

AWHL Byline

Autumn 2006



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A Message from the Helpline

This month, the Helpline joined our community partners in the participation of the "STEP IT UP" Campaign at Queen's Park to demand our governments to step up and tackle the issue of violence against women in Ontario.

What does it mean to "STEP IT UP"?

For us, it means that it is long overdue that all of us step up and end violence against women.

For us, it means that it is time for all levels of government to do more than just paying lip service and commit the necessary resources in the fight to end violence against women.

Highlights of the ten steps outlined in the "STEP IT UP" campaign calls for recognition and action:

- RECOGNITION that violence against women is an equality and power issue;
- RECOGNITION that racism, oppression, lack of accessibility, and poverty continue to be barriers to women's safety and full participation in society;

- ACTION on preventing violent men from having the opportunities to commit violent crimes against their family members and holding them fully accountable for their crimes ;

- ACTION in the establishment of secured funding for women's organizations; and

- ACTION on establishing a direct communication channel between the governments and the experts on violence against women – women who are the survivors of violence and those who work with them and advocate on their behalf.

The "STEP IT UP" campaign is necessary because, today, women in Canada are still carrying the heavy burden of inequality, oppression and discrimination. This campaign is more relevant and timely than ever because we now have a Federal Government that taking backward steps in the progress that has been made in women's equality and safety.

As an example, the Federal Govern-

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"You must be the change you want to see in the world."

Mahatma Gandhi

Indian ascetic & nationalist leader (1869 - 1948)

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ment has withdrawn from and/or clawed back its support of many federally funded programs and shared programs for Canadians living in poverty. Since women and children make up the majority of those living in poverty, the Federal Government is turning away from the most disadvantaged and vulnerable segment of our population.

What does all of this mean? It means that it was bad then and it is worse now.

In their April 5, 2000 press release the Canadian Centre for Policy Alternatives wrote:

- Poverty is still a women's issue - even though people no longer seem to be talking about it. Almost 19% of adult women in Canada are poor. That's the highest rate of women's poverty in two decades.
- In A Report Card on Women and Poverty, prepared for the Canadian Centre for Policy Alternatives, economist Monica Townson found that, since 1980, the percentage of women living in poverty has been climbing steadily. "Women remain among the poorest of the poor", says Townson. And recent government policies have contributed to the growing poverty of women, she notes.
- Among the findings of the study:
 - There has been virtually no improvement in poverty rates of women since the Royal Commission on the Status of Women in Canada issued its report some 30 years ago.
 - Fifty-six per cent of women heading single parent families have incomes below the poverty line.
 - Almost half of all women aged 65 or older have low incomes - exactly the same poverty rate as that reported by the Royal Commission for this group in 1967.
 - Most poor people live thousands of dollars below the poverty line. Sole-support mothers average \$9,000 below the low-income cut-off, while older women on their own are about \$3,000 below, on average."

Poverty, inequality and oppression are the reasons for the "STEP IT UP" campaign. This was most poignantly illustrated at Queen's Park by Women activists, advocates and survivors of violence standing in the bitter cold holding on to the cloth line of white T-Shirts which bore the names of women who have been murdered by their ex-partners or spouses for the last decade. Many of these women's murders were preventable if all three levels of government "STEP IT UP" and take action to end violence against women instead of making excuses or just paying lip service. How many more women and children have to die before we, individuals of this world-class country, come together to address this century old issue?

The answer to this rhetorical question is, given the prevailing political attitude, MANY MORE. Perhaps, it is the harshest truths for survivors, front-line workers, and women advocates when we speak about violence against women and demand actions from the governments to implement policies and legislations that would promote equality and end violence against women in all forms, we are being called by politicians as a "Special Interest Group". Is asking the government to respect and to recognize women's rights to live in safety and equality now considered as a "Special Interest"? We don't think so.

We have been mourning for the death of our grand mothers, mothers, sisters, daughters, grand daughter, friends, co-workers, and neighbours for too many decades. It is time that we demand ACTIONS, COMMITMENT AND THE POLITICAL WILL OF ALL LEVELS OF GOVERNMENT TO RESPECT AND PROTECT WOMEN'S HUMAN RIGHTS.

If you would like to find more information about the "STEP IT UP" CAMPAIGN, please visit their website at www.stepitupontario.ca

In Solidarity,

Huong Pham
Executive Director
Assaulted Women's Helpline



Community Partner's Spotlight



10 Steps to End Violence Against Women

- | | |
|--|--|
| 1. Understand that violence against women is an equality rights issue. | 1. Comprendre que la violence faite aux femmes est une question de droits à l'égalité. |
| 2. Recognize that male power is upheld by rape and sexual harassment. | 2. Reconnaître que le viol et le harcèlement sexuel contribuent à maintenir le pouvoir masculin. |
| 3. Stop racism/oppression; make Ontario accessible. | 3. Mettre fin au racisme et à l'oppression: faire de l'Ontario un endroit accessible. |
| 4. End poverty NOW! | 4. Mettre fin à la pauvreté SANS PLUS TARDER! |
| 5. Create and maintain housing, non-profit childcare, training-NOW! | 5. Créer et maintenir du logement, des services de garderie à but non lucratif, de la formation - SANS PLUS TARDER! |
| 6. Provide fair access to justice for women. | 6. Rendre équitable pour les femmes l'accès à la justice. |
| 7. Hold violent men accountable for their actions. | 7. Faire en sorte que les hommes violents soient tenus responsables des gestes qu'ils posent. |
| 8. Stop criminalizing and psychiatrizing women. | 8. Mettre fin à la criminalisation et à la psychiatisation des femmes. |
| 9. Demand secure funding for women's organizations | 9. Exiger un financement suffisant et permanent pour les organismes de femmes. |
| 10. Listen to survivors and women's advocates—they are the experts! | 10. Être à l'écoute des survivantes de violence et des militantes du domaine: elles sont les expertes en la matière! |

10 pas vers l'élimination de la violence faite aux femmes

Printed with the support of



OFL/FTO
Ontario Federation of Labour

GTA Contact
Eileen Morrow - 416-977-6619

Join the campaign at www.stepitupontario.ca

November 25th is International Day for the Elimination of Violence against Women

Background Information

Third Committee Action

On 19 October 1999, at the 17th meeting of the Third Committee during the 54th session of the General Assembly, the representative of the Dominican Republic on behalf of itself and 74 Member States introduced a draft resolution (document A/C.3/54/L.14) calling for the designation of 25 November as the International Day for the Elimination of Violence Against Women.

The matter was taken up again at the 30th meeting of the Third Committee on 3 November 1999, when the Committee had before it a revised draft resolution entitled "International Day for the Elimination of Violence against Women" (document A/C.3/54/L.14/Rev.1), by which the Assembly would decide to designate 25 November as that International Day. The draft was sponsored by 79 States.

By the text on the International Day, the General Assembly would invite worldwide organization of activities on that day to raise public awareness of the problem of violence against women. The draft expressed alarm that endemic violence against women was impeding women's opportunities to achieve legal, social, political and economic equality in society. The Assembly would reiterate that the term "violence against women" would refer to acts capable of causing physical, sexual or psychological harm, whether in public or private life.

The Third Committee approved the draft resolution without a vote, in which the date of 25 November would be designated the International Day for the Elimination of Violence against Women.

General Assembly Action

On 17 December 1999, the General Assembly at its 83rd plenary meeting of the fifty-fourth session, on the basis of the Report of the Third Committee (A/54/598 and Corr. 1 and 2), adopted Resolution 54/134 on the International Day for the Elimination of Violence against Women.

Resolution 54/134. International Day for the Elimination of Violence against Women

The General Assembly,

Recalling the Declaration on the Elimination of Violence Against Women, adopted by the General Assembly in its resolution 48/104 of 20 December 1993, and its resolution 52/86 of 12 December 1997, entitled "Crime prevention and criminal justice measures to eliminate violence against women",

Recalling also the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights,² the Convention on the Elimination of All Forms of Discrimination against Women and the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment,

Taking note of the Inter-American Convention on the Prevention, Punishment and Eradication of Violence Against Women adopted by the General Assembly of the Organization of American States at its twenty-fourth regular session, held in Belém, Brazil, from 6 to 10 June 1994, and general recommendation 19 on violence against women adopted by the Committee on the Elimination of Discrimination against Women at its eleventh session,

Concerned that violence against women is an obstacle to the achievement of equality, development and peace, as recognized in the Nairobi Forward-looking Strategies for the Advancement of Women and the Platform for Action of the Fourth World Conference on Women, which recommended a set of integral measures to prevent and eliminate violence against women, and to the full implementation of the Convention on the Elimination of All Forms of Discrimination against Women,

Concerned also that some groups of women, such as women belonging to minority groups, indigenous women, refugee women, migrant women, women living in rural or remote communities, destitute women, women in institutions or in detention, the girl child, women with disabilities, elderly women and women in situations of armed conflict, are especially vulnerable to violence,

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Recognizing that violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of their full advancement, and that violence against women is one of the crucial social mechanisms by which women are forced into subordinate positions, compared with men,

Recognizing also that the human rights of women and of the girl child are an inalienable, integral and indivisible part of universal human rights, and recognizing further the need to promote and protect all human rights of women and girls,

Alarmed that women do not fully enjoy their human rights and fundamental freedoms, and concerned about the long-standing failure to protect and promote those rights and freedoms in relation to violence against women,

Recognizing with satisfaction the cooperation provided by the relevant agencies, bodies, funds and organs of the United Nations system to different countries in the fight to eradicate violence against women, in fulfilment of their respective mandates,

Recognizing the efforts made by civil society and non-governmental organizations that have contributed to creating a worldwide social conscience of the negative impact, both on social and on economic life, of violence against women,

Reiterating that, according to article 1 of the Declaration on the Elimination of Violence against Women, the term "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life,

1. *Decides* to designate 25 November as the International Day for the Elimination of Violence against Women;
2. *Invites*, as appropriate, Governments, the relevant agencies, bodies, funds and programmes of the United Nations system, and other international organizations and non-governmental organizations, to organize on that day activities designed to raise public awareness of the problem of violence against women.



AWHL Statistics for the fiscal year ended March 31, 2006

49,400 calls

42% of all callers to the Helpline had children.

AWHL statistics are a reflection of the issues that have been raised by women who call our crisis line.

Type of Abuse experienced by our callers

- 41% of all callers identified experiencing emotional or psychological abuse
- 20% of all callers identified experiencing physical abuse
- 15% of all callers identified experiencing threats from an abuser
- 7% of all callers identified experiencing sexual abuse
- 7% of all callers identified experiencing some form of harassing behaviour
- 5% of all callers identified experiencing economic abuse

- 5% of all callers identified experiencing childhood sexual abuse or incest

The following statistics will not add up to 100% as many callers faced multiple barriers.

Additional Barriers to getting help

- 42% of all callers identified poverty or homelessness as an additional barrier
- 38% of all callers identified cultural or linguistic issues as an additional barrier
- 21% of all callers identified disability as an additional barrier
- 18% of all callers identified racism as an additional barrier
- 11% of all callers identified heterosexism or homophobia as an additional barrier

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AWHL Statistics

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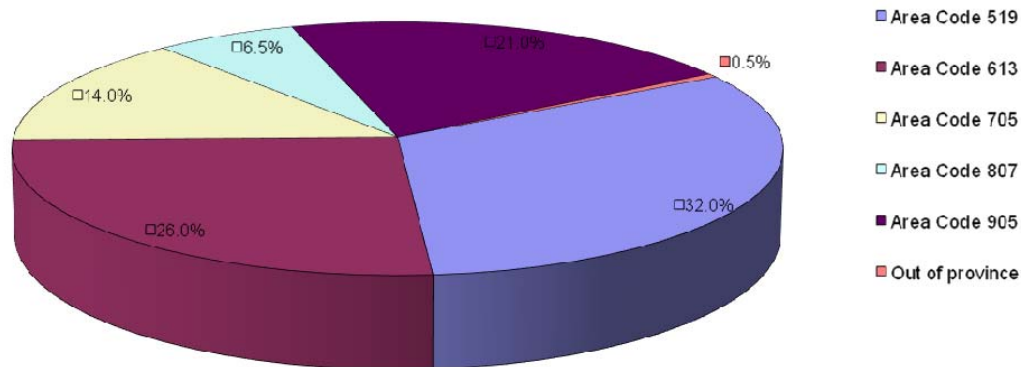
Other problems and issues identified

- 11% of all callers identified custody and access issues as another problem they were dealing with
- 38% of all callers identified economic issues as another problem they were dealing with
- 21% of all callers identified housing issues as another problem they were dealing with
- 23% of all callers identified inadequate affordable counseling as another problem they were dealing with
- 45% of all callers identified isolation as something they were facing

Other forms of abuse identified by callers include but are not limited to the following:

- Elder abuse
- Child abuse
- Immigration related
- Property damage
- Ritualized abuse
- Stalking
- Workplace harassment

Breakdown of % of Calls by Area Code



A Bell study still shows 50,000 missed calls at our peak times. Women got a busy signal when they called the line.

The top 15 languages utilizing the language line are:

Farsi	23%
Spanish	15%
Russian	10%
Mandarin	10%
Cantonese	9%
Vietnamese	4%
Tamil	4%
Polish	4%
Urdu	4%
Portuguese	3%
Arabic	3%
Italian	2%
Hindi	2%
Bengali	1%
Turkish	1%
Other languages	5%

Stats Facts

In **2005-2006**, we received:

- 24,820** calls from Toronto and GTA—Local Call
- 24,580** calls from outside Toronto—Long Distance Toll Free Call
- 5,434** calls required the usage of the TTY
- 10,283** calls required the usage of the Language Lines

Other Languages: Korean, Burmese, Amharic, Somali, Serbo-Croatian, Hungarian, Gujarati, Ukrainian, Ojibwa, Cree.

Community Partner's Spotlight

The Impact of Colonization on First Nations Women across Turtle Island

- by Percy Lezard, *Okanogan First Nations*

There are specific reasons that have a history in Canada and why social service professionals have challenges when working with First Nations people. There is a history of structural and initial oppressive legislation against the many First nations, Métis and Inuit nations/communities. We are women, as mothers, sisters, daughters and someone's lover/partner/girlfriend are more than our assigned stereotypes or labels constructed for us by greater society.

Imagine with the creation of this G8 and 1st world nation, Canada in its early inception of how they the British and the French wanted the "new world," and all it had to offer, a linear nation of people who came over the "pond," for a better life. Upon arrival met many nations of people who were holistic, inclusive, shared their resources, oral cultures and celebrated by actively creating diversity in how they valued; their children, women, elders, challenged members (both physically and mentally), and their 2 spirited members (Queer community members). Since many nations were on major waterways or where much of the natural resources were and having these colonizing cultures come into contact all of which by the way were not inclusive, did not celebrate their children or women (they were seen as property), their seniors, their differently-abled or their homosexual/lesbians, they placed economic value on many things and did not share easily their resources and they also brought the word of god with them.

Now let's go to the year of 1850 and the birth of the Indian Act which in turn was concocted to dictate and label of what it meant to be "Indian," and also keep in mind that it was developed by 3rd parties who weren't "Indian," which begins the dynamic that Indians needed to be monitored by the federal government (parentification begins). This Act monitored the coupling of Indian women with non-Indian men; and if a woman did marry a non-Indian then she and her children were no longer deemed registered or entitled which was sexist and homophobic in that title and rights were only passed on their fathers and hetero-

sexual unions. It wasn't until 1985 that women who married outside their ethnic gene pool were now being recognized as Indian with the amendment of Bill C-31.

Now after the development of Acts, to govern how we are identified now brings us to where we are geographically located and what is known as the Relocation era – of placing First Nation communities off the main waterways and where geographical locations that were rich and wealthy with resources, the birth of Indian Reservations. Keep in mind that many nations of people were often nomadic, and to allocate plots of land most of the time land that was not harvestable, close to waterways or resources was detrimental to the people's harmony with self, family, community and nation and lessened their connection to the Earth (the mother of us all). So you now have people now tied to one geographical location but also according

There is a history of structural and initial oppressive legislation against the many First nations, Métis and Inuit nations/communities.

the United Nations in contemporary times has deemed the living conditions on Indian Reserves as comparable to 3rd world Countries. So you have a people now who feel that their ways are superior and dominate as they have the written word, a series of icons, symbols marked upon pieces of wood. So now comes the time where negotiations

need to happen with leaders of the colonizers but yet they are taken aback at the oppositions chief's sit at the tables but look over their shoulders to the women (the clan mothers or the grandmothers), who advise them of the course of action to be taken. This of course is an insult and many actions were taken to de-emasculate their counterparts as this was seen as inferior again.

So comes the era of the colonizer's with their words now formulated laws where they legislated in 1884 (keep in mind that this land of red and white did not become a Country until 1867), what we now call the Boarding school era – of the Indian residential schools. Please keep in mind that the last Indian Resi

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The Impact of Colonization on First Nations Women across Turtle Island.

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dential School was closed in 1996, and they were all over Canada, most of the schools were on the prairies and in Ontario. One would assume that these schools would erected to provide sound education this is not true; stories of community members who are victims and survivors of these schools indicated they were subject to the 4 R's, (reading, writing, arithmetic and **RELIGION**), then they would often chuckle that it was the last "R," that was the primary mode of learning. Now imagine if you can; being 4-16 years of age and being taken from your home and forced (often), to travel more than 500 miles to your new school (as our children had the capacity to travel distances and had in our blood memory where our people/territory was). Once there we weren't allowed to speak in our language (which wasn't English), we were then separated by gender and age (which disrupts one's ability to connect with siblings, genders or ages), forced to cut their hair, and now pray in Latin 3 times a day. Little did people know until years later that many of the young were abused; emotionally, physically, sexually, spiritually and verbally. For many being able to survive this treatment was miraculous because the children weren't provided with any ability to read or write, more prepared to be the new reserve army of labors for the now dominant discourse; capitalism as grunt workers.

First Nations people pre-contact represented 100% of Turtle Islands (aka the North American Continent) population of approximately 200 million people. Since the colonizers came upon contact 95% of the First Nations people were wiped out as a result of having a different immune system; so now there are only 150,000 – 2 million people after small pox, measles, TB, influenza waves hit the many shores of these communities. Little do people know that we as First Nations people had been enslaved, the last documented indigenous slave was a 13 year old girl named Daisy, and she was sold for \$500 to an "elderly" gentleman in the Northern Territories in 1905.

Not only were we defined, relocated, taken and put through an education system by 3rd parties they who felt that since our communities were so inferior felt we needed to be governed again by the amount of children our women had. Now is the era of the Sterilization Act of the 1920's, simultaneously during a time when the Women's Christian Temperance Union was advocating for women's' rights and access to voting, Aboriginal women's rights to bear children decisions

were being made for us. Also with the protests and advocating for women to have the right to vote in 1929 in Canada, it wasn't 40 years later (1969) that Aboriginal women were afforded that same right as their sisters.

Now that many communities have been subject to 3rd parties making decisions, coming up with strategies of how nations of Indigenous people should be conducting themselves it is the 1960's that brings us the introduction of Child Welfare of Aboriginal children. In what we call one of the most intrusive actions of parentification, by taking thousands of our young and placing them outside in non-Indian families. Again, once placed in these homes they were treated as inferior, not having access to their language, cultural practice and traditions and abused.

I also would like to comment on how as First Nation/Métis/Inuit people's as a direct result of colonization, oppression and parentification it impacted our mental health and intergenerationally as we are labeled with many diagnosis i.e. PTSD, Depression, DID, Anti-social etc. As we have a wide variety of coping mechanisms and now we walk around with the DSM IV's definition of concurrent disorders as we have substance abuse issues and living with mental health issues. Also how we represent 3% of the Canadian population of 27 million but how we are highly over represented in the criminal justice system as we are 60% of the provincial and federal jails! It doesn't speak to how provincial or municipal police forces treat our people, by picking us up randomly and taking us for the "long cold walk." Which is us being driven in the back of cruisers miles outside of cities, towns or villages in subzero weather and leaving us with no shoes or jackets after they have beaten and/or raped us and left to get back to homes on our own and often dying of exposure as a result.

Psychology has indicated around behavior that it takes a minimum of 30 days to learn a new behavior, now keep in mind since first contact in 1492 until the year 2006 we have an approximate count of 514 years of compounded intergenerational new behaviors learnt. In closing what I have to offer as a person who has been victim and have survived many of these intentional strategies (all of which were and continue to be racist, sexist, homophobic and promote genocide). I

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am a person who has worked in social services for 18 years and want to share with you social service providers as feedback that when working with Aboriginal clients take a moment to consider the language in which you chose and the referrals you make for us or how you will network with other agencies that work with our community. Also that we are peoples who are more than our coping mechanisms of alcoholism, drug abuse, sex trade, but we through the adversity *do* have strong communities, that are about inclusion, celebration and holistic world views.

In conclusion, that even though it wasn't you specifically that carried out the above previous stated strategies, but you represent a system that has historically parentified many generations of First Nations people. This was done by facilitating the removal of our children into Indian Residential Schools or into Child Welfare System. Now that you have a tidbit of the historical context in which we as Nations were subject

to (Native History 101), hopefully it will impact your future practices. It is my hope and the shared hope of many people across Turtle Island that the social services system will take a moment to be critical of where you socially locate yourself as a practitioner, transform this new information and integrate it into your practices to have a more comprehensive picture of the many justifiable reasons why there is resistance to the medical, social services, and educational and criminal justice systems by First Nations people.



Resources

Aboriginal Domestic Violence in Canada

http://www.ahf.ca/assets/pdf/english/domestic_violence.pdf

First Nations Women, Governance & the Indian Act A Collection of Policy Research Reports

http://www.naho.ca/english/pdf/re_other_orgs_women_governance.pdf

Historic Trauma and Aboriginal Healing

http://www.ahf.ca/assets/pdf/english/historic_trauma.pdf

The Indian Act Past And Present

http://www.ainc-inac.gc.ca/qc/csi/ind_e.html

Measuring the Well-Being of Aboriginal People: An Application of the United Nations' Human Development Index to Registered Indians in Canada, 1981–2001

http://www.ainc-inac.gc.ca/pr/ra/mwb/index_e.html

Native Women's Association of Canada Reports:

<http://www.nwac-hq.org/reports.php>

The Royal Commission on Aboriginal People

http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html

Traditional Medicine in Contemporary Context

http://www.naho.ca/english/pdf/research_tradition.pdf

Anderson, K. (2000). Recognition of being: Reconstruction of Native Womanhood. Sumach Press

Chrisjohn, R, Young, S. & Maraun, M. (2006). Circle Game, The: Shadows and Substance in the Indian Residential School Experience in Canada Revised Edition. Penticton: Theytus Books

Knockwood, I. (1992). Out of the Depths: The Experiences of Mi'kmaq Children at the Indian Residential School at Shubenacadie, Nova Scotia. Chelsea Green Pub Co

Lawrence, B. (2004). Real Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood. University of Nebraska Press

Neu, D. & Therrien, R. (2004). By the Numbers: Accounting for the Cultural Genocide of Canada's Indigenous Peoples. Zed Books

Smith, A. (2005). Conquest: Sexual Violence and American Indian Genocide. South End Publisher

One Step at a Time ... Making a Difference at the 2006 Scotiabank Toronto Waterfront Marathon!

The 146 enthusiastic runners and walkers on Team Assaulted Women's Helpline are celebrating a banner year with our success at the 2006 Scotiabank Toronto Waterfront Marathon.

We raised funds and awareness, and made hundreds of new friends for AWHL. This event saw over 40 charities enter teams to walk, run or wheelchair the 5k, half-marathon or full-marathon. Our amazing team exceeded our fundraising goal and raised over \$32,000 for our service.

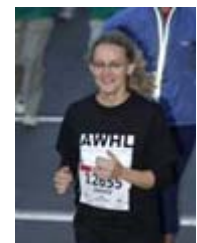
We wish to extend a big THANK YOU to all our team members and supporters for their enthusiasm, generosity and kindness. We are proud of the work each of you have done to contribute to the event and the strong competition we gave to charities several times larger than ours. Way to go team!

We are sincerely grateful to Scotiabank and Canada Running Series for this incredible opportunity to be an official charity in the 2006 event!

Congratulations to AWHL Volunteer, Pippa Haberhauer, for winning the title of "top pledge raiser" on our team! Our top 5 pledge raisers on our team were rounded out by the incredible: Michelle Devan, Scott Lapstra, Robert Walker and Max Cohen.

We wish to thank and recognize our generous in-kind donors who provided the fantastic prizes for our pledge raising contest:

- Lord Elgin
- Christine's Fitness and Personal Training
- Paramount Canada's Wonderland
- Downward Dog Yoga
- Bally Total Fitness
- Gimme A Squeeze Juice Bar
- Camp Connections
- Sporting Life
- Fujifilm Canada
- Claus Feser Haute Coiffure
- Winners
- Keg Steakhouse & Bar
- Famous People Players



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Recipe Corner

Barbecued Beef (Korean Bul Kogi)

From: The Korean Cookbook, by Judy Hyun

Serving Size : 4

Categories : Beef, Main dish

Ingredients

2	pounds	sirloin steak
3		scallions
4	cloves	garlic
5	tablespoons	soy sauce
2	tablespoons	sesame oil
1/4	cup	sugar
2	tablespoons	sherry
1/4	cup	beef stock (optional)
1/8	teaspoon	black pepper

Preparation Method:

- 1 Slice the steak very thin on the bias. Score each piece with an X.
- 2 Chop the scallions and crush the garlic. Combine these ingredients with the remaining seasonings in a bowl. Add the meat to the marinade and mix well until all sides of the steak are coated.
- 3 The meat may be grilled immediately.

The best results are obtained if the steak is marinated for 2 hours. The marinade will keep overnight.

Variation: Use rib steak or flank steak.

Bul Kogi is so popular that many Koreans consider it the national meat dish. Serve with rice and kimchi.

One Step at a Time ...

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We also offer a very special recognition for the 30 members of the Royal LePage team and friends from 39 Wynford who raised more than \$7,700 of our funds for the event. Thank you to everyone who participated in the event and in the fundraising activities at your office.

Finally, a very important thank you goes out to our wonderful team of volunteers that made the event possible.

Every dollar and every step made a difference in the lives of women and their children living with abuse. Congratulations on a job well done!

Next year our team will be bigger and better and we hope you'll be a part of it! For more information contact Sandra at (416) 364-4144 x236 or sdiaz@awhl.org.



ASSAULTED WOMEN'S HELPLINE

Crisis Line

GTA : (416) 863-0511
(416) 863-7868 TTY

Toll Free : 1-866-863-0511
(Ontario) 1-866-863-7868 TTY

#SAFE : #7233
on your Bell Mobility phone

Pour des services en français,
appeler la ligne de soutien pour femmes
victimes de violence au
1-877-*femaide* (336-2433)
ATS 1-866-860-7082

Administration

Tel : (416) 364-4144
1-888-364-1210 toll free

Fax : (416) 364-0563

Address : P.O. Box 369, Station B
Toronto, Ontario M5T 2W2

Mission Statement

The Assaulted Women's Helpline offers a 24-hour telephone crisis line to all women who have experienced abuse.

We provide counseling, emotional support, information and referrals.

We recognize abuse as one example of women's social, political and economic inequality in the world.

The Helpline is dedicated to working towards equality for all women.

The Assaulted Women's Helpline is a non-profit agency funded by the Ministry of Community, Family and Social Services, and City of Toronto.

AWHL is a charitable organization and gratefully accepts donations.

Charitable # 127624443 RR0001

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Sharon Simpson

Message from the AWHL staff team

We are a multi-disciplinary team of women committed to providing exceptional, respectful and appropriate service to women who have and are experiencing violence or the effects of violence, crisis and abuse. We are a diverse, dedicated group, striving to be part of the solution to eradicate all forms of violence against women, first and foremost through the provision of the crisis line service. The Helpline staff team is also committed to working in a coordinated way with community partners and sister agencies towards bridging gaps in service and identifying emerging issues or trends relevant to the women we work with.

Responding, acting, forging change!
Staff Team, Assaulted Women's Helpline

www.awhl.org