

# **Isolated, Afraid and Forgotten:**

## **The Service Delivery Needs and Realities of Immigrant and Refugee Women Who Are Battered**

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December 1990

Findings and opinions expressed are those of the  
researchers and not necessarily those of the Department.

Cat. H72-21/78-1992E  
ISBN 0-662-19936-7



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# Acknowledgement

This monograph is a partial expression of the knowledge, sensitivity and commitment of many women and men working to help immigrant and refugee women who are battered, their children and other family members.

The authors would like to thank all those who gave their time so generously and who shared their knowledge so openly. In particular, we would like to thank Education Wife Assault for their assistance in identifying many of the programs we contacted for this paper, Queenie Hum at Chinese Family Services in Montreal for the hours she spent discussing issues and problems affecting immigrant and refugee women, and the National Organization of Immigrant and Visible Minority Women of Canada for their cooperation and assistance.

The dedication of all those interviewed was moving. Their perceptiveness painted a vivid picture of the vital need for more services for immigrant women who are battered, for their children and for their other family members.

# Preamble

The information used in the preparation of this paper was gathered in the summer of 1990. Since then, Employment and Immigration Canada (EIC) has produced informational material, both written and audio-visual, which includes specific information on women's rights, roles and responsibilities. Additionally, Canada has for the first time entered into an agreement with the International Organization of Migration (IOM) to ensure delivery of language and orientation services overseas to Canada-bound immigrants. The courses are offered in English and French, and are already operational in Austria, Greece, Italy, Hong Kong and Thailand. Particular attention is being paid to reach a balanced gender participation in the classrooms and the referral of children is also encouraged.

The introduction of these programs and policies may mean that some of the concerns expressed by the women and men interviewed for the paper are now being addressed. The Clearinghouse was therefore left with the dilemma of whether or not to commission a new study to ensure that the information included would be timely.

After much thought, the decision was made to include the issues raised by all who agreed to be interviewed for this study, even though they may not all be current concerns, to put these issues in the context of the current policies and programs where applicable. The staff of the Clearinghouse hope that the frustration, pain and hope expressed by those interviewed will help to highlight how far we have come and also point to the distance we still must go to sensitively meet the service delivery needs of immigrant and refugee women who are battered.

The Staff of the National  
Clearinghouse on Family Violence

# Introduction

Isolation is a fact of life for all women who are battered. For immigrant and refugee women, however, the isolation of abuse is compounded by language and cultural barriers, racism and the fact that many immigrant and refugee women are far from their friends and their extended families.

Immigrant and refugee women who are battered share all the problems of non-immigrant women abused by their partners. But for these women, the problems are magnified many times by the loneliness, strangeness and newness of their environment. As the Calgary Coalition on Family Violence put it:

In addition to the factors which are associated with wife abuse in non-immigrant families, immigrant families experience linguistic and cultural isolation, changes in occupation and vocation, intergenerational conflict, culture shock, the unavailability of supportive relationships, the inversion of traditional family roles and the general crisis of adaptation.<sup>1</sup>

The needs arising from the complex and varied problems experienced by immigrant and refugee women who are battered demand an equally complex and varied range of responses. But do these special services exist? Are mainstream service providers aware of the unique problems of immigrant and refugee women? Where do women far from their cultures, friends and families turn when they are battered?

# Purpose and Approach of this Monograph

## Purpose

The purpose of this monograph is to begin to answer these questions, by providing a very preliminary overview of the needs of immigrant and refugee women who are battered, the range of non-government services available to meet these needs, as well as some of the issues and barriers that challenge those attempting to provide effective services to immigrant and refugee women and their families.

It is hoped that this report will:

- a. provide some information, support, and ideas for women and men who work with immigrant and refugee women who are abused;
- b. help encourage the development of more in-depth research, appropriate policies and strategies to meet the needs of these women; and
- c. stimulate the development of more sensitive and relevant services for immigrant and refugee women who are battered.

## Approach

Informal interviews with some of the many women and men working with immigrant and refugee women across Canada provided most of the information for this monograph. Since this report is intended as a preliminary document to provide a catalyst for further work in this area, no attempt was made to contact all services and individuals who work with immigrant and refugee women who are abused.

Instead, people interviewed were identified through a "snowball" sampling technique, beginning with the provincial/territorial transition house associations across Canada, some provincial and federal government employees who work with women's groups, and a few immigrant women's associations known to the researchers. From these initial contacts, additional contacts in immigrant women's groups, settlement services and culturally specific/multicultural services were identified and interviewed by telephone or in

<sup>1</sup> Sarah Bhola and Toni Nelson, *Cross Cultural Training Manual*, written for the Calgary Coalition on Family Violence (Calgary, 1990): p. B-11.

person. **No attempt was made to catalogue all the services, programs and policies that currently exist for immigrant and refugee women.**

### **Definition Used for Immigrant Women**

Throughout the paper, when the phrase "immigrant women" is used, the authors are relying on the everyday definitions used by those who work with immigrant and refugee women.<sup>2</sup> Although there may be some variation in these working definitions, the authors of this report found that most people interviewed included in the term not only recent immigrants, refugees and refugee claimants, but also those who have temporary status as visitors (tourists, temporary workers, students or the dependents of students), "illegal immigrants" and also those Canadian citizens and permanent residents who may have been in Canada for many years but who still consider themselves to be outside the mainstream society in terms of their linguistic, racial or cultural backgrounds, and who therefore still define themselves as immigrants.

The authors acknowledge that such a broad definition can reduce the clarity of some of the points made. Certainly, the inclusion of so many diverse groups in the working definition of immigrant women can lead to some confusion since not all groups of women referred to above are entitled to the same programs and benefits or are protected by the same policies and guidelines. For example, although recent immigrants and convention refugee women have a right to services in Canada, visitors such as students do not have such rights. Differences in provincial legislation further add to the complexity since in some provinces, visitors can receive social assistance or health care, but in others, these benefits are not available.

Nevertheless, the authors of this paper have chosen to adopt this broad definition since it is precisely such a diverse population that seeks the help of the services highlighted in this monograph. These services are faced daily with the confusion and lack of clarity that comes from serving so many diverse groups of women. Wherever possible, the researchers have attempted to differentiate between needs and concerns that apply to recent immigrants, convention refugees and refugee claimants, and the needs and concerns of those who fall legally into the "visitor" or "permanent resident" groups.

Throughout the paper, many of the points made concerning immigrant and refugee women who are battered can apply as well to racial minority women who are not immigrants or refugees according to the working definition described previously, and to other women who are not part of the mainstream cultures in Canada. To simplify the document, however, this overlap will not be elaborated. Instead, its focus will be solely on women who fall into the working definition of immigrant and refugee women who are battered. These women may or may not be members of racial and cultural minorities. Readers who are interested in the problems and experiences of Aboriginal women who are abused may note that the National Clearinghouse on Family Violence is preparing a monograph on this topic. For further information, contact:

National Clearinghouse on Family Violence, at the address cited on the cover of this document, or call 1-800-267-1291.

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<sup>2</sup> The use of "everyday definitions" in research involving immigrant women has been discussed more extensively in Roxana Ng's *The Politics of Community Services, Immigrant Women, Class and State* (1988) pp. 15-17, and in Alma Estable's 1986 background paper *Immigrant Women in Canada - Current Issues*, prepared for the Canadian Advisory Council on the Status of Women.



# Understanding the Experiences of Immigrant and Refugee Women Who Are Battered

Most people interviewed stressed that the effectiveness of services for immigrant and refugee women must be assured in terms of the experiences, fears, needs and hopes of those who are battered.

The scope of this research does not permit a detailed description and analysis of these experiences, fears and needs, but a few of the major points shared by those women and men interviewed will be summarized.

During the course of the research the authors realized that there are many complex and confusing issues that may require legal consultation. This monograph presents only some of the problems and concerns of immigrant and refugee women who are battered. The authors would therefore strongly emphasize that the information included in this paper should not be interpreted as legal advice, and we suggest that women seek legal counsel to clarify their particular situations.

## Immigration Complicates the Reality of Wife Abuse

Many people interviewed stressed the added vulnerability and isolation that immigration or refugee experiences impose on women, and emphasized that these factors complicate the reality of wife abuse. For example, many of the women, particularly refugee women, have not had any choice about moving to Canada or about settling in a particular town or city. Others are picture or mail-order brides who have no family or friends in this country, and who may have the added challenge of adjusting to an interracial marriage. Still other women in Canada as visitors (students, temporary workers or tourists), who are sponsored by their Canadian resident husbands, are vulnerable because they have no permanent status in Canada while their immigration applications are being processed. These women are particularly susceptible to their husbands' attempts to intimidate them by threatening to or actually withdrawing their sponsorship. For those women who are temporarily residing in Canada as wives (dependents) of international students, their situation becomes even more precarious.

For most immigrant or refugee women, the economic difficulties, political upheavals, physical hardships, loss of friends and family, and the racism they experience leave them feeling vulnerable, confused, depressed and alone. Under these circumstances, women may come to depend strongly on their husbands and find it difficult to contemplate leaving their partners, no matter how brutal the abuse.

Added to this is the vulnerability women feel as a result of their fears of the perceived power immigration officers may have over their future. For example, from those people interviewed, the researchers heard that immigration officers have been called upon to verify women's status for welfare workers. Women also spoke of their experiences of being asked to discuss the details of their abuse with immigration officers who were not sensitive to their experiences of assault.<sup>3</sup>

Employment and Immigration Canada (EIC) points out that sponsorship breakdown is a fact, and is treated as such, not as a subjective or discretionary assessment. They also stress that in the past, and at the request of welfare officials, immigration officials did try to determine the circumstances of a sponsorship breakdown by interviewing the sponsor and sometimes the immigrant. The purpose was to help social assistance officials come to an informed decision on the issuance of assistance. Immigration representatives advised us that since it became evident, over time, that the decision to provide, or not provide, public assistance was almost never influenced by an immigration officer's opinion of the circumstances surrounding the breakdown, direct immigration involvement in these cases has virtually ceased.

Systemic problems in the immigration system that have manifested themselves through unclear or inadequate policies and procedures have contributed also to the difficulties experienced by immigrant and refugee women who are abused. At the time of our research in the summer of 1990, according to reports by people who work in immigrant-serving agencies, women are given insufficient information by EIC about their rights in Canada. In addition, most women shared their feelings that they are not given an adequate orientation

<sup>3</sup> For further elaboration of these ideas and other examples of points raised, see pp. 2-4 of the *Brief to the House of Commons Sub-Committee on the Status of Women: Regarding Immigration Law and Violence Against Women* submitted by the Ottawa-Carleton Regional Co-ordinating Committee on Wife Assault, 15 April 1991. In particular, see Section 4 on "Marriage Breakdown and Sponsorship Withdrawal", Section 4 "Discriminatory Nature of Humanitarian and Compassionate Considerations" and Section 8 "The Discriminatory Nature of the Potential Establishment Criteria". In addition, see Lori Pope's article on "Immigrant Law and Wife Assault" in *DIVA* (March 1991): pp. 38-47.

before they come to Canada to help them understand the work, family and living conditions in their new country.

Representatives from EIC have cautioned that this does not reflect the current situation because orientation material for permanent residents has been produced in line with the new Language and Orientation Initiative announced in May 1990. These include *Canada: A Source Book*, *Working with Newcomers*, and *Getting Started in Canada*, which attempt to give immigrant women and men a better understanding of the work, family and living conditions in their new country. These materials have been distributed nationally and internationally to many second-language teachers, immigrant-serving organizations and mainstream agencies that work with newcomers.

EIC is also in the process of completing a video "Canada: Day to Day", which provides a realistic picture of life in Canada and will be shown overseas to Canada-bound immigrants, as well as in Canada by immigrant-serving agencies. There is a specific section in the Family and Law Section that addresses family violence. The video will also be produced in various other languages. Another publication, *A Newcomer's Guide to Canada*, is available in various languages through EIC.

In addition, for any woman without landed immigrant status, who is in Canada on a working permit (employment authorization), on a student visa (student authorization), as a tourist (visitor's status) or who is in Canada as an illegal immigrant, access to social assistance and subsidized housing is extremely unlikely. Under these circumstances, making the decision to leave an abusive husband and live on her own or with her children, is an almost impossible choice for a woman to make.

For all these possible reasons – the systemic barriers, the fact that her husband may be her only family in this country, the fear shared by many women of the implicit or overt power the immigration system can hold over their futures – most immigrant or refugee women conclude that living with abuse at the hands of their husbands could be preferable to the abuse, uncertainty and bureaucratic obstacles they would endure if they were to leave.

### **The Women's Greatest Fears**

Given these realities, immigrant and refugee women live with many real fears. One is the fear of deportation, for themselves, for their children or for their husband. Even if the women sponsored their husbands, because

they often do not know their rights, they fear that they could be deported if they report their husband, or in some other way "cause trouble" in their new country.

One example of fear for a woman whose husband is a refugee claimant is that he will be deported if a criminal charge is laid against him for assaulting her. According to EIC, this fear is unfounded for several reasons. EIC representatives take the legal position that deportation, if it does occur, will more likely be the result of the claimant being found not to be a refugee. In addition, the laying of criminal charges is not a reason for deportation, even if the claimant is found to be a refugee. A person who is eventually determined to be a Convention refugee cannot be removed to the country of persecution. However, a Convention refugee convicted of a serious crime does not have the right to have an application for permanent resident processed in Canada.

As well, a woman who does not make her own claim for refugee status may fear that she will be deported with her husband if he is convicted of abusing her. EIC points out that, according to immigration legislation, every individual over the age of 18 is entitled to a full hearing at an inquiry and is not automatically deported. Children under the age of 18 are provided adequate legal counsel if their parents so choose. Furthermore, EIC advised that any woman who has a basis for making a claim to refugee status should make her own claim rather than linking her claim to that of her husband.

Women who have been sponsored by their husbands fear that if they break the conditions of sponsorship, they will be unable to obtain Canadian citizenship themselves, and that their husband's chances will also be jeopardized. However, according to EIC, sponsorship breakdown does not jeopardize the sponsor's nor the immigrant's ability to obtain Canadian citizenship. The responsibilities of sponsorship rest with the sponsor only and not with the immigrant. EIC makes it clear that an immigrant woman cannot be held responsible for a sponsorship breakdown.

Women fear that their husbands could get custody of the children if the abuse becomes public knowledge. They also feel that they could seriously jeopardize their children's futures by depriving them of a parent, if they were to make the decision to leave home with the children. Women who come from cultures where separation or divorce can result in great loss of family reputation may fear that they will deprive their children of the opportunity to marry at all or to marry well within their culture.

In cultures where a stigma is attached to "troubled relationships" and to women who do not take responsibility for the happiness and survival of the marriage, women who are abused fear accusations that they have brought shame on the community, and they fear the ostracism from friends and family members that can result.

Within this context, women may fear the individualized approach often taken in this country to deal with violence. They see themselves as part of a wider family and sometimes also a wider community. These women may see efforts to encourage them to take advantage of counselling for themselves as ways to separate them from their families or communities, and as selfish and irresponsible ways of approaching their pain.

Women fear that they will be unable to survive if they leave their husbands or if their husbands are put in jail. Especially for women with little or no employment history and few or no skills in French or English, this fear is well founded on reality.

Many immigrant and refugee women fear involvement with the justice system, often because of their experiences with police as a repressive force in their country of origin, sometimes because of the fear that involvement with the justice system will mean deportation, often because the justice system is intimidating, and because many immigrant and visible minority women and men report experiences of racism from justice system representatives, according to those interviewed for this report.

### **The Women's Hopes and Dreams**

Many immigrant women and men come to a new country to give their children a better life. This hope can become their reason for survival and a reason for enduring hardship. Abuse, in this context, can become just another of the hardships the woman feels she must endure for her children's sake.

### **The Women's Needs**

This summary of some of the realities of immigrant and refugee women who are abused points to a broad spectrum of needs. Many of these needs are identical to the needs of all battered women. However, the intensity of these needs, given the intensity of the isolation, fear and powerlessness of many immigrant and refugee women, is often much more acute. In addition, people interviewed stressed that the needs of immigrant and refugee women who are battered cannot be separated from the needs of immigrant and refugee women more generally. The disadvantaged and isolated lives of many

immigrant and refugee women reduce the choices available to them and increase their vulnerability and entrapment when they live with an abusive partner.

The primary needs of immigrant and refugee women who are battered, as identified by women and men interviewed for this project, are summarized below.

1. Above all, immigrant and refugee women need to be informed of their rights and the laws pertaining to wife assault and immigration status.
2. People interviewed also stressed the overwhelming need for a supportive network to provide understanding and caring as well as a sense of greater freedom and confirmation that she is not alone.
3. Immigrant and refugee women who are abused need the opportunity to discuss and reassess their beliefs and assumptions concerning wife abuse, but they need to be able to talk about these issues with women and men who understand their culture and who can communicate in their language.
4. Immigrant and refugee women also need subsidized language-training classes with training allowances and free day care facilities. Because women are often sponsored by their husbands, and their husbands have made a legal undertaking to provide for their needs during the sponsorship period (up to 10 years), they are ineligible for basic training allowances while they attend language training. Under this arrangement, the woman is legally dependent on her husband and this dependence enforces her social and emotional isolation which intensifies her abuse. Certainly, settlement language-training programs are available for women not in the labour market, and for women who have been sponsored by their husbands, but these are **part-time** courses which provide on-site babysitting and transportation costs where necessary, but which do **not** provide training allowances. One respondent commented that these courses are seen as "second-class classes" which through subject matter and orientation reinforce women's dependent status and traditional female roles.
5. Immigrant and refugee women need culturally sensitive, multicultural, multilingual and multiracial child care facilities to enable them to break the isolation so many suffer.
6. There is an urgent need for more job-training courses and for a wider variety of such training courses, especially for women who do not have language skills in either English or French. Currently, some immigrant women's programs, settlement agencies and ethnocultural agencies offer

job-training courses, but the funding is limited, the programs can serve only a small number of women and few programs are available that accept women without language skills in one of the two official languages in Canada.

7. Immigrant and refugee women need affordable, good housing to give them the choice to leave an abusive partner. Although this is a general problem for women across Canada, because immigrant and refugee women often have no family or friends to rely on, their need for housing can be more urgent.
8. Immigrant and refugee women need more services available in their own languages and with sensitivity to their culture, to address their legal, economic, safety and support needs.

### **Immigrant Women Understand Wife Battering as Part of a Constellation of Violence**

Just as the needs of immigrant and refugee women who are battered cannot be separated from the needs of immigrant and refugee women more generally, so the way wife abuse is understood by many of these women and by the women and men who work with them is linked greatly to an awareness of the broader violence against women and against oppressed groups more generally in Canada and around the world

Many immigrant and refugee women come from countries where they, their husbands and their families were politically and economically oppressed. In addition, for some immigrant and refugee women, their personal experiences of abuse are much broader than wife abuse. Some have been abused by in-laws, fathers or brothers because they have "damaged" the family reputation (e.g., through suspected or actual infidelity, or by refusing arranged marriages). An increasingly prevalent problem identified by respondents is the abuse of elderly immigrant women by husbands, their adult children and other family members. As well, some women, working as domestic workers, have been abused by their employers. Such women are unlikely to report this abuse because of their temporary status, and therefore are particularly vulnerable to abuse and exploitation by their employers.

Women who are refugees have often endured great hardship along with their families through political abuse, terrorism and physical deprivation.

These experiences give many immigrant women an understanding of wife abuse as only one type of violence situated in a broad constellation of violence rooted in power, control and suffering. Their shared experiences of oppression with their husbands and families often also give them a greater sympathy for the

victimization their husbands have experienced, and a desire to seek help for their husbands and their children as well as for themselves.

The experiences and perceptions of violence of many immigrant and refugee women can be very different from those of most non-immigrant women in Canada. These experiences and perceptions help shape the reactions of immigrant and refugee women to legal, health and social services, and affect the appropriateness of available services for those who are abused.

# Services Currently Available for Immigrant and Refugee Women Who Are Battered

## Overview

Through those interviewed for this project, the researchers learned that overall, few specific services are available for immigrant and refugee women who are battered. There are also enormous discrepancies across Canada in services available for these women in general.

Toronto, Montreal and Vancouver have the widest diversity of programs for immigrant women, and the greatest number of services specifically for those who are battered. These cities have several ethnic/culturally specific services for abused women that work both with recent immigrant and refugee women and with other women who have lived in Canada for some time as Canadian citizens but are not part of the mainstream cultures.

Outside these major cities, most centres have no services available for immigrant or refugee women. In those locations where some services exist, the programs tend to be provided by immigrant or multicultural/multiracial women's organizations and by settlement agencies.

Few mainstream health, legal or social services have programs or services designed particularly with immigrant or refugee women in mind, and even fewer offer programs specifically for those who are battered.

In many locations, particularly in those with no designated services for immigrant women, women who work informally and generally on a volunteer basis outside organized agencies are often the only people who provide interpretation and emotional or practical support to immigrant and refugee women who are battered. These women will most often be called upon to assist transition house workers, and occasionally police, hospital emergency staff or social workers.

Services for immigrant or refugee women who are battered exist in five major types of programs:

1. immigrant women's programs,
2. immigrant family counselling services,

3. settlement/multicultural or ethno-specific organizations,
4. transition houses and other services for women who are battered, and
5. mainstream legal, health and social services.

These program types and the services they offer for immigrant women who have been battered will be summarized below.

## Immigrant Women's Programs

### *General Program Description*

There is considerable variation in immigrant women's programs. They may be multicultural and multiracial or culturally, ethnically and linguistically specific. Some exist as totally independent organizations; others are part of a settlement agency or a multicultural agency.

The services provided are usually wide ranging and often include: services similar to those provided by settlement services, such as consultation on legal, health, education or family matters; job orientation programs; skills-training programs; referrals to English-as-a-Second-Language classes; advocacy to help the woman gain access to a better job or to a training program; accompaniment to appointments to help provide support and interpretation; outreach programs for women isolated in their homes; and public education. In addition, a few have self-help groups for such groups as women who are seniors, single mothers, women in interracial relationships and so on.

### *Specific Services*

Individual counselling, and occasionally group counselling for immigrant women who are battered is available through some immigrant women's services. Where an immigrant women's program is part of a larger settlement agency that provides family counselling, the women's program may leave short-term counselling of women who are abused to the family counselling service, and instead concentrate on longer-term work with the women. The few women's programs that have been able to make this choice tend to concentrate on outreach, group activities to provide ongoing support to the women and public education.

## Immigrant Family Counselling Services

### *General Program Description*

Immigrant family counselling services may be independent services, or they may be part of a larger settlement service. Generally, these programs provide individual, couple and family counselling, interpretation

services, and some assistance with completing welfare applications, applying to legal aid and finding suitable housing.

#### *Specific Services*

Of the family counselling services identified through this project, some reported that a large proportion of their caseload is made up of women who are abused by their husbands. To respond to this evident need, some of the programs have developed special counselling groups and services specifically for women who are battered. Both men and women are used in most services. Workers in counselling services who were interviewed for this project often stressed that marital counselling for couples where the man is abusive is generally considered inappropriate because the violence is not a "couples" problem, but a problem for which the perpetrator is fully responsible. Individual counselling for women is instead encouraged because it provides the woman with the feeling of safety and comfort to help her decide what **she** wants and to look at her own needs.

### **Settlement Services and Multicultural or Ethno-specific Organizations**

#### *General Program Description*

These programs provide a variety of services to help immigrant women and men adjust to their new country. They provide orientation services, information, consultation about different mainstream services and systems (such as the education system), interpretation, skills training, referrals to a variety of professionals such as lawyers or doctors, and referrals to such government agencies as housing authorities or welfare.

#### *Specific Services*

A few of the larger settlement services have separate women's programs and, within the women's programs, they may have specific services for immigrant women who are abused, as described earlier. Other settlement or multicultural or ethno-specific services are not large enough to provide a separate program, but may have workers who specialize in or who have a special interest in wife abuse and are sensitive to the needs of women who are abused. Some workers interviewed in these multipurpose services for immigrant women and men spoke of attending workshops on wife assault provided by provincial governments.

### **Transition Houses and Other Services**

#### *General Program Description*

Transition houses provide emergency shelter for women who are battered and for their children, crisis counselling, referral services and public education. Some transition houses also have assessment and counselling programs for children staying in the house, longer-term group counselling for women who have stayed at the transition house, and some provide advocates to accompany women to court or to other mainstream services.

#### *Specific Services*

A few transition houses, in locations with an ethnically diverse population, ensure that they include multilingual people on their staff and workers who come from or understand the cultures of the immigrant women who come to them. Others that may not see as many women from outside the dominant cultures usually have women on call who can translate for the shelter workers and who can comfort and support the woman who is abused, in her own language. There are also a few transition houses specifically for immigrant and other visible minority women in Montreal and Toronto. These will be described later.

### **Mainstream Services**

#### *General Description*

Mainstream services include legal, health and social services such as courts, police, hospitals, health clinics, welfare agencies, child protection agencies and housing authorities, which are available to the general public in Canada.

#### *Specific Services*

Few mainstream organizations provide multilingual, culturally sensitive services to immigrant or refugee women who are abused. As a result, according to those interviewed for this project, immigrant women experience considerable difficulty getting access to these programs and systems.

# Adapting Services to the Experiences and Needs of Immigrant Women Who Are Battered: An Alternative Approach

Largely because mainstream services still are not sufficiently responsive to the special needs of immigrant and refugee women who are battered, the immigrant and racial/cultural minority women working with them are continuing to develop an approach to and a perspective on wife abuse which is built on the experiences of those who are battered. This emerging perspective, in keeping with the needs, hopes and fears of immigrant women who are abused, has the following characteristics.

## Part of Broader Societal Violence and Oppression

Within this perspective, wife abuse is linked to violence and oppression in society generally and more specifically to violence against women. Within this more global view, violence against women is linked to the violence of poverty, racism, political repression and all violence against oppressed groups. Appropriate responses to violence against women in the home flowing from this analysis include working for social change to promote greater equality and justice, and working against racism, sexism and economic poverty.

## A Community and Societal Issue

Women and men working within this alternative perspective see wife abuse and its solutions as a community issue, not as a woman's issue alone. They see that wife abuse is linked to violence more generally; that immigrant women are part of a larger oppressed group made up of immigrant men, women and children; and that immigrant women do not tend to see "individualized" solutions, focusing only on the woman, as a whole enough approach to the reduction and prevention of violence. As a result, women working within this alternative perspective work not only with the women, but also with their male partners, their children, their extended families and, where possible, with whole communities.

For example, some services provide support to children who witness wife abuse, through educational counselling with their mothers, and by providing assessments and referrals to mainstream services for the children. Some work closely with school social workers. Family

Services Vancouver has a family advancement program which places multicultural, multiracial and multilingual counsellors in the schools. A few services also provide individual counselling for the children or group counselling for children whose mothers are abused.

Some programs work with men who abuse their wives, and try to encourage men who call about "my wife's problems" or demand that "I want my wife home" to come in and talk themselves. Others provide educational programs that attempt to raise awareness in the community generally about wife abuse, and therefore to raise men's as well as women's awareness. People working in programs that reach out to men made the researchers aware of the great need for men's programs that are linguistically and culturally appropriate.

A few culturally specific services try to contact extended families and friends, if the woman wants them to be involved. Other services encourage women to get in touch with her support network herself. The services that attempt to involve friends and family are sensitive to cultural differences in support networks. Many women, for example, were raised in a large extended family and the people they feel closest to may not necessarily be their natural mothers and fathers.

## Services are Rooted in the Women's Experiences

These alternative programs are often grassroots-oriented feminist programs that base their work on the women's experiences. They are also sensitive to a wide range of differences among the women they support, stemming from socio-economic, political and historical factors (e.g. class, race, nationality, culture, language and religion), and experiences with war, torture and political imprisonment.

## Breaking Down Stereotypes

Women and men working with immigrant women who are battered are concerned with breaking down the stereotypes that immigrant and refugee women are passive, uneducated, incapable of helping themselves, unorganized and difficult to politicize.

## Challenging Ethnocentric Views

These services challenge the ethnocentric views (which are seen as prevalent by those interviewed) within the white middle-class feminist movement and in mainstream services. These ethnocentric views deny the race, class, linguistic, cultural, religious and political experiences of immigrant and racial/cultural minority women. Immigrant women who work with such women attempt to educate others who provide services in Canada about shelters for abused women in other countries, and about services that exist around the

world for women who are battered. They also attempt to sensitize service providers to the problems and needs immigrant women experience.

They organize their work with immigrant women around the broader goal of consciousness raising and struggling against the historical, political, social and economic organization of Canadian society that maintains and perpetuates racism.

### **Exploring Alternative Ways of Working with Abused Women**

Many of the women and men who work with immigrant women in culturally sensitive, grassroots programs view existing services for women who are battered as too institutionalized and too uniform. In response, they are exploring alternative ways of working with women who are abused, including popular education models, street theatre, dramatization, visualization and the use of art for expression of feelings and communication.

## **Some Examples**

The programs and projects summarized below are not an exhaustive list of all services and strategies being provided by women and men working to promote alternative approaches to wife abuse and violence for immigrant and racial/cultural minority women, men, children and communities. However, these programs provide a glimpse of the breadth of alternatives available, and help to clarify the principles of these alternative approaches.

### **A. Programs**

#### *Shirley Samaroo House*

Shirley Samaroo House in Toronto is one of four transition houses in Canada (the other three are in Montreal) that provides specialized services in a culturally sensitive environment for immigrant women who are abused. The house opened in 1987. It has a volunteer board of directors made up of people from different communities.

The shelter works with all women who are abused, including women abused by any family member or their partners. It has room for 28 women and children to stay at the house at any one time. In addition to providing a safe residence, it offers: in-house counselling and support groups for both women and children; referrals to services such as job placement, legal or health services, skills training, educational upgrading programs and English-as-a-Second-Language courses; accompaniment to court and to services; links with services provided in the immigrant communities; assistance in obtaining welfare and housing; support groups for former residents; and a 24-hour crisis line.

The multilingual, multicultural and multiracial staff also provide community education on wife assault and on the particular issues facing immigrant women.

The house operates on a collective model in which the residents participate in the running of the house. In keeping with this model, the weekly support groups for immigrant women from abusive relationships use a popular education model and cooperative problem-solving approaches.



Workers at the house also ran a pilot-training program to teach immigrant women in the community to lead support groups for immigrant women from abusive relationships.

Contact: Shirley Samaroo House  
Box 516  
Station "A"  
Weston, Ontario  
M9N 3N3  
(416) 249-7096

*Chinese Family Services of  
Greater Montreal, Women's Program*

The Women's Program of the Chinese Family Services of Greater Montreal was created in 1987. From the beginning, wife abuse was identified as a priority. Because the issue of wife abuse is a sensitive issue in the Chinese community, the program began with a community education effort to determine whether women in the Chinese community saw abuse as a problem in their lives and, if so, what their priorities and needs were around the violence.

They discovered that many women in the community said they were being abused and that a growing number of women wanted to leave their abusive partners.

Since then, the Women's Program has done a significant amount of public education in the community by writing articles in weekly Chinese newspapers, using cartoons and producing separate publications on wife abuse in Chinese. Initially, the focus of their work with women was crisis oriented but, more recently, it has shifted to more group support and collective work.

Crisis intervention is still provided for women who are abused, but it is offered by a separate part-time counsellor in the family-counselling program of Chinese Family Services.

The Women's Program is using its energies to run groups for women who have become single mothers to escape an abusive partner. They also provide general support groups for women who are abused and help women develop their work skills.

Contact: Chinese Family Services of Greater Montreal  
987 Côté, 4th Floor  
Montreal, Quebec H2Z 1L1  
(514) 861-5244

*Maison d'hébergement pour  
Femmes Immigrantes de Québec*

This shelter for immigrant women in Ste-Foy opened in 1986, to provide an alternative for immigrant women who are battered. Shelter workers at this house recognize that many immigrant women are hesitant to go to shelters not targeted to their needs and fear that they will experience the same racism that they may find in mainstream institutions. It offers interpreters in the woman's own language, easily understood information about rights, and practical and emotional support in her language for the choices she makes.

The shelter workers speak several languages; all but one are members of ethno-cultural minority groups. All women in the house are told that they must respect the clothing, eating habits, cultures, religions and politics of the women who come to the house. As a result, the house practices are very fluid. For example, in some cultures, women consider meal-time sacred and therefore choose to eat with their children in their own bedroom to avoid the inevitable interruptions that would occur if they ate in a common area. To accommodate these practices, the women are encouraged to make their own eating arrangements and to prepare their own food to allow them to feel as comfortable as possible in the house. The shelter staff also make every effort to provide appropriate food for each of the women staying with them.

Shelter staff are also conscious that every woman must be allowed to heal and make choices in her own way, in her own time and in keeping with her culture. The philosophy of the staff is feminist, and the workers try to help each woman overcome her difficulties and develop her autonomy, but always in a context of respect for her cultural values, and an awareness of her social, political, economic and cultural realities.

Contact: Maison d'hébergement pour Femmes  
Immigrantes de Québec  
P.O. Box 9846  
Ste-Foy, Quebec G1V 4C3  
(514) 652-9761

*Immigrant and Visible Minority Women Against Abuse*

This is a project in Ottawa developed and staffed by immigrant and racial minority women to provide a crisis service for immigrant and racial minority women who are abused, and to enable the women to access the full range of services available for abused women.

The crisis service offers crisis counselling and cultural interpretation to help women communicate with the mainstream services. The service is primarily offered to Spanish-speaking and Vietnamese-speaking women.

Through public education and outreach, the project raises awareness among immigrant and racial minority women about wife abuse and violence against women, and encourages them to break out of their isolation, advocate for themselves and participate in collective action toward ending violence against women.

Public education efforts also include sensitization of social agency workers and community workers to be more aware of racial and cultural discriminations (both attitudinal and systemic), and of the necessity to provide cultural interpreters to work with women who are abused.

Contact: Immigrant and Visible Minority Women  
Against Abuse  
P.O. Box 3188  
Station "C"  
Ottawa, Ontario K1Y 4J4  
(613) 729-3145

*Children's Group, Domestic Violence Program,  
St. Christopher Neighbourhood House*

The Domestic Violence Program at St. Christopher House has been in existence for about 10 years in a Portuguese neighbourhood in Toronto, providing a variety of services for Portuguese-speaking/Portuguese-descent women who are abused. The program includes groups for women, individual counselling and advocacy, and public awareness and education initiatives for the Portuguese community, grassroots and mainstream workers about the needs and realities of immigrant women who are abused. They also provide information brochures on the services specifically geared to the needs of their target group. The program has received an award for a video in which abused Portuguese women, who have taken positive steps to alter their abusive situation, reach out to other women who have been abused by publicly sharing their experiences. A similar book of short stories has also been produced for use in women's discussion groups.

A children's program is one of the components that complements the overall domestic violence program. In 1990, two groups were run for children who live in homes where the mother is battered. One group was for children 7 to 10 years of age, the other was for children 11 to 14. Each group was run for 14 sessions, and helped the children understand wife abuse and violence against women more generally. It also taught them to deal with anger in positive ways, gave them safety skills, talked about their rights, assured them that they are not to blame and gave them an opportunity to talk

about their feelings. The program ran these groups in the day and provided free pick-up and drop-off from school.

Contact: 53 Argyle Street  
Toronto, Ontario M6J 1N8  
(416) 533-8285

## **B. Strategies**

*Vancouver Sath Cultural and Literary Society*

This community-based group combines theatre, culture and drama to address a number of social issues. Recently, two plays have been produced, in Punjabi and English, which address the issues of violence against women and women abuse. *Lhatan Dhe Phooth* is a play in Punjabi dealing with aspects of violence against women, including wife assault. A videotaped production of this play has been made. The second play, *Different Age, Same Cage*, deals with the oppression of Indian women at various stages of their lives, and links this oppression to other issues affecting immigrant women. The latter play has been performed in English and has been translated into Punjabi.

Contact: P.O. Box 67681  
Station "O"  
Vancouver, British Columbia V5W 3V2  
(604) 581-3211  
or contact Harji Sangra  
(604) 327-4453

*Violence Overcome in Creative Ensemble (VOICE)*

VOICE is a unique women's theatre made up of women from many different cultures. Based in Toronto, its members are also survivors of wife assault and other forms of violence against women and children. VOICE is committed to empowering abused women, giving them a voice in society and reaching out to women still in crisis. Its members are also committed to educating the general public about the plight of abused women, and attempt to rally community support on their behalf. To help realize these goals, the members of VOICE have produced and performed a play based on their own life stories, entitled *Fires of Transformation*. A videotaped production of the play, along with a training manual, have been produced by the group, with assistance from Health and Welfare Canada, as a model for creating a theatre and skills-training program. They have also produced a community action resource kit. For more details on these materials, refer to Appendix II.

Contact: 152 Arlington Avenue  
Toronto, Ontario M6C 2Z2  
(416) 656-4949

### *Proyecto Soledad: Mennonite Centre for Newcomers*

This project involved the production of a video and a resource booklet to promote community development through education about wife assault and through cross-cultural training. The project was conceived by a small group of Latin American and Canadian-born women, and was directed by an Advisory Committee of 12 Latin American-born women from the community. To date, over 45 presentations have been completed by the project facilitators. During the presentations, the video and resource booklet are used as a basis for information sharing and discussion groups. They are also used as a catalyst for the formation of a support network among Latin American-born women. The resource materials are available in Spanish and English, and link wife abuse to economic, military, political and social oppression.

Contact: Monica Zurita  
Community Coordinator  
Project Soledad  
Mennonite Centre for Newcomers  
10830-107 Avenue  
Edmonton, Alberta T5H 0X3

### *A Skillsshop for Immigrant Community Educators: Workshop Manual*

The overall goal of this skillsshop, held in October 1989 in Bolton, Ontario, was to increase the number of public educators in the immigrant women's community on the issue of woman abuse, by building skills and confidence in: developing learning activities and using available resources; designing community education programs on the issue of woman abuse in one's own language from one's own cultural context; and facilitating group activities. As one of the participants wrote: "In addition to increasing our skills, we began to face and learn from our class, racial and cultural differences and at the same time celebrated all that we have in common as immigrant women surviving, struggling against, and transforming a violent, male-dominated and racist society."<sup>4</sup>

A manual entitled, *Educating for Change: A Skillsshop for Immigrant Community Educators – Workshop Manual*, has been produced out of this skillsshop by Education Wife Assault and The Doris Marshall Institute for Education and Action, the two sponsoring organizations of the skillsshop.

Contact: Marsha Sfeir  
Education Wife Assault  
427 Bloor Street West  
Toronto, Ontario M5S 1X7  
(416) 968-3422

## Government and Mainstream Services Begin to Respond

The efforts of women and men developing an alternative approach to deal with immigrant women and men generally, and with immigrant women who have been abused more specifically, has begun to influence mainstream services. Two programs that have grown in the non-immigrant and non-visible minority community as a result of the sensitization provided by workers in the immigrant and visible minority community are:

### **Cultural Interpreter Pilot Projects (CIPPs)**

In 1986, as part of the provincial commitment to prevent wife assault, the Ontario Ministry of Citizenship initiated the development of Cultural Interpreter Pilot Projects "to facilitate access to services by non-English-speaking victims of wife assault".<sup>5</sup>

Seven such programs have opened since then across the province, in Toronto, Scarborough, the Niagara Region, Thunder Bay, London, Ottawa and Kenora. Through these programs, over 100 women from more than 20 cultural/linguistic backgrounds have been trained as cultural interpreters. The Settlement and Integration Unit of the Ministry has developed a number of cultural interpreter training resources. These include a *Cultural Interpreter Training Manual*, a video "Beyond Words" and a users guide.

Contact: Manager  
Settlement and Integration Unit  
Ministry of Citizenship  
77 Bloor Street West  
Suite 1709  
Toronto, Ontario M7A 2R9  
(416) 965-6621

<sup>4</sup> Quoted from *Education Wife Assault Newsletter*, Fall, 1989.

<sup>5</sup> Quoted from *Update*, Ontario Ministry of Citizenship, (Toronto: November 1989).

## **Groups for Spanish-Speaking Children Who Have Witnessed Violence Against Their Mothers: Family Services of Greater Vancouver**

This pilot project, funded by Health and Welfare Canada, was part of the efforts of the Family Services of Greater Vancouver to translate their present program and resources into other languages and to begin to bridge cultural gaps. Six support groups were run altogether, two for Spanish-speaking children who have witnessed wife abuse, two groups for their mothers and two groups for their fathers.

The children's groups were facilitated by a child psychologist, the groups for women by a transition house worker and the groups for men by a man who had previously worked with torture victims. Each group lasted for eight sessions.

The goals of the project included: helping the children understand the abuse; reducing their negative feelings; reducing problematic behaviour in school or at home and teaching the children more appropriate means of conflict management.

Contact: Family Services of Greater Vancouver  
103-4338 Main Street  
Vancouver, British Columbia V5V 3P9  
(604) 874-2938

## **Barriers to Further Change**

Despite such positive efforts, a number of barriers still exist that are stifling the creativity of the women and men searching for alternative approaches to wife abuse experienced by immigrant and refugee women. Those interviewed for this report stressed that these barriers must be addressed if the needs of immigrant and refugee women who are battered are to be met.

### **Funding**

Programs for immigrant, refugee and other visible minority women represented in this study were almost all chronically underfunded and understaffed. For example, one of the largest ethnic communities in Toronto has a family service program with a waiting list of 100 and deals with over 200 referrals a year, but has a minimal staff of two social workers, a director and a secretary.

Women and men interviewed for this project identified from their experiences and perceptions a number of structural barriers to adequate funding.

- a. The federal government may provide direct funding under a contribution agreement for demonstration projects, research, education and training, but not for the ongoing operational costs of direct-service programs.<sup>6</sup> This makes it difficult for programs to plan ahead and makes the creation of long-term programs almost impossible.
- b. The Canada Assistance Plan (CAP) can provide funds for programs, but only if the province in which the program is located takes the initiative. CAP funding may become even harder to obtain in some provinces where the federal contribution under CAP may be "capped".

<sup>6</sup> Employment and Immigration Canada does provide direct funding of settlement-related services through the Immigrant Settlement Adaptation Program, but these services do not provide programs focused on women who are battered.

- c. According to some of those interviewed, in some communities, there has been a long-standing problem of governments failing to recognize that multicultural and ethnic specific organizations provide essential social services to their communities. As a result, these organizations are refused operational funding for counselling and other support programs.
- d. Some workers interviewed also noted that government funding criteria separate settlement services from counselling, even though practically these services are vitally intertwined. The effect of this separation is that the counselling work of people working in services for immigrants is not recognized or funded; subsequently, counselling work diminishes or never becomes a part of the programs and the support needs of immigrant and refugee women and men are not met.

### **Community Backlash**

The issue of wife abuse is still a taboo in some communities and locations with a high proportion of immigrant, refugee and other visible minority women and men, as it is in many other communities across Canada. Some women interviewed for this project, particularly those at the forefront of attempting to broaden the issue of abuse to demonstrate its links to violence against women more generally, spoke of receiving angry letters denouncing their programs. Others have received threats from abusive men for assisting their female partners.

### **Lack of Access to Appropriate Mainstream Services**

Although many services for immigrant and refugee women and men attempt to be self-sufficient in providing the range of services required by people who come for help, the majority of such services cannot provide the many legal, social, health and support services needed by immigrant women who are battered, by their children and by their partners.

However, most mainstream services and voluntary sector services not specifically serving immigrant and refugee populations do not employ multilingual, multicultural or multiracial staff. On the whole, these services still exhibit a lack of sensitivity to the class, culture, race, religion, nationality and political realities of the women.

### **Racism**

Racism continues to be a problem faced by immigrant, refugee and other women and men from cultures that are not part of the mainstream in Canada. Immigrant or refugee women who are abused, based on the reports of those interviewed for this project, experience racism from people who blame their culture for wife assault, from residents in transition houses who will not tolerate immigrant women cooking their own food or observing their own cultural or religious practices, and through unequal treatment in the legal, welfare and health systems in Canada.

### **Lack of Specific Services and Resources**

Inadequate funding, racism and an "inability to speak of this issue" in many locations have contributed to a chronic shortage of services for immigrant and refugee women who are abused. For example, in Toronto, which has a significant immigrant population, there is only one shelter for immigrant women who are battered. Most communities still have a chronic lack of trained interpreters. As a result, many services must rely on volunteer interpreters who may or may not be trained in wife abuse, and who may not be aware that a translation must be culturally sensitive as well as linguistically accurate.

### **Chronic Lack of Coordination between Mainstream Services and Services for Immigrant Women**

Through interviews for this report, it became evident that, except in a few small cities, there are serious gaps in coordination between services for immigrant women and other voluntary sector and mainstream services. Coordination is often poor as well among different immigrant and ethnic services.

### **Community-Based Services Expected to "Do It All"**

A number of respondents spoke about the lack of shared responsibility by mainstream services to assist immigrant women who are abused. Instead, the community-based immigrant women's groups are expected to "pick up the pieces" for the better-funded and better-staffed mainstream agencies, even when these mainstream services have programs for immigrant women. As a result, the community-based workers are often forced to stretch their resources to their outer limits.

# Conclusion

Many women and men working for and with immigrant and refugee women who are battered are struggling to overcome these barriers and to create new approaches both to our understanding of and responses to wife battering. Their insights can provide direction to everyone in Canada working to find a more effective way to reduce and ultimately prevent violence against women in our society.

In looking for an alternative, they have challenged everyone concerned with stopping the violence to seriously consider whether it is possible to discuss wife abuse in Canada in any meaningful way without considering gender, race and class inequalities and without beginning to interrelate them to global inequalities.

Innovative services for immigrant and refugee women who are abused challenge women and men working to prevent violence against women to look at existing services for women who are battered and to ask whether or not these services are really meeting the needs of the diverse populations of women who are abused and who need support.

The people interviewed for this report have made it clear that immigrant and refugee women who are battered need more services specifically geared to their needs and realities, but they also need access to more sensitive, aware and relevant mainstream services. As well, more research on the specific needs and experiences of different groups of immigrant and refugee women is crucial. Funds are needed to translate this information into programs that meet the needs of immigrant women and that respond sensitively to their realities. Above all, immigrant and refugee women need to be actively involved in developing, implementing and running services for immigrant and refugee women who are abused.

Those women and men creating an alternative approach to stopping the violence have challenged us to evaluate the tendency to rely almost completely on the justice system and on transition houses to solve the problem of wife abuse, and have restated the obvious – that true progress in meeting the needs of women who are battered must begin with the experiences and concerns of the women themselves.

The time has now come to respond to these messages and to ensure that in the future the isolation and fears of immigrant and refugee women who are battered will not be forgotten.

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# Appendix I: Interview Guide

## Services for Immigrant Women Who Are Battered

\* Note: This is intended as an interview GUIDE only, and should not be used or interpreted as a scientific interview schedule.

Name of Key Contact:

Organization Represented (if appropriate):

Address:

Telephone Number:

Position/Title (if appropriate):

---

1. Can you begin by telling me a little about the services you offer for immigrant women?
2. Over the past year, about how many women have you served?
3. Were these women from many different ethnic backgrounds, or did they come predominately from one or two major groups?
4. Can you give me any information on the ages of the women?
  - 4a. Were many of them working outside the home?
  - 4b. Were many of them attending language classes outside the home?
  - 4c. Were any of them attending high school, college or university?
  - 4d. Can you estimate about what proportion of the women were:
    - married.....
    - unmarried.....
    - widowed.....
    - separated or divorced.....

- 4e. Did most of them have small children living with them?
  
5. To the best of your knowledge, were any of the women that you helped being abused by their husbands?
  - 5a. (If yes) About what proportion of the women who have come to your service over the past year, would you say were abused?
  - 5b. Did any of these women tell you or another worker here that they were being abused?
  - 5c. (If yes) What did they hope you would do to help them?
  - 5d. (If no) How did you determine that they were being abused?
  
6. For those women who are being abused, what would you say are their greatest fears?
  
7. What would you say are their greatest needs?
  
8. What would you say are their strongest hopes?
  
9. In your dealings with women who have been abused, can you describe your goals... How do you hope to help them?
  
10. Over the past year, have you referred any of the women who were battered to any other agency or service?
  - 10a. (If not) Why not?
  - 10b. (If yes) Were they happy with these services? Please elaborate.
  
11. Can you elaborate a bit on your philosophy in dealing with women who have been battered?
  
12. Do you have any dealings with the woman's husband?
  
13. Do you try to get in touch with her extended family or friends?

14. Do you offer any support or help for her children?
15. Do you have a two- or three-page description of your program that you could give me or send me? Could you possibly send two copies? (one for the Clearinghouse files)
16. Would you mind telling me your main source of funding for this program?
17. Have you ever done a formal evaluation of the program?
  - 17a. (If yes) Can you send me a copy or summarize it briefly for me?
18. Do you feel satisfied that your program is helping the women who are battered who come to you?
19. What do you see as the three major problems you face in trying to help these women?
20. What would you need to reduce these?
21. Are there any other issues or problems that you feel are important in determining how effective your program will be for women who are battered?
22. Is there any one group or type of immigrant woman who is battered that you think is particularly in need of help?
23. Is there anything you think should be done to protect immigrant women from being battered?
  24. Do you know of any other program that helps immigrant women who are battered, who have been battered, or who are at risk of being battered?
25. Is there anything else you would like to add?

THANK YOU VERY MUCH FOR YOUR TIME AND YOUR INSIGHTS!

## Appendix II: Selected Resources

This is a working list of resources that may be helpful for those working with/for immigrant, racial and cultural minority women who are abused. If you are aware of materials that we have missed, please forward the information to the Clearinghouse.

### Articles, Journals and Reports

Abraham, Diana & Cairncross, Larissa. (November 1986). **Report on the Need for an Interpreter Service to Assist Victims of Wife Assault in Metro Toronto**, Toronto: Ministry of Citizenship and Culture.

A.R.A. Consultants. (March 1985). **Wife Battering among Rural, Native and Immigrant Women**. Final Report.

Available from the National Clearinghouse on Family Violence, Health and Welfare Canada.

Beiser, Morton, M.D. (September 1990). **Research Priorities in Multiculturalism and Mental Health** – Report of a National Workshop Sponsored by Health and Welfare Canada, Ottawa, Ontario, September 16-18, 1990.

Available at public libraries.

Bergin, Betty. (March 1988). **Equality Is the Issue: A Study of Minority Ethnic Group Access to Health and Social Services in Ottawa-Carleton**, Ottawa: Social Planning Council of Ottawa-Carleton.

Bodnar, Ana, Majury, Diana & Riutort, Monica. **Working with Immigrant Women: Workshop 10**. Written record of the workshop presentations.

Available from Education Wife Assault, Toronto.

Brown, Rosemary. (1990). The challenge of family violence: an international review. In Roesch, R., Dutton, D. & Sacco, V., eds. **Family Violence: Perspectives on Treatment, Research, and Policy**, Burnaby, B.C.: British Columbia Institute on Family Violence.

Canadian Task Force on Mental Health Issues Affecting Immigrants and Refugees. (1988). **After the Door Has Been Opened: Mental Health Issues Affecting Immigrants and Refugees in Canada**. Report of the Canadian Task Force on Mental Health Issues Affecting Immigrants and Refugees. Co-published by Health & Welfare Canada. To obtain copies of this report, contact:

Branch Publications Unit  
Health Services and Promotion Branch  
5th Floor  
Jeanne Mance Building  
Ottawa, Ontario K1A 1B4  
(613) 954-8576

Chan, Sui-Lin Lisa. (1989). **Wife Assault: The Chinese Family Life Services Experience**, Toronto: Chinese Family Life Services of Metro Toronto. Copies of this report are available (for \$30 a copy) from:

The Chinese Family Life Services of Metro Toronto  
347 College Street, Suite 310  
Toronto, Ontario M5T 1S5  
(416) 920-1237

Chan, Mei Lin, Hum, Queenie & Guberman, Nancy. (1989). **Conjugal Violence in Chinese-Quebecois Families**, Montreal: Chinese Family Service of Greater Montreal. For information on this report, contact:

Queenie Hum  
Chinese Family Services of Greater Montreal  
987 Côté, 4th Floor  
Montreal, Quebec H2Z 1L1  
(514) 861-5244

Chinese Canadian National Council (CCNC), Women's Issues Committee is publishing a book entitled, **Voices of Chinese Canadian Women**, based on an oral history project which documented early and recent immigration and settlement, racism and sexism, cultural identity and community, and the everyday life of work, school, religion and family. For more information, contact:

Shana Wong  
CCNC-National Office  
386 Bathurst Street  
Toronto, Ontario M5T 2S6  
(416) 868-1777

Coutinho, Tereza. (October 1986). **The Specific Problems of Battered Immigrant Women: A Review of the Literature Available**.

Available from Education Wife Assault, Toronto.

**DIVA: A Quarterly Journal of South Asian Women.** The Special Issue on Wife Assault will be reproduced: Volume 1, Issue 4, March-May 1989. To order, contact:

DIVA

60 Richmond Park Boulevard  
Scarborough, Ontario M1V 3B6  
or, contact Fauzia Rafiq at:  
Education Wife Assault, (416) 968-3422

Epstein, Rachel, Ng, Roxana & Trebble, Maggi. (1978). **Social Organization of Family Violence: An Ethnography of Immigrant Experience in Vancouver**, Ottawa: Department of Health & Welfare, Women's Research Centre.

Estable, Alma. (1986). **Immigrant Women in Canada: Current Issues**, Ottawa: Background Paper prepared for the Canadian Advisory Council on the Status of Women (CACSW).

Out of print. Contact CACSW for more information.

Estable, Alma & Holmes, Joan. (June 1985). **Mental Health Service Needs of Immigrant Women in Ottawa-Carleton**, Ottawa: Ottawa-Carleton Immigrant Services Organization (OCISO).

Estable, Alma & Meyer, Mechthild. (March 1989). **A Discussion Paper on Settlement Needs of Immigrant Women in Ontario**. Prepared for the Advisory Committee with Representation of: Ontario Immigrant and Visible Minority Women's Organization (OIVMWO); Ontario Council of Agencies Serving Immigrants (OCASI); Women's Committee, Coalition of Visible Minority Women of Ontario; Canadian Ethnocultural Council (CEC); Women's Committee, National Organization of Immigrant and Visible Minority Women of Canada (NOIVMWC). Toronto. To obtain copies of this report (\$15 per copy), contact:

Lucya Spencer  
Vice President, Ontario Region  
NOIVMWC  
c/o 18 Louisa Street, 3rd Floor  
Ottawa, Ontario K1R 6Y6

Fernando, Sharmini. (December 1983). **A Summary of Assault**. The Incidence of Wife Assault among Immigrant Women and a Survey of the Needs of These Women in Ward 3, in the City of North York and the Surrounding Areas. Research, Inc.

Contact Ontario Women's Directorate for more information.

**Fireweed's Issue 16. The Issue is 'ism: Women of colour speak out.** Toronto: Sister Vision, Black Women and Women of Colour Press. Contact:  
P.O. Box 217, Station E  
Toronto, Ontario  
M6H 4E2

Hooks, Bell. (1984). **Feminist Theory: From Margin to Center**, Boston: South End Press.

Immigrant Women of Saskatchewan. (1990). **Service and Needs Gaps for Immigrant Women Living in Abusive Relationships in Saskatchewan.** A Research Report. Available, with a charge for photocopying, from:

Immigrant Women of Saskatchewan  
2020 Halifax Street  
Regina, Saskatchewan S4P 1T7  
(306) 359-6514

India Mahila Association. **Assessing the Needs of South Asian Women in the Lower Mainland Area of Vancouver.** A Research Study.

The written report of this study was expected to be completed by December 1990. A major study, it involved a sample of 200 women from various classes and religious backgrounds. Violence against women will be a major topic of the report. For more information, contact:

India Mahila Association  
P.O. Box 67553, Station "O"  
Vancouver, British Columbia V5W 3T9  
(604) 321-7225

Krummel, Sharon. **Refugee Women and the Experience of Cultural Uprooting.** Available from Education Wife Assault, Toronto.

MacLeod, Linda. (June 1987). **Battered But Not Beaten: Preventing Wife Battering in Canada**, Ottawa: Canadian Advisory Council on the Status of Women.

MacLeod, Linda. (May 1989). **Wife Battering and the Web of Hope: Progress, Dilemmas and Visions of Prevention. Discussion Paper**, Ottawa: National Clearinghouse on Family Violence, Family Violence Prevention Division, Health and Welfare Canada.

**MATCH News.** News about Women and Development. Jan/Feb/Mar 1990. *Issue on Violence Against Women*; Winter 1990. *New Programmes Propel MATCH into Global Feminism.*

A newsletter published by MATCH International, an agency that focuses on the issue of violence against women and the need to link women's global struggles to end violence. For more information, contact:

MATCH International Centre  
1102-200 Elgin Street  
Ottawa, Ontario K2P 1L5  
(613) 238-1312

**Mujeres.** A journal produced by the Latin American Women's Collective, Toronto. Past issues have focused on the topic of violence against women. Two issues (available for \$10 in total) describe the realities of Latin American women in Canada. For more information and to order, contact:

Latin American Women's Collective  
P.O. Box 876, Station "P"  
Toronto, Ontario M5S 2T1  
(416) 463-3857 or (416) 461-3478

The National Organization of Immigrant and Visible Minority Women of Canada. (November 1989). **Status Report on Recommendations and Action Plan.** Ottawa: NOIVMWC. Available for \$15 a copy, from:

The National Organization of Immigrant and Visible Minority Women of Canada  
251 Bank Street, Suite 506  
Ottawa, Ontario K2P 1X3  
(613) 232-0689

Ng, Roxana. (1988). **The Politics of Community Services: Immigrant Women, Class and State.** Toronto: Garamond Press.

Ng, Roxana. (1979). **Services for Immigrant Women: A Critical Analysis.** Toronto: Department of Sociology in Education, The Ontario Institute for Studies in Education.

Ng, Stella. (1985). **An Exploratory Study on Violence Against Women in the Chinese-Canadian Family in Three Areas of the Greater Vancouver Region of British Columbia.** An Independent Enquiry Project (I.E.P.). Ottawa: School of Social Work, Carleton University.

Ng, Winnie. Breaking Chains: Immigrant women workers and literacy. **Canadian Woman Studies/Les cahiers de la femme**, Volume 9, Numbers 3 & 4, 41-42.

Ontario Council of Agencies Serving Immigrants. (April 1988). **Immigrants and Access to Community and Social Services.** A Brief to the Ontario Minister of Community and Social Services.

Pilowsky, Judith & Mor, Shulamit. (1990). **Support Systems Available to Abused Immigrant Women in Metropolitan Toronto.** Toronto: Mor-Pilowsky Consultants. Commissioned by the Ontario Women's Directorate.

Reimer, Marilee. (1982). **Alternatives to Assault: The Utilization of Emergency Shelters by Immigrant Women in Toronto.** Toronto: Women Working with Immigrant Women.

Available on loan from Cross Cultural Communication Centre. Contact the Ontario Women's Directorate.

**Resources for Feminist Research/Documentation sur la recherche féministe (RFR/DRF).** (March 1987). Issue on Immigrant Women. Volume 16, No. 1.

This issue on immigrant women includes articles, book reviews and abstracts, as well as an annotated bibliography of unpublished community reports and papers.

**Resources For Feminist Research/Documentation sur la recherche féministe (RFR/DRF).** (September 1988). Issue on Feminist Perspectives on the Canadian State/Perspectives féministes sur l'état canadien. Volume 17, No. 3. This issue contains the following relevant articles:

Carty, L. & Brand, D. "Visible Minority" Women – a creation of the Canadian state.

Giles, W. Language rights are women's rights: discrimination against immigrant women in Canadian language training policies.

Wallis, M., Giles, W. & Hernandez, C. Defining the issues on our terms: gender, race and state – interviews with racial minority women.

Riutort, Monica & Marjuri, Diana. (1986). **Wife Battering in Immigrant Communities.** For Status of Women Canada.

Riutort, Monica & Small, Shirley Endicott. Position Paper. **An Educational Program on Wife Assault and the Immigrant Community.**

Seydegart, K. and Spears, G. (1985). **Beyond Dialogue: Immigrant Women in Canada, 1985-1990.** A Plan for Action Arising from a National Consultation Commissioned by Multiculturalism Canada.

**The Voice:** Korean-Canadian National Magazine. Issue on The Korean Woman (includes the topic of wife assault). Volume 2, No.1, 1990. For more information, contact:

Korean-Canadian Youth Federation  
20 Mobile Drive  
Toronto, Ontario M4A 1H9  
(416) 757-9090

## Public Education, Advocacy and Training Materials

### Films and Videos

Mennonite Centre for Newcomers. (1989). **Proyecto Soledad: Un Proyecto de Mujeres Latinoamericanas acerca de la Violencia en la Familia – A Latin American Woman's Project about Family Violence**, Edmonton: Mennonite Centre for Newcomers.

The resource booklet of this project is available for \$5 (in Spanish or English) from the Mennonite Centre for Newcomers. The video is available for library distribution, rental and purchase through contracting with MCN. For more information, contact:

Monica Zurita  
Community Coordinator, Project Soledad  
Mennonite Centre for Newcomers  
#202, 10830-107 Street  
Edmonton, Alberta T5H 0X3  
(403) 424-7709

St. Christopher House. (1988). **As Esposas e Os Direitos/The Rights of Wives**, Toronto. Winner of the 1988 Canadian Cable Television Association's Award for Excellence in Programming (Ethnic Category). A 45-minute community education program on wife assault.

Abused Portuguese women, who have taken positive steps to alter their abusive situation publicly, share their experiences in the hope of reaching out to other women who find themselves in similar situations. Information on the criminal justice system, family law, social services and religious services are interwoven with the personal experiences and presented in a language and format that is understandable to the target audience, namely the Portuguese community. It is anticipated that the program will help women being abused to understand that they are not to blame for their husband's violent behaviour nor are they alone in their struggle. It is also hoped that the program will foster public awareness in the community and contribute to a dialogue that challenges the traditional manner in which wife abuse has been viewed. Available in both Portuguese and English. Contact:

Lina Costa  
Coordinator of Domestic Violence Program  
St. Christopher House  
53 Argyle Street  
Toronto, Ontario M6J 1N8  
(416) 533-8285

S.U.C.C.E.S.S. (United Chinese Community Enrichment Services Society) of Vancouver has produced a 30-minute video on family violence including wife abuse, child abuse and elder abuse in Cantonese. For more information, contact:

Celina Luk  
S.U.C.C.E.S.S.  
87 East Pender Street  
Vancouver, British Columbia V6A 1S9  
(604) 684-1628; Fax: (604) 684-3328

Violence Overcome in Creative Ensemble (V.O.I.C.E.). **Video Package and Training Manual**. A model for creating a theatre and skills-training program, based on the lives of abused women from many cultures. Video \$60, Manual \$15.

Also, available: **Raise Your Voice to End Wife Assault: What You Can Do to Help End Violence Against Women & Children**. A Community Action Resource Kit. Contact:

VOICE  
152 Arlington Avenue  
Toronto, Ontario M6C 2Z2  
(416) 656-4949

### Written Materials, Manuals and Kits

Bhola, Sarah & Nelson, Toni. (1990). **Let's Work Together to Stop Family Violence: Service Providers' Training Manual**. A Cross Cultural Training Manual, Calgary: The Calgary Coalition on Family Violence & Calgary Immigrant Women's Centre. This comprehensive material includes:

- background information on family violence in general and in the immigrant context
- barriers to services for immigrant women, immigration law, language programs
- information and workshop exercises on: the dynamics of family violence, cross-cultural sensitivity, cross-cultural counselling acculturation and racism.
- a list of community resources and a selected bibliography of books, articles, films and videos on: acculturation, cross-cultural counselling, immigrant women, family violence and racism.

To order a copy, send \$15 plus \$5 postage and handling to:

The Calgary Coalition on Family Violence  
c/o Calgary Immigrant Women's Centre  
802-14th Avenue S.W.  
Calgary, Alberta T2R 0N6  
(403) 245-6785

The Centre for Spanish-Speaking Peoples, Women's Program has developed public educational materials including:

- **Abused? We Have the Keys.** Wife Assault Information Kit. By Monica Riutort and Hildegart Peddle. (June 1988). Available for \$5.
- The Effect of Violence on Children
- Violence Against Women is a Crime
- Elder Abuse is a Crime

For more information, contact:

Maria Rosa Pinedo  
Women's Program Coordinator  
Centre for Spanish Speaking Peoples  
1004 Bathurst Street  
Toronto, Ontario M5R 3G7  
(416) 533-8545

Education Wife Assault is working on an information resource tool for assaulted immigrant women. It will be produced in three languages: Vietnamese, Urdu and English. This resource material will cover most issues pertaining to assaulted immigrant women, including the effects of violence on women and their children and the community-related issues. For more information on this project, contact:

Fauzia Rafiq  
Education Wife Assault  
427 Bloor Street West  
Toronto, Ontario M5S 1X7  
(416) 968-3422

Education Wife Assault & The Doris Marshall Institute for Education and Action. (1989). **Educating for Change: A Skillshop for Immigrant Community Educators - Workshop Manual**, Toronto.

Based on a course in Facilitation and Design for immigrant community educators working on the issues of woman abuse, October 1-6, 1989, Bolton, Ontario. For more information on the skillshop, contact:

Marsha Sfeir  
Education Wife Assault  
427 Bloor Street West  
Toronto, Ontario M5S 1X7  
(416) 968-3422

Estable, Alma & Meyer, Mechthild. (1989). **Let Us Speak! Steps to Change Language Training. A Lobbying Kit for Immigrant, Refugee & Visible Minority Women's Groups.** Toronto/Ottawa: Prepared for the Equity in Language Training Project. Available from The National Organization of Immigrant and Visible Minority Women of Canada. See National Organizations at the end of Appendix III.

Jenkinson, Joan. **Let Me Tell You! Language Rights for Immigrant Women**, Toronto: Community Legal Education Ontario (C.L.E.O.) To order copies, contact:  
Community Legal Education Ontario  
700 King Street West, Suite 618  
Toronto, Ontario M5V 2Y6  
(416) 941-9860

\* C.L.E.O. carries other useful materials for immigrant and refugee women who are abused.

Law Court Education Society of B.C. & Public Legal Education Society of B.C. (April 1990). **Learning about the Law: British Columbia's Legal System**, Vancouver. For more information, contact:  
Law Court Education Society of B.C.  
Suite 219, 800 Smithe Street  
Vancouver, British Columbia V6Z 2E1  
(604) 660-2919

MATCH International Centre. (1990). **Resource Kit: Women from developing countries and Canada share their experiences!** Ottawa. The kit includes:

- a collection of materials examining the global dimension of violence
  - international statistics on violence
  - women's personal accounts
  - profiles of groups around the world strategizing to end violence
  - poetry and art: women's cultural expression
  - a short list of recent readings and audio-visual materials
  - bumper sticker: **"Real Men Don't Abuse Women"**
- Available for \$15 per copy *in advance*, from:  
MATCH International Centre  
1102-200 Elgin Street  
Ottawa, Ontario K2P 1L5  
(613) 238-1312

McCallum, Judith. **Coming Together: Support Groups for Immigrant Women.** A resource kit. Toronto: Access Alliance and Children's Place, College-Montrose. \$19.26 per copy (includes postage, GST and handling). The kit includes:  
- a User's Guide (for group leaders); 12 Session Plans, hand-outs for group members and a Resources Section. The hand-outs are in Portuguese and Cantonese, as well as English.  
- Sessions cover issues like: Bringing Up Children in Canada; Conflicts with Your Teenager; Dealing with Anger; Stress and Relaxation; Wife Assault; Assertiveness Training; Dreams and Action Plans.



Multilingual Orientation Service Association for Immigrant Communities (MOSAIC). (1989). *Needs Assessment on a Batterers' Program*, Vancouver: MOSAIC.

Following the needs assessment of an assaultive husbands' program for Indo-Canadian community in Vancouver, MOSAIC is pursuing funding for a pilot project in this area. As well, they are seeking funding for a concurrent support group to be offered to the women abused by the men who enrol in the above program. For more information, contact:

Hemi Dhanoa  
Hindi/Punjabi Counsellor  
MOSAIC  
1720 Grant Street, 2nd Floor  
Vancouver, British Columbia V5L 2Y7  
(604) 254-9626

Nicholas, Lee. (August 1990). **Amor Sin Violencia (Love Without Violence)**. A Manual for Spanish-Speaking Lay Counsellors and Group Leaders, Vancouver: Family Services of Greater Vancouver.

This manual is a guide for prospective leaders and counsellors who wish to develop domestic violence prevention programs for Spanish-speaking clients. It provides a program outline for working with women's, men's and children's groups. It also gives some information on group leadership skills and the Latin American cultures. On the latter point, the author notes that "it is necessary to comment on Latin American cultures only because doing so may offer insight into issues and concerns that can affect the progress of therapy, not because Latin or South American cultures necessarily require special focus in terms of domestic violence... It must always be remembered that Canadian society also has a tremendous domestic abuse problem..." (p.1).

Cost: \$5.00 to cover mailing costs. Contact:  
Bonnie White, Program Director  
Family Services of Greater Vancouver  
#103-4338 Main Street  
Vancouver, British Columbia V5V 3P9  
(604) 874-2938

Riutort, Monica & Small, Shirley Endicott (1985). **Working with Assaulted Immigrant Women: A handbook for lay counsellors**, Toronto: Education Wife Assault.

A very useful manual for all those interested in working with abused immigrant and refugee women. It includes information on wife assault, sponsorship issues, practical tips on securing financial assistance and housing, as well as on providing individual and group counselling. Available through Education Wife Assault.

St. Christopher House. **Nao Nascemos Para Sofrer: As Historias de Seis Mulheres Portuguesas (We Are Not Born to Suffer: Six Portuguese Women Tell Their Stories)**. Toronto.

A bilingual (Portuguese/English) collection of short stories based on the experiences of six Portuguese immigrant women who have chosen to break the silence of abuse by sharing their pain, their fears and their struggles to make changes in their lives. It is recommended that the book be used in women's discussion groups. Contact: Lina Costa, Coordinator of St. Christopher House Domestic Violence Program

Thompson, Pamela. (1986). **Health Education for Immigrant Women: A Manual and Resource Guide**, Vancouver: Orientation Adjustment Services for Immigrants Society (O.A.S.I.S.).

Thompson, Pamela, Sanghera, Harminder & Mroke, Mohinder. (1985). **Your Own Health Handbook: A Guide for Immigrant Women**, Vancouver: O.A.S.I.S. For more information on the above two materials, contact:

O.A.S.I.S.  
8165 Main Street  
Vancouver, British Columbia V5X 3L2  
(604) 324-8186

Umar, Hamda & Cross-Cultural Parenting Committee. (1989). **Cross-Cultural Parenting Program: Facilitator's Guide and Participant's Material**. A Program Designed to Help Immigrant Parents Face the Challenge of Parenting in a New Culture and Country. Calgary: Calgary Immigrant Women's Centre.

Available for \$20 a copy, plus \$4 for postage and handling, from the Calgary Immigrant Women's Centre. The Centre has also offered "Facilitator's Training Workshops in Cross-Cultural Parenting".

The main topics in the workshop include:  
- history and implementation of the Parenting Program: the experiences at the Calgary Women's Centre-facilitation techniques  
- focus on the Cross-Cultural Component of the Program.

For more information on the program and/or to obtain copies of the guide, contact:

Hamda Umar  
Calgary Immigrant Women's Centre  
802-14th Avenue S.W.  
Calgary, Alberta T2R 0N6  
(403) 245-6785

Wiebe, Kathy. (1990). **Violence Against Immigrant Women and Children: An Overview for Community Workers**, Draft Copy of the Second Edition. Vancouver: Women Against Violence Against Women/ Rape Crisis Centre. For information about this material, contact:

WAVAW/Rape Crisis Centre  
P.O. Box 24376, Postal Station "C"  
Vancouver, British Columbia V5T 4M5  
(604) 875-1328

**Working with Immigrant Women Victims of Wife Assault.** (1991). A manual produced by immigrant women in Ontario for working with immigrant women. Ottawa: Immigrant and Visible Minority Women Against Abuse. There is a charge per copy. Contact:

P.O. Box 3188, Station "C"  
Ottawa, Ontario  
K1Y 4J4  
(613) 729-3145

For more information on the resource materials from Cross Cultural Communication Centre, contact:

Resource Library  
Cross Cultural Communication Centre  
2909 Dundas Street West  
Toronto, Ontario M6P 1Z1  
(416) 760-7855

For more information on the resource materials from Education Wife Assault, refer to the "Resource Centre" section in the **Education Wife Assault Newsletter**. (Fall 1989). Volume 3, Issue 2. Or, contact:

Resource Centre  
Education Wife Assault  
427 Bloor Street West  
Toronto, Ontario M5S 1X7  
(416) 968-3422

To order materials from the National Clearinghouse on Family Violence, contact:

National Clearinghouse on Family Violence  
Family Violence Prevention Division  
Social Service Programs Branch  
Health and Welfare Canada  
Ottawa, Ontario K1A 1B5  
(613) 957-2938  
or the toll-free number 1-800-267-1291

For more information on the resource materials from the Ontario Ministry of Citizenship, Settlement and Integration Unit, contact:

Settlement and Integration Unit  
Ministry of Citizenship  
77 Bloor Street West  
Suite 1709  
Toronto, Ontario M7A 2R9  
(416) 965-6621

# Appendix III: List of Resource Organizations and Individuals

This is a working list of organizations and individuals who work with immigrant and refugee women who are abused in various settings (e.g., counselling services, settlement agencies, ESL/FSL classes, advocacy groups). If you work with immigrant and refugee women who are abused, and you were not included in this list, please complete the tear-out form, which is attached to the end of this report, and forward it to the National Clearinghouse on Family Violence.

## British Columbia

Lee Nicholas  
Coordinator, Spanish Domestic Violence Project  
Clinical Supervisor, Family Violence Intervention Project  
Family Services of Greater Vancouver  
1616 West 7th Avenue  
Vancouver, British Columbia V6J 1S5  
(604) 731-4951

Harji Sangra, Family Advancement Counsellor  
c/o Family Services of Greater Vancouver  
103-4338 Main Street  
Vancouver, British Columbia V5V 3P9  
(604) 874-2938

Bonnie White  
Program Director  
Family Services of Greater Vancouver  
103-4338 Main Street  
Vancouver, British Columbia V5V 3P9  
(604) 874-2938

Stella Davis, Senior Settlement Counsellor  
The Immigrant Services Society of B.C. (I.S.S.)  
530 Drake Street  
Vancouver, British Columbia V6B 2H3  
(604) 684-7498

India Mahila Association  
P.O. Box 67553, Station "O"  
Vancouver, British Columbia V5W 3T9  
(604) 321-7225

Esther Frid, Family Counsellor  
Latin American Services Network  
c/o Family Services of Greater Vancouver  
103-4338 Main Street  
Vancouver, British Columbia V5V 3P9  
(604) 874-2938

Shashi Assanand, Family & Crisis Worker  
Legal Services Society of B.C.  
15225-104th Avenue, Suite 102  
Surrey, British Columbia V3R 6Y8  
(604) 584-8535; Fax: (604) 584-8075

Hemi Dhanoa, Hindi/Punjabi Counsellor  
M.O.S.A.I.C. Multilingual Orientation Service  
Association for Immigrant Communities  
1720 Grant Street, 2nd Floor  
Vancouver, British Columbia V5L 2Y7  
(604) 254-9626  
(Represents MOSAIC in the Wife Assault Coordinating  
Committee of Lower Main Land Area of Vancouver)

Ellena Yang, Korean Counsellor  
M.O.S.A.I.C.  
1720 Grant Street, 2nd Floor  
Vancouver, British Columbia V5L 2Y7  
(604) 254-9626  
(Other counsellors at MOSAIC also work with abused  
women from many linguistic/cultural backgrounds.)

O.A.S.I.S.  
Orientation Adjustment Services for Immigrants Society  
8165 Main Street  
Vancouver, British Columbia V5X 3L2  
(604) 324-8186

S.U.C.C.E.S.S.  
United Chinese Community Enrichment Services  
Society  
87 East Pender Street  
Vancouver, British Columbia V6A 1S9  
(604) 684-1628; Fax: (604) 684-3328  
Lillian To, Executive Director;  
Peggy Chan, Coordinator of Family & Youth  
Counselling Program;  
Shirley Leung, Coordinator of Group & Community  
Development;  
Celina Luk, Community Development (Women's  
Program)

Vancouver Sath Cultural and Literary Society  
P.O. Box 67681, Station "O"  
Vancouver, British Columbia V5W 3V2  
(604) 581-3211  
or contact Harji Sangra: (604) 327-4453  
(604) 327-4453

M. Audrey Johnson  
2990 West Third Avenue  
Vancouver, British Columbia V6K 1N1  
(604) 731-9035  
(Doing research on Latin American and South Asian Women's Use of Mental Health Services in Vancouver; M.S.W. Student at University of British Columbia, School of Social Work)

Surjeet Kalsey  
Samaanta  
P.O. Box 76931, Station "S"  
Vancouver, British Columbia V5R 5T3  
(604) 276-2735  
(Samaanta is a group of women and men using theatre to address violence against women in the Indo-Canadian community. Currently, this group does not receive any funding.)

## **Alberta**

Calgary Immigrant Women's Centre  
802-14th Avenue S.W.  
Calgary, Alberta T2R 0N6  
(403) 245-6785

Amar Umal, Social Development Officer  
Women's Program, Department of the Secretary of State  
220-4th Avenue S.E., Room 260  
Calgary, Alberta T2P 3C1  
(403) 292-6498  
(Involved with Cross-Cultural Parenting Program and Calgary Coalition on Family Violence)

Anna Maria Santino  
Psychologist, Individual and Family Counselling  
Catholic Social Services  
Immigration and Settlement  
10420-107 Avenue, 2nd Floor  
Edmonton, Alberta T5H 0W1  
(403) 424-3545  
Fax: (403) 425-6627

Jayanti Negi, Director/Program Manager  
Indo Canadian Women's Association  
Millwoods Centre for Immigrants  
5316-89 Street  
Edmonton, Alberta T6E 5B9  
(403) 468-7170

Mennonite Centre for Newcomers  
10830-107 Avenue  
Edmonton, Alberta T5H 0X3  
(403) 424-7709  
Shelley Phillip, Executive Director;  
Monica Zurita, Settlement Counsellor  
and Community Coordinator, Project Soledad

Monica Zurita is also involved with:  
Alberta Network of Immigrant Women  
Family Violence Committee  
802-14 Avenue S.W.  
Calgary, Alberta T2R 0N6  
and  
Maria de las America: Association for Spanish-Speaking Women  
800, 10136-100 Street  
Edmonton, Alberta T5J 0P1

## **Saskatchewan**

Erika Cancino  
Coordinator, Family Violence Program (Counselling & Translation)  
Immigrant Women of Saskatchewan – Provincial Office  
2020 Halifax Street  
Regina, Saskatchewan S4P 1T7  
(306) 359-6514

Nayyar Javed, President of Immigrant Women of Saskatchewan and Psychologist, Saskatoon Mental Health Clinic  
c/o Saskatoon Mental Health Clinic  
165-3rd Avenue South  
4th Floor, Birks Building  
Saskatoon, Saskatchewan S7K 1L8  
(306) 933-6500  
or Immigrant Women of Saskatchewan  
2020 Halifax Street  
Regina, Saskatchewan S4P 1T7  
(306) 359-6514

Ila Sarkar  
Family Violence Awareness Project  
Immigrant Women of Saskatchewan  
345 Anderson Crescent  
Saskatoon, Saskatchewan S7H 4A2  
(A public education project for ethnocultural communities and mainstream services working with abused women. The project funding has ran out.)

## **Manitoba**

Lucia Jofre, Senior Counsellor  
Family Violence Unit  
Immigrant Women's Association of Manitoba  
201-323 Portage Avenue  
Winnipeg, Manitoba R3B 2C1  
(204) 943-8612

Madhu Nambiar, R.S.W.  
Psychiatry  
Health Sciences Centre of Winnipeg  
Room 331  
697 McDermot Avenue  
Winnipeg, Manitoba R3A 1R9  
(204) 787-4504  
(Also involved with the Standing Committee on  
Counselling Unit, Immigrant Women's Association of  
Manitoba)

Linda Thompson  
Immigrant Women's Association of Manitoba  
c/o International Centre  
406 Edmonton Street  
Winnipeg, Manitoba R3B 2M2  
(204) 943-9158

Eunadie Johnson, Executive Director  
Thompson Crisis Centre  
Thompson, Manitoba R8N 0Z4  
(204) 677-9668  
(Thompson Crisis Centre has multilingual,  
multiracial/cultural staff. Ms. Johnson is also the  
President of the National Organization of Immigrant  
and Visible Minority Women of Canada.)

## **Ontario**

Joanne Jenkins  
Quinte United Immigrant Service  
214 Pinnacle Street  
Box 246  
Belleville, Ontario K8N 5A2  
(613) 968-7723

Donna Joyette  
Coordinator  
Victim/Witness Assistance Program  
Ministry of Attorney-General  
125 Main Street East  
Hamilton, Ontario L5N 3S1  
(416) 528-0054

Myrta Rivera, Director  
Kitchener Multicultural Centre  
62 Queen Street South  
Kitchener, Ontario N2G 1V6  
(519) 745-2431

Manuela Almeida  
Anselma House  
P.O. Box 2453, Station "B"  
Kitchener, Ontario N2H 6M3  
(519) 742-5894

Nayson Garber, Coordinator  
London Cultural Interpreter Service  
717 Dundas Street  
London, Ontario N5W 2Z5  
(519) 642-7247

Women Immigrants of London  
73 King Street  
London, Ontario N6A 1C1  
(519) 663-0774

South East Asian Program  
Dalhousie Health & Community Service  
755 Somerset Street West  
Ottawa, Ontario K1R 6R1  
(613) 238-8210

Immigrant and Visible Minority Women Against Abuse  
P.O. Box 3188, Station "C"  
Ottawa, Ontario K1Y 4J4  
(613) 729-3145

Immigrant Women's Program  
Ottawa-Carleton Immigrant Services Organization  
(OCISO)  
18 Louisa Street, 3rd Floor  
Ottawa, Ontario K1R 6Y6  
(613) 238-4256  
(Does not provide crisis intervention; works with  
women on longer term needs)

Program for the Concerns of the Service Staff  
152 Linden Avenue  
Scarborough, Ontario M1K 3H8  
(416) 265-5634  
Florchita Bautista, Coordinator  
(Produced a documentary on domestic workers in  
Canada)

Valerie Liske, Coordinator  
Scarborough Cultural Interpreter Pilot Project  
Human Services of Scarborough  
30 Corvette Avenue  
Scarborough, Ontario M1K 3G2  
(416) 264-2395  
(Specific focus on wife assault)

Julie Crooks, Counsellor  
Tropicana Community Services  
2296 Eglinton Avenue East, Suite 6  
Scarborough, Ontario M1K 2M2  
(416) 750-4356

Maria Albizurez  
Immigrant & Visible Minority Women's Planning  
Committee  
204-4 Red River Road  
Thunder Bay, Ontario P7B 5G3  
(807) 344-5504

## Toronto

Elba de Leon  
Coordinator, Cultural Interpreter Service Pilot Project  
The Barbra Schlifer Commemorative Clinic  
489 College Street, Suite 503  
Toronto, Ontario M6G 1A5  
(416) 323-9762  
(Service restricted to women residents of shelters/  
transition houses)

Sophie Nsiah-Yeboah, Settlement Counsellor  
Canadian-African Newcomer Aid Centre of Toronto  
(CANACT)  
264 Dupont Street  
Toronto, Ontario M5R 1V7  
(416) 964-0004

Patrick Au, Executive Director  
Chinese Family Life Services of Metro Toronto  
347 College Street, Suite 310  
Toronto, Ontario M5T 1S5  
(416) 920-1237

Elaine Prescod, Coordinator  
Coalition of Visible Minority Women  
579 St. Clair Avenue West  
Suite 203  
Toronto, Ontario M6C 1A3  
(416) 651-5071

Angela Yu, Director  
COSTI-IIAS Family Counselling Centre  
31 Ascot Avenue  
Toronto, Ontario M6E 1E6  
(416) 652-1033

Education Wife Assault  
427 Bloor Street West  
Toronto, Ontario M5S 1X7  
(416) 968-3422

Florine Powell  
Counsellor, Child and Family Services  
Harambee Centres Canada  
55 McCaul Street, Box 221  
Toronto, Ontario M5T 2W7  
(416) 593-7650

Rose Lee, Executive Director  
Hong Fook Mental Health Association  
146 Augusta Avenue, 2nd Floor  
Toronto, Ontario M5T 2L5  
(416) 595-1103  
(Involved in advocacy work around funding issues re:  
wife abuse)

Immigrant Women's Health Centre  
750 Dundas Street West, Suite 301  
Toronto, Ontario M6J 3S3  
(416) 367-1388

INTERCEDE  
(Toronto Organization for Domestic Workers' Rights)  
489 College Street, Suite 402  
Toronto, Ontario M6G 1A5  
(416) 324-8751  
Jewish Family and Child Service of Metropolitan  
Toronto  
4600 Bathurst Street, 6th Floor  
Willowdale, Ontario M2R 3V3  
(416) 638-7800  
Rayna Knobler, Supervisor of Wife Abuse Program;  
Lucy Van Wyk, Counsellor

Heather Kim, Coordinator  
Korean-Canadian Women's Association  
302-593 Yonge Street  
Toronto, Ontario M4Y 1Z4  
(416) 975-3868; Fax: (416) 975-8236

Latin American Women's Collective  
P.O. Box 876  
Station "P"  
Toronto, Ontario M5S 2T1  
(416) 463-3857 or (416) 461-3478  
(Active around the issue of violence against women)

Mothers on Trial  
707 Dundas Street West  
Toronto, Ontario M5T 2W6  
(416) 761-7734  
Or, contact: Ana Maria Santinoli (416) 461-3478  
\*Mothers on Trial\* is a grassroots group made up of  
women who have been in abusive relationships. The  
women in this organization work (without any  
funding) to support each other and to expose the  
systemic violence against women and children in the  
court system. The women are from many different  
backgrounds, including women of colour and  
immigrant women. For more information about this  
group, see the **Education Wife Assault Newsletter**,  
Volume 4, Issue 1.

New Experiences for Refugee Women  
815 Danforth Avenue  
Suite 406  
Toronto, Ontario M4J 1L2  
(416) 469-0196  
(Offers programs such as language skills, orientation  
and life skills and employment preparation to Latin  
American refugee women)

Ontario Immigrant and Visible Minority Women  
569 College Street  
Toronto, Ontario M6B 1B2  
(416) 651-5071

Alison Kemper  
Riverdale Immigrant Women's Centre  
1513 Gerrard Street East  
Toronto, Ontario M4L 2A4  
(416) 465-6021

Lina Costa, Counsellor/Community Worker  
Domestic Violence Program  
St. Christopher Neighbourhood House  
53 Argyle Street  
Toronto, Ontario M6J 1N8  
(416) 533-8285

Fatima Valentim  
Domestic Violence Program, Children's Group  
St. Christopher Neighbourhood House  
53 Argyle Street  
Toronto, Ontario M6J 1N8  
(416) 533-8285

Shirley Samaroo House  
Box 516, Station A  
Weston, Ontario M9N 3N3  
(416) 249-1202 or 249-7096

S.O.S. Femmes  
Reseau des femmes du Sud de l'Ontario  
C.P. 3326, Succursale "D"  
Willowdale, Ontario M2R 3G6  
(416) 323-0713

Monica Riutort  
c/o Women's Health Centre  
790 Bay Street, 8th Floor  
Toronto, Ontario M5G 1N9  
(416) 586-0211

## Quebec

Assistance aux femmes  
C.P. 82, Succursale E  
Montreal, Quebec H2T 3A5  
(514) 270-8291

Brenda Yarcag  
Auberge Shalom...pour femmes  
P.O. Box 986  
Montreal, Quebec H3X 3Y1  
(514) 731-0833  
(Jewish shelter for women and children;  
non-denominational)

Queenie Hum  
Director, Women's Program and  
Assistant Director  
Chinese Family Services of Greater Montreal  
987 Côté, 4th Floor  
Montreal, Quebec H2Z 1L1  
(514) 861-5244

Maison d'hébergement pour femmes immigrantes  
de Québec  
C.P. 9846, Succursale Ste-Foy  
Ste-Foy, Quebec G1V 4C3  
(418) 652-9761

Maison Flora Tristan  
Montreal, Quebec  
(514) 939-3463

Secours aux femmes  
C.P. 97  
Montreal, Quebec H2G 3C8  
(514) 593-6353

## New Brunswick

Angela Odin  
Coordinator, Immigrant Settlement and Adaptation  
Program (ISAP) Pride of Race Unity and Dignity  
through Education (PRUDE)  
P.O. Box 7252, Station "A"  
St. John, New Brunswick E2L 4S6  
(506) 634-3088

Women in Transition House  
P.O. Box 1143  
Fredericton, New Brunswick E3B 5C2  
(506) 455-1498

## Nova Scotia

Wanda Bernard  
Maritime School of Social Work  
Dalhousie University  
6414 Cobourg Road  
Halifax, Nova Scotia B3H 2A7  
(902) 494-1190

Association of Black Social Workers  
42 Havelock Crescent  
Dartmouth, Nova Scotia B2W 4T8  
(902) 423-3857

Joan Mendez  
Committee Against Family Violence  
North End Parents Resource Centre  
2465 Gottingen Street  
Halifax, Nova Scotia B3K 3A3  
(902) 492-0133

Becky McKinnon  
Metropolitan Immigrant Settlement Association  
1541 Barrington Street  
Suite 101  
Halifax, Nova Scotia B3J 1Z5  
(902) 423-3607  
(Works with Bryony House providing translators, etc.)

### **Prince Edward Island**

Anderson House  
Box 964  
Charlottetown, Prince Edward Island C1A 7M4  
Business: (902) 368-8658  
Crisis Line: 1-902-892-0960 (In-province toll-free)

Immigrant Women's Group of P.E.I.  
c/o Patricia Diaz-Reddin  
P.O. Box 2384  
Charlottetown, Prince Edward Island C1A 8C1  
(902) 892-7676

P.E.I. Multicultural Council  
228 Grafton Street  
Charlottetown, Prince Edward Island C1A 1L4  
(902) 368-8393  
Aghdas Missaghian, ISAP worker;  
Jacqueline Winters, Executive Director

Susan Falvo  
27 Euston Street  
Charlottetown, Prince Edward Island C1A 1V7  
(Home) (902) 368-7069  
(Teaches ESL to immigrant women)

Asifa Rahman  
Multicultural Coordinator  
Atlantic Police Academy  
295 Grafton Street  
Charlottetown, Prince Edward Island C1A 8W4  
(902) 566-9634

### **Newfoundland**

Iris Kirby House  
P.O. Box 6208  
St. John's, Newfoundland A1C 6J9  
(709) 722-8272 (administration)  
(709) 753-1492 (residence)

Multicultural Women's Organization of Newfoundland  
and Labrador  
c/o Dipti Dey  
7 Whiteford Place  
St. John's, Newfoundland A1B 2A3

### **National Organizations**

National Organization of Immigrant and Visible  
Minority Women of Canada  
251 Bank Street, Suite 506  
Ottawa, Ontario K2P 1X3  
(613) 232-0689



# Appendix IV: Response Sheet

## Resource Organization or Individual Working with Immigrant and Refugee Women Who Are Abused

Name of the Organization or Individual:

Address:

Postal Code:

Phone: ( )

Brief Description of Program/Service/Interest:

\*\*\*Please complete the relevant information and return it to:

National Clearinghouse on Family Violence  
Family Violence Prevention Division  
Health and Welfare Canada  
Tunney's Pasture  
Ottawa, Ontario  
K1A 1B5

Toll-free: 1-800-267-1291

