SVRI Knowledge Exchange

The Power of Language and its use in the GBV field

By: Dr. Elizabeth Louis & the Sexual Violence Research Initiative
Objective

This Knowledge Exchange focuses on language with the understanding that it’s a tool of communication, an exchange of perspectives, and can be a sacred form of expression. Language and terms have been reclaimed by individuals and groups to ensure that their narratives are authentically voiced and portrayed appropriately. The writers recognize that this piece is written in English and it brings in a bias in the ways we communicate information. Language bias can be defined as words or phrases that may make certain individuals or groups feel excluded or underrepresented. In our own awareness of the importance of meaning through language, we must not forget that continuous efforts must be made to decolonize language. To rid language of colonial influence that has shaped the lens we use in our gender-based violence work.

The writers intend for this piece to be disseminated to a wide audience of practitioners, researchers, advocates, survivors, and those with lived experiences of violence driven by gender inequality to reflect and discuss the ways language is used and its implications. We strive to attain language justice that focuses on equity, shared power, and inclusion of voices that have been misrepresented or undervalued in the field of GBV. It is our hope that dialogues, critical analysis, and renewed commitment to intentionally unpack, revise, and retrieve all forms, dialects or translations gives rise to language that is wholesome, validates and honours within diverse beloved communities.

Introduction

Why are words so powerful? Words hold power – they can impact our emotions, promote hope, drive decision making, and reinforce beliefs, even within a field like Gender Based Violence (GBV)\(^1\) that works to highlight and dismantle issues of power and control. As scholars, practitioners, researchers, advocates, allies, and supporters within this field, we must be mindful of how we use terms, buzzwords, and cultural idioms. The language we use can reinforce women’s roles through systems of oppression, racism, caste, intolerance, inequity and exclusion (International Rescue Committee, 2020). The purpose of this Knowledge Exchange is to discuss existing language bias in the field and the need to decolonize language in a manner that bolsters local perspectives and communication styles that affirms women of all backgrounds.

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\(^1\) The term Gender Based Violence (GBV) is used to depict the historical inequities between men and women that perpetuate discriminatory practices and the prevention of women advancing in all areas of societal systems of oppression; the GBV term is feminist-informed with the intent to end all forms of violence against women.
“The true tale of the lion hunt will never be told as long as the hunter tells the story.” - African Proverb

“The true tale of [women’s experiences] will never be told as long as the [writer/NGO/donor] tells [their] story.” -Revised Proverb

**LANGUAGE AND IMPACT**

The language we use informs our reality, “words can communicate our biases and histories, and influence how we perceive our surroundings and the people with whom we interact” (International Rescue Committee, 2020). Language can directly and indirectly include, exclude, or ignore people at different levels - from stakeholders and their families, the workers engaged in Violence Against Women (VAW)/GBV initiatives, and to local organizations. Language can reinforce privilege and positions of power for experts or academics rather than affirm the power of voices of those on the ground and with daily experiences. The dynamics at play can potentially reassert the actions that subjugate women. To acknowledge and understand the potential harm language can have on women in all their diversity and intersecting identities, we must peel back layers of historical, generational, global, regional, and personal experiences and exposure to trauma.

Trauma is “an emotional response to a terrible event like an accident, rape or natural disaster” (American Psychological Association, 2021). There are different trauma responses that can result immediately after a terrible event such as shock, hypervigilance, and denial. The long-term effects can be somatic symptoms (e.g. nausea, headaches), difficulty sleeping, flashbacks, depression, anxiety, and interpersonal issues. Women often experience complex and cumulative trauma that are repetitive and occur over time (Fields, Namy, & Dartnall, 2020).

Terminology used to belittle or discount women’s experiences with violence and the language associated with a perpetrator or the traumatic event can trigger trauma responses. Language can be used as a weapon (e.g. hate speech, phrases that ostracize women, verbal violence) or the absence of language (e.g. silence or deny women’s voices), all of which are associated with trauma (Busch & McNamara, 2020). Trauma-informed language that is rooted in sensitivity, respect, and feminist approaches can help alleviate the potential for re-traumatizing women and affirm them.

As practitioners, researchers, and collaborators, we work in a field with a long history, our work builds on the shoulders of brave feminists, and many of us in the field have lived through trauma, including intergenerational trauma. This trauma can increase vicarious trauma and influence our ability to cope, be resilient and serve others. We too must learn to recognize
how language can be triggering, recognize the emotional and physical responses that are connected to our linguistic memory of trauma, and how our stored trauma narratives may impact how we engage with others (Busch & McNamara, 2020).

When insensitive or discriminatory language is used, it can potentially uplift or demoralize those we serve and the people around us (e.g. colleagues, collaborators, allies). Ways in which language can affect people’s mental health and wellbeing include:

- Cognitively through intrusive thoughts, (e.g. replaying scenes that may be triggering), ruminating over what was read or stated to them, difficulty concentrating, and a negative sense of self (Jones, 2000; Kirmayer, Lemelson, & Barad, 2007).
- Behaviorally, the person may become passive or aggressive, may avoid you or others, may have changes in their sleep, engage in risky behaviors, or search for belonging and connection through other interpersonal relationships (Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007; Helms, Nicolas, & Green, 2012).
- Physiological reactions can be in the form of digestive issues, headaches, increased stress levels, lethargy, increased heart rate, muscle spasms, somatic pain, and change in appetite (Southwick, Litz, Charney & Friedman, 2011).
- Negative language can also impact a person’s spirituality by the questioning of faith, prayer/meditation routines may change, confusion, hurt, search for clarity of purpose, etc. (Bryant-Davis, & Ocampo, 2005).
- Emotionally, through feelings of fear, sadness, worry, numbness, hypervigilance, guilt, shame, and anger can arise (Kirmayer, Gone, & Moses, 2014).

WHAT TO CONSIDER?

“Language is powerful. The words we use become part of our consciousness. When we use them over and over again, there’s a normalisation with using these words.”

Respondent: Middle East. (Building Local Thinking Global Coalition, 2020)

In a survey conducted by the Building Local Thinking Global coalition (2020) – a group of women’s rights networks and their member organizations from Asia, East Africa, and the Middle East - were asked to state the top five most uncomfortable words used to describe individuals, groups, or organizations. The terms they identified - victim, third world, marginalized, minorities, and vulnerable - are common terms used in the development sector. More awareness of how these terms can be negatively internalized warrants greater attention and concern. Preferred terms suggested by the participants are community partner, capacity-strengthening, women and girls with disabilities, persons belonging to other ethnic groups, survivor, and developing economies.
MINDFUL OF BIASES AND BLIND SPOTS

We all have biases and blind spots, which may be rooted in our life experiences, our upbringing, exposure to certain information and groups of people, and can be implicit or explicit in nature.

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<th>MANIFESTATIONS</th>
<th>EXPLANATION</th>
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| Microaggressions | Every day, subtle, intentional — and oftentimes unintentional — interactions or behaviours that communicate some sort of bias toward historically marginalized groups. | • Using sexist language  
• Restrictive gender roles  
• Sexist humour/jokes |
| Microinsults | Verbal and nonverbal communications that subtly convey rudeness and insensitivity and demean a person’s racial heritage or identity. | • Commenting on how someone is not like others of their race/ethnicity/caste/gender identity  
• Commenting on how articulate or well-spoken someone is given their race/ethnicity/caste  
• Touching a colleague’s hair without permission  
• Unnecessarily giving white members of the team more support  
• Not attempting to say someone’s name because it’s unfamiliar  
• Telling someone their skin tone is lighter for their race/ethnicity/caste |
| Microinvalidations | Communications that subtly exclude, negate or nullify the thoughts, feelings or experiential reality of a person of color | • Invalidating someone’s feelings by saying that the person being offensive didn’t mean it like that  
• Inappropriately telling someone that you have friends of their race/ethnicity/caste  
• Mistaking people of the same race/ethnicity/caste  
• Staying silent when something should be addressed or corrected  
• Giving credit to someone else instead of a woman of colour’s work |

Although we have personal biases and blind spots, this does not excuse us to act or speak in ways that may harm others. Ways that bias and blind spots may emerge include:

- **Bias** refers to “partiality: an inclination or predisposition for or against something; any preconceived attitude or view, whether favourable or unfavourable” (APA, 2021).

- **A blind spot** is “a lack of insight or awareness—often persistent—about a specific area of one’s behaviour or personality, typically because recognition of one’s true feelings and motives would be painful” (APA, 2021).

(Source: Sue, 2007)
These examples demonstrate the subtle and overt ways in which bias and blind spots can advise people’s thoughts and behaviors and therefore drive their interactions with others.

**INTENTIONALITY WITH TERMINOLOGY**

Discussions are ongoing on terms and their meaning. There is no consensus in the field on which words are appropriate, when, and why. When deciding on which terminology to use, it is important to consider the history of the term and the contexts in which it has been used, if the term is inclusive or potentially leaves out a group, and what biases or blind spots you hold about a term that may gravitate you towards one over the other. Check your comfort in using the term with stakeholders, colleagues, organizations, donors, and reflect on the purpose and impact of using the term. Be wary of using a term because it is the current buzzword in the mainstream arena. To help us to be more intentional, we have identified some key terms and definitions used in the field. We provide some thoughts on the potential impact of these terms.

**TERM**

**Gender-Neutral and Inclusive Language**

**EXPLANATION**

Gender-neutral language or gender-inclusive language are often used interchangeably. It is language that avoids bias towards a particular sex or gender (Fowler, 2015). For example, in the English language there are gender specific roles or professions such as policeman and policewoman. A gender-neutral title would be police officer.

Another definition of gender inclusive language is “speaking and writing in a way that does not discriminate against a particular sex, social gender or gender identity, and does not perpetuate gender stereotypes. Given the key role of language in shaping cultural and social attitudes, using gender-inclusive language is a powerful way to promote gender equality and eradicate gender bias” (UN, 2020).

**CONSIDERATIONS**

It is important to be aware that some languages such as Chinese and Persian do not assign nouns to a gender or may already have established a gender-neutral form. However, there are some languages that have traditionally based grammar with exclusively male or female options (Berger, 2019). For example, in Spanish there is exclusive male and female grammar. When scholars in the United States, decided to use “x” or “@” to create a gender-neutral noun for “Latinx,” or “Latin@,” instead of the binary of Latino (male) and Latina (female), this angered some Spanish speakers who “see it as a token term imposed on Spanish by American English speakers rather than an inclusive move from within” (Berger, 2019). This is a great case for how intentions can impact the very community or persons one hopes to serve. When using gender-neutral or gender-inclusive language, rapport, trust, knowledge of the context, and awareness is very important to prevent from leading with your own agenda.
**TERM**

Victim vs. Survivor

**EXPLANATION**

- **Victim**: The attributes that are associated with the word victim include someone who is affected by some form of violence, may refer to someone who recognizes the enormity of the systems that are up against her or person who is harmed, injured or killed as a result of a crime, event or action.

- **Survivor**: A survivor is someone who survives an event, copes well with difficulties, or have overcome something

*(APA, 2020; Harding, 2020; Sexual Assault Kit Initiative, 2015)*

**CONSIDERATIONS**

The word survivor “…focuses on the individual capacity but the notion of ‘victim’ reminds us of the stranglehold of the system” (Gupta, 2014). Making space for both terms can reduce the common perspective that they both are opposite of each other. Rather than assigning them to a particular category, they can be experienced without an imposed time frame or prescribed characteristics. Victims can be perceived as helpless, powerless, and passive. A survivor may be the preferred term for many individuals who have experienced trauma. It is recommended to ask a person how she/they wish to identify and what is her/their preference in order to be respectful of her/their healing process.

**TERM**

Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex (LGBQTI), Sexual Orientation and Gender Identity Expression (SOGIE) (BLTG Coalition, 2020)

**EXPLANATION**

- **Sexual Orientation** is an identity that includes a “person’s sexual and emotional attraction to another person and the behaviour and/or social affiliation that may result from this attraction” (APA, 2020).

- **Gender Identity** is “a person’s inherent sense of being a girl, a woman, or female and vice versa for a boy, man or male and it may or may not correspond to a person’s sex assigned at birth” (APA, 2020).

- **Gender Expression** is “the presentation of an individual, including physical appearance, clothing choice and accessories, and behaviours that express aspects of gender identity or role” (APA, 2020).

**CONSIDERATIONS**

In the field of GBV, it is imperative to have an awareness of the multiple forms of identities that exist for women. Using a lens that is inclusive and considerate of values and perspectives around gender, gender identity and expression can shrink inequities and help us to engage in respectful dialogue and language.

Translating the acronym is less helpful. Alternative considerations can include women with sexual diversity, women with diverse sexual orientation and gender identity and expression.
**TERM**

Gender-Based Violence vs. Violence Against Women

**EXPLANATION**

**Gender-Based Violence** is “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women...whether occurring in public or private life” (Friends of United Nations Population Fund (UNFPA), 2021).

**Violence Against Women** is a human rights violation that can manifest “itself in physical, sexual and psychological forms, encompassing: intimate partner violence (battering, psychological abuse, marital rape, femicide); sexual violence and harassment (rape, forced sexual acts, unwanted sexual advances, child sexual abuse, forced marriage, street harassment, stalking, cyber- harassment); human trafficking (slavery, sexual exploitation); female genital mutilation; and child marriage” (UNFPA), 2021).

**CONSIDERATIONS**

Gender-based violence is considered a more inclusive term than violence against women because it also includes violence against men based upon the person’s “gender identity or presentation” (UNFPA, 2021). However, “such a reframing runs the risk of conflating diverse experiences of violence” that women face and reduces acknowledgement of the “gender-power inequalities” and existing patriarchal systems (COFEM, 2018).

GBV also includes violence that gender non-conforming people experience and their experiences are not always affirmed due to their gender identity. Moreover, “conceptions of gender vary greatly around the world such that the man-woman binary present in Western society simply does not always fit other cultures. It is imperative that Western agents acting in delicate global settings recognize and are tolerant of these differences so they can adequately address issues of gender-based violence” (UNFPA, 2021).

According to UNFPA (2021), violence against women is a more specific term than gender-based violence because it is reserved for persons who identify or present as women. Some argue that to intentionally provide resources to women, using the term violence against women is more applicable as it acknowledges that GBV disproportionately effects women.

Some believe that violence against women is a more accessible term than gender-based violence (UNFPA, 2021). Yet, others say that the term GBV specifically includes feminist approaches to emphasize inequality, discrimination, and holding accountable all entities (governments, institutions, men, etc.) to take responsibility to “protect and promote the human rights of women” (COFEM, 2018).

Men’s Violence Against Women places responsibility on the man and puts the spotlight on the perpetrator (Doering, 2015). For example, rather than writing ‘Sasha was raped by George,’ instead writing ‘George raped Sasha’ moves the focus away from the woman. Using active language instead of passive language puts the attention on the perpetrator, reduces the possibility of victims blaming, and fosters self-awareness of potential bias we hold. Language challenges us to think differently and intentionally, find ways to respectfully honour survivors or victims.
### TERM

**Violence Against Women – Violence Against Children versus Violence Against Women and Girls**

### EXPLANATION

**Violence against women and violence against children** “frequently co-occur in the family and home setting, and share multiple risk factors. They are underpinned by common social norms that tolerate violence and allow male control over women and children” (Guedes et al., 2016; Fulu, McCook & Falb 2017).

**Violence Against Women and Girls** is used within a gendered (social construct) framework that recognize that structural inequities are perpetuated by men and boys (COFEM, 2018).

### CONSIDERATIONS

Although children, girls, boys, adolescents, and women may share risk factors for different forms of violence against them, their experiences with violence and the contexts within which it occurs are unique. Hence by not grouping them together under one umbrella term with consideration for development and delivery of programming can be more applicable and receptive to their own context and situation.

Financing of developmentally appropriate services that are informed by relevant risk factors is imperative. Further grouping girls in with women and excluding adolescents’ risks, among other things, infantilizing women, undermining service needs of girls and absenting adolescents altogether from the discussion.

### TERM

**Feminism**

### EXPLANATION

**Feminism** is to define, establish, and achieve political, economic, personal, and social equality between the sexes. Feminism is a movement and commitment to ending patriarchal domination for the benefit of all people. Feminism recognizes the need to transform fundamentally unequal power structures. Because women worldwide have been and continue to be oppressed in relation to and by men, feminism aims to increase women’s rights, voices, access and opportunities (COFEM, 2018).

### CONSIDERATIONS

It is crucial to recognize the layered components of feminism and its existence on a spectrum. Historically mainstream feminism did not encompass all women of all diverse backgrounds and still to this day, there continues to be a struggle to be inclusive of all women of indigenous, Black, and Brown backgrounds.

Efforts have demonstrated how collective efforts of women across the globe have garnered their voices to raise awareness on injustice and oppressive policies and challenge white feminists and Western feminists to move away from traditional standards of feminism that have traces of privilege, power, colonial roots as well as to boldly shift practices that are locally informed, bolster cultural representation, and resist reinforcing norms within the field of GBV that favours certain women and marginalizes others.
**TERM**

Intersectionality

**EXPLANATION**

Intersectionality is a framework to understand how various social characteristics, such as gender, race, class, sexual orientation, ability, birth country, etc., co-exist and give some people power over others. Although all women — including trans women and women of all sexualities — face discrimination in the context of global patriarchy, some women face multiple forms of oppressions because of their race, ethnicity, religion, socio-economic background, abilities and sexual orientation, which, in turn, shape their experiences of violence and forms of oppression (COFEM, 2018).

**CONSIDERATIONS**

“If we aren’t intersectional, some of us, the most vulnerable, are going to fall through the cracks” (Crenshaw, 1994). We must pay attention to all aspects of women’s existence, how they show up in the world, the contexts that uplift them and the ones that denounces them.

From an intersectional approach, it is important to “clarify which women and girls” you refer to such as refraining from making general statements and being specific in language increase visibility and affirmation. For example, stating girls living with disabilities or women living with HIV/AIDS, etc., as long as it is safe and protects the women and girls you serve and acknowledges their identities that may or may not be visible (IRC, 2020, p. 27). Also, it is important to be sensitive to the way terms are used in a particular cultural context --- the distinctions between “woman” and “girl” may be tied to marital status in some contexts, so it might be more appropriate to use “young women” instead of “girls” (IRC, 2020, p. 27). This recommendation can also be extended to include children and specifically acknowledge their identities.

Intersectional feminism, “centres the voices of those experiencing overlapping, concurrent forms of oppression in order to understand the depths of the inequalities and the relationships among them in any given context” (UN Women, 2020). Centering the voices of women and girls is a fundamental right and operating within an intersectional lens can help to close the gap of reinforcing the status quo in the field of GBV.
**TERM**

Vulnerable/Vulnerability

**EXPLANATION**

One definition of **vulnerable** is susceptibility to “physical or emotional attack or harm” or a person in “need of special care, support, or protection because of age, disability, or risk of abuse or neglect” (APA, 2020). Vulnerability can also mean within the context of GBV, persons who experience inequities (e.g. as it relates to health, education, economic, etc.) and disproportionately affected by violence.

**CONSIDERATIONS**

The concept of vulnerability “has been critiqued for being “centred around disempowerment ... deficits, dependency and passivity, rather than challenges, opportunities, autonomy and self- determination” (Munari et al., 2021, p. 198). When the term vulnerable is used, it does not contextualize what makes a person or group vulnerable.

The #MeToo movement hashtag has been used in public and social media platforms and places the person who speaks up front and centre. However, not every woman has access to such an approach and the issue of safety, confidentiality, and forms of reproach need to be considered. #MeToo is a global initiative, yet, we must also recognize who is left out and how we can use our privilege, be allies, and engage in solidarity with women and children in the settings of GBV.

**LANGUAGE IN PRACTICE**

Language is an integral part of how information, resources, funding, and initiatives are disseminated to women with exposure and experiences with gender-based violence. In adhering to goals, strategic plans, pressures from donors and leaderships, language can become selective in nature. Generalizations through language are made to cast a wide net on the experiences of women without paying attention to their intersecting identities. This oversimplification becomes the narratives that are written about and spoken of in practice, research and the field of GBV. Policies, movements, and recommendations are saturated with subjective power that decides which voices are representative and preferences are made for “certain perspectives and agendas over others” (IRC, 2020, p. 9).

**LANGUAGE AND POWER:**

- Create opportunities to influence others in the field to promote more inclusive and empowering terminology based on recommendations from communities and people with knowledge of the context. Ask communities what words they would like to be used to describe them.
- Clearly define the meaning behind key words that are used in the sector, being mindful of the power dynamics underlying certain words, the inaccessibility of certain technical language, and the impacts of such words upon different groups.
- Critically reflect on and identify areas where power imbalances shape relationships between local and international organizations, and between local organizations and donors (IRC, 2020; COFEM, 2018).
LANGUAGE AND PARTNERSHIPS:

• Be intentional in developing rapport and trust when forming partnerships. Building relationships is a process and communication is key to understand the history, context, structures, and identities that are involved. Gaining language around the lived realities of women and culture specific terms that are associated with GBV is necessary. Raising Voices and SVRI’s brief on Learning Together: A Guide for Feminist Practice in Violence Against Women and Girls Research Collaborations is a great resource.

• Recognize language that may be triggering or that is considered backlash. Working together to dismantle all forms of GBV may elicit resistance, aggression or harassment and determining “strategies to foresee and respond to backlash, such as framing, organisational or teaching strategies, can help to reduce the likelihood and consequences of backlash” (COFEM, 2018). Discussions on safety and risks are crucial to understand some of the challenges women face and plans to enact with appropriate language to respond.

• Using language that is affirming, encouraging and validating can strengthen partnerships and the relationship can be bidirectional.

LANGUAGE AND FUNDING:

• Organizations/donors/experts must be mindful of how mainstream buzzwords (e.g. empowerment, inclusion, intersectionality) within the GBV field may pressure receiving local organizations or stakeholders to use certain language in order to qualify or access funding.

• Identify opportunities for local actors to take the lead on developing terminology based on their knowledge of the context, recognizing that this means international actors and donors may need to reflect on how they use their power to influence terminology and seek to share their power.

LANGUAGE AND CONTEXT:

• Recognize that words have different meaning depending on the context and it is unlikely that words will be appropriate across all contexts and languages.

• Identify appropriate, contextualized words that make sense in local languages to be used as alternatives where necessary.

• Ensure that changing words to be more inclusive and sensitive is done with analysis and recognition of power, and is not tokenistic.

LANGUAGE AND TRAUMA:

• GBV addresses different forms of violence that impact women every day. Practitioners, researchers and collaborators may have their own traumas or be exposed. SVRI’s brief on Guidelines for the prevention and management of vicarious trauma among researchers of sexual and intimate partner violence provides additional information and references that can support those engaged in this work. Furthermore, collective guided healing practices with the goal of wellness can be implemented in community, workplace and other settings. Shifting mindsets and responses to one that values and prioritize wellness can provide relief, support, and sustained nourishment.
• Ensure that you, your colleagues, and the women you serve learn and understand the impact of trauma on emotional, spiritual, psychological, and physical well-being. Using appropriate terminology to describe how one feels or naming one’s trauma experience can assist in identifying resources and coping strategies.

• Self-care is vital to sustain the work to eliminate GBV. Self-care can look differently for each person (e.g. meditation, prayers, words of affirmation, setting boundaries, engage in pleasurable activities, teach one’s body to relax, etc.).

• Check in with one another, take breaks, honour self-compassion and kindness, limit exposure to triggering images or events, and other intentional recognition on how to care for one’s body holistically is encouraged.

• It is important to understand the limits of one’s well-being threshold and seeking professional help is warranted.

In the words of Ngũgĩ wa Thiong'o (1986), “language carries... the entire body of values by which we come to perceive ourselves and our place in our world.”

SOLIDARITY IN UNLEARNING, UNDERSTANDING, AND ADVOCACY

It will take concerted ongoing efforts across our lives to unlearn, relearn, and understand the various ways our language around GBV impacts others and to move to better, equitable and sensitive standards that are inclusive of the experiences and identities of women and children across the world. Through solidarity, strides can be taken to not only support stakeholders, organizations, and those involved in this work but to stand together as a beloved community, ready to step in and knowing when to step back. This will require some uncomfortable processes, rechecking of one’s privileges, continuous reflection of who has and does not have a seat at the table and why.

Critical reflection on how our culture, training, work experiences, biases, blind spots, and reinforced beliefs of power are needed for understanding and empathy to thrive. Without internal work, the impact of external work through advocacy and activism will remain limited. Taking risks to advocate for more inclusive language may feel lonely, confusing, or disheartening if the contexts and individuals around you are unmotivated, unconcerned, and unbothered by the significance of the power of language.

Let us create a field that is collectively united in using language that “affirms instead of questions, benefits instead of oppresses, respects instead of denigrates, values instead of marginalizes” (Munari et al., 2021, p. 198). We must be attentive to the needs of women who experience violence and allow them to be the ones to steer language choices to ensure that the language honors and empowers them.
ACKNOWLEDGEMENTS

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