

Sexual Assault Services for Culturally Diverse Clients

Includes:

Final Report

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Completed for: Kawartha Sexual Assault Centre / New Canadians Centre

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Trent Centre for Community-Based Education

Department: Forensic Sciences

Course Code: FRSC 4890Y

Course Name: Forensic Science Community-Based Research Project

Term: Fall/Winter

Date of Project Submission: April 2014

Project ID: 4459

Call Number:

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Created for:

The Kawartha Sexual Assault Centre

and the

New Canadians Centre

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Trent University FRSC 4890

2013-2014

Abstract

The current project will identify barriers and best practices in providing support and services to people from culturally diverse backgrounds who have experienced, or been impacted by, sexual violence. Current operation procedures and perceived barriers to service were determined through literature review and interviews with the staff and volunteers of the Kawartha Sexual Assault Centre (KSAC) and the New Canadians Centre (NCC), the employees at the hospital tasked with conducting sexual assault kits, and Victim Services with the Peterborough Lakefield Police. It was discovered that changes are needed on two levels: individually as a centre and on a community level. On the individual level there is a need for interpreters to be readily available to aid providers. There was also interest in a “cultural interpreter” who could provide a general background on the cultural practices and beliefs of a diverse client. Changes to the KSAC building are also recommended in order to make it more culturally appealing and convey their ability to cater to diverse clients. Finally, opportunities for continued learning is an area that can always be improved upon. On a community level there is a need for more public education which should be tailored to, and focused on, the needs of the culturally diverse individual. Another element of community change that is needed is an increase in collaboration between local organizations. The current project is a step in the right direction in this regard but further collaboration is needed so that organizations can fully utilize each other’s potential.

Key Words

Kawartha Sexual Assault Centre, New Canadians Centre, sexual violence, cultural diversity.

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Introduction

The main purpose of the current project is to identify barriers and best practices in providing support and services to people from culturally diverse backgrounds who have experienced, or been impacted by, sexual violence. Through literature review and interviews, a number of recommendations will be developed that aim to help better serve this group.

The Organizations

The current project is a collaboration between two local host organizations that felt a need for further research in this area. The findings will benefit both organizations as it looks into issues of joint interests, such as engaging with multicultural clients and improving services geared towards this group.

[The Kawartha Sexual Assault Centre](#)

The Kawartha Sexual Assault Centre (KSAC) is a not-for-profit charitable organization established to provide sexual assault services and to provide public education for the communities of Peterborough, Lakefield, Northumberland and Haliburton. KSAC started as a Trent University student initiative in 1977 at the request of the university administration following a number of assaults on campus. Today the Centre has expanded to support any person affected by sexual violence and to influence social change within the Peterborough community. The centre offers a 24-hour crisis support line, individual and group counselling, outreach services, and accompaniment, advocacy and volunteer opportunities within the communities it serves. Through public education and awareness building campaigns, KSAC aims to prevent, and one day eliminate sexual violence.

(1)

The New Canadians Centre (NCC) is a non-profit organization which strives to support and empower new Canadian immigrants in Peterborough and the surrounding area while promoting cultural awareness and acceptance across the community. Through language training, employment opportunities and continued education, newcomers have the opportunity to become full and successful members of our society. The NCC believes that effective integration is an essential element for long-term social, cultural, economic and environmental success, both on a community level, and as a country. (2)

The Project

The present project will discover, through literature review and interviews, how culturally diverse individuals are taught about sexual violence and safety and how they might respond to sexual violence given their cultural norms. The first part of the current project will address issues such as coping mechanisms, common support bases, how diverse clients ask for help in these situations, and cultural taboos or stigmas that may affect how a new Canadian deals with sexual violence. The current project will also explore how the system currently responds to the culturally diverse individual, what efforts are in place to respond in a culturally appropriate way, and ultimately what can be improved upon when dealing with diverse clients.

In addition, the project will explore the issues from the perspectives of the staff and volunteers of the Kawartha Sexual Assault Centre and the New Canadians Centre, the employees at the hospital tasked with conducting sexual assault kits, and relevant police personnel. This element of the research aims to discover any cultural or communication barriers that may exist between the service providers and the clients. These barriers

will then be addressed with information on best practices and resources successfully used in other areas, and the ways that these methods could effectively be applied in Peterborough.

The present project aims to find ways that KSAC can better connect with culturally diverse clients and provide the services that they need. This information will benefit both of the host organizations with the goal of raising awareness for both centres as to how they might provide sexual assault services and education to individuals who present with culturally diverse needs. It will help those individuals who are affected to be more educated and comfortable when seeking aid, and it will help the general community work towards being a more culturally aware and safe place to live.

Definitions

Better service

The purpose of the current project is to better serve culturally diverse individuals who have been effected by sexual violence. For the purposes of this project “better serve” covers a range of areas. The first aim is to decrease sexual violence within cultural minorities, as it is known that violence is generally higher in these communities. The second way is by increasing awareness within these groups about the existence of aid providers and increasing the willingness to seek out the aid available. The third element is ensuring that once a diverse client has sought help at a centre that the centre is appropriately prepared to deal with their unique needs.

Cultural bias

The phenomenon of interpreting and judging the world by standards inherent to one's own culture (3).

Sexual Violence

Sexual violence is any sexual act that is perpetrated against someone's will. This can include attempted or completed penetration, sexual touching, or non-contact abuse such as voyeurism, intentional exposure, exposure to or the taking of sexual photographs, or threats of sexual violence (4).

Assault

A person commits an assault when:

- (a) without the consent of another person, he applies force intentionally to that other person, directly or indirectly;
- (b) he attempts or threatens, by an act or a gesture, to apply force to another person, if he has, or causes that other person to believe on reasonable grounds that he has, present ability to effect his purpose; or
- (c) while openly wearing or carrying a weapon or an imitation thereof, he accosts or impedes another person or begs.

This section applies to all forms of assault, including sexual assault, sexual assault with a weapon, threats to a third party or causing bodily harm and aggravated sexual assault (5).

Sexual Assault Kit

A set of boxes, plastic bags and microscope slides for collection of forensic evidence in the case of a sexual assault. Biological swabs and physical evidence (hair, fibers, fingernail scrapings, etc.) are taken to be analyzed (6).

Disclaimer

Throughout this paper the term “immigrant” is used often, which generally refers to newcomers in their very first years in the country. In the context of the paper, however, it should be taken to refer to the entire target population, which deals with any individual raised in a culturally diverse context. This includes clients that are Canadian born whose family has preserved the culture of the country of origin, thus being influenced by the way those people articulate, speak, deal with traumas, solve problems, communicate, and build relationships. Alternatively it could also refer to any individual born and raised in a diverse culture before coming to Canada, regardless of their ancestral background, who continues to be influenced by the culture of their birth country. “New Canadians”, “diverse clients”, “newcomers”, and “immigrants” are also to be taken to represent the entire diverse client base, unless otherwise specified.

In a similar way, for ease of writing, the project will be predominantly using the feminine pronoun when referring to the targets of sexual violence. This is due to the fact that statistically this female victimization is more common and therefore most of the literature and experiences cited will deal with female victims. This is in no way meant to suggest that males are not also affected by sexual violence, however it would be improper to use s/he as the factors that affect females do not necessarily apply to males in the same way.

Methodology

The main purpose of the current project is to identify ways that KSAC can better connect with culturally diverse clients and provide the services they need. This includes community education, advertising, and one-on-one work such as counselling services. This is done in two stages.

The first stage is to discover how culturally diverse individuals are taught about sexual violence and safety, and how they might respond to sexual violence given their cultural norms. There are many elements of this first section, including coping mechanisms, common support bases, the way that diverse clients ask for help in such situations, and cultural taboos or stigmas that may affect how a new Canadian deals with sexual violence. Part of the purpose of this section is to discover how our system for providing aid to victims currently responds to the culturally diverse individual, and what efforts are in place to respond in a culturally appropriate way. The information on different coping mechanisms was gained through literature review. Research on current literature also provided information on methods and suggestions that have been the result of previous research.

Information on current practices was obtained through interviews with personnel who are knowledgeable about our current support systems. Both host organizations were interviewed as well as Victim Services with Peterborough police and a Sexual Assault Nurse Examiner at the Women's Health Care Centre. The police victim services are the first responders to 911 calls related to sexual violence and the Women's Health Centre is located inside the Peterborough Regional Health Centre, and deals with healthcare, sexual assault kits and counselling for victims who enter the hospital. It was determined that these two additional interviews would be beneficial as they represent the first interactions with people who have experienced sexual

violence. The interviews were conducted either in person or via email based on the availability and scheduling of the parties. Full transcripts have been attached as appendices.

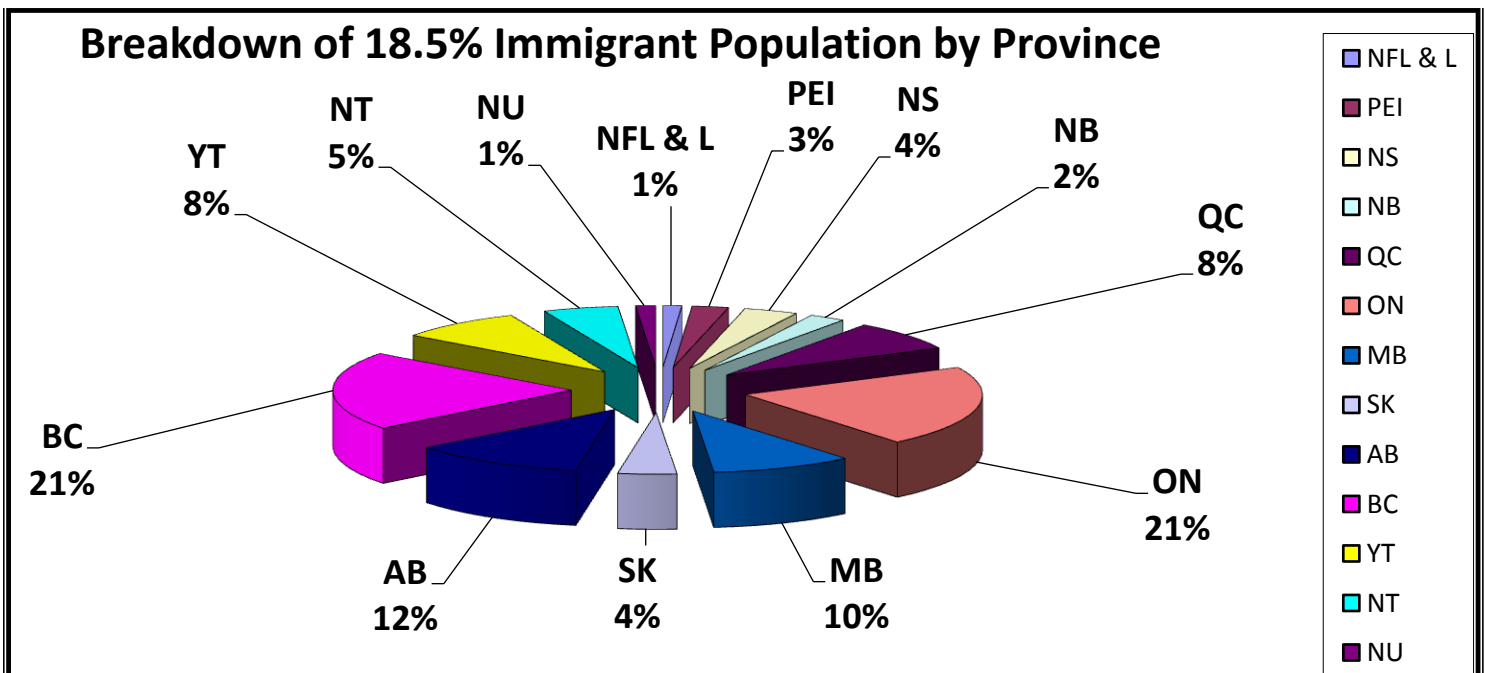
The second element of the research will explore possible issues from the perspectives of the service providers. This aspect of the research aims to discover any cultural or communication barriers that may exist between the service providers and clients. This information was gained during the interviews conducted, as mentioned above. As the project progressed it was discovered that public education, and its effectiveness with culturally diverse clients, was also an area of interest and was then included in the interviews. These barriers will then be addressed with information on best practices and resources successfully used in other areas, and ways that these methods could effectively be applied in Peterborough. Based on the information gained from the service providers and initiatives used elsewhere, I will provide a number of recommendations that can be applied by the hosts to better serve the diverse population.

Results

Literature Review

To fully appreciate the importance of the current project it is essential to have some perspective on the demographics of Peterborough. The information for this section was obtained from Statistics Canada from the 2006 census. Tables with complete information can be found in appendix 2. In the 2006 survey it was found that approximately 18.5% of Canadians were born in another country, which is an increase from the 16% in 1991 and 17.5% in 1996. In addition, it was found that Ontario has the largest percentage of immigrant population of any of the provinces or territories (Fig.1).

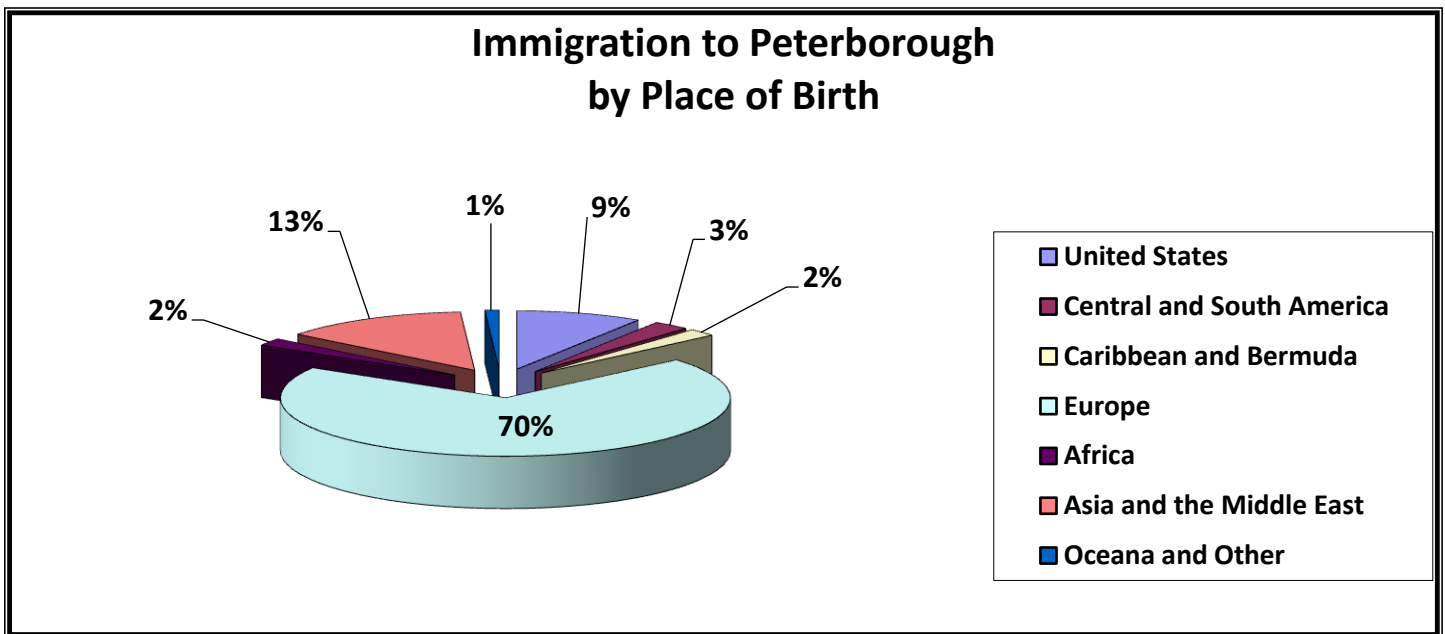
Fig 1



(7)

Within Peterborough we also have a range of diverse individuals from all areas of the world (Fig. 2).

Fig 2



(8)

Although culturally diverse individuals are not a majority in our society they do make up a substantial piece.

Enumerating all of the ways that culture could affect an individual's reaction to sexual violence would be challenging, if not completely impossible. However it is important to be aware of the most common and influential elements. The primary difference between cultures which causes the greatest change in instances and reactions to sexual crime, is the degree to which men are seen as dominant in the culture. The more stringently a country holds to traditional gender roles the more prevalent sexual violence is, and the more negative the reactions and attitudes to women who are victimized.

This has been demonstrated across many global perspective papers and research findings. An example of this is a study conducted at the University of Winnipeg. The experiment split male test subjects into either "high" or "low" for sex role stereotyping (SRS). The subjects were then asked to read one of three scenarios

(consensual sex, stranger rape or acquaintance rape) and rate their level of arousal. The results found that while men with low sex role stereotyping showed inhibited arousal (relative to consensual sex), the men rated as having high sex role stereotyping showed similar patterns of arousal to that of known rapists (equal levels of arousal to rape and consensual depictions). Furthermore, the men were asked the likelihood of their committing the rape that they had read if it were guaranteed that nobody would ever find out. 44% of the high SRS men reported some likelihood of committing rape, as opposed to 12% of the low SRS men (9).

Interviews

When the current project began it was believed that the majority of the recommendations would centre on ways that members of KSAC could act in a one-on-one situation to make culturally diverse clients feel more comfortable while seeking aid at the centre. While this is an important aspect of being culturally inclusive as the process of research and interviews progressed it became clear that community education played a much larger factor in serving cultural diverse clients than previously expected. For this reason both the results and the recommendations in the next section will be split into “individual” and “community” issues. This is a summarization of the findings, for full transcripts see appendix 1. These findings are based on the needs identified by KSAC and on recommendations made by the other local organizations that were interviewed.

Individual

On the individual scale the interviewees expressed needs that were close to what was expected at the beginning of the project. The most common, and likely the most obvious need was that for language interpreters to be readily available to aid providers. They also expressed interest in a “cultural interpreter” who could provide a general background on the cultural practices and beliefs of a diverse client. Changes to the KSAC

building where discussed in order to make it more culturally appealing and convey the ability to cater to diverse clients. Finally, training sessions and opportunities for continued learning were cited during multiple interviews as an area that could be improved upon. Although there is some basic training in place at most organisations interviewed increased education is always beneficial.

Community

As discussed, through the course of the project it was discovered that the most effective way of increasing services to diverse clients is to increase the effectiveness of public education. This was expressed both in the interviews I conducted and in the suggestions found in my research. For example, Not a Minute More, a report by UNIFEM (United Nations Development Fund for Women) lists public awareness and community initiatives in its top ten ways to end violence against women (10). This includes being aware of different cultural perspectives in advertising as well, which, it was discovered, is not currently being addressed.

The second element of community change that was suggested in interviews and research on recommendations from other areas is an increase in collaboration between local organizations. The current project is a step in the right direction in this regard but further collaboration is needed so that organizations can fully utilize each other's potential.

Discussion

The information gained from the Statistics Canada census is useful in understanding the need for such a project. Since the portion of our population that has immigrated to Canada from another country is greater than that of other provinces we have both the opportunity and the duty to ensure that we are acting in a culturally appropriate manner. Within Peterborough we also have a range of diverse individuals from all areas of the world. For this reason we must consider many unique cultures to ensure that we can adequately serve all clients. The majority of new Canadians in the area have come from countries whose beliefs and ideals are, for the most part, similar to our own, though being able to understand differing ideals is also essential.

The study dealing with sex role stereotyping demonstrates the degree to which sexual violence is influenced by sex role stereotyping and socialization that legitimizes coercive sexuality. It is essential to keep in mind that clients who come from cultures that adhere to more traditional gender roles often have a very different point of view when it comes to sexual violence. In the most extreme cases a victimized woman may be seen as “damaged goods” or at fault for the attack. This can bring feelings of shame and guilt that mirror traditional victim reactions, but at an amplified level. It is not always seen in such extremes, as even in our society we often see instances of victim blaming, but when dealing with someone from a male centric society it is important to keep in mind the type of beliefs they may hold at varying degrees. This paper also demonstrates the great need for education geared towards men which aims to reduce this stereotyping and move towards a safer, more equal understanding of gender.

Recommendations

From the research conducted I identified a number of recommendations that could help to better serve the diverse community. While many of them are tailored to fit my hosts they also serve as general guidelines for any group in the community wishing to better deal with this issue.

Individual

- Allow KSAC access to a cultural interpreter. This individual could help counsellors and other aid providers in understanding a new client. The interpreter would be a consultant who could be reached prior to a client meeting to give a general idea of the beliefs and ideals of the culture in question as well as providing insight into how this may affect the process. This would be especially helpful to counsellors who should be aware of these differences so as to best serve the clients specific needs but do not have the time or resources to conduct comprehensive research.
- Establish faster access to interpreters. This should include both local interpreters and those who do not live in the area. A local interpreter has inside knowledge of the cultural group and can convey this to the aid provider. It is also possible that the client will feel more comfortable talking to someone they know and trust; some clients will even bring someone in with them to the centre to act as interpreter. On the other hand the client may wish for an outside interpreter as in small communities it is likely the client and interpreter would know each other otherwise, which the client may not be comfortable. This is especially true if the culture views a sexual assault as shameful to the victim and the client has not told their family or community about the incident. Having both local and non-local interpreters quickly available will allow the client to choose who they would feel most comfortable.

- Be cognisant of the outward appearance of the KSAC building. Making the centre more visually welcoming and diverse is a simple way of conveying the centre's ability and willingness to work with diverse clients. This can be as simple as displaying artwork from different cultures and having, reading material available in different languages alongside the information currently available within the centre. Another simple way to be more accessible is to teach employees (especially those who first come into contact with clients) a few basic sentences in the most common languages. Being able to ask a client's name and preferred language easily makes the first contact much smoother and conveys that the centre wishes to be culturally acceptable (even if the language is imperfect).
- Increased and continued education. Providing adequate education about cultural diversity to aid providers is essential to creating an accessible assistance. It is also important that there are opportunities for regular refresher courses to keep training up to date and to address any changes in the understanding of the subject. Training should not only cover the existence of different cultural norm but also information on how to deal with these differences appropriately. It is important to remember that it is the aid providers' job to provide support, not to judge or try to change the client's beliefs (For example, some cultures do not traditionally recognise marital rape. The goal is not to "fix" their thinking to fit with western beliefs, but to provide help and support as they need it to heal.)
- General awareness. Simply ensuring that aid providers are aware if there is a difference in culture and that the client may have a different set of views/beliefs can avoid many issues. Letting the client dictate what they need is always important, and is even more so you when dealing with culturally diverse individuals so that they can feel comfortable. If unsure about the best way to proceed just ask the client to guide you. Questions such as "Tell me about your culture's views on this?" or "How do you feel

about this?” or “Is there anything else that we can do/do differently so that we can help you better?” can ensure that the client is understood and that their needs are met. Understanding the client’s point of view is always an essential part of the counselling process, culture is just one of many things that may shape these views.

Community

- Community education Public Awareness. Campaigns should be directed both to the general public as well as to specific target groups: Women should be made aware of their rights, and men should learn about the legal and personal costs and consequences of abusive behaviour. In addition, public education should aim to inform the diverse community about the aid available to them if they experience sexual violence and help them feel comfortable and confident enough to seek aid if they require it. For this to be achieved most successfully platforms other than the general education workshops must be taken into consideration to ensure that they will be effective to the diverse community.
 - Advertising. Include information on KSAC that indicates its ability to serve diverse clients. Ensure that language on the posters is clear enough to be understood by individuals who speak English as a second language. The KSAC website can also be edited to be more culturally diverse; for example, there is a section on statistics which discusses numbers for men and women who are targeted by sexual violence. At present this page contains a single fact relating to aboriginal women. Expanding this section of information will not only make the general public viewing this page more aware of the issues diverse clients face, but it can help demonstrate to a client researching the site that they are not alone in their situation.
 - Public campaign wording should be watched to make sure that it can apply to everyone it needs to reach. For example, there have been recent campaigns revolving around “don’t be ‘that guy’”

and “consent is sexy”. Not only can phrases like this be confusing to a newcomer who is not aware of the idiom (eg “What do you mean? What guy?”) but may focus on a set of ideals that do not apply to all cultures (cultures that aim for modesty, for example, would not be much persuaded by a thing being sexy).

- Target local university & college. There is already a fair amount of work being done at these schools, including educational and awareness posters and special events such as International Women’s Day celebrations. Continuing this work and tailoring to include cultural awareness will only make the efforts more effective. This is especially important not only because university students are in the most at-risk age group, but because international students make the student population more diverse than the general community. As with new immigrants these students generally have no familial or community ties when they arrive here, which puts them at higher risk.
- Men’s Involvement and Responsibility. Men working with other men leads to lower rates of recidivism among abusers and helps to prevent abuse from happening in the first place. Men’s anti-violence networks that seek to affirm gender equality should be encouraged, and where possible have men (preferably from the same culture) conduct education sessions for the men in diverse communities.
- Collaboration. An increase in collaboration between local organizations is the best way to ensure that all of the community’s capabilities are being utilized as much as possible and that clients have access to the most helpful resources.

- In the past KSAC has done workshops at the New Canadians Centre to talk about issues of sexual violence to new Canadians, which were well received and highly educational. This was discussed in a previous project regarding the diversity at KSAC (11). Since that time (2005) the sessions have stopped. I highly recommend that these resume as it is an excellent way to connect the two agencies and get important information to new Canadians.

- Investigate alternate methods of healing where applicable. For example, smudging, which involves the burning of herbs (commonly sage) is used by Native American, and shamanic traditions as well as in feng shui as a way of cleansing negative energy and enabling healing. Working in conjunction with the NCC or with surrounding native organizations can allow for culturally unique healing options which may not be available otherwise.

- START. The Support Team for Abuse Response Today is an excellent example of collaboration between agencies. Personnel from a variety of organizations from across Peterborough meet in a central location every Monday to provide immediate, coordinated care for women experiencing abuse or violence. Services include medical information, legal information, counselling, children's aid and many more (12). Having a central meeting place allows fast and convenient care for clients and the proximity to other personnel allows the easy exchange on information to best serve the client's needs. While the NCC may not be needed for the full day on a weekly basis it could be beneficial to connect with these other organizations for if they need information regarding cultural diversity, or if the NCC encounters a woman who could benefit from the coordinated services. In addition KSAC should connect with the related organizations within the community and possibly decide if their presence could enhance the services offered at START.

Future Research

There are many different elements that impact how someone reacts to sexual violence, and investigating all of those interactions would be a monumental job: far too large for a single project. For that reason I suggest further research into the subgroups within cultural diversity.

- The current project focuses primarily on women, as statistically they are more likely to be the victims of sexual violence. However, with time, it is becoming increasingly clear that men are also victimized and this needs to be addressed. How do men from diverse backgrounds react to being victimized? How is this different from Canadian born male victims? How is this different from female victims from diverse backgrounds? What are their support bases and how do they seek aid? Do they prefer to be assisted by men or women? The literature suggests that males from traditional backgrounds are likely to feel more shame when victimized, which makes them less likely to seek assistance, but the topic requires much more investigation to be properly understood.
- In relation to this is the question of how best to educate men in diverse communities about sexual violence and its detrimental effects in an effort to reduce its prevalence. As suggested in the report having men conduct the education may be one way to make the message better received but investigating other methods could be useful in reducing sexual violence in culturally diverse populations.
- The current project deals primarily with people who immigrated to Canada, but it is anticipated that these suggestions would also be effective in better serving people born in Canada, but raised in a household or portion of the community that has strongly retained the culture of another country. This is, however, only

an assumption and more research should be done to determine if this is in fact the case and how the blend of cultures has affected reaction to sexual violence.

- Due to the high Aboriginal population in the Peterborough area it may be necessary to conduct further research into how their differing culture affects sexual violence. Investigating causes of sexual violence, ways to reduce its prevalence, and ways that assault centres can better serve this subset of our population could be very beneficial to the Peterborough community.

Acknowledgements

I would like to take this opportunity to thank those that have made this project possible. First of all, I would like to thank Sonya Vellenga, Barb Woolner, Christie Sangers, Andrea Bowen, Suzie Compeau, Karen Giles, Faye Shien Tan, and Alice Czitrom for taking time out of your busy schedules to answer my questions and give me invaluable information and insight into the project.

To my roommates, thank you for keeping me sane (and making sure that I remembered to eat occasionally). To my wonderful mother who served as emergency editor at all hours and who didn't get (too) upset when I ignored her for weeks on end "for the good of the project". And to Sharon Beaucage-Johnson: without your guidance I would have been have been hopelessly lost and completely unable to complete this project the way it ought to be.

Finally thank you to all of the staff and volunteers at the Kawartha Sexual Assault Centre and the New Canadians Centre, and Marjorie McDonald from TCCBE who envisioned this project and came together to make it happen. I have been so fortunate to work on such an important venture and I thank you for that opportunity, and for trusting me to do the project justice.

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Appendix 1

KSAC Interview

Feb 5, 2014 (13)

In-person interview

Sonya Vellenga, Executive Director

Barb Woolner, Clinical Councillor

Christie Sangers, MSW Placement

Andrea Bowen, Clinical Social Worker, working with men

Suzie Compeau, Councillor

COULD WE START OFF WITH EVERYBODY INTRODUCING THEMSELVES, THEIR POSITION AND HOW LONG THEY HAVE BEEN WITH KSAC?

Sonya Vellenga, Executive Director, one year.

Barb Woolner, Clinical Councillor, 3 weeks.

Christie Sangers, MSW Placement, 4 weeks.

Andrea Bowen, Clinical Social Worker, working with men, 3 months.

Suzie Compeau, Councillor, four years.

COULD YOU EXPLAIN YOUR ROLE HERE AND HOW YOU WORK WITHIN THE ORGANIZATION?

Susie: As a councillor it's doing direct client service is sort of the number one piece in terms of working with survivors as well as their support systems, so it could be a family member or a friend that we can also offer support to, to better understand the issues related to sexual assault and sexual violence. There's also connecting with the community in terms of working with other agencies to best support client as well as to make the community aware of our services. And so sometimes it is working as a team and doing case conference or something like that that would best suit the needs of a client. And we also offer different groups within the agency, and some of them are sort of... you know one of the new ones that we were recently talking about in like our seed series which is a psycho-educational group, or three series workshop type thing that is the beginning stage of our counselling process and intake process. We also offer them in the outlying areas that we support, so we cover Peterborough, Northumberland, Kawartha Lakes and Halliburton so we offer different services in those areas as well. And then groups could be varying degrees in terms of support, on terms of a clinical group, that type of thing.

Andrea: So my role is to work with men who are referred to the agency. So I do clinical psychotherapy with the clients that I see it starts usually with an intake assessment, and sometimes that is done already when they get to me and sometimes I do that piece and I see clients every two weeks usually and work on goals around childhood sexual abuse and some of the resultant challenges that clients are facing.

Barb: Well my role is similar to theirs, and I am still figuring out what my role is as the newest councillor on the staff and something I would add in terms of my role is a relationship we are developing at Trent so I will be doing counselling specifically with Trent students and the other group that we are doing is an expressive arts group and it runs for twelve weeks and will probably be run a couple times a year.

Sonya: So our mandate is to offer support and counselling to those who have been affected by sexual violence, and that is our mandate that covers the direct client work that these three talked about. And the second part of our mandate is to influence social change within the community and the broader community and in that area we are really looking at opportunities for public education, opportunities for individual consultations with agencies around the impact of sexual violence, we are looking at involving students from both Trent and Fleming in teaching them about sexual violence and looking at ways in which they can champion the message. So an example would be a project that our public educators are working on with a group of HR students at Trent, and by engaging the student we are also then hoping that they can be part of our mandate in implementing social change. Just like engaging you, we are hoping you can be part of our mandate in implementing some change.

ABOUT HOW MANY CLIENTS WOULD YOU SEE IN A GIVEN YEAR, JUST IN GENERAL FIGURES?

Sonya: Two hundred.

ABOUT WHAT PERCENT OF THOSE WOULD YOU CONSIDER TO BE CULTURALLY DIVERSE CLIENTS?

Sonya: Two.

Susie: No, I would say...

Sonya: Yea, that was too quick of an answer, because I'm forgetting about the arts group you have some, the therapy group, our volunteers as well. That's a good point too. In our volunteer group we have a fair number of, I would say about twenty five percent of our volunteers. Let's say we have 40 volunteers, about a quarter of them are either first generation or are international students. And of the client base (yea, that was way too quick of an answer, you are going to have to back that up) so out of the two hundred I would say, off and on, up to twenty. Not twenty percent, twenty individuals.

Christie: What about the First Nations?

Susie: When I was out working in the central east: a lot more.

Barb: And do we ask on the intake form?

Sonya: The only question we really ask on the intake form is.... And I don't even think it's on the intake form but... we have to provide stats with respect to indigenous women. And so if I think back to our stats they were rather low as well but the low numbers may also be reflective of us not asking the question.

Susie: It says "who identify as" on our stat form. Now I don't know if that is our agency stat form...

Sonya: Well on any of the intakes I have looked at since I have been here the question hadn't been asked and answered. So I would say that that would be a gap on our part that we haven't really spent a lot of time in the intake process if you will, understanding that cultural background from that individual. We haven't captured it in words; we might in our mind but I don't see evidence of it in the....

YOU MEAN HOW THEY SELF-IDENTIFY? BECAUSE THAT IS WHAT WOULD INFLUENCE THEIR REACTIONS.

Sonya: Right.

GOING BACK TO THE VOLUNTEERS, DO YOU FEEL THAT THE DIVERSITY OF THE COMMUNITY IS REFLECTED IN THE DIVERSITY OF YOUR VOLUNTEERS?

Susie: I think that it is in the sense that a lot of our volunteers are students and when you look at the college and the university here there is a lot of diversity. So I would think that that influences on our volunteer basis.

Sonya: In that particular area, yea, we probably are reflective of... you know if we think at Fleming if a quarter of the students, and I don't even think it is a quarter, but if a quarter of the students identify as... and then we have a quarter of our volunteers then... I think where another gap is, and I'm not sure that your research covers this but the indigenous woman vs the international woman. And I would say that our volunteers more reflect the international woman than the indigenous woman and likewise our case load would reflect more international woman than the indigenous woman and in part because we might, if the individual identifies as Native then we might encourage Anishinaabe... I'm saying it wrong, you said it much better.

Christie: Anishinaabe?

Sonya: Yes, Anishinaabe.

DO YOU FEEL THAT KSAC IS MORE OR LESS WELCOMING AND ACCESSIBLE TO PARTICULAR GROUP OR IS IT FAIRLY EQUAL FOR MOST CULTURALLY DIVERSE CLIENTS?

Susie: I certainly think that we try to put that out there, but that is an interesting question as to whether other people view it that way. I haven't spoken to anyone who has said that they feel that we are portraying that.

Sonya: I would say that when I look at other sexual assault centres across Ontario that we are a white staff here and for our more recent position we did invite applicants specifically and did not have a wide range of applicants with a culturally diverse background. And if I were to walk past the centre is there anything that I see

on our pamphlets, our website, our outside of our building, our inside of our building that reflects the ability to... I would say no on all of those four areas.

Andrea: I think what I might add is in terms of our own... I guess I can speak for myself, but in terms of my own training and experience, certainly in my training would be a piece around cultural diversity. So I think as much as the centre may not necessarily appear that way I do think that we have the capacity to respond in a very thorough and appropriate way to cultural diversity.

Sonya: We do invite the Race Immigrations Committee to do professional development with us at least yearly. I think I was responding to the question more from a physicality. Does our centre engage the culturally diverse person? And I don't see it.

Andrea: No, that physicality, I think you are right. I had just thought in terms of our training that it is an important piece.

Susie: And that is why I think, how I had said, how I absolutely think that is what we do, but whether or not... like it would be interesting to hear from people of different cultures to see if they feel the same way. We believe we are doing it but are other people interpreting it that way? Mainly based on the appearance.

Christie: I was going to say the physicality can impact even who would contact the centre. So that in sort of a pretty big thing.

Andrea: And even the name of the centre, like the language is so powerful too.

GOING BACK TO WHAT WAS MENTIONED BEFORE, COULD YOU DESCRIBE A LITTLE BIT OF WHAT THE TRAINING IS LIKE THAT YOU RECEIVE SPECIFICALLY FOR DEALING WITH CULTURALLY DIVERSE INDIVIDUALS?

Andrea : Well I can. I graduated from Trent with a degree in sociology and a minor in psychology so sociology in itself really prepared me deal with lots of different people, and in understanding the self in relation to others in terms of how people interact with their families and communities and society. So understanding different cultures, I took a Native studies course... I'm trying to think... I remember a lot of the case studies when I looked at some of the courses that I took talked about families who weren't necessarily... everyone was born in Canada. And I will say that I am a second generation Canadian... or first generation? My mom was not born in Canada, I don't even know if I am wording that right...

Sonya: Then you are first.

Andrea: First generation? Yea, so I don't really identify as such but when I think about it in this context it is somewhat relevant I think.

SO WOULD YOU SAY IT IS MORE YOUR EDUCATION BACKGROUND THAT PREPARED YOU FOR IT RATHER THAN TRAINING THAT YOU RECEIVED HERE?

Andrea: Yes. And also in other agencies. So for example I worked in an agency called KNARK before and that agency is very diversity focused so they did some in-house training around diversity. But certainly looking at the courses that I took at Trent, like there was one called “Families in Society” or something like that, and they did talk about families. And coming from a feminist perspective as well, right? So I took a lot of women’s studies courses, which you know, we talked about women from all different backgrounds. And also I will say too in my life outside of here many of my acquaintances are people who were not born in Canada simply because of my children’s school, it is very, very, very, very multicultural. So it is about, I would say about 70% non-white. Which opens my mind on a daily basis to different cultures and what that looks like and how that relates to peoples’ family life. But I think education was a big piece as opposed to...

Susie: And the centre training, which has changed a bit over the past year. Staff and volunteers had to take part in all of the centre training and now we do a lot more online, but before a lot more was done in-house. And our oppression training actually was women from some of the native centres that came in and did the anti-oppression training with the volunteers and the staff. Community Race Relations, they have come in and done the training so we actually... it’s different and I don’t know all of the level three training right now to say, but I know when I started here and up until a year and a half ago the training, the in-house training that we had for everyone that worked here, volunteered here, board members, anyone participating or involved with our centre had quite detailed training in terms of culturally diverse relations, anti-oppression, feminist perspective, all of that. And I wasn’t just from a white community perspective of culturally diverse and anti-oppression and feminist we had it from many different cultures and backgrounds.

Sonya: So I just want to say that we still have that, it is just spaced out differently.

Susie: That's what I said, I haven't seen the level three.

Sonya: And that is what I was referencing in terms of once a year at least to twice a year we would have some in-house workshops. So would I be able to say that it is like a full day of training? No, but certainly at least like two workshops a year on diversity and at least two workshops a year on anti-oppression. So when we started off you question really, what is our training here? So that would be a total of six hours a year I would say.

DO YOU FEEL THAT THAT IS AS MUCH AS YOU WOULD LIKE TO GET? OR WOULD YOU LIKE MORE HOURS? OR DO YOU THINK THAT COMING FROM TWO MEETINGS A YEAR THEY ARE GETTING YOU THE INFORMATION THAT YOU NEED?

Sonya: Well I am a great believer in education so I would say I always want more. So if I were to... if we were to put on our website that we have staff specifically trained in cultural diversity, I don't think that I can say that with full clarity right now. Unless it came from your background, but not from here. So certainly I would see as I go forward that that would be an area we would want to further.

Susie: Or updates too as things change, right? So like my training was four years ago. And again, like Sonya, I'm a big believer in education and a lot of times I am doing it on my own. I do a lot of reading, I do a lot of research, but I think having top-ups or updated information for people who have been here longer term or

volunteers who have been around it's always good to have that as well. And things certainly change. I mean, just language changes and it's hard to keep up with that sometimes.

WHAT IS YOUR CURRENT APPROACH IF SOMEBODY COMES INTO THE CENTRE WHO HAS A CULTURALLY DIVERSE BACKGROUND? IS IT ALTERED IN ANY WAY IN HOW YOU WOULD APPROACH THAT PERSON AS OPPOSED TO SOMEONE WHO WAS BORN IN CANADA AND DOESN'T HAVE THAT BACKGROUND, OF IS IT THE SAME APPROACH RIGHT NOW?

Susie: And again, that may be individual in terms of different people and, again these guys are newer so. For myself, and I know the staff, the councillor that was here previously as well, language is probably one of the first things. So if there is a language barrier we have access to be able to get and interpreter or to be able to change the language we use so someone can understand the concepts. I have had even someone come in with someone else, like they have had another person come with them. Just in terms of understanding, sometimes we have little sayings or wordings that can mean something totally different in a different culture. Also it's very important from my perspective is being aware of some of the cultural pieces, so if we are looking at a culture where their belief system is completely different from our belief system around rules of women, sexual assault, sexual harassment, things like that, like where a woman can be charged with adultery for being sexually assaulted, that is something that we have to be very mindful of that we're not also saying "that's completely wrong" and being very critical of their belief system but also supporting them in their ways. So I know for myself I'm very up-front with people in terms of, you know, asking them to educate me as well or taking on that role of educating myself, but also allowing that client to be able to let me know what is important and what they need, basically in terms of how we work through their counselling. And again, if there is a belief system that,

you know, it's not actually sexual assault, right, I support them with the impacts of their emotions, of how they are feeling and I don't try to change their belief systems.

SO IT IS REALLY ON AN INDIVIDUAL BASIS?

Susie: Yes. And I think because we do have this diversity, right, we do have a lot of international students in Peterborough, and not to mention people who are here who aren't students, but I think we are a pretty culturally diverse community for a small community. Obviously bigger cities like Toronto, London, and Ottawa, but for a small community?

Sonya: If we were to suggest that one quarter of our volunteers represent a culturally diverse group, and if we were to suggest that twenty out of two hundred, which is 10% of the individuals who come to see us are from a culturally diverse background, I don't think we could say that 10% of our training focuses on it or 20% of our training focuses on it. Certainly because of our counselling backgrounds and our training in our educational systems I would be brazen enough to say that we are aware of the need but a centre I don't know that we've fully integrated that desire in our professional development.

SO PERHAPS FOR THE VOLUNTEERS, WHO DON'T HAVE THE BACKGROUND THAT YOU WOULD ALL HAVE, WHEN THEY GO THROUGH THE TRAINING IT MAY NOT BE AS IMMERSIVE AS WHAT YOU WOULD KNOW?

Sonya: I would say for the volunteers, their initial introduction to that diversity is fairly strong, as Susie was reflecting, it's the ongoing that is not as strong.

Susie: And I think also, Devon, in terms of working with clients from other cultures it's, and we have in the past, utilized some of our volunteers to assist who might have more knowledge or experience, or be from, you know, have that same cultural background. So we certainly can utilize a volunteer pool to assist us.

ARE THERE ANY RESOURCES THAT YOU CURRENTLY DON'T HAVE THAT YOU WISH THAT YOU HAD AT YOUR DISPOSAL WHEN SOMEBODY COMES IN?

Susie: I think quicker response to interpreter service would be helpful.

Christie: I think I have had two clients who have identified as Anishinaabe, and even something just like a smudging kit, I mentioned that to you. Whether we could do it inside I don't know, but it is a way to cleanse so that could be something beneficial.

AND WHAT IS THAT?

Christie: It's sage and usually like a feather and something to burn it in.

Barb: They do that at the prison too, they have smudging for Native women.

GOING BACK TO THE INTERPRETERS, WHAT INTERPRETATION SYSTEM DO YOU HAVE NOW? DO YOU HAVE AN OUTSIDE AGENCY THAT YOU GO TO TO CALL ON INTERPRETERS?

Susie: There are different agencies and we have recently... well not recently, probably about six months ago through the different agencies that have kind of sent around "here's ways of accessing" and it wasn't a local agency it was kind of a bigger agency that could arrange that. So I could phone, and say it was based out of Ottawa or something or Toronto, phone them and then they would be able to make that connection to someone in the area or bring someone into the area to be able to assist with that.

Sonya: The province had put quite a bit of resources into interpretative services like support lines and there was not a good uptake. There was not a good uptake from us, but there was not a good uptake province-wide in terms of having somebody available with different languages on a support line. And I don't know the reason why there was not a good uptake, but just there wasn't. Christie's point around having... and that is a bit about physicality too. So we don't really have much artwork that is reflective of different cultures, that sort of thing. And then if we were to work with someone who had a certain cultural approach to preparing themselves or something we don't really have that.

Andrea: And I do have quite a strong background in anthropology and religion and culture so religious diversity as well as a broad range of cultural diversity. And yet the thing that I think I would like to call on when needed in a cultural interpreter, not so much as a language interpreter. Just a quick source that would say "so have a client who is from this religious tradition, or generally this country, or this cultural background, can you give me a quick snapshot about what does it mean in that cultural context? What does sexual assault mean or what

does sexual abuse mean in that particular context?” Just as a quick reference so that I can understand a little bit more where that person is coming from, rather than my understanding of what I read in the news, for example. More of a personal contact.

Christie: I would say with caution with that because you still want to get their version, right? Obviously.

Andrea: Oh yea, it's more of an overall cultural piece. Like I understand our broader Canadian context about what that means.

Christie: No, I just mean because many times, even in terms of cultural interpretation like some people may not be comfortable having somebody...like say there's two languages, or there's one language and two cultures that speak that generally language they might feel uncomfortable with either someone from the different culture or if it's from the same culture.

Susie: But I wouldn't want them in the same room, it would be more a “could you give me some clues or cues?” rather than “here's the definitive cultural...”

Sonya: You know my cultural background is Dutch, and in Holland prostitution is legal. My family's interpretation of that is very different from the country's interpretation of that. So you have that cultural piece, the religious piece may be different from the cultural piece and that family piece. But I think what I hear you

saying is that you want some cues so that you can start that thinking and then really individually individualize from there.

Andrea: I wonder if some increased reading material could be something that we could bring easily to the centre. That would be something that would be helpful.

Susie: I think though too, and absolutely having that but I certainly think more training. Because again, people can interpret differently. So you and I could read the same article and not necessarily interpret it the exact same way. But I think it is still going to give you that broader knowledge, but then maybe still having you know more than say four to six hours a year of updated...

Sonya: Well in all our thinking, we are all talking about working with individuals, and we're talking about our training, but one of the pieces, and you kind of cued me to this when we talked earlier, is how do we do our public education? Is it culturally sensitive? So when we have... so I think our Take Back the Night has moved a little close to saying "ok, let's involve the college students so that we can get that richness there, they might express it differently. But historically the way we did Take Back the Night was a very western approach. Trent in September they have done a lot of work, a lot of great work around Don't Be "That Guy" campaign and Consent is Sexy campaign but a lot of cultures would say "well... what guy? What guy are you talking about? Because I don't drink, I don't smoke, I don't... right? What guy are you talking about?" and "What do you mean "consent is sexy" if I come from a culture where marriage is arranged? It has nothing to do with sex, thank you very much, nothing to do with consent, thank you very much, so what is it that you are talking about?" And yesterday I was looking at some of the work Ottawa sexual Assault Centre does, I think they have

about three or four sexual assault centres which surprised me but, one of their sexual assault centres has a program specific to women and war. Now Ottawa is much more diverse than Peterborough, but just something to think about when we know statistically that rape is an instrument of war. We haven't recognized that in any way: publication, language. We represented the white nineteen year-olds potential experience and so that is something for us, I'm hoping, and partly tough this project maybe, maybe not, but how do we reflect that in some of our work?

Susie: I volunteer at the warming room and one of the guys that seems to be regularly on my shift is a young man from Russia and we have had conversations in terms of, you know, I work at a sexual assault centre and it really opened my eyes to... just confused in terms of "what do you mean you work at a sexual assault centre?". And different pieces and conversations we had, even in terms of why people have police checks that vulnerable populations. So the difference in understanding in terms of his culture and our culture has really opened my eyes a lot too just around some of that. And for a young man too, coming here and not knowing a lot of the cultural differences and even sometimes words. How they are said, and I have said "yea, don't say that to women!" So it does really open your eyes.

Andrea: The other thing that just came to mind, I'm thinking of a cultural interpreter, is also how... not only the issues, say about why a client has come but how generally do people solve problems? Who do they talk to? Support bases? Counselling is also sort of a European concept that comes out of a particular model. So part of a cultural interpreter may be pieces, what are the models of what we see as counselling but what models exist in these home countries, we'll say?

Sonya: So what models of intervention is there?

Barb: So maybe, I'm thinking of immigrants or refugees where they are coming and they may have a history of working on their issues and these challenges in their home countries and what that experience had been like. And I mean again certainly obviously the firsthand account, but also sort of a cultural awareness. There's a story I would like to share with you but I don't want it recorded, but I think that I would share it. It's a really important story for me in learning about abuse that takes place in refugee camps and how I wasn't really ready for that when I wasn't aware of that when I was working with this client.

[Recording is then paused during the recounting of these events, which leads into the importance of connectivity between organizations]

Sonya: Well it is good to make that link. You know we have had a board member from the New Canadian Centre and then to take that next step and say "so given that, why hasn't our relationship grown stronger?" And I think we have to do some good, critical analysis there and we can't really put it there, we really have to look at ourselves and say ok. And that board membership wasn't long standing so then we have to ask ourselves that question as well. But if we have a fair percentage of individuals that come through the doors that are looking to interact with us, whether it be on an education level, a volunteer level or counselling level then it is incumbent on us to then say "what do we need?" Perhaps we need some cultural interpretation? Do we have cultural kits? Like Christie was identifying, do we have anything to smudge? And sometimes we trip over do we mean by culturally diverse, do we include the indigenous person in culturally diverse?

Barb: Or white people who are culturally diverse?

Sonya: Right! So it is understanding ourselves what we mean by that question and then saying what do we... what ongoing conversation do we need to have so that we can continue to learn about this area?

I THINK THAT IS GOING TO BE ONE OF MY MAIN RECOMMENDATIONS, BECAUSE I'M WORKING WITH BOTH CENTRES AND I CAN SEE HOW THEY COULD WORK TOGETHER, IS A LOT MORE WORK WITH THE NEW CANADIAN CENTRE. SPECIFICALLY, I WAS LOOKING AT A PROJECT DONE HERE, IN 2007 I THINK, ANALYSING HOW CULTURALLY DIVERSE YOU ARE. AND THEY DID AN INTERVIEW WITH THE NEW CANADIANS CENTRE AND THEY WERE TALKING ABOUT A WORKSHOP THAT WAS DONE WHERE VOLUNTEERS FROM HERE WENT THERE. AND THEY WERE TALKING ABOUT HOW WE IN CANADA GENERALLY VIEW SEXUAL VIOLENCE, AND THEY FOCUSED ON HOW SURPRISED A LOT OF PEOPLE WERE ABOUT THINGS LIKE VIOLENCE WITHIN A MARRIAGE. BECAUSE A LOT OF OTHER COUNTRIES, THAT ISN'T EVEN ILLEGAL, RAPE WITHIN A MARRIAGE ISN'T AGAINST THE LAW. OR IT IS, BUT IT ISN'T ENFORCED, OR THINGS LIKE THAT. SO EDUCATION FOR THE COMMUNITY, SPECIFICALLY WITH THE NEW CANADIANS CENTRE.

Sonya: Was that a study that was done at Trent? Could you forward that to us, or send us the link?

YES, I THINK IT WAS A JOINT PROJECT BETWEEN TWO STUDENTS AND I CAN ABSOLUTELY SEND IT TO YOU. IT IS AT THE TRENT CENTRE LIBRARY, THEY HAVE AN ONLINE COPY TOO, SO THAT IS WHAT I WAS LOOKING AT.

Sonya: So we did some work, and we didn't really follow up on that.

WELL THAT LEADS INTO MY LAST COUPLE QUESTIONS ABOUT EDUCATION FOR THE COMMUNITY, BECAUSE IS THE LITERATURE REVIEW I HAVE DONE THAT IS ONE OF THEIR MAIN RECOMMENDATIONS. BECAUSE IF THE CLIENT IS ALREADY HERE, THAT'S MORE THAN HALF OF THE BATTLE BECAUSE THEY ARE ALREADY RECOGNIZING AN ISSUE AND SEEKING HELP FOR IT. AND IN EVERY CULTURE THERE IS ISSUES WITH NON-REPORTING AND THINGS LIKE THAT, AND IT IS EXAGGERATED IN MANY OTHER CULTURES. SO THE FIRST QUESTION WOULD BE WHAT ARE YOU DOING NOW, IF ANYTHING TO TARGET EDUCATION IN THE CULTURALLY DIVERSE COMMUNITY?

Andrea: So New Canadians Centre you mean? That is what they are wanting? The New Canadians Centre is wanting more culturally diverse public education?

NO, THAT IS WHAT I WILL BE SUGGESTING.

Sonya: So your question to us is “what are we doing right now?” and “what do we think we should be doing?” The right now I kind of referenced earlier around some of those campaigns. I should include that one thing we are doing right now, and I don’t know how culturally diverse it is, but we are working with a group of students at Trent and *they* are, because I’m not a part of this group, are doing a celebration on March 8th, which is international women’s day, and I do believe... so I will have to attend that to see how much we’ve... and I’ve tried to stay out of the planning of it, but how much we’ve said “let’s celebrate the international woman” or just “let’s celebrate women” I don’t know. I do know that there was some request for pizza, and I’m not sure that pizza is an international food. And there is a plan to do some belly dancing, and I’m not sure belly dancing is an international dance. I don’t know.

All: Yea. Well for some people. But is it for all? Not necessarily. I’m not sure it would be appreciated.

Susie: And I heard they were doing Tai food. But isn’t it the... like an international women’s group at Trent that is doing the work with the agency?

Sonya: They present as international, but they aren’t from an international studies or not self-identified as an international group, they are identified as HR students. So they are in an HR program.

Susie: Oh! Because on the poster, that's not what it says.

Andrea: Yea, it says like "International Women's Circle" or something.

Sonya: Well, that is what they are hoping to put on.

Susie: No, I thought the students were from the International Women's Circle group at Trent.

Sonya: They are from the HR... you must have an HR degree program at Trent. And one of their assignments is to do what is called a Legacy Project. And they had to apply to their department to do a Legacy Project and one of the volunteers had suggested to the group at Trent "hey, this would be a good Legacy Project, let's do something with KSAC" with the idea that that HR group of students, that Legacy, you know the word legacy is ongoing, that could become a legacy of the HR program. That every International Women's day they put on. And so to be honest I kind of sat back and I kind of want to see how it all unfolds to see if we have really met the idea of International Women's Day. The membership is mostly international students plus a Canadian. So the membership is international. But that's to come, so I don't know. But that would be a good example of what we are currently doing to engage, and I think it is a great beginning. And then other than that I guess the other example of what we are currently doing is we are going to be present one day a week at Trent. And so that's a current initiative that would reflect a desire to be more responsive to the reality of things than what we think the reality of things is, if that makes sense. And Christie is going to do some more work around smudging.

Barb: The other thing that is in place, is the stage three training, generally in place, but we don't have the themes for those yet.

Sonya: We kind of do.

Barb: Oh, we do? Ok.

Sonya: But what we don't have the themes for is our ongoing professional development, and that's the area that we need to work on. But that's not to say these things couldn't change.

Andrea: In terms of listening, and it's not in terms of necessarily related to culture, but I feel that just including the voice of men is really important in terms of understanding diversity because the research is showing more and more that little boys are almost as likely to be victims of childhood sexual abuse as little girls, so right now they say $\frac{1}{4}$ boys, $\frac{1}{3}$ girls. So that is something that I just wanted to articulate. And that is something that I really see as our role, is highlighting the vulnerability of little boys and highlighting the need for treatment to be accessible to males as well. And then I see that as even more difficult within the culturally diverse community, I mean it's just an extra, added challenge. So I would certainly welcome the opportunity to work with the New Canadians Centre especially when we talk about trauma and males who have experienced significant trauma in childhood in terms of war and things like that. So I think that is an important piece as well but I'm not sure how close we are to that.

AND AGAIN, THEY CAN WORK AS CULTURAL INTERPRETERS. SO IF THEY HAVE SOMEONE WHO THEY WOULD GENERALLY REFER HERE, BUT THEY DON'T FEEL COMFORTABLE TALKING TO OUTSIDERS THEN YOU COULD CONSULT WITH THEM.

Barb: And sometimes it is the reverse, where it is too shameful and kind of unspoken that sometimes talking to an outsider is easier.

RIGHT, AND THAT IS ANOTHER ISSUE THAT THEY HAVE WITH INTERPRETERS WHERE IF IT A SMALL COMMUNITY THEN YOU CAN'T GET A LOCAL INTERPRETER BECAUSE THEY WOULD BE THEIR... BROTHER OR WOULD KNOW THEM SOMEHOW.

Susie: and I think it is worth saying too, that psychotherapy is a bit of an art form. It's all about language, it's all about use of self, it's all about the relationship between the clinician and the client. So there are some barriers in terms of having an interpreter as part of the process as well.

Christie: Not too much, I mean interpreters, at least MCAS that I know I worked with in Durham region in terms of they get free interpreters in terms of domestic violence situations. They're not... we have had many bad situations: not reliable, they're not trained to handle some of the stories they are being told, like they are crying along with, like that's not helpful either. So more training on that end as well.

Sonya: (Looking at poster for International Women's Day event previously discussed) So you were quite right, it says the Trent international Women's Circle so I'll have to check that out. You can take that with you.

I'M NOT SURE IF YOU KNOW, OR HOW INVOLVED YOU ARE, BUT HOW IS THIS KIND OF CATERED TO WHAT YOU DO HERE RATHER THAN JUST A CELEBRATION OF INTERNATIONAL WOMEN?

Susie: I don't know that it is necessarily directly related to the work we do here. It is one of those things where it has been one of the sexual assault Centre's functions, just like they do Take Back the Night. Because, again we do see male clients, and we have even before technically it was advertised because of the need, but predominantly being a female, feminist based organization. And again, I'm not sure exactly in terms of locally in Peterborough if it was just designated as International Women's Day became KSAC's thing.

Sonya: So if I could add that how it would relate to the work we do related to the whole discussion of oppression and hierarchy and patriarchy. So because we understand sexual violence to be within the context of power and control and within the context of patriarchal structural system we would choose International Women's Day to reflect our desire for equality and general social change.

Christie: Maybe we should be more involved in order to ensure that *is* what is happening.

Sonya: I think that is a good comment Christie, yea.

Susie: And generally it has been more just our agency as sort of put on, but it has been the same thing. And it was more just pizza, timbits, you know, crafts and we'd have maybe students that came in and did hand massages...

Sonya: It was a celebration of women. I don't think we have ever done a good job of touching the international part of it. We have done a good job of celebrating women in our previous ones but we haven't necessarily taped into that.

Susie: Even though it is called *International Women's Day*.

Sonya: I am really looking forward to some of the recommendations related to our community work.

I FEEL LIKE THAT IS ANOTHER THING YOU CAN WORK WITH THE NEW CANADIANS CENTRE WITH BECAUSE I FEEL THEY KIND OF DO THE OPPOSITE. THEY DO A LOT OF INTERNATIONAL CELEBRATION BUT NOT SPECIFICALLY CATERED TO WOMEN. WHEREAS YOU ARE SAYING YOU ARE DOING THE REVERSE. SO YOU CAN MELD TOGETHER AND GET THE BEST OF BOTH CELEBRATIONS.

Barb: I know that New Canadians Centre has a women's group so I'm thinking about possibilities or ideas for networking. I think that might be something for us. When I heard the idea of someone going to ... even this question of counselling, maybe that is a question I can bring to that group. The other group I have gotten to know more recently is the... or getting to know I should say, is the Nijkiwendidaa group, and they have a new space on Water St. And they do counselling on their site as well, and also talk about sexual assault counselling so for me personally it is something I would like to know more about, what are their services, what they offer, to see if they would be a good referral place or how can we... maybe there's learning opportunities together.

Christie: Maybe they have a different approach to sexual assault counseling.

Suzie: And I think that is one of the reasons why there hasn't been a huge focus at this agency around Native community, is because we do have two reserves right here so there have been a lot of the local resources, so often it is referring to them or working together with the native community to work with clients.

Sonja: I think that would be a good example of a culturally sensitive response that we would give that individual the option and help locate... know what they are, right, and then say, and then be able to say to them that our work isn't the same as theirs, because theirs is reflective of that First Nations group, but this is how we might complement each other this is how we might support you going there. Let's say if, I don't know where on Water St. but just as we support those going to the healing centre in Belleville we could possibly give some transportation support: that all of our support may not be the counselling because we may find somebody who is more culturally prepared than us and so some of our support is helping that individual get there.

Susie: And again, our sort of assistant-director, I would say, who used to be our volunteer co-ordinator, she's from Curve Lake so she had a lot more connections so we did do, like say maybe eight or ten years ago there was a lot more work done. One of the counsellors is native and so she had that experience to bring, so I think, you know, and it has sort of gone up and down over the years, but I know we had done a lot of work with the Anishinaabe and the Friendship Centre and those kinds of things so... but again, it sort of goes on a need base too, right? But I think it's good, and one of the things I wrote down is to have a plan and to have those resources rather than waiting until oh, we have someone from that culture, ok now let's find it, right? So it may not necessarily be here apparent every day because we don't always have that need. And again a lot of the time some of these things do ebb and flow and we might have where we have a lot of culturally diverse clients, and then we might go for a period where we don't. So, and again, whether or not part of that is just because we're not advertising well enough or just because that's just how it is. But I know we do have some connections he have had in the past with different agencies that we have done work with that I am sure we could have that readily available again.

Women's Healthcare Centre Interview

Feb 14, 2014 (14)

In-person interview

Karen Giles, Sexual Assault Nurse Examiner

COULD YOU START OFF BY STATING YOUR NAME AND OCCUPATION?

Karen Giles, and I am the Sexual Assault Nurse Examiner here at the Women's Health Care Centre.

CAN YOU TELL ME A BIT ABOUT THE WOMEN'S HEALTH CARE CENTRE?

Well we work out of the hospital to provide women with proper healthcare. We also have a sexual assault and domestic violence program which includes 24/7 medical care and counselling.

DO YOU FEEL THAT THE WOMEN'S CENTRE IS MORE ACCESSIBLE TO CERTAIN CULTURAL GROUPS?

No, I don't think so.

COULD YOU DESCRIBE SOME OF THE BARRIERS THAT YOU HAVE ENCOUNTERED WHEN DEALING WITH CULTURALLY DIVERSE CLIENTS?

Well language can be an issue, but we have MCIS. That's the provincial interpreter database we can access.

TELL ME ABOUT WAYS THAT YOU CURRENTLY APPROACH DEALING WITH CULTURALLY DIVERSE INDIVIDUALS?

Well like any other person they fill out an intake form, we do a head to toe assessment.

WHAT DOES THAT INVOLVE?

Documenting injuries, collecting samples, hair combings, fingernail scrapings, swabs, a sexual assault kit if it applies. So that it can all be used in court later... if she wants, everything we do is up to them so we won't go forward if they don't want to.

ARE YOU DOING ANYTHING WITH YOUR ADVERTISING THAT IS SPECIFICALLY GEARED TOWARDS DIVERSE CLIENTS?

No, But I think that mostly word of mouth is used. We don't advertise, well we have posters at the schools... and those aren't specifically diverse but I would say it is mostly word of mouth. And referrals.

AS FAR AS COMMUNITY EDUCATION, HOW DO YOU CURRENTLY EDUCATE THE PUBLIC ABOUT DIVERSE PEOPLE AND SEXUAL VIOLENCE, OR HOW IS YOUR CURRENT EDUCATION ADJUSTED TO BE CULTURALLY INCLUSIVE?

Well in the education we do, it changes a lot based on what is needed. So if we find there is a gap then we will do some education there. And we do a lot of education with the students, like at the beginning of the year we

did the Consent is Sexy campaign on campus and we have posters across campus “you are not alone” and our information.

WHAT TRAINING DO YOU CURRENTLY HAVE FOR DEALING WITH CULTURALLY DIVERSE INDIVIDUALS?

I go to Toronto and attend a day there once a year.

HOW WELL DO YOU THINK THAT TRAINING PREPARES YOU FOR DEALING WITH DIVERSE CLIENTS?

The training itself is good, but the best part of the day is the connections that you make. Connections in the community, between communities is so important. That is how we formed START.

WHAT IS START?

It is Support Team for Abuse Response Today, and it is a meeting, or a time that everyone meets and it brings together people from all different agencies in Peterborough and brings them to one place. So we meet on Mondays, and there are people from here for medical information and assessment, counselling, Children’s Aid, family planning, people to help navigate the court systems, all of these different people. So a woman can come in and have everything she needs in one place. So we can discuss as a group what she needs or she can work individually with one group and then talk to another and work that way. And it is a great way to get to know other agencies and the strengths of the community.

WHAT OTHER SUGGESTIONS WOULD YOU GIVE AS A SERVICE PROVIDER TO ENSURE THAT YOU ARE ABLE TO REACH THE DIVERSE COMMUNITY?

More collaboration. More connections between agencies to make it easier for the women to get what they need.

NCC Interview

March 12, 2014 (15)

Emailed interview

Faye Shien Tan, Settlement Counsellor

NAME AND POSITION

Faye Shien Tan. Settlement Counsellor

HOW LONG HAVE YOU WORKED THERE?

1.5 years

TELL ME ABOUT THE ORGANIZATION AND YOUR ROLE WITHIN IT.

About the NCC - http://www.nccpeterborough.ca/?page_id=33

Settlement Services - http://www.nccpeterborough.ca/?page_id=46

HOW MANY CLIENTS THEY SERVE A YEAR?

We serve between 750 - 1000 clients a year.

DESCRIBE THE DISTRIBUTION OF CLIENTS THAT ARE IMMIGRANTS VS CANADIAN BORN WITH A DIVERSE BACKGROUND?

We very rarely have Canadian born clients from diverse backgrounds, the majority of our clients are born outside of Canada.

HOW MANY OF THE PEOPLE YOU DEAL WITH COULD BENEFIT FROM THE SERVICES THAT KSAC OFFERS?

Not many - very rare occasions.

HOW MANY OF THOSE PEOPLE DO USE THOSE SERVICES?

It is on rare occasions that a client would come to us to disclose on being sexually assaulted. I personally believe that such cases do happen to newcomers but NCC may not be their choice of contact.

WHAT ARE THE MOST COMMON ISSUES THAT YOUR CLIENTS FACE?

(I am assuming you are referring in context with sexual assault) Some newcomers may come from more conservative backgrounds and may find it difficult to approach services/authorities, for some reasons (eg. shame, being judged by people from their own culture).

WHAT BARRIERS MAY EXIST IN SEEKING SUPPORT FROM KSAC?

Language (limitations in English proficiency to be able to communicate)

IF A CLIENT DOES NOT GO TO KSAC FOR SUPPORT, WHAT ARE SOME OTHER COMMON SUPPORT BASES THAT CULTURALLY DIVERSE CLIENTS RELY UPON?

YWCA, CMHA (again, we rarely have clients who come to us reporting being sexually assaulted, however, we do get issues on domestic violence, which may include sexual harassment, these clients have received much support from both YMCA and CMHA). We do work closely with both organizations on assisting our clients.

DO YOU FEEL THAT THE SEXUAL ASSAULT CENTRE IS WELCOMING AND ACCESSIBLE TO DIVERSE CLIENTS? HOW COULD THEY MAKE THE CENTRE MORE WELCOMING?

KSAC's staff are friendly and non-judgmental.

WHAT SHOULD THE MEMBERS OF KSAC BE AWARE OF WHEN DEALING WITH CULTURALLY DIVERSE CLIENTS THAT WOULD NOT APPLY TO OTHER CLIENTS?

Depending on the culture. Some cultures may see that a person (mainly women) who has been sexually assaulted would bring shame to the family. And family members may not be as supportive to the victims. And if there is a language barrier, victims are unable to communicate their need effectively.

DO YOU CURRENTLY HAVE ANY TRAINING ON RECOGNISING AND DEALING WITH PEOPLE WHO MAY BE AFFECTED BY SEXUAL VIOLENCE? DO YOU FEEL THAT THIS TRAINING IS EFFECTIVE/ HOW WOULD YOU IMPROVE IT?

No, no recent training.

HAVE YOU ENCOUNTERED ANY ADVERTISING FOR KSAC? IF SO, DO YOU FEEL THAT IT WOULD BE EFFECTIVE FOR REACHING A DIVERSE AUDIENCE? HOW COULD THIS BE IMPROVED UPON?

Occasionally, yes, of course, the more people who knows about it, the better.

ARE YOU AWARE OF ANY COMMUNITY EDUCATION ABOUT SEXUAL VIOLENCE?

I am assuming if I would like to learn more about it, I would approach KSAC, or at least I am sure they can provide me with good information.

DO YOU FEEL THAT THIS EDUCATION WOULD APPLY TO DIVERSE INDIVIDUALS?

Yes.

ARE THERE ANY AREAS THAT AFFECT DIVERSE CLIENTS THAT THE CURRENT COMMUNITY EDUCATION DOES NOT ADDRESS?

I can't think of one right now.

WHAT ELSE WOULD YOU CHANGE IN THE CURRENT COMMUNITY EDUCATION PROGRAMS TO INCREASE THEIR CULTURAL EFFECTIVENESS?

I do think that many organizations in Peterborough are starting to see a more culturally diverse clientele. One of the main issues are language barriers and cultural sensitivity. NCC offers diversity training for organizations.

WHAT OTHER COMMENTS OR SUGGESTIONS WOULD YOU GIVE AS A SERVICE PROVIDER TO ENSURE THAT THE DIVERSE COMMUNITY HAS FULL ACCESS TO THE SERVICES THAT THEY NEED?

Hiring staff from diverse backgrounds would help with being welcoming. Having translation/interpretation services (through phone or appointments) can help. People often feel more welcomed when they are helped by providers who speak their language and are able to communicate their needs effectively.

Victim Services Interview

March 12, 2014 (16)

Emailed interview

Alice Czitrom, Victim Services Coordinator

NAME AND POSITION?

Alice Czitrom, Victim Services Coordinator PLCPS

HOW LONG HAVE YOU WORKED THERE?

2 years

TELL ME ABOUT THE COMPANY AND YOUR ROLE WITHIN IT.

Police Services responds to emergencies and tragedies in the City of Peterborough and Village of Lakefield, my role is to look after the needs of the victims and provide them with emotional and practical assistance.

APPROXIMATELY HOW MANY CLIENTS DO SEE A YEAR?

Between the two coordinators in 2013 we followed up with 2209 incidents, some incidents may have multiple victims.

WHAT PERCENT OF THOSE CLIENTS ARE CULTURALLY DIVERSE?

No stats on this (not a majority)

WHAT IS YOUR CURRENT APPROACH IN DEALING WITH CULTURALLY DIVERSE CLIENTS, AND HOW DOES IT DIFFER (IF AT ALL) FROM HOW YOU WOULD APPROACH ANYONE ELSE?

Depending on the circumstances (sudden death vs domestic violence) you may have to take their culture into consideration. This could mean the difference between a woman reporting violence from her husband (some cultures not acceptable) or the grieving process for a family....

IS THERE ANY WAY THAT YOU THINK THIS METHOD COULD BE IMPROVED UPON?

Training, awareness, education is always necessary

DO YOU FEEL THAT YOUR SERVICES ARE MORE OR LESS ACCESSIBLE TO CERTAIN CULTURAL GROUPS? IF SO EXPLAIN WHICH GROUPS AND WHY?

We have police officers of different cultures who speak different languages, we can make use of interpreter services, we do have educated staff on different cultural beliefs/groups, and we have a network of agencies in the city who's purpose is to support immigrants or culturally diverse people in need. Police Services provide emergency services to all cultural groups and does not discriminate.

WHEN YOU ARE DEALING WITH A CLIENT WITH A DIFFERENT CULTURAL BACKGROUND THAN YOUR OWN, DO YOU FEEL THAT THAT CHANGES HOW YOU INTERACT WITH THEM? DO YOU FEEL AS COMFORTABLE?

It does not change how I interact with them, however it may change my approach, I may have to take where they are coming from into consideration just as I would for any other person. When dealing with clients, each person comes with their own set of beliefs, values, history and vulnerabilities. Have to treat the person not the crisis.

PLEASE DESCRIBE YOUR CURRENT TRAINING FOR DEALING WITH CULTURALLY DIVERSE CLIENTS?

Training and education on topics like honour killings, forced marriages, native awareness course, we sit on domestic violence committee where discussions are had all of time about culturally diverse clients.

HOW WELL DO YOU THINK THAT TRAINING PREPARES YOU? WOULD YOU LIKE TO RECEIVE MORE/DIFFERENT TRAINING IN THIS AREA?

I think more training/education is never a bad thing. I think training can help you prepare on what to expect however real life experiences will benefit you the most.

DESCRIBE SOME OF THE BARRIERS THAT YOU HAVE ENCOUNTERED WHEN DEALING WITH CULTURALLY DIVERSE CLIENTS?

Language and connection, sometimes difficult to connect with a person of a different culture if they feel you don't have the same values as them.

DO YOU FEEL THAT LANGUAGE DIFFERENCES CAUSE AN ISSUE WITH PROVIDING AID TO CULTURALLY DIVERSE CLIENTS?

It can, but we have access to interpreters 24/7

IF SOMEONE DOES COME IN WHO DOES NOT SPEAK ENGLISH WHAT RESOURCES DO YOU HAVE TO MAKE SURE THAT THEY CAN BE ASSISTED?

Interpreters

WHAT OTHER RESOURCES WOULD YOU LIKE TO SEE AVAILABLE?

Pamphlets in different languages, we have some but not many (also have to think about the cultural diversity in Peterborough, it is much more limited than say Toronto)

WHEN ADVERTISING FOR THE VICTIM SERVICES UNIT, WHAT, IF ANY, CONSIDERATIONS ARE MADE FOR DIVERSE CLIENTS?

We are part of Police Services, we don't advertise for our services, we come into contact with victims by way of police response.

FROM A COMMUNITY PERSPECTIVE, HOW DO YOU CURRENTLY EDUCATE THE PUBLIC ABOUT DIVERSE PEOPLE AND SEXUAL VIOLENCE, OR HOW IS YOUR CURRENT EDUCATION ADJUSTED TO BE CULTURALLY INCLUSIVE?

We do not do public education, a lot of the sexual violence education comes from our local SAC (sexual assault centre) which we support and utilize their pamphlets and posters for information sharing.

TO WHAT DEGREE DO YOU FEEL THAT CURRENT METHODS ARE SUCCESSFUL IN ADDRESSING THE CULTURAL DIVERSITY WE HAVE IN PETERBOROUGH? WHAT WOULD YOU CHANGE IN THE CURRENT COMMUNITY EDUCATION PROGRAMS TO INCREASE THEIR CULTURAL EFFECTIVENESS?

Education, awareness, training can always be improved on, there will always be a new families moving to Peterborough that may have different cultural needs, as long as Peterborough stays aware and open to addressing those needs we will be effective.

Appendix 2

Immigrant population by place of birth and period of immigration (2006 Census)

	Total - Immigrant population ¹	Period of immigration			
		Before 1991	1991 to 1995	1996 to 2000	2001 to 2006 ²
	number				
Total - place of birth	6,186,950	3,408,415	823,925	844,625	1,109,980
United Kingdom ³	579,620	515,135	20,630	18,200	25,655
China, People's Republic of	466,940	133,910	69,635	108,285	155,105
India	443,690	156,830	67,825	89,890	129,140
Philippines	303,195	107,765	65,485	52,060	77,880
Italy	296,850	289,820	2,540	2,225	2,270
United States of America	250,535	168,840	18,770	24,155	38,770
Hong Kong, Special Administrative Region	215,430	107,925	66,570	33,505	7,430
Germany	171,405	149,020	6,155	8,595	7,635
Poland	170,490	123,435	32,655	7,905	6,495
Viet Nam ⁴	160,170	107,760	31,005	10,860	10,545
Portugal	150,390	136,945	7,795	2,700	2,950
Pakistan	133,280	19,760	14,740	41,150	57,630

Jamaica	123,420	84,345	18,355	11,285	9,430
Netherlands	111,990	102,415	2,555	3,365	3,660
Sri Lanka	105,670	24,695	35,390	23,280	22,305
Korea, South ⁵	98,395	26,500	13,250	23,195	35,450
Iran ⁶	92,090	24,285	15,535	24,665	27,600
Guyana	87,195	57,525	14,815	7,575	7,275
Romania	82,645	22,560	15,400	16,605	28,080
France	79,550	44,685	7,815	9,860	17,185
Lebanon	75,275	41,320	15,790	6,815	11,355
Greece	73,125	69,385	1,715	970	1,050
Trinidad and Tobago	65,540	43,755	11,545	6,165	4,075
Taiwan	65,205	12,670	17,240	24,575	10,715
Russian Federation	64,130	12,995	8,290	21,715	21,125
Haiti	63,350	34,400	10,860	7,400	10,690
Ukraine	59,460	23,180	6,910	13,975	15,400
Mexico	49,925	18,950	5,965	8,485	16,520
Hungary	45,940	39,080	2,335	1,970	2,550
El Salvador	42,780	25,180	11,920	2,810	2,870
Egypt	40,575	21,975	5,990	5,740	6,875
Croatia	39,250	28,275	4,145	5,170	1,660

Colombia	39,145	6,995	1,605	5,240	25,305
Morocco	39,055	14,460	3,555	6,240	14,800
South Africa, Republic of	38,305	19,225	5,450	7,105	6,525
Yugoslavia, (not otherwise specified)	37,205	20,800	7,895	6,640	1,875
Afghanistan	36,165	4,215	5,390	10,320	16,240
Iraq	33,545	6,420	8,210	8,930	9,980
Bangladesh	33,230	4,325	5,215	10,140	13,545
Algeria	32,255	3,615	3,165	9,245	16,235
Bosnia and Herzegovina	28,730	3,335	10,615	12,175	2,610
Chile	26,505	19,375	2,920	1,890	2,325
Serbia and Montenegro	25,465	7,215	6,415	7,185	4,650
Fiji	24,390	14,770	5,020	2,145	2,455
Kenya	22,475	13,600	2,675	1,925	4,285
Ireland (Eire)	22,370	20,340	820	485	725
Peru	22,080	8,455	5,020	3,220	5,380
Czech Republic	22,030	18,580	1,190	1,145	1,110
Malaysia	21,885	14,305	3,780	1,680	2,115
Japan	21,705	9,330	2,535	4,000	5,835
Turkey	21,580	8,165	3,755	3,315	6,350

Israel	21,320	11,890	2,155	2,325	4,950
Austria	20,795	19,205	520	555	515
Belgium	20,215	16,625	875	1,215	1,500
Cambodia ⁷	20,190	15,400	2,100	1,160	1,540
Switzerland	19,955	13,760	2,160	2,180	1,855
Tanzania, United Republic of	19,765	14,430	2,055	1,345	1,935
Ethiopia	19,715	5,460	4,425	3,180	6,650
Somalia	19,515	3,240	8,040	4,365	3,865

(7)

1. Immigrants are persons who are, or have ever been, landed immigrants in Canada. A landed immigrant is a person who has been granted the right to live in Canada permanently by immigration authorities. Some immigrants have resided in Canada for a number of years, while others are more recent arrivals. Most immigrants are born outside Canada, but a small number were born in Canada. Includes immigrants who landed in Canada prior to Census Day, May 16, 2006.

2. Includes immigrants who landed in Canada prior to Census Day, May 16, 2006.

3. The official name is the United Kingdom of Great Britain and Northern Ireland.

4. The official name is the Socialist Republic of Vietnam.

5. The official name is the Republic of Korea.

6. The official name is Islamic Republic of Iran.

7. Formerly known as Kampuchea.

**Immigrant population by place of birth, by province and territory (2006 Census)
(New Brunswick, Quebec, Ontario)**

	2006			
	Canada	N.B.	Que.	Ont.
	number			
Total — Place of birth	6,186,950	26,395	851,555	3,398,725
United States	250,535	8,655	26,575	106,405
Central and South America	381,165	845	78,010	216,640
Caribbean and Bermuda	317,765	470	80,835	211,380
Europe	2,278,345	10,835	306,515	1,307,885
United Kingdom	579,625	5,210	16,035	321,650
Other Northern and Western Europe	489,540	3,790	92,555	209,610
Eastern Europe	511,095	805	72,765	304,495
Southern Europe	698,080	1,030	125,165	472,130
Africa	374,565	1,225	123,990	164,795
Asia and the Middle East	2,525,160	4,095	233,000	1,376,595
West Central Asia and the Middle East	370,515	950	81,035	213,980
Eastern Asia	874,370	1,440	52,655	417,985
Southeast Asia	560,995	735	56,420	270,710
Southern Asia	719,275	965	42,890	473,915

Oceania and other countries

59,410

265

2,620

15,025

(8)

**Immigrant population by place of birth, by census metropolitan area (2006 Census)
(Ottawa-Gatineau, Kingston, Peterborough, Oshawa, Toronto)**

	2006				
	Ottawa-Gatineau (Ont.-Que.)	Kingston (Ont.)	Peterborough (Ont.)	Oshawa (Ont.)	Toronto (Ont.)
	number				
Total - Place of birth	202,730	18,505	10,800	53,920	2,320,165
United States	8,925	1,525	980	2,030	41,285
Central and South America	10,960	700	285	3,410	154,710
Caribbean and Bermuda	12,045	370	220	6,165	173,130
Europe	68,470	11,285	7,540	31,570	693,015
United Kingdom	19,600	4,645	3,790	13,865	125,975
Other Northern and Western Europe	15,415	2,830	2,090	5,725	67,630
Eastern Europe	16,155	1,290	960	5,375	195,140
Southern Europe	17,300	2,520	700	6,605	304,265
Africa	22,630	715	220	1,785	117,245
Asia and the Middle East	78,660	3,755	1,445	8,580	1,132,215
West Central Asia and the Middle East	27,555	495	150	1,945	147,340
Eastern Asia	20,845	1,500	555	2,225	356,495
Southeast Asia	15,225	780	300	2,000	215,870

Southern Asia	15,025	980	430	2,410	412,505
Oceania and other	1,040	155	110	380	8,570

(17)

Proportion of foreign-born population, by province and territory (1991 to 2001 Censuses)

	1991	1996	2001
	%		
Canada	16.1	17.4	18.4
Newfoundland and Labrador	1.5	1.6	1.6
Prince Edward Island	3.2	3.3	3.1
Nova Scotia	4.4	4.7	4.6
New Brunswick	3.3	3.3	3.1
Quebec	8.7	9.4	9.9
Ontario	23.7	25.6	26.8
Manitoba	12.8	12.4	12.1
Saskatchewan	5.9	5.4	5.0
Alberta	15.1	15.2	14.9
British Columbia	22.3	24.5	26.1
Yukon	10.7	10.4	10.6
Northwest Territories	4.9	4.8	6.4
Nunavut	1.7

(18)