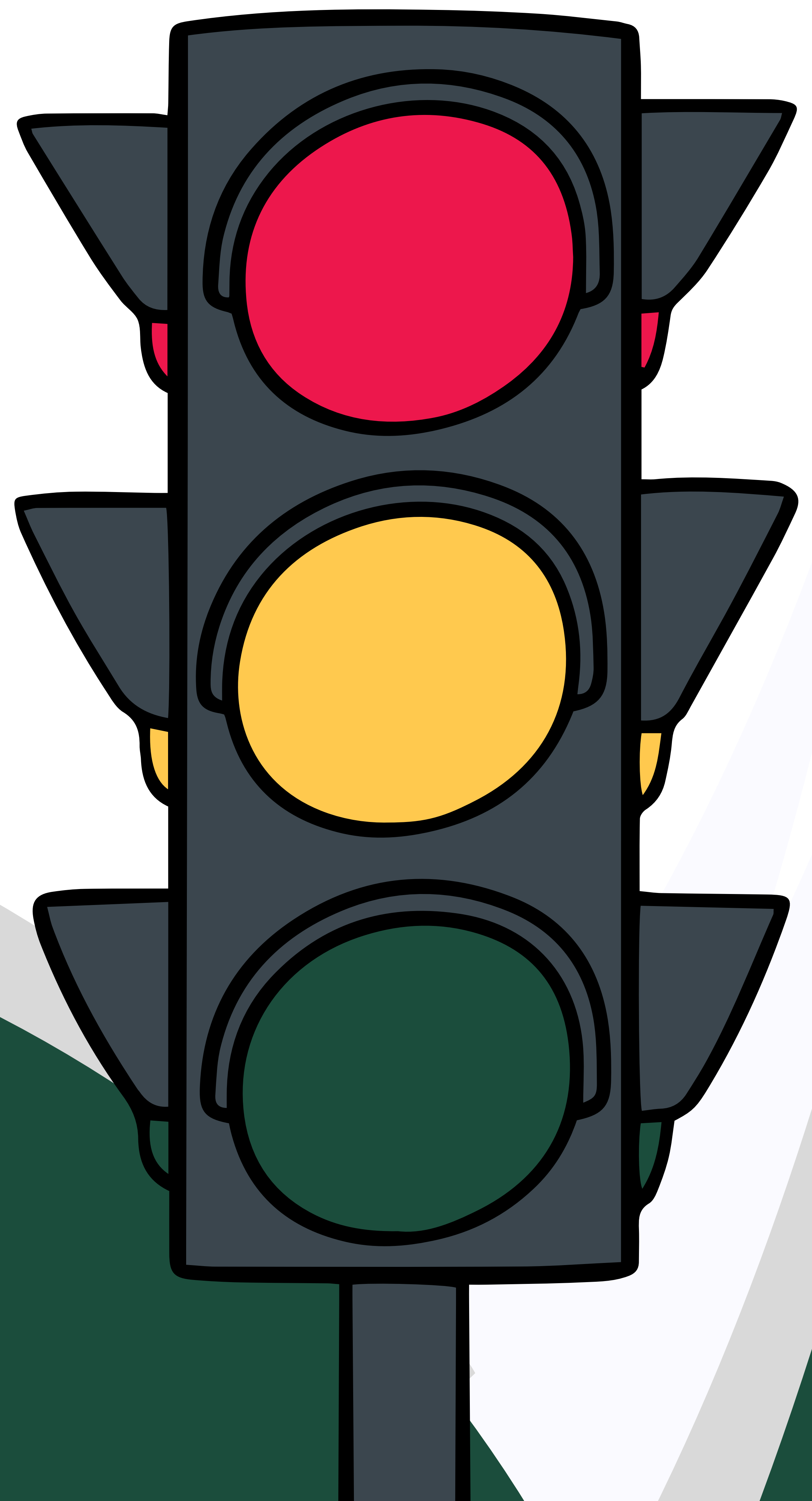


the Traveller
Movement

The Traveller Movement Risk Assessment Tool (TTMRAT)





What is TTMRAT?

The Traveller Movement Risk Assessment Tool (TTMRAT) empowers professionals to deliver more inclusive, accessible, and effective services for Romani (Gypsy) and Irish Traveller victim-survivors of domestic abuse. Like the Intersectional Risk Factor Indicator Tool created by 'We Are Frieda' ¹, this tool is constructed to complement existing best practices, rather than to replace validated tools like the DASH risk assessment. This tool is inspired by the work of We Are Frieda and Bronfenbrenner's Ecological Model and has been adapted specifically for Romani (Gypsy) and Irish Traveller survivors.

It is important to note that Romani (Gypsies) and Irish Travellers are distinct ethnic groups and that, while some experiences are shared across communities, this tool does not intend to conflate the ethnicities nor obscure the differences between them. Each survivor will have their own experience and all risks must be assessed on a case-by-case basis.

The Traveller Movement echoes the recommendation of We Are Frieda that this tool be used only after completing the associated training. This is to ensure that the tool is used responsibly and effectively. This TTMRAT does not override professional judgement and serves to strengthen life-saving risk assessments by encouraging cultural humility and deeper understanding of how intersectional marginalisation exacerbates abuse. Professional judgement and the survivor's voice should remain central when making safety decisions.

1 - We Are Frieda C.I.C, 'Intersectional Risk Tracker', available at:
www.wearefrieda.org.uk/resources

Measurement

The measurement of these intersectional factors is designed to provide a quantifiable approach to assess risk escalation over time. Each of these factors is rated on a three-point scale:

Low Risk (1): Little to no instances of abuse or discrimination related to this factor.

Moderate Risk (2): Some instances of abuse or discrimination related to this factor.

High Risk (3): Frequent and severe instances of abuse or discrimination related to this factor.

After conducting an assessment using these risk factors, we suggest calculating a total score. Sum these values to get the total risk score for the individual. By repeating this assessment at different points in time (e.g., every three months), you can track any changes in risk level.



Note on Language

Every act of abuse, irrespective of its nature, is severe and represents a serious violation of human rights. When we categorise abuse as 'low risk', 'moderate risk', or 'high risk', it's not to downplay the severity or the damaging impacts of 'low risk' forms of abuse. Rather, these categories are used as a tool for professionals to assess and track the situation, and to guide the necessary response in terms of support and intervention.

The 'risk' here refers not to the legitimacy or severity of the abuse itself, but to the potential escalation of the abuse and the immediate physical safety of the victim. 'High risk' typically signifies that immediate and assertive interventions are necessary due to the likelihood of severe harm or life-threatening danger.

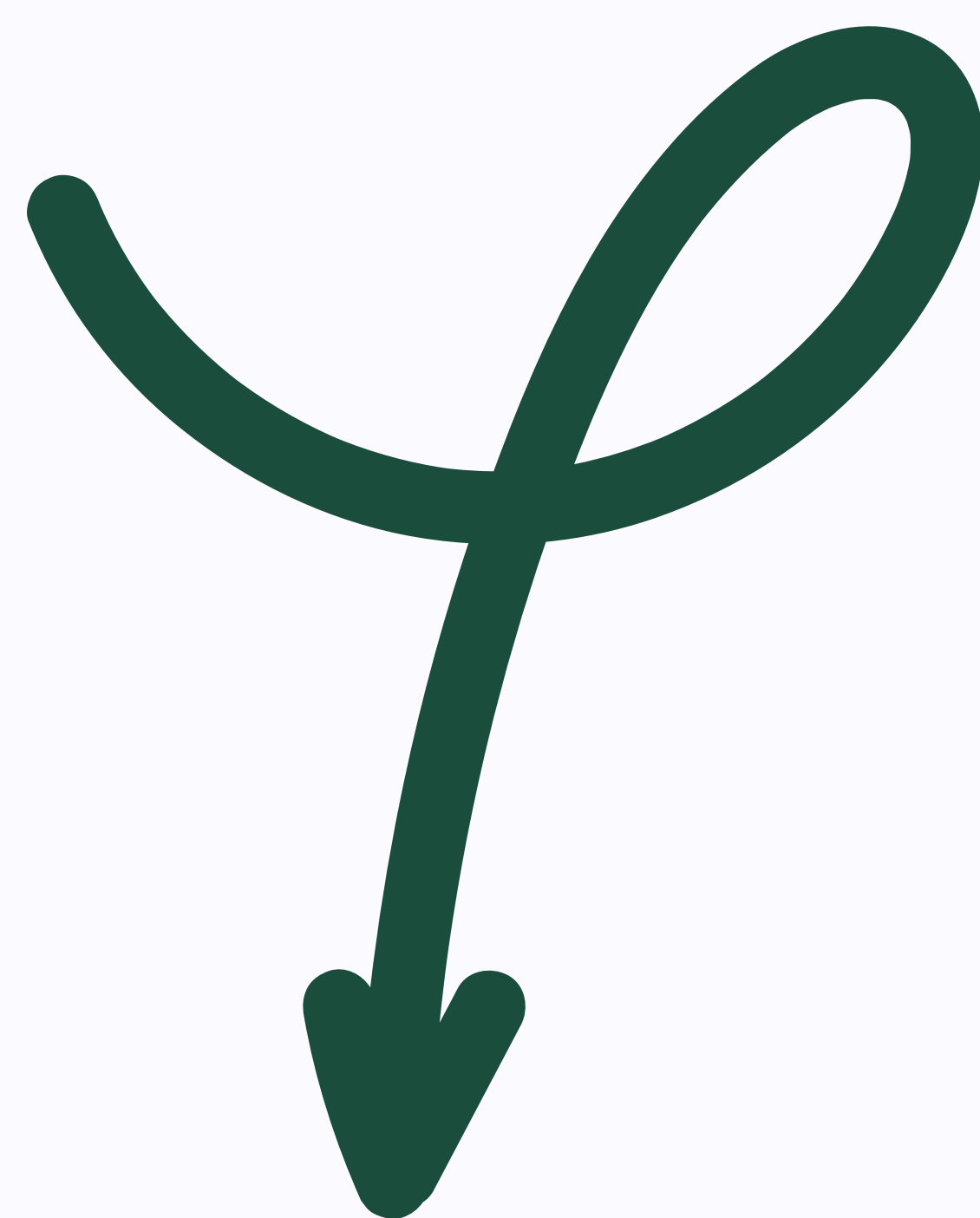
It's essential to approach each case with empathy, respect, and an understanding of the unique intersectional factors at play.

Contact us at women@travellermovement.org.uk to learn more.

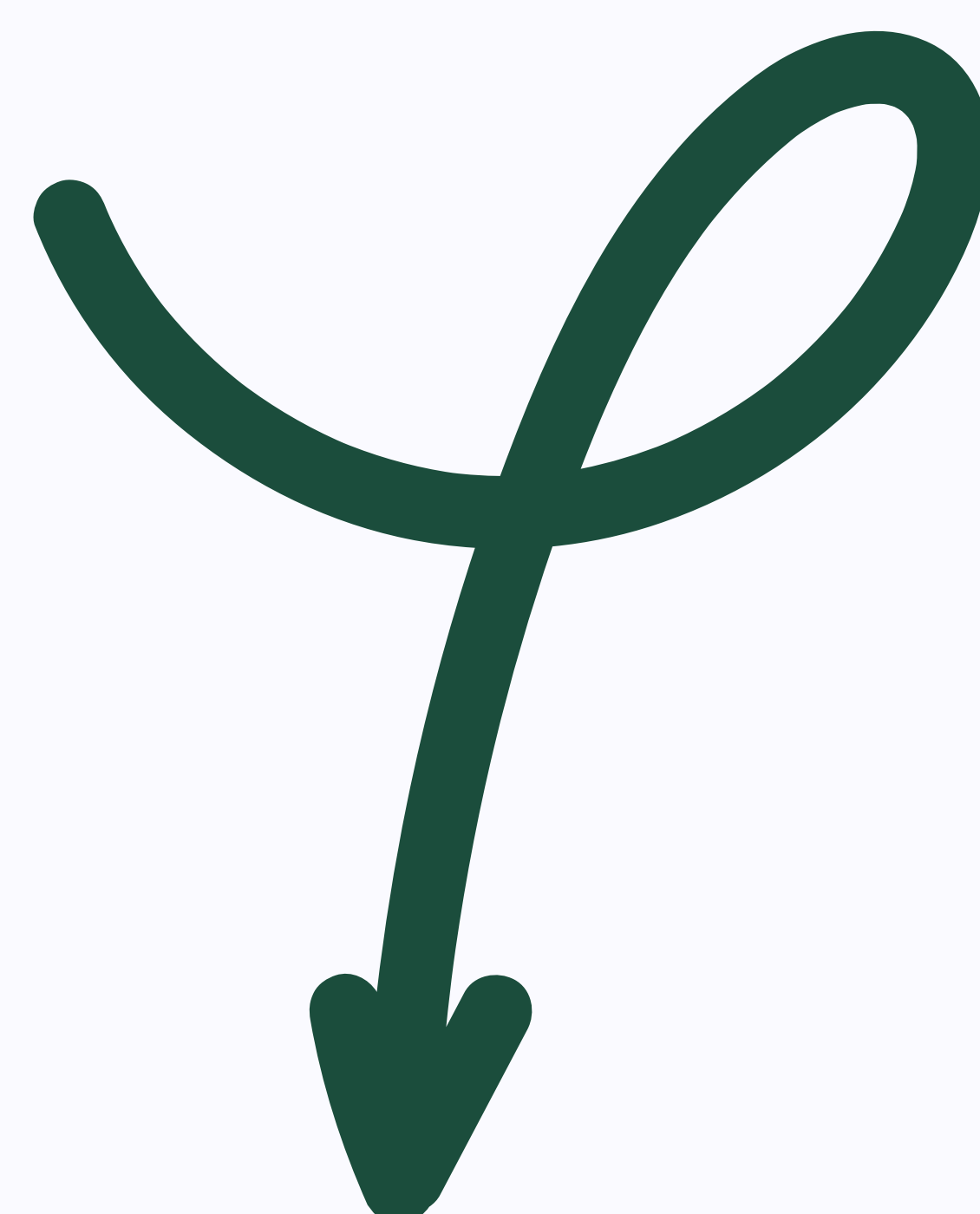
Intersectional Risk Factors Covered

- Shame and scandal: Internal community policing
- Religious beliefs and spiritual abuse
- Circumstances of marriage
- Circumstances of divorce
- Cultural competency and gender roles (financial abuse, isolation, levels of control)
- Communication barriers
- Discrimination by professionals, systematic racism & experiences of criminalisation

Intersectional Risk Factor	Low Risk	Medium Risk	High Risk
<p>Shame and scandal: Internal community policing</p>	<p>Survivor has a strong and consistent support network that is not impacted by leaving the alleged perpetrator.</p>	<p>Survivor has support from immediate family, but the wider community and/or alleged perpetrator's network is complicit in the abuse. The survivor may be able to leave the relationship, but they will not be allowed to divorce or remarry in line with the church. Community members may reveal a survivor's location to the alleged perpetrator.</p> <p>There may be pressure from family members to take a lie detector test to prove that there was/was not domestic abuse. Lie detector tests or swearing on the bible can be done for a variety of reasons that are not VAWG-related and is not gender-specific.</p>	<p>Survivor has no support from family or wider community. Family and wider community are actively trying to locate the survivor and reunite them with the alleged perpetrator. There may be threats of acid attacks or other methods of scarring the survivor.</p>
<p>Religious beliefs and spiritual abuse</p>	<p>Survivor finds support in their faith and has access to faith leaders who understand the dynamics and impact of VAWG.</p>	<p>Survivor feels religious pressure to remain in an abusive relationship and worries about her place within her faith if she leaves.</p> <p>The survivor's relationship with her faith and faith leaders may be purposely damaged by the alleged perpetrator. The survivor may be prevented from attending mass and receiving religious support.</p>	<p>The alleged perpetrator weaponises religious messages to further control the survivor. The faith leaders do not understand the dynamics and impacts of VAWG and advocate against leaving an abusive relationship. The wider religious community turn their back on the survivor for considering leaving the abuse.</p>



Intersectional Risk Factor	Low Risk	Medium Risk	High Risk
Circumstances of marriage	Survivor was happy to enter a marriage with the alleged perpetrator, whether arranged or not, and there was fully informed consent.	Survivor feels pressure to marry to save the family reputation or to avoid feeling 'left on the shelf'. The survivor (and family) may be attempting to hide the survivor's LGBT identity.	The alleged perpetrator makes false promises of marriage or withholds marriage as a form of control or punishment. The alleged perpetrator threatens to 'throw' the survivor back without marrying her, thereby scandalising her.
Circumstances of divorce	Survivor feels like they can leave the marriage and get a divorce if desired or needed. They have family and community support.	Survivor may end the relationship with their partner but not feel like they can get a divorce. Divorce could be perceived as conflicting with the survivor's religion and/or culture. They have family and community support as they don't get a divorce or ever enter a new relationship.	'Divorce' and separation are frowned upon and there is no family or community support. Divorce affects the reputation of the survivor, their parents, their siblings and their children. The children's prospects of marriage will also be negatively affected.
Cultural competency and gender roles (financial abuse, isolation, levels of control) Explore what level of control/autonomy the survivor thinks are reasonable within a relationship.	Survivor feels she has independence and an ability to make choices about her life freely. Family members and partners may have a say in some of these decisions depending on tradition, culture and values.	Survivor has some independence, but also is limited in what she is allowed to do. Family members and partners may have a say in some of these decisions depending on tradition, culture and values.	Survivor feels she has no control over any part of her life and it is fully controlled by the alleged perpetrator(s).



Intersectional Risk Factor	Low Risk	Medium Risk	High Risk
<p>Communication barriers</p>	<p>Survivor speaks English as their first language and can read and write to a high standard. Survivor understands the vocabulary used in legislation and the sector without much explanation.</p>	<p>Survivor has limited literacy skills and requires an interpreter or family member to support them with reading/writing. This may cause issues if family members are alleged perpetrators.</p> <p>Survivor may be able to read/write but has a different understanding of the words used by the advocate - this may not be easily identified by either party.</p> <p>Survivor may feel judged or dismissed by a professional's body language - i.e. arms crossed.</p>	<p>Survivor cannot read or write and struggles to understand what is expected of them by professionals. Survivor is too ashamed to ask clarifying questions and does not disclose that they cannot read/write.</p>
<p>Discrimination by professionals, systematic racism & experiences of criminalisation</p>	<p>Little to no experiences of discrimination. Little to no fear of reaching out for help.</p>	<p>Some fear of racial discrimination in help-seeking.</p>	<p>Negative or harmful interactions with professionals, law enforcement or other systems. Unconscious bias may have been shown through their body language.</p> <p>Frequent experiences of being unfairly criminalised. Alleged perpetrator(s) heavily exploits victim's fear of children's services, law enforcement and experiences of criminalisation to control, isolate, and discourage the survivor from seeking help.</p> <p>Professionals overestimate the risk based on racial stereotypes.</p>

**The Traveller Movement would like
to say a heartfelt THANK YOU to our
funders for their support.**



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