

FINAL REPORT

THE SOUTH ASIAN MEN AGAINST VIOLENCE PROJECT

November 1994 to July 1995

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SOUTH ASIAN MEN AGAINST VIOLENCE PROJECT: FINAL REPORT

1. BACKGROUND

A community group of South Asian men, AHIMSA: South Asian Men Against Violence, has been meeting over the past few years to find means to assist South Asian women's organizations to address the phenomenon of violence against women and children in the South Asian community. The group researched various options for action.

Contact with several agencies serving South Asians revealed that

incidents of abuse against women and children were being reported in increasing numbers in the South Asian community.

In addition, a study conducted with the Sikh-Punjabi community indicated that 75% of the respondents felt that woman abuse ¹was a serious problem in their community.²

One study conducted in Scarborough interviewed solely South Asian abused women. Of 100 South Asian abused women, 80% had experienced physical violence (including stabbing, being hung over a balcony), 80% emotional abuse (including name-calling, disappearing for days without informing their wife), 50% sexual abuse (including forcing their wife to watch pornography, sexual assault) and 75% financial abuse (including giving money to girlfriends, and not enough for their wife or children). Two of the women interviewed were eventually stabbed to death.³

¹The term "woman abuse" is also known as "wife abuse," "wife assault," "spousal assault," "familial violence" etc. and refers to the physical, sexual, emotional, psychological, and financial abuse of a woman by her primary partner. Although this type of abuse does occur between same-sex partners, in this report the focus is primarily on male abuse of a female partner.

²"Sikh Community and Gaps in Social Services in the Greater Toronto Area: A Needs Assessment Study." Ontario Council of Sikhs. July 1992.

³"Report on Abused South Asian Women in Scarborough" by Aruna Papp. South Asian Family Support Services, August 1990 (figures are rounded).

In addition, a recent Needs Assessment of the South Asian community recommended that one strategy to improve service provision to South Asian women is to help South Asian women and men, especially abusive partners, be counselled and educated. The report stated that individual and group counselling workshops for men need to be held frequently.⁴

Furthermore, the Punjabi Community Health Project demonstrated through its research findings that violence against Punjabi women was a serious concern that demanded immediate attention.⁵

Finally, AHIMSA found that key informants such as religious leaders and social activists in the South Asian community were unanimous in their support of implementing more in-depth and preventative strategies to address violence against women in the community. They also felt that men should assume responsibility for the violence and should no longer remain silent.

Based on this information, a grant proposal was co-written by AHIMSA and the DPNC Seniors' Program and was submitted to the City of Toronto "Breaking the Cycle of Violence" Grants Division. The proposal was for a community development and education project aimed at the prevention of violence against women and children in the South Asian community. The project was titled "The South Asian Men Against Violence Project."

II. GOALS AND OBJECTIVES

Goals:

⁴*"The Need for Community Services: A Study of the South Asian Community of Metropolitan Toronto." Commissioned by CASSA (Coalition of Agencies Serving South Asians), November 1994.*

⁵*Final Report: Punjabi Community Health Project, Addiction Research Foundation and Peel Health Department, 1994.*

The South Asian Men Against Violence Project is a short-term community-based project designed to:

- 1) *Raise awareness of violence against women, especially "woman abuse," in the South Asian community.*
- 2) *Encourage South Asians, especially men, to address this issue.*

Objectives:

The project objectives are closely based on terms laid out in the letter of agreement between the funder and project administrators:

1. *"Provide a series of workshops for men in the South Asian community, to increase awareness about the issues and problems of family violence"*
2. *"To recruit men volunteers from the community to undertake public speaking and media outreach in relation to family violence issues"*
3. *"Target activities in the City of Toronto" including the catchment area of Davenport-Perth Neighbourhood Centre (DPNC).*
4. *"To consult with other services to develop positive messages for men about their role in prevention of violence against women"*
5. *"To consult with Metro Men Against Violence about available resources for school and community-based education"*

III. INITIAL PLANNING

An initial set of meetings with an Advisory Committee composed of

AHIMSA members and staff and participants from the DPNC Senior's program were carried out to establish the aforementioned goals and objectives, a time line and detailed workplan (Appendix A). A decision was made to focus primarily on woman abuse in heterosexual couples, ie. husbands abusing wives and boyfriends abusing girlfriends. This is not to exclude or omit the presence of same-sex couples in the South Asian community, but rather to focus on the area where the majority of abuse is occurring.

IV. SUMMARY OF PROJECT ACTIVITIES

The next section is a summary of project activities. They are organized under the five project objectives. See Section VI for more detailed descriptions of specific events.

- 1. "Provide a series of workshops for men in the South Asian community, to increase awareness about the issues and problems of family violence"**

Based on Advisory Committee and participant input, it was decided that some talks or workshops could be held solely for male participants while others might be for mixed groups. Many groups that we worked with, for example the South Asian (SA) university student groups, were pre-existing groups with open memberships. In such cases, organizers felt most comfortable holding discussions in a mixed-gender setting. In either case, talks would focus on raising awareness of primarily woman abuse as well as dating violence and related family violence issues. The role of men in addressing the issue in the SA community would also be strongly emphasized.

- 1. On July 14, 1994, a one-day workshop was conducted by Dr. Rajpal Singh on the topic of counselling SA abusive men. 60 social**

service providers attended.

- 2. A brief presentation followed by outreach was conducted at a meeting organized by the North Kipling Community Centre's SA Seniors' group, the Rexdale Women's Centre and the Punjabi Community Health Project on November 29, 1994. Approximately 35 senior SA men attended.*
- 3. On March 4, 1995, I met with approximately 6 SA senior men attending the DPNC SA Seniors' Program to discuss the project.*
- 4. At the University of Toronto, I acted as a resource person during a discussion group on "Marriage and Relationships." The event was held on January 17, 1995 and was organized by the Indian Students' Association. Approximately 35 students attended, half of them young men.*
- 5. With Baldev Mutta (AHIMSA: South Asian Men Against Violence, Peel Health Department, and Punjabi Community Health Project), as well as a SA counsellor of SA abused women, a presentation was made to the McMaster Sikh Students' Association on the topic of woman abuse, with a focus on the role of men in addressing the issue. The event was held on January 25, 1995. 36 students attended, approximately 26 were SA; of those, approximately half were young men.*
- 6. With the same SA counsellor and a member of Desh Pardesh, a presentation and discussion was organized with SAID (South Asian Issues Discussed - a York University student group) on February 1, 1995. Of the 32 participants, half were men. The discussion was balanced and the focus was on education, dispelling myths and the role of men in addressing violence against women.*
- 7. With the help of school staff, youth and a staff member of the*

DPNC Senior's Program, two workshops were organized in two Toronto schools. One was held at Carleton Village Public School, for the SA grade 6, 7's and 8's. As well, a similar workshop was held at Bloor Collegiate. Both events occurred on March 29, 1995.

In both cases, SA youth were recruited to help organize the events. Skits were performed by the SAID (York University) theatre group, and the youth also developed and performed skits of their own. Skits and the ensuing discussions focused on woman abuse, dating violence and other types of abuse. Youth were encouraged to problem-solve and explore solutions to various scenarios. Both events were well attended. 10 boys and 5 girls attended the Carleton Village event, and approximately 30 students, half girls, half boys attended the Bloor event.

- 2. "To recruit men volunteers from the community to undertake public speaking and media outreach in relation to family violence issues"*
- 8. An article about woman abuse was submitted to SANVAD, a Punjabi Monthly Journal.*
- 9. With the help of two SA men interested in raising awareness of violence against women in the SA community, Baldev Mutta and I were interviewed on the Asian television show "Punjab Dee Mehek" on January 10, 1995. The interview was aired nation-wide.*
- 10. On January 28, 1995, Baldev Mutta and I were guest speakers on "Masala Mix" on 88.1 CKLN FM (Ryerson Campus Radio). The two -hour show was a call-in show. We presented on woman abuse, and promoted the project. Men were encouraged to call us if they were interested in addressing the issue in their community.*
- 11. Talks with SA senior men have elicited much interest and debate.*

The seniors at the North Kipling Community Centre offered to help recruit younger SA men for future presentations or initiatives. In addition, a few seniors at DPNC evinced an interest in co-writing articles as well as other activities.

12. *Talks at McMaster, York and the University of Toronto were successful in raising awareness of violence against women in the SA community and in identifying young men interested in doing similar work.*

At McMaster, one youth invited us to speak on his radio show, and planned to write an article in a local newsletter about the presentation. Another young man received resource materials from me and made a presentation on campus radio on the topic of woman abuse. In a follow-up meeting, the young men discussed community-based strategies for change (eg. raising the issue at SA religious institutions). Three young men who attended that presentation were interested in further activities of the project.

During the discussion at York, many of the young men in attendance strategized in very concrete terms on ways to combat violence against women. They discussed peer-mediated education and awareness raising, as well as other individual approaches. They uniformly felt that violence against women was a male problem and therefore men had to begin to take responsibility for working towards change. One man invited speakers to attend a follow-up radio show on the same topic. Many men were interested in further activities of the project.

13. *The last phase of this project was to co-produce a television special with Rogers Community 10. A proposal was submitted and accepted. After a series of meetings involving the production manager, executive producer and producer as well participants, an outline for the show was finalized. The bulk of the program consisted of a panel discussion in three parts. Discussion segments*

were interspersed with dramatizations of abusive situations in SA families as well as statistics. The show ended with a series of help numbers. All four participants were experienced in the area of violence against women. All were SA; the moderator a woman, the panellists men. Panellists and other SA community members who were versed in media work and/or working on violence against women were actively consulted in the process of developing the show.

The goal of the show was to raise awareness of woman abuse and to highlight the importance of SA men becoming involved in addressing the issue. The show was taped on June 17, 1995, and will be aired in the Toronto region. It may eventually be broadcast in cities such as Ottawa, Montreal, Calgary and Vancouver.

Unfortunately, the producer had to take an unexpected leave of absence from work and therefore the airing of the show will be delayed until his return, probably in the Fall of 1995.

3. ***"Target activities in the City of Toronto" including the catchment area of Davenport-Perth Neighbourhood Centre.***

All activities, with the exception of the presentation at McMaster University, have been in the City of Toronto. The work done in the two schools, as well as some of the consultations with SA seniors occurred specifically within the catchment area of DPNC.

4. ***"To consult with other services to develop positive messages for men about their role in prevention of violence against women"***

Throughout the process of organizing educational events, other agencies and community groups have been consulted about raising awareness among SA men. I have met with local Board of Education employees, principals, vice principals, school counsellors, parents and trustees to

discuss the topic of animating SA men, and to develop outreach and education strategies. In addition, I have networked with groups such as SAID, which currently conducts a mentoring program in Toronto high schools with SA youth, and Desh Pardesh to plan events.

In planning the Rogers television show, I have consulted with SA service providers from a variety of organizations: Alternative Health Care Services, Family Services of Metropolitan Toronto, Sheridan College, South Asian Family Support Services, South Asian Women's Centre, Vision TV, Multicultural Community Development and Training, Region of Peel - Health Department, and Brampton Catholic Family Services.

Finally, I have attended a coalition meeting of Toronto agencies examining the efficacy of current programs for abusive men and means of better serving diverse ethno-cultural communities.

5. "To consult with Metro Men Against Violence about available resources for school and community-based education"

Punjabi Community Health Project and AHIMSA: South Asian Men Against Violence have taken it upon themselves to develop a detailed list of available resources. Currently, Baldev Mutta is working with Metro Men Against Violence to identify available resources.

Additional Project Tasks

Outreach materials such as a flyer and pamphlet have been developed and distributed (Appendix B). The project has been advertised in the December 1994 and March 1995 issues of the Coalition of Agencies Serving South Asians (CASSA) Newsletter. I have also had discussions about the project with Satinder Bindra of CBC Television. Initial outreach has been conducted (in Toronto and across the country) for the television show produced with Rogers.

As well, a presentation format for workshops has been co-developed with Baldev Mutta (Appendix C for excerpts). A list of help numbers has been compiled as well as a resource list (Appendix D). I have provided information packages and reference lists to three SA students who were writing papers on woman abuse in the SA community.

Two final tasks of the project were to hold a project evaluation meeting with the Advisory Committee and to present findings at a Staff Meeting at DPNC.

V. NUMBER AND BREAKDOWN OF PARTICIPANTS

Approximately 265 participants have been involved in this project.

Of the 265, 60 attended the initial workshop on working with abusive South Asian men. Attenders were a mixture of both men and women

from diverse ethno-racial backgrounds.

Of the remaining 205 participants, 191 were South Asian.

Of the 191 South Asians, 120 were men/boys and 71 were women or girls.

Of the 120 men or boys who participated, 74 were youth, 41 were seniors and 5 were middle-aged.

Approximately 13 South Asian men were actively involved in co-organizing events and many of these were given support to undertake further initiatives to address the issue of woman abuse in the South Asian community.

VI. DETAILED DESCRIPTIONS OF SELECTED PROJECT ACTIVITIES

The following section includes more detailed descriptions of most events described in Section IV (Summary of Project Activities). A few events were not expanded on as there was little additional information. Information is organized by specific events. The numbering scheme below corresponds to the numbering of events listed in Section IV.

1: WORKSHOP WITH DR. RAJPAL SINGH

Initial Organizing

This workshop was organized by the Punjabi Community Health Project in co-operation with AHIMSA: South Asian Men Against Violence and Davenport Perth Neighbourhood Centre prior to the hiring of the coordinator for the South Asian Men Against Violence Project. Notes below are based on information from event organizers, Attenders, evaluation forms and videotapes of the event.

Event

On July 14, 1994, a one-day workshop was held on the topic of woman abuse in the South Asian (SA) community. Overwhelming interest was expressed by service providers. The workshop was fully attended by approximately 60 front-line staff from mainstream, SA and other ethno-specific agencies. Those who called after the workshop were informed that videotapes would be made available so they too could access this information.

The workshop was conducted by Dr. Rajpal Singh, a psychologist from the Greater Vancouver Mental Health Services. Over the last few years he has focused on work with abusive SA men. The model he uses is an

ethnospecific one, taking into account a variety of factors: the barriers to reaching SA men; what it means to be a "man" in SA culture; the roles of women and children; the role of the extended family, etc. He situated the abuse in a Canadian context where family makeup and dynamics are different than in one's country of origin. He also discussed significant differences between the North American versus the SA psyche; in the latter case, the "familial self" plays a more prominent role than the "individual self." These factors must be analyzed and integrated into a therapeutic approach when working with men from a SA background. In his work, he examines the roots of violence which lie in SA value systems and beliefs and ultimately he draws from aspects of SA culture and religion to encourage the men to take responsibility for their abusive behaviour and to stop.

Evaluation and Findings

The fact that the workshop received maximum attendance and was so quickly filled to capacity attests to the need for more educational forums on this topic.

The workshop was well-received by the participants. Feedback given to organizers was that most felt their expectations had been met and that they had received much valuable information and insight. Many felt that more work should be done to address the issue of violence against women in the SA community and responsibility that SA men need to take.

2: DISCUSSION WITH SOUTH ASIAN SENIORS AT NORTH KIPLING COMMUNITY CENTRE

Event

On Thursday November 29, 1995, I attended a talk sponsored by the North Kipling Community Centre Senior's Association, Rexdale Women's Centre and the Punjabi Community Health Project. Approximately 35 seniors, all SA men attended. Subjects addressed included excessive alcohol use and its effects on health and family, and woman abuse.

The talk began with a fact-based presentation of findings on the high rate of alcohol use in the Punjabi-Sikh community and the associated health risks. The presentation moved to the topic of woman abuse. Seniors were appealed to in their role as elders and leaders of the community to address the issue of woman abuse. Various examples were given that drew connections between abuse and gender imbalances. For example, one presenter discussed the fact that men do volunteer work that is often traditionally "women's work" at their gurdwara (temple). She asked the group why they then could not do similar work in the home. Seniors were very receptive to this example.

However, some seniors claimed that there was no abuse in their generation. Most felt it was only happening in the Canadian-born generation because of the "Western" influence on their values. Much lively debate and discussion ensued when one of the presenters expressed a sentiment he had heard often, that there were no happily married SA women. Other seniors made the important point that they were retired and just wanted rest and quiet.

Some seniors felt that these issues did need to be addressed, but that they should not be called to the attention of the outside community. Therefore 911, the police, the legal system in general should not be involved. Abusive situations should be resolved by family and community

members alone.

When asked if they would help the women's centre get more men involved, the organizer of the seniors expressed wholehearted support for this initiative. When asked if the seniors could commit to bringing younger SA men to a meeting, one made a joke about needing to bring guns to that meeting. Many seniors expressed a similar fear or distrust of the younger generation.

The event culminated with a commitment from the seniors to support further initiatives in this area and specifically to encourage younger men in the community to get involved. Outreach was conducted with the seniors about the South Asian Men Against Violence Project; participation in the project was suggested as one means by which men could address the issue of violence against women.

Evaluation and Findings

The seniors expressed support for this initiative and agreed to assist organizers in the future. They were very gracious in their support and all presenters were invited to plan future events with them.

The discussion highlighted some of the barriers faced when dealing with the subject of violence against women. There was clearly denial of the existence of abuse in the community, accompanied by blaming youth and "Western" influence. In addition, although it was hopeful that the seniors wanted the issue to be addressed, they also proposed solutions that could serve to keep the issue hidden. For example, the suggested keeping resolution methods within the scope of the family or community. The problem with such interventions, as they are now practised, is that often, women are pressured to compromise and to stay within an abusive relationship with no significant improvement in their situation.

In addition, some of the realities of seniors' existence clearly need to be taken into account while doing this work. For example, they indicated that they do not necessarily have the power in families that is traditional. Many were wary and fearful of the younger generation. This is not unexpected because of the changes that, for example, the immigration process can make on family structure and relationships. These seniors are elderly, sometimes very isolated immigrants, many without English skills. They are living in a culture that provides far less respect and support to them than would their own.

The presenters felt that for the most part the meeting was successful. We gained valuable insight into the seniors' thinking and values and began the difficult task of raising awareness. One presenter, however, felt that the heated discussion and debate that occurred after the initial presentations should and could have been avoided. Up to that point, seniors were very receptive, listening attentively. The presenter felt that at that point, they had achieved their goal - to appeal to the elders sense of responsibility as family leaders. He also felt that even though the presentations were made in Punjabi and by members of the same community, his youth and the fact that the other presenter was a woman, made it easier for the participants to dismiss their message. In retrospect, he felt that having an older or senior man as a co-presenter would have improved their overall efficacy.

An additional concern to me is the use of the concept of men as leaders of families to address the problem of woman abuse. Some would argue that it is this gendered hierarchy in the family and culture that lies at the roots of violence against women and children. Others would argue that a traditional structure gives SA families a strength and cohesiveness lacking in other groups. Ultimately, there is no right and wrong in doing this work. One is constantly trying to find a balance between respecting and preserving SA traditions while also working through new ways to define or even re-define culture so that abuse is

not supported.

4: PRESENTATION AT THE UNIVERSITY OF TORONTO

Event

On January 17, 1995 I attended an Indian Students' Association (University of Toronto) discussion group on Relationships and Marriage among SA youth/young adults. The first half of the meeting was spent discussing internal group dynamics and issues of conflict. After that, the group re-focused on the topic of marriage and dating. I conducted outreach on the project.

Discussion centred on whether to have arranged marriages or to choose their own spouse. The majority of students were planning to marry, and the majority evinced a preference to have an arranged marriage. Discussion also centred on dating and marriage outside their religion, caste, ethnicity and race. Some youth discussed the tensions caused in the family when sisters or brother dated and/or married a SA from another caste, religion or ethnicity. Interracial dating and marriage was seen as causing even more stress on the family. Because the discussion time had been shortened, abuse issues did not arise, although a few students approached me and asked questions after the discussion.

Evaluation and Findings

I was asked to be a resource person if the Association held a specific discussion group on the topic of abuse. Clearly, a separate meeting would be needed to discuss this issue, as the group was barely able to discuss the planned topic in the given amount of time.

Because there was no time to meet beforehand with the organizers, the students were not clear on this project's mandate. Therefore, the worker's effectiveness was minimized.

5: PRESENTATION AT MCMASTER UNIVERSITY

Event

With Baldev Mutta and a SA woman who counsels abused SA women, a presentation was given on woman abuse in the SA community on Wednesday January 25, 1995. The talk was arranged by the McMaster Sikh Student Association and co-sponsored by the McMaster Sexual Harassment Office. One young SA man was given our presentation materials to use in advertising the talk on campus radio.

The talk was received well by approximately 36 Attenders, mainly students. Approximately two thirds of the Attenders were of SA origin, both male and female.

The presentation format was a one-hour lecture (with overheads, etc.) followed by a discussion. Some of the main topic areas covered were: what is violence; types of abuse; statistics of violence against women; myths and facts about woman abuse; why men assault their wives; interventions and counselling strategies; why do SA women stay in abusive situations/what are the barriers they face; conceptual models of violence.

Some questions asked by participants were:

Question: *Is there a greater risk of abuse in arranged marriages?*

Answer: *No, it depends on whether the man has a certain mind set, not on the type of marriage. Certain factors in SA marriages may, however contribute to a woman's vulnerability. For example, many marriages, most of them arranged, involve a woman leaving her family and coming to live with her husband and possibly his family here in Canada. She may be, then, isolated from sources of support.*

Question: *As a health care worker, what signs will indicate abuse? What should she do to support abused women?*

Answer: *Set the stage; stress confidentiality; let her know that abuse happens in SA culture; look for cues - fear, helplessness, isolation, fears re: children/problems with them, etc.*

Question: *What are some counselling strategies when working with SA women?*

Answer: *Explain the whole concept of "talk therapy"; stress confidentiality; give practical options; be open, accept gifts; self-disclosure is important, etc.*

Comment: *One student stated that denial is the biggest problem in the SA community. Most agreed.*

Evaluation and Findings

Initial feedback

After the presentation and discussion, a number of students came up to talk to the speakers. A female SA student stated that she had enjoyed the talk, and had felt that it was balanced, and clearly presented. She also asked questions about social work as a career and school option. The organizing students were very happy with the outcome; they stated that it was their first attempt to bring in a speaker to talk about a serious issue, and that they plan to organize similar events in the future.

A young SA man wanted to get involved further in the project. He currently has a radio show on the campus radio. He was interested in writing an article about the talk for the Hamilton Indo-Canadian

Newsletter and holding a radio show on the topic.

I arranged to attend the next meeting of the Sikh student association for follow-up and evaluation.

Evaluation Meeting and Resulting Follow-Up Discussion

On Wednesday February 8, 1995, I met with the Sikh Student Association to conduct follow-up and evaluation. Four women (one arrived near the end) and about 8-10 men attended. All but 5-6 had attended the talk.

I asked for suggestions/improvements from those who had attended:

- *more real life stories*
- *the information and statistics were important (eg. that a woman is assaulted an average of 38 times before accessing services) - but after a while the statistics can become overwhelming. Their suggestion was that we select the most "important" stats*
- *they would have liked the links between alcohol and woman abuse explored more: Is it causal? How big a problem is it in the SA community? etc.*
- *presenters spent a great deal of time defining abuse and proving it exists - this group said that most knew it was a problem, so more time could have been spent examining what research existed, where are the gaps, and solutions/strategies for change.*

At this point, we entered into a discussion. I acted as facilitator and resource person. The main focus of the discussion was to answer questions raised above, and to focus on solutions.

Some issues raised were:

- *many SA men work 2 or 3 jobs, therefore they are very stressed. This is an issue that needs to be dealt with. I clarified the myths around stress causing abuse, but acknowledged that is it an*

important issue.

- *one student felt that only drastic measures (eg. police, woman leaves, etc.) would change the situation in our parents' and grandparents' generations. Since there is little likelihood of that happening, they felt that we should focus on preventative strategies - and focus more on young men: there was, in general, a strong focus on changing attitudes in our generation and subsequent ones.*
- *discussion arose around the role of gurdwaras. I related one worker's experience of having permission to have an information table with information and resources for abused women at a gurdwara. After two weeks it was stopped. I asked them why this might be and received many responses:*
 - *one student stated he could understand the gurdwara's perspective. They would feel that the existence of woman abuse in the community reflected a failing on their part: the people were lacking in spiritual guidance. For example, religious teachings assert that men and women are equal; However, this is not happening in abusive situations, and therefore it could be perceived as a failing of the gurdwara.*
 - *another comment was that the gurdwara feeds into community denial that there is a problem*
 - *I discussed the idea that giving women information and options may be seen as a threat to eg. family stability, to the current social order, to control of women and children*
 - *discussion of anger and the role that spirituality/meditation, etc. can play in controlling anger. This could be a role of the gurdwara, to talk about true spirituality and building spiritual strength (not "power and control over others" strength). I raised the issue of abuse as a choice. Though it is often characterized by anger, it is not caused by anger; it is not about "losing your temper."*
 - *in terms of strategies, one youth suggested that youth should speak at gurdwaras on the topic, saying, "as a child,*

when we witness this, it effects us negatively..." and appeal to the adults that way. Also, it has to be someone from within the community, because they will not listen to eg. counsellors, shelter workers, etc.

- other youth felt that would not work because the person talking would bring shame upon their family. Their action would impact on all family members and their standing in the community.
- I stated that there usually is a price for being outspoken. If one takes a stand (eg. stating that abuse exists, is wrong, is not an individual issues, etc.) then people will "talk" and may ostracize the speaker etc.
- discussion about community pressures as a major barrier to discussing the issue
- one student (male) said that although there is much denial, almost everyone knows someone who is being abused/abusive - but still there is denial
- discussion about how hard it is for women to leave: shame; ideas of fate, kismet, karma; keeping the family together for children's sake
- discussion about origins of sexism, and therefore violence (therefore the link was clear between the two). One youth referred to prehistoric times, where men were stronger, women child-bearers, etc. Also references to biological determinants of aggressive/passive behaviour in men/women.
- one student asked if there were studies which explored factors which predicted why some men choose violence and others do not (biological/sociological/personality traits). I did not know of such studies. There are lists of "traits" of abusers, but none are determinants. One youth knew of a study examining biological factors. My response was that I question that type of science which is reminiscent of "race science" - where they are trying to find biological/genetic antecedents of eg. intelligence. That type of inquiry is often

questionable in terms of methodology and motive. It can detract from idea that men choose to abuse.

- discussed the "Sita syndrome" (in SA culture, there are teachings that show that a woman who suffers in silence is admirable. The more she suffers in silence, the "better" a woman she is)
- discussed woman-blaming
- a last question was if men abuse less over time as the children grow older. I said did not know of any studies, but I do know that abuse will usually worsen unless there are interventions.
- discussed links between alcohol and abuse: that alcohol can exacerbate the abuse, make it more severe, etc. One woman student said that in one class, the professor had stated that abusers can drink to absolve themselves of responsibility for the abuse. I agreed that this often happens. Men claim to not remember at all, or to not having any control. Some men start drinking in order to abuse. I stated that addressing alcohol abuse probably would decrease the severity of the problem, but until the man changes his mindset, the abuse will continue.
- I also posed the question: Is abuse an individual, family, community or other issue? Youth felt it was at all levels, that one could address the issue at an individual level, but also must do so at a community level.

In sum, participants found the presentation and discussion extremely informative and engaging. They were very clear that abuse exists in the community. Their main suggestion was to devote less to time proving abuse exists and more on examining what research existed and gaps in research, links with alcohol abuse and strategies for change. Topic areas discussed included: multi-issue approaches are needed for immigrant groups; strategies should be preventative, educational, could utilize youth to reach the parents' generation; change should occur on both

individual as well as institutional levels (eg. gurdwaras); myths and facts about abuse (eg. anger management is enough to stop abuse); links between alcohol and abuse; barriers in the community (eg. shame one is made to feel, denial, "Sita Syndrome," woman-blaming, acceptance of abuse); broader discussion of sexism; concrete strategies for the workplace and home.

A final indicator of the presentation's success was the coming forward of one other male youth, besides the two who had already expressed an interest, to get involved in more activities on the subject of woman abuse.

6: DISCUSSION GROUP AT YORK UNIVERSITY WITH SAID (SOUTH ASIAN ISSUES DISCUSSED)

Initial Organizing

At a planning meeting with the SAID Organizing Committee and representatives from Desh Pardesh, an outline was developed for the discussion:

- *Desh and SAID members would facilitate*
 - *Baldev and I would act as resource people*
1. *Brief presentations*
 - i) *Baldev and I: re project*
 - ii) *Desh Pardesh*
 2. *Ground rules (5 min.)*

It was felt necessary to have groundrules partly because at previous meetings, a few people, mainly men, had dominated. The facilitator would also discuss the issue of safety/respect, etc., that could be people in the room who may have experienced abuse/be abusers, and that we need to take this into account.
 3. *Short talk on male power/privilege - using a race analogy for sexism - I would be doing this.*
 4. *Questions to help/guide discussion:*
 - i) *What is violence against women?*
 - ii) *Some examples, situations?*
 - iii) *Why does it happen?*
 - iv a) *Whose issue is it?*
 - iv b) *Is it an individual/family/community/global issue?*
 - v) *How do we take responsibility for it? How do we empower ourselves? What role should men play?*

In planning this session, SAID members pointed out that discussions rarely follow outlines, except in a general sense. Desh would advertise on other campuses. We will try to sit in a circle. I would bring food and photocopied resources.

Event

The discussion group was held on Wednesday February 1, 1995.

Note: Baldev Mutta was unable to attend, so a SA woman who counsels abused SA women acted in his stead.

32 SA students attended, half were men, half women. Discussion was balanced and many insightful points were made.

Some topics covered were:

- *Myths such as an abuser is "out of control"*
- *discussion around "learned behaviour." While some men learn violence from childhood, others are violent but come from families where there is no abuse. Therefore, we need to look at cultural, societal, institutional supports of violence as well.*
- *brainstormed on types of abuse and what is abuse. They came up with most types but missed a few: jealousy, terrorization, economic/financial and isolation*
- *discussed emotional/psychological abuse. The silence, shame, humiliation, that women feel etc.*
- *cultural/media reinforcing of violence against women: Indian movies that depict a heroine being raped and who then seems fine afterwards; others noted that there are alternative movies that explore themes such as abuse*
- *lots of messages re: acceptance of abuse in the community*
- *one youth asked "hands up" for those who had*

witnessed/experienced violence against women - almost all put their hands up

- discussion of what constitutes abuse/violence - eg. when a woman is afraid to walk alone at night/underground parking, then you are witnessing the effects of violence against women
- a great deal of discussion on gender roles/indoctrination, socialization
- women's role in family as the centre of the family. Her role is to keep it together, etc.
- discussion of who needs to change. The majority of young men said it was a male problem and men need to change/take responsibility. There was much discussion about individual interactions - letting peers know what types of talk, behaviour is not acceptable; the emphasis was on individual role modelling of appropriate behaviours
- much discussion of peer pressure men face to be macho and dominate their partners
- discussion of the role of parents; one person talked about the importance of mothers in raising children and the influence they have. Others stated it is important not to place the responsibility on women, or to blame women
- links between sexism and violence were explored; discussed basics of abuse, power and control
- facilitators made the point that if you are not part of the solution, then you are a part of the problem
- solutions: need more female role models; need institutional change, eg. "justice" system
- some felt proactive/preventative strategies (eg. this type of project) were better than reactive (eg. counselling, shelters, courts, police, etc.)
- need to look at the ways men think and act and change that; men do not realize they have a problem; they think it is the woman's problem
- need to emphasize peers in strategies for change: peers can have the most effect for men, they need to talk about these issues

when women are not around

- *men need to first recognize their power and then choose not to use it (eg. dominate a discussion)*
- *need to get a critical mass - individuals cannot effect much change but groups can.*

Many youth drew the connections between gender role indoctrination, peer pressure, sexism etc. and abuse. The idea that abuse is about power and control was explored. Many of the men discussed the fact that they need to take responsibility for abuse, that it is a male problem. The session ended with suggestions and strategies for change.

Evaluation and Findings

Feedback given at the end of the discussion, in a go-around, was that the session was very valuable, balanced, and informative. Organizers felt that it was a surprisingly calm discussion, given the subject matter. I felt it was surprising and encouraging that many of the men who spoke stated very clearly that it was a male problem and that men had to change. Discussion was very balanced, and most members participated.

Discussion topics covered: the basics of abuse (especially emotional abuse) and the power and control paradigm; myths (eg. anger management as a solution, abuse as a learned behaviour); women's psychological experience (eg. shame, silence, isolation); cultural and institutional reinforcers of abuse (SA media, legal system); barriers in community (denial, acceptance of abuse, woman-blaming; broader discussion of sexism, gender roles and peer-pressure (especially for men). Solutions should be preventative, work at all levels (individual, institutional and cultural), and should take the form of both individual efforts as well as group efforts. Solution strategies focusing on men came out of the discussion of peer-pressure and therefore, who would be most effective in enacting change. Solutions, therefore, stressed the responsibility that men must take for abuse (not just abusers), that

men should confront others who are abusive and/or act as alternative and appropriate role models.

As at McMaster, a number of young men were interested in becoming involved in the project especially future events. They were also informed of AHIMSA. One young man, also an AHIMSA member was willing to conduct outreach with school-aged youth. Another man had a campus radio show and would be hosting a talk on woman abuse.

7: EVENTS AT CARLETON VILLAGE AND BLOOR COLLEGIATE

The initial idea for events in local schools involved recruiting staff and youth from the school to participate in organizing an event at which some discussion of woman abuse (in marriages or dating relationships) would take place. We also wanted to work with SAID from York University. They were already performing skits and holding discussion groups at several highschoools in and around Toronto. Skits were on various topics such as dating, violence in the home, communication with parents, AIDS and sexuality, etc. In initial discussions with school staff and youth we also mentioned the concept of mentoring. The York University students could discuss university life and answer any questions students may have. We wanted the events to be as youth-driven as possible and so suggested that any number of topic areas pertinent to SA youth could be discussed, as long as we also discussed issues of abuse.

Carleton Village

Initial Organizing

A few routes were available to access local schools. One option was to talk with the Board of Education Community Liaison for our ward. I met with her and conducted outreach at a Steering Committee meeting attended by parents and Board staff. From that meeting I was referred to two schools, Bloor Collegiate and Carleton Village Public School. I spoke again with the Liaison and was referred to the principal of Carleton Village. When I called, however, he was not very interested in carrying out the project. He felt it would not be pertinent to grade school age students.

In the end, I networked with teachers from Carleton Village who were at an event co-organized by DPNC and the school. They referred me to the Vice Principal at Carleton Village. I then contacted her directly and met with her to discuss the project. She was interested in the project

and we felt that the next step would be to set up a meeting between herself, myself, SAID members and a few student representatives from the school. She emphasized the importance of making sure we debrief the students after the skits/discussion.

The organizing meeting was held with myself, a member of SAID, the Vice Principal and two grade 8 students. We collectively planned the workshop to be held the next week:

Decisions

- to be held in the afternoon, Wednesday March 29, 1995. SA students would be given permission to leave classes (those who have parental permission)
- have a maximum of 20 students
- would have grade 7's and 8's, and if under 20 students, invite grade 6's too
- the Vice Principal would draft a letter to parents, and I could give feedback
- for students only (difficult to invite teachers because they would have to pay for supply teachers) and if parents are interested, we could have another event that includes them
- cookies and juice
- in the band room (actually held in cafeteria)

Format

- about 1 hour and 15 min in total (1:30-2:45)
- two students will go over groundrules. I will briefly discuss rules/laws around disclosing abuse
- may do some introductions, perhaps some warmups
- hold one skit on Communication with Parents (conflict between daughter and parents, mainly father, father ends up hitting daughter)
- students will be encouraged to do some role plays based on the

original skit

Event

Permission slips were sent home with parents. The accompanying letter stated that a group of SA students from York University, as well as DPNC, etc. were putting on skits and discussion on communication with parents. We were careful to define the term "South Asian" as many community members do not use that term (it is more commonly used at the university level, within social service "circles", etc.). More boys than girls were given permission to attend the event.

10 boys and 5 girls attended the event. The SAID troupe consisted of two women and one man.

The two grade 8 students introduced us, and we reviewed groundrules. The Vice Principal thanked us and explained to the students that some other students had approached her and asked why they could not attend. She explained to them that sometimes we need to have activities just for certain groups and that this was such a time. She said that this is what they could say if any students asked them. For the majority of the presentation and discussion, only myself, SAID members and the youth were in attendance as the Vice Principal was called away. The SAID group then performed their skit. Discussion at first was slow, but over time, the students' participation increased. By the end, they were performing their own skits (4 boys, one girl). The following are some topics discussed:

1. Child abuse:

We discussed what constitutes abuse. Most were clear on hitting with objects, or hitting hard, leaving bruises. They were less clear on name-calling although they knew it was "bad". They felt there were better ways to encourage children, that they would internalize negative messages and misbehave even more. When asked if children, then, are

really affected by abuse, they said "yes" (one boy said, "are you kidding? I watch COPS, kids get into some bad stuff!"). A few youth felt that in some circumstances, children provoke abuse and that children need some kind of discipline or they will "just get away with murder." We talked about (white) Canadian friends who have fewer restrictions on their behaviour and how this is not necessarily positive. We did challenge the youth on the idea of children "deserving" abuse.

The youth were encouraged to do a skit of their own. Four boys and one girl (after much prompting!) did an excellent skit: two brothers tell a friend (boy) that they are being abused by their parents, and ask him not to tell anyone. He then tells his parents who ask him to invite the brothers over. They come over and the parents say, "X has been telling us (note: the father speaks) that your parents are abusing you, you can get help and get out of that situation - just call 1-800-GET HELP." In the ensuing discussion, youth generally felt that the boy was correct in telling his parents. One or two youth disagreed because of the breach of trust, but most agreed that if they had been abused, then they would have felt relieved that they could get help. They said that otherwise, it would have continued, they would have felt alone, etc.

2. Communication with parents

When we did the first skit, youth were fairly quiet. While they did have some problems with parents, conflicts were not about dating, going to movies, etc. Later, we did ask more questions about what youth were getting into trouble about. One youth said that he was getting into trouble in school - skipping, fights, etc. He also identified having good parents. It seemed that he was probably bored in school; he was a very bright youth.

We discussed the parents' perspective. Do they have a right to be worried? He stated his parent's "grounded" him. He said that while he did not like it, he thinks he should change his behaviour a bit. We talked about talking to parents. We asked if the youth talked to their

parents and about what. It was a difficult question for them to answer. We gave examples of issues that one could bring up with parents. Most youth said they could talk about parents about most things. However some topics were "off limits". One girl stated that it is hard to communicate with SA parents. She said that "Canadian" parents were more likely to talk to and listen to their children.

We asked youth whether one should tell their parents if a friend is in trouble. They felt that it depended upon what kind of trouble. If a friend had a drug problem, then it was better to not tell your parents, said one girl, because they would just say, "You can't hang out with them anymore" and then, she felt, you would not be able to help them.

3. Expectations.

Most nodded heads when we discussed expectations of parents, especially around academics. Some said this put pressure on them.

4. Arranged marriage, dating.

One girl brought this up in a one-to-one conversation with a SAID member. She said that arranged marriage was "stupid." One boy said that people should meet, even live together, and see how they get along before getting married. We discussed choice. We asked who might have an arranged marriage. One boy put up his hand. One girl said that she had been "engaged" to a boy in Sri Lanka (obviously as a pre-teen), but now that she is here, the situation is different. There might still be an arranged marriage, but later on. Youth generally felt that one should have choice.

5. Double standard.

One boy said there was a double standard and most agreed. He said it was because parents, fathers and mothers because they support fathers, were "sexist pigs." He felt that boys could do anything. One girl agreed

that there was a double standard. She could not have boys call her. She said that when she wanted to go out after school, she would have to lie and make up an excuse for staying out after school.

6. Racism.

When asked if this was a problem, most said yes. They referred to other students calling them "Pakis," making fun of them and imitating an Indian accent. Most said they dealt with racism on an individual basis by confronting those harassing them. One girl said that if you do well, and you're SA, everyone says it is because you are a "suckup" because of that stereotype of SA students. Other conversation focused on racism from teachers. One boy described an incident where a girl called him a Paki with a teacher within earshot. The teacher literally turned his head, pretending not to hear. When the boy then called the girl a name, he was punished by the same teacher. Students felt that teachers should address racism, not ignore it. They said that the teachers consistently ignore racist comments. As well, youth who go to teachers with complaints are called "tattle-tales."

7. Complains

As to be expected, there was a fair bit of complaining about teachers. However, many students said that most teachers were great. Most students had one or two teachers that they could go to if they needed help or support. Students said that one thing that would help is if teachers did not call home right away if there were problems because parents did not talk to their children. Instead, the parents "just got strict" without trying to understand the problem. They felt that communication was one area that needed to be worked on with parents.

Evaluation and Findings

The combination of a skit format and discussion was very successful. Students clearly enjoyed the element of theatre as they acted out very interesting and entertaining skits of their own. Discussion was halting at first, but improved greatly as we progressed. Topics covered were: child

abuse, communication with parents, expectations of parents, arranged marriage/dating, double standards, racism and school-related issues. The main problem in the discussion group was encouraging girls to participate. The girls participated much less than boys. Some strategies might have been to hold small group discussions and/or gender-specific groups as well as a large-group discussion.

Involving students and staff in organizing the event worked very well. These students also helped facilitate and were very good at encouraging their classmates to participate.

SAID members stated they had thoroughly enjoyed the event and were interested in doing another session like this one. They asked the students if this was a good idea. They said yes. We asked what kinds of issues would they like to discuss next time. Racism and gangs, the two topics we were just beginning to explore when our time ran out, were identified.

After the presentation, we spoke briefly to the Vice Principal. We stated that the youth were interested in another event and said we would be glad to come back, perhaps at the end of April. She said she would speak to the two youth who helped organize the event, get their impressions of the event, and if they were interested in holding another, she would speak to me. However, because of time constraints, I was unable to conduct further follow-up.

A final comment is that accessing the schools was best done by directly approaching a school staff, especially one that was recommended as being open to these types of projects.

Bloor Collegiate

Initial Organizing

To access Bloor Collegiate, I consulted with my co-worker at DPNC who

had worked with Bloor Collegiate and knew a SA counsellor there. He first approached the Vice Principal and was given her full support and was referred to the SA social worker. We then met with her and she decided to participate in the project.

She was interested in the idea of mentoring and having some discussion around university life. Some other youth issues she raised were, for example, the "Punjabi Mafia", primarily adults who terrorize youth and involved them in violence and crime. She also discussed the need to ensure ESL classes continue and are adequate for the increasing numbers of immigrant students in their school. She also mentioned concerns about girls who were "misbehaving", skipping school, who were "seen with boys" , etc. She also said that there needs to be more SA parent involvement in the school, but many parents are distrustful of institutions such as schools. She had found it difficult to organize a parents group.

In terms of the event, she was interested in the idea of holding a workshop with the SA youth in the school. She agreed to find 2-4 youth to assist in planning the event. In discussing potential parental involvement, she felt that if we even mention parents, then youth will not attend, or be interested. We agreed with this assessment and decided to hold a session solely for youth. If, at the end of the event, youth want to hold a similar event for parents, we could discuss that idea then.

The event would be held the first week of March (before the Break) after school, from 3:15pm to 5:15pm. I would supply food.

First Organizing Meeting at Bloor

We met with the school social worker and a group of students that she had recruited. Approximately 10 students attended the lunch-hour session. 7 were girls, 3 boys.

The students were interested in holding an event with the York

University students. They wanted to have a number of meetings to plan their own skit with the help of the York students, but because of time constraints (the university students would have exams soon), we settled on holding a session where the university students performed their skits and then a discussion ensued.

In terms of topics, the students felt that although South Asians date, they did not know many students who were experiencing violence. They did feel that talking about violence in the home was very important; many students had witnessed woman abuse.

We agreed to meet after school, the first Wednesday after the Break, March 22. The meeting would be to further organize the workshop and to put up posters.

We took the students' numbers and asked if anyone needed us to call their parents to explain their involvement. One girl asked us to do so. One other girl was not able to attend any after-school events.

Second Organizing Meeting at Bloor

This meeting was held after school. 4 girls and 1 boy attended. We clarified the theme of the workshop. The group were told the various topics of SAID skits and chose the one on communication with parents. Some of the youth were still interested in creating their own skit. They had one in mind about Peer Interactions, based on real people and situations. Youth were also interested in a question and answer with the university students about York, studies, etc.

The basic format decided upon was for the York students to hold their skit, then have a discussion, then for the Bloor students to hold a skit, then discussion. We could end with the question and answer.

We spent about 45 minutes creating and then putting up posters to advertise the event. The posters (in bright colours!) said:

Bloor and York University South Asian Students Present:

Short Skits and Discussion on South Asian issues

"Reality Bites"

On: March 29, 3:20 - 5:00

At: Auditorium

Come one come all!!

I met with the students on several different days at lunch-hour to work on their skit. They had two skits, and were going to choose one. One of the skits, on "Peer Interactions" was not very appropriate for a number of reasons. It was about a girl and a boy at their school, and the "back stabbing" tendencies of that girl. The other skit was also based on "real life." It portrayed a court case where a SA youth was charged with rape. This skit was more appropriate, and fitted more within the mandate of the project. However, we discovered that it was more difficult to do.

I talked with the students about the first skit. I told them I felt it would be inappropriate to do. Most of the youth were fine with this once I explained my reasoning. I explained that I understood their feelings around this person they wanted to portray, but that this was not the forum to work out those issues. We practised the second skit, but it still was very complex. We decided to meet after school and write a brief script. In the end, the youth decided upon a skit based on the real life experiences of one of the girls who was acting. She had an abusive boyfriend, and had him arrested. We talked about how she felt about doing the play. At that time she felt good about it, and wanted to do it. The day of the event, she told me that in rehearsal, she had felt "weird" playing her own role, so instead a friend played it; she took on another role. In creating this play, I emphasized the importance of anonymity (not using real names, not telling those who did not know her story that it was based on her experiences) so she would not make herself vulnerable. She agreed that this was important.

Event

An announcement was made over the school-wide speaker that an event was going to be held in the auditorium. Also, organizers stood outside in the lobby, which was also the main exit to the school and invited the groups of SA students to stay after school and attend. We offered to call girls' parents if they needed permission to stay after school. If we had not recruited in this manner, attendance would probably have been halved.

Between 25-30 students attended this session, with slightly more girls in the audience. Attendance gradually dropped off during the discussion, with a core group of about 10 students remaining by the end.

The youth doing skits were composed of three girls and two boys. The girls were the ones most involved in organizing the event, making posters, and creating the skit.

The Bloor students did their skit first about date rape. The first scene was about a girl meeting a boy and how he "lays down the rules" and threatens to make trouble with her ex-boyfriend if she does not "go out" with him. The second scene depicted him assaulting her for "hanging out" and hugging a male friend. The third scene was a resolution, where the girl's friend calls the police and her friends confront him, detaining him until the police arrive. The skit was excellent.

The York University students performed their skit, again on communication with parents.

Discussion was difficult and halting at the beginning, but improved as the event progressed, although fewer students were involved. Eventually a core group took part in the discussion, mainly one male youth, and

his friends at times, and one girl (one who had been in the play).

Some topics discussed were:

1. Woman abuse

Some felt it was a greater problem in the SA community than in the mainstream. A boy said that he felt it was useless to try and change a 40-year-old man. He stated that "it was already inside his head." The school social worker stated that counselling was available to such men and was very successful in changing attitudes and behaviour (however, the success rate for abusers' counselling is minimal at present). The student disagreed. He stated that abuse had been passed down through the generations. I commented that perhaps the reason he believed it was so difficult to change was because it had gone on without anyone condemning it. A solution, therefore, would be to tell people that it was unacceptable.

2. Dating violence

Youth felt it was happening among South Asians. We pointed out the extra risks, because parents do not know what SA youth are doing. We asked the boys what they would do if a friend was abusing a girl. A discussion ensued about loyalties, friendship and peer pressure. A few boys said that to be a good friend meant not confronting the abuser. The girls felt the opposite. We talked about peer pressure, having to act a certain way with peers.

We talked about why abuse happens, what the abuser is thinking. One boy said that it was about control. Someone said you should avoid that type of person. I asked if one could tell if someone was going to be abusive. What were some of the signs to look for? They were very clear on what some of those signs were: jealousy, put downs, control of her actions and thoughts, etc.

3. Parents

We discussed dating, freedom of choice and double standards. One boy, who was very vocal, said that he did not think there was a problem with double standards or gender-stereotyped roles. He said that "things had been okay for generations" with that setup. He said that boys should get out into the world, know what it is like; women would not need to since they will stay at home, raise children, etc. He implied that men's role was to protect women from the world. A number of girls and SAID members challenged his viewpoint. One girl also pointed out that the standards her parents apply to her are 30 years out-of-date and that her same-aged cousins in India have more freedom than she does living here.

4. Arranged marriage and dating

Although most of the youth I worked with were dating and many were having sex, in this forum they were guarded about what they said. The one boy who was vocal felt that arranged marriages were the best route and that he planned to have one. He felt that all problems such as AIDS, prostitution and dating violence happened only because South Asians were being non-traditional and that any "problems" were the result of white culture's influence. Many of the presenters offered differing points of view. Some girls stated that those problems have always been in existence in India. There followed a lengthy discussion of freedom and choice for young women. A SAID member stated that she did not think a double standard was fair, that she wanted the right to choose. A male student responded with, "The right to choose what? What is it you want to do?" His implication was she was wanting to make "immoral" choices.

At two points, a teacher of Italian origin, as it became apparent, spoke at length about how the problems the SA community are facing now are the same as those faced by the Italian community twenty years ago. He stressed the importance of "riding it out," abiding by parents rules, until one had their freedom. SAID members pointed out that SA youth may never have their "freedom," especially girls.

Evaluation and Findings

While youth were very enthusiastic in performing their excellent skit, and received the SAID skit favourably, none wished to perform improv skits and discussion was definitely halting at first. It did improve, however, with primarily a few youth participating. Part of the reason for limited discussion was that the setting was not optimal. It was a theatre and stage setup, with fixed seats in rows. Therefore, we could not hold a discussion easily. In addition, the youth did not want to perform the skit "on the floor" in front of the stage. They performed it up on the stage, a position fairly removed from the audience.

Another barrier to a more active and honest discussion was the attendance of school staff and one parent. However, it was the wish of youth to have the forum open to everyone and it would have been difficult to organize it differently. Other community workers conducting similar outreach with SA youth feel that there are benefits and drawbacks to both open and exclusive events. Most feel that both types of events are needed if change is to occur in all sectors of a community or society.

Feedback from SAID members was that although it is difficult, sometimes infuriating, to hear extremely sexist attitudes, it was probably very positive to engage in the dialogue as we did.

They also were "put off" with the "attitude" of the boys. A number of the boys (who had not been involved in organizing the event) made a point of "goofing-off" and getting up while we were introducing the skits, doing the preamble, etc. However, we discussed the fact that youth probably have to develop a certain attitude or barriers to survive in the city, especially in a poor area, surrounded by racism and gangs, etc.

Discussion covered a number of topics: strategies to address woman

abuse should not focus on parent's generation, but should be preventative and focus on youth; pros and cons of counselling abusive men; barriers in community (acceptance of abuse); dating violence (dating happens in SA community; SA youth are at greater risk because they are dating without parents' knowledge; double standards); solutions for boys/men (peer pressure; boys do not want to be disloyal and confront friends who are abusers - girls feel they should; some boys' acceptance of double standards); arranged marriages; roots of violence and social problems (blaming mainstream culture).

Again, a large difference between the level of girls' and boys' participation in the discussion occurred. While working in small groups to plan the event, the girls were the most vocal and active. However, in the large group setting, the girls were very, very quiet. Some would even whisper comments to their more vocal friends.

Groundrules were not conveyed too successfully. From feedback later on, it was unclear what I was saying around disclosure of child abuse. However, youth did understand when I said that although we would like the forum to remain confidential, there were no guarantees and therefore discussion should be kept to an impersonal or anonymous level.

One phenomenon I observed was the groupings among SA youth. The group that participated in organizing the play comprised those born or largely brought up in Canada. According to another social worker who has worked at Bloor, two other groups are those who are very new immigrants and those who are immigrants but have been here for a few years. At the actual event, seemingly students from all three groups were represented. However, the discussion was dominated by the youth born or brought up in Canada, and youth from the other groups started to leave soon after the plays were complete.

Feedback from the SA school social worker was that this work is important but that it would be much more effective if there were a

series of events, or an on-going initiative over a span of time. More continuity was needed. She also mentioned other youth issues that were not raised because the discussion was fairly focused on abuse issues: pressure from gangs and the need to maintain/improve ESL for youth.

Throughout the process of organizing the event, we made a point of offering to call girls' parents to explain their child's involvement and secure their permission (which I did in a few cases). This was essential, and I feel it was best that a female was calling.

Involving youth in organizing the event was very successful and probably greatly contributed to attendance and participation at the event. If we had youth from other groups, for example, new immigrant youth, that probably would have maximized their participation and attendance too.

8: ARTICLE FOR SANVAD: A MONTHLY PUNJABI JOURNAL

An article entitled "Raising Healthy and Strong Daughters" was submitted for publication in SANVAD: A Monthly Punjabi Journal for its issue on Mothers and Daughters. The article emphasized the ways in which the socialization of daughters and sons can impact on the possibility of experiencing or perpetrating woman abuse in their adult lives. The article was aimed at parents as well as grandparents who can also play an important role in child-rearing in SA families (Appendix E).

9: INTERVIEW ON ASIAN TELEVISION SHOW: PUNJAB DEE MEHEK

Event

On Tuesday January 10, 1995, Baldev Mutta and I were videotaped for a short Punjabi television interview on the topic of woman abuse. The show " Punjab Dee Mehek" was broadcast nationally. An outline of the interview is as follows

1. Who is doing project, Title
2. Goals
3. Activities (media; workshops with youth; seniors)
4. Difficulties women face:
 - community pressure; lack of support
 - shame
 - language
 - cultural insensitivity
 - belief in her responsibility to keep family together
 - men manipulate others in community
5. Why is it important to seek help?
 - abuse will continue - and can get worse
 - child witnesses are effected and can repeat behaviour
 - physical harm can ensue - from assault or eg. suicide
6. Encourage SA men to get involved - gave DPNC number.

Evaluation and Findings

Baldev received 3 phone calls from abused women and I received one call from an women asking about services for abused women.

The producers said that the show was well-received and they had received calls from as far as Winnipeg. They are definitely going to produce more shows that focus on woman abuse and invited us to participate in the future.

10: PRESENTATION ON RADIO SHOW "MASALA MIX" ON CKLN 88.1 FM

Initial Organizing

Baldev Mutta and I were guests on "Masala Mix", a SA radio show on Ryerson campus radio, 88.1FM, CKLN. The show was a mix of SA music, discussion, and also was a call-in show.

Some of the questions we prepared ahead of time, to elicit calls were:

- 1. Are all (the vast majority of) SA men sexist?*
- 2. Is there such a thing as a "happily married" SA woman?*
- 3. Is woman abuse an individual, family or community problem?*
- 4. Does woman abuse (abusive behaviour) only exist in younger, "Canadianized" generations?*
- 5. Does one's education level have anything to do with woman abuse?*

Some of the areas we set out to cover were: project description; definition and types of abuse; barriers to women being abused; men's responsibility to address issue; the idea that it is not an individual/family issue, that the whole community needs to address it; resources, help-lines for women who are being abused, or know someone; general discussion of issues.

Event

Several calls were made during the two-hour show. Some were for clarification, eg. around types of abuse - what is economic abuse, the ties between economic abuse and the dowry system, etc. A number of calls were from SA women who were in abusive relationships. The majority of these women who called in, did not want to speak on the air. Instead we relayed their messages that generally spoke to the importance of getting out of abusive situations, not blaming oneself, etc. Many women said that this program was really important to do;

one woman said that she wished that she had heard something like it a few years ago, when she was in such a relationship. Some women called for the resource numbers that we had read out over the air.

Throughout the show, it was emphasized that SA men must begin to take responsibility for the issue of woman abuse/dating violence. We also discussed the need to examine the issue at a community level, and not consider it a "private family matter."

We also touched on the fact that abuse applies to dating relationships. We discussed some of the signs (eg. jealousy, controls clothing, behaviours, etc., may threaten to tell parents that she is dating if she does not do what he wants, etc.)

Evaluation and Findings

Feedback from the hosts of the show was that the show was successful in the numbers of callers stating that this topic needed to be discussed in the SA community. The relatively low number of callers in total was seen to be indicative of the denial and silence that surrounds this issue in the SA community.

Although this type of outreach is not very successful in gaining male volunteers, it clearly is needed and is reaching an audience. What it does accomplish is first, provide needed support to SA abused women and second, educate and raise awareness in the SA community by breaking through the silence and denial.

Feedback from the show's hosts was very positive. They are planning to continue with shows that focus on violence against women and children in the SA community.

11

*: TELEVISION SHOW WITH ROGERS COMMUNITY 10**Initial Organizing*

An initial meeting was held with myself, Baldev Mutta, the Executive Producer and Program Manager.

A lengthy discussion ensued about the project, it's mandate, progress, etc. A number of very pertinent questions were asked:

- 1. How do you conduct your outreach? How would you do it for a production?*
- 2. How effective is your program?*
- 3. Who do you get the best response from? How do people respond? (basically, best response is from youth)*
- 4. What makes men change? Seek help?*
- 5. What is your approach to change? (idea of using concept of effects on children, probably not going to get real abusers to change, but getting at/educating whole community, peers)*
- 6. What work has been done to date? (Baldev gave background to project)*
- 7. How does the community respond to this kind of work? (the Sikh community is getting used to Baldev speaking on the topic, some progress)*
- 8. What are the major barriers to this work? (denial, socialization, not airing dirty laundry)*
- 9. Where would be a good location to get SA men? Is there a place where they congregate? (not in specific temple, gurdwara, because of different religions, and there is no real place that SA men hang out; suggested DPNC)*
- 10. What is our time frame? (said 6-8 weeks)*

They were interested in linking awareness-raising with inciting change. They stated it was important for them to see how successful this show

would be. For example, if many community members contacted Rogers and said they would like to get involved, that would be a good indicator.

One idea was to do a phone-in show. However, we felt that given the amount of denial in the community, that may not be very successful.

Another idea was to hold a public forum style discussion. It could be interspersed with quotes or comments from children who had witnessed abuse. But then it was felt that getting permission and providing anonymity would be difficult. Another idea was to first hold a small discussion group of about 5-10 men. That would be taped and then in a larger forum, with a panel, they could play segments of the discussion and elicit responses from panellists.

We felt English would be the best language to hold the event in as it was the language most in common among the various SA groups. We brainstormed on ideas for moderators. A final idea was to have the York University Students hold their skits and then focus a discussion around them.

Rogers Community 10 contacted us after 2-3 weeks and were still interested in producing a show. I spoke with David Bailey, who would be the producer of the show. We decided to hold a panel discussion. The discussion could be divided into four sections. We could introduce discussion segments with brief "bridges" composed of dramatizations, testimonies of abused women or abusive men, and/or statistics (see Appendix H for a summary of the statistics used throughout the project).

The show format was planned cooperatively by Dave Bailey, myself, and panellists. I received much helpful advice and input from a SA producer at Vision TV.

Some issues that arose while planning the show were:

1. *Do we have only men on the panel? The original proposal outlined a format with SA men discussing the issue of woman abuse.*

If we had only men, however, there was a chance that women in the community might find that this format lacked accountability. Women have done the vast majority of work in this field, and when men talk about these issues, it needs to be done in an accountable manner, eg. the information they present is correct, they are furthering and not hindering the work of women, they are not endangering women, etc. The idea of appropriation of issues also arises since women have been doing the bulk of this work. I consulted with three women who counsel abused women. One of these women works at a large mainstream agency, another at a large SA agency, and the third at an organization serving SA women. I also consulted with members of my Advisory Committee and a SA producer at Vision TV. All but one and myself felt that an all-male panel was acceptable as long as credit was given to women's organizations for the work that they do, and that the focus was on men reaching out to men, encouraging them to take more responsibility for the issue of woman abuse. Our final decision was to have three SA men as panellists and a SA woman as a moderator.

2. *Another issue was whether to have a few speakers who were experts on violence against women, or to have a more general discussion with a group of SA men who came from a variety of ages, and perspectives. We opted for the former, partly because of logistics (it was easier to film and produce), and also because of the issue of establishing legitimacy with the SA community. We felt that depending up on the reception of this show, we may produce a follow-up show with the second format.*
3. *A third issue was raised by a potential panellist. He felt that because Rogers would reach a mixed audience and not just South Asians, we needed to be careful not to further negative*

stereotypes and reinforce the "backlash" that exists currently against immigrant groups. Other panellists felt that the message needed to reach not only the community but the mainstream as well. Otherwise, they felt, one is simply feeding into the denial that exists in the community. One suggestion to help minimize the possibility of furthering stereotypes was to have a white man on the panel discussing the prevalence of abuse in all cultures and that any show focusing on any specific culture was not an indication that abuse was worse in that culture - it simply meant that South Asians were addressing the issue. On the other hand, another panellist felt that having a white person on the show might indicate to an audience that we need a white participant to legitimize the South Asians' perspectives and presence. Ultimately, we decided on an all-SA panel and felt that we could reinforce the idea, throughout the discussion, that abuse existed in all cultures.

4. *For one of the bridges, there was some discussion around having an abused woman describe her experiences in "silhouette", eg. anonymously. One person's feedback was that the SA audience may discount her narrative because she chose to be anonymous. In the end, because of time constraints, we went with the simpler option, to have an actor portray an abused woman and read from a script based closely on the words of abused SA women (Appendix F). We decided to film her in silhouette, mainly because that was preferred by the actor.*

Some other items and issues were raised: the studio setting should look as "SA" as possible; have water for panellists; ensure people know which camera to look at and when; emphasis should be on storytelling, at a personal level; perhaps show pamphlets in different SA languages; compile a resource list (books/videos) for possible use at end of show (same as Appendix D).

A rough outline was developed in consultation with the producer and

panellists. We later fleshed out this outline in a three-hour meeting at Rogers, two days before the actual taping (Appendix G). We decided to edit in the bridges, introduction and conclusion after taping the discussion segments. The following outline was decided upon prior to taping. We decided to tape as close to "real time" as possible, so as to minimize editing. Since there was no script, the actual discussion does not correspond exactly to this outline:

Introduction

View of a map of South Asia with SA music

Introductions by Host

Eg. What is South Asia; diversity of language, religion, ethnicity; introduction to program, panellists, etc.

First Bridge

From videotape "Breaking Barriers" (Executive Producer Aruna Papp) - a dramatization of abuse in a SA family.

Put a statistic on the prevalence of violence in Canada on screen.

First Discussion Segment

1. What is abuse

- *the basics - emotional/verbal, financial, physical, sexual*
- *facts such as it is illegal, that verbal abuse is abuse, distinctions between discipline and abuse, etc.*
- *effects on children*

Second Bridge

A second dramatization from the same video showing a female friend

discussing the situation with the abused woman. Segment highlights socialization and barriers. Statistics about effects on children.

Second Discussion Segment

2. How SA men and women are socialized (emphasis on men)

- *beliefs and values that support male dominance; equating of masculinity with domination and physical power*
- *how these beliefs are supported on an individual, familial, community and institutional level, including religious institutions*

Third Bridge

[Decided upon after taping date] As previously mentioned, an actor portrayed an abused women describing her experiences, focusing on the barriers she faced to living free of abuse. She was filmed in silhouette. Statistic from Aruna Papp's study about the level of acceptance of abuse in the SA community.

Third Discussion Segment

3. Solutions

- *as concrete as possible*
- *barriers, such as denial in community, racism from mainstream, belief system of SA women and men, inaccessibility of services, language barriers, immigration issues, etc.*
- *issue of who should be part of the solution; in which forums should this issue be discussed...*
- *what are SA men doing on this issue?*

- *why is it important for SA men to get involved?*
- *how to address woman abuse without "trashing" SA culture and values*
- *what people can do to help their friends in such situations*

End

End with Help Numbers and the number of AHIMSA for men wanting to get involved in addressing violence against women. [Because of a lack of time in the show, we decided not to include the list of resources.]

Event

The panel discussion was taped on June 17, 1995. After that, I began to compile a resource list, and a list of help numbers, secure permission to use segments from the videotape by Aruna Papp, and write a script based on transcripts from abused women. I was referred to a member of a SA Women's theatre group, Saheli, and a member of the group agreed to perform the dramatization. She was taped on July 8, 1995. Editing the segments together was done by the producer in collaboration with myself. The show was near to completion by the end of July. Unfortunately, the producer of the show had to take an unexpected leave from work. The show should be completed and aired in the Fall of 1995. Extensive outreach will be done by an Advisory Committee member before the air date.

Evaluation and Findings

One of the panellists suggested we meet once the show is edited together to view it and have a brief evaluation.

One limitation of this show was the fact that it was in English. We decided on English simply because it was the language that was most common to most groups of SAs. Another drawback was that the panel did not represent all the major SA groups. An attempt was made to recruit panellists from, eg. the Muslim community and other communities. However, we were unable to confirm them by the taping date. Any follow-up shows should secure presenters from the "missing" groups. A last concern was that we did not clearly state that in doing this show we acknowledged that women had done the vast majority of the work in this field. We planned to state this at the beginning, but unfortunately this was left out and once the discussion was taped, it was impossible to insert later. I will be addressing this issue in my outreach flyers.

In helping design this show, I consulted with SA women counsellors of abused women. Their feedback was that this show was a good idea. They felt that it was "about time" that men took some responsibility for the issue of violence against women. Usually it was only women who spoke publicly on the issue and who did the actual work. Many felt that in addressing the issue, they needed SA men's cooperation. One woman stated that it was important that these men on the panel suggest alternative male roles. They should clarify that maleness does not have to equal domination and that being sensitive and caring is very positive and not antithetical to the male role.

No feedback or evaluation of the show itself is possible as it remains unfinished.

VII. OVERALL EVALUATION

Event feedback as well as other indicators clearly demonstrate the success of the project and the need for further initiatives that focus on woman abuse in the SA community and the role that men should play in addressing the issue.

First, it was evident that we were meeting a need that existed both in the South Asian, as well as the larger community. For example, the workshop by Dr. Rajpal Singh was quickly filled to capacity with people put on a "waiting list" so they could view tapes of the workshops after. In addition, many of the members of the SA media that we contacted and later worked with were already very interested in addressing the issue of woman abuse in our community. Our project fitted in neatly with their objectives.

We were also successful in that many of the youth groups we met and worked with wanted to continue on with additional activities. I met a second time with McMaster students to conduct a short follow-up and evaluation. The evaluation developed into an in-depth discussion and lasted the whole length of the meeting. Feedback from Bloor and Carleton Village students was that they wanted to continue on with the discussions that we had begun, perhaps hold a second event, or series of events.

Another accomplishment of the project was the fact that we were able to develop a pool of largely young SA men who wanted to be involved in future work on this issue.

Despite the denial that exists in the SA community, support for the project was widespread. All the SA social workers and community workers I came in contact with felt it was a necessary project. All groups we approached and worked with, seniors, youth, women and men were very supportive and receptive. Those who are already doing most

of the work in the field, SA women social workers, were also very supportive of the project and helped us greatly with their feedback and suggestions.

Finally, our proposal to Rogers Community 10 was accepted mainly because they felt that this was a novel approach to dealing with the issue of violence: to focus on the role that men should and can play.

The only critical feedback we received, in fact, was that although the individual events were successful, effectiveness would have been maximized by holding more than just one event at each location. On the other hand, by working with a greater number of groups, we were able to reach more people and establish a wide base of support.

Another shortfalling was the fact that, although we had identified a group of men who wished to continue this work, the project ended before we could plan further activities with them. A final drawback was that largely because of time constraints, we were unable to access middle-aged South Asians, or senior women to any great extent.

Project evaluation was conducted collectively by the Advisory Committee, both supervisors and myself. All agreed that the project was very successful and that a follow-up project was essential. Such a project should continue to focus on raising awareness and mobilizing South Asian men. An additional component to be included was organizational-oriented, aimed at strengthening AHIMSA: South Asian Men Against Violence. It was also recommended that a follow-up project be administered through DPNC with some changes regarding finances, but that AHIMSA should play a more active role in its initiation, development and implementation.

Finally, the Punjabi Community Health Project with the assistance of other partners is also exploring different avenues to secure funding so that this unique approach be carried out in further detail.

VIII. FINDINGS

1. Ethno-Specific Project

Having staff and advisors of South Asian background (ie. project worker, supervisors, Seniors' Program staff and participants) to work on a project targeting this community was very effective. Workers of the same background are not only able to deliver culturally appropriate services, but are able to maximize the effectiveness of the project by connecting with participants on a variety of different levels. In addition, outreach is enhanced by the many informal means of networking available to people of the same background.

2. Community Development Approach

The use of a community development approach was very effective. Because of the short-term nature of the project, we often worked with pre-existing groups, exploring their needs and then working collaboratively to meet both their objectives and those of the project.

Actively involving participants from the initial stages of event organizing was the most successful approach. Both participants and staff benefitted by this cooperation, sharing and learning new skills and knowledge. Finally, a common goal of community development is to animate and mobilize a community. In this project that was accomplished by the creation, by the end of the project, of a pool of South Asian men who wish to do further work in the area of woman abuse in our community.

*Many initiatives within immigrant communities place a strong emphasis on working with all sectors of the community. Using a community development approach allowed us to access people of both genders and of different age groups. Recent reports such as *Presencing At The Boundary: Wife Assault In The South Asian Community* by Uzma Shakir stress solutions that involve many different groups within the*

community and also suggest strategies that follow closely along with principles of community development (see Appendix D).

One other finding pertaining to use of a community development approach was that situating it within a multi-service facility such as the Davenport-Perth Neighbourhood Centre was ideal. This setting greatly enhanced the effectiveness of the project by providing a supportive and established infrastructure and also by providing greater

access and links to the community because of the multiplicity of programs at the centre.

3. Gender of Project Worker

While the project focused on raising awareness among South Asian men, the project worker hired was female. This however, was not a drawback in most settings as the project worker was very well-received. This may also have been because most participant groups were mixed. In addition, in many situations, events were held with a South Asian man co-presenting.

Although there are no definitive findings as to who would be "best" to conduct outreach on this topic, seemingly, the optimum situation would be to have both a male and female conducting outreach and education together. In this situation, they could demonstrate an equal and balanced relationship, and the man would be able to act as a role model to other males and more effectively challenge men on beliefs that support abuse. It is important to also have a woman worker because first, the topic is violence against women and it is important to have a woman's direct input, and second, since most of the work was with mixed groups, she could provide support to girls and communicate with parents more easily than a male.

4. Accessing South Asian Men: Discussion Groups and Media Outreach.

Education and outreach was conducted primarily in two different ways: in discussion-group settings and via the media. Both strategies were successful in different ways. Media outreach was not very successful in recruiting South Asian men as volunteers. However, the feedback we did receive was that such programs and articles provided much needed support to abused South Asian women and were effective in breaking through the barrier of silence that surrounds this issue in the South Asian community. Because the television show co-produced with Rogers Community 10 is "on hold" and cannot be aired until the return of the producer, no results are available to date.

Outreach and education in discussion group settings (usually mixed-gender, pre-existing groups) was the most effective strategy to access and then recruit South Asian men. Of the age groups we accessed, the university-aged young men were the most likely to volunteer to become involved in further initiatives on woman abuse.

5. Varying Strategies Depending on Participants or Audience

In this project, we conducted outreach and education on the topic of woman abuse in the South Asian community both within the community and in our final phase, in the larger mainstream community. Some members of the community feel that this subject should not be discussed outside the community; however, many feel we should do both. Conducting outreach and education on the same topic in the larger community, however, often requires very different strategies, especially in terms of content and emphasis. Sometimes, strategies may be completely opposite in terms of content or method. For example, when working with especially the older generations of South Asians, a great deal of the emphasis needs to be placed on proving that abuse exists in our community: it has always existed in our culture and it is not a

byproduct of modernization or "Western" influence.

On the other hand, when working in the context of a larger audience, often the erroneous assumption is made that abuse is far worse in South Asian culture than in the mainstream. Stereotypes of immigrants feed into these assumptions. For example, when first describing the project to people, many mainstream people immediately assume that abuse must be much worse in South Asian culture than in the mainstream, and they do not assume that the project is simply a culturally-specific exploration of woman abuse. Therefore, care must be taken to not reinforce these stereotypes, and more emphasis needs to be placed on, for example, demonstrating that it exists in all patriarchal cultures, including white North-American culture, and drawing on the similarities between cultures around male power and socialization. In sum, some of the elements of anti-racist education need to be taken into account when working in the mainstream.

6. Varying Strategies Depending upon Age of Participant

Different strategies need to be employed depending upon the age of the group. The four main age groups we worked with were pre-teens, teens, university-aged students and seniors.

In general, with the first three age groups, ie. youth, we found they had a basic understanding, and by the university-level, a more complex understanding of issues of abuse. Evidently, increasing media coverage, awareness campaigns and school curriculums that reflect the issue have had some impact. In addition, although some youth were startled by the more stark statistics, most were very clear that woman abuse does happen in the larger community as well as the South Asian community. Many indicated knowing families where abuse was occurring. Many stated that, "Everyone knows it is happening but no one in the community wants to admit it."

Pre-teens

This age group was very aware of abuse issues, especially child abuse. We found they are still at the age where they feel strong loyalties to parents and to some extent to teachers. With this group, the issue of dating violence was not yet pertinent. It was difficult to discuss it even as a preventative strategy. However, issues related to abuse such as double standards between the treatment of girls and boys were very pertinent. Other issues such as communication with parents, expectations of parents, racism, especially as experienced at school, and fear of gangs were identified as important to them. Girls participated in discussions and skits far less readily than boys did. Skits were an excellent means to tap into the youths' creative energies and make the session interesting and fun. Involving youth and staff in planning and facilitating the event also worked well. Youth clearly indicated that they would like to hold follow-up events.

Teenagers

It was quickly apparent that this group was not only aware of abuse issues, but that many were being directly affected by abuse - in the family and in dating relationships. Spending time with the youth to organize events was crucial. This gave the group the chance to get to know the project worker and to establish some trust. It also ensured attendance at the event. Using skits as focal points for discussion as well as inviting university students also added to the appeal of the event for the teenagers.

At the event itself, we were able to discuss and attempt to dispel many of the sexist beliefs that some of the boys expressed. However, the setting was also fairly public in that it was open to school staff and others. Therefore, while some of the youth were clearly dating, sexually active, in conflict with the law, etc., the forum was not a safe space to discuss these issues, all of which had been disclosed to the project worker during organizing sessions.

In addition, while the girls were very active in organizing the event, most held back during the discussion segment of the event.

Another finding was that while youth had a fairly sophisticated understanding of the dynamics of abuse - many were able to describe the ways power and control were enacted in abusive relationships - there still remained a gap between their understanding and their actual behaviour towards abusers and abusive behaviour. Boys felt that it would be a betrayal to confront a friend who was abusing his girlfriend. Girls were more clear that abuse was unacceptable, yet some of their comments reflected a certain ambivalence.

One finding was that starting at this age group, South Asian youth, primarily girls, are very vulnerable to dating abuse because very few date with their parents' permission. Therefore, dating often is done in complete secrecy which leaves girls with few people to turn to when they face difficult situations.

Finally, as is typical at the highschool level, there are many different cliques or groups of youth. Most of the youth who were recruited by the school social worker and who then co-organized the event were born or largely brought up in Canada. Youth from other groups, such as the newly arrived immigrant youth did not participate in organizing the activities. These youth did attend the event, but did not take part in the discussion to any great extent.

University age

Accessing and working with this age-group was fairly simple because many were already organized into discussion-oriented groups. A combination of formal presentation and in-depth discussion was most effective. Their feedback that a presentation should review the most important statistics, the basics of abuse, research

findings on behavioral and ideological aspects of the issue, the links between alcohol and abuse and concrete strategies for change. Case studies made presentations more interesting.

Discussion usually involved discussing the basics of abuse, dispelling the myths of abuse, identifying institutional, cultural and community supports of abuse and therefore barriers to abused women, links between sexism and violence, and gender role indoctrination (including peer pressure) or socialization.

In-depth discussion on concrete strategies to combat abuse in the South Asian culture, both in their personal and their future work lives, was very useful to students. Solutions generated in discussions often involved peer-mediated interventions (especially between men) at an individual level, as well as group-level efforts. The focus of change efforts should be at all levels, individual, community and institutional (eg. legal system, religious institutions).

"Middle-aged" adults

This project did not interact with this age group in any significant way. Some highschool and university youth felt that this group, ie. their parents, would not be easy to change around the issue of abuse, and therefore efforts should focus on youth and prevention. Others, however, did feel that any approach needs to address all members of the community. Some suggested that the best people to approach this generation would be their children, ie. youth.

Seniors

The senior men I met with were receptive to the topic and supportive of the project. However, denial of the existence of abuse was fairly strong. One effective strategy was to draw upon cultural teachings or practices that illustrated principles of gender equality. Presenting findings from "respectable" sources, such as

studies was also effective. However, the complexities of these seniors' existence need to be taken into account. In these discussions, a great mistrust of the youngest generation was evinced. Seniors were clearly not always the "heads of families" as is traditional, and some even feared the younger generation. Others, very understandably, stated that they were retired and simply wanted some rest and quiet. Other factors such as the isolation, loss of status and lack of support that immigrant seniors often face need to be taken into account when doing this work.

Organizers of one event with seniors felt that the most effective speakers would be South Asian men from the same background, especially older men, who speak the same language. Outreach to seniors should focus on gaining their approval and support for initiatives on woman abuse.

7. Findings Pertaining to Raising Awareness Among South Asian Young Men

A summary of strategies and themes that should be addressed when carrying out this work with South Asian men are as follows:

Gather support from parents and seniors while focusing efforts on preventative, educational strategies with youth. Topic areas that should be addressed are: peer pressure to behave in "masculine" ways; questioning of traditional male roles, definitions of masculinity - re-defining masculinity; individual strategies involving men confronting other men's abusive behaviour; men taking responsibility for violence and acknowledging it is a male problem, and that they are responsible to address it; definitions of friendship among men - what does being a friend entail?; power and control paradigm to understand woman abuse versus, for example, anger management; sexist belief systems (eg. double standards, men as "worldly" while women stay at home); youth educating parents' generation; roots of violence in South Asian culture

and in mainstream culture; interconnections between racism and sexism; South Asian and mainstream media support of sexism and woman abuse; strategies that enact institutional change (eg. religious institutions, legal system); strategies that address the South Asian community's denial and acceptance of abuse.

8. Working with Mixed-Gender Groups

Because of the short term nature of the project, we found that meeting with pre-existing South Asian groups (ie. seniors and university groups) enabled us to meet with more people, and carry out more activities in a relatively short span of time. This also meant that a number of groups were mixed gender, not just men. In addition, the groups formed at the schools were mixed, based on advice from the school staff who recruited the youth.

In working with groups, we asked if participants would like to separate into gender-specific groups for parts of the session. The university groups, however, were used to discussing topics in large group settings. At the schools, in planning our events, the issue of dividing up by gender did not arise. For the most part, mixed gender groups worked well, especially at the university level. We took care to discuss issues of safety, knowing that in such situations both perpetrators and victims of abuse would be attending. However, at the highschool and gradeschool levels, the gender imbalance that often arises in discussion settings was clear: boys talked and participated much more freely than girls.

9. Accountability

In the field of violence against women, a great deal of controversy exists around the role of men in addressing violence against women. The vast majority of the leadership and work has been done by women. Many feel that men, too, should be involved, since abuse is largely perpetrated by them. In addition, as mentioned previously, working with all sectors of

an immigrant community is considered essential. As well, the South Asian women social workers consulted during this project all stated that the participation of men was essential if violence against women is to stop.

However, the issue of accountability arises when men do this type of work. Many feel that such work needs to have accountability mechanisms built in. This project, for example, was conceived of after extensive consultations with not only traditional leaders in the South Asian community, but also South Asian women's groups. Therefore, its goals and objectives reflect the wishes of these groups and it is, in that sense, accountable to them.

While this project was clearly accountable to members of the South Asian community in that the Advisory Committee was composed of South Asians, I found that I did not have a direct mechanism whereby our work could be accountable to South Asian women. To meet this shortfalling, I consulted with South Asian women who worked in the field as much as possible, especially in the process of planning our last part of the project (with Rogers Community 10) because it was such a public event.

10. Organizational Support

Based on feedback during the final project evaluation, the Advisory Committee as well as this project worker felt that a centre such as the Davenport-Perth Neighbourhood Centre was ideal for situating such a project. However, the Committee was concerned by the 17% deduction for Administrative Costs: a large proportion of a relatively small grant. A sum of 10% was felt to be a more manageable amount, freeing up funds that could be spent on either salary or program costs.

In addition, the issue of providing organizational support to AHIMSA was raised. While this project was initiated by AHIMSA, the group, as a

whole, was fairly remote and lacking in organizational support during the project's implementation. Advisory Committee members felt that any future initiatives should provide support for organizational development of AHIMSA. This would allow for greater participation of AHIMSA in the development and implementation of future projects.

11. Content

Some of the biggest myths we encountered were:

- i) Abuse is a loss of control, someone having a bad temper, etc., as opposed to a choice that someone makes (Abusers choose to abuse. They very rarely, for example, "beat up" their employers).
- ii) Abusers need to learn "anger management" (anger management will not get at the roots of the problem - a sexist mindset that equates masculinity with domination and control).
- iii) Violence is always learned in the home (it often is, but many men choose not to abuse when they grow up, and others choose to abuse when they did not grow up with an abusive father. It is not simply learned behaviour and does not always follow a cycle).

Without a doubt, the greatest barrier to making change, as identified by participants, was the level of denial in the South Asian community that the problem of women abuse exists at all.

IX. RECOMMENDATIONS

1. *A follow-up project that will provide continuity is of vital importance to the South Asian community and MUST be initiated. This recommendation is based on the overall success of this project, the unanimous support it has received from the South Asian community, and the fact that there is a group of South Asian men ready to be mobilized.*

The following recommendations pertain to a follow-up project:

2. *The project should target men and the role they can play in addressing the issue of woman abuse and dating violence in the South Asian community.*
3. *This project should be initiated, developed and implemented by AHIMSA: South Asian Men Against Violence.*
4. *Finances of this project could be administered through DPNC or Punjabi Community Health Project with some staff support provided such as office space, telephone and photocopier use. However, an amount of no more than 10% of the total grant should be deducted for administrative costs.*
5. *This project should be preventative in nature and utilize an education-oriented, community development approach. Workers should be flexible and should use a multi-issue, holistic approach.*
6. *Funding for a follow-up project should be greater than the current funding for this project. Ideally, this project should be staffed by a man and woman and should enable them to work at least 3-4 days a week each for the duration of 6 months to one year. This would enable the worker(s) to access the same large cross-section of groups in the community, to conduct more in-depth work with*

each of them and build on progress made in the current project.

7. *The project should have three main components:*

i) *Media component*

This should be aimed at raising awareness in the South Asian community as a whole, as well as among South Asian men. Providing support and information to abused women should always be a component of any educational or outreach activities.

ii) *Educational component*

Appropriate and creative strategies should be used to access, engage and mobilize South Asian men.

iii) *Organizational component*

Support should be provided to assist AHIMSA in maintaining its organizational structure and to facilitate organizational development including strengthening connections with South Asian Women's Agencies and other South Asian agencies and community groups.

8. *The target audience or group of participants should be all age-groups of South Asians with an emphasis on youth (late grade-school, highschool and university-aged). Approaches and objectives should be different depending upon the age and racial makeup of the participants or audience (see Findings #4, #5, #6 and #7). Attempts should be made to reach groups not accessed by this project: immigrant youth, "middle-aged" South Asians and senior women.*

9. *Because there is a wide base of support already established as well as a pool of South Asian men interested in participating in similar initiatives, one component of this project may be to develop an*

active South Asian young men's group who would work with project staff to meet project goals and objectives.

10. *Any follow-up project should have a built-in accountability mechanism that ensures accountability not only to the South Asian community, but also the South Asian women's community.*
11. *When working with grade-school and highschool youth in mixed-gender settings, attempts must be made to facilitate the participation of girls.*

X. BUDGET**REVISED BUDGET**

The following budget is the revised budget submitted in the first Interim Report, January 15, 1995. Two minor revisions were made in order to make the total budget equal 5000, and to allow for GST expenses:

Line 9200 Purchased Services: Changed from 250 to 258

Line 9920 GST Expenses Account: Changed from 0 to 15

	<i>EXPENSES</i>	<i>Draft Budget</i>	<i>Expense s to March 31, 1995</i>	<i>Balance Remaini ng</i>
	<i>SALARY AND BENEFITS</i>	<i>2,977</i>		
<i>9000</i>	<i>Salaries</i>	<i>2,625</i>	<i>216 hrs</i>	<i>277</i>
<i>9011-17</i>	<i>Benefits</i>	<i>352</i>	<i>= 2700</i>	
	<i>ADMINISTRATION COSTS</i>	<i>870</i>		
<i>9040</i>	<i>Audit</i>	<i>500</i>	<i>500</i>	<i>0</i>
<i>9050</i>	<i>Bank Charges</i>	<i>100</i>	<i>100</i>	<i>0</i>
<i>9080</i>	<i>Photocopy/Printing</i>	<i>100</i>	<i>100</i>	<i>0</i>
<i>9180</i>	<i>Telephone/Communication</i>	<i>100</i>	<i>100</i>	<i>0</i>

	<i>s</i>			
9190	<i>Postage/Courier</i>	70	70	0
	<i>PROGRAM COSTS</i>	1,130		
9120	<i>Program Supplies</i>	50	28.99 <i>(organizing materials)</i>	21.01
9130	<i>Food Costs</i>	350	64.34 <i>(York U. workshop)</i> 26.38 <i>(events at schools)</i>	259.28
9150	<i>Advertising/Promotion/Media</i>	400	0	400
9170	<i>Participant Needs/TTC</i>	80		80
9200	<i>Purchased Services/Honoraria</i>	258	150 <i>(talk by Dr. Singh)</i>	108
9920	<i>GST Expenses Account</i>	15	6.32	8.68
	<i>TOTAL</i>	5,000		1153.97

As of March 31, 1995, therefore, 1153.97 was remaining in the budget. Based on the advice of the DPNC accountant, and in consultation with the DPNC project supervisor, the budget was re-formulated as follows:

	<i>EXPENSES</i>	<i>Draft Budget</i>	<i>Expense s to March 31</i>	<i>Balance Remaini ng</i>
	<i>SALARY AND BENEFITS</i>	<i>243.97</i>		
<i>9000</i>	<i>Salaries</i>	<i>225</i>	<i>18 hrs</i>	<i>0</i>
<i>9011-17</i>	<i>Benefits</i>	<i>18.91</i>	<i>= 243.91</i>	
	<i>ADMINISTRATION COSTS</i>	<i>0</i>		
<i>9040</i>	<i>Audit</i>	<i>0</i>		<i>0</i>
<i>9050</i>	<i>Bank Charges</i>	<i>0</i>		<i>0</i>
<i>9080</i>	<i>Photocopy/Printing</i>	<i>0</i>		<i>0</i>
<i>9180</i>	<i>Telephone/Communication s</i>	<i>0</i>		<i>0</i>
<i>9190</i>	<i>Postage/Courier</i>	<i>0</i>		<i>0</i>
	<i>PROGRAM COSTS</i>	<i>910.06</i>		
<i>9120</i>	<i>Program Supplies</i>	<i>20</i>	<i>14.10 + 2.29 (making posters with youth)</i>	<i>1.78</i>

			1.83 (notepad)	
9130	Food Costs	75	26.38 (school events) +21.53 (TV show participants)	27.09
9150	Advertising/Promotion/Media	400	400 (Asian TV show)	0
9170	Participant Needs/TTC	80	17.61 (parking) +23.94 (part of honorarium for project coordinator)	38.45
9200	Purchased Services/Honoraria	300.0 6	108 (York theatre group) +192.0 6 (part of honorarium for project coordinator)	0
9920	GST Expenses Account	35	34.08	0.92
	TOTAL	1,153.97		68.24

BUDGET NOTES:*Lines 9140 to 9190 Administration Costs*

The total amounts set aside for Administration Costs were transferred from the budget on March 31, 1995.

Line 9170 and Line 9200

My DPNC supervisor and department head agreed to give me an honorarium for three months volunteer time spent organizing the Roger's television show, writing the final report and presenting findings to DPNC staff. The amount of the honorarium agreed upon was 216.00. Therefore, 23.94 of this amount was deducted from Line 9170 and 192.06 was deducted from Line 9200 to total 216.00.

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APPENDIX A: Workplan

SOUTH ASIAN MEN AGAINST VIOLENCE PROJECT
Davenport-Perth Neighbourhood Centre
November 18, 1994
WORKPLAN FOR 5 MO. CONTRACT

210 hours @ 10.5 hours per week for 20 weeks/5 months
November 1994 (18 - end)
(write workplan)

1. *Media education outreach : arranging talks/interviews/articles in South Asian written media, radio and T.V.*

Radio:

- i) *Masala Mix, Amita Handa*
- ii) *Asian radio show*

T.V.:

- i) *"Eye on Asia"" , Darshan Sahota*
- ii) *Punjabi T.V. show, Kuldeep Deepak*
- iii) *Rhythms and Roots*

Written Media:

- i) *Publish article in Sanvad*

2. *Draft an article that can be published in South Asian media and/or pamphlet re: the project*
3. *Review video tapes of workshop on violence against women held before hiring of worker for this project; interview Punjabi Community Health Project worker re: event (for final report)*

December 1995

1. *Begin media education*
2. *Youth (highschool and university) workshop outreach*
 - *arranging workshops and focus groups with:*
 - i) *SAID, South Asian Issues Discussed, York U.*

- ii) *Erindale Campus South Asian youth*
- iii) *University of Toronto International Students' Centre*
- iv) *Highschool in Davenport-Perth neighbourhood*
- v) *Youth connected with Rexdale Women's Centre*

3. *Arrange workshops specifically for South Asian men:*

- i) *With South Asian Men Against Violence*
- ii) *In conjunction with Punjabi Community Health Project*

January 1995 - March 1995

- 1. *Continue media education*
- 2. *Conduct youth workshops and focus groups and actively recruit youth to become involved in project/related activities (ie. writing articles, hosting workshops, etc.)*
- 3. *Conduct workshops for South Asian men*
- 4. *Arrange and conduct focus groups specifically dealing with links between addictions and abuse: ie. are there links? how does each/both affect children? is either/both problems in the South Asian community? What can be done?, etc.*
- 5. *Late January, write Interim Report if necessary (2 working days)*

April 1995 (to mid April)

- 1. *Compile statistics, conduct evaluation of project and write final report (4-6 working days)*

APPENDIX B
Flyer
Pamphlet

***insert FLYER here*

***insert PAMPHLET here - color photocopy??*

APPENDIX C: Excerpts from Presentation Format

Counselling Strategies

Myths and Facts About Woman Abuse

Power and Control Wheel

Equality Wheel

Cultural and Institutional Supports of Violence Wheel

COUNSELLING STRATEGIES

1. Assessment

Crisis intervention:

- 1) *Safety of the woman, children, younger extended family (Where is the husband? Why did she come to you - just assaulted? What kinds of abuse? Where are the children? Has he made any threats, what kind? etc.)*
- 2) *Health - does woman want/need treatment?*
- 3) *Police involvement - was there any, does she want any?*
- 4) *Shelter - does woman have a safe place to stay?*
- 5) *Options and Information - give woman information about legal, housing, financial, etc. options and her rights.*
- 6) *If woman is returning to situation, do "safety planning" Assure the woman that she is not alone and not to blame for the abuse. State that this abuse exists in the South Asian community too.*

2. Treatment Plan

Once crisis intervention is underway/complete, if woman is willing to undergo longer-term counselling, set up a treatment plan. Involves working together to "map out" what she expects of counselling, informing her of counsellor's methods of working and frameworks, setting goals (if possible), etc.

3. Working towards change

These are some strategies/pointers to keep in mind when counselling:

1. *Confidentiality - this needs to be explained clearly and stressed over and over again, especially if the counsellor is South Asian. Ensure that all staff in agency are committed to maintaining confidentiality.*
2. *Identifying the needs of a South Asian woman. A woman should be*

encouraged to identify her needs and realities which will be different than the mainstream community (ie. a woman may fear ostracization from the community if she talks to anyone about the situation, or leaves her husband - it is very likely that this could happen, and this needs to be acknowledged, not minimized).

3. *Practical problem-solving. Therapies which demand a great deal of time and "openness" from the client do not work well with South Asian women. Person-centred or reality therapy stands a good chance of success. It is necessary to spend time initially to develop an awareness about "counselling" or "talk therapy" - what it is, how it works, how the counsellor and client relate/communicate, the fact that they share a mutual responsibility for treatment, etc. Ensure that woman is given practical information and support, as well as working on more therapeutic issues.*
4. *Personal disclosure. Counsellors should be open to sharing their own experiences (own life story).*
5. *Respecting the strengths of the woman (ie. survival; immigration process/experience; parenting; career). Affirm that she has had very legitimate reasons to stay in such a situation and further affirm the fact that she has had the courage to seek help/change.*
6. *Education on woman abuse. Draw from woman's experiences and put it in a framework of power and control. Identify husbands controlling tactics, examine why abuse exists (cultural, institutional, and individual support of sexist values). Remember, her experience may not fall into a mainstream framework -for example, she may experience abuse from in-laws and husband, or just in-laws. Affirm both the commonalities between all cultures around the issue of abuse, as well as the uniqueness of her*

experiences as a South Asian woman.

7. *Healing at her own pace. Every woman is different and has to be respected. Build respect for her survival skills.*

4. Follow-up

Women are often left with little support either if they leave their partner or if they stay. With her, look at ways (if possible, before she makes her decision) to maintain contact and support. If a woman leaves her partner, setting up some sort of supportive structure is essential because she may have lost all community and possibly family support.

MYTHS AND FACTS ABOUT WOMAN ABUSE

1. Abusers/rapists are "mentally ill" or out of control

Woman abuse is a crime of power, control and violence. Men who assault are not "sick" or mentally ill. The incidence of mental illness among abusers is not higher than the percentage of mentally ill persons in the general population (Handbook for the Prevention of Family Violence).

2. What about abused husbands/men?

- * *2 studies showed 95% of assaults in marriages were attacks on wives (1982 Toronto study of family court records; 1974-5 Hamilton study); a third study (Scottish) found that 76% of assaults were against wives, 1.7% against husbands (Dobash and Dobash)*
- * *In the 5% of cases where the man was the victim, not only were the injuries less severe, but also the women were trying to defend themselves against receiving a beating (Toronto study)*

Women who inflict serious harm on their husbands usually do so for self preservation, after enduring prolonged violence against themselves or their children. Violence against a man by his wife is an act which is not supported by social norms and institutions. Woman abuse occurs in the context of societal norms, laws and beliefs which condone, excuse and perpetuate violence against women. Men, as a result, do not experience the same helplessness/lack of support that abused women experience (Handbook)

In addition, women do not threaten men with violence, or stalk their spouse, the way that men do. A man who hits a pregnant woman, is hitting two persons, the woman and child.

3. Woman abuse occurs only in "Canadian" homes, or only because of Western influence on South Asian families:

Woman abuse crosses all cultural, economic, social, religious, and educational lines (Handbook). A number of studies have found that woman abuse exists in the South Asian community ("Report on Abused South Asian Women in Scarborough" by Aruna Papp; Punjabi Community Health Project).

4. Alcohol is usually the cause of woman abuse

Alcohol is often used as an excuse for violence, but it is not the cause. However, it is believed to contribute to the severity of the attack. Alcohol is involved in less than one half to one third of all crimes within the family. It may facilitate the use of physical force by allowing the offender to abdicate responsibility for his behaviour (Handbook)

The Punjabi Community Health Project found 58% of its participants experienced family disruption, 53% experienced woman abuse, in conjunction with excessive alcohol use.

5. Men abuse their wives because of stress (ie. money-problems, unemployment, stresses of immigration, etc.)

Men abuse because they have internalized a value system which says they have a right to do so, to maintain power and control over their spouse by any means necessary. While factors such as stress, low-self esteem can exacerbate or increase the severity of abuse, an abusive man will always be abusive until his mind set changes.

Men who abuse have a history of being abusive, with previous girlfriends, wives, etc. Abusive men do not become abusive because of the stresses of immigration; in the Scarborough Study, all the women who had been married before coming to Canada, admitted to having been beaten more

than once in their country of origin (Aruna Papp, Scarborough Study).

6. Woman abuse is caused by women's changing roles and is a sign of the times

Woman abuse is not a modern phenomenon and is not caused by the movement for women's equality. It is rooted in our laws, religions, and traditions. Reports of violence against women are found in almost every culture and every historical period for which documentation exists (Handbook).

7. Emotional abuse is usually less threatening or harmful than physical abuse

Psychological and emotional violence and control is just as dangerous to a woman as physical assault. Emotional and physical abuse often lead women to feelings of depression and thoughts of suicide as the only way out (Handbook). A study of South Asian abused women found that of 100 abused women, 89% experienced emotional abuse and 11% were undergoing psychiatric care.

8. It is important to keep the family together for the children's sake

Children who witness and/or hear abuse are seriously affected and have a high probability of repeating the violence in their own adult relationships. Most abusers witnessed violence against their mothers, or someone else in the household or were abused themselves as children (Handbook).

9. Women's attitudes provoke violence in the men they live with. They are "asking for it"

No attitude deserves a violent response. Most abusers will blame their wife, "she provoked me", to avoid responsibility for his own behaviour.

Usually, he creates an "argument" based on something trivial or fictitious. Making excuses perpetuates the use of violence and leads the offender to believe that he is justified in using force to get his own way.

**insert Power and Control Wheel here*

**insert Equality Wheel here*

**insert Cultural and Institutional Supports of Violence Wheel here*

APPENDIX D
Help Numbers
Resources

HELP NUMBERS [NOTE: NOT INCLUSIVE]

I. Services for South Asian women who are abused or if you know of a friend who is being abused:

TORONTO:

*ASSAULTED WOMEN'S HELPLINE 416-863-0511
TDD 416-516-9738*

[Note re: If you are not in Toronto, check the front pages of your phone book for your local helpline and shelters; you can just call to talk, for information, even if you are not sure this is your situation]

SOUTH ASIAN WOMEN'S CENTRE 416-537-2276

SOUTH ASIAN FAMILY SUPPORT SERVICES 416-431-4847

CANADIAN TAMIL WOMEN'S COMMUNITY SERVICES 416-497-8754

REXDALE WOMEN'S CENTRE 416-745-0062

RIVERDALE IMMIGRANT WOMEN'S CENTRE 416-465-6021

II. Services for abused women as well as for men who are abusive:

TORONTO:

ALTERNATIVE HEALTH CARE SERVICES 416-967-6891

*FAMILY SERVICES ASSOCIATION OF METROPOLITAN TORONTO
416-586-9777*

CATHOLIC FAMILY SERVICES OF TORONTO 416-362-2481

BRAMPTON:

BRAMPTON MUSLIM COMMUNITY CENTRE 905-790-8487

INDIA RAINBOW COMMUNITY SERVICES 905-275-2369

MALTON NEIGHBOURHOOD SERVICES 905-677-6270

CATHOLIC FAMILY SERVICES OF PEEL-DUFFERIN 905-450-1608

FAMILY SERVICES OF PEEL 905-270-2250

If you are a man of South Asian origin and want to get involved in addressing violence against women in our community, call:

AHIMSA: South Asian Men Against Violence

Contact: Baldev Mutta, Region of Peel Health Department, 905-791-7800 x2614

RESOURCES

1. Books:

The Seven of Us Survived by Aruna Papp
Contact: 905-985-1751, ask for Aruna Papp

Report on Abused South Asian Women in Scarborough by Aruna Papp
Contact: South Asian Family Support Services 416-431-4847

Wife Assault: South Asian Perspectives
Special Edition of DIVA: A Quarterly Journal of South Asian Women
Contact DIVA: 416-461-2744

"The Gathering: Strategies to Fight Sexual Violence"
Contact DIVA: 416-461-2744

Bold Women: The Experiences, Needs and Recommendations for Services of South Asian Women in Ottawa and Kingston Who Have Been Abused
by Farzana Doctor
Independent Enquiry Project, MSW Program, Carleton University.

Towards Equal Access edited by Fauzia Rafiq
Contact: Education Wife Assault (publisher) 416-968-3422

On Family Conflict in Families of Indian Origins "Focus on Family Violence" by Regina Devismes, 1992
Contact: NACOI (National Association of Canadians with Origins in India) for 1992 conference proceedings.

"Combatting Family Violence, The South Asian Experience in Canada" by Usha Thakur in Canadian Women Studies, Fall 1992.

"Presencing At The Boundary: Wife Assault In The South Asian

Community" by Uzma Shakir

Contact: Multicultural Coalition for Access to Family Services 416-516-0204

Contact South Asian Women's Organizations for pamphlets and information on woman abuse.

II. Videos

Breaking the Barriers

Executive Producer, Aruna Papp

Contact: 905-985-1751, ask for Aruna Papp

An educational video aimed at mainstream services providers working with South Asian abused women

Contact South Asian Family Support Services (416-431-4847) for a video they have made with Vision TV on woman abuse in South Asian families.

Contact Region of Peel Health Department, Baldev Mutta (905-791-7800 x2614) for a video of a talk given by Dr. Rajpal Singh on working with abusive South Asian men.

III. General information on woman abuse:

Education Wife Assault 416-968-3422

The National Clearinghouse on Family Violence 1-800-267-1291

Ontario Women's Directorate 416-314-0292

APPENDIX E
Article for SANVAD

RAISING HEALTHY AND STRONG DAUGHTERS

Increasingly, the topic of violence against women and children is being raised in the South Asian community. Often, any discussion of solutions involves examining the situation of women who are abused and finding ways to help them live without abuse. Or, the focus is on male abusers and how to stop them from abusing.

However, as with most problems, there are an infinite number of ways to address the issue of violence against women. Another approach, a preventative one, would be to examine the value systems and ideology that underlie and ultimately give rise to violence against women in our community.

In general, South Asian religion and mythology assert the importance of women as central symbol of culture. In addition, allegiance to the family is paramount. Many South Asian religions also assert the equality of women with men in a spiritual as well as a more concrete, day-to-day. Ideally, while a woman's role may be different and complimentary to a man's, both roles are to be equally respected and honoured.

However, this is not always the message that South Asian children are given. Often, girls are differentially treated from boys from the moment they are born. In my research with young South Asian women, they overwhelmingly report that there is still a clear "double-standard" in the home. As girls grow older they are expected to increasingly help out with chores and cooking while their brothers are not. The differential treatment is often most striking during adolescence when boys are allowed to go out to parties and dances until late - they may not even be asked where they are going - while girls are restricted or prohibited from participating in most social activities.

While these double standards are a problem, it is the accompanying messages that can "set the stage" for violence against women. Girls can

often receive messages that they are inferior. For example, many women talk about the disappointment that is still expressed by relatives when a woman gives birth to a girl child.

Looking at the issue of double standards, we need to ask ourselves, what messages are being given our daughters? That they are less trustworthy than our sons? That they are so weak in character that they will become negatively influenced, "ruined," by Western culture, and sons will not?

The fears of parents are very understandable, and stem largely from concern for the well-being of daughters. Parents are frightened by a hostile culture that often directly contradicts South Asian norms and values, and threatens the maintenance of South Asian culture. Still, these questions need to be raised. If a girl grows up feeling she is inferior to men, that she is a liability, and that her allegiance to her family, ie. husband, is more important than her own well-being, then will she be able to say "No, I should not be called names." "No, it was not my fault that he hit me." ?

In addition, men who abuse believe that they have a right to control the thoughts, actions or behaviours and feelings of their wives. They will use verbal put downs, will monitor her every word and action, will isolate her from supportive relatives and friends, will use threats and ultimately violence to maintain control. Such men believe they have a right to do this, that men are inherently supreme, that the woman is always at fault. They will often only exhibit this behaviour only towards their wife and not towards their boss or friends. Therefore, if we stop those messages that tell boys they are better than girls, we will also be getting at the roots of violence.

No one can prevent a woman from getting into an abusive relationship. Many abusive men do not show the signs of abuse until after the

marriage. However, if we teach daughters that women are to be respected and honoured, that no one deserves to be abused, we will go a long way towards stopping violence against South Asian women in future generations.

.....

Shereen Denetto is working for a group entitled "South Asian Men Against Violence" a group of eighteen men from diverse South Asian backgrounds who meet once a month to find ways and means to assist existing women's organization to address the phenomenon of violence against women and children in the South Asian community. The project consists of conducting outreach in the media, and giving workshops on the topic of violence against women in the South Asian community. If any South Asian youth, men or women are interested in getting involved in the project, please contact Shereen Denetto at the Davenport-Perth Community Centre (416) 656-8025.

APPENDIX F

Script for Third "Bridge" for Rogers Television Show

SCRIPT FOR THIRD "BRIDGE" FOR ROGERS TELEVISION SHOW

Script based on the actual words of abused women, found in "Bold Women: The Experiences, Needs and Recommendations for Services of South Asian Women In Ottawa and Kingston Who Have Been Abused" by Farzana Doctor. Slight changes have been made to protect anonymity.

These are the things the community tells you:

They tell you to keep praying to God, go to every religious gathering. God will help you. Just, somehow, live through it. It is your job to keep the family together.

Or they say you have to suffer because this is your Karma. And if God is pleased with you maybe your next life will be good.

I was recently at a religious function and I was talking our priest. I said, "Why don't you visit me sometime?" And he said, "Oh no! I can't come to your home. A woman who leaves her husband, well, we don't have any relationship with her." He said this in front of everybody!

In my religion, it never says that you cannot take a divorce. It's not the religion, it is just the culture...They have twisted the religion to whatever they want.

When we applied for separation, the court ordered him to leave the home because of the abuse. It came as quite a shock to the community that a woman could do that. They said, "The husband has to leave the house and she took the house? She took the children and she is the one who has everything". All their sympathy was with him. He had many places to stay. They would invite him, serve him food and take his side. He would cry, "She has taken my house, she has taken my children, where will I go ?!! She did this because of Canada, she is so strong now!" Everyone believed that I must be to blame, that I must have done something

to provoke him. They all supported him.

When you come to a new country, you are scared of so many things. Even if you go to the shopping centre, you don't know how to shop...And then you have to go and talk to somebody who's language is completely different, whose culture is completely different. You get scared...We need people from our own background to help out.

I heard about counselling on TV. However, I wasn't able to speak fluently in English. I tried to explain to them what is the situation and she didn't give me any attention. She said, "Well, you have to find someone from your own culture to explain your problems because I don't understand what you are saying." She was not interested at all...I didn't have courage to go again...On the phone I told her, "He says that he will kill me." But she didn't pay any attention.

Some people are afraid to go to counsellors who are from the same background. You wonder if they are going to encourage you to stay with your husband and not say anything strongly against the abuse. I think a lot of people also worry about causing shame to the family. You might be scared that this counsellor will know someone you know and will tell them what's going on...Everyone knows everyone in our community. So, some people turn to other places, even if they are not from our community. Sometimes they are the only ones to give you support when everyone else, your friends, your family has shut you out and left you to suffer in silence.

APPENDIX G

Agenda for Organizing Meeting for Rogers Television Show

TELEVISION SHOW WITH ROGERS COMMUNITY 10 AND THE SOUTH ASIAN MEN AGAINST VIOLENCE PROJECT

ORGANIZING MEETING: THURSDAY JUNE 15, 1995

Background:

The South Asian Men Against Violence Project is a short-term community-based project designed to:

- 1) *raise awareness of violence against women, especially "woman abuse" in the South Asian community*
- 2) *to encourage all South Asians, especially men, to address this problem*

Suggested agenda:

1. *Title for show*
2. *Suggestions for introductory comments*
Ideas:
 - *What is South Asia*
 - *diversity - language, religion, ethnicity*
 - *some basics on immigration to Canada*
 - *SA population size, makeup*
 - *intro to program (goal, outline, panellists)*
3. *Comments/modifications to "rough outline" (Is it clear what the focus is? Any comments, other ideas that people have in terms of content, theme...)*
4. *Overall outline/timeline of show (ie. intro, bridge, discussion, ...)*
5. *Logistics/Technical details...*

6. *Respective roles (ie. clarify moderator's role, panellists, etc.)*
7. *SHORT BIOS OF PARTICIPANTS FOR INTRO!!!*

If there is time:

8. *Suggestions for Resources for "bridges" · I already have:*
 - *Aruna Papp video for service providers to SA abused women*
 - *two videos done through Vision TV (one done with South Asian Family Support Services) where woman abuse in SA community is dramatized*
 - *Aruna Papp Scarborough Study on SA abused women*
 - *DIVA issue on woman abuse in SA community*
 - *Master's research project on SA abused women*
 - *stats (compiled from various sources)*
9. *Suggestions for outreach*

APPENDIX H
Statistics on Woman Abuse

STATISTICS ON WOMAN ABUSE

1. *"Report on Abused South Asian Women in Scarborough" by Aruna Papp, Executive Director, South Asian Family Support Services, August 1990.*

Interviewed 100 women who called the centre after extensive outreach/publicity of study.

Severity

*21 hospitalized for stab wounds, broken ribs and noses, breasts slashed and sexual attacks
11 are receiving psychiatric care
2 were stabbed to death by their husbands*

Experiences of abuse

1) Physical abuse

79% verbally threatened, 77% slapped, 76% throwing things, 55% kicked, 51% choked, 36% threatening family, 22% others: 11 stabbed; others beaten with a stick, shoe, table lamps; 1 woman was hung over a 12th floor balcony for over 20 minutes while he demanded apologies for his mother and sister; 2 had hot tea was thrown on their faces; 1 had been tied her around her breast and pulled her around the house while she screamed in pain (witnessed by children); 2 had objects inserted into their vagina causing extreme pain.

2) Emotional abuse 89%

Bad language, name-calling, insults (often in front of children); withholding of important information; silence or refusal for weeks/months; telling tales of them to relatives; disappearing for days without informing wife

3) Sexual abuse 52%

Forcing unwanted sex/sex acts; forcing (12) to walk around house naked; forced to kiss husband's friends; sit on their laps; forced to drink alcohol; watch pornographic videos

4) Financial abuse 74%

Husbands took pay check and did not give them any; demanded exact accounting; husbands spending money on relatives, girlfriend, other, and not on family needs

Reason given by woman on the day she contacted the centre

43% Husband drank too much, led to fight and abuse

32% Lonely after being beaten

37% Because of assault, difficult to control children - their rules and decisions overruled by husbands; children learned bad language from husband; after an assault, husband was especially nice to children and coached them to say how bad their mother was

67% Absolutely no control over money (including women who worked)

16% Husband had girlfriend and spent too much money on them (8% said they did not care about having girlfriend, just didn't want money spent on them)

22% Had no son and that was a threat to the marriage (women also cited pressure from in-laws over a woman's inability to have male offspring)

7% Husband married them for immigration purposes

9% Had no children, and said their husbands were planning to leave them or have already left them (believed that if had children, their husband would not abuse them; all felt it was their fault, even if it was husband's biology)

15% Forced to find work

- 9% Fathers of women who were victims requesting assistance in dealing with the husbands who were blackmailing their families for more dowry
- 29% Raped by husbands more than once

Help-seeking

- 57% Medical treatment, few told doctors the truth
 - 33% Police involved and charges laid
 - 22% Shelter (7 of these didn't return to husband)
 - 5% Filed for divorce
 - 2% Waiting to see if things change
 - 12% Counselling
 - 27% Sought government housing, 15 did not go through and returned
 - 40% CAS involved (35 cases called by other than mother)
- 25% Said outside response was helpful; 23% said it was not

All 100 said that husbands were very well accepted in their community. They were invited out to parties, and social gatherings in spite of the fact that their behaviour in the family was well known and no one seemed to make an issue out of it.

11. *"The Need for Community Services: A Study of the South Asian Community of Metropolitan Toronto" commissioned by CASSA (Coalition of Agencies Serving South Asians), November 1994.*

Gaps in service

57% of ethnospecific agencies (30% of mainstream) feel that there are gaps in wife abuse counselling services

44% of ethnospecific agencies (69% of mainstream) feel that inadequate wife abuse counselling is being offered

Qualitative data (participants from both ethnospecific and mainstream agencies)

One major recommendation was that there is a need to evolve innovative and effective strategies for reaching out to South Asian women who were victims of harassment, sexism, abuse, sexual assault, or social isolation.

One of the suggestions for improving service provision for South Asian women is to help South Asian women, and South Asian men, especially abusive partners be counselled and educated. Individual and group counselling workshops for men need to be held frequently.

III. Sikh Community and Gaps In Social Services in the Greater Toronto Area, A Needs Assessment Study, July 1992.

Total number of individuals surveyed: 823

Do you think wife abuse as a social problem demands attention in the Sikh community?

N=100

<i>Men</i>	<i>84%</i>
<i>Women</i>	<i>93%</i>
<i>Youth</i>	<i>87%</i>
<i>Senior Men</i>	<i>72%</i>
<i>Senior Women</i>	<i>96%</i>

Opinion Survey

N=300

Do you think the Sikh community is facing the following problems, issues and concerns?

a) Wife abuse

252 respondents perceived that wife abuse is a serious concern in the Sikh community. About 75% of the respondents concurred that wife abuse is a serious problem in the community.

IV. Punjabi Community Health Project

*N= 404 Punjabis residing in the City of Brampton.
57% were men and 43% were women.*

Problems associated with alcohol use:

- 1. Family disruption 58%*
- 2. Wife abuse 53%*
- 3. Drinking and driving 29%*

V. 1993 Violence Against Women Survey - Highlights (Statistics Canada)

Violence against women by their spouses is widespread in Canada. According to this survey, 29% of women or 2.7 million who have ever been married or lived common-law had been physically or sexually assaulted by their partner at some point during the relationship.

This survey has highlighted the following points:

- * One half of women have experienced violence*
- * One in four married women assaulted by spouses*
- * 39% of the women in violent marriages reported that their children witnessed violence against them.*
- * Alcohol was a prominent factor in women's experiences of violence: perpetrators had been drinking in more than 40% of violent incidents*
- * 18% of violent incidents were reported to have involved physical injury. A higher proportion of wife assault incidents (45%) resulted in injury than did other sexual or physical assaults.*
- * Weapons were used by 44% of violent spouses*
- * 26% of wife assaults and only 6% of sexual assaults were reported to the police.*
- * Assaults not involving marital partners were more likely to result in a charge (34%) than were assaults by spouses (28%).*
- * Only 24% of the women experiencing wife abuse have used social services*
- * Only 16% of the violent partners received counselling*

VI. Other Stats

- * 70% of female homicides occur in a family context*
- * A woman seeks help after the occurrence of, on average, 37 episodes of abuse*

(from "Living on the Edge" Rita Kohli, DIVA, Wife Assault Issue: SA Perspectives, Special Edition

VII. *Effects on children (panellists wanted ones specifically about "cycle of violence")*

- * *40-60% of assaultive men witnessed assault occurring in their family of origin; they either saw their fathers assault their mothers or were themselves physically beaten*
[D.G. Dutton, Department of Psychology, University of B.C. Quoted from the Proceedings and Evidence of the Standing Committee on Health and Welfare and Social Affairs; Inquiry into Violence in the Family, 25:6, Feb. 1992.]
- * *The rate of wife-beating is 1000% higher in men who had observed their fathers engage in similar activity.*
[M.A. Strauss, R.J. Geller, and S.K. Steimetz, Behind Closed Doors: Violence in the American Family. Garden City, N.Y: Anchor, 1980.]
- * *The incidence of serious behaviour problems and emotional maladjustment in 17 times higher for boys observing wife battering than boys who haven't had this experience. The rate is 10 times higher for girls.*
[D.A. Wolfe, P. Jaffe, and S.K. Wilson. Promoting Changes in Attitudes and Understanding of Conflict Resolution Among Child Witnesses of Family Violence. The University of Western Ontario, 1986.]
- * *Children exposed to wife battering have a comparable level of adjustment problems to children who are physically abused themselves.*
[D.A. Wolfe, P. Jaffe, S.K. Wilson, and L. Zak, "Similarities in Behavioral and Social Maladjustment Among Child Victims and Witnesses to Family Violence," American Journal of Orthopsychiatry, 56 (1), Jan. 1986, pp. 142-146.]

- * *According to a recent analysis by the National Clearinghouse on Family Violence, children who grow up in homes where there is wife assault may begin to act out learned behaviour. "For boys, this may mean perpetuating a cycle of violence in future relationships with women by imitating the behaviour of their fathers. In the event that girls become involved in relationships with violent men when they grow up, they may see few options for themselves to escape from the situation."*
[Beth Allan. Wife Abuse - The Impact on Children. Ottawa: The National Clearinghouse on Family Violence, Health Canada, 1991.]

- * *Most abusers watched violence against their mothers or were abused themselves as children. 75% of abused women come from homes that were sheltered, traditional, and paternalistic. 25% come from abusive homes.*
[origins unknown, from a shelter factsheet]

- * *Research suggests that witnessing violence against one's mother will increase the likelihood that men will be violent toward their spouses. [one source: Beth Allen. "Wife Abuse - The Impact on Children." Ottawa: The National Clearinghouse on Family Violence, Health Canada, 1991]*