



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



#MUSLIMMENSAYNO2VAW

ENGAGING  
MEN & BOYS TO  
**End  
Violence**  
IN THE FAMILY  

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**Toolkit**

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to End Violence in the Family”**.

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## 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](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."<sup>18</sup>

**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's 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.<sup>19</sup>

**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

<sup>19</sup> 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 Ahmed 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

**D**eveloping 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/>)



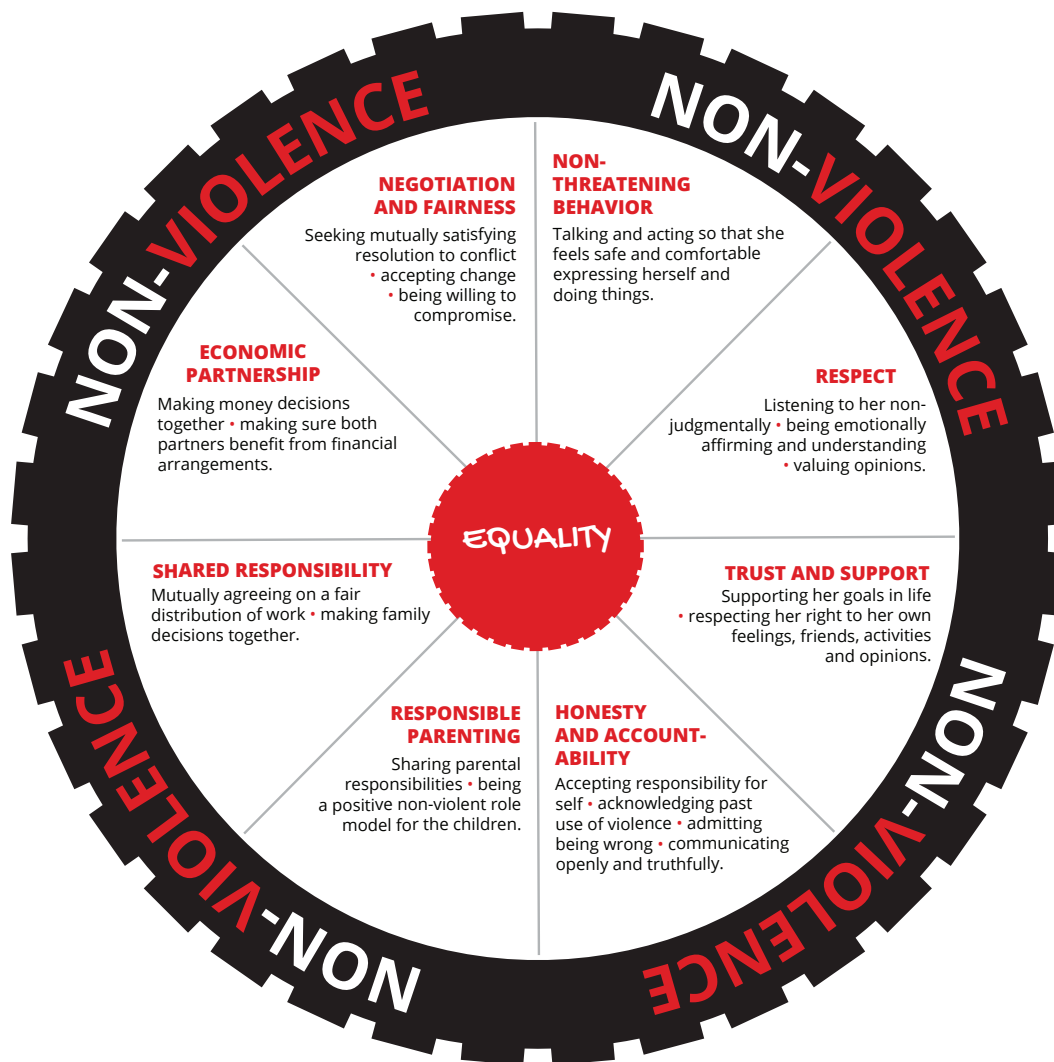
# HANDOUTS

## HANDOUT #1: HEALTHY AND UNHEALTHY RELATIONSHIP WHEELS



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

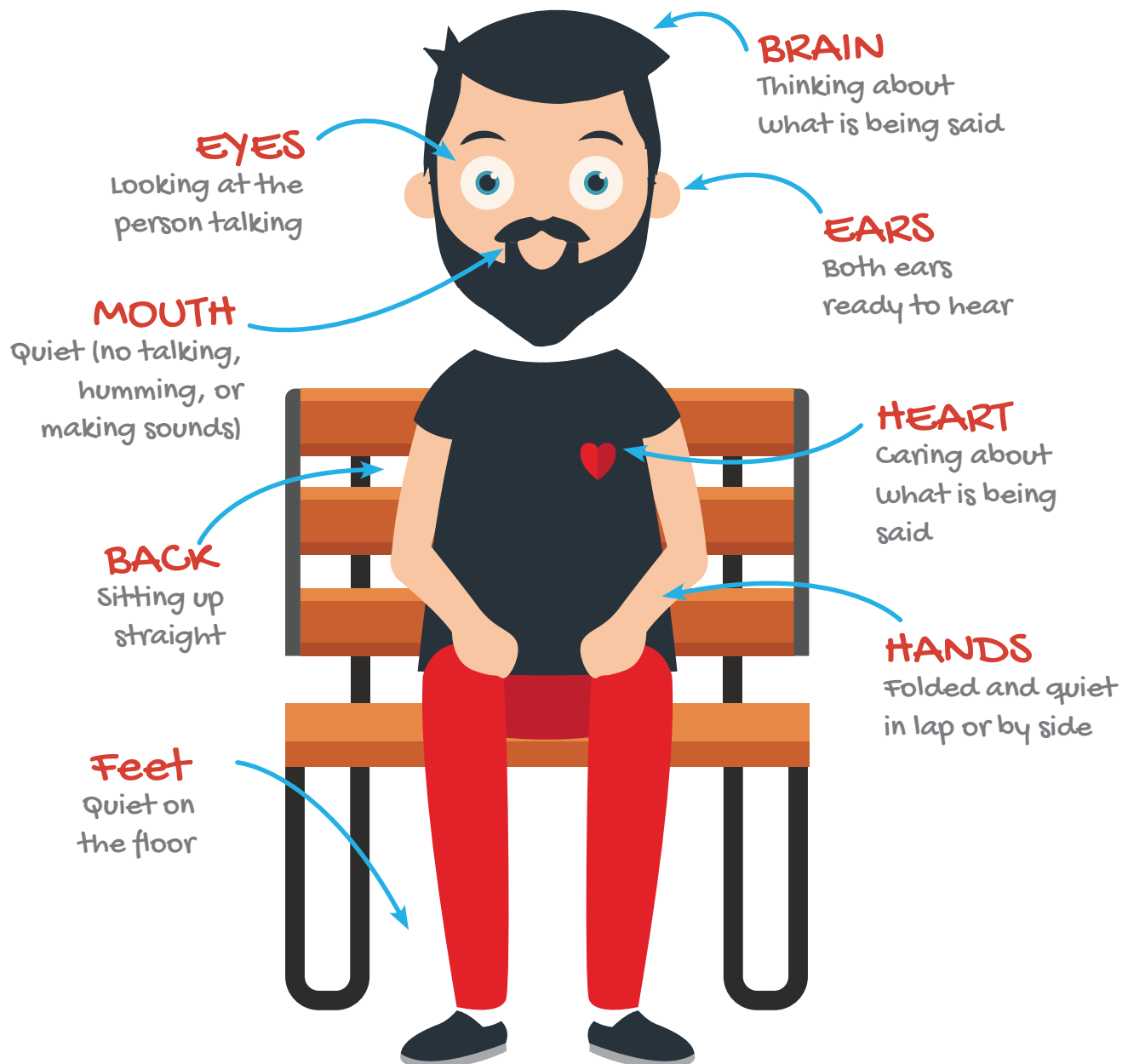




Source: <http://www.reachofmaconcounty.org/attachments/Image/Unhealthy-Vs.-Healthy-Relationship-Wheels-4-Website.gif?template=generic>

## 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

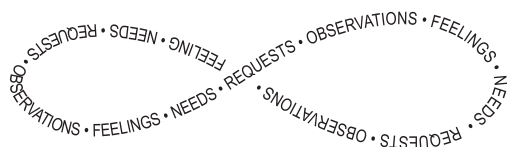
Empathically receiving that which would  
enrich your life without hearing any  
demand

### 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-compassionatelynonviolentcommunication-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.<sup>20</sup>
2. It is estimated that globally one in five women or girls will be the victim of rape or attempted rape in her lifetime.<sup>21</sup>
3. 67% of all Canadians say they personally know at least one woman who has been sexually or physically assaulted.<sup>22</sup>
4. One in ten women report having been stalked.<sup>23</sup>
5. 80% of human trafficking victims are female, and the average age at which a girl is trafficked into sexual exploitation is 13 years.<sup>24</sup>
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.<sup>25</sup>
7. Annually, 40,000 individuals are arrested for domestic violence in Canada.<sup>26</sup>
8. Annually, 90,000 to 100,000 women are admitted to shelters because of domestic violence.<sup>27</sup>
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.<sup>28</sup>
10. The Canadian Mental Health Association reported that 31% of boys and 21.3% of girls have experienced physical abuse.<sup>29</sup>
11. One in ten elders experience some form of abuse in their lifetime.<sup>30</sup>
12. For children, witnessing violence abuse may be just as bad as experiencing it.<sup>31</sup>

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.uregina.ca/resolve/PDFs/Family%20Violence%20in%20Canada%20A%20Statistical%20Profile%20%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](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](http://www.huffingtonpost.ca/craig-and-marc-kielburger/female-genital-mutilation_b_2813119.html)

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

Ottawa, ON		
Family Services Ottawa 613.725.3601 ext. 0 <a href="mailto:fsfo@familyservicesottawa.org">fsfo@familyservicesottawa.org</a>	Immigrant Women Services Ottawa 613.729.3145 <a href="mailto:vivian@immigrantwomenservices.com">vivian@immigrantwomenservices.com</a>	Ottawa Legal Information Centre 613.842.7462 <a href="mailto:info@legalinfocentre.ca">info@legalinfocentre.ca</a>
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 <a href="mailto:info@eorc-creo.ca">info@eorc-creo.ca</a>
Elizabeth Fry Society of Ottawa 613.237.4755 <a href="mailto:info@efryottawa.com">info@efryottawa.com</a>		
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 <a href="mailto:info@lawc.on.ca">info@lawc.on.ca</a>
Sexual Assault Centre London 519.438.2272 <a href="mailto:sacl@sacl.ca">sacl@sacl.ca</a>	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 <a href="mailto:info@wrrcsa.org">info@wrrcsa.org</a>	Family Services Thames Valley 519.433.0183 <a href="mailto:fstv@familyservicethamesvalley.com">fstv@familyservicethamesvalley.com</a>	Daya Counselling Centre 519.434.0077 <a href="mailto:info@dayacounselling.on.ca">info@dayacounselling.on.ca</a>
Changing Ways 519.438.9869 <a href="mailto:changingways@changingways.on.ca">changingways@changingways.on.ca</a>		

Montreal, QC		
Women Aware 514.489.1110	Canadian Association of Sexual Assault Centres 604.876.2622 <a href="mailto:casac01@shaw.ca">casac01@shaw.ca</a>	Commission des services juridiques 514.873.3562 <a href="mailto:info@csj.qc.ca">info@csj.qc.ca</a>
Aggressions Sexuelles 514.933.9007	Barreau du Quebec 514.866/2490 <a href="mailto:reference@barreaudemontreal.qc.ca">reference@barreaudemontreal.qc.ca</a>	Crime Victims Assistance Centre 1.866.532.2822
Regroupement des Maisons our Femmes Victimes de Violence Conjugale 514.878.9134 <a href="mailto:info@maisons-femmes.qc.ca">info@maisons-femmes.qc.ca</a>	Regroupment quebecois des CALACS 514.529.5252 <a href="mailto:info@rqcalacs.qc.ca">info@rqcalacs.qc.ca</a>	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 <a href="mailto:sos@sosviolenceconjugale.ca">sos@sosviolenceconjugale.ca</a>
Tel-Jeunes 514.288.1444 <a href="mailto:info@teljeunes.com">info@teljeunes.com</a>		
Winnipeg, MB		
	Canadian Women's Health Network 204.942.5500 <a href="mailto:cwhn@cwhn.ca">cwhn@cwhn.ca</a>	Institute for International Women's Rights <a href="mailto:info@iiwrmb.ca">info@iiwrmb.ca</a>
Manitoba Association of Women's Shelters 1.877.977.0007	Sexual Assault Crisis Line 204.786.8631	Southern Chiefs Organization Inc. 204.946.1869 <a href="mailto:shauna.fontaine@scoinc.mb.ca">shauna.fontaine@scoinc.mb.ca</a>
Evolve Family Violence Counselling  204.784.4090 <a href="mailto:nchammartin@klinik.mb.ca">nchammartin@klinik.mb.ca</a>	NorWest Co-op Community Health  204.938.5900	Bergen and Associates Counselling 204.275.1045 <a href="mailto:admin@cobcounselling.ca">admin@cobcounselling.ca</a>



Winnipeg, MB		
The Couples Counselling Project, The University of Manitoba 204.790.7221 <a href="mailto:couples@cc.umanitoba.ca">couples@cc.umanitoba.ca</a>	Victim Services (Manitoba Justice) Domestic Violence Intervention Unit 204.945.6851	Cornerstone Counselling Service 204.663.0050 <a href="mailto:epullman@cornerstonecounselling.ca">epullman@cornerstonecounselling.ca</a>
The Salvation Army Correctional and Justice Services 204.949.2100 <a href="mailto:dianna_bussey@sacorrections.ca">dianna_bussey@sacorrections.ca</a>	Bravestone Centre 204.275.2600 <a href="mailto:info@bravestonecentre.ca">info@bravestonecentre.ca</a>	
Edmonton, AB		
YWCA Edmonton 780.423.9922 <a href="mailto:information@ywcaofedmonton.org">information@ywcaofedmonton.org</a>	Alberta Council of Women's Shelters 780.456.7000 <a href="mailto:voice@acws.ca">voice@acws.ca</a>	Edmonton Family Violence Centre 780.439.4635 <a href="mailto:intake@edmontonfamilyviolence.ca">intake@edmontonfamilyviolence.ca</a>
Edmonton Mennonite Centre for Newcomers 780.424.7709 <a href="mailto:info@emcn.ab.ca">info@emcn.ab.ca</a>	Edmonton Region Immigrant Employment Council 780.497.8866 <a href="mailto:info@eriec.ca">info@eriec.ca</a>	Hope Mission 780.422.2018 <a href="mailto:reception@hopemission.ca">reception@hopemission.ca</a>
Indo Canadian Women's Association 780.490.0477 <a href="mailto:info@icwaedmonton.org">info@icwaedmonton.org</a>	Sexual Assault Centre of Edmonton 780.423.4102 <a href="mailto:info@sace.ab.ca">info@sace.ab.ca</a>	Support Group for Women's Issues 780.495.9881 <a href="mailto:marie-helene.prescott@edmonton.ca">marie-helene.prescott@edmonton.ca</a>
University of Alberta: Sexual Assault Centre 780.492.9771 <a href="mailto:sexualassaultcentre@ualberta.ca">sexualassaultcentre@ualberta.ca</a>	WIN House 780.471.6709	
Calgary, AB		
Alliance to End Violence 403.283.3013 <a href="mailto:info@acav.org">info@acav.org</a>	Youville Women's Residence 403.242.0244 <a href="mailto:ed@youville.net">ed@youville.net</a>	Women's Health Centre/ Women's Health Resource 403.944.2270 <a href="mailto:whr@albertahealthservices.ca">whr@albertahealthservices.ca</a>

Calgary, AB		
Peer Support Services for Abused Women 403.234.7337 <a href="mailto:info@pssaw.org">info@pssaw.org</a>	La societe des dames de Sainte-Famille 403.228.3619 <a href="mailto:sfamilled@shaw.ca">sfamilled@shaw.ca</a>	Discovery House Family Violence Prevention 403.670.0467 <a href="mailto:sheter@discoverhouse.ca">sheter@discoverhouse.ca</a>
Centre for Newcomers 403.569.3325 <a href="mailto:newcomers@centrefornewcomers.ca">newcomers@centrefornewcomers.ca</a>	Calgary Women's Health Collective 403.265.9590	Calgary Women's Emergency Shelter 403.234.7233 <a href="mailto:info@cwes.ca">info@cwes.ca</a>
Calgary Immigrant Women's Association 403.263.4414 <a href="mailto:director@ciwa-online.com">director@ciwa-online.com</a>	Calgary Domestic Violence Collective <a href="mailto:sjackson@endviolence.ca">sjackson@endviolence.ca</a>	Calgary Counselling Centre 403.691.5991 <a href="mailto:contactus@calgarycounselling.com">contactus@calgarycounselling.com</a>
Calgary Communities Against Sexual Abuse 403.237.6905 <a href="mailto:info@calfarycasa.com">info@calfarycasa.com</a>		

## 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 is 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 Rumeen 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](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"><li>• Why does the issue of violence against women and girls matter to you?</li><li>• Brief bio</li><li>• Overview of CCMW and objectives of the toolkit</li></ul>	
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

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

## SCHOOL WORKSHOP TWO

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

## MOSQUE WORKSHOP ONE

<b>Welcome and Overview of workshop</b>	20 mins
<ul style="list-style-type: none"><li>• Introduction of facilitators and participants</li><li>• Overview of CCMW and this project</li><li>• Objectives for this workshop (to be taken from toolkit)</li></ul>	
<b>Understanding the roots of violence (Module One, Activity 3)</b>	45 mins
<b>The role of Islam in preventing violence against women (Module Four, Activity 15)</b>	45 mins
<b>Close</b>	20 mins
<ul style="list-style-type: none"><li>• Summarize goals of project</li><li>• Suggest further learning/workshop opportunities</li></ul>	
<b>Total time:</b>	<b>2 hrs 10 mins</b>

## MOSQUE WORKSHOP TWO

<b>Welcome and Overview of workshop</b>	20 mins
<ul style="list-style-type: none"><li>• Introduction of facilitators and participants</li><li>• Overview of CCMW and this project</li><li>• Objectives for this workshop (to be taken from toolkit)</li></ul>	
<b>Understanding the roots of violence (Module One, Activity 3)</b>	45 mins
<b>Embracing femininity and non-violent ideologies (Module Four, Activity 16)</b>	30 mins
<b>Close</b>	20 mins
<ul style="list-style-type: none"><li>• Summarize goals of project</li><li>• Suggest further learning/workshop opportunities</li></ul>	
<b>Total time:</b>	<b>1 hr 45 mins</b>

## 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.



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