



white ribbon



Canadian Council of Muslim Women
Le conseil canadien des femmes musulmanes

CCMW

NEEDS ASSESSMENT REPORT

ENGAGING MEN AND BOYS TO END VIOLENCE IN THE FAMILY

May 2016

Canadian Council of Muslim Women

And

White Ribbon

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1) Acknowledgements

Engaging Men and Boys to End Violence in the Family project would not be possible without the generous contributions from Status of Women Canada. We thank Status of Women Canada for their support, expertise and enthusiasm to advance our collective vision to prevent gender-based violence (GBV) and promote girls and women's right to live free from all forms of violence.

2) Proposed Citation

White Ribbon, Canadian Council of Muslim Women. (2016). Needs Assessment Report: Engaging Muslim Men and Boys to End Violence in the Family. Toronto, Ontario.

3) Summary of Key Terminology

This document uses gender-based violence (GBV) and violence against women (VAWG) interchangeably. The use of GBV is to emphasize the origin of the violence, while VAWG is used to describe the targets of violence.

4) Executive Summary of Needs Assessment Process

The stakeholder group contributions, focus group process, key stakeholder interviews, and online survey, undertaken by CCMW and WR, provide insight into the causes of violence against women and girls within Muslim families and communities. This needs assessment report, which summarizes key findings, may in fact be an excellent starting point to engage men and boys to end violence against women and girls (VAWG). Key findings reveal that gender inequality and social learning, especially of gender norms, are understood by research participants to be the known causes of VAWG in Muslim families. The delivery of healthy relationship programming was recommended by participants as an effective method to prevent VAWG, with specific approaches including teaching about consent, emotional intelligence and conflict resolution. Furthermore, healthy role model programs and programs to enhance the capacity of men and boys to intervene effectively when they see or hear violence, were also described as a desirable and effective engagement method by many participants. Entry points for programs identified through this research include the education system, mosques, Islamic centres and community centres. The prevention methodologies outlined in the needs assessment process are consistent with the findings of the project's desktop research and align with the evidence base of best practices at the national and global level. There was particular alignment with healthy relationship programs, gender transformative approaches, prevention programs focusing on awareness of unhealthy relational patterns, and bystander empowerment programs.

5) Overview

In partnership, WR and CCMW implemented the project *Engaging Men & Boys to End Violence in the Family*. The goals of this initiative are to complete a needs assessment, and to develop a resource toolkit to successfully engage men and boys in GBV prevention. The purpose of this project is to develop and strengthen the skills of men and boys, working in partnership with women and girls, to identify and respond to GBV in their communities. The project aims to strengthen the skills of men and boys by developing a toolkit to engage men and boys in preventing violence against women and girls (VAWG). The project also seeks to engage key decision makers in the communities so as to transform the environment and create a cultural shift.

CCMW is the lead organization, providing overall project coordination, strategic guidance, cultural expertise, review and feedback of the needs assessment and toolkit. WR is acting as a consulting organization in the process of implementing the needs assessment and creating the toolkit. The Stakeholder Group is a group of individuals and organizations that have gathered to provide input and advice on the needs assessment process, and the development and implementation of the toolkit (see Appendix 6).

Both CCMW and WR recognize the important role of men and boys in ending VAWG. As the data from the needs assessment will show, civil society believes that men not only can be involved, but must be engaged if we are to end VAWG. Therefore the process of the needs assessment and the development of a toolkit enhance men and women's capacity to become engaged participants in ending VAWG.

6) Needs Assessment

Introduction to the Needs Assessment

The needs assessment consulted with diverse members of Muslim communities in Canada to conduct a gender based analysis of the issue of violence within families and the specific needs of women and girls, as well as the needs of men and boys. The purpose of the needs assessment is to determine what participants think the causes of VAWG, and what methodologies they recommend to address the issue. The needs assessment sought to engage key decision-makers in the communities, so as to transform the environment and create a cultural shift, which promotes gender equality and healthy masculinities.

Methodology

The needs assessment involved several distinct components, which served to inform the development of the toolkit:

- i. Stakeholder group
- ii. Focus group sessions to determine the issues and methodology of engaging in violence prevention with Muslim Men and Boys;
- iii. Community surveys;
- iv. Key stakeholder interviews;
- v. Desktop research on the reality of VAWG in Muslim families in Canada, and prevention programs nationally and globally.

The following section describes the different methods used in this research.

i) Stakeholder Group

The Stakeholder Group (see Appendix 6) provided invaluable input into the Needs Assessment Strategy. Through consultation, members offered advice on themes to explore, questions to ask, and advice on specific entry points. The Stakeholder Group also promoted and supported the implementation of the focus groups in the various locations, helping to advance the research process. Many members (far

more than could actually be interviewed due to time constraints) of the Stakeholder Group volunteered to be interviewed for the needs assessment.

ii) Focus Groups

The focus groups were held in various cities (Edmonton, Calgary, Winnipeg, London, Toronto, Ottawa and Montreal), and structured in such a way as to maximize participation of all individuals (see Appendix 1: Focus Group Guide). The focus groups were recorded by voice memo on electronic devices, and then transcribed by staff at CCMW.

Facilitators sought to create a safe and inclusive space to gather the most information possible that is relevant to the development of the toolkit. To ensure the safety and emotional well-being of participants, facilitators provided local support based resources (see Appendix 8: Focus Group Resources) for the participants in the event that some of the discussions triggered painful memories. Participants were requested to keep stories shared in the focus groups confidential, to respect the privacy and safety of all concerned. Additionally, focus group participants were informed that their involvement in the focus groups was of their own choosing, and that they could withdraw by leaving at any time without judgement or consequence (see Appendix 1: Focus Group Guide for full confidentiality statement).

To ensure full and informed consent, prior to attending the focus groups, participants were given information about the project, including scope, and the level of involvement requested of them. At the focus groups, consent was gained in writing at the start of the process, by giving participants a consent form (see Appendix 4: Informed Consent form). Participants were assured that their personal information given in the consent forms, would not be shared with any other party, and that measures were taken to safeguard their personal information. Consent forms are held with CCMW, and will be destroyed one year after the completion of the project. Additionally, all participants were informed that the focus group

sessions were being recorded with audio recording devices, to be transcribed for the purposes of collecting data for this needs assessment report, which would inform the development of the toolkit.

Questions were posed to the whole group and discussion facilitated about themes, roles, and approaches to be utilized in the toolkit. Subsequently, participants were separated according to gender to explore ways that men and boys can be engaged in GBV prevention. The choice to utilize a separate gender approach for part of the focus group process was made to give participants the freedom to speak more freely than they might otherwise, because of potential anxiety, fear or concern about what others of the opposite gender say or think.

iii) Surveys

Online surveys were offered to people across Canada (see Appendix 2: Online Survey Questions). They were offered to potential participants who were unable to attend the focus groups in their local communities, and for those whose communities CCMW and WR were unable to travel to. The online platform used was Google Forms. The participants' responses were analyzed and reported by CCMW's Executive Administrative Assistant.

iv) Key Stakeholder Interviews

Key stakeholder interviews were held in conjunction with the various focus groups in the communities. These interviews with key informants provided more information and allowed informants to give in-depth input into the development of the toolkit (see Appendix 3: Key Stakeholder Interview Questions).

v) Desktop Research

WR conducted independent desktop research into the reality of VAWG in Muslim families, and prevention initiatives presently being utilized both nationally and globally. This research was informed

by relevant non-governmental organization resources and programs, news, academic, social media and blog sources. It served to further inform the way in which the toolkit was developed by examining the most pressing and relevant issues of violence for Muslim families, and methodologies of engagement for men and boys to end VAWG.

Participation Summary

i) Focus Group Attendance

Focus group participants were asked to self-identify as either male or female in the registration process in each city. The chart below details the gender breakdown and total participants in each city, and in the whole needs assessment process.

City	Male Participants	Female Participants	Total
Calgary	3	10	13
Edmonton	7	12	19
London	6	4	10
Montreal	2	11	13
Ottawa	14	10	24
Toronto	14	18	32
Winnipeg	6	13	19
Total	52	79	130
Percentage of total	40%	60%	

ii) Online Surveys

In total, 68 respondents participated in the online survey. 88% of the respondents self-identified as female, and 12% self-identified as male.

iii) Key Stakeholder Interviews

In total, seven interviews were conducted by phone with key informants in Toronto, Victoria and Ottawa. The interviews lasted approximately 30 minutes each.

e) Strengths and Limitations

The needs assessment processes gave people the opportunity to have their perspectives considered. The focus group process for example, was 3.5 hours in length for participants to discuss the causes of VAWG and prevention approaches. The methods utilized in the needs assessment proved effective to gather the necessary data on the causes of GBV in Muslim families, as well as effective ways men and boys can be engaged to end VAWG. The methods sought to use the inherent intelligence and wisdom of participants, as experts in their own lives and communities. All focus groups had high levels of participation from communities, as well as individuals within the groups. The survey response volume was high, and the key stakeholder interviews provided a great deal of data and perspective from experts in Muslim communities across Canada.

All processes assumed sufficient mastery of the English language, which may have resulted in participants, and or respondents, not providing the most comprehensive responses to questions. Additionally, the online survey assumed high literacy levels, and the phrasing of certain questions could have caused confusion amongst participants.

7) Key Findings

Causes of Gender-based Violence

Gender Inequality

Participants identified many causes of GBV in their communities. Gender inequality, rooted in patriarchy, emerged consistently among participants and respondents, as a root cause of GBV. As a participant in Calgary noted, "...within Muslim cultures and wider society it tends to be male controlled. In Canada we still have a wage gap...". Participants and respondents cited prevailing gender norms as a way that gender inequality manifests and persists, including but not limited to the idea that women take care of the house, and have less right to have social lives, both before marriage and after. For men, some examples of gender norms which produce inequality and VAWG, include being dominant and in control, and not being emotional, or able to cry.

Social Learning

Participants, respondents and interviewees aligned in their views that VAWG is a socially learned phenomenon pointing to numerous influences such as pornography, violent video games, and other social media, which objectifies women as sexual objects. Behaviours and communication, or lack thereof, is also socially learned, as one participant in the Edmonton focus group noted: "There is a reason for violence because there is no communication between the parents. And then when there is anger no one knows how to deal with it. The children don't see the parents dealing with anger properly so they can't deal with it either." Focus group participants, respondents and interviewees noted lack of learned communication strategies as a contributing factor in various forms of abuse, including elder abuse. Additionally, participants, respondents and interviewees noted the way in which some men use the Quran to teach and justify acceptability of violence. This can lead to a belief that violence is not a problem. The

denial of the reality of violence is exemplified by the belief of some men that rape within relationships does not exist.

Environmental Determinants

Participants, respondents and interviewees all alluded to social environmental contexts and influences as causes of VAWG. For example, external forces, which influence men's potential to use violence, include pre-migration trauma that remains unresolved, poverty, and racism, in the form of Xenophobia and Islamophobia. Poverty was noted as a key determinant in elder abuse, as many adult children have to take care of their parents out of financial necessity, have very stressful lives (including financial burdens), and lack communication skills, which can lead to violence when conflicts arise. One key stakeholder interviewee validated participants and respondents by revealing the insight that some men resort to hyper-masculinity when they experience racist violence, in order to take back their power and re-assert their damaged masculinity. While outside influences do not excuse violence, they do provide a unique starting point to understand men's experience with challenging lives, and indeed violence. Focus group participants and online survey respondents cited alcohol usage as a contributing factor that needs to be understood and addressed, but none of the interviewees mentioned this.

Suggested Engagement Methods and Specific Strategies

Healthy Relationship Programming

The most popular engagement method recommendation from participants, respondents and interviewees, was healthy relationship programming for adults, youth and children. As one online respondent noted, "Education and communication is the key." Within this methodology, several key strategies emerged, including the need to teach consent, emotional intelligence, conflict resolution, anger management, impulse control, empathy, awareness of violence and unhealthy relationship patterns. Numerous survey respondents mentioned ignorance of violence as an issue needing to be addressed. One

survey respondent noted, there exists “a blatant unawareness of what behaviour constitutes abuse other than the physical kind.” Several participants and respondents cited the need to make people aware of unhealthy relationship characteristics, so that not only the perpetrator can get the help they need, but that the target can also recognize emerging violence and abuse.

Questioning Gender Norms and Stereotypes

The second methodology involves examining and questioning stereotypes and gender norms that lead to VAWG, and could also certainly fall into healthy relationship programming. Participants, respondents and interviewees consistently mentioned shifting gender norms as a general concept, while specific harmful gender norms that contribute to VAWG were mentioned dozens of times throughout the research processes. Online survey results indicate a desire for change in men’s roles, with 92.4% of respondents strongly agreeing “Muslim men should be participating as caregivers for their children and in the family.” Furthermore, participants and respondents questioned women’s roles as caretakers of the house, and primary childcare providers.

Unlearning Patriarchy and VAWG

The third methodology that emerged was learning about and questioning the history of patriarchy and VAWG. Participants, respondents and interviewees indicated the toolkit needs to challenge the idea that Islam promotes violence. One online survey respondent noted, “Men and boys need to learn about patriarchy and the implicit sexist messages they are taught (and absorb) from an early age.” Participants stressed that the toolkit resources should reference the Prophet Mohammed as an example of a man who did not use violence and treated his wife and children respectfully. One respondent noted the toolkit should challenge the viewpoint that violence is normal and acceptable. He said, we need to begin by “...changing the preconceived notions that abuse against women is okay.” The notion that violence is acceptable is part of social learning or conditioning, and as one survey respondent noted, “It’s probably

what has been seen in families and therefore the boys may think it is not wrong to be violent towards girls.”

As an extension of the third methodology, participants, respondents and interviewees believe that the toolkit should promote gender equality. They indicated it can do this by fostering male and female role models who teach boys about the need to respect women. Additionally, it was stated by participants that the equal participation of women and girls in society, through activities like sports could be emphasized. One theme that consistently also emerged among participants, related to gender equality, is the need to believe female survivors who come forward to disclose and report violence and abuse. Participants also cited the need to break down the stigma surrounding not only speaking out about violence, but reporting violence.

Effective Intervention Strategies

Empowering boys and men to intervene when they witness violence was emphasized as a key prevention approach to stop VAWG. 94.1% of survey respondents strongly agreed, “Muslim men and boys need to play a role in ending VAWG.” Participants, respondents and interviewees cited the importance of intervening to stop violence, and wanted men and boys to challenge sexism and misogyny in their peer groups. This is also consistent with survey results in which 64.7% of respondents indicated that they strongly disagreed with the statement “Men should not interfere in other men’s family business, even if they suspect that there is family violence.”

Recognizing Men’s and Boy’s Lived Experiences

Finally, many male identified, and even some female identified participants and interviewees spoke of the need to first recognize men’s and boy’s lived experiences as targets of violence, within oppressive systemic violence. They indicated this could be a helpful starting point to gain buy-in and support for whatever prevention efforts are planned. Men and boys can then feel seen and not targeted

solely as perpetrators. This approach also recognizes that when people experience violence, they often target others with violence in an attempt to regain power in their own lives. It is also an excellent way to begin the conversation about shifting toxic masculinity and unhealthy gender norms. When men and boys can see the damaging masculinity that has hurt them, they can begin to heal, transform themselves, and change their actions and behaviours.

General Recommendations for the Toolkit

Participants, respondents and interviewees made some general recommendations towards effective community engagement and education. These recommendations should be seen as complimentary and not as stand-alone topics.

- i. The toolkit should start by universalizing the problem of VAWG;
- ii. The toolkit should also recognize men experience violence within systems of violence as both targets and perpetrators;
- iii. Any engagement should be sustainable and long lasting;
- iv. Efforts should work to build the capacity of leaders within communities;
- v. The toolkit should be culturally relevant to Muslim communities and the Islamic faith;
- vi. Reaching youth is a critical element of prevention and education activities;
- vii. All prevention and engagement efforts should acknowledge the way in which individuals may feel shame around discussing violence in their lives, and be delivered using methodologies that do not use shame to counter violence as a socially learned phenomenon.

Entry Points for Engaging Muslim Men and Boys

The most popular entry point mentioned was the education system, including Muslim specific schools. Participants, respondents and interviewees all agreed that outreach and education should be conducted in Mosques, through the use of Khutbas, the main public forum for preaching in the Islamic

tradition. In the online survey, 98.5% of respondents agreed that “Islamic Centers, and Mosques should create closer ties to available health, legal and social welfare services, and male engagement programming in their local communities.” Other entry points recommended included: community centre talking groups, role model campaigns, establishing a hotline, counselling for couples and for men to heal from traumas, outreach in post-secondary institutions, and community gatherings. In the online survey, 98.5% of online respondents agreed that “Canadian Muslim male celebrities or sports figures should encourage men and boys to be more actively engaged in the local communities to end violence in the family.”

8) Recommendations

The recommendations gained from the needs assessment process, are consistent with the evidence base of best practices in violence prevention education. A focus on gender inequality as a root cause of gender-based violence, combined with gender norms and social learning, consistently shows the ways in which violence is propagated in families. By employing a gender transformative approach, the toolkit can be designed to enable a shift in gender norms and promote healthy masculinities. The methodologies of community engagement with healthy relationship programming, unpacking and explaining patriarchy, and empowering men and boys to intervene effectively when they witness violence, are all best practices, and serve as an excellent way to begin building the toolkit. Finding role models to act as gender-based violence prevention advocates within the Muslim faith is also consistent with effective male engagement strategies.

9) White Ribbon Specific Recommendations for Methods and Points of Engagement

The toolkit will address the causes of GBV as articulated by participants, respondents and interviewees. It will also acknowledge the impacts GBV has on communities, men and women, boys and girls. Furthermore, the toolkit will contextualize the reasons why resources are specifically being created

and directed at Muslim communities, acknowledging the universality of VAWG, while highlighting the need for specific resources for Muslim families.

The following tools and resources within entry points are therefore recommended by White Ribbon to include in the toolkit:

1) Mosques

- i. Training for Imams to deliver specialized Khutbas on violence prevention
- ii. Fact sheet with statistics on GBV, and links to resources

2) Schools

- i. Healthy relationship programming
- ii. Accompanying teacher resources
- iii. Role model campaigns

3) Community Centres

- i. Mixed and separate gender healthy relationship training program
- ii. Healthy masculinity program for men and boys
- iii. Role model campaigns including prominent Muslim men and decision-makers in the community

4) Post-Secondary Institutions

- i. Poster campaign
- ii. Workshops and special events

White Ribbon acknowledges the instrumental contribution that many community members and stakeholders made to the needs assessment process. Engaging champions for the work amidst the participants, respondents, interviewees and stakeholder group, may prove effective in rolling out both the testing of the toolkit, as well as the various tools and resources in the future. The utilization of male role

models and champions may be particularly effective in engaging men and boys in the testing and implementation of the toolkit.

10) Conclusion

Overall, the results from the needs assessment process show promising avenues to engage Muslim men and boys to be supportive allies to women and girls in the effort to end violence in families. The needs assessment was conceptualized as an engagement strategy to engage men and boys in the conversation about causes, prevalence and prevention strategies towards eradicating gender-based violence. Seeking and utilizing entry points in schools, universities, mosques, and community settings, are critical sites for consideration in scaling up male engagement. The research findings from this needs assessment are consistent with the evidence base of best practices, and are an excellent starting point to inform the development of the toolkit *Engaging Muslim Men and Boys to End Violence in the Family*. What is perhaps most promising is the way in which research participants' inherent knowledge and wisdom merged and align with the evidence base of best practices. Moving forward in partnership we are optimistic that the development of the needs assessment report will inform the design of the toolkit, and will effectively engage men and boys to end violence against women and girls.

Appendices

Appendix 1: Focus Group Guide

Focus Group Questions and Guide

The following questions will be posed to the groups and discussion had about themes, roles, and approaches to be utilized in the toolkit.

Facilitator Introduction (5 mins)

Introduce the two facilitators: Kevin Vowles and Sahar Zaidi

Introduction to be read to the focus groups (2 mins Sahar)

Welcome everyone to our focus group.

We are really grateful that you have agreed to participate today, and value your experiences and perspectives.

We'd like to explain why we are here today. We are developing a toolkit to help Muslim communities in Canada stop violence against women, by engaging men and boys.

This is a three year project, which is funded by Status of Women Canada. The objectives of this project are:

- To develop and strengthen the skills of men and boys, working in partnership with women and girls, to identify and respond to issues and gender-based violence in their communities.
- To engage key decision makers in the communities so as to transform the environment and create a cultural shift.

Organizations (5 mins – Sahar and Kevin)

Introduce the Canadian Council of Muslim Women and White Ribbon, and explain that CCMW and White Ribbon chose to work together on this project.

Confidentiality (2 mins Kevin)

To make the most of today, we would like to talk about confidentiality. No one has to share anything they do not want to, but we recognize that some of you may want to share personal stories. Sharing can be a valuable and important process that groups such as this undergo. It can be very important. We hope that personal stories that are shared here stay here, but we cannot guarantee that everyone will abide by this. We recognize that it is brave to be vulnerable in sharing, but that there are also risks in terms of

people not respecting confidentiality. We encourage confidentiality because we know that people can be hurt when others share their stories without their permission, or consent.

Duty to Report (2 mins Sahar)

We are obligated by law to report any information that is shared with us where a minor has experienced, is suspected of having experienced, or is at risk of experiencing violence or neglect of any kind. If this type of information is shared during the focus group, we will first inform you of our obligations and then will share the information provided to us with relevant Child and Family Services.

Self-care (3 mins Kevin)

We acknowledge that talking about violence can be a difficult experience because it has impacted many people's lives. We are going to discuss sensitive issues that may or may not bring up painful memories or experiences for you. At any point, if you would like to end your participation in this focus group for any reason, you may do so.

It is important that we take good care of ourselves when we are discussing issues of violence. If you feel upset by what we are talking about, we urge you to speak to us about what you're experiencing. If you feel upset about what we have discussed after you leave here today it is important that you seek out help or support to help you deal with what you are feeling. This is important because violence can have many impacts on people. A resource you can access has been distributed to you along with the information sheet and consent form.

Defining Violence (10 mins Sahar)

It is important to remember that violence against women and girls occurs in all communities regardless of race, culture, religion and socio-economic status. While the existence of violence against women and girls is the same across communities, there can be differences in the details of the violence.

We will look at two themes today:

- 1) Why men use violence against women and girls in the family;
and
- 2) How Muslim men and boys can help end the violence.

First, it would be helpful if we can start out with a definition of violence.

What do you think violence is?

After participants have given their answers, drawing out the parts that fit, write the following definition on flip chart paper:

Violence: Words or actions that cause harm to people.

In this way we recognize that we have all on some level been impacted by violence in the world, though we recognize that women and girls are disproportionately and more severely impacted by violence.

Violence against women and girls means any act of violence – physical, sexual or emotional – that is committed against a woman or girl because she is female. The violence can occur in a woman's or girl's private or public life, and can be committed by someone she knows or a stranger.

Here are other definitions of terms that may come up during our discussions: **(Kevin to hand out sheets to the attendees)**

- Sexual violence/abuse: a sexual act committed against someone with that person's freely given consent.
- Psychological violence/abuse: form of abuse characterized by a person subjecting or exposing another to behaviour that may result in psychological trauma, including anxiety, chronic depression, or post-traumatic stress disorder.
- Emotional violence/abuse: same as psychological violence/abuse
- Spiritual violence/abuse: occurs when someone uses a person's spiritual beliefs to manipulate, dominate or control the person.
- Female genital cutting/mutilation also referred as FGCM: any procedure that involves total or partial removal of the external genitalia or other injury to the female genital organs for non-medical reasons.
- Femicide: term used to describe the killing of women or girls because they are female.
- Forced marriage: someone other than the people getting married, usually other family members and particularly fathers, make the decision about who is to marry whom without allowing for either person or both to consent.
- Marital rape: non-consensual sex in which the perpetrator is the victim's spouse.
- Elder abuse: abuse and neglect of persons age 60 and older by a caregiver or another person in a relationship involving an expectation of trust.

Warm-up Questions (15 mins Kevin)

To start out we would like to ask a couple of questions to get us warmed up and thinking about violence as a group:

What types of violence do Muslim women and girls experience within the family in Canada?

How is that violence affecting Muslim families in Canada?

How can Muslim men and boys help make a difference to stop violence against women and girls?

Gender roles in Islam and Muslim communities (15 mins Sahar)

We now want to look at the way in which gender roles are contributing to violence in Muslim families. Two examples of gender roles that we see playing out in Muslim families are:

- Men have the last say in family matters
- Men are supposed to control (behaviour) the women in their family

Are there are other examples you would like to share?

Why does it happen? (Share some commonly held beliefs)

How do you see roles of women in the family and the roles of men in the family?

Does gender segregation in Muslim communities play a role in marriages breaking down?

Introduction to Separate Gender Work (5 mins Kevin)

We are now going to do some separate gender work where men and women will work in separate spaces on the same questions and then afterwards come back together to talk about some common themes and ideas that emerge.

We are using this approach because often perspectives and voices are heard differently and more completely when women and men are separated by gender.

Those who identify as men will go with Kevin, and those who identify as women will go with Sahar.

Core Questions exploring violence against women and girls and the role of men and boys to stop violence (90 mins Humberto and Sahar)

How may the gendered roles of women and men contribute to violence (physical, emotional, spiritual, financial, sexual, female genital cutting and mutilation and forced marriage) and gender inequality in Canadian Muslim families?

What leads some men to be violent with their spouses or family members?

Why do some people commit violence and abuse against elders?

What roles can Muslim men and boys play to:

- a) End violence against women and girls;
- b) Promote gender equality in Canadian Muslim families;
- c) Support survivors of violence; and
- d) Challenge their own perceptions and attitudes about women.

Re-Convening from Separate Gender Spaces and Conclusion to Focus Group (25-30 mins Kevin and Sahar)

(Sahar)

Welcome back from the separate gender spaces.

1. What stands out from your time together?
2. What do we know about what leads people to use violence?
3. How can men and boys help end violence against women and girls?

(Kevin)

We are done now with the questions that we wanted to ask. We would now like to open it up to you to ask questions, make comments, or share thoughts and reflections around what we have done today.

(Sahar)

To conclude, we would like to express gratitude for your participation in our focus group process.

We recognize that your time is valuable, and that your insights are important. We know that a lot of wisdom has been shared in our process today and we would like you to leave here knowing that your contributions will be utilized in the best way possible.

(Kevin)

If you would like to learn more about this project, please contact Sahar at CCMW, or Kevin at White Ribbon. You can pick up one of our cards on the way out.

(Sahar)

If you would like to speak with someone about your personal experiences with violence or the experiences of a family member, please refer to the list of support organizations for people who have experienced violence (Kevin to hand out), and if you have any questions about who might serve you best please come speak to us before you leave.

Appendix 2: Online Survey Questions

Engaging Men and Boys to End Violence in the Family – Online Survey Questions

Canadian Council of Muslim Women and White Ribbon

February 2016

Sample

- 50 English-speaking respondents

Methodology

Anonymous survey with Muslim populations in Canada, focusing distribution through social media, list serves, websites, Canadian Council of Muslim Women (CCMW) chapters and Stakeholder Group.

Introduction

CCMW and White Ribbon (WR) are developing a toolkit to Muslim communities in Canada to stop violence against women, by engaging men and boys.

This is a three-year project, funded by Status Women of Canada and the objectives are to:

- To develop and strengthen the skills of men and boys, working in partnership with women and girls, to identify and respond to issues and gender-based violence in their communities.
- To engage key decision makers in the communities to transform the environment and create a cultural shift.

Introduction to CCMW with links

Introduction to WR with links

Talking about violence can be a difficult experience because it has impacted many people's lives. At any point, if you would like to stop filling out the survey, you may do so.

This survey is anonymous and it will not ask any personal details besides demographics.

Pre-Evaluation

Q1. Is this the first time you have completed a survey discussing family violence in Canadian Muslim communities?

- Yes
- No
- Prefer not to answer

Q2. Please indicate your age category. Check one answer.

- Less than 20 years old
- 20 – 29 years old
- 30 – 39 years old
- 40 – 49 years old
- 50 – 59 years old
- 60 – 69 years old
- 70 – 79 years old
- Over 80 years old
- I prefer not to answer

Q3. Where do you live in Canada?

- Ontario
- Alberta
- Manitoba
- British Columbia
- Saskatoon
- Yukon
- Prince Edward Island

Q4. What is your gender?

- Male
- Female
- Other

Q5. Have you ever discussed family violence with the following people? Check all applicable answers.

- Brother
- Sister
- Mother
- Father
- Wife
- Husband
- Uncle
- Aunt
- Female cousin
- Male cousin
- Grandmother
- Grandfather
- Female peer
- Male peer
- Female teacher
- Male teacher

- Female staff at school
- Male staff at school
- Female colleague
- Male colleague
- Physician
- Therapist
- Social Worker
- Imam
- Women at my mosque/ Islamic centre
- Men at my mosque/ Islamic centre
- Female community members
- Male community members
- Other
- I have never discussed this topic with anyone.

Q6. Do you know any woman or girl who has experienced violence in her family?

- Yes
- No
- I prefer not to answer

Q7. How would you assess your level of knowledge about violence in the family? Check one answer.

- Very Good
- Good
- Acceptable
- Poor
- Very poor

Indicate whether you agree or disagree with the following statements, on a scale of 1 (strongly agree) to 5 (strongly disagree). Check one answer for each statement.

Q8. It is wrong to expect that boys do better in school than girls.

- 1
- 2
- 3
- 4
- 5

Q9. If a wife criticizes her husband in front of her in-laws, it is understandable that the husband would react aggressively.

- 1
- 2

- 3
- 4
- 5

Q10. Children who express fear of their parents should be taken seriously

- 1
- 2
- 3
- 4
- 5

Q11. Men should not interfere in other men's family business, even if they suspect that there is family violence.

- 1
- 2
- 3
- 4
- 5

Q12. Muslim men and boys need to play a role in ending violence against women and girls.

- 1
- 2
- 3
- 4
- 5

Q13. If you were to become aware that a family member or close friend of yours was committing violence in the home, how likely would you be to intervene?

- Very Likely
- Somewhat Likely
- Somewhat Unlikely
- Very Unlikely

Q14. Where should men and boys receive information about ending violence against women and the role they can play? Rate each of the following options on a scale of 1 to 10, where 1 = poor and 10 = excellent place to receive this information:

- Schools
- Community centres, organizations and events
- Educational campaigns such as carried out by Muslims for White Ribbon
- Home
- Doctor's office or health clinic

- Sports programs
- Workplace
- Islamic centres and mosques
- Faith leaders (Imams, Sheikhs, and Chaplains)
- Community leaders
- Media

Q15. Muslim men should be participating as caregivers for their children and in the family.

- 1
- 2
- 3
- 4
- 5

Q16. Should Islamic centres and mosques create closer ties to available health, legal and social welfare services, and male engagement programming in their local communities?

- Yes
- No

Q17. Should Canadian Muslim male celebrities or sports figures encourage men and boys to be more actively engaged in the local communities to end violence in the family?

- Yes
- No

Q18. Should there be more opportunities such as weekly peer support groups in schools, college campuses, and Islamic centres and mosques to engage men and boys to end violence against women and girls?

- Yes
- No

Q19. Should there be forums to talk about male violence and campaigns specifically for the Muslim communities in Canada?

- Yes
- No

Q20. What else would you like to add about what leads to violence against women and girls in Canadian Muslim families?

Q21. What else would you like to add about how men and boys can end violence in the family?

Closing and Thanks

Thank-you for completing the survey, we thank-you for your participation in this project. We recognize that your time is valuable and that your contribution is important.

If you would like to learn more about the project, please contact the following people:

- Sahar Zaidi, Project Coordinator at CCMW at projects@ccmw.com
- Kevin Vowles, Community Engagement Manager at White Ribbon at 416 920 6684 x16 or kvowles@whiteribbon.ca

Appendix 3: Key Stakeholder Interview Questions

Key Stakeholder Interview Questions:

What challenges are people facing?

What are the challenging outside factors or causes that lead to violence in families (learning to use anger as a solution to problems, technology for stalking, pornography, violent role models etc)?

What are community challenges?

What supports and resources do you see missing that could help address VAWG?

What can community based organizations do to address these challenges?

What are some programs community based organizations could offer to address the challenges of VAWG?

How are issues presenting in the various systems?

How do you see violence against women and girls presenting in the area that you work in?

How do these issues manifest in the family?

How do the values parents transmit to children, lead to acceptance of violent behaviours?

How can we address these as CCMW and WR?

How can we effectively engage men and boys to end VAWG?

Appendix 4: Informed Consent form

CONSENT FORM FOR PARTICIPANTS

Please complete this form after you have read the Information Sheet and/ or listened to an explanation about the focus group.

Title of Project: Engaging Men and Boys to End Violence in the Family Focus Groups

Thank you for considering taking part in this focus group. The person organizing the focus group must explain the project to you before you agree to take part. If you have any questions arising from the Information Sheet or explanation already given to you, please ask the facilitator before you decide whether to join in. You will be given a copy of this Consent Form to keep and refer to at any time.

I confirm that I understand that by signing the consent form I am consenting to this element of the study.

- 1. I confirm that I have read and understood the information sheet for the above focus group.**
- 2. I have had the opportunity to consider the information and asked questions which have been answered satisfactorily by CCMW.**
- 3. I understand that my participation is voluntary, and that I am free to withdraw at any time without giving any reason.**
- 4. I understand that the information I have submitted will be published as a report, and I wish to receive a copy of it.**
- 5. I consent to my interview being audio recorded.**

Name of Participant	Date	Signature
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Name of Facilitator	Date	Signature
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Appendix 5: Information Sheet for Participants

INFORMATION SHEET FOR PARTICIPANTS

YOU WILL BE GIVEN A COPY OF THIS INFORMATION SHEET

Title of project: Engaging Men and Boys to End Violence in the Family

You have been invited to participate in a focus group in the above name project as part of a **Status Women of Canada** funded project conducted by **CCMW and White Ribbon**.

What is the purpose of the project?

- Develop and strengthen the skills of men and boys, working in partnership with women and girls, to identify and respond to issues and gender-based violence in their communities.
- Engage key decision makers in the communities so as to transform the environment and create a cultural shift.

Why have I been invited to take part?

You have been invited to take part in this focus group due to your role in, experience in, or understanding of, this field. You are being requested to participate in this study and your participation in this focus group is entirely voluntary.

If you agree to take part in this focus group you may be asked to have a face-to-face, Skype or telephone interview, dependent on each individual circumstance.

Who should I contact for further information?

If you have any questions or require more information about this project, please contact using the details below:

Canadian Council of Muslim Women

PO Box 154

Gananoque, ON, K7G 2T7

Canada

Phone: (613) 382-2847

Email: info@ccmw.com

Thank you for reaching this information sheet and for considering taking part in this research.

Appendix 6: Stakeholder Group

1. Adeena Niazi, Executive Director, Afghan Women's Organization
2. Mohamed Hammoud, Vice-President, Al-Mahdi
3. Abdul-Habib Habib, Event Coordinator, Al Taqwa Secondary School
4. Walid Zein, Acting President, Al-Rashid
5. Mohamed Jebara, Imam, Cordova Spiritual Education Center
6. Mehmet Deger, President, MTAM and Dorval Mosque
7. Ibrahim Long, Islamic Studies and Youth Counsellor, Edmonton Islamic Academy
8. Iftikhar Sheikh
9. Habeeb Alli, Imam
10. Dr. Abdul Hai Patel, Imam
11. Irfan Chaudhry, PhD Candidate (Criminology), University of Alberta
12. Sikander Hasmani, Imam, Kanata Muslim Association
13. Mohammed Azhar Ali Khan
14. Mohammed Baobaid, Executive Director, Muslim Resource Centre for Social Support and Integration
15. Najam Chishti, President, Muslim Society of PEI Inc.
16. Muneeb Nasir, Co-Chair, Muslims for White Ribbon Campaign
17. Nabeel Ahmed
18. Nadia Ali, President, Islamic Society of Niagara Peninsula
19. Rizwan Mohammad
20. Sabha Sajjad-Hazai, Barrister and Solicitor, Clarity Law Group
21. Professor Sabra Desai, Manager of Community Outreach and Partnership Development, Humber College
22. Sameer Zuberi, Vice-Chair, Canadian Muslim Lawyers Association (Quebec Section)
23. Sameer Zuberi, Board Member, Canadian Muslim Forum
24. Dr. Hamid Slimi, Imam, Sayeda Khadija Centre
25. Yusuf Badat, Imam, Islamic Foundation of Toronto
26. Nabeel Ahmed, Director, The Tessellate Institute
27. Omar Mahfoudi, Executive Director, Islam Care Centre
28. Jamil Popatia, Counsellor
29. Fouad Khan, Executive Director, Muslim Family Services of Ottawa

Appendix 7: Key Stakeholder Interviewees

1. Deepa Mattoo, Lawyer
2. Dr. Imam Abdul Hai Patel, Director of Interfaith relations and past Chair – Canadian Council of Imams
3. Rizwan Mohammed, Advocacy Coordinator
4. Jamil Papatia, Faith-based Family Counsellor, Coach and Mediator
5. Ken Jeffers, Coordinator Gender-Based Violence Prevention TDSB
6. Saleha Khan, Instructor, Equity & Inclusion Unit, Ontario Police College
7. Dr. Shahnaz Khan, Professor, Women and Gender Studies/Global Studies, Wilfred Laurier University

Appendix 8: Focus Group Resources

TORONTO

Assaulted Women's Helpline

Tel: (416) 863-0511

Email: info@awhl.org

Website: www.awhl.org

Women Against Violence Against Women

24-hour toll-free crisis line: (604) 255-6344 | 1 (877) 392-7583

Email: stv@wavaw.ca

METRAC (Action on Violence)

Tel: (416) 392-3135

Email: info@metrac.org

Kid's Helpline

Tel: 1 (800) 668-6868

Website: www.kidshelpphone.ca

Barbra Schlifer Commemorative Clinic

Website: www.schliferclinic.com

Scarborough Women's Centre

Tel: (416) 439-7111

Email: ed@scarboroughwomenscentre.ca

Muslim Community Services – Mississauga

Tel: (905) 790-1910

Email: info@muslimcommunity.org

Interim Place – Mississauga

Tel: (905) 403-0864

Email: mail@interimplace.com

Halton Family Services

Tel: (905) 845-3811 ext 106

Email: info@haltonfamilyservices.org

Family Services of Peel

Tel: (905) 453-5775

Email: fsp@fspeel.org

Rexdale Community Health Centre

Tel: (416) 595-9618

Email: reception@rexdalechc.com

Women's Habitat for Etobicoke

Tel: (416) 252-7949

Email: habitat@womens-habitat.ca

The Women's Centre

Tel: (905) 847-7413

Email: admin@haltonwomenscentre.org

OTTAWA

Family Services Ottawa

613.725.3601 ext. 0

fsfo@familyservicesottawa.org

Immigrant Women Services Ottawa

613.729.3145

Vivian@immigrantwomenservices.com

Ottawa Legal Information Centre

613.842.7462

info@legalinfocentre.ca

University of Ottawa Community Legal Clinic

613.562.5600

Distress Centre of Ottawa and Region

613.238.3311

Eastern Ottawa Resource Centre – Services for Abused Women

613.741.6025

info@eorc-creo.ca

Ottawa Victim Services

613.238.2762 ext. 225

vqrp@ovs-svo.com

Muslim Family Service of Ottawa

613.232.6376

info@mfso.ca

Islam Care Centre

613.232.0210

info@islamcare.ca

Interval House of Ottawa

613.234.5181

business@intervalhouseottawa.org

Elizabeth Fry Society of Ottawa

613.237.4755

info@efryottawa.com

Pinecrest-Queensway Community Health Centre

613.820.4922

info@pqchc.com

Western Ottawa Community Resource Centre

613.591.3686

info@wocrc.ca

LONDON

Family Consultant/ Victim Services Unit

519.661.5636

Women's Community House

519.642.3000

London Abused Women's Centre

519.432.2204

info@lawc.on.ca

Sexual Assault Centre London

519.438.2272

sacl@sacl.ca

Regional Sexual Assault and Domestic Violence Treatment Centre – St. Joseph's Health Centre

519.646.6000 Ext. 64224

Violence Against Women Services Elgin County

519.633.0155

Women's Rural Resource Centre

519.246.1526

info@wrrcsa.org

Family Services Thames Valley

519.433.0183

fstv@familyservicethamesvalley.com

Daya Counselling Centre

519.434.0077

info@dayacounselling.on.ca

Changing Ways

519.438.9869

changingways@changingways.on.ca

London Mental Health Crisis Service

519.433.2023

London and District Distress Centre

519.667.6711

London Police Service

519.661.5670

MONTREAL

Aggressions Sexuelles

514.933.9007

Barreau du Quebec

514.866/2490

reference@barreaudemontreal.qc.ca

Canadian Association of Sexual Assault Centres

604.876.2622

casac01@shaw.ca

Commission des services juridiques

514.873.3562

info@csj.qc.ca

Crime Victims Assistance Centre

1.866.532.2822

Regroupement des Maisons our Femmes Victimes de Violence Conjugale

514.878.9134

info@maisons-femmes.qc.ca

Regroupment quebécois des CALACS

514.529.5252

info@rqcalacs.qc.ca

Sexual violence crisis line for victims, their loved ones and workers

1.888.933.9007

Shield of Athena Laval

450.688.6584

Shield of Athena Montreal

514.274.8117

SOS Violence Conjugale

514.873.9010

sos@sosviolenceconjugale.ca

Tel-Jeunes

514.288.1444

info@teljeunes.com

Women Aware

514.489.1110

WINNIPEG

Canadian Women's Health Network

204.942.5500

cwhn@cwhn.ca

Institute for International Women's Rights

info@iwrmb.ca

Manitoba Association of Women's Shelters

1.877.977.0007

Sexual Assault Crisis Line

204.786.8631

Southern Chiefs Organization Inc.

204.946.1869

shauna.fontaine@scoinc.mb.ca

Evolve Family Violence Counselling

204.784.4090

nchammartin@klinik.mb.ca

NorWest Co-op Community Health

204.938.5900

Bergen and Associates Counselling

204.275.1045

admin@cobcounselling.ca

The Couples Counselling Project, The University of Manitoba

204.790.7221

couples@cc.umanitoba.ca

Victim Services (Manitoba Justice) Domestic Violence Intervention Unit

204.945.6851

Cornerstone Counselling Service

204.663.0050

epullman@cornerstonecounselling.ca

The Salvation Army Correctional and Justice Services

204.949.2100

dianna_bussey@sacorrections.ca

Bravestone Centre

204.275.2600

info@bravestonecentre.ca

EDMONTON

Alberta Council of Women's Shelters

780.456.7000

voice@acws.ca

Edmonton Family Violence Centre

780.439.4635

intake@edmontonfamilyviolence.ca

Edmonton Mennonite Centre for Newcomers

780.424.7709

info@emcn.ab.ca

Edmonton Region Immigrant Employment Council

780.497.8866

info@eriec.ca

Hope Mission

780.422.2018

reception@hopemission.ca

Indo Canadian Women's Association

780.490.0477

info@icwaedmonton.org

Sexual Assault Centre of Edmonton

780.423.4102

info@sace.ab.ca

Support Group for Women's Issues

780.495.9881

marie-helene.prescott@edmonton.ca

University of Alberta: Sexual Assault Centre

780.492.9771

sexualassaultcentre@ualberta.ca

WIN House

780.471.6709

YWCA Edmonton

780.423.9922

information@ywcaofedmonton.org

CALGARY

Youville Women's Residence

403.242.0244

ed@youville.net

Women's Health Centre/ Women's Health Resource

403.944.2270

whr@albertahealthservices.ca

Peer Support Services for Abused Women

403.234.7337

info@pssaw.org

La societe des dames de Sainte-Famille

403.228.3619

sfamilled@shaw.ca

Discovery House Family Violence Prevention

403.670.0467

sheter@discoverhouse.ca

Centre for Newcomers

403.569.3325

newcomers@centrefornewcomers.ca

Calgary Women's Health Collective

403.265.9590

Calgary Women's Emergency Shelter 403.234.7233

info@cwes.ca

Calgary Immigrant Women's Association

403.263.4414

director@ciwa-online.com

Calgary Domestic Violence Collective

sjackson@endviolence.ca

Calgary Counselling Centre

403.691.5991

contactus@calgarycounselling.com

Calgary Communities Against Sexual Abuse

403.237.6905

info@calgarycasa.com

Alliance to End Violence

403.283.3013

info@acav.org