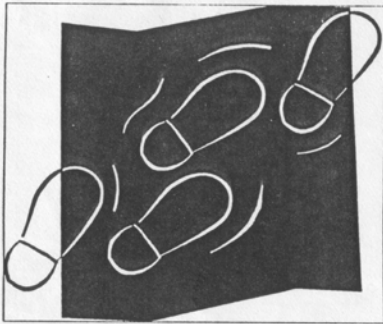


SUPPORT THE WALK AGAINST MALE VIOLENCE!



The Walk Against Male Violence is a project initiated by males to confront sexism and violence against women. We begin our work by naming the violence that puts women into shelters for battered women — male violence.

The Walk was initiated in 1991, in part as a direct response to the murder of 14 women at the University of Montreal in 1989, with the roots of the project extending back to a longer history of anti-violence political activism in the tradition of Gandhi and the Suffrage and Civil Rights struggles. The feminist movement has challenged us as men to see the links between anti-violence and anti-sexist activism and the need to confront and change our own sexist attitudes and behaviour. The female response to male violence — made clear by the response of women after massacres in Montreal and Jonesboro, for example, and evidenced by the work of feminist leaders to establish and maintain women's shelters and crisis centres in all the communities in which we work — is characterized by its widespread non-violence.

Everyone is welcome on the walks; however, the need for men in particular to publicly protest male violence against women and children becomes daily more acute. Each year in Canada dozens of women are murdered by their intimate male partners, while the leading cause of injury to women in the country is violence at the hands of the men in their lives.

The Walk recognizes that *all* men have to begin taking responsibility as individuals and in relationships with other men to end our violence against women and children. Male violence encompasses a wide range of actions, personal and institutional, which oppress women and children in order to maintain a world of adult male gender privilege and power.

Such violence includes physical, emotional and verbal assault as well as economic and cultural violence which is institutionally maintained to deny women full human rights.

The increasing awareness of such violence is due to the daily, ongoing, courageous and largely unrecognized work of women. As men, we have been and continue to be, for the most part, criminally silent about our violence. The Walk calls upon men individually and collectively at all levels to break this silence and complicity. This project, we believe, is one important and visible means by which this complicity can be ended.

Our use of the term 'male violence' does not mean that we see men

as biologically violent. Biological arguments for social behaviour serve existing power relations since they place the justification for violence and oppression in forces beyond our control and outside of the realm of personal responsibility.

Only the changing of deeply rooted social, institutional, and personal power will bring about the end of male violence, which, we must emphasize, *all men benefit from and/or practice*. This does not mean that men cannot belong to groups which suffer from oppression, but they do so as members of a particular race, class etc. *As men* we experience privilege not oppression.

Violence is a tool of privilege. It is always at its service whether the privilege is based on gender, class, or race. The oppressed group, to put it plainly, 'must be kept in its place.' Conse-

An estimated 4 million women and girls are bought and sold worldwide each year, either into marriage, prostitution or slavery.

U.N. World Population Report — 2000

WALK LOCALLY WALK GLOBALLY

A number of our walks are conducted as international solidarity events with 1/3 of the net proceeds shared equally between the Nazoo Anna Girls School for Afghan refugees and the Revolutionary Association of Women of Afghanistan.

- Nazoo Anna, established in 1980, teaches some 700 girls from kindergarten to the end of high school. Most of the girls attending the school are refugees from the former Taliban government of Afghanistan which outlawed female equality in all its forms.

- RAWA, since 1977, has struggled for women's equality, establishing clandestine schools for girls and medical clinics for women in Afghanistan and in the refugee camps in Pakistan. The international solidarity walks are an attempt to highlight and confront the oppression of women and girls locally and globally.

quently, all the forms of violence — personal and/or institutional — available to the privileged group will be employed to that end. If the inequality were natural, no violence would be necessary.

For these reasons we walk at a time of serious and sustained backlash against feminism and the women's movement, making it even more imperative that we be on the road.

In each community, we work closely with local women's groups, schools, unions, churches and other community organizations which share in the vision of women's equality, self-determination and non-violence. We neither seek out nor accept government or corporate funding or donations and rely upon the good will of our supporters and our own incomes to keep the project on the road. Local walks are conducted as walkathons with 70% of net proceeds donated to local women's shelters and crisis centres, while the remainder is put to organizing expenses incurred by the Walk. In the case of international walks, net proceeds are shared equally between 1) Nazoo Anna Girls School for Afghan refugees and RAWA (see above), 2) local women's anti-violence service(s) and 3) the Walk Against Male Violence. Net proceeds are determined by the deduction of specific walk day expenses from gross proceeds raised on a particular walk day: the costs of busing, sound systems, hall rental, refreshments and paid duty police where applicable. Where such expenses are donated locally, there is no deduction from gross proceeds.

- Some 96,359 women and their dependent children sought refuge from abuse at shelters in 1999-2000.

— Statistics Canada, 2001

- In Canada, 29% of women in an intimate relationship have been assaulted by their male partner. — U.N. Population Report, 2000