Ontario Council of Agencies Serving Immigrants (OCASI)

Family Violence against Immigrant & Refugee Women: Community Development Strategies

Resource Manual

This Manual was developed by Andalee Adamali, Janet Kim and Angie Rupra

For the Ontario Council of Agencies Serving Immigrants (OCASI)
July 2008

This project is made possible through funding provided by the City of Toronto, Community Safety Investment (CSI) Program

Table of Contents

INTRODUCTION

Ontario Council of Agencies Serving Immigrants

The Ontario Council of Agencies Serving Immigrants (OCASI) is a council of non-governmental, community-based agencies serving immigrants, which has as its mission the achievement for immigrants of equality of access and participation in every aspect of Canadian life. OCASI acts as a collective voice for immigrant-serving agencies and coordinates responses to shared needs and concerns. With over 200 member agencies throughout the province of Ontario, OCASI has over 100 member agencies in the City of Toronto.

Immigrant service organizations in Ontario face the challenging responsibility of providing a wide range of essential settlement services to assist an estimated 500,000 individuals a year. These services support the immediate settlement needs of persons newly arrived in Canada, as well as long-term settlement and related needs. The range of these services and programs varies from initial orientation, information and referral services to more complex and specialized services and programs.

OCASI is committed to improving the availability, accessibility and quality of services for immigrants and refugees in Ontario. Its mandate includes building the capacity of immigrant settlement service organizations. OCASI has demonstrated a unique capacity and ability to provide professional development that is geared to the specific needs of the Staff, Board and Volunteers of its member agencies and other immigrant and refugee-serving organizations. Since 1982 OCASI has offered professional development and skills training activities for front-line service providers and agency administrators. OCASI has addressed the issue of violence against immigrant women through the provision of professional development activities as well as through advocacy activities aimed at addressing systemic causes, such as gender discrimination, poverty and racism, that hinder the efforts to eliminate family violence.

Family Violence against Immigrant & Refugee Women: Community Development Strategies Project

OCASI has been involved in the Prevention through Intervention: Domestic Violence Against Immigrant Women Project funded by the Government of Ontario, Ontario Women's Directorate (OWD). This project was implemented in partnership with METRAC. It involved developing and delivering training throughout Ontario for settlement service providers and for any workers who frequently provide services to immigrant, refugee and undocumented victims, but who do not have extensive knowledge of women abuse issues. It also included the development and implementation of online training sessions. To access the online training please visit http://learn.settlementatwork.org/login.

The **Family Violence against Immigrant & Refugee Women: Community Development Strategies** project builds on the OWD project and addresses identified gaps in areas such as the number of training sessions available in the City of Toronto, the specific needs of racialized immigrant women and the need to examine community development strategies as effective tools to prevent and address family violence. The training is also available online. To access the online training please visit http://learn.settlementatwork.org/login.

This project is intended for immigrant service and other community-based organizations that are in a unique capacity to reach vulnerable and/or isolated immigrant women and their communities. It addresses the need to enhance family violence prevention strategies to reach immigrant and refugee women, including women without legal immigration status, trafficked women and women from racialized low-income communities.

The objective of this project is to build capacity for family violence prevention in the immigrant community. Training activities and resource development aims to enhance the professional competency and skills level of immigrant service providers for prevention of family abuse and to provide them with resources for outreach and awareness activities within a community development perspective. The project will also enhance the coordination and linkages among immigrant service workers and other service and community workers in a specific geographic area or ethno-specific community resulting in an increased capacity to identify and address systemic causes of violence.

The Authors

Andalee Adamali

Andalee is currently the Program Manager at the Council of Agencies Serving South Asians (CASSA) and has been involved in Research, Planning, Community Development and engagement work for over 10 years. She is also the current coordinator of CASSA's Planning Service Coalition; made up of South Asian service providers in the GTA who are working with South Asian families experiencing violence. Andalee has a BA in Geography from the University of Toronto and an MA in Town Planning from the University of Manchester.

Janet Kim

Janet Kim is a bilingual second-generation Korean counsellor, educator, and pastor. Her education consists of a Bachelor of Arts degree with a specialized focus in psychology and a Master of Divinity degree in counselling. She has twelve years of experience facilitating a variety of workshops and seminars in Canada and the United States owing to her broad involvement within the Korean community in the areas of youth, marriage and family, spirituality, settlement and employment, and social services.

Deeply invested in the Korean community, Janet was once employed at KCWA Family and Social Services where she successfully compiled a domestic violence prevention manual for Korean religious leaders and equiped them to identify indicators of abuse and to provide meaningful intervention. More recently, she was the Program Manager at the Woman Abuse Council of Toronto, coordinating several projects, initiatives and committees consisting of a broad spectrum of members from a variety of sectors. At this time, she continues her position as the Director of two English-speaking ministries at the Korean Philadelphia Presbyterian Church in Toronto.

Angie Rupra

Angie Rupra's experience in the social service sector has focused on violence against women issues. Her experience includes working in shelters for abused women and children as well as community-based agencies. Angie assisted in developing a coalition of service providers for the South Asian community and served as a Program Manager with the Woman Abuse Council of Toronto where she facilitated the capacity building of domestic violence service providers. She has also worked with the Ministry of Attorney General, Ontario Victim Services Secretariat as the Victim/Witness Assistance Program Coordinator. She is currently employed with Springtide Resources: Ending Violence against women as the Community Outreach and Education Coordinator where she oversees both the Immigrant & Refugee Women's Program and Volunteer Program. She also teaches at Humber College's Social Service Worker Program.

Angie practices from feminist, anti-oppressive and critical approaches to social work and is experienced in providing training to community agencies on issues of violence against women. She received her Bachelor of Social Work degree at Ryerson University with a minor in Public Administration and Master of Social Work at York University where she completed a research study examining shelter service delivery to immigrant women impacted by family violence. In addition to her dedication to improving the well being of women impacted by abuse, Angie is also actively involved in addressing issues of pet loss and eating disorders.

Training Goals

- Understand family violence as a community issue
- Gain knowledge of Toronto's family violence context
- Enhance awareness of systemic barriers affecting immigrant and refugee women, particularly from racialized communities
- Understand varied approaches to community organizing as a continuum
- Learn 'alternative' ways of addressing family violence through community development
- Inspire creativity through the use of case studies

MODULE 1: FAMILY VIOLENCE

WHAT IS THIS THING CALLED 'FAMILY VIOLENCE'?

You may have heard family violence referred to in other ways, perhaps domestic violence or woman abuse. There are also other terms used. What is common amongst these terms is the understanding that there is an unequal distribution of power between men and women, which often translates into abuse and violence in family life.

What is different between these terms is their history and connotations which are influenced by various theoretical perspectives. Some of these terms will be briefly outlined below.

Domestic Violence:

- This term is commonly understood as abuse that occurs between partners in an intimate relationship.
- It has been criticized by the Violence against Women (VAW) sector as not reflecting the gendered nature of violence. By terming the violence 'domestic', there is no reference to the fact that the majority of victims are women.
- The word 'domestic' portrays an image that the issue is a private one, one that is better left to the couple to deal with as opposed to a social issue which then requires a societal response.

Wife Assault:

- This is a term that was commonly used in the formative stages of the women's movement and is now considered a more historically-used term.
- It is now widely accepted that "wife" does not capture the range of women affected. Violence can also occur in same-sex, dating and common law relationships, as well as former relationships.
- It is also widely accepted that "assault" does not encompass the various forms of abuse. We know that violence can encompass verbal, emotional, psychological, financial, spiritual, religious, and immigration related forms of abuse.

Domestic Assault:

- Domestic assault is a term used in the criminal justice system. It is important to note however, that there is no 'domestic assault' or 'domestic violence' charge in Canada's Criminal Code. Instead, accused are charged with related offences such as assault, threats, forcible confinement, etc., which could occur in an intimate relationship or between strangers.

Woman Abuse:

- This is often used by those working in the VAW sector as it highlights the gender inequalities which occur in intimate relationships.
- Gender inequalities resulting from patriarchy are at the centre of this analysis. The strength of this perspective is that it treats woman abuse as a social issue where women are validated and accountability shifts from the women to the abusers.
- However, the focus on gender has often excluded analysis of other forms of women's social identities such as race, ability, sexuality, etc.

Family Violence:

- Family violence has been commonly used in literature which looks at immigration and refugee communities impacted by intimate violence.
- It views the family as a power system which needs to be examined when looking at issues of violence against women.
- This term illustrates that women are not only abused by their intimate partners, but may also experience abuse in its different forms from members of both their nuclear and extended families such as in-laws for example.
- Therefore, a woman's experience with abuse is often much broader than domestic violence.

For the purposes of this Training Module, family violence will be the term used.

What terminology does your agency use?

How do you define it?

MUCH MORE THAN A PRIVATE MATTER

By understanding family violence as a "private matter", it continues to be concealed from others and is therefore perpetuated. This belief not only silences victims but also removes the possibility of creating community accountability for the issue. Consequently, a woman who experiences family violence is further isolated from potential supports and is often convinced that no one will support her. She may believe that she is entirely on her own and that the violent relationship is her problem to deal with.

It is important to understand, however, that family violence is situated within the larger context of violence against women (VAW). There is a connection between the violence that happens to women in the home and the violence that occurs in the workplace, at the schools, on the streets, and also the violence perpetuated by structural systems. This continuum of violence, in which women continue to represent the majority of victims, is rooted in the social, economic and political inequality of women.

Hence, family violence is not a "private matter." A woman who experiences violence in her family is entangled in a web of complexities that make choosing a violence-free life all the more difficult. As the following sections will reveal, the impacts of violence extend beyond just the victim to the diverse personal, institutional, and cultural risks that create a virtually impermeable barrier to establishing safety. It is therefore the moral responsibility of communities to respond to family violence because it is the right of every human being to live free from violence and without fear. Meaningful intervention and support can only be provided by incorporating a collaborative community process.

"Community building is violence prevention. If a family feels in control of their lives, if they can make a decent living, if their culture is respected in the larger society, if men of color are not feared and stigmatized, that creates a sense of community power, which is the building block of violence prevention." [1]

[1] Dudley, M.L. (2003). *Integrating community building and violence prevention, Final report,* p. 9. Street Neighbourhood Initiative. Boston, Massachusetts.

Impacts of Family Violence: Not just a Woman's Issue

In order to better understand family violence as a community issue, it is important to explore how violence affects different community members. As a result, we will see more clearly that family violence is not simply a "woman's issue", rather, it is an issue that affects everyone.

The following is not meant to be an exhaustive list but rather a snapshot to illustrate the range of ways in which people are impacted by family violence.

Impacts on Women

Psychological and Emotional:

- Trauma
- Depression
- Irritability towards children, family, friends, coworkers
- Suicidal thoughts
- Difficulty concentrating
- Memory loss
- Fear
- Difficulty taking risks

Physical:

- Injuries
- Stress-related headaches
- Sleep difficulties (over-sleeping or unable to sleep)

Other:

- Difficulty keeping employment
- Disruption of family life
- Isolation
- Involvement with shelter, housing, criminal justice system, healthcare, welfare, etc.

Impacts on Abuser

- Involvement with: criminal justice system and possible immigration implications
- Destroyed relationships
- Job loss
- Shame, embarrassment

Impacts on Children

- Insecure, lack confidence
- Difficulty concentrating
- May blame themselves for the abuse
- Tend to distrust adults and those in positions of authority
- Aim to please
- Tend to misunderstand boundaries
- Post-traumatic Stress Disorder

"Boys who witness family violence against their mothers are five times more likely to grow up to be abusers, while girls who witness violence are give times more likely to grow up to be victims of violence."[2]

Impacts on Communities and Society

- Loss of community engagement
- Alienation of victims from the community
- Increased responsibility of community and institutional sectors to respond (faith-based communities, schools, healthcare, etc.)
- Costs on all societal institutions (healthcare, criminal justice system, housing, etc.).
- Impacts on economy by employees taking time off work

"Violence against women, including woman abuse in intimate relationships, costs Canadian society an estimated $4.2 billion per year in social services, education, criminal justice, labour, employment, health and medical costs. Criminal justice costs alone total an estimated $871,908,582.00 per year. The total costs related to all forms of family violence have yet to be calculated but would clearly be much higher."[3]

Does your organization's approach to family violence acknowledge and incorporate responses to this range of impacts?

If not, how could you work towards this?

Refer to OCASI's *Domestic Violence against Immigrant and Refugee Women: Prevention through Early Intervention* Resource Book for more detailed information on the dynamics of family violence and identifying its indicators.

[2] Nota Vita Domestic Violence Prevention Services. www.novavita.org/pages/statistics.html
[3] Family Violence: A fact sheet from the Department of Justice. www.justice.gc.ca/en/ps/fm/familyvfs.html

Social Risks

By exploring the diverse factors impacting a woman's life, we can capture more comprehensively the community nature of family violence. Radhia A. Jaaber and Shamita Das Dasgupta have coined the term "social risks"[4] to highlight the presence of social factors that prevent women from securing the safety they need. These factors may or may not be visible to others but they are very real to a woman experiencing violence. They often act as a significant barrier and obstruction to her safety.

Jaaber and Das Dasgupta use a diagram to illustrate this concept of social risks impeding a woman's ability to pursue options that would *increase* her safety. With the woman at its center, social risks are pictured as bricks encircling her to make a concentric wall. There are three concentric walls and they depict three different layers of resistance a woman faces, keeping her confined to the current situation of violence.

- The first wall is composed of the immediate personal risks.
- The second wall is the risks faced through institutional policies and practices.
- The third wall includes the nebulous risks such as cultural issues and social attitudes.

It is important to note that for some women, the third wall could in fact present itself as their most immediate risks – the first wall. Some women may not consider homelessness or the lack of education as their greatest risks in the event they choose to leave a violent situation. Instead, a woman's sense of responsibility for her family may be her most immediate and primary risk, especially among cultures that place greater value on the family than on the individual. A woman may be more concerned about the risks connected to her religious beliefs than she is about her limited proficiency of the English language because her beliefs are not merely personal, they are also intimately connected to the community she identifies with. Thus, to risk her religious beliefs is to potentially risk her family, her social network, and her cultural community, risks she may consider to be of greater consequence. While this of course is not always the case, it is certainly worth noting as it may often be the case for many immigrant and refugee women.

Listed below are the varieties of risk associated with each concentric wall of the diagram.

<u>Circle I: Immediate Personal Risks</u>

- Homelessness
- Financial responsibility for family
- Alcohol/Drug Addiction
- Charge of domestic abuse
- Other criminal charges
- Poverty
- Lack of skills and education
- Sexual identity
- Age
- Abilities
- Language barriers

[4] Jaaber, R. & Das Dasgupta, S. *Assessing social risks of battered women*, p. 12. www.praxisinternational.org/library_frame.html

Circle II: Institutional Risks

- Child protection service
- Criminal justice system
- Immigration Status
- Civil justice system
- Law enforcement (e.g., local police)
- Transnational laws
- Federal laws impacting tribal laws
- Social service sector (welfare)

Circle III: Cultural Risks

- Religion
- Nationality
- Class
- Responsibility for family honor and integrity
- Cultural norms and standards
- Childhood socialization
- Race
- Community practices
- Ethnic Pride
- Belief Systems

Social Risks

What follows are short descriptions of a few barriers within each of the three rings. Although these barriers are discussed separately, they are directly linked and often overlap to compound a woman's situation.

Circle I: Immediate Personal Risks

Language Barriers

We often refer to limited access to the dominant language as a barrier for newcomers. While this is true, a much deeper analysis is needed. How does not speaking English impact a woman who is experiencing violence? A language barrier is a lot more than not understanding

a language. Without access to the predominant language, women lose their confidence in negotiating with the world. They may be frightened that no one will understand them and that no one will help. They are left in the vulnerable position of being easily taken advantage of.

A study by MacLeod and Shin[5] showed that language discrimination was reported as affecting women more profoundly than racism. The lack of English proficiency means that accessing mainstream systems, such as the justice system, becomes a lot more difficult. A woman may come from a country where such systems do not exist or where communities have very different understandings of the role that systems play in their lives. If the systems do exist, they may be called something else or accessed very differently. There are cultural norms and nuances engrained in how the dominant society lives and assumptions are often made about a person depending on their familiarity and comfort with a language.

Economic

In order to look at the financial challenges and barriers women experience when family violence is occurring, it is also necessary to explore how women generally fare economically.

"Women of colour: 37% of women of colour are low income, compared with 19% of all women. The average annual income for a woman of colour in Canada is $16,621, almost $3000 less than the average for other women ($19,495) and almost $7,000 less than that of men of colour ($23,635). Women of colour are also overrepresented in precarious (part-time and temporary) work and often have to live in substandard, segregated housing. They are also more vulnerable to violence and other health risks."[6]

Immigrant women: Education does not reduce the income gap between immigrant women and Canadian-born women. New immigrant women between the ages of 25-44 with a university degree and who worked full-year, full-time earn $14,000 less than Canadian-born women. This is partly because of overt racism, but also the structural racism of not recognizing foreign credentials and experience. New immigrant women, suffering from abuse, may have few options to escape this if they are financially dependent on their male relative sponsors in Canada.[7]

This inequality manifests itself in family violence situations. By controlling a woman's finances or access to money, her ability to become independent or look for social supports becomes stifled. When a woman has limited personal and financial resources, limited access to subsidized childcare, and is faced with extremely low rates of social assistance, she may feel that she cannot afford to leave an abusive situation.[8]

---

[5] MacLeod, L. & Shin, M.Y. (1990). *Isolated, afraid and forgotten: The service delivery needs and realities of immigrant and refugee women who are battered*. National Clearinghouse on Family Violence: Health and Welfare Canada.

[6] Morris, M. & Sinnott, J. (2003). Fact Sheet, Immigrant and Refugee Women, Canadian Research Institute for the Advancement of Women. www.criaw-icref.ca/factSheets/Immigrant%20&%20refugee%20women/Immigrant_fact_sheet_e.htm

[7] www.criawicref.ca/factSheets/Women%20and%20Poverty/Poverty%20Fact%20sheet_e.htm#_edn15#_edn15

[8] www.napo-onap.ca/en/issues/women_homelessness.php

"This type of abuse can manifest itself in behaviours such as checking the gas gauge on the car or the odometer to see how much gas was used or miles driven and/or doling out small amounts of money, forcing the victim to ask for more. If the abused woman works outside the family home, she is often forced to deposit her pay cheque into her partner's bank account. Often the abuser will put all the family assets in his name."[9]

Poverty and Homelessness

Women are more vulnerable to poverty. Escaping this poverty often depends on access to the income of other family members. The link between economic security and dependency on marital or other personal relationships is problematic, particularly as a contributing factor to homelessness. Residing in the same house does not mean that everyone shares their resources equally or that there are consensual relations within it. Women are much more likely to experience housing insecurity and become homeless through the breakdown of marital or other personal relationships in which they are either materially or financially dependent.[10]

Women generally have higher poverty rates then men, and immigrant and visible minority women in particular face very high rates of poverty.[11] Women of colour, for example, are more likely to find themselves isolated in communities of poor and racialized people.[12] Poverty rates for ethno-racial single women in Toronto range from 75% for those of Latin-American origin, to 59% among South Asian women, and 48% among those of European origin.[13]

Racial minority women experience the effects of both sexism and racism within a predominantly profit-driven housing system, particularly in terms of access. Their lower incomes and diminished housing options contribute to greater affordability problems and increase the likelihood that their housing conditions will be unsuitable or inadequate. A recent study of housing conditions among immigrant and racial minority women found that while their experiences of housing insecurity reflect the general pattern of class and gender based disadvantage, they also included acute instances of housing related crisis exacerbated by racism. Landlords have long discriminated against people of colour based on their race and low income. Canada has a reputation of being less overtly racist than the United States, however Aboriginal women and women of colour consistently articulate that skin colour matters in Canadian society and, in this instance, within the housing market. Yet relations of power based on race are rarely considered as a factor contributing to homelessness in Canada.

---

[9] Pakota, V.J. (2000). *Emotional abuse of women by their intimate partners: A literature review*. www.womanabuseprevention.com.
[10] Lenon, S. (2000). National Anti-Poverty Organization, Living on the Edge: Women and Homelessness in Canada. www.napo-onap.ca/en/issues/women_homelessness.php
[11] Khosla, P. (2003). *If low income women of colour counted in Toronto: Breaking isolation, getting involved.* www.socialplanningtoronto.org/Research%20%26%20Policy%20Updates/Low%20Income%20Women%20of%20Colour%20Aug03.pdf
[12] Callaghan, M., Farha, L., & Porter, B. (2002). *Women and housing in Canada: Barriers to equality.* Centre for Equality Rights in Accommodation. www.equalityrights.org/cera/docs/CERAWomenHous.htm
[13] Ibid 11

Almost half of Toronto's population is foreign-born, and one-third of recent immigrants to Canada (that is, those who arrived over the last 10 years) choose to settle there. The rate of family poverty among recent immigrants in the City of Toronto is about 45%, compared to an overall city poverty rate of 19% and a national rate of 14.7%. About 30% of the immigrant family population and one-third of the visible minority family population in Toronto now live in these higher poverty neighbourhoods.[14]

Family violence has been identified as a significant contributor to homelessness among women[15] and as such, the experience of family violence is a key to understanding homelessness among immigrant and refugee women. Immigrant and refugee families experiencing family violence face additional vulnerabilities such as the lack of official language proficiency, poverty, unemployment and underemployment, as well as frequent social isolation and what is referred to as the "sponsorship effect". The cumulative impact on women's psychological and physical health can be severe.[16] While most immigrant women arrive in Canada in good health, many experience an increased risk of poor health due to settlement-related stresses and financial hardships.[17] Those who are additionally subjected to family violence face a host of health problems, and they are at heightened risk of homelessness.

Circle II: Institutional Risks

Immigration and Refugee Status

Families enter Canada in different ways and these different ways carry their own potential barriers when it comes to family violence. 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 – most often the woman – very vulnerable to tactics of control. While certainly not all sponsorship families experience family violence and abuse, the sponsorship relationship can be a source of conflict, tension, and coercion. The B.C. Institute Against Family Violence reported that immigrant women sponsored by their husbands are particularly vulnerable to abuse or intimidation for fear of having that sponsorship withdrawn.[18]

An abusive partner may threaten to have her deported if a refugee claim is in process, even though according to Canadian legislation, he does not have the power to do so. The abusive

---

[14] United Way of Greater Toronto and Canadian Council on Social Development (2004). *Poverty by Postal Code*. Toronto: United Way of Greater Toronto. www.ccsd.ca/subsites/cd/docs/bulletin/2/

[15] Gaetz, S. (2004). *Understanding research on homelessness in Toronto: A literature review*. Toronto: York University www.ccsd.ca/subsites/cd/docs/bulletin/2/

[16] Ibid 15

[17] Stewart, D., Cheung, A., Ferris, L., Hyman, I., Cohen, J. & Williams, J. (2002). *Ontario women's health status report.* Toronto: Ontario Women's Health Council. www.ccsd.ca/subsites/cd/docs/bulletin/2/

[18] www.ccsd.ca/subsites/cd/docs/bulletin/2/

partner or family member may withhold her immigration papers, literally holding her movement in their hands.

What about women with no status at all? According to the Rights of Non-Status Women Network, there are many reasons why people do not have status in Canada.[19] These reasons can include:

- Expired temporary permits.
- A rejected refugee claim but they prefer to live in Canada without status than to return to a country where they may face torture or persecution.
- Left an abusive relationship where they were sponsored before receiving permanent status.

"Women without status face the same forms of gender based violence as all other women, but are at higher risk because of the vulnerable position they live in."

- They have limited access to information, counseling, and other social services, if any.
- They cannot call the police in an emergency without putting themselves at risk of deportation, as the police have authority to arrest or detain someone on behalf of Immigration.
- If her partner is charged with assault it could lead to devastating consequences for her.
- They cannot easily access medical services."[20]

Making the decision to leave an abusive relationship or abusive home becomes a lot more complicated under these circumstances. These barriers illustrate how issues impacting a family are rooted in much broader systems, and therefore the issue is not a private or familial one, but one requiring both a community and societal response.

Child Protection Services

The predominant fear any woman feels regarding child protection services is the prospect of losing custody of her children. Prior to any involvement with child welfare, an abuser will frequently threaten to call the Children's Aid Society (CAS) and report the woman as a neglectful mother. Her own lack of information about CAS compounded by her partner's misinformation will lead her to believe that any involvement with CAS will only bring about negative consequences. She fears that an investigation will determine that she endangered her children by staying in an abusive situation and believes that her children will be immediately removed from her care. Additionally, she fears the possibility that her abusive partner will gain custody. These fears alone are enough to prevent a woman from deciding to leave an abusive relationship.

[19] Rights of Non-Status Women Network, www.womanabuse.ca/English.pdf
[20] Ibid

While many policies exist to protect children and youth, they have often clashed with the realities of abused women.[21] Women do not stay in an abusive situation based on the absence of fears regarding the safety of their children. Instead, they believe their children are at greater risk if the family is divided. Many women would rather have their children live with a father in their lives than have them live without one. Although they consequently risk increased danger to themselves, women will prioritize the safety of their children over their own.

Law Enforcement

Many women fear calling the police for help; many immigrant and refugee women experience even more barriers in doing so. For women socialized to believe that whatever happens in the family should stay within the family, the idea of involving any external parties, even the parties that are intended to "protect" them, is not seen as a viable option. The Canadian criminal justice system may be viewed as a potential interference to their way of life, threatening family, cultural, and religious values.[22]

Police brutality, political persecution and torture experienced in their home countries will also influence an immigrant's perception about the police in Canada.

"The role of police can be particularly threatening in some communities, especially those who come from countries where police are arresting, killing and torturing people. A woman will experience strong feelings of guilt and betrayal if she has to call the police in order to stop the violence. The community, again, is likely to play an important role in condemning the woman who called the police or went to court, if the man had been previously jailed or tortured in his country of origin. She, then, will be accused of using a repressive institution to inflict more pain on 'the poor man', so to speak."[23]

If a community experienced severely damaging treatment by the law enforcement in their country of origin, they will be led to believe that the same treatment is to be expected in their new country. It is unfortunate that in many cases, several immigrant communities have experienced negative attitudes and discriminating practices by the law enforcement in Canada. Racist assumptions describing certain communities as more violent than others prevent women from calling the police because they are determined not to promote the existing stereotypes. In these situations, protecting their partners from further stigmatization and community preservation are the priorities and abused women will be more reluctant to involve the police.[24] It is not surprising then, that for some communities, the notion that the police will provide meaningful help is beyond belief.

---

[21] Jaaber, R. & Das Dasgupta, S. *Assessing Social Risks of Battered Women*, p. 15. www.praxisinternational.org/library_frame.html

[22] Baobaid, M. (2002). *Access to women abuse services by Arab-speaking women in London, Ontario. Background investigation and recommendations for further research and community outreach*, p. 20. London, Ontario.

[23] Rafiq, F. (1991). *Towards equal access: A handbook for service providers working with immigrant women survivors of wife assault*. Ottawa, Immigrant & Visible Minority Women Against Abuse.

[24] Jaaber, R. & Das Dasgupta, S. *Assessing Social Risks of Battered Women*, p. 15. www.praxisinternational.org/library_frame.html

There is the added reality that many women do not want their abusive partners to be arrested.[25] More than anything, they want the violence to end and often hope that when the law enforcement arrives at the home, the abuse will stop. Women have quickly discovered that this is not the case. Not only have their partners been charged, they themselves have been charged (i.e. dual charging), and life has consequently become more horrifying than they ever imagined possible.

Seeking to improve the criminal justice response, new policies were implemented in the early 1980s and it was anticipated that more abused women would file reports with the police.[26] Recent statistics demonstrate, however, that the reporting of spousal abuse has not increased. Instead, it has remained constant. In 1999, 27% of victims reported to the police while 28% reported in 2004.

Lack of Responsiveness from Services

Assumptions are often made that because family violence services exist, women should access them. However, many women experience barriers in accessing them and these barriers must be explored so that services can be provided in more responsive ways.

One barrier to accessing services may be that women do not know the services that exist. This can be caused by a number of reasons: insufficient information about community supports is provided at the port of entry, the abusive partner or family members keep her isolated from learning what community resources are available, or outreach material is inaccessible because of language or format.

Second, even if a woman is aware of what services exist, she may not fully understand what type of support she can expect. This has important implications for service providers who may assume a woman knows what a shelter is or that women know what type of services they can expect when they are referred for counselling. Simply providing a woman with a list of names and numbers is not a sufficient way to provide referrals.

Just as important an issue however, is that even when women are aware of the services that exist and what type of support they can expect, services are not offered in a way that meets their *continuum* of needs. Literature has revealed that the social service sector's response to family violence does not provide a range of services that many women have stated are necessary.[27] For example, many of the traditional services provided are available for women once they have left the relationship or work with her to help her leave.

---

[25] Smith, E. (2004). *Nowhere to turn? Responding to partner violence against immigrant and visible minority women: Voices of Frontline Workers.* Canadian Council on Social Development. Ottawa, Ontario. http://www.ccsd.ca/pubs/2004/nowhere/voices/voices.htm

[26] Statistics Canada. (2006). *Family violence in Canada: A statistical profile*, Catalogue no. 85-224-XIE, p. 17. http://www.statcan.ca/bsolc/english/bsolc?catno=85-224-X

[27] Arora, A. (2004). *Experiences of front-line shelter workers in providing services to immigrant women impacted by family violence*. www.womanabuse.ca/ExperiencesofFrontlineWorkers.pdf , p8.

In order to understand why services are based this way, it is necessary to explore the ideological frameworks that guide service delivery. Feminist approaches to service provision tend to focus on empowerment models which provide women with the opportunity to explore and utilize their strengths and capacities.[28] The focus of empowerment models tends to be on working with women individually to improve her immediate circumstances without factoring in the value many women place on their families. The individual focus of counselling often de-contextualizes the role of cultural, social, economic and other factors in immigrant women's lives. "Western" forms of individual counselling may be expecting women to conform to unfamiliar norms.[29] Not surprisingly, many immigrant women have reported that services tend to take their strengths away rather than promote them as their familial connections are not recognized.[30]

Circle III: Cultural Risks

"Culture is a way of life of a group of individuals who share certain historical experiences, ideas, knowledge, language, customs, beliefs, traditions, values as well as similar goals, aspirations and other attributes. Culture has a significant role in shaping behaviour and structuring a person's perception of the social world. Culture is dynamic and often contains conflict and oppression. Subcultures based on ethnicity, race, region, class, gender etc. exist within culture. Public expression of culture is related to the power which groups have in the social order."[31]

Community Stigma, Cultural Norms

Immigrant and refugee women may feel torn about where to draw the line between fitting into Canadian society at large and into their own ethnic community in Canada, while preserving their original way of life. It is stressful to leave everything you know behind, including most of your family and friends, to go to a strange place where you are often treated unfairly and are bombarded with new expectations.

"Family is often the one stabilizing force that enables immigrants to weather the turbulent process of migration."[32] Under these circumstances, women will naturally hold fast to their families and communities, depending on them for constant support as they navigate their new realities. However, these connections will often be threatened by abusers spreading lies about them. They may be accused of causing relational discord and of dishonoring culture, the impacts of which are not limited to Canadian life. These accusations will often travel to her

---

[28] Sharma, A. (2001). *Healing the wounds of domestic abuse: Improving the effectiveness of therapeutic intervention with immigrant and racially visible women who have been abused*. Violence Against Women, 7(12), 1405 – 1428.

[29] Weibe, K. (1985). *Violence against women and children: An overview for community workers* (2nd edition). Vancouver, B.C.: Women Against Violence Against Women/Rape Crisis Centre.

[30] MacLeod, L.& Shin, M.Y. (1990). *Isolated, afraid and forgotten: The service delivery needs and realities of immigrant and refugee women who are battered*. National Clearinghouse on Family Violence: Health and Welfare Canada.

[31] Desai S. (2006). Adapted from: *Canadian Race Relations Foundation (2005) Draft, Definitions & Glossary of Terms*. Toronto, Canada

[32] Shetty, S. & Kaguyutan, J. (2002). *Immigrant victims of domestic violence: Cultural challenges and available legal protections*, p. 2. http://www.vawnet.org/DomesticViolence/Research/VAWnetDocs/AR_immigrant.pdf

home country as well. Consequently, women will "lose face" and be seen as the cause of her family's disgrace in the community.[33] They will be ostracized and lose social respect. Immigrant and refugee women are often so attached to their communities that to face the possibility of severing that connection is to feel the threat against life itself.

"Within the context of intimate partner violence, women become increasingly isolated from family and friends. Subtle blaming of women for the violence in their lives and for remaining with their abuser contributes to their isolation. The stigma experienced by women in abusive relationships is derived in part from the abuse, but is compounded by the blame others attribute to her for causing the abuse. Ultimately, the stigma associated with abuse results in a woman not talking to others about her situation and to a loss of self-esteem, described by many women as a feeling of emptiness, worthlessness, and emotional paralysis."[34]

When violence is a part of their experience, they may feel caught between a new society that informs them it is not acceptable and their original community that tolerates and perpetuates it. Some cultures have no existing terminology for words such as "abuse" in their languages so it is easily dismissed as a "Western" concept and community leaders will deny any form of violence in their cultures and families. Some communities will even openly disapprove of any woman trying to leave an abusive situation. An abused woman is then left to minimize her experiences and accept her life as the way it was "meant to be". In some cases, women may be compelled to reach out to service providers outside their communities[35] but in most cases, the variety of compounding fears related to their community life will pose an immense challenge to reaching out and finding help.

Religion

Many women are engaged in religious practices that prevent them from choosing a life free from violence. Ideological and religious beliefs convince them that as a woman, their "lot in life" is to accept whatever ill treatment they receive from their partners and their family members. 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 will be encouraged to do everything possible to make the relationship work. Women are thus informed that they bear the burden of relational maintenance and the responsibility of relational success.

When marriage is highly esteemed, it is perceived to be worth preserving at all costs. Women may even be convinced that a married life is far more desirable than a single one, even if it is an abusive relationship. Fellow religious community members can also advise the woman to

[33] Orloff, L. E. & Little, R. (1999). *Somewhere to turn: Making domestic violence services accessible to battered immigrant women. A 'how to' manual for battered women's advocates and service providers*, p. 6. http://www.vawnet.org/DomesticViolence/ServicesAndProgramDev/ServiceProvAndProg/BIW99toc.php
[34] Horrill, K.E. & Berman, H. (2004). *Getting out and staying out: Issues surrounding a woman's ability to remain out of an abusive relationship*, p5.
[35] Ibid 28, p. 16.

accept the abuse and remain silent. 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. "Divorce is such a stigma in some communities that a woman may never be able to remarry within her community once she has left her abuser. If she does leave she is often held responsible for the end of the marriage, even if she was the victim of violence."[36]

Hence, when a woman sees no room for separation and no possibility of divorce, she must do everything she possibly can to keep the family together. If she does not, she is considered to be at fault. She will not only endure the contempt of her family but will also face the scorn of her religious community.

What barriers could immigrant and refugee women experience when using your services?

How could you go about addressing them?

[36] Shetty, S. & Kaguyutan, J. (2002). *Immigrant victims of domestic violence: Cultural challenges and available legal protections*, p.3. http://www.vawnet.org/DomesticViolence/Research/VAWnetDocs/AR_immigrant.pdf

WHERE DOES TORONTO FIT IN?

> **Note:** For updates of telephone contacts in the Greater Toronto Area please call 211. The 211 Information and Referral Services is available 24 hours a day, seven days a week. You can also go online to www.211toronto.ca.

Criminal Justice System

Toronto's criminal justice system is influenced by Ontario's Ministry of the Attorney General, which determines criminal justice programs, policies and procedures. Therefore, in order to understand the Toronto context, it is necessary to first look at how the province responds to family violence through the criminal justice system.

First, Ontario has something called a mandatory arrest policy. This means that when the police are called to the scene of a domestic violence situation, the laying of criminal charges is in the hands of the police, not the woman.

This policy has been in Ontario since 1983.[37] The reason behind the policy was to remove the woman's burden of having to choose whether or not charges should be laid, as she may be coerced by the abuser to retract and say that nothing happened. Although the policy was implemented in 1983, it took the creation of the Domestic Violence Court (DVC) program to implement the policy more consistently.

In 1996, Ontario's Domestic Violence Courts (DVC) was implemented. What makes the DVCs different from a normal court? First, DVC staff is specially trained in family violence issues. This includes the Police, Crown Attorneys, Victim/Witness Assistance Program (V/WAP), Probation and Parole, and the Partner Assault Response (PAR) program.

Second, the DVC program separates the case into one of two different streams. Crown Attorneys determine which stream the accused enters.

Stream 1: Early Intervention (EI)

- To be eligible, the accused must fit certain criteria
- Criteria: first offence, no weapons, no 'significant' harm to victim
- Accused pleads guilty
- Duty counsel is available if offender can't afford a lawyer
- Victim is informed of the Victim/Witness Assistance Program
- Bail conditions can be changed to allow contact with partner
- Offender is mandated to attend the Partner Assault Response (PAR) program
- Woman Abuse Council of Toronto staff performs the intake and referral with offender to an appropriate PAR program

[37] The Woman Abuse Council of Toronto. (2005). *Women charged with domestic violence in Toronto: The unintended consequences of mandatory charge policies*. www.womanabuse.ca/womenchargedfinal.pdf.

- If the program and other conditions are met 'successfully', the offender reappears in court and receives a conditional discharge (not a conviction) with one year probation

Toronto's North York Court was first to be piloted in Ontario.

Stream 2: Coordinated Prosecution

- Accused pleads not guilty OR they are not eligible for EI.
- Court staffed by specialized domestic violence court staff
- Victim informed about the Victim/Witness Assistance Program
- If accused is deemed an offender, often mandated into a PAR program referred to by a probation officer

Toronto's Old City Hall (K Court) was first to be piloted in Ontario.

Regardless of which stream the accused enters, the overall objectives of the DVC program are:

- Vigorous Prosecution
  - Serious consequences for repeat offenders.
  - Rely on more than just victim's testimony as evidence.

- Support and Advocacy for Victims
  - Victim/Witness Assistance Program (V/WAP) provides information, assistance and support to victims and witnesses of crime including domestic violence. In fact, approximately 75% of V/WAP's caseload involves domestic violence cases. Services are provided once charges are laid and end once the case is terminated. V/WAP does not discuss evidence with victims.
  - V/WAP serves as the liaison between victim and Crown Attorney.

- Effective coordination between criminal court stakeholders to increase women's safety.

While in principle both the mandatory arrest policy and Domestic Violence Courts are promoting holding abusers accountable and providing victims with more effective support, in practice some serious trends have been reported.

For example, although the mandatory arrest policy takes the onus off the woman to indicate she would like charges to be laid, once in court, the onus often lies on the victim's testimony. This is in direct contradiction to one of the DVC's primary objectives: vigorous prosecution. Although the program emphasizes the need for effective evidence gathering so that victims' testimony is relied on less, many in the violence against women sector have reported that the primary piece of evidence is often the victim's testimony.

Another serious trend which seems to be occurring in Toronto is the issue of both dual and sole charging of women. In a recent study by the Woman Abuse Council of Toronto, 19

women, 6 of whom were dually charged and 13 who were solely charged for domestic violence related offences.[38] The study concluded that the gender neutrality of the mandatory arrest policy has resulted in a lack of context for the use of women's force.

Some key findings include:

- 17 of the 19 women experienced abuse by the person against whom they were charged for using force.
- 6 of the 19 women called the police to get protection from their male partners but were arrested themselves.
- Women's use of force tended to be defensive, rather than offensive.

Other research done on the issue of dual arrest and charging has shown that much of women's use of force tends to be in response to ongoing abuse from partners, they are at greater risk of further abuse after being charged, and that male offenders often gain knowledge of the criminal justice system and then use it against women.

In response to this issue, police have developed a Dual Charge Investigative Aid which provides procedures for investigation and consultation when dual charges are being considered. It also presents information to help police officers identify what they now call the dominant aggressor, not the primary aggressor. The Investigative Aid also helps in determining injury patterns on men that may indicate a woman acted in self-defense.

Children's Aid Society

The Child and Family Services Act underwent significant changes in 2001, particularly to the definition of "emotional harm" as it relates to children exposed to domestic violence. Children exposed to domestic violence now fall under a specific category of harm/risk of harm to children and youth. As a result, Toronto Police are mandated to report all domestic violence situations where there is a child under 16 to a Children's Aid Society. Greater onus has also been placed on social service providers to report potentially harmful situations to CAS. Naturally, this resulted in increased reporting to CAS in situations of family violence.

In response to larger numbers of cases being reported, two key initiatives have been developed.

CAS/VAW Collaboration Agreement

The purpose of the agreement is to help both the child welfare and VAW sectors work more effectively together in order to increase the safety and wellbeing of children. Implemented by Ontario's Ministry of Community and Social Services in 2004, the agreement recognizes specific points where the two sectors' work meets and service delivery can be provided more seamlessly.

[38] The Woman Abuse Council of Toronto. (2005). *Women charged with domestic violence in Toronto: The unintended consequences of mandatory charge policies*. www.womanabuse.ca/womenchargedfinal.pdf

Point 1: The CAS receives information that a child may be in need of protection. CAS worker suspects or learns that woman abuse may be/is occurring.

Point 2: CAS receives information that a child may be in need of protection. The CAS worker suspects or learns that woman abuse may be/is occurring.

Point 3: The CAS worker is involved in developing a Plan of Service for a family in a case involving woman abuse.

Point 4: VAW worker tries to determine whether a situation constitutes reasonable grounds to suspect that a child may be in need of protection.

Point 5: A woman and child are involved with both a VAW agency and CAS: a) are known to be involved with CAS when becoming involved with VAW agency; b) become involved with CAS while involved with VAW agency

Point 6: The VAW or CAS worker assists a woman who is trying to obtain custody and access agreements in order to increase her safety and that of her children.

Point 7: Either the CAS or VAW worker suspects that a child may be/is in need of protection from a mother who is experiencing woman abuse.

Point 8: The CAS and VAW workers/sectors work together to enhance best practice and address other system changes.

Domestic Violence Intake Team

The Children's Aid Society of Toronto (CAS) has developed a specialized team with domestic violence training. The staff on this team is responsible for:

- Actively managing domestic violence cases
- Speaking with VAW workers calling to make referrals or to consult. This allows CAS to better track these potential referrals, which the DV Worker could potentially follow up with a referral. This has helped improve relationship with the VAW sector.
- Using tools during investigation to assess families, consider risk of partners' behaviours towards both mothers and children, safety plan with women, and ensure referrals are followed up
- Supporting other staff in domestic violence cases
- Providing domestic violence training to CAS staff

To access the services of the Domestic Violence team, ask at Intake.

Central Family Intake

Through the City of Toronto's Hostel Services Unit, the Greenfield Family Centre operates the Central Family Intake (CFI). CFI is a centralized hostel access system for homeless

families requiring emergency shelter in Toronto. It has a coordinated shelter placement with family shelters of Toronto Hostel Services Unit as well as shelters for abused women and children. In other words, CFI is a telephone line geared to help people find emergency shelter to City of Toronto funded shelters.

To access Central Family Intake, contact 416-397-5637.

The CFI/CAS Protocol

In April 2006, the Children's Aid Society (CAS) and Central Family Intake (CFI) struck an agreement to test a proposed model for responding to women that call CFI seeking shelter. Previously, a woman with children was immediately informed by CFI that CAS would be contacted. Not surprisingly, many of these women were filled with anxiety and they did not arrive at the shelters. In response to this trend, it was agreed that CFI staff would exercise some discretion around when a woman is informed about CAS involvement given the fact that CAS will attend to her when she arrives at the shelter.

This proposed model aims to reduce anxiety during an attempted departure from an abusive situation, increase the probability that she will arrive at the shelter, and provide meaningful support. This model is currently in effect.

Proposed Model

- Woman calls CFI.
- CFI Worker logs call as usual.
- CFI Worker will use their discretion based on the information the woman provides to decide if they will tell woman CAS will be informed (i.e. if the woman will be going to shelter, then there is not need to inform the woman given that Child Welfare will be connecting up with the woman when she attends the shelter).
- If the woman explains that the children were directly abused (i.e. hit) then CFI will use their standard process for reporting child abuse however will attempt to be supportive to the woman.
- If the woman expresses she cannot go to a shelter, then CFI will tell the woman that a call into child welfare will be made and that they may be contacting her to see if they can assist her and her children.
- The next morning when CFI is calling to check for shelter space, CFI will also check to see if any women with children who were referred to the shelter on the previous day have arrived or been in contact with the shelter. This information will be noted to track women's potential safety risk.
- In the morning after the call around, CFI will fax their logged information to CAS. This information will show the number of referrals with children where women were referred.

- If woman didn't arrive,
  - CAS will try calling shelter first to confirm
  - CAS will attempt to locate woman

- If the shelter does not tell CFI if woman has arrived at shelter, CAS will have to call CFI.

Shelters

Toronto's shelter system responds to a variety of social needs. In addition to shelters for those who are youth, homeless, have mental health and addiction issues, Toronto also has almost 20 shelters for women and children fleeing abusive situations.

Some shelters serve specific populations. For example, Anduhyaun is a shelter specifically for Native women and children and the Muslim Welfare Centre of Toronto operates a shelter specifically for Muslim women.

While the specific mandate of each shelter varies, many now offer services beyond emergency housing. This often includes counselling, support groups for mothers and children, case advocacy, and post-shelter services.

Transitional Housing and Support Program

The Transitional Housing and Support Program, an Ontario initiative, is available to women who are survivors of family violence. Initially implemented as the Transitional Support Program in 2000, the Ontario government introduced the new Transitional Housing and Support Program in 2004.

Its Toronto-based services include:

- Intake in English, Tamil, Amharic and Spanish
- Information and referrals about community services such as housing, legal, financial, health, immigration, children's services, education and employment
- Safety planning
- Supportive counselling
- Goal setting
- Arranging interpretation services

The following Toronto agencies provide the Transitional Housing and Support Worker services:

Barbra Schlifer Commemorative Clinic
416-323-9149, ext. 270, 271 or 272; TTY 416-323-1361

Catholic Family Services of Toronto
416-222-0048

Centre for Spanish Speaking Peoples
416-533-8545 or 416-533-6411, ext. 131

Chinese Family Services of Ontario
416-979-8299, ext. 234 or 248

Dr. Roz Healing Place
416-264-0823 ext.228

Ernestine's Women's Shelter
416-743-1733

Flemingdon Neighbourhood Services
416-424-2900, ext. 17

Jewish Family and Child Service
416-638-7800, ext. 247

KCWA Family and Social Services
416-340-1234 ext. 22

Nellie's
416-461-0980
416-461-0525 (Main)

St. Christopher House
416-536-1234, ext. 22 or 416-536-1663, ext. 28

Society of St. Vincent de Paul
416-465-0475

Thorncliffe Neighbourhood Office
416-421-8997

Tropicana Community Services Organization
416-439-9009, ext. 232

Women's Habitat of Etobicoke
416-252-7949, ext. 225

Yorktown Shelter for Women
416-394-2950, ext. 234

YWCA of Toronto
416-693-9678, ext. 233
416-929-6944
416-923-8454

Interpreting Services

Toronto's two main interpreting services for family violence are the Barbra Schlifer Commemorative Clinic and Multilingual Community Interpreter Services (MCIS).

Barbra Schlifer Commemorative Clinic has provided interpreter services to non-English speaking immigrant and refugee women who have been abused by their partners since 1987. The service enables women to communicate with or gain access to support services in the community or to engage in legal systems. Services are available to women through 86 service agencies as well as four Domestic Violence Courts. Services are available 7 days a week, 24 hours a day.

Services can be provided:

- During intake or counselling (both individual and group)
- To access parenting resources
- During residents' meetings at shelters
- Accessing the social and legal services and systems
- At the Victim/Witness Assistance Program when the woman is being advised of the legal proceedings

MCIS has provided interpretation services to non-English/French speaking people since 1989. It receives funding from the Provincial Government to provide free interpretation services to non-English/French speakers who are victims of family violence when accessing community services in the City of Scarborough, the Regions of Durham and York, Toronto Police Services, and all agencies affiliated with the Domestic Violence Courts in Scarborough, Durham, and York Regions.

Its services include:

- Face-to-face interpretation
- Conference/telephone call interpretation
- Message relay
- Interpreter training
- Language testing

Domestic Violence Coordinating Committee

The Woman Abuse Council of Toronto (WACT) is Toronto's domestic violence coordinating committee. What does this mean? This means that it attempts to develop a coordinated response woman abuse in Toronto. Through the development of policies, protocols and agreements, as well as a number of standing committees to work with specific sectors in Toronto, it works to develop a more consistent, integrated and responsive approach to family violence.

Founded in 1991, the Council has achieved a number of important successes including:

- Province Wide Conference for Woman Abuse Coordinating Committees (1994 and 2005)

- Best Practice Guidelines (1995) which includes tools and resources to assist agencies in developing internal consistency in their response to woman abuse. A Best Practice Guideline for Responding to Woman Abuse for Health Practitioners was also completed two years later (1997).

- Developed and continues to provide project management to a coordinated model for the Partner Assault Response (PAR) programs in Toronto.

- Completion of 4 Court Watch Projects which monitored current practices within the Toronto criminal courts and made recommendations for change. The Council also recently began a Family Court Watch Project.

- High Risk Model which includes a high-risk assessment tool and a High Risk Consult Team. The goal of the model is to identify and respond to potentially-lethal family violence situations in Toronto.

- Completed *Women Charged in with Domestic Violence in Toronto*: *The Unintended Consequences of Mandatory Arrest Policies* (2005).

Please visit www.womanabuse.ca or call 416-944-9242 for more information and to become involved.

Education and Prevention Initiatives

Council of Agencies Serving South Asians

CASSA has worked with a coalition of South Asian frontline workers from a cross-section of social service organizations across the city of Toronto to develop a culturally appropriate and integrated framework for action that will address family violence issues in the South Asian community. This coalition has developed a curriculum for frontline workers that explore the intersectionality between settlement issues and family violence in the South Asian community.

Contact: Andalee Adamali, Program Manager
416-932-1359
andalee@cassa.on.ca

End Violence Alliance (Aisling Discoveries)

The End Violence Alliance (EVA) is a group of agencies, organizations and individuals who are focused on stopping the cycle of domestic violence in Scarborough. EVA's goals are to:

- Increase awareness of the effects of domestic violence on children.
- Educate the community about the effects of domestic violence on children.
- Facilitate and co-ordinate partnerships among community organizations focused on stopping the cycle of domestic violence.

Contact: 416-321-5464, x233

METRAC (ReAct: Respect in Action: Youth Prevention Violence)

Formerly known as the Young Women's Anti-Violence Speaker's Bureau, ReAct is a peer-based education program for youth, by youth, to address violence against women and youth in Toronto. Youth are trained to facilitate interactive peer-to-peer workshops with the goal to raise awareness, foster discussion and share information on existing community resources.

Workshop topics include:

- Ending the Silence: Violence at home
- What's love got to do with it?
- Words hurt…Emotional abuse
- Tough guise: Masculinity
- Feeding or starving the hype: Youth-at-risk and violence
- Going beyond the massacre: December 6th Massacre
- Why the looks? Bullying between young women
- Speak your truth: Empowerment for young mothers
- Love or obsession? Stalking
- The bully factor: Harassment

Contact: 416-392-3135
react@metrac.org

MUJER

The Latin American Coalition to End violence against Women and Children (LACEV) held two significant events during the 1990's which brought almost 1000 people from across Ontario together to address ways to further advance the status of Latin American and Caribbean women. A report was developed from these events, including recommendations for work that needed to be done. Through the development of a steering committee and a number of community-based activities, MUJER was formed.

Established in 2002, MUJER is an organization that promotes the development of Latin-American women, emphasizing their rights and freedoms. They engage in social action through such activities as:

- Educational trainings, trainings, forums
- Public presentations
- Informal gatherings (drop-in)

These public education methods address topics such as violence against women and children, immigration and refugee issues, leadership and self-esteem. MUJER has also developed a resource library available to the public by appointment.

Contact: 416-515-9413
mujer@mujer.ca

Springtide Resources: Ending Violence against Women

Springtide Resources, formerly known as Education Wife Assault, is a registered, non-profit charity dedicated to raising awareness of violence against women. For more than 27 years, Springtide has effectively provided training and resources to prevent violence against women and the effects it has on children.

The organization works to change the social conditions that subject women to abuse and violence at the hands of intimate partners, families and caregivers. Their work is preventative in nature. They assist in building a community's ability to respond proactively to violence and woman abuse so that violence is prevented before it can happen.

Springtide's Immigrant and Refugee Women's Program develops educational materials, training opportunities, and community partnerships, especially in ethno-specific communities. The Program typically contributes to this work by assisting in the design and delivery of workshops and training programs to immigrant women and agencies working with immigrant women.

Women who self-identify as an immigrant or refugee are invited to join the Program as Peer Educators. Peer Educators undergo intensive training and receive support from staff to then provide workshops and training to both women in the community as well as service providers. Workshops and training opportunities cover a wide range of issues including violence against women and children, responding to the needs of abused immigrant and refugee women, and gender violence and its relationship to other forms of oppression.

Contact: Angie Rupra, Community Outreach and Education Coordinator
416-968-3422, x29
arupra@womanabuseprevention.com

Woman Abuse Council of Toronto (Support Services/Cultural Issues Committee)

The mandate of the Support Services/Cultural Issues (SS/CI) Committee is to provide an opportunity for counselors, advocates and community workers who work with women and children experiencing abuse to identify and create ways to provide improved services that are responsive to the diversity of women's lives.

The Committee is a place for its members to:

- Provide updated information on services and community resources
- Network with each other
- Identify challenges to service provision
- Be available as a resource to other sectors developing policies and protocols
- Inform policy development and practice
- Develop and implement action plans to effect community and systemic change

The Committee provides learning opportunities including educational presentations, information sharing between members and discussion and presentation of case studies.

The Committee meets the second Wednesday of each month (except July and August) and is open to front-line counselors, advocates and community workers who work with women and children in the City of Toronto.

Contact: 416-944-9242
wact@womanabuse.ca

Women's Habitat of Etobicoke

In addition to Women's Habitat of Etobicoke's emergency shelter, the organization also provides one of the most comprehensive Outreach Programs serving women of all ages escaping violence in Toronto. It includes, among other programs, housing program, after school violence prevention program for girls between 10 and 13, abused Women's Groups in English and Spanish, transitional program as well as Counselling and Legal services.

Contact: Outreach Program Manager
416-252-7949, Ext 225

Toronto Family Violence Community Resources

> **Note:** Information current as of April 2007. For updates of telephone contacts in the Greater Toronto Area please call 211. The 211 Information and Referral Services is available 24 hours a day, seven days a week. You can also go online to www.211toronto.ca.

Crisis/Emergency

Assaulted Women's Helpline	416-863-0511; 1-866-863-0511
Toronto Rape Crisis Centre/Multicultural Women Against Rape	416-597-8808
Sexual Assault and Domestic Violence Care Centre	
Scarborough:	416-495-2555
Women's College:	416-323-6040

Shelters for Abused Women & Children

Toronto	
Anduhyaun (Aboriginal women and children)	416-920-1492, x221
Ernestine's Women's Shelter	416-746-3701
Interval House	416-924-1491
Julliette's Place	416-724-1316
Muslim Welfare Centre of Toronto	905-665-0424
Nellie's	416-461-1084
North York Women's Shelter	416-635-9630
Redwood Shelter	416-533-8538
Red Door Abused Women's Shelter	416-423-0310
Women's Habitat of Etobicoke	416-252-1785
Yorktown Shelter for Women	416-394-2999
YWCA 1st Stop Woodlawn Shelter	416-922-3271
YWCA Arise	416-929-6944
YWCA Women's Shelter	416-693-7342
Outside of Toronto	
Bethesda House (Bowmanville)	905-623-6050
Denise House (Oshawa)	1-800-263-3725
Halton Women's Place	905-878-8555; 905-332-7892
Herizon House (Ajax)	1-866-437-4066
Interim Place (Mississauga)	905-403-0864; 905-676-8515
Sandgate Women's Shelter of Georgina (York Region)	1-800-661-8294
Yellow Brick House (Aurora)	1-800-263-3247
Y's WISH Shelter (Durham)	905-576-2997

Ethno-Specific Family Violence Services

Abrigo Centre (Portuguese Community)	416-534-3434
Bloor Information and Life Skills Centre	416-531-4613
Canadian Tamil Women's Community Services	416-289-2099
Centre for Spanish-Speaking Peoples, Women's Program	416-533-8545
Chinese Family Services of Ontario	416-979-8299
COSTI (Italian Community)	416-244-7714
Elspeth Heyworth Centre (South Asian Communities)	416-663-2978
Family Service Association	416-595-9618
Flemingdon Neighbourhood Services	416-424-2900
For You Telecare Family Service (Korean Community)	416-241-5456
Greek Orthodox Family Service and Counselling	416-291-5229
Jamaican Canadian Association	416-746-5772
Jewish Family and Child Service of Greater Toronto	416-638-7800
KCWA Family and Social Services (Korean Community)	416-340-1234
Lighthouse Community Centre (Chinese, Vietnamese, Spanish)	416-535-6262
Muslim Welfare Centre of Toronto (Halal Food Bank)	416-335-9994
Oasis Centre des Femmes	416-657-2229; 1-877-679-2229
Rexdale Women's Centre	416-745-0062
Riverdale Immigrant Women's Centre	416-465-6021
Scarborough Women's Centre	416-439-7111
SEAS Centre (Chinese, Vietnamese, Filipino Communities)	416-362-1375
SIWA (Somali Women and Children)	416-741-7492
South Asian Family Support Services	416-431-4847
South Asian Women's Centre	416-537-2276
Thorncliffe Neighbourhood Office	416-421-3054
Tropicana Community Services (Black & West Indian Communities)	416-439-9009
Vasantham (Tamil Seniors Wellness Centre)	416-324-4185
Working Women Community Centre	416-532-2824

Children

Child Development Institute (Here to Help)	416-603-1827
Jewish Family and Child Service of Greater Toronto (Here to Help)	416-638-7800
Toronto Child Abuse Centre	416-515-1100
Yorktown Child and Family Centre (Here to Help)	416-394-2424
YWCA Toronto (Here to Help)	416-266-1232

Health Services for Newcomer, Immigrant & Refugee Communities

Access Alliance Multicultural Community Health Centre	416-324-8677
Centre francophone de Toronto	416-922-2672
Four Villages Community Centre	416-604-3361

Parkdale Community Health Centre	416-537-2455
Regent Park Community Health Centre	416-364-2261
Sherbourne Health Centre	416-324-4180
Stonegate Community Health Centre	416-231-7070
Women's Health in Women's Hands	416-593-7655; 416-593-1815

Interpreting Services

Barbra Schlifer Commemorative Clinic, Interpreting Services	416-323-9149
Multi-lingual Community Interpreter Services	416-422-5984

Legal Support for Newcomer, Immigrant & Refugee Communities

African Canadian Legal Clinic (test case litigation)	416-214-4747
Barbra Schlifer Commemorative Clinic, Legal Services	416-323-9149
Centre for Spanish-Speaking Peoples, Community Legal Clinic	416-533-0680
East Toronto Community Legal Services	416-461-8102
Jane/Finch Community Legal Services	416-398-0677
Metro Toronto Chinese and Southeast Asian Legal Clinic	416-971-9674
Parkdale Community Legal Services	416-531-2411
Refugees and Immigrants Information Centre Toronto	416-961-7027
Refugee Law Office	416-977-8111
South Asian Legal Clinic of Ontario	416-487-6371
South Etobicoke Community Legal Services (French, Spanish)	416-252-7218

MODULE 2: COMMUNITY DEVELOPMENT

What is Community Development?

What turns a group of people into a community is that there are boundaries defining who they are and these boundaries are often based on geography, social identity and/or interest. Members need to identify themselves as an entity in order to be a community. For example, when engaging in community development to address family violence, a community could be:

- Women in Toronto
- Caribbean women residing in Scarborough
- South Asian families using settlement services
- Youth in Regent Park concerned with teen dating violence

Community development is a term that is synonymous with community organizing and community work. These terms refer to 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. The goals of community organizing are empowerment and social justice so that community members can enjoy an increased quality of life.

Values that guide community organizing include:[39]

- Disadvantaged people must organize in order to develop themselves and affect change
- Energy for change must come from within communities
- Community work can be a therapeutic process of bringing people together and changing the way they perceive themselves

Defining community development in this way is based on the teachings of Paulo Freire, a Brazilian educationalist, considered by many to be a pioneer in the community development field. Freire is best known for coining the term “praxis”. In order to effectively engage in action, communities need opportunities to engage in reflection through dialogue. This dialogue includes 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.

[39] Lee, B. (1999). *Pragmatics of community organization*. Toronto, CommonAct Press.

These quotes by Paulo Freire help summarize what praxis means to the community development process:

"It is absolutely essential that the oppressed participate in the revolutionary process with an increasingly critical awareness of their role as subjects of the transformation." [40]

"Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world."[41]

Based on this understanding of community development, it is clear that community organizing is not the same as community capacity building and community engagement. Community capacity building and engagement are *part* of the community development process, a means to the end.

Approaches to Community Organizing

The practice of community development has existed for centuries. However, it has functioned differently through different historical times. We are faced with the challenge of building healthy and sustainable communities in an era with structural constraints that didn't exist before.

First, it is important to understand what role *power* plays in our societal context. Power can be defined as the degree to which one has influence. In order to have influence, the following are required:

- Information and knowledge
- Resources, including money
- Organized numbers
- Credibility and status
- Strong belief and conviction

Based on these elements of power, it is safe to say that that power is unequally distributed in our society. Some have power but most do not. We live in a society driven by capitalism and globalization, where the focus has shifted from social responsibility to individualism.

In the game of survival, social service agencies have shifted their way of functioning to reflect that of a business corporation. You don't have to look too far to see how profit-based organizations have infiltrated the way non-profits function. Instead of viewing people as "community members using our services", they have become "clients". Instead of building on the strengths and skills of people, we have become the "professionals with interventions".

[40] www.brainyquote.com/quotes/authors/p/paulo_freire.html
[41] www.wisdomquotes.com/001610.html

This has implications for the way we view and engage in community development.

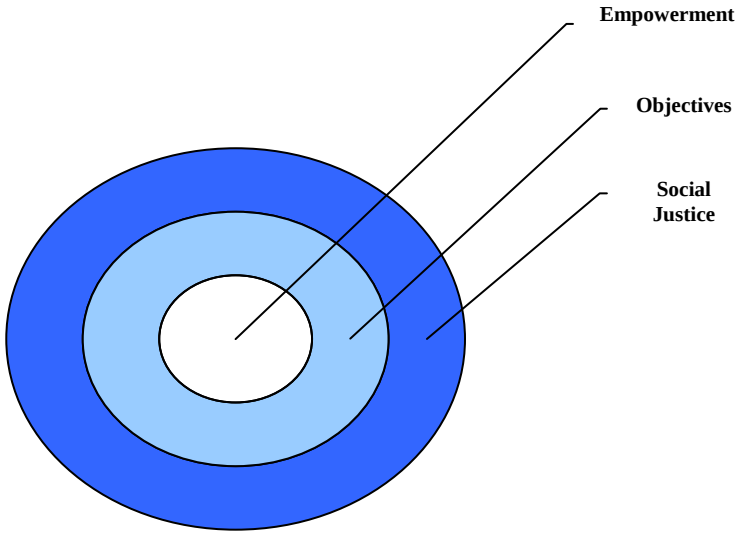
"Unless we know where we want to go,
we are in danger of ending up in the direction we are going."
(Chinese Proverb)

Community development can be approached in numerous ways. Depending on which approach we use, engagement strategies and methods for change will differ.

Locality Development	Social Planning	Social Action
Use community participation, cooperation and education to readjust power imbalances within the community	Use professional expertise to guide change process	Organize disadvantaged communities to readjusting power imbalances

The approach suggested in this training is one of a pragmatic approach,[42] combining elements of both locality development and social action. This means that a pragmatic approach views community development along a continuum, ranging from changes at a local community level to changes at larger systems and institutions.

The following diagram illustrates how the objectives of a pragmatic approach can lead to changes at different levels.



[42] Lee, B. (1999). *Pragmatics of community organization*. Toronto, CommonAct Press.

Inner Circle: Empowerment

In a pragmatic approach, community members are considered subjects on issues, not objects. This means that we must work with people as allies to both identify and address their concerns and needs. By engaging people as allies, they come to learn their skills and strengths. The goal is that community members become empowered, that is, people gain a greater sense of their ability to affect their environment.

Middle Circle: Objectives

The goals of a pragmatic approach are to build citizen involvement, help people gain a sense of community, organize numbers into power, and build social learning. A community worker in a pragmatic approach will act as a facilitator and a strategist, not an expert, in order to create collective responsibility and action.

Outer Circle: Social Justice

The second goal of a pragmatic approach is social justice. While empowerment is seen as an individual goal, social justice translates into concrete positive changes for the entire community.

What Does Community Development have to do with Family Violence?

Our community's response to family violence relies on social services and larger institutions; this has detracted from the capacity of communities to create self-sustaining responsive and effective solutions. In immigrant communities, this is all the more vital because they may have accessibility barriers to "culturally appropriate" services that could have a wider impact on community safety rather than relying on systems to intervene.

Individualized and confidential service delivery approaches within social service organizations restrict their ability to engage communities in concrete actions unless a particular event becomes public knowledge and only then can the community start to engage with social service organizations to address the violence at the community level.

Community development has been generally limited to community education, outreach, and media campaigns. While these can be very effective approaches, they have not necessarily led to the increased capacity for community-based violence intervention or prevention. This is particularly true for communities of colour 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 community's ability to intervene in violence at early stages of abuse. By doing this, communities can then take more control over accountability of violence in their communities and move the issue of family violence away from a service delivery paradigm. It may be inspiring to envision a community that is safe for women because the entire community is capable of holding an abuser accountable.

Community Development Continuum[43]

This work can be very overwhelming. However, if we look at community development along a continuum, it becomes easier to develop strategies and not lose hope. It allows us to better assess what we have already done and what still needs to be done.

Outreach and Education	Community Mobilization	Community Organizing	Community Accountability

Outreach and Education raises community awareness about the issue of family violence including resources and supports.

[43] This section, including several case studies, was taken and adapted from Kim, M. (2005). *The community engagement continuum.* Asian & Pacific Islander Institute on Domestic Violence. San Francisco, CA. http://www.apiahf.org/apidvinstitute/default.htm

Community Mobilization aims to build active community participation and development supporting the anti-violence organization or addressing family violence.

Community Organizing involves longer-term strategies meant to sustain community capacity to address family violence. Community organizing can be further divided into *community organizing (general) community organizing (among those most affected).*

Community Accountability develops community capacity to support survivors and hold abusers accountable for violence.

Each area of the continuum will now be further explored.

Outreach and Education can bring awareness of issues of family violence and offer some program services to community members.

Who is targeted?

Different messages will be created for different audiences; be aware of this.

- Individual community members (including but not necessarily those directly impacted by family violence)
- Service providers
- Community organizations
- Institutions
- Faith community leaders
- Civic or business organizations
- Media (over time, can shift its role from an audience to an ally/resource)

Where does one do this work?

- On the streets
- Homes
- Classrooms
- Grocery stores
- Community events
- Religious institutions
- Civic institutions
- Social service agencies
- Ethnic media

What are the methods?

- Door-to-door campaigns
- Community-based conversations
- Training and Presentations
- Co-sponsoring of events
- Tabling at events
- School campus events
- Ethnic pride events
- Surveys, focus groups
- Promotional materials like brochures, balloons, tote bags, grocery bags, magnets, etc.
- Media coverage through ethnic or identity-specific press, radio, television

Timeline: How often does one do this?

- Can be one-time
- As regularly as event is scheduled (weekly, monthly, annually, etc.)
- Short-term campaign

Goals can include:

- Educate the community to recognize and acknowledge the issue of family violence
- Educate the community to shift attitudes and values from those *tolerating* or *promoting* family violence to those *opposing* violence
- Let community members, survivors of violence in particular, know about the availability of services (can lead to further development activities along the continuum)
- Learn more about the community's attitudes and needs to inform effective community engagement and development practices (information sharing)

Outreach and Education - Case Study #1

The *Religious Community Accountability Project* for training Korean Protestant religious leaders by KCWA Family and Social Services (Toronto, ON)

Why?
KCWA Family and Social Services (formerly Korean Canadian Women's Association) is a multi-service organization working with the Korean community in Toronto, ON. The Korean immigrant community is connected predominantly through its religious institutions. Protestant churches in particular, are the networking centers where friendships are forged, employment and business connections are established, and settlement is facilitated. Since its inception in 1985, the KCWA was involved in family violence issues and predictably, the women seeking related services were either currently affiliated with a church or had previous experiences with a church. Generally, women did not disclose their experiences of violence with anyone in the religious community due to fear, cultural norms, and religious teachings. The women that did share their stories found their religious community to be either unhelpful or they further enabled the abuse to continue. It became apparent that to reach more women and families experiencing violence, the KCWA would have to target religious leaders. The goals were to increase awareness, equip religious leaders to identify abuse in relationships, and to provide resources that would enable them provide meaningful support.

Who was targeted?
The first and second generation religious leaders of the Korean Protestant community in Toronto were targeted. This included pastors/ministers, the board of elders, deacons, and teachers. As the majority of these roles are occupied by men, the spouses were also invited to participate.

How?
Two training manuals were compiled, English and Korean, with outreach initiated simultaneously. The project coordinator was also a pastor in a Korean church so she used her existing networks within the religious community to contact leaders. She contacted the senior pastors of well-known churches via telephone and set up individual face-to-face meetings. Following an introduction of the organization and a discussion of family violence within the churches, she described the project and negotiated with them to dedicate time for training their leaders. The training was provided in either English or Korean, depending on their needs. More than fifty religious leaders were trained and supplied with the manuals.

How does it fit?
This project served to reach the women and families in their churches. These were the women that, unbeknownst to their religious community, received assistance from KCWA or they were the women that may never have sought help. Since religious leaders are held in high regard in the Korean community, pastors and ministers were encouraged to use their pulpit to give a sermon on the topic of violence and speak against it. It is important for religious leaders to take a public position against violence because their members are listening and frequently, members also seek out their advice. They were also encouraged to post anti-violence media and supply information brochures in their churches.

On a larger scale, this project participated in continuing to bridge the gap between the religious community and the social service sector. Religious leaders confessed that although they were aware of a few cases where violence existed, they did not know what to say or how to help. It allowed the religious leaders to understand that supporting families experiencing violence needs to be a collaborative process between the community and its service providers. They were provided with valuable information about accessing services and by the end of training, they were more willing to refer women and families to KCWA. Leaders are now more equipped within information and resources to better respond to family violence.

Why innovative?
Informing the religious community and incorporating their partnership in domestic violence issues has been historically difficult. The religious community harbors an unfortunate bias against the social services sector and the opposite is also true; the two tend to steer clear of one another. An underlying goal of this project was to demonstrate how the two sectors are capable of assisting each other and working in collaboration if women and their families are to be assisted meaningfully.

Outreach and Education - Case Study #2

The Door Knocking Campaign of Stand against Violence Effectively Program (S.A.V.E.), part of the Cambodian Association of America (Cambodian; Long Beach, CA), was a unique community outreach strategy for an isolated and geographically confined urban population of Cambodians. Many members of the community were afraid to talk publicly about family violence. The temple *only* allowed religious activities so programming for women could not be offered in the temple.

What happened?
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 talked about a range of health issues. They worked in pairs with one of the staff being a VAW worker. Worker contact information was left with the woman discretely. The woman could then go to the agency for "other services".

Why innovative?
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 family violence.

A service provision orientation and concerns for the safety of advocates are among the reasons why it has not been envisioned any other way. Door-knocking and the repeated return to homes allowed for thorough and meaningful community outreach, the building of relationships of trust, and access to even the most isolated women.

Further questions:

- What else can we do to ensure worker safety?
- Should these perceived safety risks stop us from trying similar practices?
- Do we need to re-evaluate the way we look at safety?
- How did this approach affect the safety of battered women in these homes?
- How do we know?

Community Mobilization involves bringing community members and/or organizations together to participate in action addressing violence. Mobilization requires a *greater participation* of community members than community outreach or education even if this participation involves a one-time event or protest. Its initial objective is not about creating a sustained movement, though it very well could be developed that way.

Who is targeted?

Individual community members including, but not necessarily targeting, those directly impacted by intimate violence; community organizations or institutions; service providers; faith community leaders; civic or business organizations; media audience

Where does one do this?

- On the streets
- Homes
- Classrooms
- Grocery stores
- Community events
- Faith or spiritual institutions
- Civic institutions
- Local social service organizations
- Fundraisers
- Ethnic media specific to the community

How does one do this?

- Community surveys
- Focus groups
- Community gatherings
- Conferences
- Fundraisers
- Petitioning
- Lobbying for changes to legislation
- Sponsoring projects
- Demonstrations (marches, rallies, vigils, etc.)
- Campaigns (multiple approaches)

Timeline: how often does one do this?

It is often a one-time event or the launch or win of a campaign.

Goals can include:

- Mobilize community members so that the awareness gained can be used in active participation to address family violence issues
- Create community ownership of the issue of family violence
- Gain greater public recognition of the issue of family violence
- Gather greater resources and a base of power to:
    a. accomplish a task
    b. reach a goal
    c. pass legislation
    d. "win" a campaign with a positive impact on family violence

Community Mobilization - Case Study #1

*The Community Needs Assessmen*t of Shimtuh, a program of the Korean Community Center of the East Bay in the United States, illustrates how a funder-mandated needs assessment activity was used to mobilize various community sectors to take ownership in establishing a community-based family violence program.

What happened?
The organization who conducted the needs assessment carefully designed it to ensure that community mobilizing was front and centre to the work. Using the needs assessment to increase community ownership and involvement pushed this strategy beyond outreach towards mobilization. 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. The survey was a primary site for organizing the community in different ways. They had the support of the largest local grocery store (which offered an incentive to fill out the form), 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.

Why innovative?
The needs assessment as a community outreach and engagement tool took advantage of a program requirement and a process which could otherwise be conceived of as narrow and task-oriented. Shimtuh has actively sustained its community engagement activities through continuous evaluation of community-based efforts. The program has shifted its community engagement goals from education to organizing so that all activities are planned and implemented towards long-term community capacity-building.

Community organizing amongst those most affected varies depending on who is doing the organizing as this determines the priorities. The organizing strategy explicitly takes into account that those involved in the organizing activities are not simply community members interested in the issue of violence but are directly amongst the most affected by violence.

Who is targeted?

- Those most affected by family violence including: women and children survivors
- Family members
- Friends and social networks impacted
- Those impacted by other forms of community based violence (gangs, poverty, marginalization)

Where does one do this?

- On the streets
- Neighborhoods
- Community institutions
- Community organizations
- Workplaces
- Faith communities
- New collective community spaces

How does one do this?

- Developing skills, confidence, and leadership among those most affected
- Creating organizational spaces that nurture collective identity, power and leadership
- Identifying and systematically challenging powerful institutions by making demands
- Building greater collective power through the successful (and failed) experiences of institutions
- Building coalition with other collective forces towards the achievement of strengthening power in order to achieve short-term and long-term goals
- Building positive collective identity and new bases of power

What is the timeline?

A long, long time or until goals are met!

Goals can include:

- Building collective power amongst those most affected
- Developing long-term solutions through short-term gains and long-term strategies
- Transforming power dynamics to share decision-making, equal resources, and equal value amongst all community members.

Community Organizing amongst those Most Affected - Case Study #1

Youth Empowerment as Domestic Violence Reduction of Freedom, Inc. (Hmong) demonstrates how the connection between family violence and larger societal structures of power invites youth organized around racial profiling and deportation to take accountability for violence within their family and intimate relationships.

The process of creating a positive collective identity, democratic decision-making, and strategic organizing around a common issue created the conditions for these youth to take responsibility for the issue of violence. An overall analysis of oppression which integrated gender oppression and interpersonal violence provided a framework for knowledge and action. As a result, youth felt empowered to address issues of violence at home with their parents and family members. Incidents of dating violence were also addressed within the group. For example, abuse of power or violence within dating relationships was explored by re-enactments or skits featuring similar incidents or patterns of abuse, providing creative yet direct exposure of abuse as well as opportunities for collective feedback and peer accountability. As a result, at the time of publication of their report, five young men came forward to identify their own patterns of abuse and ask for help in changing their attitudes and behaviors.

Why innovative?
Freedom, Inc. is unique in its approach through the empowerment of youth, the prioritizing of youth-determined issues, and understanding the necessary relationship between youth empowerment and preventing gender violence. While an organization taking on police brutality and deportation will not necessarily incorporate gender equity and violence against women as issues of equal priority, Freedom, Inc. understood these as necessary to its overall mission, activities, and goals**.** The organizing approach and the integration of these values are innovative both in the world of community organizing and within the field of anti-violence. The concrete success of Freedom, Inc.'s youth component makes this program an important and unique model for anti-violence organizing.

Things to consider:

- In addition to providing direct service, how do we engage women in developing their own strategies?
- How can individual programs and the larger anti-violence movement support a shift towards an organizing approach without compromising the immediate needs of survivors?
- Does successful community organizing based upon those "most affected" by the problem rely on the existence of a natural, committed leader and organizer internal to the community which she is organizing?

Community organizing (general) is widely used to denote a diverse range of community engagement *strategies*. Those associated with the field of community organizing use it to describe activities falling under a narrower set of criteria which includes the general public. It is the building of long-term sustainable community-based institutional capacity to address family violence that will shift oppressive gender and other relationships.

Who is targeted?

- Leaders within community-based institutions and organizations
- Faith community leaders
- Newly identified leaders within the community
- Newly formed groups of community members

Where does one do it?

- On the streets
- Neighborhoods
- Community institutions
- Community organizations
- Faith communities
- New collective community spaces

How does one do this?

- Bring resources to assist existing institutions and groups
- Develop new institutions and/or collective groups to create new sustainable community-based capacity to address violence against women and children
- Creating new community spaces which transform power relations within the community and in relation to other institutions of power

What are the timelines?

Until long-term collaborative relationship are formed or until the newly established community capacity is functioning relatively independent of the organizer.

Goals can include:

- Build new and/or increased community long-term capacity to address family violence
- Establish new and independent community institutions to address family violence
- Forge relationships among individuals and within and among groups to form a cohesive unit of power and common points of analysis from which to build a new base of power

- Define and achieve winnable goals to build collective strength and shift relations of power
- Permanently shift institutions of power towards the interests of the community-based group

Community Organizing (general) **- Case Study #1**

The Natural Helper Program of Asian & Pacific Islander Women & Family Safety Center in Seattle and its involvement with the Samoan Parenting Group of the *Samoan* Christian Congregational Church offers an example of how an anti-violence program with a community organizing agenda can increase the capacity of community-based institutions to effectively address domestic violence within their constituencies.

The Natural Helpers Volunteers Project was started by the Safety Center to develop bilingual outreach volunteers who help link people experiencing dating or domestic violence to services. The volunteers are trained to recognize the dynamics and warning signs of domestic violence. They understand the barriers to obtaining services in the Asian and Pacific Islander communities and they seek out assistance for families and individuals in need.

The project relationship with the church developed when the minister's wife took the natural helper training. Through offering parenting groups with dinner and a children's program (to make busy Samoan parents more likely to attend) the minister's wife was able to access women and, increasingly, men. Her husband became curious and also took the training, which took their group work to another level. In their parenting classes, they used their own marriage as an example of some of the challenges that needed to be addressed in marriages.

Why innovative?
The Natural Helpers Volunteers Project is especially valuable because it also works as a leadership development program that nurtures natural community leaders to address family violence in their communities and to work for social change over the long-term in their community.

Their organizing agenda ensured that the staff was out on the streets, in churches, labor unions, community events, and other spaces where community leaders and members gather. The organizations' mandate was unique in that it was organizing focused rather than service delivery focused. The staff was also trained in effective organizing. This ensured that any further training in the community was around organizing. It also offered resources to ensure that the leaders were supported to provide appropriate programming so that they could organize within their own communities to increase their capacity to address violence.

The project with the church came to where the community was both physically and psychologically. They also took care of practical needs so that there was a safe environment for all participants and made sure that the group sessions were structured in such a way that it was seen as "brainstorming" around parenting issues which made for an easier transition .into conversations about family violence.

Community Accountability refers to the ability of communities to intervene directly when violence occurs so that acts of violence are stopped not only by the police but by community members and institutions.

It relies upon the responsibility and capacity of the community to confront abusers and provide a process for abuser accountability which can include:

- Reparations to their victims
- Monitoring future abuse
- Long-term measures that prevent violence.

These approaches are more commonly known as alternatives to the criminal legal system, restorative justice or transformative justice. The fact remains that very few community accountability strategies outside of the criminal legal system exist. This is because:

- Anti-violence agencies are reluctant to recommend such strategies, except in concept only, because implementation of accountability measures challenges many of the underlying principles and practices family violence service delivery.
- The criminal legal system is the only system that addresses abusers because the model developed to deal with family violence is survivor driven.
- The guaranteed confidentiality of those seeking support has made it difficult, if not impossible, to confront or reveal the identity of abusers in any public way.
- Safety concerns for survivors using services, staff, and volunteers have prohibited contact with abusers.
- Advocates have also warned community or family members from confronting or engaging the abuser for reasons of safety including the possibility of increased endangerment to the survivor.

Anti-violence programs considering community accountability measures have had to critically examine their role in relation to abusers and those who have more frequently been called "bystanders" (family, friends, co-workers, etc.). This is especially true in some immigrant communities where extended non-abusive family and community leaders can play a powerful role. Strategies targeting bystanders is another trend in the move to find community accountability solutions.

The Community Accountability Wheel demonstrates ways in which accountability can be aspired to. It was developed by Mike Jackson and David Garvin of the Domestic Violence Institute of Michigan, inspired and adapted from the *Power & Control Equality Wheels* originally developed by the Domestic Abuse Intervention Project. The Wheel attempts to demonstrate the ideal community response to the issue of family violence by depicting ways in which social institutions can demonstrate their accountability to the issue by applying appropriate 'consequences'.

Content of the wheel includes:

Men Will:

- Acknowledge that all men benefit from men's violence.
- Actively oppose men's violence.
- Use peer pressure to stop violence against women and children.
- Make peace, justice, and equality masculine virtues.
- Vigorously confront men who indulge in misogynistic behavior.
- Seek out and accept the leadership of women.

Media Will:

- Educate the community about the epidemic of violence against women.
- Prioritize safety, equal opportunity, and justice for women and children over profit, popularity, and advantage.
- Expose and condemn patriarchal privilege, abuse, secrecy, and chauvinism.
- Cease the glorification of violence against women and children.

Clergy Will:

- Conduct outreach within the congregation regarding domestic violence and provide a safe environment for women to discuss their experiences.
- Develop internal policies for responding to domestic violence.
- Speak out against domestic violence from the pulpit.
- Organize multi-faith coalitions to educate the religious community.
- Interact with the existing domestic violence intervention community.

Educational System Will:

- Dialogue with students about violence in their homes, the dynamics of domestic violence, and how it's founded on the oppression of women and the worship of men. Provide a leadership role in research and theoretical development that prioritizes gender justice, equal opportunity, and peace.
- Intervene in harassment, abuse, violence, and intimidation of girls and women in the educational system.

Justice System Will:

- Adopt mandatory arrest policy for men who batter.
- Refer batterers exclusively to intervention programs that meet state or federal standards.
- Never offer delayed or deferred sentence options to batterers.
- Provide easily accessible protection orders and back them up.
- Incarcerate batterers for noncompliance with any aspect of their adjudication.

Employers Will:

- Condition batterers' continuing employment on remaining nonviolent.
- Actively intervene against men's stalking in the workplace.
- Support, financially and otherwise, advocacy and services for battered women and children.
- Continually educate and dialogue about domestic violence issues through personnel services.

Government Will:

- Pass laws that: define battering by men as criminal behavior without exception; vigorously and progressively sanction men's battering behavior; create standards for accountable batterer-intervention programs; and require coordinated systems of intervention in domestic violence.
- Provide ample funding to accomplish the goal of eradicating domestic violence.

Social Service Providers Will:

- Become social change advocates for battered women.
- Refer batterers to accountable intervention programs.
- Stop blaming batterers' behavior on myths such as drugs and alcohol, family history, anger, provocation, "loss of control," etc.
- Design and deliver services that are sensitive to women and children's safety
- needs.
- Minimize how batterers use them to continue battering their families.

For a full copy of the diagram, visit:
www.ncdsv.org/images/CommunityAccountwheelNOSHADING.pdf

Who is targeted?

Collective groups of community members including:

- Non-abusive families
- Social networks of survivors
- Social networks of abusers
- Community organizations and institutions
- Anti-violence programs
- Criminal justice systems
- Creating alternative justice structures

Where does one do it?

- Within intimate community spaces or social networks
- Homes
- On the streets
- Groups and organizations
- Mental health centers
- Alternative criminal legal systems such as restorative justice
- Batterer intervention programs

How does one do this?

- Direct intervention and confrontation of abuse and with abusers
- Public naming; public shaming rituals or demonstrations

- Creation of structures and systems for survivor support and abuser accountability (short-term and long-term)
- Creation of structures and systems for abuser reparation and transformation

What are the timelines?

- One-time confrontations
- Long-term accountability processes involving individual perpetrators (and survivors) including monitoring and follow-up; long-term creation of systems of structures within organizations and communities

Goals can include:

- Create greater community capacity to directly intervene and prevent violence
- Create community-wide norms and institutions supporting direct intervention and prevention of family violence
- Shift shame, blame, and responsibility for ending violence from individual survivors to perpetrators
- Strengthen the roles, expectations, and skills for others more closely involved like family to intervene directly in and prevent further violence
- Create more accessible, effective and just interventions by reducing the reliance on criminal justice and other state and social service systems to intervene in violence
- Increase the potential to transform individuals, families, social networks, and communities from violence towards collective respect and responsibility

Things to consider:

- Is the request for confidentiality ever surpassed by the community's need for community accountability or at least for the public shift of shame from the survivor to the abuser?

- What if the request is from the family and not from the victim, as in the case of homicide?
- How can programs adopt more flexible and open confidentiality practices and policies so that the possibility of offering survivors opportunities for a public platform can be expanded rather than an assumed violation of confidentiality?

Further questions:

- How do programs implementing community accountability models negotiate their relationships with institutions particularly in relation to mandatory reporting of child abuse?
- Since family and community members are not mandated reporters in most states in the United States, do interventions carried out by intimate networks increase access

to services and safety for victims of violence, serve to prevent appropriate help, or to protect the abuser?
- How does anti-violence work concretely implement survivor-centered or survivor-led organizing and/or services?
- How can respectful and effective relationships between survivors and bystanders be incorporated into community engagement (and services) work?

Community Accountability - Case Study #1

SAHARA Men's Group is a linguistically and "culturally appropriate" psycho-educational 16 week group program for South Asian men who have either been in conflict with the justice system around family violence issues or are at risk for doing so. This group addresses violent behaviour and substance abuse issues simultaneously. In addition, this group works concurrently with women and children thereby providing holistic care to the entire family at the same time over a period of time.

What happened?
This group is innovative in that it has been informally recognized by the justice system as an effective alternative program to jail and yet it is open to all men and has many entry points. This is what makes it not only accessible to the community when they are ready, but this level of sensitivity given to men makes the program successful.

1st point of entry - a woman can call the number and talk to a counselor about her partner's issues and request help. If the partner is not willing to seek help, she is encouraged to attend weekly parenting skill development groups at the local temples. The children attend with her. Their behavioural change will often encourage the partner to attend the parenting sessions and the facilitator will be pre-warned about his presence. This gives the facilitator an opportunity to engage the man in a non-threatening fashion.

2nd point of entry - the group is marketed as a 'skills' building men's group, where the men are given more tools for coping with all relationships. By treating the sessions as a toolbox, the men feel more at ease about participating.

The 3rd point of entry is through a straight lawyer referral. Either the woman's lawyer or the man's lawyer makes the referral.

The 4th point of entry is a referral by the family physician whose clients have problems related to addiction and/or based on the family conflicts/challenges disclosed to the doctor. These referrals will come in most often when the woman is interested in reconciling with her partner after the charges have been laid. By having the partner participate in the men's group and having the woman work with the women's group, both members of the couple are being equipped with skills to make the marriage work.

This program also addresses the needs of children. They are provided group counseling program while their mothers are attending the Sahara Women's Group Program.

Benefits of attending Sahara Men's Group Program:
The group program is designed to work in an integrated and holistic manner. The facilitators work with men, women and children in a "separate" or in "collective" environment. Research conducted by the Punjabi Community Health Centre shows that most women (from all diverse backgrounds) are interested in eliminating the violence from their marriages but would like to continue in the married relationship. This program addresses those particular needs.

Why innovative?
The SAHARA services are most successful because they have the flexibility to cater to the individual needs of the participants and therefore serve families more holistically. While the men are being taught skills, much attention is being paid to his individual relationship dynamics and then analyzed and the requisite skills are being taught to the woman to ensure that she has skills to work with the partner.

There is also a great deal of attention paid to women's safety. Through an integrated and holistic approach, the facilitators are able to help all family members address their issues. The women are empowered by being given skills to recognize and deal with abusive behaviours. They are also given the skills to handle other family members' interference. For example, the critical issues pertaining to the behaviours of mother-in-laws and sister-in-laws are also dealt with.

Entry points to the groups are not fixed or limited. The degree of flexibility is a result of highly experienced and trained staff that ensures that the flexibility is what makes the program effective. In addition, the staff is from the community, they are known in the community and are all trained social workers. Therefore they can navigate both the cultural and mainstream systems to ensure that women's safety as well as legal issues are addressed appropriately.

Furthermore, SAHARA Men's group facilitators are trained to use the Ontario Domestic Assault Risk Assessment (ODARA) tool. This tool determines the risk of men possibly assaulting their partners in future (i.e. recidivism).

Community Accountability - Case Study #2

Public Shaming/Naming of Sakhi for South Asian Women (New York, NY) gives a rare example of organized public disclosure and shaming of an abuser in order to push accountability to the level of community-wide awareness and responsibility.

Sakhi is an organization of South Asian women organizers; this is their primary mandate. A man had badly burned his partner and it was at her request that this public shaming ritual was organized. She did not participate, but she had given her active consent as his family had been organizing community members against her. She knew that this would be an effective tactic as she had some silent support in her neighbourhood.

Sakhi organized their many volunteers and community supporters to march at the suburban home of the abuser, distribute flyers documenting his crime to the neighbors, and shouting their outrage at this act of violence. They researched the legal requirements, contacted the local police about their planned demonstration, contacted the media, and delivered their protest as planned. Neighbours were shocked at the news but supported the demonstrators. Publicity of the crime was widespread not only in the South Asian community but throughout the mainstream community as well.

Why innovative?
While public naming and shaming are utilized as acts of outrage in many South Asian countries, this has not been common practice in the United States. The factors which make programs reluctant to engage in community accountability strategies generally include concerns over confidentiality, safety, and fears of legal action. These factors also point to the important example of any program that is able to overcome these significant barriers. In terms of confidentiality, Sakhi's orientation towards public demonstration and survivor organizing made the sacredness of confidentiality less of a barrier.

The principle of confidentiality was maintained by engaging in this public action only after gaining the survivor's consent and by changing her name for public purposes. The issue of safety remains a fundamental concern. In this case, safety was less threatened in part due to the huge amount of community support including actual bodies present at the demonstration as well as the presence of the criminal justice system.

Sakhi staff has said there was no serious concern over legal issues. Their experience in public demonstrations made them aware of the legal requirements. Their social justice and public orientation made threats of lawsuits and other forms of backlash simply one of the risks of organizing.

It would be wise to consider these concerns very carefully and to work closely with the survivor on a case-by-case basis.

Things to consider:

- Before deciding to use this type of approach, the community must carefully think through and strategize how it will address women's safety and confidentiality.

- Is the request for confidentiality ever surpassed by the community's need for community accountability or at least for the public shift of shame from the survivor to the abuser?
- What if the request is from the family and not from the victim as in the case of homicide?
- How can programs adopt more flexible and open confidentiality practices and policies so that the possibility of offering survivors opportunities for a public platform can be expanded rather than an assumed violation of confidentiality?

STRATEGIES FOR MOVING FORWARD

Placing community accountability at *the end* of the community development continuum/spectrum encourages us to *imagine* a community which takes responsibility for:

- Holding abusers accountable
- Supporting survivor safety and healing
- Creating practices and institutions which prevent further violence

It challenges us to aim our activities towards transforming the very attitudes and conditions responsible for violence in the first place.

Issues to consider:

1. Set community development priorities and work with target populations and their self-identified goals.

2. Long-term planning needs to take into account financial sustainability.

3. What plans does the organization have to integrate these strategies into their services?

4. Plan for confidentiality issues as these initiatives are rolled out. This includes safety initiatives for survivors as these programs gain prominence in communities.

5. Leadership building is very important when planning for this kind of work and must be incorporated into the planning pieces.

6. When planning strategies with communities, it is it is important to acknowledge that the legal and child welfare systems could be possible institutions of resistance rather than partnership. Working with them could help ameliorate this tension.

7. Community development strategies are usually done in the context of multi-issue organizing. For example, a community may come together to address the lack of accessible community healthcare services. How do you work with the community to expand their understanding of health to incorporate family violence issues?

8. Drawing parallels between destructive histories of colonization and the erosive effects of domestic violence can serve as a deepening of culturally competent approaches to abuser accountability and positive transformation of male identities.

Assess Capacity to Engage in the Continuum

The advantage of looking at community development along the continuum is that it gives you flexibility to work with what you have and to slowly build on where you want to go. It is critical that we always assess community readiness to participate and the organization's own capacity to coordinate or organize these efforts.

Program capacity may include:

- Availability of staff or volunteers
- Amount of other resources necessary to make this development effective
- Level of positive relationship-building between program personnel and the targeted sector of the community
- History of community development with this sector
- Prior community development
- Ability of organization to research the community's readiness to act.

Assess Capacity - Case Study # 1

An example of community development in response to family violence homicide illustrates the way that the continuum can be applied. For example, an organizational goal may be the mobilization of the local faith community to publicly denounce this homicide.

Analysis

- The organization may assess the willingness of local faith leaders to follow through.
- It will also need to look at its own capacity to coordinate such an effort given the perceived readiness of the faith community.
- If the organization has never met with these leaders to discuss their views on family violence, it may find that this is an unrealistic goal.
- If local faith leaders show some willingness to act but require a level of organizing and coordination which the organization cannot sustain, this may be equally unrealistic.
- In the short run, the shift of mobilization efforts towards a sector of the community more prepared to support these goals may be more effective and timely.

This gap between community development goals, community readiness, and past community development activities could alert the organization of the need to construct a long-term plan to make mobilization of faith leaders a possibility in the future. Mobilization of faith community leaders may not be realistic in the short-term.

Result

Community education and outreach to this sector may be an ambitious yet more viable goal.

- The organization may decide to focus on the creation of an adequate outreach plan.
- Assessment of its capacity to follow through with this outreach plan.
- Formulation of the steps necessary to build organizational capacity towards effective implementation.

Naming the Moment: Phases and Questions [44]

When we start moving towards actually implementing some sort of action, here are a few more exercises that everyone involved in the planning should clearly identify, articulate, and agree on before moving forward. This groundwork will help avoid possible pitfalls in the future.

Phase 1: Identifying ourselves and our interests (roles and responsibilities)

- Who are 'we' and how do we see the world and our role in it?
- How has our view been shaped by our race, gender, class, age, sector, religion, etc.?
- How do we define our constituency? Are we of, with, or for the people most affected by the issue(s) we work with?

Phase 2: Naming the issues/struggles

- What current issue/struggle is most critical to the interests of our organization?
- What are the opposing interests (contradictions) around the issue?
- What are we working on this issue - in the short-term and in the long-term?
- What is the history of trying to change this issue?
- What have been the critical moments of the past?

Phase 3: Assessing the stakeholders and other interested parties

- Who is with us and against us on this issue (in economic, political, and ideological terms)?
- What are their short-term and long-term interests?
- What are their expressed and their real interests?
- What are the strengths and weaknesses of both sides?
- What about the uncommitted or other stakeholders that might be silent?
- What stakeholders do we need more information about?
- What's the overall balance of forces?
- Who is winning and who is losing? Why?

Phase 4: Planning for action

- Have the stakeholders impacted by the issue changed over time?
- What future shifts can we anticipate?
- What's a current "hot topic" in the community that we can "take advantage" of? (e.g. new funding, high profile case, new program/initiative).
- How do we build on our strengths and address our limitations?

[44] Jesuit Centre for Social Faith & Justice. (1989). *Naming the Moment: Political Analysis for Action.*

- Whom should we be forming alliances with? In the short-term and long-term?
- What actions could we take?
- What are the constraints and possibilities of each?
- Who will do what and when?

Attempts to engage the community are not surprisingly as diverse as the spaces, places and communities in which we live and work. Think about your standard outreach practice; does it vary project by project, community group by community group?

How can we expect to get a response when we don't put much thought into who, how, and why we are outreaching the way we are? As practitioners, advocates, leaders, and activists, our own relationships to the communities within which we struggle are equally varied.

References

Arora, A. (2004). *Experiences of front-line shelter workers in providing services to immigrant women impacted by family violence*. www.womanabuse.ca/ExperiencesofFrontlineWorkers.pdf.

Baobaid, M. (2002). *Access to women abuse services by Arab-speaking women in London, Ontario. Background investigation and recommendations for further research and community outreach*. p. 20. Centre for Research on Violence Against Women and Children. London, Ontario.

Brainy Quote. www.brainyquote.com/quotes/authors/p/paulo_freire.html

Callaghan, M., Farha, L., & Porter, B. (2002). *Women and housing in Canada: Barriers to equality*. Centre for Equality Rights in Accommodation. www.equalityrights.org/cera/docs/CERAWomenHous.htm

Desai S. (2006). Adapted from: *Canadian race relations foundation (2005) draft, definitions & glossary of terms*. Toronto, Canada.

Dudley, M.L. (2003). *Integrating community building and violence prevention, Final report.* Street Neighbourhood Initiative. Boston, Massachusetts.

Family Violence: A fact sheet from the Department of Justice. www.justice.gc.ca/en/ps/fm/familyvfs.html

Gaetz, S. (2004). *Understanding research on homelessness in Toronto: A literature review*. Toronto: York University. www.ccsd.ca/subsites/cd/docs/bulletin/2/

Horrill, K.E. & Berman, H. (2004). *Getting out and staying out: Issues surrounding a woman's ability to remain out of an abusive relationship.*

Jaaber, R. & Das Dasgupta, S. *Assessing social risks of battered women.* www.praxisinternational.org/library_frame.html

Jesuit Centre for Social Faith & Justice. (1989). *Naming the moment: Political analysis for action***.**

Khosla, P. (2003). *If low income women of colour counted in Toronto: Breaking isolation, getting involved.* www.socialplanningtoronto.org/Research%20%26%20Policy%20Updates/Low%20Income%20Women%20of%20Colour%20Aug03.pdf

Kim, M. (2005). *The community engagement continuum.* Asian & Pacific Islander Institute on Domestic Violence. San Francisco, CA. http://www.apiahf.org/apidvinstitute/default.htm

Lee, B. (1999). *Pragmatics of community organization*. Toronto, CommonAct Press.

Lenon, S. (2000). National Anti-Poverty Organization. *Living on the edge: Women and homelessness in Canada.* www.napo-onap.ca/en/issues/women_homelessness.php

MacLeod, L. & Shin, M.Y. (1990). *Isolated, afraid and forgotten: The service delivery needs and realities of immigrant and refugee women who are battered*. National Clearinghouse on Family Violence: Health and Welfare Canada.

Morris, M. & Sinnott, J. (2003). *Fact sheet, immigrant and refugee women*. Canadian Research Institute for the Advancement of Women. www.criaw-icref.ca/factSheets/Immigrant%20&%20refugee%20women/Immigrant_fact_sheet_e.htm

National Network on Partner Violence Against Immigrant and Visible Minority Women. www.ccsd.ca/subsites/cd/docs/bulletin/2/

Nota Vita Domestic Violence Prevention Services. www.novavita.org/pages/statistics.html

Orloff, L. E. & Little, R. (1999). *Somewhere to turn: Making domestic violence services accessible to battered immigrant women. A 'how to' manual for battered women's advocates and service providers.* Washington, DC. http://www.vawnet.org/DomesticViolence/ServicesAndProgramDev/ServiceProvAndProg/BIW99-c1.php

Pakota, V.J. (2000). *Emotional abuse of women by their intimate partners: A literature review*. www.womanabuseprevention.com.

Rafiq, F. (1991). *Towards equal access: A handbook for service providers working with immigrant women survivors of wife assault*. Ottawa, Immigrant & Visible Minority Women Against Abuse.

Rights of Non-Status Women Network. www.womanabuse.ca/English.pdf

Sharma, A. (2001). *Healing the wounds of domestic abuse: Improving the effectiveness of therapeutic intervention with immigrant and racially visible women who have been abused.* Violence Against Women, 7(12).

Shetty, S. & Kaguyutan, J. (2002). *Immigrant victims of domestic violence: Cultural challenges and available legal protections.* http://www.vawnet.org/DomesticViolence/Research/VAWnetDocs/AR_immigrant.pdf

Smith, E. (2004). *Nowhere to turn? Responding to partner violence against immigrant and visible minority women: Voices of frontline workers.* Canadian Council on Social Development. Ottawa, Ontario. http://www.ccsd.ca/pubs/2004/nowhere/voices/voices.htm

Statistics Canada. (2006). *Family violence in Canada: A statistical profile*. Catalogue no. 85-224-XIE. http://www.statcan.ca/bsolc/english/bsolc?catno=85-224-X

Stewart, D., Cheung, A., Ferris, L., Hyman, I., Cohen, J. & Williams, J. (2002). *Ontario women's health status report.* Toronto: Ontario Women's Health Council. www.ccsd.ca/subsites/cd/docs/bulletin/2/

The Woman Abuse Council of Toronto. (2005). *Women charged with domestic violence in Toronto: The unintended consequences of mandatory charge policies*. www.womanabuse.ca/womenchargedfinal.pdf.

United Way of Greater Toronto and Canadian Council on Social Development (2004). *Poverty by postal code*. Toronto: United Way of Greater Toronto. www.ccsd.ca/subsites/cd/docs/bulletin/2/

Weibe, K. (1985). *Violence against women and children: An overview for community workers* (2nd edition). Vancouver, B.C.: Women Against Violence Against Women/Rape Crisis Centre.

Wisdom Quotes. www.wisdomquotes.com/001610.html

Your Notes

Appendix

PowerPoint Presentation Slides