

Resources on Domestic/ Intimate Partner Violence Among Refugee Groups:

An annotated list including:

- **Publications (reports, directories, and articles):** pages 1-13
- **Organizational Resources on Refugees, Immigrants and Domestic Violence:** pages 14-21
- **Online Resources on Refugees, Immigrants and Domestic Violence:** page 22

Publications

NOTE: All of the publications/articles described below are also included in the longer list of reference materials on domestic/intimate partner violence among refugees. The resources summarized here provide information that is particularly relevant for refugee communities currently being assisted by the IRC/Baltimore.-LG

Asian & Pacific Islander Institute on Domestic Violence (2010). *Directory of Domestic Violence Programs Serving Muslim Communities.*

Link: <http://peacefulfamilies.org/Directory-MuslimDVServices-APIIDV-3.2011.pdf>

Notes and summary: Compiled by the API Institute in collaboration with the Peaceful Families Project, this guide provides information on organizations serving Muslim women and immigrant and refugee women from the Middle East and Central, East, South, Southeast, and West Asia. The Directory is intended for use by the following:

- Muslim victims/survivors of domestic violence
- Service providers and advocates who assist abused Muslim women
- Organizations serving Muslim women, immigrant and refugee women from the Middle East and Central, East, South, Southeast, and West Asia
- Organizations serving abused women from Arab, South Asian, and other Asian communities
- National organizations that address domestic violence and gender issues in Muslim communities.

Organizational information, provided in checklist form, includes contact information, the nature of services provided, the primary population(s) served, language capacity, etc. The current (2010) version of the Directory indicates that 13 of the 71 listed agencies provide services specifically for refugees. Several of the listed agencies indicate that they provide

DV-related various services for immigrants, including those from Bangladesh, Bhutan, Nepal, Pakistani, and Sri Lanka.

Listed organizations in the greater Washington D.C./Baltimore area include ASHA for Women (www.ashaforwomen.org); the Asian/Pacific Islander Domestic Violence Resource Project (www.dvrp.org); and the Asian Pacific American Legal Resource Center (www.apalrc.org).

Information on these three organizations, including details of services provided and contact information, is included in the resource list (also in this binder) on ***Domestic Violence Organizations Working with South Asian Immigrants and/or Refugees***.

Bhuyan, R., Mell, M., Senturia, K., Sullivan, M., and Shiu-Thornton, S. (2005). "Women Must Endure According to Their Karma": Cambodian Immigrant Women Talk About Domestic Violence. *Journal of Interpersonal Violence*, 20 (8), 902-921. DOI: 10.1177/0886260505277675.

Link: <http://jiv.sagepub.com/content/20/8/902>

Notes and summary: This article suggests that, in order to develop culturally competent domestic violence services for immigrant women, service providers must better understand how women within different sociocultural contexts interpret and respond to abuse as they adjust to life in the United States. Specifically, the study described here focused on developing approaches that could benefit Cambodian women experiencing domestic violence and strengthening the services provided by agencies that work with this population. A qualitative study was carried out by a team of researchers that included bicultural, bilingual representatives from the Refugee Women's Alliance (ReWA), a Seattle-based nonprofit that provides services and support for women adjusting to life in the U.S., including domestic violence survivors. ReWA's staff speak 18 languages and work with more than 900 women and children each year. (See detailed information on ReWA in related resource list, ***Domestic/Family Violence Organizations Working with South Asian Immigrants and/or Refugees***.)

The study used a community-based participatory action research design to explore the experiences of domestic violence among Cambodian immigrant women living in Seattle; their awareness of, access to, and satisfaction with existing domestic violence services; the cultural appropriateness of services and problems with service delivery; and survivor-generated solutions for addressing domestic violence in the community. Through a series of focus-group discussions, Cambodian women shared experiences of physical and emotional abuse, as well as various restrictions imposed upon them by husbands, such as

preventing them from working, going to school, learning English, participating in household financial decisions or having money of their own. Cultural factors minimize the importance of situations of DV, tend to place blame on women, and impose silence on women living with abuse. Women are expected to “endure” situations of abuse; this imperative is often supported by community elders who are consulted in cases of DV. As stated by participants: “Some people only educate the wife but not the husband who is the abuser.” “When the elderly leaves, the husband abuses the wife again.” “For me, they say if I can endure for 15 years why can I not endure for another 15 years?” “If we endure according to our karma we will certainly die.”

Cultural values support keeping the family together, and divorce is thought to be detrimental to the family and the children. Divorced women are viewed with disapproval in the community. Most participants expressed that that it is best to try to work problems out and avoid divorce if possible, for the sake of the family and the children. Violence between partners is seen as something to be kept within the family. Traditionally, a woman might seek help from her parents, or in some cases a close friend. Here in the U.S., the option of going outside the family to seek help is hampered by fear of retribution from the abuser, not only against the victim but also against her family and those who help her.

The study notes that mainstream domestic violence services in the United States focus their attention on women’s safety: i.e., getting survivors away from their abuser. In contrast, women in the current study said that they wanted help resolving family problems with the goal of keeping the family together. They expressed the wish for assistance in getting their husbands to treat them better, such as a helper/educator. Some women said that if resolving the problem was not possible, they would need help to divorce their husbands. Participants also provided suggestions on ways to carry out education and outreach efforts in the Cambodian community, and stressed the importance of mutual support and skills building among women, both to provide social support and to combat isolation.

Donini, Simona (2008). *Bhutanese Women in Nepal: A Continuum of Gender-Based Violence.*

Link: http://www.unric.org/html/italian/pdf/2008/Bhutanese_Refugee_Women_Nepal_SDonini.pdf

Notes and summary: This dissertation/report notes that gender-based violence against female Bhutanese refugees has received little attention despite the hundreds of thousands of women affected. The author contends that this violence can be viewed along a continuum, starting with gender discrimination and domestic violence during peacetime. She describes how attacks upon women, including rape and other forms of abuse, emerged

as a key feature of ethnic cleansing campaigns during the period of conflict, and how gender violence has “persisted and worsened” in refugee camps. The research incorporates findings from interviews with Bhutanese women living in Nepal; refugee Bhutanese women; and participant observation conducted in Nepal in 2007.

The author provides an overview of women’s status in Bhutanese society, with a focus on Southern Bhutan. She is careful to note that, given the heterogeneous nature of Bhutanese culture, the situation of women varies within groups of different ethnic origins. The dominant group, the Ngalop, have a matrilineal tradition, in contrast to the Sharchop and Llotshampa communities, which follow a patrilineal system. (Llotshampa, literally “people living in the south,” refers to the Nepali-speaking people who began migrating to southern Bhutan in the 19th century.) Overall, however, custom and practice have contributed to maintaining women’s low economic and social status. Bhutan has one of lowest female literacy rates in South Asia, and women are generally limited to non-remunerative or low-paying work. Health indicators for women and girls are poor, and Bhutan’s maternal mortality rate is among the highest in the world. Gender violence in Bhutan therefore occurs within a broad context of discrimination with regard to access to education, resources, health care, and decision-making power in private and public life. The author cites a 2006 study conducted by RENEW (Respect, Educate, Nurture, and Empower Women) in rural and urban Thimphu, which found that 77% of women experience domestic violence, 54% suffer emotional abuse, and 23% are victims of forced sex. She also cites testimonials in the Human Rights Watch 2003 report (summarized below) of women who experienced spousal abuse and abandonment prior to their arrival in the refugee camps.

The report describes the increasing use of gender violence in the campaign to repress the Nepali ethnic group in Bhutan. Under the government-enforced code of dress and etiquette known as the *Driglam Namzha* (introduced in 1989 as part of the “One Nation, One People” policy), Southern Bhutanese women risked being fined, harassed, and imprisoned for wearing the traditional Nepali costume. When government troops subsequently arrived in the area, women became the targets of abuse and rape.

In describing domestic abuse and gender violence in the refugee camps, the author draws heavily on the 2003 HRW report, and also notes the influence of the prevailing Hindi orthodoxy and male-dominated culture of the Nepali authorities. At the same time, she observes that certain programs for refugee women, including literacy classes and training projects, may help promote change and create positive opportunities. As an example, the author refers to an organization, “Voice for Change”, that advocates for women’s rights and seeks to address gender-based violence in the camps. At the same time, however, she notes that the group has experienced some backlash, and that Bhutanese authorities have reportedly sought to limit its activities and intimidated its members.

Human Rights Watch (2003). *Trapped by inequality: Bhutanese refugee women in Nepal*. New York: Author.

Link: <http://www.hrw.org/reports/2003/09/23/trapped-inequality-0>

Notes and summary: This in-depth report examines the widespread nature of gender-based violence in several camps for Bhutanese refugees in Nepal, and the ongoing inadequacy of prevention and response interventions. The report offers insights into pre-resettlement conditions and experiences of Bhutanese refugees regarding violence against women and girls, and identifies several factors that have helped perpetuate abuse and limit options for survivors. These include male domination of decision-making processes, social stigma, and inaction on the part of authorities.

Before focusing on the situation within the camps, the report provides accounts from Bhutanese women who suffered sexual violence, arbitrary arrest and detention, and other serious rights violations during the forced deportations in the early 1990s. In many cases, the women's husbands or other relatives had fled across the border, and the women experienced abuse and torture at the hands of government troops who labeled them "anti-national". One woman states: "The police took my family and accused us of having connections with Indians...then the officer raped me. I was thirteen years old at the time. They raped me three or four times a day for seven days" (p. 19). Another testified: "Seventeen [soldiers] came and threatened me. They said, "You should be the wife of seventeen of us," and tried to pull me, to take me to the military base...The next night we decided to leave" (p.19). The study then describes the manifold conditions that contributed to ongoing violence against refugee women and girls in the camps to which they had fled in search of safety.

The report notes that the Nepal camps' reputation as "models" of their kind was first shattered by revelations in 2002 of sexual exploitation, rape and harassment of refugee Bhutanese women and children by Nepalese officials. Subsequent investigation showed pervasive violence against refugee women and girls by other refugees, local Nepalese residents, and intimate partners. Forms of violence include rape, attempted rape, sexual assault, child marriage, forced marriage, and domestic violence. Such cases either received no attention or were "resolved" through "inadequate and even harmful settlements" determined by male-dominated camp management committees. In some instances, cases were referred to a community counseling board (a local conflict-resolution body). Neither group had adequate training or legal authority to resolve cases of gender-based violence. Counter to existing rules, relevant cases were not regularly referred either to the police (even if they violated Nepalese law) or to UNHCR.

Women's accounts of abuse were often dismissed; action against perpetrators was minimal. Public apology and token compensation were frequent outcomes. Cases of child rape were sometimes settled by "turning them into early marriages." Women who did separate from

abusive husbands were not able to access their full share of aid because of prevailing ration-distribution systems. Concerns for survivor safety, security, and confidentiality were routinely neglected. Cases were often heard in front of crowds of observers. Women were regularly advised to return home to abusive partners.

Medical and psycho-social response was similarly found to be inadequate, marked by a lack of appropriate care and referral systems. Legal help was rarely furnished to survivors, and there was little follow-up action against perpetrators, even in the case of repeat incidents.

Human Rights Watch (HRW) asserts negligence by both the government of Nepal and UNHCR in failing to provide effective complaint mechanisms and necessary protection for individuals who reported experiences of gender-based violence. Action was delayed even after several relief organizations reported high incidence of cases in the camps.

Following eventual investigation of the situation, UNHCR instituted a comprehensive program of response and prevention. Systems for reporting and referral have since improved. However, HRW maintains that serious problems persist, in part due to resistance from local NGOs that do not consider gender-based violence a major concern. Instances of domestic violence are still often treated as “petty” cases. Resolution still focuses on reconciliation, even in instances of repeated physical abuse. Response workers give inadequate attention to the woman’s wishes and safety, or to the safety of her children. HRW interviews with several victims of domestic violence following implementation of the new program measures found that they largely faced the same obstacles as before, including difficulty in getting a case heard and processed, humiliating public hearings, and inadequate access to rations in instances of separation from a spouse. Psychological abuse is not recognized as violence by response workers. These attitudes reflect a “pervasive acceptance of violence” against women as a normal aspect of local culture.

The report notes that, although efforts have been made to increase women’s representation on camp management committees, their voices continue to be marginalized. Further, although women’s “focal points” have been designated in the community, as first-contact individuals to whom victims can go directly, they are inadequately prepared and often overwhelmed by the number of cases that confront them. In the absence of trained counselors, the “focal points” find themselves attempting to provide psychosocial support to survivors, despite their lack of appropriate training.

The report notes that three informal refugee organizations operating in the camps were particularly active in calling attention to gender-based violence and child abuse in the camps: the Bhutanese Refugee Women’s Forum (BRWF), the Children’s Forum, and Bhutanese Refugees Aiding Victims of Violence (BRAVVE).

Kallivayalil, D. (2010). Narratives of Suffering of South Asian Immigrant Survivors of Domestic Violence. *Violence Against Women* 16, 789-811.

Link: <http://vaw.sagepub.com/content/16/7/789.abstract>

Notes and summary: This article examines the personal stories of several South Asian immigrant survivors of domestic violence who accessed a mental health clinic in New York City. These accounts illustrate women's own perceptions of their suffering and symptoms, and provide insights into the South Asian immigrant community's ideologies and moral domains regarding gender, violence, and sickness, as well as how individuals vary in their endorsement of these ideologies. The women's narratives illustrate how migration and culture interact with the deeply personal experience of suffering caused by domestic and sexual violence.

Lee, Y.S. and Hadeed, L. (2009). Intimate Partner Violence among Asian Immigrant Communities: Health/Mental Health Consequences, Help-Seeking Behaviors, and Service Utilization. *Trauma Violence Abuse* 10: 143-170.

(DOI: 10.1177/1524838009334130)

Link: <http://tva.sagepub.com/content/10/2/143>

Notes and summary: Intimate partner violence (IPV) is a serious epidemic among Asian immigrant communities. Yet little is known about the scope, nature, and related contextual, cultural, and social factors of IPV among this population. In particular, a lack of relevant information is reflected in health and mental health outcomes of IPV and service utilization; these reveal notable gaps and disparities which result in a failure to provide appropriate services and law enforcement protection for battered Asian immigrant women. This article examines the growing body of literature on IPV among Asian immigrant populations in several areas: (a) the context of IPV (cultural, social, and individual/familial); (b) the prevalence of IPV; (c) physical health and increased risk for sexually transmitted disease and HIV/AIDS; (d) mental health consequences and substance use; (e) social support and help-seeking behaviors; and (f) barriers to service utilization. Future directions for practice, policy, and research are discussed.

Legal Momentum, Iowa Coalition Against Domestic Violence, and Lideres Campesinas (2007). *Rights and Options for Battered Immigrant, Migrant, and Refugee Women*.

Link: <http://iwp.legalmomentum.org/cultural-competency/multilingual-materials-for-victims/ch-5.2-rights-and-options-for-battered-immigrant-migrant-and-refugee-women-2007>

Notes and summary: This 45-page booklet, available in English, Arabic, and Russian, is described as being designed for use by advocates, attorneys, service providers and victims. However, its dense language seems far more geared to legal professionals and program staff than to immigrant/refugee clients.

The publication provides an overview of domestic violence experienced by immigrant victims; information on safety planning; legal rights and options with regard to immigration benefits, protection orders, custody, and humanitarian release from detention; VAWA confidentiality; employment rights of domestic violence victims; and access to publicly funded help, assistance and public benefits. Originally written in 2002, the booklet was updated in 2007. The Arabic and Russian versions were done in 2009.

Preisser, A.B. (1999). *Domestic Violence in South Asian Communities in America: Advocacy and Intervention. Violence Against Women* 5 (6), 684-699. (DOI: 10.1177/10778019922181437.)

Link: <http://vaw.sagepub.com/content/5/6/684>

Notes and summary: This article describes the many challenges faced by South Asian women experiencing domestic violence, and the culturally-specific advocacy and intervention work carried out by the Asian Women's Self-Help Association (ASHA), based in the Washington, D.C. area. (See full description of ASHA's work in related resource list, ***Domestic Violence Organizations working with South Asian Immigrants and Refugees***). Survivors describe lack of understanding and support among community and family members, police, legal personnel and other authorities as well as social service providers. In particular, many service providers have highly limited awareness of the cultural pressures that constrain South Asian women and limit their decision-making options and access to resources. A woman who considers leaving her home or taking legal action against an abusive spouse, for example, faces marginalization or exclusion from her entire community. An important contributing factor is that South Asian women who have accompanied their husbands to the U.S. may no longer have access to their own parents and relatives, and therefore live in a greater state of dependency upon her spouse than previously.

The author notes that intervention strategies can be effective when providers are informed by cultural, historical, and ethnic contexts of clients. Sensitivity to these factors is especially critical to counselors and therapists who work with domestic violence survivors from other cultures. At the same time, she notes that once women have left abusive environments, they tend to prioritize counseling on such practical issues as education, employment, and helping children to cope with the situation rather than mental health counseling.

The author proposes an integrated approach to interventions for legal and social service providers working with South Asian survivors of domestic violence, and suggests a number of specific strategies. Providers, for example, need to examine their biases and assumptions about South Asians; understand the diversity of South Asian family structures and the roles of community members; understand that a client's identity involves belonging to her community; and recognize the multidimensional nature of the issue of domestic violence. She also emphasizes that a partnership role between clients and service providers can help build cross-cultural understanding, identify appropriate options, and empower clients become active participants in their healing.

the article observes that culturally-sound models of service provision are used by the few organizations operated by South Asians for their own communities, but are rarely acknowledged by the larger American institutions. Transferring these cultural models into the mainstream will enhance communication between South Asian victims and service providers.

Robert Wood Johnson Foundation (2009). *Intimate Partner Violence in Refugee and Immigrant Communities: Challenges, Promising Practices and Recommendations*. Princeton, N.J.: Family Violence Prevention Fund.

Link:

http://www.futureswithoutviolence.org/userfiles/file/ImmigrantWomen/IPV_Report_March_2009.pdf

Notes and summary: This major report, based on a collaboration between the Robert Wood Johnson Foundation and the Family Violence Prevention Fund, examines intimate partner violence (IPV) in immigrant and refugee communities in the United States. The report contains four main sections:

- Background information, including a definition of IPV, data about the incidence of this problem in general and among refugees and immigrants, and discussion of special dynamics in refugee and immigrant communities;

- An overview of the needs and challenges of immigrant and refugee IPV victims and service providers as well as brief case studies drawn from the work of selected IPV programs;
- Recommendations for funders, service providers and policy-makers; and
- A discussion of IPV research and evaluation issues that need to be addressed in refugee and immigrant communities.

The report draws on a variety of sources. These include a literature review by Mieko Yoshihama on IPV in immigrant and refugee communities (included as Appendix B) and interviews with personnel from seven programs that assist IPV victims. The report also draw on insights gathered from a March 2008 meeting in which representatives of these programs gathered with Family Violence Prevention Fund and Robert Wood Johnson Foundation personnel to discuss challenges, successes, and recommendations. Finally, Appendix A includes a discussion of the legal structure that relates to immigrants and refugees.

The following seven agencies took part in the study:

- ***Arab-American Family Support Center*** (Brooklyn, NY): Provides a wide range of services to the Arab immigrant community, including English as a Second Language classes, legal assistance, youth development programs, domestic violence prevention and access to health care. Receives referrals from the Administration of Children's Services (ACS) when there is a claim of abuse or neglect in the family. When women are leaving their husbands, the agency tries to help with housing and employment, although staff members acknowledge that it can be difficult to find either. The Center conducts home visits in response to ACS referrals, often encountering resistance from the family and the community at large because people think violence is "a private matter."
- ***Asian Women's Shelter*** (San Francisco, CA): Provides a broad range of culturally competent and language-accessible services, including emergency and transitional shelter, women's and children's services, educational programs, and community advocacy.
- ***Casa de Esperanza*** (St. Paul, MN): Provides services to Latina victims/survivors of DV; implements information and resource centers for youth and adults; and carries out a range of community engagement and outreach activities.
- ***License to Freedom*** (East County/San Diego region, CA): Promotes nonviolence through community education, self-sufficiency and advocacy for refugee and immigrant survivors of domestic and relationship abuse; provides experiential and intensive educational sessions for members of the community through a community education model.
- ***MANAVI*** (New Brunswick, NJ): Provides a wide array of services addressing violence against South Asian immigrant women, including individual counseling; legal clinics and referrals; support groups; court and medical accompaniments; and a transitional home.

- ***MUNI Legal Clinic/Iowa Coalition Against Domestic Violence*** (Des Moines, Iowa): Serves low-income immigrant survivors of domestic abuse and sexual assault through a variety of family law and immigration legal issues and in collaboration with relevant partner agencies.
- ***Refugee Family Services*** (Metro Atlanta area, GA) : Supports the efforts of refugee women and children to achieve self-sufficiency in the United States by providing education and economic opportunity; provides a range of DV services for refugee women/children including crisis intervention and shelter placements, and integrates DV issues into group information sessions (rather than through overt community outreach activities).

Among all of these organizations, there was general agreement on certain key points:

- Language barriers are a critical problem; both nonprofit service organizations and “mainstream” organizations like the police need, but often lack, the ability to communicate with victims to be able to serve them effectively.
- Beyond language skills, there is a need to address “cultural incompetence” toward—even discrimination against—immigrant and refugee groups by police and other authorities.
- Victims may have little trust for police and legal authorities, based on abuse, unresponsiveness to IPV/DV cases, or other experiences in their home countries. The interviewed organizations reported contrasting results in seeking to provide cultural competency training for police on DV issues.
- Lack of cooperation from Voluntary Resettlement Agencies (VOLAGs) was repeatedly noted as another challenge. Resettlement agencies were seen as reluctant to become involved with DV/IPV issues, both because they are “institutionally geared toward keeping families together” and because of caseworker concerns about how they would be perceived in refugee communities.

There was general agreement on the kinds of services that should be offered to women who do seek help. Core service needs include:

- Crisis-oriented, community-based, confidential counseling that includes immediate and ongoing safety planning;
- In some instances, temporary shelter for the victim and her children;
- Education about justice system options to help stop and prevent violence, the direct provision of legal services or the referral to available, accessible legal service providers;
- Supportive, ongoing advocacy to help victims build additional life skills and to negotiate systems that might help them enhance safety and obtain needed services; and
- Information about other services or assistance to meet victims’ needs for housing, food, economic resources and mental health counseling generally offered to the population at large (subject to eligibility requirements) by mainstream providers.

Organizations identified the following major **strategies and challenges**:

- Several service providers said that the only way they reached victims was by providing an array of services—language classes, driver’s education, employment assistance, art classes—that created environments in which women eventually felt comfortable enough to report abuse. Skills training, as building women’s opportunities and self-sufficient, was noted as contributing to prevention.
- However, some of the organizations interviewed never openly identified themselves as engaged directly in IPV/DV prevention, for fear of alienating the refugee/immigrant community with which they worked. Instead, if a victim disclosed abuse, she would quietly be directed to IPV services. The report noted the inherent difficulty of raising community awareness about IPV if it is not openly discussed.
- Even organizations that believed they should be actively engaging in community-based IPV prevention work had a hard time identifying successful efforts. Organizations reported little or no success in engaging existing ‘community leaders’ (such as religious leaders) in efforts against domestic violence, and many found it difficult to develop community activists on the issue. Lack of resources prevents some organizations from undertaking community outreach. Other programs reported that they had abandoned community organizing to focus on direct services, but regretted doing so and planned to reorient themselves toward prevention work.

The report offers the following **recommendations** for social services organizations/programs that address IPV among refugee/immigrant communities:

- By themselves or with partners, all programs should offer comprehensive services because victims of violence need: shelter and safety planning; help coordinating with police and courts; as well as a range of supports that may include employment, housing, and services for children.
- In all their work, programs should support women’s self-sufficiency, providing help without fostering dependency.

Thapa-Oli, S., Bansha Dulal, H., Baba, Y. (2009). “A Preliminary Study of Intimate Partner Violence Among Nepali Women in the United States.” *Violence Against Women* 15: 206 - 223. (DOI: 10.1177/1077801208329389)

Link: <http://vaw.sagepub.com/content/15/2/206>

Notes and summary: Although studies on intimate partner violence (IPV) among South Asian communities in the U.S. are growing in number, research on IPV among Nepali women in the U.S. is still in the initial stage. The purpose of this study was to assess the prevalence of and vulnerabilities to IPV among 45 Nepali immigrant women living in the

New York metropolitan area. The findings demonstrated that 75.6% of women had been verbally insulted by their current partners, and 62.2% had to seek permission from their partners to go to their friends' or relatives' houses. The authors also found that emotional and psychological abuse (54.1%) was more common than threats (28.9%) or actual physical abuse (35.6%). Respondents also experienced a high degree of restriction on their mobility, particularly going to friends' houses (62.2%) and access to resources (51.1%). Men's behavior in restricting women from working outside the home is noted as a way of restoring power within the household by the husband. It is also observed that children were sometimes used as tools of manipulation or pawns to emotionally abuse women.

The study indicates that Nepali women are less likely than women from several other groups to seek help from existing resources such as South Asian women's organizations. These findings indicate that there is a need among these organizations to reach out to Nepali women in specific ways.

The authors caution that, since no other empirical studies had been conducted on the prevalence of IPV in the U.S. Nepali immigrant community at the time of their work, abuse measures were identified on the basis of the knowledge and experiences of the primary researcher, a member of the Nepali community. Also, due to cultural reasons, sexual abuse and marital rape were excluded from the present study.

Uehling, G., Bouroncle, A., Roeber, C., Tashima, N. and Crain, C. (2011). "Preventing Partner Violence in Refugee and Immigrant Communities." *Forced Migration Review*, 38. 50-51.

Link: <http://www.fmreview.org/technology/uehling-et-al.html>

Notes and summary: This brief article provides an excellent overview of key issues related to intimate partner violence among refugee groups in resettlement settings, including contributing factors and challenges in prevention and response. The article also summarizes some promising practices, drawn from approaches used by eight organizations linked with a 3-year program called "Preventing Partner Violence in Immigrant Communities: Strengthening What Works" (www.strengtheningwhatworks.org – see separate description on pp. 18, below).

Organizational Resources on Refugees, Immigrants and Domestic Violence

Asian and Pacific Islander Institute on Domestic Violence

Website: <http://www.apiidv.org/>

Email: info@apiidv.org

Phone: (415) 568-3315

The Asian and Pacific Islander Institute website offers numerous resources, including bibliographies on domestic violence, gender, and Muslim women; demographic and statistical data; a *Fact Sheet: Domestic Violence in Muslim Communities*; selected translated materials in Arabic, Bangla, Dari, Farsi, Hindi, Indonesian, Kurdish, Malay, Pashto, and Urdu; and a *Directory of Domestic Violence Programs Serving Muslim Communities*:

Link: <http://www.apiidv.org/violence/muslimwomen.php>

Legal Momentum/Immigrant Women Program

Website: <http://www.legalmomentum.org>

Policy Office:

1101 14th Street, N.W., Ste. 300,
Washington, D.C. 20005

Phone: (202) 326-0040

Headquarters:

395 Hudson Street
New York, NY 10014

Phone: (212) 925-6635

Legal Momentum provides resources, training and technical assistance to advocates, attorneys, social services and health care providers, justice system personnel and other professionals to better enable them to provide services for immigrant women who have been victims of battering, crime, sexual assault or trafficking.

Legal Momentum's [Immigrant Women Program](#) maintains a directory of service providers with experience working with immigrant victims of domestic violence, sexual assault, U-visa crimes and human trafficking, by state.

Link: <http://iwp.legalmomentum.org/reference/service-providers-directory>

The website also includes a link to a 45-page booklet, *Rights and Options for Battered Immigrant, Migrant, and Refugee Women*, available in English, Arabic, and Russian. Co-developed with the Iowa Coalition Against Domestic Violence and Lideres Campesinas, this publication provides an overview of domestic violence experienced by immigrant victims; information on safety planning; legal rights and options with regard to immigration benefits, protection orders, custody, and humanitarian release from detention; VAWA confidentiality; employment rights of domestic violence victims; and access to publicly funded help, assistance and public benefits. Originally written in 2002 and updated in 2007, the booklet is described as having been designed for advocates, attorneys, service providers and victims; however, the language seems more geared toward legal professionals/program staff than to immigrant/refugee clients.

Link: <http://iwp.legalmomentum.org/cultural-competency/multilingual-materials-for-victims/ch-5.2-rights-and-options-for-battered-immigrant-migrant-and-refugee-women-2007>

National Immigrant Family Violence Institute (NIFVI)

Website: www.nifvi.org

The National Immigrant Family Violence Institute (NIFVI), funded by Department of Health and Human Services, is a collaboration between six national organizations (members of the US Committee for Refugees and Immigrants). NIFVI provides practical resources, individualized technical assistance and training seminars for diverse organization working with immigrants and refugees, and also carries out research on promising practices.

NIFVI serves a variety of organizations, including domestic violence agencies, immigrant serving agencies, law enforcement and legal practitioners by providing:

- Individualized technical assistance
- Training seminars
- Culturally appropriate tools and other resource materials
- Research on promising and effective practices

The NAFVI site provides links to valuable documents, publications, presentation materials and other resources. These include guidelines for multi-service agencies (“When Survivors and Perpetrators are Both Your Clients”) as well as the following documents:

- Intimate Partner Violence Immigrant and Refugee Issues Fact Sheet

- Strategies for Working with Immigrant Domestic Violence Survivors
- Marriage and Emotional Assessment Tool
- Safety Planning Protocol
- Protocol for Legal Services

For access to these and other materials, see website section “For Providers: Technical Resources and Assistance for Domestic Violence and Immigrant Services Agencies” at <http://www.nifvi.org/providers5.html>.

Immigrant Women's Speakout Association

Website: <http://speakout.org.au/index.html>

Immigrant Women's Speakout Association is a non-profit organization in New South Wales, Australia, that provides assistance to immigrant and refugee women, helping them to achieve equal participation in society and the opportunity to express their own economic, political, social, religious, cultural and sexual identity.

Resources available on the Speakout website include multilingual information cards, videotapes, and a series of radio drama on domestic violence in 9 languages, including Arabic, Dari, Dinka, and Somali:

<http://speakout.org.au/rsrces.html>

Muslim Advocacy Network Against Domestic Violence (MANADV)

Website: www.manadv.org

Email: info@manadv.org

Phone: (703) 474-6870

MANADV is a national network comprised of predominantly Muslim advocates addressing domestic violence in Muslim communities through diverse faith-based and mainstream approaches and agencies. The network seeks to bring together advocates, service providers, legal and health care professionals, researchers, scholars, activists, and community-based organizations to strengthen culturally-appropriate advocacy, encourage dialogue and collaboration, develop models and analysis, and disseminate resources.

Available resources include a listing of national, regional and local organizations that help address domestic and intimate partner violence in Muslim families and communities, available at the following link:

<http://peacefulfamilies.org/LocalMuslimOrgs.html>

The network is a collaboration between Peaceful Families Project and the Asian & Pacific Islander Institute on Domestic Violence (both of which are included in this annotated list).

Sauti Yetu Center for African Women

Website: <http://www.sautiyetu.org/>

Phone: (718) 665-2486

Sauti Yetu is a community-based organization that works with African immigrant women and families in the New York City metropolitan area and nationally. The organization provides direct services and implements public education, policy, and advocacy programs to promote immigrant girls' safe transition into adulthood, curb violence in the family, and give poor and low income immigrant women access to life skills and leadership opportunities. Key issues addressed by the organization are violence against women and girls, early/forced marriage, reproductive justice, female genital cutting, gender and migration, education and schooling, and youth and migration.

Sauti Yetu's approach to domestic violence prevention is based on the need to examine the social norms and gender roles that perpetuate violence against women. The organization works with African immigrant and refugee communities to examine root causes of DV and develop preventive strategies. These include seeking to reduce inequalities between men and women in the home and between extended family members. Sauti Yetu collaborates with local institutions such as mosques, churches and ethnic associations.

Link: <http://www.sautiyetu.org/issues-violence-against-women-and-children>

Sauti Yetu also provides cross-cultural and cultural competence trainings and workshops to mainstream human service agencies, governmental entities such as the police, courts, borough-based child protective services, domestic violence, sexual assault agencies, shelters, health and legal services.

A related Sauti Yetu project is the National African Immigrants and Refugee Women's Network (NAIRWN). NAIRWN is a network of African immigrant and refugee women whose primary goal is to prevent violence against women in all forms, and to improve the lives of African immigrant and refugee women through advocacy, community organizing, and research.

Link: <http://www.sautiyetu.org/programs-nawn>

Strengthening What Works

Website: <http://www.strengtheningwhatworks.org/>

This initiative, a national program of the Robert Wood Johnson Foundation, supports the evaluation of program activities that focus on prevention of intimate partner violence in immigrant and refugee communities in the United States. The program seeks to:

- Identify promising practices in intimate partner violence in immigrant and refugee populations in the United States;
- Strengthen evaluation capacity and skills of organizations addressing IPV;
- Provide an understanding of the processes and outcomes of the projects; and
- Enhance program sustainability

The website includes profiles of various grantees and recordings of organizational web conferences.

Tapestri

Website: <http://www.tapestri.org/Aboutus.aspx>

Tapestri's stated mission is to end violence and oppression in refugee and immigrant communities, using culturally competent and appropriate methods. Based in Atlanta, Georgia, and originally a project of the Refugee Women's Network, Tapestri became an independent organization in 2002. Tapestri uses education, community organizing, direct services and advocacy to effect change, and works collaboratively with diverse groups to address multiple forms of gender based violence and oppression. The organization provides the following:

- Direct services, including legal advocacy, for survivors of human trafficking and domestic violence.

- Technical assistance and trainings on domestic violence, human trafficking, and refugee and immigrant issues for social service providers, law enforcement agencies, and interpreters.
- Community outreach on domestic violence and human trafficking within refugee and immigrant communities through presentations and mass media.
- An ongoing 24-week Family Violence Intervention Program designed for refugee and immigrant men.

Out Against Abuse

Website: <http://www.outagainstabuse.org/>

Out Against Abuse ("OAA") is New York-based organization focused on providing interactive online resources to bring together activists, volunteers, survivors and members of the South Asian community to encourage the discussion and understanding of gender abuse.

Peaceful Families Project

Website: www.peacefulfamilies.org

Email: info@peacefulfamilies.org

Phone: (703) 474-6870

The Peaceful Families Project is a national organization focused on ending domestic violence in Muslim families by facilitating awareness workshops for Muslim leaders and communities, providing cultural sensitivity training for professionals, conducting research, and developing resources.

Specific resources available at <http://www.peacefulfamilies.org/publications.html> include *Change From Within: Diverse Perspectives on Domestic Violence in Muslim Communities* (2007).

Many additional resources on domestic violence in Muslim communities and related cultural, religious, and country-specific issues are provided in the following bibliography:

<http://www.peacefulfamilies.org/PFP%20DV%20Resources.pdf>

Tahirih Justice Center

Website: <http://www.tahirih.org>

Email: justice@tahirih.org

Baltimore office:

201 North Charles Street, Suite 920
Baltimore, MD 21201

Phone: (410) 999-1900

Main office:

6402 Arlington Blvd, Suite 300
Falls Church, VA 22042

Phone: (571) 282-6161

Executive Director: Layli Miller-Muro

Director of Legal and Social Services: Sherizan Minwalla (sherizaan@tahirih.org)

Through direct legal services and public policy advocacy, Tahirih helps to protect immigrant women and girls fleeing gender-based violence. Based in Falls Church, VA., the organization established an office in Baltimore in mid-2012.

Tahirih's legal and social services are provided free of charge. Available services include the following:

- Immigration consultation and representation for survivors of DV, trafficking, and other violent crimes;
- Family law consultation/representation for protective orders, divorce, custody, and spousal support;
- Case management and referrals to medical and mental health care providers and other social services (shelters, food banks);
- Oversight and administration of the Pro Bono Attorney Network.

The ***African Women's Empowerment Project***, initiated in 2010, seeks to inform and empower African immigrant women with information regarding their rights under U.S. law when facing gender-based violence. *(For information, contact Lindsay Harris at (571) 282-6161)*

Womenspace National Network to End Violence Against Immigrant Women

Website: <http://www.immigrantwomennetwork.org/AboutUs.htm>

Email: info@womenspace.org

Founded in 1992, the National Network to End Violence Against Immigrant Women is a coalition of survivors, immigrant women, advocates, activists, attorneys, educators, and other professionals. The Network is co chaired by three organizations: The Family Violence Prevention Fund; Legal Momentum; and ASISTA. These partners are committed to ending violence against immigrant women by:

- Working with diverse immigrant communities to prevent violence against women.
- Building capacity for immigrant women to become leaders against all forms of violence.
- Promoting an understanding of the complex realities of immigrant women facing violence.
- Providing technical and training support to service providers, attorneys, community advocates, and other professionals (both governmental and non-governmental) working with immigrant women at the local, state, federal, and international levels.
- Increasing public awareness, education, and understanding of issues around violence against women, and in particular, immigrant women.
- Promoting law and public policy reforms at the local, state, and national levels that benefit immigrant women facing violence
- Sharing best practices throughout the network locally, nationally, and globally.

Technical assistance is provided, through three the network's three co-chairing organizations, to advocates, attorneys, social services and health care providers, justice system personnel and other professionals who encounter immigrant survivors of domestic violence, sexual assault, trafficking and other crimes.

Online Resources on Refugees, Immigrants and Domestic Violence

Bridging Refugee Youth and Children's Services (BRYCS)

Link: <http://www.brycs.org/clearinghouse/Highlighted-Resources-Domestic-Violence.cfm>

An extensive resource listing, complete with descriptions and links to materials and agencies addressing domestic and family violence among refugee and immigrant communities. *(Several of their listed resources are included in this compilation.)*

Prevent Connect

Link: <http://preventconnect.org/>

A national online project dedicated to the primary prevention of sexual assault and domestic violence. Features podcasts, presentations, a newsletter, and numerous other resources. A project of Calcasa, the California Coalition Against Sexual Assault.

U.S. Committee for Refugee and Immigrants/ Domestic Violence materials from the USCRI "Healthy Refugee Toolkit":

Link: <http://www.refugees.org/resources/for-refugees--immigrants/health/healthy-living-toolkit/domestic-violence.html>

The above URL provides a direct link to "Violence in the Family" brochures in the following languages: Arabic, Bosnian, Burmese, English, Farsi, French, Hmong, Karen, Kirundi, Russian, Somali, Spanish, Swahili, and Vietnamese.

These brochures provide vital basic information on what constitutes abuse; resources for those experiencing abuse; and a description of available services and options.