

MEN

LEADING FOR CHANGE



External Evaluation Report

Bright Ideas Nottingham on behalf of NMWN
September 2016



What is Nottingham Muslim Women's Network?

Nottingham Muslim Women's Network (NMWN) is a women-only group open to women living in the city and the county.

NMWN commissioned Bright Ideas Nottingham to undertake an external evaluation of the Men Leading for Change initiative.

www.nottinghammuslimwomensnetwork.co.uk



About the Authors

Bright Ideas Nottingham is a vibrant social enterprise with over 20 years of experience in designing, delivering and evaluating programmes addressing equality and diversity and developing best practice in community engagement and involvement.

www.brightideasnottingham.co.uk

This Report

This report will be of interest to local, regional and national agencies wishing to design and or deliver training targeting Muslim men on issues relating to violence and abuse and more specifically domestic violence and abuse.

The purpose of this report is to present evaluation evidence from the Men Leading for Change initiative to make recommendations and considerations for replicating courses in other parts of the UK. This includes community engagement and involvement approaches that can be used by providers wishing to deliver and recruit to similar training.

Executive Summary

Using community intelligence and an holistic understanding of the needs of local Muslim communities, Nottingham Muslim Women's Network' decided that an innovative, targeted response to the lack of awareness of domestic violence and abuse amongst men was required. Their response comprised the development of a culturally competent, gender appropriate training programme alongside a set of resources aimed at men, and in particular men in the positions of faith community and wider community leadership. The resources were developed and checked with professionals working in the field of domestic abuse and violence.

This report provides an overview of the pilot activity including the training programme, resource materials and strategies used to target potential participants. The report provides an analysis of the strengths, limitations and areas for development and makes recommendations for Muslim Women's Network in continuing and expanding on their work around domestic abuse and violence with male faith and community leaders. After evaluating the programme and resources and assessing the training participants and gathering their feedback, it is clear that the programme not only proved a success but that, if following the recommendations of the report the Network, alongside appropriate agencies will be able to replicate these training and development opportunities in other parts of the Midlands and, indeed, across the UK.

Contents

1. Introduction	5
A summary of the Men Leading for Change project	
2. Evaluation Findings	9
A Summary of the evaluation methods and results	
3. Current Strengths	13
Identifying the key strengths of the programme	
4. Areas for Development	15
Identifying areas to strengthen and build on	
5. Recommendations	17
Recommendations for the project and action plan for NMWN	
APPENDIX A: Course Programme	21
APPENDIX B: Pledge Form	27
APPENDIX C: Hadith Poster	28



1

Introduction



1.1 Section Summary

This section summarises the activities involved in the Men Leading for Change initiative.

1.2 The Initiative

Men leading for Change was a pilot initiative developed in Nottingham by the Nottingham Muslim Women's Network (NMWN). Aimed at male community and religious leaders (primarily, but not exclusively from Muslim communities) the initiative essentially involved developing training designed to raise awareness of Domestic Abuse. Working with participants, the project also created a call for action for men to lead on taking a stand against domestic abuse.

The initiative essentially involved developing and employing culturally competent community engagement and involvement approaches in order to recruit men from the target group to the training.

Men Leading for a Change was delivered between April and October 2016. Funded by the Big Lottery Fund England, the Network received £9,930. NMWN contributed resources in kind by way of 10 days of Coordinator time to the value of £1750.

1.3 Evidence of Need

It is estimated that 1 in 4 people will experience domestic abuse in their lifetime and there is ample research to evidence that women are far more likely to experience domestic abuse than men.

Whilst domestic violence is not more common in Muslim communities, the way that it impacts on Muslim communities and the ways that it manifests can be different. Standard courses about domestic violence too often do not always provide a culturally competent lens with which to view domestic violence in Muslim communities. After wider community consultation, including meetings with groups and community conferences, it was felt by NMWN that a culturally specific course and culturally competent approaches to engaging and involving men would need to be designed and used in order both to engage and raise awareness relevantly in the target group.

1.4 Target Group

There is a lack of domestic violence training that targets and engages men – and certainly a lack of provision targeting men from Muslim communities. After consultation and discussion NMWN decided to deliver a male only programme. Whilst it was important to have at least one male facilitator, there was a conscious decision to also involve a female facilitator because they felt that it was crucial for men to see Domestic Abuse through the Muslim female experience. The delivery team was therefore made up of a lay male facilitator, a lay female facilitator and a male Imam.

1.5 Aims and Objectives

The learning aims were:

- Raise awareness and understanding of Domestic Abuse and Violence within the Muslim communities
- To equip Community Leaders with appropriate and effective knowledge and resources to support those affected by Domestic Abuse and Violence.

The learning objectives were:

- Define Domestic Abuse and Violence
- Recognise the different types of Domestic Abuse and Violence
- Identify barriers to leaving abusive relationships
- Plan actions that can be taken to raise awareness of Domestic Abuse and Violence in the Muslim Community
- To provide a list of specialised services that you can signpost community members to.

A programme for the training can be found in *Appendix A*.

A full resource pack can be found on the NMWN website
www.nottinghamsmuslimwomensnetwork.co.uk

1.6 Engagement and Involvement

Participants were recruited via a range of community engagement and involvement approaches:

- Outreach in to community and faith settings including Mosques
- Face to face and telephone conversations with Community and Faith Leaders.
- Press release to media and community organisations
- Social media including Facebook and Twitter
- Tapping into the Network's wider contacts including community and voluntary sector groups and organisations serving communities across the city.

Radio interviews on stations targeting South Asian Communities local to the project (Radio Dawn and Radio Faza) were also planned. Unfortunately, availability could not be coordinated with Radio Faza. Of greater concern was the fact that the management of Radio Dawn would not cooperate with NMWF in the promotion of this programme. A similar reaction came from the Ahle Sunni Wa Jammāt Brevily steering group who coordinate activities around a dozen Sunni mosques in Nottingham. Radio Dawn and the steering group of mosques share a common management member who proved to be a gatekeeper in relation to the wider promotion of this programme to the target group.

Initially the training was designed so that it could be delivered in 2 x 3 hour sessions. It was felt that this would be more successful than holding the training over a whole day as past evidence has shown that Imams are unlikely to take up opportunities that require a significant amount of the day away from other duties. However, after speaking with potential participants, the whole-day format proved to be the more preferable option.

Also as men in the target group work different shift patterns etc. It was decided to offer a choice of attendance times and therefore sessions were offered in both on a weekday (Monday 9.30am to 3.30pm) and weekend (Saturday 11am to 4pm).

Two venues chosen for the training: one was held in a faith setting and one in a neutral venue. Due to the diversity within the Muslim community, this provided choice for men who would not necessarily want to train at faith venue associated with a particular sect.

1.7 Call to Action

As a result of the training the participants were requested to make pledges as to the actions they would take as a result of undertaking the training.

A copy of the Pledge Form can be found in Appendix B.



2

Evaluation Findings



2.1 Section Summary

This section provides a summary of the evaluation findings from the project taken from:

- Individual evaluation forms
- Group evaluation exercise on the course

2.2 Individual Evaluation Forms

All 26 participants on the programme were asked to complete an individual evaluation form. 16 forms were collected and the responses summarised below.



	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly Disagree
The information provided today has given me a better understanding of the issue	9	7			
The information provided today will enable me to work more effectively with survivors, families or children (affected by domestic abuse)	6	10			
I will use the information provided today regularly in my work practise	7	9			
The trainers facilitated the session well	9	7			
The programme for the day was effective	10	6			
The training methods used were effective	8	8			
The training achieved its objectives	9	7			
The course administration was helpful and effective	9	7			
The venue accessibility was good	9	6	1		
The venue location was good	9	6	1		

What did you find most useful and why?

- “Good venue and teaching techniques”
- “Found out things about Islam”
- “Understanding how different cultures interpret Islamic perspective”
- “Good explanation of theological interpretation”
- “It was very informative”
- “Understanding Islamic views of DV”
- “I thought all of the content was useful”
- “All of it”
- “The interactive nature of the training: Also the info surrounding domestic violence and safeguarding”
- “The Q and A re: Islam”
- “Imam was excellent”
- “Clarifying laws of the land vs. Islamic perspective”
- “Gained vital information on the subject”
(3 non-responses)

What did you find least useful and why?

- “No, no. All good.”
- “A lot of info in too short a time”
- “The discussion hearing different views”
- N/A
- N/A
(11 non-responses)

Please tell us how you heard about the training

- The woman organisation people (NMWN)
- ASAD
- Email
- Nottingham City Council
- Brother Asad (local community worker)
- Share with community Cohesion Team
- From Asif (local Imam)
- NCVS Newsletter
- Email from Sashia (Shazia from NMWN)
- By some community members
- Muslim Women’s Network Nottm
- NCVS
- Social media
- Via Shazia (NMWN)
(2 non-responses)

What other information would be of use to you / your organisation?

- “Information and signposting”
- “The pathways of support for DV = victims”
- “More info from Quran/ Interesting to hear about communities and how Imams are influenced.”
- “Understand what other organisations are supporting this work”
- “An open discussion with men”
- “Other family issues”
- “Signpost”
(9 non-responses)

Any further comments?

- “Further info of training.”
- “Excellent, well presented.”
- “Well put together”
- “Next time we need to invite more people”
- “Need more education and awareness”
(12 non-responses)



2.3 Group Evaluation

At the end of each of the two training sessions participants took part in a whole group evaluation discussion. The evaluation questions were:

1. How did you find the training? (What struck a chord/ surprised you?)
2. Why do you think this training is needed? (This training controversial so need to capture the effect it has on participants.)
3. What aspects of the training worked positively well?
4. Is there anything you would change?

The writer has organised the responses under relevant headings:

About the facilitation:

- Handled very well
- Well organised
- Incorporating different opinions
- Involving everyone's views to allow participation and then given correct advice
- Well presented – based on individual environment

Content related comments:

- Informative
- Positive
- Handle contentious situations diplomatically
- Learning process
- Pitched at the right level
- Less info on slides
- Check reference (presentation)
- Update stats (presentation)
- To include Islamic point of view
- Raising awareness

Training methods:

- Case studies
- Zones to allow to talk
- Slides to be given before as refs
- Open discussion – everyone allowed to speak

Audience:

- People from different backgrounds
- Male female presence
- Neutral venue

Action :

- A lot to be done
- I will take away and reflect

Reasons for doing more training:

- So Muslims do not go away from Islam
- If we don't educate, it will get worse
- To admit it is our problem > Find in-house solutions
- How to tackle issues ??? Allowed space to discuss

3

Current Strengths



3.1 Section Summary

This section presents the key strengths of the initiative following analysis of the evaluation evidence and evaluation conversations with NWMN.

3.2 Engagement and Involvement Activities

A wide variety of culturally competent methods were used to engage participants in the programme.

The people undertaking the outreach were also involved in the programme delivery and therefore potential participants had the opportunity to ask questions and receive well informed answers in relation to, for example, the course content, etc.

The use of different venues including a neutral venue, widened access to the training. It was recognised that whilst a faith setting would attract appropriate participants, some Muslims, because of their particular sect would have not participated in the training.

3.3 Course Content and Resources

The course content was clearly pitched at the right level. The learning outcomes were achievable, yet challenging enough to provide valuable increase in skills, knowledge and understanding of participants.

All course content was checked by The Green Academy. An Imam, from the Academy acted as one of the mentors for the project. Mentoring was also provided by Equation, the organisation in Nottingham that leads on training and education in Domestic Abuse/Domestic Violence.

The programme has developed an outstanding resource pack which builds on tried and tested training resources developed by organisations with expertise and track record in the delivery of Domestic Abuse and Violence Programmes. The pack includes an Hadith poster for community organisations to put up in areas that men access. This has been received extremely well. It also included a useful sermon template to be used by Imams who want to speak about Domestic Abuse to their congregations. Case studies that were relevant to the Muslim community also proved to be a valuable learning resource to enable participants to discuss how they would react to real life situations.

3.4 Facilitators

The choice of facilitators and guest speakers provided the appropriate mix of expertise in facilitating adult learning (teaching and training) and expertise in the knowledge of Islam and the contents of the Quran as they relate to the topic.

The inclusion of a religious leader / Imam in the facilitation team – to deliver appropriate parts of the programme is essential. This provides the appropriate authority in conversations about interpreting relevant parts of the Quran as well as Hadiths.

The gender mix in the team also ensured that the female perspective on Domestic Abuse and Violence was appropriately provided.

3.5 Impact of Learning

The inclusion of the Pledge form to measure the impact of learning on participants was an excellent way to potentially secure individual commitment to the issues raised by the training.

4

Areas for Development



4.1 Section Summary

This section looks at areas of the programme that can be strengthened and built upon.

4.2 Community Engagement and Involvement

The first course had low numbers.

Relationships between the NMWN and Radio Dawn and the NMWN and Ahle Sunni Wa Jammah Brevily need to be strengthened to avoid community gate-keeping issues.

Participants would have welcomed the opportunity to have more in depth discussions on some of the topics presented on the programme.

4.3 Facilitators

There are no suggestions for improving the model of facilitation used by the initiative.

4.4 Course Content and Resources

The programme could have included more practical resources (posters and leaflets for example) for participants to actually use in their communities.

4.5 Impact of Learning

Only 10 of the 26 Pledge Forms were returned completed. There is not currently a mechanism to follow up the pledges to action.

4.6 Funding

The original plan was to raise some funding for the training through sponsorship by Muslim-owned businesses. However it is believed that this was not successful due to perceptions of the training among business owners. This could be explored again for future programmes. It would depend on the provision being more publicly backed by the mosques.

5

Recommendations



5.1 Section Summary

This section makes recommendations in relation to the overall aims of the project which were to a) form a culturally appropriate model for engagement and involvement b) form a replicable training model so that the course can be delivered in other parts of the country by other training providers.

5.2 Community Engagement and Involvement

Organisations (including NMWN) wishing to continue the work should build in more time for community engagement and involvement. Due to the challenging nature of the content persuading potential participants that there is a need for the training before it even starts is part of the challenge of engagement in this context.

The NMWN will need to undertake more engagement with individual imams and community leaders to reassure them about the nature of the training and challenge prejudices and assumptions in relation to Domestic Abuse work.

Conversations with imams and community leaders who did take part in the programme suggested that work would have to be done with the management committees of mosques to get them to understand the need for and value of the programme. This would then mean that individual imams and community members would be more likely to be supported and encouraged to attend the training.

In terms of participation and involvement on the course, provide participants with more opportunity for discussion. Both the training sessions held went over time. This can be achieved by

1. Adding an optional 1-2 hour session at the end of the day. (In this way participants would not have to commit to this prior to the day – as a lengthy day may prove off-putting.)
2. Adding another 2-3 hour session to the programme. In this case, it would be relatively straight forward to co-produce the content of the 2nd session with participants on the programme.

5.3 Facilitators

It is worth building in some time to capacity build Imams to co-facilitate the programme or parts of the programme. This will strengthen the team in terms of knowledge base. However it will also demonstrate that religious leaders are leading by example in the ending of Domestic Abuse and Violence.

Participants also suggested that the training be delivered in other languages, particularly Urdu.

5.4 Course Content and Resources

Include more practical resources that can be used in participants' places of work/volunteering/worship.

Perhaps a short guide could be produced on how to use sermons to promote work against Domestic Abuse.

The NMWF may wish to consider developing a 'Train the Trainers' programme that so that the course can be delivered in different parts of the UK using local trainers/facilitators. This will also enable the dissemination of the training pack.

The NMWF should work with Equation to incorporate elements of the resource pack into 'mainstream' Domestic Abuse training.

An evaluation question relating to the resource pack needs to be incorporated into the evaluation form.

5.5 Impact of Learning

All participants should be required to at least commit to one pledge as a result of the training. This can be achieved by making this one of the entry requirements for the course.

The Pledge Form needs to be added to the training resource pack.



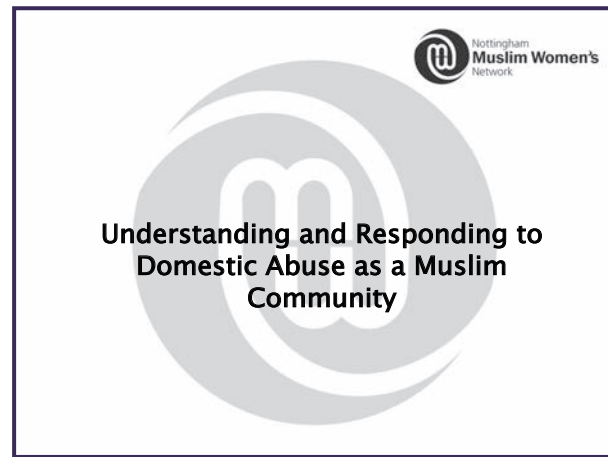
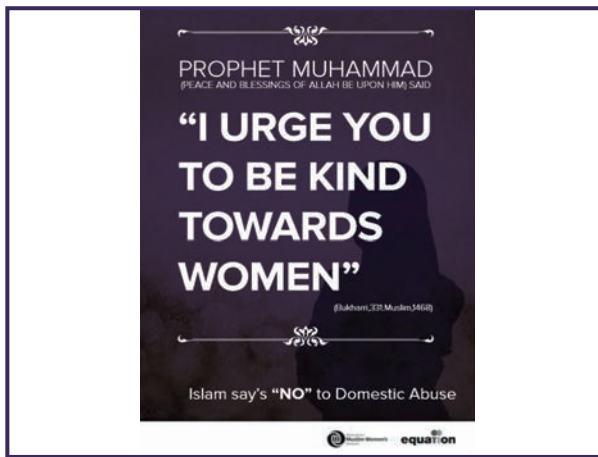
5.6 Suggestions for further work in the Muslim community

Participants made the following suggestions

- More safeguarding training in mosques and community organisations
- More work with women to create awareness of Domestic Abuse
- More information available in the community about refuges, police procedures and support services available to women
- The Freedom Programme to be made available to women. The programme would need to be culturally sensitive and appropriate. (The Freedom Programme is a national programme which runs for 20 hours and examines the roles played by attitudes and beliefs on the actions of abusive men and the responses of victims and survivors.)
- More awareness raising and campaigning work around issues affecting Muslim women, e.g. sexual exploitation, hate crime, Islamophobia, forced marriage, honour-based abuse, modern slavery and barriers to employment.

Appendices





Welcome intro

- ▶ Shazia
- ▶ Asad
- ▶ Samira

Ice breaker – each person to say

- ▶ who are you ?
- ▶ where are you from?
- ▶ what makes a happy home?

Aims and Objective

Aims

- ▶ Raise Awareness and Understanding of Domestic Abuse & Violence within the Muslim communities
- To equip Community Leaders with appropriate and effective knowledge and resources to support those affected by Domestic Abuse & Violence

Objectives

- Define Domestic Abuse & Violence
- Recognise the different types of Domestic Abuse & Violence
- Identify barriers to leaving abusive relationships
- Plan actions that can be taken to raise awareness of Domestic Abuse & Violence in the Muslim community
- To provide a list of specialised services that you can sign post community members to

Learning Agreement

- ▶ Everyone to stay for the whole duration of the workshop
- ▶ Participate
- ▶ Confidentiality
- ▶ Allow one person to talk at a time
- ▶ Enjoy while learning
- ▶ Mobile phones on silent
- ▶ Respect others views
- ▶ Non- Judgmental attitude

Why is Domestic Abuse important to address in our community ?

- ▶ It is real life and current issue across all cultures ,faiths and communities as well as within Muslim community.
- ▶ For our daughters,wife's, grandchildren etc
- ▶ It's a taboo subject
- ▶ Statistical evidence of DV
- ▶ Muslim Male community/faith leaders are in a position in the community/faith organisations to create awareness to other men in the community
- ▶ Empowering faith and community leaders to be agents of social transformation
- ▶ Reinforce DV is not acceptable in Islam

Facts...

- ▶ 2 women are killed every week in England and Wales by a current or former partner (Office of National Statistics, 2015) – 1 woman killed every 3 days
- ▶ 1 in 4 women in England and Wales will experience domestic violence in their lifetimes and 8% will suffer domestic violence in any given year (Crime Survey of England and Wales, 2013/14)
- ▶ Globally, 1 in 3 women will experience violence at the hands of a male partner (State of the World's Fathers Report, Mencare, 2015)
- ▶ Every minute police in the UK receive a domestic assistance call – yet only 35% of domestic violence incidents are reported to the police (Stanisko, 2000 & Home Office, 2002)

Facts continued....

- ▶ On average, a woman is assaulted 35 times before her first call to the police (Jaffe, 1982)

Children

- ▶ 20% of children in the UK have been exposed to domestic abuse (Radford et al. NSPCC, 2011)
- ▶ In 90% of domestic violence incidents in family households, children were in the same or the next room (Hughes, 1992)
- ▶ 62% of children in households where domestic violence is happening are also directly harmed (Safe Lives, 2015)

Nour Report 2010/11

- ▶ Overall 287 participants (Age 18-40+) All Muslims – apart from one
- ▶ 78 males and 219 females
- ▶ Aim : to understand how prevalent DV was in Muslim communities
- ▶ An overwhelming figure of 56.4% of our participants had witnessed DV. 43.6% stated they had not witnessed DV.
- ▶ The 56.4% of participants who stated they witnessed DV indicated just how prevalent DV really is.
- ▶ 11% stated Islamic teaching were wrongly misinterpreted to advocate DA
- ▶ 80.1% of participants stated that men can be victims of DV

What is domestic abuse ?

- ▶ Think about what is Domestic abuse
- ▶ Identify types and forms of abuse.

Who experiences abuse?

- ▶ Anyone can experience abuse
- ▶ Women from women
- ▶ Men from men
- ▶ Men from women
- ▶ Women from Men

Predominantly gender based violence where woman experience domestic abuse more than men – 85% of abuse is to women from men

Government definition and types of abuse

- ▶ In March 2013 the Government definition of domestic violence changed to the following:
- ▶ The cross –government definition of domestic violence and abuse is:
- ▶ Any incident or pattern of incidents of controlling, coercive, threatening behaviour, violence or abuse between those aged 16 or over who are, or have been, intimate partners or family members regardless of gender or sexuality. The abuse can compass, but is not limited to:
- ▶ • **psychological**
- ▶ • **physical**
- ▶ • **sexual**
- ▶ • **financial**
- ▶ • **emotional**

definition cont...

- ▶ **Controlling behaviour:** Is a range of acts designed to make a person subordinate and/or dependent by isolating them from sources of support, exploiting their resources and capacities for personal gain, depriving them of the means needed for independence, resistance and escape and regulating their everyday behaviour.
- ▶ **Coercive behaviour:** Is an act or pattern of acts of assault, threats, humiliation, and intimidation or other abuse that is used to harm, punish, or frighten their victim.
- ▶ Forced Marriage, Honour Based Abuse and Female Genital Mutilation are also part of the definition

Force Marriage and HBV

- ▶ **Force Marriage**
A forced marriage is a marriage in which one or both spouses do not (or, in the case of some adults with learning or physical disabilities, cannot) consent to the marriage and duress is involved. (Government Home Office March 2016)
- ▶ **Honour Based Violence**
Any incident or crime which has or may have been committed to protect or defend the honour of the family and or community (Imkaan 2013)
- ▶ **FGM – Female Genital Mutilation Act 2003**
FGM practising is a criminal act in the UK. It is illegal to help, support or arrange for FGM to be performed on a girl in this country. it is also illegal to take a girl outside the UK to have FGM carried out. The offence can result in 14 years in prison or a fine or both.

Changes in the law

- ▶ **Coercive or Controlling Offence Dec 2015**
- ▶ A law which criminalises non-violent forms of domestic abuse
- ▶ It carries a maximum 5 years' imprisonment, a fine or both.
- ▶ Victims who experience coercive and controlling behaviour that stops short of serious physical violence, but amounts to extreme psychological and emotional abuse, can bring their perpetrators to justice.
- ▶ The offence closes a gap in the law around patterns of controlling or coercive behaviour that occurs during a relationship between intimate partners, former partners who still live together or family members..



Muslim Wheel of Domestic Abuse and Violence



Cultural and societal barriers to leaving /disclosures

Cultural introjections

- ▶ Cultural and Societal Pressures: Survivors struggling to save the marriage because of cultural stigmas or feeling societal pressures exerted from their family and community
- ▶ Shame or belief that the abuse is their fault, largely because of societal victim blaming.
- ▶ Shame and "Izaat" honour: fear for the survivor's respectability and personal honour from the community
- ▶ Jeopardising daughters chances of getting married
- ▶ Doubly victimised: by perpetrator and then by community
- ▶ Being stigmatised by community: being blamed as promiscuous, not being able to hold marriage together, being too westernised
- ▶ "Izaat" honour of extended family and children if the survivor leaves
- ▶ Religious/cultural expectations based on myths
- ▶ Impact on immediate and extended family

DVD

- ▶ What are your thoughts and feelings about DVD
- ▶ Did you identify any Domestic abuse ... give examples

▶BREAK

Case Study

Safety planning

- ▶ You don't have to manage the situation .. The most important is that you sign post to appropriate and specialised services .
- ▶ Helps to think about steps that can reduce risk before, during and after a violent incident
- ▶ Supporting the survivor to identify options available within the context of their current circumstances
- ▶ Ensure they are safe and advise to call the police if in danger
- ▶ If possible advice to contact local GP, children's centre school

Good practice

- ▶ Allow opportunity to disclose
- ▶ Do not use family members as interpreters
- ▶ Do not disclose information to anyone- issue of confidentiality /trust
- ▶ Empathetic
- ▶ Reassure that it's not their fault
- ▶ Respect them as a person and do not make them feel like the problem
- ▶ Do not make assumptions
- ▶ Provide Islamic guidance /emphasis /prioritising equality , safety and right to be free from abuse
- ▶ Be clear in your support and understanding of how you can help - sign post

What is your Duty of Care

Every organisation has a duty of care to protect and safeguard.

A **duty of care** is a legal obligation which is imposed on an individual requiring adherence to a standard of reasonable care while performing any acts that could foreseeably harm others.

Safeguarding is a term used in the UK and Ireland to denote measures to protect the health, wellbeing and human rights of individuals, which allow people especially children, young people and Vulnerable to live free from abuse, harm and neglect.

Q & A

► Lunch and Prayer Break

Woman in the Quran and Hadith

- They are your garments and you are their garments. (Quran)
- Men are the protectors and maintainers of women. (Quran)
- The best of you are those who are best to their women folk
- ...And live with them (women) in kindness (Quran)
- Final sermon: Hear well: treat your women with kindness. (Tirmidhi, Ibn Majah)
- Hadeeth: Truly, of the most complete in faith amongst the believers is he who is best among them in character and most gentle and kind to his wife. (Tirmidhi)

Woman in the Quran and Hadith

- Hadeeth: When any of you has sex with his wife let him be true to her. If he satisfies his need before her, let him not hurry until she also satisfies her need. (Musnad Abi-Yalaa)
- Hadeeth: None of you should fall upon his wife like an animal; let there be a messenger between you. They asked what is the messenger? He replied "Kisses and words" (Al-daylami)
- Hadeeth: Let no believing man hate a believing woman; if he dislikes one trait of hers, he will like another (Muslim)
- Hadeeth: Paradise is beneath your mother's feet
- Hadeeth: The mother, the mother, the mother. (Bukhari)

Activity

In your groups discuss the given question.

1. Do you think there are any barriers and fears for Muslim faith/leaders & Muslim organisations in raising awareness of Domestic Abuse & Violence? What are they?
2. What role can Muslim faith leaders, community leaders and community organisations play to prevent & Domestic Abuse & Violence?
3. What role can Muslim faith leaders, community leaders and community organisations play during/after Domestic Abuse?

What are the barriers and fears for Muslim organisations in addressing issues of DV and raising awareness of DV in your organisation

- Denial
- Resistance to acknowledge /change
- Fear of being further isolated
- Cultural shame /identity questioned
- Stigma
- Fear
- Spiritual crisis
- Lack of awareness of subject and support
- Fear of back lash in the community
- Cultural
- Prejudices

What role can the Muslim organisation play in the community to prevent Domestic Violence

- Speak out against DA
- Appose theological justification
- Develop internal policies in responding to DV
- Kutbah
- Posters
- Hold community awareness events
- Offer a safe space
- Have female scholar/Ustada-first point of call

What is your role

- Many services /organisation are not confident in supporting Domestic Abuse.
- We are not asking you to hold a case load or take on the responsibility of resolving this issue.
- Sign post to specialist services = WAIS
- Your duty of Care- Encourage to report to the Police
- Is there are safe guarding issues ...e.g. Have the children been put at risk

What role can Muslim organisations play during or after Domestic abuse has taken place

- ▶ Signposting
- ▶ Reassurance
- ▶ Acceptance – allow woman and children to access services without fear of being judged
- ▶ Empathy
- ▶ Non –judgemental
- ▶ Support woman with no recourse to public funds – offer food banks to all vulnerable individuals
- ▶ Provide Islamic guidance– emphasise equality of woman , right to be free from abuse

What Next

- ▶ Think about the questions you have discussed earlier.
- ▶ What help and support would Muslim community organisations, leaders ,faith institutes require:
 1. To create awareness
 2. Challenge cultural barriers
 3. Support woman and children

Partnership Working

- ▶ Woman's Aid integrated Services – specialist Domestic Abuse service
- ▶ Muslim woman's network– local and National
- ▶ Equation
- ▶ Support to access further training
- ▶ Partnership working with DA / MWN
- ▶ Attend local Forums
- ▶ Sakina Project

Examples of good practice by Green Academy

- ▶ 1) dedicated Q&A service for women. Women may discuss issues of concern with a female scholar.
- ▶ 2) Counselling service for couples
- ▶ 3) Dedicated activities for women in the Masjid
- ▶ 4) Islamic surgeries in partnership with Muslim Women's Network Nottingham
- ▶ 5) Khutbas pertaining to rights of women
- ▶ 6) Marriage courses detailing fiqh of marriage and divorce
- ▶ 7) I have spoken about the position of women in Islam to both Muslim and non-Muslim audiences
- ▶ 8) It is essential for organisations to provide all services for women. This allows engagement within the boundaries of Islam

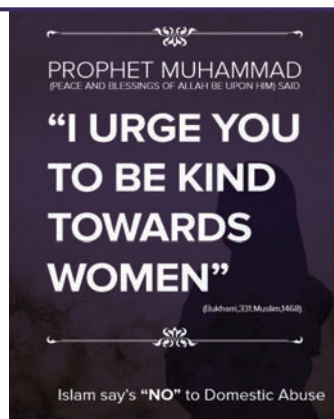
Pack / Pledge / Poster

Training Pack

- Includes everything we have discussed today and further info
- Examples Kutbah

Pledge

- **We would like each organisation to make a commitment from today's workshop that is realistic for you/organisation**



Signposting – where to go for help

- ▶ WAIS 24hr helpline: **0808 800 0340**
For organisations and agencies to make referrals : **0115 947 6490**
- ▶ NMWN: **07826 464722**
- ▶ MWNUK: **0800 999 5786**
- ▶ Force Marriage Unit: **0207 008 1551**
- ▶ Karma Navana: **08000 5999247**
- ▶ Men's help line: **0808 801 0327**
- ▶ 24hr National DA helpline: **0808 2000247**

Nottingham Muslim Women's Network

- ▶ Email – enquiries@nmwn.co.uk
- ▶ Mobile number – 07826 464722

Group Evaluation

1. How did you find the training? (What struck a chord / surprised you?)
2. Why do you think this training is needed?
3. What aspects of the training worked positively well?
4. Is there anything you would change?

▶ Thank you

**Nottingham Muslim Women's Network
Pledge/Commitment against Domestic Abuse & Violence**

Role _____
Organisation: _____
Address: _____
Email: _____

I..... pledge to actively commit, to leading for change when responding and understanding domestic abuse by ;

Please circle what you wish to pledge:

- ☐ I will take responsibility to educate myself by attending at least one Domestic Abuse training course during 2016
- ☐ I will take away a Domestic Abuse pack to share and discuss at a team meeting during 2016 and at a team meeting annually thereafter.
- ☐ I will sign up to the Equation Newsletter and share and circulate training in relation to Domestic Abuse
- ☐ I will ensure that up to date resources are available for staff/volunteers to access in order to promote good practice
- ☐ I will ensure that resources are available to be given to the general public and clients.
- ☐ I will display relevant posters in public places, i.e. toilets, reception, women's section of the mosque, men's section of mosque, madrassah and staff rooms.
- ☐ I will report any concerns that I have about domestic abuse or violence to the relevant organisation including the safeguarding team on:
 - Adult Contact Team on 0300 300 33 33
 - Children and Families 'One Stop Shop' 0115 876 4800
 - Police : 101 (in an emergency call 999)

WE ARE ALL RESPONSIBLE IN WORKING TOWARDS ENDING DOMESTIC ABUSE
24-hour National Domestic Violence Free-phone Helpline Number 0808 2000 247
Return the completed pledge to: enquiries@nmwn.co.uk



PROPHET MUHAMMAD
(PEACE AND BLESSINGS OF ALLAH BE UPON HIM) SAID

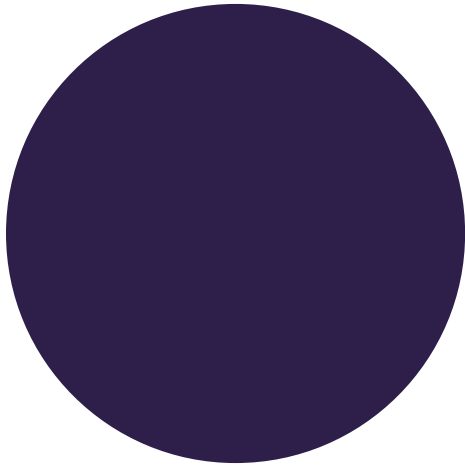
**“I URGE YOU
TO BE KIND
TOWARDS
WOMEN”**

(Bukharri,331:Muslim,1468)



Islam say's **“NO”** to domestic abuse





More information

Nottingham Muslim Women's Network
Unit 12
John Folman Business Centre
33 Hungerhill Road
Nottingham
NG3 4NB

- **Neghat Khan - Chair**
neghat.khan@nottinghamcity.gov.uk
- **Shazia Khan - Executive Director**
shazia.khan@nmwn.co.uk

 @nottinghamMWN

 @nottinghamMWN

www.nottinghammuslimwomensnetwork.co.uk