



Canadian Council of Muslim Women (CCMW)
Le Conseil canadien des femmes musulmanes (CCFM)



#MUSLIMMENSAYNO2VAW

ENGAGING
MEN & BOYS TO

**End
Violence**

IN THE FAMILY

Toolkit

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ABOUT CCMW

The Canadian Council of Muslim Women (CCMW) is a national non-profit organization committed to attaining equality, equity and empowerment for all Muslim women in Canada. Founded in 1982, the organization works to promote Muslim women's identity in the Canadian context. For more than 30 years, CCMW has proudly advocated on behalf of Muslim women and their families and developed projects that enrich the identity of Canadian Muslims, encourage civic engagement and empower communities. CCMW works extensively on the issue of violence against women, advocating for an end to forced marriage and female genital mutilation and cutting (FGM/C). CCMW also advocates to replace the term "honour killings" with the word femicide. CCMW is composed of a National Board that works to further CCMW's objectives at a national level and 12 local Chapters and members, whose passion and hard work advance the vision of CCMW within local communities. To learn more about CCMW, visit: <http://www.ccmw.com/>

GUIDING PRINCIPLES

- We are guided by the Quranic message of God's mercy and justice, and of the equality of all persons, and that each person is directly answerable to God.
- We value a pluralistic society, and foster for the goals of strength and diversity within a unifying vision and the values of Canada. Our identity of being Muslim women and of diverse ethnicity and race is integral to being Canada.
- As Canadians, we abide by the Charter of Rights and Freedoms and the law of Canada.
- We believe in the universality of human rights, which means equality and social justice, with no restriction or discrimination based on gender race.
- We are vigilant in safeguarding and enhancing our identity and our rights to make informed choices amongst a variety of options.
- We acknowledge that CCMW is one voice amongst many who speak on behalf of Muslim women, and that there are others who may represent differing perspectives.
- We aim to be actively inclusive and accepting of diversity among ourselves, as Muslim women.

ABOUT WHITE RIBBON

White Ribbon Campaign is the world's largest movement of men and boys working to end violence against women and girls and to promote gender equity, healthy relationships and a new vision of masculinity. White Ribbon's vision is of a masculinity that embodies the best qualities of being human, with men and boys an important part of ending violence against women and girls. To learn more about White Ribbon, visit: <http://www.whiteribbon.ca/>

BACKGROUND ON VIOLENCE IN MUSLIM FAMILIES

White Ribbon and CCMW conducted extensive desktop research as part of this project. The research looked at promising practices in engaging men and boys to prevent family violence in Canadian Muslim families. It examined such issues as female genital cutting/mutilation, forced marriage, physical intimate partner violence, physical parent child violence, sexual violence, emotional abuse and elder abuse.

The desktop research can be found online at www.ccmw.com under the project title “**Engaging Men and Boys to End Violence in the Family**”. Key findings from the literature informed core topics and content of the toolkit, by detailing the reality of violence for Muslim women and girls. Of particular note is the finding that one-third of Muslim women in North America interviewed in a study about partner violence had experienced physical abuse in their marriages,¹ which is consistent with the rate of violence in non-Muslim families. Additional statistics about violence against women and girls in Muslim and non-Muslim families can be found in **Activity 1 (P. 14)**.

¹ <http://ccmw.com/violence-against-women-health-and-justice-for-canadian-muslim-women/>

INTRODUCTION TO THE TOOLKIT

This toolkit provides resources to support communities to inspire, encourage, and engage men and boys to end violence against women and girls. These activities have been organized into four modules:

1. **Unlearning patriarchy and exploring links to violence against women and girls**
2. **Questioning gender norms and stereotypes**
3. **Fostering healthy relationships, and**
4. **Effective intervention strategies**

There are three different learning methodologies used in the toolkit: experiential, discussion-based and informational activities. The toolkit is intended to be used as a “menu” where facilitators pick and choose different activities for community workshops depending on your target participants, time allocations and space requirements. White Ribbon and CCMW encourage you to be flexible and to adapt these materials to meet the needs of participants and your communities as well as the logistical realities of each workshop setting.

Despite the open and non-prescriptive nature of the toolkit, we recommend the following combinations of activities as working well together:

1. As a generic model, CCMW recommends that community facilitators use activities 2, 4, 6, 8, 15, which focus on defining violence, the impacts of violence, gender norms, stereotypes and the role of Islam in preventing violence, combined with the intervention scenarios from activity 12.
2. Mosques can benefit from using activities 15 and 16 because they reference the Qur’an and the Prophet Mohammed, and are about shifting attitudes about violence through Quranic teachings. Here the use of the Islamic research paper will be most beneficial.
3. Schools working with youth on healthy relationship programs will find activities 1, 3, 6-9, 12, 13 and 14 useful in supporting youth to understand violence, its causes, gender norms and stereotypes, intervention and consent.

Sample workshop agendas appear in [Appendix 1 \(P. 73\)](#).

Some of the activities in this toolkit were tested in a pilot session conducted by CCMW and White Ribbon. Feedback was gathered through a written survey and has been incorporated into the final toolkit. We acknowledge the time members of the Muslim community have given to ensure that this toolkit is as relevant and effective as possible.

As part of the toolkit we have developed essential additional documents/ materials to enhance the toolkit. The first is a video titled “**You Can Make a Difference**” that shows how Muslim men can serve as positive role models for their children. The video can be found on CCMW’s website at www.ccmw.com or on CCMW’s YouTube channel.

The following three materials should be distributed to the audience at the start of the workshops:

1. **Islamic research paper** – authored by Dr. Ayesha S. Chaudhry and Dr. Rumea Ahmed. The goal of this paper is to examine the textual sources that form the foundation of Islam’s egalitarian spirit, consider the challenges posed by historical interpretations of these sources, and think about ways to move forward in promoting gender equity, especially with respect to condemning domestic violence in all its forms.
2. **Muslim Men Say No 2 VAW poster** – to encourage mosques, Islamic centres, community centres, Muslim schools, and social service agencies to put it up to show support for the cause.
3. **Project brochure** – to provide a snapshot about the project and the stakeholder group who support the project and consist of Imams, mosques, Islamic centres, Muslim schools and community leaders.

These materials can be mailed to the facilitator’s address by emailing a request to info@ccmw.com. Alternatively, the materials can be downloaded from CCMW’s website at www.ccmw.com.

TOOLKIT OBJECTIVES

1. To build the capacity of community leaders, service providers, and educators to effectively engage Muslim men and boys to prevent gender-based violence;
2. To build the capacity of community leaders, service providers, and educators in Muslim communities to both initiate and sustain action-oriented dialogue on men's and boys' positive role to promote gender equality and end violence against women and girls in all spheres of their lives;
3. To provide the tools and resources for community leaders, service providers, and educators to foster and advocate for gender equality and healthy relationships among Muslim men and boys;
4. To inspire and encourage male role models in the Muslim community to advocate for healthy relationships, and the positive role of men and boys in preventing violence against women and girls.

FACILITATOR TIPS FOR ENCOURAGING PARTICIPATION

Selecting an ideal space for the workshop is essential to ensuring a successful event. You need to consider how many participants will be present and, of course, what is available in your community. There are activities that require space for participants to do small group work that is best performed when different groups cannot hear each other, so large spaces or facilities with breakout rooms are ideal.

Creating a safe space will encourage participants to engage more quickly and openly. You can facilitate this by asking participants what they think are some good guidelines for the group to work together and what they expect and need from the facilitators.

Sample guidelines for participation include: being respectful by not interrupting, listening to others, hearing their perspectives, giving equal space for other participants to share their ideas and experiences, and having an open mind.

Asking good questions draws on the inherent wisdom and knowledge of participants. The activities have been structured with questions that build on key concepts. You will find it useful to follow the toolkit as a guide that asks questions in a sequence to draw out the wisdom and knowledge of participants.

Encouraging men and boys to name and acknowledge violence, or the lack of consent present in their lives, may be difficult. It may help if you acknowledge your own experiences with this and how you feel about them.

Male and female co-facilitators are recommended for these workshops. This way, you can model respectful and non-violent communication between men and women. Co-facilitation also provides some practical benefits. One facilitator can record the thoughts from the group, and write or display the definitions using a PowerPoint, while the other facilitator leads the discussion. Mixed gender facilitation provides greater diversity of perspectives, and can mirror gender equality, collaboration and respect between men and women.

If you have a participant who requires particular attention, one facilitator can take this on while the other continues with the workshop.

Male facilitators will also be facilitating workshops with groups of men and boys and should review the following guidelines on engaging men and boys to prevent violence against women and girls.

Speaking with men and boys about violence is a complex and sometimes confusing process. It is important to arrive at the discussion with clarity about the potential to build the capacity of boys and men to be change agents and stop violence against women and girls. Men and boys are closely watching every move you make, so it is important to be extremely consistent in your message and to reflect on sexism and misogyny.

Stories of action and inaction can both be valuable for inspiring change and alliance among boys and men. Youth listen especially closely to storytelling and can often remember these stories years later. Crafting effective stories is thoughtful work that needs to be prepared in advance. Stories should be short; no longer than two to three minutes. Sharing personal narratives about your own work to understand misogyny and sexism and change your own behaviour can be a powerful strategy. By allowing men and boys to see men who do not conform to gender norms and stereotypes, we can engage as meaningful real-life role models.

Role models can speak about why violence is happening and how it manifests itself in forms and impacts. They can also speak about the many ways that men and boys can play a vital role in stopping it. From shifting toxic and unhealthy masculinity to building cultures of consent, growing emotional intelligence, and intervening when violence occurs; there are many ways that role models can speak about how men and boys can foster gender equality.

It is important to base the message on creating a better world first for those most affected by violence and abuse, specifically women and girls. While it is important to acknowledge that we care about the well-being of men and boys, we are engaging in primary prevention efforts to stop the impacts of violence on women and girls. Using fear-based approaches such as legal consequences or shaming are not effective and, in fact, could have the opposite impact. Rather, appealing to men and boys to consider empathy, women's and girls' human rights and the benefits of healthy masculinities is far more effective.

MANAGING DISCRIMINATORY OR PROBLEMATIC PERSPECTIVES

During some activities, you may have to manage problematic and discriminatory attitudes. Some activities may be met with defensiveness from participants, who may exhibit some of the characteristics of toxic and unhealthy masculinity. These participants may be difficult to reach and engage. It may be beneficial to ask a difficult participant to observe and reflect, rather than potentially blocking the process. It is important to be prepared for participants who may be in denial about the prevalence and severity of violence against women and girls. While we can allow space for a man or boy who wishes to make the point that men and boys can experience violence, it is important to note that participation in this educational process is about addressing the systemic and well documented gender-based violence that women and girls are suffering globally.

Be prepared to guide and re-orient the group back onto this topic if necessary. This can be done by suggesting that a conversation can be had at another time about the experiences of men and boys as targets of violence. However, it should also be noted that it is predominantly other men and boys causing the violence against men and boys.

ICEBREAKERS

Icebreaker activities are a great way to start time together with participants. Participants can begin to feel comfortable and safe with each other and you, develop listening skills, and begin to work well with each other. These are possible icebreakers to use at the beginning of a workshop:

1. Ask participants to share their name, a feeling or emotion they have had today, their favourite food and what brings them to the workshop.
2. Ask participants to share two things about them that would not surprise other participants and one thing that would surprise participants.
3. Ask participants to answer the following two questions:
 - a. Name a significant historical woman who you admire and say why.
 - b. Name a significant man you admire who has made a contribution to ending violence.
4. Have a roll of knitting yarn and gather participants in a circle. Throw the yarn to one participant, asking that person to answer one of the questions below (which you will have written on flip chart paper or a whiteboard so everyone can see them). Once that person has answered a question, she or he will toss the yarn to another, who will answer a question, and so on, until everyone has answered a question. In the end a tangled web will remain, representing connectedness established and built through listening. Questions you could ask:
 - a. What's the most disgusting thing you've ever eaten?
 - b. If you could speak to a celebrity or famous figure who is no longer with us who would that be?
 - c. What's one thing you love about yourself?
 - d. If you had to leave everything except one thing behind you, what would that one thing be?
 - e. What's the hardest conversation you've ever had with someone?
 - f. Where would you go if you could go anywhere in the world?
 - g. If you could change one thing about yourself, what would that be?

HANDLING DISCLOSURES

Participants may disclose experiences with violence, past or present. Practicing Whole Body Listening as detailed in [Handout #2 \(P. 58\)](#) can allow that person to feel seen and heard. It can also be a first step for the person to seek further support. You are not expected to provide professional counselling if a workshop participant discloses abuse, but you should be able to offer immediate emotional support and make appropriate referrals (see [Handout #6 \(P. 62\)](#) for a list of support services). You should be familiar with the requirements with respect to the duty to report suspected child abuse in your province in case there is a disclose by or about a young person 16 years of age or younger. And, you need to take care of yourself. Hearing disclosures about abuse is hard. Be ready to access counselling, debrief with a supervisor or co-workers, write out your feelings in a private journal and/or reflect about your feelings and emotions.

PROMOTING THE WORKSHOPS

Workshops are an opportunity to participate in working towards gender equality. The approaches employed in the workshops are gender-transformative, dynamic and will stimulate interest and learning. CCMW and White Ribbon recognize that engaging men and boys is an effective method of preventing violence against women and girls in the family. Promotion of the workshops should stress that gender equality makes things better for not only women and girls, but also for men and boys, as is detailed in [Handout #9 Ways Men and Boys Benefit from Gender Equality \(P. 69\)](#).

FACILITATION GUIDE

MODULE #1: UNLEARNING PATRIARCHY AND EXPLORING LINKS TO VIOLENCE AGAINST WOMEN AND GIRLS

BACKGROUND

When we think of violence against women, we most often first think of physical or sexual assault. However, violence comes in many forms. Depending on many factors, its impact on victims ranges from mild to severe. Not all impacts are physical; in fact, many women report that the emotional impact of male violence is more severe and long lasting than the physical harm they experience. Violence permeates all cultures and societies in the world. Research shows that women and girls in Muslim communities do not experience higher than average rates of violence.

While we know that women experience higher levels of all forms of abuse, particularly severe and lethal violence, we acknowledge that men and boys face violence in their lives as well. The impact of xenophobia and racism against the Muslim community is a critical issue to address in conversations about violence prevention. In understanding the prevalence and forms of violence, it is critical to look across race, class, sexuality, ability, and age. For example, Indigenous women and girls are 3.5 times more likely to experience violence than non-Indigenous women.² As the Canadian Women's Foundation Factsheet The Facts About Violence Against Women notes, "Immigrant women may be more vulnerable to domestic violence due to economic dependence, language barriers, and a lack of knowledge about community resources."³

Patriarchy is based on unequal systems of power, whereby women and girls are not seen as having the same power, autonomy and rights. Male dominance and entitlement are rooted in a larger patriarchal system that needs to be challenged and dismantled so we can move towards inclusive and equitable systems. Patriarchy has been both a cause and effect of gender inequality, which has led to a violation of women and girls' human rights. Men and boys seek power and control when they commit violence against women and girls in the system of patriarchy, which supports violence.

2 Government of Canada, Violence Against Aboriginal Women, Newfoundland Labrador, 2005. Available: http://www.gov.nl.ca/VPI/facts/aboriginal_women_fact_sheet.pdf

3 <http://www.canadianwomen.org/facts-about-violence>

In this system, women and girls are dehumanized and objectified as their rights are not respected or honoured.

The systems of violence that emerge from patriarchy can be found throughout our societies and cultures. Violence is learned across different spheres in society from sports, media, government, military, family and peers. Children and adults alike absorb messaging and social conditioning that violence is acceptable and that men and boys do not need to be held accountable for their actions. This needs to change to messaging that promotes the importance of healthy relationships and gender equality. Additionally, those who are subjected to violence often act out violence on others, unless they have the opportunity to process the trauma, as has been articulated in Developmental Trauma Disorder.⁴

The impact of violence is felt differently by different people who are subjected to it. Most survivors feel fear and experience a loss of self-esteem. Many feel shame and guilt. Some may engage in self-harming behaviours such as unhealthy use of substances such as drugs and alcohol, cutting, overeating or not eating enough and even suicide. Additionally, mental health can suffer, as disorders such as post-traumatic stress disorder, schizophrenia, depression and bi-polar disorder emerge.⁵ As noted above, some survivors may act out their trauma by engaging in aggressive behaviours towards others.

4 Van der Kolk, B. A. Developmental trauma disorder. *Psychiatric annals*, 35(5), 401-408. (2005). http://byronclinic.com.au/activity/Developmental_Trauma.pdf

5 Mazza, J. J., & Reynolds, W. M. (1999). Exposure to violence in young inner-city adolescents: Relationships with suicidal ideation, depression, and PTSD symptomatology. *Journal of abnormal child psychology*, 27(3), 203-213.

ACTIVITY 1: BUILDING COMMON GROUND: UNDERSTANDING VIOLENCE AND ACCOUNTABILITY

Time: 1 hour

Materials needed: Flip chart paper, or a whiteboard, markers, [Handout #6 Canada Wide Supports For Survivors \(P. 62\)](#)

Ideal Space: Medium/large space with round tables or a boardroom style table

Learning Objectives

1. Participants will learn from each other's perceptions and experiences of violence and expand their conception of what violence is
2. Participants will gain a holistic understanding of the different forms and impacts of violence against women, girls, men and boys
3. Participants will gain an understanding of accountability and responsibility for violent behaviours

Background Information: While those of us who do this work have standard definitions of violence that we use and understand, making space for participants' lived experiences and wisdom is very important. Often participants have common or shared ideas about violence that align with the common definitions this activity presents. Effective facilitation of this activity will draw out the experience and perspectives of participants to align with the common definitions.

Starting the Activity: Begin by telling participants that this activity will involve exploring perceptions and definitions of violence. It is important for participants to recognize that violence is a universal problem affecting all cultures and both males and females. Men are both perpetrators and targets of violence, and often their experiences losing power because of violence causes them to use violence in their lives to gain power back. For example, a Muslim man or boy who experiences racism may return to his family and commit violence to take back the power he lost as a result of being subjected to racism.

Let participants know that if they feel upset or triggered by participating in the activity, they can seek out support from one of the facilitators or an outside source." Give participants [Handout #6 Canada Wide Support for Survivors \(P. 62\)](#), for a complete list of supports participants can access in respective locales.

Conclude by telling participants that remaining silent about violence experienced can have very detrimental impacts on the health of women and girls, including but not limited to shame, fear, loss of self-worth and confidence, self-harming behaviours and mental health

issues.⁶ (3 mins)

Instructions for Facilitators:

1. Begin by asking participants how they would define violence. Record answers on flip chart paper or a whiteboard. Tell participants that all forms of violence are rooted in power and control. For example, when bullying occurs in schools, it is fulfilling the need for power and, if a man is physically assaulting a woman, he is using power and control that may have been taken from a child's life through their own experience being targeted with violence. Similarly, if a man is physically assaulting a woman, he is using power and control.
2. Share two common but different definitions of violence:
 - a. Any words or actions that harm oneself or another person (either intended or not)
 - b. The actual or threatened use of physical, verbal, sexual or emotional power, intimidation and harassment by an individual or group which is harmful to the physical, psychological or social well-being of an individual or group.⁷
3. Explain to participants that these definitions highlight the many different forms of violence, so we need to look beyond just physical violence. (5 mins)
 - a. Discuss the forms of abuse and violence to be addressed in the workshops:
 - i. **Sexual violence/abuse:** a sexual act committed against someone without that person's freely given consent.
 - ii. **Psychological/emotional violence/abuse:** subjecting or exposing a person to behaviour that may result in psychological trauma, including anxiety, chronic depression, or post-traumatic stress disorders. Includes controlling the person's actions or movement, isolating them, humiliation, verbal insults and put downs and threatening or frightening them.
 - iii. **Financial abuse:** controlling the person's access to money, preventing them from having money or from working, running up debts, making all the financial decisions for the family, hiding money, assets or property.
 - iv. **Spiritual violence/abuse:** using a person's spiritual beliefs to manipulate, dominate or control the person or denying the person's right to practice their spiritual beliefs
 - v. **Female genital cutting/mutilation** also referred as FGC/M: any procedure that involves total or partial removal of the external genitalia or other injury to the female genital organs for non-medical reasons.
 - vi. **Femicide:** the killing of women or girls because they are female.
 - vii. **Forced marriage:** requiring someone, usually a young person, to marry another person without their desire or consent.
 - viii. **Marital rape:** non-consensual sex in which the perpetrator is the victim's spouse.
 - ix. **Elder abuse:** abuse and neglect of older persons by a caregiver or another person in a relationship involving an expectation of trust." (10 mins)

⁶ Ibid.

⁷ Leslie Tutty et. al. *School-based Violence Prevention Programs: A Resource Manual*, 2002. P. 8. http://www.learningtoendabuse.ca/sites/default/files/evaluation_prevention_programs.pdf

4. Next, ask male participants if they have experienced violence, who perpetrated it. It is important to emphasize that although men and boys do experience violence, the majority of this violence is perpetrated by other men and boys. Tell participants that we care about this violence and need to acknowledge the experiences of men and boys as victims of violence, but this workshop is about engaging men and boys to prevent violence against women and girls in the family. (5 mins)
5. Let participants know that women and girls experience levels of violence that are far more severe, persistent and lethal than men do, particularly within families. Due to patriarchy, men and boys have power that places women at a distinct disadvantage if they try to stop this violence by asserting their boundaries or by leaving the relationship.
Provide participants with this definition of **violence against women**:
“Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or in private life.”⁸ (3 mins)
6. It is very important to take a clear stance about the gender-based nature of violence against women and girls. You can do this by saying that research and statistics have clearly established that women and girls experience disproportionately higher rates of violence in families than do men and boys. Play CCMW’s video: **Violence Against Women: Health and Justice for Canadian Muslim Women** at ccmw.com under the project’s name. (5 mins)
7. Have participants do a fill in the blank exercise called “Statistics on Violence” (**Handout #7: Statistics on Violence P. 67**). Ask them to pick the answer in the box on the right that best fits in the spaces on the left. Reassure them that getting all of the answers correct is not the main goal of this exercise. The learning in this activity occurs when you take up the answers with participants and they have the opportunity to absorb the reality of violence against women and girls in the family.

8 Article 1. UN Declaration on the Elimination of Violence against Women, 1993. Retrieved from: <http://www.un.org/documents/ga/res/48/a48r104.htm>

Statistics	Potential Participant Answers	Answer Key
1) According to the Canadian Women's Foundation, _____ of all Canadian women over the age of 16 have experienced physical or sexual violence	20%	Half
2) According to the Canadian Women's Foundation, ____% of family violence is experienced by women and girls.	20%	7/10
3) According to CCMW's own research, contained in their factsheet on Violence Against Women – Health and Justice for Canadian Muslim Women, ____ of Muslim women in North America indicated they had experienced abuse within their marriages. ⁹	80%	1/3
4) In a 2013 report by South Asian Legal Clinic of Ontario, it was shown that of 219 documented cases of forced marriage in Ontario, ____ were Muslim.	103	103
5) In ____ of the documented cases, those forced to marry were under the age of 19. ¹⁰	1/3	35%
6) According to Statistics Canada, men make up ____% of partner homicides	94	20%
7) According to Statistics Canada, women make up ____% of partner homicides ¹¹	35%	80%
8) According to Statistics Canada, women's risk of violent victimization was about ____% higher than men's in 2014, according to self-reported data from the General Social Survey on Victimization. ¹²	89%	20%
9) According to Statistics Canada, women are ____ times more likely to report a sexual assault to Police than men. ¹³	Half	10
10) According to White Ribbon's Ontario Men's study, ____% of men think violence against women and girls is a concern to them.	7/10	94%
11) According to White Ribbon's Ontario Men's study ____% of men disagree that if a woman wears provocative clothing, she's putting herself at risk for rape	10	89%
12) The Canadian Mental Health Association reported that ____% of girls reported any child abuse. ¹⁴	31%	30.3%
13) The Canadian Mental Health Association reported that ____% of boys reported any child abuse	30%	34%

9 <http://ccmw.com/wp-content/uploads/2013/09/Violence-Against-Women-and-Girls-in-the-Family-Factsheet-EN.pdf>

10 Rachel, Brown. "Against Their Will: Inside Canada's CEFMs," January 5, 2015.

11 Homicide in Canada, 2014, Statistics Canada, Table 6. In 2014, 67 women were killed by their intimate partners; this number divided by 365 days in the year comes out to 5.4. Available: <http://www.statcan.gc.ca/pub/85-002-x/2015001/article/14244/tbl/tbl06-eng.htm>

12 Criminal Victimization in Canada, 2014, Statistics Canada. Available at: <http://www.statcan.gc.ca/pub/85-002-x/2015001/article/14241-eng.htm>

13 Infographic: Family Violence in Canada, Statistics Canada. Available at: <http://www.statcan.gc.ca/pub/11-627-m/11-627-m2016001-eng.htm>

14 <http://news.nationalpost.com/news/canada/one-third-of-canadians-have-suffered-child-abuse-highest-rates-in-the-western-provinces-study-says>

After you have shared the correct answers, ask participants for their thoughts and reflections on these statistics. (15 mins)

8. Conclude the activity by asking participants who should get to decide if something is violent---the perpetrator or target of violence.

Expected answer: The target of the violence gets to decide if it is violent. Often, perpetrators of violence deny it (especially if it is verbal), by stating that they did not intend to cause harm. You should point out that the person, who has experienced violence, gets to decide if it was violent. This is one way that men can be accountable to women and girls, and shift the discourse on violence against women and girls from one of denial and shame, to acknowledgement and responsibility. (2 mins)

In Closing: End discussion by asking participants if their perceptions and views of violence have shifted as a result of the activity. (2 mins)

Ending the Activity: Indicate that the next activity will further explore aspects of what is and is not considered violence. (2 mins)

Additional resource: [Handout #5: Factsheet on Violence Against Women and Girls \(P. 61\)](#).

ACTIVITY 2: UNPACKING AND DEFINING LIVED EXPERIENCES

Time: 1 hour

Materials Needed: Handout #2: Whole Body Listening (P. 58)

Ideal Space: Large room

Learning Objectives:

1. Participants will explore various scenarios involving violence
2. Participants will improve their listening and empathy skills while exchanging perspectives about whether certain acts are violent
3. Participants will expand conceptions about violence against women and girls in the family

Background Information: This is a movement-based activity in which participants move to one side of the room or the other based on whether they think a scenario is or is not violent. However, if you don't have enough space to do that, you can run this activity as a discussion from seated positions. It is important for participants to remember that we all arrive at this discussion from different life experiences and have different perspectives. While we might not always agree with someone, we need to respect the different views.

Starting the Activity: Remind participants that a core skill in this activity is listening and then ask what 'good listening' looks like to them.

Expected answers: Looking with eyes, shifting our bodies towards the person who is talking, asking follow-up questions.

Pass out **Handout #2 Whole Body Listening (P. 58)**, and ask participants what stands out to them about listening now.

Expected answers: Being still, listening with an open and caring heart, and focusing on the listener. (5 mins)

Instructions for Facilitators:

1. Begin by asking participants to clear a space for this movement-based activity, then stand in the middle of the room. (1 min)
2. Give the instructions for this activity, which are: "I will be reading out different scenarios. If you think it describes a violent act you will move to the left side of the room. If you think it's not violent, you will move to the right side. If you are unsure,

- you can stay in the middle of the room until you decide.” (3 mins)
3. After each scenario, ask participants who may not be standing with the majority of the group why they are standing where they are. Ask two to three participants for each scenario. Let them know that they can change locations if they have changed their mind during the activity.

Scenarios:

1. After getting frustrated, a man grabs his wife by the arm and pulls her where he wants her to go.
2. A man slaps a child on the back of the head for saying something “disrespectful.”
3. A family decides to bring their daughter back to the country that they emigrated from, to undergo female genital mutilation/cutting.
4. A man calls a woman ‘useless’ in front of his friends.
5. A man begins to control his parents’ finances, dictating what they can and cannot buy with their money.
6. Hockey fights.
7. A boy says to another boy ‘you throw like a girl’ while they are playing baseball.
8. A parent forces a 17-year-old girl to return to her home country to marry a family friend.
9. A man refuses to end contact with a woman that he dated after she repeatedly says she does not wish to see him any longer.

If time permits, you may offer participants the opportunity to provide their own scenarios for the discussion once these scenarios have been discussed. (30 mins)

In Closing: You may also ask participants the following de-brief questions:

1. How does sexism play into the different forms of violence women and men are experiencing?
2. Has your understanding of violence changed?
3. Has your understanding of what is or is not violent changed? If so how? (10 mins)

Ending the Activity: Conclude by explaining that the exercise demonstrates how violence is universal and exists on numerous levels in our societies and cultures. Violence is systemic: it exists in all systems (education, government, cultures, sports, financial etc.). (2 mins)

ACTIVITY 3: UNDERSTANDING THE ROOTS OF VIOLENCE

Time: 45 minutes

Materials Needed: Handout #9 Ways Men and Boys Benefit from Gender Equality (P. 69)

Ideal Space: Classroom

Learning Objectives:

1. Participants will learn about the root causes of violence against women and girls (patriarchy and gender inequality), to better understand how they can prevent violence against women and girls in the family
2. Male participants will begin to question their power and privilege by learning about gender equality

Background Information: To understand the root causes of violence against women and girls, this activity will start with a discussion about whether violence against women and girls is cultural. It is important for you to acknowledge that violence in the family is not a problem exclusive to Muslim communities, nor are the rates necessarily any higher in Muslim families. The activity will also ask men to consider their political and economic privilege in the world.

Starting the Activity: Explain to participants that this activity will examine the ways violence is learned and perpetuated through men's use of power and control. This activity works on the premise that we believe men and boys have the capacity to shift this power towards more equitable and healthy relationships. (1 min)

Instructions for Facilitators:

1. Begin by asking participants whether they think violence is a product of biology or socialization. Depending on the knowledge level of the participants, it may be appropriate to instead, or additionally, ask whether violence is rooted in cultures or cultures are rooted in violence. (5 mins)
2. Offer the following definition of patriarchy to participants:
 - a. **Patriarchy:** is unequal systems of power, whereby women and girls are not seen as having the same power, autonomy and rights. (2 mins)
3. Ask participants to list the places they notice that men have power and control and women do not. This list does not have to be limited to Canada. In fact, it would be better to take a global view of patriarchy, thinking about the ways that women in different parts of the world are disadvantaged as compared to men.

4. **Expected answers:** economics, relationships, the legal system, relative safety to walk outside at night, military, sports, law enforcement etc.
5. The lists need to be on large sheets of flip chart paper, done brightly in markers so that they can be presented to the whole group upon completion. (10 mins)
6. Ask participants to present their answers to the group. (10 mins)
7. After each group's presentation of their brainstorm, ask participants what stands out for them about their list. Begin to (if participants do not) make links between patriarchy and gender inequality, by indicating that patriarchy has caused a great deal of gender inequality in the world, with the result that women do not enjoy the same rights and privileges as men. Often, men and boys do not see that gender inequality hurts them as well. (5 mins)
8. Pass out **Handout #9 Ways Men and Boys Benefit from Gender Equality (P. 69)**, and ask participants what they think are some additional benefits of gender equality for women and girls. (5 mins)

In Closing: Ask participants the following de-brief questions:

1. How can we shift patriarchy and share power with women and girls?
Expected answers: Giving women more power in the economic sector, improving relationships and communication, and advocating for gender equality.
2. How can men and boys share space with women and girls?
Expected answers: Sharing space with women, not dominating conversation, creating safe and equitable spaces for women to participate in society. (5 mins)

Ending the Activity: Emphasize that by understanding that violence is socially learned, society can move away from viewing people as either 'good' or 'bad' and recognize that it is behaviours that are problematic and need to change. Understanding this is vital moving into bystander intervention strategies. (2 mins)

Additional Resource:

Hooks, Bell. "Understanding patriarchy." *Louisville Anarchist Federation. Louisville Lending Library* (2013). <http://imagineborders.org/pdf/zines/UnderstandingPatriarchy.pdf>

ACTIVITY 4: IMPACTS OF VIOLENCE

Time: 45 minutes

Materials Needed: None

Ideal Space: Classroom

Learning Objectives

1. Participants will learn about the impacts of violence and abuse on women and girls and build empathy
2. Participants will learn about the lived experiences of women and girls within systems of gender-based violence

Background Information: As previously discussed, violence manifests itself in very different ways in the lives of women and girls.¹⁵ The impact is more significant and longer lasting for some than for others. These impacts, though widespread, are often not visible and may not be recognized as being caused by violence. This activity and discussion can be very illuminating and open up a lot of emotions for participants if they have experienced violence. Be sure to give space for grief as it may arise. One of the simplest things you can do is to ask participants what they need and try to provide it. Most often, they need others to listen.

Starting the Activity: Explain that this activity explores the impacts of violence, with an emphasis on the experiences of women and girls. However, because men and boys also experience violence (predominantly from other men and boys), the impacts may also apply to them. It is important for anyone who has experienced violence to seek out the resources and support they need, to begin healing. (2 mins)

Instructions for Facilitators:

1. Ask participants to turn to the person next to them and have a brief conversation about some of the ways they have seen violence affecting the health and well-being of women and girls in their community. (5 mins)
2. After the discussion, ask what emerged in their conversations. Record participants' answers on a piece of flip chart paper on the wall. Ideally, participants will have answers to the question of how violence manifests, but if not, it is beneficial to tell a story about a woman or girl they know who has experienced violence (without naming names or giving enough information that would reveal who that woman is). Also point out that women can experience eating disorders, suicide, mental health

¹⁵ Campbell, J. C. (2002). Health consequences of intimate partner violence. *The Lancet*, 359(9314), 1331-1336.

- issues (including depression and bi-polar disorder), economic marginalization and substance use disorders, often as a result of experiencing violence. (10 mins)
3. Tell participants that you are going to read a story about a woman's experience with domestic violence. You can either show it on a projector or hand out a paper copy. In Recommended Readings, there is a collection of stories to choose from that examine themes of isolation, shame, fear, love, money and family. (10 mins)

In Closing: Ask participants the following de-brief questions:

1. What are your thoughts, reflections and feelings after reading the story?
2. What are some of the reasons women stay in abusive situations? (10 mins)

Ending the Activity: To conclude, remind participants that there are many ways men and boys can support women and girls who have experienced or are presently experiencing violence. Recognizing the disproportional severity and impacts on women is the first step to being able to support women and girls. (2 mins)

Additional Resource:

Jennifer Siebel Newsom, Miss. Representation, Documentary film, 2012. <http://therepresentationproject.org/film/miss-representation/>

ACTIVITY 5: CHALLENGING VIOLENCE AND UNPACKING ITS ROOTS

Activity 5: Challenging Violence and Unpacking Its Roots

Time: 45 minutes

Materials Needed: Flip chart paper and markers

Ideal Space: Classroom

Learning Objective

1. Participants will learn about the ways in which violence is socially learned

Background Information: This activity is about breaking down the shame associated with violence by clarifying where and how violence is socially learned. You can work from a strengths-based approach and highlight positive roles men and boys can and do play in preventing violence against women and girls.

Starting the Activity: Begin by explaining that this activity explores the ways in which violence is socially learned. Ask participant whether anyone would like to share a time that they used violence or were impacted by violence, and discuss where they learned the violence, and how power and control factored into the situation. It is important to note that this is a significant request because it is asking them to be vulnerable and share their own experiences with violence. Tell participants that their courage in being vulnerable will encourage others to do the same, and the dialogue and learning, as well as the connection between participants, can be richer as a result. (10 mins)

Instructions for Facilitators:

Lead the discussion about social learning with the following questions (record question one on flip chart paper):

1. Where is violence being socially learned?
2. Is there anywhere that we do not see violence being learned?
3. Is it normal to feel shame about violence being perpetrated in our communities?
4. If violence is being socially learned, what can we do with the feelings of shame? (25 mins)

In Closing: To conclude the discussion, emphasize the importance of being accountable when violence happens. Socially learned behaviours are not an excuse for violence. There are many ways men can be accountable for violence. However, while being accountable, we also have to acknowledge that, because we live in a culture where violence against women

and girls is normalized, absorbing social messaging and acting out behaviours is inevitable for many men. Because this is so readily transmitted and learned, we need to move out of a dialogue of shaming into an action-oriented conversation in which we acknowledge it is happening and look for positive solutions that allows all of us to live more authentically with our values and beliefs.” (5 mins)

Ending the Activity: Indicate that one of the most effective things we can all do is to challenge gender norms and stereotypes (the ways we learn to be masculine). (2 mins)

MODULE #2: QUESTIONING GENDER NORMS AND STEREOTYPES

BACKGROUND

Gender norms are the social and cultural expectations about behavior that we all attempt to adhere to. The norms vary significantly for men and women and are for the most part binary:-that is, men are not permitted to do the things that are expected of women and vice versa. Norms can vary significantly depending on cultural background, and yet because of patriarchy there are some universally similar expectations of men that can lead to violence. Patriarchy relies heavily on the transmission and acceptance of these gender norms that continue to perpetuate inequality and lead to violence against not only women and girls, but also between other men and boys.

Gender norms lead to stereotypes. A stereotype is the belief that an individual is a certain way because of their gender, race, sexuality, ability or age. To counter this binary culture, many human beings are gender non-conforming and do not adhere to gender norms. Rather, they prefer to be more fluid in their behaviours, doing things expected of both men and women. Gender non-conforming people may prefer to be referred to as they or them, instead of him or her.

ACTIVITY 6: EXPLORING AND DECONSTRUCTING GENDER NORMS

Time: 1 hour and 15 minutes

Materials needed: Flip chart paper, markers and tape

Ideal space: Medium sized tables for group work

Learning Objectives:

1. Participants will learn about the links between violence, gender inequality and gender norms, through experiential learning
2. Participants will also compare and contrast their experiences within gender binaries and practice empathy for each other

Background Information: This activity is especially interesting when done with a mixed gender group. However, it is useful even if only men and boys are present. The process illuminates norms or stereotypes for each gender that can lead to violence against women. The system of gender norms that continues to be perpetuated is also sexist and homophobic, and can restrict women, girls, men and boys into toxic and unhealthy forms of masculinity and femininity.

Starting the Activity: Introduce the activity by explaining that it will look at some of the ways males and females are socialized into gendered roles. Ask if anyone has ever felt uncomfortable with the gender expectations in our culture. (5 mins)

Instructions for Facilitators:

1. This session should be started by a male facilitator who shares a story about a time he used sexist or homophobic language to gain social power and rank in a peer setting. An example of this might be:
“When I was growing up there was this time that my friend didn’t want to _____ (fill in the blank with something such as drive fast, do something dangerous, go watch sports etc.), and I said, ‘don’t be such a girl... I didn’t know it then, but I recognize now that I was participating in sexism by re-enforcing gender norms and stereotypes on that occasion. It may not have been conscious or malicious, but I recognize that in doing so, I was trying to make my friend fit in the Manbox to gain power and control, and that this behaviour could have led to violence against women, because it re-enforced the notion that women are somehow lesser, because to call someone a girl is considered an insult.” (2 mins)

2. Ask participants what gender expectations they faced growing up or still face. (3 mins)
3. Give the following detailed instructions about the activity to participants (ideally on an overhead projector or PowerPoint):
 - a. Separate into groups of 5 to 10 depending on the overall size of the group (it is ideal to have at least 3 or 4 groups).
 - b. ii. If there are men and women present, the males stay with the male facilitator and the females head off to work with female facilitator. If there are only males present, they can first do the Manbox, then a Womanbox.
 - c. Each group should draw a box on the sheet of paper with room to write outside the confines of the box.
 - d. Title the box Manbox and/or Womanbox.
 - e. Participants should list stereotypical gender norms, attributes (toxic masculinity) associated with being a man and/or a woman that can potentially lead to violence against women and girls.
 - f. On the outside of the box, people should list all of the names that people get called when they do not conform to these gender norms or stereotypes.

Ensure participants understand the expectations of this activity and give them a chance to ask clarifying questions before they start. Tell them that the tasks in this activity can be difficult to do because of the shame associated with acknowledging that sexist and homophobic verbal abuse exists and is used to restrict our understanding of masculinity and femininity. Encourage them to give themselves permission to acknowledge, unpack and understand the meaning of the norms and verbal abuse. (10 mins)
4. Participants will complete the Manbox and Womanbox activity in their groups. You may need to go around and prompt/encourage participants, though hovering is not recommended, as participants may be reluctant to put stereotypes and verbal abuse down on the sheet if you are watching. (15 mins)
5. To debrief the activity, go from table to table calling out one or two norms and names for a person to write down on a larger sheet of paper on the wall, which will become the collective Manbox and Womanbox. Populate the boxes strategically with attributes that are specifically linked to violence against women and girls. If the group is small, have groups present their gender boxes to the larger group. (5 mins)
6. If separate gender work was done, and there are both men and women present, the groups can now come back together and present their gender boxes to the whole group. You may also read out the responses. Your goal is to support participants to see how they and the opposite gender are being affected by these harmful and toxic gender norms. Practicing empathy is critical. (5 mins)
7. Indicate that norms and verbal abuse are part of larger systems of sexism, homophobia, oppression, patriarchy and violence, and lead to violence against women and girls. The traits within the Manbox are 'toxic masculinity' and also harm men and boys. They harm men and boys by creating a negative sense of identity and well-being. They also infringe on the rights and safety of women and girls and prevent all of us from living as authentically as we would like to in the world. (2 mins)

8. Point out that Islamic Scholars, Professor Ayesha Chaudhry and Professor Rumees Ahmed (authors of the Islamic research paper that accompanies the toolkit) have noted, “The Qur’an also recognizes the fact that men have a history of taking advantage of women, and according them lesser rights and opportunities. The Qur’an laments this fact, and says that it should not be so, “Women have rights similar to those [of men] in all that is good, though men assume a position [of power] over [women]. God is Mighty and Wise” (Q. 2:228) (P. 2). (5 mins)

In Closing: You may also ask participants the following de-brief questions to stimulate discussion around gender norms:

1. What are the impacts on women, girls, men and boys in staying within “the box”?
2. Where do these gender norms come from?
3. How do gender norms and toxic masculinity lead to violence and gender inequality? (10 mins)

Ending the Activity: End this activity by stressing that gender norms are socially constructed and can be interrupted and shifted by each of us through various methods of resistance, including changing our own behaviour. Men, boys, women and girls have the power to transform and shift these norms-by not pressuring other men and boys into the Manbox and actively supporting one another to get out of the box. Embracing healthy masculinity and challenging toxic masculinity benefits all genders so that more gender equitable relationships can take place.

You may also end this activity by asking participants whether they think that the way that they will be living out gender has shifted as a result of this activity. (5 mins)

Additional Resource:

Kimmel, Michael S., and Jacqueline Zuzann Holler. The Gendered Society. 2000. <https://www.amazon.ca/Gendered-Society-Canadian-Michael-Kimmel/dp/0195431472>

ACTIVITY 7: EXPLORING GENDER STEREOTYPES

Time: 1 hour

Materials Needed: Flip chart paper and markers, laptop and projector, Becoming Digital Story found at: <http://www.itstartswithyou.ca/explore-share/digital-stories-series-one/>

Ideal Space: Classroom

Learning Objective

1. Participants will gain a deeper understanding of the role of stereotypes as a vehicle for gender norms, as well as the way that they can lead to violence against women and girls

Background Information: It is important to recognize that the idea of stereotypes may be something completely new for many of the participants. Acknowledge social learning and ensure participants do not feel shame about their acceptance of stereotypes. Society and cultures have used stereotypes for a very long time to achieve a range of needs such as safety, security, belonging and esteem.

Starting the Activity: Explain that this activity, will examine stereotypes and the way that they can lead to violence against women and girls. By gaining deeper understanding it is hoped that participants will be able to challenge stereotypes that lead to violence against women and girls. (2 mins)

Instructions for Facilitators:

1. Start the activity by asking participants what their understanding of a stereotype is?" Record answers on flip chart paper or a whiteboard, and then put the universal definition up for participants: "A widely held but fixed and oversimplified image or idea of a particular type of person or thing." (5 mins)
2. Give participants the formula for a stereotype to explain how stereotypes work: All _____ are _____. Ask participants for an example of a stereotype to affirm understanding. (3 mins)
3. Next ask participants to break off into small groups of three to four and write down on a piece of flip chart paper stereotypes about men and women. (10 mins)
4. Bring the participants back together as a group and have them place all their sheets of paper in the middle the room so everyone can walk around the paper and absorb all the different stereotypes. (5 mins)
5. Ask participants what the impacts of stereotyping men and women might be.

Expected answers: limiting roles in the family, violence, substance use, addictions,

- sexual promiscuity, victimization etc. (5 mins)
6. Show the video *Becoming*, one of the eight digital stories found on White Ribbon's *It Starts with You It Stays With Him* (<http://www.itstartswithyou.ca/explore-share/digital-stories-series-one/>), as an example of the ways in which fathers can shift gender norms and stereotypes. Ask participants to look for the ways in which the father is defying stereotypes. (10 mins)
 7. Ask participants the following questions:
 - a. What are your thoughts and reflections after watching the video?
 - b. Would you be willing if they are willing to throw away the stereotypes?
 - c. If participants would like to do this, instruct one person from each group to take their paper back, crumple it up into a ball and throw it into a garbage can in the middle of the room. (5 mins)

In Closing: Facilitators may also ask participants the following de-brief question to stimulate discussion around stereotypes:

1. How can men and boys encourage one another to live beyond male gender stereotypes? (5 mins)

Ending the Activity: End by stressing that men and boys have an opportunity to shift toxic masculinity by challenging gender stereotypes that lead to violence against women and girls. (2 mins)

ACTIVITY 8: OVERCOMING GENDER STEREOTYPES

Time: 2 hours and 15 minutes

Materials Needed: Laptop, projector and **The Mask You Live In** documentary movie (accessible/free access on Netflix as of September 2016)

Ideal Space: Classroom

Learning Objectives:

1. Participants will learn about the ways men and boys can support each other to be their authentic selves and resist conforming to toxic and unhealthy masculinity
2. Participants will explore some of the risks and benefits of stepping out of the box and living authentically

Background Information: This activity involves showing the film, **The Mask You Live In**, produced by Jennifer Siebel Newsom, Jessica Congdon (2015). The film explores how boys and young men struggle to stay true to themselves while negotiating America's narrow definition of masculinity.¹⁶

Starting the Activity: Tell participants that this activity, will explore the impacts of toxic masculinity and the benefits of working together to live more authentically outside the Manbox. (2 mins)

Instructions for Facilitators:

This activity is a discussion only. These are recommended steps and questions for facilitators designed to guide and stimulate discussion.

1. Introduce the documentary film by telling participants that the group will explore toxic masculinity, by watching the film, **The Mask You Live In**. Invite them to consider what it might be like for someone to not conform to the gender norms and stereotypes in their peer groups. What might the challenges and consequences of that be? Encourage them to consider their own connection to the film and toxic masculinity. Record the questions on flipchart paper or a whiteboard for participants to refer to during the film. (110 minutes including film running time)
2. After the film has finished running, ask participants the following de-brief questions:
 - a. What are your thoughts on the challenges and consequences of non-conformity to gender norms?
 - b. What might someone who does not conform be feeling?
 - c. What are the impacts are of being forced to live in boxes?

¹⁶ <http://www.therepresentationproject.org/film/the-mask-you-live-in/>

d. What is your own connection to the film and toxic masculinity? (10 mins)

In Closing: Ask participants what choices they can make for themselves and others to live outside of gender boxes?”

Expected answers: Defending the rights of men and boys to not conform to the gender norms and expectations of the Manbox. (5 mins)

Ending the Discussion: Ask participants how gender equality, specifically violence against women and girls in the family, might shift as men and boys choose not to conform to gender norms, stereotypes and toxic masculinity. (5 mins)

MODULE #3: FOSTERING HEALTHY RELATIONSHIPS

BACKGROUND

Building healthy and equitable relationships is something that takes time and commitment. Much like getting in shape, it doesn't happen by simply going to the gym once a month. Building healthy relationships in our lives requires time, dedication, research, learning, practice and support. It is important to recognize and acknowledge that we are all on a journey with healthy relationships, and that all of us, even those who work in the field, can at times struggle with relationships. Only by continuing to be reflective can we make strides and gains towards becoming better in our relationships.

There are many key ingredients for healthy relationships, including respect, empathy, communicating feelings, needs and boundaries, allowing men and women to be themselves, trust, healthy conflict resolution and reflective listening. In the case of intimate partner relationships, it is also important that women and men are able to access support from their friends, and enter into counselling either with their partner or alone, to determine healthy and unhealthy dynamics within relationships.

See [Handout #1: Healthy and Unhealthy Relationship Wheels \(P. 56\)](#) that explore characteristics of each. It is important to understand what constitutes healthy and unhealthy relationships.

ACTIVITY 9: IDENTIFYING THE SIGNS OF HEALTHY AND UNHEALTHY RELATIONSHIPS

Time: 1 hour

Materials Needed: Flip chart paper and markers, [Handout #1 Relationship Wheel \(P. 56\)](#)

Ideal Space: Classroom

Learning Objectives

1. Participants will learn about the signs and symptoms of healthy and unhealthy relationships
2. Participants will be able to name and identify unhealthy relationship patterns

Background Information: In this activity participants will move around and share perspectives. As participants learn about the signs of healthy and unhealthy relationships, they may feel a variety of emotions.

Starting the Activity: Begin by acknowledging that we have many relationships in our lives and some of these relationships have healthy and unhealthy characteristics. This activity may bring up a lot of emotions as we reflect on the relationships in our lives. This is normal, and it is important to access support and resources if you need them. (5 mins)

Instructions for Facilitators:

1. Ask participants what they think a healthy relationship looks like. Record the answers on a whiteboard or flip chart paper. (5 mins)
2. Give participants [Handout #1 Relationship Wheel \(P. 56\)](#), and ask them to read the relationship wheel and take a couple of minutes to reflect on the characteristics within the wheel. Let them know that doing this can bring up previous trauma or negative experiences and that you are available for support if they need it. (5 mins)
3. When participants are done reading, ask them for their thoughts and reflections about each wheel. (5 mins)
4. Lead a discussion about the different types of relationships where these unhealthy characteristics can emerge.
Expected answers: peer-to-peer, employer to employee, children and elders, children and parents, coworkers, and intimate partner relationships. (3 mins)
5. Have the participants clear furniture out of the centre of the room and then stand in the open area. Give them the instructions for this activity (ideally on an overhead projector or PowerPoint):

- a. I will give you a scenario in a relationship.
- b. If you think it is unhealthy, move to the left side of the room.
- c. If you think it's healthy, move to the right side.
- d. If you are unsure, you can stay in the middle of the room until you decide.
- e. You are free to change sides, if you change your mind during this activity.
- f. We will then talk about why you think it is or is not healthy, and what healthy or unhealthy characteristic is present in each scenario. (5 mins)

Scenarios:

1. He calls her stupid during an argument.
Type of Violence: Emotional Abuse
2. You've made plans with your partner and they cancel them because they don't think it would be much fun.
Type of Violence: Emotional abuse
3. Your partner says they don't like your friends and that you shouldn't see them anymore
Type of Violence: Social abuse
4. A son grabs his elderly mother's arm and squeezes hard enough that she tries to get out of the hold, but he will not let her.
Type of Violence: Physical violence and intimidation
5. A man is in a rush walking back home from the supermarket, and grabs his wife by the shirt and pulls her forcefully when she tries to go into a store.
Type of Violence: Physical violence
6. A young man and his partner get along really well together and have fun. When they are in front of his friend's, he acts like a jerk towards her, calling her names and putting her down.
Type of Violence: Emotional Abuse
7. The night before a big essay is due, a man demands that she write his essay for him because he hasn't had time.
Type of Violence: Using Male Privilege

Once all of the scenarios have been discussed, ask participants to share their own scenarios for the group to consider. This may help participants increase their understanding of whether something is healthy or unhealthy in a relationship. (15 mins)

In Closing: Facilitators may ask participants the following de-brief questions:

1. How do you think shifting gender norms could change relationships?
2. What can we say to our friends if we see unhealthy relationship characteristics playing out in their relationships?
3. How did you feel when you heard the scenarios? (10 mins)

Ending the Activity: Emphasize that everyone is on a journey towards fully healthy relationships. It is very important that men and women in relationships seek help and assistance if they are living out unhealthy relationship patterns as described in this activity.

In partnerships, men and women can help each grow and learn, but people also need to do some of the work on their own, outside the relationship. Seeking support to be better in relationship is very important." (2 mins)

ACTIVITY 10: COMMUNICATION, COMMUNICATION AND COMMUNICATION!

Time: 1 hour and 45 minutes

Materials Needed: Handout #3 Non-Violent Communication Explained (P. 59), sticky tabs, and pens.

Ideal Space: Large classroom space

Learning Objectives:

1. Participants will learn different communication strategies as they relate to emotions, needs, boundaries and communication
2. Participants will explore active listening skills, resolve conflicts and communicate and practice empathy, by stepping out of our stories into someone else's and hearing about their perspective

Background Information: This activity uses non-violent communication techniques developed by Marshall Rosenberg. The techniques are summarized in [Handout #3 Non-Violent Communication Explained \(P. 59\)](#), and are expanded in the book [Non-Violent Communication: A Language of Life](#).

Starting the Activity: Highlight that one of the gender norms or expectations that boys and men learn to adopt is showing anger as a default emotion in difficult situations. Expressing emotions is counter to the “Manbox” and, in fact, places men and boys at risk of significant verbal abuse from other men and boys. However, learning to communicate using feelings and emotions has been shown to improve not only our intimate partner relationships, but also professional and peer relationships. When men and boys express feelings other than anger, violence can decrease. This activity is going to look at Non-Violent Communication as developed by Marshall Rosenberg. (3 mins)

Instructions for Facilitators:

1. Provide participants with the following instructions (ideally on an overhead projector or PowerPoint):
 - a. Pair up with another person for a sharing activity.
 - b. Please think about an unresolved event or incident in your life that you would like to share with your partner. Examples include: unresolved conflicts, choices you regret, a time you may have used anger or passive-aggressive communication.
 - c. The job of the person listening is to do only that: listen.
 - d. Use whole body listening skills.

- e. When the person is done talking, the person listening will ask if there is anything else the person would like to share.
 - f. The person who has just done the listening will then switch to share a story.
 - g. You will have 20 minutes to complete this activity.
- When all pairs are complete, ask for feedback and reflection about what it was like to be heard and share. (20 mins)
2. Move on to the next part of the activity to learn about non-violent communication, which will help you communicate your own needs and boundaries, and be a critical tool for intervening when you see violence happening, as well as resolving conflict. (2 mins)
 3. Pass out and instruct participants to look at **Handout #3 Non-Violent Communication (P. 59)**. Ask if anyone has used non-violent communication before or has questions about the method based on what they have just read in the handout. (5 mins)
 4. Share the following example of non-violent communication in a conflict (ideally on an overhead projector or PowerPoint): “In a relationship, one person refuses to go for a walk with their partner and only wants to watch television. Non-violent communication could be used in the following way:
 - a. I’m hearing that you don’t want to go for a walk but that you do want to watch television (OBSERVATIONS).
 - b. When you won’t be physically active with me, I feel disappointed because I want to spend time with you, and I also feel worried because staying in shape and healthy is important (FEELINGS).
 - c. I need to spend time with you that isn’t in front of the television and I need to know that you are going to be healthy so that we will have a good life together (NEED).
 - d. Would you be open to taking a walk with me every second night of the week (REQUEST)?” (15 mins)
 5. Have participants pair off and use non-violent communication to communicate boundary violations and needs. First, model what you want them to do with a volunteer. Ask for a volunteer to come forward and role model a boundary violation. Using non-violent communication, a facilitator communicates observations, feelings, needs, and make requests. An example of the way this could play out is the following: Ask a member of the audience to come up and ruffle your hair without your consent. Give this response:

“I’m really noticing that it feels upsetting to me when you ruffle my hair like that. I know that it may not seem like a big deal to you, but it feels really uncomfortable to me that you keep doing this when I’ve asked you not to. I really need you to respect my boundaries around my body. My request of you is that you not ruffle my hair anymore. Are you willing to respect my boundary?”

Acknowledge that some of these communication practices can be difficult to put into practice and people may not feel completely comfortable doing so. Suggest that they respond to the boundary violation you role-play with your partner any way that they like, but point out that the benefits of using non-violent communication can be

- substantial if they are open to using the technique. (5 mins)
5. Give the following instructions (ideally on an overhead projector or PowerPoint):
 - a. Write down a boundary violation on a sticky tab, and place it on a wall, whiteboard or flip chart paper.
 - b. The boundary violation can be space, talk or touch.
 - c. In pairs, take a boundary violation and use non-violent communication to communicate your needs related to the boundary violation with your partner.
 - d. You will be given the opportunity to role-play out the communication in front of the group if you want to, and feel safe and comfortable. (20 mins)
 - e. When participants have had sufficient time to role-play with each other they may be invited to present their responses to the group. (10 mins)

In Closing: Facilitators may ask participants the following de-brief questions:

1. How did it feel to use non-violent communication to confront a boundary violation?
2. How do you, or could you, use non-violent communication in your relationships?
3. What are your thoughts and reflections on how non-violent communication could work if you had to confront violence? (10 mins)

Ending the Activity: Emphasize that we need to learn to communicate well, just like we learn to cook or drive a car. It is a learned skill and everyone is on his or her own unique journey with communication. Regardless of where we are at on the path, the most important thing is that we are open to some new learning which may improve our relationships. (2 mins)

ACTIVITY 11: CONNECTING WITH THE ISSUES

Time: 1 hour

Materials Needed: Flip chart paper, markers and tape, laptop, projector and Francis Weller video found at: <https://www.youtube.com/watch?v=EaI-4c92Mqo>

Ideal Space: Large classroom

Learning Objectives:

1. Participants will build emotional intelligence
2. Participants will expand knowledge and awareness of what forms of violence exist in their local communities, across Canada and globally

Background Information: This exercise involves sharing personal experience and reflections, which is a strength-based approach to doing gender transformative work. Participants may experience intense emotions, and it can be difficult to hold the grief that may emerge. The Francis Weller video contained in the additional resource section of this activity is a great video for you, and could also be shown to participants depending on the time allotted.

Starting the Activity: Begin by acknowledging grief. In our culture, most grief about violence goes unacknowledged and unprocessed. This activity is about expanding emotional intelligence and providing the opportunity to acknowledge different forms of violence and the various feelings of grief that accompany them. We are going to start by watching a video on grief by a man named Francis Weller.” (3 mins)

Instructions for Facilitators:

1. Show Francis Weller’s YouTube video on Grief: (<https://www.youtube.com/watch?v=EaI-4c92Mqo>), and upon completion, ask participants what stands out for them about the different layers of grief Francis Weller described in the video. (15 mins)
2. Write four headings on the whiteboard or on four sheets of flip chart paper taped to the wall: Emotional, Physical, Sexual and Spiritual. Ask participants to write different examples of violence under each heading. If human trafficking, early child forced marriage, female genital mutilation and cutting, elder abuse are not on the list when participants finish, you should add them. (10 mins)
3. Once the list is done, ask participants to look at the forms of violence and take a moment of silence to absorb just how much of this violence is perpetrated by men against women compared to women against men. (2 mins)
4. Ask participants how they are feeling as they look at these forms of violence. Many

answers may emerge depending on the group, including anger, disappointment, sadness, confusion and shame. (3 mins)

5. To deepen understanding of emotional intelligence (difficult emotions), draw a large inverted triangle on the board or flip chart paper and write the following emotions in the triangle (going outside of the lines at the bottom): Anger, sadness, disappointment, hopelessness, confusion, sorrow, grief, shame and humiliation. (2 mins)
6. Ask participants what they notice about the order of the emotions in the triangle. Point out that the more difficult or challenging emotions are at the bottom, and these are often the least articulated. Men in particular are often the least willing to express the more challenging and difficult emotions. Anger, at the top of the inverted triangle is often the emotion that men go to first and express the most (hence the inverted triangle representing how often we see the various forms of communication), because they have been socialized to use anger as a tool to get what they want, and because it is a socially acceptable emotion for men to express. (3 mins)
7. You may want to point out that the Prophet Mohammed noted, “The strong man is not the one who wrestles well, but the strong man is one who can control himself while in a fit of rage” (Muslim 32:6313).¹⁷ (2 mins)
8. Ask participants how they feel when they hear about (pick one of the forms of violence on the list now on the board). For example: “When I hear about rape, I feel confused and angry.”
Expected answers: shame, helplessness, guilt and confusion.
If participants do not provide answers, ask them about specific key emotions such as shame. (5 mins)
9. When the exercise is completed, tell participants that you appreciate the vulnerability they have shown in sharing emotions about to the violence women and girls are subjected to. Tell them that sharing feelings is an act of courageousness and strength. (2 mins)

In Closing: You may also ask participants the following de-brief question:

1. How can we move our feelings into positive change and action?
Expected answers: speaking out against violence, and advocating for healthy relationships.
2. If we are feeling angry when we are communicating, what can we do to keep others safe?
Expected answers: taking space until we are feeling calm and ready to talk without anger. (5 mins)

Ending the Activity: To end the activity, tell participants that gathering and sharing feelings, emotions, and grief about the violence in the world is part of a healing process. While it may not fix or end the violence in the world, the acknowledgement of violence by men is a core component of being accountable, and this is healing for many women and girls impacted by violence. (2 mins)

¹⁷ “Anti-Domestic Violence Paper CCMW,” by Professor Ayesha Chaudhry and Professor Rumea Ahmed, P. 3.

MODULE #4: EFFECTIVE INTERVENTION STRATEGIES

BACKGROUND

Effectively intervening when violence occurs can be a challenging and daunting task. There can be feelings of awkwardness, fear, confusion and hesitation. We do know that knowing what we are feeling (emotional intelligence) can be very useful in figuring out that it is time to say or do something and can also be critical in shaping the response or intervention. Perpetrators can deny that their actions are violent and not worth addressing, but no one can take away a person's expressed emotional intelligence and experience. We believe in the promise and potential of men and boys to intervene using positive communication, when they see violence happening.

ACTIVITY 12: SUPPORTING INTERVENTION

Time: 1 hour

Materials Needed: Handout #4: Top ten ways that men and boys can prevent violence against women and girls (P. 60).

Ideal Space: Large classroom

Learning Objective

Participants will learn about and practice skills to help them intervene effectively when they see violence against women and girls happening

Background Information: This activity will support men and boys to build their capacity to intervene when they see violence happening. Participants may be hesitant to use emotional intelligence as a strategy because it is contrary to gender norms and expectations and may put men at risk of violence. It is important for you to acknowledge this and give space for the use of other approaches that could be useful for intervention. However, as the Prophet Mohammed said, “The best of you are those who have the best manners and character. And the best of you are those who are best to your wives.” (Bukhari 4:56:759)

Starting the Activity: Begin by sharing a personal story about a time you or someone you know intervened in a violent situation. Then ask if anyone has a story they would like to share about a time they intervened in a violent situation. If no one has a story, begin by acknowledging that intervening as a bystander can be difficult and risky, but is also very important and rewarding. This activity is about learning key intervention skills. (5 mins)

Instructions for Facilitators:

1. Ask participants the following discussion questions:
 - a. What did you like about the emotional intelligence approach to creating and sustaining a boundary?
 - b. For those who have intervened in the past, how did it feel?
 - c. Is there anything that would prevent you from speaking out? (10 mins)
2. Present participants with **Handout #4: Top ten ways that men and boys can prevent violence against women and girls (P. 60)**. Review handout with participants by asking for questions about the strategies for men and boys to prevent violence against women and girls. (10 mins)
3. Give the following instructions for the intervention scenarios detailed below:
 - a. Pair up with someone you have not worked with before.

- b. Pick one of the scenarios.
- c. Create a response to the violence and practice it with your partner.
- d. Then, if you feel comfortable, present your response to the larger group.
- e. Use the non-violent communication approach previously detailed or another method of responding to the violence. Although we might like to use non-violent communication, sometimes we are caught off guard by violence, and so we will accept all approaches.
- f. You will have 10 minutes to prepare your responses and then we will take 10 minutes to present to each other.

Scenarios:

1. You are walking down the street and you see a man dragging a woman by the arm.
2. You pass by a group of men on the side of the street and, at the same time, a woman walks by and the men begin making degrading comments to her.
3. You are a woman, and your brother makes a comment shaming his wife for having gained weight during three pregnancies.
4. You hear yelling and screaming from the apartment down the hall as you walk by on your way to your apartment.
5. Your friend tells you that he is returning to his home country next month to marry his daughter to someone he has chosen.
6. After the participants have presented their scenarios to the group, ask for feedback. Encourage them to comment on things that worked well as well as things they would like to see done differently. (20 mins)

In Closing: Facilitators may ask participants the following de-brief questions:

1. Do you feel more prepared than before to say something if you see or hear violence? (2 mins)
2. Are there barriers that prevent you from intervening when you see or hear acts of violence against women, girls, men and boys? (2 mins)

Ending the Activity: Emphasize that in many cases of violence where there is more than one perpetrator involved or one where bystanders are watching and doing nothing, the choice to intervene and speak out against violence, can shift violence. There is a great opportunity for men and boys to speak out and prevent violence. (2 mins)

Additional resource:

The [Draw-the-Line Campaign](#) developed by the [Ontario Coalition of Rape Crisis Centres \(OCRCC\)](#) and [Action Ontarienne contre la violence faites aux femmes \(AoCVF\)](#)

ACTIVITY 13: BUILDING CONSENT CULTURES

Time: 30 minutes

Materials Needed: Handout #8 Core Actions Men and Boys Can Take To Build Consent (P. 69)

Ideal Space: Classroom

Learning Objectives:

1. Participants will learn how to build consent cultures by breaking down the barriers to consent, and enable men to be positive role models
2. To shift a culture of entitlement where men and boys feel that they have ownership over women's bodies

Background Information: Building consent cultures can be a challenging task that is highly contrary to the toxic gender norms and expectations that lead to violence against women and girls. There are many difficult and challenging emotions when practicing and advocating for consent cultures. When these emotions are understood and acknowledged, a critical barrier to building consent is removed. Understanding the contents of this activity depends largely on completion of **Activity 6: Exploring and Deconstructing Gender Norms (P. 28)**.

Starting the Activity: Begin a discussion by asking participants what consent means to them.

Expected answers: enthusiastic, ongoing, a two-way street, verbal, never gained through coercion, can be withdrawn at any time, needs to be practiced sober. These answers should be presented to participants visually on a PowerPoint slide or on a whiteboard. Tell them that this activity is about shifting male entitlement and building a kinder and gentler generation of men and boys. (5 mins)

Instructions for Facilitators:

1. Ask participants if consent is complimentary or in opposition to the gender norms explored in **Activity 6 (P. 28)**.
Expected answer: consent is in opposition to the gender expectations of the Manbox, and that this demonstrates the existence of toxic masculinity. (2 mins)
2. Ask if they would ask someone if they could hold their hand if they wanted to. Facilitators should expect that the majority of participants they work with will not indicate that they would ask someone. (2 mins)

3. Ask participants what some of the challenging emotions are that might prevent men and boys from asking for consent.
Expected answers: feelings of awkwardness, fear of being rejected, fear of social isolation, confusion, shame and being uncomfortable. (2 mins)
4. Ask how consent compliments Islam?"
Expected answers: The Prophet Mohammed believed women should be respected and treated equally. The Qur'an stipulated that men should not have power over women, and therefore consent compliments this notion. (5 mins)
5. Ask participants if a world where violence against women and girls is reaching endemic proportions, how do you think a woman or girl might feel if they knew a young man or boy (assuming heteronormativity) was going to ask permission before engaging in any physical or sexual contact?"
Expected answers: respected, cared for, safe and comfortable. (2 mins)
6. Emphasize that building consent within relationships is the foundation of all healthy and respectful relationships. (2 mins)

In Closing: To end the discussion, present **Handout #8 Core Actions Men and Boys Can Take To Build Consent (P. 69)** to review. Then ask if there is anything else that the group can talk about to help them gain a better understanding of how to implement consent in their lives. (5 mins)

Ending the Activity: To conclude, remind participants that building cultures of consent is not something to be done in a day. Instead, it is a lifelong journey of creating safe spaces and ending violence on many different levels. There are many things, both big and small, that we can all do. The important thing is that we are all trying to end violence against women and girls by building a world where it is not acceptable. (2 mins)

Additional Resources:

Kazi Stastna, "Supreme Court Decision on Sexual Consent," May 27, 2011. <http://www.cbc.ca/news/canada/supreme-court-decision-on-sexual-consent-1.1016085>

White Ribbon Canada, The Adventures of Consent Man, 2014. https://www.youtube.com/watch?v=_Lepsgj0R-0

Blue Seat Studios, Tea Consent, 2015. <https://www.youtube.com/watch?v=oQbei5JGiT8>

ACTIVITY 14: EXPLORING POSITIVE COPING STRATEGIES WHEN RELATIONSHIPS END

Time: 30 minutes

Materials Needed: None

Ideal Space: Classroom

Learning Objectives:

1. Participants will learn the definition of stalking and why it occurs
2. Participants will identify concrete actions they can take to prevent and respond to stalking

Background Information: This activity will help boys and men have healthy transitions and support each other when relationships end by looking at some of the root causes of stalking. Some of the men and boys may have engaged in stalking behaviour in the past. They can learn that their behaviour has been harmful and may be criminal. Describe some of the reasons that stalking occurs:

1. Perpetrators of violence have an ongoing need for power and control that is challenged when their partner leaves them.
2. Social learning teaches men to stalk.
3. Objectification of women causes men to engage in stalking behaviours. As Professor Ayesha Chaudhry and Professor Rumeen Ahmed noted in the Islamic research paper, "The problem of domestic violence is inextricably linked to a mindset in which men feel a kind of ownership over women".
4. Dehumanization leads to violence. As American scholar Jean Kilbourne noted, "Turning a human being into a thing is almost always the first step toward justifying violence against that person."¹⁸

Starting the Activity: Introduce this activity by telling participants that they are going to learn about stalking and why it occurs. Ask them what a woman or girl might be feeling if she is being stalked"

Expected answers: fear, confusion, shame and powerlessness.
Then ask what needs are being met for men or boys who stalk.

Expected answers: control and power.

Point out that stalking is not consensual. A woman has chosen to end a relationship---she has ended her consent to participate in that relationship, and stalking behaviours do not respect that. Stalking is a clear violation of a woman's right to make choices, and live with safety and security. (5 mins)

¹⁸ Jean Kilbourne quoted in Jennifer Siebel Newsom' Miss. Representation documentary film, 2011. <http://therepresentationproject.org/film/miss-representation/>

Instructions for Facilitators:

1. Ask participants to turn to the person next to them and discuss the meaning of stalking and why it occurs. (3 mins)
2. After the discussion in pairs, ask two different participants what they discussed.
Expected answers: perpetrators love the women that they stalk, want to get them back in a relationship, and are obsessed. (5 mins)
3. Give participants the following definition of stalking, preferably on an overhead projector or PowerPoint:
Criminal activity consisting of the repeated following and harassing of another person.
Stalking is a distinctive form of criminal activity composed of a series of actions that taken individually might constitute legal behaviour. For example, sending flowers, writing love notes, and waiting for someone outside her place of work are actions that, on their own, are not criminal. When these actions are coupled with intent to instil fear or injury, however, they may constitute a pattern of behaviour that is illegal. Though anti-stalking laws are gender neutral, most stalkers are men and most victims are women. Source: <http://legal-dictionary.thefreedictionary.com/Stalking>
Upon giving participants this definition, further emphasize that stalking is a form of violence that uses power and control over women. We need to challenge the sense of ownership men have over women. (3 mins)
5. Ask participants how gender inequality re-enforces stalking by making it seem acceptable to stalk an ex-partner. (5 mins)

In Closing: End the discussion by asking what men and boys can do if they see their friends engaging in stalking behaviours.

Expected answers: speaking out against the behaviour as was described in **Activity 12: Supporting Intervention (P. 45)**. (5 mins)

Ending the Activity: Emphasize that stalking is an extremely brutal and serious form of violence against women and girls, and that men and boys have a positive role to play by speaking out. (2 mins)

Additional Resources:

Love or Obsession: A Guide for Women Being Stalked handbook, available for free to download from METRAC, 2009. <https://www.metrac.org/resources/love-or-obsession-a-guide-for-women-being-stalked-booklet/>
mindhealthconnect, "Coping with family break up, separation or divorce," 2014. <http://www.mindhealthconnect.org.au/coping-with-divorce-or-breakup>

ACTIVITY 15: THE ROLE OF ISLAM IN PREVENTING VIOLENCE

Time: 45 minutes

Materials Needed: None

Ideal Space: Classroom

Learning Objectives:

1. Participants will learn about how the Prophet Mohammed spoke out against violence against women and girls and advocated for gender equality
2. Participants will learn about religious principles that they can use to prevent violence.
3. This activity will build the capacity of participants to ground their dedication and awareness of the need to engage in preventing violence against women and girls in Islamic scholarly tradition

Background Information: Islam is steeped in values of equality and justice. As prominent female and male Islamic scholars Professor Ayesha Chaudhry and Professor Rumea Ahmed noted:

“The Prophet regularly stressed the importance of gender justice, insisted that women be treated with dignity and respect, and indeed sparked a revolution that placed women and men on equal footing. Muslims will tell you that, long before the rest of the world, Islam gave women basic rights like property-ownership, inheritance, family planning, consent in marriage, and child custody to name a few. Included in these rights were physical and psychological safety, and an unequivocal ban on domestic violence.”

The Prophet Mohammed advocated for women to be full participants in society, and in Mecca men and women still stand side by side to pray, despite the fact that many Mosques in other parts of the world either segregate men and women or even prevent women from entering. It is important to empower women politically but also economically. Almost all Islamic countries have strict domestic violence laws.¹⁹

Starting the Activity: To begin, tell participants that this activity will explore the ways The Prophet and Islam reject violence and advocate for gender equality. Islam has a long tradition of opposing one of the most egregious forms of violence against women and girls: female infanticide. The Qur’an denounced female infanticide, a traditional practice present in Arabian society prior to the advent of Islam. This activity will explore the way that the

¹⁹ Anti-Domestic Violence Paper CCMW, by Professor Ayesha Chaudhry and Professor Rumea Ahmed, P. 6.

Qur'an denounces violence. (2 mins)

Instructions for Facilitators:

1. Ask how the Qur'an promotes equality and acknowledges the presence of men's power and privilege. Depending on the answers received from participants, point out the following:
 - a. "Women have rights similar to those [of men] in all that is good, though men assume a position [of power] over [women]." (Q. 2:228)
 - b. As Professor Ayesha Chaudhry and Professor Rumeen noted, "The Qur'an points out that women and men were created from a single soul, and are thus equal in creation (Q. 4:1 and 7:189)."
 - c. There are many laws in the Qur'an that protect the rights of women and girls. (Q. 2:187) and (Q. 30:21) stipulate that women have the freedom to marry whomever they choose. (10 mins)
2. Move into a discussion about the view of Islam on violence against women and girls, by asking participants about the Prophet Mohammed's position on domestic violence.

Depending on answers from participants, point out the following:

1. The Qur'an states that men and women are both "protectors, one of another" (Q. 9:71)
2. As Professor Ayesha Chaudhry and Professor Rumeen Ahmed note: "Besides, any form of domestic violence would violate the many dictates in the Qur'an that champion loving behaviour and women's rights, as well as those that forbid Muslims to hurt, harm or even make fun of one another (Q. 49:10-11)" (P. 2) (10 mins)

In Closing: Facilitators may ask participants the following de-brief questions:

1. Using our faith, how can we promote gender equality in all forms (economic, political, rights)? (5 mins)
2. Reflecting on your faith, are there other ways the Prophet Mohammed advocated for non-violence? (5 mins)
3. What are the benefits of using Islam to advocate for non-violence? (5 mins)

Ending the Activity: Explain that by engaging men and boys in a discussion about violence, participants are honouring the life and messages of the Prophet Mohammed. The use of violence does not allow men and boys to stand in their dignity as human beings. It does not allow them to live authentically within their goodness and heart. (5 mins)

Additional resource:

For more reading about the way that Islam and the Prophet Mohammed advocated for respect and gender equality, please see the CCMW Commissioned the Islamic research paper, by Professor Ayesha Chaudhry and Professor Rumeen Ahmed.

ACTIVITY 16: EMBRACING FEMININITY AND NON-VIOLENT IDEOLOGIES

Time: 30 minutes

Materials Needed: None

Ideal Space: Classroom

Learning Objectives:

1. Participants will learn about shifting gender equality by embracing femininity and non-violent ideologies
2. This activity will explore ways that we can move away from misogyny, sexism, patriarchy and other forms of oppression

Background Information: The Qur'an stands in sharp opposition to misogyny and, in fact, believes that the way men and boys can be in their truest human dignity is by being good men. The Qur'an called for a healthy and evolved masculinity 1400 years ago. As Professor Ayesha Chaudhry and Professor Rumeen Ahmed noted, the Qur'an advocated for an end to misogyny as a way towards a more egalitarian and equal society. It can be argued that the toxic and unhealthy gender norms discussed here destroy all that is feminine, and that the constructs of gender inherently devalue the feminine and promote misogyny: -the hatred of women. The process of 'othering' and hating women actually begins with hating the feminine within ourselves. In many ways, Muslim men and boys have learned to ignore the true roots of their religion, which taught them to love and respect women.

Starting the Activity: Begin the activity by telling participants that this activity, will explore ways to move away from misogyny, sexism, patriarchy and other forms of oppression. To some men and boys, getting called a girl is one of the biggest insults imaginable, and yet we all come from women. Emphasize that in many ways Muslim men and boys have learned to ignore the true roots of their religion which taught them to love and respect women. (5 mins)

Instructions for Facilitators:

1. Begin by asking how men and boys can stand in their best human dignity.
2. Depending on the responses from the participants, highlight the points made by Professor Ayesha Chaudhry and Professor Rumeen Ahmed:
 - a. The Qur'an changes the definition of success, pointing out that truly successful men are those who race and compete in goodness (khayrāt) [2:148, 23:61] and patience [3:200]. This goodness is found not in gaining power, but in serving those without power and lifting them up to equal footing [2:177, 90:11-18, and many more].
 - b. Thus, the Qur'an rails against slavery, misogyny and patriarchy and in 2:228

demands that men work against the structures that disempower women and work toward gender equality.

- c. This will result in the ideal Qur'anic society, in which women and men are protectors of one another [9:71], in which men and women's labour is valued equally [4:124; see also 3:195, 16:97, and 57:12].
 - d. It will also move society towards equality in which women and men are considered fully equal creations of God [4:1, 33:35, 40:40, 49:13, and many others]. (P. 11). (10 mins)
3. Ask participants to identify the obstacles to gender inequality.
Expected answers: Gender norms, a refusal to engage in discussion, remaining under the mistaken impression that gender inequality actually benefits men and boys. (5 mins)

In Closing: Ask what the roots of misogyny are in the practice of Islam, and how we can eliminate misogyny in accordance with the principles of the Qur'an. (5 mins)

Ending the Activity and the Toolkit: Violence against women and girls takes many forms in our world, and causes half the population of the world to live in fear. It is caused by patriarchy and gender inequality, bolstered by social learning mechanisms. If we are standing in our empathy and dignity as men and boys, this is unacceptable. There are positive roles for men and boys to play. There are ways that we can all unlearn power and privilege. By engaging in preventing violence, we can lessen the terrible impacts on not only women and girls, but also ourselves. (5 mins)

ENGAGED FATHER PROGRAMME DEVELOPMENT GUIDE

Developing a positive fatherhood program is a great way to engage members of the community, build capacity, and share positive and inspiring stories about positive father figures. Efforts can be divided into two categories:

1. Building awareness and capacity through education;
2. Recognizing the efforts of fathers to play positive and engaged roles

Building awareness and capacity through education

Many of the activities contained in this toolkit can be used to build capacity amongst father figures. Trainings can be created on numerous topics including but not limited to: consent, healthy relationships, emotional intelligence and supporting survivors.

Recognizing the efforts of fathers to be positive role models

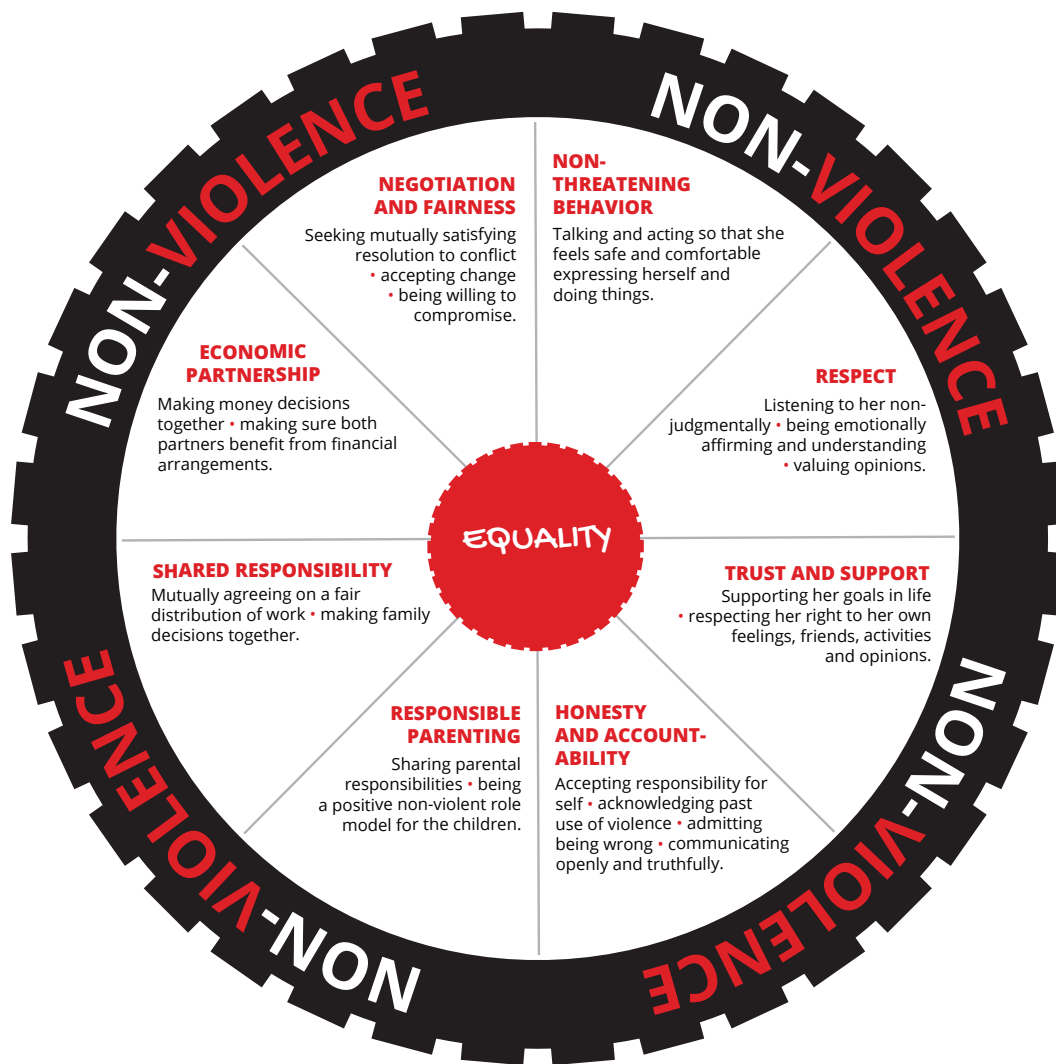
Exceptional fathers need to be seen and recognized, and so putting a call out for stories, and possibly capturing them in digital form is another great way to get started. Capturing their knowledge, wisdom, stories, and efforts to engage in gender-transformative work, can be a great way to promote healthy and positive male role models. Hosting an annual awards banquet or celebration to highlight engaged fathers has the potential to mobilize community members and make fathers feel appreciated for efforts that often go unrecognized. Creating a social media campaign highlighting engaged fathers of the month, could be a great way to increase visibility of efforts and showcase exceptional role models. For more great ideas on how to develop an Engaged Fatherhood Program, please see ***White Ribbon's own It Starts With You. It Stays With Him.*** (<http://www.itstartswithyou.ca/fathers/>)

HANDOUTS

HANDOUT #1: HEALTHY AND UNHEALTHY RELATIONSHIP WHEELS



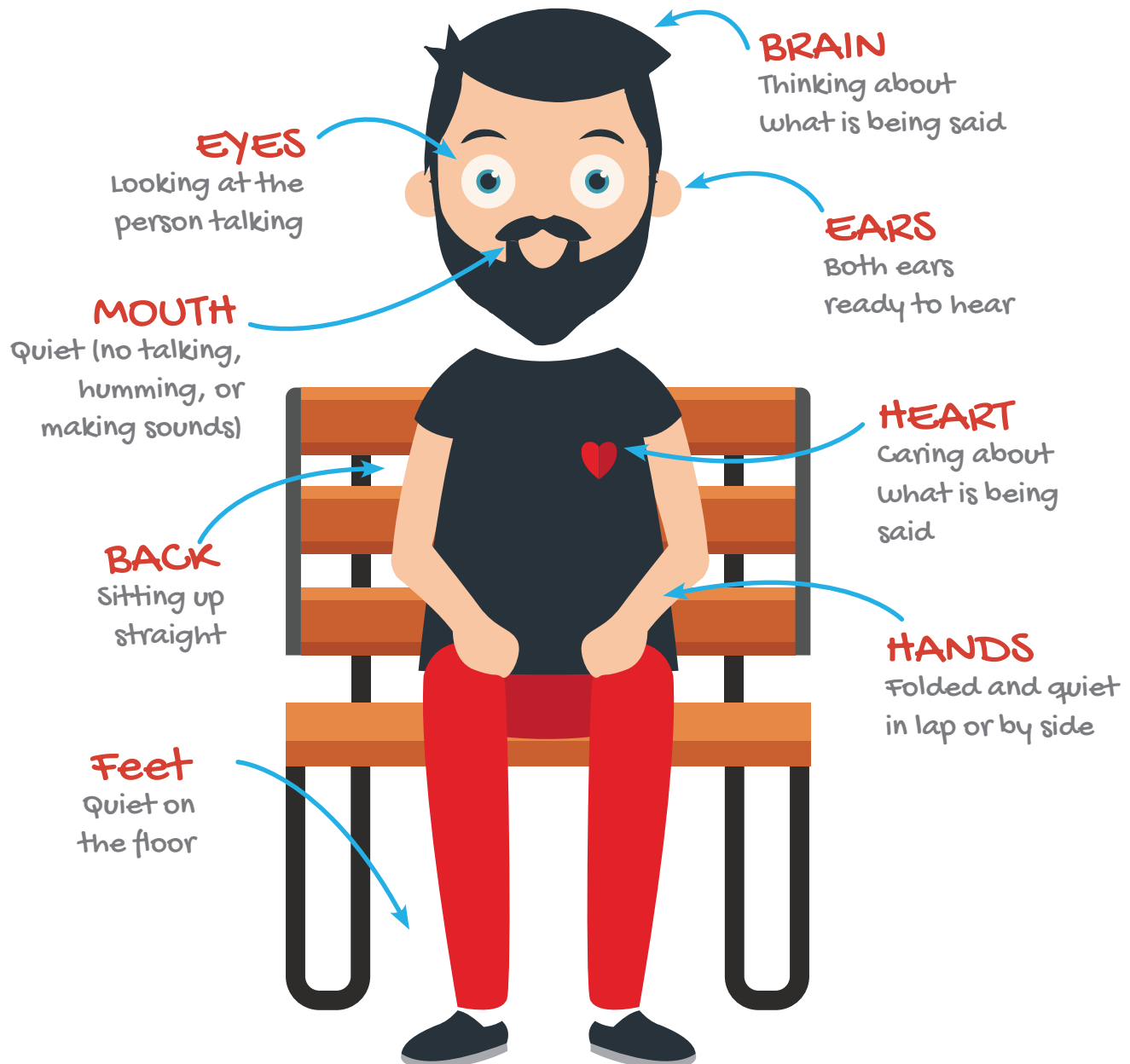
Source: <http://www.reachofmaconcounty.org/attachments/Image/Unhealthy-Vs.-Healthy-Relationship-Wheels-4-Website.gif?template=generic>



Source: <http://www.reachofmaconcounty.org/attachments/Image/Unhealthy-Vs.-Healthy-Relationship-Wheels-4-Website.gif?template=generic>

HANDOUT #2: WHOLE BODY LISTENING

WHOLE BODY LISTENING



Source: <https://www.pinterest.com/pin/351069733428264957/>

HANDOUT #3: NON-VIOLENT COMMUNICATION EXPLAINED

Clearly expressing how **I am**
without blaming or criticizing

Empathically receiving how you are
without hearing blame or criticism

OBSERVATIONS

1. What I observe (*see, hear, remember, imagine, free from my evaluations*) that does or does not contribute to my well-being:
"-When I (see, hear)..."

1. What you observe (*see, hear, remember, imagine, free from your evaluations*) that does or does not contribute to your well-being:
"-When you see/hear..."

(Sometimes unspoken when offering empathy)

FEELINGS

2. How I feel (*emotion or sensation rather than thought*) in relation to what I observe:
"I feel..."

2. How you feel (*emotion or sensation rather than thought*) in relation to what you observe:
"You feel..."

NEEDS

3. What I need or value (*rather than a preference, or a specific action*) that causes my feelings:
"...because I need/value..."

3. What you need or value (*rather than a preference, or a specific action*) that causes your feelings:
"...because I need/value..."

Clearly requesting that which
would enrich my life without demanding

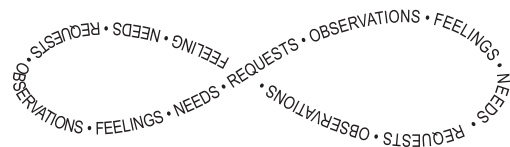
Empathically receiving that which would
enrich your life without hearing any
demand

REQUEST

4. The concrete actions I would like
taken:
"Would you be willing to...?"

4. The concrete actions you would like
taken:
"Would you like...?"

(Sometimes unspoken when offering empathy)



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Source: <http://image.slidesharecdn.com/raisingchildrencompassionatelynonviolentcommunication-130724152313-phpapp02/95/raising-children-compassionatelynonviolent-communication-27-638.jpg?cb=1374679862>

HANDOUT #4: TOP TEN WAYS THAT MEN AND BOYS CAN PREVENT VIOLENCE AGAINST WOMEN AND GIRLS

1. Stand in your truest human dignity and live out your values of respect towards women and girls.
2. Learn more about violence and how to stop it.
3. If you feel you are going to lose control and use violence, get help.
4. Always ask permission before touching another person's body.
5. Be a great role model to other men and boys.
6. Challenge hurtful language, sexist jokes, bullying behaviour and other forms of violence.
7. Believe women when they tell you about experiencing violence and abuse: be an ally.
8. Connect those who have experienced violence to some of the resources included in this toolkit.
9. Trust your intuition. Don't ignore harassment or assault. Think about your own safety before you attempt to confront a situation. If you need to, call 911.
10. Wear a white ribbon and join [Muslims for White Ribbon](#)

HANDOUT #5: FACTSHEET ON VIOLENCE AGAINST WOMEN AND GIRLS

1. Women are four times as likely to be victims of intimate partner homicide than men.²⁰
2. It is estimated that globally one in five women or girls will be the victim of rape or attempted rape in her lifetime.²¹
3. 67% of all Canadians say they personally know at least one woman who has been sexually or physically assaulted.²²
4. One in ten women report having been stalked.²³
5. 80% of human trafficking victims are female, and the average age at which a girl is trafficked into sexual exploitation is 13 years.²⁴
6. In spousal violence, three times as many women as men experience serious violence such as choking, beating, being threatened with a knife or gun, and sexual violence.²⁵
7. Annually, 40,000 individuals are arrested for domestic violence in Canada.²⁶
8. Annually, 90,000 to 100,000 women are admitted to shelters because of domestic violence.²⁷
9. Female Genital Mutilation and Cutting is a problem in Canada. In 2011 alone, 29,000 women immigrated to Canada from countries where it is commonly practiced.²⁸
10. The Canadian Mental Health Association reported that 31% of boys and 21.3% of girls have experienced physical abuse.²⁹
11. One in ten elders experience some form of abuse in their lifetime.³⁰
12. For children, witnessing violence abuse may be just as bad as experiencing it.³¹

20 Zoran Miladinovic and Leah Mulligan, Statistics Canada, Homicide in Canada, 2014. <http://www.statcan.gc.ca/pub/85-002-x/2015001/article/14244-eng.htm>

21 Unite to End Violence Against Women: United Nation's Secretary General's Campaign Fact Sheet, 2006. <http://www.un.org/en/women/end-violence/pdf/VAW.pdf>

22 Angus Reid Omnibus Survey, Canadian Women's Foundation, 2012.

23 Family Violence in Canada: A Statistical Profile 2005 p. 34. (Retrieved from: <http://www.statcan.gc.ca/pub/85-224-x/85-224-x2005000-eng.pdf>)

24 Canadian Women's Foundation Trafficking Task Force, Canadian Women's Foundation, November 2010.

25 Family Violence in Canada: A Statistical Profile 2010, p. 10. (Retrieved from: <http://www.statcan.gc.ca/pub/85-002-x/2012001/article/11643-eng.pdf>)

26 Family Violence in Canada: A Statistical Profile 2009, Canadian Centre for Justice Statistics, Statistics Canada, p. 5. Available: <http://www.regina.ca/resolve/PDFs/Family%20Violence%20in%20Canada%20A%20Statistical%20Profile%202009.pdf>

27 Mohammed Baobaid, Gahad Hamed, Addressing Violence in Canadian Muslim Communities, Muslim Resource Centre for Social Support and Integration, 2010. (Retrieved from: http://www.lfcc.on.ca/MFSP_Manual_2010.pdf)

28 Craig and Marc Kielburger, Female Genital Mutilation is a Canadian Issue Too, 2013. http://www.huffingtonpost.ca/craig-and-marc-kielburger/female-genital-mutilation_b_2813119.html

29 Sarah Boesveld, "One third of Canadians have suffered child abuse, highest rates in the western provinces, study says," April 22, 2014. <http://news.nationalpost.com/news/canada/one-third-of-canadians-have-suffered-child-abuse-highest-rates-in-the-western-provinces-study-says>

30 The Canadian Press, "Elder Abuse Sentences to be Toughened," March 15, 2012. <http://www.cbc.ca/news/politics/elder-abuse-sentences-to-be-toughened-1.1134154>

31 PTSD, Other Disorders Evident in Kids Who Witness Domestic Violence," Eve Bender, Psychiatric News, American Psychiatric Association, June 4, 2004, p. 14. (Retrieved from: <http://psychnews.psychiatryonline.org/doi/10.1176/pn.39.11.0390014a>)

HANDOUT #6: CANADA WIDE SUPPORTS FOR SURVIVORS

Toronto, ON		
Women's Habitat for Etobicoke (416) 252.7949 habitat@womens-habitat.ca	The Women's Centre (905) 847.7413 admin@haltonwomenscentre.org	Toronto Family and Children's Services 416.595.9618 https://familyservicetoronto.org/our-services/programs-and-services/counselling/
Assaulted Women's Helpline (416) 863.0511 info@awhl.org www.awhl.org	Interim Place – Mississauga (905) 403.0864 mail@interimplace.com	Rexdale Community Health Centre (416) 595.9618 reception@rexdalechc.com
Kid's Helpline 1 (800) 668.6868 www.kidshelpphone.ca	Barbra Schlifer Commemorative Clinic www.schliferclinic.com	Scarborough Women's Centre (416) 439.7111 ed@scarboroughwomenscentre.ca
Muslim Community Services – Mississauga (905) 790.1910 info@muslimcommunity.org	Women Against Violence Against Women 24-hour toll-free crisis line: (604) 255.6344 1 (877) 392.7583 stv@wavaw.ca	Halton Family Services (905) 845.3811 ext 106 info@haltonfamilyservices.org
Family Services of Peel (905) 453.5775 fsp@fspeel.org	METRAC (Action on Violence) (416) 392.3135 info@metrac.org	
Ottawa, ON		
Pinecrest-Queensway Community Health Centre 613.820.4922 info@pqchc.com	Interval House of Ottawa 613.234.5181 business@intervalhouseottawa.org	Western Ottawa Community Resource Centre 613.591.3686 info@wocrc.ca

Ottawa, ON		
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
Elizabeth Fry Society of Ottawa 613.237.4755 info@efryottawa.com		
London, ON		
London Mental Health Crisis Service 519.433.2023	London Police Service 519.661.5670	London and District Distress Centre 519.667.6711
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		

Montreal, QC		
Women Aware 514.489.1110	Canadian Association of Sexual Assault Centres 604.876.2622 casac01@shaw.ca	Commission des services juridiques 514.873.3562 info@csj.qc.ca
Aggressions Sexuelles 514.933.9007	Barreau du Quebec 514.866/2490 reference@barreaudemontreal.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 quebecois 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		
Winnipeg, MB		
	Canadian Women's Health Network 204.942.5500 cwhn@cwhn.ca	Institute for International Women's Rights info@iiwrmb.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

Winnipeg, MB		
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, AB		
YWCA Edmonton 780.423.9922 information@ywcaofedmonton.org	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	
Calgary, AB		
Alliance to End Violence 403.283.3013 info@acav.org	Youville Women's Residence 403.242.0244 ed@youville.net	Women's Health Centre/ Women's Health Resource 403.944.2270 whr@albertahealthservices.ca

Calgary, AB		
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@calfarycasa.com		

HANDOUT #7: STATISTICS ON VIOLENCE

1) According to the Canadian Women's Foundation, ____ of all Canadian women over the age of 16 have experienced physical or sexual violence.	
2) According to the Canadian Women's Foundation, ____% of family violence is experienced by women and girls.	
3) According to CCMW's own research, contained in their factsheet on Violence Against Women – Health and Justice for Canadian Muslim Women, ____ of Muslim women in North America indicated they had experienced abuse within their marriages.	
4) In ____% of the documented cases, those forced to marry were under the age of 19.	
5) Women make up ____% of partner homicides	
6) Men make up ____% of partner homicides	
7) In a 2013 report by South Asian Legal Clinic Ontario (SALCO) , it was shown that of 219 documented cases of forced marriage in Ontario, ____ were Muslim.	
8) According to Statistics Canada, women's risk of violent victimization was about ____% higher than men's in 2014, according to self-reported data from the General Social Survey on Victimization.	
9) According to Statistics Canada, women are ____ times more likely to report a sexual assault to Police than men.	
10) According to White Ribbon's Ontario Men's study, ____% of men think violence against women and girls is a concern to them.	
11) According to White Ribbon's Ontario Men's study ____% of men disagree that if a woman wears provocative clothing, she's putting herself at risk for rape.	
12) The Canadian Mental Health Association reported that ____% of girls reported physical child abuse.	
13) The Canadian Mental Health Association reported that ____% of boys reported physical child abuse.	

Answer key:

Half	35%	103	94%	31%
7/10	80%	20%	89%	
1/3	20%	10	21%	

HANDOUT #8: CORE ACTIONS MEN AND BOYS CAN TAKE TO BUILD CONSENT

1. Embed consent into all your relationships.
2. Question sexual assault, harassment, violence and abuse, forced marriage, FGM/C, and all forms of violence against women and girls.
3. Build the expectation of consent in children and for children. For example, children don't have to hug adults.
4. Make sure consent is enthusiastic and on-going
5. Consent is a two-way street. Everyone has the right to expect someone to ask permission. Men and boys can encourage everyone to expect it in their own lives.
6. Practice the 20-minute consent conversation you will have with your son at <http://www.whiteribbon.ca/news/20minutesofaction4change/>

HANDOUT #9: WAYS MEN AND BOYS BENEFIT FROM GENDER EQUALITY

1. Increased involvement with children because men get to stay home more and enjoy more paternal benefits, including potentially being a stay at home parent.
2. The future of men's daughters and sons is better! Women will have more career options and economic independence. This can lead to happier families.
3. Economies grow when women stand on equal footing with men. This benefits all of us!
4. Men and boys can live more authentic lives free from violence themselves and better articulate their emotions with other men, boys, women and girls.
5. In more gender equal societies, men experience less depression, violence, suicide and divorce.

EVALUATION TOOL FOR FACILITATORS

1. Please rate your change in understanding of the historical and social root causes of violence against women and girls (currently versus previous to the activity)
1 (no change), 3 (minimal), 5 (significant change)
2. If there was a change, was the change positive or negative?
Yes No Unsure
3. Has your knowledge and awareness about healthy relationships increased?
Yes No Unsure
4. Do you feel more comfortable to communicate more effectively?
Yes No Unsure
5. Did the activity enhance your understanding of why consent is important in all of our relationships? Please select the statement that best fits your experience.
 - a. Yes, I understand much better why consent is important
 - b. No, I already thought consent was important
 - c. No, I still do not feel consent is important
 - d. I'm not sure
6. To what extent do you feel motivated to promote gender equality in your community?
 - a. Very motivated
 - b. Motivated
 - c. Not motivated
7. Do you feel better equipped to prevent violence against women and girls?
 - a. Yes
 - b. No
 - c. Unsure
8. Do you feel equipped to respond to incidences of violence against women and girls? Please select the statement that best fits your experience.
 - a. Yes
 - b. No
 - c. Unsure

9. Do you feel better equipped after doing the activities from this toolkit?
- a. Less
 - b. More
 - c. The same
10. Select the statement you believe most in:
- a. I strongly believe there is a positive role for men and boys to end violence against women and girls
 - b. I believe men and boys can play a positive role but I'm not sure how
 - c. I do not believe men and boys can play a positive role
11. Select any strategies you think you will use to adopt healthy masculinity in your personal life:
- a. Express my feelings and emotions in communication with others
 - b. Ask for consent wherever possible
 - c. Help men and boys be authentic and not live within the Manbox
12. Select any strategies you think you will use to inspire other men and boys in your community to prevent violence against women and girls and promote gender equality:
- a. Speak out against violence against women and girls
 - b. Speak out when you hear degrading and sexist comments about women
 - c. Speak out when you see or hear sexual harassment
 - d. Advocate for gender equality
 - e. Speak to men and boys about unhealthy relationship patterns you see, and advocate that they seek support and resources
13. What actions will you take to prevent violence against women and girls?
- a) _____
 - b) _____
 - c) _____
 - d) _____

RECOMMENDED READINGS

Ayesha Chaudhry and Professor Rumea Ahmed, "Anti Domestic Violence Paper CCMW."

Max Fisher, "The Real Roots of Sexism in the Middle East", 2012. <http://www.theatlantic.com/international/archive/2012/04/the-real-roots-of-sexism-in-the-middle-east-its-not-islam-race-or-hate/256362/>

Melissa Jelsten, 'You Can Either Have Your Friends And Your Family, Or You Can Have Me,' 2014, P. 1. http://www.huffingtonpost.com/2014/09/12/why-didnt-you-just-leave-isolation_n_5806280.html

White Ribbon's Male Role Model program- It Starts With You: <http://www.itstartswithyou.ca/product/im-a-male-model-brochures-set-of-4/>

APPENDIX

APPENDIX 1: SAMPLE WORKSHOP AGENDA (4 HOURS)

Welcome and Icebreaker	10 mins
Review Workshop Objectives and Ground Rules	10 mins
Facilitator Introduction and Canadian Council for Muslim Women Overview	10 mins
<ul style="list-style-type: none">• Why does the issue of violence against women and girls matter to you?• Brief bio• Overview of CCMW and objectives of the toolkit	
Learning about the issues: Background on violence against women and girls in Canada	5 mins
Activity 2: Unpacking and Defining Lived Experiences	1 hour
Break	15 mins
Activity 6: Exploring and Deconstructing Gender Norms	1 hour 15 mins
Activity 15: The Role of Islam in Preventing Violence	45 mins
Distribute evaluation and ask participants to complete it	5-10 mins
Closing Thoughts	5 mins

Suggested workshop length: 2 – 2.5 hours

COMMUNITY WORKSHOP ONE

Welcome and Overview of workshop 20 mins

- Introduction of facilitators and participants
- Overview of CCMW and this project
- Objectives for this workshop (to be taken from toolkit)

Unpacking and defining lived experiences (Module One, Activity 2) 60 mins

Impacts of violence (Module One, Activity 4) 45 mins

Close 20 mins

- Summarize goals of project
- Suggest further learning/workshop opportunities

Total Time: 1 hr 20 mins

COMMUNITY WORKSHOP TWO

Welcome and Overview of workshop 20 mins

- Introduction of facilitators and participants
- Overview of CCMW and this project
- Objectives for this workshop (to be taken from toolkit)

Exploring and deconstructing gender norms and stereotypes (Module Two, Activity 6) 1 hr 10 mins

The Role of Islam in preventing violence (Module Four, Activity 15) 45 mins

Close 15 mins

- Summarize goals of project
- Suggest further learning/workshop opportunities

Total time: 1 hr 30 mins

SCHOOL WORKSHOP ONE

Welcome and Overview of workshop	10 mins
<ul style="list-style-type: none">• Introduction of facilitators• Goals of the project• Objectives for this workshop (to be taken from toolkit)	
Building common ground: understanding violence & accountability (Module One, Activity 1)	60 mins
Understanding the roots of violence (Module One, Activity 3)	45 mins
Close	20 mins
<ul style="list-style-type: none">• Review goals of project• Suggest further learning/workshop opportunities	
Total time:	2 hrs 15 mins

SCHOOL WORKSHOP TWO

Welcome and Overview of workshop	10 mins
<ul style="list-style-type: none">• Introduction of facilitators• Goals of the project• Objectives for this workshop (to be taken from toolkit)	
Exploring gender stereotypes (Module Two, exercise 7)	60 mins
Identifying signs of healthy and unhealthy relationships (Module Three, Activity 9)	60 mins
Close	20 mins
<ul style="list-style-type: none">• Review goals of project• Suggest further learning/workshop opportunities	
Total time:	2 hrs 30 mins

MOSQUE WORKSHOP ONE

Welcome and Overview of workshop 20 mins

- Introduction of facilitators and participants
- Overview of CCMW and this project
- Objectives for this workshop (to be taken from toolkit)

Understanding the roots of violence (Module One, Activity 3) 45 mins

The role of Islam in preventing violence against women 45 mins

(Module Four, Activity 15)

Close 20 mins

- Summarize goals of project
- Suggest further learning/workshop opportunities

Total time: 2 hrs 10 mins

MOSQUE WORKSHOP TWO

Welcome and Overview of workshop 20 mins

- Introduction of facilitators and participants
- Overview of CCMW and this project
- Objectives for this workshop (to be taken from toolkit)

Understanding the roots of violence (Module One, Activity 3) 45 mins

Embracing femininity and non-violent ideologies 30 mins

(Module Four, Activity 16)

Close 20 mins

- Summarize goals of project
- Suggest further learning/workshop opportunities

Total time: 1 hr 45 mins

APPENDIX 2: LAWS RELATED TO VIOLENCE AGAINST WOMEN

Author: Pamela Cross

In Canada, there are criminal and family laws that address the issue of violence against women.

These laws focus on both violence within the family – often called domestic violence – as well as sexual violence, which can happen within the family or in the community.

It is important for everyone to be aware of these laws: victims of violence should know what protections are in place for them (and what some of the limitations on those protections are) and people engaging in abusive behaviours should know that there can be significant legal consequences for their actions.

This is a very brief overview of criminal and family law as they relate to violence against women.

Criminal law exists to determine whether or not the accused person is guilty of the crime with which s/he has been charged. Some common charges in violence against women situations are:

1. Assault
2. Assault with a weapon
3. Aggravated assault
4. Uttering threats
5. Criminal harassment (stalking)
6. Forcible confinement
7. Sexual assault
8. Sexual assault with a weapon
9. Aggravated sexual assault

All of these offences (charges) appear in the Criminal Code, which is where all activities that are against the law in Canada can be found. These laws apply to everyone, no matter where in Canada you live.

Anyone charged with a criminal offence is presumed to be innocent until they have been proven guilty beyond a reasonable doubt, which means that the judge or jury must believe there is no reasonable explanation for what has happened other than that the accused person committed the offence.

Criminal court is about our accountability to one another; to our community and society.

Anyone charged with a criminal offence is charged by the police not by the victim of the crime. It is a Crown Attorney (a lawyer who works for the state) who prosecutes the person who has been charged, not a lawyer hired by the victim of the crime. A judge or jury decides whether or not the accused person is guilty and, if s/he is, the judge decides what is an appropriate penalty. The penalty should provide both an individual deterrent (that is, stop this person from breaking the law again) and a general deterrent (that is, send a message to the community that this behavior is not acceptable).

When a woman calls the police after her spouse has assaulted her, the police will make all the decisions about whether or not her spouse will be charged. Even if the woman does not want her spouse charged, the police will charge him if they believe there is enough evidence. Even if she wants him charged, if the police do not think there is enough evidence they will not lay a charge.

The woman does not get to make this decision – once the call has been made to the police, she has no power over what will happen.

If the woman's spouse is charged and the case goes to trial, she does not have a lawyer. The Crown Attorney is not her lawyer, and anything she tells the Crown Attorney will be shared with her spouse. Her role in criminal court is to testify as needed by the Crown Attorney. If she refuses to testify, she could be charged herself.

If the accused person is found guilty, s/he will face consequences for their actions:

1. If the offence is considered not very serious and if the accused has no prior criminal record, s/he may receive a discharge. This means that, although the person was found guilty, s/he will not have a criminal record
2. The accused may be placed on probation with some restrictions on his/her activities. For example, s/he may be required to attend a program for people who have abused their partner; s/he may be prohibited from having contact with her/his partner for a period of time; there may be a requirement that the person not consume alcohol or drugs; the person may have to hand over any weapons
3. The person may be sent to jail and then placed on probation

Family court exists to help families make a plan for what they will do once the parents separate. It is not about guilt or innocence or punishment. Key issues that are resolved in family court are:

1. Custody and access of children
2. Financial support for the children
3. Financial support for one spouse to be paid by the other
4. Division of property, assets and debts
5. Restraining/protection orders where there are safety issues
6. Exclusive possession of the matrimonial home where there are safety issues and the two people cannot agree on who should get to stay in the family home
7. Divorce

There is only one federal family law – the Divorce Act. This applies to anyone seeking a divorce in Canada, regardless of where they live now or where they lived when they got married. The Divorce Act also deals with custody, access, support and division of property issues, but not with restraining/protection orders.

Each province and territory has its own system of family laws that deals with all of the above issues. While these laws are all different in name, form and organization, they are very similar in terms of content. These laws deal with everything the Divorce Act deals with except divorce, and also deal with restraining/protection orders. People who are not married must use the provincial laws to resolve their family law dispute. People who are married and who do not want to get a divorce can use the provincial laws as well.

Both people are equally involved in a family law case. Both can have lawyers if they wish; both can apply for assistance to pay for their lawyer through Legal Aid Ontario. There is no Crown Attorney, and police are not often involved in a family court case.

The standard of proof in family court is “on a balance of probabilities.” This is considered an easier standard of proof than the criminal court standard of beyond a reasonable doubt. The judge has to find one person’s story more believable than the other person’s story.

Domestic violence plays a role in family court proceedings, most often in cases involving custody and access and restraining orders.

The laws in each province about custody and access require judges to use “the best interests of the child test” to decide how the children should be cared for. In some but not all provinces and territories, this legislation sets out specific provisions that say judges must consider the presence of family violence as part of the best interests test. Even when there is violence within the family, it is only one of several factors that the judge must consider.

The provinces and territories have laws to help a woman be protected from her spouse if he has been abusive during the relationship. In some provinces, these are called restraining orders; in others, they are called protection orders. The process to be followed to get one of these orders varies from one part of the country to another. However, they all offer similar protection and they all require the person applying for the order to establish that she has a reasonable basis to fear for her safety. A history of domestic violence, especially if it is coupled with ongoing abuse and threats, including stalking, after separation, is important evidence for a woman to provide if she is applying for a restraining/protection order.

1 <http://ccmw.com/wp-content/uploads/2013/09/Violence-Against-Women-and-Girls-in-the-Family-Factsheet-EN.pdf>

2 Rachel, Brown. “Against Their Will: Inside Canada’s CEFMs,” January 5, 2015.

3 Homicide in Canada, 2014, Statistics Canada, Table 6. In 2014, 67 women were killed by their intimate partners; this number divided by 365 days in the year comes out to 5.4. Available: <http://www.statcan.gc.ca/pub/85-002-x/2015001/article/14244/tbl/tbl06-eng.htm>

4 Criminal Victimization in Canada, 2014, Statistics Canada. Available at: <http://www.statcan.gc.ca/pub/85-002-x/2015001/article/14241-eng.htm>

5 Infographic: Family Violence in Canada, Statistics Canada. Available at: <http://www.statcan.gc.ca/pub/11-627-m/11-627-m2016001-eng.htm>

6 <http://news.nationalpost.com/news/canada/one-third-of-canadians-have-suffered-child-abuse-highest-rates-in-the-western-provinces-study-says>

ABOUT THE CONSULTANT

PAMELA CROSS

Pamela Cross is a feminist lawyer; a well-known and respected expert on violence against women and the law for her work as a researcher, writer, educator and trainer. She is the Legal Director of Luke's Place Support and Resource Centre in Durham Region, where she leads the organization's provincial projects, including research, training and advocacy. She is also a member of the teaching faculty with the National Judicial Institute, where she plans and delivers educational programs on violence against women to Canadian judges and has recently completed the development of violence against women curriculum for law schools in a project with the Law Commission of Ontario.

Pamela has worked with the Canadian Council of Muslim Women, most notably as the co-author of "Muslim and Canadian Family Laws: A Comparative Primer" and as the author of "Violence Against Women: Health and Justice for Canadian Women," as well as delivering workshops on family law to CCMW members.

Pamela's most recent paper is "When Shared Parenting and the Safety of Women and Children Collide," published in September 2016.

In her role as Luke's Place Legal Director, Pamela is the lead trainer for Ontario's Family Court Support Workers, providing both in-person and online training and support for approximately 100 frontline workers who assist abused women in family court. She is currently developing and delivering domestic violence awareness training for all Legal Aid Ontario staff, clinics and per diem and panel lawyers. She is also a member of the Violence Against Women Roundtable, which provides guidance to the provincial government on this issue.

Pamela is a 2015 recipient of the Attorney General's Victim Services Award of Distinction for her work on the issue of violence against women.

She is a frequent speaker at provincial, national and international conferences.

For more information
contact us:

Canadian Council of Muslim Women

PO Box 154, Ganaonque, ON, K7G 2T7
T: (613) 382-2847 | E: info@ccmw.com
W: www.ccmw.com

 CCMWNational |  @CCMWCANADA

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