

Religion and Domestic Violence

Information and Resources

OVERVIEW



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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OVERVIEW

The National Resource Center on Domestic Violence (NRC DV) has developed this collection of information packets to serve as an introduction to the complex and varied issues that religion and faith can present for victims and survivors of domestic violence and their advocates in both the faith and secular communities. These packets explore and support innovative strategies created by faith communities and secular domestic violence programs to develop a collaborative and holistic response to domestic violence that is responsive to and respectful of victims' and survivors' expressions of faith.

There are at least two important limitations to the current information available with respect to the discussion of domestic violence and faith. The first is that the materials primarily address issues that are specific to the Jewish, Muslim and Christian faiths. Therefore, the diversity of the religious landscape in the United States is not accurately reflected within the content of these packets. There exists a need to acknowledge and address the needs of individuals and communities whose spiritual or religious beliefs remain unmentioned throughout available literature relevant to domestic violence. These groups include, but are not limited to, people who identify strongly with indigenous spiritual traditions, Afro-Caribbean religions (Santeria, Palo Monte, Vodou, Macumba, Candomble and Rastafarianism as examples), Buddhism, Hinduism, Baha'i, Jainism, Neo-Pagan religions (Asatru, Druidism and Wicca as examples), Sikhism, Taoism, Zoroastrianism and new religious movements. Information that addresses the complexity of issues for victims and survivors whose religious and/or spiritual identities exist beyond the scope of the three Abrahamic religions will be included as it becomes available.

The second limitation of note is that available information focuses almost exclusively on heterosexual marital relationships, or those unions most likely to be consecrated by faith communities. An ongoing challenge is to further develop analyses, support and responses for victims and survivors of faith abused in other relationship contexts, including those who are separated or divorced, in dating or cohabiting relationships, or abused by same-sex or gender-variant partners.

Issues of religious faith, or the belief in a specific system of principles and practices that give reverence to a higher power, are often central to the experiences of many victims and survivors of domestic violence. Faith communities and secular domestic violence programs are becoming increasingly aware of the need to create an awareness of domestic violence within faith communities, as well as the need for cross-training and education about dynamics of domestic violence and the role that faith plays in individuals' lives. Yet there exist misconceptions between faith communities and secular advocates that have served as barriers to

collaboration between these two entities. Faith leaders may fear that secular advocates encourage women to divorce, for example, while secular advocates may fear that faith leaders and community members pressure women to stay in dangerous relationships, using religious beliefs to justify abuse and potentially blaming women for their own victimization (Miles, 2002). Some secular advocates hold the perception that faith leaders, as a part of a larger socio-cultural structure, may be reluctant to involve themselves or their

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communities in responding to domestic violence for various reasons, including denial of the existence or prevalence of domestic violence, a sense of fear and hopelessness, lack of appropriate training, the culture of patriarchy, and the possibility that some of these faith leaders are perpetrators themselves (Miles, 2002). Yet many faith communities are making public statements that denounce domestic violence and the use of religious teachings to justify it. Moving beyond the misconceptions to work together enables secular programs and faith communities to develop supportive networks that provide comprehensive responses to victims and survivors of faith.

Certain interpretations of particular religious tenets are often used by batterers to manipulate and control their partners. The use of these teachings to justify abusive behavior and the imbalance of power within a relationship can further contribute to the feelings of guilt and self-blame many victims experience as a result of the abuse. It is important to note that while women's use of violence toward male partners exists, a close examination of the issue reveals that it is historically, culturally, motivationally, and situationally distinct from male violence toward female partners (Das Dasgupta, 2001). Research shows that the overwhelming majority of domestic violence cases involve male violence against female partners. Although interpretations may be given to religious teachings and traditions that imply the absolute authority of a husband over his wife, many scholars argue that it is inappropriate to use these teachings in their full contexts to support misogynist behavior in marital relationships or sociocultural arenas. The most frequently referenced Judaic, Islamic and Christian tenets that focus on the nature of heterosexual marriage and the gender roles within that relationship have been included for discussion in this packet.

Communities of faith play a unique and vital role in the response to and elimination of domestic violence, as they carry the responsibility to protect and nurture the spiritual wellbeing of the community as a whole and its individual members. Victims and survivors of domestic violence may turn to faith leaders for spiritual guidance and support before or in lieu of secular domestic violence services, because of the unique dimension they can add to the sometimes-overwhelming experience of seeking help. Similarly, batterers may also turn to faith leaders, perhaps either as a means of legitimizing the abuse or to seek guidance and support in understanding and changing behaviors. Faith leaders may be asked, then, to provide spiritual guidance and counseling to both the victim and the perpetrator. This requires efforts by faith leaders to not only acknowledge domestic violence but also to continually educate

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themselves and the entire community and to join in creating responses to domestic violence that are safe and supportive for victims and survivors. Yet responses to domestic violence cannot exist without some form of accountability for the batterer. When faith communities make an effort to examine issues of batterer accountability, in addition to those of victim safety and empowerment, they are better able to create a response that meets the needs of individuals and their communities.

Secular programs that are sensitive to the values and beliefs held by victims and survivors of faith can help them identify options and resources that are relevant and specific to their situation. Partnerships and collaborations between secular programs and faith-based groups enable the development of more comprehensive and supportive responses to victims. Through the joint provision of education, resources and advocacy, communities are bridging the gaps between diverse faith-based and secular responses. This collaborative approach can provide a much more holistic approach to helping victims and survivors of faith that honors individual choice and identity, celebrates survival and helps victims identify and utilize personal strengths and resources.

Secular programs that are sensitive to the values and beliefs held by victims and survivors of faith can help them identify options and resources that are relevant and specific to their situation.

Funding, however, is often a barrier to programs and communities seeking to create comprehensive and supportive responses to domestic violence by expanding available resources or developing new programs. With the recent introduction of the federal faith-based initiatives, efforts have been made to increase faith-based and other community organizations' access to federal funding for the provision of social services. This packet will briefly examine the resources that have been developed as a result of these efforts.

Material within the packets is organized according to content. Following the *Overview*, the packet titled *Interpretations of Religious Doctrine* examines texts that reference the use of violence against women in marital relationships. Key points to consider in *Working With Victims* are discussed, as well as the importance of *Batterer Accountability*. A discussion of *Developing Collaborative Responses to Intimate Partner Violence* is followed with information relative to *Funding* for faith-based and secular programs. The collection of packets concludes with listings of resources—*Statistics, Bibliography, Website* and *Video* resource lists—as well as articles and referral information designed to promote increased knowledge on each sub-topic.

Additional information on religion/spirituality and domestic violence issues are available through the FaithTrust Institute (telephone: 206-634-1903, fax: 206-634-0115 and email: info@faithtrustinstitute.org) and the Black Church and Domestic Violence Institute (telephone: 770-909-0715, fax: 770-907-4069, and email: bcdvorg@aol.com).

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Miles, A. (2002). *Violence in Families: What Every Christian Needs to Know*. Minneapolis, MN: Augsburg Fortress Press.

ENCLOSURES

The enclosed materials (reprinted with permission) provide research findings, examples of promising projects and referral materials that offer basic information on religion and domestic violence:

Fortune, M.M. & Enger, C.G. (2005). *Violence Against Women and the Role of Religion*. Harrisburg, PA: National Online Resource Center on Violence Against Women (VAWnet), a project of the National Resource Center on Domestic Violence.

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KEY ISSUE

Interpretations of Religious Doctrine



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KEY ISSUE

Interpretations of Religious Doctrine

Throughout history, religious beliefs, traditions and teachings have been used both to justify and to denounce the use of violence against women. When religious teachings are used to justify domestic violence, they become a tool by which batterers assume and maintain power and control over their partners. The use of these teachings to justify abusive behavior and the imbalance of power within a relationship can also further contribute to the feelings of guilt and self-blame many victims experience as a result of the abuse. Some interpretations of religious texts and teachings imply that husbands have absolute authority over obedient and submissive wives. However, after a careful examination of these teachings in their full context, many religious scholars argue that it is inappropriate to use them to support misogynist behavior within a relationship or to generalize these beliefs to the treatment of women within the larger community.

Some interpretations of religious texts and teachings imply that husbands have absolute authority over obedient and submissive wives. However, after a careful examination of these teachings in their full context, many religious scholars argue that it is inappropriate to use them to support misogynist behavior within a relationship or to generalize these beliefs to the treatment of women within the larger community.

JUDAISM

Marriage in the Jewish tradition is viewed as an expression of the holiness of a man and a woman and as necessary for fulfillment, and is based on mutual love and respect (Fortune, 1991). Despite this fact, the core value of *Shalom Bayit*, or peace in the home (Fortune, 1991), has been interpreted to imply that the sole responsibility of maintaining peace and promoting love, nurturing and understanding in the family is that of the woman (Jewish Community Help and Abuse Information, n.d.). *Shalom Bayit* may be a reason why many Jewish women stay in abusive relationships, in that a victim of domestic violence may be reluctant to seek help because she may feel she failed at her role to maintain the peace in her home; she may be fearful of bringing *shanda*, or shame, on her family and the community (Jewish Women International, 1996). Many people falsely believe that domestic violence does not exist in Jewish homes, and this myth reinforces the silence that allows domestic violence to continue. By bringing attention to the abusive relationship, the victim has not only exposed her imperfect marriage, but she has also exposed the vulnerabilities of her community and may be ostracized or resented for doing so.

Many Jewish texts condemn violence against women and can be viewed as resources for Jewish women in abusive relationships. *Judaism and Domestic Violence* outlines several Talmudic and Rabbinic texts that condemn violence against women and set a standard for behavior. Jewish law states that if a man loves his wife as prescribed, his home will be a place of peace (United Synagogue of Conservative Judaism [USCJ], 1995). Rabbi Moshe Isserles commented specifically on what the Jewish attitude is toward a man who strikes his wife: any man who strikes his wife commits a sin and if he does this frequently, it is up to the courts to punish and excommunicate him (USCJ, 1995). Messages such as these not only condemn violence against women, they provide guidelines toward the development of *Shalom Bayit* in the family.

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ISLAM

For Muslim men and women, the Qur'an is the primary source of their faith and practice. In Islam, the focus of marriage is encapsulated in the following verse of the Qur'an: "...they are a sort of garment for you and you are a sort of garment for them..." (2:188). Qur'anic verse 4:34 is often used to justify physical abuse against a wife if she does not submit to her partner's authority. It states:

Men shall take full care of women with the bounties Allah has bestowed upon them, and what they may spend out of their possession; as Allah has eschewed each with certain qualities in relation to the other. And the righteous women are the truly devout ones, who guard the intimacy, which Allah has ordained to be guarded. As for those women whose ill-will you have reason to fear, admonish them [first]; then distance yourself in bed, and then tap them; but if they pay you heed, do not seek to harm them. Surely, Allah is indeed the Most High, the Greatest.

This verse may not only be interpreted by batterers to justify physical abuse against their wives, but also to support the belief that the role of men as maintainers and protectors of their wives implies unquestionable obedience to men. Many scholars, however, have interpreted this translation as charging men with the responsibility of financially and physically protecting and caring for their wives and families. Others have noted that the role of "protector" is synonymous with someone who has the responsibility of safeguarding the interests of another, and not the imposition of authority (Faizi, 2000).

If a wife is deliberately unfaithful (short of adultery) to her husband, instructions are given on how to attempt to resolve this situation. It is the husband's responsibility to first talk to her and then refuse to share her bed. If this fails to resolve the issue, then, only as a last resort before seeking a divorce, a husband may "tap" his wife in a symbolic effort to demonstrate his seriousness in the matter (Alkhateeb, n.d.). Many scholars of the Qur'an have debated over the appropriate translation of the word "tap" as the original Arabic word carries several different meanings (Khan, n.d.). In some texts, it is translated as "hit" or "strike"; however, many scholars believe that this is an incorrect translation of the original Arabic word, based on the Prophet's lifelong abhorrence of hitting women (Alkhateeb, n.d.). Additionally, by examining classical

commentaries by Muslim jurists, the “tap” is intended to be a symbolic gesture as with a toothbrush or a folded handkerchief so as not to cause pain (Khan, n.d.). If a woman fears that her husband will be abusive or is unfaithful she has the option of enlisting the support of the community by sitting down with her husband and respected members of the community to draw up a contract with her husband as an ultimatum and an attempt to resolve the issue before she seeks a divorce (Khan, n.d.). In essence, “the Qur’an does not discriminate between the two sexes in any way that undermines their full worth as equal human beings, nor does it give either of them; men or women, priority or superiority over the other in any manner whatsoever, neither does it endorse spouse abuse nor does it encourage spouse battering” (Khan, n.d.).

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CHRISTIANITY

Similar interpretations have been given to Biblical texts that also focus on gender roles within heterosexual marriages. Traditionally, Christian teaching about the roles of husbands and wives within a marriage rely heavily on Ephesians 5:21-33 (Fortune, 1991). Nine of the twelve verses discuss the responsibility of a husband to his wife. The remaining three verses, when taken in isolation, may be interpreted to imply that the husband has absolute authority over the family and this authority cannot be questioned, and that wives, in turn, must demonstrate absolute obedience and summarily submit to abuse from their husbands:

Wives submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, his body, of which he is the Savior. Now as the Church submits to Christ, so also the wives should submit to their husbands in everything.
(Ephesians 5:22-24 in Fortune, 1991)

It is important to note, however, that Ephesians 5:21 begins by saying: “Submit to one another out of reverence for Christ” (Miles, 2002). As was seen in the translation of the Qur’an, certain key words in the Bible also have ambiguous meanings in translation. Several Greek words are commonly understood to be related to the word “submission” in the Christian scriptures; essentially, however, Ephesians both implicitly and explicitly calls for husbands and wives to “behave responsibly towards one another, align themselves and to relate to one another in a meaningful and respectful way” (Miles, 2002).

Reverend Marie Fortune (1991) states that the first verse of Ephesians clearly indicates that all Christians are to be mutually subject, or accommodating, to each other, which implies sensitivity, flexibility, and responsiveness of the husband. She goes on to suggest that the husband-wife relationship described in Ephesians 5:23-24 is based on the relationship of Christ to the church. The teaching and ministry of Jesus was one of service to others and to the church, not one of dominance and authority over

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others. Therefore, a Christian husband who truly believes and understands the teachings of Jesus will not dominate or control his wife, but serve and care for her:

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or blemish or any other wrinkle, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife, loves himself. After all, no one ever hated his own body, but feeds and cares for it, just as Christ does the church – for we are members of his body.
(Ephesians 5:25-29)

DIVORCE

Many victims of domestic violence experience serious ethical or religious dilemmas about ending a marriage. Marriage, as discussed earlier, is sanctified in many religious and spiritual traditions throughout the world and is considered by many spiritual traditions to be a cornerstone to social and religious life. Victims of domestic

Marriage, as discussed earlier, is sanctified in many religious and spiritual traditions throughout the world and is considered by many spiritual traditions to be a cornerstone to social and religious life. Victims of domestic violence may experience many pressures to maintain this kind of relationship, even if it is not based on mutual love and respect.

violence may experience many pressures to maintain this kind of relationship, even if it is not based on mutual love and respect. For some women, it is implicit that separating from their partner also means separating from their religious community because of the emphasis placed on maintaining a committed relationship. Many women may also feel that ending the relationship is not an option based on their personal belief that they entered into the relationship as a life-long commitment to themselves and their partner. According to a recent study of Muslim American women's experiences with abuse, for example, study participants lived with abuse for many years and hoped through faith that things would eventually improve, as marriage is an integral part of their religious and social life (Hassouneh-Phillips, 2001).

Many batterers use divorce, or the legal dissolution of a heterosexual marriage, as a powerful tool to manipulate their partners. Muslim batterers, for example, may convince their partners that only the husband may ask for divorce and that a husband may obtain a divorce without any type of legal representation or documentation, contrary to Islamic law, but permitted in some countries.*

Many batterers use divorce, or the legal dissolution of a heterosexual marriage, as a powerful tool to manipulate their partners.

* Divorce in Islam is not as capricious as may be perceived and practiced. Khan (1980) explains, "the process of divorce is spread over a period, during which every effort must be made at smoothing out differences and at reconciliation. If differences become acute, the counsel and help of mediators, one from the wife's people and one from the husband's people, should be sought."

Yet, according to the Qur'an, a Muslim woman has the right to ask for a divorce if she fears cruelty or desertion on the part of her husband (Sultan, 2002). "...But if you fear they cannot observe the limits prescribed by Allah, then it shall be no sin for either of them in what she gives to get her freedom..." (Qur'an 2:230). Some Muslim women, however, may hesitate to divorce due to the heavy emphasis placed on the social importance of marriage in many Muslim communities and the fear that they will displease God or their families, even if the relationship is life threatening (Faizi, 2000). But both the Muslim and the Jewish faiths have always recognized divorce, although it is viewed as a last resort, when all other attempts to restore the relationship have failed and it is determined that the continuation of the relationship is considered to be detrimental to the wellbeing of either party.

Similarly, for Christian women, the promise of "til death do us part" is commonly interpreted to mean that marriage is permanent, even if abuse is present in the relationship (Fortune, 1991). According to Reverend Fortune, mutual respect is a necessary element of a life-long commitment between two people and violence in a life-long relationship transgresses the commitment and fractures the relationship. By seeking safety through a permanent separation from her partner, the victim is acknowledging that the commitment she and her partner made to each other no longer exists, but she is not the one breaking the commitment (Eilts, 1995); rather, it is the abusive behavior that violates the commitment.

CONCLUSION

A batterer may choose to manipulate his partner's religion and faith as a means to reinforce and maintain power and control over that partner. In fact, many religious communities have made public statements denouncing domestic violence and the use of religious teachings to justify it. The unique role that faith leaders and other community members hold in protecting and nurturing the spiritual well-being of their whole community carries the added responsibility to also protect and nurture the safety of individual members. This requires intensive efforts to not only acknowledge domestic violence within their communities but also ongoing education about the issues and the commitment to create appropriate responses that support victims and survivors. Information on developing faith-based responses to domestic violence will be discussed in further detail in the *Religion and Domestic Violence: Developing a Collaborative Response* packet.

In fact, many religious communities have made public statements denouncing domestic violence and the use of religious teachings to justify it.

Additional information on religion/spirituality and domestic violence issues are available through the FaithTrust Institute (telephone: 206-634-1903, fax: 206-634-0115 and email: info@faithtrustinstitute.org) and the Black Church and Domestic Violence Institute (telephone: 770-909-0715, fax: 770-907-4069, and email: bcdvorg@aol.com).

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ENCLOSURES

The enclosed materials (reprinted with permission) provide research findings, examples of promising projects and referral materials that offer basic information on religion and domestic violence:

Fortune, M.M. (1991). *A Commentary on Religious Issues in Family Violence*. Seattle, WA: FaithTrust Institute (formerly the Center for the Prevention of Sexual and Domestic Violence).
 – Enclosed only in print version of the “Religion and Domestic Violence: Interpretation of Religious Doctrine” (NRCDV, 2007) information packet.

Jewish Community Federation (n.d.). *Do Jewish Men Really Do That?* Retrieved June 2004 from http://sanfrancisco.ujcfedweb.org/content_display.html?articleID=4483.

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Khan, S. (n.d.). The verse of abuse or the abused verse. In *Dimensions of the Qur'an*. Los Angeles, CA: MVI Publications.

– Enclosed only in print and online (www.vawnet.org) versions of the “Religion and Domestic Violence: Interpretation of Religious Doctrine” (NRCDV, 2007) information packet.

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KEY ISSUE

Working With Victims

Religion and faith are part of deeply held belief systems for many people and can play a significant role in the experiences of victims and survivors of domestic violence. Battered women of faith may look to faith leaders as sources of spiritual nurturing and guidance and often seek their support before or in lieu of traditional domestic violence services. Religious scholars, however, have acknowledged that the institutional structure and lack of training in theological schools about how to address violence against women can contribute to the perception that communities of faith support batterers, blame victims and encourage them to return to dangerous situations (Fortune, 2003). Similarly, secular domestic violence advocates may feel ill-equipped to address the spiritual concerns of victims and survivors due to a lack of training. Both faith communities and secular advocates who are not prepared to respond to a battered woman of faith may inadvertently contribute to her feelings of abandonment, isolation, and guilt. Supportive faith communities can add a unique dimension to the sometimes overwhelming experience of seeking help, and secular domestic violence service programs that are sensitive to the values and beliefs held by battered women of faith can help them identify options and resources that are relevant and unique to their situation. Education and awareness can help faith leaders and secular advocates begin to create safe and supportive environments that honor individual choice, celebrate survival and help victims identify personal strengths and resources.

Supportive faith communities can add a unique dimension to the sometimes overwhelming experience of seeking help, and secular domestic violence service programs that are sensitive to the values and beliefs held by battered women of faith can help them identify options and resources that are relevant and unique to their situation.

Because the overwhelming majority of domestic violence victims are women abused by a male partner, this packet most commonly uses “she” or “battered woman” when referring to a victim of domestic violence, and “he” when referring to a “batterer.” While women’s use of violence towards male partners does exist, close examination of the issue reveals that it is historically, culturally, motivationally and situationally different from male violence towards female partners (Das Dasgupta, 2001), and research shows that the overwhelming majority of domestic violence cases involve male violence against female partners. In addition, since existing analyses of domestic violence and religious/faith communities focus on consecrated unions between men and women, the discussion of domestic violence is limited to male-female couples (see *Interpretations of Religious Doctrine* for more information). All victims of domestic violence, however, deserve protection, support and responsive advocacy, including victims in same sex relationships and male victims abused by female partners.

WOMAN-DEFINED ADVOCACY

Batterer control stifles a woman's right and ability to make personal choices and decisions. According to Jill Davies (1998), advocacy on behalf of victims and survivors of domestic violence must be built on the premise that she has this right and ability and starts from the woman's perspective, integrates the advocate's knowledge and resources into the woman's framework, and ultimately values her thoughts, feelings, opinions and dreams. Neither telling a battered woman that she must leave an abusive relationship nor telling her to go home to her partner acknowledges her power to make decisions for herself based on what she believes to be her best options. It is very possible that what an advocate perceives to be a battered woman's greatest risk is very different from what the battered woman knows and experiences. Life experiences and the experience of domestic violence are different, so what may benefit one woman may be detrimental to another. Battered women are the most familiar with and the most adept at responding to their individual situations, so the battered woman is the person most qualified to make decisions about her own situation. It is the advocate's role, whether religious or secular, to provide each battered woman with resources and options and then to respect and support the decisions she makes.

CONFIDENTIALITY

Maintaining confidentiality is an important element in keeping victims and survivors of domestic violence and their children safe, as many are reluctant to speak to anyone out of fear that their situation will be made public, the batterer may retaliate if the abuse is disclosed to anyone, or that the authorities (criminal justice, human services or immigration officials, for example) will be required to intervene. Confidentiality laws vary from state to state as do mandatory reporting laws regarding spousal or child abuse. It is important, therefore, for faith leaders and secular advocates to familiarize themselves with the laws in their state and to inform battered women of those mandates before any detailed information about the abuse is disclosed. Clarity as to one's role and obligations as an advocate or faith leader and the assurance, if possible, that her situation will not be discussed without her express permission may help a battered woman feel that she has found a safe place to talk about her experiences. This is particularly important if both the victim and the batterer have contact with the same person.

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SAFETY PLANNING

The experience of a victim of domestic violence is often much more complex than a decision to stay in or leave an abusive relationship. The ability to assess personal risks, strategize and make decisions that protect self and children incorporates the resources available at each point in time. Battered women's advocates refer to this as "safety planning," but for a battered woman it is a matter of survival. By the time a woman has approached a trusted member of her faith community or a secular domestic violence program for help, she

Battered women must constantly modify and re-evaluate these plans, often minute to minute, not only to adapt to their changing situations, but also to proactively protect themselves and their children based on their familiarity with their partner's behavior and what they recognize to be their greatest risk or concern.

has already developed a safety plan of her own. Battered women must constantly modify and re-evaluate these plans, often minute to minute, not only to adapt to their changing situations, but also to proactively protect themselves and their children based on their familiarity with

their partner's behavior and what they recognize to be their greatest risk or concern. Faith-based and secular advocates can help a woman build on the plans she has already devised for herself by helping her identify and analyze additional options.

ADDRESSING RELIGIOUS CONCERNS

Victims of domestic violence who have deep-rooted faith or religious beliefs may experience particular crises, such as acute feelings of abandonment by their faith (Fortune, 1991). Victims of domestic violence may feel that they are meant to suffer at the hands of their abusers because an interpretation of their religion permits it, or that the abuse is a form of punishment for their failure to live their lives according to their faith. Batterers may know this and use faith or religious precepts as tools to manipulate and control their partners. The feelings of abandonment may be by design of the abuser, as isolating the victim from sources of support such as family, friends and faith community is a powerful means of enhancing control over a victim. An advocate's ability to respond to some of these concerns may help a battered woman to find support and healing through her own faith or religious belief systems. Information on interpretations of Jewish, Muslim and Christian doctrine and traditions relative to marital relations and violence against women are discussed in further detail in the *Religion and Domestic Violence: Interpretations of Religious Doctrine* packet.

Victims of domestic violence who have deep-rooted faith or religious beliefs may experience particular crises, such as acute feelings of abandonment by their faith (Fortune, 1991).

ACKNOWLEDGING PERSONAL LIMITATIONS AND BIASES

Faith leaders who are familiar with the dynamics of domestic violence can effectively identify the problem, be available to address the issues of faith that a battered woman may experience, and make appropriate referrals (Fortune, 1991). Much in the same way, secular advocates who educate themselves about the role of

A critical aspect of assisting victims and survivors of domestic violence who may also experience religious or spiritual conflict is for all advocates to identify the personal biases and professional limitations that influence their attitudes and behaviors toward a battered woman and hinder their ability to respond to the complexities of her situation.

faith and spirituality in a battered woman's experience are more conscious of where their expertise ends and where someone else's begins, and can also make appropriate referrals. A critical aspect of assisting victims and survivors of domestic violence who may also experience religious or spiritual conflict is for all advocates to identify the personal biases and professional limitations that influence their attitudes and behaviors toward a battered woman and hinder their ability to respond to the complexities of her situation. Unrecognized and unexplored biases that make

assumptions about victimization on the basis of religion or any other aspect of identity perpetuates oppressions in the lives of battered women. Evaluating assumptions and limitations in working with victims of domestic violence will enable advocates to respond more effectively and sensitively. There are numerous resources and tools available that are designed to assist secular and faith-based advocates identify and examine personal assumptions and other biases (see *Religion and Domestic Violence: Resources*) and, in addition, many theological schools and universities with theology programs offer courses on multicultural issues in counseling which help develop the student's awareness of their own assumptions, values and biases. Collectively, educated and sensitive faith-based and secular advocates can provide a much more comprehensive approach to helping battered women identify and utilize the resources available to them. Information on developing a collaborative response to domestic violence will be discussed in further detail in the *Religion and Domestic Violence: Developing a Religious Response* packet.

COLLABORATIONS

Faith leaders and secular advocates each have unique and parallel roles in the effort to eliminate domestic violence from the lives of women and children. The ability of each to respond appropriately to the experience of a battered woman of faith can be significantly impaired by a lack of sensitivity and education relative to the dynamics of domestic violence and to her faith and the role it plays in her life. By attempting to fully understand domestic violence and how her faith can be a resource for her, faith-based and secular advocates can begin to develop comprehensive and supportive responses to domestic violence that remain sensitive to the uniqueness of each woman's situation.

Additional information on religion/spirituality and domestic violence issues are available through the FaithTrust Institute (telephone: 206-634-1903, fax: 206-634-0115 and email: info@faithtrustinstitute.org) and the Black Church and Domestic Violence Institute (telephone: 770-909-0715, fax: 770-907-4069, and email: bcdvorg@aol.com).

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ENCLOSURES

The enclosed materials (reprinted with permission) provide research findings, examples of promising projects and referral materials that offer basic information on religion and domestic violence:

FaithTrust Institute (formerly the Center for the Prevention of Sexual and Domestic Violence) (1998). *Responding to Domestic Violence: Guidelines for Pastors and Rabbis*. Seattle, WA: Author.
 – Enclosed only in print and online (www.vawnet.org) versions of the “Religion and Domestic Violence: Working with Victims” (NRCDV, 2007) information packet.

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– Enclosed only in print version of the “Religion and Domestic Violence: Working with Victims” (NRCDV, 2007) information packet.

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Religion and Domestic Violence

Information and Resources

KEY ISSUE

Batterer Accountability



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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KEY ISSUE

Batterer Accountability

Battering exists across religious and faith systems. Batterers use various forms of abuse and coercive behaviors to intimidate and instill fear, thereby maintaining power in the relationship and control over their partners. Some people believe that abusive behavior is a learned behavior or an inability to express feelings appropriately and control anger. Many experts, however, assert that abuse is a deliberate pattern of behavior, or choice, with the intended purpose of controlling someone else's behavior (Nichols, 2001).

Family, friends and other community members are often swayed by the batterer's ability to shirk responsibility and make seemingly valid excuses for abusive and controlling behavior.

Batterers seek to control not only their victims, but also to manipulate those around them as well. They may be respected members of their community who portray themselves as pleasant and charming individuals. They are often adept at making excuses and also shifting the blame from themselves to the victim. Family, friends and other community members are often swayed by the batterer's ability to shirk responsibility and make seemingly valid excuses for abusive and controlling behavior. Victims are often inappropriately advised to change their behavior in order to prevent an abusers' "outbursts." Understanding the role of power and control within an abusive relationship is crucial to recognizing the potential danger of expecting victims to avoid abusive behavior by being more tolerant and accommodating.

COUPLES COUNSELING AND VICTIM SAFETY

Faith and spiritual leaders may choose to respond to batterers and victims by providing spiritual guidance and counseling to both parties, or referring them to secular practitioners who provide such services. The option of couples counseling may appear to be a means to support the preservation of the family. It also appeals to many victims who do not wish their batterers to go to jail, but simply to change their behavior. For couples counseling to be safe for victims of domestic violence, however, it must take place in an environment that allows each partner to discuss differences openly, risk being vulnerable, and confront fears about the future of the relationship (Chrysler & Milgrom, 1999).

Victims who are controlled or intimidated by their partners may not speak freely for fear that their batterers may retaliate if

For couples counseling to be safe for victims of domestic violence, however, it must take place in an environment that allows each partner to discuss differences openly, risk being vulnerable, and confront fears about the future of the relationship (Chrysler & Milgrom, 1999).

information they deem inappropriate is revealed. Victims who do not freely engage in the dialogue expected in couples counseling while in the presence of their partners may be mistakenly perceived by the therapist or counselor to be uncooperative or unwilling to work on the relationship, and may be asked to modify behavior so as not to provoke their partners. This implies that the victim is responsible for the abuse when in fact the victim's behavior is neither an excuse nor justification for the perpetrator's behavior. Battering is a choice and it is the batterer who is solely responsible for his behavior. Consequently, it is the batterer's motivation and commitment to ending the abuse that will determine whether or not things will change.

Aldarondo and Mederos (2002) provide the following guidance regarding the use of couples counseling:

“In our experience, couples counseling is contraindicated if the abusive man expresses no remorse, denies his actions, blames the abuse victim or has little commitment to change. Similarly, if the abuse victim shows fear of further violence, assumes responsibility for it, or feels deserving of maltreatment, couples counseling should not be considered. The abuse victim's participation in couples therapy should not be pressured in any way. It is inappropriate and potentially harmful to require couples counseling in a service plan if the abuse victim is reluctant and if conditions outlined here have not been met.

Given these considerations we suggest that couples counseling be considered only if all the following conditions are met:

- (a) the abused partner has chosen to enter in couples counseling after being informed of all other intervention options including support groups for abuse victims and individual psychotherapy.
- (b) The abusive man's violence is limited to few (no more than one or two) incidents of minor violence, such as slaps, shoves, grabbing and restraining, without resulting bruising or injury.
- (c) The man's use of psychological abuse has been infrequent, mild, and has not created a climate of constant anger or intimidation. This guards against attempting therapy in a context where the effect of powerful intimidation and psychological abuse is still present.
- (d) No risk factors for lethality are present even in the absence of severe physical and psychological abuse (see below).
- (e) The man admits and takes responsibility for his abusive behavior.
- (f) The abusive man has made an unshakable commitment to refrain from further violence and intimidation and understands that he will feel "provoked" or justified to abuse his partner again in couples counseling. He must demonstrate an ongoing commitment to contain his explosive feelings without blaming others or acting them out, so that they do not provide a justification that propels him into a relapse of violent behavior during the course of treatment.

- (g) The abuse victim reports, in a confidential interview (when the abuser is not present), not being afraid of speaking honestly in therapy and not being afraid of retaliation by the abusive partner.
- (h) In addition, to further promote a climate of safety, responsibility and freedom from coercion, the following agreements should be in place as conditions for beginning and continuing couples counseling: (i) If the man is violent or intimidating while in treatment, couples counseling therapy will stop and he will enter a specialized batterer's intervention program. (ii) The primary goals of therapy are ending the man's psychological and physical abuse and facilitating the woman's repair and recovery from his violence, in order to establish a reliable and tested climate of safety in the relationship. It should be clear that no substantive issues can be addressed unless this goal is fulfilled. (iii) The woman has a confidential safety plan. (iv) The abusive man has a behavioral safety plan that is the ongoing focus of his work in the therapy.

The abusive man's refusal to agree to such conditions before engaging in couples counseling is indicative of insufficient conditions for safe therapy even in the presence of other positive indicators. In addition, the therapist must be familiar with the subtle dynamics of battering relationships and must be willing to set limits with the abusive man. It is also the therapist's responsibility to suspend couples counseling if the abusive partner renews assaultive and intimidating behavior and to notify the proper authorities about this action. The therapist must be willing to take this step even if the abuse victim wants to continue couples counseling.”

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CONFIDENTIALITY AND VICTIM SAFETY

Victim safety may be completely dependent on whether or not the perpetrator is aware of any attempts the victim is making to regain control or share information with others. If the batterer finds out and does retaliate, the victim may be much more hesitant to seek help or confide in someone again if they fear there is a chance their perpetrator will find out. It is also critical that advocates and faith leaders familiarize themselves with the mandatory reporting laws in their state in the event the batterer threatens to hurt the victim. Many states require that this information be reported to law enforcement immediately. Advocates who are not mandated to report these threats to law enforcement often make decisions to report these threats to the victim in an effort to support the victims' decisions to keep themselves and their children safe.

Victim safety may be completely dependent on whether or not the perpetrator is aware of any attempts the victim is making to regain control or share information with others.

BATTERER INTERVENTION

The majority of literature reviewed for this packet encourages faith leaders to hold abusive men accountable for their behavior through appropriate interactions and referrals to batterer intervention programs (BIPs). The first BIPs were established in the late 1970's out of the need for an alternative to the mental health system's ineffective approaches at the time (Mederos & Perilla, 2003). Three goals of an effective BIP are safety for victims and their children, justice and accountability, and behavioral change (Bennett & Oliver, 2001). These programs are designed as part of a criminal justice response to domestic violence and to create an environment where batterers acknowledge and take responsibility for their abusive behaviors (Gardsbane, 2002). It should be noted, however, there are many controversies surrounding the effectiveness of BIPs. BIPs are often viewed as part of a system that limits men's options and excludes the victim and their community from the process. Designing culturally-relevant BIPs that also meet the needs of low-income men and men who have not been mandated to attend remain some of the greatest challenges to developing programs that effectively hold batterers accountable for their behavior (Mederos & Perilla, 2003).

Alternatively, studies of community-level sanctions for battering have indicated their preventative effectiveness. Cross-cultural analyses of domestic violence have found a strong association between sanctions against battering and sanctuary for the victims as protective factors against domestic violence (Campbell, 1999). These community-level interventions framed both sanctions and sanctuary through peer groups, adding to a sense of group honor and solidarity based on nonviolence. Communities within the U.S. have integrated this understanding of protective factors to mobilize and develop sanctions against battering (Rath, 1999). Similarly, religious communities may be able to reduce future incidence of domestic violence through the creation of community sanctions and accountability for batterers while providing safety and support to victims and survivors.

Cross-cultural analyses of domestic violence have found a strong association between sanctions against battering and sanctuary for the victims as protective factors against domestic violence (Campbell, 1999).

An awareness of the dynamics of domestic violence and efforts to hold batterers accountable for their behavior has enabled many faith communities to create supportive and safe environments for victims and survivors. Many faith communities are recognizing the need for effective interventions for batterers that support victims' and survivors' individual choices and promote their safety. When faith communities and secular programs take steps to examine issues of batterer accountability in addition to those of victim safety and empowerment, they are better able to create a response that meets the needs of individuals and their communities.

Additional information on religion/spirituality and domestic violence issues are available through FaithTrust Institute (telephone: 206-634-1903, fax: 206-634-0115 and email: info@faithtrustinstitute.org) and the Black Church and Domestic Violence Institute (telephone: 770-909-0715, fax: 770-907-4069, and email: bcdvorg@aol.com).

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ENCLOSURES

The enclosed materials (reprinted with permission) provide research findings, examples of promising projects and referral materials that offer basic information on religion and domestic violence:

FaithTrust Institute (formerly the Center for the Prevention of Sexual and Domestic Violence) (1998). *Responding to Domestic Violence: Guidelines for Pastors and Rabbis*. Seattle, WA: Author.
– Enclosed only in print and online (www.vawnet.org) versions of the “Religion and Domestic Violence: Batterer Accountability” (NRCDV, 2007) information packet.

Nichols, B. (2001). *Why Do Men Batter?* Retrieved June 2004 from <http://www.menstoppingviolence.org/articles/whymenbatter.html>.
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Religion and Domestic Violence

Information and Resources

KEY ISSUE

Developing Comprehensive Responses to Domestic Violence



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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KEY ISSUE

Developing Comprehensive Responses to Domestic Violence

Issues of faith are often central to the experiences of many victims and survivors of domestic violence. Faith communities and secular domestic violence programs are becoming increasingly aware of the need to create an awareness of domestic violence within faith communities, as well as the need for cross-training and education about dynamics of domestic violence and the role that faith plays in individuals' lives. Yet there exist misconceptions between faith communities and secular advocates that have served as barriers to collaboration between these two entities. Faith leaders may fear that secular advocates encourage women to divorce, for example, while secular advocates may fear that faith leaders and community members pressure women to stay in dangerous relationships, using religious beliefs to justify abuse and potentially blaming women for their own victimization (Miles, 2002). Some secular advocates hold the perception that faith leaders, as a part of a larger socio-cultural structure, may be reluctant to involve themselves or their communities in responding to domestic violence for various reasons, including denial of the existence or prevalence of domestic violence, a sense of fear and hopelessness, lack of appropriate training, the culture of patriarchy, and the possibility that some of these faith leaders are perpetrators themselves (Miles, 2002). Yet many faith communities are making public statements that denounce domestic violence and the use of religious teachings to justify it. Moving beyond the misconceptions to work together enables secular programs and faith communities to develop supportive networks that provide comprehensive responses to victims and survivors of faith.

Awareness and intervention efforts may overlook issues specific to victims and survivors of domestic violence who identify strongly with a particular religion. The special issues of Jewish women, for example, have not been comprehensively studied, despite the acknowledgement that culturally-specific education and intervention programs for domestic violence are more successful than more generalized approaches (DeVoe, Borges & Conroy, 2001). According to Jewish Women International, the goals of any awareness efforts are fivefold: acknowledge that domestic violence happens in religious communities and provide resources, create an environment that supports victims and survivors, promote healing and justice for victims and accountability for perpetrators, send the message that abuse will not be tolerated by the community, and change the communal

According to Jewish Women International, the goals of any awareness efforts are fivefold: acknowledge that domestic violence happens in religious communities and provide resources, create an environment that supports victims and survivors, promote healing and justice for victims and accountability for perpetrators, send the message that abuse will not be tolerated by the community, and change the communal paradigms that allow abuse to happen (Gardsbane, 2002).

paradigms that allow abuse to happen (Gardsbane, 2002). Similarly, Islam has been cited as one of the fastest growing religions in the U.S., however, “despite its growing presence, little information is available to guide culturally competent intervention strategies in health care and domestic violence intervention” (*Women’s Health Weekly*, 2000).

In response, several local and national religious communities have begun educating their constituencies and raising awareness of the issue in a variety of ways. By speaking out against domestic violence in mosques, synagogues, churches and other places of worship, faith leaders publicly acknowledge the existence of domestic violence and denounce religious-based practices that support or condone domestic violence. The U.S. Conference of Catholic Bishops’ 2002 statement on domestic violence, available in both English and Spanish, outlines the Catholic church’s position on domestic violence, gives a brief overview of the dynamics, and offers suggestions for priests and other Catholic faith leaders to address domestic violence within their churches. The United Synagogue of Conservative Judaism passed a resolution at its 1993 convention that called upon affiliated congregations to address the issue of domestic violence within their communities (United Synagogue of Conservative Judaism, 1995).

By speaking out against domestic violence in mosques, synagogues, churches and other places of worship, faith leaders publicly acknowledge the existence of domestic violence and denounce religious-based practices that support or condone domestic violence.

In April 2006 the FaithTrust Institute, a U.S. multifaith resource organization working to end sexual and domestic violence, organized perhaps one of the first nationwide collaborative and cross-denominational public statements denouncing violence against women. The *National Declaration by Religious and Spiritual Leaders to Address Violence Against Women*, signed by over forty national religious leaders from around the country, declares violence against women to be intolerable and pledges commitment to its eradication. The intent is to distribute the declaration to every domestic violence program in the U.S. and demonstrate to victims and survivors that “when people of faith join with other community leaders to address domestic violence [...], ancient roadblocks turn into resources that save lives and bring healing” (FaithTrust Institute, 2006).

Partnerships between secular programs and faith communities also exist to address issues of domestic violence through holistic and culturally-relevant approaches to serve communities often marginalized by mainstream programs. These partnerships examine the social, historical, political and economic realities of these communities while honoring religious beliefs and practices.

In many parts of the country, secular programs and faith communities are coming together to create supportive environments that promote healing and justice for victims and survivors and their children. Many communities have formed task forces and other collaborative efforts, comprised not only of members of diverse faith communities and secular domestic violence programs, but also of other community-based programs and survivors of domestic violence. These coalitions strive to improve the accessibility of services to victims of domestic violence and develop tools for all community members and programs to use that promote

the prevention of domestic violence in and through communities of faith. Partnerships between secular programs and faith communities also exist to address issues of domestic violence through holistic and

culturally-relevant approaches to serve communities often marginalized by mainstream programs. These partnerships examine the social, historical, political and economic realities of these communities while honoring religious beliefs and practices.

By working together to provide education, resources and advocacy, faith communities and secular programs create, enhance and improve access to comprehensive and supportive responses to domestic violence. These initiatives are specifically intended to improve access to services for all persons affected by domestic violence and generate public awareness of the issue. Resource lists and bibliographies developed for this collection of packets provides the reader with information about promising collaborative approaches between secular programs and faith communities.

Additional information on religion/spirituality and domestic violence issues are available through the FaithTrust Institute (telephone: 206-634-1903, fax: 206-634-0115 and email: info@faithtrustinstitute.org) and the Black Church and Domestic Violence Institute (telephone: 770-909-0715, fax: 770-907-4069, and email: bcdvorg@aol.com).

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Women's Health Weekly (2000). *Religion, Culture Influence Muslim Women's Reluctance to Seek Help from Domestic Abuse*. Retrieved August 2003 from: <http://www.NewsRx.com>

ENCLOSURES

The enclosed materials (reprinted with permission) provide research findings, examples of promising projects and referral materials that offer basic information on religion and domestic violence:

Office for Victims of Crime, Office of Justice Programs, U.S. Department of Justice (1998). New directions from the field: Victims' rights and services for the 21st century. *OVC Bulletin*, 12.

Jordan, L.M. (2002). Domestic Violence in the African American Community: The Role of the Black Church. In Sered (Ed.), *Religious Healing in Boston: Reports from the Field* (pp. 15-24). Boston, MA: Center for the Study of World Religions, Harvard University.

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Religion and Domestic Violence

Information and Resources

KEY ISSUE

Funding for Faith-Based Organizations



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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KEY ISSUE

Funding for Faith-Based Organizations

In 2001, an Executive Order was issued creating the White House Office of Faith-Based and Community Initiatives (Office of The White House, 2006). The goals of faith-based initiatives are to identify and eliminate barriers for faith and community-based organizations in the provision of social services; provide equal opportunities to grassroots organizations, both secular and religious, to compete for federal dollars; and encourage greater public financial support for these organizations (White House Office of Faith-Based and Community Initiatives, 2001). While Congress crafts legislation to regulate faith-based organizations receiving federal funds, individual Faith-Based and Community Initiatives offices within seven cabinet departments (US Departments of Health and Human Services, Housing and Urban Development, Education, Labor, Justice, and Agriculture) have taken steps to move the initiatives forward by providing information on funding, technical assistance, and other resources available to faith-based and community organizations.

In January 2002, Congress appropriated the first funding for the Compassion Capital Fund (CCF) within the US Department of Health and Human Services (HHS) Center for Faith-Based and Community Initiatives. This funding has continued at an annual level of \$30 million. The CCF is a key component of the President's Faith-Based and Community Initiative and has the primary purpose of “helping faith-based and community organizations increase their effectiveness, enhance their ability to provide social services to serve those most in need, expand their organizations, diversify their funding sources, and create collaborations to better serve those in need” (HHS, 2006). The CCF reflects the administration's belief “that faith-based and community organizations are uniquely situated to partner with the government in serving poor and low-income individuals and families, particularly those with the greatest needs such as families in poverty, prisoners reentering the community, homeless families, and at-risk youth” (HHS, 2006).

The CCF administers two grant programs: the Demonstration Program and the Targeted Capacity Building Program. The Demonstration Program funds intermediary organizations to provide training, technical assistance and capacity-building sub-awards to assist in the development and expansion of local faith- and community-based organizations. The Targeted Capacity Building Program provides a one-time \$50,000 award to increase the capacity of faith- and community-based organizations to serve targeted social service priority areas. CCF funding is also available to support research regarding the role of faith- and community-based organizations that provide social services in their communities and the impact on the lives of the individuals they serve, as well as the establishment of a national resource center and clearinghouse (HHS, 2006). Further information on CCF can be accessed through the website: <http://www.acf.hhs.gov/programs/ccf/>.

HHS (2005) also publishes the *Center for Faith-Based and Community Initiatives: Grant Opportunities Notebook*. The *Notebook* provides basic information for each funding opportunity, including: the agency within HHS administering the grant, contact person and information, web site, when the grant is announced, whether subcontracting is permitted, total allocation and the funding type. A copy of the *Notebook* is enclosed in this information packet and is available to download in PDF format from the HHS website (<http://www.hhs.gov/fbci/GrntNtbkINTRACTV2.pdf>) or by contacting HHS directly by telephone at 877-696-6775.

Through the provision of technical assistance and resource guides such as the *Notebook*, barriers to receiving federal funding are being eliminated and doors are being opened to allow faith-based and community organizations to compete equally for funding. As new organizations receive funding to provide social services, including services to victims and survivors of domestic violence and their children, it becomes increasingly important for existing programs to establish partnerships and collaborations with other service providers in their area to ensure that the needs of battered women and their children are met.

As new organizations receive funding to provide social services, including services to victims and survivors of domestic violence and their children, it becomes increasingly important for existing programs to establish partnerships and collaborations with other service providers in their area to ensure that the needs of battered women and their children are met.

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ENCLOSURES

The enclosed materials (reprinted with permission) provide research findings, examples of promising projects and referral materials that offer basic information on religion and domestic violence:

U.S. Department of Health and Human Services (2005). *Center for Faith-based and Community Initiatives: Grant Opportunities Notebook*. Retrieved February 2005 from: <http://www.hhs.gov/fbci/GrntNtbkINTRACTV2.pdf>.

Religion and Domestic Violence

Information and Resources

STATISTICS



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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STATISTICS OVERVIEW

Statistics, when presented accurately, can be useful tools for domestic violence advocacy and activism: they can be used to mount convincing campaigns for systems and community-wide change; they can offer evidence that informs and supports efforts to educate the public about the extent of domestic violence impacted by policy, funding and other systemic decisions; they can illustrate and underscore the need for services when writing proposals and reports to funders; and they can strengthen and support information conveyed in newsletters, brochures, and presentations.

Currently, very few studies exist which measure the extent and nature of domestic violence within specific religious and spiritual groups. In addition, reports that attempt to describe the diversity of the religious landscape of the United States are often controversial; some suggest that religious organizations that track their own adherents have a vested interest in maximizing these numbers. These numbers also vary depending on each group's definition of "membership" or "affiliation," not to mention the variance in individual definitions of "religion" and "membership" and whether or not they are willing to disclose this information.

For the purposes of this packet, the National Resource Center on Domestic Violence has chosen to include general statistics relevant to the incidence and prevalence of domestic violence, derived from government-sponsored research on domestic violence in the United States; statistics relevant to the religious identification and affiliation of individual people throughout the United States; and statements that begin to describe the extent and nature of domestic violence within the Jewish and Islamic faiths.

PREVALENCE OF INTIMATE PARTNER NON-LETHAL VIOLENCE

- Results from the National Violence Against Women Survey indicate that intimate partner violence is pervasive in U.S. society. Nearly 25 percent of surveyed women and 7.5 percent of surveyed men said they were raped and/or physically assaulted by a current or former spouse, cohabiting partner, or date at some time in their lifetime; 1.5 percent of surveyed women and 0.9 percent of surveyed men said they were raped and/or physically assaulted by a partner in the previous 12 months. According to these estimates, approximately 1.5 million women and 834,732 men are raped and/or physically assaulted by an intimate partner annually in the United States. Because many victims are victimized more than once, the number of intimate partner victimizations exceeds the number of intimate partner victims annually. Thus, approximately 4.9 million intimate partner rapes and physical assaults are perpetrated against U.S. women annually, and approximately 2.9 million intimate partner physical assaults are committed against U.S. men annually. [Tjaden, P. & Thoennes, N. (2000). *Extent, Nature, and Consequences of Intimate Partner Violence: Findings from the National Violence Against Women Survey*. Washington, DC: US Department of Justice, National Institute of Justice and Centers for Disease Control and Prevention.]
- Results from the National Violence Against Women Survey indicate that violence against women is primarily intimate partner violence: 64.0 percent of the women who reported being raped, physically assaulted, and/or stalked since age 18 were victimized by a current or former husband, cohabiting partner, boyfriend, or date. In comparison, only 16.2 percent of the men who reported being raped and/or physically assaulted since age 18 were victimized by such a perpetrator. [Tjaden, P. & Thoennes, N. (2000). *Full Report of the Prevalence, Incidence, and Consequences of Violence Against Women: Findings from the National Violence Against Women Survey*. Washington, DC: US Department of Justice, Bureau of Justice Statistics.]
- Research from the Bureau of Justice Statistics indicates that intimate violence is primarily a crime against women. In 1998 females were 75 percent of the victims of intimate murders and about 85 percent of the victims of nonlethal intimate violence. [Henneburg, M. (2000). *Bureau of Justice Statistics 2000: At a Glance*. Washington, DC: US Department of Justice, Bureau of Justice Statistics.]

RELIGIOUS IDENTIFICATION/AFFILIATION

- Two out of every three Americans are affiliated with a religious, spiritual, or faith-based group or organization, and approximately one out of every four Americans is an active member of such a community. [US Census Bureau (1998). *Statistical Abstract of the United States, 118th Edition*. Washington, DC: Government Printing Office.]
- 81% of the adult population in the U.S. identify with one religious group or another. [Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]
- 54% of the adult population in the U.S. reside in a household where either they themselves or someone else is a member of, or affiliated with, a place of worship. [Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]
- The proportion of adults who do not subscribe to any religious identification has [...] grown from 8% of the total in 1990 to 14% of the total in 2001. [Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]
- The American Religious Identification Survey (ARIS) sought to determine whether and to what extent adults in the U.S. consider their outlook on life to be essentially religious or secular. In all, 75% described their outlook as religious or somewhat religious, while 16% described their outlook as secular or somewhat secular. 1% said they were a little of both, 2% were unsure and 5% refused to answer the question. [Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]
- In 2001, the Graduate Center of the City University of New York conducted an American Religious Identification Survey (ARIS). A random sample of 50,281 American adults were questioned about their religious affiliations. Poll subjects were asked what religion they considered themselves to be, rather than with what religion they were actually affiliated. Results included:
 - 76.5% of American adults are Christian (52% Protestant; 24.5% Catholic).
 - 14.1% do not follow any organized religion; they are Agnostics, Atheists, Humanists, Secularists, or have no religious affiliation.
 - 1.3% are Jewish.
 - 0.5% are Muslim, followers of Islam.
 - 0.5% are Buddhist.
 - 0.4% are Hindu.
 - 0.3% are Unitarian Universalist.
 - 0.1% are Neopagan (Druids, Pagans, Wiccans, etc.)
 - There are many more small religions, each of whom are followed by fewer than 0.1% of American adults.

[Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]

- 63% of Americans (163 million) state that they are actively affiliated with a faith group. Roman Catholicism is the largest single religious group (60 million). Members of American Protestant churches total 94 million members, spread across 220 denominations. There are 3.8 million religiously active Jews (1.5%); an additional 2 million regard themselves as cultural or ethnic Jews. Estimates of Muslims vary greatly. Some surveys show that there are about 3.5 to 3.8 million Muslims (1.4 to 1.5%) in the U.S. Most Muslim sources estimate six million. [Peters, W. (Ed.) (1997). *The religious landscape of the United States. US Society and Values: Electronic Journal of the US Information Agency*, 2(1).]
- In the United States, the number of adults who identify themselves as Christians has declined from 86% in 1990 to almost 77% in 2001. [Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]
- According to the American Religious Identification Survey (ARIS), the number of respondents who identify as Wiccan have increased significantly. These numbers have increased from 8,000 in 1990 to 134,000 in 2001. This is an increase of almost 17 times. [Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]
- Between 1990 and 2001, the number of respondents who identify themselves as Muslim and Buddhist has more than doubled, while the number of respondents who identified as Hindu has more than tripled. [Kosmin, B.A., Mayer, E. & Keysar, A. (2001). *American Religious Identification Survey*. New York, NY: The Graduate Center of the City University of New York.]
- The number of mosques has grown over the past 30 years from 150 to 1250. [Peters, W. (Ed.) (1997). *The religious landscape of the United States. US Society and Values: Electronic Journal of the US Information Agency*, 2(1).]

INTIMATE PARTNER VIOLENCE WITHIN SPECIFIC RELIGIOUS GROUPS

Currently, very few studies exist which measure the extent and nature of intimate partner violence (IPV) within specific religious and spiritual groups. In searching for statistics for the development of this packet, the National Resource Center on Domestic Violence (NRCDV) found statements relevant to IPV within the Jewish and Muslim faiths. As credible research reports on the extent and nature of IPV within these and other faiths become available, their findings will be added to the contents of this packet.

Jewish Community

- An estimate by the organization Jewish Women International indicates that 15 to 25% of all Jewish households experience domestic violence. This rate is the same among Orthodox, Conservative, and Reform Jews. [Giller, B. & Goldsmith, E. (1980). *All in the Family: A Study of Intra-familial Violence in the Los Angeles Jewish Community* [unpublished masters thesis]. Los Angeles, CA: Hebrew Union College and University of Southern California.]
- One out of five Jewish women are abused by their partners – a rate that is consistent with that of the general population. However, the statistics show that Jewish women remain in abusive relationships five to seven years longer than non-Jewish women. [Hadassah (n.d.). *Domestic Abuse Does Not Discriminate*. Retrieved July 2003 from: <http://www.hadassah.org/>]

Muslim Community

- According to estimates by Muslim activists in the United States, approximately ten percent of Muslim women are abused emotionally, psychologically, and/or physically by their husbands. [Faizi, N. (2001). Domestic violence in Muslim communities. *Texas Journal of Women and the Law*, 10, 209-230.]

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“An exceptional resource for clergy and community professionals to understand family violence and respond appropriately. Includes background information on domestic violence; guidelines for pastoral counseling to battered women; theological perspectives; discussion of elder abuse; and specific articles on domestic violence in African-American, Asian-American and Hispanic-American communities.” Ordering information: FaithTrust Institute, 2400 N 45th Street #10, Seattle, WA 98103, phone (206) 634-1903, fax (206) 634-0115, email info@faithtrustinstitute.org, web <http://www.faithtrustinstitute.org/Store/index.htm> ; cost \$29.95.

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Religion and Domestic Violence

Information and Resources

WEBSITE RESOURCE LIST



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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ORGANIZATION RESOURCE LIST

ISLAM

In Search of Peace: Resources for and about Muslim Women

<http://www.jannah.org/sisters/>

This web site provides links to articles on women and Islamic society.

Islam - The Modern Religion

<http://www.themodernreligion.com/index2.html>

This web site provides information and articles about the Islamic religion. There are several articles available that discuss domestic violence within the Islamic community.

Islamic Society of North America (ISNA)

<http://www.isna.net/dv>

“This site was established to bring awareness to the issue of domestic violence in Muslim communities and provide opportunities for collaboration, exchanges of information and the promotion of continued research in the field of domestic violence’s impact on Muslim families.”

Muslim Women’s League

<http://www.mwusa.org/>

Muslim Women’s League seeks to strengthen the role of Muslim women through increased awareness of their rights guaranteed by Islam and to educate non-Muslims about important issues that impact Muslim women and their families.

ZAWAJ.com

<http://www.zawaj.com/articles.html>

A large collection of articles related to Islamic marriage and family, including domestic violence.

JUDAISM

Bibliography of Sexual and Domestic Violence in the Jewish Community

<http://www.mincava.umn.edu/bibs/jewish.htm>

Extensive bibliography of articles and other resources on the topic of violence against women in the Jewish community.

Community Help and Abuse Information (CHAI)

<http://www.chaicolorado.org/>

CHAI, located in Colorado, is committed to creating a supportive environment to address domestic violence in the Jewish community through victim advocacy, community education, and awareness.

Hadassah

<http://www.hadassah.org/>

“Hadassah – the largest women’s and the largest Jewish membership organization in the U.S., along with the Leadership Conference of National Jewish Women’s Organizations – has coordinated [*Domestic Abuse Does Not Discriminate*], a national domestic abuse awareness campaign targeting the Jewish community.”

Jewish Women International

<http://www.jewishwomen.org>

“Jewish Women International, founded in 1897 as B’nai Brith Women, honors the concept of tikkum olam – repairing the world – through education, advocacy and action.” The website includes information on *Skills for Living: Curriculum for Women Survivors of Domestic Violence* and a directory of domestic violence resources.

National Council of Jewish Women

<http://www.ncjw.org/>

“The National Council of Jewish Women is a volunteer organization that has been at the forefront of social change for over a century. Inspired by Jewish values, NCJW courageously takes a progressive stance on issues such as child welfare, women’s rights, and reproductive freedom.”

Religious Action Center of Reform Judaism

<http://www.rac.org/issues/issuedv>

The Religious Action Center of Reform Judaism educates and mobilizes the Jewish community on a variety of legislative and social issues. This site give a legislative overview of domestic violence, outlines the position of the Reform Jewish Movement on domestic violence, and gives an overview of domestic violence in the Jewish community.

Shalom Bayit

<http://www.shalom-bayit.org/>

Shalom Bayit is North California's first and only Jewish organization working to end domestic violence in the Jewish community. Shalom-Bayit seeks to "advocate on behalf of battered Jewish women, to educate the Jewish community about domestic violence, and to promote awareness of Jewish issues within the battered women's movement."

United Synagogue of Conservative Judaism (USCJ)

<http://www.uscj.org>

In 1993, the USCJ passed a resolution calling upon its affiliated congregations to address the issue of domestic violence within their communities and assist victims and perpetrators. This site contains a copy of the resolution, an overview of domestic violence in the Jewish community, highlights resources, offers program suggestions and give hypothetical situations for discussion and study.

CHRISTIANITY

Family Abuse Ministries

<http://www.abuseministries.com>

This website includes *The Biblical Perspective on Family Violence*, an online Bible-based book.

Greek Orthodox Ladies Philoptochos Society, Inc

<http://www.philoptochos.org/IntrotoDVsection.html>

The Social Work Staff of the National Office of the Greek Orthodox Ladies Philoptochos Society prepared this site to help the Greek Orthodox community address the issue of domestic violence and to empower women. An overview of domestic violence is provided as well as an examination and reframing of the relationship between culture, religion, and domestic violence.

Mennonite Central Committee (British Columbia)

<http://www.mcc.org/bc/abuse>

Domestic violence resource webpage developed by the Domestic Violence and Sexual Abuse Advisory Committee. This website was developed for survivors, including those who are unsure whether or not they are being abused, helpers (e.g., pastors) and congregational leaders. Included under each heading are definitions, guidelines, worship materials, resources and links. Some resources available in German, French and Spanish.

Presbyterians Against Domestic Violence (PADVN)

<http://www.pcusa.org/phewa/padvn>

“PADVN welcomes those who promote non-violence in all relationships. They provide advocacy and resources for the preventing of and healing from societal and domestic violence.”

Safe Place Ministries

<http://www.safeplaceministries.com/>

“Safe Place Ministries exists to provide education, resources, support, and services to individuals, care providers, and churches throughout Idaho, whose lives and ministries have been touched by childhood sexual abuse, domestic violence, and/or sexual assault.”

United Church of Christ

<http://www.ucc.org/justice/action/eleven.htm>

Suggestions to make overcoming violence a mission priority in all settings of the church are provided on this section of the web site.

NATIONAL INTERRELIGIOUS AND INTERDENOMINATIONAL ORGANIZATIONS

FaithTrust Institute

<http://www.faithtrustinstitute.org/>

“FaithTrust Institute is an interreligious educational resource addressing issues of sexual and domestic violence. The [Institute’s] goal is to engage religious leaders in the task of ending abuse, and to serve as a bridge between religious and secular communities.”

The Black Church and Domestic Violence Institute

<http://www.bcdvi.org/>

The Institute “develop[s] partnerships and collaborations to provide educational, spiritual and technical support as well as advocacy and leadership development; to enhance the capacity of the church to empower and protect victims of domestic violence; to hold abusers accountable; to promote healing and wholeness in African-American communities.”

INTERRELIGIOUS RESOURCES

11th Circuit Family Violence Coordinating Council-Domestic Violence Research and Resources

<http://fvcc.tripod.com/fvcc/id10.html>

Includes clergy guidelines for counseling victims and a list of books, articles, videos, misc. resource materials, and web links on information about domestic violence for faith communities.

Bibliography on Religious Groups and Domestic Violence

<http://www.lib.jjay.cuny.edu/research/DomesticViolence/iv.html>

Developed by Natalie Sokoloff at the John Jay College of Criminal Justice, this bibliography lists articles that address domestic violence and religion in general, and in Christian, Jewish, Muslim and Hindu religious groups.

Communities Against Violence Network (CAVNET)

<http://www.cavnet2.org/>

CAVNET is a network of over 1,000 individuals and organizations, brought together to share information and resources about ending violence within our communities. CAVNET maintains an interactive database of over 2,000 resources that are listed by topic, including violence against women and the faith-based community.

Safe Havens Interfaith Partnership Against Domestic Violence

<http://www.gbmg-umc.org/calvary-ch-um/justice/safehaven2002.htm>

The Calvary Church, United Methodist Church website provides information on “Safe Havens: A Family Violence Prevention Project,” an education and social justice program. “The project is designed to create an expanding network of congregations trained in family violence intervention and prevention strategies. [...] The sessions provide clergy and lay leaders with the information, skills, and relationships with community resource people to support victims, hold batterers accountable for their behavior, and improve the opportunities for children and youth to have safe and healthy lives.”

Support Network for Battered Women

http://snbw.org/lifeline_frame.htm

This website includes a link to the Lifeline Newsletter, which includes articles about “Power to Change: An Interfaith Conference on Domestic Violence,” working with faith communities and congregation approaches to domestic violence.

Toolkit to End Violence Against Women

<http://toolkit.ncjrs.org/>

Chapter 12 of the *Toolkit* (“Engaging Religious, Spiritual, and Faith-based Groups and Organizations”), developed by the National Advisory Council on Violence Against Women, provides specific recommendations to religious, spiritual, and faith-based organizations, community-based sexual assault and domestic violence programs, secular victim services, advocacy programs, and public and private funders to end violence against women.

Unitarian Universalist Association

<http://www.uua.org/cde/handbook/index.html>

This site contains *The Congregational Handbook: How to Develop and Sustain Your Unitarian Universalist Congregation*, which includes information on *Safe Congregations*, “a Unitarian Universalist Association curriculum designed to address issues of safety and abuse in congregational relationship: minister to congregation, adult to adult, and adult to child.”

Washentaw County Faith Based Coalition Against Violence

<http://csswashtenaw.org/cav/index.html>

Since 2002, the Coalition works to bring faith-based communities, area agencies and interested individuals together to explore the degree and level of interpersonal violence in Washentaw County and how abusive behaviors can be reduced, prevented, and remedied. This site includes links to several local, state and national resources.

RELIGIOUS RESOURCES: ANTI-VIOLENCE (NOT DOMESTIC VIOLENCE SPECIFIC)

Al-Fatiha Foundation

<http://www.al-fatiha.org>

“The Al-Fatiha Foundation is an international organization dedicated to Muslims who are lesbian, gay, bisexual, and transgendered, those who are questioning their sexual orientation or gender identity and their friends. Al-Fatiha’s goal is to provide a safe space and a forum for LGBTQ Muslims to address issues of common concern, share individual experiences, and institutional resources. The Al-Fatiha Foundation aims to support LGBTQ Muslims in reconciling their sexual orientation or gender identity with Islam. Al-Fatiha promotes the Islamic notions of social justice, peace, and tolerance through its work, to bring all closer to a world that is free from injustice, prejudice and discrimination.”

The Carpenter Program in Religion, Gender, and Sexuality

<http://divinity.lib.vanderbilt.edu/Carpenter/index.html>

Affiliated with Vanderbilt University, the Carpenter Program is “designed to foster conversation about religion, gender, and sexuality. The program is not partisan in theological outlook or political orientation, nor is it focused solely on the academic community. Rather, it seeks to provide education and encourage communication within and across religious affiliations, ideological bases, and cultural contexts.”

Interfaith Working Group Online

<http://www.iwgonline.org>

This site is a project of the Interfaith Working Group and is designed to provide news, opinions, links, and opportunities for action relevant to religious diversity and social issues. The Interfaith Working Group is a non-profit organization whose mission is to provide and voice and a forum for religious organizations, congregations and clergy who support equal rights for gay, lesbian, bisexual and transgender individuals, reproductive freedom, and the separation of church and state.

National Gay and Lesbian Task Force

<http://www.thetaskforce.org/ourprojects/nrlr/index.cfm>

The National Religious Leadership Roundtable of the National Gay and Lesbian Task Force “is an interfaith network of leaders from pro-gay, lesbian, bisexual and transgender (GLBT) faith, spiritual and religious organizations. We share resources, support one another, and work in partnership with other social justice-seeking organizations.”

Pluralism Project

<http://www.pluralism.org/>

Affiliated with Harvard University, the Pluralism Project is a research project whose mission is “to help Americans engage with the realities of religious diversity through research, outreach, and the active dissemination of resources.”

Religious Tolerance

<http://www.religioustolerance.org/>

Dedicated to promoting religious tolerance, this website has information on numerous religious sects and beliefs.

Tolerance.org

<http://www.tolerance.org/index.jsp>

Tolerance.org has several interactive tools, developed by Yale University and the University of Washington, that are designed to measure bias. Tolerance.org is a web project of the Southern Poverty Law Center and promotes and supports anti-bias work through the US by providing online resources, ideas and educational materials.

Women Living Under Muslim Laws

<http://www.wluml.org/english/index.shtml>

“Women Living Under Muslim Laws is an international solidarity network that provides information, support and a collective space for women whose lives are shaped, conditioned or governed by laws and customs said to derive from Islam.” The website is in English, French and Arabic.

Women-related Religion/Spirituality Sites

http://www.research.umbc.edu/~korenman/wmst/links_rel.html

Faculty of the University of Maryland, Baltimore County Women’s Studies Program developed this list of women-related sites focusing on religion and/or spirituality.

FUNDING

The Center for Faith-based and Community Initiatives

<http://www.whitehouse.gov/government/fbci>

The Office of the White House and the Centers for Faith-based and Community Initiatives, located in ten federal agencies, assures “that grassroots leaders can compete on an equal footing for federal dollars, receive greater private support, and face fewer bureaucratic barriers.” This website provides information on each of the ten federal agencies and their faith-based initiatives.

Department of Health and Human Services’ (DHHS) Center for Faith-based and Community Initiatives

<http://www.hhs.gov/fbci/>

<http://www.acf.hhs.gov/programs/ccf> (Compassion Capital Fund)

<http://www.hhs.gov/fbci/GnntNtbkINTRACTV2.pdf> (2005 Grant Opportunities Notebook)

The website provides information about current funding opportunities from DHHS, upcoming events, resources, the Compassion Capital Fund, announcements, and the ability to register for information by mail or list serve. Among the resources available is the *Center for Faith-based and Community Initiatives: 2005 Grant Opportunities Notebook*. The *Notebook* provides information about each grant program from DHHS: agency, contact, phone, e-mail, website, grant lengths, when the grant is announced, whether subcontracting is permitted, total allocation and the funding type. The *Notebook* is available online in PDF format.

Department of Housing and Urban Development’s (HUD) Center for Faith-based and Community Initiatives

<http://www.hud.gov/offices/fbci/about.cfm>

“The central mission of the Center is to empower faith-based and other community organizations to apply for HUD grants. The Center supplies information and training, but it does not make the decisions about which groups will be funded.”

Department of Justice’s Task Force for Faith-based and Community Initiatives

<http://www.ojp.usdoj.gov/fbci/fundopp.html>

“The Task Force’s purpose is to promote good works by neighbors, particularly in the areas of juvenile delinquency, prisoners and their families, victims of crime, domestic violence, and drug addiction/treatment/prevention. [...] Working with the [Office of Justice Programs], the Task Force is able to provide assistance in identifying resources and training to faith-based and community organizations. The Task Force does not make the decisions about which groups are funded.”

Department of Labor’s Center for Faith-based and Community Initiatives

<http://www.dol.gov/cfbc/index.htm>

“The Center for Faith-based and Community Initiatives (CFBCI) at the US Department of labor (DOL) seeks to empower faith based-and community organizations (FBCO) as these organizations help their neighbors enter, succeed and thrive in the workforce. We target those organizations that are trusted institutions providing valuable services but that may not be partnering with government programs.”

The Roundtable on Religion and Social Welfare Policy

<http://www.religionandsocialpolicy.org/index.cfm>

The purpose of the Roundtable project is to conduct non-partisan social science research to examine the role and effectiveness of faith-based organizations in providing social services, document the extent and nature of collaborative anti-poverty efforts between religious charities and governmental and private partners, and to track changes to legislation, regulation and licensing requirements related to religious social service providers at the national, state and local levels.

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VIDEO RESOURCE LIST



prepared by

National Resource Center on Domestic Violence

A project of the Pennsylvania Coalition Against Domestic Violence

6400 Flank Drive, Suite 1300

Harrisburg, Pennsylvania 17112

Tel: 800-537-2238 ■ TTY: 800-553-2508 ■ Fax: 717-545-9456

www.nrcdv.org ■ www.vawnet.org

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VIDEO RESOURCE LIST

Broken Vows: Religious Perspectives on Domestic Violence

Format: VHS

Description: Documentary that depicts effects of abuse through stories of six battered women from diverse religious backgrounds. Offers ideas about how religious communities can help survivors of abuse and work to end domestic violence. Two parts with discussion guide.

Languages: English

Distributor: FaithTrust Institute

Contact: 2400 North 45th Street, Suite 10, Seattle, WA 98103 Tel (206) 634-1903, Fax (206) 634-0115 Web <http://www.faithtrustinstitute.org> E-mail info@faithtrustinstitute.org

Love Shouldn't Hurt – A Call for Action Against Domestic Violence

Format: VHS

Description: A call for action from the National Conference of Catholic Bishops to church leaders. Dramas cover issues such as myths of domestic violence, myths within the church, religious scriptures, stereotypes, facts, power and control wheel, nonviolence wheel, and safety plan.

Languages: English, Spanish

Distributor: Catholic Charities, Diocese of Sioux City, Iowa, Marilyn Murphy Catholic Charities

Contact: 1601 Military Road, Sioux City, IA 51103 Tel (712) 252-4547, Fax (712) 252-3785
E-mail cathchar@willinet.net

Wings Like a Dove: Healing for the Abused Christian Woman

Format: VHS

Description: Through interviews with survivors, advocates and members of clergy, this video presents dynamics and effects of abuse and how scripture is often misinterpreted so as to blame women or keep families together despite abuse. Includes study guide. (Available in Spanish: Promesas Quebrantadas: Perspectivas Religiosas Acerca de la Violencia Doméstica.)

Languages: English, Spanish

Distributor: FaithTrust Institute

Contact: 2400 North 45th Street, Suite 10, Seattle, WA 98103 Tel (206) 634-1903, Fax (206) 634-0115
Web <http://www.faithtrustinstitute.org> E-mail info@faithtrustinstitute.org

To Save a Life: Ending Domestic Violence in Jewish Families

Format: VHS

Description: Through interviews with survivors, advocates and rabbis, this video explores myths about Jewish life that promote denial and shame, as well as Jewish doctrines such as shalom bayit which are often misinterpreted to blame women or keep families together despite abuse. Includes study guide.

Languages: English

Distributor: FaithTrust Institute

Contact: 2400 North 45th Street, Suite 10, Seattle, WA 98103 Tel (206) 634-1903, Fax (206) 634-0115
Web <http://www.faithtrustinstitute.org> E-mail info@faithtrustinstitute.org

Domestic Violence: What Churches Can Do

Format: VHS

Description: Utilizing a 20-minute video (an edited version of Broken Vows), the program provides worship materials, background information, discussion questions, and practical steps congregations can take to become involved in preventing domestic violence. Includes a 24-page study guide and a package of awareness brochures.

Languages: English

Distributor: FaithTrust Institute

Contact: 2400 North 45th Street, Suite 10, Seattle, WA 98103 Tel (206) 634-1903, Fax (206) 634-0115

Web <http://www.faithtrustinstitute.org> E-mail info@faithtrustinstitute.org