

There is No “Honour” in Violence Against Women and Girls

Training Toolkit



Formal Title:

There is No "Honour" in Violence Against Women and Girls: Training Toolkit

Short Title:

No "Honour" in Violence

Document History

Version	Date	Updated By	Notes
#1	Jan / 22 / 2016	Athipar Consulting	

*Page references within – update accordingly *(indicates page references within the document)*

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Images: Graphic Stock

Athipar Consulting

Funding for toolkit was made possible through funding from:
City of Toronto Community Safety Investment



The toolkit is based on work from a project called "There is no 'Honour' in Violence Against Women and Girls" which was funded by Status of Women Canada

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Learning Objectives

By the end of this training, you will be able to:

- Contextualize “violence against women” in Canada
- Understand intersectionality and privilege
- Recognize the signs of “violence against women”
- Provide support and help for women in violent situations
- Understand that violence is violence and a by-product of patriarchal systems
- Recognize that “Violence Against Women” and “Gender Based Violence” is not correlated to a specific ethno-cultural group but occurs across all ethnicities and cultures



Introduction

“Gender based violence” is a serious issue in Canada, one that affects women regardless of culture, religion, ethnicity, racial communities, age, and income group. Statically, after the age of 16, half of all women in Canada have experienced at least one case of physical or sexual violenceⁱ. Unfortunately, “gender based violence” is not a new phenomenon however, the increase in attention to so –called “honour based violence” is.

Starting with the murder of Asqa Parvez in 2007, and followed with the Shafia family murders in 2009, “honour based violence” began to be glamorized in the media. The media focus highlighted a narrative racialized immigrant women being “punished” for their adoption of “Canadian” values. The reality is that this “honour” label is attached to a crime that exists everywhere, but is selectively utilized to discuss violence in certain racialized communities. Generally, society and men have used “honour” in a patriarchal attempt to enact violence against women and exert control. However, the term “honour” is a vague term that has been used to justify violence against women in many forms.

From 2013 – 2015, the South Asian Women's Centre (SAWC) undertook a project (funded by Status of Women Canada) to examine “gender based violence” within the South Asian community. The project led to the publication of the following documents:

- *Inter-Agency Strategy: There is No “Honour” in Violence Against Women and Girls*
- *Gender Based Analysis: There is No “Honour” in Violence Against Women and Girls*
- *Needs Assessment: There is No “Honour” in Violence Against Women and Girls*

These documents were designed to create awareness among community members, policy makers and service providers and to develop a coordinated strategy to support women and girls escaping violence.

This training toolkit has been developed to share the findings and knowledge from the Status of Women Canada funded project and to help implement the strategy developed by SAWC. The toolkit is intended to assist you in finding ways to support women who are escaping violence, especially those from racialized and marginalized communities, who face unique barriers and challenges due to their positionality in Canadian society and/or because of systematic racism. This training toolkit is intended to support the coordination services and resources needed to help address “gender based violence”.

For continued support and information, please visit the website of the South Asian Women's Centre (www.sawc.org), or contact us at 415-537-2276.

About SAWC

Established in 1982, the South Asian Women Centre (SAWC) has a long history of serving women and their needs. Since its inception, SAWC has given a voice to women who have been survivors of violence and abuse. SAWC is focused on ensuring that women, especially newcomer women, are empowered socially, culturally and financially to integrate, participate and establish themselves as mentors in the community. SAWC serves clients from primarily South Asian countries.

SAWC's Position on Honour Based Violence

From the research conducted during the completion of the Status of Women, Canada funded project and the work of the project partners, SAWC has developed a position on the use of the term "honour based violence"ⁱⁱ:

- Language is a powerful tool that can be used to challenge existing beliefs and attitudes. Conversely, the mass production of language and/or specific terms can work to create and preserve a collective prejudice of a community.
- Terminology such as "honour based violence" promotes the idea that it is somehow different than other forms of violence, subsequently 'other-ing' racialized communities, where "honour based crime" is said to be typically located, especially among South Asian and Middle Eastern communities.
- The term "honour based violence" supports the xenophobic idea that specific cultures breed this violence because they are different, and that these more heinous crimes fall outside of the spectrum of violence against women.
- At the root of violence against women lies concepts of power and control; however, SAWC acknowledges that every survivor's experience of violence is varied and unique.
 - Survivors experience with violence is influenced by their positionality and intersectionality, which can lie within certain cultural and socio-economic parameters.
- SAWC we strongly advocate for culturally appropriate interventions to decrease rates of violence and effectively respond as a community.

CHAPTER ONE

RACIALIZATION OF "GENDER BASED VIOLENCE"



Setting the Context

South Asians in Canada

The term "South Asian" generally refers to a group of individuals or persons who can trace their ancestry to the region of South Asia, which include; Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka. This includes individuals who have directly migrated from a South Asian country, and secondary migrants from Africa, the Caribbean and Europe who trace their lineage to South Asia. The term South Asian encompasses a wide range of ethnicities, cultures, races, languages and/or religions. However, as with any ethnic or racial identifier, inclusion is self-determined and is sufficient to be included in the category.

According to the 2011 National Household Survey, there are over 1 million (1,615,925) South Asians in Canada; making them the largest visible minority group in the country.

5 Cities with the Largest South Asian Populationsⁱⁱⁱ

City, Province	South Asian Population (#)	% Of Total South Asians
Toronto, Ontario	834,000	51.61%
Vancouver, British Columbia	252,000	15.59%
Calgary, Alberta	81,000	5.01%
Montreal, Quebec	53,000	3.29%
Edmonton, Alberta	34,000	2.1%

As illustrated above, more than half of all the South Asians in Canada reside Toronto home.

An important point to note is that over 34% of South Asians in Toronto live below the Low Income Cut Off^{iv}. Numerous studies that low income can create barriers to survivors' ability to access services and supports. This further increases their vulnerability to remaining in violent circumstances.

"Gender Based Violence"

"Gender based violence" occurs every day in Canada, regardless of race, religion, culture, education or income level. Under the United Nations (UN), gender based violence/violence against women is seen as a human rights violation and defined as such^v:

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

The UN definition categorizes the manifestation of "gender based violence"/"violence against women" by 4 types; physical, sexual, emotional/psychological and economical. However, through SAWC's earlier work^{vi} and research for this project, we also recognize social violence and political/legal violence.

NOTES:

Exercise 1 - Identifying Abuse

Before we look at the various forms of abuse and their definitions, let's test your knowledge. In the diagram below, list 1 – 2 examples of the violence the category represents

Exercise 1: Examples of "violence against women"

• Ex: • Ex:	Physical
• Ex: • Ex:	Emotional
• Ex: • Ex:	Sexual
• Ex: • Ex:	Economical
• Ex: • Ex:	Social
• Ex: • Ex:	Political/ Legal

Types of Violence Against Women^{vii} - Definitions

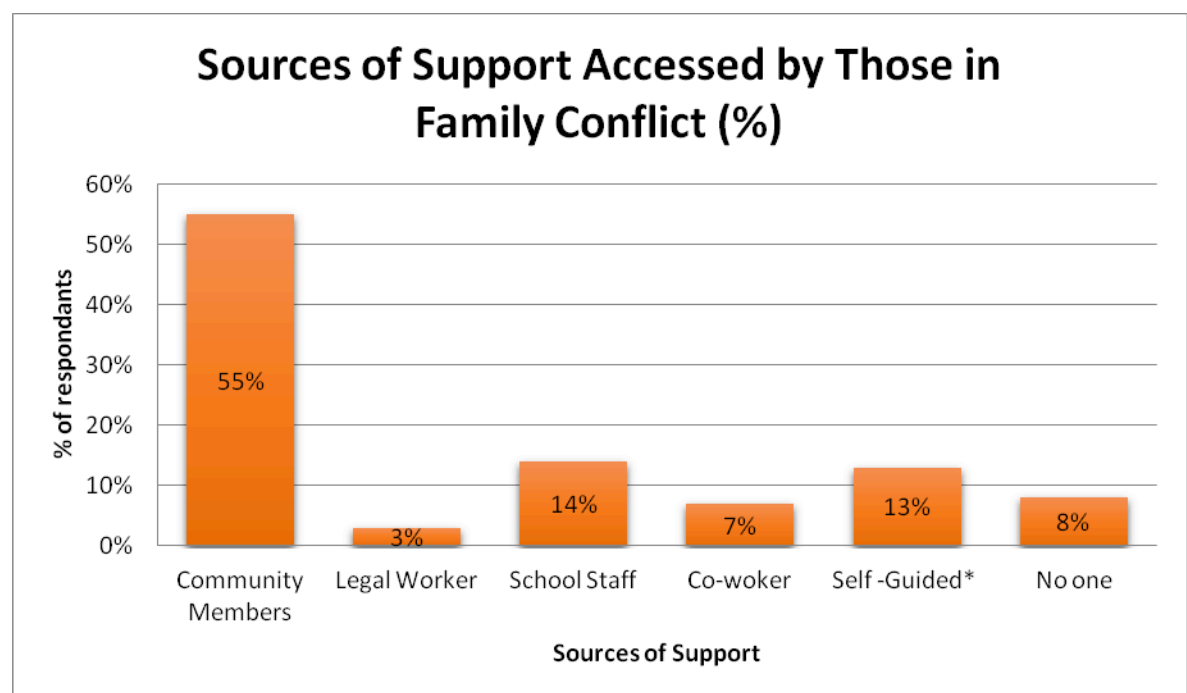
- **Physical Violence:** The use of force by the assaulter with the intent to cause bodily injury, harm, physical pain and/or impairment. Examples of physical abuse/violence can include:
 - Hitting and slapping
 - Assault and battery
 - Punching
 - Pinching and pulling
 - Grabbing
 - Exertion of force to make someone stay or go
 - Use of a weapon
 - **Emotional/Psychological Violence:** Any act that causes emotional and or psychological harm to another. It can also include constant belittling and dehumanizing of the other individual, resulting in a loss of self-worth, trauma, depression, anxiety and other mental health issues. Examples of emotional abuse/violence can include:
 - Isolation
 - Humiliation and public/private embarrassment
 - Threats and intimidation
 - Controlling behaviour
 - Disparaging survivors' self of self, intelligence and/or maturity
 - Blaming survivors for abuse
 - Use of a fear
 - **Sexual Violence:** An unwanted or forced sexual act by one person on another. Examples of sexual abuse/violence can include:
 - Rape and attempted rape
 - Forced sexual intercourse or other acts
 - Unwanted touching
 - Molestation
 - Passing nude and/or compromising photos without consent
 - Not allowing a partner to choose protection and/or birth control
 - Violent sexual activity without consent
 - Making inappropriate sexual comments towards someone
 - **Economical Violence:** When one partner controls the other's access to economic resources and thus independence. Examples of economic abuse/violence can include:
-

- Controlling access to bank accounts
 - Monitoring spending of your own money
 - Giving you an allowance and punishment for “bad” spending
 - Preventing access to employment
 - Harassment at work, prevention of a partner's ability to work
 - Using a partners' SIN card; credit cards and/or pay checks without permission
 - Accessing a partner's account without knowledge or consent
 - Denial of money, rent, food, clothing and access to partners' own economic resources, such as jewellery
 - Forbidding employment opportunities or work outside the home
- **Social Violence:** When one partner controls the other's access to their community and social supports, both in person and through digital means. Examples of social abuse/violence can include:
 - Limiting or denying access to the community and/or religious institutions
 - Monitoring of social media accounts
 - Tracking devices on phone
 - Creating rumours in the social/ethnic community
 - Threatening family reputation in native country
 - Prevention of individual fulfilling expected roles, i.e. homemaker; supporting family overseas
 - Not allowed to contact family members overseas or in country
- **Political/Legal Violence:** When one partner has control and/or power over the immigration status of the other, and utilizes it as a form of control and/or abuse to keep their partner “in-line”. Policies such as the conditional visa have made this type of abuse more prevalent. Examples of emotional abuse/violence can include:
 - Threats of deportation
 - Denied access to personal documentation, i.e. passport and/or identity papers
 - Fear of losing children because of deportation
 - Threat of denial access (travel) to and for family back home
 - Threat of reporting a fraudulent marriage

“Gender based violence” is an inter-related system. Usually when there is one form of abuse visible, it is supported by other violence^{viii}.

"Gender Based Violence" and the Racialized Context

SAWC's research has shown that for members of marginalized ethnic communities, the experience of "gender based violence" is framed by social and cultural factors. For many members of racialized communities, seeking support to escape violent situations is complicated by current legal processes which give them precarious status in the country; isolation, language barriers and cultural expectations. For many members of racialized communities, the most trusted and sought after form of support is from members of their own community^{ix}:



Over 50% of support is received from internal community members (family, friends, community, and religious leaders). This highlights a discrepancy in the ability to serve those most in need, and indicates a need for a more inclusive strategy. The findings from the SAWC project also point to the potential that for many survivors of racialized communities, there is subtle community pressure to keep the issue of "gender based violence" within the community itself.

NOTES:

CHAPTER TWO

PRIVILEGE & ACCESSING SUPPORT



Intersections of Race and Privilege - Accessing Support

Understanding Privilege

Exercise 2 - Test your Privilege

Please circle the appropriate response of (y) or (n) after each question^{xi}.

1. I can be sure that when I speak I am seen as speaking for all women of my race. (y) (n)
2. If I should need to move, I can be fairly sure of renting or purchasing housing in an area, which I can afford and would want to live. (y) (n)
3. I can be sure that my skin colour and language skills will not be used against me for financial reliability. (y) (n)
4. If I need to speak about my experience of violence, I am treated as an individual and not another example of patriarchy from my race/culture/ethnicity. (y) (n)
5. I can be sure that the shelter services will have someone who speaks my language, understands my culture and religion and/or has accommodation in place for people of my background. (y) (n)
6. When I speak to others of my experiences of violence, I can be sure that they are not looking to "save me from my 'repressive culture'" (y) (n)
7. If I need to access social services, it is not seen as a reflection of the bad morals, poverty or illiteracy of my race. (y) (n)
8. When reporting violence, I do not have to worry about hearing the statement, "Is that not normal for your people?" (y) (n)
9. I can access social services without feeling isolated, out-of-place, outnumbered, unheard, held at a distance, or feared. (y) (n)
10. I can speak about "violence against women"/Gender Based Violence" without it being seen as an all-encompassing statement against members of my racial community. (y) (n)
11. I can be sure that I will be made to feel as an active participant in my survivor story and empowered choose the next steps after disclosing, including the decision to report to authorities^{xii}. (y) (n)
12. I can be sure that the person who is supporting me understands that "gender based violence" is not built into my culture. (y) (n)

The previous test illustrates the privilege that people can carry without being aware, and how this privilege can shape peoples' ability to access support services. To understand the way social-economical location influences behaviour it is important to recognize where we are positioned ourselves. If you answered yes to any of the questions above, then you have privilege, which will make your experience of reporting violence and seeking support better than most racialized members. For some examples of how privilege impacts the disclosing of violence, see chart on the next page.

For our purposes, **privilege**^{xiii} can be understood as, "A state of being favoured due to systematic factors, that allow certain groups to be empowered over others. In this type of privilege, dominance is conferred to a group because of race and/or ability. The non-privileged group is seen as lacking or being less than. Each individual in the non-privileged group can become representations of the best and worse of their group regardless of the circumstances and their experiences." This ends up creating barriers to their ability to access services.

In creating appropriate services for women and girls fleeing violence, privilege is an important aspect to understand. It is connected to the larger discourse of "honour" and how violence is stigmatized and discussed in the larger society. The most important feature of providing client focused service is to empower the survivors to share their own story. When "gender based violence" is framed in media sensationalized discourse of race, culture and violence, assumptions are made about the type of "victim" and the profile of the abuser.



Impact of Privilege

Privilege(less) Statement	Impact on Supports	Personal Impact	Community Impact
<i>I can be sure that when I speak, I am seen as speaking for all women of my race.</i>	When survivors speak of individual experiences of violence, it becomes reflective of their culture and/or community.	The survivor is denied the ability to tell their unique story of violence and identify ways of managing the situation.	Community is made to feel defensive about practices and rituals, as opposed to being able to openly speak about culture without stereotypes and judgements.
<i>If I need to speak about my experience of violence, I am treated as an individual and not another example of patriarchy from my race/culture/ethnicity.</i>	The experience of a racialized woman who is abused is seen as a statement against all men in the community.	Racialized women's experiences of violence become homogenized.	Community feels like it must choose between protecting its women or men, who generally are the bread-winners (and thus seen as needing a clean reputation).
<i>If I need to access social services, it is not seen as a reflection of the bad morals, poverty or illiteracy of my race.</i>	Accessing social services and supports indicates that individual come from a community where exploiting social services is the norm.	Racialized individuals are less likely to access supports and services that can help them escape violence. In some cases, if and when they do, they are treated like they are there for a hand out and not for a real reason.	A community, which feels that they are targeted for using specific services, are less likely to see support and intervention for themselves or others in the community.

Impact of Privilege

Privilege(less) Statement	Impact on Supports	Personal Impact	Community Impact
<i>If I should need to move, I can be pretty sure of renting or purchasing housing in an area, which I can afford and would want to live.</i>	Accessing safe housing is a problem for many survivors of violence, especially racialized members.	Racialized individuals are less likely to leave the community or area where the violence is occurring due to inability to find safe housing in other neighbourhoods.	Leads to ghettoization of communities. Communities become closed off. The idea becomes that the only safe place is where the rest of the community is.
<i>I can be sure of that my skin colour and language skills will not be used against me for financial reliability.</i>	Securing financial independence remains difficult for racialized individuals.	Survivors are afraid to leave due to the inability to secure a job; safe housing and food.	Financial strain is placed on families and communities, with significant populations of racialized communities living below the poverty line.
<i>I can be sure that the shelter services will have someone who speaks my language, understands my culture and religion and/or has accommodation in place for people of my background.</i>	Distrust of shelter services, and barriers to communication, may create a greater sense of isolation.	For survivors, the sense of isolation and loss of having someone to talk to makes them feel that going back to their abuser is the more 'manageable' life	Distrust of the role of shelters and the way in which they can support the women and families.

Impact of Privilege

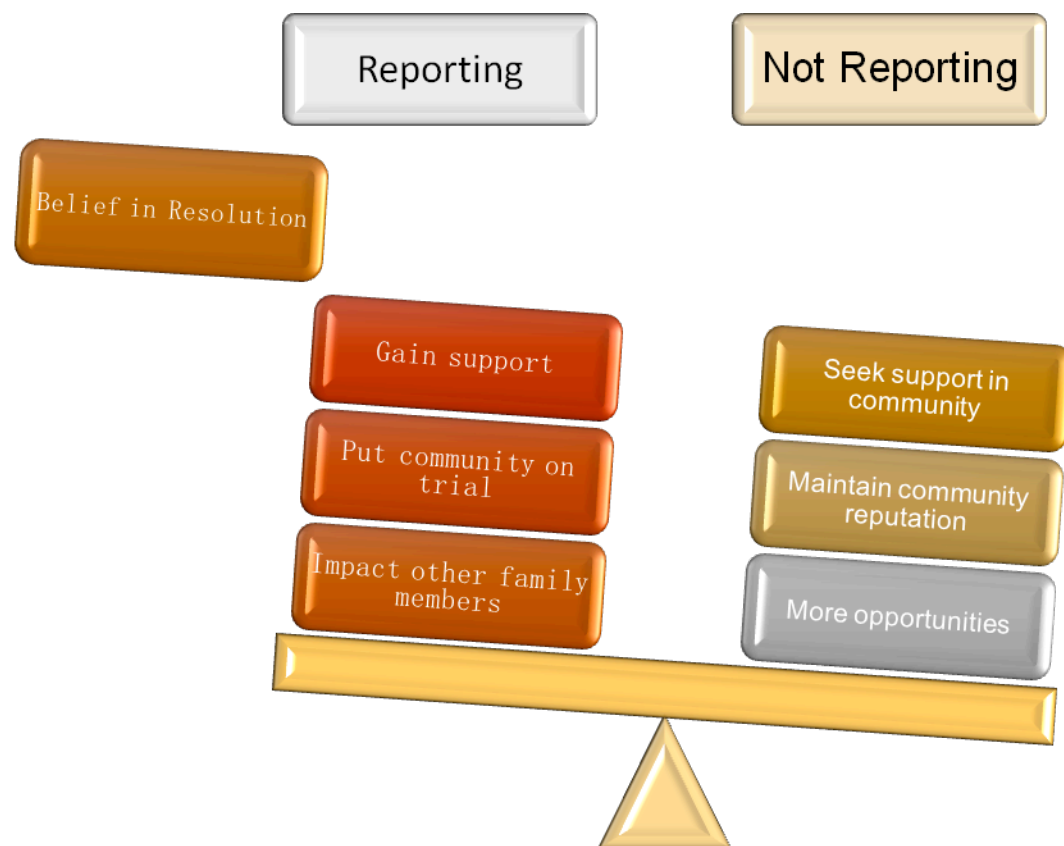
Privilege(less) Statement	Impact on Supports	Personal Impact	Community Impact
<i>When I speak to others of my experiences of violence, I can be sure that they are not looking at me with a saviour complex.</i>	The service provider; police officer, lawyer or other support services make all the decisions in the "best interest of the client. Women are seen as being saved from a 'barbaric culture'.	Women are unable to share their story, as anything that does not fit the colonial narrative is disregarded. Women are not empowered to make their own decisions about their lives.	All members of a community are painted as being the perpetrators of violence due to their "backward and traditional ways."
<i>When reporting violence, I do not have to worry about hearing the statement, "Is that not normal for your people?"</i>	Creates a lack of trust with service providers; police officer, lawyer or other support services staff.	Women are less likely to report again if they feel that their experience will be considered a normal.	The negative perception of the community by larger mainstream community making it more difficult to report or seek help.
<i>I can access social services I without isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.</i>	Reporting process is made even more difficult because of the isolating nature of belonging to a racialized group.	Support is needed through every step of reporting and women who feel isolated are more likely to return to their abuser.	Belonging to a specific community group, can bring fears about the safety of the staff and/or a reluctance to get involved by service providers.
<i>I can speak about VAW/GBV without it being seen as an all-encompassing statement against members of my racial community.</i>	Generalization of what services are needed for individuals of specific racial groups.	Women can be made to feel that they have to condemn all the members of their group.	Due to systematic racism, members are not able to openly discuss issues within the community

Impact of Privilege

Privilege(less) Statement	Impact on Supports	Personal Impact	Community Impact
<i>I can be sure that I will be made to feel as an active participant in my survivor story and empowered to decide on the outcome of my reporting violence.</i>	Service providers have to ensure that they do not "take over" the survivor's story and accept their decisions about their life.	Engagement and empowerment is key for all survivors of GBV.	Community members are treated a complacent in the violence that occurs, as opposed to recognizing the way communities challenge and create change.
<i>I can be sure that the person who is supporting me understands that GBV is not build into my culture.</i>	Though culture, ethnicity and race can play a role in how individuals experience violence, it is not the determinant of whether one will experience GBV. GBV occurs in all cultures, ethnicities and races and is an societal and human rights issue.	Not understanding the unique case of each client can lead to dangerous outcomes. For example, who is the actual abuser – it may not be the father or husband but can be the mother or in-laws.	Generalizations about the community, will again lead to distrust by members of racialized communities to service providers, especially those who speak on <i>behalf</i> of communities, instead of letting communities speak.

NOTES:

As illustrated in the previous charts, the way in which survivors access services is very much based on their positionality and privilege. Through our research, we have found that the use of "honour" to discuss the phenomena of "gender based violence" has defragmenting potential. Generalizing communities into a homogenous understanding of culture does not allow the community an opportunity to share their support structures, nor seek support from members outside of their community. For many survivors and community members, reporting "gender based violence" becomes juggling of choices:



Though this diagram is a simplification, the choices facing survivors is very similar. Positive representations of racialized communities mean that members of that community are able to access more opportunities, whereas a negative view of a community or racialized group means mainstream society less likely to want to hire or provide economical opportunities to them. This can and does lead to racialized groups developing subconscious mechanisms to "keep the issues within the community."

The survivors' belief that there will be a resolution of the "gender based violence" is perhaps the most important factor. If the survivor believes that the "system" or community will help end their violence, then they are more likely to report it. However it is always important to remember that the survivor and not service providers determine the "right resolution".

A final note on the focus of "honour based violence" and most insidious aspect of the creation of "honour based violence" is twofold. The first that "honour based violence" is somehow different and a more heinous crime than violence against women and should be managed as such. The second is the implicit idea that "honour based violence" falls out of the normal spectrum of "gender based violence".

- **"Honour based violence" as especially heinous:** Throughout this training toolkit we have highlighted how terms like "honour based violence" can act as conduits to discuss xenophobic ideas of a culture and people. This creates the idea that women and girls from these cultures need to be saved from the culture, and they will be free of violence if they adopt Canadian ways. This ignores the core knowledge that gender based violence cuts across all races and cultures.
- **"Honour based violence" is outside the normal spectrum of "gender based violence":** This idea is problematic for two reasons. The first, as stated above, is that "honour based violence" is somehow different from "gender based violence" and the second is that there is a normal and thus (almost) acceptable spectrum of "gender based violence". Though we would all argue that no "gender based violence" should be seen as normal, when something, such as "honour based violence" is placed as something that is abnormal and deviant, then it is measured against something that is seen as normal – i.e. "gender based violence" that is acceptable vs. one that is not.

NOTES:

CHAPTER THREE

CLIENT FOCUSED SERVICES



Recognizing "Violence Against Women"

In order to support survivors of "gender based violence", we must first identify them. The following is not an exhaustive list of all indicators, as multiple indicators may be visible or no indicator may be visible on the survivor.

Some survivors may disclose abuse and/or violence without any of these indicators being apparent. It is crucial for the survivor to be believed by the first person they disclose to.

These indicators are generally accepted as guidelines.

Potential Indicators of "Gender Based Violence"

Injuries (may be visible or disclosed)	Having to report in constantly
Recurring illness	Fear of reprisals for minor mistakes
Obvious signs of malnutrition	Kept in isolation
Self-harm	Fear of losing family support/no family support
Suicide attempts	Not allowed to contact family back home
Injuries of a sexual nature	Expulsion or fear of expulsion from family
Forced sexual intercourse/rape	Fear of losing child custody/ separation from child(ren) due to deportation
Other physical indicators with inconsistent explanations	Does not possess her personal passport or visa documents
Depression	Fear of deportation
Suicidal ideation	Deprived of personal freedom
Guilt associated with family obligations/ duty	Lack of control of finances
Fear of isolation	Extreme financial dependence on the spouse and/or his family
Lack of choices or power to choose	Severe economic deprivation
Fear of self-expression	Unnatural fear of those in authority
Self-blame/shame	
Social stigmatization	
Not allowed to socialize or make friends	

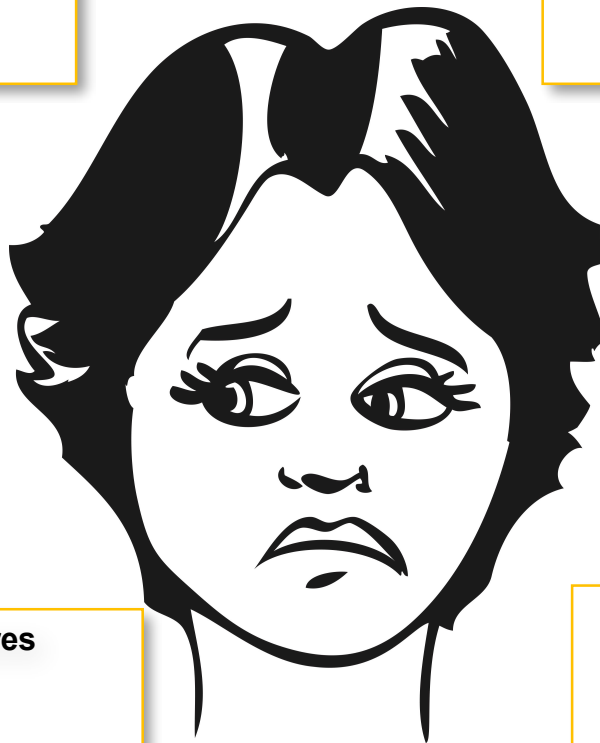
Barriers to Reporting "Gender Based Violence"

Exercise 3 - Identifying Barriers

Based on the training so far, what are some of the barriers that prevent survivors from disclosing violence?

Community/ Group Based

Society Driven



Existing Structures

Personal (Limitations)

Barriers to under-reporting can be seen under the following 4 categories; all impacted and influenced by fear and knowledge and access and support.

Some examples within the categories are (this is not an exhaustive list):

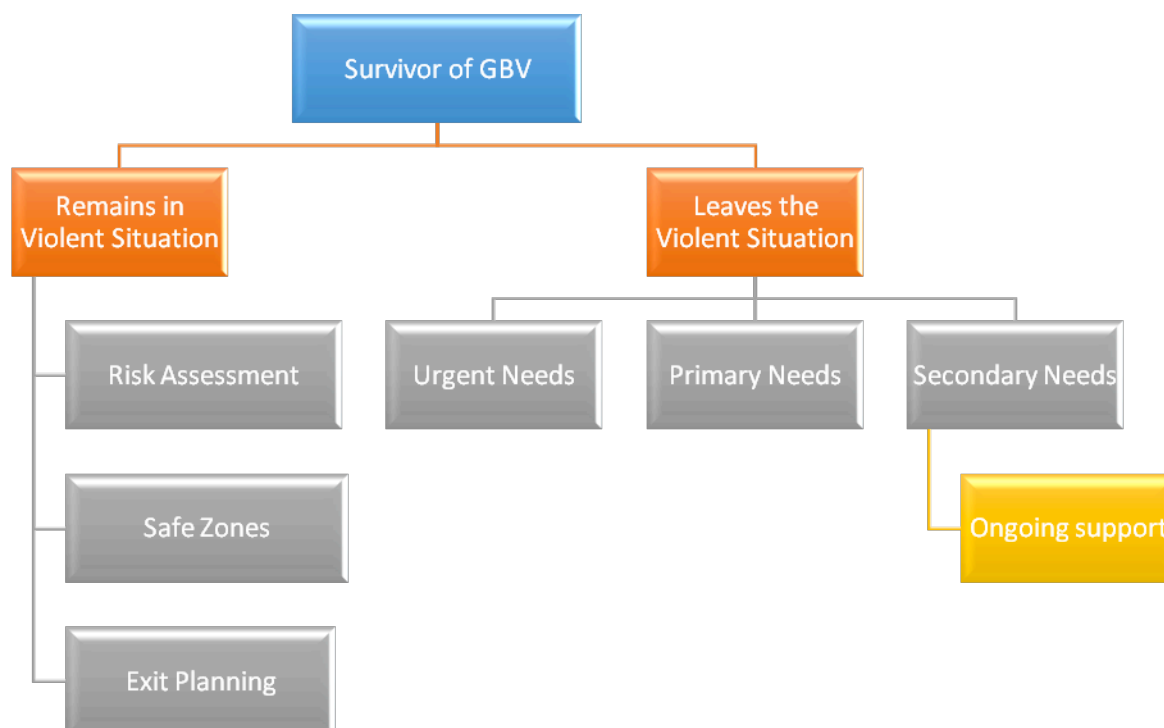
1. Community or Group Based
 - Feelings of guilt for "reporting" on the community
 - Lack of supports within the community
 - Belief that the problem can be solved within the community
2. Society Driven:
 - Racist experiences generate a distrust of society
 - Perception of the legal system and reporting process
 - Xenophobia within the larger society
3. Personal Limitations:
 - Lack of knowledge
 - Isolation
 - Language barriers
 - Fear
 - Having precarious status
 - Fear of being 'outed'
4. Existing Structures
 - The structures that promote the status quo
 - Patriarchy
 - Colonialism
 - Systematic racism

NOTES:

Client Focused Services

The goal of this toolkit is to ensure that the client remains at the centre of all support services. This includes providing support for clients who choose to remain in a violent situation and those who choose to leave. This also involves ensuring that the client is not at further risk due to membership to other oppressed groups, such as the Lesbian, Gay, Transgender, Bisexual, Queer (LQTBQ) community.

Potential Needs Map of “Gender Based Violence” Survivors



Client focused services can take many forms and address different needs. When a survivor remains in a violent situation, the safety of the survivor remains at the core of support provided, while ensuring that no minors are at risk. When a survivor leaves a violent situation, their urgent, primary and secondary needs are fluid and depend on a number of factors including their socio-economic status, their ability to access resources, whether or not they have any children, if the leave was planned or sudden and so on. Thus, a survivor who leaves a violent situation has more reactive needs based on the circumstance surrounding their leaving of the partner. This is why when helping survivors, it is important to know what resources are available to help support them.

Exercise 4 - Identifying Needs

Using the chart below, Identify the needs of survivors based on their leaving or staying in the relationship, and where help can be found (resources).

Client Leaves the Violent Relationship		
	What does the client require	Where can it be found (Resource)
Urgent Needs		
Primary Needs		
Secondary Needs		
Ongoing support		

Client Remains in the Violent Relationship		
	What does the client require	Where can it be found (Resource)
Risk Assessment		
Safe Zone Identification		
Exit Planning		

Service Needs for a Client Who Stays

The lists of precautionary measures identified below are for a client who is still living or remains in a situation of abuse. Survival needs can be defined as the things and supports that the client needs to make it to a "safer" day or moment. For many survivors, it is hard to leave the environment where the abuse is happening because of children, parents, family responsibility, fear, lack of financial security, immigration concerns, etc.

In these cases, the client will require:

- Risk assessment
- Safe exit planning
 - Money and documents stored in a safe and accessible place
 - Extra clothes for themselves and children
 - List of emergency phone numbers
 - A burner phone (if possible)
- Safe zones - an identified area where they can go to:
 - Meet friends and/or support staff
 - Have a cab pick them up
- Translation & interpretation
- CAS - if child(ren) under the age of 18 (Y)^{xiv}
- Internet safety- safe surfing skills

NOTES:

Service Needs for a Client Who Leaves

The lists below are of needs of clients who are fleeing or in the process of fleeing from an abusive situation. Please also review the list above when working with a client who is fleeing violence. NOTE: All items marked with (Y) are youth specific.

Urgent/ Immediate Needs

- Removal to a safe space
- Police report
- School community safety assessment (Y)
- Shelter
 - Immigration status
 - Drugs
 - Halfway homes (not many youth specific shelters) (y)

Primary needs

- Housing
- Childcare
- Healthcare
- Lawyer - family and immigration
- Mediation with family (Y)
- Support in school - counselling and monitoring access (Y)

Secondary Needs

- Employment and financial stability
- Ongoing counselling and mental health supports
- Accompaniment to courts and with lawyers
- Medical support
- Community reintegration and support
- Foster care (Y)
- Legal: Emancipation
- Medical support - medication (Y)

NOTES:

Supporting Survivors - An Interconnected Process

Below is a list of some of the many partners needed to support and empower survivors of "gender based violence". Ultimately the power is with the survivor, but each sector has a role to play in supporting her.

Sector	Role
Front line services: Police; ambulances; emergency services	Provide urgent and emergency response services to survivors of violence
Women's centres	Intake of client and completion of needs assessment
Translation and interpretation	Provide on-site support for survivors
Shelter	Temporary housing for survivors and on site counselling services
Police	File report on instance of violence
Legal services	Begin process for legal proceedings: Divorce; custody; Immigration
Health services	Mental health and wellness support Other medical needs arising from the abuse
Community	Supporting the survivors of violence and helping them reintegrate into the community
Schools	For youth this is an important site for community and plays a key role in helping them cope
Religious/cultural organizations	Providing support for women by connecting through shared cultures
Counselling services	School social workers for youth are on call 24/7 Counselling is an important way to deal with the trauma

NOTES:

[illegible]

CHAPTER FOUR

BUILDING SUPPORT:

TIPS & TOOLS



Assessment and Risk Management Tip Sheet

Being safe is an important concept for all individuals, regardless of their situation. The experience of violence is multi-faceted and layered, creating contextual indicators and factors which are unique to each survivor and thus must be considered in safety assessment and risk management. As with all service provision, the conversation around safety assessment and risk management must occur in a culturally sensitive and anti-oppressive manner. Listed below are the issues of consideration and strategies when working with clients.

Things to Consider

There are a number of factors that can impact the creation of a safety assessment and risk management strategy.

1. Are there any secondary persecutions for the client?

The factors listed below impact the client/survivors and the creation of a safety management system. The client may or may not choose to disclose secondary persecutions.

- Belonging to the LGBTQ+ community
 - Their fear of being "outed" or discriminated against because of their sexual orientation
 - The client themselves may be in the process of discovering their sexual identity and may not be open to sharing
- Race/Culture
 - The clients interaction with services and supports are seen through the lens of their culture and race and the discriminations that they may have felt through them
 - This may be seen in clients who refuse services and supports which are perceived negatively in their culture
 - Cultural perceptions around family and gender roles will impact the clients ability to implement the plan
- Status in country – For many clients the question of "status" is a difficult one for a few reasons:
 - They do not have any formal status
 - They do not have access to their documentation
 - Documentation is being held by the abusers
 - The threat of deportation is one that is often used by abusers to keep control over the survivor

NOTE: Toronto is a sanctuary city and has a "don't ask, don't tell policy"^{xv}. As with all decisions, the client should determine the path to reclaiming their status in the country

- Connection to family and community
 - For some clients, being referred to an ethno or linguistically specific agency is not desired as they feel that the community is small and their story may “leak out”
 - Survivors feel that they are in a binary system – choose the community (and family) or leave everyone you know. This system of choosing reflects a systematic issue within the way violence against women is managed

2. What are the available supports in the family and the community?

One of the key findings which came out of the project was the fact that many of the survivors wanted to remain a part of the community. This would require both the coordination with agencies that have expertise in the community of the survivor to understand the risks that the survivor may face by disclosing, as well as identifying a person who can support the client and act as a mediator or work with agencies.

Holistic Safety Planning

1. The survivor defines safety:

Safety has a different meaning and feeling for each individual, which became evident through the project. For survivors of violence, it is important that the concept of safety reflects their needs. For some, safety is about exiting the situation, while for others safety is about waiting for the storm to pass - in a hour; a night or longer. The question of what safety looks like for the client is perhaps one of the most important questions service providers can ask a client.

2. Client determines what is a safe space for them:

Survivors are in positions where they do not feel like they are in control of many aspects of their lives. As service providers, it is important to understand the many different ways that people conceptualize a safe space Where are the clients most comfortable? Are they most comfortable in crowded places; community spaces and/or in service provider offices. In the search to make the client comfortable, the service provider must ensure that they are meeting their safety needs as well.

3. Technology and Safety^{xvi}

Technology has provided many opportunities and is carried with people everywhere. It is instinct to grab a cell phone when a person leaves their house, however, this can cause some safety issues for your clients. Thus, when discussing safety and risk management, cell phones must be an important part of the conversation; other technologies will be considered later in the report.

- Ask the client who has access to their cell phone and can the client turn the cell phone off
 - Turning off the GPS will help, but with some phones the GPS can be turned on remotely
 - Turning off the phone may be the best bet
- Arranging to meet in neutral areas, such as malls, subway stops or coffee shops^{xvii}

4. Clients who leave and clients who remain

What does safety look like for a client who remains in a situation of violence and a client who chooses to leave? This is an important distinction for many service providers and agencies that work in "violence against women". For some survivors, the act of leaving the relationship is not one that they are prepared to take at the moment. Understanding the mind frame of the client will help in determining the safety plan and risk management

Safety assessment and risk management should be a process where the survivor is empowered within the process. It is an ongoing process with the client and will change as the client's situation; position and confidence changes.

Media Strategy

1. "Honour" in Media

Develop a commitment statement to be signed by various media outlets and personalities to have them discontinue the terms "honour", "honour related violence", "honour based violence" when speaking about "violence against women" in the South Asian and other ethno-specific communities, and instead recognize violence is violence and a by-product of patriarchal systems.

2. Viewers and the Media

A secondary aspect of the strategy is to challenge journalist and media outlets on the use of the term "honour" when referring to violence in certain communities. There needs to be a challenge to the notion that "violence against women" in South Asian communities are especially heinous and different. This can be done through the viewers and audience challenging media perceptions and language. Reiterate that "Gender Based Violence" is a universal phenomenon.

Tips and Tools

- Honour the client's stories as individuals and representations of patriarchy, as opposed to highlight racial stereotypes
- Look at the deeper stories
- Challenge media through questions; opinions and editorials on the way that content is reported

Justice Engagement Strategy

1. "Honour" in Courts

In a statement of commitment, encourage individuals and various stakeholders to discontinue using terms such as "honour", "honour related violence", "honour based violence" when speaking about "violence against women" in South Asian and other ethno-specific communities. It is important to recognize that violence is violence and a by-product of patriarchal systems, regardless of one's ethnic group.

2. Training for Frontline Justice Professionals

Targeted training for Frontline Justice Workers on cultural sensitivity without marginalization and assumptive practices that will facilitate communication between clients and legal professionals.

3. Creating a Secondary Justice System

Rather than developing policies and systems that result in a secondary legal process for marginalized communities, the focus needs to remain on strengthening the protections for all women within the Canadian justice system and providing supportive and restorative justice.

Technology & Online Strategy

1. Online Resources

As access to technology and information grows, so does the frequency in which people use it to gather information. Service providers and "violence against women" resources need to evolve through the development of applications; websites and online supports/chats (similar to telephone call centres) to interact with clients in need of help.

Community forums and interaction through social media sites are other accessible ways to create online content that will reach different clients through different means.

2. Creating technological awareness

Technology can also be used to track and monitor individuals who are being abused. One of the greatest needs is to build technological awareness in clients and service providers. This is an ongoing activity, as apps and platforms evolve every day.

3. Social Media

Social media is generally seen as not being very harmful, but can inform the abuser as to where the client is and what they are doing. Most individuals believe that when you set your privacy settings up once they will remain. However, with some social media tools like Facebook, the privacy settings are restored to default every time the system updates.

Certain social media webpages such as YouTube; Buzzfeed; Facebook, etc. will make recommendations based on your browser history and webpage visits, so it is important to be conscious of what account you are using to view videos and who has access to that account.

4. Who is the phone calling/automatic sync

Technology can provide access to increased information and connections. However most computer and devices store search and browser history, so it is important to delete your browser history after using the computer, especially now that many devices such as your phone's search app will sync with searches you have made online.

Ensure that when using applications such as Google Chrome that you are not using and/or searching in a profile that is linked to a phone. "Google Sign In" tracks your searches and this search history can be accessed easily. Some

applications also have options for “invisible” or “incognito” browsing, but be aware that those around you may still see what you are searching.

5. Storage & Hacking

Online storage (such as Dropbox) provides an easy way for clients to store their history of abuse; documents or anything else needed for their case. However, make sure clients are aware that everything on the Internet can be hacked or broken into by someone else. It is probably best practice to print out and store the information (as a backup) in the safety box as well, if possible, or with a trusted person(s).

6. Tracking Software

There are specific software systems created specifically to track keystrokes on computers, back up Internet searches - regardless of whether browser history is deleted or not, and applications to catch a “cheating” significant others. Be mindful of these possibilities and ask clients to use different computers in public spaces and/or computers at drop in centers to minimize the risk of the abuser seeing what they are looking at. The client needs to ensure that they are always deleting their history.

Tips and Tools

- Change passwords on devices and online
 - Try to use passwords that are not personal and made up of a combination of letters, numbers and symbols; this will make them harder to guess
 - Example: \$unL1g4t (sunlight)
 - Never share your password with anyone
- Deleting browser history on all devices
- Ensure that phones are not synced to a laptop that can be accessed by others
- When possible, use different computers in public spaces to ensure that tracking software cannot be used
- Always be aware of who is around you and maybe reading your screen

Community Engagement Strategy^{xviii}

Men & Boys

1. What is "Honour Based Violence"

For many boys (and men) there is a lack of understanding that "honour based violence" is "violence against women", which is an action of violence perpetrated by one individual against another for issues of dominance and control. By starting these dialogues at a young age, boys will be able to answer the "why" of "violence against women".

2. "Gendered" Lives

Targeted workshops and/or workshops where all genders are allowed to talk about the expectations placed on family, friends, community and society is essential. It was noted that throughout the workshops, many of the boys were aware of the gender differences, but did not understand the extent of the gender divide until they shared experiences with the girls at the workshop. Understanding the way expectations shape lives can begin conversations about patriarchy and violence against women at an earlier stage, and (hopefully) before any violence is experienced.

3. Challenging Perceptions

By providing boys and men with the tools and knowledge to question the gender divide, we will also be able to change the dialogue within the home and community. In some situations, boys and young men enjoy a higher level of privilege than the girls in the family, and will be able to have their voices heard.

Women & Girls

1. Intergenerational Change - (Grand)Mothers; Daughters and Sons

For some parents, the uncertainty of guiding their children through the Canadian system translates in to barriers to communication. Requests were made to develop opportunities for intergenerational dialogue between mothers and daughters, and mothers and sons.

2. Support Groups and Safe Spaces

For many young girls, there is a feeling of isolation from their peer groups and a need to feel that they are not alone. Thus, creating peer support groups and peer mentors from the community is an important component of developing community responses.

3. Empowering Women and Girls

The rights of clients^{xix} when working with service providers need to be made accessible, including the power and authority of the service provider in the client's life.

Tips and Tools:

- Who makes decisions in your family and whose advise does that person listen to
 - Are they approachable
 - Will they help you to speak to the decision maker
 - Are they able to support you in speaking to head of the family
- Understanding whom in the family or community can act as a support and /or resource
- How can the family reach comprises that work for all parties involved
- Compromises and small steps that each side can accept
- Work with individuals in the community (elders/leaders/change makers) that can help raise awareness on the issue, and generate dialogue within the community
- Built support networks within the community with other like minded individuals and allies – there is strength and support in numbers
 - Always follow the rules of confidentiality within the group
- When working with community members, please remember the following:
 - **Refer** to agencies and individuals who are trained to work with survivors
 - Do NOT intervene if it will place your life at risk in that moment, either call the authorities or a family/community member who is able to diffuse the situation
 - It is okay to not be the expert – connecting with agencies and individuals who work on violence against women will provide resources for the community
 - Do NOT shelter someone in your home or meet in a private location if it will put you or your family at risk – Refer the person to someone who may be able to help them
- Conversations are the cornerstone of change, and sometimes talking to family, friends, community and religious members is enough to get people thinking and talking
- Create a "code word" that you can use to let you know to call the police or help
- Save numbers under fake names, but with the understanding that phones can be accessed by anyone
- When someone discloses, the most powerful words are "**I believe you**" say them first

Service Provider Strategy

1. Client leads the Action Plan Creation

By ensuring the client is at the centre of their action plan, clients are able to feel empowered and regain their sense of authority and power. Key to this is helping clients address their fears, by providing information on (this list is based top 3 fears that participants provided):

- Financial stability and eligibility for services
- Shelters
- Legal recourses → what can happen to their family & themselves

2. Work with Emergency/Frontline Staff

In the research and sessions, we are seeing many emergency and frontline staff, wanting information about unique challenges faced by women from marginalized communities. Reaching out to the Toronto Police Service Community Officers may be one way to build rapport and connection with police services.

You can generate greater systematic changes by developing training and knowledge transfer opportunities with associations, such as medical associations, schools, and police services.

3. Risk Assessment

A large part of the risk assessment process is honesty. Service providers must let clients know that though things are held in confidentiality, they will have to disclose if there is a perceived risk to children at home and in some cases the client themselves. They should also be aware that at times information may be shared with other counselors and staff for advice and to provide support for the clients.

The challenges that many women and girls face from racialized and marginalized communities are unique and complex. The South Asian Legal Clinic of Ontario is in the process of developing a risk assessment tool to be used by front line service providers.

4. Culturally Appropriate and Sensitive Services

Disclosure for some clients is easier when they feel that the person they are reporting to understands to unique culture and perceived patriarchal "expectations" that they are escaping. This comfort is not only found in the initial

disclosure but also in having someone understand their experiences through a shared history and culture.

5. Referrals to social, recreational and cultural organizations

Cultural, recreational and social spaces are important for any client attempting to leave a situation of abuse, those that identify as recent immigrants, where the family they are escaping from is their only connection to the "outside" world. Helping clients build new connections will also help them manage their isolation and family relationships.

Clients are looking for support that encapsulates a wider variety of empowering tools like simple communication skills and mediation to legal recourses. Services need to empower the survivor to determine their course of action and support them in that decision

6. Follow – ups

Following up with clients and with referrals to other agencies will help the client from feeling overwhelmed and lost in the system. It also ensures that the service provider is aware of the developments in the client's case and situation.

7. Service Provider Perceptions

How the service provider views the client will impact the services and resources available to the client. Alternatively, the way the client believes the service providers views them will also impact the services that they seek.

Tips and Tools

- Tell the client, "I believe you" – many clients have never had someone tell them that unquestioningly. They are 3 small, but powerful words
- Create a comprehensive safety plan – Can be found in SAWC's Forced Marriage as a Form of Human Trafficking Workbook (<http://www.sawc.org/programs-services/>)
- Work with well-trained interpreters who understand the many intersections of "violence against women" as some survivors may feel comfortable speaking to someone in their own language.
 - Note: Some survivors DO NOT want to speak to or interact with anyone from their community – the choice must be theirs.
- Conduct interviews or investigations in a culturally sensitive manner.
- Inform the client about their choices and create a safe space, so that clients remain active participant in their future.

- Cases where there are safety concerns for a child, service providers are required, by law, to inform the police and child protection services (CAS).
- Do NOT force clients to take any immediate steps against the family - many client do not have a plan past leaving the house,
- Do not take any assumptions into the meeting with you:
 - Who the perpetrator is in the family – in some cases it has been the mother-in-law or child and thus do not share any information with any of the survivors family
 - Let the survivor know that even if they trust the family member, knowing information about where the survivor is, may place that member at risk
 - What a survivor/victim looks like – the main concern with the term "honour based violence" is that it creates a image of a oppressed woman who is forced to conform to a particular style of dress or mannerisms
- Help your client create an escape box, which is stored in a safe, accessible and secure location outside the house.
 - Include anything that the client will need to leave the relationship, such as money; documents; a burner phone; emergency contacts
- Create a "code word" that clients can use to let you know to call the police or help
- Designate a safe place that the client can meet you or police when she leaves
- Remind the client to take her children with her (if she is able to safely do so) and that no child under the age of 13 can be left alone
- Inform the client that they can retrieve items with a police officer or a designated person can retrieve their items
- Document all incidents of abuse – with photos and doctors visits if possible

NOTES:

CHAPTER FIVE: CASE STUDIES



Case Studies: Supporting Clients

Astha - Conditional Visa

Astha is 24 years old and her husband is Neel, 28, a Canadian citizen. They had been childhood friends in Bangladesh before Neel's family immigrated to Canada. Neel and Astha lost touch and she was pleasantly surprised when Neel came to her 21st birthday party. He had come to visit family in India and had wanted to surprise her. During his time in Bangladesh, Neel and Astha spent a lot of time together catching up and sightseeing. On his last day there, Neel confessed that he had actually come back home to meet potential brides, however since seeing Astha, he had stopped looking at any other girls. He wanted to know if Astha would consider marrying him. Astha was taken aback, but quite happy as she had developed feelings for Neel.

Astha's family was not as easily convinced and had reservations about her marrying someone that she had just met. Astha reminded them that she had known Neel almost all of her life, as they had been childhood friends and she knew he would take care of her. Despite her family's reservations the wedding was hastily arranged and Astha and Neel were married before he left for Canada. Due to the expense of travelling, Neel could not visit Astha, but they talked on the phone every week. Neel had found a job through a connection, and though not happy it was good temporary work. Finally after Astha's 23rd birthday, she was issued a conditional spousal visa to Canada. Astha arrived in August 2010, happy to be with her husband. In Canada, Astha found Neel to be a very different person than he was in Bangladesh. Neel worked the evening shift as a security guard and he would often come home late, drunk and tired, yelling at Astha when she asked him about it.

He began to become verbally abusive to Astha, saying that it was her fault that he had to work so hard. A few times Neel would take out his frustrations by throwing things at Astha or hitting the wall beside her in anger. Astha was very scared and confused and called her family back home. Astha's mom spoke to Neel's aunt who spoke to Neel's mom, in Canada, who told Neel to, "Learn to control his wife as she was speaking ill of their family." That day Neel came home and beat Astha until she was unconscious, yelling that he could have her deported at any time and she would be his cast off. The next morning a repentant Neel took Astha to a walk in clinic, where he told the receptionist that Astha did not speak any English and he would translate for her. When they were called in, Neel quietly reminded Astha that her time in Canada was dependant on him and not to say anything. Neel stayed with Astha until the doctor asked him to step out. When the doctor asked Astha what happened, Astha pretended not to know what she was saying. The doctor tried again but was met with silence; frustrated the doctor gave up and marked it down as an accident in her report. Astha went home with Neel, unsure what to do.

1. What could the doctor have done?

2. What are the legal implications for Astha?

3. What was the potential or actual site of disclosure?

4. What support resources should be available at the site?

5. What services are available for the client?

Marin - Marriage and Control

Marin is a 16-year-old high school student. Her family had immigrated to Canada from Sri Lanka when she was 8 years old and her older brother Jay was 10. Her family was religious and Marin was brought up in a conservative household where education was the focus. Though Marin had done well in elementary, had good grades and some close friends, she had a hard time fitting in during high school. Her father had gotten a better job and family had moved to a new neighbourhood in her grade 9 year. Marin had no friends and felt very good when Kai asked her out.

Kai was 2 years older than her and seemed fearless, cutting class and taking Marin with him. Their relationship progressed and became intimate, though Kai was rough at times. As they continued to become involved, Kai became jealous and controlling, hitting Marin when he thought she was 'flirty' with other boys or not paying enough attention to him. Kai never hit her in obvious places, and Marin was able to hide the bruises with make-up and clothes. As time passed, Kai demanded access to every part of Marin's life and more and more of her time. Marin's grades started to drop in school, and her family began to notice and get upset with her, demanding to know the reasons.

Marin felt that she had no choice but to break up with Kai and she was getting tired of his temper as well. That evening when she got home, her brother was livid with her and began to hit her. Kai had gotten into her Facebook, Marin remembered giving him the password one time when he was really upset with her, and uploaded intimate pictures on them as her profile picture and all over her Facebook. Jay asked Marin who the boy in the pictures was, as he was going to "knock him around." Marin's parents and her brother locked her in at home and resolved to send her back to Sri Lanka until the shame dies down or she is married. Marin feels trapped and lost.

1. What can Marin do?

2. Who can Marin contact?

3. What are Marin's legal options?

4. What was the potential or actual site of disclosure?

5. What support resources should be available at the site?

6. What services are available for the client?

Nita - Social Media

Nita recently moved to Canada with her family from India. Nita is the oldest of three girls and is 14 years old. Nita loves everything about the idea of life in Canada, especially the differences she sees from her cousins in India. However, Nita's parents are not as sure about what they see as the 'changing values' of their lifestyle and worry about their daughters. Nita's parents enforce strict guidelines about Nita's curfew, where she can go and what she is allowed to wear. In high school, Nita makes some new friends, who tell her they will help 'modernize' her. They take Nita shopping and buy her clothes and a burner phone. Nita is very careful with her new possessions, changing in the washroom at school and hiding the clothes in her bag, under her books. She takes care to turn off her phone and only uses it to text her friends from her room.

One day, Nita's mom accidentally knocks over her backpack while cleaning Nita's room and finds her phone and new clothes. Nita's mom is worried and takes the items to Nita's dad, who sees this as a sign that his daughter is corrupted. He calls all the kids into the living room and in front of Nita, he breaks the phone and rips up the clothes. Her father further screams at Nita, shouting at her that she is dressed as a 'whore and is bringing shame to the family; he then tells her that she can never see her friends again and must come home right after school. The next day, Nita's parents take her to the mosque to talk to the religious leader. Nita shares her story with him, who listens patiently, but tells Nita it is her duty to respect and listen to her parents. Nita does not know what to do, she wants to respect her family's wishes but wants them to respect and understand her choices.

1. Who can Nita turn to for support in the school?

2. How can you as a service provider help Nita?

3. What was the potential or actual site of disclosure?

4. What support resources should be available at the site?

5. What services are available for the client?

Rita - Obsession

At Age 10 Rita was sent by her family to live with her uncle and his family in Canada. Rita grew up in Canada and does not remember life anywhere else. Her uncle and his family are accepting of Rita and treat her like one of their children, making sure she is able to pursue everything that she wants in life, from education to work. In her last year of high school, a new student came in, his name was Raj and he had just arrived to Canada and coincidentally was from the same hometown as Rita. Raj was excited to meet Rita and though she did not remember much about their home town, she made an effort to get to know him and be welcoming.

Rita remembered what it felt like to be the new immigrant and even invited him home, so that he would be able to talk to her uncle and have some more support. Raj started to become more and more demanding on Rita's time, and she realized he wanted more than friendship from her. Knowing she was not interested in him, Rita told Raj that they could only be friends and that she would always be there for him. After that, Raj began to follow Rita, he would show up everywhere she was, and would call her cell phone all day and night. Rita became worried and told her uncle. Her uncle convinced Rita that she was overreacting and said he will talk to Raj. Besides, he said, "you will be going away next year to university." Rita's uncle talked to Raj, who acted surprised and reassured her uncle that Rita was misunderstanding the events. After graduation, Rita moved out of the city to attend university. One day, while walking to class, she saw Raj again; surprised she asked him what he was doing there. Raj confessed that he had transferred to her program to be with her. He told her he loved only her and she was his reason for living. After that day, Raj again began to show up everywhere Rita was, calling and emailing declarations of love, saying that she was the only girl for him, without her, he would kill himself.

Rita tried to tell some of her friends, who all laughed and said it was romantic and she should give the poor boy a shot. Raj would show up with flowers and leave little gifts for her at different places, cementing in everyone's head that they were together. Rita resolved to talk to her uncle in December when she went home for break, as she did not know what to do. Finally December arrived and Rita went home ready to tell her uncle and family. Her uncle was in a very happy mood when he saw her, winking and telling her he was so excited to hear the news. When she inquired as to what news, he would just smirk and tell her to call her mother back home for her surprise. Excited Rita called her mother, who informed her that they had just gotten the greatest proposal for her and she would be happy because she and the boy were already dating. Raj's family had reached out to her parents and told them how much in love Raj was with Rita. When Rita objected her mother asked her, "Why not, he is a nice boy and he loves you so much, he will take care of you. Anyway, we already said yes and they said once you are

married, you can sponsor us to Canada to be with you." Rita hung up more confused about what to do, her mother was right, Raj did love her and her uncle seemed to like him, and her uncle always had her best interests at heart. Was she being selfish?

1. Identify the key theme/problem in this story?

2. What resources are available to Rita?

3. What are the legal options available?

4. What was the potential or actual site of disclosure?

5. What support resources should be available at the site?

6. What services are available for the client?

Monika - Inlaws and Marriage

Monika is an independent and homely girl, educated yet a simple person. She left her job as an HR manager to settle down as a good housewife when she got married. She wanted to become a good daughter-in-law with hard work, the same way she had achieved success in her professional life.

From the first day at her in-law's house, Monika tried to do the household chores, work that she had never done before. After a few days of watching her, her mother-in-law started berating her saying, "You have taken my son from me", "your parents have done some sort of black magic" and other accusations. Her father-in-law tells Monika that if she talks to anyone outside the home, he will tell everyone in their community that Monika's father is a drunkard and has extra-marital relationships, even though neither of the accusations are true. Monika was abused everyday for almost everything. She is unable to leave the home for extended periods of time, she cannot invite her friends over and she cannot visit her own family. In return, Monika did not reply to the accusations because she thought it would add fuel to the fire. She did not tell her parents because she thought they would worry about her.

To the rest of society, her in-laws come across as very religious people who pray, devote themselves to God and visit the temple every weekend. Her husband does not believe what Monika tells him about what happens at home. Instead, he tells her that she must be doing something to upset his parents and she is probably misunderstanding what they say to her.

It has been almost a year, and since Monika and her husband want to wait before having children, her in-laws have increased the abuse. Almost everyday, his mother complains about being cursed with a daughter-in-law who cannot have children.

1. Identify the key theme/problem in this story?

2. What resources are available to Monika?

3. What are the legal options available?

4. What was the potential or actual site of disclosure?

5. What support resources should be available at the site?

6. What services are available for the client?

CHAPTER SIX: CONCLUSION & RESOURCES



Conclusion:

The purpose of this training toolkit has been to share the knowledge of SAWC's two year project on violence against women, and build a collaborative system to raise awareness and work effectively. The purpose of this training toolkit is to help develop and identify ways to help support all individuals escaping violence. However, within that it is important to recognize the ways in which culture and identity can impact the way individuals and communities react to services.

The second part of this training toolkit is to help support community engagement and develop strategies to address the concept of “honour based violence”. Violence against women occurs on a daily basis in Canada, and a coordinated strategy is needed to focus on the issues of patriarchy and control, without being separated along issues of culture and race. This is not to say that there is no violence in racialized communities, but when it is “othered” then the conversation does not focus on collective change, but on building communities of isolation.

NOTES:

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

Resources:

List of Supplementary Documents

All supplementary documents listed below can be downloaded via an electronic format on the SAWC website, or by request to the Executive Director at info@sawc.org.


SAWC.ORG > Our Work> There is no "Honour" in Violence Against Women Project


1. Inter-Agency Strategy
2. SAWC Advisory Committee Position Piece (cross-listed in SAWC Needs Assessment – Appendix)
3. SAWC Needs Assessment Report
4. Literature Review: To "Honour": Violence Against Women in Racialized Communities
5. Gender Based Analysis
6. Final Evaluation of Project
7. Professional Development Resources for Service Providers (cross-listed in SAWC Needs Assessment – Appendix & Found below)


Additional resources can also be found on the SAWC website, relating to supports for women who are facing and/or fleeing family violence


➔ Forced Marriage and Human Trafficking Project


Professional Development Resources


-  **Association for South Asian AIDS Prevention**
 - <http://asaap.ca>
 - Online resources & Accessible Library on premises for all


-  **Canadian Council of Muslim Women**
 - <http://ccmw.com/>
 - Resources and Toolkits: <http://ccmw.com/get-resources/ccmw-publications/>


-  **Centre for Research & Education on Violence Against Women**
 - <http://www.learningtoendabuse.ca/>
 - Resources on various types of violence & Online trainings

-  **Legal Aid**
 - <http://www.legalaid.on.ca>
 - Family law services -
<http://www.legalaid.on.ca/en/info/familylawservices.asp>

-  **METRAC**
 - <http://www.metrac.org/>
 - Community Safety Audit

-  **Sandgate Women's Shelter of York region (multi-lingual)**
 - <http://sandgate.ca/>

-  **South Asian Legal Clinic Of Ontario**
 - <http://www.salc.on.ca/>
 - Forced Marriage Project:
http://www.salc.on.ca/forced_marriage.htm
 - Forced Marriage Report: <http://tinyurl.com/mx9hq93>
 - Notice Board – on issues of interest

-  **Women's Abuse Council of Toronto**
 - <http://www.womanabuse.ca/>
 - Resources and fact sheets
<http://www.womanabuse.ca/resources/index.cfm>

Notes:

- ⁱ Canadian Women's Foundation (<http://www.canadianwomen.org/facts-about-violence>)
- ⁱⁱ For the full statement of SAWC's position, please visit: <http://www.sawc.org/programs-services/>
- ⁱⁱⁱ National Household Survey 2011
- ^{iv} South Asians in Ontario: A Minority Report. South Asian Legal Clinic of Ontario. March 2007.
- ^v General Assembly Resolution 48/104 Declaration on the Elimination of Violence against Women, 1993
- ^{vi} See SAWC's Training Manual "Forced Marriage as a Form of Human Trafficking"
- ^{vii} All examples given are not exhaustive but provided as a frame of reference.
- ^{viii} Please see works by M Bogard; C Bunch and M Harway, JM O'Neil.
- ^{ix} Results from SAWC's There is No "Honour" in Violence Needs Assessment Document
- ^x Self – Guided are responses of people who used the library and/or Internet to access support.
- ^{xi} This test is built using components of the *Invisible backpack* and results from the project. For complete questions, please see <http://www.nymbp.org/uploads/2/6/6/0/26609299/whiteprivilege.pdf>
- ^{xii} This does not include cases where they survivor is a minor and there is a duty to report.
- ^{xiii} Definition drawn from works on social justice – For a more formal understanding of privilege, please view the following links:
 - Suffolk University: Social Justice Terminology –
<http://www.suffolk.edu/campuslife/27883.php>
 - Vanderbilt University: Understanding Power & Privilege
<http://tinyurl.com/hveyakm>
- ^{xiv} All items marked with (Y) and/or in orange are youth specific needs and/or concerns.

^{xv} For more about the policy – please visit:

No One is Illegal – <http://toronto.nooneisillegal.org/dadt>

Toronto Star -

<http://www.thestar.com/news/gta/2013/02/21/cisanctuarycity21.html>

^{xvi} As technology grows, so does safety concerns for survivors.

^{xvii} This should be done with the service providers safety in mind

^{xviii} In this instance "community" refers to racialized and marginalized communities.

^{xix} With the understanding that rights change based on the age of the individual reporting the crime