



What are faith communities?

Faith communities include all religious, spiritual, and faith-based groups and organizations. These communities have many and diverse beliefs, practices, and traditions. The communities may come together locally or across distances or both.

The teachings of faith communities obligate followers to work towards an end to family violence in our homes, our Island communities, and society at large

Faith communities share the belief that all human beings are deserving of respect, justice, and protection. They also share the belief that people in their communities are called to be a loving and transforming presence for one another.

An individual who belongs to a faith community may share all or only some of their community's beliefs. Even within faith groups, there is diversity. For example, some groups and individuals may interpret religious texts and teachings according to a specific narrow interpretation; others may interpret them more broadly. Individuals may practice their beliefs publicly or privately, regularly or occasionally. They may also have individual spiritual beliefs of their own that guide their lives.

What do faith communities say about family violence?

Religious values of justice and the equality of persons affirm the dignity and worth of every human being. These values support the right of each person to live without fear and threat of violence.

All of the earth's major faith communities affirm the value of people. All the major sacred and religious writings promote love and compassion and condemn violence. Yet family violence still affects people in all faith communities.

Among its followers, every faith community has men, women, and children who have experienced or are experiencing family violence. Every faith community likely includes both abusers and people who have been or are being abused.

Family violence harms the spiritual development of those involved. It may cause pain and division in their faith community.

A few examples of teachings from faith traditions practiced on Prince Edward Island:

*It would be more acceptable in My sight for a person to harm one of My own sons or relatives rather than inflict injury upon any soul.
(Baha'i. Bahá'u'lláh, quoted by Shoghi Effendi in God Passes By)*

There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. (Christian. New Testament 1 John 4:16-19)

The moral human being finds the moral law beginning in the relation between man and woman, but ending in the vast reaches of the universe. (Confucianism. Doctrine of the Mean 12)

Among His signs is that He created spouses for you among yourselves that you may console yourselves with them. He has planted affection and mercy between you. (Islam. Qur'an 30.21)

Some individuals' beliefs doubt or reject the existence of God or greater spiritual realities. These individuals may describe themselves as rationalists, secularists, humanists, agnostics, or atheists. These belief systems do not usually bring people together in communities, but people who hold these beliefs usually share strong ethics that reject violence and promote love and care.

Faith communities can sometimes perpetuate family violence

The teachings of our faith traditions have been a source of pain and confusion as well as a source of strength and healing for those facing sexual and domestic violence.

Faith traditions can be a contributing factor in perpetuating family violence. The teachings and traditions of faith communities often shape people's attitudes about human relationships and things such as sex and marriage, gender roles in families, and relationships between parents and children and members of households.

When doctrines from some faith traditions are interpreted to condone power imbalance between women and men or adults and children, women and children can face increased risk. These doctrines may be unjustly used to justify abusive acts.

Many victims are concerned about what members of their faith communities will think if they leave an abusive relationship or report abuse. They may believe or have been told that leaving is not an option, that violence is an expected part of family life, or that they will be abandoned or rejected by their God, their family, or their faith community.

For victims from some faith traditions, leaving an abusive situation or ending an abusive relationship may make them feel they are going against the beliefs of their community. They may have to abandon long-held beliefs or strong faith connections and the sense of security provided by religious support systems.

Beliefs that come from faith communities and traditions influence:

- People's decision to disclose abuse, when and to whom.
- The decisions to leave a relationship and if and when to reconcile.
- Whether to access community services in the secular community.
- The extent to which the sanctions of the courts are accepted.
- The degree of commitment to following through with assistance in the secular community.

Values of safety, justice, and love must come first when working with someone who sees their spiritual beliefs as a barrier to getting help.

It is vital for faith communities to recognize and acknowledge the challenge of a victim's inner conflict. It is important to address their guilt and empathize with them, but be clear that the responsibility for the abuse lies with the abuser.

Providing support for persons experiencing family violence is not "taking sides" but is essential for safety and to support everyone involved to get the help they need, and to hold abusers accountable.

Faith communities have a special role in preventing and ending family violence

It is possible to transform individuals, families, communities and institutions through education and the power of our faith traditions.

Family violence is as prevalent within faith communities as it is within the general population. Women who identify strongly with faith communities may remain in abusive relationships longer.

In the recent past, PEI has been identified as the Canadian province with the highest rates of regular religious attendance, with more than half the Island's adult population attending religious services at least once a month. Faith communities on Prince Edward Island not only have strong influence on people's lives and actions but reach a large number of Islanders.

Faith communities often provide a welcome for vulnerable people in the community who may not participate in other programs, groups, or events.

This means faith communities have access to people who may be particularly vulnerable to abuse or who face particular challenges to getting help:

- children
- seniors
- people with disabilities
- members of minority cultures or minority language groups
- women
- teenage girls

This access creates a special role for faith communities.

Faith communities can help abusers and people who have been abused

Faith communities can be important places of shelter, hope, and comfort to those experiencing family violence.

A Prince Edward Island survey of attitudes and beliefs about family violence showed that a significant percentage of respondents would go to leaders or community members in their faith community if they needed help. This tells us there is a powerful role for faith communities in helping to end relationship violence.

Rituals, ceremonial rites, and prayers are sources of support and healing. Practitioners see these practices as sources of strength during difficult times. Spiritual practices also allow people to see their individual experiences in a wider perspective and even to realize new and different possibilities.

Leaders in faith communities are called upon to help both those who have been abusive and those who have been abused in family violence. Victims of violence in PEI as elsewhere report mixed results in asking spiritual leaders for help: some feel that the advice they receive has not always been helpful to them; others feel supported and helped.

The voices of survivors of family violence are a primary source of knowledge and direction for faith communities and the secular community to work together to address violence.

How might an abuser attack a victim's spirituality and connection with her/his faith community?

Abusive behaviour is about power and control. Spiritual beliefs and practices are powerful in the lives of members of faith communities. An abuser may begin to question the victim's faith or misuse spiritual teachings to justify abusive actions and beliefs.

Spiritual or religious abuse can include the following:

- Misusing religious teachings, doctrine, scriptures, and practices to justify positions of absolute authority, abuse, and violence.
- Not allowing the victim to read or have access to spiritual materials, or destroying spiritual materials (books, prayer beads, religious dress, spiritual items, or religious artifacts).
- Interrupting or interfering with the victim's attempts to study religious teachings, pray, or communicate with her/his God.
- Not allowing the victim to attend faith community ceremonies or events.
- Accusing the victim of inappropriateness with members of the faith community and/or the religious leader to justify restriction from communication or contact.
- Forbidding the victim from participating in religious celebrations, events or holidays.

People who hold non-religious beliefs and who stand outside faith communities may still experience spiritual abuse. They can still be put down, ridiculed, or made to feel ashamed for their beliefs. They can still be prevented from studying, expressing, or practicing their beliefs.

ACTION GUIDE

When communities of faith, speaking with a clear, strong voice, unite to condemn family violence, we begin to heal individuals, families, and communities.

Preventing and Ending Family Violence: A Vision for Faith Communities

Become a sanctuary.

Make your place of worship or of gathering a safe place for victims of family violence. Display materials that include available resources for both victims and abusers. Let your community members know that faith leaders are there to help.

Educate yourself.

Study the problem, understand the issues, and learn what you can do. Get training from professionals in the fields of dating violence, domestic violence, child abuse, sexual assault, emotional abuse, abuse of older adults, neglect, and criminal harassment. Learn about the risk factors and warning signs of abuse. Review materials designed to assist faith communities with issues related to violence in relationships.

Get involved in prevention.

Routinely include information on family violence in bulletins or newsletters, on bulletin boards, and in marriage preparation classes. Discuss issues around anger, power, control and the use of violence in its many forms. Invite a guest speaker to talk about family violence or sponsor an educational seminar on the issue. Encourage community members to get involved.

Break the silence.

A faith leader can have a powerful impact on people's attitudes and beliefs. Speak out on family violence from the pulpit and in prayer. Be an advocate for informing others on how to recognize abuse and where to go for help. Leadership is also important on public policy issues such as funding for supports and changes in criminal law.

Lead by example.

Volunteer and support your local transition house, family violence outreach service, or violence prevention program. Train to become a crisis volunteer or seek out ways to support those who are doing the work.

Partner with existing resources.

Faith communities can help those who are experiencing family violence by working together with PEI Family Violence Prevention Services, Victim Services, Child and Family Services, Turning Point program for abusers, police, and others in the broader PEI community whose job is to respond to family violence.

Offer meeting space to an existing support program or resource. Victims sometimes need a safe place to meet with supporters and parents sometimes need a safe site for supervised visits. Donate to a local organization providing services to victims of family violence. Volunteer your time with a local treatment program for abusers. Find out from different resources and agencies what kinds of support and donations they most need and invite your community members to participate in meeting those needs.

Support professional training.

Encourage and support family violence training and education for faith leaders, clergy, lay ministers, chaplains, and those studying for religious leadership. When abuse is the issue, ignorance can aggravate the problem and further endanger victims.

Address internal issues.

Encourage continued efforts by faith institutions and communities to appropriately respond to all allegations of abuse. These efforts must be taken seriously and acted upon in a timely and appropriate manner. By modelling appropriate action, the faith institution or community promotes the rights of safety and security for all persons.

Intervening with Compassion

I am a leader or teacher in my faith community. People come to me for counsel and advice, and I play a role in teaching or in leading ceremonies and rites. What can I do?

- Increase your knowledge of family violence in order to better help your community members.
- Speak out against domestic violence and send a message that it is unacceptable and contrary to the religious teachings of all the world's major religions.
- Use texts, traditions, and teachings from your faith community that emphasize respect and good relationships and that affirm the victim's worth.
- Support learning and understanding about family violence in your faith community and professional training for community leaders.
- Provide literature about family violence and community resources to members of your community.
- Learn the warning signs of abuse and be alert for these signs.
- Communicate that you are a safe person to disclose abuse to.
- Provide a safe space for disclosure.
- Ensure confidentiality.
- If you suspect that abuse is occurring in a family or relationship, approach one or both parties separately; for everyone's safety don't approach the victim and abuser together.
- If you are concerned that someone may cause harm to themselves or others, contact police. In an emergency call 911.

- It is important that you also plan for your own physical and emotional safety in situations when you are working with people in relationships that include violence.
- Couples counselling must not be provided unless the abuser has successfully completed an abuser's treatment/education program, all violence in the relationship has stopped and both the victim and abuser are willing. Unless these conditions are met, couples counselling may actually facilitate continuation of the violence.

When working with victims:

- Put victims' safety first. When there is violence in a relationship, the safety of the victims and their children should be the main concern.
- Understand that the victims and their children may be in real danger.
- If you believe the victim's life may be in danger, contact police. In an emergency call 911.
- If children are involved, by law this must be reported immediately to a Peace Officer or Child Protection Services.
- Be alert for signs of abuse.
- Support victims in acknowledging abuse.
- Help victims understand they are not to blame for the abuse.
- Assure victims you will not abandon them and you will work with your faith community to support them.
- Empower victims to make decisions.
- Help the victim find needed help and resources in the wider community.
- Know where your expertise lies. Do not take on a role for which you are not trained. Refer victims and abusers to those who have training or get appropriate training yourself. Partnering with service providers in the community with expertise in domestic/family violence frees you to provide pastoral care to family members.
- Use texts, traditions and teachings from your faith community that emphasize respect and good relationships, and that affirm the victim's worth.
- Remember that competent adults must be allowed to make their own decisions and have the right to refuse assistance. This does not preclude you from seeking confidential advice and guidance from service providers.
- Also remember that people have the capacity to change. It may be important to provide offers of assistance and support on more than one occasion.
- The most important gift you can give someone experiencing an abusive relationship is the opportunity to believe in themselves and their own decisions and capabilities.

When working with persons whose behaviour is abusive

- If safe to do so, confront abusers in a non-aggressive manner with concern; acknowledge abuse.
- If you believe the victim's life may be in danger, contact police. In an emergency call 911.

- Hold the abuser accountable.
- Do not allow abusers to deny, minimize or blame the victim.
- Do not allow rationalizations or justifications for the abuse.
- Do not allow religious texts to justify violence and abuse.
- Remember that use of violence and abusive behaviour is a choice.
 - Abusers make choices about how to respond to their partner and to their own frustrations.
 - Abusers use violence and abusive behaviour to exert power and control over their partner.
- Do not accept excuses (such as alcohol, drugs, stress, poor anger management, poor communication skills, etc.) for the abuse.
 - Alcohol and drugs can make abuse worse but they do not cause it.
 - Abuse experienced by the abuser as a child or as an adult can be acknowledged but never excuses or justifies the abuse of another.
- Refer abusers to treatment/education program for intervention.
- Follow up, as a means of ensuring accountability.
- Use texts, traditions and teachings from your faith community that emphasize respect and good relationships to support the abuser to end the violence.

Working with children and youth:

- Remember that all disclosures of child abuse or suspicions of abuse, including exposure of children to family violence, are legally required to be reported immediately to a Peace Officer or Child Protection Services.
- Document disclosures but do not ask children for additional details of the abuse.
- Educate children, youth, and adults about family violence.
- Explore with young people ways of being safe and respectful in relationships.
- Be a role model for children – particularly boys – to show that men do not need to be violent to be masculine and that women do not have to be submissive to be feminine.

Safety for Faith Leaders

- Plan for your own physical and emotional safety in situations when you are working with people in relationships that include violence.
- Do not accompany the abused partner to confront the abusive partner.
- When meeting with abused persons or with abusers ask to meet in your office at a time when you know other people will be available to help should the need arise. If meeting elsewhere, make sure that you have ready access to emergency assistance.
- Police can assist in situations when safety is a concern.

Resources for Faith Communities

GENERAL

Note: “General” faith-based resources in many parts of Canada may still be primarily Christian in their focus.

- The RAVE (Religion and Violence e-Learning) Project: Developing Web-Based Religious Resources for Social Action on Domestic Abuse, an initiative that seeks to bring knowledge and social action together to assist families of faith impacted by abuse. Resources and training models for women, faith leaders, and communities at <http://www.theraveproject.org/>
- “What Faith Communities Can Do about Family Violence Information Sheet” and other resources at Alberta Human Services “<http://www.child.alberta.ca/home/1237.cfm>”
- “Help Break the Cycle of Abuse and Violence in Your Faith Community”
- Envision Counselling and Support
- <http://www.envisioncounsellingcentre.com/faith.html>
- The FaithTrust Institute (USA) is a national, multifaith, multicultural training and education organization with global reach working to end sexual and domestic violence. Resources such as general FAQs are available at <http://www.faithtrustinstitute.org/resources/learn-the-basics> . Resources for specific faith communities are also available for sale at <http://www.faithtrustinstitute.org> .
- I BELIEVE YOU: Faiths’ Response to Intimate Partner Violence” is a one hour interfaith documentary that explores the stories of survivors of abuse and the response of faith groups to address their needs. Produced with the support of the New York Board of Rabbis, United Methodist Women, Presbyterian Women, the Evangelical Lutheran Church in America, and a consortium of Muslim organizations. <http://www.divacommunications.com/programs/i-believe-you/>

CHRISTIAN

Books and Resources

- *Fire in the Rose: Churches Exploring Abuse and Healing*. Church Council on Justice and Corrections/ Conseil des églises pour la justice et la criminology, Copies available from Community Legal Information Association of PEI or here: http://www.cjcc.ca/about/fire_rose.pdf. 507 Bank Street, Ottawa, ON K2P 1Z5 (613) 563-1688. <http://cjcc.ca/>
- *Abuse and Religion: When Praying Isn't Enough*. Edited by Anne L. Horton and Judith A. Williamson. Lexington Books, 1998.
- *Battered But Not Broken: Help for Abused Wives and Their Church Families*. By Patricia Riddle Gaddis. Judson Press: Valley Forge, PA 1996. This book offers step-by-step intervention techniques with detailed outlines for assisting

victims of domestic violence. It also illustrates the detailed characteristics of a battered woman, the characteristics of the batterer, the cycle of abuse, and the implications of children's involvement. Suggestions are offered as to how pastors and communities can help, giving a sample of resources as well as an emergency exit kit.

- *Domestic Violence: What Every Pastor Needs to Know*. By Rev. Al Miles, Augsburg Fortress, 2000. A recommended reading for every spiritual and religious leader who wants to help victims and perpetrators heal. The author makes it clear that it is the responsibility of religious leaders to educate themselves so that they can help their parishioners. This is a comprehensive tool that addresses many theological aspects of domestic violence in the evangelical community. The author also explores the facts and myths of violence against women, the question of forgiveness, and the question of whether or not an abusive man can change.
- *No Place for Abuse: Biblical and Practical Resources to Counteract Domestic Violence*. Catherine Clark Kroeger & Nancy Nason-Clark. InterVarsity, 2001. Containing true stories and statistics, this book takes a look at what Christian scripture says about domestic violence, including verbal abuse and patterns of concealment, secrecy and silence, and demonstrates how proper concerns for Christian families can be twisted to endanger women and their children. An assessment of alternatives to suffering in silence is outlined as well. Includes practical tools for interviewing victims and perpetrators, outlines for sermons, Bible studies, and youth activities that address the problem of domestic violence.
- *Striking Terror No More: The Church Responds to Domestic Violence*. Edited by Beth Basham and Sara Lisberness. Bridge Resources, 1997. Written specifically to help the church find creative and faithful ways to address domestic violence to those in the pew. Part one provides several essays dealing with the facts and consequences of domestic violence. Part two offers suggested learning sessions designed to educate and to bring about positive action. Part three offers suggested resources to bring these issues into the worship service, including sermon themes and relevant biblical texts. This study guide outlines how clergy and laity can learn the nature and causes of violence in families, such as patriarchal traditions, to stop the abuse by calling the perpetrator to account, to restore the relationship if possible, and if not, to mourn the loss of relationship.
- *The Battered Wife: How Christians Confront Family Violence*. By Nancy Nason-Clark. Westminster John Knox Press, 1997. This book portrays the terrible reality of spousal abuse and the problems faced by evangelical churches in responding to victims' needs. It gives a thoroughly researched picture of the realities in the pews and a ringing challenge for pastors and counselors to respond more effectively. This book is organized into four sections: the social, cultural, and religious context of abuse; evidence of the pervasiveness and seriousness of abuse in families of faith; current attempts to respond to victims of abuse and their families by clergy and their congregations; and working toward new solutions and new partnerships. This book also encourages a pastoral assistance that reduces violence in the world and helps victims find the inner strength to leave their violent relationship.

- *We Won't Let it Happen Here! Preventing Child Abuse in the Church*. Prepared for the Presbyterian Church (USA) by Lois Rifner, Susan Keil Smith, and the Child Advocacy Office.
- *Women Abuse and the Bible: How Scripture Can Be Used to Hurt or Heal*. By Catherine Clark Kroeger and James R. Beck, Editors, Baker Books, 1996. Domestic abuse in the faith community can stem from the misuse and misunderstanding of the Bible's teachings on headship and submission. Often time abusers see no conflict between their behavior and their Christian beliefs. Some even justify their behavior by misunderstanding and referring to misinterpreted biblical passages and religious principles. This book illustrates the ways that the Bible can be used to hurt or to heal, to disperse God's grace or to obstruct it. It also offers practical and creative ways to heal by addressing pastoral care issues, competent Christian interventions, and Biblical reflections on justice, rape and an insensitive society
- Publications specific to Christian communities from the Faith Trust Institute: <http://www.faithtrustinstitute.org/store/faith-community/christian>

ABORIGINAL

Legacy of Hope Foundation

Resources for healing for survivors of residential schools and their families and education kits about the history and effects of residential schools. Many residential schools were church-run.

<http://www.legacyofhope.ca/home>

BAHA'I

Resources

- Guidelines for Spiritual Assemblies on Domestic Violence <http://www-cdn.bahai.us/files/2011/01/2011-DVS-Revision-Complete.pdf>
- Addressing Domestic Violence (USA) <http://www.bahai.us/social-action/advancement-of-women/addressing-domestic-violence/>

BUDDHISM

Path of Freedom (USA)

The Path of Freedom (PoF) program is a mindfulness-based, emotional intelligence (MBEI), and integral approach to self-transformation, personal development, and leadership capacity for at-risk and incarcerated youth and adult prisoners. The program has received very positive reviews from experts in the corrections field.

<http://prisonmindfulness.org/projects/path-of-freedom/>

Bliss and Growth

Spiritual approach to politics, economy, education, health and environment

“Family problems and Buddhist response” and other links to family resources at

http://blag.biz/Family_problems_Buddhist_response

INTERFAITH AND MULTIFAITH

- **Open International Interfaith Ministry:** A local resource on PEI with a global spiritual view. <http://www.oiim.net/index.html>
- **The Interfaith Domestic Violence Coalition (USA).** Convened by Jewish Women International, this Coalition is a national (US) effort for faith-based organizations to come together to provide policy and legislative guidance on domestic violence issues. <http://www.jwi.org/Page.aspx?pid=416>
- **Multifaith** publications from the Faith Trust Institute: <http://www.faithtrustinstitute.org/store/faith-community/multifaith>

JEWISH

Books and Resources

- *Bibliography of Sexual and Domestic Violence in the Jewish Community.* Compiled by Marcia Cohn Spiegel, Minnesota Center Against Violence and Abuse. Publication Date: April 11, 2000 / Revision Date: January 12, 2004 <http://www.mincava.umn.edu/documents/bibs/jewish/jewish.html>
- Publications specific to Jewish communities from the Faith Trust Institute: <http://www.faithtrustinstitute.org/store/faith-community/jewish>

Jewish Women International (JWI)

This Jewish organization is committed to ending the cycle of family violence and to promoting safe homes, strong women and healthy relationships. Services support self-sufficiency for women and girls, educate Jewish communities and leaders about prejudice and family violence, assist abused women, and empower victims of family violence to help themselves. Website offers resources for advocates and religious leaders of Jewish communities, including a directory of Jewish domestic violence resources, a clergy guide, legislative change efforts, conferences on related topics, and the Jewish Women Magazine.

<http://jwi.org/index.htm>

Other Suggestions

You may wish to seek suggestions for supports from communities with larger Jewish populations. A few examples:

Jewish Family and Child (Toronto)

4600 Bathurst Street, 1st Floor, Toronto, ON M2R 3V3

(416) 638-7800

Suffering in Silence resource: http://www.jfandcs.com/client/jfcs/jfcs_2011_lp4w_lnd_webstation.nsf/page/Suffering+in+Silence!opendocument

Jewish Family Services (Montreal) – Agence Ometz

1 Cummings Square (5151 Côte Ste-Catherine Road), Montreal, Quebec H3W 1M6

(514) 342-0000

Jewish Family Service Agency (Vancouver)

305-1985 West Broadway, Vancouver, BC V6J 4Y3

(604) 257-5151

Jewish Family Services of Ottawa-Carleton

2255 Carling Avenue, Suite 301, Ottawa, ON K2B 7Z5 (613) 722-2225

Jewish Family Services (Edmonton)

10339-124th Street, Suite 502, Edmonton, AB T5N 3W1

(780) 454-1194

Jewish Child and Family Services (Winnipeg)

123 Doncaster Street, Suite C200, Winnipeg, MB R3N 2B2

(204) 477-7430

MUSLIM

Books and Resources

- *Safe and Secure: Eliminating Violence Against Women and Girls in Muslim Societies.* By Mahnaz Afkhami, Greta Hofmann Nemiroff, Haleh Vaziri (Manual). Sisterhood Is Global Institute (SIGI), 1998. This manual helps grassroots populations in Muslim societies learn about universal human rights concepts and major international human rights documents that address violence against women. The manual also relates the struggle to eliminate violence against women in Muslim societies to the process of empowering women. Specifically, this manual assists women in identifying sources of violence in the family, community, society, and state; to communicate their information about and understanding of Transforming Communities.
- Publications specific to Muslim communities from the Faith Trust Institute: <http://www.faithtrustinstitute.org/store/faith-community/muslim>

Islamic Social Services Association Canada

Dedicated to addressing the needs of Muslims in Canada through publications, public seminars, diversity training, newspaper and journal articles, public and private policy work or personal counseling. Resources include:

- Domestic Violence Awareness Campaign (2011) <http://www.issaservices.com/issa/domesticviolenceawarenesscampaign.html>
- Resources for Imams and Parents: Guides for Imams and parents on Sexual Abuse and Domestic Abuse, from info@mail.issaservices.com
- Social Services Training Programs on topics including
 - Domestic Abuse
 - Helping Muslim Victims of Domestic Abuse
 - Sexual Abuse: Prevention and Intervention in Muslim Communities
 - Pre-Marital Counselling
 - Post-Marital Counselling
 - Islamic Parenting
 - Muslim Family Law (Shariah)

Islamic Social Services Association Inc.

P.O. Box 21010, RPO Charleswood, Winnipeg, MB R3R 3R2

<http://www.issaservices.com/issa/services.html>

Peaceful Families Project USA

A national (USA) organization devoted to ending domestic violence in Muslim families by facilitating awareness workshops for Muslim leaders and communities, providing cultural sensitivity trainings for professionals, conducting research, and developing resources.

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

SoundVision – Muslim Response to Domestic Violence Resources (USA)

<http://www.soundvision.com/Info/domesticviolence/>

Other Suggestions

You may wish to seek suggestions for supports from communities with larger Muslim populations. A few examples:

Muslim Family Services (Mississauga) – ICNA Relief

List of Services: <http://www.icnareliefcanada.ca/domestic/mfs/>

113-165 Dundas Street West, Mississauga, ON

(905) 277-4357

CREDITS

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Premier's Action Committee
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stopfamilyviolence.pe.ca/faith