Bibliographies on Muslim Women and Domestic Violence:

The following bibliography is a result of a graduate students' work as a research assistant. Dr. Nancy Nason-Clark asked the student to conduct thorough research on the available empirical peer-reviewed publications on the topic of Muslim women and domestic violence. More specifically, Dr. Nason-Clark was interested in investigating the experiences of Muslim women living in Canada with shelters for victims of domestic violence. The purpose of the following list is meant to be a broad introduction to key resources related to the topic of Muslim women and domestic violence with a focus on the Canadian context.

The goal of the materials compiled in this bibliography came as a result of attempting to recognize the relationship between Muslim women, their experiences of domestic violence, and their desire to seek external resources to help cope with their situation. The hope of gathering this literature was to increase our understanding of the relationship between religion and perceptions of domestic violence for women of the Muslim faith. We quickly realized the difficulty in finding Canadian based articles of empirical studies conducted within the Canadian context. More specifically, the gap seemed to be largest when investigating the issue of Muslim women's experiences with battered women shelters in Canada. There should be mention that the bibliography is limited to articles in an attempt to make the information concise, yet easily accessible. If individuals are looking for greater depth and detail, then a book search should be conducted in addition to the articles listed; particularly the work of Lori Beaman (2007; 2006).

There are many areas relating to domestic violence and Muslim women that could be explored. As a result, the research of the literature was done in phases. In the beginning, the task of the researcher was to find material consisting of empirical studies for Muslim women's experiences with domestic violence and abuse shelters in Canada. To provide a broader spectrum of the situation, the bibliography developed into multiple areas surrounding the experience of domestic violence for Muslim women including articles from other countries, other religious groups that may serve for comparison, and other resources besides shelters that could be offered to Muslim women in violent situations.

The first bibliography consists of articles focused on the study of domestic violence, intimate partner violence, and resources available within the Canadian context. The second section relates to articles that specifically addressed the topic of battered women shelters. After which, a section is dedicated to articles that are specifically focused on the experience and perceptions of Muslim women and instances of domestic violence – this list is not limited to Canadian articles. A short list of articles exploring the experiences of Jewish women's experiences relating to domestic violence is also included to be used for comparison with Muslim women's experiences. Finally, the last section of this bibliography is based on general articles that were collected in an attempt to help the researchers assess the severity of the gap that has been identified in the literature. These

articles range in scope and focus and are meant to be a contribution to the general overview of the topic of domestic violence and religion.

Canada Based:

How are Canadian and Muslim-Canadian women experiencing domestic violence? What sorts of strategies to address intimate partner violence are being adopted?

Social psychologists also hold some interest in the experiences of Muslim women living in Canada and facing instances of domestic violence. A good example of this interest is found in Ali and Toner's (2001) study that was designed to assess attitudes toward wife abuse within a Canadian context. Many groups have special religious and cultural circumstances for women of diverse religious background within the Canadian context; and Muslim women are no exception (Loza, 2010).

There is particular stress placed on individuals working in the social services agencies when trying to find a balance in the provision of culturally sensitive service throughout all policies and mandates (Graham et al., 2010 provides a Canadian example). This is particularly important to explore in relation to services and resources available for women experiencing domestic and intimate partner violence. Social workers are particularly exposed to the complexities of dealing with cultural sensitivity and designing care programs that provide proper care for Muslim women (Graham et al., 2008; Hall, 2011).

Canadian public policy is another area where particular care must be paid to cultural and religious diversity within the nation (Paterson, 2011; Paterson, 2009). We need to rethink traditional policies and procedures at all levels to increase multicultural understanding and focus (Haque, 2010).

References:

Ali, A., & Toner, B. B. (2001). Self-Esteem as a Predictor of Attitudes Toward Wife Abuse Among Muslim Women and Men in Canada. The Journal of Social Psychology, 141, 1, 23-30.

Barrett, B.J., & St. Pierrem M. (2011). Variations in Women's Help Seeking in Response to Intimate Partner Violence: Findings from a Canadian Population-Based Study. Violence Against Women. 17, 1, 47-70.

Desai, S., & Haffajee, Z. (2011). Breaking the Silence: Reclaiming Qur'anic Interpretations as a Tool for Empowerment and Liberatory Praxis for Dealing with Domestic Violence in Canadian Muslim Communities. Canadian Woman Studies, 29, 127-134.

Graham, J. R., Bradshaw, C., & Trew, J. L. (2008). Social Worker's Understanding of the Immigrant Muslim Client's Perspective. Journal of Muslim Mental Health. 3, 2008, 125-144.

Graham, J. R., Bradshaw, C., & Trew, J. L. (2009). Addressing cultural barriers with Muslim clients: An agency perspective. Administration in Social Work, 33, 4, 387-406.

Haque, E. (2010). Homegrown, muslim and other: Tolerance, secularism and the limits of multiculturalism. Social Identities, 16, 1, 79-101.

Loza, W. (2011). The prevalence of the Middle-Eastern extreme ideologies among some Canadians. Journal of Interpersonal Violence, 26, 7, 1388-400.

Merali, N. (2009). Experiences of South Asian brides entering Canada after recent changes to family sponsorship policies. Violence against Women, 15, 3, 321-39.

Paterson, S. (2009). (Re)Constructing women's resistance to woman abuse: Resources, strategy choice and implications of and for public policy in Canada. Critical Social Policy, 29, 1.)

Riley, K. M., Muslim Resource Centre for Social Support and Integration., & University of Western Ontario. (2013). Violence in the lives of Muslim girls and women in Canada: Symposium discussion paper. London, Ont: Muslim Resource Centre for Social Support and Integration.

Whitzman, C. (2006). At the Intersection of Invisibilities: Canadian women, homelessness and health outside the `big city'. Gender, Place and Culture: a Journal of Feminist Geography, 13, 4, 383-399.

Zine, J. (2007). Safe havens or religious 'ghettos'? Narratives of Islamic schooling in Canada. Race Ethnicity and Education, 10, 1, 71-92.

Shelter Experiences:

How do Muslim women describe usage and experiences of domestic violence shelters? How do domestic violence shelters prepare to receive Muslim women?

Shelters need to have multicultural team building in order to have staff that has been given proper training to respect religious and cultural beliefs of Muslim women if they do in fact choose to seek shelter services. Blitz and Illidge (2006) provide an American account of racism in domestic violence shelters due to insufficient cultural sensitivity approaches and provides a useful framework to explore such situations within the Canadian context.

Adam, N. M., & Schewe, P. A. (2007). A Multilevel Framework Exploring Domestic Violence Against Immigrant Indian and Pakistani Women in the United States. Journal of Muslim Mental Health, 2, 1, 5-20.

Blitz, L. V., Illidge, L. C. (2006). Not so Black and White: Shades of gray and brown in antiracist multicultural team building in a domestic violence shelter. Journal of Emotional Abuse. Racism and Racial Identity. 6, 2/3, 113-134.

Buschel, B., & Madsen, L. (2006). Strengthening Connections Between Mothers and Children Art Therapy in a Domestic Violence Shelter. Journal of Aggression, Maltreatment & Trauma, 13, 1, 87-108.

Dekel, R., Peled, E. (2000). Staff Burnout in Israeli Battered Women's Shelters. Journal of Social Service Research. 26,3, 65-76.

Faizi, N. (2001). Domestic violence in The Muslim Community. Texas Journal of Women & the Law. 10, 2.

Finigan, M.K. (2010). Intimate Violence, Foreign Solutions: Domestic Violence Policy and Muslim-American Women. Duke University Forum for Law and Social Change. 2, 2010, 141-154.

Fowler, D. N., Faulkner, M., Learman, J., & Runnels, R. (2011). The influence of spirituality on service utilization and satisfaction for women residing in a domestic violence shelter. Violence against Women, 17, 10, 1244-59.

Gillum, T.L., Sullivan, G.C., & Bybee, D. I. (2006). The importance of Spirituality in the lives of domestic violence survivors. Violence Against Women. 2006, 12, 240-250.

Madsen, L. H., Blitz, L.V., McCorkle, D., Panzer, P.G. (2003). Sanctuary in a domestic violence shelter: A team approach to healing. Psychiatric Quarterly. 74, 2, 155-171.

Panchanadeswaran, S., McCloskey, L.A., (2007). Predicting the Timing of Women's Departure from Abusive Relationships. Journal of Interpersonal Violence. 22, 1, 50-65.

Panzer, P.G., Philip, M.B., & Hayward, R.A. (2000). Trends in domestic violence service and leadership: Implications for an integrated shelter model. Administration and Policy in Mental Health. 27, 5, 339-352.

Muslim Women articles:

There are specific relations between religion, state power and domestic violence occurring in societies dominated by the Muslim faith, and understanding these situations is vital to understanding the situation and beliefs for Muslim women suffering from domestic violence in the Canadian-Muslim context. Part of this understanding includes informing researchers about the situation in the Middle East, Africa, and Asia; Hajjar (2004) provides a concise understanding of some of these issues surrounding state-power, religion, and domestic violence in these contexts. Another area of concern for both the Canadian and global context is the service utilization (Abu-Ras, 2007) trends and the cultural construct of sexual violence for Muslim women (Ahmed et al., 2009). How these two factors contribute to roadblocks to resources for Muslim women is also important (see Alkhateeb et al., 2001).

A comparison between perceptions of domestic violence and religious affiliation as a coping mechanism of Christian and Muslim faiths is crucial to understanding the backdrop of the Canadian context (Fischer et al., 2010). Muslim religion is notable as a fast growing religious representation, Canadian survey data indicates that 3.2% of the population identifies as being of Muslim faith (Religions in Canada, Census 2011), an increase of 1% since the 2001 Census. Understanding the differences and similarities between perceptions and coping mechanisms of these two groups is crucial to providing adequate and efficient resources to aid women experiencing instances of domestic violence.

Abu-Ras, W. (2007). Cultural beliefs and service utilization by battered Arab immigrant women. Violence against Women, 13, 10, 1002-28.

Ahmed, B., Reavey, P., & Majumdar, A. (2009). Constructions of `Culture' in Accounts of South Asian Women Survivors of Sexual Violence. Feminism & Psychology, 19, 1, 7-28.

Al-Krenawi, A., & Graham, J. (2005). Marital Therapy for Arab Muslim Palestinian Couples in the Context of Reacculturation. The Family Journal, 13, 3, 300-310.

Alkhateeb, M. B., & Abugideiri, S. E. (2007). Change from within: Diverse perspectives on domestic violence in Muslim communities. Great Falls, Va.: Peaceful Families Project.

Alkhateeb, S., Ellis, S., & Fortune, M. (2003). Domestic Violence: The Responses of Christian and Muslim Communities. Journal of Religion & Abuse, 2, 3, 3-24.

Ammar, H. N. (2000): Simplistic Stereotyping and Complex Reality of Arab-American Immigrant Identity: Consequences and future strategies in policing wife battery, Islam and Christian–Muslim Relations, 11:1, 51-70.

Ammar, N. (2007). Wife Battery in Islam. Violence against Women, 13, 5, 516-526.

Fischer, P., Ai, A. L., Aydin, N., Frey, D., & Haslam, S. A. (2010). The Relationship Between Religious Identity and Preferred Coping Strategies: An Examination of the Relative Importance of Interpersonal and Intrapersonal Coping in Muslim and Christian Faiths. Review of General Psychology, 14, 4, 365-381.

Gharaibeh, M., & Oweis, A. (2009). Why do Jordanian women stay in an abusive relationship: implications for health and social well-being. Journal of Nursing Scholarship : an Official Publication of Sigma Theta Tau International Honor Society of Nursing / Sigma Theta Tau, 41, 4, 376-84.

Hajjar, L. (2004). Religion, State Power, and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis. Law and Social Inquiry, 29, 1-38.

Hajjar, L. (2008). Religion, State Power and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis. Human Rights : Critical Concepts in Political Science, 4, 163-200.

Haj-Yahia, M.M. (2002). Attitudes of Arab women toward different patterns of coping with wife abuse. Journal of Interpersonal Violence. 2002, 17, 721-745.

Hall, R. (2012). Islamic spirituality vis-à-vis Asia Pacific Muslim populations: A resource for Western social work practice. International Social Work, 55, 1, 109-124.

Ibrahim, N., & Abdalla, M. (2011). A Critical Examination of Qur'an 4:34 and Its Relevance to Intimate Partner Violence in Muslim Families. Journal of Muslim Mental Health, 5, 3, 327-349.

Khan, I.F.R. (2006). Muslim response to domestic violence. Journal of Religion and Abuse. 8, 1, 79-82.

King, A. (2009). Islam, Women and Violence. Feminist Theology, 17, 3, 292-328.

Kort, A. (2005). Dar al-Cyber Islam: Women, domestic violence, and the Islamic reformation on the World Wide Web. Journal of Muslim Minority Affairs, 25, 3, 363-383.

Levitt, H.M., Ware, K.N. (2006). Religious leaders' perspectives on marriage, divorce, and intimate partner violence. Psychology of Women Quarterly. 30, 2006, 212-222.

Meetoo, Veena, & Mirza, Heidi. (2007) There is nothing honourable about honour killings: gender, violence and the limits of multiculturalism. Women's Studies International Forum, 30 (3). pp. 187-200.

Moe, A. M. (2007). Silenced voices and structured survival: battered women's help

seeking. Violence against Women, 13, 7, 676-99.

Ribeiro, M., & Saleem, S. (2010). Providing Outreach Services to Muslim College Women. Journal of Muslim Mental Health, 5, 2, 233-244.

Riley, K. M., Muslim Resource Centre for Social Support and Integration., & University of Western Ontario. (2013). Violence in the lives of Muslim girls and women in Canada: Symposium discussion paper. London, Ont: Muslim Resource Centre for Social Support and Integration.

Shannahan, D. (2010). Some queer questions from a Muslim faith perspective. Sexualities, 13, 6, 671-684.

Yick, A.G. (2008). A Metasynthesis on the role of spirituality and religiosity among culturally diverse domestic violence survivors. Qualitative Health Research. 2008, 18, 1289-1306.

Yoshioka, M., & Choi, D. (2005). Culture and Interpersonal Violence Research. Journal of Interpersonal Violence, 20, 4, 513-519.

Zine, J. (2006). Between Orientalism and Fundamentalism: The Politics of Muslim Women's Feminist Engagement. Muslim World Journal of Human Rights, 3, 1.

Zine, J. (2007). Safe havens or religious 'ghettos'? Narratives of Islamic schooling in Canada. Race Ethnicity and Education, 10, 1, 71-92.

Jewish related articles:

How do experiences of domestic violence and seeking help for Muslim women compare to those of Jewish women?

There are similarities between cultural and religious experiences and expectations for women of both the Jewish and Muslim faiths. Most noticeable is the attitude of non-existence of domestic violence and intimate partner violence within both religious groups (see Altfeld, 2005 and Ali and Toner, 2001 for comparison). There is also some similar discussion of experiences within Jewish community and group interventions that bare some resemblance to arguments found in Muslim women's literature (Buchbinder and Winterstein, 2003). Articles investigating instances within the Jewish faith also discuss the tendency of women in their religion to adopt an attitude of forgiveness and in some situations even forgetting about the harm that has been caused (Band-Winterstein et al., 2010; Monheit, 2004).

Altfeld, S. (2005). Family violence in the Jewish community: Existing knowledge and emerging issues. Journal of Religion & Abuse. 7,3, 57-62.

Dehan, N., Levi, Z. (2009). Spiritual abuse: An additional dimension of abuse experienced by abused Haredi (Ultraorthodox) Jewish wives. Violence Against Women. 2009, 15, 1294-1310.

DeVoe, E.R., Borges, G., & Conroy, K. (2001). Domestic violence and the Jewish woman: An exploratory study. Journal of Religion and Abuse. 3, 1/2, 21-46.

Monheit, D. S. (2004). The Road to Forgiveness: A Journey of Faith. Second Place Sermon In the Second Binational Sermon Contest. Journal of Religion and Abuse. 6, 1, 15-21.

Pitner, R., Astor, R., Benbenishty, R., Haj-Yahia, M., & Zeira, A. (2011). Putting Context Into a Cultural Perspective: Examining Arab and Jewish Adolescents' Judgments and Reasoning About Spousal Retribution. Violence against Women, 17, 5, 584-602.

Ringel, S., & Bina, R. (2007). Understanding Causes of and Responses to Intimate Partner Violence in a Jewish Orthodox Community: Survivors' and Leaders' Perspectives. Research on Social Work Practice, 17, 2, 277-286.

General articles on topic of domestic violence:

How do diverse religions and religious organizations perceive domestic violence? What are some of the experiences being reported about the interconnectedness between religion and domestic violence from women who have lived through violent situations?

The final list is meant to provide a starting point for diverse stakeholders looking to inform themselves on the general topic of domestic violence. The topics covered in these resources range from perceptions of domestic violence and appropriate resources with spiritual guidance (Gillum et al., 2006; Beaman, 2012, Bent-Goodley et al., 2006; Copel, 2008) to the strategies adopted by older women and their experiences of domestic violence (Band-Winterstein et al., 2010; Buchbinder and Winterstein 2003), to the influence of domestic violence on health and wellness of women (Bent-Goodley, 2007; Rodriguez et al., 2009).

Furthermore, this list also provides key starting points for individuals wanting to inform themselves about the importance and diverse roles of religion and spirituality in relation to experiences of domestic violence (Beaman, 2012; Bent-Goodley and Fowler, 2007, 2006; Galen, 2012; Gillume et al., 2006). Understanding the cultural and behavioural expectations and attitudes towards domestic violence for different religious groups is important for all individuals interested in the study of issues related to domestic violence; the articles below were compiled as a result of researchers wanting to make general and key articles known for those looking to develop general knowledge on the topic.

Band-Winterstein, T., Eisikovits, Z., & Koren, C. (2010). Between remembering and forgetting: The experience of forgiveness among older abused women. Qualitative Social Work. 2011, 10, 451-466.

Beaman, L. G. (2012). Religion and Canadian society: Contexts, identities, and strategies. Toronto: CSPI.

Bent-Goodley, T. (2007). Health Disparities and Violence Against Women. Trauma, Violence, & Abuse, 8, 2, 90-104.

Bent-Goodley, T., & Fowler, D. (2006). Spiritual and Religious Abuse. Affilia, 21, 3, 282-295.

Berger, R. (2010). EBP: Practitioners in search of evidence. Journal of Social Work, 10, 2, 175-191.

Buchbinder, E., Winterstein, T. (2003). "Like a wounded bird": Older battered women's life experiences with intimate violence. Journal of Elder Abuse & Neglect. 15, 2, 23-45.

Burman, E., Chantler, K. (2005). Domestic violence and minoritisation: Legal and policy barriers facing minoritized women leaving violent relationships. International Journal of Law and Psychiatry, 29, 2005, 29-74.

Chabot, H.F., Tracy, L.T., Manning, C.A., & Poisson, C.A. (2009). Sex, attribution, and severity influence intervention decisions of informal helpers in domestic violence. Journal of Interpersonal Violence. 2009, 24, 1696-1713.

Copel, L. C. (2008). The lived experience of women in abusive relationships who sought spiritual guidance. Issues in Mental Health Nursing, 2008, 29, 115-130.

Galen, L. W. (2012). Does religious belief promote prosociality? A critical examination. Psychological Bulletin, 138, 5, 876-906.

Gillum, T.L., Sullivan, C.M., & Bybee, D.I. (2006). The importance of Spirituality in the lives of domestic violence survivors. Violence Against Women. 2006, 12, 240-250.

Goldblatt, H., & Ruchbinder, E. (2003). Special section: domestic violence and social work education - Challenging Gender Roles: The Impact on Female Social Work Students of Working With Abused Women. Journal of Social Work Education, 39, 2, 255.

Hyun Yun, S., & Vonk, M.E. (2011). Development and initial validation of the intimate violence responsibility scale (IVRS). Research on Social Work Practice. 2011, 21, 562-571.

Kane, K. E. (2006). The phenomenology of meditation for female survivors of intimate partner violence. Violence against Women, 12, 5, 501-18.

Knickmeyer, N., Levitt, H., & Horne, S. (2010). Putting on Sunday Best: The Silencing of Battered Women Within Christian Faith Communities. Feminism & Psychology, 20, 1, 94-113.

Nash, S. T., & Hesterberg, L. (2009). Biblical framings of and responses to spousal violence in the narratives of abused christian women. Violence against Women, 15, 3, 340-61.

Paterson, S. (2009). (Re)Constructing women's resistance to woman abuse: Resources, strategy choice and implications of and for public policy in Canada. Critical Social Policy, 29, 1.

Paterson, S. (2011). Rethinking the Dynamics of Abusive Relationships: The Implications of Violence and Resistance for Household Bargaining. Review of Radical Political Economics, 43, 2, 137-153.

Raghavan, C., Rajah, V., Gentile, K., Collado, L., & Kavanagh, A. (2009). Community Violence, Social Support Networks, Ethnic Group Differences, and Male Perpetration of Intimate Partner Violence. Journal of Interpersonal Violence, 24, 10, 1615-1632.

Rodríguez, M., Valentine, J., Son, J., & Muhammad, M. (2009). Intimate Partner Violence and Barriers To Mental Health Care for Ethnically Diverse Populations of Women. Trauma, Violence & Abuse: a Review Journal, 10, 4, 358-374.

Skiff, D., Horwitz, S. H., LaRussa-Trott, M., Pearson, J., & Santiago, L. (2008). Engaging the Clergy in Addressing the Impact of Partner Violence in their Faith Communities. Journal of Spirituality in Mental Health, 10, 2.

Sokoloff, N.J., Dupont, I. (2005). Domestic violence at the intersection of race, class, and gender: Challenges and contributions to understanding violence against marginalized women in diverse communities. Violence Against Women. 2005, 11, 38-64.

Stasiulis, D., & Ross, D. (2006). Security, Flexible Sovereignty, and the Perils of Multiple Citizenship. Citizenship Studies, 10, 3, 329-348.

Vandello, J.A., & Cohen, D. (2003). The honor and female fidelity: Implicit cultural scripts that perpetuate domestic violence. Journal of Personality and Social

Psychology. 84, 5, 997-1010.

Xu, X., Hudspeth, C.D., & Bartkowski. (2005). The timing of first marriage: Are there religious variations? Journal of Family Issues. 2005, 26, 584-618.

Ysseldyk, R., Matheson, K., & Anisman, H. (2010). Religiosity as identity: toward an understanding of religion from a social identity perspective. Personality and Social Psychology Review : an Official Journal of the Society for Personality and Social Psychology, Inc, 14, 1, 60-71.