

Preventing Domestic Violence In North of McKnight Communities: A Place-Based Approach

Phase 1: Uncovering Possibilities

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Overview

“Domestic violence needs to become table talk; we need to mobilize the issue.”¹

After a year of activities, discussion, documentation and learning . . .

Phase I of North of McKnight Community Domestic Violence Prevention Initiative (NMKDVP) focused on implementing the initial groundwork towards a unique, appropriate, effective, and sustainable approach to domestic violence prevention, contextualized within the lived experiences of a culturally, religiously, and ethnically diverse set of communities. Key activities in this work have been to recognize, support and resource emerging and longer-standing community-led initiatives; learn from the natural leaders; foster collaborative approaches; assess capacity needs; and document an initial picture of what a supportive framework might look like in order to move from small-scale actions to building a place-based prevention initiative.

The activities of this first prevention phase demonstrated that a centralized alliance or “activity hub” was not the starting-point for prevention work in North of McKnight’s (NMK) seven communities. We also learned that domestic violence, as an issue directly named, is not an actionable priority for all community members. **Peaceful and prosperous families and healthy family and community relations were concepts that were more easily adopted by community members.** In NMK, local and global community issues can impact the nature of relationships and the prioritization of prevention work, underscoring the connection between family and community harmony. Equally important is a confirmation that a place-based initiative in NMK will centralize the concept of faith-in-place and culture-in-place as identity priorities. The existence of community-based organizers and co-ordinators who reflect the cultural diversity of North of McKnight has been a core asset and gateway to building the necessary network of relationships needed to create an impact on an issue such as domestic violence.

A review of community-led prevention work in the seven communities suggests that the building blocks to create an impactful primary prevention initiative in North of McKnight involves **11 Core Pillars**; with an adaptive, flexible support-base, unique to the needs and identities within the community; faith, language, culture, religion, and a collective-cultures lens, among others (See section 7.0 for Pillars).

This report is shared in three key sections: I. **Background and Context:** *A Foundation for Change*, II. **Discoveries:** *A Snapshot of Current and Future Development*, and III. **Implications and Recommendations:** *Creating Effective and Sustaining Change*. The report sheds light on the collective, community-led efforts that have been achieved through relationships built on trust, mutual learning, and exchange; community developmental tools used by residents range from informal activities, such as picnics and skits, to formal methods, such as community meetings and large-scale events (See section 9.0 for

¹ Respondent, “Community Learning Dialogues”, United Way Calgary and Area (July 2014).

Community Tools). The work to date substantiates the value and importance of contemporary and locally appropriate strategies, which not only engage residents and mobilize change at the neighbourhood level, but also build coalitions and create momentum at the broader community level. Both the complexity of domestic violence and the diversity of North of McKnight communities deny a single solution to domestic violence by a single actor. Thus, a community-led initiative—situated within a place-based setting—requires continual dialogue, democratic participation in learning, action, and decision making, with a holistic recognition of the lived experiences of community members. Through a multi-level engagement with both individuals and cultural, faith and affinity communities, a place-based approach to domestic violence prevention must leverage formal and informal asset-knowledge, while mobilizing and empowering change for the future.²

² For the purposes of this report, the terms “place-based” and “community-based” will be used interchangeably.

I. Background and Context: *The Foundation for Change*



1.0 Neighbourhoods and the United Way's Community Strategy

The United Way recognizes that in order to reduce the number of individuals who are impacted by domestic violence, investment and resources need to be directed towards primary prevention. Preventing domestic and sexual violence from ever occurring means preventing the attitudes, behaviours, and conditions that cause individuals to become or remain victims and/or perpetrators of violence. Research points to focusing on social and cultural norms as one of the areas of leverage for primary prevention of domestic violence³. The research shows a strong association between socio-cultural acceptance of violence and increased risk for all types of inter personal violence.

There is a dearth of research that focuses on utilizing a community development approach to build citizen capacity to address and prevent interpersonal violence, particularly in a Canadian urban context. In order to explore what a community development model could entail, the United Way supported the development of SHARE, a community-based domestic violence prevention initiative that works collaboratively with ethno-cultural communities and community partners to develop and implement engagement strategies that support the prevention of domestic violence. SHARE is housed at the Ethno-Cultural Council of Calgary (ECCC). ECCC is a community-based organization that works to build the collective voice of Calgary's ethno-cultural communities. SHARE is an acronym for "Sustaining Healthy and Awesome RELationships." The initial results of this project indicated that there was readiness amongst community members to move from an idea to the development of a

³ Wells, L., Dozois, E., Cooper, M., Claussen, C., Lorenzetti, L. & Boodt, C., "How Public Policy and Legislation Can Support the Prevention of Domestic Violence in Alberta" *Shift: The Project to End Domestic Violence* (2014).

model of community engagement and prevention. Based on these results and the North of McKnight's indication of readiness to address the issue within their geographic community, the United Way saw the opportunity to further explore the development of models of engagement around the issue of violence prevention.

1.1 Neighborhoods Matter

People are affected by the neighbourhoods they live in. Neighbourhoods impact the well-being and life changes of individuals and families, independent of other factors like individual and family attributes and macro-economic trends.

These **neighbourhood effects** are felt most by:

- Parents whose children attend the neighbourhood schools
- Children and youth
- Individuals and families who have limited social connections and those whose daily lives revolve mostly around the immediate space of their residence

Neighbourhood effects can either be positive or negative. Negative effects become more pronounced as neighbourhoods face increasing economic and social distress. At certain tipping points, neighbourhoods spiral into decline. Incidence of poverty and other social issues become increasingly concentrated. Healthy economic activity starts to move away while predatory businesses creep in. Oftentimes, this is accompanied by the diminishing quality and availability of public infrastructure and amenities. Tipping point neighbourhoods can also tip the other way. Revitalization can lead to improvements in various aspects of the neighbourhood and eventually in the quality of life of residents.

1.2 The United Way Community Strategy: A Preventive Approach

For the United Way of Calgary and Area, working in tipping point neighbourhoods is a preventive strategy. The goal is two-fold: to work with residents and other partners to build neighbourhood strength and vitality; and, to mobilize neighbourhood and other resources to help the community and its members become more resilient.

1.3 Guiding Principles to Help Navigate a Complex Endeavour

There is no single formula to building strong neighbourhoods. Neighbourhood revitalization requires a combination of efforts and expertise, resources and initiatives. Complex endeavours often benefit from a set of guiding principles that bring cohesion into a seemingly disperse set of actions. Neighbourhood revitalization also takes time, which is needed to build relationships of trust and collaboration, and to create solutions that work in the context of the neighbourhood. From our early learning, these are the minimum specifications that guide United Way's neighbourhood work:

- *Resident-led* – residents, as the primary *experts* of their neighbourhoods, lead in identifying assets, needs, priorities and solutions

- *Asset Focused* – many of the ingredients needed to build strong neighbourhoods are already in place - the individual and collective capacities of residents, the sense of community, physical and tangible resources, to name a few. All neighbourhoods have individual and collective assets that can be built upon.
- *Place-based solutions* – each neighbourhood is unique. And each solution is its own precedence. According to Richard Florida (2008), social innovation happens in clusters and neighbourhoods are places that cluster different people, assets, actions, organizations. Working locally to identify actions and solutions that are best suited to the particular characteristics of the community is key. Flexibility and innovation is needed to match local circumstances.
- *Support from many sources* - Lasting change requires resources from many, diverse people and organizations working within their spheres of influence (residents, governments, service agencies, funders, the academe, businesses).

1.4 United Way's Neighbourhood Strategy and North of McKnight Communities

Community-based domestic violence prevention work in the seven communities of North of McKnight continues to be supported through the Neighbourhood Strategy of United Way, which has been working with residents in northeast Calgary since 2008. This Strategy aims to support residents to “**imagine, direct and create strong, safe and supportive neighborhoods.**”⁴ Two important elements have emerged from the neighborhood work: *strengthening local organizations that can be vehicles for sustained, collective and neighbourhood-wide actions*; and, *organizing around locally identified issues*. These two elements inform the United Way's role and support for the North of McKnight domestic violence initiative.

2.0 The Community Context: North of McKnight

Demographic Profile

North of McKnight communities are located in Calgary's northeast, north of McKnight Boulevard and east of Deerfoot Trail. Seven communities make up the North of McKnight area: Castleridge, Falconridge, Saddle Ridge, Taradale, Martindale, Coral Springs, and Sky view.

North of McKnight includes some of Calgary's fastest growing communities, with a total of 62,850 residents in 2010. From 2005 to 2010, the population of North of McKnight communities grew by 31 percent, compared to 12 percent for the city of Calgary. The community is very

Facts

- The most common language spoken in the community besides English is Punjabi, followed by Urdu, Tagalog, Vietnamese and Spanish.
- 58% of the residents in the community are visible minorities, versus 24% in Calgary.
- There are more than 15 faith spaces in the community, including gurdwaras, mosques, temples and churches.
- This community is home to eight cultural spaces and many more cultural groups.

North of McKnight Residents Committee.

⁴ United Way, “Annual Report,” (Calgary, AB: Calgary and Area United Way, 2010), retrieved from, http://www.calgaryunitedway.org/sites/default/files/uw2010_annual_report_funding.pdf, p. 21.

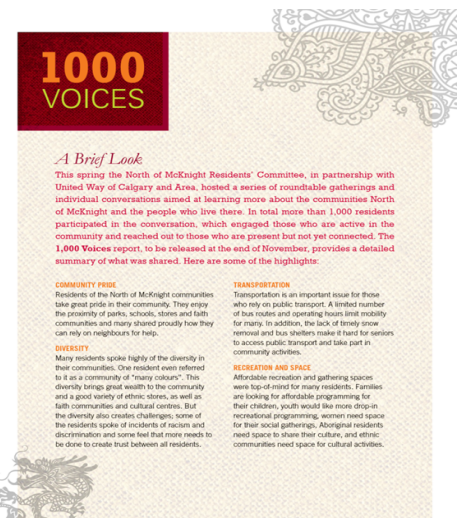
diverse; 42 percent of residents were born outside of Canada, three percent are Aboriginal and over 58 percent are visible minorities (for Calgary, the numbers are respectively 25 per cent, three per cent and 24 percent). Many young families settle in this community; 26 percent of the residents are under the age of 14, compared to Calgary at 18 percent.⁵

There are fewer seniors living in the area than in the rest of the city, and only 7 percent of seniors in North of McKnight live alone compared to the City's average of 26 percent. In addition, 89 percent of the seniors in the North of McKnight communities are immigrants and 77 percent are visible minorities, compared to 40 percent and 18 per cent respectively in Calgary. These communities have mainly single detached houses (81 percent of all dwellings versus 58 percent in Calgary) and relatively few apartments (7 percent versus 26 percent in Calgary). Of the residents aged 15 and over, 78 percent have at least a high school certificate, with 33 percent having a college or university certificate or degree.⁶

3.0 Domestic Violence Prevention: A Community Priority in North of McKnight

Domestic violence became a focal point for issue-based organizing in 2012, after community members identified it as a priority in the 1000 Voices Report. The 1000 Voices Report, authored by North of McKnight Resident Committee (NMRC), the United Way of Calgary and various residents, brought forth a collective voice in identifying areas of need within the communities and defining future actions. Community members centralized the promotion of safety and the wellness of families. Leaders from NMRC decided to take action on the issue of domestic violence and invited their partners and community members to join them in a series of awareness-building activities. A first successful event was organized during Violence Prevention Month in 2012, which brought out 17 community groups who spoke out against domestic violence.

NMRC proclaimed 2013 as the year of community actions on domestic violence. In November 2013, thirteen community groups built their action plans and the work continues to date. A majority of the participating groups have been from South Asian communities, based on readiness and neighbourhood demographics (see section 7.0 for community action groups).



⁵ North of McKnight Residents Committee, "1000 Voices: Strengthening the Fabric of North of McKnight Communities," United Way and Calgary Area (2010): Pg. 2.

⁶ North of McKnight Residents Committee "1000 Voices," pg. 2.

In 2014, NMRC leveraged the positive community response and interest in domestic violence prevention work. They requested the United Way to take the lead in supporting community groups to develop their DVP action plans and to build a process to involve



agencies in this work. NMRC had met their goals of raising awareness, involving residents in leadership roles and engaging other stakeholders and partners to support community efforts. NMRC continues to advocate on the issue of DVP, and to host a well-attended and highly successful annual community event during November's Violence prevention month.

Community-based domestic violence prevention work in the seven communities of North of McKnight continues to be supported through the Neighbourhood Strategy of United Way, which has been working with residents in northeast Calgary since 2008.

4.0 Informing Our Work Through Existing Research

The community can play an important role in shaping beliefs, attitudes and social norms that support healthy peaceful families and non-violence. Understanding risk factors and root causes of domestic violence can help communities take action to prevent it.⁷ Domestic violence can be defined as "a regimen of domination that is established and enforced by one person over [another]... through violence, fear, and a variety of abuse strategies"⁸. Domestic violence may expand beyond a dyadic relationship to include other family members, or persons who are connected through an intimate or family dynamic, particularly but not exclusively in the context of collective cultures⁹. While a majority of domestic violence perpetrators are men in heterosexual relationships,¹⁰ domestic violence

⁷ Sebastian, B., & Lorenzetti, L., "Healthy Family Relations: A Community Response," *United Way of Calgary and Area*, (2015): pg. 4.

⁸ Bopp, M., Bopp J., & P., Lane, "Aboriginal Domestic Violence in Canada." *The Aboriginal Healing Foundation* (2003): p. v.

⁹ Lorenzetti, L., 2015. *Domestic violence and collective cultures*. (in press)

¹⁰ Ursel, J., Tutty, L., & LeMaistre, J., *What's Law Got To Do With It: The Law, Specialized Courts and Domestic Violence in Canada*, (Toronto: Cormorant Books, 2008)

Tutty, L. M., Koshan, J., Jesso, J., Ogden, C., & Warrell, J. G. Evaluation of the Calgary Specialized Domestic Violence Trial Court & Monitoring the First Appearance Court: Final Report to National Crime Prevention and the Alberta Law Foundation. Calgary, AB: RESOLVE Alberta 2011.

can be perpetrated by women, and is also present in gender and sexually diverse relationships¹¹. However, the United Nations recognizes domestic violence as the most severe form of gender-based violence.¹² World Health Organization estimates that one in three women will be beaten or sexually abused by an intimate partner within her lifetime.¹³

There are numerous risk factors for domestic violence. An abundance of research connects child abuse and childhood exposure (witnessing) of domestic violence to a myriad of negative outcomes later in life; these include increased mental health and addiction challenges and interpersonal violence.¹⁴ Further to this, traditional gender roles, high levels of community violence, colonization and other forms of trauma have also been linked to increased potential for domestic violence.¹⁵ Gender and age are other factors of consideration, with women and younger adults being at risk.¹⁶

Research suggests that help-seeking behaviours for domestic violence can vary among communities.¹⁷ For instance, domestic violence survivors from immigrant or certain ethno-cultural backgrounds may not always seek advice from professionals or formal resources like women's shelter or family violence counsellors.¹⁸ Language barriers, fear of damaging family reputation or reducing one's own safety through disclosure, are some of the reasons why formal assistance may not be a desired approach¹⁹. Studies with South Asian, Asian American and Latino women, for instance purport that within these communities, there is a strong belief that domestic violence be dealt with at the microsystem level, meaning that involving 'outsiders' would not be a first or even second option for help-seeking approaches²⁰. Those who may be unable to ask for help from immediate or extended family members will often seek help from their neighbors or faith communities for information or emotional support, prior to accessing a shelter or speaking to a counselor²¹. Therefore, in order to prevent domestic violence in communities with a highly diverse population, it is imperative to recognize the need to create prevention and intervention initiatives that are less formal, that take into consideration the differences in worldviews

¹¹ Lorenzetti, L., Wells, L., Callaghan, T., & Logie, C., "Domestic Violence in Alberta's Gender and Sexually Diverse Communities: Towards a Framework for Prevention," *Shift: The Project to End Domestic Violence*, (Calgary, AB: The University of Calgary 2014): 13.

¹² United Nations Population Fund [UNFPA], "State of World Population: The Promise of Equality," *Gender Equity, Reproductive Health and The Millennium Development Goals*, (2005) <http://www.unfpa.org/publications/state-world-population-2005>.

¹³ World Health Organization [WHO]. (2013). *The ecological framework*. <http://www.who.int/violenceprevention/approach/ecology/en/index.html>

¹⁴ Lorenzetti, Wells, Callaghan, Logie, "Domestic Violence in Alberta's Gender and Sexually Diverse Communities," 2014.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ Lee, R.K., Sanders Thompson, L. V., & Mechanic, M. B., "Intimate Partner Violence and Women of Color," *American Journal of Public Health*, (2002): 530.

Snell-Rood, C., "Informal Support for Women and Intimate Partner Violence: The Crucial Yet Ambivalent Role of Neighbors in Urban India," *Culture, Health & Sexuality: An International Journal for Research, Intervention and Care*, 17(1) (2015), 63-77. DOI: 10.1080/13691058.2014.950333

¹⁸ Lee, Sanders-Thompson, & Mechanic, "Intimate Partner Violence and Women of Colour," 2002.

¹⁹ Lee, Sanders-Thompson, & Mechanic, 2002; Snell-Rood, "Informal Support for Women," 2015.

²⁰ *Ibid.*

²¹ Malley-Morrison, K., & Hines, D., *A Family Violence in a Cultural Perspective*, (California: Sage Publications Inc., 2014): 241.

and help-seeking behavior, and that account for the high value that many ethno-cultural communities place on the family as the most vital social structure.²²

The inclusion of religious/faith and cultural leaders in the development of domestic violence prevention initiatives has been widely acknowledged as an important and necessary prevention approach.²³ This acknowledgment comes from the understanding that many families and individuals from diverse backgrounds may be active members of faith and/or cultural groups as a way to maintain their identity and build new friendships²⁴. Families impacted by domestic violence from many ethno-cultural backgrounds may reach out to their faith and cultural community before accessing counselling and other resources²⁵. It is imperative that religious and cultural institutions, and leaders, are viewed as allies against domestic violence. As an example, Nason-Clark's (1996) study with clergy members in Canada found that "in pastoral counseling situations, their most common dealings were with women with husbands or partners who battered them and woman who were abused in childhood by a parent whose first language is English"²⁶.

In recent years, significant steps have been taken to develop intervention and/or prevention programs in conjunction with religious leaders. In the United States, for instance, the *Faith-Based Community Family Violence Intervention* (FBCDVI) was implemented to reduce the incidence of domestic violence in Black communities. This approach focuses on the roles of church leadership to "respond to family violence, promote public education to stop family violence, and create systemic approaches to better respond to family violence"²⁷. In Melbourne, Australia, the *Northern Interfaith Respectful Relationships project* (NIRR) was initiated to prevent domestic violence in interfaith communities. NIRR uses a variety approaches including a peer mentoring program to support capacity building between faith leaders who were more experienced and those who were new to prevention work. This initiative includes a DVD, a manual, and toolkit to facilitate the learning. This toolkit was developed as a 10-step program that centers on three thematic actions: educate, investigate and participate.

The importance of advocating for change in all levels of religious/faith institutions was a catalyst for the development of another unique initiative created by the Minister of Religious Affairs in Morocco. They developed and extensively trained a group of women to adopt similar roles and functions to male spiritual leaders (Imams), except in the leading prayers.²⁸ This group of women offers spiritual, moral, social and personal guidance and support to all community members, but most importantly, they provide guidance on the

²² Snell-Rood, "Informal Support for Women," 2015.

²³ Malley-Morrison & Hines, *Family Violence*, 2004: 241.

²⁴ *Ibid.*

²⁵ Lee, Sanders, Thomson, & Mechanic, "Intimate Partner Violence and Women of Colour," 2002.

²⁶ Pyles, L., "The Complexities of the Religious Response to Domestic Violence: Implications for Faith-Based Initiatives." *Affilia: Journal of Women and Social Work*, 22(3), (S. Publications, 2007): p. 283.

²⁷ Bent-Goodley, T., St. Vil, N., & Hubbert, P., "A Spirit Unbroken: The Black Church's Evolving Response to Domestic Violence." *Social Work & Christianity*, 39(1)(2012): 60.

²⁸ Rogers, R., (Director), "Casablanca Calling" [Motion Picture], 2013.

true teachings of Islam as an effort to prevent and address domestic violence.²⁹ The Coalition of Muslim Women's *Call to Action to Eradicate Family Violence* is a Canadian example of how religious and cultural groups can impact community attitudes on domestic violence. In October of 2011, over 80 prominent national and local Muslim organizations, community leaders, activists, and Imams from across Canada joined together to issue a Call to Action to Eradicate Family Violence, focusing particularly on "restoring honour to the family."³⁰

The inclusion of innovative approaches to build awareness and acquire knowledge are necessary in order to reach all people in a community, despite cultural, faith or language differences, and those who experience greater socio-economic barriers. Initiatives that adopt popular education approaches such as theatre and other forms of participatory learning may be more successful in certain communities that value collective culture experiences. In California, for instance, *Organizacion en California de Lideres Campesinas, Inc. (Farmworker Women's Leadership Network)* develops skits to be performed at community events. These Spanish-language skits re-create scenarios of domestic violence, assisting "the audience ... [to] recognize the pattern of behaviour in their own lives and identify with the performers; the skits are often followed by presentations on the cycle of family violence and information about community resources."³¹ *Vancouver Canada's Sath Theater* uses a similar approach to reach Punjabi women in their area.³² A very important aspect of *Lideres Campesinas* is that they also provide information and legal assistance to undocumented women who are married to permanent residents or citizens. These services were developed in recognition of the fact that abusers may use their partner's migrant status as a way of maintaining control in the relationship.³³

While directed at youth violence, Operation Ceasefire in Chicago USA uses strategies and tools that could be adapted for community-based domestic violence prevention. Operation Ceasefire trains "violence interrupters" who have connections and possible histories with youth violence, supporting them to act as outreach workers within their own communities. It adopts a decentralized "local host" office model for delivering neighbourhood-based programming in numerous and diverse sites.³⁴ The program is aimed at changing "operative norms regarding violence in both the community and among its clients."³⁵ Community mobilization, public education and the mentoring of outreach workers are designed to influence beliefs about the appropriateness of violence. Violence interrupters, clergy and community residents contribute to violence prevention efforts. Marches, rallies and prayer vigils are used to foster public concern and action on the topic.

²⁹ Red Bird Productions, "About the film: Casablanca Calling," <http://www.casablancacalling.com/>, (November 26, 2014).

³⁰ "Muslim Community Call to Action to Eradicate Domestic Violence," *Coalition of Muslim Women: Kitchener-Waterloo* <http://www.cmw-kw.org/community-causes/domestic-violence/> (December 2014).

³¹ Marin Abused Women's Services, "Community Mobilization for Domestic Violence Prevention: Three Success Stories," *Transforming Communities* (San Rafael, California, 1998).

³² "Vancouver Sath Theater: Direction and Development," Retrieved from Watan Punjabi (2007-08): <http://www.watanpunjabi.ca/vishesh/vi17.php>.

³³ Marin Abused Women's Services, "Community Mobilization for Domestic Violence Prevention," 1998: 2.

³⁴ Vancouver Sath Theater, 2008: pp. es-1.

³⁵ *Ibid*, 2008, pp. es-2.

Mass media campaigns have long been used to increase awareness and promote education on public health issues such as domestic violence, although some question the ability of this approach to create long-term changes in behaviour.³⁶ Some research suggests, however, that media campaigns can be effective in contributing to attitudinal and behavioural change, particularly when they are complemented with community-based and individual-level approaches.³⁷ *The Bell Bajao!* project in India is an example of a mass media campaign which seeks to engage bystanders by compelling them to “ring the bell” when they witness acts of violence. This campaign is a multi-faceted approach to challenging social and cultural norms that support violence. As a result of its local success, Bell Bajao! was launched internationally in 2013³⁸. The name of the campaign reminds people that there are simple ways that they can take action against domestic violence.

While there are numerous community-based promising practices that articulate diverse approaches to prevention work, context and locality are highly important. Prevention and education programs that recognize the local knowledge-base and experiences of community members will resonate further than conventional interventions or ‘implanted’ programmatic responses. “Successful community-based initiatives are guided by a **shared vision, and the willingness, preparedness, capacity and commitment to make change happen**. This includes leveraging existing resources, capabilities and skills to serve the purpose of promoting healthy relationships and preventing domestic violence.”³⁹

5.0 Situating the NMK Project within the Broader Context of Prevention Work

*“I feel that **prevention is better than cure**. It is easy to support people who are already in the mess, but if we can prevent them from falling in the mess, that is better.”⁴⁰*

A community-based approach to domestic violence prevention focuses on whole communities (primary prevention), and also includes the resourcing and supports offered through organizations that center on at-risk and harm reduction methods (secondary and tertiary prevention). The spectrum of prevention is a framework that both aligns with and guides the core strategies of a community-based initiative; namely, strengthening individual knowledge and skills, promoting community education, educating providers, fostering coalitions and networks, changing organizational practices, and influencing policy and legislation⁴¹ (See Figure 1.1). The **prevention spectrum** was utilized as a conceptual

³⁶ Powell, A., *Review of Bystander Approaches in Support of Preventing Violence Against Women* (Victoria, Australia: VicHealth, 2011)

³⁷ *Ibid*, 2011

³⁸ Breakthrough (2014). Bell Bajao!. Retrieved from <http://www.bellbajao.org>

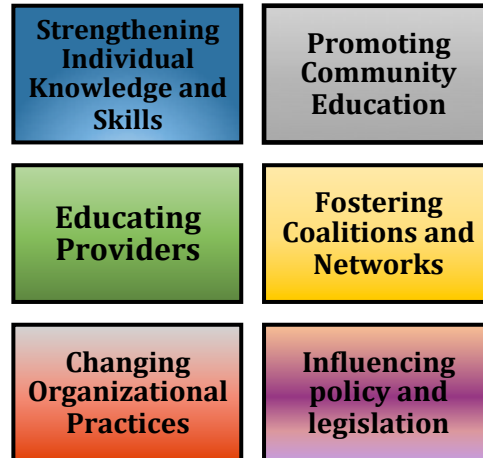
³⁹ Sebastian, B., & Lorenzetti, L., “Healthy Family Relations: A Community Response,” United Way of Calgary and Area, 2014: 4.

⁴⁰ Respondent, “Community Learning Dialogues”, United Way Calgary and Area (2014)

⁴¹ Cohen, L., & Swift, S., “The Spectrum of Prevention: Developing a Comprehensive Approach to Injury Prevention.” *Injury Prevention* 5 (1999): 203–207.

connector to the 11 Core Pillars (active and emerging) associated with this initiative, presented in the next section.

Figure 1.1: Adapted from Cohen and Swift: Injury Prevention 1999, 5: 203-207.



6.0 The Approach

As social, spiritual and cultural assets gain wider acceptance as contributors to the production of livelihoods, so too are the ways that people organize in associational life, and in the community as a whole. The values that people share, the extent and quality of their relationships with others, and the social constructions expressed in their stories, are all significant markers of community identity and reputation. These actions (tangible and intangible assets) are more than a means to improve lives but also a source of meaning in peoples' lives, because they provide people with the capacity to act as well as the motivation to do so.⁴²

6.1 Asset-based Community Development: *Recognizing and Building on Community Strengths*

Community work involves building the capacity of community members to address the challenges facing their communities and to facilitate increased control by local community members over decisions that affect their lives. John Kretzmann and John McKnight (1993) suggest that asset-based community development is a process of revealing and capitalizing on the gifts, skills, and assets within a community⁴³. The Coady International Institute located within St. Francis Xavier University, champions an asset-based approach to

⁴² *Ibid.*

⁴³ Healy, K., "Asset-based Community Development: Recognizing and Building on Community Strengths," In *Skills for Human Service Practice: Working with Individuals, Groups, and Communities* (Ontario: Oxford University Press, 2010).

community development “to create effective and practical solutions to reduce injustice.”⁴⁴ The power of collective actions is also reflected in a community’s ability to use its assets as leveraging points.

The asset-based model of community development proposed by Kretzman and McKnight (1993) is founded on five key principles⁴⁵:

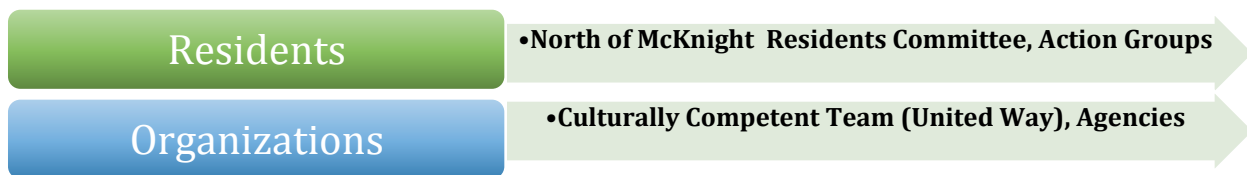
- *Principle One:* Change must begin from inside the community.
- *Principle Two:* Change must build on the capacities and assets that already exist within communities.
- *Principle Three:* Change is relationship driven.
- *Principle Four:* Change should be oriented towards sustainable community growth.
- *Principle Five:* Asset-based approach is a strategy for sustainable community-driven development.

6.2 Contemporary Organizing in Community Development

Contemporary organizing is a mode of successful community development using community assets and strengths. Assets (broadly defined) as a source of identity are therefore linked to the capacity to act. Contemporary organizing begins with an inward-looking process to identify internal assets and organize around those before seeking external assistance. This approach centers on demonstrations of unity, organizational capacity, local innovations, and ability to mobilize assets. The power of collective actions is reflected in a community’s ability to leverage its assets and strengths and assets.⁴⁶

Community residents organize as a community of identity and build from what they have been able to achieve, both in association with one another and as individual members in their communities of place. In North of McKnight, what communities had in common is that they first looked to their own assets and organized around these before seeking external supports. The community was able to identify key distinguishing features of success, and to recognize the commonalities among interconnected groups and group efforts. Community-led actions are ways through which citizens engage, organize and mobilize.

6.3 Parallel Engagement Process



⁴⁴ Healy, “Asset-based Community Development,” (2010): 268.

⁴⁵ *Ibid.*

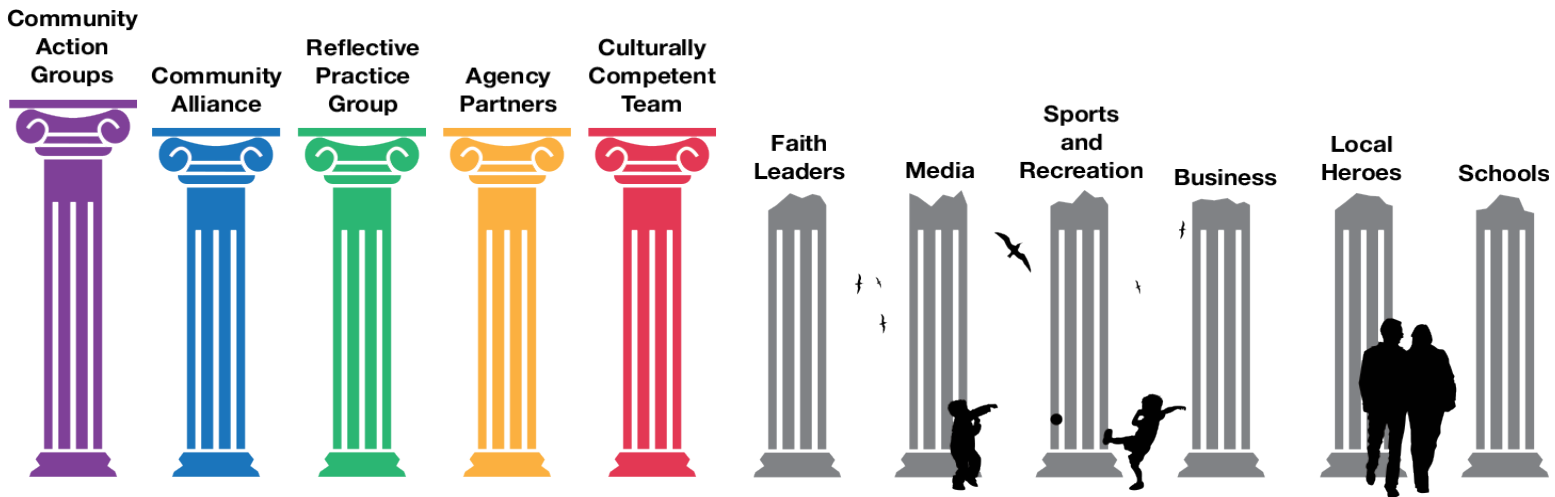
⁴⁶ Mathie, A., & Cunningham, G., (Eds.), “From Clients to Citizens: Communities Changing the Course of Their Own Development,” (Rugby, UK: Practical Action, 2008)

Parallel engagement processes support residents to take charge of defining a social issue and developing community-centered approaches to assess the strengths, capacities and barriers that foster or hinder social change. Parallel engagement builds shared leadership between residents and organizations by supporting capacities on one side and organizational change on the other; this includes opportunities for organizations to listen to residents; and opportunities for residents to express their ideas on how a social issue is best addressed in their particular locality.

II. Discoveries: A Snapshot of Current and Potential Development in North of McKnight

7.0 Foundational Pillars of the Initiative

The following is a description of the **11 Core Pillars** (Active and Emerging) of North of McKnight Domestic Violence Prevention Initiative. These Pillars were identified through the Discoveries phase of the NMK domestic violence prevention strategy. Four key areas of community engagement were also documented: **Resourcing and Strategy; Knowledge Sharing; Capacity Building; and Action** (see section 8 for more detail). This section provides an overview of each of these pillars as core elements of an emerging community-based prevention framework. Each pillar intersects with one or more of the **prevention spectrum** factors, as exemplified below.



7.1 Active Pillars

1. **Community Action Groups.** *Areas of prevention: Strengthening Individual Knowledge and Skills & Promoting Community Education*
2. **Culturally Competent Team.** *Areas of prevention: Strengthening Individual Knowledge and Skills*
3. **Community Alliance.** *Areas of prevention: Fostering Networks and Coalitions; Educating Providers*

4. **Reflective Practice Group.** *Areas of prevention: Promoting Community Education; Educating Providers*
5. **Agency Partners.** *Areas of prevention: Changing Organizational Practices; Influencing Policies*

Overview of Core Pillars

1) Community Action Groups: Central Pillar

“The work of promoting healthy and harmonious relationships must begin in the places where people spend their time. Our communities are the places where daily life is practiced and key environments to learn and role-model the work of violence prevention.”⁴⁷

Community Action Groups emerged as a central pillar of domestic violence work in North of McKnight. The activities and planning of these groups center on intra-group efforts that are culturally appropriate and relevant, and that resonate within these specific networks of people. Currently there are 13 primarily ethno-cultural and faith-based groups in the NMK area that are working on creating awareness within their communities on domestic violence (please see below for a graphic listing and appendix A for an overview of the 13 groups). In addition to these groups is the community-based leadership provided by the North of McKnight Residents Committee (NMRC). The NMRC is composed of leaders from local community associations, ethno-cultural groups and organizations, as well as active individuals. NMRC’s mandate is to promote greater cooperation among residents and to act as a forum to discuss and address issues and concerns that impact the community.

A community readiness assessment tool⁴⁸ was utilized to better understand community readiness and interest in violence prevention work. The Tool was implemented organically through community conversations, observations and through participation in community activities. The readiness assessment focuses on key questions such as: Does the community identify domestic violence as a problem? Is it a community priority? Are there strong relationships that exist within this community? For the complete Tool, please see appendix B. A Culturally Competent Team of community organizers supported groups that demonstrated interest and readiness to work in the area of violence prevention.

⁴⁷Wells, L., Lorenzetti, L., Carolo, H., Dinner, T., Jones, C., Minerson, T., & Esina, E., “Engaging Men and Boys in Domestic Violence Prevention: Opportunities and Promising Approaches,” *Shift: The Project to End Domestic Violence* (Calgary: The University of Calgary, 2013).

⁴⁸ Dozois, Lorenzetti & Wells (2013). *Network readiness assessment*. Shift, the Project to End Domestic Violence. Faculty of Social Work, University of Calgary.



2) Culturally Competent Team

“They came in as community members.”⁴⁹

A diversely skilled culturally competent team who live within the designated communities is a significant asset to a developing a community-based domestic violence prevention approach. While strong community organizing skills are essential, organizers should also be connected within specific sets of networks in order to enhance the reach and impact of prevention work. Strategic selection of community organizers is paramount. This approach was used in the NMK domestic violence prevention project.

A culturally competent team facilitates community-wide participation through an established, coordinated, and connected series of campaigns, activities and workshops. They should have knowledge of contemporary approaches and community assets. They should *act as a bridge between individual community strategies and a larger cohesive*

⁴⁹ Respondent, “Community Learning Dialogues”, United Way Calgary and Area (July 2014).

community approach. A culturally competent team of locally-based community organizers is a critical element of a place-based prevention approach. Community members should be able to recognize that community organizers are an accessible support available to the community within the broader scope of available resources and services. Good communication skills are key organizing assets, as responsibilities of community organizers can include conflict resolution and harmonious relationship maintenance among leaders, community members, organizers and agencies.

There are numerous roles within a culturally competent community-based team. Currently, United Way adopts various community-based roles in neighborhood prevention work:

- **Animator:** Building resident engagement - helping increase the quantity and quality of resident participation, ensuring that the soft voices of the neighborhood are able to participate and be heard
- **Asset builder:** Strengthening local leadership, organizations and networks of participation and other social assets
- **Facilitator and Convener:** Facilitating conversations and relationships among those who have the power to create change in the neighborhoods; creating the space where clustering can happen, bringing the experts together to explore and initiate local solutions, framing the dialogue so that conversations can lead to action
- **Funder:** Supporting innovative initiatives that emerge from the conversations
- **Co-learner:** Participating in continuous and collective learning circles to enhance further conversations and actions
- **Connector and Advocate:** Mobilizing other supports and resources in the development, implementation and sustainability of local solutions

3) Community Alliance

A community alliance or coalition is a platform for communication and partnership among stakeholders who are involved or interested in domestic violence prevention. The purpose of the alliance is to support capacity building, knowledge exchange, and collaborative opportunities among stakeholders, and to also create a framework from which a broader and deeper prevention initiative can be built and measured. A community alliance is positioned to foster crucial community dialogue and enhance trust among communities within the specified geographic region, such as NMK. A community alliance has the potential to create partnerships, promote a common vision, as well as an opportunity to share experience, learnings, and achievements. Additionally, this platform could allow for a space in which to identify new challenges, discuss solutions, and plan accordingly—thus contributing to the creation and development of a broad and interconnected initiative with multiple strategies. A community alliance includes stakeholders from the various pillars of

the initiative. How the alliance is established will depend on the relationships, connections and level of cooperation between and among the various community groups. It may not necessarily take on a formal organizational function, but what is important is the potential for collective planning, visioning, reflection, and action. In the NMK, the work of Community Action Groups took precedence over Alliance or Coalition building.

4) Reflective Practice Group (RPG):

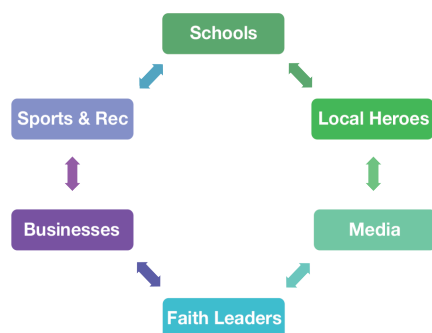
For the initial phase of the NMK project, the United Way convened a Reflective Practice Group, including a Developmental Strategist/Evaluator, a Community Organizer, a Community Co-ordinator, a Community Impact Planner, and a neighbourhood team Manager. The RPG became a hub for initial exploration, strategy and resourcing discussions, fostering knowledge exchange and learning based on community activities and priorities. As the Community Alliance emerges as one of the central pillars of community-based prevention work within the second phase of NMK violence prevention work, the existence or roles of the RPG may shift or become redundant. In other jurisdictions, the purpose, mandate and composition of an RPG can vary depending on community need, readiness and other factors.

5) Agency Partners:

Agency partners are an essential pillar of violence prevention work. In the NMK, there are numerous agencies that provide domestic violence prevention and intervention services for community residents. An initial mapping activity confirmed that there are few agencies that have a permanent physical space in NMK communities, which may be challenging to a place-based prevention approach. There is great interest, however, among NMK agencies to participate community-based prevention work. Certain organizations have initiated efforts to work more collaboratively with the community, adapting their services to the needs and requirements of NMK residents. A successful place-based approach to violence prevention includes a strong service delivery pillar where there is a high level of interest and support for collaboration, organizational adaptation and a visible presence within the community.

7.2. Emerging Pillars

Emerging pillars of this initiative are community-based prevention entry-points that have been somewhat explored but not yet harnessed to support the 'deepening of prevention work' in NMK communities.



6) Businesses

Building and strengthening partnerships with businesses can enhance a community-based approach to domestic violence prevention. In North of McKnight, the inclusion of this pillar can help foster

the unique position of many business owners who *live and work* within the seven communities. Involving business owners in domestic violence prevention serves to connect multiple networks related to work, community and family life.

7) Schools

Youth engagement is essential to promoting healthy relationships and shifting social norms that maintain the intergenerational spread of violence. One youth-focused approach is culturally adaptive school-based healthy relationships programming. An example of this work is the integration of approaches such as “The Fourth R program – pioneered by the Centre for Addiction and Mental Health Centre for Prevention Science (CPS) – [which] is an evaluated, evidence-based program that reduces physical dating violence (PDV) and risky sexual behaviour among youth. The program also promotes the emotional health and wellness of youth through the development of healthy relationships with friends, partners and family.”⁵⁰ Other evidence-based relationship programs are strong assets to disrupt intergenerational transmission of violence. Work on this pillar would include a comprehensive mapping of school-based prevention programming and youth-oriented supports within a specific locality.

8) Faith Leaders

The inclusion of religious/faith leaders (as well as cultural leaders) in the development of domestic violence prevention initiatives is an important and necessary element prevention work, particularly in place-based communities where faith and culture are prominent identity features. This aspect of the work has been recognized by the NMKDVP, and efforts are underway to engage faith leaders through shared dialogues and the development of a central discussion forum.

9) Local Heroes

Influential leaders can impact and shape decision-making, public awareness, and community involvement in violence prevention. Local residents who are highly regarded and recognized can influence community perspectives and social norms regarding domestic violence. In the NMK, the nature and roles of local heroes are diverse, depending on the community. Local heroes are particularly impactful when connecting with youth on issues pertaining to healthy relationships, respect, and gender equality.

10) Media

“When we talk on the radio—slowly it becomes table talk. People start to talk about this in their homes. Slowly we’ve been mobilizing on this issue.”⁵¹

⁵⁰ Wells, L., Lorenzetti, L., Carolo, H., Dinner, T., Jones, C., Minerson, T., & Esina, E., “Engaging Men and Boys in Domestic Violence Prevention: Opportunities and Promising Approaches,” *Shift: The Project to End Domestic Violence* (Calgary: The University of Calgary, 2013): pg. 23.

⁵¹ Respondent, “Community Learning Dialogues”, United Way Calgary and Area (July 2014).

Local media or “ethnic media” have a broad reach within specific communities. First language and ethnic media have been involved in supporting domestic violence prevention work in the NMK. The list below contains media companies that supported the annual North of McKnight domestic violence prevention event, which brought out hundreds of residents. Targeted efforts are needed to develop a media-based prevention sub-strategy, and to document the involvement and impact of media-related work as a core prevention pillar. Mainstream and social media are two other areas of media engagement that were not developed in the initial phase of the NMK initiative.

Examples Media Stakeholders in NMK

Weekly Canadian Express (Ethnic Media)

- Pakistani Newspaper
- RED FM
- Sabrang Radio
- Radio Sur Sangum
- Punjabi National Newspaper
- Sikh Virsa
- Punjabi Post
- Lok Awaaz
- Punjabi Akhbaar
- Chak De TV
- Spice Radio

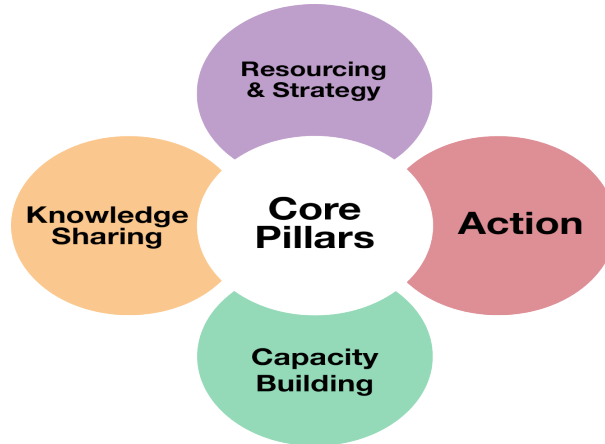
11) Sports and Recreation

Sports and recreation is a key entry-point for violence prevention work.⁵² Sports and athletics have been effectively used as entry-points to working with men and boys to prevent violence and promote gender equality.⁵³ From a place-based perspective, a mapping of sports and recreation facilities and programs is one step in assessing the potential for work within this pillar area. In NMK, the existence of the Genesis Centre is a strong asset as it is a high-density multi-use public facility that includes a gym, library, pool and community service and conference center.

⁵²Wells, L., Lorenzetti, L., Carolo, H., Dinner, T., Jones, C., Minerson, T., & Esina, E., “Engaging Men and Boys in Domestic Violence Prevention: Opportunities and Promising Approaches,” *Shift: The Project to End Domestic Violence* (Calgary: The University of Calgary, 2013)

⁵³ *Ibid.*

8.0 Core Activities



A strategic approach to place-based domestic violence prevention requires mindful planning, implementation and evaluation of prevention activities. Four key activity areas emerged through Phase I of the NMK prevention work: (1) *Strategy Development & Resourcing*; (2) *Knowledge Sharing*; (3) *Capacity Building*; and, (4) *Action*.

8.1 Resourcing & Strategy Development

*"It can't be about women's empowerment or women's rights. It has to be about family prosperity."*⁵⁴

Resourcing: Adopting a place-based approach to violence prevention includes "finding and building on community assets, using culturally appropriate messages and services, and cultivating and supporting local leaders who can advocate for and sustain change."⁵⁵ The resourcing of prevention work is a multifaceted strategy and includes organizational resources (human and financial), community resources, and other strengths and assets that are part of a locality approach.

"Resources for Change": Examples

- *Human Resources*: Skills and capacities of community members and organizational supporters, including local historical knowledge, linguistic and cultural knowledge, facilitation skills and other assets.
- *Social Resources*: Norms and networks through which people collaborate to achieve common goals. Participation in local networks through community volunteering, sporting clubs, school-based parents councils and other networks.
- *Financial Resources*: Monetary sources for community initiative and economic development initiatives such as local economic capacity building.

⁵⁴ Respondent, "Community Learning Dialogues", United Way Calgary and Area (July 2014).

⁵⁵ Fullwood, P.C., "Adapted from Preventing Family Violence Community Engagement Makes the Difference", *Family Violence Prevention Fund*, <http://www.futureswithoutviolence.org/userfiles/file/ImmigrantWomen/PFV---Community%20Engagement.pdf>. 2002.

- *Physical Resources:* Physical infrastructure, including parks, meeting halls, cultural and faith centers, schools and others that assist in building community capacity.
- *Environmental Resources:* Communities of place; the close proximity of a diversity of languages, cultures, and ethnicities; supportive agencies and organizations.

During Phase I of this work, human, financial and environmental resources were leveraged to support community-based prevention efforts. Physical resources, such as the Genesis Centre, mosques, temples, cultural halls and parks were some of the existing in-place assets that were also utilized by the community. Many environmental resources such as agencies and other support services are located outside of the locality, which is viewed as a barrier by some community members. Further exploration is required of the numerous assets and potential resources that can be utilized to enhance the NMKDVP initiative.

Strategy: Ongoing strategic assessment, planning, evaluation and ‘course-correction’ (shifting of strategy when something is not working or having a negative impact) are crucial elements of social change work. Phase I of the NMKDVP initiative focused on developing a conceptual understanding of a place-based approach to domestic violence prevention in NMK communities. Initial efforts were made to establish a Community Alliance or Coalition that would guide the development and implementation of strategy for this initiative. This approach was set aside as it became evident that the majority of prevention work in NMK centered within specific ethno-cultural, faith or affinity communities (Action Groups). A Reflective Practice Group, discussed above, was convened by the United Way as a temporary alternate site for strategy development to support the action groups and the overall initiative.

Ongoing strategy development is essential in order to connect the efforts of Community Action Groups to a broad-based community prevention initiative. Unique aspects of NMK may promote the success of place-based prevention work. For instance, according to resident feedback, a number of community members live, work, attend school, shop, worship, and participate in recreation, leisure and community life within the boundaries of the NMK communities. Interrelated and overlapping social networks provide positive opportunities to initiate and expand on prevention work; prevention activities may have a greater impact in close networks with several interrelated ties.

8.2 Knowledge Sharing

An innovative place-based approach to domestic violence prevention must consider action, reflection, learning, evaluation and the creation and testing of viable prevention approaches. Oftentimes, place-based work may be highly focused on action or activities, which can take precedence over reflection, strategy and the documentation of learnings. Action alone will not bring about a deeper understanding of what approaches are needed for sustainable prevention work; ongoing reflection, learning and evaluation of activities and impact are also required to change the social norms and conditions that maintain and exacerbate domestic violence. This can be viewed as “building a place-based initiative”.

The United Way Reflective Practice Group (RPG) implemented specific developmental tools within the project in order to gather and review the primary learnings from this initial exploratory phase. These tools included: *Learning Dialogues and Community Action Groups Tracking Sheets* (see appendices D, E & F). The Learning Dialogues[^] were an intentional learning platform for community-based knowledge derived from the work and experiences of leaders from some of the Community Action Groups and members Culturally Competent Team. These documented “interview-style” discussions took place in various locations in the community, led by the Developmental Strategist. Important concepts and ideas were then written up and shared with the participant for feedback and verification prior to finalization. The Tracking Sheets, filled out by Community Organizers, provided a written framework to document activities and events hosted by the Community Action Groups, as well as pertinent place-based knowledge, and financial allocation related to CAG activities. These were updated on a periodic basis. *The Reflective Practice Group (all members of the Culturally Competent Team)* and *Brainstorming Meetings (meetings between a Community Organizer and the Developmental Strategist)* were two other activities from which learning content was gathered and synthesized for this report. The Reflective Practice Group and Brainstorming Meetings allowed for a space in which to share, discuss, support and begin to conceptualize community efforts as a framework of a broader place-based domestic violence prevention initiative. The rich insights and wisdom of resident leaders were articulated through the use of these tools, and provided the grounding and substance for this report.

At this juncture, traditional evaluative tools, measures or baselines have not been developed or established for the initiative. The implementation of knowledge or feedback exchange approaches would broaden community involvement, ownership and impact of the initiative. A detailed communication and feedback plan should account for the various diverse communities within the NMK, and the most impactful forms of communication utilized by various community groups.

8.3 Capacity-Building

Capacity-building is the transferring of information and know-how to increase individual and group resources, capacities and strengths.⁵⁶ Capacity work should reflect existing networks and strengthen natural and existing sources of leadership with the purpose of identifying, strengthening, and supporting competencies, skills, and abilities. Community residents can identify and lead ongoing training and development opportunities in partnership with agencies and organizations.

Capacity-building as a core activity area was identified by community leaders through the Learning Dialogues and other knowledge exchange activities. An initial capacity-building

[^] Due to shortage of time, and resources, only a limited number of Dialogues were conducted.

⁵⁶ Jim, Ife, "Capacity Building and Community Development," *Challenging Capacity Building Comparative Perspectives*, Palgrave Macmillan, London (2010): 65.

plan emerged based on resident feedback and will be implemented within the next phase of the work.

8.4 Action

At present, community-led activities have been the strongest aspect of the NMK initiative. While the efforts of NMRC and the United Way were initial catalysts for the work, place-based work has emerged among the 13 Community Action Groups that are primarily affiliated through faith, culture or affinity (see above section for list of Action Groups). These have created the foundation for the place-based domestic violence prevention movement in North of McKnight.

The following outlines a timeline of the action steps to date that led to the development of the Community Action Groups:

2012: Residents decide to take action against domestic violence...

- NMRC formed a community Wellness Sub-committee to address domestic violence.
- Identified a strategy: “Prevention through awareness”
- Organized Healthy Family Relationship event to speak out to community. Focus of this event was to build a common understanding of the issue by identifying the root causes and taking collective action through prevention and awareness
- Community groups developed key messages about domestic violence

2013: Domestic violence prevention work continues...

- NMRC created a booklet containing the prevention messages developed by the communities in 2012.
- NMRC organized a Harmonious Family Relationship event – “Speak out to plan action” and launched the booklet “Voices against Domestic Violence”. This was widely distributed.
- Thirteen groups built their domestic violence prevention action plan for 2014.

2014: Year of community actions and a place-based domestic violence prevention strategy

- The United Way provided support to 13 community groups who are taking action
- Began to develop a North of McKnight Coalition on Domestic Violence of both residents and agencies.
- Fostered capacity of residents and agencies who are working on this issue.
- Initiated a place base strategy on domestic violence prevention.

9.0 Community Toolkit

Community Action Groups developed and implemented a diverse array of tools to build awareness among their members and engage them in prevention work. A broad scope of approaches and methods were used to reach out, connect, and engage with community members through various mediums; including, art, discussion, recreation, political events, formal training, and informal or innovative events and actions. The diversity of approaches used by community members is indicative of the multiple assets and skills within NMK. It

also underscores the importance of both flexibility and receptivity to organic, contemporary, and natural community efforts that should be maintained within a place-based initiative. The following list serves not only to recognize, but also to highlight the tremendous efforts and work that resident leaders are engaged in on a daily basis. While the listed tools are not comprehensive or wholly representative of the hard work, dedication, and perseverance of the community members and resident leaders, the summary below provides a snapshot of the valuable work that is currently happening throughout NMK. For a more detailed account of Community Tools, please see appendix C.

9.1. The Tools:

1) *Home-Focused Efforts:*

- a. Home Hosting Discussions (Couch Conversations), Neighbourhood Breakfasts, Door Knocking, Natural Connections, Food-sharing.

2) *Community-Focused Efforts:*

- a. Organized Debates, Community Walks, Bus Stop Conversations, Block BBQs, Large-Scale Community Events, Strategically Placing the Issue, Solidarity Walks, Peer Support, Q & R.

3) *Arts-Focused Efforts:*

- a. Skit and Cultural Performance, Role Play, Games/Incentive Games (with prizes!), Music, Dance, Dialogue Tables, Traditional Song, Youth Hip-Hop, Drumming, Sharing of Food, Thoughtful Quotes Posted in Public Spaces.

4) *Communication-Focused Efforts:*

- a. *Interpersonal Communication:* First Language, Media (Radio, TV, Print), Social Media, Writing Articles/Publications
- b. *Community Communication:* Strategically Naming the Issue, Use of Community Facilitators and Service Providers, Ice-berg Model (for understanding domestic violence and its root causes).

5) *Faith-Focused Efforts:*

- a. Sermons, Spiritual Leaders, Faith Leaders, Faith-based Parenting Series, Interfaith/Cross-Cultural Events, Faith-based Counselling.

6) *Educational Engagement and Outreach Efforts:*

- a. Planning/Awareness Workshops, Expert Speaker Events, Evaluation Meetings (e.g. event debrief), Fostering Natural Connections and Positive Influences (peers, local heroes etc.).

The Discoveries Phase of the North of McKnight Domestic Violence Initiative uncovered key Pillars, action areas, community tools as well as other community-based insights. When brought together, these knowledge-assets situate NMK as having the capacity, skills, and interest to deepen the work of place-situated domestic violence prevention work.

III. Implications and Recommendations: *Creating Effective and Sustaining Change*

10.0 Implications:

"We need to talk about how things are taking a different shape."⁵⁷

North of McKnight Domestic Violence Prevention Initiative was initiated in 2012. Through organic and strategic efforts, a firm ground has been set from which a place-based domestic violence prevention initiative can flourish. At present, this initiative is characterized by smaller-scale strategies, group events and efforts that are being led by key action groups (CAGs) situated within the broader geographic community. The work of these groups is a strong community-based prevention asset that can be strengthened with appropriate resourcing, capacity-building, and other supports. In addition, other Pillars of the work require coordination in order to link and build on existing and emerging prevention efforts to create an overall prevention framework. The scaling-up of this tremendous work could create the conditions for a broad-reaching, effective, and sustainable community-based initiative. Thus, a place-based approach to domestic violence prevention requires a shift beyond singular community efforts to a coordinated, collaborative, evolving and measurable effort; this approach resonates with the original vision and objectives of NMRC's "Year Without Violence", which demonstrated significant leadership in bringing the community together on this sensitive issue.

"When we unite, we can impact and solve major issues like domestic violence and create a better future for ourselves, our families and our communities."⁵⁸

While there has been a great deal of positive movement within NMK communities to engage in prevention work, strategic feedback and learning mechanisms are needed in order to maximise the results of these efforts. The knowledge gained from this phase of the work, however, would suggest that there are five active pillars of in this community-based prevention approach and six emerging pillars that are in an initial state of development or that have not yet been initialized. The five active pillars include Community Action Groups (a central pillar), a Culturally Competent Team, a Community Alliance, a Reflective Practice Group and Agency Partners.

The emerging pillars: Faith Leaders, pillars Business, Schools, Media, Local Heroes, and Sports and Recreation, are distinct potential networks, which, at this time, have not formed specific ties or alliances for domestic violence prevention work in NMK. With the proper coordination and support, these emerging pillars could diversify and strengthen a community-based prevention approach. In addition, the Community Alliance Pillar could include representatives from both the five active pillars and from the emerging pillars.

⁵⁷ Respondent, "Community Learning Dialogue", United Way Calgary and Area (July 2014).

⁵⁸ "Resident Voices Against Domestic Violence", NMRC (2012): p.1.

The initial phase of the NMKDVP centered on an active and supportive exploration of community efforts towards preventing domestic violence. During this period of learning and information sharing, efforts were made to purposefully avoid the imposition of external theories or structures to name, define or shape this work. As a result, the learnings contained in this report are primarily community-based and community-created. Building on this groundwork, subsequent community-based prevention efforts in NMK should focus on a consolidation of learnings – both formal and informal – towards building a place-based framework; this can be utilized as a launching pad for a second phase of the work. Community knowledge and other place-based assets, connected with other areas of knowledge (e.g. domestic violence, theories, place-based theories, social change) can be mixed and transfused with the purpose of developing a working theory of change, key principles, assumptions and objectives, and a baseline from which a collaborative and coherent prevention strategy can emerge.

10.1 Key Considerations for Building a Place-Based Domestic Violence Prevention Initiative in Culture and Faith-Diverse Communities

Community Harmony

In diverse communities, local and global community issues can impact relationships and prevention work at various levels. Events like natural disasters, socio-political turmoil and media portrayal of certain culture or faith groups can create diversion and slow down the work. This needs to be acknowledged and respected to maintain relations.

Community Organizers

Organizers should be residents of the area and reflect the identities of the communities they work in. This has proven to be more effective for trust building, collaboration and overall outcomes. Gender plays an important role when working with faith based and some cultural communities, particularly with women groups. A diverse and culturally competent team is a core asset that can serve as a natural, organic and strategic gateway to the community.

First Language

First language used at community awareness events, in ethnic media and in service provision, is an effective component of prevention work in ethno-culturally diverse communities. Community organizers, media and service providers using first language will have more success in making connections at different levels within a community, and particularly with isolated populations. Knowledge of first languages spoken by communities is critical in building trust relations.

Defining Place-based

The unique characteristics of a place-based approach to social change includes leveraging assets and knowledge through shared ownership of an initiative, involving multiple actors to develop a coordinated response, achieving synergy across neighbourhoods while still maintaining diversity, fostering local assets and resources, and identifying constraints.⁵⁹ A place-based approach is a “collaborative means to address complex social-economic issues through interventions defined at a specific geographic scale.”⁶⁰ The direction of a place-based initiative requires flexibility and a spirit of exploration to adapt to the iterative learning process, the evolving knowledge base, changing resources, and intended objectives. For instance, a place-based initiative in North of McKnight centralized the concept of faith-in-place and culture-in-place among identity priorities. Neighbourhood affiliations may not be the main driving force behind a place-based prevention approach. De-centralized and centralized efforts are both needed in order to respect the cohesion of natural affinity communities and groups, and also support the interchange and building of a centralized prevention approach.

Multiple Levels of Engagement

Domestic violence is difficult to address at a community level. Existing relationships with local leaders and organizations, developed over time by working on other related issues like safety, isolation and discrimination, help create the space and opportunity to start the more direct conversation on domestic violence. It is also important to undertake actions that engage the leadership and the broader membership of community groups. Encouraging leaders to be visibly involved will often promote community members to be more vocal and active on a specific social issue. Conversely, increased advocacy from the grassroots often puts pressure on leaders to take a stand.

Locally situated

Essential trust-building within community includes building one-to-one relationships, participating in and attending community events, and being involved in local activities of diverse community groups. This approach should be an inbuilt strategy and an ongoing process. “Being there and being present” is key for organizers, and gives a shared sense of community ownership.

Layers of Leadership

Multiple layers of leadership are woven into a community-based prevention framework. These create tensions, complexity and numerous opportunities for

⁵⁹ Policy Horizons Canada, “The Evaluation of Place-Based Approaches: Questions for Further Research.” Government of Canada, <http://www.horizons.gc.ca> (June 2011)

⁶⁰ *Ibid.*

spreading prevention awareness through multiple and interconnected networks. There are leaders that have formal and designated roles in the local community, including faith, ethnicity or neighbourhood based groups. There are also many individuals who take on a less formal yet equally important roles as opinion-makers, mobilizers, initiators, counselors, trusted advisors or respected elders. A prevention strategy needs to work closely with these multiple sources of leadership.

Recognition

Recognition is an important and complex element of prevention work, particularly in ethnic or other collective-culture communities. Recognition promotes and encourages continued involvement, and motivates others to join. Recognition of community efforts by key stakeholders like government, service providers, funders and media can bolster community efforts. Community-level recognition by peer groups, friends and neighbourhoods is also important. Recognition is an important validation of individual and group contributions but also requires careful consideration so that some members do not feel excluded. A “one size fits all” type of recognition will not work in diverse communities. In certain communities, recognition should be connected to the broader community but most importantly to the recipient’s ethic, faith and cultural identity.

Framing language and communication

The use of language, definitions and direct/indirect approaches to naming, discussing and acting on domestic violence prevention should be fluid and contextual. Messaging should be consistent and culturally appropriate. While some communities are willing to take this issue head-on by using terminology such as domestic violence, others prefer to use a “no blame” attitude and call it family/healthy relationships to encourage more participation. Community-led efforts need to incorporate language and communication strategies that will resonate and encourage greater participation among members.

Best practices

Best practices include a balance between culturally-situated and contemporary methods to engage in prevention work. Best practices can be shared to inform and tailor local prevention work, creating ‘research-informed’ approaches that build on the learnings derived from existing efforts. With proper evaluative tools, local communities can develop their own best practices that suit the multi-faceted realities of their specific populations. Collaborations among community members, organizations, and researchers can be effective in supporting the emergence of best practices and articulating the impact of prevention work.

Resourcing for prevention

Prevention-based resourcing requires an alternative lens to traditional programmatic resource allocations. A focus on shifting social and cultural norms requires a focused and long-term commitment as well as engagement within various aspects of the **prevention spectrum**. 'Moving where there is readiness' is important in order to build momentum and engagement. Capturing and recording milestones along the path of social change will be required in order to be able to clearly articulate the process and impact of the work to community stakeholders, funders and others.

Capacity building

Capacity building for both residents and service providers is an integral element of prevention work. It is important that these stakeholder groups learn how to work with each other effectively, and to understand and acknowledge what each can bring into a prevention initiative. Residents bring a lived knowledge of their communities and an understanding of how social issues play out in their daily lives. In the NMK, many residents stated that they would need support to develop a deeper understanding of domestic violence issues, and the roles that residents and their communities can play. Service providers may need to build their capacity to work in community development settings, where roles are often blurred and changing, and where residents are not just users but are also informal providers of service. A prevention approach needs to draw from the strengths of residents and service providers.

Youth

A greater emphasis of the roles of youth is needed in community-based prevention work. Youth require support, encouragement, and recognition in this work. Youth are largely affected by domestic violence, but their voices are often not heard or incorporated into prevention strategies. More focus is needed to acknowledge the effects of violence on children and youth, and help them to build resiliency and become a part of social change. In NMK, many youth are connected through their faith and cultural groups, schools and other social circles. Having youth leaders to connect these different pieces is very important. They need to feel they are meaningfully contributing to this work.

Strategy & Co-ordination

A prevention framework needs to deepen the conversation on and collective understanding of domestic violence. It needs to result in sustained action that helps change people's attitudes and behaviors. For this to happen, the many initiatives taken on by various groups need to mutually and collectively lead to a shared set of

goals. A coherent strategy should emerge from the diversity of actions. Therefore, discussions on common vision, strategies and approaches are essential. An action-reflection approach would be most effective. Reflection needs to accompany action as community members learn from the results of their experiences. In the NMK, there are various areas where strategic discussions are taking place. Co-ordination is primarily needed in four areas: 1) knowledge exchange 2) linkages 3) road mapping, and 4) cohesion.

Faith

Faith can act as a key entry point for dialogue and social change in the area of domestic violence prevention. An initiative rooted in the strong spiritual foundation of the locality could potentially sustain community engagement over time. In diverse and faith-based communities, engaging faith leaders is critical to this work. Faith leaders often have influence and trust relations with their communities and can be key people in prevention work.

Responsive services

There is a disconnection between service provision and community life. Various factors are at play including language, culture, local base, competencies/structures, funding frameworks, and insider/outsider status. Cultural competence and culturally safe services and supports facilitate the positive impact of prevention work. Cultural competence “*refers to the relationship between the helper and the client, and focuses on the capacity of the professional to integrate culture into the clinical context, with the view towards ensuring more meaningful outcomes.*”⁶¹ Practicing cultural competency involves knowledge exchange of history, values, language, family systems, and practices to “mobiliz[e] resources and advocacy that reflect professional understandings of how to incorporate culture into the helping process, and social action directed towards social justice by assisting people to increase their access to power, at both a psychological and political level”⁶².

Culturally appropriate practice invites service providers to be self-reflective and recognize biases within themselves as well as within their profession, and integrate this knowledge and reflection into their practice. Those from dominant cultural groups may have internalized assumptions about the right to be privileged within our society.⁶³ Cultural humility builds on cultural competence, but takes it a step further to incorporate a “willingness to listen and learn from others, the admission that your ways are not necessarily right in all times and all places, and an understanding that simply knowing about another culture does not mean that you understand everything about everyone who shares that culture. Cultural humility

⁶¹ Blanchard, M., “Cultural Diversity in Practice: Working with Indigenous People—A Meeting of Minds and Hearts,” *In Skills for Human Service Practice: Working with Individuals, Groups, and Communities*, (Ontario: Oxford University Press, 2010): 82.

⁶² *Ibid.*

⁶³ *Ibid.*

puts respect for individual and cultural differences at the core of effective practice with individuals, families, groups, organizations, and communities”.⁶⁴

11.0 Recommendations

These recommendations draw on the learnings and implications related to Phase I of the North of McKnight Domestic Violence Prevention Initiative. A second phase of the project would incorporate the key learnings, implications and recommendations cited in this report.

1. Build on Community Wisdom:

Continue to mobilize change at the neighbourhood level through a combination of decentralized and centralized efforts. Diverse community-created engagement tools (Couch Conversations, Art, Bus Stop Conversations etc.) can support the creation of organic, safe and appropriate spaces through which to express personal experiences, reflect upon the implications of domestic violence, and decide upon future action and responses. To further share and build on community wisdom and actions, purposeful knowledge-exchange approaches can be incorporated into community-based prevention work. These can include designating community forums for sharing and exchanging knowledge and learning dialogues with community leaders and active community members.

2. Assess Long Term Commitment

Further explore the roles of an organization like United Way in supporting community-based prevention work. The work of primary prevention requires long-term commitments. A place-based approach to domestic violence prevention requires flexible and diverse resources including financial, human, social, physical, and environmental supports. Moreover, further development is needed to understand how to present, manage, and distribute resources in a manner that equitably and effectively promotes community action and strengthens long-term community capacity.

3. Capacity Building for Community Members

Support capacity-building requests from the various groups involved in community-based prevention work. To date, community capacity requests include information and further knowledge on domestic violence, tools and support for victims, definitions of legal and gender equality rights and engagement methods. Further dialogue is required with community to understand where, how, and what is further required for the development of community capacity. Enhancing the capacity of local residents, leaders and organizations is central to the success of community-based prevention work.

⁶⁴ McKnight, J., & McKnight Plummer, J., “Value Systems and Ethics,” in *Community Organizing Theory and Practice* (Boston: Pearson, 2015): 249.

4. Capacity Building for Service Providers

Enhanced Cultural Competence: Statements from community members suggest that enhanced capacity for cultural competence among service providers would benefit families who are experiencing domestic violence:

“Health care professionals need to ask if there is violence at home, but they don’t. They [families] want professionals to ask the question in a cultural competent manner. A workshop for professionals would also be important.”

“We need to build capacity not just for community members but also agencies and service providers”.

“The most important thing is make information about resources apparent. Usually women don’t know where to go.”

Responsive Services: Statements from community members suggest that a greater agency responsiveness to unique community needs would benefit families who are experiencing domestic violence

5. Diversify the Culturally Competent Community Team

The diversity of the culturally competent community team may reflect not just the diversity of the community but also a diversity of approaches. A culture and faith-based place initiative on domestic violence will be enhanced by the inclusion of a diverse team with existing trust-based community relationships.

The clear designation of a key coordinator with a focus on assuring the rigour of implementation, timelines and deliverables will assist the initiative to move forward as a collective, and to support, evaluate and share asset-knowledge related to this work.

6. Build a Central Alliance:

Building a central alliance or coalition to support community-based prevention work will support capacity-building and engagement activities among community members. Statements from community members support this approach:

“More groups need to be connected with and represented. More people are needed in the coalition.”

“Moving forward on the issue, it is apparent that we need to diversify tasks and focus on collaboration.”

“We need more of the kind of coalition meetings with bigger participation of community players.”

7. Deepen the Rigour of the Work:

A consolidation of learnings, outlined in this report, is a stepping-stone towards implementing a deeper level of rigour in the work of place-based domestic violence prevention in North of McKnight. The amalgam of asset-knowledge and significant presence of ongoing community-led prevention efforts are core strengths that can be leveraged with an intentional strategy that is steeped in a theory-based prevention effort.

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Appendix A: List of Community Action Groups

North of McKnight Residents Committee – NMRC is composed of leaders from local community associations, ethno-cultural groups and organizations as well as active individuals. The Committee's purpose is to promote greater cooperation among residents and to be a forum to discuss and address issues and concerns that impact the community

Ahmadiyya Muslim Jama'at Calgary- Faith based (Muslim) community with majority of its membership residing in North of McKnight.

Al Hedaya Islamic Center - Faith based (Muslim Sunni) community for the North of McKnight Residents.

Drug Prevention Awareness Foundation Calgary - A Not for profit, Calgary based org. primarily working to create awareness on drug abuse in youth

Global Parvasi Seniors Society - A not for profit organization, primarily supporting with East Indian seniors

Focus on Seniors- A not for profit grass roots initiative to support older adults in the NE

Hindu Youth Volunteers of Calgary - Not for profit organization, primarily cross-cultural education, network and support to build a vibrant community

Martindale Community Residents Group - A group of active resident leaders working to advocate on issues in the community

Muslim Families Network Society - Not for Profit organization working to build bridge between main stream and Muslim community

Pakistan Immigrant Services and Wellness Society (PISAWS) - Not for Profit organization working to build bridge between mainstream and Muslim community

Rahmah Women's Centre - A not for profit and group of vibrant women leaders, building the capacity and leadership of isolated women to resolve the major issues of the community

Royal Women Association - A group of vibrant women leaders, building the capacity and leadership of isolated women to resolve the major issues of the community

South Asian Canadian Association - Not for profit organization, primarily building cross cultural education, network and support to build a Vibrant and welcoming community

Appendix B: Engagement Strategies

Strategic naming of event using key words to attract more participation: Family prosperity, family harmony, family wellness, healthy relations

Reaching Beyond Event: Presence of media and ongoing partnerships with media (ethnic, mainstream, social)

Broad Participation: Seniors, men, women, youth, children, families

Leadership: Prominent speakers, police, local politicians, volunteers and people of influence in the community

Diversity: Intentional outreach to include participation from various communities

Ownership and commitment to change: Recognize that domestic violence is an issue and the community has the power to make change happen

Recognition: Acknowledgement of volunteers and leaders through certificates, flowers, honouraria, etc.

Gender: Equal participation by men and women at events. Not viewed as a women's issue

Local assets: Identify and maximize use of local assets such as volunteers, networks and community spaces

Multiple approaches: Dialogue tables, keynote speakers that are culturally competent, traditional music and song, youth hip-hop, drumming, recitation of Holy Books, report-back, sharing of food, spaces and resources, word of mouth promotion, as well as traditional means (posters, email etc)

Appendix C: Developmental Tools

North of McKnight Community Domestic Violence Prevention Initiative
Tools and Approaches Utilized by Community Groups
From Tracking Sheets/Learning Dialogues/RPG

- A) Debate:** Engaged media (telecasted live on ethnic radio), community members—particularly the youth—in a debate on Drug Prevention and its relationship to domestic violence. (*Drug Prevention Calgary*)
- B) Skit and Cultural Performance:** Utilized an arts approach to highlight drug and alcohol abuse and elder abuse. Skit performed in four different languages (English, Gujrati, Urdu and Farsi). Through this approach, the skit targeted all languages spoken by within the related cultural community. Real cases were used as research for writing the skit and touched on the subjects of senior isolation, family harmony, generation gaps, gambling, drinking, & stress of immigration. A debrief of the audience by the MC started interesting discussions by the community on challenges they face and what help is needed. (*Global Paravasi, Focus on Seniors*)
- C) Community Walk:** Created broad-scale awareness on elder abuse and domestic violence prevention. Visibility and awareness of others who may be present but not part of the initiative. (*Global Paravasi, Hindu Youth*)
- D) Planning/Awareness Workshops:** Issue identification: Utilized Ice-Berg Model to work with the group to identify root cause of the issue. Community Dialogue on domestic violence. Discussion healthy family relationships. (*Hindu Youth, Royal Women SACA*)
- E) Faith-based Parenting Series:** Parenting focus as a prevention approach. Arranged workshops (3 sessions) on Raising Balanced Muslim children. Worked with Muslim Facilitators through a Private Counsellor and Renfrew Education as they would be more cultural competent. In-depth focus on challenges faced by Muslim youth like – puberty, defending yourself at school for being a Muslim, social media, bullying, expectations from parents, portrayal of Muslims by media, immigration stress, adaptation to the Canadian culture. (*Al Hedayya*)
- F) Community/Block BBQ:** Broad-scale awareness, positive approach to engagement, particular focus on neighbourhoods. (*Hindu Youth, Martindale Residents*)
- G) Large-Scale Community Events:** Multi-sectoral engagement: agencies, governments, police local leaders, media etc. speakers from the police, media. Family Prosperity Event Group was able to engage more than 600 community residents. (*Global Paravasi, Royal Women*)
- H) Use of Community Facilitators/Service Providers:** Able to engage 21 community facilitators and service providers on this issue. (*Royal Women*)
- I) Engaging Politicians:** Local MP's and MLA's speaking to community on DV. (*Global Paravasi*)
- J) Expert Speaker Event:** Community awareness event through expert-speakers (police). (*SACA*)
- K) Evaluation Meeting:** Facilitators evaluation meeting. (*Royal Women*).

- L) Games:** Community members participated in question- answer game. (Question by male member and answered by female or visa-versa on family challenges or gender bias etc.) A game with different scenarios that the group had to identify as physical, emotional or financial abuse. (*SACA, Martindale Residents*)
- M) Home Hosting Discussion (Couch Conversations) and Neighbourhood Breakfasts:** utilizing informal, in-home conversations to communicate with community members. (*Martindale Residents, Women's Support Group*).
- N) First Language Media (Radio, TV, print):** "When we talk on the radio – slowly it becomes table talk. People start to talk about his in their homes. Slowly we've been mobilizing on this issue." (*Royal Women, Gucharan*).
- O) Interfaith/Cross-Cultural Events:** "Inviting communities to attend each other's events and motivating them to do more." (*Lalita*) "We invite people to talk about these issues – we can have speakers from other communities to speak about social issues – different aspects and views from other faiths can bring learning. When they talk, they provide different good material from different angles." (*Ahmadiyya Mosque, Imam Bhatt*)
- P) Sermons/Spiritual Leaders/Faith Leaders:** "Using faith groups and informing leaders to influence the community". (*PISSAWAS*) "Foster connections between community and spiritual leaders; spiritual leader speaks on these issues and encourage others to do the same" (*Ahmadiyya Mosque, Imam Bhatt*). "All of the good deeds; you are preaching. What you do is preaching- how you are treating your wives, your sisters." (*Women's Support Group, Noreen*)
- Q) Fostering Natural Connections and Positive Influences:** "Helping foster education about domestic violence issues within [the] community through connecting community members with each other, fostering support and positive influence" (*Waqar*). "In the beginning I just heard their stories, I listen to them, gave them moral support, but when I realized there was more than one or two or three, I connected them and had them talk together." (*Women's Support Group, Noreen*) "We help people participate with other communities or agendas. To let them know what is happening with other groups." (*Atiya*)
- R) Strategically Placing the Issue:** "Positioning of the issues in ways that will guide community". (*Various groups, Lalita*)
- S) Writing Articles/Publications:** People have been reading my articles, and then I got phone calls from other cities like Toronto and Winnipeg. (*Gucharan*)
- T) Social Media:** "We have a FB page. We put information there." (*Women's Support Group, Noreen*)
- U) Faith-based Counselling:** "Counseling before marriage and after marriage – at certain points with first child for example". (*Ahmadiyya Mosque, Imam Bhatt*)
- V) Multi-methods:** Dialogue tables, keynote speakers, traditional song, youth hip-hop, drumming, report-back, sharing of food, thoughtful quotes posted throughout hall, solidarity walk. (*Royal Women*)
- W) The Bus Stop:** We meet a lot of people at the bus stop. Conversation is the major key. "I don't hesitate to talk to people. I tell my son never to talk to strangers but that is what I do." (*Women's Support Group, Noreen and Syeda*).
- X) Door Knocking:** Conversation, invitations, information, and pamphlet dispersion. (*Women's Support Group*)

Appendix D: Learning Dialogue Template (Internal – United Way)
Creating a Place-Based Domestic Violence Prevention Approach

Name of Group and Respondent:

Date:

Reason for involvement in domestic violence prevention:

Process

What have been the key ‘markers’ or significant moments in your involvement in domestic violence prevention?

What are the greatest learnings to date regarding the process?

Structures

As of today, there have been three and potentially four structures around which DV work has been happening at a broad scale: 1) The North of McKnight Residents Committee 2) The North East Domestic Violence Coalition (emerging) and 3) Community activities being undertaken by community groups or organizations and 4) the Reflective Practice group?

In your opinion, what have been the roles and benefits of each of these structures to date?

What have been the challenges?

What other approaches or structures may be needed?

Roles

How is your role contributing to the work of violence prevention?

What other roles are important in this work?

What are the challenges around roles?

Strategies

What strategies or approaches are you using?

Achievements

What positive outcomes have you seen to date?

Challenges

What do you think the top challenges are in creating and implementing a domestic violence prevention approach in the NNE?

Supports

What supports do you have to do this work?

What additional supports do you need?

Learnings

What are one or two of your most important learnings?

What would you advise others who want to do similar work?

Next Steps *What do you think should happen next*

Appendix E: Learning Dialogue Template (Community Leaders)

Name of Group and Respondent:

What are the reasons that you became involved in domestic violence prevention?

Process

What have been the key 'markers' or significant moments in your involvement in domestic violence prevention?

Roles

How is your role contributing to the work of violence prevention?

What other roles are important in this work?

Strategies

What Strategies or approaches are you using in your violence prevention work?

What strategies have been particularly effective?

Outcomes

What would you consider as successes of this work so far?

What challenges do you face?

What are the greatest learnings to date regarding your work?

Moving Forward

What supports do you need to do this work?

So far, NMRC has been organizing a yearly event on domestic violence and there has also been work to establish a coalition of groups and individuals who are interested in coming together around domestic violence prevention. Groups such as yours are also leading the work within their communities. Do you think that a Coalition could support your work? If so, what should it look like?

**Appendix F: United Way Neighbourhood Support of Domestic Violence Action Plans
Community Action Plan & Development Log – for Community Organizers**

Name of UW organizer:

Overview

1. Name of Group/Organization & number of volunteers

2. Objectives and Plans related to domestic violence

3. Other relevant information (partnerships, capacity etc.)

Plan Screening Tool

Contributes to Building Strong Neighborhood (Indicators)
Group/organization participates in their community? <input type="checkbox"/>
Group/organization has supportive relationships and networks? <input type="checkbox"/>
Group/organization identifies and addresses community needs and priorities? <input type="checkbox"/>
Group/organization has the capacity to advocate on issues important to them? <input type="checkbox"/>
Group/organization has programs and services that address local needs and priorities? <input type="checkbox"/>
Group/organization has quality services that are community led? <input type="checkbox"/>
Connections to Domestic Violence Prevention (Spectrum of Prevention)
Plan or project will address any of the following prevention indications (check all that apply)
<input type="checkbox"/> Changing organizational practices
<input type="checkbox"/> Influencing policy and legislation
<input type="checkbox"/> Strengthening individual knowledge and skills
<input type="checkbox"/> Promoting community education
<input type="checkbox"/> Educating providers
<input type="checkbox"/> Fostering coalitions and networks
<input type="checkbox"/> Changing organizational practices

Development Log: To be completed periodically

Date	Actions Taken	Outcomes/Successes	Resourcing	Next Steps
Insights/Learnings/Challenges				

Date	Actions Taken	Outcomes/Successes	Resourcing	Next Steps
Insights/Learnings/Challenges				