

THE FREEDOM FRAMEWORK

A model of six levels and three navigational principles, built from our research with racialised victim-survivors of sexual violence and abuse

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In our work and in our living, we must recognise that difference is a reason for celebration and growth, rather than a reason for destruction.

AUDRE LORDE

Interview with Claudia Tate, *Black Women Writers at Work*, 1983



ABOUT THIS BRIEFING

This briefing brings together, in one place, what the Freedom Framework is, why we created it and what it is designed to do. Its content is drawn from our full report and executive summary for the West Midlands needs assessment, with excerpts lightly edited for length.

SOURCE

Dias, S., Stretch, L., & Abdulakadir, I. (2025). *Sexual Assault and Abuse (SAA) Needs Assessment for Racialised Communities in the West Midlands*. We Are Frieda CIC.

A NOTE ON LANGUAGE

“Freedom” and “competemility” are our own terms and are spelt intentionally; competemility joins cultural competence and cultural humility.

CONTENTS

	There’s Power in Language	3
01	The framework	5
02	Origins and purpose	7
03	The six levels	10
04	The three navigational principles	14
05	Aims and outcomes	18
06	Recommendations	20

There's Power in Language

“Oppressive language does more than represent violence; it is violence; it does more than represent the limits of knowledge; it limits knowledge.”

TONI MORRISON

Understanding the Term Racialised

This report uses the term racialised to describe people who have been systemically forced into marginalisation due to their racial identity. Racism is commonplace and pervasive, woven into the fabric of society and embedded in the everyday functioning of social systems and institutions. The social construction of race, and the related concept that different groups are racialised in distinct ways at different times, depending on the shifting needs and interests of the dominant society, determines that race and races are products of social thought and processes.¹²

The language of racialised is not intended to replace ethnicity and nationality but instead to describe a social and political process only. The concept of racialisation refers to the processes of attributing racial meaning to people's identity and, in particular, as they relate to social structures and institutional systems, such as housing, employment, and education. In societies in which certain groups of people have economic, political, and social power, processes of racialisation have emerged from the creation of a hierarchy in social structures and systems based on race. The visible effects of processes of racialisation are the racial inequalities embedded within social structures and systems. This means that this is a needs assessment based on communities who have limited access to resources, justice and support on account of the socially constructed idea of race.

Race Is a Social Construct

Race is not objective, inherent, or fixed by nature. The language of racialised brings the historical, social, and political processes to the forefront of the institutionalisation of racism. The term racialised allows for the understanding that all people hold a racial identity, and that race is a social construct. The concept of 'race' is the taxonomic separation of human beings based on physical characteristics (largely focusing on skin colour) created during an era of exploitation and othering, meaning that for some,

2. Bernard, W.T. and Daniel, E. (2015) 'Social work with racialized groups: Frameworks for practice', International Encyclopedia of the Social & Behavioral Sciences, doi:10.1016/b978-0-08-097086-8.28031-8.

2. Delgado, R. and Stefancic, J. (2001) Critical Race Theory: An Introduction. New York University Press.

racialisation³ is an inherently negative process, born from social, political, and institutional devaluing. This results in negative associations and treatment, such as discrimination, oppression, and resource restriction across various domains, including education, employment, health, and social care, as well as inequitable engagement in society.

Why Not Ethnic Minorities?

Using language such as ethnic minorities without proper emphasis on and understanding of minoritisation as the result of intentional societal, structural, and institutional systems built on inequity and oppression, rather than on numerical minority status, is problematic.

Similarly, terms such as BME/BAME homogenise racially and ethnically diverse people. This work rejects the categorisation of individuals as simply 'non-white' and the underlying rhetoric of superiority and supremacy of the dominant group inherent in such terms. Instead, it spotlights systems which have, throughout history, successfully marginalised, minoritised, and othered certain groups. To offer any hope for remedy and response, our language must acknowledge this reality both societally and in the context of prevention and intervention provisions and strategies for victims and survivors of sexual violence and abuse.

The Importance of Language in Social Justice

The language of racialised, alongside specific national, cultural and ethnic identifications where contextually appropriate, demonstrates heterogeneity and recognises the social processes and practices involved in oppression of people based on their racial, cultural and ethnic characteristics, thereby holding these systems and their practitioners accountable. By capturing a process as opposed to solely the physical characteristics of a person or a group, reformation of systems and practice through language becomes possible. Through this research the aim is to inspire this practice among professionals and agencies alike.

3. Rutherford, A. (2021) How to argue with a racist: History, science, Race and reality. 2nd edn. London: Weidenfeld & Nicolson.

01 The framework

The Freedom Framework is We Are Frieda's model for understanding and responding to sexual violence and abuse in the lives of racialised women and people. It maps harm across six interconnected levels and runs three navigational principles through every one of them. In doing so, it allows responses to meet immediate need while also challenging the root causes of harm, power and control.

The framework was introduced through our West Midlands needs assessment, commissioned in 2024 by the West Midlands Office for the Police and Crime Commissioner and NHS England. It is built on a Cultural Social-Ecological Understanding of sexual violence and abuse, and it integrates Navigational Principles that guide responsive and transformative advocacy, commissioning, service design and targeted intervention.

It offers a systems-based approach to understanding gender-based violence, coercion and control, and sexual violence, contextualised within deeply interwoven societal, structural and historical harms. By grounding the framework in both lived experience and real-world interactions with oppressive systems, it ensures that responses to violence are informed by a holistic understanding of interconnected social forces.

Six levels

Individual, Relationship, Community, Societal, Structural and Historical: the layers of life in which harm happens and in which it is sustained.

Three navigational principles

Cultural Competemility, Anti-Racism and Intersectionality: the guideposts for reading power and responding to it at every level.

One purpose

Responses that bridge the personal and the systemic, centring justice, equity and long-term safety for racialised survivors and communities.

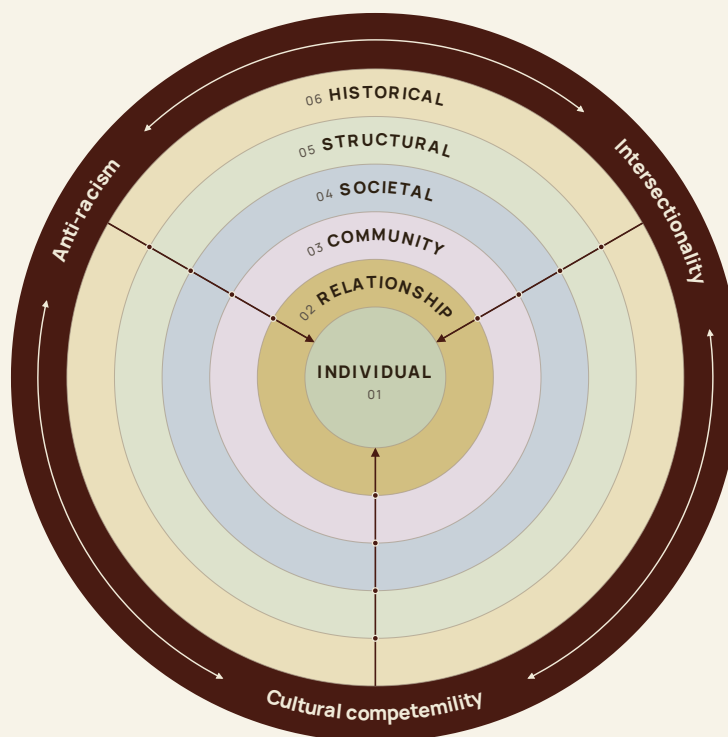


FIGURE 1 The Freedom Framework: six levels and three interacting navigational principles.

A dual foundation

The framework is built upon a dual foundation, the first of which is a social-ecological understanding of violence that maps how risk and protective factors operate across multiple levels. The second is the practical application of Cultural Competemility, Anti-Racism and Intersectionality as anti-oppressive principles guiding the navigation of, and response to, these dynamics.

While the model provides the conceptual lens for understanding violence and abuse, the navigational principles offer the practical strategies for intervening equitably and transformatively, so that the framework can address violence as well as explain it.



The Freedom Framework reimagines advocacy as both a practical and transformative endeavour, informed by an enduring commitment to justice, equity and structural change.

02 Origins and purpose

We created the Freedom Framework because the evidence, and the voices of racialised survivors, showed us that services were not built to see them. Single-issue responses, individual-only interventions and surface-level training were leaving racialised women unseen, unheard and unprotected.

The research

In the spring of 2024, We Are Frieda was commissioned to assess the needs of racialised and ethnically minoritised victims and survivors of sexual violence in the West Midlands. We used a mixed-methods design: an extensive literature review, twenty-five qualitative interviews with eleven victim-survivors and fourteen professionals, and surveys of professionals and survivors.

Our focus centred on Cultural Competemility, Anti-Racism and Intersectionality from organisational, professional and victim-survivor perspectives. The aim was to understand needs, experiences and service satisfaction, and to support the creation of an accessible, evidence-based framework rooted in survivor voices and research. The Freedom Framework is the framework that grew from this work, drawing together survivor testimony, existing literature and our own findings.

Gaps in current provision

61%

of police-recorded sexual violence cases did not document the ethnicity of the victim, rendering racialised victims unseen in the data that shapes services.

85%

of professionals surveyed reported confidence in integrating intersectional approaches, yet interviews revealed a largely descriptive understanding with little practical application.

80%

reported proficiency in anti-racist practice, while no participating organisation had a formal anti-racist policy in place.

Wider contextual disparities persist for racialised victims and survivors, including through the systemic erasure of racial identity in data collection and public discourse. Without accurate, consciously collected and inclusively categorised data, statutory and support services are ill-equipped to provide culturally intersectional support that addresses the barriers racialised survivors face.

The research also found a clear gap between how confident professionals felt and what they were able to do in practice. Cultural competence was often not known or well understood, intersectionality was frequently conflated with intersecting identities, and staff generally understood racism as individual bias rather than as a systemic and structural force.



They can have knowledge that racism affects people, but they need to have a passion so that they can take action.

SURVIVOR, S04

Single-issue responses

Reducing sexual violence and abuse to a single facet may simplify prevention and intervention, but it restricts the capacity for true eradication. Oversimplification neglects important co-determinants in a multi-causal reality, creating a loss of complexity that limits our understanding and the effectiveness of our responses.

7. His Majesty's Inspectorate of Constabulary and Fire & Rescue Services (HMICFRS) (2023) Race and Policing: An inspection of race disparity in police criminal justice decision-making.

7. Decker, M.R. et al. (2019) "you do not think of me as a human being": Race and gender inequities intersect to discourage police reporting of Violence Against Women', *Journal of Urban Health*, 96(5), pp. 772–783. doi:10.1007/s11524-019-00359-z.

7. Hine, B., Graham-Kevan, J. and Graham-Kevan, N. (2022) 'Comparing abuse profiles, contexts, and outcomes of help-seeking victims of domestic violence: Part III—LGBT clients', *Partner Abuse*, 14(1), pp. 77–113. doi:10.1891/pa-2022-0019.

7. Valentine, S.E. et al. (2017) 'Disparities in exposure to intimate partner violence among transgender/gender nonconforming and sexual minority primary care patients', *LGBT Health*, 4(4), pp. 260–267. doi:10.1089/lgbt.2016.0113.

A key component of our approach is to move beyond a narrow focus on changing individual behaviours alone and to challenge the broader structures that sustain them. This perspective then needs to be embedded within commissioning frameworks, as well as in the design and delivery of services.

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Anti-oppressive practice is rooted in a justice-driven culture and ideology, and it cannot be approached as an adjunct to existing structures that were built on white feminist and supremacist foundations.

True transformation demands a fundamental reimagining of the values, frameworks and power dynamics that underpin service delivery. To attain equity, including the transformation of unequal racial and social norms, we need to examine and work across multiple levels of society at the same time.

“There is no such thing as a single-issue struggle because we do not live single-issue lives.”

AUDRE LORDE

03 The six levels

The framework operates across six levels that shape survivors' experiences, from personal identity and close relationships through to community norms and societal structures. It also reaches into entrenched institutional biases and historical legacies of harm, with each level interacting with and reinforcing the others.

A Cultural Social-Ecological Model shifts the focus away from viewing victims as solely responsible for ending the harms done to them. It looks instead to solutions that address the root causes and systemic contributors to sexual violence and abuse.⁸ Individual or interpersonal initiatives alone are insufficient if broader community norms, societal inequities and structural discrimination remain unaddressed.

LEVEL 1 Individual

The individual level identifies biological and personal history factors that increase the likelihood of being subjected to violence and abuse, or of choosing to perpetrate it. These include age, race, gender, gender identity, education, income, substance use and a history of abuse.

IN SURVIVORS' LIVES

Survivors' decision-making influenced by cultural norms and values; internalised shame, self-blame and silence; stereotypes such as the Jezebel or the Strong Black Woman internalised, affecting survivors' sense of their own credibility and worthiness.

RISK AND AGGRAVATING FACTORS

Marginalised gender identification; holding a racialised identity; disability or chronic health condition; low socio-economic status; exposure to trauma; history of discrimination.

PROTECTIVE FACTORS

Self-esteem; coping styles; individual agency; spiritual beliefs and practices; access to needed and preferred culturally competent, anti-racist and intersectional care.

8. Centers for Disease Control and Prevention (CDC). (2002). The social-ecological model: A framework for violence prevention. National Center for Injury Prevention and Control, Division of Violence Prevention

LEVEL 2 Relationship

The relationship level examines close relationships that may increase the risk of experiencing or perpetrating violence. A person's closest social circle of peers, partners and family members influences their behaviours and contributes to their range of experiences.

IN SURVIVORS' LIVES

Perpetrators exploiting cultural norms to maintain control, such as threats to expose immigration status or shame the family; familial silence that prioritises reputation over survivor wellbeing; survivors torn between loyalty to family or community and the need for justice.

RISK AND AGGRAVATING FACTORS

Loss of caregiver or family member; exposure to intimate partner violence and abuse; household economic stress; abuse and neglect within the family; experiences of racism, sexism and ableism.

PROTECTIVE FACTORS

Parental support; positive mental health of parent or caregiver; emotional support; peer social support; participation in supportive relationships.

LEVEL 3 Community

The community level explores the settings in which social relationships occur, such as schools, workplaces, neighbourhoods and religious communities, and identifies the characteristics of these settings that are associated with victimisation or perpetration.

IN SURVIVORS' LIVES

The role of collectivism in fostering both support and silencing ("don't air dirty laundry"); communal stigma discouraging disclosure where individual actions reflect on the group; expectations reinforcing silence and endurance of violence to maintain social cohesion.

RISK AND AGGRAVATING FACTORS

Cultural norms such as hiding distress, shame and honour; lack of resources and connectedness; violence at school, work or within community; experiences of racial or religious stigma and discrimination.

PROTECTIVE FACTORS

Community acceptance and cohesion; inclusive services; accessible spaces for living, working and recreation; peer support; referral systems; victim-survivor advisory boards guiding programmes.

LEVEL 4 Societal

The societal level looks at the broad factors that create a social climate in which violence and abuse, including racial and sexual violence and abuse, is either facilitated or condemned. These include rape myths, controlling images, stereotypes and victim-blaming attitudes.

IN SURVIVORS' LIVES

The 'perfect victim' construct tied to whiteness, excluding racialised women; controlling images that diminish survivors' credibility and victimhood; media portrayals that perpetuate stereotypes and justify systemic neglect.

RISK AND AGGRAVATING FACTORS

Social and cultural norms that support violence or permit violence against certain groups; so-called honour and shame related attitudes; stereotypes and controlling images.

PROTECTIVE FACTORS

Health, economic, educational and social policies that reduce inequality between groups; counter-narratives that recognise racialised survivors as victims.

LEVEL 5 Structural

A structural analysis focuses on the persons, leaders and institutions with power over policies, procedures and governance, and on those who benefit from them. It examines how policies and practices, whether advertently or inadvertently, uphold racism and other oppressions as manifestations of structural 'isms' that perpetuate violence.

IN SURVIVORS' LIVES

Inadequate training in cultural competence and intersectionality among professionals; lack of disaggregated data limiting culturally informed interventions; systemic victim-blaming and institutional neglect; policies and resource allocation that fail racialised survivors.

RISK AND AGGRAVATING FACTORS

Policies that perpetuate racism, sexism, homophobia, transphobia or classism; structural inequalities upheld by norms and policies; limited access to services and economic opportunity in historically excluded communities.

PROTECTIVE FACTORS

Policies promoting equity, cultural competency, anti-racism and intersectionality; accountability structures for discriminatory practice; community organising and advocacy; funding equity and grassroots support.

LEVEL 6 Historical

The historical level focuses on the history and historical experiences relevant to racialised communities, and on how that history has affected individuals and the collective. Understanding it allows for more transformative processes and strategies.

IN SURVIVORS' LIVES

The legacy of colonialist violence shaping stereotypes; the historical erasure of racialised women in data and discourse on gendered violence; narratives that valorise whiteness and systemic inequities rooted in historical exploitation and the codification of racism in policy and practice.

RISK AND AGGRAVATING FACTORS

Historical legacies of white supremacy, patriarchy and misogyny; socio-historical trauma affecting racialised and marginalised communities.

PROTECTIVE FACTORS

Education addressing historical injustices; professional learning on their impacts; community initiatives for historical reconciliation; acknowledgement and redress of past harms.



Prevention and intervention must be rooted in systemic, historically conscious and culturally responsive approaches. An isolated-level focus creates a symptom-driven rather than system-driven understanding of violence and abuse.

04 The three navigational principles

Cultural Competemility, Anti-Racism and Intersectionality are three essential and interdependent principles that guide how the framework is applied. Each was chosen deliberately for its ability to address the complex and intersecting layers of oppression that underpin the experiences of racialised survivors.

Defining these principles is critical to their meaningful application, because without clear and shared understandings they risk being diluted, misinterpreted or co-opted in ways that undermine their transformative potential. The definitions below reflect the theoretical and practical foundations that informed the research.

NAVIGATIONAL PRINCIPLE

Cultural Competemility

Cultural Competemility encapsulates the synergy between cultural competence and cultural humility, with humility permeating each of the five components of competence. It maintains the skills, knowledge and attitudes that enable professionals to work effectively with culturally diverse communities. At the same time, it prevents practice in which the dynamic nature of culture is overlooked and professionals assume they can become 'experts' in other cultures by checklisting what they do. It is a dynamic, evolving process of reflection, adaptation and growth.⁹

01 Cultural awareness

examining one's own cultural and professional background, biases and power.

03 Cultural skill

adapting engagement and assessment to the survivor's cultural context, with humility.

05 Cultural desire

a genuine, justice-driven motivation to learn.

02 Cultural knowledge

understanding diverse histories, beliefs and values while remembering intra-cultural variation.

04 Cultural encounters

direct encounters approached as 'being' rather than 'doing', honouring the survivor as expert of their own world.

9. Campinha-Bacote, J. (2002). The Process of Cultural Competence in the Delivery of Healthcare Services: A Model of Care. *Journal of Transcultural Nursing*, 13(3), 181-184.

NAVIGATIONAL PRINCIPLE

Anti-Racism

Anti-racism is an active process of identifying and challenging racism and redistributing power in an equitable manner. This means changing policies and practices within systems and organisations, as well as individual beliefs, attitudes and behaviours. It is a lived commitment to transforming the conditions that enable, uphold and support racism in all its forms, at individual, structural and institutional levels. Becoming anti-racist is therefore a lifelong journey that requires consistent effort, self-reflection and learning.¹⁰

01 Define racism

as structural, institutional, interpersonal and internalised, as well as overt.

03 Notice personal impacts

the toll of racial trauma, and complicity in inequity.

05 Take action

disrupting racism in interactions and in institutional policy, with accountability.

02 Recognise examples

from microaggressions and profiling to systemic disparities.

04 Name emotions

so that discomfort, guilt, trauma or exhaustion can be worked through constructively.

10. Kendi, I. X. (2019). How to Be an Antiracist. One World: NY, NY.

NAVIGATIONAL PRINCIPLE

Intersectionality

Born from Black feminism and named by Kimberlé Crenshaw in 1989¹¹, intersectionality is a politically engaged praxis that analyses how identities interact within systems of power to shape life outcomes. Identity provides the lens, not the target: intersectionality is an account of how structures of power interact, and of how oppressions work together in producing injustice. As praxis it moves beyond awareness to demand active mobilisation against social injustice.

01 Reveal power collisions

how race, gender, class and other identities converge to create new forms of inequality.

03 Examine power relations

understanding power as relational.

05 Relationality

coalition, solidarity and dialogue without subsuming individual struggles.

02 Interrogate social structures

turning attention from individual identity to the institutions that perpetuate inequality.

04 Problem-solving through praxis

integrated solutions that work on several levels at once.

Interdependence of the principles

The strength of this synergy lies in its capacity to address systemic barriers at multiple levels. Cultural Competemility ensures that professionals and organisations actively engage with the cultural contexts of survivors. Anti-Racism confronts the structural hierarchies and power imbalances that perpetuate racial inequities, pushing for change that dismantles racism embedded in institutions and practices. Intersectionality weaves these threads together, offering a critical lens to understand how intersecting identities and power structures create compounded oppressions.

Without anti-racism

Cultural Competemility risks becoming superficial, failing to address the deeper systemic issues that marginalise survivors.

Without intersectionality

anti-racism risks overlooking the ways race interacts with gender, class and other markers to create specific forms of oppression.

Without the other two

intersectionality can remain an abstract concept rather than a practical tool for change.

11. Crenshaw, K. (1989) Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics [1989] [Preprint]. doi:10.4324/9780429500480-5.

Social justice is the unifying thread across all three principles, which share a commitment to dismantling inequitable systems and addressing power imbalances. Each one also insists that the voices of marginalised communities are central to any transformative effort.

05 Aims and outcomes

The Freedom Framework is designed to move services from crisis response to transformative change. It enables responses that bridge the personal and systemic dimensions of violence and abuse, supporting advocacy that addresses immediate needs while challenging the root causes of harm, power and control.

Key outcomes

1**Intersectional analysis and practice**

Responses that address the compounded effects of identity and power, leading to more inclusive and effective interventions.

2**Anti-racist foundations**

Anti-racism used to expose and dismantle structural inequities embedded in institutions and policies, so that interventions do not perpetuate harm.

3**Culturally competent navigation**

Engagement with survivors that is empathetic, informed and reflective of their lived experiences, enhancing trust, engagement and outcomes.

Applications

Advocacy

Advocacy that goes beyond immediate crisis support to long-term empowerment, system navigation and sustained accompaniment.

Commissioning

Equitable, anti-racist commissioning that embeds the six levels and three principles as requirements.

Service design

Anti-oppressive values, survivor-led perspectives and intersectional practice embedded into every layer of design, delivery and policy.

Targeted intervention

Prevention and intervention strategies that address both immediate and systemic contributors to violence, while building protective conditions within communities.

The framework in practice

Every theme raised by survivors and professionals in the research could be located at one of the six levels, and each required all three navigational principles to respond well. The examples below show how the framework reads lived experience, level by level.

This means moving beyond reactive models and recognising how structural power, community context, relational dynamics and historical injustice intersect to shape both vulnerability and resilience. In doing so, services can shift from crisis response to transformative change, centring justice, healing and long-term safety for racialised survivors and communities.

LEVEL	THEME	QUOTATION	RESPONSE REQUIRED
● Individual	Fear of disbelief and internalised shame	“Fear of not being believed... The first step of reaching out felt difficult.”	Addressing internalised societal stereotypes requires all three principles to lead with understanding, awareness and action.
● Individual	Resilience and self-advocacy	“If I want something, I need to go and get it. If somebody’s incompetent, I just have to keep pushing.”	Survivor resilience highlights the need for systemic support that combines the principles to mitigate harm.
○ Relationship	ISVAs as critical supports	“[My advocate] was soft, understanding, and gave me resources.”	Effective advocacy integrates cultural understanding, intersectional perspectives and anti-racist commitment to survivor dignity.
○ Relationship	Family and community dynamics	“Instead of giving me a hug, my mum said, ‘You need to fix up.’”	Cultural norms and systemic pressures intersect to shape relational dynamics that services must navigate sensitively.
○ Community	Lack of representation in services	“Seeing professionals who share your background makes you feel safer.”	Representation must go beyond visibility, integrating all principles to create a safe and inclusive community.
○ Community	Cultural misalignment in services	“I’d prefer someone who understands what it’s like for me as an Indian woman.”	Navigating cultural nuance requires the simultaneous application of all principles to ensure authenticity and relevance.
○ Societal	Controlling images and stereotypes	“We’re either too strong to need help or too sexual to have been assaulted.”	Stereotypes demand a response that recognises their intersectional roots and counters them with cultural humility and anti-racist advocacy.
○ Societal	Disbelief and ‘perfect victim’ stereotypes	“They made it clear they didn’t believe me... Why fight a battle I can’t win?”	The ‘perfect victim’ archetype marginalises survivors and requires an integrated approach to dismantle it.
● Structural	Racism in policing	“If I was white, the police would probably do more.”	Systemic racism in law enforcement requires culturally competent and anti-racist interventions rooted in intersectionality.
● Structural	Inadequate healthcare responses	“They didn’t even tell me about the SARC; a friend had to.”	Gaps in survivor-centred healthcare require all three principles to ensure equitable and effective responses.
● Structural	Superficial training and understanding	“They have all the theory but none of the understanding.”	Training must integrate anti-racist, culturally competent and intersectional approaches to create transformative services.
○ Historical	Historical trauma and racial stereotypes	“They let things like that happen to me here... I don’t feel safe in this country anymore.”	Historical trauma requires an integrated framework to challenge the legacy of racism and systemic inequity.
○ Historical	Erasure through broad racial categorisation	“I don’t like BAME as a category; we’re different.”	Overcoming erasure requires nuanced approaches that integrate all principles to honour survivors’ identities.

Every theme in the research required all three navigational principles, Intersectionality, Cultural Competemility and Anti-Racism, working together.

06 Recommendations

The framework underpins the recommendations of our research, and these are the first steps we ask commissioners, services and professionals to take.

1

Conduct a cultural social-ecological review

Assess services across all six levels to understand how current offers address cross-cultural and systemic needs, and to identify gaps in meeting holistic and intersectional needs. Co-design the review with survivors, frontline practitioners, community representatives and specialists in intersectionality, anti-racism and Cultural Competemility.

2

Overhaul training and education

Implement multi-tiered training in racial literacy, intersectionality, Cultural Competemility and anti-racism across staff levels, with a ring-fenced budget for ongoing professional development in every commissioned service.

3

Embed the principles in policy

Require clear, accountable policies that embed Intersectionality, Cultural Competemility and Anti-Racism, reviewed annually, with commissioners evaluating their quality and effect in practice.

4

Centre survivors

Make survivor engagement central to the design and delivery of advocacy, through co-production, consultation and leadership opportunities, so that lived experience informs frontline practice and strategic decision-making.

5

Fund with accountability

Prioritise organisations with a genuine commitment to anti-oppressive foundations, including by-and-for services, with funding tied to transformative outcomes.

The Freedom Framework is a critical step towards reimagining how we address violence and advocate for survivors, ensuring that justice, equity and empowerment remain central to every effort.

WE ARE FRIEDA

Radical Black feminists. Care that liberates.

The sector's first and only Black and Black mixed-heritage IIDSVA training provider.

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