

JOINING HANDS: REACHING OUT TO OUR COMMUNITY

A Training Manual for Community Leaders
on Violence Against Women

DEVELOPED BY: REXDALE WOMEN'S CENTRE, 2011

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NEIGHBOURS, FRIENDS AND FAMILIES (NFF) CAMPAIGN



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MODULE 1:

THE DYNAMICS OF VIOLENCE AGAINST WOMEN



NFF PROJECT: MODULE 1 AGENDA

SESSION TITLE: Module 1: The Dynamics of Violence Against Women

DATE: Wednesday October 12, 2011

TIME: 10:00 am – 4:00 pm

TIMING

- 10:00-10:30: Warm up and reflection: *"I Got Flowers Today"*
- 10:30-10:45: Brainstorming exercise
- 10:45-11:00: Context and definitions of abuse and violence
- 11:00-11:30: Group discussion: "Facts and statistics related to woman abuse"
- 11:30-12:00: Types of abuse / violence and its negative impacts;
and short video: *"It's Not Like I Hit Her"*
- 12:00-12:30: LUNCH TIME
- 12:30-13:00: Dynamics of an abusive relationship - the cycle of abuse;
short video
- 13:00-14:00: Exercise -the power and control wheel
- 14:00-16:00: Movie - Provoked

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- Appendix 2: Facts and statistics related to woman abuse; dispelling the myths of domestic violence; and canadian statistics on domestic violence

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- Characteristics of woman abuse

TYPES OF ABUSE / VIOLENCE AND ITS NEGATIVE IMPACTS

- What does woman abuse look like?

DYNAMICS OF AN ABUSIVE RELATIONSHIP

- The cycle of domestic violence

POWER AND CONTROL

- Power and control wheel
- Power and control wheel specific to immigrant women

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1. Video: *"It's Not Like I Hit Her"*
2. Poem: *"I Got Flower Today"*
3. Facts and statistics related to woman abuse

REFERENCES

MODULE 1: THE DYNAMICS OF VIOLENCE AGAINST WOMEN

NOTE: Module 1 will be facilitated over 2 training sessions

OBJECTIVE: This module will help encourage understandings regarding:

1. Context and definitions of abuse and violence
2. Types of abuse / violence and its negative effects
3. Dynamics of an abusive relationship
4. Power and control

INTRODUCTION TO DOMESTIC VIOLENCE

There is extensive research and information on woman abuse. Moreover, there are different understandings regarding the causes, impacts and characteristics of woman abuse. Therefore, providing communities with a consistent context and definition of woman abuse will lay the foundation for “non-blaming” prevention work (OCASI, 2006).

Community leaders will understand that violence against women occurs in all socio-economic groups, religious groups, races, ethnic groups, and within heterosexual, lesbian and gay relationships (NFF, 2010). It should be stressed that violence against women also affects people of all ages and physical abilities. Violence against women involves physical or sexual assault, emotional abuse and/or control of finances and access to family, friends and community.

Discussion

Facilitator will share a poem (refer to Appendix 1) dedicated to battered women by Paulette Kelly. After discussing the poem with the Community Leaders, she will show a short clip which works in conjunction with the message behind the poem. The short clip can be found at:

<http://www.youtube.com/watch?v=wXJ2ei6nRcE&feature=related>

Exercise

Facilitator will engage participants in a brainstorming exercise to initiate thought and discussion about the definition and characteristics of abuse and violence. Maya will ask the group to write their ideas down on paper. This information will be used when speaking of the “power and control wheel”.

CONTEXT AND DEFINITIONS OF ABUSE AND VIOLENCE

Powerpoint and/or Flipchart Presentation

Facilitator will present the definitions of domestic violence and violence against women, as provided by the United Nations, NFF and OCASI. This will be followed by a segment in which pertinent violence statistics are presented and additional information will be shared regarding the myths associated with violence against women.

DEFINITION OF DOMESTIC VIOLENCE

The following is one among many definitions of domestic violence:

“Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life”
(United Nations, 1993).

DEFINITION OF WOMAN ABUSE

The Neighbours, Friends and Families campaign recognizes the importance of ensuring women’s voices and experiences are present and heard. When first coming together to talk about issues of woman abuse, it may be helpful to present a definition or starting point to begin talking about what woman abuse is. As we begin to talk about this definition and how it relates to the experiences of your community, we may adjust or expand on this definition:

“Woman abuse refers to violence by a woman’s current or former spouse, intimate or dating partner” (NFF, 2010)

WHY THE TERM WOMAN ABUSE?

Why use the term “woman abuse” rather than “domestic violence”, “family violence”, “intimate partner violence” or, the many other terms that are often used interchangeably to describe the abusive situations that women experience?

Abuse is a more inclusive term than violence. Using the term “woman abuse” acknowledges that women’s experiences of violence are rooted in the social, economic and political inequality of women (NFF, 2010). Using the term “woman abuse” captures a wide spectrum of behaviours, including physical and sexual violence but does not dilute the existence of other seriously abusive acts including control, intimidation, threats, and isolation (NFF, 2010). Survivors of abuse relate that the nonphysical forms of abuse can often be just as devastating as physical abuse.

The term “woman abuse” acknowledges that “women experience abuse at the hands of intimate partners in far greater numbers than men in our society” (NFF, 2010). Generally speaking, in comparison to men, women experience more severe physical injury, trauma, and emotional, social and economic impacts. Statistics and the experiences of men also indicate that their lives are not plagued by such abuses at the same rates, or in the same numbers.

OCASI'S DEFINITION OF DOMESTIC VIOLENCE

The OCASI prescribes to the definition of domestic violence as developed by the Joint Committee on Domestic Violence. This definition describes domestic violence as:

...any use of physical or sexual force, actual or threatened, in an intimate relationship. Intimate relationships include those between opposite-sex and same-sex partners. These relationships vary in duration and legal formality, and include current and former dating, common-law and married couples (OCASI, 1996).

Although both women and men can be victims of domestic violence, the overwhelming majority of this violence involves men abusing women (OCASI, 2006). These crimes are often committed in a context where there is a pattern of assault and controlling behaviour. This violence may include physical assault, emotional, psychological and sexual abuse. It can include threats to harm children, other family members, pets and property (OCASI, 2006). The violence is used to intimidate, humiliate or frighten victims, or to make them powerless. Domestic violence may include a single act of abuse or, number of acts, which may appear minor or trivial when viewed in isolation, but collectively form a pattern that amounts to abuse (OCASI, 2006).

Criminal Code offences include, but are not limited to: homicide, assault, sexual assault, threatening death or bodily harm, forcible confinement, harassment, stalking, abduction, breaches of court orders and property-related offences (OCASI, 2006).

CHARACTERISTICS OF WOMAN ABUSE

- Woman abuse is not a new social problem and it occurs in all socio-economic groups. Women of different races, poor and older women, disabled and deaf women, lesbians, immigrant and refugee women, and geographically isolated women can be impacted differently and experience more barriers to seeking and receiving supportive services (cite).
- Centrality of power and control: These crimes are often committed in a context where there is a pattern of assault and controlling behaviour. This violence may include physical assault, emotional, psychological and sexual abuse. It can include threats to harm children, other family members, pets and property. Violence is used to intimidate, humiliate or frighten victims, or to make them powerless (OCASI, 2006).
- Although both women and men can be victims of domestic violence, the overwhelming majority of this violence involves men abusing women (OCASI, 2006).
- Inevitability of emotional or physical scars: Woman abuse hurts, damages, humiliates, isolates, intimidates, traps and sometimes kills (OCASI, 2006).

Exercise

Facilitator will present the “Facts and Statistics Related to Woman Abuse” (refer to Appendix 2). She will distribute the handouts and then ask the group to engage in discussion by sharing their opinions and seeking clarification if needed.

TYPES OF ABUSE / VIOLENCE AND ITS NEGATIVE EFFECTS

Powerpoint and/or Flipchart Presentation

WHAT DOES WOMAN ABUSE LOOK LIKE?

Woman abuse can affect the physical, emotional, spiritual, sexual, and financial well-being of women. The impacts of abuse will be different for every woman. You may not see any signs of abuse (i.e. physical injuries or marks), but that doesn't mean the warning signs aren't present (NFF, 2010).

<p>PHYSICAL ABUSE:</p> <p>Physical abuse is the most commonly understood form of violence. It includes hitting, choking, pushing, punching, slapping, kicking, hair pulling, stabbing, or mutilation. All forms of physical violence are crimes under the Criminal Code of Canada.</p>	<p>The effects of physical abuse can include:</p> <ul style="list-style-type: none"> • Death • Permanent disability (blindness, deafness, epilepsy, loss of mobility) • Broken bones • Head or spinal injuries • Reproductive or gynaecological problems • Harm to unborn baby or birth defects • Infertility • Treatment for broken teeth, cuts, headaches, concussion • Bruises, pain, trauma • Isolation (hiding the injuries)
<p>EMOTIONAL OR PSYCHOLOGICAL ABUSE</p> <p>Emotional abuse (also referred to as psychological or verbal abuse) includes insults, humiliation, yelling, put-downs, threats, harming pets or damaging property.</p>	<p>The effects of emotional abuse can include:</p> <ul style="list-style-type: none"> • Feeling 'crazy' or insane • Living in constant fear • Feeling worthless/ useless • Low self-esteem • Feeling depressed • Feeling out of control • Mental illness • Anxiety and worry • Withdrawal from family and friends • Eating and sleeping problems • Post traumatic stress disorder • Loss of energy, apathy • Loss of community and culture • Self-blame and self-harm

<p>SPIRITUAL ABUSE</p> <p>Spiritual violence prevents a woman from expressing spiritual or religious beliefs, preventing her from attending a place of worship, and putting her down or making fun of her religious beliefs, traditions or cultures.</p>	<p>The effects of spiritual abuse can include:</p> <ul style="list-style-type: none"> • Loss of sense of self • Feeling of hopelessness and isolation • Loss of culture • Loss of connection to faith community
<p>SEXUAL ABUSE</p> <p>Sexual abuse includes sexual exploitation, unwanted sexual touching, rape, and other sexual activities considered by the victim to be degrading, humiliating, painful, and committed without consent or the ability to consent, against a person's will, obtained by force, or threat of force or intimidation.</p>	<p>The effects of sexual abuse can include:</p> <ul style="list-style-type: none"> • Feelings of shame, guilt, or embarrassment • Suicidal thoughts/tendencies • Poor body image • Low self-esteem • Feeling depressed • Inability to have healthy sexual relationships • Reproductive and gynaecological problems • Sexual promiscuity • Eating and sleeping disorders • Unwanted pregnancy • Loss of energy, apathy • Post traumatic stress disorder • Self-blame and self-harm.

Video

Facilitator will present a short video ("*It's Not Like I Hit Her*") which speaks of emotional abuse. She will ask the Community Leaders to pay attention to the signs and consequences of emotional abuse.

DYNAMICS OF AN ABUSIVE RELATIONSHIP

Powerpoint and/or Flipchart Presentation

THE CYCLE OF DOMESTIC VIOLENCE

Usually, when in the private realm, abusers are not only overbearing and vicious to their partners but also; the abuse often escalates to physical brutality and intense continuous emotional abuse. The abuser may be irritable, bad tempered, and prone to rage. He may call the woman names, shout and scream at her, break household items, or speak disapprovingly of how the woman behaved in public (OCASI, 2006).

After this abusive episode, he may switch character and suddenly behave lovingly to the woman and demand that they engage in sexual activity (OCASI, 2006). The victim, in fear, may consent to this even when she does not wish to. If she is unwilling to engage in the sexual activity, he may take offence at the rejection and physically hurt her.

The next morning, he may: (1) become loving toward her again; (2) do helpful things (e.g., preparing breakfast for the family); (3) apologize to her profusely for his behaviour, promising not to do it again, while simultaneously maintaining that she caused him to behave poorly. After a short period (few days or weeks), the violence and emotional abuse may begin again thus, maintain the cycle of abuse. This pattern of behaviour may dominate the life of an abused woman and may go unnoticed and unreported (OCASI, 2006).

In the public realm, abusers can often conceal their abusive nature. Moreover, because they can be charming, abusers can fool friends and relatives. Even the untrained service provider can be deceived by the practiced abuser, who can make the victim's story seem doubtful. When in public and without his partner, the abuser can be pleasant and likable. When with his partner, in public, abusers can be intentionally attentive and make displays of affection to mask the abusiveness (OCASI, 2006).

On the other hand, the abuser may subject his partner to constant public humiliation, making jokes about and ridiculing her (e.g., appearance, cooking), or he may criticize her publicly for small things he deems flaws. The victim may fear to do or say anything in case it leads to more humiliation or reprimand. It may become obvious to those around that the relationship is problematic, and a trained service provider coming in contact with the two will identify the presence of abuse in the relationship.

The "cycle of violence" originated with Lenore Walker's (1979) "The Battered Woman". While not all domestic violence cases correspond to this exact cycle, it serves as a useful model. Walker observed that many domestic violence situations usually begin with tension building, during which the abuser gets angry and the victim makes desperate attempts to calm the abuser. Following this is the making up period, in which the abuser may apologize for the abuse and makes promises that the tension situation will not occur again, often blaming the victim for having caused the abuse or denying that the abuse took place. The victim may then experience a calm period, accepting gifts and hoping that the abuse is over (OCASI, 2006).

Others, for example the *National Women's Health Resource Centre*, have characterized the cycle sequence as involving three different phases:

PHASE 1:

Tension Builds – the abuser may threaten or physically abuse the victim and the victim may do whatever is possible to calm him, believing she can prevent a violent incident, even though she usually fails (Walker, 1979)

PHASE 2:

Violence Occurs – the abuser often hits or sexually abuses the victim (Walker, 1979)

PHASE 3:

Honeymoon Phase – the abuser apologizes and promises to stop the abuse, usually blaming the victim. Often, the victim believes the apologies and forgives the abuser for the violence. However, the cycle resumes and the violence occurs again (Walker, 1979).

Video

Facilitator will refer to a video created by the *Women's Shelter of Saint Luis Obispo County* explaining the cycle of abuse. She will then engage the Community Leaders in discussion regarding power and control issues. The video can be found at:

<http://www.womensshelterslo.org/get-informed/cycle-of-violence>

POWER AND CONTROL

VIOLENCE AGAINST WOMEN: A CRIME OF POWER AND CONTROL

Many who work with victims of domestic abuse, as well as those who have experienced spousal abuse realize how “violence against women, also known as interpersonal violence, is a crime of **power and control**. It occurs in the context of many different types of relationships and takes many forms” (Assaulted Women’s help Line, 2008).

Indeed, the Assaulted Women’s Helpline webpage outlines:

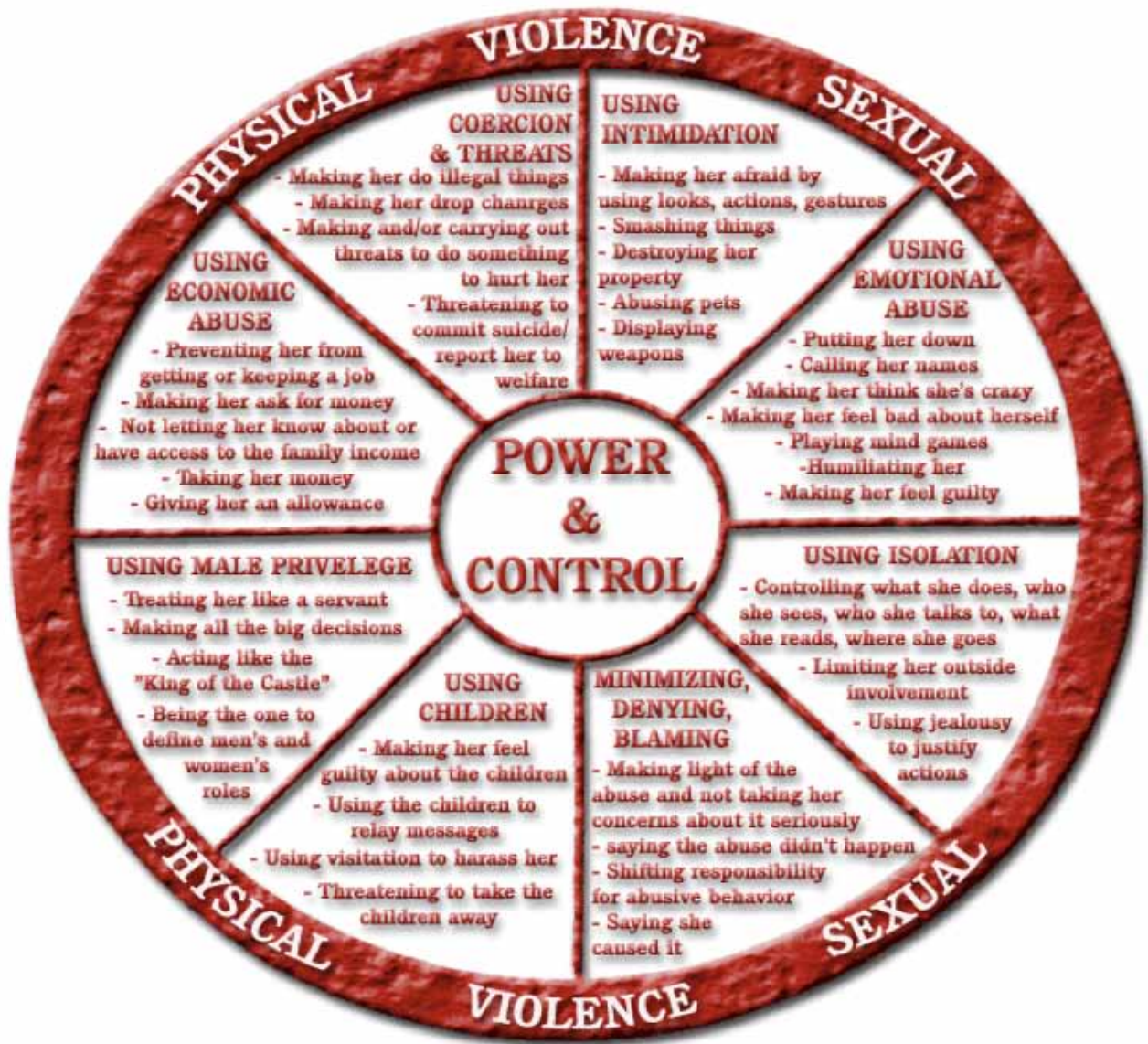
Violence against women is also a manifestation of the historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and the prevention of women’s full advancement (Assaulted Women’s Help Line, 2008).

Exercise

Referencing the first group exercise, Facilitator will ask the group to build on the “Power and Control Wheel”. The Community Leaders will then reflect on the wheel as it relates to immigrant women.

POWER AND CONTROL WHEEL

This diagram illustrates examples of dominating behaviour, which is often minimized or unrecognized by partners and society.



Source: Domestic Abuse Intervention Program. *Domestic Violence: Power and Control Wheels*. Retrieved on: September 13th, 2011 at: <http://www.turningpointservices.org/tpmain.htm>

POWER AND CONTROL WHEEL SPECIFIC TO IMMIGRANT WOMEN



This version of the Power & Control Wheel was adapted by the Foundation for the Prevention of Family Violence, San Francisco, with permission from the Domestic Abuse Intervention Project, Duluth, Minnesota. It examines some of the different forms in which women who are immigrants can be abused because they are immigrants. This English wheel was translated from the Spanish by CaNetiq.

Source: Domestic Abuse Intervention Project. Retrieved on September 14th, 2011 at:
<http://www.hotpeachpages.net/images/immigrantpower.html>

APPENDIX 1

I Got Flowers Today

Paulette Kelly

I got flowers today!
 It wasn't my birthday or any other special day;
 We had our first argument last night; And he said a lot of cruel things that really hurt;
 I know that he is sorry and didn't mean to say the things he said;
 Because he sent me flowers today.

I got flowers today!
 It wasn't our anniversary or any other special day;
 Last night he threw me into a wall and then started choking me;
 It seemed like a nightmare, but you wake up from nightmares to find they aren't real.

I got flowers today!
 And it wasn't Valentine's Day or any other special day;
 Last night he beat me and threatened to kill me;
 Make-up and long-sleeves didn't hide the cuts and bruises this time;
 I couldn't go to work today because I didn't want anyone to know-but I know he's sorry;
 Because he sent me flowers today.

I got flowers today!
 And it wasn't Mother's Day or any other special day;
 Last night he beat me again, and it was much worse than all of the other times;
 If I leave him, what will I do? How will I take care of the kids? What about money?
 I'm afraid of him, but I'm too scared and dependent to leave him! But he must be sorry;
 Because he sent me flowers today.

I got flowers today...
 Today was a very special day—it was the day of my funeral;
 Last night he finally killed me—I was beaten to death;
 If only I would have gathered the courage and strength to leave him;
 The women's shelter could have helped me, but I didn't ask for their help;
 So I got flowers today...for the last time.

Source: Kelly, P. (1992). *I Got Flowers Today*.

APPENDIX 2: Facts and Statistics Related to Woman Abuse

DISPELLING THE MYTHS OF DOMESTIC VIOLENCE

MYTH 1: Woman abuse is a new social problem.

FACT: Woman abuse is not new. It has been condoned throughout history. For example, the widely used term “rule of thumb” comes from a 1767 English common law that permitted a husband to “chastise his wife with a whip or rattan no wider than his thumb”.

MYTH 2: Woman abuse occurs more often among certain groups of people.

FACT: Woman abuse occurs in all ethnic, racial, economic, religious and age groups. However, violence in more affluent groups is often hidden because these women use shelters, legal clinics and other social services less often.

MYTH 3: Women remain in abusive relationships because they want to stay.

FACT: A woman may feel she cannot leave an abusive relationship for many reasons. For example, she may:

- hope the relationship will get better
- not want to break up the family
- find her partner’s abuse has isolated her from friends and family
- be afraid that her family and community will blame her for the abuse or encourage her to stay
- feel ashamed and blame herself for the abuse
- fear for her own and her children’s safety
- depend upon her partner’s income
- suffer from low self-esteem because of her partner’s abuse
- have nowhere else to go
- have a partner who has threatened to harm her if she leaves

MYTH 4: Alcohol causes men to assault their partners.

FACT: Research shows that the use of alcohol tends to be associated more with violence in cultures where alcohol is used as “an excuse” for socially unacceptable behaviour. Many abusers claim that they are “unconscious” when they are drunk or high, and that they have no control over their actions. However, a truly “unconscious” person would not be able to engage in behaviour that they have not performed in the past, and they will not be able to enact new or unlearned behaviour unless they are conscious of their actions. The real cause of wife assault is the batterer’s desire for power and control over his partner. Batterers often use alcohol as an excuse to avoid taking responsibility for abusive behaviour.

MYTH 5: Men who assault their partners are mentally ill.

FACT: The psychological characteristics of batterers are extremely diverse, so much that no single pathology can be linked to battering. Research shows that no personality traits or clinical factors set abusive men apart from the general population. This is supported by a recent study in which one in five Canadian men living with a woman admitted to using violence against his partner.

MYTH 6: Women often provoke assaults and deserve what they get.

FACT: Violence is a tool used by male abusers to control and overpower women. Abusive men know that their wives or girlfriends are frightened of them and use violence as a method of control. When a man is inclined to be violent, there is no behaviour or response a woman can use to prevent or stop his abuse. She can yell at him, she can hit back, she can run away or even withdraw, and he will still be violent.

Some men expect their wives to know what they want without telling them. These men then blame the wife when she does not do what he expects her to do. In this way, men create “provocation” in their own minds through their own expectations. For example, assaulted women report that their husband or boyfriend abused them because: “I fried his eggs the wrong way”, “I didn’t turn down the radio enough”, or “I went out with friends without asking his permission”. Men then attempt to justify the abuse of their wives by asserting that “she deserved it”. To avoid taking responsibility for his own behaviour and his controlling behaviour with his partner, a man who abuses often claims his partner provoked the assault. No woman, no child, no person, ever deserves to be beaten or emotionally or psychologically abused.

MYTH 7: Men are abused by their partners as often as women.

FACT: Research in Scotland has found that wife assault constitutes the largest proportion of family violence, almost 76%, as opposed to 1.1% for husband assault. Furthermore, more than 93% of charges related to spousal assault in Ontario are laid against men. Most charges laid against women are counter-charges laid by an assaulting partner or stem from acts of self-defence.

MYTH 8: Most sexual assault happens between people who do not know each other.

FACT: Between 70-85% of women who are sexually assaulted are assaulted by men they know. Six of every ten sexual assaults take place in a private home, and four of every ten take place in a woman’s home.

MYTH 9: Pregnant women are free from the violent attacks of the men they live with.

FACT: Of the one quarter of all women in Canada who have experienced violence at the hands of a current or past marital partner, 21% were assaulted during pregnancy. Forty percent of these women reported that the abuse began during pregnancy. Some reasons why men abuse during pregnancy include:

- Added financial stress
- The fetus becomes the centre of attention, triggering the abusive man's jealousy and fears of abandonment, which he deals with through violence
- Abusive men may view the fetus as an intruder and the pregnancy as something out of their control, which they try then to have power over

MYTH 10: Children who grow up in violent homes become violent when they are adults.

FACT: Children who have seen family violence can become abusers themselves because violence is the behavioural model they grew up with. But children are also very open to learning other ways of behaving and can come to understand that being violent does not promote a positive sense of self. For example, in a shelter for battered women, one of four children believed it is acceptable for a man to hit a woman if the house is messy. After group counselling, none of the children believed this.

Source: Domestic Violence Services Program. *Domestic Violence: Dispelling the Myths*.

Retrieved on September 15th, 2011 at: <http://www.familydomesticviolence.org/myths.html>

REFERENCES

Assaulted Women's Helpline. (2008). *Violence against Women: A Crime of Power and Control*. Retrieved on September 12th, 2011 at: <http://www.awhl.org/abuse.htm>

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Kelly, P. (1992). *I Got Flowers Today*. Retrieved on September 11th, 2011 at: <http://www.youtube.com/watch?v=wXJ2ei6nRcE&feature=related>

The Joint Committee on Domestic Violence. (1999). *Working towards a Seamless Community and Justice Response to Domestic Violence: A Five Year Plan for Ontario*. A Report to the Attorney General of Ontario.

United Nations. (1993). The United Nations Declaration on the Elimination of Violence against Women. United Nations General Assembly 48/104. Retrieved on September 6th, 2011 at: <http://www.un.org/documents/ga/res/48/a48r104.htm>

Walker, Lenore. (1979). *Dynamics of Domestic Violence – The Cycle of Violence*. Retrieved on September 9th, 2011 at: <http://www.enddomesticviolence.com/include/content/filehyperlink/holder/The%20Cycle%20of%20Violence.doc>



MODULE 2:

RISK FACTORS ASSOCIATED WITH VIOLENCE AGAINST WOMEN



NFF PROJECT: MODULE 2 AGENDA

SESSION TITLE: Module 2: Risk Factors Associated with Violence Against Women

DATE: Thursday, October 13, 2011

TIME: 10:00 am – 4:00 pm

TIMING

10:00-10:30:	Warm up and reflection
10:30-10:45:	Discussion exercise
10:45-11:15:	Signs of violence against women
11:15-11:30:	Discussion exercise
11:30-12:00:	Impacts of violence against women: impacts on the abuser; women; children
12:00-12:30:	LUNCH TIME
12:30-13:00:	Exercise: Impact of violence against women on children
13:00-13:30:	Impacts of violence against women on children
13:30-13:45:	Exercise: Group work
13:45-14:15:	Risk factors associated with violence against women
14:15-14:45:	Prevalence and severity of violence against women
14:45-15:00:	Barriers to achieving safety: video
15:00-15:30:	Exercise: Group work
15:30-16:00:	Barriers to achieving safety: literature

READINGS AND HANDOUTS

Appendix 1:	Potential impacts at different stages
Case scenarios:	Woman abuse affects our children: an educator's guide
Case scenarios:	Prevention of domestic violence against immigrant and refugee women

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MODULE 2: RISK FACTORS ASSOCIATED WITH VIOLENCE AGAINST WOMEN

SIGNS OF VIOLENCE AGAINST WOMEN

- Observable signs and indicators
- Verbal signs and indicators
- Physical signs
- Sexual signs
- Psychological signs
- Psychiatric signs

IMPACTS OF VIOLENCE AGAINST WOMEN

- Impacts on the abuser
- Impacts on women
 - Psychological
 - Physical
 - Societal costs
 - Exposure to violence against women
 - Barriers to seeking assistance
- Impacts on Children
 - Traumatic stress
 - Control tactics
 - Cycle of violence
 - Desensitization
 - Emotional problems
 - Behavioural problems
 - Physical problems
 - What recent surveys are telling us about children exposed to spousal violence

RISK FACTORS ASSOCIATED WITH VIOLENCE AGAINST WOMEN

- Age
- Relationship type
- Spousal homicides
- Emotional and psychological abuse
- Socio-economic factors
- Alcohol abuse
- Visible minority and immigrant woman status

PREVALENCE AND SEVERITY OF VIOLENCE AGAINST WOMEN

- Spousal assaults
- Spousal homicides
- Sexual assaults
- Criminal harassment

BARRIERS TO ACHIEVING SAFETY

- Language
- Isolation from and contact with family and community
- Changes in economic status
- Legal status
- Religion

APPENDIX

1. Potential impacts at different ages
2. Woman abuse affects our children: An educator's guide
3. Case scenarios: Signs of violence and barriers to safety

REFERENCES

MODULE 2: RISK FACTORS ASSOCIATED WITH VIOLENCE AGAINST WOMEN

NOTE: Module 2 will be facilitated over 2 training sessions

OBJECTIVE: This module will help encourage understandings regarding:

1. Signs of violence against women
2. Impacts of violence against women
3. Risk factors associated with violence against women
4. Prevalence and severity of violence against women
5. Barriers to achieving safety

Powerpoint and/or Flipchart Presentation

Facilitator will introduce and discuss the signs of violence against women, the risk factors associated with violence against women, the impacts of violence against women, the prevalence and severity of violence against women and the barriers preventing these women from achieving safety.

Discussion

Facilitator will encourage the Community Leaders to share some examples of the signs of violence against women.

SIGNS OF VIOLENCE AGAINST WOMEN

OBSERVABLE SIGNS AND INDICATORS

Appearance of extreme nervousness or visible anxiety
 Difficulty listening and focusing
 Uncontrollable crying or displaying of anger
 Physical signs of violence (e.g., black eye, bumps and bruises)
 Degrading or silencing of woman by partner in front of worker

VERBAL SIGNS AND INDICATORS

Feeling useless and unworthy
 Desiring to leave him but having nowhere to go
 Wanting to kill herself if not for the children
 Describing partner as very aggressive and mean

PHYSICAL

Broken bones
 Burns
 Stab wounds
 Concussions
 Perforated ear drums
 Loss of hair
 Chronic stomach/bowel pain or discomfort
 Chronic joint or muscle pain
 Palpitations
 Firearm wounds
 Bruises
 Cuts or abrasions
 Bites
 Sprains
 Chipped or lost teeth
 Internal injuries
 Chronic headache
 High blood pressure
 Detached retina
 Substance abuse problems

SEXUAL

Sexually transmitted diseases
 Chronic genital or pelvic pain
 Bruising or tearing of the vagina or anus
 Frequent pregnancies
 Fear of sexual intimacy
 Miscarriages
 Chronic vaginal or urinary tract infections
 Female genital mutilation
 Painful intercourse
 Infertility

PSYCHOLOGICAL

Low self-esteem
 Difficulty in forming or maintaining relationships
 Anxiety
 Lack of appropriate boundaries
 Self degradation
 Chronic stress
 Uncontrolled or rapid anger response
 Memory loss
 Loss of concentration or productivity
 Self-abusive behaviour
 Problems with parenting children
 Frequent crying
 Passivity
 Unusual fear response
 Increased watchfulness
 Sleep disturbances
 Phobias

PSYCHIATRIC

Depression
 Eating disorders
 Obsessive-compulsive disorder
 Suicidal thoughts
 Post-traumatic stress disorder
 Dissociation

Source: Middlesex-London Health Unit. Impact of Abuse on Women's Health. Available at: <http://www.healthunit.com/index.asp?mode=article&%20lang=english&articleID=10713>

Discussion

Facilitator will review the impacts of violence against women, children and abusers and will then encourage the Community Leaders to share some examples.

IMPACTS OF VIOLENCE AGAINST WOMEN

IMPACTS ON THE ABUSER

- Loss of family members
- Involvement with police and criminal justice system
- Loss of job and income
- Potential for escalation of abusive behaviour

IMPACTS ON WOMEN

- Loss of self-esteem
- Loss of income
- Loss of community
- Loss of housing
- Family court and child custody issues
- Long-term mental and physical health issues

One of the biggest challenges with measuring the impact of violence against women is the difficulty in adequately reflecting the impact on women in psychological and physical terms, as well as the costs associated with service delivery (Statistics Canada, 2006). For instance, if a woman has experienced an incident of physical or sexual assault, it can inevitably impact her physical and emotional well-being. For children, living in an environment where violence remains the only constant, it can encourage a continuation of violence through generations.

Psychological Impacts of Violence

According to the 2004 General Social Survey (GSS), women report higher levels of fear for their personal safety. For instance, 16% of women felt unsafe walking alone after dark compared with 6% of men. Even in the privacy of their own homes, 27% of women were concerned about their safety alone at night as opposed to 12% of men (Statistics Canada, 2006).

When speaking of psychological consequences, women often referred to the following: (1) being upset; (2) suffering low self-esteem; (3) suffering depression and anxiety; (4) suffering shame and guilt; (5) suffering sleeping problems; (6) fear for themselves or their children. In comparison to women (6%), men were more likely (30%) to report little or no effect on them (Statistics Canada, 2006).

Physical Impacts of Violence

According to the research, women are more likely to be victimized by violence. For instance, in the GSS, acts of spousal assault against women were more likely to result in physical consequences. Women are: (1) more than twice as likely to be physically injured by their partners; (2) six times more likely to receive medical attention; (3) five times more likely to be hospitalized; (4) three times more likely to have to take time off paid or unpaid work; (5) twice as likely to report ongoing assaults. When it comes to fear, which is most often a salient indicator of seriousness, women were more than three times (224,000) as likely as men to say that they feared their lives from a violent partner (Statistics Canada, 2006).

Societal Costs

Societal costs include: (1) offering and maintaining existing medical services; (2) counseling and shelter services; and (3) criminal justice services. Given that women are more likely to suffer serious spousal assaults, they are more likely to require and utilize these services. For instance, in terms of the police, women were twice as likely to seek protection from a violent spouse.

The psychological, social and cognitive effects of violence incur costs on families and to society as a whole. According to the GSS, children were more often present during assaults against women than in assaults against men. Research has also suggested that violence can contribute to the formation of single-parent families (68%) which inevitably places them at risk of economic hardship (Statistics Canada, 2006).

IMPACTS ON CHILDREN

Children and adolescents have and continue to be exposed to violence in their homes, schools, neighbourhoods and through the media. A large proportion of these young people are exposed to violence against women which often leads them to experience short and long term impacts that affect their readiness and ability to learn in terms of literacy, numeracy and social skills (Baker, Jaffe, 2007).

When it comes to seeking assistance, some children may face additional barriers because of differences from the dominant culture. These include:

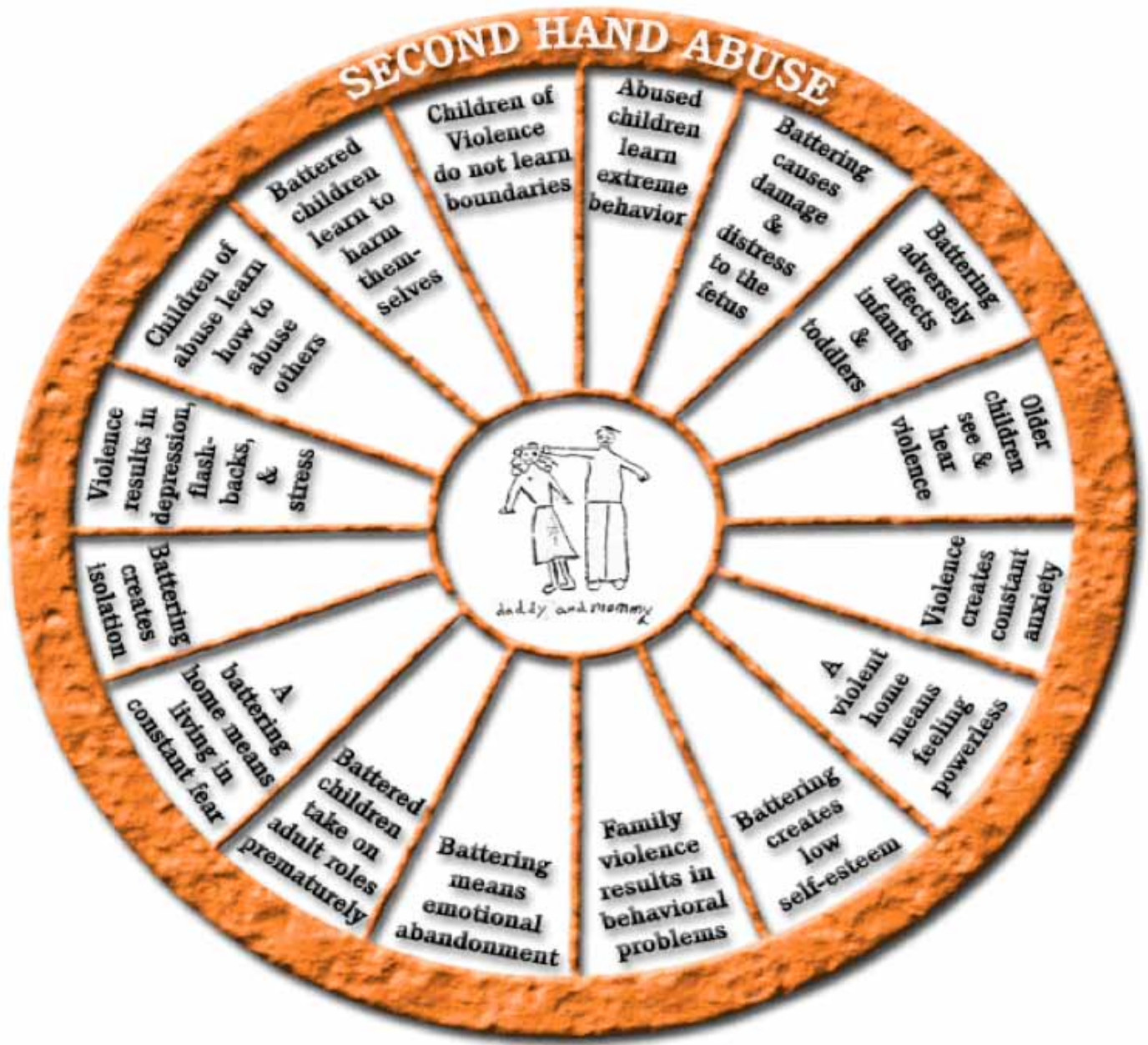
- Cultural and linguistic barriers
- The visibility of their mother's situation within their community
- Distrust of adults in positions of authority
- Increased concerns about confidentiality
- Increased isolation
- Limited resources and supports
- Racism / discrimination
- Lack of immigration status

Exercise

Facilitator will devote some time discussing the implications for children who witness violence. She will divide the Community Leaders into two (2) groups and ask that they identify some of these implications and then share these ideas as a whole. Facilitator will then discuss what some of the literature indicates regarding the implications for children who witness and/or are exposed to violence.

Facilitator will then introduce the Community Leaders to:

CHILDREN WHO WITNESS DOMESTIC VIOLENCE WHEEL



Source: Corry, B. (1994). The Painful Legacy of Witnessing Domestic Violence. Available at: <http://www.turningpointservices.org/tpmain.htm>

How are Children Affected by Violence against Women?

- Children and adolescents living with woman abuse are at increased risk for emotional and behavioural problems, including increased violent behaviour. They also have an increased risk of experiencing emotional or physical abuse. These difficulties may compromise their ability to learn and get along with others at school (Baker, Jaffe, 2007).
- Early identification of difficulties can lead to earlier and more effective support and intervention for young people and their families. Educators are in an ideal position to identify when a student is having difficulty (Baker, Jaffe, 2007).
- School-based interventions and prevention initiatives can reduce risk and increase protective factors for students. Educators are often caring adults who can make a difference in the lives of students who are experiencing difficulties at home (Baker, Jaffe, 2007).

Traumatic Stress: children will display reactions such as: flashbacks, nightmares, constant worry about possible danger (Baker, Jaffe, 2007).

Control Tactics (Baker, Jaffe, 2007) : the abuser may use the children as a control tactic against the victim

- Claiming the children's bad behaviour is the reason for the assaults on their mother
- Threatening violence against children and their pets in front of the victim holding the children hostage or abducting them in an effort to punish their mother or to gain compliance
- Withholding children's health cards or other essential documents (e.g., birth certificate, passport)
- Talking disrespectfully about their mother to the children

Cycle of Violence (Baker, Jaffe, 2007): Young people may imitate and learn the attitudes and behaviours modeled when woman abuse occurs in the home. They may:

- Use violence and threats to get what they want;
- Learn that people do not get in trouble when they hurt others;
- Believe men are in charge and get to control women's lives;
- And believe that women don't have the right to be treated with respect.

Desensitization (Baker, Jaffe, 2007): Exposure to violence may desensitize children and adolescents to aggressive behaviour. When desensitization occurs, aggression becomes part of the "norm" and is less likely to signal concern to young people.

Emotional Problems (Baker, Jaffe, 2007): Anger (which can be directed toward either parent or toward other children, etc.), confusion, depression, crying, suicidal behaviour, nightmares, anxiety and sadness, fears and phobias, feelings of worthlessness and shame, distrust of adult figures

Behavioural Problems (Baker, Jaffe, 2007): Withdrawing into or isolating themselves, being aggressive, exhibiting problem behaviours at home or school, possibly displaying regressive behaviour (e.g., baby-talk, reverting to bottle feeding or wanting a soother), experiencing lower academic achievement

Physical Problems (Baker, Jaffe, 2007): Children may complain of headaches or stomach-aches, nausea or vomiting, develop eating disorders, bed-wetting, and insomnia

What Recent Surveys are Telling Us About Children Exposed to Spousal Violence

- Statistics Canada estimates that where there is spousal violence, children have seen violence or threats in 37% of households
- About 70% of children who witnessed spousal violence saw or heard assaults against their mothers
- One-half of the women reported that they took their children to shelters in Canada to protect them from witnessing the abuse of their mother; 39% wanted to protect their children from psychological abuse; 18% did so to protect their children from physical abuse and 5% from sexual abuse (Baker, Jaffe, 2007).

Potential Impacts at Different Ages

Facilitator will refer to the “Potential Impacts at Different Stages” chart as offered in “*Woman Abuse Affects Our Children: An Educator’s Guide*” (Refer to Appendix 1).

Exercise

Facilitator will divide the Community Leaders into four groups and will ask them to reflect on four different scenarios which speak to how living with violence can impact the lives of students (refer to Appendix 2: *Woman Abuse Affects Our Children: An Educator’s Guide*, pg. 14-17).

RISK FACTORS ASSOCIATED WITH VIOLENCE AGAINST WOMEN

There are particular socio-demographic characteristics that have been known to encourage higher rates of violence. Although these risk factors cannot be said to be the causes of violence, they help identify the context in which violence occurs.

AGE

According to Statistics Canada (2006), rates of sexual assault and criminal harassment continue to be highest among young women under the age of 25. Age is also a risk factor for spousal homicide. Homicide rates are highest for young couples and decline among older age groups. In terms of sexual assault, being young and female become risk factors. For instance, 86% of victims of sexual offences reported to the police in 2044 were female.

RELATIONSHIP TYPE

In comparison, rates of spousal violence are higher for women living in common-law unions than those in marriages. We can infer that because common-law couples tend to be younger than couples in legal marriages and also, include men who have higher rates of unemployment, rates of violence would be higher (Statistics Canada, 2006).

In 2004, half of the women who reported experiencing spousal assault by a past partner indicated that the violence occurred after the couple had separated and that in 1/3 of post-separation assaults, the violence became more severe. Spousal homicides post-separation have been attributed to extreme possessiveness, jealousy and an attempt to maintain control over female partners through the use of violence. For instance, in half of all ex-partner homicides (1991-1999), the woman was killed within two months of leaving the relationship (Statistics Canada, 2006).

EMOTIONAL AND PSYCHOLOGICAL ABUSE

One of the most important predictors of physical and sexual violence in spousal relationships includes emotional and psychological abuse. Simultaneously, they include risk factors and indicators of escalating severity of physical and sexual assaults. For example, where women experienced psychological abuse in the form of intentional damage to their personal property, 61% were also assaulted by their spouses. These data can be used to infer that males who possess the following male behaviours will have much higher rates of physically or sexually assaulting their female spouses:

- Harming her or threatening to harm someone she knows
- Putting her down
- Demanding that they know who she is with and where she is at all times
- Limiting her contact with family and friends
- Being jealous
- Restricting her knowledge regarding family income

(Statistics Canada, 2006).

SOCIO-ECONOMIC FACTORS

Low income has been linked to higher rates of spousal assault against women. However, it remains unclear in terms of whether low income is a risk factor, a consequence of violence or a combination of both. Living in low-income situations may lead to frustration, tension in the family and to the use of violence as a response. Consequently, violence may lead to separation which results in a reduction of income for both victim and offender (Statistics Canada, 2006).

ALCOHOL ABUSE

According to the 1993 Violence Against Women Survey (VAWS), women whose spouses drank heavily reported rates of violence that were five times as high as those whose spouses drank moderately or not at all. Moreover, in 2004, female victims (44%) were more likely than male (24%) victims to state that their spouse had been drinking at the time of the violent incident. As with socio-economic factors, alcohol abuse cannot be said to be a direct cause of violence. However, simultaneously, alcohol and income are significant predictors of controlling and psychologically abusive behaviours (Statistics Canada, 2006).

VISIBLE MINORITY AND IMMIGRANT WOMEN

Despite the fact that Statistics Canada reports that visible minority status does not raise the risk of spousal violence, we need to take into account the fact that the survey was conducted in English and French and as a result, these figures may under-represent the actual rates of spousal violence against visible minority and immigrant women (OCASI, 2006).

PREVALENCE AND SEVERITY OF VIOLENCE AGAINST WOMEN

Estimating the prevalence of violence against women becomes challenging due to the very private nature of these experiences. For example, just over one-third of spousal assaults and less than 10% of sexual assaults are reported to the police (OCASI, 2006).

SPOUSAL ASSAULTS

Spousal assault became an important social issue in the early 1970s due to the efforts of the women's movement. According to Statistics Canada's 2004 General Social Survey (GSS), 7% of women living in a common-law or marital relationship reported that they had been physically or sexually assaulted by a spousal partner. These figures represent 653,000 women in 2004. Despite the fact that there has been a decline in spousal assaults since 1993 (12%), it is still difficult to determine the reasons behind the decline. However, we can infer that some of the factors include:

- Increased use of services by abused women
- Increased public awareness
- Improved training for police officers and Crown attorneys
- Coordinated inter-agency referrals in many jurisdictions
- Growth of provincial/territorial domestic violence legislation
- Increased number of treatment programs for violent men
- Positive changes in women's social and economic status that may enable them to leave abusive relationships at an earlier stage

In general, women are more frequently subjected to severe forms of violence from men than men are from women. For instance, in 2004, twice as many women were beaten by their partners and four times as many were choked (Statistics Canada, 2006).

POLICE REPORTED DATA ON SPOUSAL ASSAULT

Data collected from the police forces indicate that between 1998 and 2004, 87% of victims of partner assaults were women. Furthermore, current and former husbands make up the largest number of intimate partner assault offenders, with current and former boyfriends being the second highest category (Statistics Canada, 2006).

SPOUSAL HOMICIDE

One in five homicides in Canada involves the killing of an intimate partner (Statistics Canada, 2006). Records have indicated that in 41% of spousal killings of men, in which police had the requisite information, the police determined that the male victim was the first one to use or threaten to use physical force or violence in the incident. Over the last 30 years, the percentage of men who were charged with first degree murder in spousal killings has risen from 24% to 49% (Statistics Canada, 2006).

SEXUAL ASSAULT

According to the 1993 Violence against Women Survey (VAWS), 39% of Canadian adult women reported having had at least one experience of sexual assault since the age of 16. The Criminal Code defines sexual assault as conduct ranging from unwanted sexual touching to sexual violence resulting in serious physical injury to the victim. Moreover, the Code defines three levels of offences according to the seriousness of the offence or the degree of physical injury sustained by the victim:

1. Level 1 Sexual Assault: involves minor physical injuries or no injuries to the victim
2. Level 2 Sexual Assault: involves the use of a weapon or threats, or results in bodily harm
3. Level 3 Sexual Assault: results in wounding, maiming, disfiguring or endangering the life of the victim

Please be advised that sexual assaults driven by level 1 account for 90% of all incidents reported to the police (Statistics Canada, 2006).

CRIMINAL HARASSMENT

In 1993, the Criminal Code incorporated the offence of “stalking”. This legislation was introduced as a response to violence against women and in particular, spousal assaults against women (Statistics Canada, 2006).

Criminal harassment includes obsessive behaviour directed towards another person. More specifically, it includes:

1. Following a person from place to place or;
2. Repeatedly attempting to contact that person over a period of time;
3. Watching or keeping watch over someone’s home or workplace;
4. Making threats against another person known to the victim

In 2004, ¾ of incidents of criminal harassment reported to the police were directed at female victims. In half of these incidents, women were stalked by a person with whom they had an intimate relationship. The majority of stalking victims were stalked by a male (80%). We can infer from this data that:

1. Women report higher rates of stalking
2. Women are more likely to be harassed with repeated telephone calls,
3. Women are more likely to be harassed with repeated requests for a date,
4. Women are more likely to be harassed with unwanted messages and gifts or letters and
5. Women are more likely to receive other forms of unwanted communication
6. Women are more likely to be followed and spied on
7. Women are more likely to have stalkers outside their homes, workplaces

BARRIERS TO ACHIEVING SAFETY

Video

Facilitator will set the context for this section by presenting a short video which speaks of the multiple barriers women face in relation to violent situations. The video can be accessed at:

<http://resources.curriculum.org/womanabuse/module3.shtml>

Exercise

Facilitator will separate the Community Leaders into four (4) groups. Each group will be provided with a scenario which speaks to the barriers associated with violence against women (Refer to Appendix 3). The groups will first read the scenarios, answer the questions and then engage in group discussion. After Facilitator has reviewed the literature under “Barriers to Achieving Safety”, she will then return to this exercise and ask that the Community Leaders apply all new barriers they have learned of to the scenarios.

Powerpoint and/or Flipchart Presentation

A review of the literature of violence against women has helped explain how immigrant-specific factors exacerbate the already vulnerable position – as dictated by class, gender and race – of immigrant women in violent situations (Menjivar, Salcido, 2009). Despite differences in language, religion and custom, physical assaults on women occur at all social and economic levels. However, there has been a common tendency to essentialize violence against women in some ethnic groups as an inherent part of their cultural repertoire. For instance, some studies have found that police officers view domestic violence among immigrants as inherently part of their culture and that they express higher levels of violence because they import it with them (Menjivar, Salcido, 2009).

However, a review of the literature indicates that levels of violence against women within ethnic communities are not higher rather, that the experiences of immigrant women in domestic violence situations are often exacerbated by their specific position as: immigrants with limited language skills, lack of access to jobs, precarious legal statuses and experiences in their home countries (Menjivar, Salcido, 2009).

LANGUAGE

English language acquisition impedes women from learning and accessing services in receiving communities. The ability to speak the host country language greatly influences the process of resettlement and adaptation into the new country (Menjivar, Salcido, 2009). It should come as no surprise that immigrants with limited language skills tend to live in communities with co-ethnics. Simultaneously, social and cultural differences, a lack of understanding of the legal process, lack of job opportunities and language differences work to disadvantage recent arrivals. For many immigrant women, language becomes a barrier when trying to access and communicate their needs to community service providers and in seeking protection from their abusers through the criminal justice system (Menjivar, Salcido, 2009).

Consequently, there are some immigrant women who, in the absence of host-country language skills, become adept at networking informally in their communities. They manage to access information and services, thus providing a sense of “legal consciousness” (Menjivar, Salcido, 2009) which provides an understanding of their rights. Even though language skills can break barriers by reducing the abusers ability to reinforce his power and control, it does not always lead to an improvement for immigrant women in violence situations. Rather, it may exacerbate the abusive behaviour because male control and orthodox gender roles become contested.

ISOLATION FROM AND CONTACT WITH FAMILY AND COMMUNITY

Isolation for immigrant women may occur more easily because they have left behind their families and loved ones. Entering a foreign environment, not knowing the language, culture, or physical geographic area and not having family or friends around makes it easier for men to control women’s lives both emotionally and physically. Due to isolation, men are better able to gain sole control over resources that could offer legal, financial, and/or emotional support to the women (Menjivar, Salcido, 2009).

Many immigrant women suffer from social isolation and it can have fatal results. For instance, Morrison, Guruge and Snarr (1999), found that isolation and feelings of powerlessness led Tamil women in Canada to jump from their apartment buildings to their deaths. Because the abusive partner gains momentum in power and control after immigration, women no longer have the support of their sisters, cousins and friends to help them escape that unfortunate reality. However, sometimes, even when these women live near family and friends, orthodox views about marriage and gender roles tend to take over and encourage the perception of violence as acceptable behaviour. If she leaves the abusive partner, she runs the risk of being ostracized by her family because she has left and thus, could not possibly be a “good wife” and she inevitably feels guilty. As such, these women face the difficulty of: (1) challenging traditional gender roles; (2) trying to make use of the options that have become available to her through social service providers; and (3) prioritizing their needs above their family because most often, the abusive partner is the primary source of income for the extended family (Menjivar, Salcido, 2009).

When speaking of arranged marriages, orthodox views prevail and restrict these women from accessing the supports they require. The woman’s family frequently seeks to maintain their status and respectability, often at the expense of her security and safety. However, women who opt to marry outside of the practice of arranged marriages may feel as though they have gained power in one arena but lose in the area of family support. In such cases, if these women become victims of violence, they are likely to be left to fend for themselves (Menjivar, Salcido, 2009).

CHANGES IN ECONOMIC STATUS

Some studies have indicated that employment increases women's bargaining power and control over resources (Menjivar, Salcido, 2009). This offers more personal freedom and egalitarian relationships within the home. However, other studies have indicated that participation in the labour force reduces the man's authority and as result, conflict occurs. An increase in a woman's economic status jump-starts demands concerning money decisions and investments. The situation is even more so complicated when the husband remains at home or his job is temporary and/or unstable. Thus, conflict rather than equality may be the result of a woman's greater independence and may lead to an increase in the rate of separation or divorce and violence.

LEGAL STATUS

Precarious legal statuses compound vulnerability and isolation. Often, immigrant women fear contact with authorities and as a result, may underutilize or avoid the criminal justice system altogether. Immigrant women can be in vulnerable situations because the legality of their stay in the receiving country often is linked to their spouses. Women coming to Canada as visitors or are sponsored by their Canadian partners, face a particular vulnerability as they have no permanent status. As a sponsor, a spouse has power and control over the initial immigration procedures, making their partner, vulnerable to tactics of control (OCASI, 2009).

RELIGION

Many women are engaged in religious practices that prevent them from choosing a life free from violence. In addition, patriarchal beliefs have also taught them that men are entitled to do as they choose without consequence. If women seek help from religious community members, they will often not receive the support they need, especially if their partners are in prominent positions. Instead, they are encouraged to do everything possible to make the relationship work. Religious beliefs may even lead them to think that any abuse they experience is merited through the interpretation of religious scripts. Religious teachings on the sanctity of marriage are often coupled with teachings that divorce is an offense. In some communities, the stigma attached with divorce makes it difficult for her to remarry within her community once she has left and also, if she does leave, is often held responsible for the end of the marriage (OCASI, 2009).

APPENDIX 1:



Potential Impacts at Different Ages¹⁹

Key Aspects of Development	Potential Impact of Woman Abuse
Preschoolers	
Learn how to express aggression and anger, as well as other emotions, in appropriate ways.	⇒ Learn unhealthy ways of expressing anger and aggression; possibly confused by conflicting messages (e.g., what I see vs what I'm told).
Think in egocentric ways.	⇒ May attribute violence to something they have done.
Form ideas about gender roles based on social messages.	⇒ Learn gender roles associated with violence, victimization, and patriarchal ideology.
Increased physical independence (dressing self, etc.).	⇒ Instability may inhibit independence; may see regressive behaviours.
School-Aged Children (6 to 11 Years)	
Increased emotional awareness of self and others.	⇒ More awareness of own reactions to violence at home and of impact on others (e.g., concerns about mother's safety, father being charged).
Increased complexity in thinking about right and wrong; emphasis on fairness and intent.	⇒ Possibly more susceptible to adopting rationalizations heard to justify violence (e.g., alcohol causes violence; victim deserved abuse).
Academic and social success at school has primary impact on self-concept.	⇒ Ability to learn may be decreased due to impact of violence (e.g., distracted); may not notice or may disregard positive statements or selectively attend to negatives or evoke negative feedback.
Increased same sex identification.	⇒ May learn gender roles associated with intimate partner abuse (e.g., males as abusers, females as victims).
Adolescents	
Increased sense of self and autonomy from family.	⇒ Family skills for respectful communication and negotiation may be poorly developed; transition to adolescence may be more difficult for youth and family.
Physical changes brought on by puberty.	⇒ May try to physically stop violence; may use increased size to impose will with physical intimidation or aggression.
Increased peer group influence and desire for acceptance.	⇒ Possibly more embarrassed by violence at home; may try to escape violence by increasing time away from home; may use maladaptive coping to avoid violence (e.g., drugs).
Dating raises issues of sexuality, intimacy, relationship skills.	⇒ May have difficulty establishing healthy relationships; possibly at greater risk to becoming involved in dating violence (e.g., may see boys as abusers, gender role stereotypes).
Increased influence by media.	⇒ Possibly more influenced by negative media messages about violent behaviour, gender role stereotypes.

APPENDIX 2:

Woman Abuse Affects Our Children: An Educator's Guide

The Community Leaders will be asked to read the case examples and discuss how living with violence has impacted the student's life

IMPACT: Reaction to a Police Officer

When a uniformed police officer drops in to say hello to the grade 1 teacher after dropping his son off at school, six-year-old Yazim gets under her desk and covers her face with her hands. Her teacher thinks Yazim's reaction might relate to her emigration experiences from her war-affected home country. When the teacher bends down to talk with Yazim, large tears are flowing from her tense face. Yazim knows the visitor is a policeman. When asked why she is crying, Yazim asks if the policeman is going to take her away because her Mommy is hurt again. Yazim talks about her parents fighting and her worries. She believes her brothers will be sent back to their home country if her father goes to prison. She also worries there will be no one to look after the children if something happens to her mother.

IMPACT: Encourages Fighting

Quyen, age nine, learned English quickly after arriving from his homeland three years ago. However, he is somewhat isolated in this school where there are few other newcomer children. He is shy with the Canadian boys, but tries hard to fit in. Nevertheless, when challenged in any way, Quyen lashes out in anger and usually ends up in the principal's office for fighting. The principal schedules an appointment with Quyen's mother and arranges for an interpreter, who turns out to be a neighbour of the family. Quyen's mother has few English skills. Quyen's mother repeatedly insists that he is a good boy who is picked on by other students. The principal asks if Quyen's father ever uses physical violence that Quyen might see at home. When the interpreter asks the mother the question, there follows a lengthy exchange between them during which Quyen's mother seems anxious and upset. The interpreter answers the question: "My husband is a good man. He provides well for his family."

IMPACT: Becomes Disrespectful Towards Adult Females

John, age 13, and his mother are talking with the school social service worker. His mother expresses concern regarding John's verbal disrespect for his female teachers. This is most evident when he is being reprimanded. He is also physically aggressive toward his mother if she enforces limits on his behaviour (e.g., curfew). His mother is surprised by John's actions. She reports that John witnessed his father being violent toward her until he was 8 years old. She describes being very close to her son and proudly tells of a time when he attacked his father with a wooden spoon in an effort to stop him from choking her. She knows John hated his father's violent behaviour and is hurt and puzzled by John's aggression toward her and his teachers.

IMPACT: Encourages the Acceptance of Dating Violence

After physical education class, the teacher asks to meet with Rosa and inquires about the vivid bruises on her upper arms. Rosa, age 14, describes a fall. After supportive challenges, Rosa admits that her boyfriend had grabbed her by the arm and pulled her away. She quickly explains it was her fault because she had been speaking to another boy who is a friend. When asked about her female friends, Rosa shares that she no longer sees them because she has to be home in case her boyfriend wants to see her.

Background

Rosa, age 14, grew up witnessing violence by her father against her mother and her sisters. Since coming to Canada, they have fled many times to the shelter for safety. She hates how her father treated them and is glad he no longer lives with them. However, she continues to fear that he will carry out his threats of killing her mother.

APPENDIX 3: Scenarios

Source: OCASI, 2006. *“Prevention of Domestic Violence against Immigrant and Refugee Women”*. Toronto, Ontario. Pg. 46-50.

Available at: <http://www.ocasi.org/index.php?qid=946>

SCENARIO ONE

Rula is an undocumented woman from the Middle East. Her application for refugee status has been refused, as has her husband’s. They have remained in Canada and are living in the Greater Toronto Area (GTA).

Rula’s husband is working for a subcontractor who pays him in cash. He speaks English and, though they are living “underground”, he has made a few friends at work who are also undocumented workers.

Rula’s husband insists that he control all their finances and does not allow Rula to find any work outside the home. Rula does not speak English, but her husband will not permit her to go to English as a Second Language (ESL) classes, which are offered at a community agency close to their apartment building, where documentation is not required. He tells her that because she has no status, she can be picked up by the police at any time and deported. When she tells him that he too is in a vulnerable position, legally, he accuses her of trying to undermine his confidence, and shouts at her, saying she does not understand the Canadian legal system as he does and that she is dependent on him for her safety. When she begins to plead with him to allow her to attend ESL classes, telling him that she wants a future in Canada, he threatens to leave her stranded and alone if she does not stop pestering him. He begins screaming at her and grabs a framed photograph of Rula’s sisters from the table and smashes it to the floor. Rula is terrified by this and hurt that he would destroy something that means so much to her. She stops talking and does not react to her husband’s act, fearful for her physical safety. Her husband calms down and offers to prepare dinner for both of them. Throughout the evening, Rula is on her guard, expecting that at any moment, with no provocation, her husband will become violent again.

Questions for Discussion

1. Are there any signs of violence? If yes, what are they?

2. What are some of the barriers to safety that Rula is facing in Canada?

SCENARIO TWO

Chen is a recently landed immigrant from Hong Kong. She lives with her husband and his father in downtown Toronto. Chen does not speak English and is dependent on her husband and his father, who have come to Canada with some money to invest in a business they hope start. Both men speak fluent English and spend much of their time outside the home. Sometimes Chen's husband brings her small gifts or offers to order in take-out food for dinner so that she will not have to prepare the meal.

Chen is not permitted to leave the house, to visit with friends, or to go for doctors' appointments without her husband or father-in-law. When she is out with them and with other people, her husband or her father-in-law make fun of her cooking, joke about her appearance and her clothes, and criticize her demeanour. She does not say anything, for fear of making the situation worse for herself, and because she is terrified that she might be beaten when they get home. Chen is a devout Buddhist, but is not permitted to attend the Buddhist Temple in her area. Her husband ridicules her religion and her beliefs. The last time she pleaded with him to allow her to go to the temple, he hit her across the face with the back of his hand. He often berates her, calling her "stupid", "ignorant", and "ugly". Chen does not interact in any meaningful way with anyone other than her husband and her father-in-law.

Questions for Discussion

1. Are there any signs of violence? If yes, what are they?
2. What are some of the barriers to safety that Chen is facing in Canada?

SCENARIO FOUR

Neema is an immigrant woman of colour. Her first language is Arabic and she is fluent in English and French. She has worked hard to get her certification as a medical technician, has a job she likes, and her contribution to her family's income is essential. Both her teenage children are in school and hope to go to university.

Neema's husband does seasonal construction work. He insists that he and Neema keep joint chequing and savings accounts, and Neema's monthly pay is deposited directly into the account. He does not allow her signing privileges on cheques, and she can only have access to any money she needs through him.

When he is not working, he likes to spend time with friends, including women friends, and often comes home late at night. He expects that there will be a meal kept warm in the oven for him, whatever time he arrives. The last time he came home late and there was no dinner prepared for him, he rampaged through the house at 2.00 a.m., tearing books from the shelves and breaking dishes. When Neema came down to try to stop him, he attacked her with a knife, forcing her to run out into the street to get away from him. She was finally able to get some help from a neighbour, who offered to call the police. Neema did not want to get the police involved. She had tried before to get help from the police, but they did not take her complaint seriously. On this particular night, concerned about leaving her children alone with her husband, she made her way back into the house and found him passed out on the kitchen floor. The next morning he was contrite and apologized, claiming he did not remember anything about the knife attack. That night, he came home for dinner and helped wash the dishes.

Lately, Neema's husband has been phoning her at work several times a day and her supervisor is concerned about it and has asked her to put a stop to it.

He has also shown up at work a few times in the past couple of weeks, sometimes meeting her at the end of her shift, sometimes watching her from a distance. He has insisted that he choose what clothes she will wear to work, claiming that she dresses in a provocative way and accusing her of having an affair with one of her coworkers. He has started to demand that she account for every hour of her time away from her workplace.

He has threatened to force her to quit her job, insisting that he can support his family without her help and that her place is at home with her children. When she reminds him that her income is essential at this time in their lives, he usually responds with a smack across the face. Last week she had to cover up bruises on the side of her face with makeup before she left for work. She very much wants to keep her job but is beginning to feel that it might be better if she quit. That way she can stay at home, like her husband wants her to do. Maybe then he'll stop his violent outbursts and attacks.

Questions for Discussion

1. Are there any signs of violence? If yes, what are they?

2. What are some of the barriers to safety that Neema is facing in Canada?

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MODULE 3:

CULTURAL BIASES AND AWARENESS OF STIGMATIZED IDENTITIES, STEREOTYPES AND PREJUDICES



NFF PROJECT: MODULE 3 & 5A AGENDA

SESSION TITLE: Module 3 & 5A: Cultural Biases and Awareness of Stigmatized Identities, Stereotypes and Prejudices; Understanding Community Development & Violence against Women

DATE: Monday, October 17, 2011

TIME: 10:00 am – 4:00 pm

TIMING

10:00-10:30:	Warm up and reflection
10:30-11:30:	The social context of woman abuse and the different dimensions of diversity
11:30-12:00:	Consistency of language when discussing bias, stereotypes, Prejudices and discrimination
12:00-12:30:	LUNCH TIME
12:30-12:45:	Exercise: Group reflection
12:45-13:00:	Steps to managing personal biases
13:00-13:15:	Discussion: Anti-racist feminism
13:15-13:30:	Anti-racist feminist theory
13:30-14:00:	Discussion: Approaches to understanding community development
14:00-14:30:	Community engagement continuum
14:30-15:00:	Exercise: Group work
15:00-15:15:	Community engagement continuum (continued)
15:15-15:45:	Exercise: Group work
15:45-16:00:	Community engagement continuum (continued)

READINGS AND HANDOUTS

Case Scenario:	The Cambodian Association of America
Case Scenario:	The Korean Community Centre of the East Bay
Appendix:	community outreach strategies to address domestic violence

TABLE OF CONTENTS

MODULE 3: CULTURAL BIASES AND AWARENESS OF STIGMATIZED IDENTITIES, STEREOTYPES AND PREJUDICES

THE SOCIAL CONTEXT OF WOMAN ABUSE AND THE DIFFERENT DIMENSIONS OF DIVERSITY

- Social context of woman abuse
 - Gender role stereotypes
 - The socialization of girls and boys
 - Violence in the media
 - Attitudes and behaviours leading to woman abuse
- Dimensions of diversity

CONSISTENCY OF LANGUAGE WHEN DISCUSSING BIASES, STEREOTYPES, PREJUDICES AND DISCRIMINATION

- Biases
- Stereotypes
- Prejudices
- Discrimination

STEPS TO MANAGE PERSONAL BIASES

- Recognize; redirect; reflect

GUIDELINES FOR DEVELOPING ANTI-BIAS SKILLS AND DIVERSITY COMPETENCE

- Awareness
- Knowledge
- Skills
- Action / behaviour
- Relevant definitions

APPENDIX

1. Video: *“Provoked”*

REFERENCES

MODULE 3: CULTURAL BIASES AND AWARENESS OF STIGMATIZED IDENTITIES, STEREOTYPES AND PREJUDICES

NOTE: Module 3 will be facilitated over 2 training sessions

OBJECTIVE: This module will help encourage understandings regarding:

1. The Social Context of Woman Abuse and the different dimensions of diversity
2. Consistency of language when discussing biases, stereotypes, prejudices and discrimination
3. Steps to manage personal biases
4. Guidelines for developing anti-bias skills and diversity competence

INTRODUCTION

Issues of inequality, social status and privilege may emerge when talking with communities about woman abuse. Woman abuse exists as a result of complex, multifaceted factors which include: gender role and socialization stereotypes; violence in the media; attitudes and behaviours leading to biases and prejudices for women. (NFF, 2010)

It is important to increase awareness of the diversity of women from all ethnic groups, who are differently-abled, and who engage in non-stereotypic gender activities. Communities should reflect positive social values and attitudes, creating an environment that is rich in possibilities for exploring gender, ethnicity, and different-abledness sets (OCASI, 2006).

Our responsibility is to: improve communication and critical thinking skills; build conflict resolution skills and increase cross-cultural understandings; and take leadership roles in promoting justice and equity.

THE SOCIAL CONTEXT OF WOMAN ABUSE AND THE DIFFERENT DIMENSIONS OF DIVERSITY

Powerpoint and/or Flipchart Presentation

Facilitator will present the “social context of woman abuse”. This will be followed by a segment in which key concepts will be presented. The group will become familiar with the different dimensions of diversity.

SOCIAL CONTEXT OF WOMAN ABUSE

Woman abuse exists as a result of complex, multifaceted factors. Each of the factors described below contributes to inequality between women and men in our society and an uneven sharing of power.

Gender Role Stereotypes

Traditional stereotypes (about men and women) limit the choices we make in our daily lives. Gender role stereotypes often compel men to be tough and controlling, and women to be passive and obedient. Historically, men have held the majority of decision making power in society; while there have been some changes over the last 30 years regarding the gender roles of men and women, male-dominated power and control still exists within our society. Some examples include: women’s under representation in political parties; women still shoulder the main responsibility for child care and unpaid work inside the home; women earn less income compared to men (70 cents for every dollar earned by their male counterpart) and fewer women occupy senior positions in business than men (NFF, 2010).

Young boys and men often have more opportunities, power and privilege in academics, athletics, employment, the criminal justice system, and their intimate relationships. Some believe they are superior to women on all levels (i.e. intellectually, socially, financially, and parentally) and therefore have the right, or that their role justifies the use of abusive, dominating behaviour to gain and maintain their positions of authority and prestige (NFF, 2010).

The Socialization of Girls and Boys

The messages we receive as children stay with us as we become adults. Some kids grow up learning that men are supposed to be tough and controlling and women are supposed to be passive and obedient. These kinds of stereotypes are harmful because they teach a child that being male is more desirable and more valued than being female. When family, friends and others in the community expose children to gender stereotypes and sexist attitudes, children learn to act in ways that support gender inequalities (NFF, 2010).

Even though laws and social policies have changed in an effort to mitigate inequality between women and men, gender stereotyping persists generation after generation because of the messages we give children about how we value women and men. These messages are relayed through song lyrics, advertisements, movies, television, video games, and through the influential words of other adults around them (NFF, 2010).

Violence in the Media

Media plays a considerable role in supporting gender stereotypes for both men and women. When media messages portray harmful myths, restrictive roles for women and men, or sexist attitudes it normalizes women as powerless and supports woman abuse. This in turn serves as a model for what is considered acceptable behaviour in society (NFF, 2010).

Attitudes and Behaviours Leading to Woman Abuse

Unfortunately, societal attitudes and behaviours that privilege being male over being female continue to maintain and (re)produce themselves over time. For instance: male sports are better supported and better funded than female sports; the selection of male fetuses over female fetuses still exists as a practice; women's leadership roles are restricted in some faith organizations; family property is sometimes unequally allocated in estate division (e.g. farm being inherited by the male offspring); on reserves Aboriginal men maintain the property rights of the matrimonial home, when a family separates (NFF, 2010). Values that place more importance on men than women result in societal attitudes that condone woman abuse. These attitudes make it more acceptable to disrespect or harm women because they are viewed as less important and powerful than men.

Oppression is sustained by the privilege associated with a preferred gender, race, religion, class, sexual orientation, age and physical ability. In order to end woman abuse, all women must become equal to men and be valued and respected equally in society (NFF, 2010).

This session encourages participants with an awareness of the influence of our cultural rules, values, beliefs and prejudices and to act in a manner that promotes mutual respect. It will also enhance our awareness of an understanding of human diversity by providing skills that will enable us to effectively interact with persons of diverse populations (NFF, 2010).

DIMENSIONS OF DIVERSITY

“Diversity is the term used to describe the relative uniqueness of each individual in the population. This condition is considered favourable as the greater the variety of genes available to the genetic algorithm the greater the likelihood of the system identifying alternate solutions” (Texas Commission, Cultural Diversity Curriculum, 2008).

There are many ways that people differ from each other. These ways are referred to as the dimensions of diversity. Diversity is often defined demographically, but it is also possible to define it more broadly in terms of cognitive traits such as personality and thinking styles (Rice, Kraus and Hodari, 2007).

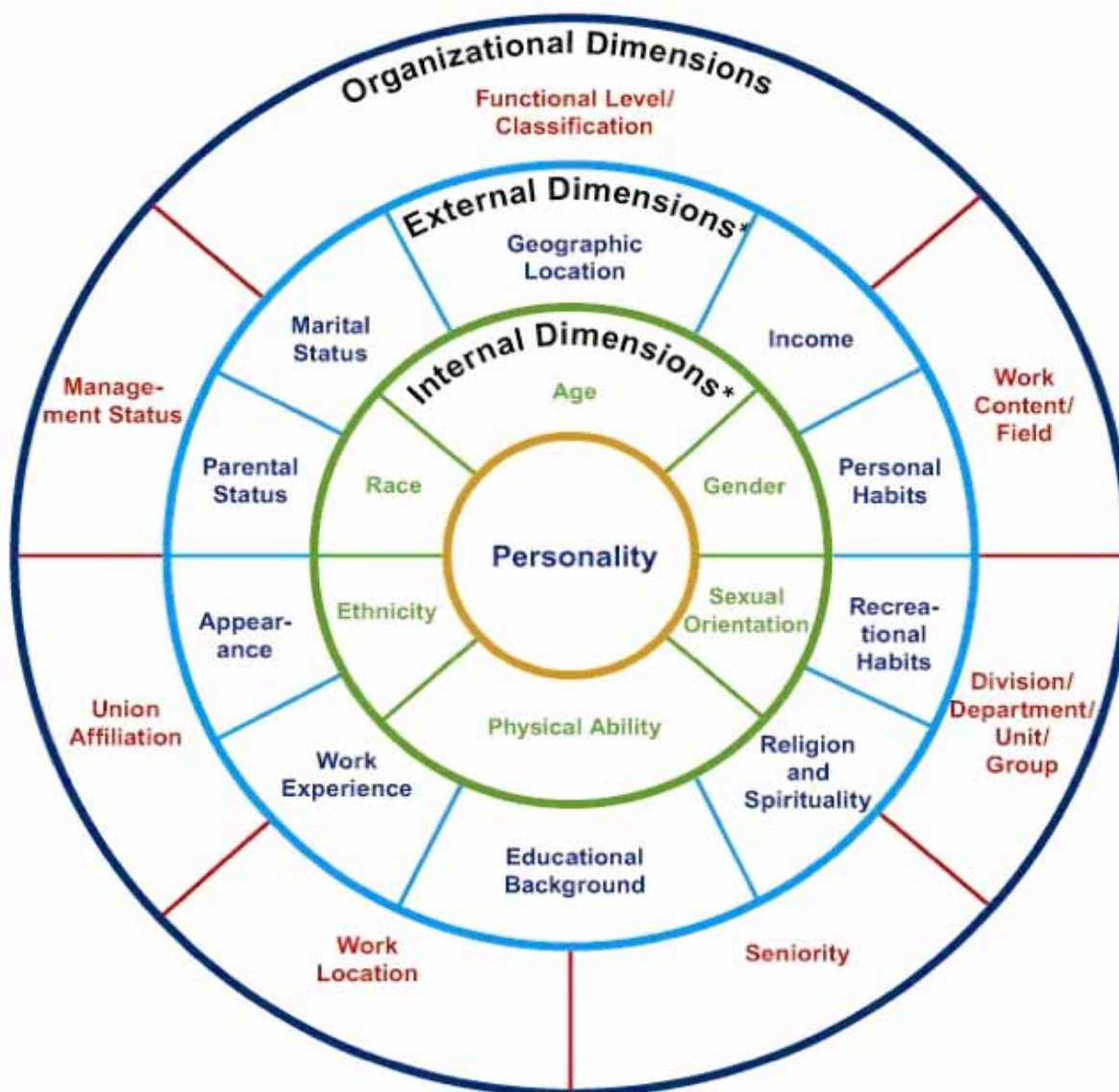
Diversity is more than just tolerating differences; it is respecting, appreciating and understanding the condition of having unique characteristics. Diversity refers to the presence of a wide range of human qualities and attributes within a group or an organization. It is about understanding each other and moving beyond simple tolerance, to embracing and celebrating the rich dimensions of diversity contained within each individual. Read more: www.health.gov.on.ca/english/providers/pub/mhitf/.../app_e.pdf

The dimensions of diversity include age, gender, race, ethnicity, physical and intellectual ability, religion, educational background, and more.

According to Gardenswartz and Rowe (2005), diversity consists of four layers.

These layers include:

1. **PERSONALITY:** the core of this model covers all aspects of a person's personality.
2. **INTERNAL DIMENSIONS:** or the individuals core dimensions which are not easily changed (1st ring of circle)
3. **EXTERNAL DIMENSIONS:** Contains dimensions that can be altered (2nd ring of circle)
4. **ORGANIZATIONAL DIMENSION:** Associated with past and current experiences (outer ring)



Source: Gardenswartz and Rowe. (2005). *Implementing an Effective Diversity Initiative, Diversity Leadership Alliance*. Phoenix, AZ

The dimensions of diversity give us a better understanding of the many attributes that come together to make us who we are as individuals. Examining the depth of these dimensions helps us recognize the many attributes that we have in common with each other, while at the same time appreciating those that make us unique (Texas Commission, 2008).

These dimensions provide us with a reference point to help convey the message that there is more to an individual than what meets the eye.

Each culture sets expectations or societal rules for expected behaviour. They tend to share common values and beliefs as well. Cultural rules provide a framework for imparting meaning to events, objects and people (Texas Commission, 2008). The rules enable us to make sense of our surroundings and reduce anxiety about the social environment. We learn these rules as children by listening and observing others. By following these rules we reduce conflict in our everyday existence. (Texas Commission, 2008)

Many of these rules have been internalized subconsciously and enter our day to day actions. They have become habits. Examples of these cultural rules include:

- Ethics and habits
- Making friends and enemies
- Sense of time and punctuality
- Male/female roles and relationships
- Manners and showing respect for others

We tend to have a natural affinity for people who share many of our own dimensions of diversity. In the past, it is likely that the people we interacted with were very similar to ourselves. As our communities become more diverse, understanding the perspectives of diversity will become more important. (Patreese D. Ingram, 2008)

CONSISTENCY OF LANGUAGE WHEN DISCUSSING BIAS, STEREOTYPES, PREJUDICES AND DISCRIMINATION

These cultural rules are so ingrained that when we see someone violating or behaving contrary to one of these rules we interpret the behaviour as wrong.

DEFINITION OF BIAS

Bias is an inclination to present or hold a partial perspective at the expense of alternatives (Wikipedia, 2011). It is a state of mind when you have already decided on the issue without even knowing the full facts.

"A predisposition or a preconceived opinion that prevents a person from impartially evaluating facts that have been presented for determination"

(The American Heritage Dictionary of the English Language, 4th edition, published by Houghton Mifflin Company).

Read more: <http://www.answers.com/library/Dictionary-letter-1B-first-1501#ixzz1YalFiOeh>

Bias can come in many forms: stereotypes; prejudice; and discrimination are some of them.

STEREOTYPES

"A stereotype is a popular belief about specific social groups or types of individuals"

(Wikipedia, 2011).

Some of the misinformation given to us can constitute a stereotype. These stereotypes become "mental tapes" that affect what we think and feel about situations, people and our environment (Texas Commission, 2008). These "mental tapes" play automatically through our behaviours. When we stereotype, we place a person in a particular "mental file." This "mental file" is not necessarily based on information gained through knowledge about, or personal experience with the particular person. Rather, their assignment could be based on what we believe about a group to which the person belongs (Texas Commission, 2008).

Because each of us is different, we see and interpret behaviour through our cultural filters (The Pennsylvania State University, 2001). These filters do not give us misinformation on purpose but rather as a result of misinformation passed down to us as children. Some of these messages come to us in forms of stereotyping or "mental tapes" that affect how we feel about and respond to certain groups of people. These responses are automatic: "They Are" (thought)

PREJUDICE

Prejudices can be defined as negative attitudes held by members of one group (the in-group) toward members of another group (the out-group) (Wikipedia, 2011). “They can’t” (Judgment)

“An adverse judgment or opinion formed beforehand or without knowledge or examination of the facts” (The Free Dictionary, 2011).

DISCRIMINATION

Discrimination includes behaviour that achieves distance from the target person or group (Wikipedia, 2011). “I won’t” (Action)

“Treatment or consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit.” (http://dictionary.reference.com/browse/discrimination?qsrc=2446)

Exercise

Facilitator will present 3 situations where some of the dimensions of diversity are linked. Then we will find and discuss for each situation the stereotype, the prejudice and the discrimination and the leader’s actions in order to change them. Afterwards, Facilitator will organize the Community Leaders in groups of 3-4 and ask that they select 1 or 2 diversity dimensions, identify the stereotype, the prejudice and the discrimination related to that dimension. The group will then engage in discussion on the ways in which we can overcome biases and develop diversity competencies.

Discussion

After the exercise, Facilitator will encourage the Community Leaders to share their opinions on the following questions:

1. What was the most surprising or important thing you learned from the activity?
2. What will you start doing to develop your diversity competencies?

STEPS TO MANAGE PERSONAL BIASES

Powerpoint and/or Flipchart Presentation

Facilitator will present the “RRALF technique to manage personal biases” and then some guidelines for developing anti-bias skills.

RECOGNIZE

Become in touch with your personal belief system and honestly examine your thoughts and beliefs in an effort to experience how judgmental beliefs affect your thinking and feeling process. When you recognize that these thoughts and feelings exist, you are in a better position to confront them. (Evia, 2011)

REFRAME

Ask yourself to find contrary evidence to challenge your biases. Get to know the people who are the subject of your stereotypes. Exchange ideas. (Evia, 2011)

ADJUST

Set reasonable standards for yourself and others. Take time on your words and behaviours. What you might consider not offensive to you is, in fact, insulting to others. Understand ways in which your beliefs create your reality regarding other persons, even before you have interaction with them. (Evia, 2011)

LOOK

Take perspective of every situation and learn to look the Big Picture. Ask yourself how important it will be in the long run. Keep challenging your thinking and introducing new information. (Evia, 2011)

FOCUS ON THE POSITIVE

Focus your time and energy elsewhere. Take a moment to reflect on all the things you appreciate in your life. Be positively engaged: Instead of planning for and dealing with biases, it might be fruitful to look at opportunities, successes, and strengths, as we go in live: Try looking at the positives. (Evia, 2011)

GUIDELINES FOR DEVELOPING ANTI-BIAS SKILLS AND DIVERSITY COMPETENCIES

In order to begin valuing and respecting difference, we need to develop diversity competence. These competencies consist of four areas: awareness, knowledge, skills, and action/behaviour.

AWARENESS: (Texas Commission, 2008)

- Recognizing differences as diversity instead of classifying them as strange or inappropriate
- Respect the benefits these differences bring to our quality of life
- Accept that some cultures find different values more important
- Understand the effect that historic distrust has on today's interactions
- Have a clear sense of your own individual culture
- Recognize your own ethnocentricity to include: the ways in which you stereotype, judge, and discriminate, your emotional reactions to conflicting cultural values.
- Understand how the cultural make-up of your organization impacts the individual
- Recognize similarities to include: desire for safety, good health, education and well-being of our children, love and belonging, self-esteem (feeling of worthiness), ability to pursue and achieve our potential.

KNOWLEDGE: (Texas Commission, 2008)

- Learn factual information about other cultures and groups
- Identify differences in communication styles
- Attend a cultural event, celebration, or holiday program of a different culture that you have never experienced before. Compare the similarities and differences of this event/celebration to those of your cultural group. Find out the meanings behind the differences.
- Learn a new language
- Explore your family history and background

SKILLS: (Texas Commission, 2008)

- Take personal responsibility for the way you respond to difference
- Make continued and sincere attempts to understand the world from others' points of view
- Develop skills in cross-cultural communication
- Develop problem-solving skills
- Develop skills in conflict management
- Look for ways to work effectively with diverse groups of people

ACTION/BEHAVIOUR: (Texas Commission, 2008)

- Teach others about cultural differences
- Show more patience when working and interacting with people who have different learning styles than you
- Develop a personal plan for continued learning toward diversity competency

Video

Facilitator will present a video (“Provoked”) which speaks of cultural differences and how it relates to woman abuse.

RELEVANT DEFINITIONS:**Acceptance**

Not only tolerates but also positively accepts behaviour that is very different. With acceptance, you rarely feel threatened by, or intolerant of working practices that conflict with your own sense of best practice (Texas Commission, 2008)

Assimilation

The cultural absorption of a minority group into the main cultural body (Texas Commission, 2008)

Challenge

A demanding task that calls for special effort or dedication (Texas Commission, 2008)

Communication

A giving or exchange of information, to impart, pass along or transmit (Texas Commission, 2008)

Community

A group of people forming a social unit, who share common interests, work, identity and location (Texas Commission, 2008)

Culture

The body of learned beliefs, traditions, principles and guides for behaviour that are shared among members of a particular group (Texas Commission, 2008)

Culture Clash

Conflict between a group of people or individuals from diverse cultures (Texas Commission, 2008)

Cultural Rules

Each culture sets expectations or societal rules for expected behaviour. They tend to share common values and beliefs as well. Cultural rules provide a framework for imparting meaning to events, objects and people. The rules enable us to make sense of our surroundings and reduce anxiety about the social environment. We learn these rules as children by listening and observing others. By following these rules we reduce conflict in our everyday existence (Texas Commission, 2008)

Diversity

“Diversity is the term used to describe the relative uniqueness of each individual in the population. This condition is considered favourable as the greater the variety of genes available to the genetic algorithm the greater the likelihood of the system identifying alternate solutions”.... the state of being diverse (Texas Commission, 2008)

Dimensions of Diversity

There are many ways that people differ from each other. These ways are referred to as the dimensions of diversity (Texas Commission, 2008)

Diversity Competence

These competencies consist of four areas: awareness, knowledge, skills, and action/behaviour (Texas Commission, 2008)

Diversified

To expand, by increasing the number of things produced or operations undertaken (Texas Commission, 2008)

Flexible Behaviour

Adapt easily to a range of different social and cultural situations. This behaviour is either learned or, is willing to learn a wider range of behaviour patterns (Texas Commission, 2008)

Flexible Judgments

Avoid coming to quick and definitive conclusions about the new people and situations that they encounter. Can also use each experience of people from a different culture to question assumptions and modify stereotypes about how such people operate (Texas Commission, 2008)

Gender Diversity

“Gender is the culturally specific set of characteristics that identifies the social behaviour of women and men and the relationship between them” (Texas Commission, 2008)

Generational Diversity

Every generation is influenced by their respective eras; economic, political, and social events. From the Great Depression to the civil rights movement; from the inception of the television to advanced computer technologies, all have affected the way we work, play and live (Texas Commission, 2008)

Human Diversity

Human diversity goes beyond the obvious: cultural, racial and ethnic. Rather, it encompasses anything that makes human beings special and different (Texas Commission, 2008)

Workplace Diversity

Managing diversity is not just a social or moral issue; it directly affects the performance of an organization. The changing demographics of the labour force account for increasing gender, cultural, and age diversity in the workplace (Texas Commission, 2008)

Inclusion

“...a sense of belonging: feeling respected, valued for who you are; feeling a level of supportive energy and commitment from others so that you can do your best work (Texas Commission, 2008) Valuing diversity within the human community through respecting the unique dimensions each individual adds to the whole

Stereotype

“Mental tapes” that affect what we think and feel about situations, people and our environment. These “mental tapes” play automatically through our behaviours (Texas Commission, 2008)

Synergism

Synergism is a term popularized by Buckminster Fuller and recognizes that the world will include divergent perspectives. People are from various ethnic backgrounds and all those perspectives are what make a team more effective (Texas Commission, 2008)

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MODULE 4:

SERVICES AVAILABLE IN THE COMMUNITY



NFF PROJECT: MODULE 4 AGENDA

SESSION TITLE: Module 4: Services Available in the Community

DATE: Friday, October 14, 2011

TIME: 10:00 am – 4:00 pm

TIMING

10:00-10:30: Warm up and reflection
10:30-11:00: Rexdale Women's Centre
11:00-11:30: Ernestine's Women's Shelter
11:30-12:00: Rexdale Community Health Centre

12:00-12:30: LUNCH TIME

12:30-13:00: Toronto Police; 23 Division
13:00-13:30: OCASI
13:30-14:00: Rexdale Community Legal Clinic
14:00-14:30: YWCA
14:30-15:00: Women's Habitat of Etobicoke
15:00-16:00: Group discussion

READINGS AND HANDOUTS

N / A

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MODULE 4: SERVICES AVAILABLE IN THE COMMUNITY

Presentations from the following community organizations to share available community resources with the leaders:

AGENCY	CONTACT INFORMATION	TIME SLOT
Rexdale Women's Centre	Counsellor 416-745-0062	10:00 - 10:30
Ernestine's Women Shelter	In-Take 416-746-3701	10:30 - 11:00
Rexdale Community Health Centre	416-744-6312	11:00 - 11:30
Toronto Police: 23 Division	Officer Willmer ryan.willmer@torontopolice.on.ca	11:30 - 12:00
OCASI	416-322-4950	12:30-1:00
Rexdale Community Legal Clinic	416-741-5201	1:00 - 1:30
YWCA	416-964-3883	1:30 - 2:00
Women's Habitat of Etobicoke	416-252-7949	2:00 - 2:30



MODULE 5A:

UNDERSTANDING COMMUNITY DEVELOPMENT AND VIOLENCE AGAINST WOMEN



NFF PROJECT: MODULE 3 & 5A AGENDA

SESSION TITLE: Module 3 & 5A: Cultural Biases and Awareness of Stigmatized Identities, Stereotypes and Prejudices; Understanding Community Development & Violence against Women

DATE: Monday, October 17, 2011

TIME: 10:00 am – 4:00 pm

TIMING

10:00-10:30:	Warm up and reflection
10:30-11:30:	The social context of woman abuse and the different dimensions of diversity
11:30-12:00:	Consistency of language when discussing bias, stereotypes, Prejudices and discrimination
12:00-12:30:	LUNCH TIME
12:30-12:45:	Exercise: Group reflection
12:45-13:00:	Steps to managing personal biases
13:00-13:15:	Discussion: Anti-racist feminism
13:15-13:30:	Anti-racist feminist theory
13:30-14:00:	Discussion: Approaches to understanding community development
14:00-14:30:	Community engagement continuum
14:30-15:00:	Exercise: Group work
15:00-15:15:	Community engagement continuum (continued)
15:15-15:45:	Exercise: Group work
15:45-16:00:	Community engagement continuum (continued)

READINGS AND HANDOUTS

Case Scenario:	The Cambodian Association of America
Case Scenario:	The Korean Community Centre of the East Bay
Appendix:	Community Outreach Strategies to Address Domestic Violence

TABLE OF CONTENTS

MODULE 5A: UNDERSTANDING COMMUNITY DEVELOPMENT AND VIOLENCE AGAINST WOMEN

APPLYING AN ANTI-RACIST FEMINIST THEORETICAL FRAMEWORK

- What is a community?
- Community development

APPROACHES TO UNDERSTANDING COMMUNITY DEVELOPMENT

- Outreach and education
 - Raise awareness about woman abuse
 - Raising awareness about community resources
 - Things to consider
- Community mobilization
 - Facilitate greater participation of community members
 - Gain greater public recognition of an issue
 - Create community ownership
- Community organizing
 - Long-term capacity of community to address woman abuse
 - Shifting power
- Community accountability
 - The challenges with community accountability

UNDERSTANDING THE COMMUNITY ENGAGEMENT CONTINUUM

APPENDIX

1. Case Study: The Cambodian Association of America
2. Case Study: The Korean Community Centre of the East Bay
3. Community Outreach Strategies to Address Domestic Violence

REFERENCES

MODULE 5A: UNDERSTANDING COMMUNITY DEVELOPMENT

OBJECTIVE: This module will help encourage understandings regarding:

1. Applying an anti-racist feminist theoretical framework
2. Approaches to understanding community development
3. Understanding the Community Engagement Continuum: public outreach & education; community mobilizing; community organizing; and community accountability

Powerpoint and/or Flipchart Presentation

Facilitator will introduce and discuss the application of an anti-racist feminist perspective within community development, the approaches to understanding community development and understanding community development along a continuum

Discussion

Facilitator will encourage the Community Leaders to share their views on what anti-racist feminism means to them. These views will be recorded on a flip chart.

ANTI-RACIST FEMINIST THEORY

Anti-racist feminist theory is characterized by an intersectional approach that asks: In a world flooded with structures of domination and oppression, how do such social constructs as racism and sexism interact? For the anti-racist feminist theorist, the subject of oppression involves an analysis of the interlocking systems of dominations ('sex' and 'race') (Latta, Goodman, 2005). Unlike a multicultural approach, which overwhelmingly focuses on the tolerating of 'difference' and culture without challenging power and injustice, anti-racist feminism allows for a particular form of reciprocity (Smith, 2004). What this means is that everyone is treated to an equal capacity regardless of their race, sex, sexual orientation, religion, political affiliation, disability, etc.

An anti-racist feminist theory attempts to dismantle racist and sexist hierarchies by interrogating the scientific validity of such concepts as 'race' and 'sex'. It argues for a deconstruction of the categories in question while acknowledging that a multiplicity of identities requires that we understand each identity on its own terms (Latta, Goodman, 2005). Furthermore, this perspective steers clear from essentializing characteristics and recognizes that there is no "one-size-fits-all approach". This theoretical framework works in conjunction with an intersectional perspective which maintains the understanding that interlocking systems of oppression work simultaneously to reinforce conditions of inequality and social exclusion (Thobani, 2000). Simultaneously, both perspectives challenge common-held understandings that sustain inequalities which reduce us to one social location (i.e. being male OR female).

Discussion

Taking this theoretical perspective into consideration, how can we apply this understanding when speaking of violence against immigrant and refugee women? What are some of the social locations that may reinforce conditions of inequality and social exclusion?

APPROACHES TO UNDERSTANDING COMMUNITY DEVELOPMENT

Powerpoint and/or Flipchart Presentation

COMMUNITY

A group turns into a community when boundaries are established to define who they are. These boundaries are often based on geography, social identity, interests/functions and/or social roles (OCASI, 2009).

Discussion

Facilitator will offer four scenarios and ask the Community Leaders to identify the community boundaries (i.e. geography, social identity, interests/functions and social roles).

1. Women living in a certain part of Thunder Bay
 - Geography: Thunder Bay
 - Identity: women
2. Caribbean women residing in Toronto, who identify as survivors of abuse
 - Geography: Toronto
 - Identity: Caribbean women
 - Social Role: survivors of abuse
3. South Asian families using settlement services
 - Identity: South Asian families
 - Functions: using settlement services
4. Youth concerned with teen dating violence
 - Identity: youth
 - Interest: concerned with dating violence

It is important to note that just because someone identifies with a particular community, does not mean that the characteristics of each community member are the same. Each community is heterogeneous, meaning that while there are similarities that connect them, it is likely that there are different lived realities that will result in diversity (OCASI, 2009).

COMMUNITY DEVELOPMENT

Community development involves a process whereby people are brought together for a common reason in order to become more aware of their conditions and to become responsible for taking action. It is important to note that community development occurs over time, with different successes and challenges occurring along the way. However, it is through these experiences that we come to recognize our challenges and work towards our opportunities (OCASI, 2009).

In order to effectively engage in community development, communities need opportunities to engage in the following: “reflection + action = action” (OCAI, 2009). What this means is that community development involves a process by which communities need to engage in reflection through dialogue in order to effectively engage in action. This dialogue includes a particular “consciousness-raising” so that communities gain a deeper understanding of the conditions affecting them and how these conditions have contributed to a marginalized state of living (OCASI, 2009).

For example, if we speak of the women’s movement in North America, we can draw out some of the key successes that have helped advance women’s roles within society. The woman’s movement helped encourage: the emergence of shelters for abused women and children; increased understandings of woman abuse as a public matter; and an increase of women entering the workforce. These successes have advanced feminist organizing and provide an opportunity to encourage further change. This serves as an example of how community development involves a process (OCASI, 2009).

COMMUNITY ENGAGEMENT CONTINUUM

Powerpoint and/or Flipchart Presentation

Community development has been generally limited to community education, outreach, and media campaigns. While effective, these approaches have not led to the increased capacity for community-based violence intervention or prevention. This is particularly true for many ethnic communities who are so often outside the domain of public campaigns.

Anti-violence programs must shift their focus to include the promotion of strategies which enhance the abilities of ethnic communities to intervene in violence at early stages of abuse. By doing this, ethnic communities can take accountability of violence within their communities and move the issue of woman abuse away from strictly being a service delivery paradigm. In this regard, we have a community that includes members and service providers that work simultaneously at ensuring abuser accountability (OCASI, 2009).

Approaching community development along a continuum becomes easier to develop strategies that will help us better assess what we have already done and what still needs to be done. There are four community-based strategies in the continuum:

1. **OUTREACH & EDUCATION:** Raises community awareness about the issue of family violence including resources and supports
2. **COMMUNITY MOBILIZATION:** Aims to build active community participation and development supporting the anti-violence organization or addressing family violence
3. **COMMUNITY ORGANIZING:** Involves longer-term strategies meant to sustain community capacity to address family violence
4. **COMMUNITY ACCOUNTABILITY:** Develops community capacity to support survivors and hold abusers accountable for violence

(OCASI, 2009)

Simultaneously, these strategies help prevent and address woman abuse. Prevention involves either preventing abuse from occurring, or preventing the reoccurrence of abuse. This involves methods of public education and mobilizing for changes.

OUTREACH AND EDUCATION

The purpose behind outreach and education, in the context of violence against women would be to:

Raise awareness about woman abuse (OCASI, 2009):

- We begin to shift people's attitudes about how they perceive and understand woman abuse
- Helps shift societal perceptions which commonly blame the woman to understanding the issue as socially-caused
- Methods include: door-knocking; facilitating community-based conversations; workshops/presentations/training; ethnic-media coverage

Raising Awareness about Community Resources (OCASI, 2009):

- Through information sharing, community members become more aware of what supports they can access
- Information sharing helps us recognize the gaps in service delivery
- Methods include: information tables/display tables at different community events; attending community events; using the internet to promote information about resources
- Community groups and Organizations: hand out brochures; magnets; pens

Things to Consider (OCASI, 2009):

- Who is responsible for doing this outreach and education? Is it the service provider? How can community members get involved in the planning, implementation and execution of these methods?
- For example, we can pair community members with staff who are attending community events. This provides an opportunity to engage community members by training them on the services the agency provides so that they are better equipped to offer information.
- This type of work requires that we make the information accessible to women. Some of the ways we ensure this is by providing childcare and transportation.
- We need to be mindful of the way we present the issue of woman abuse. This requires that you educate yourself on the dynamics of your community so that information is shared in a meaningful way. For instance, if I encouraged the community to attend violence against women focus groups, would they come? Or, should we address the topic in a more approachable way by referring to it as "healthy relationships"?
- We need to consider where this community education is taking place. Do we expect community members to come to us, or are we willing to go where they are? This requires that you know your community and to think of creative avenues where you know your community frequents (i.e. faith-based institutions; grocery stores; beauty salons).

- Outreach and education targets all community members. This includes individual community members, service providers, community organizations, faith-based communities, media, the school system, healthcare, etc.
- Ways in which information about violence is conveyed to immigrant and visible minority women needs to be reassessed and revised
- Research has suggested “informal coffee house type of get-togethers” as being effective. Through these sessions, immigrant and visible minority women could find out more about the various Canadian systems and services, including: political, educational, legal, housing and social services
- Educational institutions need to be aware of how prevalent violence against women is and so, public education should begin at an early age and continue throughout the student’s life. Also, the school curriculum needs more cultural studies
- Social services have been referred to as a woman’s “lifeline”. They provide women with legal, financial, safety, employment, counseling, health care, translation and interpretations services and children services
- Social services: it’s important to employ staff that reflects diversity of catchment area; staff needs to receive culturally-sensitive training to: better understand and serve their clientele which enables an increase in faith and trust in the agency’s services
- Evidence suggests that the intersection of these social, cultural and systemic barriers are crucial to understanding and addressing the problems faced by immigrant women
- While immigrant women who experience violence reach out to formal and informal sources of help, empirical evidence suggests that these women are the least likely to report the abuse either to police or use the social services available to them
- To be effective, we need culturally appropriate assessments and interventions that maintain a holistic approach which considers: immigration status, ethno-racial backgrounds, level of English proficiency, economic status
- Research literature indicates that in order to address violence against women, we should incorporate prevention and support system strategies
- Key component of prevention strategy includes public education about the effects of violence on children, the family, health, social and financial cost to society
- Community needs to understand the effects, dynamics of violent relationships, negative impacts of “shaming” or “silencing” victims – use community leaders that propagate violence against women education to break silence around victims’ stories

Exercise

Facilitator will engage the Community Leaders in an exercise that speaks to outreach and education methods. She will get the group to read the case study (refer to Appendix 1) and reflect on the outreach and education strategies and then ask: In the case of the Cambodian Association of America, what methods provided thorough and meaningful outreach?

COMMUNITY MOBILIZATION

Facilitate Greater Participation of Community Members (OCASI, 2009)

- This method requires greater participation of community members.
- Mobilizing can include a one-time event like a candlelight vigil. However, one event can gain momentum and turn into a sustained movement. For instance, a number of different shelter and agencies that have been developed, came from ideas being shared between community members, and through a series of events, an organization was developed.

Gain Greater Public Recognition of an Issue (OCASI, 2009)

- When employing different methods, community members are brought together to ensure the issue of woman abuse is addressed.
- Any effort that includes community members coming together to plan and implement a strategy for addressing woman abuse is considered mobilization. For example, in Phase One of the NFF project, I organized focus groups to better understand the community's needs. Other examples include: conducting community surveys; holding workshops or conferences; engaging in fundraising initiatives; demonstrations (marches, rallies); or, campaigns (NFF project).
- Once community members are directly involved in the planning and implementation of a particular outreach approach, it becomes community mobilizing

Create Community Ownership (OCASI, 2009)

- With greater community participation and greater public recognition, the community begins to 'own' the issue of woman abuse. The community has now taken responsibility for not only understanding the issue but doing something about it
- We need to be mindful of the fact that woman abuse is a social issue and as such, everyone must be part of the solution, not just women survivors and service providers.

Exercise

Facilitator will engage the Community Leaders in an exercise that speaks to community mobilization methods. She will get the group to read the case study (refer to Appendix 2) and reflect on the community mobilization strategies and then ask: In the case of the Korean Community Centre, what methods pushed their strategies from outreach and towards mobilization?

COMMUNITY ORGANIZING

Community organizing involves the building of long-term, sustainable and supported strategies to address a social issue. With reference to woman abuse, these strategies include attempts to increase gender equality.

Long-Term Capacity of Community to Address Woman Abuse (OCASI, 2009)

- Once individuals and groups start forging relationships, a sense of 'unity' and shared responsibility is created. This results in a cohesive unit of power

Shifting Power (OCASI, 2009)

- The way to shift power is through the creation of new community institutions that address woman abuse. For example, new agencies may be developed to fill gaps identified by a community (i.e. LGBTQ)
- However, sometimes, it is not necessarily the creation of new agencies that helps shift this power. We can make these changes within existing community resources and relationships as well. For instance, a group of women who regularly pick up their children after school start speaking of the lack of afterschool programming. They begin advocating for afterschool programs and begin networking with the school board and community agencies to help develop these programs. They begin working with the school board and community agencies to apply for funding and eventually develop a program whereby they remain as volunteer 'project coordinators'

COMMUNITY ACCOUNTABILITY*The Challenges with Community Accountability*

Community accountability refers to the ability of communities to intervene directly when abuse occurs so that the responsibility for intervening does not just lie with institutions (service providers; criminal court system; child welfare, etc). Community accountability is about exploring the different and diverse roles community members can play in helping make abusers accountable to their actions and preventing further abuse (OCASI, 2009). For example, the Partner Assault Response (PAR) Program holds perpetrators of violence against women accountable to their actions.

Consequently, when we assess the ways woman abuse services are currently provided, we know that services are available for women, their children and sometimes, women and children together. While these services are critical, what about services for the perpetrators of violence against women? We cannot only rely on the court system and the PAR program to help eradicate violence against women. Some have argued that safety concerns for survivors using services as well as staff have prevented contact with abusers (OCASI, 2009). However, it is important that we think of transformative approaches that offer organized support networks. For instance, healing circles and family group conferencing offer support in a less punitive and more supportive way.

Considered to be one of the most challenging aspects of the continuum, community accountability encourages us to imagine a community which takes responsibility over:

- Holding perpetrators accountable
- Offering supportive survivor safety and healing
- Creating practices and institutions which prevent further abuse.

Community accountability challenges us to aim our activities towards transforming the attitudes and conditions responsible for abuse.

For more successful outreach strategies, please refer to Appendix 3. These outreach strategies have been developed by the Asian and Pacific Islander Institute on Domestic Violence.

APPENDIX 1

CASE STUDY

The following example is adapted from *The Community Engagement Continuum*.

The Cambodian Association of America created a Door Knocking Campaign through its S.A.V.E. Program (Stand Against Violence Effectively). This Door Knocking Campaign was a unique community outreach strategy for an isolated and geographically confirmed urban population of Cambodians in Long Beach, California.

Many community members were afraid to talk publicly about woman abuse. The local temple visited by members of this community only allowed religious activities, so programming for women could not be offered in the temple. The community lived in a few apartment buildings, which made it easier to “target”. Under the guise of marketing services offered by a community centre, the workers used the technique of door knocking to engage in conversation with the residents. They worked in pairs, and strategically ensured one of the staff members was a violence against women worker. When someone answered the door, they would begin a conversation by sharing information about the agency and its services, as well as talking about a range of health issues. Worker contact information was left with the woman discretely. The woman could then go to the agency for “other services”.

While door-knocking is a common technique in community organizing, it has rarely been used as an outreach strategy for those working in the field of woman abuse. Concerns for the safety of advocates are among the reasons why it has not been envisioned any other way.

APPENDIX 2

CASE STUDY

The following example is adapted from *The Community Engagement Continuum*.

The Korean Community Centre of the East Bay (United States) was mandated by its funder to conduct a needs assessment. The purpose of this needs assessment was to support the development of a community-based family violence program. Instead of using a traditional, agency-led approach to conducting the needs assessment, they used a community-driven approach.

The organization carefully designed the needs assessment to ensure that community mobilizing was front and centre to its work. They viewed the needs assessment as an opportunity to directly engage the local community to take ownership of it.

For example, they organized six small discussion groups that were composed of local Korean American clergy, first generation Korean-American women from local Christian churches, first generation Korean-American women in their 60s and 70s, second generation (English speaking) men, second generation women, and frontline workers. The structure of these groups gave the community an opportunity to come together in their peer groups and discuss and learn about the issue that impacts them in particular ways.

Together, the organization and the community created the needs assessment survey, which was already informed by the experiences of the discussion group participants. With the survey complete, they were able to use this as a way to mobilize the community in different ways.

For example, they had the support of the largest local grocery store (which offered an incentive to fill out the needs assessment survey), as well as a newspaper that printed the survey on their front page, helped sponsor the event, and announced the survey results. Over forty community members participated in the creation, distribution, and analysis of the survey.

APPENDIX 3



COMMUNITY OUTREACH STRATEGIES TO ADDRESS DOMESTIC VIOLENCE

Outreach and intervention strategies by Asian and Pacific Islander (API) advocates have arisen as accommodations and alternatives to non-API domestic violence programs. Innovative strategies have been crafted out of necessity and by vision and intentionality. The ideas listed below have been compiled from the brilliant and hard work done by Asian and Pacific Islander advocates and organizations across the country. We have listed strategies very briefly – some of them are used by one agency, some by several. The Asian & Pacific Islander Institute on Domestic Violence provides technical assistance on the details and implications of adopting certain strategies and can put advocates in touch with programs using them.

In General

- If you plan outreach efforts to a particular group, say monolingual rural women with no or limited English, be sure you can respond to their needs when they utilize your services.
- If your organization is not planning to provide services, then build relationships with other organizations in the area that will.
- Collaborations need clarity about what's expected from all partner agencies. So, establish the limits of what all agencies can provide; set up procedures to meet regularly about case management; and ensure collaborative strategizing about community organizing.

Outreach Strategies

1. Outreach to blue-collar workers: Contact small business owners and offer to have an informal discussion during lunch break about domestic violence. This builds networks between the women and breaks the silence amongst them about domestic violence.
2. Publicize services at cultural events or venues that serve your ethnic community, e.g., palm cards in women's restrooms at movie theatres, or flyers on cars in the parking lot.
3. Participate in low-key ways in community projects at a faith centre e.g., packing grocery bags for needy families and talking to other volunteers there about domestic violence and available services because they often have relationships to recipient families.
4. Coat-check at clubs, especially for nights/performers that attract an API crowd.
5. Place advertisements in ethnic newspapers and other media.

6. Grocery stores in ethnic areas such as Chinatown: Supply flyers that are inserted in each bag or grocery bags printed with domestic violence services information.
7. Be a contingent marching in an annual parade on Pakistani Independence Day, Chinese New Year, Tet, Pride March, etc. Since these are celebratory events, organizers may balk at including domestic violence programs, but anti-violence advocacy is something to celebrate as it strengthens the community.
8. Information and outreach to children: An 8-year old showed his mother the palm card he had gotten at school, "I know where we can go, mom".
9. Citizenship or English as a Second Language (ESL) classes: Provide information and have discussions on domestic violence.
10. Door knocking (if your community is in an identifiable geographic location): Because of safety considerations this needs to be carefully planned, and is most frequently done in conjunction with distributing health information, e.g., about smoking or dental care for children.
11. Independence through driving or public transportation: Assisting battered women to learn how to drive e.g., paying for driving lessons, helping them get their license, familiarizing them with public transport by accompanying them through the system on the routes they use, providing bus passes.
12. In-service trainings for medical professionals serving your ethnic community so they can provide referrals or have service information in their offices.
13. Outreach through midwives: Asian women may often select midwives to ensure a female practitioner, so outreach through their practices and training for them can reach a significant group.
14. Consulate offices: Informational training for consular staff so they can assist battered women with passport problems. Ask if your services can be listed on the consulate website.
15. Small gatherings: Invite a small group of 6-8 women from the community for a discussion/informational session on some issues like incest, or same-sex domestic violence, issues that are harder to address in a larger public forum. Strategize about how to raise awareness about the problem and responses to it.
16. Plays and dramatizations about domestic violence on ethnic radio so non-English speaking women in workplaces where the radio is on a lot, get information and resources.
17. Youth created skits or rap or spoken word events on dating violence, followed by discussions and youth input about prevention.
18. Approach leaders of religious institutions and have them set aside an annual donation (mosques collect zakat, churches collect tithes, etc.) for the domestic violence program in your and their community.
19. Parenting classes for those with young and/or teenage children as a way to have public discussions about domestic violence and change community attitudes.
20. Training for beauty salon workers in nail salons, hairdressers, etc. to recognize domestic violence and offer resource information to customers.

21. Put information up at bathroom stalls at the local health club.
22. Hold a vigil following a domestic violence related homicide.
23. Outreach to university students by tabling at events, speaking at the women's centre and conducting in-service training for staff of the campus health centre and university police.
24. Chai house gatherings: Hold bi-monthly events at a local tea/coffee house to discuss issues such as work, stress, juggling work and family life, and domestic violence.
25. Provide computers to a church group for training on how to access information on the internet and make domestic violence one of the topics.
26. Posting service and contact information (with tear off that women can take to their apartments) in the laundry rooms of large apartment complexes where many Asian families live.
27. Art and technology: Use the arts, media, film, drama, dance, pod-casts and other cultural events as an opportunity talk about violence against women. E.g., compile clips from popular films that show violence against women and have discussions around them.

Toll-free numbers for services: These are used by many API programs – they encourage callers because there is no cost associated with a long-distance call and the number does not appear on the callers' phone bill, protecting confidentiality.

Asian & Pacific Islander. (2007). "Community Outreach Strategies to Address Domestic Violence". San Francisco, CA. pg.1-3. Retrieved on September 1st, 2011 from:

<http://www.apiidv.org/files/Community.Outreach.Strategies-APIIDV-2011.pdf>

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MODULE 5B:

ORGANIZATION AND PRESENTATION SKILLS



NFF PROJECT: MODULE 5B & 6 AGENDA

SESSION TITLE: Module 5B & 6: Characteristics of a 'Good' Leader; Sustainability Strategies

DATE: Tuesday, October 18, 2011

TIME: 10:00 am – 4:00 pm

TIMING

10:00-10:30:	Warm up and reflection
10:30-11:00:	Organizing your campaign
11:00-11:15:	Exercise: Group work
11:15-11:30:	The next step: preparing for the community
11:30-12:00:	Effective techniques to present the campaign
12:00-12:30:	LUNCH TIME
12:30-12:45:	Supporting cultural sustainability
12:45-13:00:	Discussion exercise
13:00-13:15:	NFF sustainability strategies: working with men
13:15-13:30:	Discussion exercise
13:30-14:00:	NFF sustainability strategies: working with men (continued)
14:00-14:45:	Implementing sustainability strategies
14:45-16:00:	Video: <i>Tough Guise: Violence, Media & The Crisis in Masculinity</i>

READINGS AND HANDOUTS

N / A

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MODULE 5B: CHARACTERISTICS OF A LEADER: ORGANIZATION AND PRESENTATION SKILLS (1 SESSION)

ORGANIZATIONAL SKILLS

- Organizing the NFF campaign
- Defining your community
- Preparing for your community
 - Community meetings
 - Community meeting format

PRESENTATION SKILLS

- Preparing the presentation
 - Effective imagery
 - Nine techniques for gaining and keeping audience attention
 - Conquering stage fright
 - Things to do before the presentation
 - What to do during your presentation
 - What to do after your presentation

Module 5B: CHARACTERISTICS OF A LEADER: ORGANIZATION AND PRESENTATION SKILLS (1 session)

NOTE: Module 5 will be facilitated over 1 training session

OBJECTIVE: This module will help encourage understandings regarding:

1. Organizations Skills: Organizing the campaign and preparing yourself as the Community Leader
2. Presentation Skills: Effective Techniques to present the campaign.

ORGANIZATIONAL SKILLS

ORGANIZING YOUR CAMPAIGN - PREPARING YOURSELF AS THE COMMUNITY LEADER

Powerpoint and/or Flipchart Presentation

Facilitator will present the steps and format for organizing and delivering the campaign mentioned in the NFF Community Action Kit. This will be followed by a segment in which the Community Leader will learn how to present his or her campaign effectively.

Facilitator will explain that, as Community Leaders or , they are responsible for helping to sustain the momentum of the Neighbours, Friends and Families campaign. For that, they are going to reflect and discuss the purpose of the NFF Campaign, and try to identify and to define their communities in order to understand the steps for organizing the campaign.

Purpose of the Campaign

The purpose of the Neighbours, Friends and Families campaign is to provide communities with information and strategies to help prevent woman abuse, through:

1. Recognizing the warning signs of woman abuse
2. Supporting women and other members of the community who are affected by woman abuse
3. Locating supportive resources in the community

The Neighbours, Friends and Families campaign is based on principles of community organization, which recognize that communities have the assets, strengths, natural leaders and untapped talent to greatly impact change, growth and restoration in their communities (NFF, 2010).

DEFINING YOUR COMMUNITY

The term ‘community’ is often considered to be a specific region or area with people who live close to one another, forming the basis of a community. While organizing, community members who live in the same area are certainly a likely beginning point for organizing the NFF campaign. People consider themselves part of different kinds of communities including: geographic, cultural, faith, athletic, etc. Consideration of the group’s participation should be based on the willingness of members to work together to help prevent woman abuse in a way that is most meaningful to the group (NFF, 2010).

We ask Community Leaders to keep this in mind as they begin to think about how to form a NFF campaign in their area, the campaign materials can be adapted to meet the needs of specific communities.

As they begin to think about their role and how they might start to begin implementing this campaign, the first steps should be thinking about the “big picture.”

First Steps: The Big Picture

It is important for Community Leaders to acknowledge the inherent strengths and potential limitations of their community as they think about starting a NFF campaign. (NFF, 2010).

Exercise

Facilitator will engage participants in a brainstorming exercise to initiate thought and discussion about their communities. She will present the definition of a Community and then, they will begin to form a mental picture of how their community might implement the campaign by:

1. Identifying the specific needs of their community (e.g. have there been any recent occurrences of woman abuse within your community). Think about the importance and relevance of this project to your community.
2. Determining what activities are best suited to your community’s interest, expertise and available resources (i.e. public forum, video night, contacting the appropriate media, etc.)
3. Contacting other local service providers such as the local women’s shelter to gauge their interest in working with you to implement this campaign and to request their local service brochures for distribution.
4. Investigating how you can make your campaign efforts known in the community - in existing community newsletters, annual meetings of community organizations (e.g. women’s shelter/Aboriginal shelter/ Indian friendship centre/advocacy programs/ Partner Assault Response Program, etc.).
5. Recognizing the diversity in your community; the cultural and linguistic needs and how you might promote the various campaign resources (e.g. Aboriginal campaign materials, Francophone campaign materials, brochures and safety cards in other languages).

Facilitator will ask the group to write their ideas down on paper. This information will be used later.

Once they've given some thought to how a Neighbours, Friends and Families campaign might look in their community, the group will be ready to go to the next step. Bringing community members together as a group to share information about woman abuse, learning about prevention strategies and warning signs, and developing ways to respond to those warning signs are a vital component of the NFF campaign. The suggested format for this component is a community meeting (NFF, 2010).

THE NEXT STEP: PREPARING FOR THE COMMUNITY

Meetings

Regardless of the format of the community meeting, they will keep the following goals in mind:

- To bring NFF members together in a supportive environment.
- To get to know one another. To learn about woman abuse and what communities can do to prevent it.
- To create an environment in which women and men can share ideas about helping to prevent woman abuse.
- To build a support system so when woman abuse touches someone in the community, either directly or indirectly, the tools, resources, and supports are available to cope effectively with the situation.

Community Meeting Format

The following format can be used for holding a community meeting:

1. **INVITE** – invite community members to the meeting
2. **INFORM** – provide information about woman abuse
3. **ACT** – create a plan of action to coordinate an educational activity or event
4. **REPEAT** – highlight the focus of the next meeting

As they plan a strategy for your community, let these questions guide the activities of their campaign:

1. Are my community services ready to provide supports to NFF (i.e., have you talked to local service providers and determined their willingness to work with you on this program?)
2. How can the relationship between service providers and community members be enhanced by the activities of this campaign?
3. What prevention and educational activities would best suit the needs and resources of the local community?
4. What services are available for abusive men in order to make referrals?
5. How can the community's knowledge about the warning signs of woman abuse be broadened and increased?
6. How can the community have a better understanding of safety planning and the safety concerns of women?

PRESENTATION SKILLS – EFFECTIVE TECHNIQUES TO PRESENT THE CAMPAIGN

Presenting the campaign certainly will be a challenge for the Community Leader. Managing information is also about the way they are going to deliver it to other people. In order to avoid these elements that can lead to a negative performance (e.g. anxiety, speaking on a stage in front of strangers, clouded vision, blurred thinking, weak knees, etc.), we are going to prepare Community Leaders to effectively communicate their ideas. In this part of the session, the Community Leaders will receive “tips” for delivering their campaign.

PREPARING THE PRESENTATION

1. Identify your purpose
2. Understand your audience
3. Organize for impact
4. Capture attention in the introduction
5. Organize the body of your presentation
6. Summarizing in the conclusion

Effective Imagery

1. Analogies
2. Metaphors
3. Similes
4. Personal anecdotes
5. Personalized statistics
6. Worst- and best-case scenarios
7. Examples

Techniques for Gaining Audience Attention

- Self-interest
- A promise
- Drama
- Eye contact
- Visuals
- Movement
- Samples, gimmicks
- Demonstrations
- Questions

Conquering Stage Fright

- Breathe deeply
- Convert your fear into anticipation and enthusiasm
- Use positive self-talk
- Shift the spotlight to your visual aids
- Know your topic
- Ignore any stumbles; keep going
- Don't apologize
- Feel proud when you finish

Before the Presentation

- Prepare thoroughly
- Rehearse repeatedly
- Time yourself
- Request a lectern
- Check the room
- Greet members of the audience
- Practice stress reduction

During the Presentation

- Begin with a pause
- Present your first sentence from memory
- Maintain eye contact
- Control your voice and vocabulary
- Put the brakes on
- Move naturally
- Use visual aids effectively
- Avoid digressions
- Summarize your main points

After the Presentation

- Distribute handouts
- Encourage questions
- Repeat questions
- Reinforce your main points
- Keep control
- Avoid "Yes, but . . ." answers
- End with a summary and appreciation



MODULE 6:

SUSTAINABILITY STRATEGIES



NFF PROJECT: MODULE 5B & 6 AGENDA

SESSION TITLE: Module 5B & 6: Characteristics of a 'Good' Leader; Sustainability Strategies

DATE: Tuesday, October 18, 2011

TIME: 10:00 am – 4:00 pm

TIMING

10:00-10:30:	Warm up and reflection
10:30-11:00:	Organizing your campaign
11:00-11:15:	Exercise: Group work
11:15-11:30:	The next step: preparing for the community
11:30-12:00:	Effective techniques to present the campaign
12:00-12:30:	LUNCH TIME
12:30-12:45:	Supporting cultural sustainability
12:45-13:00:	Discussion exercise
13:00-13:15:	NFF sustainability strategies: working with men
13:15-13:30:	Discussion exercise
13:30-14:00:	NFF sustainability strategies: working with men (continued)
14:00-14:45:	Implementing sustainability strategies
14:45-16:00:	Video: <i>Tough Guise: Violence, Media & The Crisis in Masculinity</i>

READINGS AND HANDOUTS

N / A

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MODULE 6: SUSTAINABILITY STRATEGIES

SUPPORTING CULTURAL SUSTAINABILITY

- Cultural framings of violence and prevention
- Bridging cultural difference
- Supporting cultural sustainability

NFF SUSTAINABILITY STRATEGIES: WORKING WITH MEN

- Working with men and boys to help prevent violence against women
- How to engage men and boys in sustaining violence against women campaigns

IMPLEMENTING SUSTAINABILITY STRATEGIES

- Influencing policies and legislation
 - Youth development policies
 - Fatherhood policies
- Promoting gender-equitable institutional cultures and practices
- Enhancing the knowledge and skills of key institutions and professionals
- Group education
- Outreach strategies

APPENDIX

1. Video: *“Tough Guise: Violence, Media & the Crisis in Masculinity”*
2. Video: *“Game Over: Gender, Race & Violence in Video Games”*
3. Video: *“Hip-Hop: Beyond Beats & Rhymes”*

REFERENCES

MODULE 6: SUSTAINABILITY STRATEGIES

OBJECTIVE: This module will encourage understandings regarding:

1. Supporting cultural sustainability
2. NFF sustainability strategies: working with men
3. Implementing sustainability strategies

Powerpoint and/or Flipchart Presentation

Facilitator will introduce and discuss ways in which we can support cultural sustainability as it applies to violence against women, how we can sustain the NFF project by working with men and how to implement these sustainability strategies

SUPPORTING CULTURAL SUSTAINABILITY

CULTURAL FRAMINGS OF VIOLENCE AND PREVENTION

Culture frames our beliefs and values, our ways of thinking and behaviour (Braaf, Ganguly, 2002). As such, considerations of culture are central to understandings of violent behaviour and the development of successful and sustainable forms of prevention. Recognition of “other” women’s experiences has helped us broaden our ways of working with women, men and communities.

This approach has helped prevention efforts by: (1) seeking to engage women and communities through their own languages; (2) drawing on culturally relevant stories and symbols to discuss violence; (3) gaining support of community role models; (4) and promoting a unified response to violence within culturally identified groups (Braaf, Ganguly, 2002). Consequently, despite this more ‘flexible’ approach, women from diverse cultural groups continue to suffer violence with little or no criminal justice intervention, health and counseling support, or social and community supports.

BRIDGING CULTURAL DIFFERENCE

One of the biggest challenges to prevention work is that violence has been generally prescribed to “other”, as opposed to mainstream, cultural groups. For instance, media representations of gang-related sexual assaults are commonly ethnic-based rather than gender-based attacks on women (Braaf, Ganguly, 2002). We need to question how the underlying assumptions and biases can be challenged to provide a response which

better protects and supports women. As such, it is important that we maintain the belief that violence against women pervades all cultures, although it may be manifested in different ways. By recognizing this, we can create informed spaces that allow women to speak openly about the violence in their lives, without fear of being stigmatized.

Not only is stereotyping of any cultural group offensive, but also works to diminish women's human rights to safety and justice and men's responsibility for perpetrating violence (Braaf, Ganguly, 2002). It would be valuable, to recognize that prevention is founded on values which overarch all cultural perspectives: for example, that all people have a right to live free from violence. These values include freedom, self-determination, human dignity, equity and social justice.

SUPPORTING CULTURAL SUSTAINABILITY

A further issue for prevention concerns the delivery of initiatives in ways designed to ensure or support cultural sustainability (Braaf, Ganguly, 2002). This is of particular significance for people from cultural groups undergoing rapid change. The challenge with cultural sustainability lies in ensuring that interventions adequately protect women from violence. For instance, with reference to Aboriginal peoples, there has been a push to explore alternative means of dispensing justice that is more culturally appropriate than mainstream interventions (Braaf, Ganguly, 2002). One of the alternative means of dispensing justice has been implemented via "circle sentencing" which involves victims of offences as well as offender's families and other respected community people (Braaf, Ganguly, 2002). However, it is important to note that it remains unclear at this stage, how power dynamics in a circle sentencing between women victims of violence and offenders will be managed or how victim's rights and safety will be protected.

A good starting point would be to acknowledge that all cultures manifest elements of violence against women. Cultures are not static but dynamic, fluid and in constant transition across time and space. By accepting that all cultures contain violence and that all cultures experience change, we can inform women to make their own choices about which cultural values, traditions and practices positively support their human rights and allow them to flourish and which oppressive traditions and practices impose on their physical and emotional well-being ((Braaf, Ganguly, 2002).

THE NFF PROJECT IS DONE, NOW WHAT?

Discussion

Facilitator will encourage the Community Leaders to share some example of the practices and/or initiatives that can help sustain the NFF project after it has completed.

NFF SUSTAINABILITY STRATEGIES: WORKING WITH MEN

WORKING WITH MEN AND BOYS TO HELP PREVENT VIOLENCE AGAINST WOMEN

(Guedes, 2010)

There is a growing body of literature that indicates the importance of working with men and boys to help prevent violence against women. Working with men and boys is crucial because of the following factors:

- Violence against women and girls is rooted in widely-accepted gender norms about men's authority and use of violence to exert control over women. We need to address the underlying discriminatory social norms that legitimize male power, control and use of violence.
- The primary perpetrators of violence against women and girls are men. As such, prevention efforts must engage them. Through education and engagement, men can become potential allies in the struggle to end violence against women.
- Men continue to hold the majority of powerful and influential positions in law, politics, finance, the justice and security sectors, business and the media.
- Over the years, men are becoming increasingly involved and have positive roles to play in addressing violence against women and girls. Not only are they challenging historically prescribed gender roles, they are propagating alternative ideas of manhood that favor non-violence and justice between the sexes.

HOW TO ENGAGE MEN AND BOYS IN SUSTAINING VIOLENCE AGAINST WOMEN CAMPAIGNS (Guedes, 2010)

“Frame your work within a human rights-based and gender-responsive approach”

A human rights-based approach is based on internationally agreed upon human rights standards and includes interventions that help fulfill those standards. Similarly, a gender-responsive approach requires that interventions recognize that girls and women have different biological characteristics, and importantly, different socially prescribed roles from boys and men, which translates into different needs, priorities and the ability to exercise and enjoy rights. Taking this into account, interventions will be designed in a more effective manner so that women's access to resources, services and opportunities are realized in the context of prevention efforts and in response to survivors.

“Base your programs around a conceptual framework on men, masculinities and gender relations”

Programs should incorporate understandings on the notions of what it means to be a man in different cultural contexts and how these definitions have and continue to contribute to gender inequalities, discrimination and violence against women and girls. The understanding of masculinities helps explain not only how these socially constructed ideals of manhood affect men's attitudes, perceptions and behaviours but also, the way in which they relate to the dynamics between men and women in a society.

Discussion

Facilitator will encourage the Community Leaders to discuss some of the ways in which we (re) construct and reinforce socially prescribed roles as they relate to men and women (i.e blue = boy, pink = girl; boy = truck, doll = girl). What are some of the avenues used to help reinforce these ideals? This information will be recorded via a flipchart. Facilitator will then explore how these ideals of masculinity and femininity are reinforced through the media via a documentary entitled: “*Tough Guise: Violence, Media & the Crisis in Masculinity*” (70 min) which can be found at: http://www.youtube.com/results?search_query=tough+guise+%3A+violence%2C+media+%26+the+crisis+in+masculinity&aq=o

Furthermore, these programs require an “**explicit effort to discuss gender and masculinity and to transform gender norms**” (Braaf, Ganguly, 2002).

These efforts should highlight:

- The fact that gender norms are socially constructed, as opposed to biologically determined, and therefore can be changed.
- How traditional notions of gender may also negatively affect boys and men.
- How gender affects and determines the power relationships and inequities that influence violence against women and girls.

A conceptual framework that attempts to understand masculinities should:

- Address commonalities and differences among men and women
- Address ideals of masculinity (i.e. aggression; strength; ambition) which promote the subordination of women
- Address how male privilege works
- Address how ideas of masculinities continue to reconstruct themselves
- Bring in supportive women’s voices (mothers; grandmothers; wives; sisters; girlfriends) to help men see the effects of gender discrimination on women and girls

Programs should “ensure transparency and accountability by partnering with women’s groups”

(Braaf, Ganguly, 2002)

Partnerships are crucial to sustaining the work on ending violence against women and girls.

More specifically, partnerships can address two important areas:

1. Address our fears regarding working with men
 - Initiatives with men will dilute the feminist agenda
 - Men will manipulate the gender discourse to their own agendas
 - Men will take over the role of women in this work
2. Exchange experiences and develop understandings and possibilities
 - Incorporate a gender perspective and identify effective strategies
 - Presenting valid concerns regarding the work with men that need to be addressed
 - Providing for the needs and human rights of survivors

Programs should “do no harm”

(Braaf, Ganguly, 2002)

Programs that incorporate or work exclusively with men and boys should consider whether the information distributed reinforces traditional stereotypes about men and women. These stereotypes can contribute to violence against women and girls. Some of the ways in which programs can avoid harm are:

- Ensure that intervention centres on safeguarding the human rights of women take into account approaches informed by women’s experiences in the community and experts in the field of violence against women.
- Ensure the cultural appropriateness of the strategies by engaging local organizations and individuals – both men and women – who have knowledge of both the context and of the outcomes of past interventions.
- Involve boys and men in developing programs, campaign messages, communication materials, and other important products or interventions.

Programs should “engage men as part of the solution”

(Braaf, Ganguly, 2002)

By involving men in a solution process to end violence against women, we help diminish men’s defensiveness and hostility for being blamed for the behaviour of some men. By recognizing differences in men (men who are perpetrators; men who have experiences abuse; men who champion against violence), we can gain a greater understanding of the roots and causes of violence against women and the attitudes that perpetuate it. Some of the ways in which we can incorporate men include:

- **CREATE SAFE SPACES:** discussion groups tailored to men only so that they can share feelings, experiences and ask questions without feeling threatened or judged; help men and boys understand the negative impact of social norms and traditional masculinities have and continue to have on their lives.
- **USE MALES:** this helps create a rapport and serves as a positive male role model; men are more likely to listen to men they respect; this is particularly helpful when employing males in a position of authority (i.e. politicians, religious leaders, coaches, etc).
- **TEACH MEN TO INTERVENE:** by taking action and speaking out against violence against women, men can help challenge men’s derogatory behaviour and violence against women. This approach helps: convey the message that violence is everyone’s responsibility; creates opportunities for other men to voice their concerns; and teaches men how to intervene in such situations.
- **PROMOTE “MALE ONLY” GROUPS:** these groups are perceived as safer spaces for discussion of sensitive topics; allow men the opportunity to hear the views of other men; provide men with visible allies.
- **LANGUAGE:** incorporate language that does not blame men for executing their prescribed roles; resonates with men; does not blame all men for this violence; and encourages positive involvement of men.

- **IDENTIFICATION OF PLACES**, Times and/or Venues: seek venues and times when men congregate (sports events; religious celebrations; workplaces; bars); use of public service announcements during television broadcasts of sports.
- **BREAK DOWN ESSENTIALIZED IDENTITIES**: given that men are most often grouped as a whole, men may feel as though they are being blamed for this violence despite their diverse beliefs and behaviours.
- **MEDIA**: use the media to reinforce non-violent norms that foster positive attitudes among men and the general public.
- **ACKNOWLEDGEMENT OF BARRIERS**: initiatives should acknowledge the barriers that are specific to men when addressing gender-based violence (i.e. lack of role models; not knowing what to do; not wanting to look foolish; appearing too feminine; appearing too sensitive; not fitting in with other men; guilt; fear of giving up their male privilege; being perceived as a traitor of being labeled as gay).
- **OUTREACH AND COMMUNITY MOBILIZATION**: work with community members, educational institutions and community agencies to influence social norms and create an environment for men and boys that rejects traditional stereotypes of manhood

IMPLEMENTING SUSTAINABILITY STRATEGIES

INFLUENCING POLICES AND LEGISLATION (Braaf, Ganguly, 2002)

National laws and policies provide the framework through which we can address violence against women and girls. These instruments can provide us with the following:

- Guidelines for what is and is not acceptable in society and the repercussions that accompany those guidelines;
- Articulation of the state's position and its plans on preventing violence against women and girls
- Establishment of the roles and responsibilities attributed to different actors within and outside the government
- Allocated funding to implement the intervention strategies
- A framework that monitors the development of the initiatives

It is important to note that in addition to incorporating policies that relate specifically to violence against women and girls; others need to be implemented that relate to men and their roles in society. These policies will help promote women's human rights and gender equality across the spectrum of political, social, cultural and economic life, including shared rights and responsibilities in relation to men's and women's productive and reproductive roles.

Youth Development Policies (Braaf, Ganguly, 2002)

Youth development policies and programs are crucial in reaching young men and boys in efforts to challenge gender stereotypes and values that legitimize violence against women and girls. Some of the ways in which we can address gender equality in youth educational and development policies include:

- Review the existing educational curriculum (preschool; primary; secondary) and incorporate ways of promoting gender equality and preventative measures for gender-based violence
- Provide teachers with training material that helps promote gender equality and includes strategies that help examine their own views and assumptions about gender equality
- Engage sports groups in the public and private sector to promote non-violence (i.e. soccer coaches)

Fatherhood Policies (Braaf, Ganguly, 2002)

Fatherhood policies will help promote the involvement of men in the family and childcare. These policies are important because:

- Fatherhood is a good entry point for men who may feel threatened by a discussion on violence, sexuality, alcohol or other 'taboo' topics
- Having a child and being involved in their care has been identified as a motivating factor for young men to leave gangs or abandon a variety of delinquent behaviours
- Sharing in childcare may be a good point of intervention to promote equitable relationships, allowing for a discussion about authority and negotiation, domestic work, discipline and violence, emotions, etc.
- By seeing or anticipating the effect of gender inequity on their daughters, men may begin to care about these issues, such as sexual harassment or violence that did not concern them before.
- They will help promote gender equality which can help encourage violence prevention
- The involvement of fathers will increase the chance that sons will be more gender-equitable and more nurturing as fathers. This will also encourage daughters to have more flexible views about gender
- Men's involvement and equitable participation as fathers will help broaden women's economic and employment opportunities (they can dedicate more time to these activities)

PROMOTING GENDER-EQUITABLE INSTITUTIONAL CULTURES AND PRACTICES

(Braaf, Ganguly, 2002)

Public agencies, development organizations and employers have particular responsibilities and can lead by example through:

- Implementing sexual harassment policies
- Incorporating gender balances at management level
- Creating family-friendly working environments that incorporate both, paternity and maternity leave and include flexible working hours for men and women
- Encouraging male managers to become visible advocates of gender equality and of zero tolerance for violence against women and girls

ENHANCING THE KNOWLEDGE AND SKILLS OF KEY INSTITUTIONS AND PROFESSIONALS

(Braaf, Ganguly, 2002)

We should target male-dominated institutions (i.e. police forces) not only because they have a responsibility to serve and protect but also because of the greater risk they may pose to women and girls if there is an abuse of power and position and neglect to carry out their obligations that can further victimize women and girls.

Examples of Key Professionals

1. **Coaches:** Coaches are most often males. As such, they can question male attitudes and behaviours in appropriate ways with credibility and influence. For instance, coaches, on the first day of practice, can: (A) encourage conversation regarding violence against women and the services offered; (B) explain that while aggressiveness and intimidation have a place in sports, acting this way towards women will not be tolerated; (C) encourage the players to treat women with honor and respect; (D) encourage the players to support each other to remain non-violent
2. **Religious Leaders:** Can be highly influential in a community and men may be especially responsive to their messages (zero tolerance). Religious leaders can: (A) Support and influence behaviours in both positive ways, by questioning traditional models of manhood and gender roles; (B) Provide support and service referrals to women who experience violence when appropriately sensitized and trained; (C) Promote non-violence in their communities; and (D) discuss how polygamy places women in a vulnerable position, how reconciliation is not necessarily the best of options and how early marriages limit women's decision-making power.
3. **Faith-Based Institutions:** Can help enhance the knowledge of the faith community by: (A) preaching against violence against women in religious institutions, sermons and meetings; (B) provide information on violence against women, based on religious scriptures and teachings; (C) include information on violence prevention in monthly newsletters, bulletin boards and in marriage classes; and (D) make the religious institution a safe place for survivors of violence
4. **Community Members:** Play a pivotal role in encouraging violence prevention. As a community members, you can: (A) volunteer on a board of directors that deals with violence prevention; (B) support organizations active in the area of violence against women; and (C) intervene when you suspect that violence is occurring in a relationships or in a family (after you have sought support and training from professionals in the field of violence prevention).
5. **Teachers:** Teachers can encourage students to play an active role in ending violence against women by: (A) understanding the impact of violence; (B) creating a physically and emotionally safe school environment; (C) modeling respect and integrity in your interactions with women and girls; (D) encouraging students to support each other by speaking out when they hear about violence and encouraging them to remain non-violent; (E) involve and educate parents about gender-based violence and the school programs to prevent it; (F) Identify and invite non-governmental organizations to speak at the school; (G) provide educational materials to learners, parents and colleagues; (H) teach students about healthy relationships.

GROUP EDUCATION (Braaf, Ganguly, 2002)

Group workshops can help promote positive changes in attitudes and behaviours amongst men. Group education can help create safe spaces for men and boys to critically reflect about gender norms and encourage participants to rehearse gender-equitable behaviours. Group education initiatives incorporate:

- Weekly group education sessions that last 10-16 weeks in order to sustain changes in attitudes
- Allow time between sessions so that participants can reflect on the themes discussed and apply them to real-life experiences
- Include discussions of how gender is constructed and how it affects power and inequity

Discussion

Facilitator will encourage the Community Leaders to think of creative ways in which we can get boys and men to engage in violence prevention campaigns. She will ask: what are some of the ways in which we can make the issue of violence against women more relatable to boys and men? This information will be recorded on a flipchart. After the discussion, Facilitator will explore two creative avenues that may prove useful:

1. Video games: “*Game Over: Gender, Race & Violence in Video Games*” (6 min)
Video clip accessed via: http://www.youtube.com/results?search_query=%E2%80%9CGame+Over%3A+Gender%2C+Race+%26+Violence+in+Video+Games%E2%80%9D+&aq=f
2. Hip hop: “*Hip-Hop: Beyond Beats & Rhymes*” (55 min)
Video clip accessed via: http://www.youtube.com/results?search_query=%E2%80%9CHipHop%3A+Bey+ond+Beats+%26+Rhymes%E2%80%9D+&aq=f

OUTREACH (Braaf, Ganguly, 2002)

It is important that we explore various settings to reach out to community members who may be at risk of or are engaging in abusive behaviour. Some of these locations include, but are not limited to:

- Medical settings
- Supervised visitation centres
- Child welfare settings
- Mental health and family clinics
- Barber shops, hair salons
- Workplaces
- Fatherhood programs
- Prisons
- Courts
- Community centres
- Educational facilities
- Union meeting places
- Frequently visited social spots

REFERENCES

Braaf, Ganguly. (2002). "Cultural Challenges for Violence Prevention: Working Towards an ethical Practice of Sustainable Interventions". University of Sydney, Australia. Pg. 1-14. Retrieved on September 10th, 2011 from: www.austdvclearinghouse.unsw.edu.au/.../Exp-horiz/Braaf_Ganguly.pdf

Guedes, A. (2010). Men & Boys. United Nations. Pg. 1-170. Retrieved on September 10th, 2-11 from: www.endvawnow.org/uploads/modules/pdf/1304106469.pdf

