

Assessment of Development Projects

Includes:
Final Report

By Melisa Breton and Sofia Castillo

Completed for:

Kawartha Sexual Assault Centre

Supervising Professor: Prof. Chris Beyers, Trent University

Trent Centre for Community-Based Education

Department: International Development Studies

Course Code: IDST 422

Course Name:

Term: Winter 2005

Date of Project Submission: April, 2005

Project ID: 606

Call Number: 360 Bre

IDST 422
Assessment of Development Projects
Melisa Breton & Sofia Castillo

Diversity among Volunteers of the Kawartha Sexual Assault Centre

Trent University
Trent Centre for Community Based Education (TCCBE)
April, 2005

EXECUTIVE SUMMARY

On September 2004, the Kawartha Sexual Assault Centre (KSAC) solicited an evaluation of diversity among its pool of volunteers to the Trent Centre for Community based Education (TCCBE). Students Melisa Breton and Sofia Castillo chose to carry out this project as part of the course Assessment of Development Project, IDS 422 from January to April 2005.

After deciding on a set of categories (race, culture, language, age, sexual orientation, physical disability, religion and class) as a definition of 'diversity' the two students carried out research at KSAC and at the larger Peterborough Community through both interviews and surveys. The main findings of this project were:

- a) People's perceptions of the term 'diversity' vary according to their personal situation.
- b) KSAC does not have enough information regarding the background of its volunteers.
- c) 'Diverse' populations represent a minority of the total population in Peterborough.
- d) Main barriers for volunteering at the Centre are: the sensitive nature of the subject of sexual assault, language, time commitment, cultural differences and, to a lesser extent, two of KSAC's organizational values: feminism and anti-oppression.
- e) Organizations involved with 'diverse' populations such as the New Canadians Centre (NCC) and Parents and Friends of Lesbians And Gays (PFLAG) do not have a strong relationship with KSAC.
- f) KSAC is 'diverse' in the categories of age and sexual orientation.

Despite the fact that only a low percentage of the total Peterborough population is considered 'diverse', such percentage of the population cannot be neglected. Rather, this fact should represent a challenge for KSAC in terms of designing strategies for attracting volunteers and clients from these groups. These are our main recommendations:

- 1) Address each category of 'diversity' separately.
- 2) Request more background information from volunteers in order to keep track of existing 'diversity' in the Centre.
- 3) Maintain up to date information regarding Peterborough Demographics.
- 4) Design multilingual posters and make information pamphlets available in different languages.
- 5) Include sections on feminism and anti-oppression as part of Public Education program.
- 6) Incorporate cross cultural perspectives and use more accessible language in Volunteers' Training.
- 7) Include detailed Volunteer Job descriptions and time-commitment in advertisements.
- 8) Build stronger links with local organizations involved with 'diverse' populations, such as the NCC and PFLAG.

Table of Contents

I.	Introduction.....	1
	a. The Kawartha Sexual Assault Centre (KSAC).....	1
	b. The Project.....	4
	c. The problem of 'diversity'	4
II.	Methodology.....	7
	a. Research on Written Documents.....	7
	i. Peterborough.....	7
	ii. KSAC.....	7
	b. Participant Observation at Training Sessions and Weekly Visits to KSAC.....	9
	c. Surveys.....	10
	i. KSAC.....	10
	d. Interviews.....	12
	i. KSAC.....	12
	ii. Non-KSAC.....	12
	1. General Public.....	12
	2. Other Organizations.....	13
III.	Results.....	14
	a. Peterborough Demographics.....	14
	b. KSAC Volunteer Demographics.....	21
	c. Participant Observation.....	24
	d. KSAC Volunteers Surveys.....	28
	e. KSAC Volunteers Interviews.....	42
	f. General Public Interviews.....	44
	g. Other Organizations Interviews.....	53
	1. New Canadians' Centre (NCC)	53
	2. Parents and Friends of Lesbians and Gays (PFLAG).....	55
	3. Sexual Assault Centre at Quinte District.....	56
IV.	Analysis & Discussion.....	57
	a. Race.....	57
	b. Culture.....	57
	c. Language.....	58
	d. Age.....	59
	e. Sexual Orientation.....	59
	f. Physical Disability.....	59
	g. Religion.....	59
	h. Class.....	59
V.	Recommendations.....	61
VI.	Final Remark on the Process of Research.....	67
VII.	Appendixes.....	68
VIII.	List of References.....	97

I. Introduction

a. The Organization

The Kawartha Sexual Assault Centre (KSAC) is a non-for-profit charitable organization established to provide sexual assault services and to provide public education for the community. KSAC started as a Trent University student initiative in the late 1970s and it was originally located at the Trent campus. With time, the organization, then called Trent Rape Relief, separated into two groups, KSAC and the Trent Women's Center. KSAC moved downtown Peterborough and separated from the university. However, there are still links bonds with the university as KSAC currently receives a Trent student levy of \$3.00.

According to KSAC's Volunteer Training Manual, the organization provides the following confidential, immediate and free services in the counties of Peterborough, City of Kawartha Lakes, Northumberland and Haliburton:

- 24-Hour Crisis Line
- Individual Counseling
- Outreach Counseling
- Accompaniment and advocacy
- Group support
- Support for family, partners and friends of sexual assault victims/survivors
- Special programs
- Accessibility resources for women with disabilities
- Public education
- Student placements
- Fundraising
- Consultation

KSAC is committed “to create and maintain an environment that is conducive to healing for all those who access Center’s services and a work environment where staff, volunteers, placement students and board directors can actualize their full personal and professional potential” (Handouts for Training Session Unit 1). According to KSAC’s Volunteer Training Manual, the Centre’s organizational values are:

- **Feminist philosophy:** KSAC works from a feminist perspective and, therefore, believe in equality for everyone in society. They are committed to the empowerment of all women.
- **Teamwork:** All staff, volunteers, placement students and board members work as a team.
- **Respectful communication:** Demonstrated through body language, tone of voice, facial expression and choice of language.
- **Anti-Oppression:** KSAC is committed to work towards an environment free of oppression and therefore challenges all forms of oppression and values ‘diversity’ (race, ethnicity, spirituality, gender, sexual preference, age, class, body size, education, physical and mental ability, etc).
- **Professional conduct:** KSAC is committed to maintaining a positive public image to ensure public confidence and support.

Although KSAC is run by a few hired staff, most of its services are provided by volunteers. There are different volunteer positions available, including, crisis intervention volunteers, accompaniment support worker, administrative support worker, Wednesday morning administrative support worker and bingo assistant. As indicated in KSAC’s policy of Volunteer Criteria (VPP .002), all volunteers will be women with the exception of

fundraising and special events volunteers. The policy also states that all volunteers, except those assisting with fundraising and special events, must complete the 33-hours-Centre-Training course and attendance to all sessions is required. Another policy, the Personal and Criminal Reference Check (VPP .003), states that the volunteer will provide two personal and one criminal reference checks to the Centre before they may begin their placement. Furthermore, in order to maintain status as an active volunteer, criminal reference checks have to be provided to the Centre once a year.

The Centre does most of its recruitment through advertising (Cable channels and Newspapers), posters and pamphlets, KSAC's website and Newsletter, and through the Volunteer and Information Centre in Peterborough. In addition, information on Volunteer opportunities is provided in public education talks. KSAC also receives enquiries regarding volunteer opportunities throughout the year. According to the Volunteer Service Coordinator, KSAC does much of its recruitment at Trent University since this is where the organization started. This mix of recruitment methods enables the Centre to reach a wide variety of people.

Potential volunteers can become involved either in the Fund Raising and Special Events volunteer program and/or be placed on the Training Session waiting list in order to volunteer for the crisis line. Before volunteering begins, potential volunteers need to go through a screening interview with the Volunteer Service Coordinator (VSC). In this interview issues such as the Centre's Training Dates, volunteerism, criminal reference checks, and KSAC's policies and procedures are discussed, along with the volunteer's application form. Based on the information obtained from the interview the VSC will determine whether the person is suitable to

volunteer in the Centre. The maximum number of trainees is 30, and once the Centre has a Training Schedule, the women who contacted the Centre for volunteering are contacted.

b. The Project

In September 2004, KSAC requested an evaluation from the Trent Centre for Community Based Education (TCCBE) to assess 'diversity' among its pool of volunteers. This request was the product of the Centre's concern regarding the lack of social 'diversity' among its volunteers. KSAC wanted the evaluation to determine which factors are responsible for this phenomenon and how the Centre might address those factors.

We took a qualitative approach. In other words, we focused on compiling qualitative data through written documents, interviews, participant observation and surveys. Our first step was to review KSAC's literature: history, mandate, policies and their specific approach to the issue of sexual assault. 'Diversity' is important for the Centre and this is reflected in its policy on Multiculturalism, Anti-racism and Discrimination (PPP .006), which states that the "Kawartha Sexual Assault Centre will make every attempt to reflect the diverse community in its structure to promote equal access to both employment and centre's services". Furthermore, KSAC is aware that sexual assault is extremely frequent in all sectors of society. Thus, it wants to properly serve communities that are underrepresented in the Centre. This was the starting point of this evaluation.

c. The problem of 'diversity'

We realized early in our research that the term "diversity" is very problematic for a number of reasons. Initially we decided to use the term

'social diversity', in order to accommodate a wide variety of categories (religion, culture, ethnicity, language, class, etc). Our host organization agreed with the use of term. However, after a short while we realized that there were many more relevant categories that could be included in 'social diversity'. Although this was an interesting finding, it got to the point where the term encompassed everything that implied some kind of human variation. We decided to consult KSAC once more in order to clarify what they meant when they thought of 'diversity' lacking in their volunteers. We were hoping to either narrow down the term to a specific set of categories (one or two), or to broaden it to include any set of categories we could think of. However, we acknowledged that each option had positive and negative implications for our research. Eventually, KSAC felt that the best option was to pursue 'diversity' at a broad level and avoid specifications out of fear of excluding some potentially relevant categories. Although we understood and agreed with KSAC's request we realized that such an appeal posed a challenge in practical terms, for instance, in the creation of survey questions or in formulating questions for interviews.

In order to tackle this challenge effectively - with the approval of KSAC - we decided to drop the "social" part of the term and to break "diversity" into the following categories:

- a) Race
- b) Culture
- c) Language
- d) Age
- e) Sexual Orientation
- f) Physical Disability
- g) Religion

h) Class

This strategy seemed to both accommodate our stakeholders' interests and to solve the practical constraints that we faced as evaluators. However, a challenge that could not be overcome through this strategy was the fact that people's perceptions of the term 'diversity' vary a great deal depending on their personal situation (places they go, friends, school, activities, interests, preferences, etc). We often found that the categories people considered diverse were bound to personal context. Another shortcoming of this strategy was that some of these categories correspond to highly sensitive issues. For example, sexual orientation is a topic that very few people feel comfortable discussing with two younger strangers, as is our case. Furthermore, we realized that some of these categories are highly contestable, entirely arbitrary, static and potentially overlap with each other. Although the issue of 'diversity' is important and for this evaluation in particular it needed to be documented, any classification of people is a social construct. In other words, in adopting these categories we were compromising the fluidity of social life.

Ultimately we stuck with this particular approach. Despite its problems, it was the method that better suited KSAC's concerns regarding 'diversity' for two main reasons. One, because the organization wanted to find out about 'diversity' in the broad sense of the term. And two, the Centre also wanted concrete and practical information so that they could address the issue. Given these two requests, and the lack of information available on volunteers' backgrounds, establishing categories and asking informants about them was a viable way of carrying out this evaluation.

II. Methodology

According to Patton, “validity in qualitative methods hinges to a great extent on the skill, competence and rigour of the person doing fieldwork” (1990: 14). In order to increase the validity and reliability of our findings we wanted to be as detailed and rigorous as possible, as well as inclusive. Furthermore, to guarantee clarity in both our surveys and interviews, we spend a lot of time designing each question in order to minimize possible ambiguities. This was particularly challenging because of the complexity of the term diversity. Before we continue it is important to state that all the names appearing in this report are pseudonyms to protect the informant’s identity and ensure confidentiality.

a. Research on Written Documents

i. Peterborough

Statistics Canada provided disaggregated data on Peterborough demographics. It was one of the best ways of obtaining quantitative data on some of the specific categories of ‘diversity’ we decided to use for this evaluation. For example, information regarding religion, education, languages, immigration, visible minorities, native population, etc. was all readily available. However, data concerning categories such as sexual orientation and class were virtually non-existent.

ii. KSAC

The Centre granted us access to a considerable amount of the organization’s literature. We focused on any material related to volunteers (recruitment, job descriptions, policy, training, organizational values, etc). These materials provided a general sense of the Centre’s working atmosphere. Also, it gave us an idea of how the policies shape the environment volunteers work in. For example, values such as feminist

ideology, confidentiality and anti-oppression are crucial in framing the Centre's approach to sexual assault. As a result, the volunteers' work is very much embedded in complying with and applying these principles. For example, volunteers need to create a safe environment for women by expressing themselves in a non-oppressive language and by maintaining strict confidentiality, in and outside the Centre.

We also looked at volunteers' files and application forms. With the purpose of determining how far the organization is from reflecting the 'diversity' in the community, we wanted to find information on KSAC volunteers that would allow for comparison with Peterborough demographics. Specifically, we were looking for information on the categories we had decided upon to assess 'diversity' (age, class, sexual orientation, etc). To our surprise, the Centre does not request any of this information from volunteers.

Based on this documental research, we were left with the question: On what basis does KSAC understand that there is a lack of diversity among its volunteers if they do not ask for any information regarding volunteers' background? While we understand that some categories are problematic and difficult to ask about (class, sexual orientation, race), we were surprised that less awkward categories (age, occupation, religion, physical disability) were not asked about. KSAC perceives a lack of diversity in its pool of volunteers without documentation to support this claim. Thus, in order to find information regarding KSACs' volunteers we designed a survey for this group. With the information from the volunteers' survey we were able to compare the 'diversity' in KSAC with the 'diversity' in Peterborough.

b. Participant Observation at Training Sessions and Weekly Visits to KSAC

The Centre's mandatory 33-hours Volunteer Training took place between February 7 and March 3rd, 2005. It consisted of the following sessions: Introduction, Feminism, Anti-Oppression, Sexual Assault, Child Sexual Assault, Suicide, Legal, Medical and Volunteer Job Descriptions, Peer Counselling and Role Playing, and Administration. Each session usually took place in the evenings and lasted for three hours. There were also some weekend sessions lasting six to seven hours.

As evaluators, we decided to attend certain sessions we thought were more related to our project: Introduction, Feminism, Anti-Oppression, Medical and Volunteer Job Description. Attendance to these sessions gave us an insider's look into the training process and what the Centre demands from volunteers. We also gained a sense of the interactions between the group and between the Centre and the volunteers. Furthermore, attending some training sessions allowed us to identify some potential internal barriers for women seeking to volunteer at the Centre. In general, all the sessions were quite informal and took place in a relaxed atmosphere. In every session we introduced ourselves as evaluators and signed a confidentiality oath.

From January to March 2005 we visited KSAC twice a week for a couple of hours each day. Through these visits we were able to gain a sense of the general atmosphere of the Centre. We also used this time to gather information for our research. In addition, we were able to get to know some of the staff members and the volunteers who were willing to answer any questions we had and granted us interviews on repeated occasions.

c. Surveys

i. KSAC Survey (Appendix I)

As a starting point to assess 'diversity' within KSAC's volunteers we decided to create a survey to find out about volunteers' perceptions on the issue. We also wanted to gain a general idea of how 'diverse' the pool of volunteer is. Initially, we were interested in finding out the following:

1. General volunteer background information (age, occupation, how they heard about KSAC volunteer opportunities, self-identification with any minority group, etc).
2. Volunteers' general perception on 'diversity' both within the Centre and in Peterborough.
3. If the volunteers saw a relationship between 'diversity' in KSAC and in Peterborough.
4. How relevant 'diversity' actually is for KSAC based on the volunteers' experience.
5. If the volunteers could identify any elements of KSAC as an organization (i.e. organizational values, staff accessibility and openness to volunteer suggestions, etc) that could be barriers for potential volunteers and clients.
6. Any suggestions the volunteers had for KSAC to increase diversity.

We designed a survey that addressed all these matters based on a mixture of feeling, opinion, knowledge and experience questions. We came up with a total of 15 questions, out of which 13 were closed-ended and 2 were open-ended questions (Patton 1982a: 140). We decided on this combination of open and close-ended questions because this would

enable the survey to be completed in a short time period while, at the same time, enabling the participant to voice her personal opinions and suggestions on the matter. On the whole, we did not want to limit the participants' opportunity to have potentially valuable input in our research. Finally, we included a question asking the participant whether she would be willing to have an interview with us and provide contact information. Before distributing the surveys at KSAC we conducted a pilot test with one volunteer and proceeded to include her suggestions in the survey.

The best way to have volunteers' accessing the surveys was at the Centre and through email. We also wrote a little summary of our project and it was included in KSAC's monthly newsletter as another form of informing people of the research and how they could get involved.

Regarding confidentiality we faced some challenges. We wanted to make the survey as confidential as possible in order to allow the participants to feel free to say whatever they felt necessary. While the mandatory consent forms guarantee confidentiality for the informant it also asks for the informant's name. We were afraid that this contradiction might result in participants' refraining from participating and freely voicing out their thoughts. We thus added a disclaimer that stated full confidentiality in both hard and e-copies and no longer requested the participant's name. In the case of e-copies of the surveys, a representative from the Centre had to send the surveys to the volunteer email list because we could not access that list under KSAC's confidentiality principles. In the email, the VSC requested the volunteers to send the completed surveys to our email addresses in order to guarantee confidentiality. In spite of this, there is the possibility that some volunteers

decided not to fill out the survey because a Centre's representative sent it.

Despite all our efforts and the Centre's help, only 12 surveys were filled out and returned to us. Part of the reason for this was that the survey was completely voluntary. We are aware that the findings from the survey are limited and thus it is difficult to make generalizations based on them.

d. Interviews

i. KSAC Interviews (Appendix 2)

When a participant agreed to be interviewed through the survey, we proceeded to arrange a meeting. We used the general interview guide approach (Patton 1982b: 111). Our interviews were based on some specific answers provided in the survey, and on some standard questions regarding 'diversity'. Specifically, we focused on the informants' answers to the open-ended questions in the survey. During the interviews we used the technique of probing for further responses. Interviewing proved to be quite useful in finding out volunteers' further views on the matter of diversity. Also, interviews were a good way of clarifying any doubts we had about the answers provided in the survey.

ii. Non-KSAC Interviews

a. General Public Interviews (Appendix 3, 4)

As a way of investigating general public opinion and knowledge about KSAC and 'diversity' within the Centre, we decided to carry out short interviews with women around Peterborough. In this case we also used the general interview guide approach (Patton 1990:). Since we were trying to be as representational as possible, we decided to use the categories from the survey as a basic criterion for choosing interviewees.

Also, we carried interviews in both English and Spanish – and translated the Consent Forms accordingly.

Between January and March 2005 we interviewed 21 women of different ages and occupations who were not volunteers at the Centre. Since we are Trent students, the Trent female student and staff population was the most accessible. We interviewed both Canadian and International students. We also interviewed recent Latin American immigrants to Canada and Peterborough, as well as long time residents in the area.

b. Other Organizations Interviews

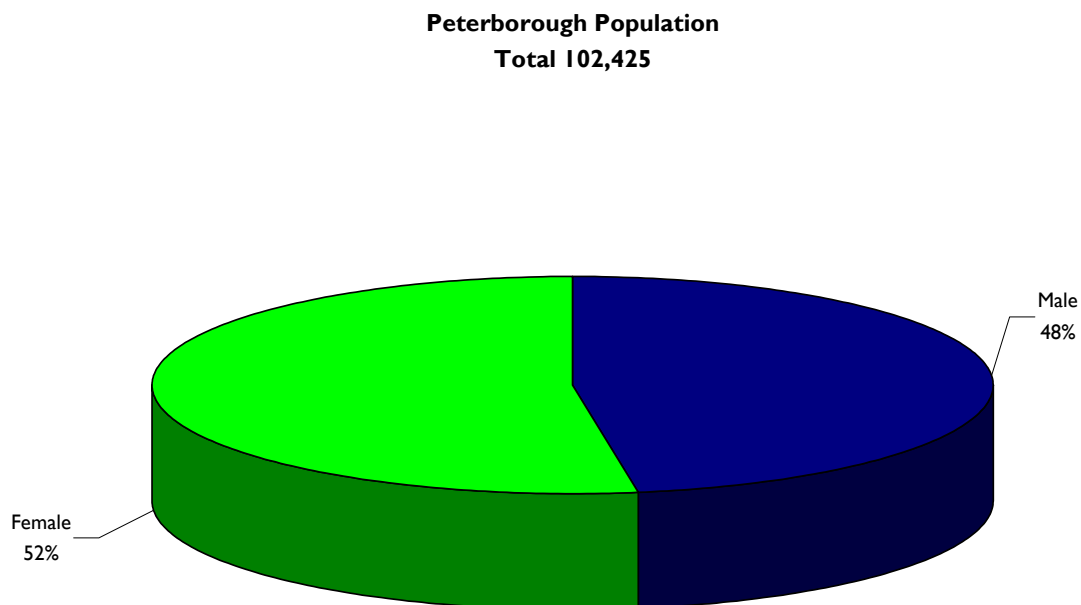
Given the challenges of investigating 'diversity' we decided to interview people in local organizations who, work with some of the specific categories of 'diversity' on which this research is based on. These interviews were a way of complementing our findings. The information obtained was valuable because it was based on the informants' experiences working with 'diversity' in concrete and practical terms. We interviewed representatives from the New Canadians' Centre and from Parents and Friends of Lesbians and Gays (PFLAG). In addition, we carried out a special interview with a volunteer at the Sexual Assault Centre for Quinte District.

III. Results

IIIa. Peterborough Demographics

All the graphs in this section are done with the information provided by Statistics Canada (www.statscan.ca) in the 2001 Community Profiles under Peterborough Census Agglomeration 2001 (Pages 1, 2 and 3 on Population).

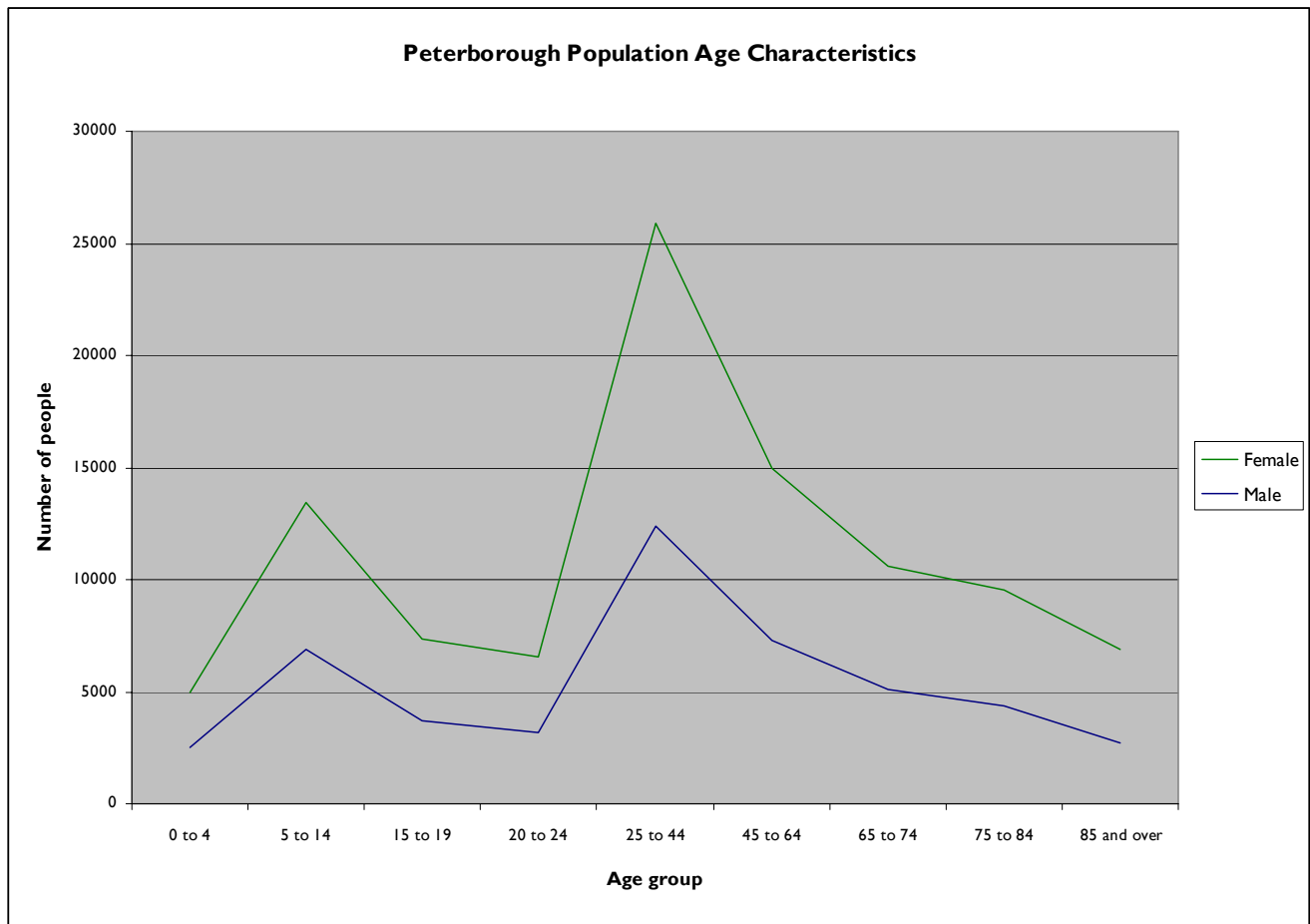
GRAPH 1



Source: Page 1 Peterborough Census Agglomeration, Population in 2001, Statistics Canada Website

As shown in Graph 1, according to the 2001 Peterborough Census, the majority of the population of the area consists of women, who number 53,695 of the total population of 102, 425. Although Peterborough is a relatively large town when compared to smaller towns in the area (Havelock, Campbellford, Lindsay, etc), it is still a small city when contrasted to larger urban centres such as Toronto or the Greater Toronto Area (GTA).

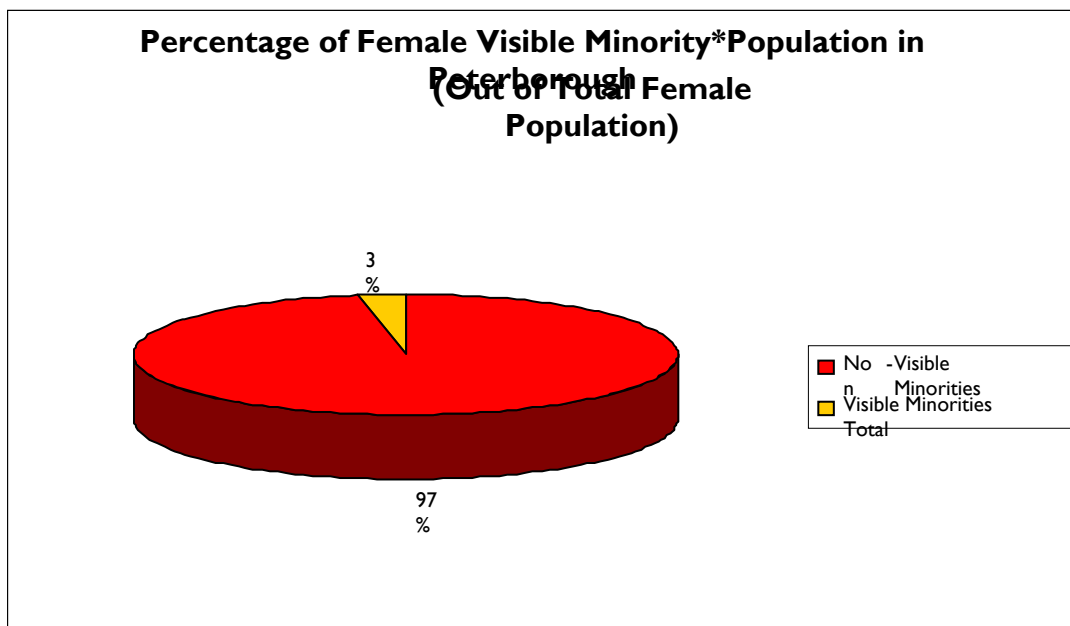
GRAPH 2



Source: Page 1 Peterborough Census Agglomeration, Population in 2001, Statistics Canada Website

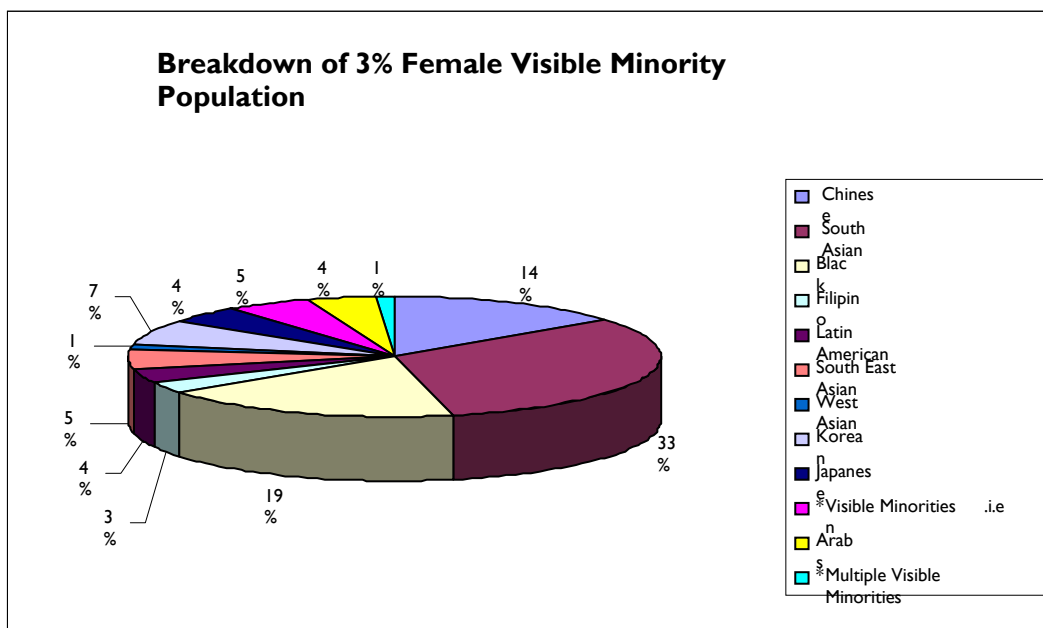
Graph 2 indicates how many men and women there are in Peterborough according to their age group. The largest numbers of females in the area are approximately between the ages of 24 and 45. Although the female population is proportionately larger, the trend mentioned above applies to the male population as well. This information is significant for KSAC because it shows that the largest age group of women corresponds with the one the Centre targets. In other words, KSAC accepts volunteers ages 18 and over and it is around this point where there is a rise in the graph.

GRAPH 3



*Visible Minority¹: According to the Employment Equity Act (1986), visible minorities are persons (other than Aboriginal persons) who are non-Caucasian in race or non-white in colour.

GRAPH 3.1



*Visible Minorities n.i.e.: Includes respondents who reported a write-in response classified as a visible minority such as "Polynesian", "Guyanese", "Mauritian", etc. *Other Visible Minorities: Includes respondents who reported more than one visible minority group by checking two or more mark-in circles, e.g. "Black" and "South Asian". First Nations are not considered a Visible Minority according to Statistics Canada

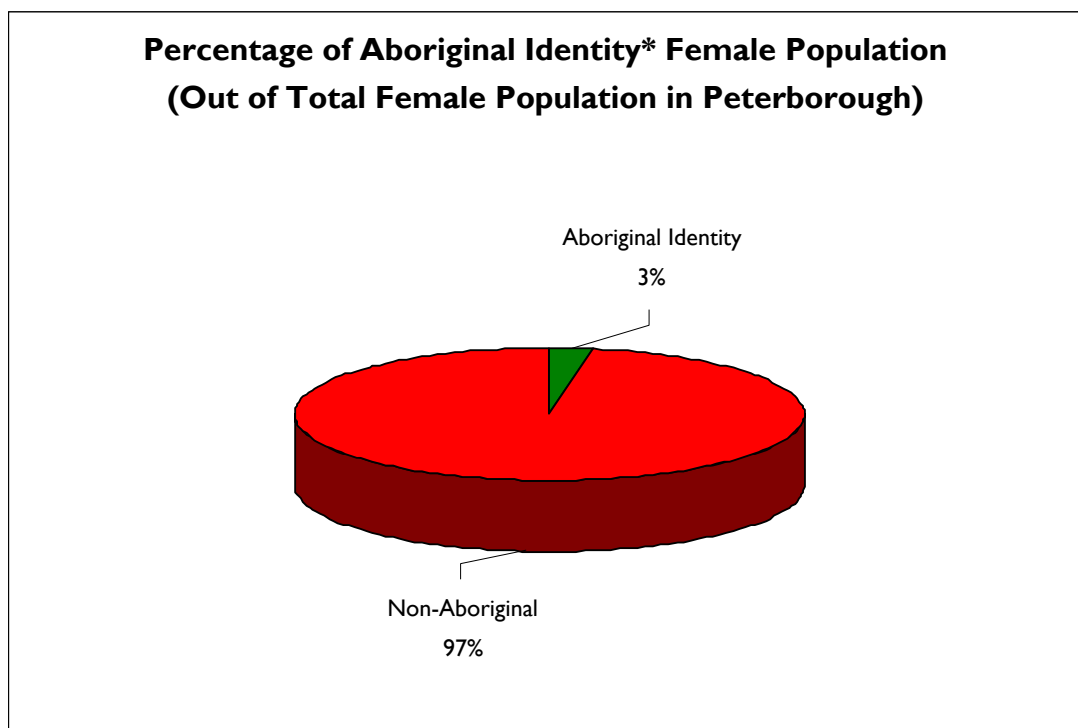
Source: Page 3 Peterborough Census Agglomeration, Population in 2001, Statistics Canada Website

¹ All definitions according to Statistics Canada

While there is a larger female population in Peterborough, as mentioned before, Graph 3 shows that in racial terms, Peterborough is not very diverse. In other words, only 3% of the female population in Peterborough is considered "non-white". Graph 3.1 shows a breakdown of the different groups within this 3%.

With such a small percentage of females belonging to a 'visible minority' group in this area there are two challenges for the organization: effective ways of accessing this group and designing appealing strategies that raise awareness about the Centre, its services and volunteer opportunities, within this particular group.

GRAPH 4



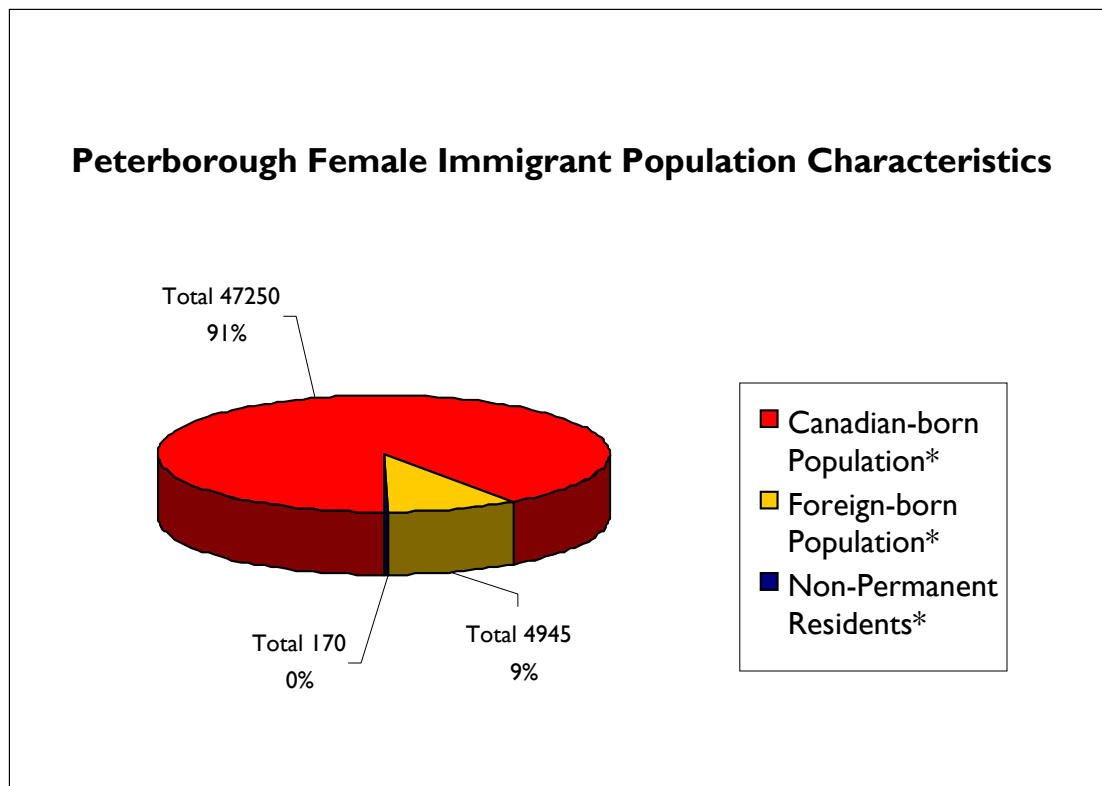
***Aboriginal Identity Population:** This is a grouping of the total population into non-Aboriginal or Aboriginal population, with Aboriginal persons further divided into Aboriginal groups, based on their responses to three questions on the 2001 Census form. Included in the Aboriginal population are those persons who reported identifying with at least one Aboriginal group, that is, "North American Indian", "Métis" or "Inuit (Eskimo)", and/or who reported being a Treaty Indian or a Registered Indian, as defined by the Indian Act of Canada, and/or who reported they were members of an Indian Band or First Nation.²

Source: Page 3 Peterborough Census Agglomeration, Population in 2001, Statistics Canada Website

² All definitions according to Statistics Canada

Graph 4 shows that the percentage of Aboriginal Identity female population is similar to the percentage of Visible Minority female population. Again, such a small percentage cannot be neglected and therefore, represents the same two challenges described above of access and strategy design. Addressing this group also involves another challenge, that of cultural difference.

GRAPH 5



***Canadian Born Population:** Includes persons born in Canada as well as a small number of persons born outside Canada who are Canadian citizens by birth.

***Foreign-born Population:** This population is also referred to as the "immigrant population", which is defined as persons who are, or have ever been, landed immigrants in Canada.

***Non-Permanent Residents:** Refers to persons who, at the time of the census, held a student or employment authorization, Minister's permit or who were refugee claimants, as well as family members living with them.³

Source: Page 3 Peterborough Census Agglomeration, Population in 2001, Statistics Canada

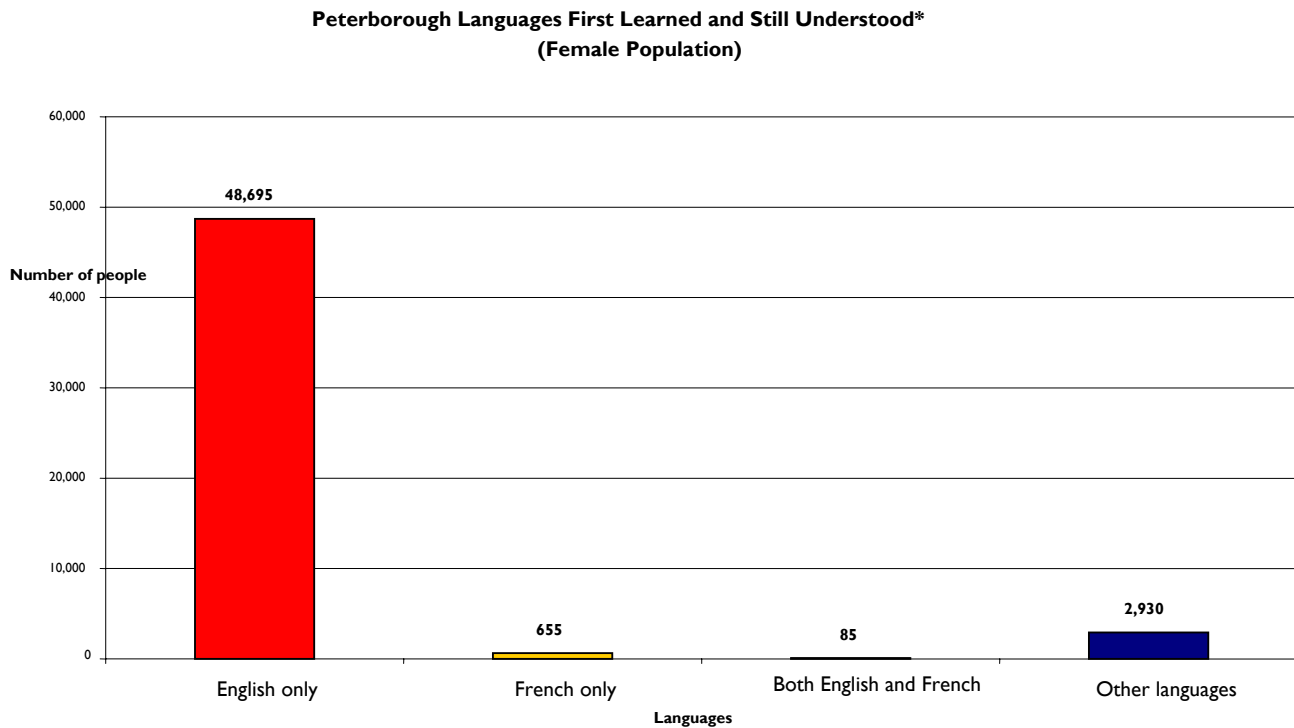
Website

Graph 5 shows that 9% of the female population in Peterborough are foreign born. There was an extremely small number of women considered non-permanent residents at the time of this census. Although

³ All definitions according to Statistics Canada

9% is still a relatively small percentage of the total female population, this number is on the rise as more immigrants arrive in the area. In addressing this group of women, KSAC faces the same three challenges described above regarding access, strategy design, and cultural difference.

GRAPH 6



***Languages First Learned and Still Understood - Statistics Canada Definition:** Refers to the first language learned at home in childhood and still understood by the individual at the time of the census. Sometimes referred to as mother tongue.

Source: Page 2 Peterborough Census Agglomeration, Population in 2001, Statistics Canada Website

Graph 6 shows that the overwhelming majority of women in Peterborough identify English as their first and only language. Less than 3,000 women have a language other than English as their first (and sometimes only?) language.

To conclude this section, the statistics on Peterborough demographics show relatively low numbers of 'diversity' in the community.

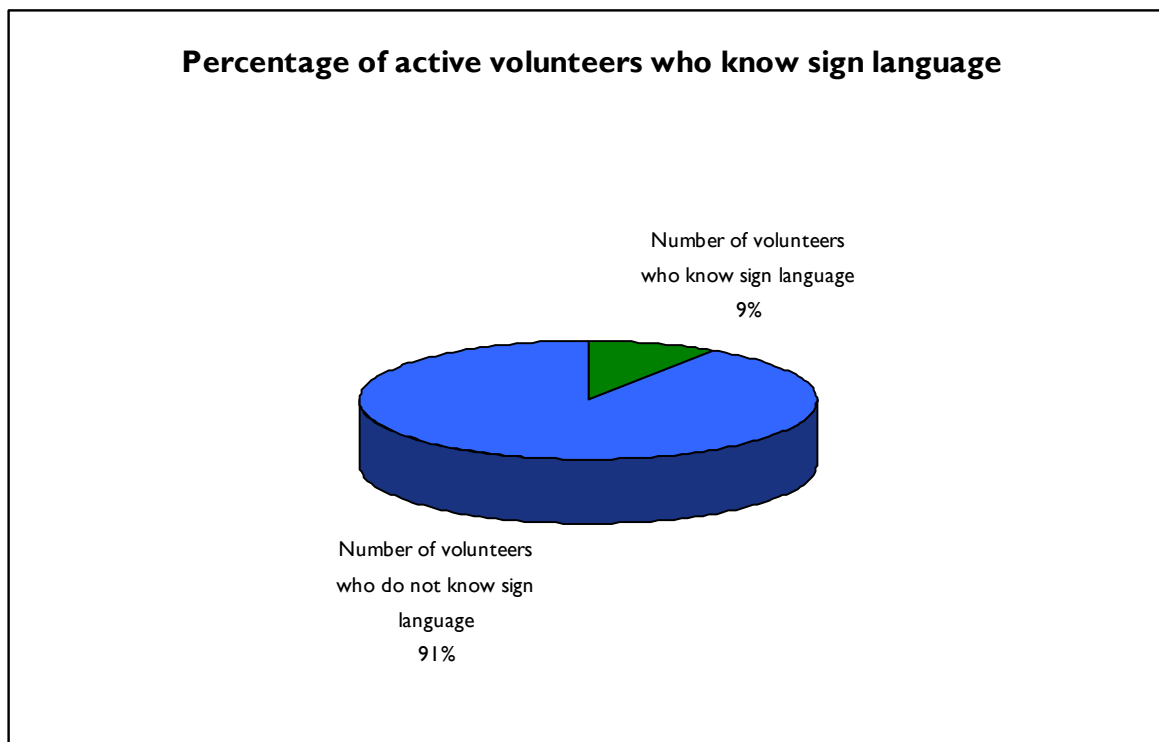
However, these statistics should by no means discourage KSAC from working to better reflect different groups in the community in their pool of volunteers, nor should the relevance of the Centre's mandate be called into question. Rather, the small percentages of minority groups should be perceived as a challenge to the strategies currently used by the Centre to attract volunteers. Furthermore, this is not an exhaustive list of all the different types of 'diversity' present in Peterborough. This list does not even include all of the eight categories we have used in this evaluation. The Centre should find information on the presence of the missing categories (sexual orientation, class, physical disability, and religion) in Peterborough to enable them to expand their services and volunteer opportunities to more women of 'diverse' backgrounds.

IIIb. KSAC Volunteers Demographics

We were able to gather information on some of the categories of 'diversity' for this project through the Volunteer Service Coordinator based on the volunteers' files. Obtaining data concerning the characteristics of KSAC's pool of volunteers was often difficult because the organization does not ask for specific information about volunteers' backgrounds. In the absence of data, we had to obtain information regarding age, for instance, through our surveys.

Although KSAC requested this evaluation as a result of their concern with a lack of diversity in their pool of volunteers, our research has showed that the picture is not as grim as they might have thought. In other words, they are meeting 'diversity' targets in a number of areas. Many volunteers have skills or experiences that contribute to the overall 'diversity' of the Centre. The following results are based on information of the current 43 active volunteers as provided by the Volunteer Service Coordinator:

GRAPH 7

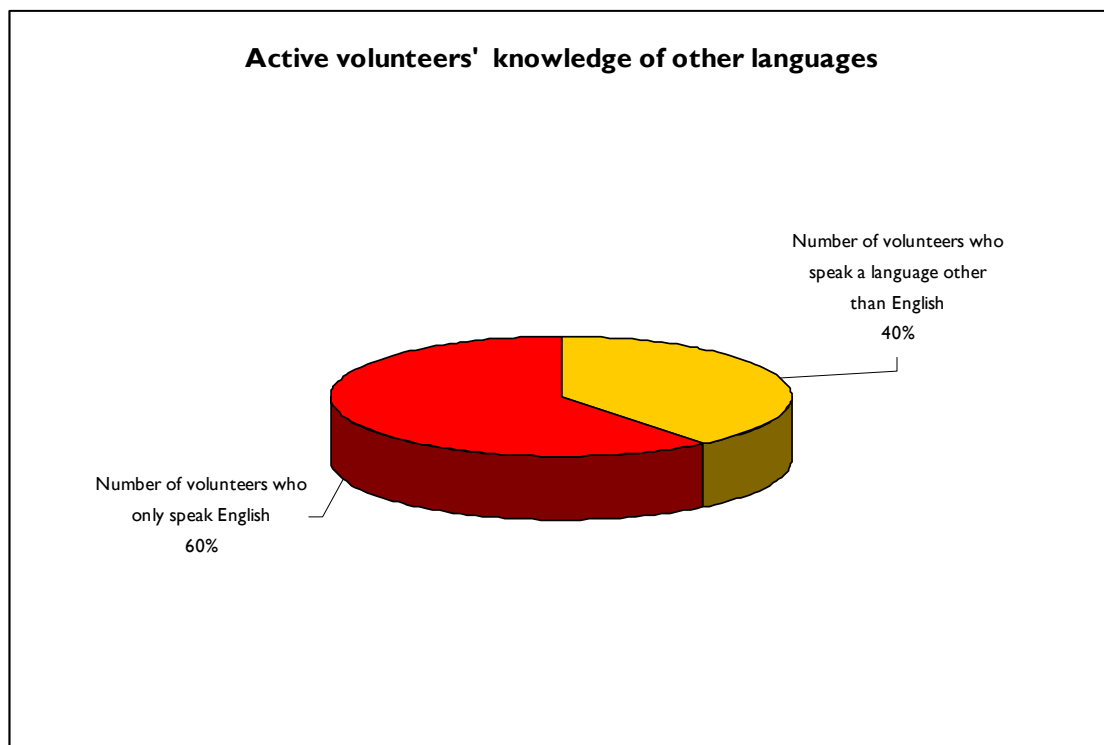


Source: Email from Volunteer Service Coordinator based on Volunteer Files

A question the Centre asks in the volunteer application form is whether the candidate knows sign language. As Graph 7 shows, the majority of KSAC's current active volunteers do not know sign language. While volunteers who know sign language are a minority, they represent a definite asset for the organization. This skill increases the number of women the Centre can reach and offer its services to. Also, the availability of services in sign language contributes to the overall diversity of the Centre.

Another question asked by the Centre is whether the candidate knows Braille. At this time, no volunteer has this skill.

GRAPH 8



Source: Email from Volunteer Service Coordinator based on Volunteer Files

In contrast to the fact that no volunteer knows Braille, there is a higher percentage of volunteers who have knowledge of languages other than English – which is another question in the volunteer application form. As Graph 8 shows 40 % of the current active volunteers speak the

following languages in addition to English: French, Russian, Spanish, German, Mandarin and Cantonese. It is important to keep in mind that this data does not indicate the degree of knowledge of these languages (ability to read, write, speak, level of fluency etc.) Moreover, due to the incompleteness of this data, there might be a gap between a volunteer's language skills – as stated in the application form - and her actual ability to provide KSAC's services in a language other than English. It might be useful for KSAC to ask volunteers to further specify the level of their language skills.

IIIc. Participant Observation

Training Sessions

The content of the sessions we attended aimed at preparing volunteers for working at the crisis line. For example some of the issues addressed were how to answer phone calls, how to proceed in certain situations, confidentiality principles, self-care, and support available from the centre. In addition, the training taught the volunteers the organizational values of the Centre and how to uphold them. For instance, some of the areas of focus included the use of non-oppressive language, teamwork, feminist therapy and empowerment.

During the introductory session the facilitator talked in detail about the use of non-oppressive language. This was to set the tone for the rest of the training. The facilitator explained that oppressive language is embedded in everyday life and can thus be hard to identify and change. She also encouraged participants to let others know when they use oppressive terms or expressions, regardless of hierarchy. So, for example, a volunteer should point out to any staff member if they do not follow this organizational value. The facilitator also stressed that this practice was not to be taken personally and that it was an ongoing learning experience that required a lot of work.

Some examples of everyday oppressive language given by the facilitator were the word “hysterical”⁴ and the expression “the rule of thumb”⁵. Interestingly, although all trainees appeared to be Canadian

⁴ The word hysterical is commonly used to describe excessive or uncontrollable emotion. Originally it comes from the Greek notion that this feeling was peculiar to women and caused by disturbances of the uterus.

⁵ This expression is commonly used as a way of calculating something which is not exact but which will help you to be correct enough. However, originally it was a British Common Law rule which allowed husbands to beat their wives with a stick thinner than their thumbs.

English native speakers, only some of them knew the oppressive nature of the word “hysterical” and none of them knew the oppressive origins of the expression “the rule of thumb”.

The second session that we attended was the one that focused on Feminism. This was a particularly interesting session because it was not only dealing with a core value of the organization but also with an ambiguous and sometimes problematic term. In other words, while feminism is vital for the organization structure and approach to sexual assault, it is a term that has many meanings and can easily lead to stereotyping. Clearly, the facilitator was aware of this and was quick to point out the fact that feminism means many things for different people, both men and women. The facilitator also discussed the three waves of feminism, the reasons for their development and the main proponents of each of them. In addition, it was explained that the term feminism covers a wide range of women and that the feminist movement today is very diverse. Thus, the facilitator made the point that an important challenge for feminism today is to acknowledge the differences among women (lesbians, disabled, transsexuals etc.). A movie and other visual aids enabled the session to be dynamic and participatory. The aim of the session was to discuss feminism, its origins and possible problems. In addition, it was a way to familiarize the trainees with the way KSAC uses this term to empower women.

While this session was very open and flexible in terms of how feminism was defined and talked about, there was an implicit sense that there had to be a commitment to this idea. It is important to point out that this commitment was stated in the volunteer application form filled out before the training. However, the relevance of feminism in volunteers' work was discussed in more detail in this session. There was an explanation

of the concept of feminism and other terms such as patriarchy, empowerment, gender, socialization etc., which proved important for the trainees. There was also a push for making participants see how society oppresses women and how feminism is the best way to understand and challenge this situation. Although this approach is valuable, during the session it seemed difficult to challenge or criticize feminism in any way.

During the session on Anti-Oppression, there was an activity asking volunteers to think about different barriers women faced when accessing the crisis line. Some examples of the answers given by the trainees were:

- Fear of outcomes or partner's reaction
- Lack of money or a phone to call
- Fear of being judged or not believed
- Ignorance of the existence of the Centre
- Not wanting to label themselves as victims
- Not being ready to take action
- Not knowing that it is confidential
- Negative previous experiences with the crisis line
- Fear that the Centre's number will appear on their bill
- Speech impediment, disabilities in general
- Age barrier

Interestingly, only three of the categories of 'diversity' we use for this project (class, physical disability and age), came up as barriers for people wanting to use the crisis line. Categories such as language, culture, race, sexual orientation and religion were not readily brought up. In other words, one of us mentioned these categories since no one else had done so. After these barriers were brought up, they were discussed. Although this activity concerned access to the crisis line, the same barriers can be

experienced by women wanting to volunteer at the Centre. For example, if a woman cannot speak English well she can hesitate to use the crisis line and can also be hesitant to volunteer at the Centre where English is the main language used.

Weekly visits to KSAC

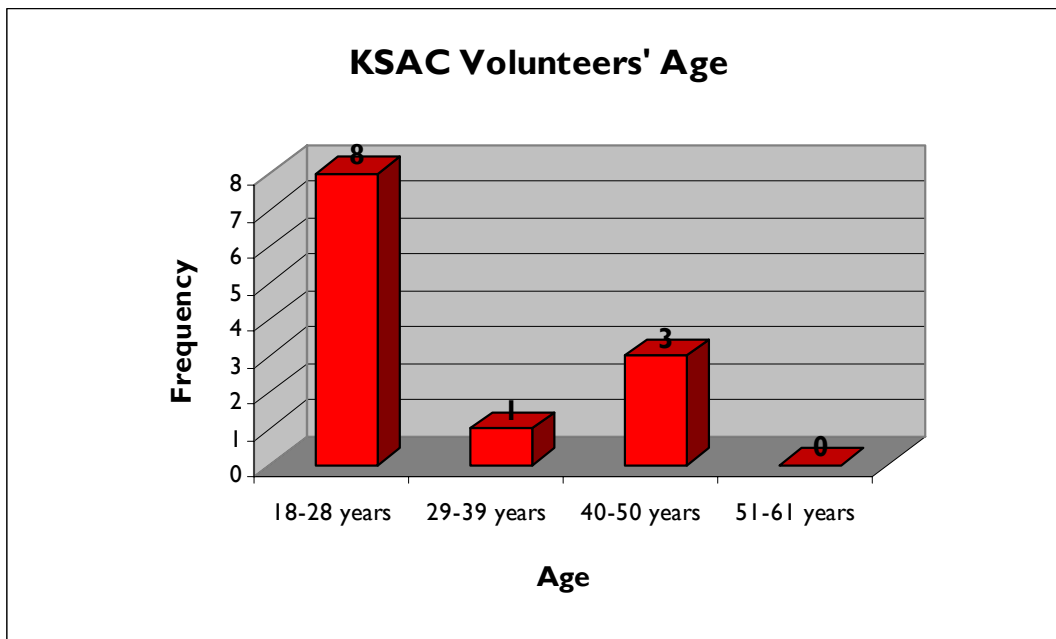
We visited the Centre twice a week between January and April 2005. As a result, we gained a good insight on the dynamics of the organization and got to know some of the staff members and volunteer personnel. From our observations we can say that the atmosphere at KSAC is quite welcoming for women; the staff members were very open and comfortable with our presence as evaluators.

Through these weekly visits we also got to understand more the Centre's approach to the healing process of victims and survivors of sexual assault. KSAC focuses on empowering women and on challenging gender roles at different levels. For example, in different occasions – interviews, training sessions, etc— volunteers and staff members mentioned that women should never feel guilty or responsible for having been sexually assaulted. They further said that the clothes women wear should never be used as an excuse for sexual assault. Similarly, in the Centre's entrance hall there are several posters challenging stereotypes about women and rejecting racism and other forms of oppression. All of these posters are visually engaging.

IIId. KSAC Volunteers Surveys

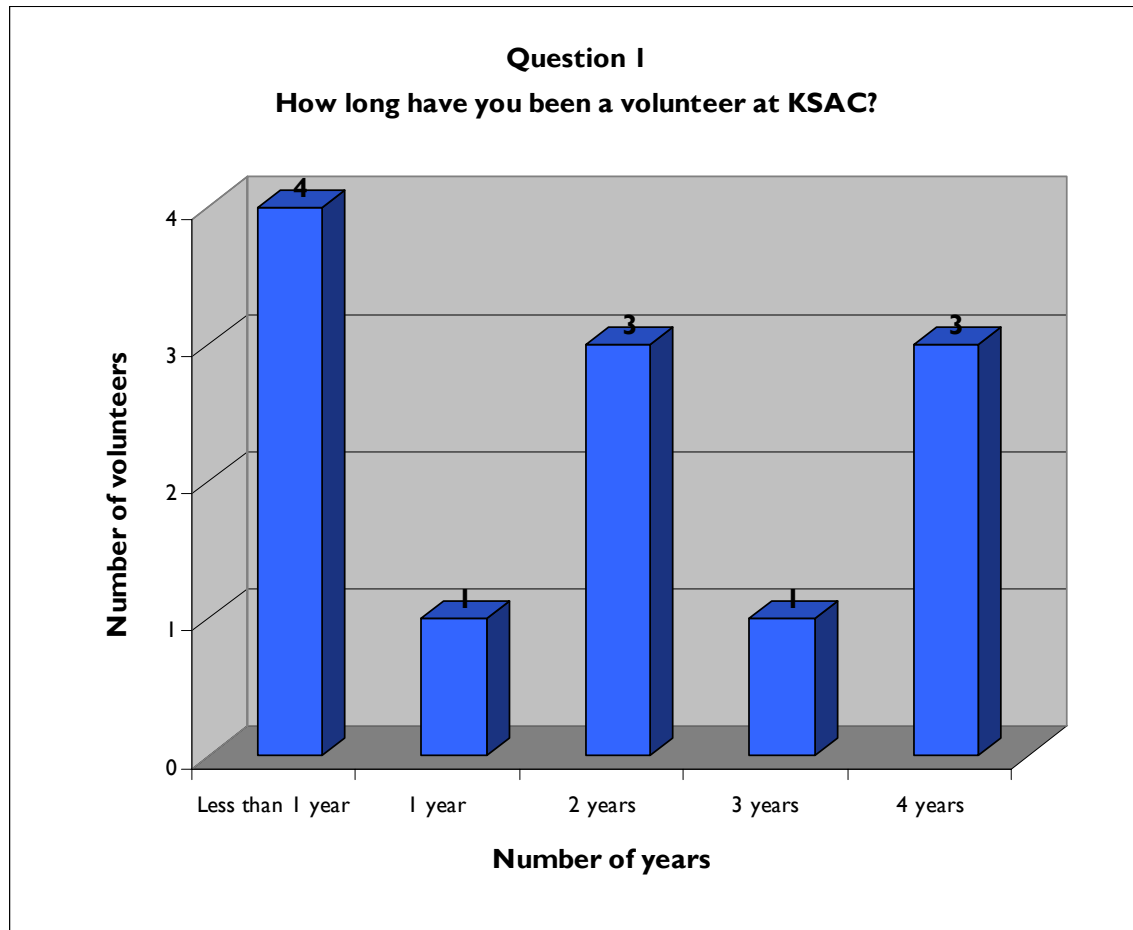
In total we received 11 surveys back from the volunteers. This represents 26 % of the current active volunteer group. Although we cannot generalize based on this information, it does provide a basis for understanding the situation of 'diversity' among KSAC's volunteers. The following is a compilation of the answers provided in our survey.

GRAPH 9



Within the group of volunteers that filled the survey there was an overwhelming majority of people in their 20s. This group is followed by a smaller number of volunteers in their 40s. There was only one respondent between the ages of 29 and 39 years and none in the category 51 and over.

GRAPH 10



Graph 10 reveals two characteristics of the 25 % of the volunteer population that filled the survey. The first is that these volunteers have been involved with KSAC for a period no longer than four years. The second is that there is not a definite or clear trend regarding the number of years women have volunteered in the Centre.

Question 2

How did you hear about volunteer opportunities at KSAC?

Answers provided:

Internet Search

School

Poster at Fleming

A student at Trent told me

Trent Women's Centre

Newspaper add

Volunteer Bureau a few years ago

Phone Book

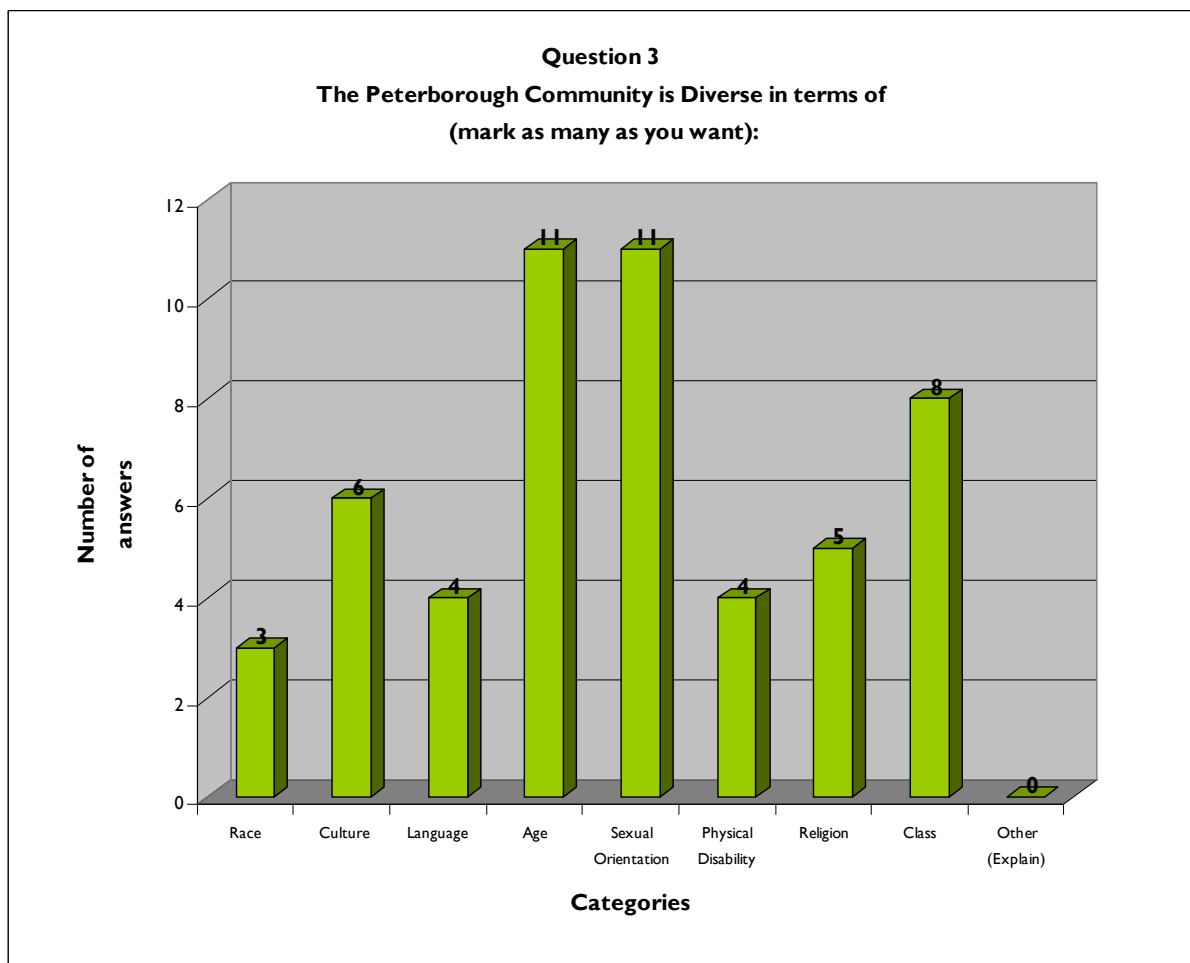
Arthur

Cold Call

Counselling

These answers reveal the wide variety of ways volunteers found out about volunteer opportunities at KSAC. These results also show that advertising in a mix of media as well as word of mouth are effective methods of informing people of the Centre. It is important to mention that several of these answers show a strong link to student life and Trent University. It is also significant that none of the respondents heard about the Centre or its opportunities through local organizations that work with 'diversity' (for instance NCC and PFLAG).

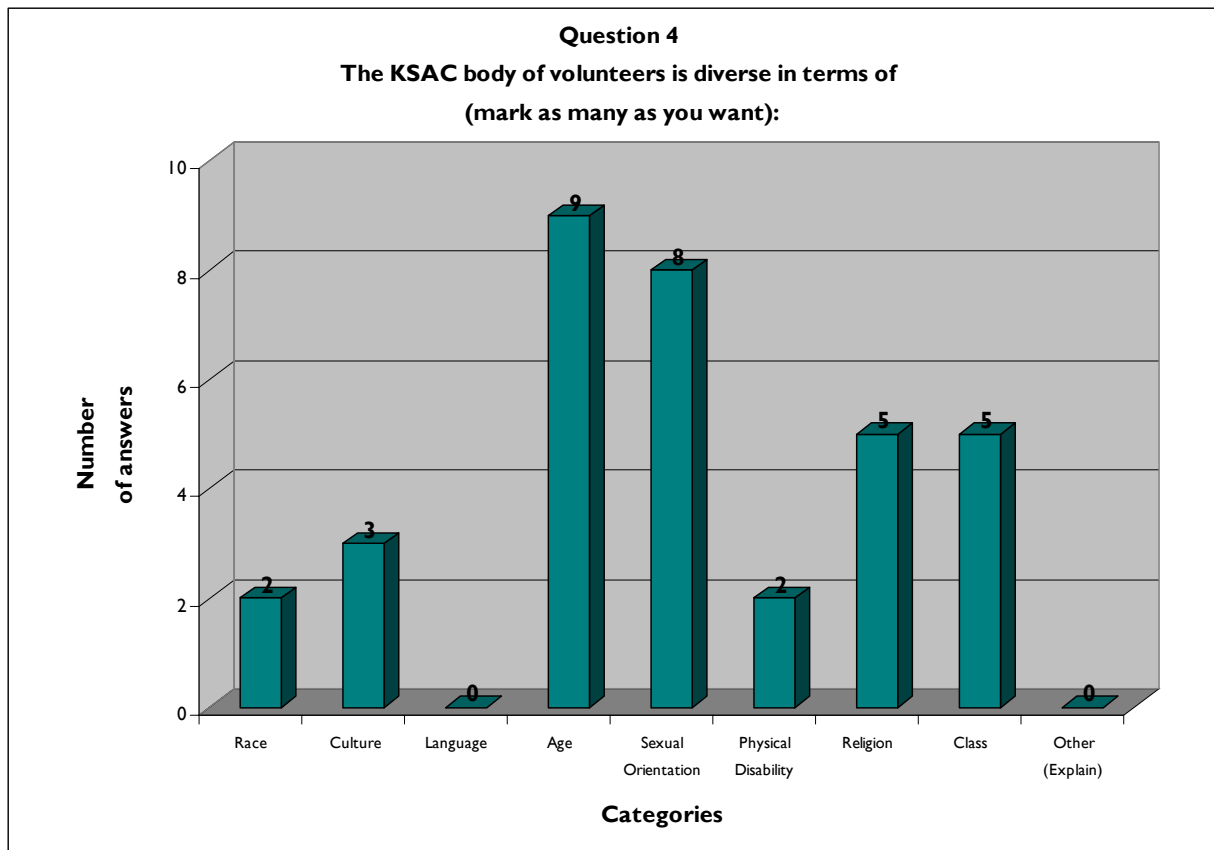
GRAPH 11



In terms of the 'diversity' in Peterborough, most of the respondents perceived that Peterborough is diverse mainly in terms of age and sexual orientation, followed by class, culture and religion, respectively. Only a

few identified Peterborough as a diverse place in terms of physical disability, language and race. For most of these volunteers, Peterborough is not diverse in terms of race. Significantly, the volunteers' perception of racial diversity in Peterborough corresponds to the data obtained through Statistics Canada which indicates that only 3% of the total population of the area belong to a Visible Minority.

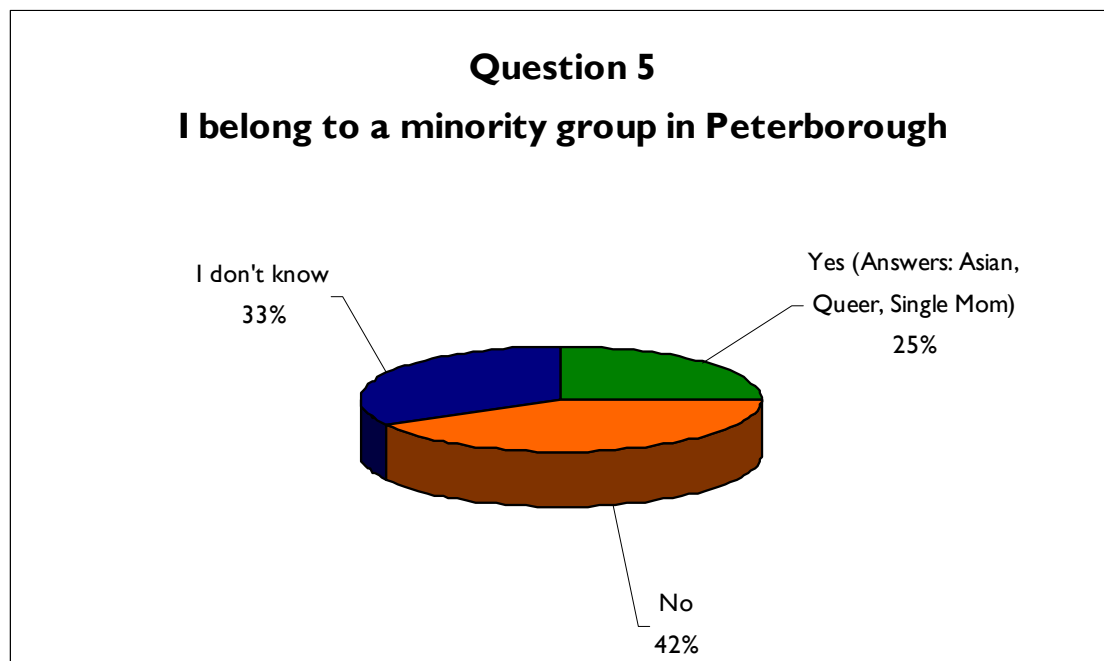
GRAPH 12



In terms of 'diversity' in the Centre, most respondents perceived that KSAC is most diverse in terms of Age. This was closely followed by sexual orientation. The third most frequent marked categories were Religion and Class. 'Diversity' in terms of Physical Disability, Culture and Race were less frequent answers. However, diversity was never identified in terms language.

Comparing Graphs 11 and 12 there are several interesting observations to make. First of all, diversity in both Peterborough and KSAC was predominantly identified in terms of Age and Sexual Orientation. In this sense, there is certain compatibility in these particular forms of diversity between KSAC and the larger Peterborough community. The biggest differences in answers for both questions were in the categories of Culture, Language, Sexual Orientation and Class. Consequently, answers for Race, Age, Physical Disability and Religion were quite similar in both questions. This means that for these volunteers KSAC's 'diversity' in terms of Culture, Language, Sexual Orientation and Class does not reflect the 'diversity' of these categories in the larger Peterborough community.

GRAPH 13

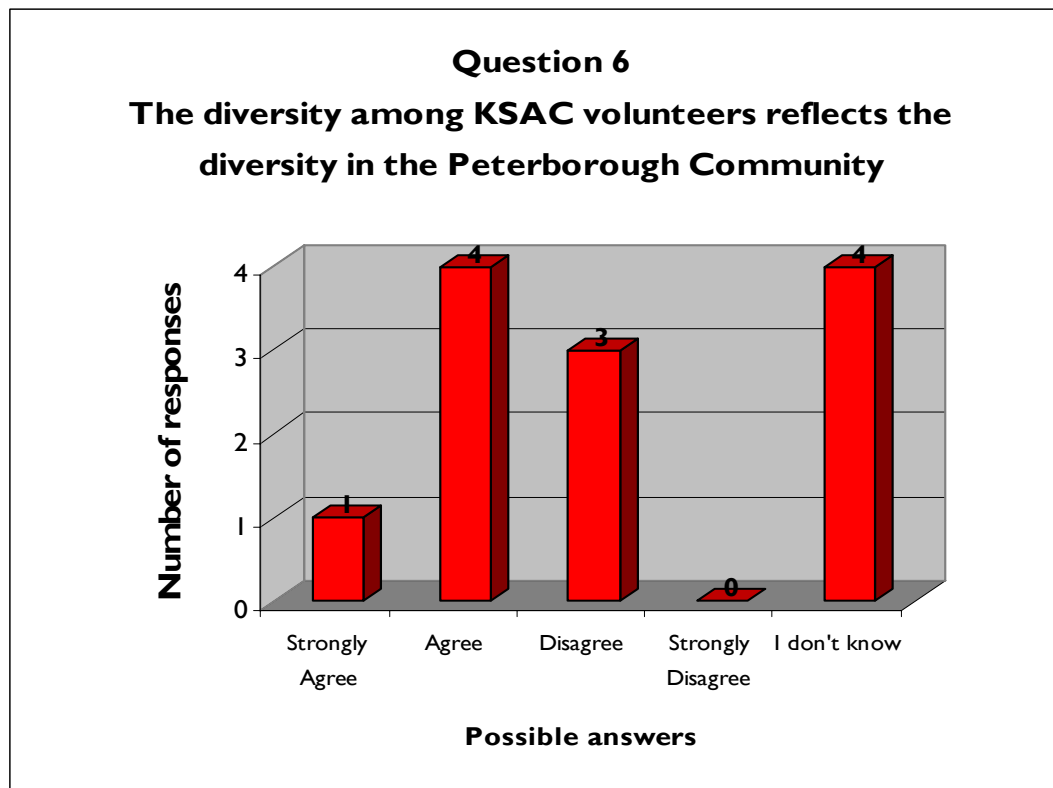


Graph 13 shows that only 25% of the respondents identified themselves with a minority group. The specific minority groups with which the respondents identified themselves were very different in nature – ranging from Asian to Single Mom to Queer. Moreover, 33% of the respondents did not know if they were part of a minority group. It is

possible that this was the case because the survey did not specify what was meant by 'minority group'. In other words, the notion of 'minority group' proved to be quite flexible and all-encompassing. The percentage of respondents who did not consider themselves part of a minority group was the highest

This question is a continuation of the previous two. Each one asks the respondent about their perception of diversity in progressively narrower contexts (Peterborough, KSAC and, finally, the individual self). This was the only question that asked the respondent to reflect on her own 'diversity'.

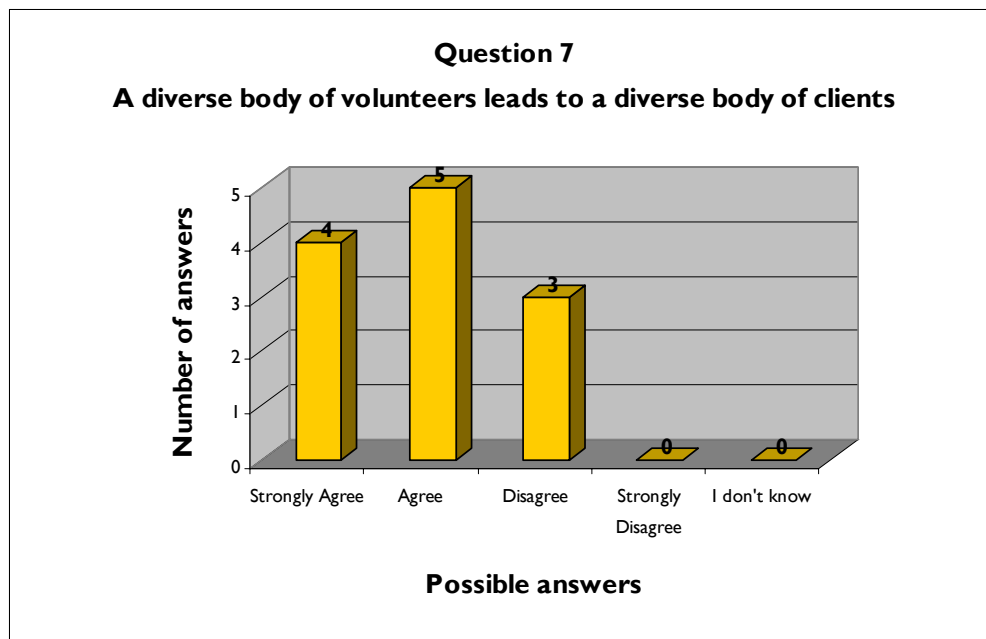
GRAPH 14



The reason why we asked this question was to find out if volunteers thought KSAC was living up to its mandate of reflecting the 'diversity' in the Community through its volunteers. As Graph 14 shows, there is no

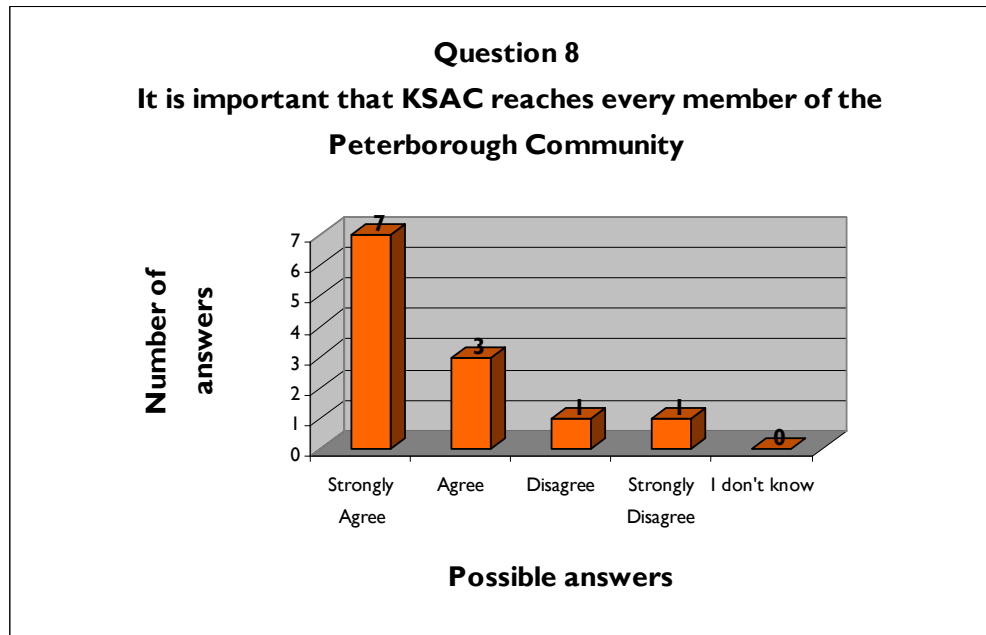
significant trend in respondents' opinions on this question. Almost the same number of women agreed and disagreed with the statement. Only one strongly agreed. One third of the respondents answered "I don't know". A possible reason for these results is that in order to respond to this question, the respondent would have needed more information concerning our research question.

GRAPH 15



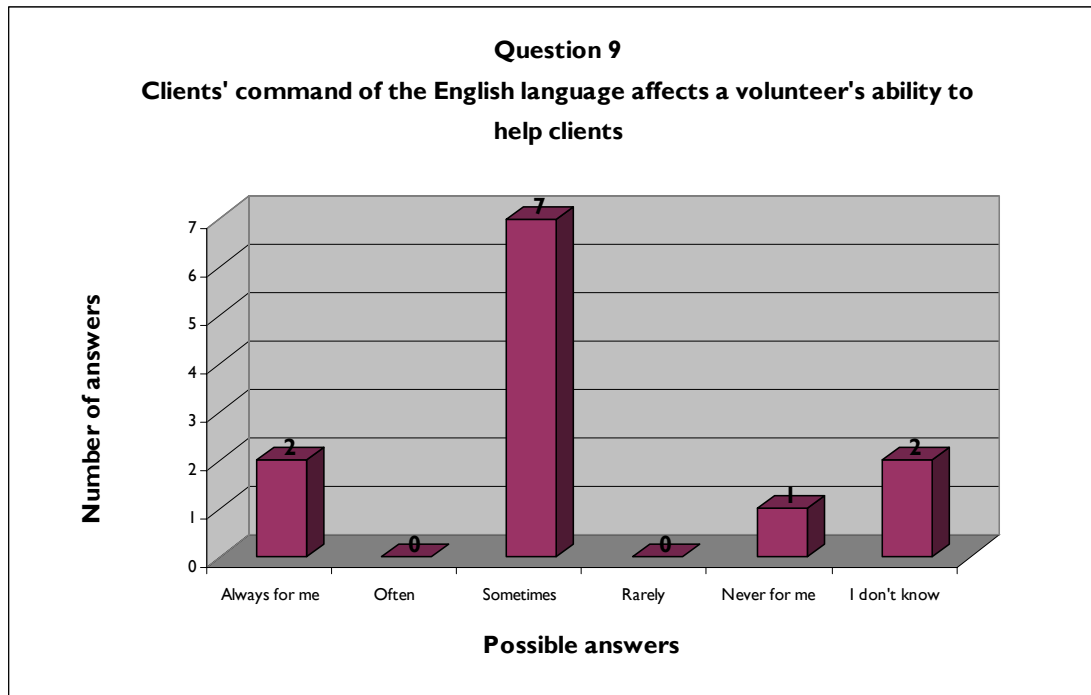
There is a clear pattern of these volunteers' opinion regarding question 7. The majority of the answers were within the "Strongly Agree" and "Agree" choices. A quarter of the respondents disagreed with the statement. And, none marked the choices of "Strongly Disagree" and "I don't know". From these results, we can deduce that there is a relative consensus that a diverse body of volunteers leads to a diverse body of clients.

GRAPH 16



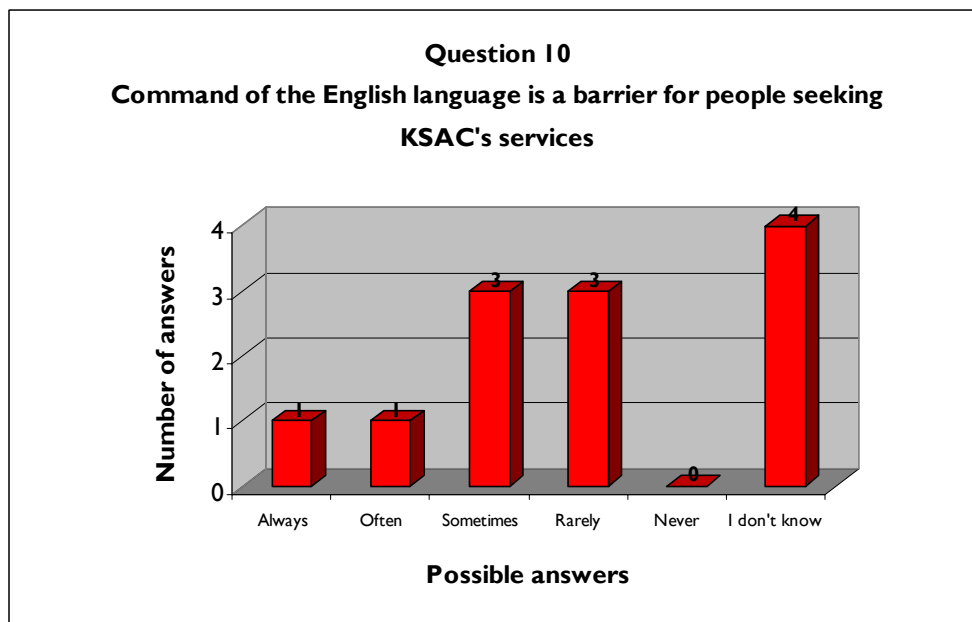
Most of the people surveyed agreed or strongly agreed with the idea that KSAC should reach every member of the Peterborough Community. KSAC requested this evaluation because they want to be able to reach as many women as possible, regardless of their background, through their services and volunteer opportunities. Sexual Assault is so common that virtually all women regardless of their 'diversity' are at risk. The fact that most of the volunteers answered positively to this statement can encourage KSAC not only to actively pursue 'diversity' but also to include the volunteers in this process.

GRAPH 17



For most respondents a client's command of the English language has sometimes affected their ability to help as volunteers. Nonetheless, the experience of a small number of volunteers has been different – i.e. language has not played a significant role in their ability to help clients.

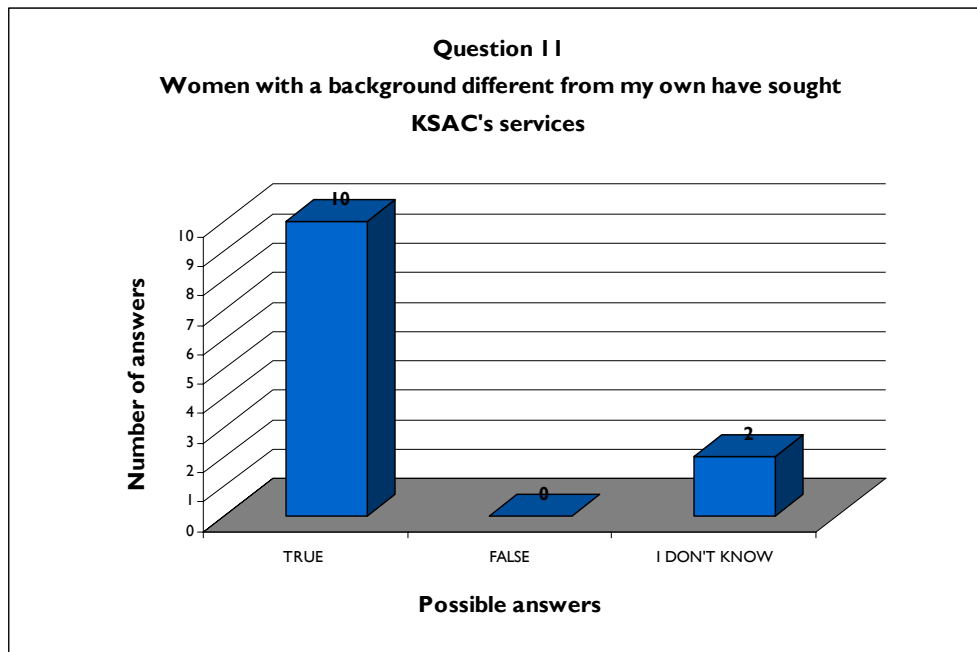
GRAPH 18



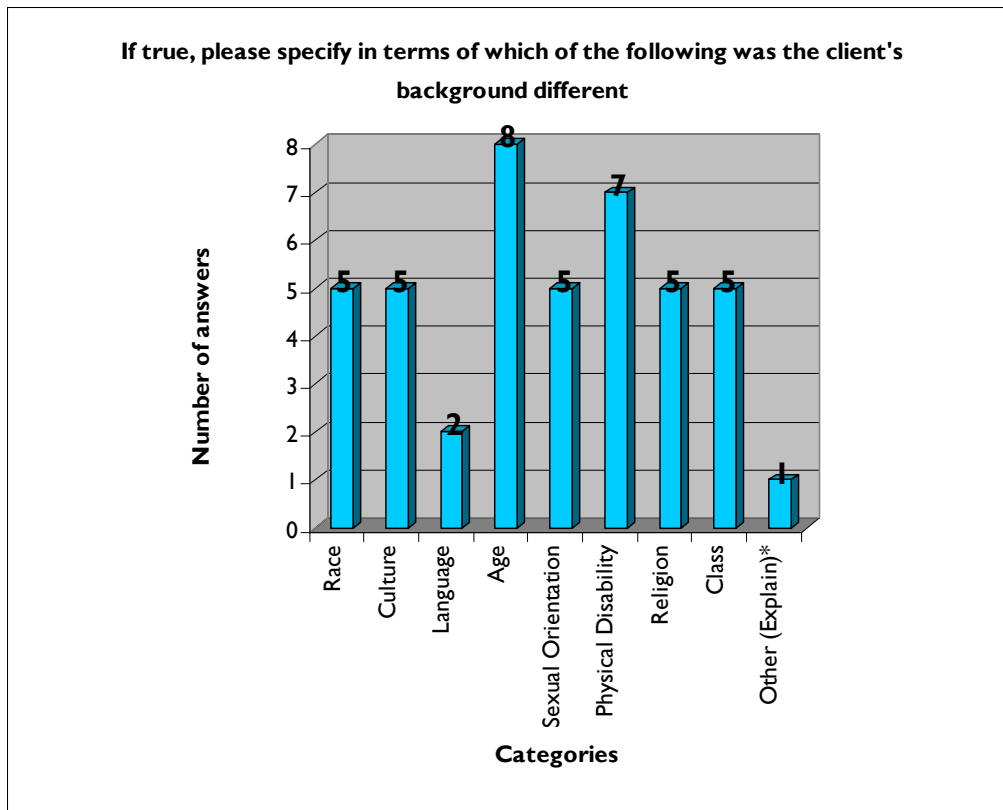
To further explore the topic of language we included this experience-based question in the survey. Most respondents did not know whether command of English language is a barrier for people seeking KSAC's services. A slightly lower but still considerable number of women responded that in some occasions language was a barrier for clients. Nonetheless, it is clear that, in general most respondents did consider language to be an issue.

If we combine the trends identified in the answers of question 9 and 10 it is clear that language definitely represents a problem for people seeking KSAC's services and volunteering there.

GRAPH 19



GRAPH 19.1



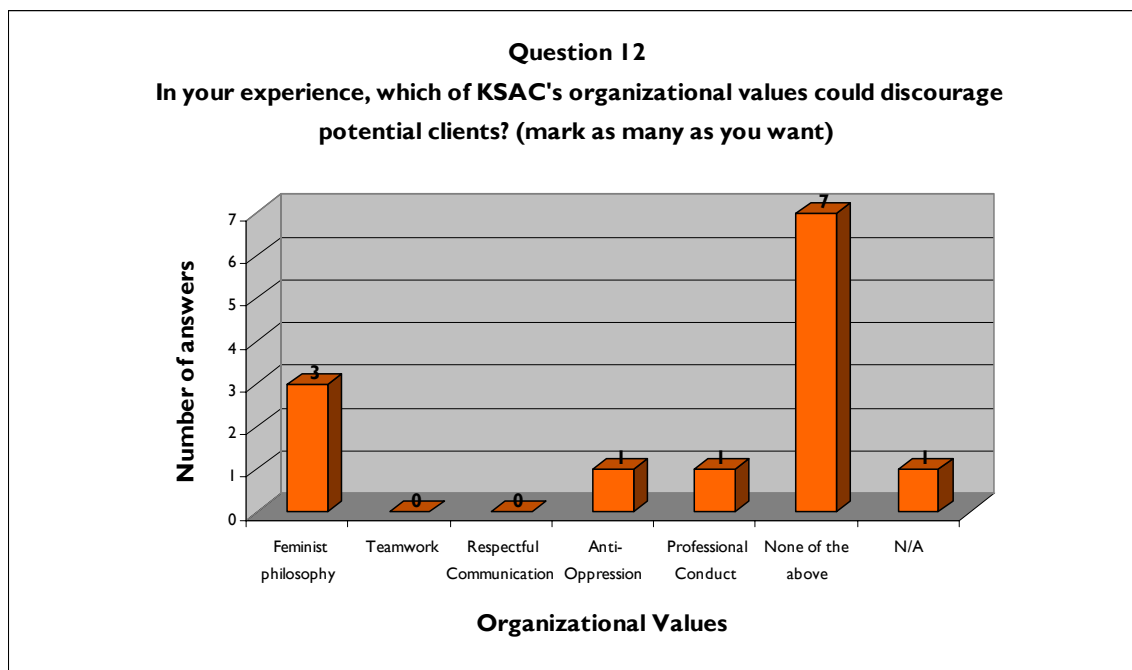
* Mental Health Issues

Question 11 (as indicated in graphs 19 and 19.1) indicates that the majority of the surveyed volunteers have experienced situations where

people from different backgrounds have sought KSAC's services. As a result of this finding, it is worth pointing out that KSAC should recognize the significance of this issue and further emphasize in volunteers' training sessions. Another element revealed by this question is that regardless of the characteristics of KSAC's volunteers, women from different backgrounds still approach the Centre for help.

"Age" was identified as the most frequent difference between volunteers and clients. This was followed by physical disability. Categories such as class, race, culture, religion, and sexual orientation were the fourth most frequent differences. Language and Mental Health Issues were the least common answers given for this question.

GRAPH 20



If you marked one (or more) of the above, briefly explain why:

Answers Provided:

- Some people think feminists are man-hating bitches; but we are not. People need to be educated on truths and myths around feminism.
- Many people who come into the Centre have oppressive thoughts; the anti-oppression is great but may turn others off.

- *I don't believe that a lot of women understand the "feminist approach".*
- *Older or foreign-raised women may have been lead to believe "man is head of household" or "men rule". Some women may feel uncomfortable with this [feminist philosophy].*

More than half of the respondents did not identify any of KSAC's organizational values as barriers for potential clients. However, feminist philosophy was the value most often considered to be a barrier.

Due to misunderstanding of the term 'feminism' and stereotyping by the general public, women pushed way from volunteering at the Centre or seeking its services. Respondents mentioned also that cultural perceptions of feminism could possibly be contributing to the lack of 'diversity' in the Centre. Another organizational value mentioned was anti-oppression. While respondents recognized the benefits of this value, the fact that oppressive language and thought are embedded in everyday life, makes it harder to get used to an oppression-free environment.

Question 13

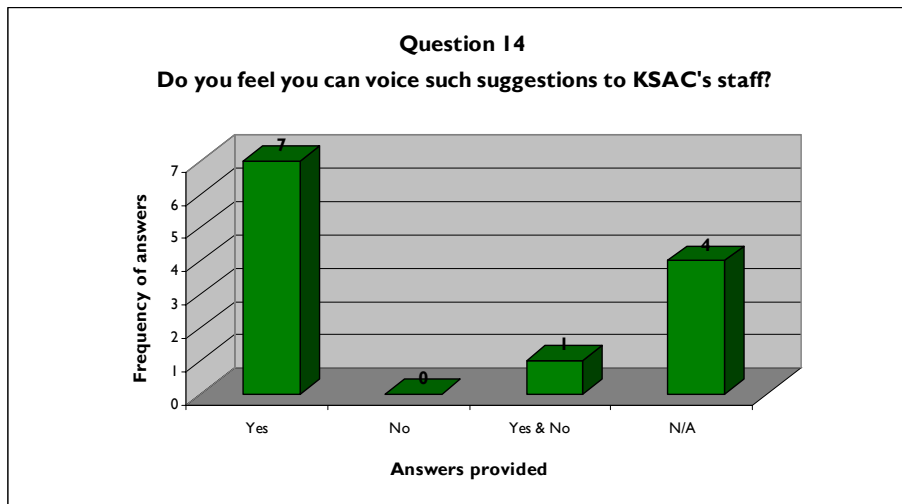
Do you have any suggestions on how KSAC can increase the diversity among its body of volunteers to better reflect diversity in the Peterborough community?

Some answers Provided:

- *Work with agencies such as Inter-Faith Group, New Canadian Center, CRRC etc., to alert their clients to our services, as well as inform the clients of the difference in social and cultural norms.*
- *More public awareness.*
- *That is a difficult thing to do, especially culturally/racially. Contact New Canadian Centre to find volunteers who speak more than one language, as people, especially new Canadians with limited abilities in English would have difficulty discussing issues in English. Have volunteers who speak different languages on call.*

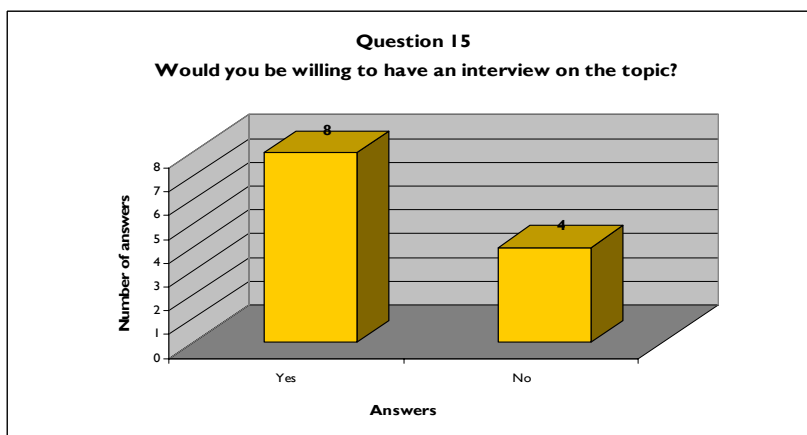
The above responses support the general ideas put forward involve a higher commitment to public awareness of the Centre and more cooperation with local organizations such as the NCC.

GRAPH 21



Graph 21 shows how comfortable this group of volunteers feels in voicing their ideas and suggestions to KSAC's staff. There are mixed trends regarding this issue. While most women responded that they felt comfortable, a small number did not answer or indicated some sort of discomfort. Perhaps KSAC's staff should strive for a more welcoming environment for volunteers' suggestions. This is significant because the more comfortable volunteers are with KSAC's staff, the more they can be involved in the Centre's desire to increase diversity. In other words, because all volunteers are diverse in some way, if their ideas are taken into consideration, they can play an active role in shaping this initiative.

II. GRAPH 22



IIIe. KSAC Volunteers Interviews

These interviews followed the interview guide-approach and therefore we had prepared specific questions but also asked new ones based on the interviewees' answers. Please refer to Appendix 7 for a transcription of the entire interview.

KSAC Volunteer #1

From this particular interview we gathered information related to the complex nature of the notion of feminism. An important point brought up by Volunteer #1 is that it might be favourable for the Centre to take on the responsibility of educating the general public not only on what sexual assault is but also on what feminism is. Moreover, KSAC could gain a lot from specifying to the public how they apply feminism to the healing process of victims and survivors of sexual assault. As stated by the interviewee, this could be done incorporating information on feminism in the public education service as well as organizing workshops on the matter.

Also, Volunteer #1 thought that Peterborough is not diverse in terms of race and culture, but that it is in terms of sexual orientation and age. Interestingly, despite the lack of 'diversity' in the community, she thought 'diversity' was a definitively valuable goal to pursue because it would attract a more diverse clientele.

KSAC Volunteer #2

Volunteer #2 pointed out from the beginning that a barrier for increasing the Centre's diversity is the sensitivity surrounding the subject of sexual assault. This volunteer also talked about cross-cultural differences in dealing with this particular matter. Furthermore, this interviewee explained

that the problem for her was not dealing with clients from backgrounds different from her own, but that she did not have enough 'tools' –or knowledge— to feel confident helping these women. Therefore, she suggested that KSAC's mandatory volunteer training should include more specific guidelines for the volunteers to provide better services to women from different backgrounds (culture, physical disability, etc).

From Volunteer #2's comments on the changing demographics of Peterborough, we can say that 'diversity' is not a one time goal. Rather, it represents a constant effort to represent the characteristics of a constantly changing population. It would be beneficial for KSAC to continuously educate themselves on the immigrant population to Peterborough and its particularities. Most probably the flow of immigrants to Peterborough will continue at a steady pace –or even increase-. However, the characteristics of the immigrant population most likely will experience changes throughout time. In another interview with a representative from the New Canadian Centre, the changing nature of the immigrant population in the area was discussed in further detail (see section on Local Organizations Interviews).

III.f. General Public Interviews

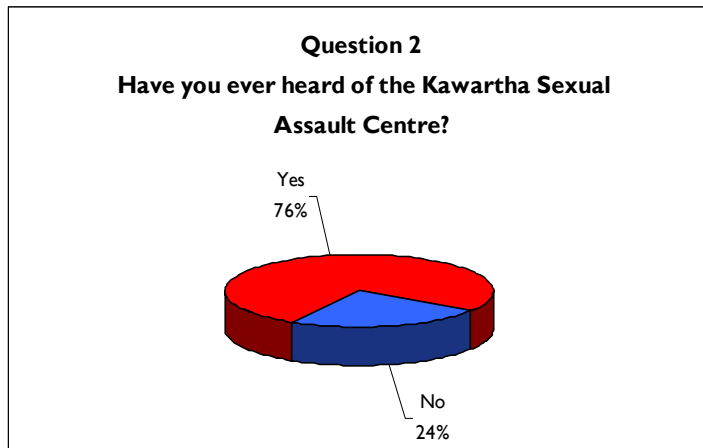
The best way to present the findings of the 21 interviews that we carried out with women from different backgrounds (age, occupation, race, religion, sexual orientation, class etc.) in Peterborough is to transcribe excerpts of some the answers provided. We also provide some graphs of these answers to better illustrate our results.

As Appendix 8 shows, most of the interviewees were university students in their 20s. As mentioned earlier, this was the case because the Trent female student/staff population was the most accessible group for us as Trent Students. Among the women who were not students, there were a variety of occupations. We also tried to interview women from as many different citizenships as possible. Here are some of the answers we gathered:

Question 1: Do you do any volunteer work or would you be interested in doing some?

We started our interviews asking the respondents if they did any volunteer work and if not, if they would be interested in doing so. We asked this question in order to find out whether volunteering itself is a barrier for increasing 'diversity'. In other words, we wanted to know if women do not volunteer in the Centre because they do not volunteer in general or because of the Centre itself. All the interviewees either did volunteer work or had done some in the past and were interested in starting again. Some did mention time as somewhat of a constraint. This positive response to volunteerism led us to the conclusion that there are factors other than volunteerism itself that can constitute a barrier for increasing 'diversity'. Some of these factors could come from inside or outside of the Centre.

GRAPH 23



The majority of the interviewees had some previous knowledge about KSAC. This knowledge ranged from knowing that the Centre existed, to knowing about its volunteer opportunities, to having heard about it once.

Question 3: How did you hear about KSAC?

These are some of the answers from women that did know about the Centre:

Student: - *Through a friend who used KSAC services.*

Student - *Posters around Campus and Trent International Program (TIP) office.*

Student - *Through the Street Patrol that was organized after some attacks on queer women in the downtown core.*

Student - *Day planners that the Trent Central Students Association (TCSA) distributes and adds in the bus.*

Professor - *I assume such places exist in most towns. I have heard about KSAC in the context of Social Agencies in town.*

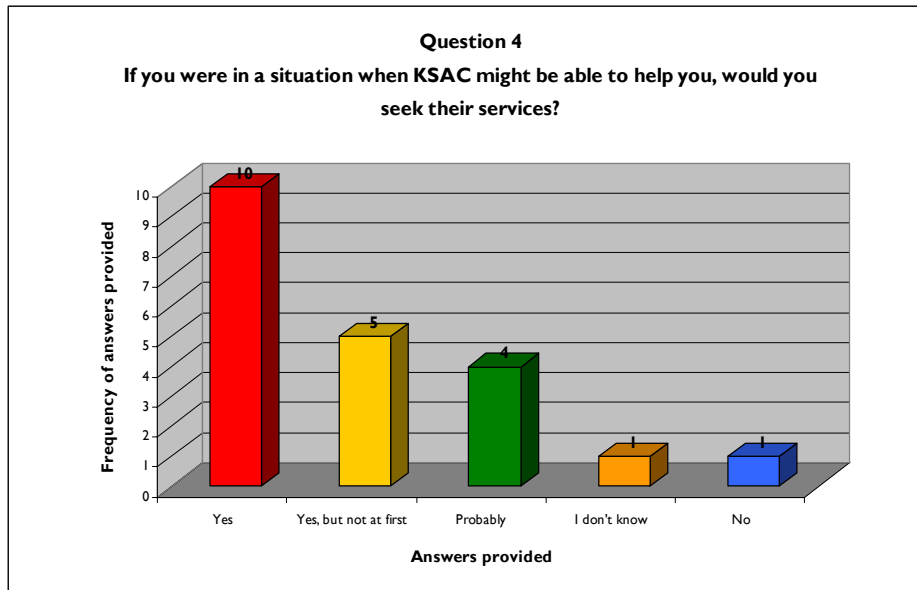
Secretary - *On the news last week, because they got extra funding.*

Library Assistant - *Posters around downtown.*

The information above indicates that most of the interviewees found out about the Centre through posters in different places. We decided to include the occupation of the respondents along with their answers in

order to reflect how occupation tends to affect how different people find out about the Centre. In other words, different methods of advertising, raising awareness, and initiatives by the Centre reach different people. In addition, due to the nature of the Centre –as a service provider- a lot of women actively searched for it.

GRAPH 24



Graph 24 shows that almost 50% of the respondents would seek KSAC services if they needed them. One of the respondents explained her positive answer in this way:

“Because in that kind of situations one needs support and since I have no family here with me they would be source of support.”

– Lucia(24), New Canadian, ESL Student-Psychologist.

Similarly, 25 % of the interviewees would consider seeking KSAC’s help but not initially. Most of the people in this particular group mentioned family, friends, colleagues and other people as support networks that they would go to first. However, they acknowledged the importance of KSAC

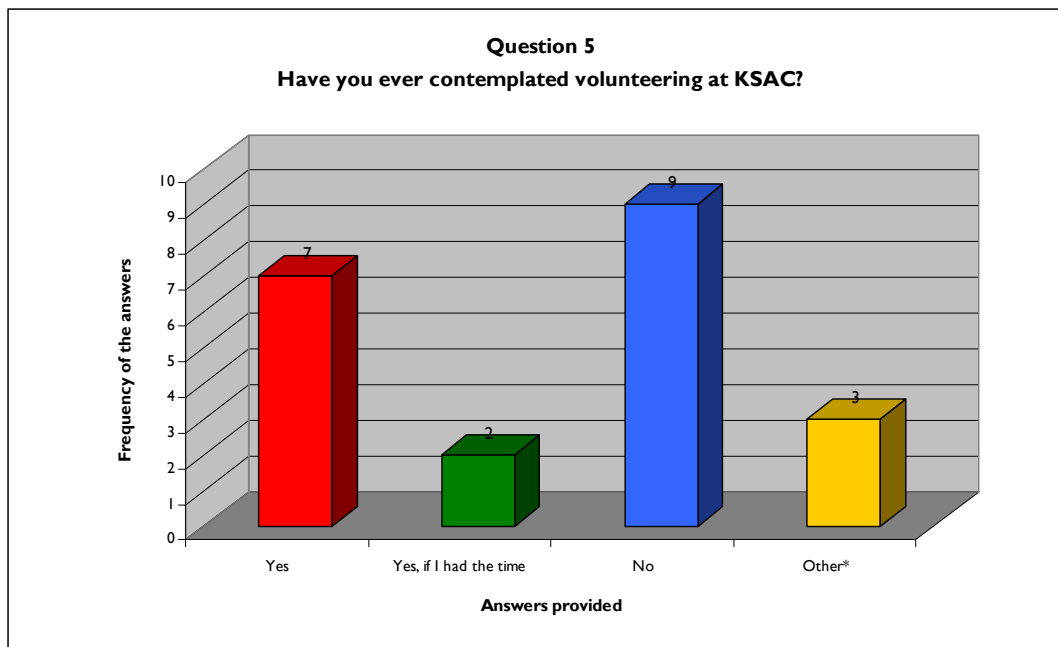
as a provider of confidential and professional help, information on legal matters, etc. Only two respondents answered that they would not go or were not sure if they would go to KSAC. The person who said no explained her reasons in the following way:

"Because I am [an] international [student]. It's not a good thing to speak out about that kind of stuff in my country and although I know it is different here, I still have that kind of value. It would be good to talk to someone who understands that kind of value. I think it is good to have that kind of counselling, but ultimately the person I would talk to needs to understand my cultural background so she can help me get over my traumatic experience. The cultural context in which the sexual assault took place is an issue to consider for international students."

- Minako (22), Japanese, University Student.

It is important to mention that there is no clear pattern that indicates a relationship between the respondent's occupation, age and nationality and the probability of them seeking KSAC's services.

GRAPH 25



*Other includes the following answers: Yes, but only doing certain things. Yes, but not on the Crisis Line. Maybe.

Graph 25 demonstrates that out of the 21 interviewees, 42% of them responded that they had not contemplated volunteering at KSAC. Some of the answers provided for this include:

"Other volunteer opportunities are more visible on campus, [I] did not know about volunteer opportunities at KSAC, never heard of any international students volunteering there."

- Vilma (21), Ecuadorian, University Student.

"I would be too upset all the time so I would not be very useful. I couldn't deal with the stress of carrying these stories with me. I would volunteer at the level of being at the board but not as a counsellor, it's too painful."

- Rosalind (52), Canadian, Professor.

"Lack of time and I can't deal with the issue of sexual assault."

- Zainab (22), Pakistani, University Student.

"Yes, but not in the crisis line."

- Sarah (43), Canadian, Volunteer Coordinator at Local Organization.

As can be seen from these answers there is a variety of reasons why women would not want to volunteer in the Centre. The most prominent reasons were lack of time and the issue of sexual assault itself. This shows that attracting volunteers is not easy due to factors that can be both dependent and independent of the Centre. For example, the issue of sexual assault, as already mentioned, is an independent factor which the organization has no control over. The issue of time, however, is more complicated, since it can be seen both as an independent and as a dependent factor. It can be independent from the organization since KSAC has no control over people's availability of time to volunteer. On the other hand, it could be seen as a dependent factor because KSAC's mandatory training sessions is 33 hours long. In addition, overnight shifts in the crisis line might be inconvenient for some women.

Graph 25 also shows that 33% of the respondents have contemplated volunteering at the Centre. Some of the reasons given for this positive answer were:

"Because I am a psychologist but not right now as I am still learning English and language is a crucial tool in these matters."

- Lucia (24), New Canadian, ESL Student- Psychologist.

"Personal interest, [I am a] psychology major."

- Erika (21), Bhutanese, University Student.

"I enjoy volunteer work in general and sexual assault is a common problem in my home country."

- Lany (20), Costa Rican, University Student.

"Because it is an essential service. I think that anti-oppression and the feminist focus and being able to empower women in that way that have gone through abuse would be incredibly rewarding and needed. I think it is very needed, especially with that social justice focus."

- Camille (23), Canadian, University Student.

From these answers we gather that most interviewees with a positive response to the possibility of volunteering at KSAC were students. Perhaps this is the case because students, usually - but not always - have more time for volunteer opportunities. Also, in general students are interested in volunteering in order to gain work experience –especially Psychology majors. This is an element that KSAC can use strategically in their advertising for volunteer opportunities at the Centre. These answers also reveal that although the subject of sexual assault can drive some people away from volunteering at the Centre, it also attracts volunteers. In addition, some respondents talked openly about their personal interest in working with victims of sexual assault.

6) What suggestions would you have for KSAC in order for them to increase the diversity among their body of volunteers?

The following are some of the answers provided:

"Workshops; and have people in their staff that speak at least a little bit of Spanish [other languages], because some potential clients might not speak English -although there are free ESL lessons available."

- Anabelle, (25), New Canadian, ESL Student.

"Clarify the amount of time that it would require to volunteer there. Know the demographics of the people you want to target. Advertise the fact that people can use the skills they have acquired at KSAC to obtain other jobs later."

- Sarah (43), Canadian, Volunteer Coordinator at Local Organization

"I never knew KSAC was volunteer-based, thus it never struck me the fact that I should volunteer there. [They should] specifically explain what they do. Work with the TIP Office and say that there are volunteer opportunities. People in most eastern countries do not feel comfortable talking about sexual assault. You must make sure it is a welcoming organization and that works like a safety valve. Talk to Psych department because it would be good for students seeking experience."

- Julia (21), Indian, University Student

"Raising awareness, have representatives of the organization come and give talks, participate in events (Cultural outreach, Muslim Awareness Week), more advertising. Avoid coming across too feminist as people shy away from any kind of extremes. Why does it have to be feminist? I don't think it is necessary. The notion of anti-oppression is tricky when incorporating different cultural backgrounds... When you are an organization that tries to help people you cannot be a rebellious force, you should be more levelled. Perhaps a more humanitarian ideology, valuing human life as in human rights - rather than feminism."

- Zainab (22), Pakistani, University Student

"One of the issues that would make me not want to volunteer there is that I think I am too old and would come across as a mother figure -assuming most victims are young women. [KSAC could]

represent themselves as a place where older women can volunteer without taking on the role of the mother figure. If I was a victim of sexual assault I probably would not want to talk to someone who was 30, but to someone of my own age, of my sexual history, etc. Advertise that they need people of all ages to volunteer. Use statistics saying: this many sexual assaults out of this many were reported by women over the age of 30, for example. The other issue would be class. If I was a counsellor talking to someone from working class, which I am not, I would be concerned of them thinking that I was judging them. Emphasize the diversity of the people seeking their services: people from all ages, from all class positions... Cultural diversity is a tricky one because this subject is dealt with differently cross-culturally. Focus on the particular groups in Peterborough, what they do, where they gather, etc. Focused marketing strategies."

- Rosalind (52), Canadian, Professor.

"Educate children from an early age about sexual assault. Offer workshops for younger kids, not only for teenagers."

- Amber (21), Canadian, University Student

"... say what are the volunteer positions since people do like to know what are they getting themselves into. Also say that they are looking for women of all ages, since I thought they were only interested in younger women."

- Danielle (54), Canadian, Early Literacy Specialist at Local Organization

All of these answers have very valuable information for KSAC. Many of the points brought up by the informants can be used as basis for future strategies for the enhancement of 'diversity' in the Centre. Many respondents suggested the need for more aggressive advertisement. Also, another element that was mentioned in several cases was that KSAC needs to be very specific and clear when advertising for volunteer opportunities, i.e. give detailed explanation of what are the volunteer jobs, time commitments, etc. In addition, many respondents thought that KSAC could enhance its 'diversity' through building stronger relations with other local organizations.

Interestingly, KSAC's feminist approach to sexual assault plays a similar role to that of the aforementioned subject of sexual assault. In other words, the feminist ideology can be both attractive and uninviting for some. To many women, this organizational value is problematic, whereas for others it is precisely the reason why they would volunteer at the Centre or seek its services. Perhaps, KSAC could achieve some sort of balance regarding the advertisement and use of this particular organizational value.

IIIg. Other Organizations Interviews

a. Representative from New Canadians' Centre

The interview with a representative of the NCC in Peterborough was an excellent way to learn more about the issue of 'diversity' from a different perspective. This interview touched on issues related to some of the categories we have used in this project to talk about 'diversity' such as culture, race, and language. Information regarding the changes that have occurred in the past 10 to 20 years in terms of the nationalities of the new immigrants is important. These changes represent new pockets of 'diversity' that have emerged in the community and that need to be targeted and represented in KSAC's volunteers. A relevant point made by the interviewee was the importance that volunteer work has for New Canadians. Volunteering opportunities represent methods by which New Canadians can gain Canadian work experience. By volunteering New Canadians can gain relevant skills, improve their language abilities, get to know more people in the area and increase their chances of finding better jobs. In other words, volunteering is a way for new Canadians to insert themselves into Canadian society.

Another point the NCC representative brought up was the importance of informing the public of volunteers' roles. In other words, it might be helpful for KSAC to explain in detail the skills that will be acquired at the Centre, the time commitment required, the different types of volunteer opportunities and the responsibilities of each position. The NCC representative also mentioned how KSAC can advertise effectively to target New Canadians. For example, the informant mentioned that the Centre can advertise the skills volunteers gain through training. These training sessions could represent an asset for the volunteers since some of the skills learned could be added in their résumés. The skills learned in

training should not only be advertised in pamphlets but also in posters and other KSAC information material so that people can know right away what are the benefits of volunteering there. This type of advertising is important because there are many organizations in Peterborough that recruit volunteers. KSAC needs to find ways of informing the public of why they should volunteer there instead of any other organization in the area.

Having said this, targeting newcomers seems like a potential win-win situation for both KSAC and for potential New Canadian volunteers at the Centre. On the one hand, New Canadians, as mentioned before, could gain the Canadian work experience they need to enter the workforce. KSAC, on the other hand, could endow itself with volunteers who might have valuable previous experience in areas such as clinical psychology, education, counseling etc.

The NCC representative identified language and the topic of sexual assault as the two main barriers inhibiting New Canadians from volunteering at the Centre. Many New Canadians do not feel comfortable right away with their English skills, and working in an organization that provides its services mainly in English is thus perceived as a challenge. For example, the crisis line requires excellent English skills. The topic of sexual assault is also a barrier since it is emotionally extremely demanding. The interviewee also talked about the importance of the services KSAC provides not only for the community but for New Canadians. Finally, the respondent acknowledged the difficulty KSAC faces in trying to attract more 'diverse' women while protecting the confidentiality of its clients. (Refer to Appendix 9 for a complete transcript of this interview).

b. A representative from Parents and Friends of Lesbians and Gays (PFLAG)

For us as evaluators, this representative from PFLAG gave some surprising information. As mentioned before, one of the best represented groups among KSAC's volunteers is women with diverse sexual orientations. In addition, there is a whole section in the mandatory volunteer training that deals with how to be better allies of women who are gay or transgender. Taking these observations into account, it was somewhat surprising to hear this particular interviewee say that until this interview, she thought KSAC was not gay-friendly. As the informant explained, being gay-friendly is something that the Centre needs to state openly – for instance, including the rainbow in their pamphlets or on their front sign – if it wants to be recognized as such.

Another significant point brought up by this interviewee concerns the role of feminist ideology at KSAC, the focus on women, and the problems these two can represent for some members of the gay community. Some gay men see themselves as women and some gay women see themselves as men. KSAC's advertising up until now has not clarified if the Centre would provide services in these kinds of services. If KSAC wants to attract different members of the gay community in Peterborough it might need to become inclusive of males.

As is the case in the other two interviews, the representative from PFLAG mentioned increasing publicity as a suggestion to increase diversity at KSAC. (Please refer to Appendix 10 for a complete transcript of this interview).

c. A Volunteer from the Sexual Assault Centre for Quinte District

This interview with a volunteer from another sexual assault centre provides valuable and practical information for KSAC. The informant builds on points brought up by the representative from the New Canadians' Centre: the need to specify volunteer jobs, time commitments involved in volunteering and the importance of advertisement. This volunteer particularly stresses the role of aggressive advertisement strategies in attracting potential volunteers.

Another element mentioned by this informant was that of building stronger relationships with other local organizations –regardless of what these do. For example she mentions how the Sexual Assault Centre for Quinte District has started developing a closer relationship with a Buddhist society. There are many organizations in Peterborough with which KSAC could enhance its 'diversity' by engaging in closer relationships with. In addition, this interviewee described how the Centre uses feedback from volunteer candidates to design their training sessions. Significantly, this volunteer mentions that for the Sexual Assault Centre for Quinte District 'diversity' has been a concern since she started volunteering there four years ago. She also explains how the Centre actively tackles this issue and aims at attracting people from different backgrounds. (Please refer to Appendix 11 for a complete transcript of this interview).

IV. Analysis and Discussion

We have organized our results according to the categories we defined 'diversity' with. It is important to mention that for many informants—regardless of their backgrounds—lack of diversity at KSAC to a great extent is a result of the sensitive nature of the subject of sexual assault. In other words, although some informants did perceive barriers in terms of the categories we provided, most of them pointed out that the subject of sexual assault itself could be an obstacle.

a. Race

Race has been a difficult subject to address in this study. It is a highly charged and problematic category. Although race is a socially constructed form of classification, its reality in social life is undeniable. As a result, it is a significant form of 'diversity' KSAC should pursue. Sexual assault can happen to anyone, regardless of race, language, culture, class, age, sexual orientation, religion, etc. However, in many cases, victims of sexual assault become so because of their race. Therefore, it is important for the Centre to incorporate this perspective into their services and volunteer opportunities.

b. Culture

Although currently growing, the cultural diversity in Peterborough is still relatively low. Perhaps this is the case because most immigrants tend to settle in larger urban centers such as Toronto or Vancouver. It is usually perceived that in these places there are larger 'ethnic' communities already established. These communities usually provide a support network for newly arrived populations. Nevertheless, this evaluation has shown that people with diverse cultural backgrounds living in Peterborough can benefit from KSAC's services and volunteer opportunities. For this to be possible, the Centre needs to be aware of and actively incorporate cross

cultural understandings of sexuality, sexual assault, feminism, family relations, etc.

c. Language

Although language and culture are closely related, language has been the category of 'diversity', which has brought up the most response in this evaluation. We have found that language can be a major barrier for diversity among KSAC's volunteers. The following are some ways in which language can inhibit people from volunteering at the Centre or seeking its services:

- *Language in KSAC's Posters* -- All posters calling for volunteers are in English and this is probably a barrier for people that would like to volunteer but do not speak English or who don't feel comfortable speaking it. Also, it suggests that only English speakers are welcome as volunteers and, subsequently, that all of KSAC services are provided only in English.

- *Language and Anti-oppression* – As noted by KSAC oppressive language is embedded in daily language. For foreigners, learning English in this daily context, it is very hard to realize the oppressive nature in different words or expressions. For example, if one of the first things a person with a limited English vocabulary is told in a training session is that she cannot use oppressive language, it is likely to make her feel self-conscious in her interactions. This is likely to be further aggravated if she is then warned that if she uses such language, it will be pointed out to her.

- *Language and Accessibility* –We found that the language used in training sessions, and literature is not the most accessible –especially for people whose first language is not English.

d. Age

Age is an important factor affecting the way that women deal with the subject of sexual assault. Age implies a time period in which the person has grown up and the corresponding values of such time period. A current 30 year-old has probably had a different sexual history than a 30-year old 20 years ago. Similarly, women from different ages have different needs. As stated by one informant, some women might not want to volunteer at the Centre for the fear of playing a mother figure. Having volunteers from different age groups is therefore very important for improving the help KSAC can provide for victims of sexual assault.

e. Sexual Orientation

This was a very difficult category to find information about and the information provided by the PFLAG representative proved indispensable. Peterborough has a large gay community, as stated by this interviewee and according to the data from volunteer surveys. In addition, these surveys indicated that volunteers perceived the Centre as 'diverse' in terms of this category. However, according to the PFLAG representative, KSAC has never actively manifested whether they are a gay-friendly organization. This means that although KSAC might be 'diverse' in terms of the sexual orientation of its volunteers it still needs to become more active within the gay community in Peterborough.

f. Physical Disability**g. Religion****h. Class**

The category of physical disability was considered as one of the better represented in the Centre. According to volunteer surveys there

are both significant numbers of volunteers and clients with Physical Disabilities at KSAC. The Centre has been quite successful in reaching an important number of members of this group.

Religion was a category rarely mentioned by respondents throughout our research. Perhaps this was the case because in our experience popular notions of 'diversity' tend to gravitate away from religion and towards culture, language, race or sexual orientation. In any case, it does not seem to be a major concern for the Centre's 'diversity'.

The category of class is extremely problematic as it implies making several assumptions. For example, class can be indicated by education, income level, and occupation, among others. Class was also a sensitive category to ask about. However, according volunteer surveys and interviews, there are both volunteers and clients from a wide variety of social classes. In this sense, KSAC has apparently been quite successful in reaching people of different class backgrounds.

Based on the information above, new sets of questions arise:

- How are volunteers dealing with differences between their own background and that of KSAC's clients'?
- Do volunteers feel like their training has prepared them for dealing with these differences?
- Are clients happy with the treatment they receive from volunteers with a background different from their own?

V. Recommendations

First of all, there is no blanket solution for the lack of 'diversity' at Kawartha Sexual Assault Centre. Increasing 'diversity' is something that requires time. There needs to be a conscious effort to add the element of 'diversity' to all the activities in the Centre. These include the training sessions, advertising and recruiting. Because the 'diversity' of the Peterborough population has changed and will continue to change, the strategies that KSAC needs to develop will also have to change in order to constantly find new ways of accommodating difference.

Because the issue of 'diversity' is so complex, in order to address it effectively it needs to be broken down. In KSAC's case, the organization needs to prioritize which type of 'diversity' is more important and then address it specifically. While the organization could try to focus on all forms of diversity at once, this might be extremely ambitious and ultimately not very effective. For example, KSAC could formulate a two-year strategy to increase cultural 'diversity' and divert some of its resources specifically to this aim. Once this project has been carried out, KSAC could move on to tackle another kind of diversity, for example, sexual orientation. Perhaps, KSAC could address two kinds of 'diversity' simultaneously, but more than that might be counterproductive since the organization might lose sight of what it is actually looking for. The following are our main recommendations:

- KSAC could request and keep record of information regarding the background of its volunteers. Also, the Centre could keep up to date information on Peterborough Demographics (immigration, first nations population, age groups, visible minorities, etc). This

information could be used by the Centre to determine how much is 'diversity' in the Centre reflecting 'diversity' in the community.

- Given the following important similarities between the NCC's and KSAC's goals and mission statements:
 - The NCC has a women's group. This is a common ground on which links between the two organizations can be established.
 - Both organizations want to provide their volunteers with the necessary practical skills to build on their résumés and enter the workforce.
 - KSAC's goal of increasing 'diversity' within its body of volunteers and clients goes very well with the NCC's mission of promoting cultural integration through social and community activities;

KSAC could work more closely with the New Canadians Centre. The NCC is probably one of the organizations downtown that deals with the most categories of 'diversity' we have used in the project, including, culture, race, language, class and religion. KSAC, for example, could offer workshops, and participate more in activities organized by the NCC throughout the year. KSAC could also engage in a cross-cultural project in partnership with the NCC to gather suggestions on how to make their training more culturally sensitive.

- Although KSAC has a significant relationship with many sectors at Trent University, these are other places the Centre could be interested in exploring:

- A lot of the cultural 'diversity' in Peterborough comes from Trent University. It might be a good idea for KSAC to work with international students' groups at Trent. For example, a couple of months ago, the Trent Muslim Association held their Islam Awareness Week and their topic for this year was Women in Islam. This would have been a great opportunity for KSAC staff and volunteers to gain a more cross-cultural perspective. In such events, KSAC could also offer some insight of their experiences working with Muslim women in Canada in the context of sexual assault. In addition, other organizations on campus such as the Trent Queer Collective and Trent Disability Services may be other interesting groups to develop links with.
 - KSAC could also develop a closer relationship with the Psychology department at Trent. Many psychology majors would probably be really interested in gaining relevant work experience by working with KSAC. In addition, there are many international students majoring in psychology.
 - KSAC could have a booth during 'Groups Day' in Introductory Week with pamphlets, and general information on the Centre and the volunteer opportunities available.
 - The Centre could sponsor or give talks on International Women's Day/Week or any special event that relates to women's issues on the Trent campus.
- There are many organizations downtown with which KSAC could develop stronger links to address different categories of 'diversity'. Some of these organizations are: PFLAG, Peterborough Race Relations, Spirituality Centre, Multicultural Association and

Nijkiwendidaa Anishnaabe-Kwewag Services, Peterborough Coalition Against Poverty (PCAP), etc.

- Many women either did not know that KSAC existed or that there were volunteer opportunities there. The Centre needs to make sure that women in Peterborough know at least that the Centre exists. In order to achieve this, KSAC could make some changes in its advertisements. The organization needs to be more aggressive in terms of having information that is eye-opening. For example, they could use statistics to demonstrate that sexual assault can and does happen to anyone, regardless of any 'diversity' criteria. This would contribute to making women more aware of how they can protect themselves and how they can help others. Also KSAC could further stress its commitment to confidentiality in its advertisements. Many women may not know much about this particular policy and might refrain from seeking its services out of fear of stigmatization.
- KSAC could design multilingual posters and translate some of its general literature into other languages.
- Including "knowing more than 1 language" as an asset in the volunteer profile could be beneficial for the Centre.
- KSAC could find ways of making the language in the training sessions more accessible for those for whom English is not their first language.
- Some interviewees explained that although males are actually less frequently affected by sexual assault, they should be educated

and incorporated in KSAC's activities so that they are able to help and know what to do in the event their female relatives or friends are sexually assaulted. In this sense, KSAC could organize workshops and talks for fathers at schools. Furthermore, as brought up by PFLAG's representative, categories of male and female are not clear cut for many members of the gay community. The inclusion of males into KSAC's services, staff and volunteers could be a subject of further research.

- Finally, consulting with other Sexual Assault Centres in Ontario on how they have addressed the subject of 'diversity' in their respective locations.

Recommendations in relation to KSAC's organizational values:

Anti-oppression:

- For foreigners learning English it can be difficult to realize the oppressive nature of different words or expressions. It might be useful to stress especially to volunteers whose English is not their first language the fact that the use of anti-oppressive language is an ongoing exercise and that they should not feel self-conscious about their English skills.

Feminism:

- We believe that this particular organizational value constitutes an important but controversial principle for the organization. Some people are intimidated by the term feminism, and most of the time is because they do not know much about it. Through their Public Education, KSAC could include the concept of feminism in order to demystify the term and to help people really understand this concept and its importance for the organization.

Lastly, KSAC should use the 'diversity' it all ready has as a strategy in order to increase 'diversity' in the areas it is lacking. A specific example, of this is designing a multi-lingual poster. This poster would have one important fact about sexual written in all the languages represented at the Centre – i.e. languages spoken by the volunteers and or staff. The poster would attract many women whose English is not their first language. Someone that read this poster could start thinking about the Centre and possibly about the volunteer opportunities. This is a small thing that KSAC can do but that can have a great impact on potential volunteers/clients. The existing 'diversity' at the Centre can thus motivate further diversification of their pool of volunteers. However, KSAC needs to actively pursue this –advertise the 'diversity' they have at this point and use it as a defining characteristic of the organization. KSAC can also mention the fact that it is a place to meet new people and where strong bonds of friendship and support can be built.

VI. Final Remark on the Research Process

This evaluation was a very interesting process to go through. We hope our observations and recommendations contribute positively to KSAC's future policy making. We see the issue of 'diversity' as a continuous learning process. Through the volunteers, the organization and the women who participated in our project we have deepened our level of understanding and reflection on the issue. We believe the work the Centre does is crucial for the Peterborough community and we hope that this evaluation further encourages the organization to continue this great work.

VII. APPENDIXES

Appendix I – Survey to KSAC Volunteers

DIVERSITY AMONG KSAC VOLUNTEERS

Please note that none of the information provided in the following questionnaire will be in any way used to identify the participant. Trent students carrying out this project, Melisa Breton and Sofia Castillo, are fully responsible for ensuring the confidentiality of the information provided.

If you have any questions or concerns, please contact us at melisabreton@trentu.ca or sofiacastillo@trentu.ca

Please answer the following questions based on your understanding of and experience with KSAC:

Age: ____

1) How long have you been a volunteer at KSAC? _____

2) How did you hear about volunteer opportunities at KSAC?

3) The Peterborough community is diverse in terms of: (mark as many as you want)

- | | |
|----------------------------|-----------------------------|
| i) Race ____ | n) Physical Disability ____ |
| j) Culture ____ | o) Religion ____ |
| k) Language ____ | p) Class ____ |
| l) Age ____ | q) Other ____ (Explain) |
| m) Sexual Orientation ____ | _____ |

4) The KSAC body of volunteers is diverse in terms of: (mark as many as you want)

- | | |
|----------------------------|-----------------------------|
| a) Race ____ | f) Physical Disability ____ |
| b) Culture ____ | g) Religion ____ |
| c) Language ____ | h) Class ____ |
| d) Age ____ | i) Other ____ (Explain) |
| e) Sexual Orientation ____ | _____ |

3) I belong to a minority group in Peterborough.

Yes ____ No ____ I don't know ____

If yes, please specify _____

What do you think of the following statements:

4) The diversity among the KSAC volunteers reflects the diversity in the Peterborough community.

Strongly agree__ Agree__ Disagree__ Strongly disagree__ I don't know__

5) A diverse body of volunteers leads to a diverse body of clients.

Strongly agree__ Agree__ Disagree__ Strongly disagree__ I don't know__

6) It is important that KSAC reaches every member of the Peterborough community.

Strongly agree__ Agree__ Disagree__ Strongly disagree__ I don't know__

7) Clients' command of the English language affects a volunteer's ability to help clients.

Always__ Often__ Sometimes__ Rarely__ Never__ I don't know__
for me for me

8) Command of the English language is a barrier for people seeking KSAC's services.

Always__ Often__ Sometimes__ Rarely__ Never__ I don't know__

9) Women with a background different from my own have sought KSAC's services.

True__ False__ I don't know__

If true, please specify in terms of which of the following was the client's background different:

- a) Race__
- b) Culture__
- c) Language__
- d) Age__
- e) Sexual Orientation__
- f) Physical Disability__
- g) Religion__
- h) Class__
- i) Other__ (Explain)

10) In your experience, which of KSAC's organizational values could discourage potential clients? (mark as many as you want)

- a) Feminist philosophy__
- b) Teamwork__
- c) Respectful Communication__
- d) Anti-Oppression__

- e) Professional Conduct ___
- f) None of the above ___

If you marked one (or more) of the above, briefly explain why

11) Do you have any suggestions on how KSAC can increase the diversity among its body of volunteers to better reflect diversity in the Peterborough community?

12) Do you feel you can voice such suggestions to KSAC's staff?

13) Would you be willing to have an interview on the topic? Yes ___ No ___
If yes, please provide some contact information. THANK YOU

Appendix 2

KSAC Interview questions

- 1) Do you think that there is a reason, beyond chance, why KSAC lacks diversity among its volunteers or do you think there are some specific barriers in the organization that inhibit people from volunteering?
- 2) Do you think KSAC has a welcoming atmosphere for people from diverse backgrounds? (based on the categories in the survey). In other words, what groups do you think KSAC is the most welcoming to?
- 3) Do you think that diversity should be a concern at all for KSAC? In your opinion what is the value on pursuing the increase in diversity in the organization?
- 4) Talk about question 6.
- 5) Talk about questions left unanswered.

Appendix 3

Interview for Non-KSAC participants

Age

Occupation

Citizenship

- 1) Do you do any volunteer work or would you be interested in doing some?

- 2) Have you ever heard of the Kawartha Sexual Assault Centre?
If not, give an explanation and outline main principles of the organization.

- 3) If yes, what do you know about the organization? Where did you hear about it?

- 4) If you were in a situation where they might be able to help you, would you seek their services? Why?

- 5) Have you ever contemplated volunteering at KSAC? Why?

- 6) What suggestions would you have for KSAC in order for them to increase their accessibility in the community?

Appendix 4

Entrevista para participantes no pertenecientes a KSAC

Edad

Ocupación

Nacionalidad

1) ¿Realizas algún tipo de trabajo voluntario o estarías interesada en realizarlo?

2) ¿Has escuchado sobre el Kawartha Sexual Assault Centre?

En caso negativo, da una breve descripción del centro y sus valores organizacionales.

3) En caso afirmativo, ¿qué sabes sobre esta organización? ¿Dónde lo escuchaste?

4) ¿De estar en una situación en la que KSAC podría ayudarte, buscarías sus servicios? ¿Por qué? En caso negativo, pide a la persona que explique.

5) ¿Alguna vez has considerado trabajar como voluntaria en KSAC? ¿Por qué?

En caso negativo, pide a la persona que explique.

6) ¿Qué sugerencias le darías a KSAC para incrementar la diversidad social en sus voluntarios?

Appendix 5

CONSENT FORM

PART A:

Dear Participant,

Our names are Melisa Breton and Sofia Castillo and we are Trent University students in a fourth year course, "Assessment of Development Projects", the instructor of which is Chris Beyers. In fulfillment of the requirements of this course, we are conducting research on social diversity among KSAC volunteers. The objective of our research is to figure out different reasons why KSAC has not been able to attract a more socially diverse population to use its services.

To meet this overall objective, we may use the following methods of gathering information: interviews, questionnaires, document research, among others.

This form asks for your permission to use information that we have gained through our interaction with you in compiling our research paper.

If you need to contact us with any further questions, we can be reached at the following phone number (705) 755 0904.

If you agree to give consent to our use of the information in our course research, you are guaranteed the following rights:

- You may withdraw from participating at any time, or choose not to answer certain questions
- You have the right to confidentiality of personal information and anonymity. Unless you wish otherwise, neither your name nor identifying information will be used in our research paper.
- There is no deception, or risk to yourself or other participants involved in this exercise.
- If you wish to receive a copy of the research paper, please provide your address below:

In addition, it should be noted we, as researchers, reserve the right to terminate the research at any time.

PART B:

By signing below I understand my rights as stated here and agree to participate in this research study and understand that information I provide may be cited anonymously.

Date: _____

Name (Print): _____

Signature: _____

Appendix 6

FORMA DE CONSENTIMIENTO

Parte A.

Estimado(a) participante:

Nuestros nombres son Melisa Breton y Sofia Castillo. Somos estudiantes de 4to año en la Universidad Trent. Actualmente estamos cursando una materia llamada "Evaluacion de proyectos de Desarrollo". Parte de este curso es llevar a cabo un proyecto de investigacion sobre diversidad social en los voluntarios del Kawartha Sexual Assault Centre. El objetivo de este proyecto es identificar los factores responsables de la poca diversidad social en dicha organización. Los metodos de investigacion que utilizaremos son: entrevistas, cuestionarios, investigacion documental, entre otros.

El presente documento pide su autorizacion para utilizar la informacion que usted nos haya proporcionado en nuestro trabajo final. Si tiene alguna pregunta y desea contactarnos por favor hagalo llamando al 7550904 o escribiendo a melisabreton@trentu.ca o a sofiacastillo@trentu.ca

De darnos su consentimiento para utilizar la informacion en nuestra investigacion, usted goza de los siguientes derechos:

- Puede retirar su participacion del proyecto en cualquier momento que desee. Puede negarse a responder cualquier pregunta que considere necesario.
- Confidencialidad y anonimato. A menos que usted lo autorice, ni su nombre ni cualquier informacion que lo pueda identificar sera incluida en nuestra investigacion.
- No existe ningun tipo de riesgo para usted u otros participantes en el proyecto
- Si usted desea una copia del trabajo final, por favor indique su direccion postal.

De igual forma, debemos mencionar que, como investigadores, nos reservamos el derecho de finalizar la investigacion en cualquier momento que consideremos pertinente.

Parte B.

He leído y comprendido la anterior descripción del proyecto de investigación en el cual he sido invitado(a) a participar. Estoy al tanto de sus objetivos y posibles beneficios, así como también de mis derechos.

Acepto participar en este proyecto de forma voluntaria.

Parte C.

Firma: _____

Nombre: _____

Fecha: _____

Appendix 7

KSAC Volunteers Interviews

Volunteer #1:

You marked feminism as a possible barrier for volunteers to enter the organization. Can you tell us more about it?

"I guess because KSAC is a feminist-based organization it is probably the responsibility of KSAC to make clear what feminism is. Because I could see some old fashioned thinkers going ...hmm... [gesture of suspicion] because I used to think that way myself before, when I was ignorant of what feminism was. So, I don't know. Through our public education, we should be talking about feminism and what feminism means and not only about sexual assault and date rape. Have some workshops. We should be talking to the places we get our volunteers from such as Fleming and Trent and other places. Maybe in those places we should be going into the schools, talking to classes and being like 'this is what we are about and this is what feminism means.'"

Do you think the lack of diversity in the Centre is due to chance or do you think there are specific barriers within the organization that inhibit people from diverse backgrounds from volunteering here?

"I think part of it too is not just chance but lack of diversity within Peterborough altogether. If Peterborough is not that diverse it is hard to get diversity in the organization. I think Peterborough is somewhat diverse but like I don't think is hugely diverse. In terms of age and sexual orientation Peterborough is kind of diverse but in terms of race I ... haven't seen a lot of different races or cultures in Peterborough. So it is very hard to have diversity in the organization if in the community there isn't all that much."

Do you think there are particular groups KSAC is more welcoming than others?

"I don't think so... no."

How is the atmosphere at the Centre?

"I guess you could say that is tied to feminism as second wave as opposed to third wave. It is more attractive probably to second wave feminists, so it implies an older age group, middle-aged women. So in terms of the atmosphere yeah.... It's more second wave."

Do you think that diversity should be a concern for KSAC at all?

"I guess the value of having a diverse body of volunteers is that maybe it would attract more diverse clients. If they [clients] are seeing: 'Oh man this people are very all-accepting; they have people of all these different races, all different ages, all different sexual orientations and like whatever...working there, I think it would make the client feel more welcome'...like: 'Hey okay, if they are accepting of having volunteers there are like me then surely I'll be able to come here and seek their services. So yes I would say [diversity] should be a concern for KSAC."

[end of transcript]

Volunteer #2:

Do you think the lack of diversity in the Centre is due to chance or do you think there are specific barriers within the organization that inhibit people from diverse backgrounds from volunteering here?

"I think that the type of work that KSAC does is highly sensitive. People from certain cultures might not feel comfortable discussing sex, sexual abuse, trauma... They might not really know how to deal with it. Like, their way of dealing with trauma might be not be counselling, it might be through family support, it might be through different types of networks. So this might not be the type of work they are comfortable with. Mainly I think that is the reason."

What about other kinds of diversity? Because you were referring more to cultural diversity.

"In terms of sexual orientation, I think the Centre is pretty well represented in terms of having people from a gay background or a bi background and if you are comfortable with your sexuality then you are more comfortable talking about abuse...Religion, I don't know if religion is that big of a factor.

Why ?

"If you are Christian as opposed to Muslim...hmm...you know it ties in with your cultural background and again the ease of discussion, how easy you find to discuss a topic like sexual abuse or date rape or things like that. So I don't think religion on its own is a major factor for diversity. In terms of age, I think we have volunteers who are [in their] 40s...not the very very old-- I don't think they would feel as comfortable, again talking about this. We have people who go to high school that do co-ops here, people from Trent, people who work take on a crisis line shift home.

[Class] if you have time to volunteer it probably means that you are either comfortable in your income or that you have some certain income. Some people who are challenged in that way might find that volunteering is not the best use of their time... Physical disabilities...we have clients with physical disabilities. I think they already face a lot of challenges...I am not sure whether we have volunteers with physical disabilities. I think it all boils down to being comfortable talking about...acknowledging that there is such a thing as sexual abuse."

Do you think KSAC has a welcoming atmosphere for people with diverse backgrounds?

"KSAC is very welcoming to women. I don't think it strives to be that way but the way that it is set up, you know all the volunteers work and the staff are women and women feel this is a safe environment, especially if you come to training and then you learn that not always it is fine to have physical contact like give someone a hug... someone might not be

comfortable with that...you always ask. So to women it is very welcoming, I think coming again from a culture and race-type of background some people might not know what the sexual norms in Western society are compared say to someone from ...I don't know ...an Asian background. The norms of sexual touching and physical behavior might be very different, they might not understand and so they might not feel like they are in a position to give someone support... But I think it [KSAC] can definitely benefit from a review of its policies and relationships with other agencies that deal with people from diverse backgrounds to see how can the training be better tailored to people with that background."

Do you think diversity should be a concern for KSAC?

"Yes I think Peterborough is changing in terms of its cultural composition because of the spill of immigrants from the GTA into the smaller cities. The racial composition of the city is changing and will change dramatically in five-years time I think and so to provide services to someone who is from a different background volunteers should have that kind of knowledge and experience of how to talk about something with someone...I think that is pretty important. I think we strive to be accessible to women and to men from all income levels, regardless of religion and having volunteers who are representative of the people that we serve I think makes it more welcoming."

When you do your volunteer work at KSAC, if you have a client that has a different background from your own (in any way, any of the categories) does that influence the way you work with her? Do you feel more comfortable talking to someone, for example, with a similar background, for example in your age or culture than if the person is from a very different background?

"For example, there is a client in the crisis line with lots of physical disabilities and quite obviously from a poorer economic background, I

don't find that it is easier to talk to someone from my background compared to hers. But I find that I have to be more sensitive, I can't just rattle off, I have to listen a lot more and more actively as opposed to just listening. I have to take her cues and say things that are neutral that don'tyou know...certain language is offensive and certain language is not, and not that here we use offensive language but to be careful of the types of advice or the types of response that I give..."

So do you feel more self-conscious?

"Yeah, I think that is the problem with people these days, we multi-task a lot so you are doing something but you might actually be thinking of something else or you are not all there... I find I really have to be at [undecipherable] with the client and focus a lot more. It's not like I prefer to talk to someone of my age and cultural background but having this sort of training that says: 'Oh okay when you approach someone from a background which she has many different disabilities you should be more aware of the following things' and not say: 'Why don't you just take your mind out of this and go for a walk when she can't'....right? So as part of the training these things should be brought up to people's attention -- not that people don't know. You definitely know that you don't ask someone to take a walk when they are in a wheelchair but just to... [make people realize] because we take things for granted. I think there was a section on elder abuse, gays or bisexuals and the sort of things they encounter but definitely there wasn't anything on culture, or economic background, or religion."

[end of transcript]

Appendix 8

General Public Interviewees

Age	Citizenship	Occupation
22	Canadian	University Student
24	Colombian (New Canadian)	ESL Student/Psychologist
25	Colombian (New Canadian)	ESL Student
33	Canadian	University Student
22	Japanese	University Student
21	Ecuadorian	University Student
21	Bahamian	University Student
21	Indian	University Student
21	Bhutanese	University Student
22	Pakistani	University Student
20	Costa Rican	University Student
52	Canadian	Professor
21	Canadian	University Student
54	Canadian	Early Literacy Specialist – Local Organization
43	Canadian	Volunteer Coordinator-Local Organization
23	Canadian	University Student
22	Canadian/Irish	University Student
21	Canadian	University Student
51	Canadian	Secretary
46	Canadian	Library Assistant
N/A	Canadian	Professor

Appendix 9

Interviews with other Organizations

a. Representative from New Canadians' Centre

The following are the most relevant excerpts from an interview that took place at the New Canadians' Centre in March 2005:

Do you have any information about Peterborough demographics? Do you know what percentage of New Canadians register at the NCC?

"In terms of the cultural groups that are here or immigrants, it has changed since 1990. At that time, I think the large group of immigrants that had come to Peterborough... would have been the Eastern Europeans -the Polish, Albanians... So, visible minority wise there wasn't that much because you still see people that are Caucasian and you would not that they are newcomers to Peterborough until you started talking to them and you notice that there might be some language issues. And then, after that, we had the Kosovars -from the same region. And then we have a steady flow of newcomers from East Asia; which consistently from 1990 up to now have been the biggest source [region] in terms of New Canadians that come to Peterborough -Philippines, India, Pakistan, South Korea. And then China -either from mainland China, Hong Kong and Taiwan. Certainly by the late 1990s and that has to do also with the fact that Hong Kong turned over and lots of people left Hong Kong to either Vancouver or Toronto -we got the ripple down effect.. And then, lately, in the last three years, it's the Latino group that is the biggest source .of countries - Colombians, Argentineans, Mexicans and other Spanish speaking peoples...

For the Centre, we could be looking about 200 new clients every year and these would be refugee claimants, landed immigrants, convention refugees and then the new Canadian citizens within the five years of arrival in Canada. Then on top of that would be the International

Students, Work Permit holders and then tourists. Then, we have 1000 clients from previous years – and those are the ones we see at the NCC. I am very sure that there are more in the community that have not come here and haven't heard of us... We have the same problem as KSAC –to raise our visibility level."

Do New Canadians in general do volunteer work?

"Yes, they do. And one of the major barriers that New Canadians face, especially for employment, is Canadian experience.. And they know that volunteering is a way of solving that issue. So, they do like to volunteer."

Do you know in which places they usually tend to volunteer?

"Yes, they would like... anything to do with office administration, either to practice their English, to practice their computer skills, to practice their people skills, to experience the work atmosphere... Hospitals, senior homes- especially for those who are in the nursing field... A lot of them would sit on boards; especially the ones that are professionals— I would say over 80% are internationally trained professionals."

Would you have any suggestions for KSAC on how they could increase their diversity, in terms of attracting more New Canadians?

" They should maintain and push more their public education program. When we had someone from there to do a presentation or talk about issues of sexual assault to New Canadians, that was well-received and highly educational. Especially for our clients who may have different perceptions and understandings of what sexual issues are ... and what they mean in Canada... I remember distinctly that... there was sort of a shock or surprise or disbelief or non-agreement on the whole topic of rape within a marriage...The dynamics of the conversation showed that among our clients there is a lot of work to do... [This is] necessary for, say immigrant couples, and especially for immigrant parents when they have kids growing up here and have a totally different way of relating to sexual

orientation or sexual behavior. And the more New Canadian parents know about these issues, the better it is for their families...

And then... Volunteer roles... 'cause me personally I don't know much about what volunteer roles there are at KSAC... if they could prepare something like a sheet of a list of the different [volunteer roles]... For example, here we have a list of seven or eight volunteer roles and when we get calls from people interested in volunteering we have -for example- front desk, reception, we need people for the front desk. We would need people for conversation leaders; we would need people for computer instructors and/or workshop leaders... And we have descriptions for each and some kind of sense of what the task will be and how often..."

And what would you think are the biggest challenges for KSAC to increase its 'diversity'?

"I think for our clientele that would be the language issue and confidence about KSAC's mission and their mandate... For example, for us here... For us to do intake of volunteers we make sure that these volunteers 1) have the commitment to help newcomers, that they have the empathy and the intellectual and emotional understanding of what newcomers face when they come to Canada -have emotional and intellectual understanding around issues of racism, diversity and stuff like that... To make sure that everyone is on the same page, sort to speak, in terms of what the philosophy is of the organization and stuff like that... We want our volunteers to recognize that while these are newcomers that need help, also recognize that these are newcomers that have something readily available to contribute... That these are newcomers that are dynamic, educated and have taken the risk of traveling the world to come to Peterborough. So, while you are willing to help, don't look at them as victims or something unable, because they are very well able. So

I think for KSAC that could be a challenge... In terms of how do you make it a part of their marketing strategy to be clear that "if you are going to join our team this is what you are saying to us you are."

Do you think that more work with the NCC would help them increase their diversity?

"Yeah and I think in terms of volunteer recruitment if there was somebody who would come and give a presentation, in say, volunteer roles at KSAC, not necessarily on issues about Sexual Assault or specific topics but on volunteer roles. We have our monthly potlucks and sometimes we would have guests to those events and say something about their organization and how people can get involved.

[In terms of advertising] KSAC could highlight the 'what's in it for me' side of volunteer opportunities there...and market that here because for us is very important that our clients are placed in organizations where we know that they could put this in their résumés and that would help towards [accessing the job market]."

In case a member from the NCC was to need some of the services provided by KSAC but there was a language barrier would interpreters be provided by the NCC or by KSAC?

"Right now we have stopped referring volunteer interpreters mainly because those interpreters are basically people who speak the language and handle the translation to English but have not had any formal training. A problem with had with volunteer interpreters was that the different cultural groups in Peterborough right now are still relatively small. We had a number of cases, where lets say, this people are Korean, the Korean client did not want a Korean interpreter from Peterborough to be there because then, you know...it's a friend and things like that... That brought up a lot of issues of confidentiality. But now that we have the access for professional interpretation we have been referring interpreters

through that organization called Language Link Ontario. Now, because it is a professional interpretation there are costs involved, usually covered by the organization requesting the interpretation... Interpretation is a big access issue. If you don't have it in your budget item, please think of it"

In your opinion, what would be the main barriers that are stopping New Canadians from seeking KSAC's services and volunteering there?

" For volunteering, I think the main reason...I am thinking about me...I believe in the organization and I value the work they do...Why I am not volunteering there? Because the work that that they do - the crisis line - I don't think I can handle it. I am very surprised why that is done by volunteers, in my opinion it shouldn't be. That is too too important to ask - not that volunteers cannot do it - but it is almost unfair to ask that. How would you get back to sleep after a late night call? How could you? I think it takes a special person to be able to do that and not be burnt out. It takes a special person to care but not to care too too much because otherwise you wouldn't know when to shut it off if you cared too much. It is a difficult thing to do and I don't know why it is set up that way. Personally I think that is a systemic thing, the government should be acting on this and not put this on the shoulders of, say, volunteers. I mean, it is great that there are people willing to do it but I think it is too much to ask and I think this is why I am not volunteering there.

The time required [in the crisis line] would be daunting -- 33 hours. Do I have that time? Will I feel ready and qualified after 33 hours with the topics and the materials discussed there? Depending on how many hours we are talking about monthly, weekly...what is the time commitment involved? That could be another barrier. What is in there for me except that I can put it in my résumé compared to the emotional burden involved?

Language issues because the crisis line is done through the phone and this is a harder method of communication. What kind of support is there for me in the organization?

I think their work is really needed in the community. I really appreciate the work they do in the community. I understand the challenges they are facing in terms of increasing their visibility while maintaining confidentiality."

[end of transcript]

Appendix 10

Interviews with Other Organizations

b. A representative from Parents and Friends of Lesbians and Gays (PFLAG)

The following are the most relevant excerpts from an interview with a representative from PFLAG carried out in April 2005:

What is the relationship between KSAC and PFLAG, if any?

"Yes there is. It is very rare that they [victims] come to me first and then go to them. I guess for me, as a volunteer, [KSAC] is a safety net because I know it is there. I know the number. It becomes a safety net to know that if we are in a situation where we cannot provide what the people need [we can refer the clients to them]. But as far as dialogue between the two organizations at this point there is none.. We would be very glad to start a relationship with KSAC."

Do you have any suggestions on how KSAC can increase the diversity among its volunteers? From a PFLAG perspective.

"For some women, sexual assault has a lot to with their faith; that is one aspect. The Catholic nuns here in Peterborough are absolutely amazing feminists ideological women. They [KSAC] might be interested in having one volunteer of not a specific faith but of a religious or spiritual background in case...that should be represented as part of the diversity as well. as different faiths not just Christianity. That might be another way to be helpful since it is when we women go through this type of thing that is when their faith usually comes knocking on the door and they start considering whatever there is that is spiritual [to them]."

Attend more events. Put themselves out at the Pride Parade or at least work with the Queer Collectives. The Queer collectives would be more than happy to have somebody from KSAC come in and give a talk. People tend to think of [KSAC] as a closed door organization except from

when you need them, that they are there, like I said they are the safety net but I never think of them as actually coming out into the community. I would love it if somebody called me and said 'I am such and such from this organization, this is what we do.' There is not enough communication at all and they need to be more visible."

What are the biggest challenges for KSAC in increasing their diversity?

"Getting the word out. If you had asked me: "Are they gay-friendly?" I would have probably said no. So I would say that that is one of the biggest setbacks, whether they are gay-friendly or not. So until they start showing their diversity, they won't have women going there who are gay. Until [gay women] either hear from somebody else that it was a friendly environment...even if they go to the schools and even that the Queer collectives know because nobody knows...I didn't know.

I know that when it [comes] to sexual assault the issue at the beginning, is not whether you are gay or not, it is the fact that you have been abused. I have never really known whether they are gay-friendly or not because that is the biggest fear of all gay women. To go to any organization, they need to know before they knock on the door whether it is friendly or not because they have so much opposition, that would not even dream of going there but if they do then they tell all their friends. So its mostly about them getting the word out that they are gay friendly. Even on their pamphlets and their cards if they put the little rainbow down in the corner, they gay community looks for that little rainbow on everything. So if it was there, it would make a big difference. They don't even have to say anything if they just put the rainbow on, that is all they need to do cause that is all they look for."

In your opinion, what would be the main barriers stopping people with different sexual orientations from volunteering at/seeking KSAC's services?

"One might be, the fact that It is diverse but only diverse to women. And you know the gay community is very particular on the diversity of both sexes and they are very much equalists. So they look at a lot of organizations from an equalist point of view. I am only guessing, but it is possible that a barrier could be the fact that even though this is a sexual assault crisis center for women that they exclude males. Because a lot of the gay women consider themselves males. So if they don't even have a female volunteer who is more masculine than feminine that might be another thing they might want to look into. Because they may be some women who wouldn't go there because it's only for women and they don't really consider themselves women. That would definitely be a barrier for some people.. Location could be a barrier but since KSAC is located in a gay-friendly area this isn't really a problem for them."

[end of transcript]

Appendix 11

Interviews with Other Organizations

c. A volunteer from the Sexual Assault Centre for Quinte District

These are the most relevant excerpts from an interview with a volunteer of The Sexual Assault Centre for Quinte District carried out in March 2005:

What kinds of things do you do in the Sexual Assault Centre you volunteer at?

"I am a volunteer there.. Last summer I worked at a paid position but I started as a volunteer four years ago."

How do you attract volunteers? How is your advertising? What are your target groups?

"Part of my paid position in the summer was working with volunteer recruitment. It is [volunteer recruitment] a very large process. We do a lot of advertising with the local Cogeco cable, with the radio stations; I think we have three of the local radio stations that broadcast us, all of the local papers and then we also devised posters and plastered [the] around town with those and then me and my boss at the time, we devised an information pamphlet about what it is that the volunteers do because the posters weren't giving a lot of information. We found we were getting a lot of calls saying that. That was our newest recruitment thing. We also do in the summer a community BBQ and invite all people around the center and all the local businesses to come see the Centre, see who we are and what we do and what are the volunteer opportunities. Volunteering recruitment takes the majority of our time."

So once you have a group of possible volunteers, what is the process then? Do they have to go through training?

"They have to go through a screening process first. We offer the training twice a year –September and then around April. This September we tried to cut down our training program because, I think it was two months, every Monday night, Wednesday night and every Saturday during the day, all day. And we cut it down because people were complaining that it takes a lot of time...so we cut two weeks out I think. It in compasses

everything, it is very dense, there is a lot to learn and then the volunteers have to attend two of our bi-weekly volunteer meetings to learn about our callers, other procedures, see how other volunteers are handling these callers because you know we have callers that call on a regular basis. [After you are familiar with these procedures] you are allowed to go on the line on probationary period for...I think it is eight weeks ...or 16 shifts...I might be wrong and then they assess how you are doing, if you have any complaints from callers and such and then you are basically on your own. They have four to six shifts a month, is what they ask people to take at least and attend the biweekly meeting to keep updated."

What are your target groups?

"We do a mix of everything. We hit clothing stores for women; we hit churches; any kind of community center that there is. We have a place in our local mall with information, the Community Policing Center; any place that anybody in Belleville, Trenton, is we have a sign up. There are in the Chinese restaurants...Its everywhere!"

Is the pool of volunteers there 'diverse'? Do you think diversity should be a concern for organizations that works with sexual assault?

"It really depends...when I started I think we had three or four women in their late 50s and early 60s. They have now since left the line because they wanted to completely retire but they were on the line for quite a long time. After I came in, we only accept people 16 and over. On the crisis line. I think the youngest we've had is 16-17, and we get that quite a bit. I was 17 when I started. We have a pretty wide age range. A great deal of the staff at the Centre as well as some of the volunteers identify as lesbian or bisexual, so that is pretty well covered. Few people of different ethnic groups, but then again Belleville isn't very diverse in that so...and class structure... They are all over the board, all over the board."

I have heard this [concern about diversity] since I started and also when I was working there in the summer we were hiring a new Public Educator

and we were discussing that we would ideally love to have a women walk in with a disability, one who identified as bisexual and one of an ethnic [background]. We'd want to have that because all of our counselors are white, middle class women.

I think that diversity should be a concern because the women that I know call the line and the men that call our line they go up and down the scale on what they are like. Sometimes you need that person who can understand your culture or your whatever background and can sympathize with that because that plays into your issues that you deal with after surviving a sexual assault."

What barriers do you think people face to volunteer not only at the Sexual Assault Centre for Quinte District but in other Sexual Assault Centres?

"Time, since it requires a lot of time to volunteer. [Also, costs] Since there are criminal records checks involved, some police stations don't offer any kind of monetary relief. The organization sometimes takes up these costs but their budget is pretty well packed. So they will offer but for the most part not many people take it because, you don't want to take resources from the Centre. And then, there is also the stigmatization that if you work for a feminist organization, then you must be a man-hater. Talking to potential volunteers last year I got that a lot. People talking about the stigmatization and the way their families would react for working with survivors and then there are also volunteers that are survivors themselves and find it very difficult to get in there cause it brings up emotions."

What are some differences that you find between KSAC and The Sexual Assault Centre for Quinte District?

"We are very similar in terms of counseling. A difference would be that we openly accept male clients and we have a male counselor upon request. It takes a while to get him around because he is from somewhere else but [he is available]. As of 1997 – I don't know how things have changed now - we were the only agency in Ontario that worked with male clients. We almost lost funding for that..."

Through your experience, do you have any suggestions for KSAC on how they can increase the 'diversity' in their body of volunteers?

"I know that for us we try to specifically target organizations that work with different people and different backgrounds. We have developed a relationship with a Buddhist Society and we advertise there a lot. We have coordinated ourselves so that we can work within these organizations and societies so that they can bring in people from these backgrounds for us and get them entrusted. That has been a big part of our volunteer [recruitment strategy]. It is really difficult to get the diverse backgrounds. It all depends on where you advertise and who you let know, how active you are in the community. If you are active in the community then most people know that you exist and that you need the volunteers. We just get ourselves out there."

How are your posters?

"They're always colorful; they need to be colorful even if it is on color paper to get people's attention. We use bold letters. I know the one I developed in the summer; it had pictures and it described things like the 24-hour crisis line. We let women know that it is a good place to meet new people, the benefits of working in the crisis line; we target students a lot because it counts as community hours and we included the pamphlet so they had all the information together. We tried to be as specific as possible so people know what they are getting into before they call us. [In terms of advertising] You have to be aggressive. We target everyone and anyone."

[end of transcript]

VIII. Reference List

KSAC Documents

- Volunteer Training Sessions Handouts.
- PPP .006 Policy on Multiculturalism, Anti-Racism and Discrimination.
- Volunteer Program Manual, Unit 2, Recruitment.
- Volunteer Program Manual, Unit 2-B, Screening.
- Volunteer Program Manual, Unit 3, Centre Training.
- VPP .002 Volunteer Criteria.
- VPP .003 Policy on Personal & Criminal Reference Check.

Patton, Michael

- 1982a Practical Evaluation, Sage.
- 1982b How to Use Qualitative Evaluation, Sage.
- 1990 Qualitative Evaluation and Research. Sage.

Statistics Canada Website

- 2001 Peterborough Census Agglomeration. In *2001 Community Profiles*. Ottawa, Canada: Statistics Canada. Retrieved February 25, 2005 from the World Wide Web: <http://www12.statcan.ca/english/profil01/Details/details1pop.cfm?SEARCH=BEGINS&PSGC=35&SGC=35529&A=&LANG=E&Province=AlI&PlaceName=Peterborough&CSDNAME=Peterborough&CMA=&SEARCH=BEGINS&DataType=1&TypeNameE=Census%20Agglomeration&ID=840>.

