



ACHRH
Australasian Centre for
Human Rights & Health

Empowering Communities
through Knowledge
and Research.



'United We Stand' Workshops

UNITED WE STAND

EVALUATION REPORT (2017)

Introduction

United We Stand Workshops (2018), 'United We Stand' builds on the previous work by the AustralAsian Centre (ACHRH).

The project was funded under the Community Partnerships Primary Prevention grants of the Victorian Government (2017).

Rationale - Given the emphasis on family unity by Australian South Asian community, this primary prevention project employs community discourse on family unity and harmony around money matters- management, and expectations of dowry money. The aim is to enhance gender equality and reduce power imbalance via economic empowerment. The project is a collaborative partnership with seven South Asian community organizations. The project logic plan is guided by 'Our Watch's' Primary prevention program (2015, 2016).

Method- Video clips were taken from the ACHRH 's previous Community Participatory Theatre Project NATAK VIHAR (2016) that define various forms of patriarchal arrangements, economical abuse and dowry abuse were mined. The aim was to reach the communities in a form that is easily digestible and designed for active learning , and trigger interactive

discussion around the drivers and issues causing family violence related to money matters in migrant collectivist communities, and ways forward.

N= 2 Groups held on 1/10/2017 and 8/10/2017.

72 participants took part. 56 provided feedback.

Data Analysis -Quantitative- SPSS Analysis

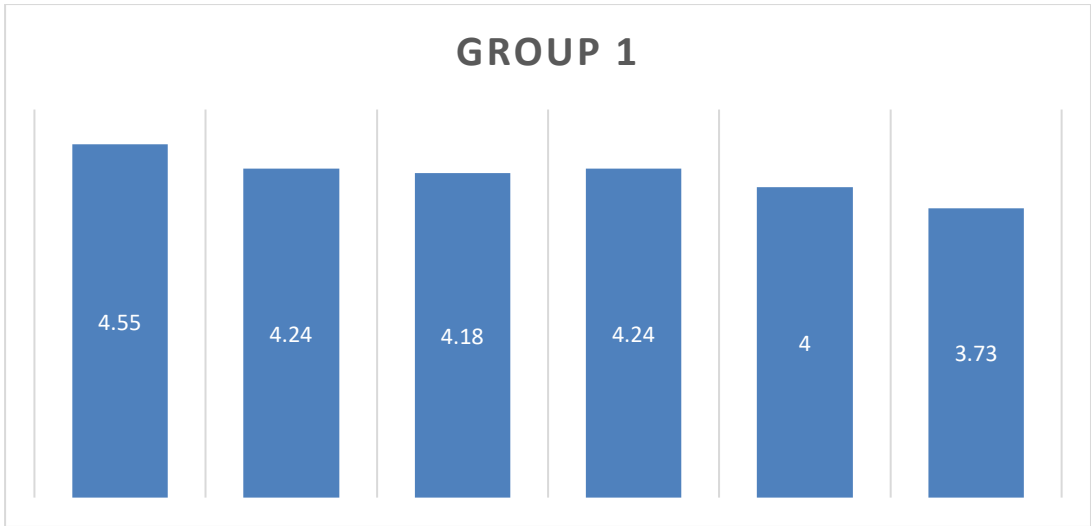
The data significant trend is that Participants found the workshops very useful as this helped them to improve their knowledge in terms of understanding about family violence. Also significantly increased understanding on prevention of family violence.

All 56 Participants enjoyed the workshop very much

Also, Participants requested more topics to be covered in the workshops with different aspects.

Group 1: 1/10/2017 ,

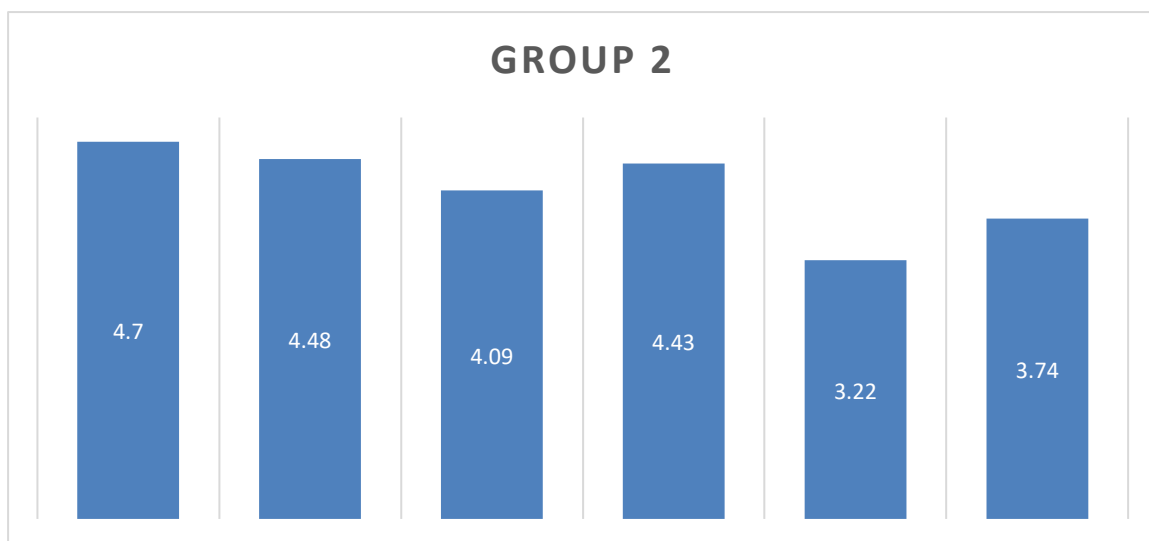
	Descriptive Statistics						
	N Statistic	Minimum Statistic	Maximum Statistic	Sum Statistic	Mean Statistic	Std. Error	Std. Deviation Statistic
Did you enjoy the workshop or find it helpful?	33	2	5	150	4.55	.138	.794
How useful, in your opinion, was the workshop overall and any specific aspect you wish to comment on	33	1	5	140	4.24	.190	1.091
Does the workshop improve your knowledge regarding the nature of primary prevention of family violence?	33	1	5	138	4.18	.171	.983
Does the performance give you a better understanding of what we can do to prevent family violence?	33	2	5	140	4.24	.151	.867
Are there other issues/ topics not discussed during the workshop you think should be included?	33	2	5	132	4.00	.179	1.031
Would you recommend this performance for all of the community?	33	2	4	123	3.73	.090	.517
Valid N (listwise)	33						



Photos taken at the United We Stand workshops

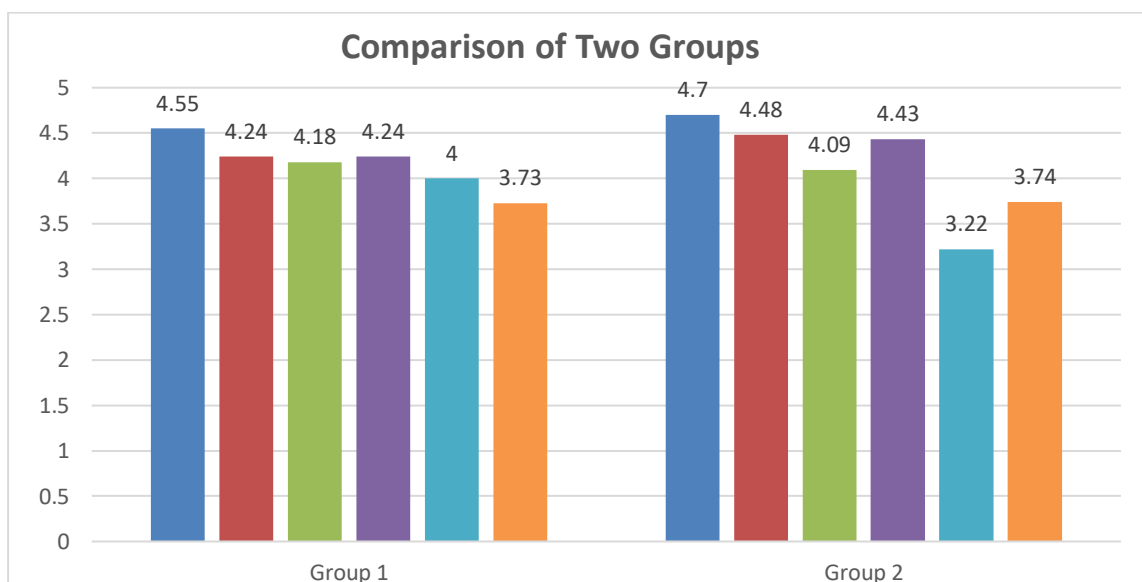
Group 2: 8/10/2017

	Descriptive Statistics						
	N Statistic	Minimum Statistic	Maximum Statistic	Sum Statistic	Mean Statistic	Std. Error	Std. Deviation Statistic
Participants	23	34	56	1035	45.00	1.414	6.782
Did you enjoy the workshop or find it helpful?	23	4	5	108	4.70	.098	.470
How useful, in your opinion, was the workshop overall and any specific aspect you wish to comment on	23	3	5	103	4.48	.124	.593
Does the workshop improve your knowledge regarding the nature of primary prevention of family violence?	23	2	5	94	4.09	.188	.900
Does the performance give you a better understanding of what we can do to prevent family violence?	23	3	5	102	4.43	.138	.662
Are there other issues/ topics not discussed during the workshop you think should be included?	23	2	5	74	3.22	.198	.951
Would you recommend this performance for all of the community?	23	2	4	86	3.74	.113	.541
Valid N (listwise)	23						



Compare two groups of the workshop

Descriptive Statistics							
	N Statistic	Minimum Statistic	Maximum Statistic	Sum Statistic	Mean Statistic	Std. Error	Std. Deviation Statistic
Did you enjoy the workshop or find it helpful?	56	2	5	258	4.61	.091	.679
How useful, in your opinion, was the workshop overall and any specific aspect you wish to comment on?	56	1	5	243	4.34	.123	.920
Does the workshop improve your knowledge regarding the nature of primary prevention of family violence?	56	1	5	232	4.14	.126	.943
Does the performance give you a better understanding of what we can do to prevent family violence?	56	2	5	242	4.32	.105	.789
Are there other issues/ topics not discussed during the workshop you think should be included?	56	2	5	206	3.68	.142	1.064
Would you recommend this performance for all of the community?	56	2	4	209	3.73	.070	.522
Valid N (listwise)	56						



THEMATIC ANALYSIS

Perceptions of the first video reflect a number of unspoken or implicit *tensions*. These tensions operate across different levels: individual identity, gender roles, economic, interpersonal and cultural. These factors are interwoven throughout discussions from each video, and often recursively

so. This meant that the discussion often returned to salient themes from a prior scene, allows participants the time to revisit issues, ideas and tensions, discursively pulling these threads to portray the complex issues at hand.

To begin, most participants reflected how the scene portrayed a seemingly happy family, with the 'father' adopting a more hands-on role with the primary care giving (cooking, preparing breakfast.

So according to what I can see, it's just like the father is the decision maker, and he is making decision about the pancakes, making decisions about the tour for the holiday and because this apparently looks like a happy family but this is what they take as their own norms that this is the way it's going to work. Yes, so mum is not the decision maker, it's all about the father.

Workshop 2

Overtly seems like they are happy and everything is going well, the guy is happy with his wife getting a job and they are sharing their responsibilities equally but there are certain things where the man is trying to have control on whether his wife is interacting with and he is controlling the money aspect where the money is coming from and how they are deciding to spend the money.

Workshop 1

Upon further discussion, participants deconstructed the scene by exploring the intentionality behind some of the roles and linked actions of each family member. For instance, the father is very quickly seen to be seeking control over the family. This is reflected in seemingly innocuous behaviour while deciding breakfast, or further still regarding the decision to have a family holiday.

I think it is very disempowering, unless it's carefully planned out and like taken in account of all the three members. I don't about that par.....t, if it's reflective of what they generally do. I think it is quite disempowering.

There is no consultation, I mean he had planned for a holiday for the past 5 years and let's say if he planned and he was going let's say if either one of them was not available what would be the situation, would he force them to do it? See, and so and there your question valid question of their role, they don't have a role. I think that's important thing to notice. So, he's making decisions, he might be the most loving husband, by cooking and you know giving them timely breakfast, but I think what is missing is the consultation with the family.

Workshop 2

The roles of each family member appear geared around a normative measure of 'success', and how this becomes a reference point for how other family members interact and seek assurance about the family's general well-being:

Can I make an observation about the money...You see that, I believe it was the daughter that actually asked can we afford this dad. So that's the whole breeding that looking to the father to say can we afford this, rather than, you know, looking to the mother, or as them as a unit making those decisions together about the financials, so that's kinda breeding to the next generation as well. If she is going to be looking up at the picture

Workshop 2

Cultural factors are also identified, both in terms of cultural expectations that are generational, and for example where the tensions between ethnic behavioural and gender norms are laid bare:

One thing also look he said there is a dialogue which says 'na gori nal...ye to kam karna parega', translating it, that I have married a white woman, and that's expected of me to do work at home. I think this is also a very big issue. Because I find that why you know here there actually say if you marry which means ethnicities or between different cultures possibly because the culture is viewed as more, so probably. Otherwise if I had married a girl from same culture I might be sitting back and relaxing. And I think its a way of a, that was also quiet undermining. I thought that was really struggles.

Workshop 1

Many participants found this disquieting, and in some ways disturbing, of a possible unhappy family behind the façade. At the core of this exploration is the role of power – namely, how one individual seeks, and controls power over others based on gender, culture, and social norms. Power is explored in terms of the desire for patriarchal control over the 'strategic' decisions made on behalf of all family members.

Discussions on this were equivocal however: some participants took the scene largely at face value, describing the interplay as rather more transparent and democratic in terms of decision-making and family choices:

I would like to say it's an ideal family which may not exist in real world

But the thing is, is the woman really unhappy here? She is being little bit dominated but she looks really happy. Looks like a really happy family. Maybe, how she should take it it's up to her. So it's all related. If she is happy being in that environment then this patriarchy thing come in to place that she has been, subconsciously she has accepted that and she is happy with that.

Workshop 2

When exploring how these different tensions originate and become manifest, the role of unconscious bias is raised. This drills down into

explanations of how younger generations of married people perpetuate deeply embedded cultural and social norms, including gender norms, while being unaware that they enact this in their daily lives:

That's been happening for many years. And it's tradition, basically in my house that was done and I was growing with my brother like that sort of thing. Sometimes it happens subconsciously. It's not that intentionally, I wouldn't say but subconsciously or whatever is headed over is certain time limits, even now. Even they moved from the cultures 25 years ago, 20 years ago, still I can see that happen and that happened to me and I am a practice. And where the child has come to me and said look, I had to come early in the morning, I had to make sure all the breakfast is made for the family and because I am a girl. It is expected of me but my brother is not expected. He has never been told you do this or you cannot do this. Even now.

Workshop 1

Here, the role of tradition and trans-generational reinforcement of cultural and social norms appear to be significant in explaining the male privileged behaviour in the performance. Later, discussions turned to the discursive interplay between spouses that further entrenches the behaviours. In other words, the relationship between spouses becomes the next iteration of reinforcing male privilege, gender roles and social and cultural norms that go largely unquestioned:

Sometimes it's a learned behavior and that's exactly what the daughter is learning that the man is making the rules in the house. Even though she is doing very well in school she will become a professional or some sort that's exactly thing that she follows what mom was doing. This is the pattern which is going and the son is learning the same thing, even he is not professional or whatever he is doing, he is going to be dominating. So this is the pattern which is going to continue, which is a learned behavior.

Workshop 1

Although they are supposing sharing but it's under her care. And the old saying that you know man are here to protect, so used this against it and he was jealous of controlling or he didn't want her to go out with male colleagues. But he said i am here to protect you. So it's all under that guy. I am going to protect you . I am the he man, I am the superman around and I am here to look after you. I think that is very controlling.

I think his concern of protection is basis of violence. That's how the violence comes because they want to protect it , they own the person, is ownership. So it's totally controlling and patriarchal. So i think that his expression would be a starting journey for violence.

Both from Workshop 1

There is a perceived interaction between entrenched gender roles (i.e. patriarchy) and the challenge to male self-esteem when the threat of changes to traditions, cultural norms and gender roles surfaces. This arises in the scene where the woman attends a job interview and begin to assert economic independence and contribute financially to the family:

I actually think it just shows the way he is probably the society told him that this is the male job, you know? Earning money is a male job. You're supposed to be looking after and that's what he's wanting to say that look I can look after you, I really don't need your money. And that is what is causing the bias in his mind and possibly I think it's a society and the family and the ethos it in which he has been brought up. Maybe he is having issues with how to deal with it also, because they keep on showing that he's happy and then he's not so happy. Like there is a kind of you know (disconnect someone said)

Workshop 1

This led to a discussion, followed up through each subsequent video, of the use of economic power to assert control in relationships. For example, the seemingly unequal balance of earning power in a relationship can be used as leverage to control the behaviour of others. This is reflected on the male spouse's attitude to his partner's job interview, and flippant attitude towards her earning potential. Little regard is given to her self-esteem through his remarks:

once you have two people who are earning there is going to be a power imbalance. The women who has all this while not had a voice and has been happy to not have a voice because she have not been in earning contributing member will want to have a voice. And what happens there if she wants to have a voice? How does the family react? How does the husband react? Is this the husband will accept from his wife or he will not accept that from his wife. It is difficult to judge from this but that something that they will discover. But that's something the migration population or migrant families have to deal with.

I personally feel that her husband is very loving and caring as well and he wants the best for his wife as well and whatever makes her happy is making him happy as well. However at the back of his mind he knows that he is the breadwinner. He's the earning member; he is the dominant person you know. So he knows he has to control them. And I think he has imbibe this from his family and from what he's seen and his family is that he is the main breadwinner. Whenever the girl earns that's good. That's very good if she is bringing money. That's probably not needed because I am the main person in the family.

Workshop 1

Participants often refer to multiple influences, and in one instance debate the role of the media, particularly the Indian film industry (Bollywood), in exacerbating the problem felt at home:

Isn't that the greatest example of stereotype in our Bollywood movies. We all pay lots of money to go and see those movies. I've never really seen the actual movie where the hero ... does all sorts of things.

Whenever I notice in the Bollywood film of before, whenever they show violence against women whether, especially when it's rape, they don't show as it being ugly and that influences the psychic of the society. Ye. I find it's quite disturbing.

Workshop 2

This reveals a further layer of influence on the issues portrayed in the performances. Being able to intervene at the broadest levels of society is increasingly challenging, and here participants note how a powerful influence on people's lives, the film industry, can shape attitudes and reinforce behaviours with no accountability thereon. Throughout the discussions, participants raise some possible solutions in direct response to the overarching themes of male privilege and gender inequality. For example, take the following interchange between the workshop facilitator and participants in Workshop 1:

F1- how do we influence that individual in creating that behaviour pattern?

F- It's the mutual respect. That's the first basic point, learn to respect. Trust will come out of respect.

F1- Where do we learn that how do we learn that?

E- Family

F- it's again growing up. In the first scenario all right we have dissected everything and I agreed with the things. What if there was a mutual, ok the submissive partner, dominant partner everything is right. Mutual respect, it is the basic of mutual respect is taught. You should teach home gender equality.

F1- who should teach whom? Where should it come from?

F- It's a learned behavior. It's the parent.

M- community, society play the role.

E- it starts with family.

F- we hear lot of things from home.

F1- it starts from the family. Mother, father and grandparents

So, the overarching sentiment is that complex problems that become manifest in gender inequality and male privilege, and often expressed in domestic abuse and violence, require interventions across different spheres of influence. Participants further expounded on this, as follows:

Accepting your partner or the other person as equal person. So you know whatever the responsibilities or control that comes when you think that the other person is below or in some way unequal if there is a role equality there will be mutual respect towards the other person and that person would not have any issue in terms of control.

Workshop 1

I think the mutual respect is respecting each other. First thing is not based on the income like who's the earning member of the family. irrespective of the age whether you are a lot or a young girl or child or adult. And irrespective of the educational status or care...So when we forget about these things and then we respect at the level of human being to each other. That's mutual respect.

Workshop 1

It's not about giving up power, I think it's about sharing and being open to the conversation, like giving respect to your wife, or woman in your family

and it's not about giving up the power, it's about just being open to the healthy discussion whatever it is, it comes in the family from me.

Workshop 2

Related to the final performance, involving the actions of two families during the preparations for an arranged marriage, many similar issues arose concerning the imposition of traditions despite generational shifts in attitudes. In particular, the tensions between parents, in-laws and spouses are laid bare for analysis:

Parents are still expecting their children to get married like whatever they before 20 years. So this is not the practical scenario. We are hanging. We changed our outfits, we changed our everything, we didn't change our mind-set. This is the big issue over here.

Some participants felt that the most immediate point of intervention is through parents, both as perpetrators of dowry and respected family members with authority (both patriarchs and matriarchs). Several excerpts reinforce this point, below:

...is a dowry right or wrong? I think we of all instances not maybe personal in things where perhaps the family has married women for the dowry or the women. And you end up having things like violence or have been the murderer of the women, and I think if you hear even just one case on that that's enough to say dowry and should not be an acceptable. I think your parents have a role to support their kids even financially or not. You can do it outside of dowry. I think that's what we have to think as well. Well if I have to go and buy a house and I need some money, my parents may provide a loan but they need not be provided a dowry.

Workshop 1

It is useless until we all change our mind-set. Dowry is never going to change, never going to end this way. Because if as a daughter's father I am ready to give dowry, the people who are seeking will never say it. It is in their nature at the receiving end you will never say no to anything. Even that thing is not useful to you, to your house you will never say no. But you can say nothing at the giving end.

Workshop 1

the generation needs to realize it affects the relationship among them.

Parents can ask and parents can get. What the need to realize it's a relationship between two individual that matters. If you take dowry or expect dowry among these two young generations, people will be spending their life.

If the girl has a voice she would say, hey! My mom and dad gave you this, don't you say a word. Level it. If the boy has a voice and imbalance situation he can say I need more! So understand. Either way tipping balance. This is dangerous, this is harmful, not good for those two people whom we are trying to connect and say live a happily married after life hands on!

Workshop 1

I think first we have to accept male privilege exist. Then we have to work on breaking it down so going forward. Parents have to teach their sons to say no to dowry, to say no to male privilege, to say no to gender inequality. So there was a comment before saying now with more panel discussions like these and girls be more be more aware of or being made aware of it things might get better. It's not just the girls. The power lies with the men at the moment. So. Parents of sons need to work on their sons to say hey you are not better than other women. Treat each other respectfully as human beings and forgive this gender gender business. It doesn't come into play when you're in a relationship.

Comments from Participants -Qualitative feedback

Participant 1. *The workshop was great yesterday. My mother and her friend didn't really know what to expect but they both thoroughly enjoyed it and found it to be informative. I just wanted to pass that feedback on.*

Participant 2.

I enjoyed how everyone commented on dowry and made a point to distinguish between gifts and dowry. I think sometimes gifts can be termed as refined version of dowry. One of the woman I met outside while we were having dinner commented how much they had to spend on their daughter's wedding because of the societal pressure making me feel that sometimes the responses in such forums can be socially desirable.

The views were just my personal. The workshop overall was great. I hope you have a great one tomorrow too.