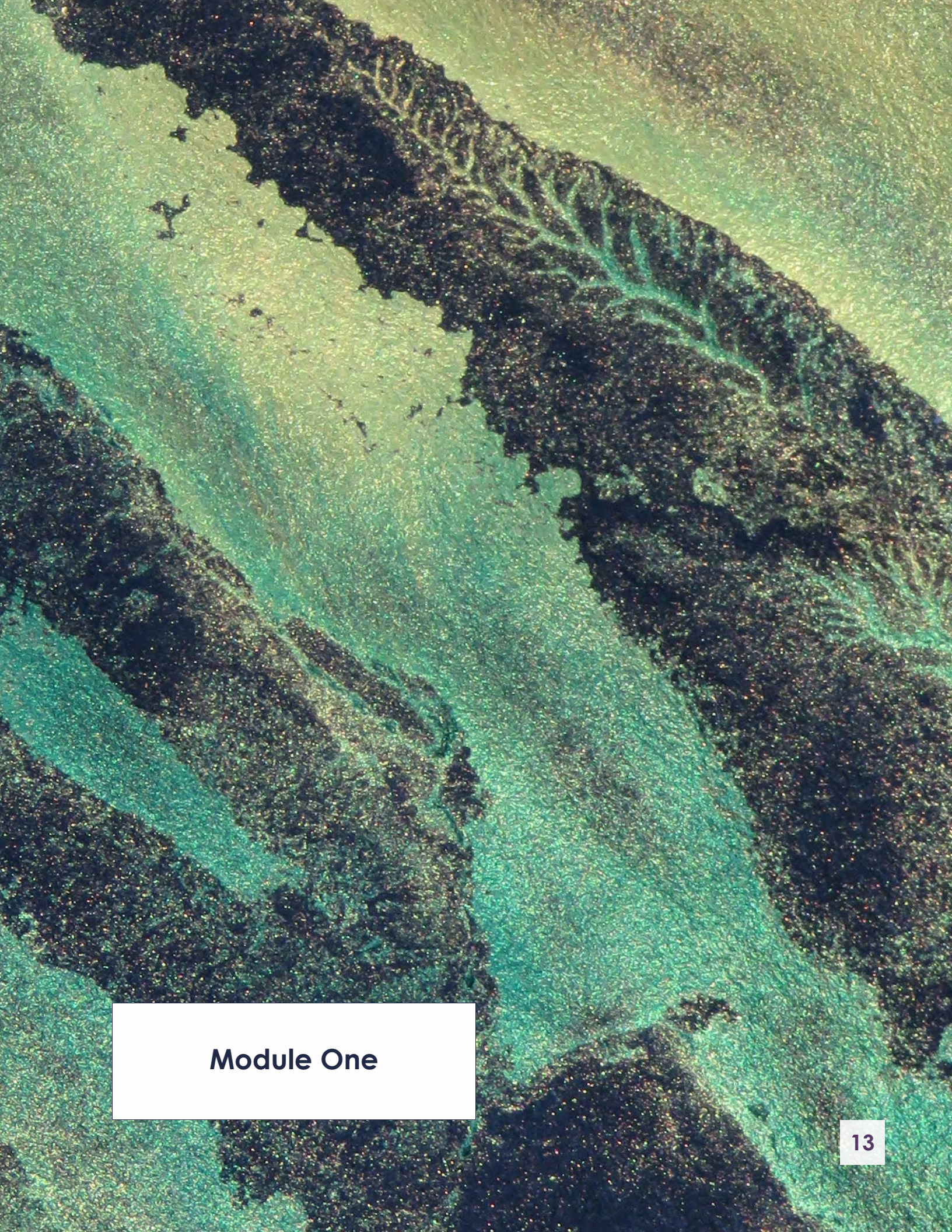
Module One

Module One: Oppression and Trauma in the Lives of Older African Americans

Overview and Objectives

Many older African Americans have unique lived experiences that are complex, multi-faceted, and deeply impacted by a variety of overlapping oppressions and traumas they have experienced throughout the lifespan. These issues can be experienced at the individual and community levels as well as historically and across generations within the African American community. The experience of trauma and oppression can inflict emotional and psychological harms on older African Americans. It can also shape the way in which they view their experience of crime, how they navigate the criminal justice system, and can impact the relationship victims have with the victim assistance field and service providers. These oppressions may also have an impact on the ability of victim services providers and criminal justice stakeholders to effectively reach and serve older African American crime victims.

This module aims to use a *critical lens* to identify and explore some of the forms of oppression and trauma present in the lives of older African American adults. This module seeks to examine how these experiences can manifest in the individual, collective, and intergenerational trauma-responses to these harms. This module includes a video clip of the expert panel sharing their insights into these challenges. This section concludes with a set of practical strategies and questions designed to support further reflection on these ideas, including the implications for victim services providers and criminal justice systems stakeholders working to provide supports and services to older African American victims.

Race-Based Oppression

Racism, instances of *race-based* or *racial prejudice*, *microaggressions*, and other forms of *discrimination* are ever-present in the lives of African Americans. Beginning in early childhood and throughout the lifespan, these issues can often be profound and inescapable. African Americans can be subjected to these negative behaviors in various ways, including institutionally, communally, and interpersonally. In addition, throughout American society, the impact of *structural racism* in education, employment, housing, health, politics, and within social systems like the criminal justice system have resulted in social disparities and inequities that have persisted across generations in the lives of older African Americans and within the African American community.

Racial Trauma

> **"Racial trauma, it matters your entire life. It doesn't change." – Jennifer Davis, Village Wrap, Inc.**

At the individual level, whether as a consequence of their own lived experience or through hearing about other's experiences, from a very young age, many African Americans come to understand that their race and how society views their race is not only significant, but it can have a very negative impact on how they and the African American community are treated within society.

For many African Americans, the experience of learning about your race through

the experience of *race-based oppression* or prejudice can be traumatic and this *racialized socialization* process can result in *racial trauma*.

As with other forms of trauma, racial trauma can be experienced personally (i.e. instances of real or perceived discrimination), through vicarious encounters (i.e. witnessing instances of racism, discrimination, abuse, or violence against others), or through environmental experiences and the experience of specific social conditions (i.e. living in racially segregated housing communities; attending racially segregated schools; experiencing or witnessing racial disparities in systems like criminal justice). Whether it comes in the form of a single experience oppression, racism, discrimination, or microaggression, or from cumulative experiences or *complex racial traumas*, over the lifespan, racial trauma can be commonplace in the life and consciousness of many African Americans.

Historical and Intergenerational Trauma

> **"Be mindful of the fact that these individuals have been traumatized historically…and we are elements within that." – Antonia Drew Vann, the Asha Project**

In addition to individual African Americans experiencing racial traumas, the African American community has also experienced many instances of *historical trauma*. The legacies of the *Middle Passage* and *enslavement*; the end of *Reconstruction Era* and the institution of the *Jim Crow Era*; the experiences of *systematic concentrated disadvantage* and *ghettoization*; and the emergence of the system of *mass incarceration* are just some examples of traumas imposed collectively and cumulatively upon the African American community throughout history.

The ripple effects of these traumas are deep and profound. The emotional and psychological harms caused by these traumas have been transmitted across generations as *intergenerational trauma*. Also, because some of these traumas and the oppressions which underly them are pervasive and ongoing presently, the African American community continues to experience *complex intergenerational traumas* and those harms continue to be transmitted within the African American community and they continue to manifest in the lives of older African Americans.

Impacts of Oppression and Trauma

In any form, trauma can have harmful and chronic psychological effects on an individual's psychological and emotional development, self-esteem, and self-concept. Trauma, and the losses which result from traumatic experiences, can also have a negative impact on an individual's physical and mental health and well-being and on the overall welfare of communities who experience these traumas collectively. These types of experiences can also cause individuals and communities to have emotional, physical, and psychological stress reactions to the experiences of traumas which can look like post-traumatic stress syndrome.

In addition to experiencing stress reactions, older African Americans and the African American community have overtime developed resiliencies, trauma-responses, and behavioral adaptations which have served to support the process of healing from trauma and served to reduce the risk of inducing further trauma. These reactions can include: an increased awareness of real, potential, or perceived race-based discriminatory treatment or threats; an increased sense of vigilance, suspicion, mistrust, or avoidance of individuals and systems that have previously mistreated African Americans or who are likely to cause trauma for the African American community; an increased fear response in stressful and traumatic situations; and feelings of low self-worth or internalized oppression.

Within the African American community, these trauma responses are transmitted "vertically," through generations, in the form of stories, memories, and collective oral history, as a kind of cultural birthright. For many African Americans, including older African Americans, these adaptations have also been transmitted to them "horizontally" through various social messages from their family and friends. For many African Americans, these responses are learned at an early age and they can become a routine part of one's daily personal socialization regimen.

Double-Consciousness and Duality

> "It is stressful…I was in four places yesterday
> and I was a different person in every place that I was."
> – LaTrice Buck, Inspire Consulting, Inc.

One such trauma response or behaviorial adaptation is an understanding of and ever-present feeling of *double-consciousness*. The concept of double-consciousness was originally conceived of by W.E.B. DuBois as a way to describe how the experience of racism, systematic oppression, and *historical trauma* for African Americans has created within them a unique awareness of their existence as both Americans and as members of a marginalized group within American society.

For many African Americans, including older African Americans, this sense of *duality* has permeated into every aspect of their lives and it has created a framework for navigating through any kind of situation or circumstance, including the experience of crime, the criminal justice systems' response to their victimization, and the victim services process. For many older African Americans who are victims of crime, they are experiencing this two-ness – the sense of who they are and of who they are being perceived as through the eyes of system and service providers – at every moment they are navigating their healing and recovery processes.

Practical Implications and CRITICAL Strategies for the Field

The existence of racism and race-based traumas in the lives of older African American crime victims and within the African American community and the behavioral adaptions and responses to trauma for African Americans have serious implications for the victim assistance field's capacity to help victims to access critical supports. As a result, it is imperative that victim services providers working with older African Americans and criminal justice systems stakeholders understand these unique histories and the complex dynamics which influence older African Americans lives and experiences as crime victims.

Cultural Humility. While individual victim service providers and justice systems stakeholders cannot alone fix issues of systemic racism within the criminal justice system, they can do a great deal to assist older African American victims in their healing and recovery processes. Providers and stakeholders can begin to embrace a practice of cultural humility in their work with older African American victims. At the interpersonal level, cultural humility offers victim services providers, systems stakeholders, and older African American victims the opportunity to engage together in a process which can build meaningful connections, enhance shared understandings, and nourish respectful partnerships to more effectively address the unique service and support needs of older African American victims.

Responsive. In addition to engaging in a practice of cultural humility, victim services providers and criminal justice stakeholders working with older African American crime victims can be responsive to the unique experiences and service needs of older African American crime victims. The willingness of victim services providers and justice system stakeholders to validate and respect the lived experiences of older African American victims and to respond to crime victimization in a way which acknowledges the traumas they and the African American community have endured will enhance the capacity of the field to effectively serve and support this population of crime victims. This practice will also help the field to increase access to healing supports for older African American crime victims.

CRITICAL Conversation: Understanding Racial and Historical Trauma

Panel Discussion #1

Video Summary: In this clip, the expert panel explores the pervasive and long-lasting impact of race-based oppression and trauma in the lives of older African Americans. The panelists share stories and perspectives on this shared history within the African American community and offer insight into how these experiences impact the dynamics between older African American victim service providers and others within the criminal justice system.

Instructions: As you view this clip, consider the questions listed below. You can record your answers to these questions by using the Reflections Workbook.
To access the definition of specific terms used within this video, please click on the specific terms listed here: *acculturate*, *assimilate*, *covenants*, *redlining.*

Reflection Questions: Module One

1. What are your thoughts or reflections on the module and expert panel discussion?

2. Older African Americans have experienced decades of *race-based oppression* and trauma across their lifespan. How can an understanding of this reality impact your work with older African American victims?

3. In this video, the panel discussed how many African Americans can use *double-consciousness* to navigate social situations. How might understanding that process effect your communications, interactions, or advocacy with older African American victims?

4. What can **cultural humility** look like in your work with older African American crime victims?

5. How can you be **responsive** in your work with older African American victims?

6. What other thoughts or reflections do you have about this module?

Click this link to access the printable PDF version of the Reflections Workbook.
Click this link to access the fillable PDF version of the Reflections Workbook.

Module Two

Module Two: An Intersectional Look at the Crime Victim Experience, Healing, and Justice

Overview and Objectives

Older African American crime victims seeking supports from the criminal justice system and the victim assistance field may do so at the nexus of various oppressions they experience based on their race, age, class, and other identities. This concept, known as *intersectionality*, was coined in 1989 by Black feminist legal scholar **Kimberlé Williams Crenshaw.** For older African American crime survivors, the *oppressions* they may face and the *race-based biases* held by decisionmakers and others within the criminal justice system and victim assistance field can be crucial determinants in why they experience crime and how they are treated by the system and providers. These factors can also impact how survivors respond to the perpetrators of crimes against them and how they approach their journey toward healing and justice.

This module aims to apply an *intersectional framework* to this unique victimization context. This module examines various manifestations of *intersectionality* and *racial bias* in the criminal justice system and victim assistance process and it explores how these various oppressions, or *intersectionalities*, create barriers to healing and justice for older African American victims. This module delves further into these dynamics through a video clip of Ms. Evelyn, an older African American crime survivor, who sought support from crime victim assistance providers in her community. The section concludes with practical strategies and a set of critical questions to encourage deeper synthesis of the intersectional framework with the work victim services providers and criminal justice systems stakeholders provide to older African American victims.

The Intersections of Systemic Disadvantage and the Crime Victim Experience

Many older African Americans have spent decades living with the burden of various *systemic disadvantages* based on their race, age, class, and as members of multiple *marginalized* groups. Across the lifespan, for many older African American victims, these issues have resulted in diminished educational achievement, higher unemployment and poverty rates, lower incomes and intergenerational wealth attainment, poorer health outcomes, limited accumulation of economic resources, and stifled political participation and power relative to their non-Black counterparts. These disadvantages have also diminished many older African Americans' access to adequate resources and supports related to health and medical care, social services, and social safety nets.

For many older African Americans, these challenges make it significantly more likely for them to live in areas where there is acutely concentrated poverty and *concentrated disadvantage*, both of which are directly correlated to being at increased risk for crime victimization. In addition, these factors can limit the types and the availability of resources that older African American crime victims can access to help them heal from harm they experience.

An Intersectional View of Victimhood

Within the criminal justice system, race is one of the biggest predictors of how a victim of crime is treated, what "justice" will look like, and whether a victim is able to access effective healing supports to help them recover from harm. Within the criminal justice system, many levels and instances of *race-based bias* and discrimination can affect the choices made by decisionmakers and actors within the system and the victim assistance process. These *biases* can accumulate over various points within the system and the victim assistance experience and they can perpetuate existing racial *disparities*. They can also lead to disproportionately negative outcomes for older African American victims and it can limit their ability to achieve the outcomes they need to heal.

Ideal Victims

> ## "I've noticed it's a difference when something happens to an African American person, than with a Caucasian. It's a different rule set." – Ms. Evelyn

Beginning with initial engagement with the system, *racial bias* about which victims are "*ideal victims*" can effectively block older African Americans from claiming the protected status of victimhood. Within the criminal justice system, common notions of the ideal victim portray that victim as white, vulnerable, weak, worthy of support, and presumed innocent. These *biases* are problematic for older African American victims because they do not account for the racial identity of older African American victims or how racism operates in their lives and through the system.

Not only are older African Americans not white, but, racial *stereotypes* of African Americans often misportray them as having exceptional strength, fortitude, independence, and resilience. When these race-based stereotypes intersect with stereotypes of older crime victims (i.e. vulnerable, needing support), these same stereotypes operate to further deny older African Americans the opportunity to gain protection from the system, to access just outcomes as victims, and to benefit from important supports to help them recover.

The Presumption of Criminality/Guilt

> **"You should not be judged…by your shade because that is so unfair…when you are looked down at, that's the worst feeling you can feel. It almost feels like you're getting victimized again." – Ms. Evelyn**

Additionally, despite committing crimes at similar rates as other racial groups, African Americans are overrepresented in societal perceptions of who commits crime, who is a threat, and who is presumed guilty. This *presumption of criminality/guilt* can limit older African American crime victims' ability to fairly access critical supports and victim services. Unfortunately, the criminal justice system has not only embraced these negative perceptions, the system and policymakers for the system have historically been a part of promoting these negative ideas.

As a result of these systems challenges, many older African American victims who are involved in the justice system and with victim assistance are often treated as if they are less innocent and more responsible for the harm they experience than other crime victims. This reality especially holds true when their perpetrator is someone they know or is also African American. In addition, when an African American victim shares their victim story within the criminal justice system and with victim assistance providers, their stories are often discounted, minimized, or rejected. Further, in instances where victims are harmed by non-African American perpetrators, those perpetrators may receive less punishment relative to crimes committed against victims of other races and African American victims receive less just outcomes.

What this means for older African American crime victims who engage and try to navigate the criminal justice system and the victim assistance process, is that they can receive messages from the system and from providers that their claims of harm are dubious and their needs related to recovery and healing from crime are either not believable or not important. The cumulative effects of *race-based prejudice* and *racial bias* within the system and the field contribute to disproportionately negative outcomes for older African American victims. Further, these incidents can be processed as additional experiences of *racial trauma*.

The Nexus of Crime Victimization, the Criminal Justice System, and the African American Perpetrator

For many older African American crime victims, layered within the experience of *systemic disadvantage*, *intersectional victimhood*, and historical and ongoing mistreatment by the criminal justice system, are the impacts and consequences of many of these same issues for an African American perpetrator. This context can create multiple levels of interconnectedness and complexities between older African American crime victims and their perpetrators related to the victim's experience and their process of seeking justice, healing, and recovery.

The African American Perpetrator

From initial interactions with police, through the arrest, charging, pretrial detention and bail, trial, sentencing, confinement, and supervision processes, African American perpetrators of crime receive disparate treatment and disproportionate punishment.

> **"Our system is not set up for African American boys...
> if you go into the prison system now it's more African
> Americans locked up than any other nationality...
> and I know some of our young people are bad. I
> know this. But it shouldn't be that much disparity
> between them – not at all." – Ms. Evelyn**

Because of their lived experiences, older African American victims who come forth to seek remedies from the criminal justice system are often acutely aware that their decision to report crimes in this context may raise the specter of increased risk for everyone involved, including perpetrators who are also African American. These issues go far beyond the individual victim and perpetrator crime experience, and the choices of older African American victims to engage with the justice system and victim services providers (or not) may be informed by that difficult reality.

An Intersectional Approach to Healing and Justice

Whether or not they choose to engage the criminal justice system or seek support from the victim assistance field and services providers, older African American victims of crime may also choose to seek healing and access justice through alternative systems of support.

> **"God touched me...how can I be a child of the Living
> King and hating them? And by me being a woman,
> an African American woman...it's not for me to hate
> them." – Ms. Evelyn**

One such support system for older African American victims who seek to heal and recover from harm is their spirituality and the faith institutions that have historically and safely nourished those parts of their identity. For some older African American crime victims, relative to the options provided by the criminal

justice system and victim assistance field, their faith community and the supports embedded within a spiritual fellowship have provided a consistent, affirming, and holistic opportunity for healing and recovery which honors their lived experiences and their values and respects them as elders within their community.

Older African American crime victims may also turn to their faith and spiritual community to guide their process of deciding what forgiveness, healing, and just outcomes look like for them. Often this guidance is *intersectional* in that it considers the nuanced dynamics and impacts of engaging historically oppressive systems like the criminal justice system and the *complex traumas* they and the African American community have experienced.

Practical Implications and CRITICAL Strategies for the Field

Experiences of intersecting oppressions across the lifespan and within the justice system – from the conception of who is an "*ideal victim*," and throughout the crime victim service experience – have serious implications for the field's ability to effectively reach and serve older African American crime victims. These issues also have serious implications for the victim assistance field's ability to increase older African American victims' access to critically needed supports and services to help them determine and achieve their goals related to healing and justice.

Intersectional Lens Despite these tremendous structural challenges, victim services providers and criminal justice systems stakeholders can enhance their work with older African American crime victims in a way that effectively contends with the issues and traumas that interlocking oppressions create in older victims' experiences.

Applying an *intersectional lens* to their work with older African American crime victims offers service providers and systems stakeholders a framework for more effectively understanding the challenges facing older African American crime victims. Using this lens will allow service providers and stakeholders to consider and account for the effects of multiple oppressions on the crime victim experience and to use that knowledge to better assist older African American victims to navigate the criminal justice system and the victim assistance process. Working within an intersectional framing will also allow providers and stakeholders to more authentically support older victims to find healing and justice as they define those ideas and outcomes.

Survivor Story: Ms. Evelyn

Video Summary: In this clip, Ms. Evelyn describes her experience of being shot during a robbery. She also shares details of her recovery process and her experiences with receiving supports from crime victims assistance providers in her community. Ms. Evelyn also discusses many intersectional dynamics that exist for older African Americans. She also shares how her faith played a significant role in her healing and recovery process.

Instructions: As you view this clip, consider the questions listed below. You can record your answers to these questions by using the Reflections Workbook.

Reflection Questions: Module Two

1. What are your thoughts or reflections on the module and Ms. Evelyn's story?

2. For some older African American victims, the experience of *systemic disadvantage* and *concentrated disadvantage* may mean that they may have (or have had) limited access to critical resources and supports to deal with crime victimization. What does that mean for your work with older African American crime victims who have that experience?

3. Within the criminal justice system and the victim assistance field, older African American crime victims and their perpetrators can be subjected to various intersecting forms of *racial bias*. What does this mean for your ability to reach and effectively serve this population of victims?

4. Ms. Evelyn's faith and church community provided her with supports to help her heal and recover in a way that the criminal justice system and crime victim services did not. How could you work to support older African American crime victims whose faith or spirituality play an integral part in their healing and recovery process?

5. What opportunities do you have to apply an **intersectional lens** to your work with older African American crime victims? What does that lens look like in your work?

6. What other thoughts or reflections do you have about this module?

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Module Three

Module Three: An Intersectional Look at Historical Trauma, Crime Victimization, and the African American Family

<u>Overview and Objectives</u>

For many older African Americans, their lived experiences reflect the history of intentional and *systematic marginalization* of African Americans and the African American community within society. Across many generations through the present, African Americans and the African American community have been marginalized by force of law and public policy and through systems like the criminal justice system. Mistreatment by the justice system has resulted in various trauma and significant harms to the African American community and its institutions, including serious harm to the African American family. This mistreatment has also frayed the relationship between the African American community, and it can influence how older African American victims choose to respond to crimes perpetrated against them, especially in the context of crimes committed by their family members.

This module aims to provide an overview of the historical *systematic marginalization* of the African American community within society. The module also seeks to explore the consequences of these experiences on the relationship between the criminal justice system, including crime victim services and related social services, and older African American crime victims when crime is perpetrated by the victim's children or grandchildren. This module includes a video clip of the expert panel sharing their insights into these issues and the dynamics present in this victim context and it concludes with a set of questions designed to support further reflection on the implications for victim services providers and criminal justice systems stakeholders working to enhance supports and services to older African American victims.

A Firsthand Account of Systematic Marginalization and Intergenerational Trauma

Many older African Americans living today have experienced some of the major historical events and eras in African American and American history. These generations of older African Americans are part of the generations who had grandparents who were slaves and *freedmen*, others had grandparents and parents who were *sharecroppers*. Some of them were a part of the *Great Migration* of African Americans in the South to Northern cities in the 1920s and 1930s in search of economic prosperity and social opportunity.

Many older African Americans lived through the expansion of post-*Reconstruction Era Jim Crow laws* in the 1940s and 1950s and they experienced the racialized segregation of their schools, churches, neighborhoods, jobs, hospitals, and so on. They also experienced the systematic dismantling of African American political power through voter suppression laws like *poll taxes* and *voter literacy tests*. These older adults recall peaks of social progress and racial justice in the United States during the *Civil Rights Movement* including the striking down of legalized segregation of schools and public spaces by the *1954 Brown vs. Board of Education* decision. They may also remember the passage of the *1964 Civil Rights Act*, the *1965 Voting Rights Act* and the *1968 Fair Housing Act*.

Many of them witnessed the backlash to that progress and the unfulfilled promises of the *Civil Rights Era* when, in the late 1960s and 1970s, public policymakers weaponized Daniel Patrick Moynihan's report, *The Negro Family: The Case for National Action* to justify the large scale *criminalization* of the African American community and its institutions. They also saw how prevailing policy choices ignored the need for investment and action to redress the legacy *systemic racism* imposed upon the African American community during that time.

Many older African Americans of this generation also observed how, in the late 1970s and early 1980s, the federal and state policies and laws criminalized drug addiction and turned its attention to fighting a "*War on Drugs*" which was disproportionately waged in cities and urban areas across country with large African American populations. As this was happening, they saw how the influx of drugs into some communities went unabated and unaddressed in public policy and while the public health crisis ravaged families and neighborhoods throughout the country.

As prevailing social policy pivoted toward the *criminalization* of the drug epidemic, some older African Americans and their families experienced the effects of policing programs like *Broken Windows* and *Stop and Frisk* which resulted in large increases in arrests and incidents of violence at the hands of police and the criminal justice system. Culminating with *institutionalization* of harsh sentencing policies, extensive post-incarceration supervision, and the rapid growth of the *prison industrial complex*, some older African Americans and their families were trapped in a deeply *racialized* cycle of incarceration.

As it was intended, the emergence of the *carceral state* in the form of *mass incarceration* policy effectively retooled the criminal justice system to ensnare generations of African Americans in the criminal justice system. Because of the pre-existing legacies of *historical trauma*, *intergenerational trauma*, and *systematic marginalization* of the African American community and the African American family, many of the people caught in the system were parents and grandparents within intergenerational families and interweaving familial and social support networks for African American youth and children. As a result, the mass imprisonment of African Americans by the system and involvement with the system continues to effectively serve as a mechanism for the deconstruction and disintegration of the African American family.

An Intersectional View of Victimization and the African American Family

> "If I report it, if I tell this, not only is my child going to be in trouble, but they could come and take my grandchildren. So, there's multiple losses."
> – Antonia Drew Vann, the Asha Project

Over time, the consequences of mass incarceration have created a profoundly complicated and deeply antagonistic relationship between African Americans and the criminal justice system and other related systems, including the crime victim assistance field. It has also created a complicated and tense web of dynamics and dangers for older African American victims and their families, especially when older victims consider making the difficult decision to report crimes perpetrated by their children or grandchildren.

For some older African American crime victims, the fear of being separated from their family members or losing them for long periods of time or permanently to incarceration may mean that they will not call the police on their perpetrators if the perpetrator is their child or grandchild. Instead, many older African American crime survivors will choose to protect their family members and keep their family together and safe from the system at all costs, in spite of the experiences of any past harms or the potential risks of future harms at the hands of their family members.

> **"We're in a stage where older adults do not trust the police…They do not trust the system at all and the first thing they think is, I call in my son or daughter and they're going to be killed."**
> **– LaTrice Buck, Inspire Consulting, Inc.**

For other older victims who make the difficult choice to engage the criminal justice system and report crimes against them that are perpetrated by their children or grandchildren, they may contend with the fact that that decision could result in them and their families being over-engaged in a problematic criminal justice system. They also have to deal with the possibility that by reporting crime and seeking support from the system directly or from crime victim services they and their families can be entangled in related social systems like child welfare and foster care systems which have historically been over-used and used punitively to control or mistreat them. In addition, older African American crime victims who report these crimes have to accept the possibility that, by reporting on their children or grandchildren, they may be in some ways responsible for why the system harms, injures, or kills their family member.

Practical Implications and CRITICAL Strategies for the Field

The *systematic marginalization* of African Americans within society and the ongoing infliction of *complex traumas* against the African American community by the criminal justice system have serious and long-term consequences for the relationship between older African Americans and the crime victims field and for the field's ability to effectively reach older African American victims. These issues also present serious challenges for the ability of the field to offer services and supports that will enhance the safety of older victims and address any concerns they may have about the consequences of reaching out for help.

Trauma-Informed. In this context, in order to effectively identify, reach, and serve older African American crime victims, it is critical that victim services providers and criminal justice systems stakeholders have an understanding of the interplay of these issues for older victims and how their work can be *trauma-informed* as to the various specific harms and systemic oppressions older African American victims and their families have experienced and continue

to experience at the hands of the criminal justice system and the victim assistance field. Being cognizant of these challenges will enable victim services providers and stakeholders the opportunity to become a more credible source of support and safety for older African American crime victims and their families.

Institutional Positionality. In addition, victim services providers and justice systems stakeholders can also enhance their work with older African American crime victims by being aware of and being accountable to their *institutional positionality* and their positioning as agents of a set of systems that has been and remains a (potential) source of harm and mistreatment for some older African Americans and their families.

To be effective in their work with older African American victims, providers and stakeholders must understand that their positioning within the criminal justice system and the victim assistance field informs what the field thinks effective victim services and supports should look like. This positioning can limit a provider or stakeholders' capacity to effectively serve older victims because that position is shaped by the historically problematic social policies and responses of the system and the field toward older African American victims and not necessarily by the unique experiences, perspectives, and service and support needs of older African American victims. Service providers and stakeholders must acknowledge and contend with this positionality and their positioning so they can better keep older African American victims and their families safe and informed should they need to navigate the criminal justice system and the victim assistance process.

CRITICAL Conversation: Intersections of Crime Victimization, Trauma, and Family

Panel Discussion #2

Video Summary: In this clip, the expert panel explores the intergenerational traumas and the unique and multi-layered dynamics present for older African American crime survivors who experience violence perpetrated by their children and grandchildren. The panel offer insight into how these experiences and forces interweave and influence older African American victims' choices related to reporting these crimes.

Instructions: As you view this clip, consider the questions listed below. You can record your answers to these questions by using the Reflections Workbook. To access the definition of specific terms used within this video, please click on the specific terms listed here: *slavery.*

Reflection Questions: Module Three

1. What are your thoughts or reflections on the module and expert panel discussion?

2. Many older African American crime victims have directly experienced the trauma of *systematic marginalization*. How can an understanding of this reality impact your work with older African American victims?

3. An older African American crime victim who experiences crime perpetrated by their child or grandchild may not engage the criminal justice system. What does this mean for your ability to identify and reach older victims? How might this change your approach to services or outreach?

4. For many crime victims, the criminal justice system is seen as a resource to access safety and services. This may not be the case for older African American crime victims and their family. What does that mean for your work?

5. Older African American crime victims who make the difficult decision to engage the criminal justice system and report their children or grandchildren may fear for their safety and well-being. They may also fear their family will be over-involved in social systems. How can you be **trauma-informed** in your work with older African American victims who have these concerns?

6. In what ways does your **institutional positionality** impact your ability to support older African American victims? What can you do in your work to use your understanding of your position to enhance services to older victims?

7. What other thoughts or reflections do you have about this module?

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Module Four

Module Four: An Intersectional Look at Intergenerational Trauma, Crime Victimization, and the African American Family

Overview and Objectives

Negative stereotypes of African Americans and the African American family have existed for centuries. Many of these misconceptions continue to exist today and they impact the ability of older African American victims to access critical services and supports related to the violence they experience. Older African American victims may also be burdened by *complex traumas* which can create challenges and complexities for victims when they are determining how to respond to harm they experience.

This module aims to use a *critical lens* to identify and explore some of the historical and present-day examples of negative stereotypes about African Americans and the African American family. This module examines how these misconceptions can impact how the system and the field responds to victims and how they influence the crime victim experience of older African American victims. This module explores these dynamics further through a video clip of Ms. Annette, an older African American crime survivor who received services from a culturally-specific victim services provider in her community. The section concludes with practical strategies and a set of critical questions to encourage reflection on how service providers and stakeholders can better support older African American victims seeking safety and services.

Negative Stereotyping, Racial Bias, and Stereotype Threat

> **"My neighbors are looking over and I'm embarrassed to even go outside on my own porch...I use my backdoor all the time." – Ms. Annette**

Negative *stereotypes* about African Americans and the African American family have existed in the United States for a very long time. Stemming from racism, science, law, and society broadly, caricatures like the *Sambo*, the *Mammy*, and the *Savage* and *Mandingo* have portrayed African Americans as lazy, unintelligent, submissive, domineering, lewd, and criminal, among other things. Historically, these mischaracterizations were used to justify the *commodification* of Black bodies during the *Atlantic slave trade* and they were supported in law through cases like the *1857 Dred Scott vs. Sanford* decision. Over time, negative portrayals of African Americans have been promoted in broader American culture, through mass media and in films like *Birth of a Nation*, and they have shaped societal perceptions and attitudes towards African Americans.

Unfortunately, many versions of these stereotypes persist today as conceptions of the shiftless, aggressive, brutish African American male thug, the dominant and angry Black woman, the lazy Black mother, the "*Welfare Queen*," and the dysfunctional African American family are all pervasive within society. The existence of these negative perceptions have had important effects on public

attitudes and behaviors toward Africans Americans and their families and they have created a variety of barriers for African Americans related to social outcomes, life advancement, and quality of life.

As noted in **Module Three**, these negative perceptions also exist within the criminal justice system and victim assistance field. Individual and systemic *racial biases* based on deeply held negative *stereotypes* of African American and African American families can affect the choices made by decisionmakers and actors at all stages of the justice process and within the victim assistance process, leading to disproportionately negative outcomes for older African American victims. These experiences of *racial bias* and *stereotyping* can also impact the ways which African Americans, including older crime victims, react to the experience of crime, especially crimes committed by their children or grandchildren.

> **"We don't tell those people about that because that means that's one more thing they have to say about us...we can't even keep our own families...I'm not going to have that happen in my home."**
> **– LaTrice Buck, Inspire Consulting, Inc.**

In this victimization context, an older African American victim may not only feel guilt or shame or embarrassment about being victimized by their family member, they may also fear *stereotype threat*. Specifically, they may worry about the consequences, for themselves or their families, of being viewed through the lens of a negative idea that others have about African Americans and African American families. They may also fear inadvertently confirming a harmful stereotype of African Americans or African American families if they report these kinds of crimes. Older victims may also worry about being judged by and treated negatively or harmfully by the system or by victim services providers because they or their situation feed into a *stereotype* or negative perception. These fears are a form of *double-consciousness* and they may have a chilling effect on an older victims' willingness to talk about their experiences or to bring their harms to attention of the criminal justice system or victim services providers for resolution.

Complex Traumas and Older African American Victims

> "I'm 61, I can go and move into a senior building and by myself, but I choose to stay in a three bedroom townhome and help with my grandkids... I want the cycle to stop...it's really about them right now." – Ms. Annette

In addition to carrying the burden of *stereotype threat* in their crime victim experience, an older African American victim may also feel that various intersecting *oppressions* constrain their capacity to control what happens to them or their families within the crime victim context and throughout their healing and recovery processes. As a result, for some older victims, the question of whether or not to engage the criminal justice system and seek out victim services when their child or grandchild is the perpetrator is much bigger than making a choice between calling law enforcement or not and it is much more nuanced than simply doing something to ensure your safety or not.

For some older African American victims, this choice is fundamentally about using the limited power they have in this context, even as victims of crime, to ensure that neither they nor their family members are mistreated or traumatized by the system. These considerations are difficult and they can be the reason why some older African American victims may never choose to leave the circumstances in which they experienced crime, even if that means they may be left vulnerable to future harm. Some older victims are committed to doing what they can in the situation to stop the cycle of *intergenerational trauma* that makes them and their children and grandchildren feel fearful that the system or victims services providers will separate them or that they will mistreat or harm family members.

So, in essence, by not engaging with victim services providers or the system, an older African American victim has the power to stop that cycle of trauma and can keep their family together and free from harm, even if that means or appears to mean sacrificing their own comfort, safety, or quality of life.

Practical Implications and CRITICAL Strategies for the Field

Negative *stereotypes*, *racial biases*, *stereotype threat*, and *complex traumas* all have important implications for victim services providers and criminal justice stakeholders who are working with older African American victims and for providers and others who are seeking to better reach and serve older African American victims.

Centering. To effectively work with older African American victims, service providers and systems stakeholder must focus on *centering* the voices and experiences of older victims, including their experiences with negative *stereotyping* which have effected them on the personal level and institutional levels. Victim services providers and stakeholders can begin to enhance their work with older African American victims by creating space to have deep and honest dialogue with older victims about their experiences and their concerns.

Service providers and stakeholders can also work collaboratively with older victims to help them make informed decisions about how to enhance their safety and heal from harm while honoring the complexities of their crime victim experience. In addition, victim services providers and criminal justice systems stakeholders can enhance their work with older African American victims by increasing their commitment to dismantling any interpersonal *biases* they may have and by working to deconstruct any systems or structures which may constrain the capacity of older African American victims and their families to receive justice and find healing.

Survivor Story: Ms. Annette

Video Summary: In this clip, Ms. Annette describes her experience with abuse by some of her adult children. She also shares her thoughts about what she needed in her recovery process.

Instructions: As you view this clip, consider the questions listed below. You can record your answers to these questions by using the Reflections Workbook.

Reflection Questions: Module Four

1. What are your thoughts or reflections on the module and Ms. Annette's story?

2. Negative *stereotypes* and *race-based biases* about African Americans and the African American family are pervasive throughout society. These issues are also present within the criminal justice system and the victim assistance field. What does this mean for your work with older African American victims? What can you do to address these issues and provide effective services to this population of crime victims?

3. How can your work support the **centering** of the voices, experiences, and concerns of older African American victims related to the criminal justice system, victim services, and healing?

4. Ensuring victim safety and access to justice are significant components of serving crime victims. What do you think safety and access to justice look like to Ms. Annette?

5. How would you support Ms. Annette in her recovery and healing process understanding that she may never choose to leave her living situation or her grandchildren?

6. What other thoughts or reflections do you have about this module?

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**Module Five**

Module Five: Enhancing Strategies for Services and Informing Transformative Action

Overview and Objectives

This toolkit outlines a historical context and a person-centered perspective of the experiences, challenges, and realities of crime victimization and systems involvement for older African American victims. Understanding this unique context, building knowledge, and shifting perspective are critical steps towards *transformative action*. This kind of action is needed to better enable victim services providers and criminal justice stakeholders to holistically support older African American victims in accessing healing and justice that works for them.

This module aims to pull from the **CRITICAL framework** outlined throughout this guide and identify opportunities for victim services providers and criminal justice
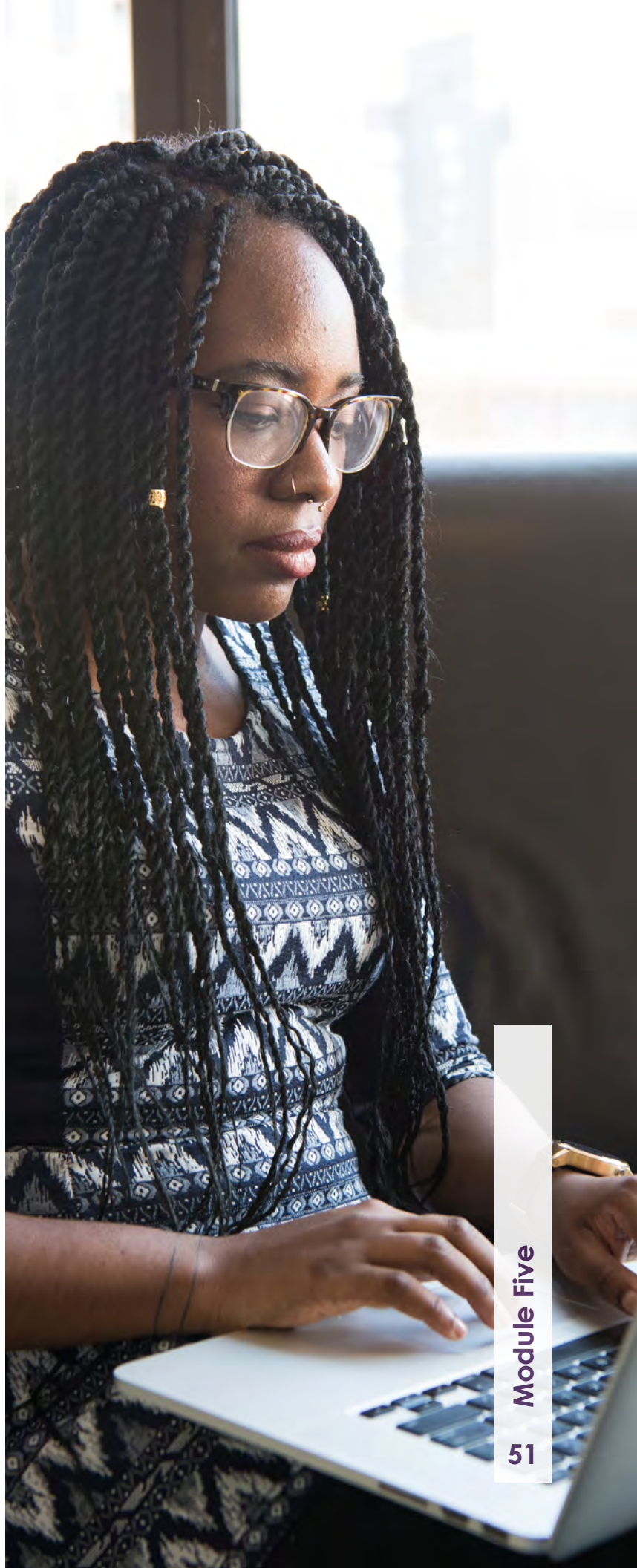
stakeholders to move from understanding to action and to reframe what equitable and effective victim supports look like. This module includes a video clip of the expert panel sharing their insights on effective strategies for improved service provision and overall support for older African Americans victims. The module also includes a video clip of Ms. Juanita, who shares her experience navigating police engagement and living in transitional housing as an older African American survivor.

Acknowledgement of Race, Culture, Power, and Oppression

Race, a construct not based in biology, but an outcome of European colonialism created to categorize people who hold power and privilege and those who do not, has laid the foundation for how all systems in America function to benefit whiteness over Blackness. This strategic distinction has laid bare centuries of *oppression* that, as outlined throughout this toolkit, cause trauma and harm through generations and families. The acknowledgement of this harm, *historical trauma*, and current pervasive *systemic racism* is critical for victim services providers and criminal justice stakeholders in their efforts to provide **trauma-informed** and **responsive** supports.

More so, this acknowledgment is part of the process of building one's capacity to practice **cultural humility** and to be **responsive** to the needs of older African American victims. Conversely, the lack of acknowledgement causes additional harm and reinforces a dangerous *color-blindness* that works as a tool for erasing people and their lived experiences. Further, it greatly diminishes older African American victims' capacity to access needed supports after experiencing violence.

> **"Saying you don't see race or culture is you saying you don't see me…you devalue the person I am when you say you don't see race…I'm proud to be a Black American…my resilience is based on my history, my ancestors, I stand on the shoulders of those who have suffered and struggled for me to stand here." – LaTrice Buck, Inspire Consulting Inc.**

Power and race are interconnected concepts and understanding one's race provides context on one's power. By utilizing an **intersectional lens**, service providers and stakeholders can better understand how intersections of their own racial identity influences the power dynamic between themselves and older African American survivors. Providing **trauma-informed** services requires an acknowledgement of similarities and/or differences in experiences based on their race and how privilege lays bare in those instances. In addition, embarking on the internal reflection necessary to understand one's **institutional positionality** is an acknowledgment that one's personal beliefs, *biases*, and lived experiences influence how they approach their work.

This reflection and commitment to being accountable for one's own position in the world can set up a stronger foundation for respect, understanding, person-centered support, and culturally-responsive service provision. Furthermore, acknowledgement of histories and *complex racial traumas* helps build rapport, it reinforces the intent for authentic respect between service providers and the older adult, and it increases providers' ability to be a credible source of support.

CRITICAL Conversation: Culturally-Responsive Strategies

Panel Discussion #3

Video Summary: In this clip, the expert panel explores strategies for service providers to provide effective programming to older African Americans. The panelists provide perspectives on the consideration for culture, oppression, history, family, and lived experiences when designing person-centered supports.

Instructions: As you view this clip, consider the questions listed at the end of the module. You can record your answers to these questions by using the Reflections Workbook. To access the definition of specific terms used within this video, please click on the specific terms listed here: *Claudine*.

Moving Past Assumptions and Towards Person-Centered Support

> **"When you go to seek services, you do not expect to hear 'I work with everybody", just work with me, just for today." – Jennifer Davis, Village Wrap, Inc.**

As outlined in **Module Three**, many older African Americans have lived through decades of *systemic marginalization*, from the *Jim Crow laws* in the 1940s and 50s, to the hyper-*criminalization* and *mass incarceration* of the Black population today. These lived and vicarious experiences all inform how older African American victims approach and utilize systems related to the crime victim experience. These histories may make it difficult for victim services or the criminal justice system to ever become a trusted source of support, but they do not negate the critical need for these services and systems for older victims.

The victim services field and criminal justice stakeholders must move past assumptions rooted in racist *stereotypes* that misportray African American victims. Further, systems actors must understand that older African American victims are not all the same and will not respond uniformly to victim services systems. Systems actors and stakeholders must consider the very real difference in risk for older African Americans who engage with these systems compared to their non-Black counterparts. Victim services must incorporate considerations for these risks when safety planning with victims.

Understanding *historical trauma*, *intergenerational trauma*, and *systemic marginalization* is a critical first step in being able to help an older African American victim figure out what safety looks like, how they can decrease risk of future violence, and mitigate risk of harm from the systems they must engage with to do so. Taking the time to understand what justice and healing looks like for each unique individual opens up opportunities both for that older adult to get what they need and for service providers to learn additional routes to support that may have been disregarded or unexplored. This **centering** of the voices, perspectives, needs, and lived experiences of older African American victims requires knowledge building, continuous learning and reflection, active listening, a willingness to create new and equitable relationships with community services, and thinking outside current pathways of support.

<u>Survivor Story: Ms. Juanita</u>

Video Summary: This clip includes a video of Ms. Juanita describing her experience of being assaulted by her adult son in the presence of her teenage granddaughter. She shares aspects of her experiences with calling the police on her son and with navigating services and support provided at a transitional housing program for victims of domestic violence.

Instructions: As you view this clip, consider the questions listed at the end of the module. You can record your answers to these questions by using the Reflections Workbook.

Practical Implications and CRITICAL Strategies for the Field

Affirming. African Americans have endured centuries of being strategically dehumanized. The act of *affirming* an older African American's humanity, of hearing their story, and believing their experience without judgment, is a foundational step for healing. Older African American victims must utilize excessive *emotional labor* that others do not to navigate real and perceived *bias*, employing coping strategies like *double-consciousness* to achieve their goals, while also enduring the trauma of their victimization. By providing unbiased, non-judgmental, and historically-informed affirmation, victim services providers and criminal justice stakeholders help mitigate some of that emotional labor and help victims move towards healing and justice with fewer physical and emotional roadblocks.

Learning and Unlearning. As parts of larger systems, service providers and criminal justice stakeholders have a role to play in transforming the way things have always been done. Older African American victims are often forced to access services with the additional trauma or fear of navigating *anti-blackness*, while also navigating the harm done to them by their victimization. The *systemic racism* reinforcing this impossible choice for victims is a norm, not an exception, intertwined throughout every aspect of American culture. Dismantling this all-encompassing conditioning in which all people are forced to function requires a learning process that ultimately results in an unlearning of engrained behaviors. Learning the history of race, Blackness, whiteness, and the *oppressions* built from those constructs can help one to conceptualize just how rooted oppression is in every aspect of our daily lives. This learning leads to a recognition that oppression does not start with individual actions, but the unlearning of oppressive norms and standards that are at the foundation of American culture is up to individuals to take on.

Reflection Questions: Module Five

1. What are your thoughts or reflections on the module, the expert panel discussion, and Ms. Juanita's story?

2. Acknowledgement of the *complex racial*, *historical*, and *intergenerational trauma* older African American victims face is a step towards creating more accessible spaces for healing and justice. What can you do to increase your capacity for this type of acknowledgement, and in what ways can you incorporate this in the way you approach your work?

3. Understanding your own identity, power, and privilege is a critical element in enhancing your capacity to provide services from an **intersectional lens**. Can you name each piece of your *intersectional* identity? How does power and privilege show up in each part of your identity?

4. What messages have you received throughout your lifetime about your racial identity? About racial identities other than your own? How do these messages show up in your work?

5. **Affirming** older African Americans responses to oppressive systems, and their lived experiences is a significant component to providing **trauma-informed** supports. What do you think affirming would have looked like for Ms. Juanita when she accessed services? How could this have changed her experiences living in transitional housing after her victimization?

6. The process of **learning and unlearning** behaviors born from *systemic racism* and *oppression* is an ongoing and lifelong process. What are some steps you can take to move that process forward for yourself?

7. What other thoughts or reflections do you have about this module?

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Conclusion

> **"I am what time, circumstance, history, have made of me, certainly, but I am also, much more than that. So are we all."** – James Baldwin

This toolkit examines the crime victim experience at the nexus of race, age, and class, and contends with the social context in which older African Americans experience crime, the criminal justice process, and victim services. The information and ideas explored in this resource will help victim services providers and criminal justice stakeholders to understand the implications of this unique crime victim experience on their capacity to effectively identify, reach, and serve older African American crime victims. The toolkit also urges the crime victim assistance field to better inform effective, responsive, and trauma-informed programming and services development to ensure the safety and healing of older African American victims.

Victim service providers and criminal justice stakeholder who wish to continue the educational process and explore additional topics on how to increase their capacity as an agent of social change in their work are encouraged to join **NCALL's Older Victims of Crime Trainers and Educators forum**. This *learning community* is a virtual peer-to-peer exchange where you can engage in critical dialogue on issues impacting older African American crime victims, make connections, discuss practical strategies and ideas to address those challenges, and advance the goal of equity for victims who seek access to healing supports and services from the field.

Glossary of Terms

13th Amendment – ratified in 1865, it abolished slavery in the United States by force of law. (See also: *Black Codes, Jim Crow Laws/Jim Crow Era, Reconstruction Amendments, Reconstruction Era*)

14th Amendment – ratified in 1868, it acknowledged equal civil rights and protections for all citizens, including African Americans and descendants of slaves. (See also: *Reconstruction Amendments, Reconstruction Era, Voting Rights Act of 1965*)

15th Amendment – ratified in 1870, it prohibited the federal government and each state from denying a citizen the right to vote based on race, color, or previous condition of servitude. This amendment was the third and last of the *Reconstruction Amendments*. (See also: *Poll Taxes, Reconstruction Era, Voting Rights Act of 1965*)

Acculturate/Acculturation – the process of cultural modification of an individual or group by adapting to or borrowing traits from another culture. (See also: *Assimilate/Assimilation*)

Return to **Module One**.

Source: **Merriam Webster Dictionary**

Affective and Embodied Learning – a type of learning that centers the role of the body as a locus of learning. This form of learning believes it is critical to engage multiple worldviews and one means of accomplishing this is through highlighting the significance of the body as an important locus of learning.

Return to **Appendix C**.

Source: **Centering Embodied Learning in Anti-Oppressive Pedagogy**

Affirming – showing support, agreement, or commitment to upholding the validity and reality of experiences of others.

Return to **About section**; **Module Five**; **Module Five Reflection Questions**.

Ageism – prejudice or discrimination against people based on age and a system of socially structured oppression structured around age.

Return to **Introduction**.

Anti-blackness – *racism* specifically aimed at Black people. When discussing racism and *oppression* often times all people of color are lumped together without the consideration of distinct differences among populations of people. The term anti-blackness calls out this distinction and highlights the need to address anti-racist and anti-oppressive strategies for Black people specifically.

Return to **Module Five**.

Assimilate/Assimilation – the process of individuals or groups of differing racial or ethnic heritage being absorbed or trying to be absorbed into the dominant culture of a society. Assimilation is the most extreme form of *acculturation*. In the African American experience, this process has been compelled historically through force. It can also happen through internalization of *intergenerational trauma*.

Return to **Module One**.

Source: **Merriam Webster Dictionary**

Atlantic Slave Trade – also known as the trans-Atlantic slave trade, involved the forced abduction by European slave traders of African people, mainly to the Americas. This slave trade existed from the 16th to the 19th centuries.
(See also: *Enslavement, Slave(s)*)

Return to **Module Four**.

Bias(es) – a tendency, trend, inclination, feeling, attitude, perception, or opinion, especially one that is preconceived or unreasoned. (See also: *Ideal Victim(s)*, *Institutional Positionality*, *Race-Based Bias(es)/Racial Bias(es)*)

Return to **Module Two**; **Module Four**; **Module Five, p53**; **Module Five, p57**.

Source: **Merriam Webster Dictionary**

Birth of a Nation (movie) – this 1915 film is one of the most controversial in American history. The film embraced myths about the benevolence of slavery and the Ku Klux Klan. In the film, Black males were portrayed as obsessed with raping white women. Critics of the film held protests to have the film banned, however, it was the first movie shown at the White House. (See also: *Mammy*)

Return to **Module Four**.

Source: **New Yorker Magazine**

Black Codes – a series of laws enacted by Southern states shortly after the Civil War and the ratification of the *13th Amendment*. These codes acknowledged certain rights for African Americans (e.g., marriage, property ownership), but denied them other rights (e.g., serving on juries, voting). (See also: *Jim Crow Laws*/*Jim Crow Era*, *Reconstruction Era*)

Source: **PBS Slavery By Another Name**

Black Feminist Thought – a term first coined by Patricia Hill Collins, it describes works and ideas produced by Black women which center the experiences and standpoints of Black women.

Return to **Introduction**.

Source: **Black Feminist Thought**

Broken Windows – a theory of criminology based in the idea that visible signs of crime (i.e. broken windows) and disorder create an environment that encourages further crime and disorder. The theory was adopted into policy in many cities throughout the United States and police targeted minor crimes such as vandalism and fare evasion on the theory that it would prevent more serious crimes. Critics of the policy note the marked increases in complaints of police harassment, misconduct, and racism.

Return to **Module Three**.

Source: **National Public Radio**

Brown vs. Board of Education Case (1954) – in this decision the U.S. Supreme Court ruled that segregated schooling for Black and white students was inherently unequal and that public schools across the country were required to desegregate "with all deliberate speed." This ruling was met with massive resistance and was followed by decades of lawsuits. To date, much work remains to effectively end school segregation.

Return to **Module Three**.

Source: **NAACP Legal Defense Fund**

Carceral State – the network of formal institutions of the criminal justice system and the social programs which operate in communities of color across the country to impose various forms of supervision and surveillance and create a continuum of law enforcement which is tied to prevailing systems of *mass incarceration* and *criminalization*.

Return to **Module Three**.

Source: **The Atlantic Carceral State**

Centering – intentionally focusing on people of color and their lived experiences and pivoting from the default position of dialogue and practice prioritizing whiteness and/or mainstream or traditional narratives, approaches, and ideals.

Return to **About section**; **Module Four**; **Module Four Reflection Questions**; **Module Five**.

Classism – prejudice or discrimination based on social class or a system of oppression structured around social class.

Return to **Introduction**.

Civil Rights Act of 1964 – a landmark civil rights and labor law, this act banned discrimination based on race, color, religion, sex, or national origin. It prohibited unequal application of voter registration requirements, and racial segregation in schools, employment, and public accommodations. (See also: *Civil Rights Movement/Era*)

Return to **Module Three**.

Source: **National Public Radio**

Civil Rights Movement/Era – a social and racial justice movement during the 1950s and 1960s in which African Americans and allies demanded the end to the legacies of segregation, discrimination, *disenfranchisement*, and racially motivated violence that permeated all aspects of life for Black people. During this period, there was a huge surge of activism, non-violent protest, and civil disobedience highlighting inequalities. One of the largest protests of the era included the 1963 March on Washington for Jobs and Freedom which featured speeches by many civil rights leaders, including Reverend Dr. Martin Luther King, Jr., who delivered what would become one of the most influential speeches in history.

Between 1954 and 1968, civil rights legislation was passed, including the *Civil Rights Act of 1964*, *Voting Rights Act of 1965* and the *Fair Housing Act of 1968*. Fundamental and lasting change was made during this era and its impact can be seen today. However, civil rights issues (i.e. immigration, racial disparities in the criminal justice system, school segregation) remain.

Return to **Module Three***.*

Source: **National Museum of African American History and Culture**

Claudine (movie) – this 1973 film elucidates, among other things, the complex and fraught relationship between social services organizations like child welfare and victim assistance may have with the African American community.

Return to **Module Five***.*

Clinical Racism – prejudice and discrimination in medicine and the medical/ healthcare system and in clinical settings that is based upon perceived race. This concept is also known as medical racism. (See also: *Tuskegee Experiment)*

Color-blindness – a concept often used to persuade others that one does not discriminate against people based on race because they do not see race. Often used as a defense against accusations of racism, or as a mechanism to invalidate the existence of racism and oppression. Color-blindness results in the erasure of people who are not white and diminishes the strengths of people of color.

Return to **Module Five***.*

Commodification/Commodify – the transformation of goods, services, ideas, information, and people into objects that can be economically valued and traded or purchased. (See also: *Prison Industrial Complex*)

Return to **Module Four***.*

Complex Trauma(s) (e.g., racial, historical, intergenerational) – the experience of multiple traumatic events—often of an invasive, interpersonal nature—and the wide-ranging, long-term effects of this exposure. Complex trauma can be experienced individually, communally, or across generations.

Return to **About section**; **Module One**; **Module Two**; **Module Three**; **Module Four, p43**; **Module Four, p47**; **Module Five**; **Module Five Reflection Questions***.*

Concentrated Disadvantage – geographical areas where people are subjected to adverse economic and physical conditions which have negative effects on their residents. Living in areas of concentrated disadvantage is often a strong indicator of life course, socioeconomic position and/or outcome, educational outcome, and employment outcomes. Individuals who live in areas where there is concentrated disadvantaged are more likely to experience violence and decreased overall health and are also more likely to lack affordable access to medical care and healthy foods.

Return to **Module Two**; **Module Two Reflection Questions**.

Source: **Racial Equity Tools**

Covenants – agreements entered into by a group of property owners, developers, and/or individual buyers and sellers or others to restrict a buyer of property from reselling, leasing, or transferring the property to members of a given race, ethnic origin, and/or religion as specified in the title deed. Covenants were popularized in the United States beginning in the 1900s and remained in place through most of the 20th century. Covenants served to racially segregate communities and to keep African Americans and others out of neighborhoods. (See also: *Jim Crow Laws/Jim Crow Era*)

Return to **Module One**.

Criminalization/Criminalize – the act of making an action or behavior criminal by making it illegal. In the context of American history, discriminatory laws, policing, arrest, incarceration practices, and probation enforcement have hyper-criminalized the actions and behaviors of African Americans and resulted in profound disparities in the criminal justice system, in social outcomes, as well as perceptions of African Americans throughout society. (See also: *Carceral State*)

Return to **Module Three**; **Module Five**.

Source: **The Atlantic Criminalization**

Criminology – the study of crime as it relates to society.

Return to **Introduction**.

Critical Lens – this concept encourages an individual to look at broader topics through the context of time, systems, gender, race, class, history, power, access etc., to develop a well-rounded analysis.

Return to **Module One**; **Module Four**.

Critical Pedagogy – this concept, first coined by Brazilian educator Paulo Freire, was created as tool for liberation from oppression and injustice by asking learners to challenge the status quo and apply critical analysis to the information they receive, particularly as it relates to race, class, and gender.

Return to **Appendix C**.

Source: **Pedagogy of the Oppressed**

Critical Race Theory – a theoretical framework that examines the existence and appearance of race, *white supremacy*, *racism*, and other forms of inequality across dominant cultural modes, institutions, and orders (i.e., law, politics, policy, health) and the way that racial dominance and racial inequality are maintained over time. Critical race theory also looks at how victims of systemic racism are impacted and how racial dominance can be transformed to achieve equity and equality.

Return to **Introduction**; **About section**.

Source: **Critical Race Theory**

Cultural Humility – a practice of lifelong learning, self-reflection, and self-critique that recognizes and challenges power imbalances in relationships and interactions and nourishes respectful partnerships with people and groups and institutional accountability for changing problematic dynamics.

Return to **About section**; **Module One**; **Module One Reflection Questions**; **Module Five**.

Source: **Cultural Humility, Tervalon and Murray-Garcia**

Discrimination – the unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion, age, and other categories. This unequal treatment can be on the individual, community, or systems level. (See also: *Intersectional*, *Intersectional Framework/ Intersectional Approach/Intersectional Lens*, *Intersectionality*, *Racial Justice*, *Racial Trauma*, *Racism*, *Voter Literacy Tests*)

Return to **Module One**.

Source: **Race Equity Tools Glossary**

Disenfranchisement/Disenfranchise (e.g. racialized) – depriving someone or a group of the rights and privileges of a free person or citizen based on their (perceived) race. (See also: *Civil Rights Movement/Era*, *Jim Crow Laws/Jim Crow Era, Voter Literacy Tests*)

Disparity(ies) – inequalities or differences or imbalances in power, access, social outcomes. These difference can be based on various identity facets, including race, age, class, etc..

Return to **Module Two***.*

Double-Consciousness/Dual-Consciousness – a concept coined by W.E.B. DuBois as a unique perspective and a sense of two-ness experienced by African Americans because of their experiences of oppression and devaluation in a white-dominated society. This awareness forces African Americans to see themselves through their own eyes, but also use their experiences as a lens to understand how white people view them and will treat them. (See also: *Duality*, *Emotional Labor*)

Return to **Module One**; **Module One Reflection Questions**; **Module Four**; **Module Five**.

Source: **The Souls of Black Folk**

Dred Scott vs. Sanford Case (1857) – in this landmark decision, the U.S. Supreme Court held that the Constitution did not intend to include American citizenship for Black people, regardless of whether they were enslaved or free. The court also ruled that slaves were the property of their owners.

Return to **Module Four**.

Source: **PBS Thirteen**

Duality – the sense of feeling as though your identity is divided into several parts, making it difficult or impossible to have one unified identity. Duality is related to W.E.B DuBois' notion of *double-consciousness* for African Americans making it difficult for them to unify their Black identity with their American identity.

Return to **Module One**.

Source: **The Souls of Black Folk**

Emotional Labor – the additional work a person of color must do while utilizing and existing within oppressive systems. This includes utilizing coping strategies such as *double-consciousness*, minimizing mannerisms or reactions in efforts to avoid stereotype threat, and being hyper-vigilant to do what is "necessary" in order to access needed services.

Return to **Module Five**.

Enslavement – the process of making someone else a slave and keeping them in bondage. In the United States, millions of West Africans were forcefully abducted and brought into the country and sold to slave owners as part of the *Atlantic Slave Trade*. (See also: *Slavery*)

Return to **Module One**.

Fair Housing Act of 1968 – this act is part of the 1968 Civil Rights Act. Titles 8-9 of this law banned discrimination in housing including racial discrimination in the advertising, sale or rental, maintenance, or access to services of real property. (See also: *Civil Rights Movement/Era*)

Return to **Module Three**.

Source: **United States Department of Justice**

Freedmen /Freedman – an emancipated or former American slave.

Return to **Module Three**.

Ghettoization – the process of systematically isolating and segregating a group with the aim of diminishing their social, economic, and political power and equitable participation in society. Originally referring to the *systematic marginalization* of Jewish communities within European cities, this practice also manifests in American society to lock in African Americans.

Return to **Module One**.

Great Migration – the mass migration of African Americans from the Southern regions of the United States. The First Migration occurred between 1915 and 1930, when approximately 1.6 million Black southerners moved north and west. The Second Migration began in 1940 through to 1960 where over 3.3 million Black southerners migrated to northern and western cities.

Return to **Module Three**.

Source: **National Public Radio Great Migration**

Historical Trauma – a term first coined by Maria Yellow Horse Braveheart to explain the complex and collective trauma experienced over time and across generations by a group of people who share an identity, affiliation, or circumstance. (See also: *Intergenerational Trauma*)

Return to **Module One, p16**; **Module One, p18**; **Module Three**; **Module Five, p52**; **Module Five, p55.**

Source: **Maria Yellow Horse Brave Heart**

Ideal Victim(s) – a social construction that attributes specific desirable characteristics and attributes to the victim and their perpetrator and afford the victim the protected status of victimhood. The ideal victim is seen as a more deserving victim on a basis of stereotyped *bias*. Criminal justice remedies and supports are often more accessible to an ideal victim.

Return to **Module Two, p26**; **Module Two, p30**.

Source: **From Crime Policy to Victim Policy**

Inequality – a disparity in opportunity and treatment that occurs because of someone's race. Racial inequality results in unequal outcomes (i.e., income, education, health, etc.). (See also: *Critical Race Theory*)

Return to **Introduction**.

Inequity(ies) (i.e., racial, structural) – the condition in which two or more racial groups are not standing on approximately equal footing. This term is also used to describe the absence of structural or *racial equity*. (See also: *Race Equity*, *Racial Justice*)

Return to **About section**.

Source: **Race Equity Tools Glossary**

Institutional Positionality – the stance or positioning of an individual — in this context, a victim services provider or criminal justice system stakeholder — in relation to the institutional, social, and political context of the crime victim experience. Institutional positionality is about having awareness of one's position and how one's identity as an individual within the justice system influences, and potentially *biases*, your understanding of the role, function, efficacy, and impact of the system and the field.

Return to **About section**; **Module Three**; **Module Three Reflection Questions**; **Module Five**.

Institutionalization – the process of entrenching a belief, norm, social role, value, or mode of behavior within an organization, social system, or within society.

Return to **Module Three**.

Intergenerational Trauma – the transmission of historical and ongoing traumas and negative experiences across generations. Within the African American community, the experiences of *historical traumas* like the *Middle Passage*, *slavery*, the *Jim Crow Era*, and *mass incarceration* can essentially fall onto subsequent generations of African Americans vertically or horizontally. The transmission of intergenerational trauma can manifest in many ways, including in the culture, norms, and narratives, and can form a collective sense of identification and solidarity across generations, especially if the traumas are still experienced, even in subtler ways. (See also: *Assimilate/Assimilation*)

Return to **Module One**; **Module Three**; **Module Four**; **Module Five**.

Source: **Psychology Today**

Integration – the process of undoing racialized segregation. Integration is also the condition of racial groups living as equals into society.

Intersectional – being inclusive of and responsive to the complex and cumulative way in which the effects of multiple forms of *discrimination* combine, overlap, or intersect especially in the experiences of marginalized individuals or groups.

Return to **Module Two**; **Module Five Reflection Questions**.

Source: **Kimberlé Williams Crenshaw**

Intersectional Framework/Intersectional Approach/Intersectional Lens – a framework, approach, viewpoint, or action that analyzes, acknowledges, and responds to the complex and cumulative way in which the effects of multiple forms of *discrimination* combine, overlap, or intersect especially in the experiences of marginalized individuals or groups.

Return to **About section**; **Module Two, p24**; **Module Two, p30**; **Module Two Reflection Questions**; **Module Five**; **Module Five Reflection Questions**.

Source: **Kimberlé Williams Crenshaw**

Intersectional Victimhood – the notion that the crime victim experience is impacted by various *intersectionalities*.

Return to **Module Two**.

Intersectionalities – the interactivity of various oppressions and forms of inequity that are created by systems of power. (See also: *Intersectional Victimhood*)

Return to **Module Two**.

Source: **Kimberlé Williams Crenshaw**

Intersectionality – a prism to see the interactive effects of various forms of *discrimination* and disempowerment on individual and group experiences. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, and xenophobia — seeing that the overlapping vulnerabilities created by these systems create specific kinds of challenges.

Return to **Module Two, p23**; **Module Two, p24**.

Source: **Kimberlé Williams Crenshaw**

Jim Crow Laws/Jim Crow Era – a comprehensive collection of state and local statutes that legalized *racialized segregation* and *disenfranchisement* of African Americans from mainstream society. This era and these laws perpetuated a system of racist *oppression* in the U.S. across decades. The roots of these laws began shortly after the emancipation of slaves with the *Black Codes* and followed the ratification of the *13th Amendment*. Jim Crow began in the South, but it spread across the country in the 1880s as African Americans began moving out of the South and into Northern cities. These laws created regimes of *racialized segregation* of public spaces and extended further into society with forced *racialized segregation* of communities and neighborhoods through *redlining* and restrictive housing *covenants*. The era of Jim Crow and Jim Crow laws have had lasting impacts throughout generations in the United States. (See also: *Poll Taxes*, *Intergenerational Trauma*, *Voter Literacy Tests*)

Return to **Module One**; **Module Three**; **Module Five**.

Source: **Public Broadcasting, WPSU**

Learning Community – a space and structure for groups to share practical and aspirational educational objectives and knowledge-building goals.

Return to **Conclusion**; **Appendix C**.

Learning and Unlearning – the act of information gathering and self-reflection moving towards behavior change with the goal of systems transformation.

Return to **About section**; **Module Five**; **Module Five Reflection Questions**.

Mammy – a racist *stereotype* which portrays African American women, in particular slave women, as happy, loyal, joyful, and content not only with slavery, but with taking care of their white master's children. The mammy caricature was often portrayed as an obese and maternal figure who was appreciative that she "belonged" to the white family who owned her. This stereotype grew alongside the American film industry through works including "*Birth of a Nation*" (1915), "Imitation of Life" (1934), and "Gone with the Wind" (1939). The legacy of this caricature exists today in product advertising, such as Aunt Jemima, and in popular culture portrayals of Black domestic home workers, professional healthcare workers, and caretakers.

Return to **Module Four.**

Source: **National Museum of African American History and Culture**

Mandingo/Savage – a racist *stereotype* created by enslavers and auctioneers to promote the strength and breeding ability of muscular young Black male slaves. After Emancipation, the portrayals were twisted by racist fears that these men would exact sexual revenge for slavery against white men through their daughters/wives. The legal and social reinforcement of the stereotype gave authority to white mobs to torture, castrate, and kill innocent Black men. This racist stereotype persists today in the form of the "Black brute" or "thug" who is often characterized as deserving of injury, harm, or death because people are "frightened" or feel "nervous" because of his presence.

Return to **Module Four**.

Source: **National Museum of African American History and Culture**

Marginalized/Marginalization – the act or actions relegating an individual or group to an unimportant or powerless position within society. Marginalized individuals and communities have limited power, participation, and influence in traditional modes of authority in society.

Return to **Module Two**.

Mass Incarceration – also known as mass imprisonment, the prison boom, the carceral state, or hyper-incarceration, refers to the current and longstanding public policy around incarceration in the United States. This policy is characterized by comparatively and historically extreme rates of imprisonment and by the concentration of imprisonment of African Americans, especially young, African American men. (See also: *Carceral State*, *Intergenerational Trauma*)

Return to **Module One**; **Module Three**; **Module Five**.

Source: **The New Jim Crow**

Meta-Cognitive Reflection – the process of engaging in a series of questions designed to allow an individual to identify concerns and feelings about talking about difficult concepts and ideas in the context of their learning and in practice.

Return to **Appendix C**.

Microaggressions – the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

Return to **Module One**.

Source: **Race Equity Tools Glossary**

Middle Passage – the forced and brutal overseas abduction of newly enslaved Africans to the Americas, beginning in the early 1600s. While hundreds of millions of Africans survived the voyage, nearly two million of the 12.5 million enslaved people did not. (See also: *Intergenerational Trauma*)

Return to **Module One**.

The Negro Family: The Case for National Action – written by Daniel Patrick Moynihan, this report pointed out how the government was underestimating the damage centuries of *racism* had leveled against the Black community, including the Black family. The report called for an all-out effort to address the roots of these problems, however, it was repurposed during the Nixon Administration as evidence of the dysfunction of the Black family and of the need for a criminal justice response to the African American community.

Return to **Module Three**.

Source: **The Atlantic Moynihan Report**

Oppression(s) – the systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. (See also: *Anti-Blackness*, *Jim Crow Laws/Jim Crow Era*, *Responsive*)

Return to **Module Two**; **Module Four**; **Module Five, p52**; **Module Five, p57**; **Module Five Reflection Questions**.

Source: **Race Equity Tools Glossary**

Poll Tax(es) – a payment of a poll tax was a prerequisite to the registration for voting for African Americans during the *Jim Crow Era*. Many of these laws were enacted after the ratification of the *15th Amendment* when several states sought to restrict the voting rights and voting practices of African Americans. These laws, along with race-based *voter literacy tests* and the illegal intimidation and physical punishment of African American voters, effectively suppressed the African American vote for many decades.

Return to **Module Three**.

Presumption of Criminality/Guilt – the *racialized* perception that a person or group is guilty or criminal without basis in fact or law. This presumption is often imposed upon African Americans and it manifests in all areas of life, including the criminal justice system and victim assistance field. This presumption is reinforced through structural mechanisms to criminalize behavior that is not criminal (i.e., learning to read, voting, exercising, reporting crimes).

Return to **Module Two**.

Prison Industrial Complex – the rapid expansion of the U.S. inmate population from the 1960s to the present which converged the economic interests of private prison companies and the political and fiscal interests of federal and state governments. This complex serves to effectively *commodify* the prison population and it has a vested economic interest in keeping the prison population high and increasing incarceration rates.

Return to **Module Three**.

Source: **The Atlantic Prison Industrial Complex**

Public Health – the science of protecting and improving the health of people and their communities. A large part of public health is promoting health equity, quality, and accessibility.

Return to **Introduction**.

Source: **Centers for Disease Control**

Race Equity/Racial Equity – the condition that would be achieved if one's racial identity no longer predicted how one fares. Race/racial equity is one part of *racial justice* and includes work to address root causes of *inequities*. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or fail to eliminate them.

Return to **Introduction**; **About section**.

Source: **Race Equity Tools Glossary**

Race-Based Bias(es)/Racial Bias(es) – a *bias* based on a person or group's race. (See also: *Racial Trauma*)

Return to **Introduction**; **About section**; **Module Two, p23**; **Module Two, p24**; **Module Two, p26**; **Module Two, p27**; **Module Two Reflection Questions**; **Module Four, p45**; **Module Four, p47**; **Module Four Reflection Questions**.

Race-Based Oppression – the *racialized* and systemic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.

Return to **Module One**; **Module One Reflection Questions**.

Source: **Race Equity Tools Glossary**

Race-Based Prejudice/Racial Prejudice – a pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on generalizations which deny individual members of certain groups to be recognized and treated as individuals with individual characteristics.

Return to **Module One**; **Module Two**.

Source: **Race Equity Tools Glossary**

Racial Justice – the systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice is not just the absence of *discrimination* and *inequities*, but also the presence of deliberate systems and supports to achieve and sustain *racial equity* through proactive and preventative measures. Racial justice is also the proactive reinforcement of policies, practices, attitudes, and actions that produce equitable power, access, opportunities, treatment, impacts, and outcomes for all. (See also: *Race Equity*)

Source: **Race Equity Tools Glossary**

Racial Trauma – a form of race-based stress and reactions experienced by People of Color and Indigenous individuals related to dangerous events and real or perceived experiences of *discrimination*. These experiences can include threats of harm and injury, humiliating and shaming events, and witnessing harm to others due to real or perceived racism. Racial trauma is often experienced similarly to post-traumatic stress disorder, however it involves "on-going individual and collective injuries due to exposure and re-exposure to race-based stress."

Return to **Module One**; **Module Two**.

Source: **Racial Trauma: Theory, Research, and Healing: Introduction to the Special Issue**

Racialized – actions, behaviors, or policies enacted based on race. (See also: *Presumption of Criminality/Guilt*, *Race-Based Oppression*, *Systematic Concentrated Disadvantage*, *Systematic Marginalization*, *Systemic Disadvantage(s)*)

Return to **Module Three**.

Racialized Segregation – the systemic and forced separation of people by racial groups in institutions, public spaces, and other aspects of daily life. (See also: *Jim Crow Laws/Jim Crow Era*)

Racialized Socialization/Racialization – the process through which groups come to be designated as being of a race and subjected to differential and/or unequal treatment. It is also the developmental process by which humans acquire perceptions, attitudes, values, and identity based on seeing themselves as members of racial groups. (See also: *Race-Based Oppression*, *Systemic Racism*)

Return to **Module One**.

Racism – a system of oppression and/or advantages based on race. In American society, racism is rooted in a *white supremacy* system. Racism involves one group having the power to carry out *discrimination* through institutional policies and practices and by shaping the cultural beliefs and values that support those racist policies and practices. (See also: *Anti-Blackness*, *Critical Race Theory*, *The Negro Family: The Case for National Action, Systemic Racism*)

Return to **Introduction**; **Module One**.

Source: **Racial Equity Tools Glossary**

Reconstruction Amendments – the *13th*, *14th*, and *15th* Amendments to the United States Constitution. These amendments were a part of the *Reconstruction Era*.

Reconstruction Era – the period after the Civil War, just after Emancipation. During this time, Congress abolished slavery and guaranteed African Americans citizenship and the right to vote by ratifying the *13th Amendment*, *14th Amendment*, and *15th Amendment* (the *Reconstruction Amendments*). In this period, some African Americans built farms, small business, mutual aid societies and political associations, and held political office. This progress was met with massive resistance from southern and midwestern whites and states adopted the *Black Codes* which inhibited the ability of emancipated former slaves to fully enjoy the civil rights of citizenship. These codes brought an end to Reconstruction, which was then replaced by Jim Crow.

Return to **Module One**; **Module Three**.

Source: **Howard University Library System**

Redlining – the systematic denial of access to various services by federal government agencies, local governments, and the private sector, to residents of specific neighborhoods or communities. Historically, financial and banking lenders and the federal government would literally draw a red line on a map around the neighborhoods they would mark as "risky" and either not invest in based on racial demographics or deny access to mortgages, banking, insurance services, healthcare services, and commercial foods on the basis of race. (See also: *Jim Crow Laws/Jim Crow Era*)

Return to **Module One**.

Source: **National Public Radio**

Reflexivity – the learning process of being engaged in autobiographical reflections on key critical concepts and perspectives.

Return to **Appendix C**.

Responsive – this concept is about acknowledging, naming, and validating any experiences of *oppression* and trauma for older African Americans who experience crime, and crafting responses to those experiences which honor their perspectives and lives and the choices they make with regard to accessing services and supports.

Return to **Introduction**; **About section**; **Module One**; **Module One Reflection Questions**; **Module Five**.

Sambo – a racist *stereotype* which portrays African American males as simple-minded and docile. This image is tied to the notion of the "happy slave" who was a jolly, overgrown child who was happy to serve his master. This stereotype was portrayed as naturally lazy and reliant upon his master.

Return to **Module Four**.

Source: **National Museum of African American History and Culture**

Sharecroppers/Sharecropping System – a system which a landlord/planter allowed a tenant, or sharecropper, to use their land in exchange for a share of the crop. This system encouraged tenants to produce the biggest harvest they could, however, when the tenant and landlord would "settle up" at the end of a season, unscrupulous landlords often kept tenant farm families severely indebted, requiring the debt to be carried over until the next year's crop. Laws favoring landowners made it difficult or even illegal for sharecroppers to sell their crops to others besides their landlord or prevented sharecroppers from moving if they were indebted to their landlord.

Return to **Module Three**.

Source: **PBS Sharecropping, SLAVERY by Another Name**

Slave(s) – an individual or group of individuals of African descent who were made to be the legal property of another as part of the *Atlantic Slave Trade*.

Slavery – the brutal practice of forcing someone to work without paying them a fair wage. For hundreds of years in the United States, wealthy white landowners benefited from the institution and the *enslavement* of millions. (See also: *Intergenerational Trauma*)

Return to **Module Three**.

Social Justice Education – a model of education that provides a framework for learners to think critically and through a lens of social change. This model includes learning tools for understanding concepts and content, critical thinking, action and social change, personal reflection, systems, and group dynamics.

Return to **Appendix C**.

Social Psychology – the study of the way the personality, attitudes, motivations, and behavior of the individual influence and are influenced by social groups.

Return to **Introduction**.

Source: **Merriam Webster Dictionary**

Stereotype(s) – a standardized mental picture that is held in common by members of a group and that represents an oversimplified opinion or uncritical judgment or attitude, especially about a group of people. (See also: *Mammy*, *Mandingo/Savage*, *Sambo*, *Stereotyping*, *Stereotype Threat*, *Welfare Queen*)

Return to **Module Two**; **Module Four, p44**; **Module Four, p45**; **Module Four, p47**; **Module Four Reflection Questions**; **Module Five**.

Source: **Merriam Webster Dictionary**

Stereotype Threat – occurs when there is the (perceived) chance for an individual to satisfy/confirm a negative *stereotype* of a group of which they are a member. The threat of possibly confirming the stereotype can create a fear response and interfere with the individual's decision-making within any situation or circumstance.

Return to **Module Four, p45**; **Module Four, p46**; **Module Four, p47**.

Source: **Rutgers University Department of Philosophy**

Stereotyping – the process of attributing a *stereotype* onto a person or group, either in belief, perception, or action.

Return to **Module Four, p45**; **Module Four, p47**.

Stop and Frisk – a policing policy which allows law enforcement to temporarily detain, question, and at times search civilians and suspects without a search warrant or arresting them. Historically, this policy has unfairly and disproportionately targeted African Americans and other people of color. Critics of the policy note the marked increases in complaints of police harassment and misconduct and racism in the policy's implementation.

Return to **Module Three**.

Structural Racism/Systemic Racism – the normalization and legitimization of an array of dynamics which routinely give advantage to white people while producing cumulative and chronic adverse outcomes for people of color. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism. (See also: *Systematic Concentrated Disadvantage*)

Return to **Module One**.

Source: **Race Equity Tools Glossary**

Structural Oppression(s) – oppressions based in systems and macro-level relationships between institutions which enact, perpetuate, or exacerbate harm and allow for unequal outcomes between groups, often favoring or benefitting one group while disfavoring another group.

Return to **Introduction, p6**; **Introduction, p7;** **About section**.

Source: **Race Equity Tools Glossary**

Systematic Concentrated Disadvantage – the intentional and *racialized* creation of disadvantaged communities where people within those areas are intentionally subjected to adverse economic and physical conditions. These disadvantages are manifestations of *structural racism.* In the context of the African American experience, this form of exclusion is longstanding and designed to create pre-determined life outcomes.

Return to **Module One**.

Systematic Marginalization – the intentional and *racialized* relegation of an individual or a group to an unimportant or powerless position within society, outside of the mainstream and to the margins. Marginalized individuals and communities exist at the edges of society and have limited power, participation, and influence in traditional locations and modes of authority in society. (See also: *Ghettoization*)

Return to **Module Three, p34**; **Module Three, p35**; **Module Three, p37**; **Module Three, p38**; **Module Three Reflection Questions**; **Module Five**.

Systematic Oppression – the organized and intentional subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.

Return to **Module One**.

Source: **Race Equity Tools Glossary**

Systemic Disadvantage(s) – disadvantages created within systems that offer advantages to some and disadvantages to others. In American society, these disadvantages are often *racialized* and designed to exclude African Americans and the African American community as well as other people and communities of color from a fair or unfettered opportunity to succeed within those systems.

Return to **Module Two, p25**; **Module Two, p28**; **Module Two Reflection Questions**.

Systemic Racism – the manifestation of *racism* within social systems and institutions.

Return to **Module Three**; **Module Five, p52**; **Module Five, p57**; **Module Five Reflection Questions**.

Transformational/Transformative Action – is an approach to social change that encompasses informed and continuous knowledge building and self-reflection to make impactful anti-racist, equitable systems change.

Return to **Module Five**.

Trauma-Informed – these approaches and practices begin with an understanding of the experiences of trauma survivors, including the prevalence of physical, social, and emotional impact of trauma. A trauma-informed approach or practice responds by integrating knowledge about trauma into policies, procedures, practices, and settings. Trauma-informed approaches prioritize the survivor's feelings of safety, choice, and control.

Return to **Introduction**; **About section**; **Module Three**; **Module Three Reflection Questions**; **Module Five, p52**; **Module Five, p53**; **Module Five Reflection Questions**.

Source: **The Office for Victims of Crime Glossary**

Tuskegee Experiment – officially known as the "Tuskegee Study of Untreated Syphilis in the Negro Males" was an example of *clinical racism* against the African American community. This experiment was conducted from 1932-1972 without any victims' informed consent by federally-funded researchers to examine the unfettered progression of syphilis in poor African American men. During the experiment, none of the study's victims were given adequate treatment for their disease, even when penicillin became an effective treatment in 1947.

Victimology – the science and study of the causes and consequences of crime victimization and how the criminal justice system accommodates and assists crime victims. Victimology also examines how other elements of society, such as media, deal with crime victims.

Return to **Introduction**.

Source: **Merriam Webster Dictionary**

Voter Literacy Tests –tests created during the *Jim Crow Era* to *disenfranchise* African Americans from the right to vote. The tests were not actually testing literacy, as oftentimes literate voters were still disqualified from voting. These laws, along with *poll taxes*, residency and property restrictions, and illegal intimidation blunted the impact of the Black vote and denied them their right to vote. (See also: *Discrimination*, *Voting Rights Act of 1965*)

Return to **Module Three**.

Voting Rights Act of 1965 – this act was designed to enforce the voting rights guaranteed by the *14th Amendment* and *15th Amendment*. This law outright banned *voter literacy tests*. (See also: *Civil Rights Movement/Era*)

Return to **Module Three**.

War on Drugs – the name given to a set of policies and laws enacted by the U.S. government which purported to attempt to reduce/eliminate the production, distribution, and use of illicit drugs. This policy has resulted in skyrocketed racial disparities and rates of arrest, prosecution, imprisonment, and probation for African Americans.

Return to **Module Three**.

Source: **American Civil Liberties Union**

Welfare Queen – a racist *stereotype* which portrays African American women as likely to misuse or collect excessive welfare payments through fraud, child endangerment, or manipulation. The term was popularized by Ronald Reagan, beginning with his 1976 presidential campaign.

Return to **Module Four**.

White Supremacy –the idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to those of People of Color. White supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless, immoral, bad, inhuman, and "undeserving." The term also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level. (See also: *Critical Race Theory*, *Racism*)

Source: **Race Equity Tools Glossary**
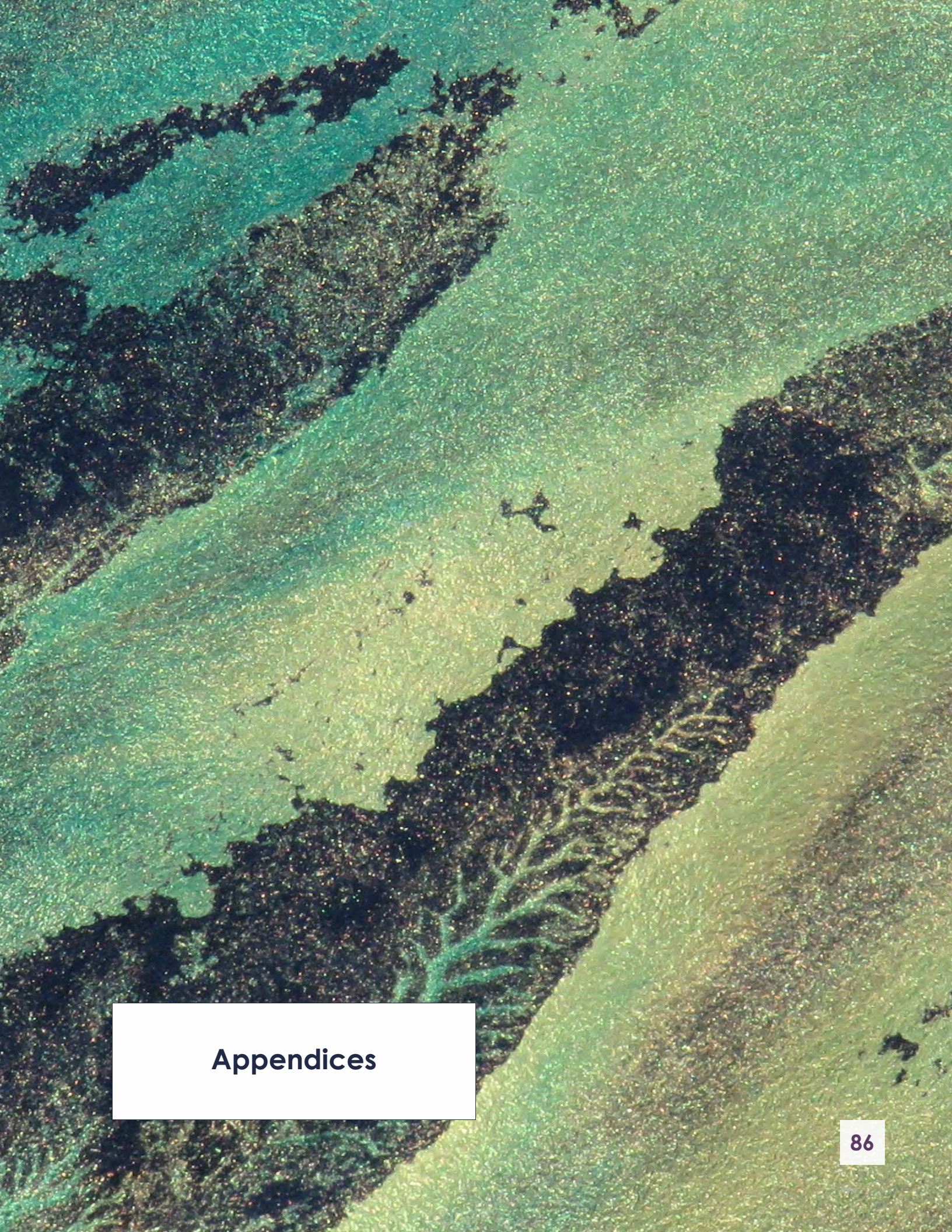
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Appendix B: Project Information

History

In 2013, the U.S. Department of Justice, Office of Justice Programs released the Vision 21: Transforming Victim Services Final report. The Vision 21 strategic initiative sought to advance and support a comprehensive and systemic approach to respond to the needs of crime victims and address perpetrators of crime. The report identified several opportunities to achieve this goal, including expanding the reach and capacity of the victim assistance field to "address the historical, institutional, geographic, cultural, and other barriers that prevent many underserved victims from receiving services and support." In the report, older adults were included as part of the population of underserved crime survivors.

In 2016, with funding from the Office for Victims of Crime (OVC) and in collaboration with Vera's Center on Victimization and Safety (Vera), the National Clearinghouse on Abuse in Later Life (NCALL), an initiative of End Domestic Abuse Wisconsin (End Abuse), became the lead partner focusing on older victims for the National Resource Center for Reaching Victims (NRC). In early 2017, NCALL, conducted a yearlong, multi-modal needs assessment to identify opportunities within the crime victim assistance field to enhance responses to older crime survivors. The assessment process identified an array of opportunities for the field.

In 2018, in response to the priorities identified through the needs assessment process, NCALL proposed the development of educational resources for crime victim service providers and administrators and allied professionals to help them better understand crime victimization at the intersection of race, gender, and age for older African Americans. The educational resources proposed would be based on videotaped interviews with older African American crime victims and expert victim service providers and professionals with experience in providing effective and trauma-informed services and supports to older African American victims.

The materials would be designed to build critical knowledge about the unique lived experiences of this population of crime survivors, including the impact of historical, structural, and other ongoing barriers which prevent many older African American victims from effectively accessing victim services and achieving just outcomes. In addition, this resource would allow the target audience to learn

about ways to increase older African American victims' access to effective healing services and supports.

In March 2019, NCALL, in collaboration with the Asha Project, an initiative of End Abuse; Village Wrap, Inc.; Inspire Consulting, Inc.; and Terra Nova Films; conducted a filming session in Milwaukee, Wisconsin. During the session, four older African American adults shared their experiences as crime victims. In this session, an expert panel also provided insight and expertise on how the crime victims field can more effectively serve older African Americans crime victims with particular focus on how the field can remove barriers which prevent many older African American victims from receiving effective services and supports.

The videos and materials included in this toolkit reflect what emerged from the filming session, a development period, and a rigorous external review process. At each stage, the participants in the process shared a common understanding of the opportunities for learning and change within the crime victims field presented by this project. The collaborative also held firm to the values embedded in the Vision21 report and created a resource for the field which confronts the structural barriers that exist for older African Americans who courageously seek support from the victim assistance field and offers a pathway forward for enhancing services for older African American victims.

Partners

National Resource Center on Reaching Victims
Funded by the federal Office for Victims of Crime (OVC), the National Resource Center for Reaching Victims (NRC) is a one-stop shop for victim service providers, culturally specific organizations, justice system professionals, and policymakers to get information and expert guidance to enhance their capacity to identify, reach, and serve all victims, especially those from communities that are underrepresented in healing services and avenues to justice. The NRC is working to increase the number of victims who receive healing supports by understanding who is underrepresented and why some people access services while others don't; designing and implementing best practices for connecting people to the services they need; and empowering and equipping organizations to provide the most useful and effective services possible to crime victims. The NRC is a collaboration among **Caminar Latino**, **Casa de Esperanza**, **Common Justice**, **FORGE**, **the National Children's Advocacy Center**, **the National Center for Victims**

of Crime, the National Clearinghouse on Abuse Later in Life, Women of Color Network, Inc., and the Vera Institute of Justice. The NRC's vision is that victim services are accessible, culturally appropriate and relevant, and trauma-informed, and that the overwhelming majority of victims' access and benefit from these services.

National Clearinghouse on Abuse in Later Life (NCALL), an initiative of End Domestic Abuse Wisconsin
Since 1999, the National Clearinghouse on Abuse in Later Life (NCALL), an initiative of End Domestic Abuse Wisconsin, has been the sole technical assistance provider on the intersection of domestic violence, sexual assault, and elder abuse for the Office on Violence Against Women (OVW). In 2016, NCALL became the leader partner on older adults for the NRC. NCALL works to engage communities to foster a collaborative, inclusive, survivor-centered response to abuse in later life. NCALL's work centers the voices of older survivors and responses to abuse and violence against older victims that are inclusive, just, equitable, and responsive to the impact of institutional oppression on older victims. Through advocacy and education, NCALL strives to challenge and change the beliefs, policies, practices, and systems that allow abuse and interpersonal harm against older adults to occur.

U.S. Department of Justice, Office for Victims of Crime
The mission of the Office for Victims of Crime is to enhance the Nation's capacity to assist crime victims and to provide leadership in changing attitudes, policies, and practices to promote justice and healing for all victims of crime.

The Asha Project is a domestic violence and sex trafficking prevention program specializing in African American culturally specific services and is in Milwaukee, WI. Asha utilizes the culturally specific model for African American victims developed and implemented in 1989 by Asha.

Inspire Consulting, Inc. is a national consultation project which provides instruction, education, and training to professionals around the country on substance abuse, mental health, trauma, intimate partner violence, and elder abuse.

Terra Nova Films is a 501(c)(3) non-profit a non-profit dedicated exclusively to the production, distribution, and presentation of films, videos, and educational material on aging and elderhood. Terra Nova Films is a vital resource for professionals who work with elderhood issues, for families and individuals as they make decisions about later life issues, and for older adults themselves as they see their own experiences reflected and validated on film.

Village Wrap, Inc. is a multi-service—community-based, human service organization that provides treatment and recovery supportive services which will promote wellness, safety, and healing. Their mission is to improve the lives and opportunities of families, youth, and adults who are struggling with substance abuse, mental health, and system involvement challenges. As a 501(c)(3) and licensed by The Division of Addiction Services of NJ to provide Intensive Outpatient and Outpatient Services.

Appendix C: Additional Information about this Toolkit

Target Audience

This resource is targeted toward all crime victims services providers and advocates and criminal justice systems stakeholders crime victim assistance field, including individuals who currently serve older African American crime survivors and those who are looking for opportunities to improve services and supports to this population of crime victims.

Learning Framework and Methods

The learning framework for this toolkit is rooted in the theory of *critical pedagogy* and in principles of *social justice education*. The toolkit is designed to use the educational process as means to bring about more socially just world. As such, this resource presumes the willingness and the capacity of the reader and the crime victims field broadly to be an agent of social change on the interpersonal, community, organizational, and institutional levels. In addition, this toolkit and supplemental materials identify the real-world injustices and disparities older African American crime victims encounter in society and within the crime victim assistance field provide practical strategies and ideas to address those challenges and advance the goal of equity for older African American crime victims who seek access to healing supports and services from the field.

The information and materials included in this toolkit employ many of the major pedagogical principles of social justice education including *affective and embodied learning*, *reflexivity*, *meta-cognitive reflection*, and engaging in a *learning community*.

Appendix D: Acknowledgements

Appendix E: Credits

An electronic version of this toolkit is posted on the NRC website: http://reachingvictims.org/

The National Resource Center for Reaching Victims is a clearinghouse for victim service providers, culturally specific organizations, criminal justice professionals, and policymakers to get information and expert guidance to enhance their capacity to identify, reach, and serve all victims, especially those from communities that are underrepresented in healing services and avenues to justice. For more information about the NRC, visit the NRC's website at: http://reachingvictims.org. For questions about this toolkit, please contact: reachingvictims@Vera.org.

The Vera Institute of Justice's Center on Victimization and Safety convenes the National Resource Center for Reaching Victims. The Center on Victimization and Safety works with communities around the country to create healing services and justice options that reach, appeal to, and benefit all survivors. Our work focuses on communities of people who are at elevated risk of harm but often marginalized from the organizations and systems designed to support victims.

For more information on the Center on Victimization and Safety, please contact: cvs@Vera.org.