SEXUAL AND DOMESTIC VIOLENCE AGAINST WOMEN OF SOUTH AND EAST ASIAN ORIGIN

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Annotated Bibliography

SOCIAL SCIENCE:

Ahmad, Farah, Natasha Driver, Mary Jane McNally, and Donna E. Stewart. "'Why Doesn't She Seek Help For Partner Abuse?' An Exploratory Study with South Asian Immigrant Women." *Social Science and Medicine* 69 (2009) 613–622.

In this study, Ahmad, et al. created three focus groups of Hindi speaking, South Asian immigrant women to investigate the reasons why these particular women delay seeking professional help for partner abuse. The authors found that the following reasons were most prevalent: "social stigma, rigid gender roles, marriage obligations, expected silence, loss of social support after migration and limited knowledge about available resources, and myths about partner abuse" (613). The authors propose culturally competent professionals, community education, and reduction of vulnerability through social services to prevent partner abuse in South Asian immigrant communities.

Ahmad, Farah, Sarah Ruiz, Paula Barata, and Donna E. Stewart. "Patriarchal Beliefs and Perceptions of Abuse Among South Asian Immigrant Women." *Violence Against Women* 10 (2004) 262–282.

By conducting 20-minute phone interviews with 47 women, Ahmad, et al. sought to examine the relationship between the patriarchal beliefs of South Asian immigrant women and their understandings of spousal abuse. Claiming that "patriarchy is a universal ideology," the authors of this article argue that "women need to understand that they do not have to reject their culture or their identity as South Asian to resist patriarchy and wife abuse" (262, 278). Through their investigation, the authors found that "higher agreement with patriarchal social norms predicted a decreased likelihood of identifying [a woman as] a victim of spousal abuse" (262). The authors then used the information assessed from this study to comment on educational programs focusing on violence against women in the South Asian immigrant community.

Bergoffen, Debra, Paula Ruth Gilbert, Tamara Harvey, and Connie L. McNeely, eds. *Confronting Global Gender Justice*. New York: Routledge, 2011.

This book is comprised of five parts, all focusing on issues relating to women and sexual violence. The chapters focus on genocidal rape of women in war crimes, Asian sex-trafficking, immigration policies regarding female prostitutes, and configuring feminisms. Overall, the collection of essays is an attempt to connect women's rights with human rights and argues that

"neither men's nor women's human rights will be secured so long as the logic that justifies the denial of human rights to women endures" (4). Further, this collection situates Southeast Asian cultures within a global fight for women's rights and sexual violence as an indicator of a larger, global, gendered problem.

Bhanot, Surbhi, and Charlene Y. Senn. "Attitudes Towards Violence Against Women In Men of South Asian Ancestry: Are Acculturation and Gender Role Attitudes Important Factors?" *Journal of Family Violence* 22 (2007) 25–31.

"The purpose of this study was to examine attitudes toward violence against women in men of South Asian ancestry" (25). The study focused on 100 South Asian university students, measuring acculturation, attitudes toward wife beating, and attitudes toward gender roles. The conductors of this study found that "gender role attitudes fully mediated the relationship between acculturation and attitudes towards violence against women" (25). Ultimately, Bhanot and Senn argue that lower acculturation is related to more conservative views on gender roles and thus connects with higher rates of violence against women.

Chong, E.S., W.W. Mak, and M.M. Kwong. "Risk and Protective Factors of Same-Sex Intimate Partner Violence in Hong Kong." *Journal of Interpersonal Violence* 28 (2013).

Chong, Mak, and Kwong examine the risk and protective factors for same-sex intimate partner violence in a culture where same-sex relationships have gained little acceptance. In examining 306 same-sex Hong Kong residents, the authors found that "logistic regression analyses indicated that relationship conflict and poor anger management were risk factors of both psychological and physical perpetration" and that dominance and substance abuse were associated with psychological aggression (Chong et al.). The article concludes with recommendations of interventions related to risk and protective factors.

Compton, Kaila Morris, and Deanna Chechile. "Sexual Violence, Rape, and War." In *Immigrant Women's Health: Problems and Solutions.* Ed. Elizabeth J. Kramer, Susan L. Ivey, and Yu-Wen Ying. San Francisco: Jossey-Bass, 1999, 190–193.

The authors look at the intersections of sexual violence and war, claiming that rape has been used as a war crime throughout history. They focus on coercive prostitution, sexual assault, and sexual threats to refugees. Further, the authors argue that "the erasure of rape in war as a gender-specific crime is evinced in its conspicuous absence from the international humanitarian legal regime" (191). Because of this erasure, Compton and Chechile discuss individual statistics of rape in war in Vietnam and Ethiopia in order to make these war crimes visible. They end the article by talking about psychosocial and physical health problems of war rape survivors, noting

that "an understanding of the significance of the rape trauma within the parameters of the woman's cultural system is imperative" (192).

Dasgupta, Shamita Das, ed. *Body Evidence: Intimate Violence Against South Asian Women in America.* New Jersey: Rutgers University Press, 2007.

This collection of essays is broken up into four parts, with a range of the following topics: domestic violence in South Asian communities, domestic violence work, law, and activism and transnational anti-domestic violence work. In the introduction, Dasgupta labels this book as "a map of our activism—a body of evidence" of collective anti-violence work (8). She notes that since violence against women in South Asian communities has been acknowledged in both scholarship and activism, the South Asian societies "where race and citizenship are organizing principles" must name their violence and use this to expand the "net of understanding" (1, 4). This collection serves as an indicator of the work already being done in South Asian communities and a push for that work to continue and grow.

Denmark, Florence L., Herbert H. Krauss, and Esther Halpern, eds. *Violence and Exploitation Against Women and Girls. Annals of the New York Academy* 1087. New York: Blackwell, 2006.

This book examines the way that culture and religion interact with theories of violence against women. The contributors to this book examine how stereotyping and violence affect the larger cultural community and focus particularly on violence against adolescents. The contributors also discuss how social organizations work to intervene and prevent global violence against women. The last section of the book looks at culturally-specific violence in South Asian, Latin American, and Israeli cultures and addresses the relationship between these specific cultures and violence (for example, the authors discuss female genital mutilation as culturally specific violence against women and girls).

Devdas, Neetha R., and Linda J. Rubin. "Rape Myth Acceptance Among First- and Second-Generation South Asian American Women." *Sex Roles* 56 (2007) 701–705.

The authors of this articled employed the Rape Myth Acceptance Scale to test the possible differences between European-American and first- and second-generation South Asian American women in terms of acceptance of rape myths. The article understands rape myths to be stereotypes or misinformed beliefs about the occurrence, definition, and/or victimology of rape. In this way, the cultural background of each focus group was important in determining their understanding of a concept that has varying cultural parameters. The study was administered to 75 participants and found that, of the three groups, first-generation South Asian American women had highest rape myth acceptance. European-American and second-generation South Asian American women had rates of rape myth acceptance comparable to each other.

Foundation, Shan Human Rights, and Shan Women's Action Network. "License to Rape: The Burmese Military Regime's Use of Sexual Violence in the Ongoing War in Shan State." *Shan Human Rights Foundation* Thailand: Shan Human Rights Foundation, 2002.

This report was created by the Shan Human Rights Foundation and the Shan Women's Action Network as a way of documenting "human rights abuses, including rape, committed by the Burmese military in Shan State since 1997" (Introduction). After giving a historical and political background of Shan state, the authors examine how rape is condoned as a weapon of war and discuss such issues as gang-rape, killing after raping, and extended detention for the purpose of rape. This 88-page document centers on raising awareness for such issues and recommending actions to prevent and intervene in such war crimes. Specifically, the authors urge the State Peace and Development Council to "respect fully their obligations…concerning forced or compulsory labor" and sex (Executive Summary).

Gil, Vincent E., and Allen F. Anderson. "Case Study of Rape in Contemporary China: A Cultural-Historical Analysis of Gender and Power Differentials." *Journal of Interpersonal Violence* 14 (1999) 1151–1171.

This article analyzes and deconstructs two narratives from a victim of rape in contemporary China from a sociocultural and historical perspective. The authors cite a "patriarchal and phallocentric culture" as systemic reasons for many rape occurrences. The article contextualizes the narrative by looking at the everyday realities of the victim as well as cultural ideologies to show "how a Chinese woman metamorphoses her trauma in ways consistent with Sinitic history and culturally gendered forms of coping" (1151). In the end, the authors argue that "violence against women must be eventually linked to their still subordinate position in Chinese society" (1167).

Gill, Aisha. "Narratives of Survival: South Asian Women's Experience of Rape." In *Rape: Challenging Contemporary Thinking.* Ed. Miranda A. H. Horvath and Jennifer M. Brown. Cullompton: Willan, 2009, 161–183.

Arguing that "rape and sexual violence are rarely discussed in [South Asian communities]," Gill's chapter seeks to critically examine rape narratives to expose the "diverse realities" in South Asian women's lives (161, 162). Her analysis looks at the socio-cultural context of South Asian women's lives in order to evaluate the various lives of survivors of rape and ultimately argues that this chapter "explores the ways in which survivors cope with the violence in their lives" (178). She also suggests ways of supporting rape survivors of South Asian cultures, including "better screening by hospital/social workers when signs of gender-

based violence first become evident is needed," education, and institutional change in the health services (178).

Hall, Gordon C. Nagayama, Andra L. Teten, and Stanley Sue. "The Cultural Context of Sexual Aggression: Asian American and European American Perpetrators." *Annals of the New York Academy of Science* 989 (2006) 131–143.

Hall, Teten, and Sue analyze how culture plays a role in sexually coercive behavior, comparing perpetrators of Asian American descent and those of European American. They note that most scholarship situates sexual coercion as an individual phenomenon and urges scholars to integrate cultural norms into discourse. The authors make the distinction between European American perpetrators of sexual coercion and Asian American perpetrators by arguing that "whereas European American men's sexual coercion is primarily determined by misogynous beliefs, Asian American men's sexual coercion is determined by a combination of misogynous belief and cultural considerations" (131). For this reason, the authors argue that, theoretical models for intervention in these behaviors need to consider cultural context.

Hughes, Donna M., and Claire M. Roche, eds. *Making the Harm Visible: Global Sexual Exploitation of Women and Girls Speaking Out and Providing Services*. New York: Coalition Against Trafficking in Women, 1999.

This book is a collection of articles that center on four principles of making sexual exploitation globally visible: "listen to the experiences of survivors, expose the ideological constructions that hide the harm, expose the agents that profit from the sexual exploitation of women and children, and document harm and conduct research that reveals the harm and offers findings that can be used for policy initiatives" (Introduction). The editors argue that sexual exploitation can take many forms including forced prostitution, rape, incest, child marriages, pornography, and bride trafficking, among others. This collection serves to address these issues from various regions of the world, including South and Southeast Asia, and works to organize and advocate against these specific forms of violence against women and girls.

Killivayalli, Diya. "Narratives of Suffering of South Asian Immigrant Survivors of Domestic Violence." *Violence Against Women* 16 (2010) 789–811.

In this article, Killivayalli looks to narratives of suffering expressed by South Asian domestic violence survivors, each of which accessed a mental health clinic in New York City. Killivayalli focuses on their narratives as a way of examining how entrenched the subjects were in ideologies about gender, violence, and sickness, "as well as how individuals vary in their endorsement of these ideologies" (789). The study found that migration and culture interact with personal suffering, ultimately finding that "the results illustrate how meanings of distress in the

context of domestic violence are complicated by South Asian immigrant women's realities" (808).

Kim-Goh, Mikyong, and Jon Baello. "Attitudes toward Domestic Violence in Korean and Vietnamese Immigrant Communities: Implications for Human Services." *Journal of Family Violence* 23 (2008) 647–654.

Kim-Goh and Baello conducted a study on a sample of 229 Korean and 283 Vietnamese Americans on their attitudes toward domestic violence, taking the following effects into consideration: "gender, ethnicity, acculturation level, age and education level" (647). Through their study, the authors found that men and those who were less educated and/or acculturated with more likely to endorse pro-violence attitudes and that "gender, education, and acculturation level emerged as significant predictors of attitudes toward domestic violence" (647). The authors concluded that there was little difference between the two ethnic groups in terms of their global attitudes toward domestic violence, but that there were inter-ethnic differences found by using the Revised Attitudes toward Wife Abuse Scale.

Lan, Pei-Chia. "Migrant Women's Bodies as Boundary Markers: Reproductive Crisis and Sexual Control in the Ethnic Frontiers of Taiwan." *Signs* 33 (2008) 833–861.

This article brings together foreign maids [Lan's term] and foreign brides to analyze the effects of nationalism and colonialism on "the regulation of sexuality and reproduction in the context of global migration" (856). Claiming that the sexual control over these two groups are "hierarchically distinct," Lan concludes that "the discourses and practices of sexual sanctions not only control migrant women's access to sex and reproduction but also uphold the moral orders prescribing the norms of domesticity and marriage in the host society" (857). Further, Lan claims that "migrant women's bodies have thus become markers for the imagined boundaries of ethnic and national communities and for the discursive landscapes of class and gender differences" (857).

Lee, Joohee, Changhan Lee, and Wanhee Lee. "Attitudes Toward Women, Rape Myths, and Rape Perceptions Among Male Police Officers in South Korea." *Psychology of Women Quarterly* 36 (2012) 365–376.

The authors used cross-sectional data from 236 male police officers in South Korea to investigate the perceptions of women and rape myths among the sample. The authors found that "those who had stereotypical attitudes toward women and those who had stronger beliefs in rape survivor myths were more likely to endorse rap-supportive attributions in rape scenarios" (365). Additionally, they found that male police officers who previously attended a sexual assault educational program were less likely to endorse such attributions. The authors use the

conclusion of their article to suggest implications on policy and argue for "the need for the Korean legal system to recognize the need for self-determination and for police training to be better targeted and ongoing" (365).

Liao, Michael S. "Domestic Violence Among Asian Indian Immigrant Women: Risk Factors, Acculturation, and Intervention." *Women and Therapy* 29 (2006) 23–29.

In this article, Liao provides a "taxonomy of the factors related to domestic violence experienced by Asian Indian immigrant women in the United States," including culturally prescribed gender and marital roles that may come in conflict with American understandings of these concepts through acculturation (23). Liao argues that it is prudent for service providers to assess the amount of acculturation an Asian Indian immigrant may have in order to create a therapy plan that is sensitive to their native culture and is not too Western-oriented. Liao claims that acculturation will have an effect on Asian Indian immigrant women's ability to recognize violent acts as abuse. Ultimately, the article is aimed at service providers and asks them to consider various factors "in providing culturally competent interventions" (23).

Loomba, Ania and Ritty A. Lukose, eds. *South Asian Feminisms.* Durham: Duke University Press, 2012.

This book is comprised of six sections that center on the construction of feminisms in South Asian cultures. The sections range from focusing on religion to labor to politics, but all argue that the woman's body is at stake in many of these gendered cultural conflicts. The section titled "Feminism, Sex Work, and the Politics of Sexuality" specifically focuses on female sexuality in labor sectors and culture. The chapter "Keeping Sexuality on the Agenda: The Sex Workers' Movement in Bangladesh" by Firdous Azim (267–284) examines "how the discourse on rights helped women to mobilize around the issue of sex work" in Bangladesh (268). The chapter "Politicizing Political Society: Mobilization among Sex Workers in Songachi, India" by Toorjo Ghose, (285–305) focuses on the contemporary women's movement in India, particularly examining "the implications of Durbar's mobilization for conceptions of civil and political society" (286). Finally, the chapter "Queering Approaches to Sex, Gender, and Labor in India: Examining Paths to Sex Worker Unionism" by Ashwini Sukthankar (306–329) analyzes the "sex work is work" slogan in activist collaborations and argues that sex worker unionism is a form of political organizing (307).

Lu, Hong, Jianhong Liu, and Alicia Crowther. "Female Criminal Victimization and Criminal Justice Response in China." *British Journal of Criminology* 46 (2006) 859–874.

This study focuses on transitional China in terms of its legal definitions of sexual assault and criminal punishment of assailants. The authors of this article broke sexual assault into four

distinct, but overlapping, categories: rape, abduction of women, sexual assault and forcing women into prostitution, finding that "Chinese Criminal Law and legal punishment practices are deeply rooted in the retributive and deterrent perspectives" (871). Also, focusing on criminal court cases from 1992–2002, the study found that "it is difficult to gauge whether and to what extent the law is adhered to in adjudication" (871). The authors cite the lack of national data on criminal offenses as a difficult factor in determining analysis, and note that for this reason, their study should not be taken as indicative of an entire generalized culture.

Luo, Tsun-Yin. "'Marrying My Rapist?!' The Cultural Trauma Among Chinese Rape Survivors." *Gender and Society* 14 (2000) 581–597.

Conducting interviews with 35 Taiwanese rape survivors, Luo sought to "[conceptualize] rape trauma as embedded in the cultural construction of rape and consequently manifested in the psychological process of individual rape survivors" (581). The study found that cultural context matters in the effect of psychological trauma among rape survivors and that psychological trauma "seems to manifest a relatively distinct cultural construction of rape in Chinese society" (581). Luo then takes this information to suggest implications for rape-related educational and treatment programs for Chinese survivors. Overall, the article makes a distinction between the similarity between psychological trauma of Chinese and American rape survivors and the cultural construction of rape.

Mahapatra, Neely. "South Asian Women in the U.S. and their Experience of Domestic Violence." *Journal of Family Violence* 27 (2012) 381–390.

Mahapatra studied 215 women of South Asian origin in the U.S. to determine "the extent of domestic violence and sociocultural factors (isolation, social support, acculturation, and patriarchy) associated with domestic violence" (381). The largest sample group of these particular women, this study focuses on developing culturally appropriate intervention methods for South Asian women who are victims of domestic violence. Ultimately, Mahapatra argues that "efforts are needed to increase social support and reduce isolation as ways of preventing or intervening in abuse, which is condemned in any humane society" (389).

Manderson, Lenore, and Linda Rae Bennett, eds. *Violence Against Women in Asian Societies.* New York: Routledge, 2003.

Manderson and Bennett's book is a collection of essays that each look at various aspects of violence against women in the cultures of the Philippines, Bugis society, South Asia, Myanmar, Cambodia, Malaysia, and India. The authors agree that "at the heart of violence lies the abuse of power in the maintenance or creation of inequality" and each chapter seeks to examine the relationships between power and gender equality (1). The editors outline the

prevalence of violence against women in Asian and South Asian cultures and note that each chapter is a call to action to respond to that violence. The book centers on intersections of culture, religious ideology, and social constructions of gender to analyze how "violence is often employed in response to this threat to reinforce the prevailing gender hierarchy" in these Asian cultures (11).

Mookherjee, Nayanika. "Gendered Embodiments: Mapping the Body-Politic of the Raped Woman and the Nation in Bangladesh." Chap. 9 in *South Asian Women in the Diaspora.* Ed. Nirmal Puwar and Parvati Raghuram. New York: Oxford University Press, 2003, 157–177.

This chapter is about the rhetoric of the "motherland" and its manipulation as the gendered symbolization of the nation in Bangladesh. It looks at the history of gender and class aesthetics in Bangladesh and argues that "feminist theorizations of rape that focus solely on the individual woman's body are limited, as they do not take account of the historical and political contexts within which sexual violence takes place" (170). This chapter connects national culture with gender roles and conceptualizations toward and about women. Further, Mookherjee claims that "the feminization of the land as mother and raped woman ensures the intervention and masculine agency of the nation" (171). In this way, Mookherjee situates the gendering of the land in conjunction with cultural understandings of gender systems in Bangladesh.

Nankani, Sandhya, ed. *Breaking the Silence: Domestic Violence in the South Asian-American Community.* Bloomington: Xlibris, 2000.

This anthology consists of a number of writings from scholars, activists, artists, and survivors of domestic violence in the South Asian-American community. It is multipdiscplinary as a way of discussing the various realities of domestic violence and includes a myriad of styles and sources to form a creative collection of analysis, art, and story-telling. Nankani hopes this book will be used to raise consciousness surrounding the growing population of South Asians in America and will serve as a resource for individuals serving the survivors of domestic physical or sexual violence from these communities.

Narasimhan-Madhavan, Deepa. "Gender, Sexuality, and Violence: Permissible Violence Against Women During the Partition of India and Pakistan." *Hawwa* 4 (2006) 396–416.

The author analyzes the roles of sexuality and gender in the partition of India and Pakistan, August 15, 1947. "This day…marked the worst communal violence in India's history" and Narasimham-Madhavan looks at how this violence relates to cultural shifts in India and the newly formed Pakistan (396). The main argument of this article is that "the sexual violence that occurred during the time of partition of India and Pakistan illustrated an extreme manifestation of the societal view of women's sexuality, namely the need to control and own her" (396). The

author connects women's sexuality with political and social power and looks at how these two concepts converged during this time in history.

Nguyen, Hong V., Debra Kaysen, Tiara M. Dillworth, Marci Brajcich, and Mary E. Larimer. "Incapacitated Rape and Alcohol Use in White and Asian American College Women." *Violence Against Women* 16 (2010) 919–933.

The authors of this article conducted a study to examine the "the role of Asian ethnicity as a moderator of drinking outcomes associated with alcohol-related sexual assault" (919). They focused on a group of 5,467 Asian American and White college women finding significant connections between ethnicity and incapacitated rape. Ultimately, the study found that Asian Americans who experience incapacitated rape have a higher risk for negative alcohol outcomes, and that Asian American women with histories of incapacitated rape have more drinking problems than White women with histories of incapacitated rape. The study does not, however, take ethnic subgroups or cultural attitudes on sexual assault or alcohol into account, and the authors of the article recognize this as a shortcoming of the study.

Nguyen, Tuyen D., ed. *Domestic Violence in Asian American Communities.* New York: Lexington, 2005.

This book is a collection of essays that focus on domestic violence in the following cultures: Cambodian American, Indonesian American, Chinese American, Japanese American, Korean American, Vietnamese American, and South Asian American. In the overview, Nguyen notes that though there are certainly cultural differences between Asian American communities, there are some commonalities that make research on domestic violence difficult to do. Of these commonalities, he cites "low reporting of domestic violence to law enforcement authorities" and "cultural commonalities in handling domestic violence incidents" as problems (3). Despite these difficulties, and because domestic violence in Asian American communities is a "social reality," this collection seeks to advocate on behalf of victims of sexual and domestic assault within these communities (8).

Niaz, U. "Violence Against Women in South Asian Countries." *Archives of Women's Mental Health* 6 (2003) 173–184.

Niaz centers her analysis on South Asian countries with a number of religious and cultural traditions, arguing that "rigid cultures and patriarchal attitudes which devalue the role of women result in the wide spread occurrence of violence against women" (173). In this analysis, Niaz looks at certain cultural-specific forms of violence like bride burning, honor killings, and kidnapping for prostitution and argue that the cultures of many South Asian countries permit discrimination and violence against women. She claims that "efforts to remedy this situation

must include changes in local laws as well as assistance from the United Nations and the international community" (173).

Okazaki, Sumie. "Influences of Culture on Asian Americans' Sexuality." *The Journal of Sex Research* 39 (2002) 34–41.

Noting the similarities between Asian American culture and Asian culture regarding attitudes toward family structure and sexuality, Okazaki, in this analysis, sought to find the relationship between culture and sexuality in Asian American groups. She notes the more conservative sexual attitudes in Asian American culture as compared to that of white Americans as well as a greater reluctance to seek out sexual or reproductive care. In the end, Okizaki found that "available data suggest that the prevalence rate of sexual abuse in Asian American communities appears lower than those of other groups, although it is not clear to what extent the low rates are due to cultural reluctance to report shameful experiences" (34).

Omvedt, Gail. *Violence Against Women: New Movements and New Theories in India.* New Delhi: Kali for Women, 1990.

Omvedt examines Marxist and feminist theories of violence against women in India and argues that scholars and activists need to look at the relationships between violence, exploitation, and sexuality. She claims that organizers and academics need to look at cultural depictions of women in order to better understand the problem of violence in India, for even though there is a "tendency to depict women as helpless victims, we have at the same time cultural traditions that look on women as sources of power and define creativity as female" (7). Omvedt ultimately argues that we need to "dissect some aspects of the patriarchal suppression of women and examine the relationship between violence and economic exploitation, violence and sexuality, violence and…caste divisions, and violence and culture" in order to make strides toward solving the issue of violence against women in India.

Pandey, Vineeta. "Husbands Can't Get Away with Marital Rape: Government." *Daily News and Analysis,* March 2010.

This news article looks at the role of legal reform in marital rape cases in India. The author of this article notes gender difference regarding cultural understandings of family systems and rape: where most women feel that any non-consensual sexual intercourse is rape, most men in New Delhi feel that they should not be charged with rape. Pandey notes that the Domestic Violence Act will be including marital rape as a separate provision, with a proposed penalty of three years imprisonment. The author also discusses the amendments to the Indian Evidence Act, including the change that the character of a victim cannot be deemed relevant in a rape case where the question of consent is the main issue.

Parameswaran, Lakshmy. "Voices of the Pioneers: The Origin of the South Asian Domestic Violence Movement in the United States." In *Shout Out: Women of Color Respond to Violence.* Ed. Maria Ochoa and Barbara K. Ige. Emeryville: Seal, 2007, 51–67.

Founder of the Daya Organization that helps South Asian victims of personal and societal violence, Lakshmy Parameswaran, records a history of the development and effectiveness of other organizations like hers. After giving a brief overview of the history of the South Asian anti-women's violence movement, Parameswaran narrates the stories of four activist/survivors of violence: Prem, Shamita, Kalpana, and Sri—all women who are "united by one common goal: to serve and strengthen South Asian women in America" (55). The author hopes that her narrative account will "act as a bookmark for upcoming generations to identify the turning point and perhaps to continue to trace the rest of the path" (67).

Rosario, Carina A. D. "Victims of Sexual Assault Need a Community of Trust and Understanding." *International Examiner* 35 (2008) 3.

Rosario assesses the cultural aspects of Asian American and Pacific Islander communities that lead to difficulties in recognizing and addressing sexual assault. Rosario focuses on the ACRS' Teen Peer Advocate Program as a program that "teaches high school youth how to raise students' and others' awareness about sexual assault and dating violence" (3). This program, she claims, helps form trust between individuals whose cultural markers typically teach them to remain silent about sex, intimacy, or sexual assault. Rosario points to "fear and lack of trust" as factors for "many immigrants and refugees [not reporting] incidents to police" (3). The Teen Peer Advocate Program is used as an example of a program working to improve disclosure rates for these particular cultural groups.

Sahota, Puneet Kaur Chawla. "'The Personal is the Private is the Cultural": South Asian Women Organizing Against Domestic Violence." In *Color of Violence: The Incite! Anthology.* Ed. Incite! Women of Color Against Violence. Cambridge: South End, 2006, 231–242.

Sahota focuses on "the personal and political factors that influence first- and second-generation South Asian activists to form anti-domestic violence organizations" (231). Sahota interviewed members of three activist organizations in the Northeast and one in Seattle, particularly examining the strategies these organizations used in intervening or preventing domestic violence in South Asian communities. Through her research, Sahota found that "these organizations have provided a much needed space for South Asians of diverse backgrounds to discuss important social issues, including gender roles, the model minority myth, and the needs of second-generation youth" (242).

Santhya, K.G., Nicole Haberland, F. Ram, R. K. Sinha, and S.K. Mohanty. "Consent and Coercion: Examining Unwanted Sex Among Married Young Women in India." *International Family Planning Perspectives* 33 (2007) 124–132.

Santhya, et al. used a cross-sectional study approach to interview and research 1,664 women in India. Their study focused on coercive or unwanted sex among young married couples and utilized descriptive data and multinomial logistic regression to "identify the prevalence and risk factors for occasional and frequent unwanted sex" (124). The study determined that while 32% of young Indian married women experience unwanted sex occasionally, 12% experience it frequently, and the risk of having unwanted sex was connected to the amount of interaction and knowledge the couple had of each other upon time of marriage. In other words, the more the couple knew of each other upon marriage, the lower the risk for unwanted sex was. The authors of this article ultimately decided that "further research is required to determine the effects of unwanted sex on sexual and reproductive health outcomes and to help programs develop the best strategies for dealing with coerced sex within marriage" (124).

Shim, Woochan, and Holly Nelson-Becker. "Korean Older Intimate Partner Violence Survivors in North America: Cultural Considerations and Practice Recommendations." *Journal of Women and Aging* 21 (2009) 213–228.

In this article, Shim and Nelson-Becker attempt to identify "important cultural considerations for individuals helping the Korean older adult community, beginning with the definition of intimate partner violence in this community and barriers to leaving that include traditional views of the East Asian self" (213). This article is rooted in creating culturally competent prevention and intervention practice, particularly for older survivors of violence between intimate partners. After considering current practice interventions, the authors move to recommend practices "such as the healing hand" for future therapy. The authors articulate the importance for such a study as there is not much published on intimate partner violence among older Koreans in North America.

Sohani, Zahra N. "Assessing the Feasibility of Screening for Intimate Partner Violence at an Orthopedic Surgical Hospital in India." *Open Access Dissertations and Thesis McMaster University Library* (2011). Paper 6394.

Claiming that there are conditions of gender inequality in India, Sohani argues that this connects to the prevalence of intimate partner violence. Sohani assesses the following in association with intimate partner violence at an orthopedic hospital in India: "method of questionnaire administration, response rate, availability of community services, environment of administration, and perspectives of health professionals regarding screening in this environment" (1). Testing these through questionnaires, interviews, and observations, Sohani found that health

professional were hesitant to screen for intimate partner violence and also that this methodology can and should be replicated on a larger scale.

Supriya, K.E. *Shame and Recovery: Mapping Identity in an Asian Women's Shelter.* New York: Peter Lang, 2002.

This book, according to Supriya, "is an endeavor to yield meaningful and fruitful understandings of everyday life within community and culture" by examining South Asian women's experiences of shame and recovery from sexual or physical violence (8). Supriya tests "critical theories for context- and cultural specificity" through dialogues with South Asian women in shelters (7). Through these conversations, Supriya attempts to create a different mode of writing that will bring interpersonal communication and scholarly knowledge together. She looks at violence against women through narrative ethnography, taking into account intersectional identities, immigration experiences, and the relationships between culture, faith, and power.

Wong, Janet Y.H., Agnes Tiwari, Daniel Y.T. Fong, K.H. Yuen, Janice Humphreys, and Linda Bullock. "Intimate Partner Violence, Depressive Symptoms, and Immigration Status: Does Existing Advocacy Intervention Work on Abused Immigrant Women in the Chinese Community?" *Journal of Interpersonal Violence* 28 (2013).

Noting that the effect of intervention on abused immigrant women has not been thoroughly studied, Wong et al. seek to examine the possible connection between immigration status and the efficacy of advocacy intervention, specifically in reducing depressive symptoms. The authors studied a sample of 200 abused Chinese women and found that "the advocacy intervention was…effective at reducing depressive symptoms and improving social support for abused Chinese nonimmigrant women, but the same effects were not seen for abused immigrant women" (Wong et al.). Finally, the authors claim that this study can be used to further develop services that assist or intervene in abused immigrant women's needs.

Yamawaki, Niwako. "The Role of Rape Myth Acceptance and Belief in a Just World on Victim Blame Attribution: A Study in Japan." *An International Journal of Psychological Sciences* 52 (2009) 163–174.

Yamawaki examined Japanese college students to look at how "the moderating role of rape myth acceptance (RMA) and belief in a just world (BJW)" have an effect "on victim blame attribution in either an alleged stranger or date rape cases" (163). While the author does discuss the differences between this study of Japanese instances of rape myth acceptance and those from Western countries, he most importantly finds that "Japanese participants blamed the victim of

date rape more than the victim of the stranger rape" and that rape myth acceptance and belief in a just world were "significant predictors of victim blame behavior" (163).

Yoshihama, Mieko, Asha L. Parekh, and Doris Boyington. "Dating Violence in Asian/Pacific Communities." In *Dating Violence: Young Women in Danger*. Ed. Barrie Levy. Seattle: Seal, 1998, 184–195.

In this chapter, the authors are "challenging a commonly held myth in both Asian and non-Asian communities: that is, that dating violence does not exist in Asian/Pacific communities" (185). The authors claim that "the realities of violence against women remain invisible in the Asian/Pacific communities, creating an illusion that violence against women does not exist" (185). They look at adolescent dating violence rates from countries such as Vietnam, Cambodia, and Laos, arguing that combining individual projects was the most effective way to confirm that dating violence does occur within such cultures and that it is prevalent enough to be written about. Further, they note cultural issues, immigration experiences, and sex role differences as reasons for this invisibility and address prevention and intervention possibilities.

RELIGION:

Franiuk, Renae, and E. Ashley Shain. "Beyond Christianity: The Status of Women and Rape Myths." *Sex Roles* 65 (2011) 783–791.

This article furthers a study conducted by Katie M. Edwards, et al. (Edwards, Katie M., Jessica A Turchik, Christina M. Dardis, Nicole Reynolds, Christine A. Gidycz. "Rape Myths: History, Individual and Institutional-Level Presence, and Implications for Change." *Sex Roles* 65 (2011) 761–773.) arguing that many studies conducted on rape myths in religion, including Edwards, et al., tend to ignore religions other than Christianity. Franuik and Shain argue that "given the profound influence of religion on culture, notably the treatment of women, it is important to go beyond Christianity in a discussion of rape myths" (783). The authors focused specifically on religions they felt were not well represented in the critical conversation, specifically Islam, Hinduism, and Buddhism. The results of the article include the following: a religion's impact is greater when the religion has a strong effect on law, Islam and Hinduism tend to play a stronger role in shaping legislation, and religious justifications for rape "to punish rape victims for centuries" (789).

Haeri, Shahla. "The Politics of Dishonor: Rape and Power in Pakistan." In *Faith and Freedom*. Ed. Mahnaz Afkhami. New York: Syracuse University Press, 1995, 161–174.

This article looks at cases of rape in Pakistan and argues that "'political rape' is a modern improvisation on the theme of 'feudal' 'honor rape'" (162). "Political rape," according to Haeri,

is a practice of raping a woman in order to shame or humiliate a political rival. While Haeri does not necessarily examine the details of the rape, she seeks to identify political and cultural motivations behind such violent acts. She situates these acts within Muslim culture as a way of calling the Muslim world to action: "the Muslim world must institute humanitarian and democratic principles consistent with equitable Islamic policies and practices toward its women" (183). Also, she claims that the Western world must recognize these violent cultural practices in order to advocate for victims, and "political rape" must be positioned within such larger cultural problems as hunger and economic restructuring.

Skidmore, Monique, and Patricia Lawrence. *Women and the Contested State: Religion, Violence, and Agency in South and Southeast Asia.* Notre Dame: University of Notre Dame Press, 2007.

Skidmore and Lawrence's book focuses on violence in such areas of South and Southeast Asia as India, Sri Lanka, Bangladesh, Burma and on how these cultures connect with such religions as Islam, Hinduism, and Theravada Buddhism to encourage or foreclose women's agency. The book seeks to "explore the ways in which we can move toward a productive and innovative synthesis of studies of South and Southeast Asian women's agency and social conflict in the field of peace studies" (2). The contributors come from an array of disciplines including anthropology, history, and literary studies to bring a range of analytical voices to the collection. Most importantly, this book discusses the connection between culture and religion, as the editors argue the latter is a "unifying element" that "can transcend gender, ethnicity, and class divisions but can equally be used as a justification for shoring up these same social and geographic divisions" (4).

LAW:

Rho-Ng, Elizabeth. "The Conscription of Asian Sex Slaves: Causes and Effects of U.S. Military Sex Colonialism in Thailand and the Call to Expand U.S. Asylum Law." *Asian Law Journal* 7 (2000) 103–130.

Rho-Ng argues that the military history in Southeast Asia from the 1950s to the 1970s contributed to the development of prostitution and sex tourism in Thailand. Because of this, she argues that "the U.S. should acknowledge its moral duty to expand its asylum laws to include Thai women seeking relief from sex slavery and sex trafficking" (103). Holding the U.S. military occupations responsible for assisting in building an extensive sex slave industry, Rho-Ng claims that the U.S. has a moral and legal obligation to expanding asylum laws and removing "the lingering biases against women by recognizing sex slavery and sex trafficking of Thai women as grounds for awarding asylum" (103).

Woan, Sunny. "White Sexual Imperialism: A Theory of Asian Feminist Jurisprudence." *Washington and Lee Journal of Civil Rights and Social Justice* 14 (2008) 275–301.

In this article, Woan applies cultural race and feminist theories to examine the impact of imperialism on the creation of the hyper-sexualized stereotype of Asian woman. Woan argues that the lingering effects of Western imperialism "present the greatest source of inequality for diasporic Asian women today," and the "hyper-sexualized stereotype of the Asian woman" creates an over-prevalence of sexual violence against Asian women (275). Ultimately, Woan claims that the "purpose of this article is to gain greater recognition from both critical race and feminist theorists of imperialism's role in race and gender inequality" (275).

LEGISLATIVE PROPOSALS:

S. 2982, 111th Cong. (2010).

This congressional bill, which became the International Violence Against Women Act, was established on December 21, 2010 and serves as an initiative "to combat international violence against women and girls" (1). Stating that "one out of every three women throughout the world has been beaten, coerced into sex, or otherwise abused in her lifetime," the creators of this document look to enhance training and prevention strategies, increase cooperation with non-governmental organizations, and engage men and boys in advocating against violence against women (38). Further, the bill states that America will increase its leadership and partnership with the United Nations in order to address this worldwide problem.

S. Con. Res. 97, 105th Cong. (1998).

This congressional bill was established on May 18, 1998 and expresses "the sense of Congress concerning the human rights and humanitarian situation facing the women and girls of Afghanistan" (1). The bill states that though war has devastated the whole country of Afghanistan, women and girls have been particularly affected. Among other things, this bill argues that "the use of rape as an instrument of war is considered a grave breach of the Geneva Convention and a crime against humanity" and "there is significant credible evidence that warring parties, factions, and powers in Afghanistan are responsible for numerous human rights violations, including the systematic rape of women and girls" (2). For these reasons, the bill was referred to the House of Representatives in 1998 as a means of working against this violence against women and girls.