DIVORCE
Aussie Islamic Way

MUSLIM WOMEN
CAUGHT BETWEEN
TWO WORLDS

A STUDY GUIDE BY MARGUERITE O’HARA

http://www.metromagazine.com.au

http://www.theeducationshop.com.au

Introduction

With a third of marriages in Australia ending in divorce, how do couples from societies with different customs and religious practices, such as Muslims, go about getting divorced? *Divorce: Aussie Islamic Way* follows a number of Muslim women as they negotiate divorce through two very different cultures.

Getting divorced is fraught with difficulties. There are often property and other economic assets to be divided and most importantly, in many divorces, the care of children and the rights of both parents to be considered. Divorce is never easy. And for Muslim Australians, because they have to navigate the religious practices of Islam and community expectations, as well as Australian law, it can be even more difficult. The dual processes can be complex and time-consuming, stressful and emotionally exhausting for Muslim Australians who are literally caught between two worlds.
Curriculum Guidelines

*Divorce: Aussie Islamic Way* would be suitable for senior and tertiary students studying multicultural perspectives in a number of study areas or as a cross-curriculum subject, in Religion and Society, Values Education, Legal Studies, Gender and Women’s Studies or Welfare and Family Studies. The film has relevance across all these learning areas.

This documentary explores the customs, beliefs and ways of obtaining an Islamic as well as an Australian divorce for Muslim Australians. Some may have migrated to Australia from societies such as Indonesia or Lebanon or Iraq where Islam is the majority religion and where there are different approaches to marriage and divorce. Or, they may have been born here and chosen Islam as their religion or married a Muslim. In its exploration of cultural and religious practices, the film clearly illustrates one of the Key Considerations of the National Curriculum, namely:

Intercultural Understanding [which] enables students to respect and appreciate their own and others’ cultures, and work and communicate with those from different cultures and backgrounds. This includes respect for Australia’s multicultural composition … and appreciation of difference and diversity.¹

While some of the decision making processes we see in this film may not be those chosen by many young Australians today, watching this film should generate discussion and a greater understanding of the differences between cultures and religious beliefs and how these affect the lives of many women in Australia today. Watching these stories should, at the very least, inform the debate by encouraging students to ask ‘What would I do? How would I feel? Where would I go for support? Why is it like this? Is this fair?’

Should aspects of sharia law be accommodated in Australian civil law or should there be one law for all Australian citizens, regardless of their religious beliefs and the customary laws practiced in their country of origin?

Does living in a multi-faith society mean setting aside your own religious customs when they do not always accord with Australian values?

Is it either possible or desirable to take account of different approaches to marriage and divorce by ensuring that Australian family law at least acknowledges those differences?

Table 1 outlines the central issues that contextualise the debate explored in *Divorce: Aussie Islamic Way*.

Table 1

**THERE’S MUCH AUSTRALIA CAN LEARN ABOUT MUSLIM LIVES**

There are large numbers of Muslim people of different backgrounds and customs living in Australia but they are under-represented in public life, the media, and so on. By opening a window on one issue within one community, there is much to be learned generally about Muslim lives.

**IGNORANCE IS A KEY DRIVER BEHIND THE STEREOTYPES**

The violent and provocative activities of some Muslim fundamentalists have nothing to do with the broad Muslim Australian community but these activities have encouraged intolerance and misunderstanding. Ignorance is behind most stereotypes.

**WHEN IT COMES TO DIVORCE, MUSLIM WOMEN ARE CAUGHT BETWEEN TWO WORLDS**

Muslim Australian women are disadvantaged under sharia law when it comes to divorce. It is very rare for an issue of inequality or discrimination to be addressed without it first being exposed.

**DIVORCE HIGHLIGHTS A BIGGER ISSUE**

There are many instances in Australia of rules associated with different religions and customs not always fitting comfortably with civil law. Sharia divorce is an example that is firmly on the agenda in some circles. This documentary helps to inform the debate.
PRE-VIEWING QUESTIONS

- Which court in Australia deals with family law matters, including divorce and the welfare of children?
- What kind of counseling is often suggested before couples file for divorce?
- What are some of the reasons marriages break down, in whatever society?
- When did the concept of ‘no fault divorce’ officially become part of the Australian family law system?
- What is the primary consideration in judgments handed down in the Family Court relating to ending a marriage?
- What kind of financial costs are often involved in getting a divorce in the Australian legal system? How can these costs blow out exponentially?
- In what ways have women often been economically disadvantaged in many societies when a marriage ends?
- Research the relative divorce figures in arranged marriages and marriages based on ‘falling in love’. Which would you expect to be higher?
- In which societies are arranged marriages still quite common?
- Marriage is often entered into in a religious ceremony, before God, family, friends and the community. In what ways might the religious aspect of marriage as something more than a civil arrangement between people make breakdown, separation and divorce more difficult for couples to accept?
- How might the aspirations of women in Australia, coupled with their opportunities in the workforce, cause problems between some married couples who have migrated here from countries where expectations about male and female roles are different?

GLOSSARY

**Sharia Law** – sharia law is Islamic religious law based on the Koran. For practicing Muslims the sharia governs every aspect of life. It is more pervasive than just a legal system. Given the diversity in customs, history and nationality among Muslims, it is not surprising that there is no one set of interpretations applying to all. Similarly varied interpretations of Christian doctrine apply in societies where Christianity is the dominant religion, especially in relation to marriage and divorce. The objectives of sharia are to protect five things – religion, life, progeny, human dignity and property. The popular belief that accepting some elements of sharia law always involves the sanctioning of extreme and cruel punishments is wrong. Many parts of sharia law do not conflict with the Australian legal system.

**Sheikh** – religious leader in the Islamic community who can conduct Muslim marriages, as can an Imam. Sheikhs and Imams are always male.

**Imam** – a senior religious figure in Islam, often the worship leader in a mosque; a recognised religious scholar or authority in Islam. It may also refer to the Muslim scholars who created the analytical sciences related to Hadith or it may refer to the heads of the Prophet Muhammad’s family in their generational times.

**Mufti** – a Muslim scholar who interprets the sharia

**The Australian Islamic Judicial Council** – an unofficial group of sheikhs based in Lakemba, Sydney, who have established a council to hear divorce petitions. Sheikh Khalil Chami, who appears in this film, was an important member of this organisation until his death in May 2011. The group has been hearing requests for divorce and advising couples since 1986. They meet monthly.

**Dowry** – a gift given to the bride at marriage, also called the Mahr. It is not given to the bride’s family but to the woman to give her some financial independence. There is a question about whether this should be returned as part of the divorce settlement.

**Patriarchy** – a community in which the father or oldest male is the supreme authority in the family, clan, or tribe, and descent is traced through the male line.

**Polygamy** – the practice of having more than one wife at the same time.

**Talaq** – an Islamic divorce. Only men can pronounce talaq in Islamic law.

**Khula** – Women don’t have a unilateral right to end a marriage but can initiate a divorce through a khula or withdrawal or repudiation. They must get authorisation from a sheikh, imam or Islamic council.

**The Koran** – central religious text of Islam. Like the Christian Bible, it is subject to interpretation.
WATCHING THE FILM

Three women with different reasons for seeking a divorce appear in this film – Rhonda, Kamle and Mirada. The stories of two men are also part of the film – Naji, the husband of Kamle, and Emad, who doesn’t accept the divorce granted to his wife under both Australian and Sharia law while he was in prison. The sheikhs who are members of the council that hears petitions for an Islamic divorce are also an important part of this film. Students could focus their attention on one of the five individuals or on the sheikhs as they watch these stories unfold.

Divide your class into several groups and, as you watch the film, make notes in Table 1 about what we see and hear of the person whose story you have chosen to follow. Obviously the column 2 and 3 headings do not apply to the sheikhs. Later, share your impressions and ideas. After watching the film, read through the information ‘Facts about Divorce’ following Table 2, before responding to the questions that follow – either in discussion or in writing.

‘I can’t move on or meet anybody else if I wanted to. I can’t continue with my life because I am still tied to this person.’ — Rhonda
<table>
<thead>
<tr>
<th>Participant: Approximate age and family situation</th>
<th>Outline of background, marriage situation and grievances</th>
<th>How is an outcome reached?</th>
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<tbody>
<tr>
<td>Rhonda</td>
<td></td>
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<tr>
<td>Kamle</td>
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<td>Mirada</td>
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<td>Naji (Kamle’s husband)</td>
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<td>Emad</td>
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<td>The members of the Islamic Council</td>
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FACTS ABOUT DIVORCE FOR MUSLIM AUSTRALIANS

Under Australian civil law

The Constitution of Australia underpins the law of the land. It mentions religion only once, clearly stating that the Commonwealth of Australia cannot make laws prohibiting the free exercise of any religion.

Divorce falls under the Family Law Act 1975. This act establishes the principle of no-fault divorce. This means that a court does not consider why a marriage has ended. The only ground for divorce is that the marriage has broken down irretrievably; in other words, there is no reasonable likelihood the couple will get back together. Being separated for at least twelve months and one day satisfies the court of this.

A court can only grant a divorce to a couple with children under eighteen years if it is satisfied that proper arrangements have been made for those children. The granting of a divorce is separate to the resolution of issues around property, maintenance payments or parenting. Orders can be sought from a court on these matters or a couple that reaches agreement independently can file it in court.

Under sharia law

Sharia law is Islamic religious law based on the Koran. For practitioners Muslims, the Sharia governs every aspect of life. It is more pervasive than just a legal system. Given the diversity in customs, history and nationality among Muslims, it is not surprising that there is no one set of interpretations applying to all.

Divorce is generally different for men and women. If a man wants to divorce it is called a talaq. He simply tells his wife he divorces her, once or several times, and pays her the settlement agreed in the marriage contract. Women don’t have this unilateral right to end a marriage but can initiate a divorce through a khula, or withdrawal or repudiation.

They must get authorisation from a sheikh, imam or Islamic council. They can also ask for an annulment or separation but, again, they need authorisation.

Once an Islamic council has granted a divorce it can make decisions on the division of assets, including the dowry, and on maintenance payments.

BRINGING THE TWO SYSTEMS TOGETHER

In 2006 there was a move towards discouraging litigation during divorce proceedings under Australian civil law. It is now compulsory for couples to try mediation before they can go to court. Some couples ask for help from family relationship centres, some of which are run by religious groups, and others use community-based services to help them resolve issues. Legal Aid offers family dispute resolution which is aimed at resolving disputes that have a high level of conflict.

Some Muslims argue that this shift towards mediation as a method for reaching divorce settlements brings the civil system closer to the Islamic approach. NSW Legal Aid and Catholic Care are training Muslim lawyers to carry out family dispute resolution, the aim being to use Islamic divorce mediation to reach a legally-recognised Australian divorce settlement. Most Muslims do not want a separate or parallel legal system based on sharia law. Rather, they want to be able to take their religious rules into account during divorce, as they already do for marriage, under Australian law. Bringing the two systems together will make living in two worlds easier for women.

‘My brothers told me to see her (Kamle). I said ‘I don’t want to get married’. They said ‘Go, see’. I went but I didn’t have the desire. And to make her not agree I told her the truth about myself. ‘I’ve not come here because I love you. I want to go to Australia. If you’re good, you’ll live like a queen. But if you’re bad, we won’t last a single day.’ — Naji
AFTER WATCHING THE FILM

1. SHARING THE STORIES

• Which of the three women married in another country before coming to Australia?
• How old was each woman when she married?
• In which families were other family members involved in encouraging or arranging the marriage?
• In which of the marriages are there children?
• In which of the marriages has money become a contentious issue?
• Which of the women seem most confident about moving on with their life after divorce?
• On what grounds was Emad’s wife granted an Islamic divorce by Sheikh Legha?
• Why do the other members of the council believe this decision should be revoked?
• When Rhonda says ‘the panel or the religious leaders need to step up a little bit in relation to educating the community about processes, about the sharia a bit better. I think the communication barrier is a big problem in the Islamic community factor’, what is she referring to?

How do couples find out about divorce in Australia in non-Muslim communities?

2. DIVORCE RATES AND REASONS

About 36 per cent of Muslim marriages in Australia end in divorce, which is not much different to the divorce rate amongst non-Muslim Australians. Accepting that we cannot ever really know what happens between couples in a relationship such as marriage, discuss the following questions.

• What are some of the reasons offered to the council by these women wanting to divorce their husbands? Draw on what is shown and said in the documentary.
• Why do you think 99 per cent of people applying for an Islamic divorce are female?
• What services and supports are available to many women in Australia that make it possible, though often difficult, to live independently without a husband, whether or not there are children from the marriage?
• Why do Muslim women in Australia often want their divorce sanctioned under sharia law as well as under the Family Law Act of Australia?
• What are some of the reasons given by the women in this film for wanting a divorce?
• Are their reasons any different in general terms to reasons non-Muslims might give for initiating divorce proceedings?
• What kind of financial settlements between the parties to divorce do we see?
• Do you think it is fair that women who divorce their husbands may be expected to return the dowry money given to them as marriage?

‘It would be easier for me if I did everything through my religious ways, the way I’ve been brought up … and let the sheikh deal with the Australian Government.’ – Kamle
• How dependent are the women on the goodwill, sympathy and understanding of the male religious leaders on the Islamic Council?

• In which cases do we see the system and the decision-making process of the sheikhs breaking down? Who or what have developed and sanctioned the principles on which they make their decisions?

• ‘My son … He won’t be comfortable either way. If I am not happy, how would my son be comfortable?’

   – Kamle to the council

How much do we hear in these discussions about the welfare of any children of the marriages? Why might this be the case?

• In a civil divorce case, what is the principal concern of the court when making orders?

• Despite the high divorce rate in Australia amongst couples of all ages and across all religious and national groups, marriage and remarriage remain popular. What does this tell us about people’s expectations of marriage?

3. DISPUTE RESOLUTION AND MEDIATION

• What kind of attempts to mediate family disputes do we see in the film?

• Do the sheikhs always agree or do they have different interpretations of how Islamic laws should be implemented?

• Can mediation work if only one of the parties to the dispute is prepared to attend the hearings?

• Apart from religious training, what kind of training and experience do the council members have in offering advice to the couples who come to them for help and advice on how to end, or perhaps save, their marriage?

• What were your impressions of how the sheikhs conducted the hearings, particularly Sheikh Chami? Share your reactions and responses.

• In some countries the power to grant an Islamic divorce to a wife is carried out by the sharia court through a qadi or judge. Australia does not have such a court so if a husband refuses to pronounce talaq saying ‘I divorce you’ three times, the wife is unable to remarry under Islamic law.

What difficulties might this situation create for women, especially within their Islamic community?

• It has been suggested that one way around this impasse and difficulty for women under the present system is to empower the Family Court of Australia to adjourn an application made by a husband until he grants his wife a religious divorce.

   What are the possible difficulties inherent in such a proposal?

• What are some other ways that the distinctively Islamic attitudes to marriage and divorce could be incorporated into Australian family law processes and practices to better accommodate Muslim Australians?

• To what extent are the difficulties involved in getting a divorce for a Muslim woman related to literal interpretations of religious texts about marriage and women’s roles? How do these kinds of literal interpretations of religious texts also affect people of other religious faiths?

• Why is money and the division of assets so often an issue in divorce proceedings?

• Do you think there is any place for religious organisations in mediating marriage guidance sessions and advising on divorce?

• Is it better for couples to separate and get on with their lives when mediation fails, than struggle to stay together for all kinds of reasons, such as children, family pressures, religious pressures and economic pressures?
AFTER WATCHING THE FILM

1. WOMEN’S PLACE IN SOCIETY

Women in Politics in Australia

Across Australia, there are now more than 250 female parliamentarians, an average 35.9 per cent representation of women in federal, state and territory parliaments.

National parliament consists of 68 women, 30.1 per cent of all federal parliamentarians.

Australia has its first female prime minister, a female deputy opposition leader, and the first female Governor-General.

In state and territory governments, the Australian Capital Territory holds the highest rate of representation by women (41.2 per cent), followed by Queensland with 36.0 per cent.

Of the eight state and territory premiers or chief ministers, two are women.

Women in the Judiciary in Australia

Three out of seven federal High Court Justices are women.

In the Federal Court, eight out of forty-nine judges are women.

Twelve of the thirty-five judges of the Family Court (including the Federal Family Court of Western Australia) are women, and the Chief Justice of the Federal Family Court is a woman.

Of the fifty-nine Federal Magistrates, twenty are women.

Therefore, 28.6 per cent of judicial officers in the four federal courts are women, an increase of 2.6 per cent from 2006.²

• What does the above information suggest about the current representation of women in Australia in politics and the legal system?

• Why do most Australians believe it is important for women to be adequately represented in politics and the legal system, as well as in education, medicine and other areas?

• In which areas of public life in Australia are women still dramatically under-represented?

2. HOW ARE LAWS MADE AND CHANGED?

• How can existing laws be amended and/or changed?

• Where does the impetus for changes to laws generally come from?

• Who makes changes to laws?

• When did the ‘no fault’ divorce law become law in Australia?

• What needed to be demonstrated by a party filing for divorce before this change occurred?

• How did ‘no fault’ divorce dramatically affect the way people divorced?

• Do you think it is a good law in line with public expectations?

• What is the main concern of the Family Law Courts when making orders in relation to divorce proceedings?

• Why do laws matter and what purpose do they serve in a society?

• What are some of the changes to the marriage laws currently being canvassed by community members and some politicians in Australia?
3. WOMEN IN ISLAMIC SOCIETIES

Many Islamic societies operate along patriarchal lines, though gender roles and women’s rights vary in different Islamic societies. However it remains the case that, in Australia, many Muslim women are under-represented in many areas of public life, including in the law, politics and in other work situations traditionally regarded as male.

Increasingly, younger Muslims are taking initiatives to change the traditional patriarchal nature of some Muslim societies and communities all over the world. We have seen this during 2011 in uprisings across the Middle East, where some countries are ruled by religious leaders under strict Islamic fundamentalist laws. In the most extreme cases, fundamentalist males such as the Taliban in Afghanistan disapprove of and actively try to prevent women from being educated.

- How different do you think the settlement of divorces would be if women were members of the council granting divorces under Islamic law?
- Why is it important for women to have their divorce recognised under Islamic law as well as Australian law?
- Are Muslim men restricted in the same way as women in what they can do in relation to taking another partner after a divorce?
- Is it fair that the husband’s agreement is an essential part of a divorce being granted to a woman? Should the difficulty of the path to obtaining a divorce be so dependent on gender?
- The three women we see in this film are all quite brave (for allowing viewers to share their personal stories) quite tough and very persistent (in pursuing what they see as their rights). Why should it be so difficult for women to gain an Islamic divorce in Australia?
- While polygamy is practised in some Islamic societies and in other societies such as some Mormon communities in America, it is illegal in Australia and when it does happen, it is usually not with the blessing of any official religion.

Who benefits most in a polygamous marriage?
What advantages might there be for the wives?
- When Sheikh Legha reissues the divorce to Emad’s wife (revoked by the other sheikhs on the council) he says, ‘How you going to treat someone having his Australian divorce in his hand and she still married Islamically to the man, what kind of life is she going to live? What kind of relations she having? What going to happen in the future?’ What does this suggest about (1) interpretations of Islamic law and (2) the attitudes of younger members of the Islamic religious community?
- Do you think films such as this one will help other Muslim women and men to work towards change in relation to divorce Aussie Islamic way?
- How could and do members of the legal fraternity in Australia assist Muslim women in legal processes in relation to family law matters?
1. CHALLENGES IN MAKING THE FILM

In the film’s press kit, director Jennifer Crone describes some of the challenges she confronted in making this documentary. As a large percentage of Australian Muslims live in Sydney’s western suburbs, this was the logical place to shoot the film. However, working in the Arabic language, struggling to fathom an alien culture, and trying to make connections with people whose mores were significantly different from hers, were some of these challenges. She says,

On some days I struggled to go into the world of the film because of the strong sense of otherness. It is not that people were unfriendly. It was just that it was hard to bridge the distance between me, a Western woman, and this contained, reserved part of contemporary Australia.

The project required the co-operation of Muslim Australians willing to speak frankly and publicly about the breakdown of their marriages and to have a film crew tracking them as they went through the process. Initially Jennifer did not expect to easily find many willing participants because so many Muslims automatically assumed she would take a negative stance.

‘Sheikh Chami opened the door to us because he believed that it would help Muslims if Australians understood more about the realities of how sharia law is practiced,’ she says.

Couples agreed to participate for the same reasons, bravely opening up to scrutiny the most personal details of their private lives in the hope that it would help their community to gain better acceptance in Australia. Some of them want to persuade Australia that the way they practice sharia divorce can be accommodated within the Australian legal framework.

Divorce: Aussie Islamic Way took thirty-three days over ten months to film. The most frustrating days for Jennifer were those spent in the Lakemba Mosque because she had to rely on her male filmmaking colleagues to get the coverage she needed because women aren’t allowed in the main room.

In general, Jennifer found much to admire about the Muslim culture practiced in Australia, in particular the importance placed on family. However, once she got deep into the making of the film, she could see how often women got caught in the middle between the Islamic and Australian legal systems. This was verified by published and unpublished Muslim feminist research.

I soon came to realise that the role and rights of women is as much discussed within Muslim Australia as outside it. There is a perception that Islamic religious practice is set in stone but it is not the case. Divorce: Aussie Islamic Way shows that Islamic law is subject to different interpretations and that qualified sheikhs take into account social circumstances and social values when they apply Islamic law. Robust discussion also occurs about Australian law.

- While Jennifer Crone acknowledges the difficulties in making this film, what does she see as its value in relation to views about Muslims in Australia?
- The Australian Muslim community is defined largely by religious belonging but the Muslim community is fragmented further by being the most racially, ethnically, culturally and linguistically diverse religious grouping in Australia, with members from every ethnic and racial background, including Anglo-Celtic Australian Muslims. How does this film show the diversity of Muslim culture and attitudes, particularly in what we see and hear from the participants in the film?
- Why do you think Muslims tend to be regarded with suspicion by many Australians?
- In what ways do the popular media, especially current affairs programs on commercial television, perpetuate stereotypes and tend to demonise Muslims as ‘the other’ and not really ‘good Aussies’?
- How damaging is such stereotyping for everybody?
- Given the relatively small number of Muslims in Australia (according to the 2006 census, approximately 340,392 people or 1.71 per cent of the total Australian population were Muslims), why should we be concerned about the dilemma facing many Muslim women in relation to divorce?

‘I have about $40,000 or $50,000 which is my right. And I have my furniture and my belongings at home. I mean it’s about money, no more, no less.’ – Emad
To what extent do documentaries such as *Divorce: Aussie Islamic Way* give the many Australians who do not have any direct contact with minority groups, including Indigenous Australians and Muslims, a chance to metaphorically ‘walk a mile in their shoes’?

2. **FILM AS A WAY TO TELL A STORY**

Jennifer Crone has been writing, directing, producing and commissioning factual programming for about twenty years. She likes to illuminate significant political and social issues by telling personal stories in an observational/fly-on-the-wall style, an approach which requires a lot of patience.

- In what ways is presenting a social and political issue in an observational documentary form a good way to open up the complexities of an issue in an accessible way for general audiences?
- What are some of the things that can be revealed in a film about Muslims and divorce in Australia that cannot be presented so directly in an essay or a written report?
- What are some of the recurring visual images that ground this story in a particular place and time?
- To what extent might Muslims in western Sydney be better off in being able to get an Islamic divorce than Muslim women in other parts of Australia?
- How is humour an element in this film?
- Were you able to empathise with the situations of the very different individuals prepared to speak out about their lives and marriages, both the men and the women?
- Could their situations and personalities have been as clearly presented through any other form of media, such as a newspaper feature article or a radio program? Why or why not?

(For an interesting approach to this issue in a different medium, see ‘The Way to the Watering Hole’, an article by Sally Neighbour about the implications of sharia law being used for dispute resolution in Australia, particularly in relation to divorce at [http://www.themonthly.com.au/print/2929].)

- Did you have any sense that the filmmaker wanted to present this material in a particular way? Was the issue presented fairly with different views offered seriously? Was there any underlying critique or approach evident in the way the film was shot and the material edited?
- The film’s musical soundtrack combines Arabic and Western music. What role does the music play in how we read this film? What are some of the other sounds on this soundtrack?
CONCLUSION

This is clearly an ongoing story, but the final on-screen text does suggest reason for hope for informed and significant change. It reads:

NSW Legal Aid and Catholic Care are training Muslim lawyers to carry out family dispute resolution.

The aim is to use Islamic divorce mediation to reach a legally recognised Australian divorce settlement.

REFERENCES AND RESOURCES

‘The Way to the Watering Hole’, an article by Sally Neighbour about the implications of sharia law being used for dispute resolution in Australia, particularly in relation to divorce:


*Family Relationship Quarterly* has a two-part feature article by Anne Black about sharia family law in Issues 15 & 16:


*Sydney Morning Herald* article from 2007 about divorce in Australia for Muslims:


An Australian Government website providing facts and figures about women in Australian society:


The Muslim Women’s National Network Australia website:

http://www.mwnna.org.au

The United Women’s Muslim Association’s goal is to provide Australian Muslim women with the opportunities to enable them to actively participate in and contribute to Australia’s culturally and religiously diverse society:

http://www.mwa.org.au

Endnotes


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