between various forms of violence seemed obvious to respondents, but is only recently informing academic discussions of some forms of domestic violence, particularly intimate partner violence (Heise, 1998).

Institutional racism topped the faith respondents' list of causes of domestic violence in the African American community. Although institutionalized racism manifests itself in various ways, participants were most keenly aware of its role in the internalization of negative racial images that can mix with and fuel other factors that lead to violent interactions inside and outside the home. The quantity and nature of respondents' comments reflected their belief that the ever present and unrelenting nature of institutional racism negatively shapes the lives of African Americans by limiting their options in life, reinforcing negative and false stereotypes, and legitimating a hierarchy of oppression.

Specific to the church and the issue of anger management, respondents felt that faith communities had failed to adequately address anger's effect on relationships in the home and to provide adequate teaching to help those who might be struggling with anger control. The group felt that failing to educate individual congregants and the church community about spiritual teachings on anger leads to guilt, shame, and spiritual ignorance. Similarly, grief and loss issues were another sub-theme related to the church's silence on anger and anger management. Respondents identified the grief and loss experienced by adults and children as antecedents to violence.
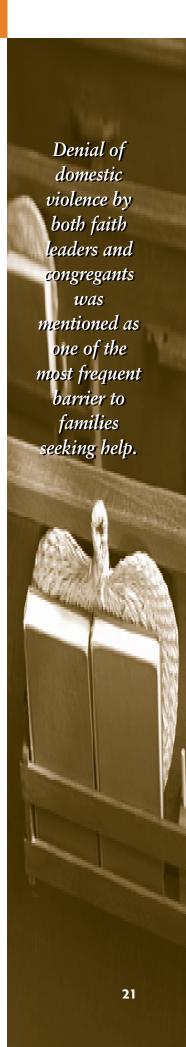
Denial of the presence of domestic violence in the congregation by either the church members or the pastor was mentioned as the most frequent barrier to families seeking help. Denial could be overt, manifesting itself in the refusal to explore the possibility that domestic violence might be occurring. When perpetrators minimize their responsibility for their actions, this too is a type of overt denial. Overt denial also takes the form of the clergy discounting the importance and gravity of domestic violence in the congregation and abuse of power by the clergy.

In its covert form, denial manifests itself as a spiritualizing of the conflicts and battering incidents in partner relationships. Suggestions that battered victims "pray about" the violence in their relationship or accept God's testing are examples of spiritualizing intimate partner violence.

Shame was also mentioned as a barrier to church and mosque members seeking help from their spiritual leaders and extended family members. Respondents indicated that victims of domestic violence feared being dismissed, blamed, re-victimized or having their private lives made public. Shame is also an invisible barrier that hindered family members of multiple generations from talking to one another about the impact of domestic violence on the family's life.

Respondents agreed that the consequences of domestic violence in the African American community go far beyond the most obvious negative effects such as loud verbal altercations, emotional upset and physical wounds. The consequences are spiritual, intergenerational and cultural. Education was most often identified as an important solution to dealing with domestic violence in the San Francisco/Oakland area African American community. Beyond community education in general, specialized teaching and education must be given to religious and spiritual leaders about the pervasiveness of domestic violence in families, in addition to the sexual abuse, sexual harassment, and the abuse of power that exists in the church. In turn, religious leaders should educate their congregations about intimate partner and domestic violence, as well as the abuse of power. Respondents also indicated that solutions must be systemic and holistic in nature. Addressing victims' issues, while ignoring those of batterers, leaves the battering behavior unaddressed.

Denial of domestic violence by both faith leaders and congregants was mentioned as one of the most frequent barrier to families seeking help.

Human Services Session—
Linner Ward Griffin

The human services group consisted of 10 persons who held various positions in human service agencies in the San Francisco/Oakland, California area. Examples of jobs held by group members included: social workers in public social service programs, group home administrators and care personnel, private adult services program administrators, batterers' treatment staff, youth workers in community social programs, a performance arts director, psychiatric social workers, and a battered women's program director.

The group generated a list of nineteen different responses to the question on types of violence affecting the African American community, which were combined under three major headings: physical abuse, emotional/verbal abuse, and community violence. Examples of physical violence included same sex crimes, sexual violence, violence against the disabled, teen or dating violence, hazing incidents, child abuse, and violence against elders. Emotional or verbal abuse examples included emotional degradation of women and verbal violence including lack of respect. The group also indicated other forms of violence such as spiritual violence, denial of elders' civil rights, and "internalized violence," which was defined as self hate and drug and alcohol abuse. Police brutality, hate crimes, gang and street violence and economic violence as demonstrated by social conditions were cited as examples of community violence. When asked, "How much of a problem is each of these types of violence, in terms of frequency and priority?" participants' responses presented a clear recognition that violence was extensive and often calculated in the San Francisco/Oakland area. Several persons commented about "normalcy" of violence, stating that it was not atypical.

A number of respondents recognized connections or links between different social issues and violence found in the home and in the larger community. Respondents also expressed a desire to clarify what violence means for their community.

Participants' responses to the question on the causes of violence exhibited some recognition of the traditions and heritage of Africa among Blacks in the United States. The group proposed a strong belief that African American cultural traditions and much of the historical Black heritage have been destroyed or not transmitted to youth and others in the Oakland area. Concern was raised that African Americans seem to have lost many of the traditions (personal investment in community, respect for all Black men, women and children, and respect for the human body) that were culturally characteristic of them as a people during the eighteenth and nineteenth centuries. Respondents also repeated social oppression themes cited by other groups.

Respondents identified that individuals' problems fueled larger social problems. Participants felt that social institutions react quicker to male violence than to female violence and that clear issues of male privilege and entitlement (i.e., power and control) exist. "Some men are taught to demean women; they are socialized to see women as less." Other comments acknowledged the victimization of men and of women, but suggested that women who use violence do so to protect themselves against assault by their partner.

The group also widened the scope of its conversation to acknowledge concerns about older persons, noting that elders, especially women, are not valued and that elder abuse has serious consequences.

Participant responses stressed the importance of education that provides one-on-one instruction in the areas of parenting skills, coping skills, and family management as solutions to violence. Still other respondents pondered solutions from a larger social system perspective.

Responses to probes on barriers to domestic violence solutions tended to be global in that they focused on recognizing and building upon the innocence and creativity of Black youth, systems' responses, and communities needing to change.

The links between the modeling behaviors (especially for the sake of African American youth), collaboration (with other agencies and development of a structure to facilitate collaboration), and education (staff development and education in the African American community), emerged as themes when discussing solutions to violence.

One potentially important method of educating the community, the Internet, was not viewed as practical at this time. The inability to envision the potential of Internet use for community education may be a reflection of the ages of this focus group's participants.

Law Enforcement Session—
William Oliver

The eight members of the law enforcement community group represented a variety of

areas/professions including probation, domestic violence intervention advocacy, health education, social work, domestic violence education, policing, and the judiciary.

The primary goal of the law enforcement component of the community assessment was to gain insight about the occurrence of domestic violence among African Americans by facilitating a dialogue on the issue with a sample of African American criminal justice practitioners. In designing the community assessment project, the Institute hypothesized that a major step towards the prevention of domestic violence among African Americans must include the perspectives of a broad-range of African American intervention practitioners, insiders, and stakeholders who maintain a commitment toward reducing the occurrence of domestic violence among African Americans. Moreover, we believe that it was important to conduct a focus group with African American criminal justice practitioners given their specific occupational roles and professional experiences in the field.

The law enforcement group listed a number of types of violence affecting the African American community including: physical assault, homicide, drive-by shootings, child sexual abuse, juvenile sexual abuse, consensual sexual relations between adult males (30-35 years of age) and teenage girls ages 14-15 (statutory rape) as a form of child abuse, domestic violence, emotional and verbal abuse, marital rape, economic oppression, and social/structural violence. The respondents' listing of types of violence that occur within the African American community is consistent with the various types of violence that have been found to plague other racial and ethnic groups to some degree (Reidel & Welsh, 2001). It was the consensus of the respondents that emotional abuse was the type of violence that occurred most often. Moreover, it was their view that many acts of emotional abuse are hidden and less likely to be reported to official agencies that are required to report acts of violence.

When the respondents were asked to explain the causes of violence in the African American community, they listed and discussed several causes, including: racism and economic oppression, exposure to violence in the community, family drug use, popular culture, and the destruction of cultural traditions.

The persistent concentration and omnipresence of various forms of interpersonal violence in low income African American neighborhoods across generations has led some violence researchers to use the phrase "chronic community violence" to characterize those communities experiencing disproportionately high rates of interpersonal violence (Jenkins & Bell, 1997). There was a general consensus among the law enforcement group participants that the occurrence of interpersonal violence was an omnipresent and normative feature of everyday life in some African American communities.

In response to a series of questions and probes constructed to uncover the participants' perceptions of the consequences of the disproportionate rates of violence in the African American community, four major themes emerged. These themes included: 1) community deterioration, 2) breakup of the family, 3) a cycle of violence, and 4) differential patterns of criminal justice response (expressing the view that there were differential consequences for Black men and women in terms of how the criminal justice system responds to both their violent offending and victimization. The enhanced punishment of males by the criminal justice system was not simply because they were males, but because they were Black males).

The respondents also suggested that racial stereotypes about African American men sometimes led police officers to dismiss their allegations of being victimized by their wives or girlfriends.

Consequently, the respondents who participated in the law enforcement group expressed some very definitive views regarding what needs to be done to prevent domestic violence in the African American community. Their views on what should be done to reduce violence fell into five distinct categories: (1) multiple strategies, (2) early intervention, (3) pregnancy prevention, (4) healthy communities (including values, morality, education, spirituality), and (5) collective responsibility.

What emerged from the group's rich discussion of violence prevention solutions is that these groups were firm in their collective belief that domestic violence is the result of multiple causes and its prevention must include a multi-strategy agenda. The primary themes that emerged during this portion of the session focused on barriers such as inadequate resources, lack of collective responsibility, and classism within the African American community.

The respondents' responses to a series of probes about obstacles and barriers resulted in robust discussion of two themes: (1) lack of victim cooperation and (2) the criminal justice system's response to all types of violence in the African American community as being inadequate. The most significant manifestation of this inadequacy was the criminal justice system's reliance on incarceration as the primary strategy to reduce violence in the African American community.

Lesbian, Gay, Bisexual and Transgendered Session — *Beth E. Richie*

Discussion focused on the sentiment that African American communities are not prepared to deal with the issue of sexuality (including heterosexuality), which seriously limits our response to violence in all sectors of the Black community.

Domestic violence has been recognized as a serious social problem in contemporary society, one that has commanded attention from local activists, human service programs, social institutions, academicians, and national leaders. This attention has resulted in a growing network of crisis intervention services, a proliferation of research reports, policy changes, and significant shifts in public awareness regarding the problem of domestic violence. Without overstating the success of these various efforts, it is fair to say that many survivors of domestic violence are in a much better position than they would have been 20 years ago, before it was recognized as an issue that warrants such serious attention.

The success of the anti-violence movement to bring about these changes is mitigated by the absence of attention to specific populations and groups whose experience of domestic violence is overlooked by mainstream organizations and institutions that protect the interest of dominant groups in society. Those whose experiences are marginalized in society overall are marginalized in any analysis of domestic violence as well; they are invisible or referred to in stereotypical and stigmatizing ways.

One such marginalized population is the group of people who experience domestic violence from same sex partners. Six members of the lesbian, gay, bisexual and transgendered community provided information on the experiences of those in same sex relationships. Participants identified their professional positions as project director, client services director, consultant, community educator and organizer, manager, and youth training specialist.

Reflecting the overall societal invisibility and lack of respect for gay, lesbian, bisexual and transgendered people and people questioning their sexual identity, attention to victimization of those who identify with one of these groups is almost non-existent. For example, sexual identity is not included as a variable in the national data that estimates prevalence rates of violence against women, nor is it discussed as an analytical category in the dominant literature.

The few studies that have addressed the issue suggest that the rate of violence in same sex relationships might parallel the rate in heterosexual relationships. Even with this tentative quantitative conclusion, there is only limited reference to the ways that sexual identity might complicate issues like disclosure, access to services, law enforcement responses and funding for intervention programs. That is, even if the rates are the same, there may be complicating issues that make abuse from a same sex partner particularly serious.

Further exacerbating the issue is the relative invisibility of gay, lesbian, bisexual and transgendered people in marginalized communities of color, where issues of difference and stigma related to sexuality are often seen as competing with attention to racism and ethnic oppression. Again, there is almost no national data or qualitative research that has explored how gay, lesbian, bisexual and transgendered people of color experience violence from their same sex partners. The community assessment described in this report is one of the first attempts to explore the extent of and meaning associated with these multiple identities and experiences.

The participants in the group were recruited from the various organizations and agencies that work in the gay, lesbian, bisexual and transgendered community in the San Francisco/Oakland area. While not a random sample, the participants did represent a significant diversity; the participants expressed a rich range of experiences, ideas, opinions and perspectives during the interview. Both African American men and women were present, representing a considerable age range. They represented various occupations and educational levels and had different family compositions. While all of the participants identified as gay, lesbian, bisexual or transgendered, there was a noteworthy variance in how central that identity was.

It should be noted that social stigma and institutional marginalization pose particular barriers to recruiting and facilitating community assessment interviews. In the most general sense, the issue of domestic violence can be difficult to talk about publicly. In the case of the simultaneous pressures of racial stigma, risk associated with disclosure of one's sexual identity, and the vulnerability survivors face in group settings, the difficulty is significantly enhanced. Despite this, the participants of this focus group courageously responded to the questions and were generous in sharing their opinions and experiences.

The group identified a range of forms that violence took in the LGBT community. The initial discussion focused on violence towards an intimate partner, typically described as "domestic violence," physical assaults, emotional degradation, control of economic resources and opportunities, and threats of various forms. On this theme, the participants in the LGBT group did not vary much from other focus group interview respondents.

There were two important distinctions that stood out on this theme. First, it is noteworthy that the participants included sexual assault by an intimate partner in the discussion of partner violence. This stood out as a formidable source of abuse that resulted in fear, degradation and powerlessness. (In other research on domestic violence, sexual assault or marital rape is not mentioned as prominently). A second unique finding on this point is that unlike in other data on violence, the respondents were quick to link domestic violence with other forms of abuse. So, while one respondent was describing a situation that they knew of where a partner was being physically threatening, other group members would turn the discussion to the aggressive and threatening street harassment by strangers, mistreatment from authority figures like police officers, and physical assaults that are typically thought of as bias or hate crimes. Within each category of violence (intimate abuse and violence from non-intimate sources), both physical and psychological abuse were noted, as was the interaction between them.

The participants in the LGBT focus group described very serious consequences when discussing the various forms of violence described previously. The interview clearly revealed both overt negative impacts (such as injury) and more subtle damage caused to individuals and the community as a result of violence (issues like fear and isolation). In terms of overt negative consequences, the group responses centered on descriptions of individual cases they were aware of where members of the community had been very seriously hurt by domestic violence. They elaborated on such cases by describing serious assaults that resulted in severe trauma, focusing mostly on physical injury.

Participants included sexual assault by an intimate partner in the discussion of partner violence.

Both violence between and toward members of the LGBT community resulted in even greater social and personal isolation.

The less overt, subtler consequences were discussed in greater detail. Here, the findings included consequences such as shame, isolation, and fear that result from physical, emotional and sexual abuse in the African American LGBT community. A closer analysis of these results indicated that in many instances what the participants were describing was the marginalization of the LGBT community because of the violence. That is, violence between members of the LGBT community and violence towards the LGBT community resulted in some of the same consequences—most notably that the community becomes more isolated and more "closeted" about itself and its problems. The extent to which the group felt that this results in social disorganization, lack of leadership, and internal struggle, rather than organizing to expand opportunities, is significant.

The findings were less clear on the issue of priority of violence among members of the African American LGBT community. On the one hand, members of the group described devastating consequences of violence, and just how significant the negative consequences were. On the other hand, some members of the focus group expressed unwillingness (inability) to engage in a process of prioritizing community issues. It was significant that there was more consensus in the group regarding the high priority they would assign to hate or bias crime than to domestic violence, where there was little consensus of how important it is. This discrepancy is important to note, and may suggest some ambivalence about the community's acceptance of the issue of violence among its members as opposed to violence towards the community.

On the related issue of larger priorities, the group had a revealing discussion regarding where to "rank" violence in and towards the LGBT community with "other problems facing the more general African American community." Here it was noted that there is a tendency to think of the broader community concerns as being given more importance than those specifically facing the LGBT community. This finding was reflected in many instances during the discussion, confirming the sense that within the African American community, LGBT community members feel very marginalized and isolated from it, and that this is a serious concern in relation to ending domestic and other forms of violence. This discussion had an interesting link to a sentiment that African American communities are not prepared to deal with the issue of sexuality (including heterosexuality) and this seriously limits our response to violence in all sectors of the Black community.

More direct responses regarding these priorities are as follows. Hate crime is the most serious threat regarding the safety of LGBT community members. Verbal assaults are very serious and have particularly negative consequences for

LGBT members when they are linked to homophobia and related insults. HIV (and other stigmatized/stereotypical images associated with the LGBT community) is linked to some instances of domestic violence.

The focus group participants were in consensus that the responses to the problem of violence in the LGBT community were inconsistent and haphazard if they existed at all. There was a clear sense of a lack of organized response either from human services or from the community itself. The one exception was the notion that there was some media--driven, law enforcement responses to instances where there was a very public bias incident and the larger (white) community service system felt "forced" to respond. These responses were not considered effective, they were crisis driven, and they did not address the problem of violence in the African American LGBT community in a serious manner.

Two specific programs were identified as having some minimal impact on violence in the LGBT community. Both are seriously under-funded and faced other barriers that compromise their ability to effectively respond to domestic violence. Among the most significant barriers identified by the group is the lack of accessible culturally specific services. This discussion included how issues of being assaulted are particular to various cultural groups, and how limited resources in the African American community leave those who have experienced trauma particularly vulnerable. Another barrier included "being closeted," such that if a person is not "out" as a member of the LGBT community then he/she will not likely access services related to an assault (either public or in their intimate relationship). With an undocumented demand for services (because people do not request them) comes an unjustifiable need and few resources available for program development. This pattern was noted as significant.

Another barrier to effective responses to violence in the LGBT community was that there was "too much else to do." The participants linked this finding to the discussion of priority. A general sense was that of all of the concerns facing the African American LGBT community, responses to intimate violence were given less attention.

The final barrier identified by the focus group concerned the analytical framework used to discuss intimate violence. The participants discussed the ways that the issue of violence has been conceptualized as a "white feminist" issue and therefore did not resonate with the African American community in general, in particular, the LGBT community.

With regard to solutions, the participants in the interview did not have many concrete suggestions to offer, even after several questions from the facilitator. There were references to the need for community education, better funding for resources, more leadership from national African American LGBT groups, and the need to organize. When probed about specific activities, programs or individuals who might be involved and strategies to respond, the group did not have much to say. The feeling here was that the problem was so complex, and the issue of violence was being defined (and experienced) so broadly, that it was very difficult to attach a concrete strategy to the problem.

The LGBT group explored additional areas of discussion including the role of culture, the notion of family, and other issues of particular interest to the LGBT community. These discussions, as well as more detailed responses of each of the four other affinity groups, will be made available in a larger report.

Conclusions and Policy Recommendations

Conclusions

This report differs from existing current literature because it offers African American community perspectives about the problem of domestic violence. It highlights the voices of the respondents selected from the African American community in the Bay area and examines their perceptions about the causes and solutions to domestic violence. Hearing the community voices and reporting on their perspectives was the primary goal, which was achieved in this report. As a result, we have learned much from those interviewed, including that intimate partner violence results from many factors. African American male sexism is a critical contributor to intimate partner violence. However other issues specific to the African American community, including poverty, racism and violence inside and outside the home, also increase the potential for domestic violence to occur. When we speak of domestic violence, social context is important. Some respondents viewed these high stressed environments as producing violence, while others believed that it did not cause the violence but rather it fuels the oppression and hopelessness which result in domestic violence. They did not see this as a justification for violence or devaluation of personal choices and responsibility concerning the use of violence in families or the community. Respondents did believe however that in order to reduce violence these associated challenges must be named and addressed.

The environmental challenges influenced intergenerational rules for relating to or interacting with one another both from a familial and community perspective. In some segments of the community these environments and rules have been changed from what existed 10 to 15 years ago; assaults on community

such as drug infestations, increased poverty, and resource depletion are contributing factors to this change. Although there is support and healing that still exist in the community, there is also denial of the problem of violence and a lack of attention and leadership to address the issue within the Bay area community as a whole. Violence, whether in the home or outside the home, decimates community leadership and the community's capacity to care for itself (Williams, 1993). Respondents encouraged community members to develop a common vision about the problem and solutions, but were also aware that it may be due not only to the lack of will, but also a lack of money. Without these resources, a holistic, coordinated community response is difficult to mount. But in the face of little or no resources, it is important for the community to consider what it can do in spite of the lack of resources. This change begins with community commitment to change and identification of what it must do.

Violence, whether in the home or outside the home, decimates community leadership and the community's capacity to care for itself.

At the conclusion of the Institute's work in the Oakland area, community leaders and the Steering Committee agreed that a landscape for information sharing among scholars, practitioners, the Institute, and members of the San Francisco/Oakland community had be laid. Furthermore, the Oakland community gained exposure and knowledge of various community and national resources designed to assist members of the African American community. Finally, the Institute helped the advisory group begin to develop a strategy for its next steps and how they could collaborate with and utilize community representatives who were interested in doing follow-up work. The Institute viewed this discussion on next steps as a critical one because we wanted to share not only the knowledge we gained through our work with them, but to share what we believe is a model of collaboration.

An African American-led coalition against domestic violence should make it its goal to annually support two or three agencies or facilities that provide culturally specific services.

Policy Recommendations

Based on the analysis of the comments by members of the San Francisco/Oakland area community assessment groups, the Institute extends the following recommendations to the African American community in the San Francisco/Oakland, California area:

• Community leaders should move toward developing or supporting an existing African American-led coalition against domestic violence. The primary mission of the coalition should be to educate African Americans about the individual, familial, intergenerational and community impacts of violence in the home; mobilize the community towards prevention and intervention; and help develop and shape community norms. The coalition should also educate African Americans about the psychological,

physical, interpersonal, and public health aspects of witnessing and experiencing domestic violence, as well as living in a community terrorized by violence. Information

about the characteristics, dynamics, and prevalence of domestic violence should also be included.

• An African American-led coalition against domestic violence should make it its goal to annually support two or three agencies or facilities that provide culturally-specific services to African American families involved in battering situations. Support should not only be verbal, political, and financial, but also involve volunteer (wo)manpower.

• Community capacity building goals should shift toward systemic- and life course-oriented, prevention and intervention models that deal with families rather than dealing with only individuals (the victim or the batterer) and only child-bearing adults.

• Community leaders should find ways to invite marginalized sub-communities within the broader African American community to bring their voices to and participate in community efforts to deal with domestic violence and violence in general.

• Community leaders should make more efforts to recognize and encourage leaders and families who attempt to exemplify and transmit values important to African Americans, and who emphasize non-violent strategies, to deal with interpersonal and family conflicts.

• Community leaders should make more efforts to de-emphasize negative images of African Americans by boycotting or complaining about the media and companies that promote these images. Conversely, leaders should publicly encourage and patronize media and businesses that promote positive images, and suggest products that encourage African Americans to respect themselves and others.

- The African American community, as a whole, should find ways to keep African American children affected by violence in African American families, instead of allowing them to languish or grow up in foster care. Part of this process would involve finding ways to partner with state and local foster care and adoption agencies.

- The African American community, as a whole, should make a commitment to its children to teach them the moral and cultural values underlying the unique aspects of the African American culture, and indicate a sense of self-respect. The community should also commit to its children to teach them respect and responsibility for the elders who are their physical and spiritual connection to their heritage, who are leading them into their futures, and with whom they live.

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Domestic Violence Resources for Victims, Offenders and Youth

In San Fransisco and Alameda Counties

While most communities today develop strategies to keep victims safe, hold offenders accountable for their behavior and provide collateral services for children and families affected by domestic violence, few if any provide broad-based, comprehensive, culturally specific services to address domestic violence. Not surprisingly, programs providing culturally specific services and programs often see an increase in the number of families seeking their assistance. Unfortunately, when such services are not available, those who need help the most may never request it.

While progress has clearly been made in the growth and sensitivity of domestic violence services, a pressing need remains for an increase in culturally specific and culturally competent services. To effectively address domestic violence among African Americans, communities must invest in social action, change the community norms that make violence acceptable, and support the development of culturally specific services.

Like many cities, the San Francisco/Bay Area has a limited number of culturally specific programs and services for African Americans. However, it does provide a wide range of domestic violence-related services, many of which have had a significant impact on the lives of area residents.

Purpose of the Directory

The purpose of this directory is to provide a list of domestic violence resources for victims, offenders, youth, families and communities. The organizations listed in the directory are located primarily in San Francisco and Alameda Counties. While we have attempted to provide a comprehensive inventory of resources, we recognize that this directory may not include all organizations suited to address issues of domestic violence. To this end, the Institute encourages individuals and organizations in the San Francisco/Oakland area to supplement the entries that are provided here and to disseminate the additions throughout the community.

Methodology

Data was collected through telephone interviews with service providers and site visits to agencies in the San Francisco/Oakland area. Many organizations had resource lists of their own, which were incorporated into the directory as appropriate. Because community based programs and services often change to meet new demands, users of this guide should verify all contact information before attempting to access the services described.

Organization of Material

Resources are listed by service target (victims, offenders, youth, families and communities) and subdivided by location (San Francisco and Alameda Counties). Where there is service overlap or programs exist in multiple locations, entries will repeat.

PROGRAMS AND SERVICES FOR VICTIMS

SAN FRANCISCO

Bay Area Legal Aid (San Francisco County)
Formerly S. F. Neighborhood Legal Assistance Foundation
50 Fell Street, 1st Floor
San Francisco, CA 94102
Tel: (415) 982-1300
Email: Info@baylegal.org
Website: www.baylegal.org

Center For Special Problems
1700 Jackson Street
San Francisco, CA 94109
Tel: (415) 292-1500

Community United Against Violence (CUAV)
160 14th Street
San Francisco, CA 94103
Tel: (415) 777-5500 (Office)
Tel: (415) 333-HELP (Crisis Line)
Website: www.cuav.org

Family Violence Project of the DA's Office
850 Bryant, 3rd Floor
San Francisco, CA 94103
Tel: (415) 551-9543
Tel: (415) 552-7550 (Advocates)
Website: www.ci.sf.ca.us/da/fvprjct.htm

Glide Memorial United Methodist Church
Glide Family Services - Women's Programs
330 and 434 Ellis Street
San Francisco, CA 94102
Tel: (415) 674-6240
Email: womens_services@glide.org
Website: www.glide.org/home.asp

Raphael House
Residential Program – Family Shelter
1065 Sutter Street
San Francisco, CA 94109
Tel: (415) 474-4621
Email: info@raphaelhouse.org
Website: www.raphaelhouse.org

Riley Center of St. Vincent de Paul
Rosalie House Emergency Shelter and Brennan House
3543 18th Street #4
San Francisco, CA 94110
Tel: (415) 552-2943 (Office)
Tel: (415) 255-0165 or
(415) 831-3535 (Crisis Line)
Website: www.rileycenter.org

San Francisco Women Against Rape Organization
The Women of African Descent Task Force
3543 18th Street #7, 3rd Floor
San Francisco, CA 94110
Tel: (415) 861-2024
Tel: (415) 647-RAPE (Crisis Line)
Email: info@sfwar.org
Website: www.sfwar.org/about.htm

Volunteer Legal Services Program/BASF
465 California Street, 7th Floor
San Francisco, CA 94104
Tel: (415) 982-1600
Tel: (415) 989-1616 (Intake)
Website: www.sfbar.org/vlsp

W.O.M.A.N. (Women Organized to Make Abuse Non-existent), INC.
Cooperative Restraining Order Clinic
333 Valencia Street, Suite 251
San Francisco, CA 94103
Tel: (415) 864-4555 (Office)
Tel: (415) 864-4722 (Crisis Line)
Email: info@womaninc.org
Website: www.womaninc.org

ALAMEDA COUNTY

Alameda County Medical Center Highland Hospital
Sexual Assault Response Center
1411 East 14th Street
Oakland, CA 94602
Tel: (510) 534-9290 or (510) 534-9291
Website: www.acmedctr.org

Bay Area Legal Aid
Formerly S. F. Neighborhood Legal Assistance Foundation
405 14th Street, 11th Floor
Oakland, CA 94612
Tel: (510) 663-4744
Email: Info@baylegal.org
Website: www.baylegal.org

East Bay Community Recovery Project
Project Pride
2551 San Pablo Ave.
Oakland, CA 94612
Tel: (510) 446-7150
Website: www.ebcrp.org

A Safe Place Community Counseling, Education, and Outreach Program
P.O. Box 1075
Oakland, CA 94604
Tel: (510) 986-8600 (Office)
Tel: (510) 536-7233 (Crisis Line)
Email: dvnomore@pacbell.net
Website: www.asafeplacedvs.org

West Oakland Mental Health Center
Adult and Children's Mental Health Services
2722 – 2730 Adeline Street
Oakland, CA 94607
Tel: (510) 465-1800
Email: wohc@wohc.org
Website: www.wohc.org/WOMH%20Page.htm

PROGRAMS AND SERVICES FOR OFFENDERS

SAN FRANCISCO COUNTY

Before The After
4938 Third Street
S.F. Black Firefighters Assoc. Bldg.
San Francisco, CA 94124
Tel: (650) 738-8045

Center For Special Problems
1700 Jackson Street
San Francisco, CA 94109
Tel: (415) 292-1500

Glide Memorial United Methodist Church
Recovery Program
330 Ellis Street
San Francisco, CA 94102
Tel: (415) 674-6020
Email: recovery@glide.org
Website: www.glide.org/home.asp

Inter-City Family Support and Resource Network Inc.
StarTac
3801 3rd Street, Suite 610
San Francisco, CA 94124
Tel: (415) 920-2850

Jelani House Inc.
Outpatient Residential Services
1588 Quesada Ave.
San Francisco, CA 94124
Tel: (415) 822-5944

manalive Violence Prevention Programs
3338 17th Street, Suite #202
San Francisco, CA 94110
Tel: (415) 861-8614 (Office)
Tel: (866) man-alive (Toll Free)
Tel: (415) 249-9121 (Client Info. Line)
Email: mmanalive@sbcglobal.net
Website: www.manaliveinternational.org

M.O.V.E. (Men Overcoming Violence)
Anger Management Group
1385 Mission Street, Suite 300
San Francisco, CA 94103
Tel: (415) 626-MOVE
Email: move@menovercomingviolence.org
Website: www.menovercomingviolence.org

San Francisco Bay Counseling and Education Center
Domestic Violence and Anger Management Programs
1700 Irving Street
San Francisco, CA 94122
Tel: (415) 759-9500

ALAMEDA COUNTY

Allen Temple Baptist Church Social Services Ministry
Anger Management Program
8715 International Blvd.
Oakland, CA 94621
Tel: (510) 567-1495
Website: www.allen-temple.org

Second Chance
Domestic Violence Support Program
P.O. Box 643
Newark, CA 94560
Tel: (510) 886-8696 (Hayward)
Tel: (510) 792-4357 (General)
Website: www.secondchanceinc.com

Terra Firma Diversion/Educational Services
Domestic Violence Program
30030 Mission Blvd., Suite 112
Hayward, CA 94544
Tel: (510) 675-9362
Email: tfd@earthlink.net

West Oakland Mental Health Center
Adult and Children's Mental Health Services
2722 – 2730 Adeline Street
Oakland, CA 94607
Tel: (510) 465-1800
Email: wohc@wohc.org
Website: www.wohc.org/WOMH%20Page.htm

PROGRAMS AND SERVICES FOR YOUTH

SAN FRANCISCO COUNTY

Alameda County Medical Center Highland Hospital
Sexual Assault Response Center
1411 East 14th Street
Oakland, CA 94602
Tel: (510) 534-9290 or (510) 534-9291
Website: www.acmedctr.org

Bay Area Legal Aid (San Francisco County)
Formerly S. F. Neighborhood Legal Assistance Foundation
50 Fell Street, 1st Floor
San Francisco, CA 94102
Tel: (415) 982-1300
Email: Info@baylegal.org.
Website: www.baylegal.org

Family Service Agency of San Francisco
Family Developmental Center (FDC)
2730 Bryant Street
San Francisco, CA 94110
Tel: (415) 282-1090
Email: cyf@fsasf.org
Website: www.fsasf.org

Family Service Agency of San Francisco
Teen Male Services: Together Taking Care of Business
(TTCB) and Lil Bros
2730 Bryant Street, 2nd Floor
San Francisco, CA 94110
Tel: (415) 695-8300
Email: cyf@fsasf.org
Website: www.fsasf.org

PROGRAMS AND SERVICES FOR YOUTH

M.O.V.E. (Men Overcoming Violence)
Anger Management Group
1385 Mission Street, Suite 300
San Francisco, CA 94103
Tel: (415) 626-MOVE
Email: move@menovercomingviolence.org
Website: www.menovercomingviolence.org

Raphael House
Children's Program
1065 Sutter Street
San Francisco, CA 94109
Tel: (415) 474-4621
Email: info@raphaelhouse.org
Website: www.raphaelhouse.org

Riley Center of St. Vincent de Paul
Rosalie House Emergency Shelter and Brennan House
3543 18th Street #4
San Francisco, CA 94110
Tel: (415) 552-2943 (Office)
Tel: (415) 255-0165 or (415)
831-3535 (Crisis Line)
Website: www.rileycenter.org

A Safe Place
Community Counseling, Education, and Outreach Program
P.O. Box 1075
Oakland, CA 94604
Tel: (510) 986-8600 (Office)
Tel: (510) 536-7233 (Crisis Line)
Email: dvnomore@pacbell.net
Website: www.asafeplacedvs.org

ALAMEDA COUNTY

A Safe Place
Teen Violence Prevention Project
P.O. Box 1075
Oakland, CA 94604
Tel: (510) 986-8600 (Office)
Tel: (510) 536-7233 (Crisis Line)
Email: dvnomore@pacbell.net
Website: www.asafeplacedvs.org
Second Chance
At Risk Teen Group
P.O. Box 643
Newark, CA 94560
Tel: (510) 792-4357
Website: www.secondchanceinc.com

Second Chance
Status Offenders
P.O. Box 643
Newark, CA 94560
Tel: (510) 792-4357
Website: www.secondchanceinc.com

West Oakland Mental Health Center
Adult and Children's Mental Health Services
2722 – 2730 Adeline Street
Oakland, CA 94607
Tel: (510) 465-1800
Email: wohc@wohc.org
Website: www.wohc.org/WOMH%20Page.htm

COMMUNITY AND FAMILY SUPPORT SERVICES

SAN FRANCISCO COUNTY

Cease for Peace
728 McAllister
San Francisco, CA 94102
Tel: (415) 292 –0650
Email: mattie728@aol.com

Family Service Agency of San Francisco
Family Violence Prevention
2730 Bryant Street, 2nd Floor
San Francisco, CA 94110
Tel: (415) 695-8300
Email: cyf@fsasf.org
Website: www.fsasf.org

The Family Violence Prevention Fund
It's Your Business Campaign
383 Rhode Island Street, Suite 304
San Francisco, CA 94103
Tel: (415) 252-8900 (FVPF)
Tel: (415) 292-1381 (It's Your Business Campaign)
Email: fund@endabuse.org
Website: www.endabuse.org

Mayor's Office of Neighborhood Services
City Hall, Room 160
San Francisco, CA 94102
Tel: (415) 554-7111
Website: www.sfgov.org

Neighborhood Safety Partnership (NSP)
850 Bryant Street, Suite 135
San Francisco, CA 94103
Tel: (415) 553-1962
Email: nsp@sfsafe.org
Website: www.sfsafe.org/NSP.html

Positive Directions Equals Change, Inc.
2111 Jennings Street
San Francisco, CA 94124
Tel: (415) 401-0199
Email: bigcregg@yahoo.com

Safety Network Programs
Safety Network Central Office
2012 Pine Street, 2nd Floor
San Francisco, CA 94115
Tel: (415) 202-7940
Email: snet@safetynetwork.org
Website: www.safetynetwork.org

Salvation Army
San Francisco Lighthouse Corps Community Center
445 9th Street
San Francisco, CA 94110
Tel: (415) 503-3000
Email: info@tsagoldenstate.org
Website: www.tsagoldenstate.org

COMMUNITY AND FAMILY SUPPORT SERVICES

San Francisco Night Ministry
1031 Franklin Street
San Francisco, CA 94109
Tel: (415) 986-1464
Email: revfox@nightministry.com
Website: www.nightministry.com

San Francisco Sheriff's Department
RSVP/Victim Services (Resolve to Stop the Violence Project)
City Hall 456
One Dr. Carlton B. Goodlett Place
San Francisco, CA 94102
Tel: (650) 266-9300 (San Bruno Office)
Website: www.ci.sf.ca.us/sheriff/home.htm

San Francisco Sheriff's Department
SWAP/PREP (Sheriff's Work Alternative Program/Post Release Educational Program)
930 Bryant Street
San Francisco, CA 94103
Tel: (415) 575-6450
Website: www.ci.sf.ca.us/sheriff/home.htm

San Francisco Sheriff's Department
The VINE Service
(Victim Information & Notification)
City Hall 456
One Dr. Carlton B. Goodlett Place
San Francisco, CA 94102
Tel: (800) 467-4979 (VINE Service)
Website: www.ci.sf.ca.us/sheriff/home.htm

Westside Crisis Clinic
Crisis Services
888 Turk Street
San Francisco, CA 94102
Tel: (415) 353-5050

ALAMEDA COUNTY

Center For Violence Resolution
1727 M.L. King Way, Suite 227
Oakland, CA 94612
Tel: (510) 836-3991

Second Chance
Couples Group Counseling
P.O. Box 643
Newark, CA 94560
Tel: (510) 792-4357
Website: www.secondchanceinc.com

Second Chance
Family Counseling
P.O. Box 643
Newark, CA 94560
Tel: (510) 792-4357
Website: www.secondchanceinc.com

OUTLYING COUNTY

The LeDoursey Gone But Not Forgotten Foundation
4416 Overend Ave.
Richmond, CA 94804
Tel: (510) 232-3158
Tel: (415) 310-1735

IDVAAC Steering Committee. Back row, left to right: Oliver J. Williams, Ph.D.; Kelly Mitchell-Clark; William Oliver, Ph.D.; Linner Ward Griffin, Ed.D., MSW; Robert Hampton, Ph.D. Front row, left to right; Joyce N. Thomas, MPH, RN; Shelia Hankins; Esther J. Jenkins, Ph.D.; Antonia Vann, CDVC; Beth E. Richie, Ph.D.

Community Insights on Domestic Violence among African Americans:

Conversations About Domestic Violence And Other Issues Affecting Their Community

UNIVERSITY OF MINNESOTA

Institute on Domestic Violence in the African-American Community

College of Human Ecology

San Francisco/Oakland, CA, 2002