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MANUAL

# HONOUR RELATED VIOLENCE

"PREVENTION OF VIOLENCE AGAINST WOMEN AND GIRLS IN PATRIARCHAL FAMILIES"



KVINNOFORUM

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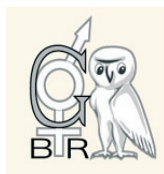


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## Preface

Honour related violence, oppression and killing in various parts of the world is not a new phenomenon, but its inclusion and increasing visibility on the social change agenda is.

For the past twelve years, Kvinnoforum has been working in Sweden, the Middle East as well as in other parts of the world with girls and boys exposed to the problem.

Campaigns against honour related violence have often met resistance and the required support to effect change has to date been missing. However through working with a broad range of different partners including international NGOs, researchers and law enforcement agencies positive developments can be observed. Despite recent positive changes resistance to understanding the problem is still found amongst certain ethnic minority organisations and cultural relativists who insist the problem does not exist or that violence against women is universal and hence no specific group should be highlighted.

The result of this continuing debate is that people exposed to HRV have not had the required support as social services, the police and the wider public do not have the know-how, information, strategies, rules and regulations to take the appropriate action.

In the view of the on-going struggle to raise the visibility of HRV on the social agenda, Kvinnoforum intensified its HRV campaign at the beginning of 2000 at both state and civil society level.

The current project follows on from this program at a European level in an effort to share best practices, knowledge and techniques.

In 2001 Kvinnoforum held a seminar together with several other civil society organisations.

One of the secret speakers at that seminar was a young Kurdish woman named Fadime Sahindal, who had been exposed to HRV for many years.

Shortly after that she was murdered by her family. The incident led to an intensive debate in the Swedish media and HRV subsequently became an issue firmly established on the political agenda. After this attention, HRV campaigns in various European countries were facilitated in different ways.

However the civil servants most often responsible for decision-making and implementation of policy more often than not lacked the inter-cultural knowledge and skills required for this complex issue.

This led to an increased risk for people exposed to HRV rather than the desired result.

In view of the above, the project "Prevention of violence against women and girls in patriarchal families" has focused on the development of a manual easily accessible for staff training within the relevant institutions and agencies.

The need for training and a methodology relating to prevention, investigations, support and collaboration has been widely requested by policy-makers and those charged with its implementation.

Some of the highlights in the project are:

1. A network of key personnel and senior management staff from 22 EU member state law enforcement agencies which was inaugurated at the June 2004 conference held at EUROPOL headquarters in the Hague.
2. The so-called Stockholm Platform for Action to Combat HRV in Europe, developed at an international conference in 2004, "Honour Related Violence within a Global Context; Mitigation and Prevention in Europe". This conference was arranged in co-operation with another project partly funded by the EU.
3. The project has a team of experts/ trainers that will continue to implement training activities in EU member states.

Throughout the project four main perspectives, gender, culture, empowerment and trans-nationality, have intertwined and permeated the work. Educational seminars, trainings, and work with attitudinal change have been conducted with interactive methods. These are the important success factors. With this brief introduction, I hand over the result of the project; documentation, model of collaboration, training manual and a resource book to the European Commission, relevant actors in member states and to the reader. This project would not have been possible without financial support of the European Commission as well as the

commitment, experience and knowledge of our partner organisations.

We would like to especially thank the Trans-national Exchange Programme within the Community Action Programme to Combat Social Exclusion and Poverty..

This manual would not have been realised without the input, expertise and co-operation of the many people that have been part of this project's implementation, either as network partners, trainers or experts. A special thanks to all the girls, boys, women and men that in one way or another have experienced HRV and shared their experiences, needs and proposals with us.

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This manual consists of text contributions from different authors, a special thanks goes to; Salman Asif for his wise words and in-depth knowledge of cultural contexts and inspiration he provided for the guidelines for HRV training.

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Hilde Bakker, TransAct, the Netherlands, who contributed with her expertise on patriarchal power structures, domestic violence and breaking the silence, as well as on policy work.

And last, but not least my project-team from Kvinnoforum, Sweden; Johanna Förberg, project-manger for this project, Cecilia Palmgren, Sherin Saadallah, Karolina Vrethem, Anna Tengqvist, Ayse Mutlu, Lotta Vilde Wahl, Mina Jhowry, Gilroy Correia and Mårten Eker

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Bam Björling  
President Kvinnoforum

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# INTRODUCTION

Honour related violence (HRV) is a global problem. Challenging the parameters of the power dynamics involved in HRV is complex since they are embedded in interpersonal relations, family, community and culture. It is vital to emphasise the importance of approaching HRV on the basis of human rights, to be able to find constructive and durable solutions. The strategy to combat HRV must therefore be multileveled and include interventions at the level of the state, community/family, and individuals. Training and co-operation are fundamental parts to this process.

The situation in many European countries today provides the opportunity for raising the problem of HRV to the agenda, to develop cross sector co-operation, to make an inventory of the situation of HRV, and thus to alleviate the situation of those suffering from HRV. Many notable initiatives regarding HRV exist today, along with expressed support from society to combat this problem. It is however, vital that the knowledge is spread, the work is co-ordinated and the level of awareness is raised substantially.

We hope this Training Manual will serve as an instrument for actors working against HRV, and that it will lead to improved knowledge and increased co-operation to combat violations of human rights committed in the name of honour.

## Background

Honour related violence (HRV) has come to manifest itself more clearly in Europe during the last decade. It ranges from oppression to honour killings including forced marriages, early marriages, and violence of predominantly males against females. The European Union (EU) has set gender equality as one of its primary goals. Many girls and women today all over Europe are subjected to discrimination and violence within their families and community settings. However, the recognition and the level of awareness about HRV vary greatly between countries.

This manual is one of the/the final outcome(s) of a European project focusing on HRV, 'Prevention of violence against girls and women in patriarchal families'. The main aim of this project has been to facilitate and speed-up the exchange and best practice in the work against HRV in Europe. Another aim has been to develop methods of co-operation regarding this issue on both national and international level that can be used within other areas for combating poverty and social exclusion.

In the first phase in 2003 Kvinnoforum, (Sweden), who co-ordinated this project performed a mapping of occurrence, support and preventive measures of HRV. The mapping focused on the work of civil society organisations (CSO)<sup>1</sup> and the police. It was done in co-operation with two CSOs, TransAct in the Netherlands and Mannerheim Child Foundation in Finland, and gives an overview of the situation of HRV in the three countries.

In 2004 the project was joined by four new partners New Scotland Yard/Metropolitan Police Service, UK; Papatya shelter, Germany; Bulgarian Gender Research Foundation, Bulgaria; and Mediterranean Institute for Gender Studies, Cyprus. The work consisted of identifying and exchanging well-functioning methods for the work against HRV within and between civil society and the authorities.

During that year the work had three focuses:

- To develop a resourcebook for development of methods for the work against HRV, based on mappings of CSOs, authorities and schools in seven European countries with examples of good practice.
- To give particular attention to the police's work with these issues. A separate conference on honour related violence and honour killings was held at EUROPOL Headquarters, the Hague, the Netherlands, June 23, 2004 where police officers from over 20 European countries participated.
- To organise an international conference, which was held in Stockholm 7-8 October 2004 called 'Honour related violence within a global perspective: Mitigation and Prevention in Europe', attended by representatives from authorities, media and civil society from over 15 countries.

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<sup>1</sup> In this report the term civil society organisation (CSO) is used as preferred term to the equivalent of non-governmental organisation (NGO)

During 2005 the project mainly focused on training of trainers in the work against HRV and co-operation between relevant actors. The trainers worked with conveying the methods identified during 2003-2004 to concerned authorities and organisations.

- One international training of trainers and at least two national trainings were held in each country.
- A special training of trainers for European police was held 5-6 September at New Scotland Yard, London, UK.
- The partners attended and gave a presentation at the European Roundtables on Social inclusion in Glasgow, UK, 17-18 October, 2005, as a concluding event, to spread knowledge and experience gained in the project to relevant actors working with issues related to social inclusion within the European Union.

More information about the project is found on: [www.qweb.kvinnoforum.se/projects/heder.asp?Language=44](http://www.qweb.kvinnoforum.se/projects/heder.asp?Language=44)

The project is financed by DG Employment and Social Affairs, under the Transnational Exchange Program, which is part of the EU work to combat poverty and social exclusion.

The co-ordinator of the project has been Kvinnoforum, Sweden, ([www.kvinnoforum.se](http://www.kvinnoforum.se)) and the partners in the project are:

Bulgarian Gender Research Foundation, Bulgaria ([www.bgrf.org](http://www.bgrf.org))

Finnish Association for Mental Health, Finland, (2005), ([www.mielenterveysseura.fi](http://www.mielenterveysseura.fi))

Mannerheim League for Child Welfare, Finland, (2003-2004), ([www.mll.fi](http://www.mll.fi))

Mediterranean Institute of Gender Studies, Cyprus, ([www.medinstgenderstudies.org](http://www.medinstgenderstudies.org))

Metropolitan Police Service/New Scotland Yard, UK, ([www.met.police.uk](http://www.met.police.uk))

Papatya Türkisch Deutscher Frauenverein, Germany, ([www.papatya.org](http://www.papatya.org))

TransAct, the Netherlands, ([www.transact.nl](http://www.transact.nl))

## Idea and purpose of the manual

During the mapping in the first and the second year of the project, 'Prevention of violence against girls and women in patriarchal families', it became very clear that there was an enormous lack of knowledge of the issue of honour related violence (HRV) in all the participating countries and beyond. Thereby the great need of training became obvious, especially regarding awareness and prevention. Also, the necessity to teach methods on how to inform and train became obvious. In particular professionals within authorities needed training on the issue per se. Tools were also considered needed to see the problems, handle situations and find durable and constructive solutions where HRV is involved.

This manual is first and foremost aimed at professionals representing authorities (e.g. police, social services, judiciary, schools, health care, immigration), CSOs, shelters etc., who come in contact with the target group, girls, boys, women and men, with issues/problems related to HRV.

Secondly it is aimed at other professionals who meet similar groups/communities working with issues related to social inclusion/exclusion and professionals seeking improved co-operation within the field of social inclusion.

The material and discussions presented in this manual is based on the work done in the three years of the project with input from professionals and experts within different sectors of society that has been part of the project.

The key objective for writing this training manual on HRV is to spread the knowledge and experience gained in this project as widely as possible. It also aims at placing HRV within the larger context of gender and social inclusion in order to ensure more effective national and transnational work against HRV in Europe.



The ambition is also partly to document, as far as possible, the knowledge and experiences exchanged during the course of the project. We hope that the manual will serve as a tool and inspiration for the future work in Europe and internationally against violence in the name of honour.

Further, the purpose of the manual is to improve knowledge, enhance strategies and methods for co-operation and ultimately improve the situation for those subjected to HRV and diminish its occurrence. It seeks to give:

- a) advice on how to approach the topic depending on the circumstances,
- b) exercises, fact sheets and background to the phenomenon of HRV and how to initiate and work with multi-sectoral co-operation.
- c) suggestions and ideas for a one-two day training

## **How this manual is constructed**

This manual consists of a section on conducting training on the topic of HRV and a section divided into themes. The themes are all listed in the list of contents. Each theme contains texts and exercises. It is up to the user to combine themes as you see fit. The text are short versions and should be considered a foundation on which the trainer can create a lecture. Sometimes the texts may be slightly repetitive since many of the themes are interrelated. Some of the exercises can easily be altered to fit different themes. The philosophy behind this construction is for users to be able to bring up different elements of HRV and to work with them through exercises. The last theme focuses on multi-sectoral co-operation and work on policy. The last section gives a suggested schedule for a two-day training for a training more in-depth and a one-day introductory training focusing on multi-sectoral co-operation in regard to HRV.

A trainer should be able to pick the exercises and the approach that is best suited for the target group at hand in order to hold a general or a more specific introductory training on HRV. These trainings should preferably be set up in a situation where they can be followed up by several trainings, meetings and/or networks.

Kvinnoforum always considers methods to be processes subjected to continuous development. Please feel free to send us your reflections, comments and suggestions to: [hrv.europe@kvinnoforum.se](mailto:hrv.europe@kvinnoforum.se)

# ORGANISING TRAINING ON HONOUR RELATED VIOLENCE

## Methodology

By choosing training as a methodology we find ourselves in the tradition of non-formal education and adult education. The concept contains a view on learning that is interactive, learning by doing oriented, participant-centred and process-oriented. It is also non-certified in terms of not giving grades to participants, although certificates of participation are commonplace. Training also means that participants are actively involved and are asked to contribute to their own and to the groups' learning. When time allows training also implies that participants practice (within or outside the programme) what they have learned and reflect on it.

Since the 1990s training has grown as a method within companies, institutions and organisations to deal with a range of issues and today training can be found on most societal issues that before would be dealt with in other ways (e.g. in study sessions, seminars, campaigns, hearings, round tables etc.). With this popularity follows a risk that organisers choose training as a method without questioning if it is the most appropriate one. This manual is a training manual and we will argue the case for this below.

As a general rule this manual would suggest that you always first look at the content that you want to address and then choose the appropriate method.

### Why *training* on honour related violence?

Training can often be suitable to work with HRV since it allows participants not only to learn new information but also to challenge their own perceptions of key personal concepts such as power, sexuality, gender and control. Working with own attitudes are often key to integrate new behaviour. New behaviour is needed since women suffering from HRV often feel that the officials or administrators (i.e. front line staff) they meet are not familiar with the issue of HRV and can not deal with it properly. And therefore might avoid to contact them in the first place because it is not handled properly and they feel that would put them even more at risk. New behaviour is also needed since co-operation on issues related to HRV among different institutions is essential to both meet the needs of those who risk being subjected to HRV and to combat its existence. The training should result in participants being able to see the problem and complexity of HRV and its underlying issues, understand why they are there and to apply this new knowledge.

**see → understand → apply**

Though an old tradition, HRV has rather recently been raised as an issue on the political agenda in Europe. Efforts to spread information and knowledge on HRV to a broader public have been rare. Therefore, training usually need to be complemented with inputs (lectures/presentations) that gives context and information, facts and figures depending on the background of the group of participants.

### Values related to HRV

As organisers of training no one is value free. In an issue as complex and as politically loaded as HRV it is extra needed to be clear as organisers where you stand. As a trainer you should be aware of your own context of values. You are not just a neutral observer of events or a method-instructor but also there to lead and to challenge participants in the process that you have designed. Universal human rights are a background value pillar to all work to combat HRV and should be integrated therein. As an organising team you may have different opinions on where the main concern lays related to HRV (i.e. gender inequality, cultural values, religious norms) and/or how 'honour' should be understood. It is important that you have shared and discussed these issues together before the training so that you know your different or common opinions since you as a team may be well challenged by participants. It is important that although you have divergent

opinions you need to have a common understanding of the issue and a shared approach to it. Otherwise internal differences may violate the training.

### **Values related to training**

Depending on your experience as a trainer you probably have an idea of how a trainer should behave. These can differ, but some common standards should apply.

1. Equality of participation. A training activity should be non discriminatory and therefore care has to be taken that people are not restricted to participate due to religion, sex, colour, disability, sexual orientation, age, ethnicity, social class or other.
2. Non-discriminatory language and activities. Use of language can have exclusive functions. An inclusive language means for example using neutral terms like referring to 'she or he' when you don't know the sex of a person you are talking about, to refer to 'partner' or 'boy/girlfriend' when you don't know the sexual orientation of a person etc. Stereotyping and use of prejudice among participants should be challenged and as a trainer you should be aware of your own prejudices and be ready to challenge them. Challenges to the views, attitudes and outlooks of trainees must be respectful and related to the stated objectives of the course.
3. Equality of expression. It is important that everyone has the chance to be heard and to share their opinions. It is equally important that participants have the right to remain silent or opt out of activities should they wish to.
4. Providing safe environments. Participants must feel that the training is so organised that they do not face personal unsafety, neither in physical terms nor when sharing personal matters.
5. Confidentiality. Participants must be clear on what, of that which is expressed, stays only in the group and what, if any, is to be taken outside the group.
6. Clear expectations and/or contract. As a trainer you should be clear on what is to be expected from you and the training and what you expect from the participants. If possible ask participants to state their expectations prior to the training or at its start so that you can respond to that.

### **Training skills**

In order to train others, trainers need to have a variety of different skills. This list is not exhaustive but an indication of what is expected and needed from someone who takes on the task of being a trainer.

#### *Training skills*

- Presentation and facilitation skills
- Capacity to develop new training concepts
- Capacity to build effective learning environments
- Capacity to develop and implement the methods necessary
- Project management skills
- Pedagogic skills; interactive methods, learning by doing, simulations, presentation skills etc.
- Knowledge about the topic
- Experience of being a trainer and a trainee
- Open to needs of participants
- Have a clear vision of the purpose of the training
- Ability to design and implement a training program fitted to the target group
- Ability to work both individually and in teams
- Ability to speak in public and give clear instructions
- Share and be able to communicate the values of the responsible organisation
- Ability to evaluate and assess outcomes
- Keep the education close to the reality: concrete experience from the real world that participants can relate to

#### Personal skills

- Capacity to sense and understand group processes
- Ability to reflect on own learning
- Social competence's
- Capacity to deal with ambiguity, crisis and unplanned situations
- Self-confidence
- Knowledge about one's own limits
- Empathy with and respect to the participants

#### Conceptual skills

- Knowledge about HRV
- Familiar with the situation related to HRV in the country of the training

#### International training experience (if the training is international)

- Knowledge on the situation of HRV in Europe and in other countries
- Intercultural awareness
- Ability to co-operate in international teams of trainers
- Ability to work in a foreign language
- Training and facilitation skills for international groups
- Create a learning friendly environment

#### **Closeness to the issue**

People who have own experience of HRV, either personal or in close vicinity, can bring in-depth information and witness. However, as with all traumatic situations, there is also a risk to be too close to the topic since it can be hard to find the distance to what is important for oneself and what is important for the group. It is important that the person have had the opportunity to work through her/his own experiences before training others so that the group is not, even if it is unintended, used for this purpose. As a trainer you must be aware of your own role as a gate keeper in these cases.

#### *Trainers comment*

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*“One has to be aware of that these issues provoke strong feelings. You have to be well prepared. It is important to carefully go through methods and different approaches. Equally, it is important to reflect over your own biases and thought of this issue”.*

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# Attitudes to learning

## Help participants to use learning

It is important that the purpose of the training is clear to participants and that they can transform what they learn to their own realities. To support participants in this, relate what participants already know to the to-be-learned information in order to help participants integrate new ideas into a body of prior knowledge. Encourage generalisation to other situations. Think about asking participants to go beyond the immediate issue originally addressed to access and make route to other more complex issues regarding HRV. Include activities requiring trainees to use new ideas. As much as possible, try to adopt exercises to the reality of the participants. Help participants to integrate the learning by asking them to discuss or develop plans for concrete follow up and actions to be taken.

## Questions a Trainer must ask her/himself:

- Is the aim and objectives clearly stated and communicated?
- Do we know what important messages we want to get across?
- Have we got instruments to measure the impact of the training?
- Is my teaching/training programme based upon relevant theory and good practice?
- Have I made sure that I am using the correct and appropriate training strategies?
- Will the learning environment facilitate effective learning?
- Is the training style stimulating and offering a variety of methods?
- Do we have a good teamwork?
- Are the different elements of the training balanced?
- Are we allowing enough time for active group participation?
- Are the concrete examples and hands-on exercises relevant to the target group?
- Have we planned enough breaks and/or energisers to allow for reflection and informal talks?

## Preparations and planning

Before planning the training components the aim of the training must be specified as well as what is hoped to be achieved. Specifying the need of the participants and the goal of the training answers the question why there should be training. Training should not be used as default methodology. Maybe a seminar or a round table could offer a better solution. This will determine the length and the content of the training. If time is limited from the start it will also determine how much the training can cover. This might seem self-evident but more often than not the limits of time are not taken fully into consideration by trainers/organisers. If you are given only a day to train on HRV you need to be very specific with what you want to achieve. This is especially valid if the target group has different levels of knowledge and experience. It is difficult to include both a focus on in-depth awareness raising and as well train on preventive or supportive measures in one day. To efficiently train people they need time, both time to get to know each other in order to get as much as possible out of the training, to reflect on what they learn, to discuss and to pose questions. If possible this best happens in intensive training over a few days or in recurring training events. Having said that, you can still achieve a lot in one day with a careful selection of what to address.

Conducting a needs assessment among the participants will be of great help in the planning of the training. If the training should have an impact on working methods you will need to have an agreement with the management. If possible the management should be included in the training or trained separately. If they take part they should do it as participants, not as observers.

The size of a group is important. A larger group can bring in a broader range of experiences and ideas, while a smaller group enables more participation. When using process oriented participatory methods it is recommended that the groups consists of not more than 25-30 participants and not less than 15. It is always good if you are two trainers, both to compliment each other and to support each other and the group.

## Training logistics

### The setting – a learning environment

Training venues take on different shapes. Training activities are often confused with conferences and what you are offered as a trainer is a round table and chairs or perhaps a cinema setting in a large hall. This may work but think carefully through how you best like to use the setting to turn it into a learning environment. To take away the table and sit in a circle allows for space in the middle that can be used in exercises. An open circle without tables also creates a more informal atmosphere. If tables are moveable you are free to create small working spaces or to clear the room of tables totally. A mix of material for presentations, like overhead-projector, flip chart paper, white board and power point opens up for the possibility of a variety of forms of expression.

The training requires a room or space big enough to arrange a minimum of 30 chairs in a circle. Having additional rooms allows participants to work in smaller groups without disturbing each other. Tables may be needed for some of the group work sessions especially those involving painting or writing on flipcharts.

### Material usually needed

- Flipchart paper
- Markers in different colour
- An overhead projector, but the overhead material can easily also be copied on a white board or flipchart.
- Water colour or crayons
- Music equipment to play music during breaks and energisers ( music facilitates learning)
- Tape to put things on the wall (paper tape is good)

# THEMES

## 1. INTRODUCTION TO WORKING ON HONOUR RELATED VIOLENCE

*“Honour plays a central role. Honour is the reputation of a human being and if it gets dirty this reputation is extinguished”.*

Statement of a girl at the shelter Papatya/Berlin

### Introduction to participants and topic

Whether the training is focusing on staff in social services, police, youth workers, other professions or a mix getting to know each other within the group is essential for the process of the training. The better the participants know each other, the deeper the training can go in exploring topics related to HRV. If participants feel secure in the group the preconditions are greater for the training to reach the stomach and feelings and not only the head and the intellect. It also allows for a more informal atmosphere and a creative learning environment. The time spent on introductions in the start up of a training is usually well invested and means that the training can reach further than if people did not know each other so well.

The introduction of participants can also be merged with introduction to the topic. Before entering into deeper discussions or inputs on the topic of HRV it can be useful for participants to share initial thoughts and feelings concerning HRV or related issues. This can happen for example through merging personal presentations with thoughts relating to gender equality or to the concept of honour. This chapter gives a few examples of exercises aiming to stimulate participants to start to think creatively and get to know each other<sup>2</sup>.

### Exercise 1:1

**Name:** Introduce yourself

**Purpose:** To get to know each other and clarify the expectations of the training

**Level of difficulty/complexity:** easy

**Type of target group:** any, suitable for a group of professionals.

**Time:** depending on the size of the group, approximately one minute per person

**Size of group:** max 30

**Material needed:** a flipchart or whiteboard and pen

**Useful for situations:** when the participants are new to each other

**Role of leader/trainer:** give instructions and affirm the participants, and also meet expectations that not possible within the frame of the training.

**Instruction:**

- Everybody is placed in a circle
- Ask everyone to present themselves with name, and if suitable, job (position) and what they expect from the training.
- A random person in the group is given the word to start, then the presentation is done one by one in the circle, and the trainer answers the questions as well.
- During the round of presentation the trainer should write down the expectations, which can be used to evaluate at the end of the training.

<sup>2</sup> This chapter is mainly based on the work of Kvinnoforum.

## Exercise 1:2

**Name:** Introduce yourself and the topic

**Purpose:** To get to know each other and start the process of addressing the issue at stake

**Level of difficulty/complexity:** easy

**Type of target group:** any, suitable for a group of professionals.

**Time:** depending on the size of the group, approximately one minute per person

**Size of group:** max 30

**Material needed:** a flipchart or whiteboard and pen

**Useful for situations:** when the participants are new to each other

**Role of leader/trainer:** give instructions and affirm the participants. No thoughts are right or wrong.

- Everybody is placed in a circle
- Ask everyone to present themselves with name, and if suitable, job (position) and the first word that comes to their mind spontaneously without reflection when they hear the word (chose one): for example honour, shame, patriarchy, social inclusion, social exclusion etc.
- A random person in the group is given the word to start, then the presentation is done one by one in the circle, the trainer answers the questions as well.
- During the round of presentation the trainer could randomly write down the words on a flipchart or a whiteboard in order to show the variety of reference people have in regard to the topic.

## Exercise 1:3

**Name:** Introductory round

**Purpose:** To get to know each other a little better

**Level of difficulty/complexity:** easy

**Type of target group:** any

**Time:** Depending on the size of the group, 5 minutes preparation, approximately 2 minutes per person.

**Size of group:** 10-15 persons

**Material needed:** A4 paper and pens for everyone

**Useful for situations:** When it is suitable to get a little more personal in the working group

**Role of leader/trainer:** Give instruction, affirm the participants and keep time so that people do not fall into longer monologues.

**Instruction:**

- Place everyone in a circle
- Give each person an A4 size paper and a pen, can be different colours.
- Ask the participants to fold the paper so when opened up it has four squares.
- Ask them to quietly for five minutes write or draw their name and job in the first square, their family or what they consider to be their family in the second square, what makes them sad/angry/scared (chose one) in the third square and what makes them happy in the fourth square.
- After five minutes start the presentation, randomly pick a person that starts and then one after the other clockwise present themselves in the circle.

**Remark:** The questions to answer in the squares can of course be altered to whatever the trainer finds suitable for the situation.



## Exercise 1:4

**Name:** Brainstorm "What is the meaning of honour"?

**Purpose:** To discuss different meanings of honour

**Level of difficulty/complexity:** Easy

**Type of target group:** Any

**Time:** 20-30 minutes (depends on the group size)

**Size of group:** The exercise can be used in small and big groups, 6-35 participants

**Material needed:** Flipchart/whiteboard, markers

**Useful for situations:** To reflect on your own experience. What stand the word honour for me.

**Role of leader/trainer:** To facilitate

**Instruction:**

- As leader you should write down the word honour.
- Give participant's couple of minutes to think about the meaning of the word.
- Ask them about their first thought and let them explain it. At the same time write keyword on the flipchart.
- Ask questions related to explanations/answers.
- Discuss division – positive and negative meanings (use different colours to circle the ones that are connected).

**Remark:** When this exercise is done in a national setting you can use the word honour in the native language. While doing the exercise in an international setting, put down all the words for honour in the participating languages. You can also use the word shame in the same way, either at the same time or separately

### Trainers comment

*"The exercise 'What is the meaning of honour?' is useful as a 'warm up' to the subject since it lets participants reflect on their own feelings and gives information on how different people from different cultures experience this. It brings the subject closer to their heart. I always explain a little on 'honour' and explain that 'honour' in itself can have a positive connotation and that you can realise that you are not willing to lose this easily. This is also the case in families where HRV is at stake, so it is difficult to combat this violence"*

## 2. GENDER

*“I want my children to know the same things and be able to do the same things. I will not let my daughter be limited just because she is a girl. But it is difficult because my husband does not help me. I can’t even talk about it with him. He doesn’t understand and doesn’t want to understand what it is to be a woman.”*

Voice of a participant from a gender training

### Introduction

When working with honour related violence, it is crucial to know the differences between sex and gender and to be aware of our own perceptions of what is considered “typical male “ and “typical female. Equally one has to see that these characteristics are context bound and thereby subject to change. If they would be fixed, behaviours and attitudes related to honour would never change. In order to make changes in attitudes and behaviour, one has to see that the lives of men and women to a large extent are limited to and determined by the roles they are expected to play in the society they live in. Therefore, this chapter contains exercises combined with lectures aimed to make participants see and understand gender patterns, as well as to reveal our own assumptions and perceptions of what it means to be a woman and a man<sup>1</sup>.

### Lecture: See gender

#### Gender and sex: the meaning of the words

*Sex* concerns the biology, the genetic and physiological characteristic of a person, which indicates whether one is female or male. The biological sex of a woman or a man is seen as static i.e. does not change, is universal and clearly connected to the reproductive functions. An important sex difference is that women can give birth to babies and men cannot. Another sex difference is that men tend to have more muscle power than women do<sup>3</sup>.

*Gender* is the social and cultural interpretation of sex, i.e. what societies perceive as female and male qualities and characteristics. One could say that we are born with a particular sex but learn gender i.e. what it means to be a man or a woman. An example of a gender difference would be that women are generally expected to be primarily responsible for domestic chores and men not.

<sup>3</sup> This chapter is mainly based on the work of Kvinnoforum.

## Exercise 2:1

**Name:** Revealing gender assumptions

**Purpose:** to make visible our own perceptions about male and female qualities/characteristics to show that these qualities etc exist in all of us and are hence human qualities/ characteristics

**Level of difficulty/complexity:** Medium

**Type of target group:** This exercise could be applied on all kind of groups

**Time:** 30 min

**Size of group:** No specific limitations

**Material needed:** White board or flip chart, pen

**Useful for situations:** The exercise should preferably be used in the initial phase of a gender training.

**Role of leader/trainer:** Gender awareness is a must - the trainer should have experience of working with gender issues It is important that the trainer knows how to go beyond stereotypes and avoid a discussion on "typical male" or "typical female" characteristics. She or he should be able to make visible assumptions that the participants have been socialised into.

**Instruction:**

- Tell participants that it is very important not to intellectualise in this exercise and to instead focus on the gut feeling, your intuition, the first things that come to mind. We will discuss afterwards!
- Turn to your neighbour and interview him or her about their male and female qualities or characteristics. (3 min x 2= 6 min)
- Report back to the group, one or more of the characteristics that you identified. (14 min)
- Sum up: How did this feel? We have done the same exercise in so many different places with different people and the same patterns emerge. Are these really differences between men or women or what we perceive as male or female characteristics/qualities - aren't they just human qualities. (10 min)

**Comment to the exercise:** Gender is not only about characteristics and qualities that we consider male or female but also about what men and women are *expected* to do. This includes the roles and tasks women and men are expected to perform, how they are expected to behave, what they are expected to work with, think about and value. For example, women are expected to value relations while men value their achievements, women are expected to think more about how others feel than men do, men to care more about the state/wellbeing of the nation/country etc.

### Trainers comment

*"When the participants give politically correct answers, the discussion will die. They know what the trainer expect from them".*

## Gender and norms

The gender categories are also normative, that is, prescribe what men and women should do and how they should behave. Gender is hence about norms for what constitutes a “good woman” or a “real man” such as;

- what roles and responsibilities that men and women are expected to perform e.g. a “good woman” cares for the children and spends most of her time in the family, a “good man” is supposed to be the bread winner in the family and spends most of his time with friends.
- what is acceptable behaviour, activities, freedoms and restrictions for men and women respectively. Drinking in a bar may be acceptable behaviour for a man but not for a woman, sewing may be seen as an appropriate activity for women while men cannot sew in a button without being seen as “feminine” etc.

The roles, responsibilities and norms for behaviour for women and men are social constructions shaped by societal, cultural and religious perceptions and values and are embedded in political, economic, religious and social structures and institutions. Unlike sex, gender is dynamic and therefore varies between cultures, countries, socio-economic status, ethnicity, age groups, religions etc. For example; while construction work is a typical “men’s job” in Mexico, it is mainly women who work on road construction in Vietnam. While weaving in Europe is largely seen as “women’s task”, many men work with carpet weaving in India. The freedom women are allowed in terms of work and relationships vary greatly between countries, cultures and classes. Because gender is constructed by humans, it can be changed by humans which is visible in how gender norms have varied over time e.g. today’s women often have more rights and freedoms than our grandmothers had, men today do not bear the same burden of providing financially for the family on their own as our grandfathers did. The societal perceptions of what is considered acceptable behaviour for women and men have changed since then.

Since gender categories are normative and prescribe certain behaviour to men and women, breaking the norm might have serious consequences for the individual. In countries, communities or families where the norms are very firm, the breaking of norms can result in punishment or violence. In other cases, norm-breaking such as a man cooks and takes care of the children or a woman who does not want to marry and have children, may be seen as strange. If a woman enters into what is considered a “male domain” she might be considered a “man-woman” and vice versa.

Asking people about their opinions on what women and men should do is a useful method to make the norms for men and women visible to participants. In this context it could be a good idea to discuss: Do participants recognise themselves in these norms? Do they know people that are different? How do these norms affect the daily lives of women and men? Is it realistic to expect men and women to overcome all kinds of obstacles that the norms implicate?

## Gender and power

In gender systems around the world, characteristics and roles associated with women tend to be valued less than characteristics and roles associated with men. Women, as a rule, earn less than men do because “men’s work” is more valued and better-paid than “women’s work”. “Masculine issues” in politics such as industry, economics etc are seen as hard politics and more important than “feminine issues” such as social affairs, health i.e. soft issues. Women across the world tend to have less access to resources, women tend to have fewer rights than men do, girls have less access to schools and less spare time than boys etc. This also means that women and girls tend to have less access to power and thus fewer possibilities to control and change their lives. However, it must be stressed that many cultures respect women, but the respect is often limited to women’s traditional roles as mothers or wives. If a woman enters traditional “male domains” in society, like politics and decision making, there is a tendency that she will be shown less respect<sup>4</sup>.

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<sup>4</sup> For further reading on structures of power, see chapter 3 on empowerment, as well as patriarchal power structures and violence

## Lecture: Understanding gender differences

### Models of explanation

There are several ways of understanding gender differences and inequalities - through development of the identity and socialisation of boys and girls, biological differences and through power relations in society. These three models of explanation all intersect and provide answers for some aspects of gender differences. The difference and inequality between men and women cannot be explained by one model only - the explanation could rather be seen as a jig-saw with three pieces and where all pieces are needed for a full understanding. There is often disagreement between people who believe in different models where some may argue that biology explains everything and others argue that the answer lies entirely in power relations. As apparent on Overhead 2, all three models are needed to fully understand and it is wise if the trainer encourages participants to always consider all models when trying to explain a gender pattern.

### Identity development and socialisation

In order to understand gender one must understand how children become boys and girls and thereafter men and women respectively. There are different theories about the psychosexual identity development of boys and girls, where the most common among is the psychodynamic development theory which is based on Freud and Jung. At the time when these male researchers formulated their experiences and results into theories, there were also women psychologists and psychiatrist like Helen Deutsch (1944) who, unlike Freud, regarded women as subjects (and not objects). Towards the end of the 1960s, a psychology emerged that was later to become called women psychology or feminist psychology represented by psychoanalyst Jean Baker Miller and later on sociologist Nancy Chodorow<sup>5</sup>. The women psychology describes the child's development of an own identity and perception of reality as different for boys and girls: The newborn baby lives in a symbiotic relationship with its mother and perceives itself and the mother as one. Gradually the child is to define her/his own self and become a person with an identity as a girl or a boy. Women psychology focuses on this process in explaining how identity development affects and drives girls and boys into completely different developments:

Mothers tend not to perceive themselves as separate from their daughters in the same way as they perceive their sons to be separate from very early age. This can be explained by the fact that the mother and daughter are of the same sex and have hence themselves been girls. The mother of a son or a daughter perceives herself as one with her son or daughter from the beginning. However, this perception lasts longer when the child is a girl. Gradually the little girl develops a perception of reality in a relationship where the mother constantly compares the little girl with herself and vice versa. The girl registers that the mother is of the same sort as herself and that there is another adult of a different kind at some distance (the father). In development of her own identity, the little girl takes a step on her own road away from her mother, checks with her mother, the mother lets her go, pulls her back and so forth. The process of constant comparison and relating between mother and daughter continues. This process towards identity development for the little girl is called the relating self in women psychology.

Boys' road to their own identity is characterised by the fact that mothers perceive their sons as their male opposite. Mothers often perceive their sons as different from themselves and drive the process of differentiation. The boy in turn, registers that the mother is of a different kind and that there is another adult close by that is the same kind as him. So where the little girl develops her identity through relating to the mother, the boy develops his through distancing himself from the mother. As it is common that women are the primary carers for the children and the father is at some distance, the little boy cannot develop his identity through relating to his father (who is the same) in the same way as girls to their mothers. Even though mothers tend to drive their sons away and into a quicker process of identity development and autonomy, they maintain controlling power over their sons. The boy's way towards an identity is called the autonomous self.

<sup>5</sup> Chodorow Nancy (1978) *The Reproduction of Mothering*. University of California Press. A discussion of Chodorow's book: "On the reproduction of Mothering A Methodological Debate" with contributions from: Judith Lorber, Rose Laub Coser, Alice S Rossi och Nancy Chodorow in *Signs* Vol 6 (1981):3

The fact that girls have a longer period of dependency on and relating to their mothers, often result that in girls have two processes where they distance or free themselves from their mothers – first during the early ears of identity development and later during adolescence where they finally obtain liberation from the mother. As the boy has already liberated himself from the mother and with the mother’s help, he will not have the same need for a clear liberation process in adolescence.

The identity development of girls means that the limits of their ‘self’ tend to be less clear and their feelings of self is strongly connected to object relations. As long as the mother plays the primary role as carer for the child in its early ages, it is likely that the pre-oedipal period of girls will be longer than that of boys. It is also likely that daughters as girls and women will be more interested in and open for matters concerning relationships and the emotions that come with these, than will boys and men.

### Exercise 2:2

**Name:** Socialisation

**Purpose:** to look closer at processes and patterns of socialisation and identity development in our context and to discuss alternative ways of relating to boys and girls

**Level of difficulty/complexity:** Medium

**Type of target group:** It could be many different kind of groups; parents, teachers, students, prosecutors, politician etc. However, the methods should be adapted to the group composition.

**Time:** 60 minutes

**Size of group:** No specific limitation

**Material needed:** Nothing specific

**Useful for situations:** The outcome of the discussions will depend on which method that has been used (A or B). Method A goes deeper in the analysis of the self, and personal assumptions and perceptions. Method B will raise discussions on how girls and boys are treated by a group, in a society. Be careful on which method to use! For example, a prosecutor might not have so much insight in how we treat boys and girls in school. In order for her/him to understand how they are part of processes and patterns of socialisation, it might be more useful for them to go back to their own experience and try to remember how they were praised and punished by their mothers and fathers respectively as children. (Method A). For a teacher it is more useful to look at how girls and boys in school are being treated differently (Method B).

**Role of leader/trainer:** The role of the trainer here is to link the examples that are displayed to the theory of socialisation processes where appropriate. It is likely that there will be examples where men and women teachers comment on girls appearances as way of scolding them.

**Instruction:**

There are two ways of doing this exercise, depending on the group composition.

**A)** Form groups of two and discuss:

What behaviours and acts did your mum encourage and what did she dislike?

What behaviours and acts did you dad encourage and dislike? (20 min)

**B)** Form groups of four and discuss:

On what occasions do we or our colleagues praise or congratulate/give positive feedback to girls and boys respectively? How do we do this?

On what occasions do we punish/scold girls and boys respectively? How do we do this? Is there a difference between how men and women do this? (20 min)

After the discussion:

- Report back to the group in the form of drama. (40 min)
- Discuss alternative ways of giving positive or negative feedback to boys and girls that do not reinforce gender stereotypes.
- Instead of discussing alternative ways of relating to boys and girls respectively, it can be done in the form of forum play or by just playing an alternative situation.

## Biology

What does modern science say about genetic and biological differences between the sexes?

Except for the obvious differences in appearances and reproductive functions, certain differences exist between men and women on the statistical level (see handout: Differences in the male and female brain). This means that the statistical average differs but that the individual variations are quite large, meaning that female and male characteristics often overlap and that the individual differences are much wider than the statistical averages between the sexes.

For example, men have more muscular strength than women and women have more fine motoric skills than men. Often researchers from the natural sciences claim that differences depend on genetically inherited differences, which also can be visualised through pictures of the brains of men and women.

The human genes are at least 50.000 years old and adapted to living conditions, which in many ways is not applicable to our living conditions today. Speculations based on evolutionary theory says for example that men are stronger and have sharper long distance eye sight in order to hunt running animals. Women, on the other hand, could benefit from a better sense of smell, finer motoric skills and better wide-seeing when collecting herbs.

However, it is difficult to prove that some perceived differences e.g. aggressiveness or caring capability are genetically inherited. It is also difficult to prove they are socially constructed. They could, if they are typical, be the result of the different conditions for the development of boys and girls.

Much research has concerned the human brain the last decades. What the sex dis-aggregated brain scanned pictures possibly can show, is that the male and the female brains use different strategies for solving problems, express emotions etc. One explanation to the differences in brain architecture could be that there are different levels of female and male hormones (especially the testosterone) in the foetus. This might have effects on the development of the brain of the small child and the teenager. These differences not only could explain different behaviours but also that they could influence on the build up of the brain. There is also some evidence that the gender related hormones could influence the intellectual performances and tests in school.

The differences in the female and male brain (as illustrated in the handout) may be explained by biological factors. However, science has not proven that this is the case and many of the differences can also be due to socialisation. E.g. because girls learn that playing with small things, such as mosaic, is expected of them, they play with small things and hence develop their skills for doing so. Or men become better at controlling their body because they get a lot of practice in playing with ball games etc as boys. There is also reason for caution in interpreting this evidence as it is based on adult women and men.

## Power

In order to understand the activity space available to boys/men and girls/women in society it is necessary to look at the society we live in. The following model from organisational theory describes how society is organised<sup>6</sup> : (Overhead 3 at the end of this chapter can be used to clarify).

### *Society*

The abstract concept 'society' can be described through the principles that organise our society. Work is such a principle. If we study work we can measure for example quantitatively the division of salaries for different kinds of work in the societal arena. In most countries, the work and occupations mostly carried out by men is higher paid by than the work and occupations mostly carried out by women. That is, work considered 'women's jobs' are less paid than those considered 'men's jobs'. Another way of studying how work in society is organised is to look at all the work that is carried out, which shows that the majority of the unpaid work carried out in the world, is carried out by women.

One can also study the principle of work qualitatively by asking people to rate which occupation they

<sup>6</sup> Eva Etheberg (1983) "Kvindelighedens modsigelse – om kvinders personlighedsstrategier overfor manlig dominans". Antropos, Denmark

ascribe with the highest status in society. Such studies usually show that the 15 occupations with the highest status are those that mostly are men dominated and the 15 occupations with the lowest status are those mostly women dominated.

Another principle that organises society is sexuality. It can be measured quantitative e.g. by studying the range of sex magazines and films. One finds that the consumers of such magazines and films are mainly men and that it is mainly male sexuality that is described.

The pattern that permeates all principles that organise society is the subordination of women and the privilege of men. This system of subordination and privileging can be defined as oppression of women. There is no privileged group that does not oppress the subordinated group in one way or the other.

### *Group level*

The principles and patterns that constitute a society on macro level i.e. society level, in turn sets the limits for what is possible and probable on the next level: the group level e.g. working place or family. The probability that men in working places and in families will have the preferential right of interpretation is hence higher than the probability that women will have the preferential right of interpretation.<sup>7</sup> There is today extensive research from different parts of the world that illustrate this. One such scientific study focused on families that had managed to end male dominance and preferential right of interpretation. The focus of the study was solely young couples without children who claimed to live in gender equality i.e. where that woman and the man had the same amount of influence on interpretation and decisions. The study showed with great clarity that, despite their own perceptions, the men had a significantly larger activity space and influence in their own life as well as in their life together.

### *Individual level*

What is described on societal and group level, in turn decides what is possible and probable on individual level. The probability that the little girl's self image and perception of reality contain self oppression is significantly larger than the probability that the little boy's self image and perception of reality would. They are both born and socialised into a society where boys and men are valued higher than girls and women. On a daily basis they are in contexts, families, day care centres, schools etc where boys and men have the preferential right of interpretation and are allowed to dominate girls and women. This affects the little girl's perception of herself and makes her believe that she is less valuable than the little boy is i.e. self-oppression.

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<sup>7</sup> Carin Holmberg (1993) "Det kallas kärlek: en socialpsykologisk studie om kvinnors underordning och mäns överordning bland unga jämställda par" Anamma Förlag Uddevalla. (Translation: "It's called love: a social psychological study of the woman's subordination and the man's superordination among young, equal couples")



## Lecture: Why work with gender?

### Why gender?

There are several arguments for working with a gender perspective - human rights arguments, developmental arguments and efficiency argument - all are important for the trainer to emphasise as different participants may listen to different arguments.

The perhaps most obvious argument for working with a gender perspective with any target group or in any programme is the human rights argument.<sup>8</sup> It is a human right for both men and women to have equal access to resources and possibilities, to have their different needs considered, to be treated in a dignified manner and not discriminated against. There is also a developmental argument for taking gender into account. The gender norms in society put limits to what is acceptable and appropriate for boys and girls to do, behave, work with, aspire to etc. So, for boys and girls to be able to develop into persons with abilities to realise their full potential, they need to be free from attempts to force them into stereotyped roles and behaviour. If gender is not taken into account and hence the various needs and resources of men and women, initiatives and work will not be efficient..

### From gender blind to gender aware

The first step of working with a gender perspective is moving from working in a gender blind way to becoming gender aware. Because most of society is structured according to gender we are all affected by gender norms and may also enforce them without thinking about them. To be gender aware is to see the systematic differences in what it means to be a woman or a man in a society and to see why there are such differences. One needs to reflect on one's own gendered expectations of the target group, be aware of this and actively challenge stereotyped expectations e.g. can I deal with a girl who behaves against the norm for "good girls" behaviour e.g. gets into fights with the boys? What kind of work do I consider "suitable" for men e.g. what do I say to a boy student who dreams of becoming a make-up artist? Do I consider the boy who does not take part in the fighting in the school yard a sissy?

This illustrative case show how difficult it can be to unlearn values that you have grown up in:

**Nelson Mandela, the freedom fighter and first president of the democratic South Africa, fought all his life against racism and apartheid – the idea that black people were inferior to white people and potentially dangerous if not controlled by white people. Mandela served 30 years in prison for his struggle for a South Africa where Black and white would live together in peace. In his autobiography he tells about the first time he boarded an aeroplane where the pilot was black. His immediate reaction was that he was scared just because he had heard all his life that Black people were almost like children and could not do complicated things like flying a plane.**

### Working with a gender perspective

Working with a gender perspective means considering the needs and participation of girls and boys, women and men in all stages of life and to consider the impact of a planned initiative on the lives of women and men. Because of their location in gender systems, girls and boys, women and men will have different needs and possibilities. So when planning an initiative, these differences and inequalities need to be taken into account. Whose problem are we working to solve? Can men or boys relate to the activity we are planning or do we have to make it more interesting to them? What is the impact of the initiative on the work-load of women?

Think of a project aimed at building/renovating a community house. The aim of the intervention may be to

<sup>7</sup> See annex I, Annex I: Relevant articles in the universal declaration of human rights

achieve the technical goal of building/renovating a house. Such a goal may seem far away from the social relations of the population. Still, the process to reach that goal is clearly gendered: Who shall benefit from the construction? Do the men or the women do the building? Who works on what kind of the construction? What other activities are women and men responsible for? What different sources of income do women and men have? What is the workload of men and women? Who has the decision making power over the project? What do boys and girls do? The checklist will always vary for different situations. A gender analysis includes a full description and analysis of what women and men do, what rules and norms that define their everyday life as well as an analysis of *why* there are differences.

While on the one hand a gender perspective means taking socially constructed differences between boys and girls, men and women, into account, it is also about challenging these constructions. When gender norms are putting limits to boys' and girls', men and women's abilities to achieve their goals, they need to be challenged, either they are embedded in the legal framework or in the minds of individual people. Working with a gender perspective with the target group hence involves discussing gender with them. In order to be able to pursue their goals they need to become aware of the gender norms that limit their abilities, be given the opportunity to critically discuss the relevance of these norms, and enabled to challenge them in their own life.

However, as gender is about men and women, their different needs and opportunities, taking gender into account implies changes and new opportunities for both men and women.

### **Difference and inequality**

Much of what we perceive as differences between men and women may not be a problem - the purpose of working with a gender perspective is not to make women and men, boys and girls the *same*. If women seem to be more interested in dress making than men do, this may not be a problem. Or it may not be problematic if there are differences in how men and women solve problems. The problem is rather if there is *inequality* e.g. if only one way of solving problems is allowed. If men or women are prevented from realising their life goals just because they belong to a particular sex, they are *discriminated*.

## Overhead 1

### SEX

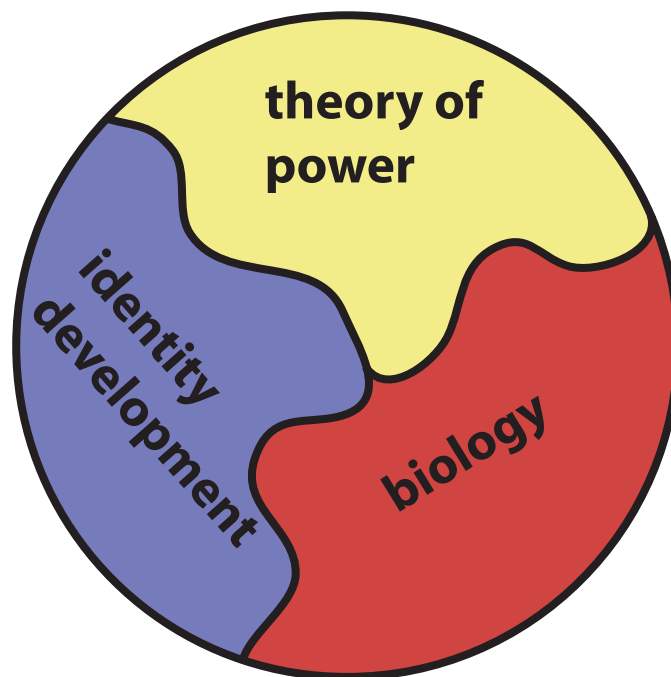
- The **genetic, physiological** and **biological** characteristics of a person that tells us if it is a man or a woman
- Static i.e. does not change

### GENDER

- Is the social and cultural **interpretation** of the biological sex
- Refers to the characteristics we see as “female” and “male” and the **roles and responsibilities** that women and men are expected to fulfill
- **Social norms and expectations** for how women and men should behave, should do e.g. work with, should think etc. What is acceptable behaviour, work, attitudes, values, characteristics etc.
- Gender is a social construct that **varies** according to culture, religion, class, ethnicity and other.
- Changes **with time**

## Overhead 2

### Models of explanation



Source: Kvinnoforum

## Overhead 3

### Power structures in the society

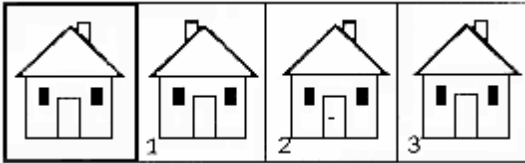
Level	Result of power
<b>Society</b>	<b>Oppression of women</b>
<b>Group</b>	<b>Male dominance</b>
<b>Individual</b>	<b>Female self oppression</b>

Source: Kvinnoforum

# Handout

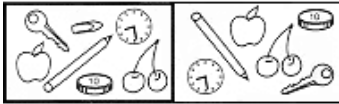
## Models of explanation of differences between men and women

### Women are good at...



...Observing

Women are usually faster than men are when it is a question of perceiving things with the sight. They rapidly see things that are connected, for example, which of the four houses are identical.



### ...Remembering

Women are, on the average, far better than men are, in many memory tests. For instance, seeing which things have been removed from a collection of objects that they have observed.

<b>L</b>	Lag Lager Laser Lustig Lus Listig Liten Litium Litauen Licens Livvakt Likvaka Let Lura Lada Lingon Lugg Lika Lista Lagg Långta Laga Luttrad Lös Lerig Luva Last Lunga Lunka Lunta Lava Läga Linka Lockig Lås Läsa ...
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### ...Handling the language

It is easier for women to find words. This becomes obvious when it comes to making a quick list of words with the same initial letter or of objects of the same colour.



### ...Command the hand's movement

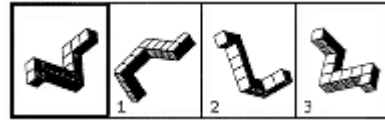
Women are, as a rule, able to control their movements with greater precision than men. This becomes noticeable when it comes to rapidly putting small sticks into the holes of a board.

98	$27 \times 3 - 22 + 39$
53	$2 \times (19 + 3) + 18 - 27 - 3$

### ...Counting

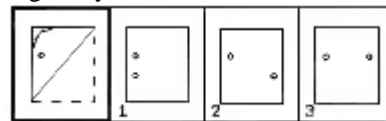
Women are better than men are on numerical calculation.

### Men are good at...

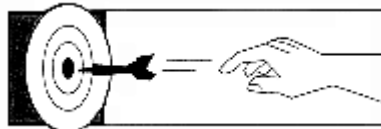


### ...Handling the physical space

Men have better room/spatial perception than women do. This is evident when the task is to point out identical objects even though they are shown from different angles.

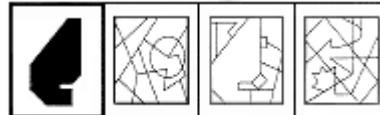


Male capacity and female capacity are different when it comes to thinking in three dimensions. This becomes noticeable when the task is to find out where the holes on a sheet of paper will end up when one folds it.



### ...Controlling the body

Men are particularly good at darts, ball game and shooting, that is, controlling muscles in the entire body with the purpose of hitting a target.



### ...Perceiving patterns

Men are often more skilful than women are, in finding geometrical figures that are hidden in complicated composed pictures.

### ...Thinking mathematically

Men tend to be more skilful than women are in tests, when it is a question of logical mathematical reasoning.

<b>1 100</b>	If germination is 60%, how many trees must then be planted in order to get 660 trees?
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### 3. EMPOWERMENT

*“I don’t think the girls see their own barriers. To work with changes in approaches takes time. One cannot quickly force new approaches on individuals. As a teacher one should work more with empowerment. Actually it is part of our mission as teachers”.*

Statement of a teacher, Stockholm

#### Introduction

This chapter will focus on and present theories of relations of power and empowerment. It is absolutely fundamental to do an analysis of power when looking at the phenomenon of HRV and find proper and durable solutions. It is important to see people within the framework of HRV not only as victims or perpetrators but as actors within a structure of power relations that use or can use different strategies to cope with the situation of being in power, having power and be empowered. The exercises are aimed at facilitating that process.

#### Lecture: Introduction to Empowerment<sup>9</sup>

Empowerment is defined<sup>10</sup> as all those processes that increase women and men’s ownership of their lives, at individual, group and societal level. It springs from the Latin word ‘potere’, to be ‘potent’ and ‘to be able to.’ Empowerment as a concept came into use mainly through the Civil Rights movement, but is today used in many sectors – often with different meanings. An empowerment perspective focuses on people’s and groups’ possibilities and resources.

#### Exercise 3:1

**Name:** An experience of empowerment

**Purpose:** To create an opportunity for people to ground the concept of empowerment in their own experience. To work with empowerment involves building on the participants’ knowledge - so when discussing empowerment in the lectures, go back to examples from this exercise and use them in the presentation.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** 10-15 minutes

**Size of group:** 3- 50.

**Material needed:** None

**Useful for situations:** All situations where empowerment is discussed.

**Role of leader/trainer:** See below

**Instruction:** Ask the participants to sit in pairs, and think of an experience where they have experienced empowerment - as they perceive it. You may ask them to give examples from a certain situation, for example in their work-situation, if they are working with HRV. It is also possible to give examples from any situation, their own life, from a book, film, or other. After 5-10 minutes, ask those who want to, to share their example with the group.

<sup>9</sup> This chapter is based on the work of Kvinnoforum.

<sup>10</sup> Kvinnoforum’s definition.

The starting point for using empowerment is threefold<sup>11</sup> ;

- 1) An agreement that there is a ranking of humanity according to perceived cultural value, which gives different people different access to power. Disempowered groups are at the bottom of this ranking. Of course, powerful people can also be disempowered in some aspect of their life.
- 2) A commitment to change existing power structures.
- 3) In order to change structures in society towards social sustainability, disempowered groups need to be part of formulating solutions. In order to increase disadvantaged groups' possibilities to be resources in their life and in society, strategies are formed to increase their power, on individual, group and societal level. Outside agents or projects can only facilitate and encourage empowerment processes.

Empowerment consists of three main mutually reinforcing elements, which need to be addressed in order for empowerment to occur:

- 1) **Awareness of power structures.** The awareness and understanding of power structures at work in society. For example Ethelberg (1985) is of the opinion that girls already at the age of five notice that girls/women has a lower status and less power than the opposite sex. When this occurs a conflict takes place between the own self-esteem and the male domination that prevails in society. In order to handle the conflict the girls chose one of the following strategies:
  - a) ' I am good enough, and male domination does not exist',
  - b) 'male domination exists and therefore I am not good enough' or
  - c) 'I am good enough and male domination exists'.

The third strategy involves protest or revolt, and results in, unlike the other strategies that the girl can keep her self-esteem and act to improve her situation. (These strategies can also be applied to other groups that experience low status or low level of power).

- 2) **Self esteem.** The experienced self esteem in individuals/groups. If an individual is part of a 'marginalised' group, she/he often regards the own experiences and interests as unimportant or worthless. This often results in a low self-esteem and a low belief in the possibility to affect the own situation. For example Lehtinen (1998) believes that feelings of shame of the own person are socially created among groups that have a low value in society. The self-respect an individual has is an accumulated attitude that is affected by the treatment the individual receives from the rest of society, and is affected by the perception that the individual already has of its social and political status. At a group level, people can feel/not feel that they are entitled to receive respect from others, legal rights, welfare etc. Marginalised groups often perceive that they are treated in a humiliating way and diminish rather than grow in the encounter with the support systems of society and its representatives (Kvinnoforum, 2002).
- 3) **Agency and sense of agency**– belief in my own/my group's capacity to affect my life situation as well as my capacity to affect society, power structures etc. - and also to actually do things that will affect my life/society. Individuals that are part of marginalised groups often accumulate experiences of not being able to affect their life situations, and affecting society may even be unthinkable. Authorities can add to this burden when they in contact with target groups address them as passive receivers of support rather than create incitement for individuals to become agents. This is sometimes called internalised helplessness, victimisation.

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<sup>11</sup> This refers to when Kvinnoforum is working with empowerment then the starting point is the following..



## Exercise 3:2

**Name:** What is power? Associate

**Purpose:** To create an opportunity for people to start thinking about the different connotations to power. To lead into a presentation of the different kinds of power that will be presented below.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** 10-15 minutes

**Size of group:** 5- 50.

**Material needed:** Flip chart, pens, note pads

**Useful for situations:** All situations where the different aspects of power will be discussed.

**Role of leader/trainer:** See below

**Instruction:** Ask participants to write down what they associate with the word "power". Stress that there is no right or wrong answer. Then ask everybody to state what they have written, everyone saying one thing, then letting someone else speak. List the words on a whiteboard/flap chart. Allow a few comments about the list, then introduce next lecture, and connect the words to the text below.

### Lecture: Power

Power is central to empowerment. It is interesting to look at not only the amount of power a person has access to but also what kind of power. Feminist theorists such as Rowlands (1997) and Kabeer (1999) make a distinction between *power over*, *power to*, *power with* and *power within*. These categories of power are mutually reinforcing, and sometimes also overlap. (Attached to this lecture are Overhead 1-3).

**Power over** means a hierarchical division of power where one person has the power to decide over another person. 'Power over' is maintained through direct or indirect threats, or through structures and norms in society that give groups/individuals more or less value. When 'power over' is intended, a so called "zero-sum-game" prevails, where the consequences of an increase in a person's power involves another person will have less power. If power instead is seen as something expansive that is increased through its use, the spreading of power becomes something that enriches all actors. Humanity is ranked according to perceived cultural value, and is divided into groups that are more valuable and groups that are less valuable. The other aspects of power co-exists, but is affected by the fact that 'power over'-perspective dominates.

**Power to** means the possibility to affect decision making on the level of the individual, family, work and society. 'Power to' is also about having influence when it comes to defining the rules and norms of society. Marginalised groups often find themselves far away from possibilities to influence decisions taken on a society level concerning their situation. 'Power to' is also increased through the own ability and skill, the capability to implement/carry out different things such as complement grades in order to qualify/be eligible to access higher education. 'Power to' is often described as an ability to challenge expressions of 'power over', and as an ambition to transform 'power over' through different types of work for change.

**Power with** is about the power people apply together as a group. 'Power with' is a strategy where people by getting together realises that the power being 'practised' together is greater than the one being 'practised' individually. This power can be reinforced or prevented by the norms and efforts in society, through the support or lack of support being aimed at the target group.

**Power within** is about the inner strength that an individual or a group can perceive when a person can influence its own situation. Important components are self-esteem and self-confidence, as the belief in the

own ability to act and create change. This also includes the ability to have visions, to identify targets and to act to reach those targets. 'Power within' is also about awareness of power relations that affects a person's life, to see and to challenge internalised oppression that expresses itself through the norms of society, which demands the ability to see and understand the power relations that permeates society, and how these affect the own situation

### **Lecture: Power relations, gender conflicts in the family and HRV**

According to more recent family research, the family can be seen as an organisation made up of individuals with partially different goals and interests. Thereby concepts such as "negotiation", "power" and "conflict" become central (Darvishpour 2003). The basis of a power relation is some type of dependency, which implies that the more dependent one is, the less power one has. This means that the more alternatives you can procure, the less dependent you are.

Darvishpour (2003) point out that you can maintain that a person is happy and satisfied within a family if the power structure is a wanted one. The problem concerning who has the most power and the decisive influence arises primarily when the spouses have different opinions. The more often the spouses have different ideas and both try to act proceeding from their opinions, the more often open conflicts occur. The power relation is stabilised and made permanent as long as the powerless one lowers the level of his/her assumptions and accept the prevailing relationship. Only when one person is dissatisfied and can afford to, he/she can change the situation. Darvishpour means that if the difference in power resources between two actors is great, the likelihood of conflicts of interest between them is therefore small, because conflicts of interest between them would develop into open conflicts. In such situations it is instead likely that different forms of "non-decision" and/or exploitation will develop. But when the difference in power resources between the two actors decreases, both the likelihood of success and the motivation increases for the weaker party, which increases the likelihood of open conflicts.

In the context of HRV in Europe, the different aspects of power can be observed when for example immigrant families come to a new country.

**Power over** can in the context of HRV be expressed in society for example when norms or structures constantly inform the arriving immigrants that they are less worth than the people of the "right" origin are. This can be seen in more or less obvious condescending attitudes, support and approaches that address the immigrant as passive, or victimize them. **Power over** is also at work in direct or indirect threats towards girls/women/boys who oppose their parents, relatives or community representatives.

The following text exemplifies with the role of a father in a context of HRV, but it could well be others actors.

In the immigrant family, the father has had the strongest power to affect the decision making in the family, together with his often high status and acknowledgement from the surrounding environment. He has, compared to his children and wife, had higher **power to, with, and within**. This changes with his new position in the new country. His daughters and sons gets more powerful positions than they used to – as the ones who often learn the language and culture quicker due to for example attending school and therefore help and guide the parents into the new society.

The children increase their **power to** affect decision making in their family through getting more information about the codes, language and how society works. They get possibilities to increase their capacities and skills in school, and thus increase their **power to**. They might feel greater power with, in getting to know friends that has a lot greater activity space than themselves. Their **power within** might increase through new experiences and the stress on equal opportunities of girls/boys in the new country. The mother might also get greater access to power in the new country. The role of the woman might be different than in the country of origin, e.g. she is expected to work away from home or to answer to questions related to the family just like her husband. She might be signed up for language courses and therefore get access to society in a new way.

The father might thus lose his **power to, with and within**, through for example lower status, lack of work,

and other difficulties due to integration and segregation. Parallel to this is the increase in **power to, with, and within** in the other family members. The girls, boys and wife might now, with greater access to power, and also with the knowledge of other possible lifestyles, challenge the fathers position of power. This process will in some cases lead to the father abusing power, that is, using **power over** to try to control his family, and maintain his position as the one with greater access to power. **Power over** is used for example when open threats are made against girls or boys who oppose a family's choice of partner, or any other expression of challenge to the power structure.

When working with HRV, it is also vital to look at the whole family's situation. When changes in power structures occur, how is it possible to support the whole system, so that the change in power structure leads to increased power, to, with, and within for the whole family, and not turn into use of power over.

### Lecture: HRV and empowerment

**Empowerment involves challenging all expressions of power over.** This involves questioning all of our society's expressions of **power over**. It entails making visible our ranking of humanity according to perceived cultural value, and divisions into groups of more or less value. It also means challenging our own, often unconscious, attitudes and behaviour towards groups of perceived less value, as well as challenging denigrating attitudes and behaviour from those of "more value" than ourselves. It certainly involves scrutinizing what kind of treatment and support we offer to those with less access to power than the norm. When we do value people as "less worth" – then we will meet them and treat them as victims, not allowing them to use their full potential, which is also an expression of power over. A tool to challenge the power over perspective is to use the experiences of people that are described as marginalised. The stories of these groups often visualise the social and cultural arrangement that makes the survival of the 'power over'-perspective possible (Walker 2002). Miller writes in 'Toward a new psychology of women (1987) that in a 'power over'-perspective it is normalised to treat those with less power destructively in order to hide the destructive elements in the 'power over' order, and consequently to prevent all movement towards equality.

**Empowerment is also to strengthen all expressions of power to, with, and within.** This involves creating a society that is aware of, and willing to change the divisions of people into more or less valued. Empowerment means creating the space for each individual to use her/his full potential. This can be done in increasing the 'positive' aspects of power.

**Power to** can be strengthened through giving immigrants/women influence in decisions concerning their own situation and society. Knowledge of human rights is also a way to increase power to. Also, immigrants in positions of decision making, politicians, ministers, heads of companies, board members, etc increases the possibilities of having immigrants experiences and voices heard in society, increasing power to. For people that work against/come in contact with HRV, nuanced and deep knowledge on HRV increases their possibilities of supporting victims of HRV/preventing HRV. For those exposed to HRV, power to increases through qualified support that allows them to become agents in the process of finding a meaningful life situation.

**Power with** can at a societal level involve making sure that all relevant actors are involved in the work against HRV. It can also involve forming networks of people working against HRV to support each other in dealing with issues around HRV. A social worker that is threatened because of her/his involvement in supporting girls/boys/women suffering from HRV will be stronger in a network than when working alone. It can also mean forming supportive networks around for example a girl that has fled her family, to prevent a dangerous situation of isolation leading to her returning to her family. It can be strengthened in individuals and groups through creating opportunities where people meet, discuss power structures at work, strengthen each other, work together to change norms and power structures.

**Power within** will grow out of the other power aspect, and also reinforce the others, when a positive development occurs. On individual and group level, in groups in school for example, it is possible to work in separate groups with girls/boys where they can feel secure. There, different methods can be used to strengthen self-esteem and agency, together with awareness of power structures.

### Exercise 3:2

**Name:** What difference can I make?

**Purpose:** Make visible that everyone of us has power to make a change.

**Level of difficulty/complexity:** medium

**Type of target group:** all groups

**Time:** 60 minutes

**Size of group:** optimal: max 20, for young people preferably less. Can also be done in larger groups.

**Material needed:** whiteboard and pens and post-its.

**Useful for situations:** Situations where a bit of boost of the feeling of empowerment is needed in the work with HRV, to help people see that they hold the key to change themselves.

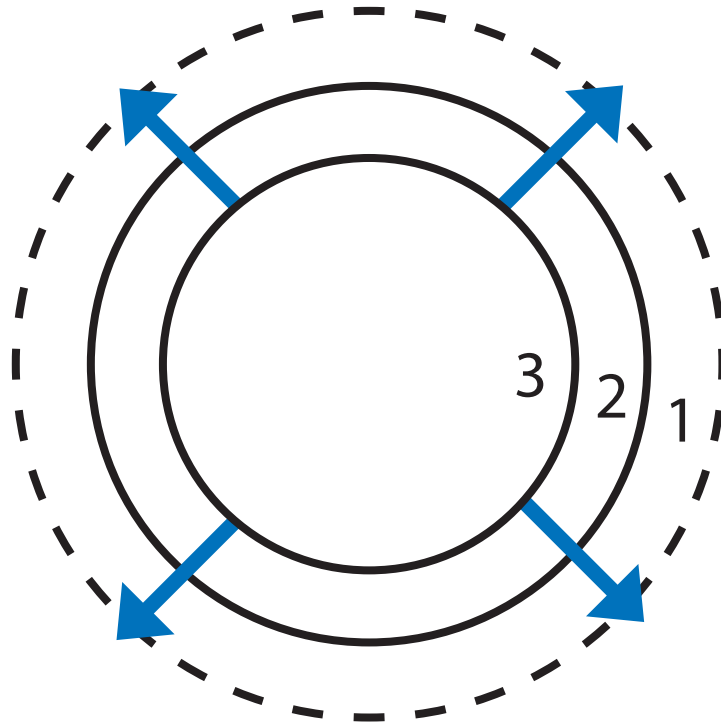
**Role of leader/trainer:** facilitator who helps participants come up with ideas and help them see how to carry them out

**Instruction:**

- The facilitator divides the participants in groups of five, by counting, to avoid "friends-groups". The facilitator asks the participants to brainstorm around the question: "How can I enable a change towards a society where boys and girls, women and men have equal rights?" If the climate is open the facilitator can pose a more direct question as: "What can I do to change the concept of honour?" The participants are asked to write their suggestions on post-its. The participants are given 20 minutes to brainstorm.
- The participants are thereafter asked to present the post-its to the rest of the group and stick it on the whiteboard. When everyone have presented their ideas the facilitator organise the various ideas in groups that are related to each other. Then the facilitator leads a discussion of how the ideas can be realised, what is needed to make it come true. Lastly the participants makes a commitment to do/start one thing of the ideas presented, either individually or in groups. When the groups meet next time let them present the result.

## Overhead 1

### Model of empowerment- in terms of activity space



- 1 – “Ultimate” limit to activity space**
- 2 – “Objective” limit to activity space**
- 3 - “Subjective” limit to activity space**

## Overhead 2

# Core components of empowerment

*Empowerment consists of three main mutually enforcing elements, that need to be addressed in order for empowerment to occur:*

**1) Self esteem**

**2) Agency and sense of agency**

**3) Awareness of power structures**

## 4. PATRIARCHAL POWER STRUCTURES AND VIOLENCE

*“To marry, to get children, to do the housework, to have no professional work, to wear the headscarf, to educate children - also boys - by hitting them, men should earn the money, not women”.*

Statement of a girl at the shelter Papatya/Berlin

### Introduction

This chapter provides a basis for a more in-depth discussion on gender and power and patriarchy to create a better understanding for honour related oppression, violence and killings. It also gives tools to look at the differences between different forms of violence against women and why it is necessary to address specific forms of violence such as HRV.

### Exercise 4:1

**Name:** Own experience of patriarchal power structures

**Purpose:** To see how patriarchal power structures are part of and effects everyone's every day life in different ways.

**Level of difficulty/complexity:** easy

**Type of target group:** Any, but particularly those who are unfamiliar with theories of patriarchal power structures in society.

**Time:** 20 minutes, but depending on the size of the group.

**Size of group:** 6-30

**Material needed:** none

**Useful for situations:** see type of target group. As well as starting to see the issue of this theme and as an introduction to what the lecture will be about.

**Role of leader/trainer:** to give instructions and lead the discussion and make sure everyone has a chance to talk.

**Instruction:**

- Place the group in a circle
- Tell them to discuss two and two a situation that they have experienced, which they see as an expression of patriarchal power structures for five minutes.
- After five minutes let everyone in the circle briefly, approximately 1-2 minutes per couple, present what they have discussed in the couples.
- Write the examples down on a whiteboard or flipchart.

## Lecture: Patriarchy<sup>12</sup>

One universal aspect of societies across the globe is the patriarchal nature of gender relations, which systematically produces the subordination and inequality of women. This system of domination is sustained and enforced and at the core lies the interest of a social group to sustain and control socially acceptable lines of reproduction of their species. Within this context men have used power to control women's reproductive capacity and their sexuality. The honour and prestige of a man, in many instances, became intrinsically associated with the conduct of the women related to them and paradoxically, to their ability to violate the sexuality of other women, such as rape – in war and in peace.

The regulation over women's reproductive capacity and their sexuality has taken diverse forms, marriage being the most common today. Marriage in general is a way of regulation – to be sure you have a one-to-one relation and to be sure who is the father. Patriarchal power manifests itself in the form of culturally approved or instigated forms of transgression against women by the wider collective group, such as the extended kinship networks.

Patriarchy exists since very long time; it is pre-Islamic and pre-Christian. These religions however, like Jewish religion, were based on this social order. And nowadays, these religions are often used as an excuse for the oppression of, as well as violence against women.

The perception of women as male property is embedded in and pervades all societies around the world and takes many forms, in the most extreme cases, acid burning, dowry killings, female genital mutilation and honour killings. These are culturally specific forms of violence used to subordinate women. Domestic violence and rape are more universal manifestations of the same syndrome. We can find this in all countries without exception. There are many other forms: systematic rape and forced pregnancy during armed conflict, sexual slavery, forced sterilization and forced abortion, female infanticide and prenatal sex selection.

Male dominance lies at the base of this and there is a widespread public acceptance of this dominance, and of male violence as means of dominating and subjugating women and girls.

An example from the USA: a man killed his wife a few hours after finding her in bed with another man. The judge showed sympathy to and wondered how many married men would have the strength to walk away, without some corporal punishment. He did not even think of counselling or the possibility of divorce as a way of addressing the issue of marital breakdown. Taken away the woman's life was in a way justified. The judge even called him a "non-criminal".

### Difficult to combat

Although legislation in most countries prohibits domestic violence, there are rarely effective measures in place to ensure that the law actually works to protect women from violence and to bring violent offenders to justice.

And although we are more aware of this violence and we know more about it than ever before, why does it seem to be increasing?

The entrenched nature of patriarchy is underestimated. It is not a psychological or individual problem, but a social and historical problem. It is the system or regime of the exercise of male gender power. The exercise of power is critical if only because gender relations are unequal, hierarchical, and conflictual; women resist domination, and this resistance has to be managed if the institution is to survive. Male power is produced and reproduced by other social forces and institutions as language, law, religion, education, family, popular culture, and media.

1. Male power is reproduced by both consent and force. Patriarchal violence is not a simple individual problem, but it is systematic.
2. You can discuss the neutrality of the state and the law in the regulation of class, gender or racial conflicts. That tend to reproduce economic, social, and cultural relations that are embedded in patriarchy (think of the long struggle in Western Europe, starting with the suffragettes). Although in some western states gender equality has been arranged by law, conventions etc., inequality remains still in peoples mind and cultural habits - so does violence against women. The norms of the female as male propriety are still in use. The right to equal protection of the law has largely been ignored as it comes to violence against women.

<sup>12</sup> This chapter is mainly developed by TransAct. Some exercises are developed by Papatya. For further reading, see Ertürk, Sen and Hunt, Expert meeting on violence against women in the name of honour, 2003. See also Mojab and Abdo (ed.), Violence in the name of Honour; theoretical and Political Challenges, 2004.



3. Even though fundamental human rights are theoretically gender-neutral, and should protect civil, political, social and economic rights of men and women, violations of women's rights have been historically viewed as "cultural". (Example: Voting in Kuwait and Saudi Arabia). The notion that violation of women's rights are acceptable cultural practices is a manifestation in itself of the discrimination that allows "culture" to be defined by those largely responsible for the violations. Legal equality does not automatically translate into mechanisms to uproot or constrain male violence.
4. Men just keep continuing to oppress, violate and kill women, despite the consequences. Women, in the absence of feminist consciousness - women's rights, knowledge, tools, experience - fail to resist violence effectively, and eventually contribute to its production and reproduction. Widespread education of women's rights amongst women is crucial to combat patriarchal violence.
5. Patriarchal violence is universal. In the West anti-feminism continues to be dominant in popular culture. Considering male violence merely as a problem of non-western societies is a racist claim.
6. Patriarchy and its violence cannot be reduced to religion, although it often contributes to this violence against women. Especially in Islamic theocracies like for example Iran or, before, Afghanistan, where the interpretation of 'sharia', Islamic law was at order: for example legal stoning to death of adulterers and allowing men to engage in honour killing.
7. All over the world there are also many people, men and women, fighting for equal rights to women. In the Middle East, Northern Africa, Asia there have always been people also fighting against religious fundamentalists.

The spread of feminist knowledge, feminist organising, and grass-roots mobilisation on all levels is necessary. Also to focus on the human rights framework, not only on civil and political rights, also on social and economic rights, like the right to ownership of property, free choice of employment and education. Then women can establish themselves as equal members of society, rather than someone's wife, sister, mother or daughter.

We must break down the historical distinction between private and public. It is especially in the private sphere that women become victims (Ex.: war rapes has attention now, rape in the private is often answered with non-response of the police).

We have to overcome the fear of recognizing the universality of patriarchal violence and the universality of the struggle against it. We then also have to recognize the particulars: each regime of patriarchy is particular (for example Kurdish patriarchy differs from Italian patriarchy).

**Name:** What do you know?

**Purpose:** To enlarge the insight and knowledge about a certain topic. And to let them interact actively in the subject. And to let them experience connections between the different parts of the knowledge which seem to be not connected with each other.

**Level of difficulty:** You can use this form only when participants already know a little about the subject: everybody needs to have a part of the puzzle.

**Type of target group:** could be every possible group, but they need to know already something about the subject.

**Time:** approx. 10-20 minutes

**Size of the group:** 5- no max.

**Material:** flip chart or white board

**Useful for situations:** when you think it is appropriate to have the participants actively involved, and you can use their knowledge and experience about the subject, from which point you start to give them extra information.

**Role of the trainer:** It is rather a demanding role. To prepare he/she must clearly make goals to achieve about what participants should learn and know. These goals have to be made very clearly, divided again in sub-goals.

At the meeting he/she clearly says what will be the subject, and then starts with an open question. To invite people to talk also put open questions, but with a clear connection to what your aim is. Stimulate and trigger them a little to let them think. The trainer regularly gives a summary, and writes some important words on the flip chart. It is necessary to pay attention on the more silent people, to stimulate them to give their ideas as well.

It is necessary that the trainer's knowledge about the subject is sufficient, because he/she has to put answers together and in a flexible way has to add information that was lacking.

**Instruction:**

- explain the method and your and their role, why you want to discuss this subject, and what your aim is.
- invite them actively to come with their knowledge and experience
- give a clear description of the subject
- put an open question to the group (on flip chart) (for example: Who knows the meaning of the word Patriarchy?)
- you can let everybody write for themselves what they think. Or you ask all participants what they think and write everything on the flip chart.
- Do not make a shift between 'good' and 'bad' answers
- the tempo should be high, everybody should talk
- you are allowed to laugh and you may neglect answers too
- let one or more persons answer to get as clear and complete information as possible
- put new questions to get the answers clear as possible
- write some key words on the flip chart
- the trainer puts more open questions to the group
- and invites and stimulates people to come with their knowledge
- he/she gives summaries now and then
- he/she adds information what does not come from the group
- when no new information does come out, the trainer gives a summary of what came out.
- He/she relates this to the first question.

## Exercise 4:3

**Name:** Pyramid of respect

**Purpose:** deeper insight in traditional patriarchal family structures and the effects of gender, age and matrilineal vs. patrilineal position on power, deeper insight in possible sources for conflict. For example: insight of situation of imported bride or position of young man in absence of father a.s.o.

**Level of difficulty/complexity:** medium, trainer has to know a lot about the traditional structures and to have experience with effects of these structures in family conflicts. If it is used as abstract model without a concrete case trainer has to be able to make very clear, that this is a model from which every existing family can differ in some respect. Emphasize that time and migration will make families change.

**Type of target group:** any, especially teachers, staff of police, social workers

**Time:** 25 minutes

**Size of group:** 5-30

**Material needed:** small self-adhesive paper charts which can be grouped and regrouped at some kind of blackboard where everybody can see them. Each paper chart represents a member of the family and gives his age. There should be two colors to differentiate males and females.

Three generations should be presented.

Possible selection if used as model: Girl (18), older brother (21), younger brother (10), younger sister (6), wife of older brother (19), mother (38), father (40), older brother of father (46), father of father (70), mother of father (62), father of mother (65), mother of mother (57)

You can adjust this to concrete cases you want to discuss and produce more or different persons.

**Useful for situations:** all situations in which a deeper insight in family structures may be of help

**Role of leader/trainer:** see below

**Instruction:** Ask someone of the group to group the paper charts according to a genogram: Grandparents in one line, below them father/mother/uncle, below them all their children and the daughter-in-law.

Then ask the group to make suggestions to change this structure according to traditional patriarchal norms into a pyramid of respect:

Who is able to give orders to whom? Who has to obey?

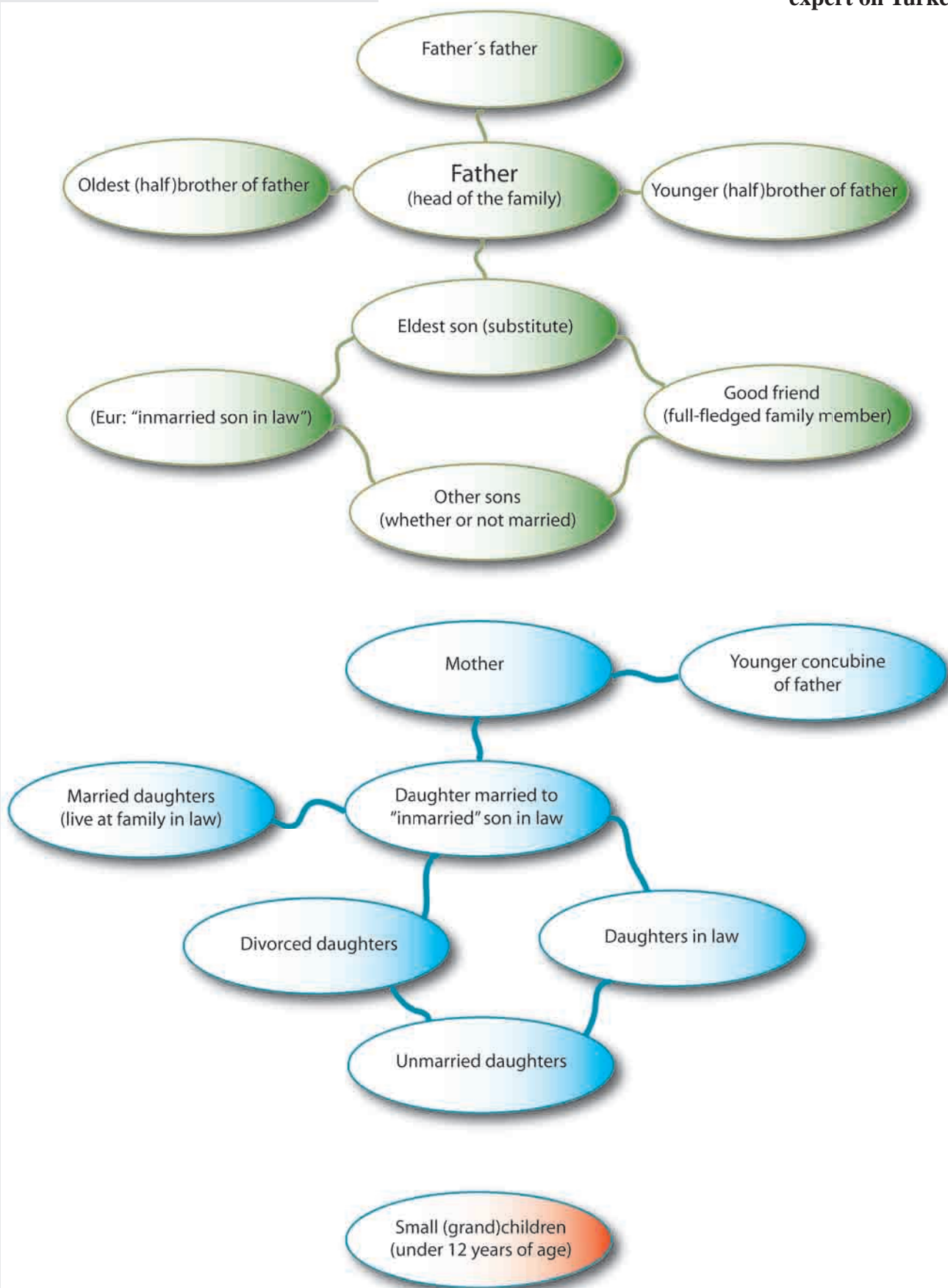
Wait until the picture is finished, then give comments and eventually move paper charts to more adequate positions. Explain the three principles: gender, age and dominance of influence of patrilineal over matrilineal side

Remark: The scheme below can be used as one of several options of reference after the exercise and discussion

### Lecture: Family-hierarchy

Within the family structure in traditional patriarchal communities (like the following example from Turkey) you see a clear hierarchy of power: the father is the most powerful, but all the male members are more important than the female members. Even the (unmarried) sons stand above the mother. That is why in cases of HRV the sons may control and even kill the mother. Only boys under the age of 12 have a lower place in the hierarchy than the mother. The other critical point is the age: the older you are, the more powerful. One has to show respect to the older generations (especially to men of course). Problems leading to HRV are often conflicts between the generations.

Scheme family hierarchy in traditional patriarchal Turkish community (from: A.H. Nauta, expert on Turkey)



### Lecture: Honour crimes

Crimes in the name of honour, killing girls and women for actual or perceived sexual or societal indiscretion to protect family honour, is happening in the context of male dominance and the dominance of the norm of male heterosexuality. It comes from the wish to control women's sexual and social choices - controlling female, gay and lesbian sexuality. The tradition is originated in tribal rural populations, where in ancient times there was no public judicial system. Families made their own judgement and punishment, among other things. When a girl lost her virginity, or a woman committed adultery. And many communities still stick to these old traditions.

The issue of honour is important from the point of view of the integration of the individual into the group, failure results in shame and loss of status. In some societies it leads to loss of masculinity.

Crimes of honour embody collective identity and action with consequences for public reputation of all actors involved. It is embedded in the prevailing norms and values governing the relationships of the collective group concerned. It is this normativity and the collective aspect of honour crimes that makes it so complex and resistant to change.

The challenge in the work to stop crimes of honour is the changing of perception of women as property with no rights to that of women as equal partners.

A community is at risk during times of armed conflict. When a group is dehumanized or denigrated verbally and openly, it should be taken as a warning about a possible impending crimes. This is also the case in regard to honour killing and domestic violence. For example in Iraqi Kurdistan, after the war 1990 there were far more honour killings than in Iranian Kurdistan. In Iraq after the American invasion in 2003 there was also an increase on HRV. In former Yugoslavia we saw an increase of domestic violence during and after the civil war.

### Exercise 4:3

**Name:** Power structures and HRV

**Purpose:**

- to put HRV in a broader context of violence against women
- to find similarities and differences between domestic violence (DV) and HRV
- to discuss this matter, to learn from each other.

**Level of difficulty/complexity:** Rather high: you must know how to reflect and discuss, but it also depends on how well the trainer can explain the information, and give many examples.

**Type of target group:** Any (policy advisers, social workers, psychologists, migrant-workers, etc.)

**Time:** 40 – 50 minutes; Introduction: about 15 minutes, Discussion in 3 groups: 20- 25 minutes,

**Plenary round up:** 10 minutes

**Size of the group:** Minimum 10, no maximum. When it is a small group it is perhaps not necessary to divide the group in three.

**Material:** a flip-chart

**Useful for situations:** When you notice that the group is making HRV a typical migrant or Islamic problem, or making it an 'exotic' problem.

**Role of leader/trainer:** Gives a clear short lecture on the subject. Gives clear instructions for the discussion, take a strong notice of time and safeguards the 4 phases in the discussion. Does not actively participate in the discussion, but walks around the 3 groups and takes notice that everybody is participating or involved. Is the discussion leader in the plenary.

**Instructions:**

- Arrange the room so that if possible they can see you and each other properly.
- Give the short introduction on the subject. 10-15 min.
- Then invite them to participate in a discussion.
- Divide the group in 3 groups. If possible let them sit in the corners of the same room.
- Give each group a flip chart paper and some pencils.
- Give a statement (see below) on which you want them to discuss and to hear the final reaction from the groups.

*continue on next page*

- Cut the discussion in 4 phases (total time is 20 –25 minutes).
- Make sure that these phases are clearly marked in a start and an ending, and that the information and questions that belong to each certain phase, are posed.
- First phase: each group is asked to do some exploration on the subject.
- Second: To analyse the matter.
- Third: To find some alternatives.
- Fourth: To make a choice.
- Tell participants to listen to each other, not to interrupt all the time. It has to give opportunity to everybody to talk about it; to express his or hers opinion.
- Tell them they should respect each other for taking time to express one self.
- Invite them to feel free to say whatever they feel might be interesting.
- Give them the instruction not to speak too long, only 2 minutes per person per 1-4 phase.
- During the discussion every group writes some important remarks and the outcome of the discussion on a flipchart.
- Invite the 3 groups to the plenary round up (10 min.).
- One by one the outcome of the discussion in the 3 groups is explained.
- Give some extra information on the subject if needed. (see the text below: "Some thoughts about differences and similarities between DV and HRV").

**Statement:**

- The combating of HRV is similar to the combating of DV
- The combating of HRV is totally different from the combating of DV

**Question:**

- What do we learn from combating DV which we can use at combating HRV?

**Lecture: Thoughts about differences between domestic violence and HRV**

- HRV is initiated by a large group and often even encouraged and sometimes applauded; domestic violence is personal violence mostly from a man to his wife, or a parent to a child; it is normally dis approved by friends and relatives; generally speaking they are more willing to help to end this violence.
- A woman threatened by her (ex) husband with murder because of honour runs, generally speaking, a greater risk than her 'Western sister' who is threatened with death by her partner, because members of the whole family or community will search for her and will help him including her own family. It is appearances that count. Rumors can be sufficient to sanction a woman with HRV.
- A crime of honour embodies collective identity and action with consequences for public reputation of all actors involved. With domestic violence we often have to deal with men who kill their wife because of reason of personal pride and the feeling they might loose their face amongst friends; but it has nothing to do with family pride or family who encourages this behaviour.
- After the woman has fled because of the threat of an honour killing, the threat will usually remain for years, the family will continue to search for her and can wait for years to find the opportunity to commit the crime. In cases of domestic violence an ex-husband can be tenacious too, but it is also possible that after finding a new wife, he let her go. This is hardly ever the case with HRV.
- HRV is a more cultural specific form of violence against women, it is not part of all cultures; domestic violence is a world wide phenomena.

- HRV is embedded in the prevailing norms and values governing the relationships of the collective group concerned. It is this normatively and the collective aspect of honour crimes that makes it so complex and resistant to change. Domestic violence is also very difficult to combat, but you can, also on a more personal level, point at one's responsibility towards their wife or children's welfare. Whether or not a person becomes violent is partly rooted in one's personal history. Through therapy is it often possible to break the spiral of violence.
- It is possible that a woman is killed because of honour, without ever having experienced domestic violence before. Their Western sisters who were killed by their husbands mostly has been victim of severe domestic violence for a long period of time.
- HRV needs a different approach especially from the police and the legal system, since you have to deal with several perpetrators

### **Some thoughts about similarities between domestic violence and HRV**

- Domestic violence and HRV are both rooted in the women suppressing system of patriarchy.
- Both types of violence increases in times during and after war. Often religion is used as an excuse for these types of violence.
- To combat these types of violence you can in some ways use the same strategies: it is necessary to work on an (inter)national level (legal system and shelters); on community/family level (breaking the silence, make it discussible), and on an individual level as well (empower women and girls).

# 5. SOCIOCULTURAL CONTEXT, VALUES AND NORMS

*“Honour is very important for us. My family has a big honour. It can lose it if someone divorces, if someone runs away from home or when I lose my virginity”.*

Statement of a girl from shelter Papatya/Berlin

### Introduction

The following chapter will focus on looking at the context of traditions, norms and values and show that they change over time. It aims at dealing with how we are socialised into our norms and values and influences of our socio-cultural context. We will also look at how our norms and values are formed and hopefully get new perspectives on our own points of view<sup>13</sup>.

We believe this is most efficiently done through self-reflection and therefore this chapter is mainly constituted of exercises to encourage that process. We start off with a brief discussion on the concept of culture in order to continue the lecture with socio-cultural contexts, values and norms. Finally this will be related to the concept of honour with a more in-depth lecture of the socio-cultural and economic aspects of honour killings, exemplified with the situation in Pakistan.

### Lecture: Cultures

*“Culture is to be seen as a site of struggle over different meanings positions and political projects”*

Brah, 1994

To define culture is difficult, since it is a very complex concept. One common is that culture should be understood as a “system of shared beliefs, values, customs, behaviours, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning”<sup>14</sup>. However, the definitions of what culture are numerous.

Although the definition above implies that a culture lives on from generation to generation through learning, it is not said that culture is something static. There are many examples showing that cultures rather should be understood as processes subjected to change. Different cultures meet, interact, mix and transform. Cultures change with for example migration flux, technology, tourism and social development. Cultures are adaptable to contexts. For example, when the hip-hop culture came from the West Coast of the United States to Europe, it adapted to that context. We can now see a French hip-hop culture, as well as a Swedish and a British. The symbols of masculinity and femininity, which in many aspects are at the root of most cultures, also change. Fashion is such an example. So has the culture surrounding the concept of honour and what is honourable, for example honour as a mitigating aspect in regard to violence and killings was part of both French and Italian legislation until the 1970's.

<sup>13</sup> This chapter is mainly elaborated by Jannie Limburg /Politie Utrecht.

<sup>14</sup> Fred Plog, Daniel G. Bates. Cultural anthropology. Page 7



## Overlapping and clashing cultures

Today many people all over the world live in multi-cultural societies. Large number of people move over the globe, and as a consequence, adapt to different cultures and sometimes live in two different cultures. For example, a person with Indian origins in England might feel Indian in the family, while the same person easily adapt to a British culture at work, in school and so on. Many, especially young people, today find themselves living between or with two different cultures such as the example above. This is enriching, but can also be conflictual. The other side of meeting of different cultures is the clash of values and norms that might linked with the perception of culture. People, depending of the new context they find themselves in, show patterns both of welcoming new traditions or be very reluctant towards them. One tendency, when people move abroad or are forced to do so, is that traditions linked to the county of origin are maintained and sometimes even strengthened. Communities of for example Swede in the United States who are decedents of the Swedes that emigrated at the end of the 19:th century are often “more Swedish” than the Swedes in Sweden in terms of traditions and language. The same goes for some groups of ethnic minorities in Europe who are today more traditional and conservative than the communities they came from in their country of origin. (This chapter will not further discuss the issue of identity linked to this discussion).

### Some definitions of culture<sup>15</sup>:

- Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.
- Culture is the systems of knowledge shared by a relatively large group of people.
- Culture is communication, communication is culture.
- Culture in its broadest sense is cultivated behavior; that is the totality of a person’s learned, accumulated experience which is socially transmitted, or more briefly, behavior through social learning.
- A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.
- Culture is symbolic communication. Some of its symbols include a group’s skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions.
- Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.
- Culture is the sum of total of the learned behaviour of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation.
- Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another.

<sup>15</sup> These definitions are to be found at <http://www.tamu.edu/classes/cosc/choudhury/culture.html>

## Lecture: Cultural differences

Norms and values might differ for the individual depending on in what social sphere he or she is part of – family, friends, work etc. The values and norms can be more individual oriented or group oriented, i.e. when it is more group oriented. I.e. when it is more group oriented it might be harder to make a change.

Instead of attacking a cultural phenomenon that from outside can be seen as “wrong” it is important to have information about the nature of cultural differences between societies, their roots, and their consequences. Negotiation is more likely to succeed when the parties concerned understand the reasons for the differences in viewpoints.

## Exercise 5:1

**Name:** Cultural differences

**Purposes:**

- To prevent thinking and talking in stereotypes
- To make the group aware that knowledge of cultural differences in the context of HRV is necessary for professionals
- To help people see cultural differences without judgement

**Level of difficulty/complexity:** you must know how to reflect and discuss, but it depends also how the trainer can explain the information, and give many examples.

**Type of target group:** any (policy advisers, social workers, psychologists, migrant workers, etc.).

**Time:** 15 minutes

**Size of the group:** no minimum, no maximum (lecture)

**Material:** a flip chart or slides

**Useful for situations:**

- As an introduction when talking about cultural differences
- Preventing judgemental view on cultures other than ones own
- Creating a ‘safe environment’ for differences within the group

**Role of leader/trainer:** Gives a clear short lecture on the subject.

**Instructions:**

- Arrange the room that they can see you and each other properly.
- Give the introduction, for example:

*Averages*

*The Japanese are shorter than the Swedish but there are Japanese individuals that are taller than Swedish individuals: Talking about cultural differences is always talking about averages.*

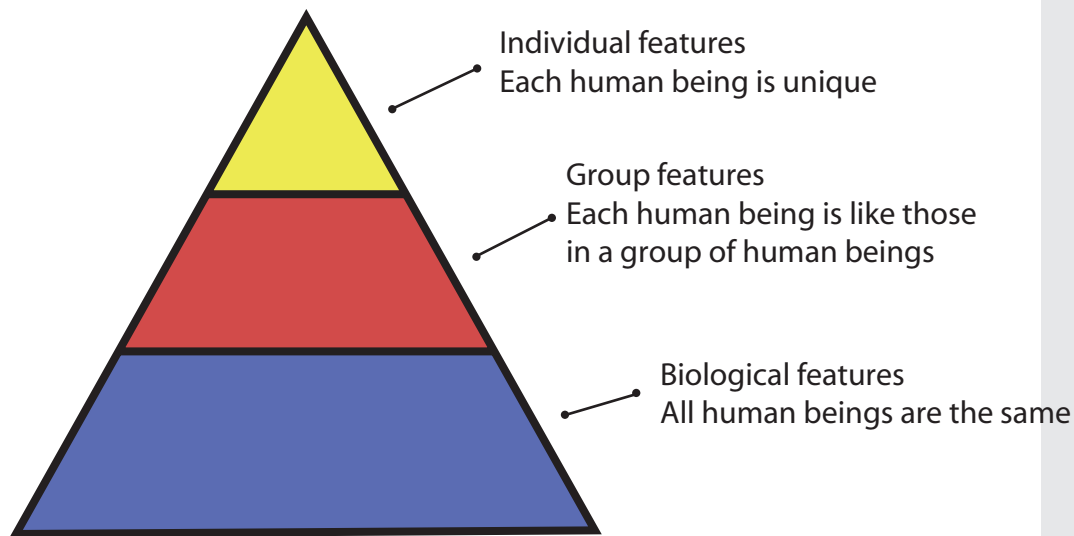
*Distance matters*

*If you ask a French citizen: “What is typical in the American culture?” he/she will probably say something like “loud, naïve, aggressive, workaholics”. But if you ask an American citizen the same question, he/she will ask “Do you mean East-coast America or West coast?” A Dutch poet once said, “Seen from the moon, all people are the same size”; the further you “feel away” from a different culture, the bigger you suspect the differences are.*

*You may ask the group the question “What is typical in the American/French/Arabic/etc. culture” and discuss about it with them.*

In cultures all over the world, people mainly want to have shelter, food, love, health and peace for their loved ones and themselves.

- You may like to draw the figure below on a flip chart. It represents a human being as a triangle. The human being consists of:

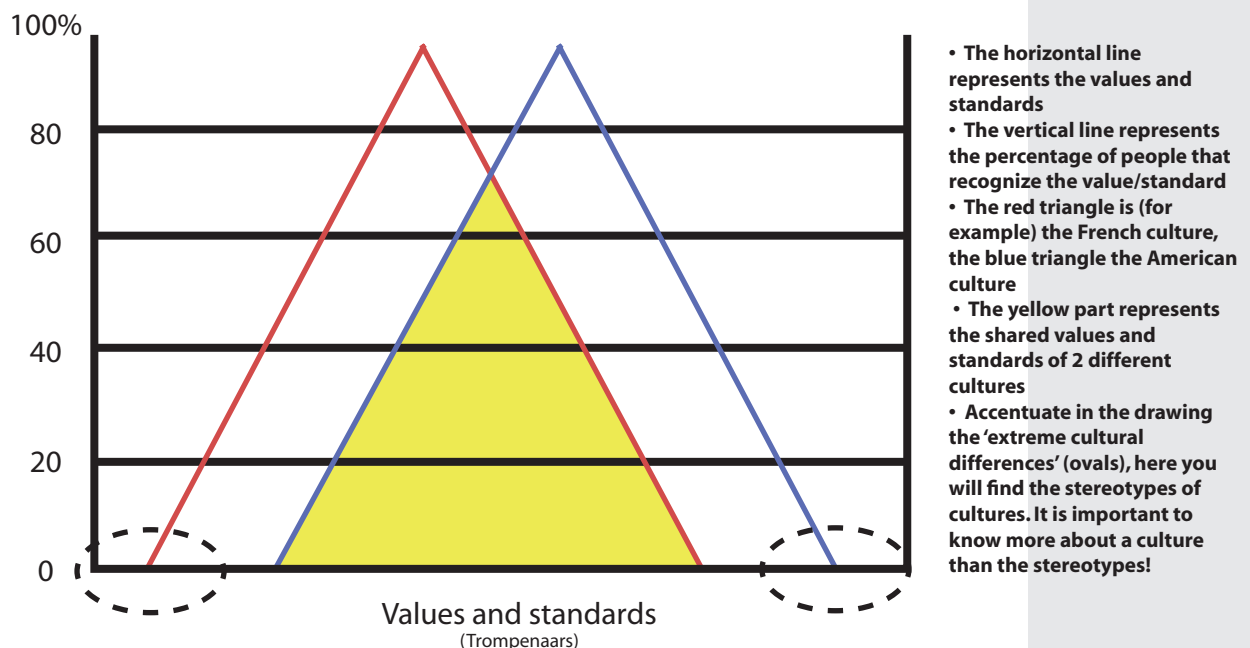


Female and male human beings are able to breed and make beautiful children, whatever group they belong to; we are all the same species. [Note that some people may object to this viewpoint. People may believe that belonging to a certain group is predestination and/or in the hands of God. They will prefer to place these 'features' in the bottom of the triangle.]<sup>16</sup>

**There are more similarities than differences between cultures**

Communication in HRV-cases may be easier if you can find equivalences of feelings within yourself. For example: A Pakistani father that goes to the police because his young daughter is seeing an older man, may be seen by a Western police-officer as a typical patriarchal male: but most parents are concerned about relationship of a young daughter (son) with an older man (woman). Even if the way people react differs, feelings may be the same.

- To illustrate what you mean you may draw on the flip chart:



16 Source: Politie Utrecht, Jannie Limburg. Figure by Trompenaars, 1993:39

- You may further explain the figure by using an example. For instance:
- The horizontal line represents from left to right the values and standards about women working, with extremes on both sides of the line.



### Understanding is not the same as accepting

Trying to understand the feelings of a father that has murdered his daughter because she violated the honour of the family can be difficult for Western professionals. The father must have been desperate to kill his own flesh and blood. The equivalence of this desperation may be the feeling a Western professional has when he/she is accused of child abuse or paedophilia. What would happen to his/her social life when it is widely suspected that he/she raped a child? The same that happened to the social life of this father and his family. Trying to understand feelings is not the same as accepting them. But it may make communication easier and help you in handling the situation professionally.

### Statement:

- It is important to realise that talking about different cultures may lead to stereotyping
- Always keep an open mind: people may be on the left, the middle or right side of the horizontal line in the figure of values and standards.
- Most cultures share most values and standards (the yellow part of the figure of Trompenaars) because all human beings initially want the same things in life and are biologically the same.
- Understanding cultural differences helps professionals in handling cases of HRV

## Exercise 5:2

**Name:** Law or friendship

### Purposes:

- To illustrate the different ways people around the world feel about relationships, law and to show that definitions of "the truth" may differ.
- To make the group aware that beliefs about relationships, law and truth influence the communication (interviews, gathering information) within HRV cases.

**Level of difficulty/complexity:** easy: you must know how to reflect and discuss, but it depends also how the trainer can explain the information, and give many examples.

**Type of target group:** any (police advisers, social workers, psychologists, migrant workers, etc.).

**Time:** 7 minutes

Introduction: about 2 minutes

Discussion: 5 minutes

**Size of the group:** no minimum 10, no maximum

**Material:** list of scores (slide, paper copies)

### Useful for situations:

- "Ice breaker" and stimulation of interaction with group during training.

*continue on next page*

- To stimulate the group to think about their own cultural believes.
- To enhance understanding of different culture.

**Role of leader/trainer:** Gives a clear short lecture on the subject. Gives clear instructions for the discussion. Ask for examples of how (or give them) the different approach on relationship and law may occur in communication within HRV cases.

**Instructions:**

- Arrange the room so that they can see you and each other properly.
- Give the short introduction on the subject:

*Imagine that you are sitting in the car of your best friend (not a lover). He or she is driving. Suddenly your friend hits a pedestrian. You know that your friend was driving 20 kilometres/12 miles to fast. There are no witnesses except you. A couple of weeks later your friends lawyer tells you that your friend will have much less trouble if you would tell in court that your friend was not driving to fast.*

- Ask the group to raise their hand:

*You will tell in court that your friend was not driving to fast*

- Ask the group to raise their hand:

*You will **not** tell in court that your friend was not driving to fast*

- Note the way the group answered your question.
- Then show the outcome of the study that Trompenaars did in 1993 around the world. He asked 15.000 people (workforce) per country this question. Use a slide or give paper copies of the list below. **Law or friendship**<sup>17</sup>

**Percentage of people that would tell in court that their friend was NOT driving to fast:**

Country	%	Country	%
South Korea	74	Brazil	28
Venezuela	66	Nigeria	28
Russia	58	Belgium	28
Indonesia	53	Poland	26
China	52	Austria	20
Malaysua	45	Tsjechië	18
Hongkong	44	Finland	13
Bulgaria	44	Denmark	13
Greece	42	Netherlands	12
India	41	Great Britian	10
Mexico	39	Ireland	10
Thailand	37	Germany	9
Uruguay	35	Norway	7
Spain	35	Sweden	7
Singapore	33	Australia	7
Japan	33	Switzerland	6
France	32	United States	5
Portugal	32	Canada	4
Filipinas	31		

- Invite the group to participate in a discussion about the way people from different countries respond to this situation. What influences the answers?
- Invite the group to find examples within their work on HRV-cases of these differences. Give examples.
- It may be good to explain that 'the truth', in court and outside, has many faces in every culture.

*continue on next page*

### ***The truth has many faces***

*Ask the group if they always tell the truth. How important is it for them? Discuss about the meaning of truth in a culture.*

*Explain that the more relationships matters in a culture, the more important it is to act 'face saving'.*

*Ask someone in the group: "Imagine that you are a man who is about to get married. You see you in her wedding gown for the first time. She asks you (expectantly): "How do I look?" You do not like the dress very much. What will you say?"*

*Ask this to someone: "An old aunt gives you a present while she tells you she took a lot of trouble to get this very special gift. You do not like the present at all. What will you say?"*

*Changes are the reaction will be 'face saving'.*

During the rest of the training the trainer may refer to this exercise

### **Statement<sup>18</sup>:**

- How much trust people have in the law and justice systems differs around the world.
- In some countries, justice may be influenced by money or power.
- Protection by the law may be different for certain groups in a country (males, certain groups, the rich and/or powerful are better protected than other groups).
- 'Truth' has different definitions around the world. The more important relationships are, the more important 'face saving' actions may be.
- Relations may be more important than the law or truth in countries where people are dependant on each other.
- It may be useful for professionals to know the feelings about law, relationships and truth of the people concerned in a HRV case.
- Immigrants may wrongfully think that police and justice system in their new country is the same as in their country of origin. This may hinder your work with them.

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<sup>18</sup> Source: Politie Utrecht, Jannie Limburg

## Exercise 5:3

**Name:** The vineyard

**Purposes:**

- Illustrate how cultural differences may play a part in HRV cases.
- Make the group aware of their own values and beliefs.
- Enhance understanding of reactions, choices of, and communication with people from different backgrounds.

**Level of difficulty/complexity:** easy: you must know how to reflect and discuss, but it depends also how the trainer can explain the information, and give examples.

**Type of target group:** any (police advisers, social workers, psychologists, migrant workers, etc.)

**Time:** 15 minutes

Introduction: about 2 minutes

Discussion time: 1 or 2 minutes per person

Plenary round up: 5 minutes

**Size of the group:** minimum 5, no maximum. When it is a small group it is perhaps not necessary to divide the group.

**Material:** a flip chart or slide

**Useful for situations:**

- "Ice breaker" and stimulation of interaction with group during training.
- To stimulate the group to think about their own cultural beliefs.
- To enhance understanding of different cultures.
- To illustrate the consequences of different values and standards in HRV cases.
- May also be used as an alternative way of introduction at start of training. Ask all persons on the line to introduce themselves before they answer the question.

**Role of leader/trainer:** Gives a clear short lecture on the subject. Gives clear instructions. Creates a 'safe environment' for the group, so that everybody feels free to respond.

**Instructions:**

- Arrange the room so that they can see you and each other properly
- Ask 5-7 group members to stand in front of the group
- Tell them the following:

*Imagine that you have a vineyard and are the father of two capable sons. One day you ask your first son: "Will you please work in the vineyard". He answers "Yes father", but he doesn't do it. Then you ask your second son and he says: "No father", but later on he does the work in the vineyard for you.*

Draw an imaginary line in front of the group. Tell them that on the left end of this line is the reaction of the first son: "Say yes, do no", and on the other end of the line is the reaction of the second son "Say no, do yes".



**Which son do you prefer?**

*Ask the group to think about the two reactions and find a place on the imaginary line that represents their answer. Which son do they appreciate the most: The one that says 'yes' but doesn't do the work, or the son that says 'no' but later on does the chore.*

- Ask everyone on the line (one by one) why they chose to stand on that spot.
- Note the way your group is spread over the imaginary line and ask the group to reflect on it.
- After everybody has explained their answer, you may ask them to be seated again
- Ask if someone in the group would have chosen an unused place on the line (and why)
- Give an example

*continue on next page*

## Appearances are more important than facts

*A father smells cigarette smoke on the breath of his son. The father asks his son: "Son, do you smoke". The son says, "No father, I do not smoke. I know that is not allowed". The father is happy with this answer. He knows that his son is still respectful to him. His son has acknowledged his the father in his role.*

*Some weeks later, the father brings back a box of cigarettes he bought on the airport. He says, "Here son, to hand out to your friends".*

The example shows that "Appearances are more important than facts". In HRV cases, professionals should be aware of this.

## Statement<sup>19</sup> :

- 75% of this planet prefers the first son (say yes, do no): It is an insult to your father to say "No" to him. You do not speak against your elders.
- Most people we meet in HRV-cases prefer the first son.
- 25% of the world will chose the second son: "It is the outcome that counts: the work has been done". Some cultures appreciate the son who says "No" to his father because he is an individual that dares speak up for himself.
- Most people that are professionally involved (police, prosecutors etc.) in HRV-cases in Western Europe, prefer the second son.
- In HRV cases it may occur that appearances are more important than facts.

## Exercise 5:4

**Name:** Stay a virgin until marriage.

Note that this exercise may be challenging for people that are not used to sharing their feelings about personal issues.

### Purposes:

- Illustrate how cultural differences may play a part in HRV cases.
- Enhance the importance of virginity in HRV cases.
- Make the group aware of their own values and believes.
- Enhance understanding of reactions, choices of, and communication with people from different backgrounds.

Level of difficulty/complexity, Type of target group, Time, Size of the group, Material, Useful for situations, Role of leader/trainer.

**See exercise `Which son do you prefer`**

### Instructions:

- Arrange the room so that they can see you and each other properly
- Ask 5-7 group members to stand in front of the group
- Ask them the following:  
*How important is it to stay a virgin until marriage?*

*continue on next page*

<sup>19</sup> Source: Politie Utrecht, Jannie Limburg



Draw an imaginary line in front of the group. Tell them that the left end of this line stands for "It is very important to me to stay virgin until marriage", and the other end of the line stands for "It is not important to me to stay virgin until married"



### **Stay a virgin until married?**

*Ask the group to think about the question and find a place on the imaginary line that represents their answer.*

- Ask everyone on the line (one by one) why they choose to stand on that spot.
- You may ask if they think the same about the virginity of a daughter and that of a son
- You may ask where their parents and grand parents would choose to stand on the line
- You may ask where their children would stand on the line
- You may ask who or what helped them to form their opinion on this subject
- Note the way your group is spread over the imaginary line and ask the group to reflect on it.
- After everybody has explained their answer, you may ask them to be seated again
- Ask if someone in the group would choose an unused place on the line (and why)

### **Statement<sup>20</sup> :**

- 75% of the people of this planet think it is very important that women (and men) stay virgin until married.
- People we meet in HRV-cases would choose 'very important'. (Suspected) Loss of virginity is one of the main motives for HRV.
- Most people that are professionally involved (police, prosecutors etc.) in HRV-cases in Western Europe stand more to the 'Not important' end of the line.
- The big difference in the way professionals and people involved in HRV feel about virginity may stand in the way of handling cases.

**Name:** Debate walk on HRV

**Purpose:** To take a standpoint, to motivate it and perhaps challenge it

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** 15 minutes

**Size of group:** minimum 10 maximum 30, in even numbers.

**Material needed:** none

**Useful for situations:** Could be used as an energiser and give people a chance of quickly reflecting upon their prejudice, difficult and controversial issues related to HRV and or social inclusion.

**Role of leader/trainer:** Reading statements out loud, regulating the time for the walk and the discussion.

**Instruction:**

The participants should stand up in a group in the middle of the room, make sure there is space to move. Then at the trainers says "walk" they should quickly walk around the room in no particular order for approximately 10 seconds, until the trainer says "stop". The each person should face one other person in the group. The trainer then read out a statement, commonly not what can be defined as politically correct and then the couples should discuss the statement for 1 minute, until the trainer once again calls out "walk". The procedure repeats itself. The walk can also be regulated with music, i.e. while the music plays the participants walk, when the music stops they are given a statement to discuss.

**Statements in random order:**

- It is natural that women are subordinated to men
- Family Smith moves to Iraq. It is easy for them to adapt the culture, the social order and climate of the country.
- Young girls who are subjected to honour related oppression and violence do not dare to contact the authorities (social services).
- I would feel it would be complicated if my children married a person from a different culture (where codes and norms of honour are existent). (Vet inte hur man säger lika barn leka bäst)
- Boys are not affected by honour norms.
- The division of responsibility between different authorities in regard to cases of HRV is clear.
- In Sweden everyone is treated equally before the law. Everyone is treated the same fair and just way independent of background.
- It is difficult to discuss with people who have different values.
- The fact that children in immigrant families often are the link to the new society does not affect the relationships within the family.
- We should respect parents who forbid their children to take part in certain classes/education.

## In-depth lecture: Honour and the commodification of women

There is a strong linkage between honour, ownership, men, women and female sexuality. This socio-cultural and economic context can be found where honour killings and violence is executed, but it can differ between communities and countries due to for example the legislation and justice system applied. The text below briefly explore these links in the Pakistani context Pakistan is the country with the highest frequency of honour related killings and the public debate has lately been intensified. The text illustrates the reasons for honour killings and violence often goes beyond the honour itself and finds its foundations in an economic system where women are seen as commodities.

### The example of Pakistan

As a foundation for the concept of honour and honour related violence and killings is the view that women are exchangeable, and/or can be sold and bought. Women are perceived as the embodiment of the honour of the family, who must guard their virginity and chastity. By entering for example an adulterous relationship a woman subverts the order of things, undermines the ownership rights of others to her body and indirectly challenges the social order as a whole. Losing her value by breaking the social codes is equal to losing somebody else's value (i.e. her family's value).

The possession and control of desirable commodities, especially *zan*, *zar* and *zamin* (women, gold and land) is closely linked with the perception of man's honour. These objects are worthy of possession and need to be control on account of their inherent value. *Ghairat* (honour) is closely linked with *izzat*, respect or standing in society. *Izzat* bases itself on possession, wealth and property. A man's property, wealth and all that is linked to these are the sum of total value and therefore an integral part of honour of man, tribe etc. Therefore when the rights of the women are transferred from her father to the man she is marrying, the guardianship shifts as well. A key observation is that although honour is located in the material wealth, the language and expression of honour resides in the body. Women's bodies are considered to be the repository of family honour. Honour in the traditional settings is a male prerogative, it is men who possesses *zan*, *zar* and *zamin* that allows them to hold their heads up; women have no honour of their own.

Therefore if the commodity is damaged the proprietor, father or husband, has the right to compensation. Since property should be kept in the family it is not uncommon to marry off the girls to cousins, uncles etc. According to Neshay Najam<sup>21</sup>, there are several different causes for honour killings in Pakistan, such as to camouflage murder, lust for money, property and land, to pay debts or to have a specific woman as compensation or misusing honour killings for self interests, which seems to be on the rise. One Pakistani estimate show that 1261 cases of honour killings were reported in 2003 alone; 938 women, 323 men, that is over a hundred cases a month<sup>22</sup>. These schemes provide easy opportunities for the devious to make money, obtain a woman in supposed compensation or to conceal other crimes, in the near certainty that the honour killings, if they come to court at all, will be dealt with leniently. The lure of monetary gain appears to have motivated many men to accuse their mothers, wives, or female relatives of dishonouring their families and killing them in order to extract a compensation from the alleged men who escape the killing.

### Qisas and Diyat

One of the main reasons for this 'business' is the law of *Qisas n' Diyat* that creates a loophole in the legislation in regard to honour killings. It comprises crimes such as murder, manslaughter, and cause bodily harm and redefines crimes in Islamic terms as they are interpreted in Pakistan. The reinterpretation mean that murder, manslaughter and cause of bodily harm is considered as a crime against an individual and/or family and therefore not subject to public prosecution. According to these laws the victim or its family is allowed to decide whether the punishment will be an act of retribution (*qisas*), according to the principle of eye for an eye with the perpetrator or if the perpetrator should pay compensation or bloodmoney (*diyat*) or be pardoned. *Qisas* and *diyat* strengthens the view that murder within the family firstly is a private matter, which should not be prosecuted, but rather is subject to negotiations. If and when the case reaches a court of law, the victim's family may 'pardon' the murderer (who may well be one of them) or be pressurised to accept *diyat* (blood money) as compensation. The murderer then goes free. In close to 90 % of the honour killings the perpetrator is a family member. Since the victim or the relatives of the victim has the right to chose between

21 <http://www.countercurrents.org/hr-achr291004.htm>

22 <http://www.wluml.org/english/newsfulltxt.shtml?cmd%5B157%5D=x-157-77766>

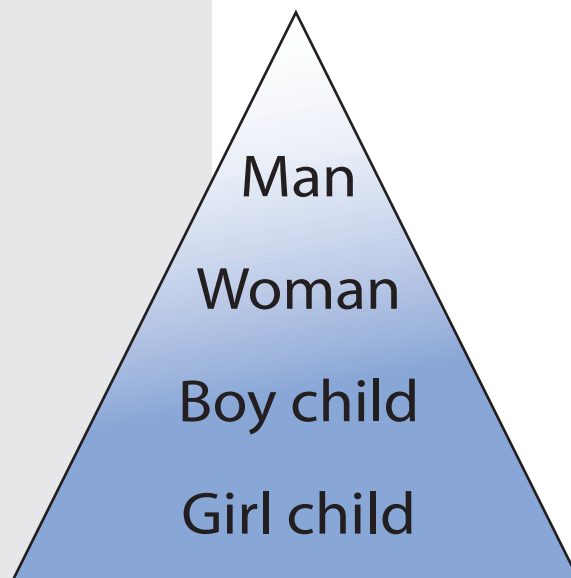
revenge and forgiveness, and the right to decide if the indictment should be closed, often leads to that families chose not to prosecute.

According to the National Commission of Women's Status in Pakistan the concept of the law of Qisas and Diyat as incorporated in Pakistan Penal Code has not been discussed and debated adequately in any circle despite loopholes and errors in its drafting, leading to increased violence against women in the form of killing in the name of honour and giving of a woman in marriage as compensation. The situation is aggravated inter alia due to wide discretionary powers given to the judiciary to interpret law according to the Islamic injunctions as enshrined in the Koran and Sunnas coupled with the defective and corrupt police investigation system. Due to socio-cultural traditions and mind-set of the judiciary the offenders are mostly either acquitted and if they are at all punished, the punishment is minimum possible which does not cause any deterrence in the society.<sup>23</sup>

Impunity has been the single most important factor encouraging honour killings. Most cases result in one or the other of the compromises, thus allowing murderers to go free, even though Pakistani law does not contain any provision, which allows the offence of murder to be mitigated. Contrary to common belief, Islam also explicitly forbids such killing in the name of honour.

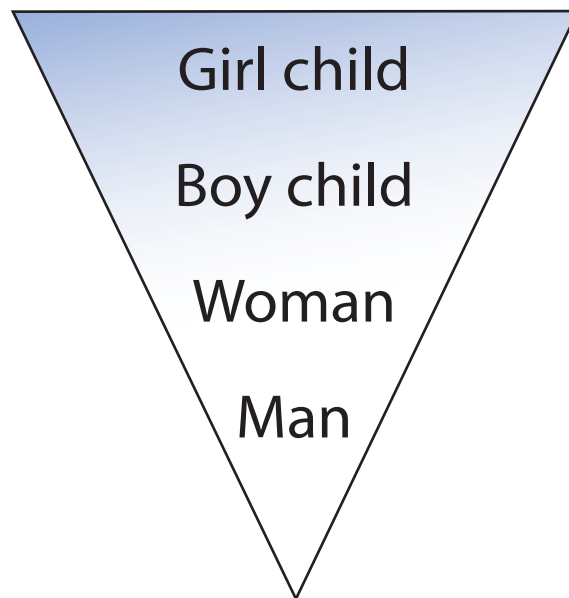
### **Lecture: Socio-cultural background determines opportunities**

Socio-economical and cultural background determines the relationship within a family, level of parents' education, the parents' and the youth's position in the new country. The actual time of residence and insights and (or lack of) knowledge of their new home country are all factors that can influence power relations and conflicts between young girls and their parents. The relation between youths and their parents in immigrant families with a modern background can be more democratic than in families that are characterised by more traditional and patriarchal patterns. The latter can be illustrated with the following pyramid:



<sup>23</sup> More info on [http://www.ncsw.gov.pk/new/modules/mydownloads/templates/mainfiles/FINAL-Qisasand%20Diyat%20report\[1\].doc](http://www.ncsw.gov.pk/new/modules/mydownloads/templates/mainfiles/FINAL-Qisasand%20Diyat%20report[1].doc)

The man is on top with a comprehensive power in the family. The woman is subordinated the man and the sons have a higher status than the daughters do. Younger girls are at the bottom of the pyramid. In the patriarchal family, the father's interest is at the centre and governs how relationships between family members are organised. Parents' position and the grade of integration in society have a big influence on what type of relation they develop with their children. The immigration has in many families led to a development where the pyramid – the symbol for the hierarchic patriarchal family order – has been turned upside down:



Many children and women have become independent and economically free in comparison to their situation in their home country. The women quite often manage to create a greater living space than they had prior to living in Western Europe, which also poses a threat to the order of things within the family.

There is a human tendency that, when being away from the accustomed social context, the efforts to keep the traditional and cultural structures intensify. This might be the only perceived way to secure a sustainable existence and keep control over a life that was shattered by political and social hardships, such as war and severe abuses of human rights. Families who come from relatively modern and urbanised surroundings in their home countries can easier adapt to norms of equality than the ones who come from surroundings with strongly traditional living standards. Strongly connected to this thesis is that the father used to be on top of the family hierarchy, responsible for the economic provision of the family. Arriving in Europe this position is often challenged by difficulties of integration and segregation. The children often learn the new language faster and also through schooling enter the new society faster and easier than the parents. This gives the child power and changes the balance of power within a family. In addition to this there are difficulties for an adult immigrant to find a proper job or a job at all, therefore they find themselves far down on the social hierarchy as unemployed or low-paid. Not being in control of the financial situation and a proper family provider, as for example having to rely on the social welfare office for the money instead of gaining them himself, can be a severe blow to a man. This could be a totally different situation than that in the country of origin, which could create feelings of despair and lack of self-worthiness. Add to this also parents, especially fathers, that are working late with little or non time to be with their family.

The conflict can in other words be deeper between parents and daughters in families where the parents are living after more traditional and severe norms than society's modern rules and norms.

In families where the parents find a balance between their own values and the new society the children can feel safe and secure and learn how to get the best out of both cultures. In a safe environment the daughters

and sons can develop their own identity with anchorage both in their own ethnical group and in the majority society. Thus, they learn to go from living in between two 'worlds' to live with two 'worlds'. Families with big resources of power, both socially, i.e. good networks etc and economically, i.e. financially well-off, which are well integrated, usually (but not always) have better conditions to create such a democratic environment for the children. (see also lecture under the theme empowerment)

### Exercise 5:6

**Name:** Privilege walk

**Purpose:**

- to think and feel about ourselves in matters of power/privilege ("grounding" the theory in own feelings)
- to illustrate how privilege can make certain information "inaccessible" to the privileged

**Level of difficulty:** Medium

**Type of target group:** Any

**Time:** 40 minutes

**Size of group:** From 6 to 30 (can also be used in larger groups if space is available)

**Material needed:** None

**Useful for situations.** When you want to introduce the concept of empowerment, and when

**Role of leader/trainer:** See below

**Instructions:**

- Ask participants to stand on a line, next to each other, facing the trainers. Tell participants that they will be asked to decide on how *society* values them depending on a number of different qualities/characteristics. If they feel that society associates them with a positive value depending on a particular characteristic they will take a step forward, if they feel that society values them negatively they will take a step back. If they feel that society does not ascribe them with any particular value depending on the characteristic, they will stand still. Important to stress here is that what they are asked to illustrate is how they perceive that society in general values these characteristics, NOT how they value themselves or how they are affected by the value ascribed to them by society. It is likely that society ascribes both high and low values to different characteristics within the same person.

(3 min)

How does society value you depending on your:

- the type of car you have
- age
- sex (man or woman)
- your education
- the colour of your skin
- civil status (single, unmarried, married)
- the number of children you have - place of work
- profession
- nationality
- financial standing (wage, resources)
- appearances
- your health
- the clothes you have

(10 min)

- When participants are spread out across the room the trainer will go and stand next to the person at the very back. Show participants that by standing at the very back you have perfect view of everybody else in front of you. You are therefore fully aware of their privileges and the norms that apply i.e. "the rules of the game". The trainer will thereafter go and stand next to the person at the very front and illustrate that when you stand at the very front you do not see anyone in front of you. You don't know that you are privileged, think that you are just normal and have little idea of the fact that most people are behind you.

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(If you want the “privileged” persons to know what it feels like to be at the very back in the privilege scale, you can ask everybody to just turn around to face the other way and just see how it feels).

- (2 min)
- After that the participants can form groups of four and discuss among each other: how did this feel? (5 min)
- One person per group reports back. (5-10 min)
- Discuss with the group (10 min)

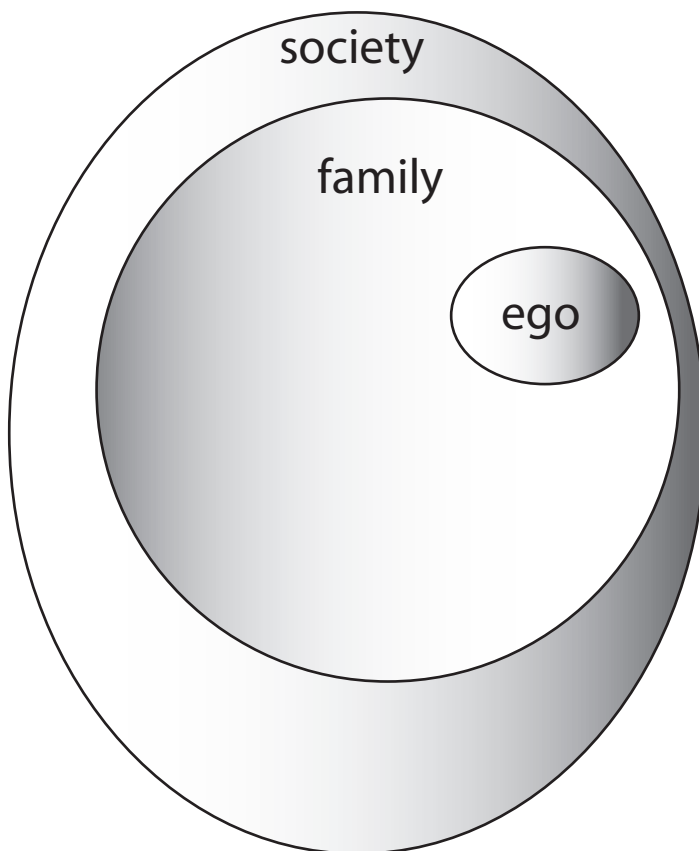
**Trainers note:**

The exercise makes visible the norms at play in the participants’ lives and that you can win or lose in different aspects of your life. It also shows that the norms are perceived differently by different people. The fact that participants perceive the norms differently can be due to the fact that norms *are* different in different parts of the country. But it is likely that participants think of different things as “society” e.g. in society in general, in media, in my sub-culture, working place, family etc. The value that society attributes to a person in any of the above characteristics intertwines with gender – a woman without children may be valued negatively while a man without children may not, a man with low income may be valued lower than a woman with low income etc.

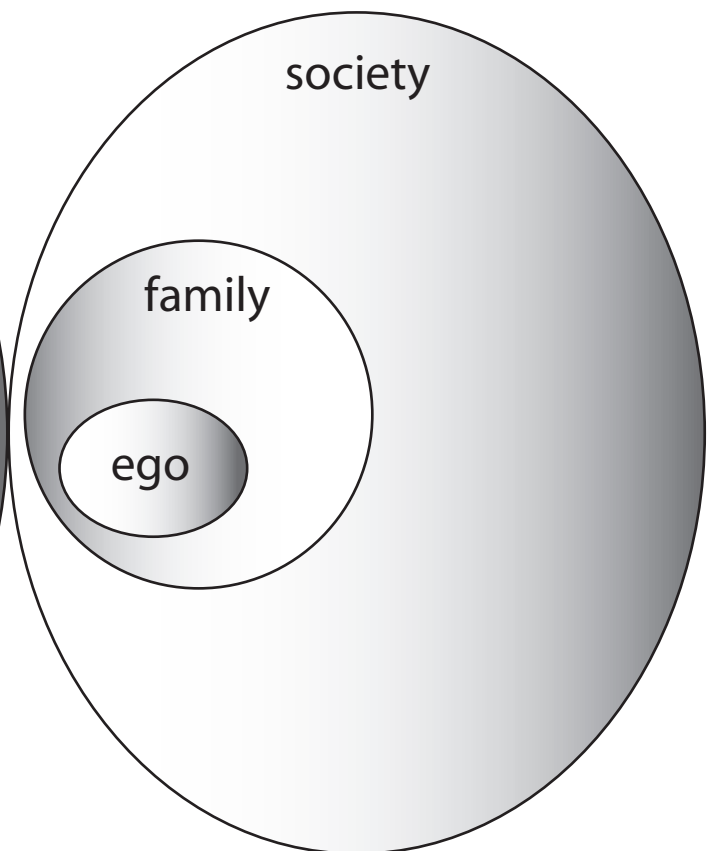
This exercise may evoke strong feelings about oneself and ones status. It is important to remember here that this exercise is *not* about categorising people according to status. It is therefore wise to stress again that we ourselves ascribe other kinds of value to these characteristics. Important here is to be aware that that norms are social constructs that can be changed by people (see also sociology of superiority for different ways of relating to this norm system). By making these systems of privilege and norms visible to participants they can discuss them and hopefully challenge them – the exercise is not intended for participants to live up to these values.

## Overhead 1

### Group focused society



### Individual focused society





## 6. UNDERSTANDING THE CONCEPT OF HONOUR

*“Honour and pride. That we don’t have any anymore. Honour and pride means not to tell others about your family. That we don’t leave our home and hang out at the centre of the city. And they accuse my mother that she first was married to a German. They always tell her she lost her honour and pride. She had a religious marriage too. This is very bad. For my brothers it is not that important that we marry a Turk or Arab, for my father it is”.*

Statement of a girl from shelter Papatya/Berlin

### Introduction

It is fundamental to establish an understanding of the concept of honour in order to move forward in both preventive and supportive ways. It is equally important to create closeness to the norms and values related to HRV, rather than presenting it as something alien that happens far away by creating discussions where everyone is given a chance to give their input, as well as, giving a historical background to perception of honour in Western Europe. This constantly based on the principles of universal human rights.

This chapter focuses on different ways of approaching the concept of honour and provide various ways to create an understanding for it. It will also deal with breaking taboos and working with the concept in minority groups where norms and values related to HRV exists. It will hopefully take your participants from seeing, to understanding and eventually to applying their newly gained knowledge<sup>24</sup>.

### Exercise 6:1

**Name:** Brainstorm: What is the meaning of honour

**Purpose:** To discuss different meanings of honour

**Level of difficulty/complexity:** Easy

**Type of target group:** Any

**Time:** 20-30 minutes (depends on the group size)

**Size of group:** The exercise can be used in small and big groups, 6-35 participants

**Material needed:** Flipchart/whiteboard, markers

**Useful for situations:** To reflect on your own experience. What stand the word honour for me.

**Role of leader/trainer:** To facilitate

**Instruction:**

- As leader you should write down the word honour.
- Give participant’s couple of minutes to think about the meaning of the word.
- Ask them about their first thought and let them explain it. At the same time write keyword on the flipchart.
- Ask questions related to explanations/answers.
- Discuss division – positive and negative meanings (use different colours to circle the ones that are connected).

**Remark:** When this exercise is done in a national setting you can use the word honour in the native language. While doing the exercise in an international setting, put down all the words for honour in the participating languages. You can also use the word shame in the same way, either at the same time or separately

<sup>24</sup> This chapter is mainly based on the work of Kvinnoforum. For further reading, see the report Sherazad: Combatting Violence in the name of honour. A Five country report on Honour Related Violence. Kvinnoforum, 2003

## Lecture: Understanding the concept of honour

How people understand and perceive honour depend on a variety of factors relating to how honour is understood and perceived in their community. Cultures use different symbols of honour and different kinds of behaviour are being deemed and seen as honourable. What is honourable often also change over time. In some communities honour is something that belongs to an individual whereas in others it is shared by a whole community. The cultural intensity also differs; a culture can be completely focused on honour or not particularly concerned. Moral codes and values often signal what is seen as honourable within a certain community. The role of honour and shame are central to understanding HRV but these concepts are not static over time and contribute to intergenerational conflicts. This can be seen in societies all around the world. Masculinity and femininity are also conceived differently depending on culture and time. People who break the codes of behaviour are often punished in one way or another. This punishment can take both explicit and implicit forms and has different support among communities and laws. Laws protecting women's bodies and freedoms are not universally applied. Furthermore what is unlawful can still be supported by a smaller community (see sexual harassment, rape, HRV...). What is expected of a man in order for him to restore his honour depends on laws, social constructions and what is socially acceptable. Religion is sometimes used to legitimize or explain traditions of HRV. These justifications are used in all religions. Culture always affect the interpretation of religion, so called "religious acculturation"<sup>25</sup>. But the honour concept needs to be placed in its societal context rather than in a religious context. One needs to ask what honour signifies within a society. This concerns particularly the relation between honour and shame in a society.

### Honour as a dynamic concept

It is important to look at the concept of honour as a dynamic concept that is changeable over time. When looking at the greater context of the concept of honour, it is central to understand the concept of shame and the relationship between these two concepts as a moral system. A man's honour is dependent of 'his' women's behaviour, or rather the reputation of 'his' women in the public sphere, who is a bad girl and/or good girl is very clearly defined. In accordance with this, a shameful behaviour signifies a dishonour and a lack of respect for the man, not just within the family, but also in the group and the community as a whole. Thus honour is decided within and by the public sphere outside the family. In addition to this, honour becomes a factor and a defining characteristic of manhood and masculinity and the gender identity created by the overall society for men to fulfil.

It is also important to take into consideration the idea of honour not being one concept, but several that exists/varies parallel to each other. This explains the variation of the understanding of the concept of honour between societies, but also the variation within societies. What is honourable to person A might be incomprehensible or strange to person B within the same society. These variations depend on for example parameters for morals, what represents masculinity, what is shameful, how honour is restored. Knowledge/insight of different worldviews is tremendously important to understand the concept of honour.

### Control

The concept of honour in relation to HRV is strongly connected to control. The control is mainly executed by the males in the family, but also the females. For example mothers and married sisters often take part in this control and function as gatekeepers and carriers of patriarchal norms. In general, if they would not keep up the system they too would risk being subjected to violence, be disowned or even get killed. The severe repercussions, i.e. to correct 'mistakes' with violence and sometimes even killings, are fundamental for this system to survive. The notion and normativity of control related to honour can also be so ingrained that it is never questioned. It should be kept in mind that it is difficult to lift the system, connected to values and norms based on honour, out of its context, without simplifying the complexity. This should be seen as an overview into the complexity of problems HRV constitutes.

The control of women's sexuality is of great importance since it is related to the power of the father/husband and the family, which means that women's behaviour must be controlled for the honour to be kept intact. This entails for instance, that her contact outside the family and the home is very limited. The female's role is to stay virgin until married off, then breed children and take care of the household. Therefore her virginity is of utmost importance to be kept intact before marriage. Early marriages are therefore also a way of securing 'the

<sup>25</sup> Sherazad: Combating Violence in the name of honour., A Five country report on Honour Related Violence. Kvinnoforum, 2003

purity' of the bride. Within the group a man's honour is an asset for him and for his extended family. Commonly the marriage is part of some form of trade between families for example by attaining another girl/woman in return for a male in the family. It also gives the males status if they keep the female family members 'pure', i.e. virgins, for marriage. This, as mentioned above, has functioned as a social security system in many of the communities where HRV is practised, as means of survival of the community where dependence on each other permeates everyday life. Contrary to popular belief, honour crimes do not have anything to do with religion, although perpetrators may try to justify their actions on religious grounds.

### Frequency and statistics

In UNFPA's (United Nations Population Fund) report "State of the World Population 2000", it is estimated that approximately 5000 women and girls are killed in what they call 'honour killings' every year all over the globe. This figure is probably a fraction of the real numbers (since most cases goes unreported) and is also on the rise world-wide according to Asma Jahangir, former special rapporteur on extrajudicial, summary and arbitrary execution (UNFPA 2000). Separate reports account for higher numbers. The Independent Women's Organization in Kurdistan reported in 2001 that up to 4,000 women have been the victims of honour killings since 1991 in Iraqi Kurdistan<sup>26</sup> and according to Pakistan's Interior Ministry in August 2004, more than 4,000 males and females have been victims of honour killings since 1998<sup>27</sup>. According to a recent UN human rights report, more than 1,000 women are killed in Pakistan in the name of honour every year. In the study of female deaths in Alexandria, Egypt, 47 percent of the women were killed by a relative after the woman had been raped. It is not only in Islamic countries that this act of violence is prevalent. Brazil is cited as a case in point, where killing is justified to defend the honour of the husband in the case of a wife's adultery (UNIFEM.2002. Regional Scan).

The statistics of honour related killings in Europe is hard to find, but as one example, there where in Germany 53 killings related to honour between 1996 and 2005. 20 of them occurred in Berlin<sup>28</sup>.

According to the mapping in "Honour Related Violence, European Resourcebook and Good practice" there is in general a great lack of statistics and statistical information on HRV in Europe. Very few CSOs have statistics on their work. This makes their work and the problem of HRV difficult to make visible and also difficult to measure and therefore, the figures that appear are often nowhere near the 'real' numbers. The hidden figures are deemed to be very high. The lack of statistics also seem to be caused by a lack of differentiation of different forms of domestic violence and a reluctance to make that delineation among both CSOs and authorities. Four categories of HRV were used in this mapping, these were Killings, Violence and Threats, with subheadings certain cases, suspected cases and probable cases and Hard control in every day life, such as forced marriage, not being allowed to participate in certain classes in school, etc. A category could be added to these, namely "Girls and women missing", as this issue was often mentioned by interviewees during the mapping. Victims of HRV often have psychosomatic symptoms of different kinds, sometimes even suicides could be an expression of honour related violence and oppression. These were either staged suicides or suicides triggered by the pressure of and need to cleanse the family honour. One group that is seen as especially vulnerable were the girls 'imported' as brides, who find themselves extremely isolated and socially excluded, with very little protection and tools to find support and care. It is important that there are proper systems for the occurrence of HRV within the authorities. Equally important is to find a system for organisations. Many organisations express the desire to keep records of their work, but do not know how to get started.

In several European countries, cases of murder and violence in the name of honour have become increasingly common – or more likely, they have been common for many years, but have now started to become visible. This is mainly due to the influx of immigrants, refugees, asylum seekers and relatives from regions of conflict or poverty where the system of norms and values based on honour is prevalent. People from these areas in general have a low level of trust in the state compared to the majority in the countries of reception, where the tendency is a higher level of trust in the state authorities and reliance on a social welfare system. The need of belonging to, and being dependent of, specific social groups to handle life is not as relevant in the reception countries. Therefore, when families emigrate from countries with strong patriarchal traditions, collective and family-based values, a clash of socio-cultural patterns occur when the families encounter the new countries' more individualistic values and attitudes.

26 <http://web.amnesty.org/library/Index/engACT770012001?OpenDocument&of=THEMES%5CWOMEN>

27 [http://www.plusnews.org/report.asp?ReportID=43885&SelectRegion=Central\\_Asia&SelectCountry=PAKISTAN](http://www.plusnews.org/report.asp?ReportID=43885&SelectRegion=Central_Asia&SelectCountry=PAKISTAN)

28 For further reading, see Materialsammlung Verbrechen Im Namen Der Ehre In Deutschland. Papatya, 2004 Kvinnoforum 2004

## Need of knowledge

Knowledge of the cultural background of this kind of violence is needed in order to support the members of families characterised by strong honour norms, especially those who suffer from HRV and to prevent its occurrence. Knowledge is also important in order to prevent that these groups risk further marginalisation in society. Moreover, it is important to discuss the societal support and the effectiveness of the social welfare system to immigrants at large, especially to the most socially excluded among this group. It is highly important to base the discussion of HRV on the principle of maintaining respect for universal human rights in order to avoid the risk of stigmatising immigrant communities, which could result in anti-immigrant sentiments and policies and also further social exclusion. In the case of immigrant communities it is also essential to analyse the structural and policy constraints that may prevent the equal participation of individual immigrants in the wider society. This situation may leave them dependent upon the solidarity network of their own community and therefore a higher probability of maintaining these norms and values.

## Exercise 6:2

**Name:** 4-corner exercise

**Purpose:** To take a standpoint, to motivate it and perhaps challenge it

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** ca 5-10 minutes per statement (optional amount of statements)

**Size of group:** minimum 6, if more than 30 try to divide the group

**Material needed:** none but flipchart or OH can help

**Useful for situations:** to discuss controversial issues, to raise underlying or important issues, to get up and move and discuss together

**Role of leader/trainer:** to give instructions and ask questions

**Instruction:**

- Make sure there are 4 corners in the room that people can stand in. Mark them with letters or numbers. Have your statements/situations and options written down in advance, if possible so that everyone can read them.
- Ask people to leave pens and papers behind and place themselves in the middle of the room.
- Tell participants that they will be presented with a question or an unfinished sentence and that they can choose different options by standing in different corners of the room. One corner will always be an open corner.
- Read out the first statement/situation and the opinions of the different corners and ask participants to choose corner.
- Ask people to – within each corner – to tell each other why they choose it.
- Ask someone or everyone from each corner to tell the rest of the group why they stand there.
- Ask if someone wants to change corner, and if someone does you can also ask them why.

Example of statements/stories/unfinished sentences:

The largest cause of HRV in Europe is....

Corner A: lack of integration

Corner B: patriarchal family structures

Corner C: collectivist communities

Corner D: something else

Exercise 6:3<sup>30</sup>

**Name:** Breaking Taboos on HRV

**Purpose:**

- To let participants experience that disbelief plays an important role in finding signals of honour related violence and crimes.
- To get some advice for working on 'breaking the silence'.

**Level of difficulty:** low

**Type of target group:** frontline staff and fieldworkers like: social workers, psychologists, teachers, police, community workers, etc.

**Time:** 10 minutes

**Size of group:** min. 8, max. 25

**Material:** None

**Useful for situations:** to introduce the subject of breaking taboos

**Role of leader/trainer:** Being the leader of this 'guided fantasy', bringing participants at ease, let them relax, talk calmly and be certain of what you are doing.

**Instructions:**

- Invite trainees to sit on their chair in a circle.
- Explain that you will do a small exercise with them, then after you will discuss the subject (2min.)
- Do the 'guided fantasy': let them after each question, have a moment for reflection.
- Talk quietly, let participants open their eyes before the last remark.
- Instructions to the participants: Close your eyes and sit in a relaxed way, so that you are comfortable. I need absolute concentration from you. You just listen to me, you concentrate, and you do not talk!
- Read out the following with a short pause after each question for reflection:
  - Take a dear male friend or colleague in mind with whom you have a good, familiar relationship.
  - When was the last time you saw him?
  - Where was that?
  - What did you do together?
  - What did you talk about?
  - How was the atmosphere?
  - What do you usually talk about?
  - What is the most important aspect in your friendship?
  - When is your next appointment, when will you see him again?
- Now open your eyes again.
- Now I tell you that this man has the plan to kill his daughter because she has a boy friend and is no longer a virgin.
- Invite them to work in couples. Ask them to discuss: How is your reaction? On what condition could you break the silence and talk about it? (10 min.)
- Invite them to the plenary again (15 min.).
- Assemble the information from the group members on conditions. Write them on flip-charts. Ask questions like: How can you deal with this? Similarities to talk about HRV and domestic violence? Similarities in resistance you notice?
- Give some information on the subject "Breaking Taboos" (see below).
- Ask them: What are the consequences for the people/professionals you work with?

## Lecture: 'Breaking taboos on HRV'

To combat HRV we need strategies and intervention on how to act on a societal, a community/family and on an individual level. In this lecture we focus on the community/family level.

It is necessary and important to break the silence or taboo, in a community or in the family, to bring these problems out into the open. This concerns not only HRV, but also the overall problems of male dominance and public acceptance of male violence, as means of dominating and subjugating women and girls. It is as important for society to raise awareness of the detrimental impacts of violence on those who experience it as it is to show good examples on what can be done to avoid it and bring up other positive aspects in the community/family.

Breaking the silence, or taboo, is very important for victims: it makes them visible, it gives them a voice, and a language to their suffering. It also makes them realise that violence/HRV is not a personal matter, but a societal matter. And hopefully it give the men - the (potential) controllers and killers of mothers, sisters and daughters - an opportunity to take the first step to be relieved from this heavy task..

The answer is not to reject every aspect of a community's/family's norms or values but to emphasize on the positive and empowering aspects of those values and look for alternatives of being 'honourable'.

It is important that members of the community/family that combat this violence and discrimination within their community to get the insight and tools on how they might deal with HRV in order to change common practices and perceptions in their social networks. It is also crucial to respect the advice of those members and listen to which mechanisms they have found to navigate their way through the obstacles that might otherwise prevent change.

This also demands a better co-operation with communities who also oppose the practice without single out a particular ethnic group and thereby isolate it.

### Some remarks before starting to address the topic:

- Understand the causes of persisting violence from a socio-cultural point of view.
- Use analysis of the structural and policy constraints that may prevent the equal participation of individual immigrants in the wider society. A situation, which may leave them more dependant on solidarity network of their family or communities.
- Cultural voices are heterogeneous and a culture is not a static phenomena, but is liable to constant change.
- Be careful: when you put an emphasise on minority groups as being especially old fashioned in their opinions on for example position of women (forgetting some groups in society who are very traditional also or Europe's own history with questions of honour and virginity), or to look at them as being much more violent than the rest of the population, it has an effect on them. It might lead to a situation where you stigmatise the women as being part of these norms and values, that they might think it 'normal' to be beaten. This, in turn, might lead to a situation where you do not really offer adequate protection against violence. It is even more difficult for these women to seek help when an increasing polarisation between people in European societies today, the discomfort and even hostility against minorities.
- To combat crimes like HRV it is necessary to make alliances with members of the group who share the same values and are (willing to) fight against it also. The moment you really point at minority groups as being backward and having old fashioned opinions and norms, they are part of these groups. They might turn away from you. You need to be prepared to look at the failures in your own community as well.
- It is important to involve and have dialogue with boys and men, especially in alliance with those who do not want to live according these traditional norms and values about men and women and about sexuality. You need to support men and boys who are exploring alternative masculinities, non-violent and not using oppressive power.
- Support networks among men to deepen dialogues to improve the situation regarding HRV.

**Some thoughts about attitude:**

- It is important to keep in mind what you are aiming at: you can not change the attitude of a very old and harsh tradition as HRV within three weeks, or even three years....
- It is important to say you reject HRV, it is a violation of women and children's rights: violence is never tolerated!
- Be respectful to the other persons, their opinion and declarations;
- Be careful, you might meet aggression and violence as well: do not bring yourself into unnecessary dangerous situations;
- Realise that you are (most likely) not from their culture, but from the dominant, Western white culture; this has an effect on their behaviour and attitude towards you.
- Be aware of the influence of the intolerant climate towards migrants and refugees and especially Islam at the moment in western society. This may result in withdrawing into their own community, their own tradition, norms and values, which makes it even more difficult to discuss HRV.
- Show respect to different groups difficult position in society concerning discrimination, socio-economic position, living in poor/socially excluded areas/ghettos. This might have a negative influence on the manifestation of HRV but stick to your point of fighting for womens and childrens rights.
- Remember that western society also have faced norms and values about virginity and adultery, but that the points of view regarding this, have changed during the last decades in some parts of the western society.
- Realise that violence against women is not just some bad behaviour in the "other" society, but that it is a world wide, universal problem; HRV is a specific form in some specific communities/socio-cultures.
- Keep in mind that also violence against women is very much a major problem in western societies as well.
- Realise also that members of a group do not all think and behave in the same way, and that there are most certainly partners with whom you can co-operate.

**Some practical points :<sup>31</sup>**

- Decide who is your focus group? Schoolteachers, students; migrant organisations; women groups; men; religious groups; media; etc.
- The methods you use have to fit the focus group, the best way is to use different forms at the same time: working with theatre, film, a 'radio play' on the migrant radio; giving information and organising discussion meetings in (small) groups; spread written information; a special website with information; organising consulting-hours; etc.
- The role of the media: the media, migrant as well as regional or national media can play an important role in breaking the silence. But you have less influence on how they bring the message across: sometimes they simplify the discussion and stigmatise the migrant groups. Perhaps you can organise a meeting with 'specialists' to inform them and to deepen their knowledge regarding root causes of HRV.

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31 Source: TransAct/Hilde Bakker

### 7. HRV and SEXUALITY

*“If you are no virgin no more, your honour is spoilt and you have to die. With one of his wives my father thought she was virgin. Than it came out that she was not. So he beat her up and brought her back to the house of her mother in the village. Afterwards nobody could marry her because of my father. Now she is married to a Turk whom nobody from the village knows. My father says, if you have a boyfriend you are a whore and do not have honour. So I never thought I could have a boyfriend”*

Statement of a girl from shelter Papatya/Berlin

#### Introduction

Sexuality and especially female sexuality is fundamental to discuss in regard to HRV. It might be difficult to break the silence in regard to female sexuality and all the mechanisms of control that patriarchal structures oppose on it. It is also a topic that can stir-up strong feelings. Therefore, this chapter starts off with a brief lecture and then offers several exercises to facilitate this discussion as well as hopefully get the participants to reflect on values and norms related to sexuality with focus on female sexuality and homosexuality.

#### Lecture: Structures and norms on sexuality

Honour related violence (HRV) is a specific form of violence against women. Like most forms of oppression and violence against women it is based on claims to control women's sexual and social choices and the perception of women as male property. Areas where the occurrence of HRV is frequent are usually distinguished by collectivist societies or communities. In these cases the family, in its larger sense, is the smallest entity, not the individual, and the family has a strict hierarchic structure. The norms and values based on honour are embedded in the collective identity and actions have consequences for the public reputation of all actors involved, i.e. the whole extended family and community. It is this normativity and the collectivist aspect of honour that makes it so complex and resistant to change. The reputation, based on the perceived behaviour of women and girls, is a way to ensure economic and social relations with other families. HRV thus is part of socioeconomic systems of ensuring the wealth and preservation of a family. Marriage and forced marriage can be part of securing good relations with another family or a pure business deal. A family whose honour is being questioned by the perceived behaviour of a daughter can risk their reputation as trustworthy in economic affairs. If they run a family business customers may avoid them. A sibling to a girl whose behaviour is seen as disputable runs the risk of being punished by, for example, not being seen as a suitable boyfriend or girlfriend.

#### Honour and shame

Female sexuality and the concepts of honour and shame are intrinsically linked. If a girl is raped she bears the shame. Therefore rape can be used as a way to punish not only her but a family or a member of a family. Female sexual behaviour is a concern of the wider public, her virginity can for example be an issue of public debate and she and her perceived 'purity' can be the issue of an economic or social agreement. In this case honour and shame are part of the public sphere. While in societies where individualism is predominant, the issue of honour and shame belongs to the private sphere. These systems often stem from periods when the



extended family was the only societal structure there was and have persisted through time and still serve a purpose. The value attached to honour is a way to maintain the social system. Even when families move out of their home country this structure and its regulations stays active or is even intensified.

### **Honour and Europe**

Honour codes related to female sexuality is however not exclusive to collectivist groups or societies. For people in Europe to regard honour norms as a concept foreign to the European culture is a misconception and only contributes to an ethnocentric world view. Europe has a history of arranged marriages and controlled female sexuality in order to keep the honour and wealth of the family. In modern times women who had children outside marriage have been forced to leave their city or community not to shame the family. The reason why HRV has become a term to signify a special kind of violence directed towards women is that it describes violence that is accepted and supported by the close community in order to safeguard the honour of a person, a family or a community.

### **Boys**

Boys are also subjected to HRV, although not to the same extent as the girls, usually through forced marriages, and in the case of homosexuality, threats and psychological violence is common. Boys can also suffer in this system of oppression in their role as perpetrators having to control their sisters or other female relatives for other older family members or relatives, and sometimes perform acts of violence or even murder. Boys have been used to perform these acts in order to avoid severe legal punishment since they are minors. Often, younger male members of a family are designated to commit the threats, the violence and sometimes even murder in order to keep the family honour intact. They also risk severe repercussions from the family/community if they do not do their 'duty'. These boys and young men carry a great weight by being in a society that is becoming more and more multicultural, where this behaviour is not accepted, in a society where other mechanisms are more important than to maintain the honour of the family. This can create and internal individual conflict due to conflicting cultures, values and norms, but this also makes them important transformers of these norms.

### ***Trainers comment***

*'Boys also need support. They are forced into roles that they don't want (watch over his sister etc). They live in a very tough environment'*

## Lecture: Female sexuality<sup>32</sup>

Virginity and chastity are key honour related values for women. The importance of virginity is such that even the rumour of lost virginity can create enormous problems for a young woman whose life is surrounded by honour norms. Apart from the issue of being harassed or isolated by peers, her family may disown her. She also risks not getting married which for many women is a problem in itself since the status of a non married woman can be very low. There is a lot of mythology and lack of knowledge surrounding virginity. The belief that bleeding when having intercourse is a proof of virginity is widespread. This forces many young women to forge bleeding or to have to convince their spouse that they are virgins if they do not bleed. Many seek doctors to get a certificate to proof their virginity. Women who have had intercourse before marriage sometimes seek surgery to 'restore' their hymen. In reality only 25-30% of women who have never had intercourse before bleed at the first occasion. Not bleeding is more common than bleeding. Bleeding at intercourse is more common at involuntary intercourse/rape, before puberty, if the woman does not want to have intercourse or if she has an infection or general disposition to bleeding<sup>33</sup>.

The importance of chastity also has consequences for women living by honour norms. As with virginity, the rumour or gossip of being unchaste can ruin a woman's life. To avoid this, women are requested to control their behaviour so that it can not be interpreted as flirty or attraction seeking. This has an effect on their freedom of movement as well as their clothing.

Female genital mutilation is a practice that also aims at suppressing women's sexual activity and pleasure. As HRV in general, female genital mutilation in particular, when practised, is a practice that is supported by the family and the wider community as a mean to make women honourable.

## Exercise 7:1

**Name:** Laura's dilemma

**Purpose:** to raise the issue of rumour related to sexuality.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** minimum 20 minutes

**Size of group:** 8-30

**Material needed:** room with space to move

**Useful for situations:** to look at the situation for young women today

**Role of leader/trainer:** To facilitate and ask follow up questions.

**Instruction:**

1. Read the dilemma to the group. In relation to the dilemma there are four options, one for every corner in the room. The participants have to take a standpoint by placing themselves in one of the options corner. One of the options is a "open corner" for the participants' own alternative option. If someone is standing all alone in one corner, you place your self with that person. Ask the participants to motivate their choice of standpoints.
2. Make clear that it's always ok to change from one corner to another if you change your opinion. This exercise has no "right" or "wrong" answers. The important thing is to make the participants think about this issue, express their motivation and listen to others.
3. Ask the whole group follow up questions (see below)

Dilemma

Laura is 15. She lives with her parents and her brother. During a party she gets drunk and kisses a boy she meets at the party. They go to the same school. Nothing else happens and they part without exchanging any information. Next week in school there is a rumour that Laura and the boy had sex. She hears people call her slut and bad girl. What should Laura do?

- 1) Not care about what other people call her
- 2) Talk to the boy to make him help her to spread the truth
- 3) Be very careful not to kiss anyone again in public
- 4) Do something else

Follow up questions:

- How likely is it that the boy in the story would be the subject of rumours and bad names?
- If likely; is there a difference in how they would handle it, do you think?
- If not likely, why not?

<sup>32</sup> This chapter is mainly based on Kvinnoforum's work.

<sup>33</sup> Dept of Obstetrics and Gynaecology, University Hospital MAS, University of Lund: "Alternative strategies to surgery for girls who risk honour related violence"

## Exercise 7:2

**Name:** Lari's mother – case study

**Purpose:** to raise the issue of rumour related to sexuality.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** minimum 20 minutes

**Size of group:** 4-30

**Material needed:** room with space to move.

**Useful for situations:** to discuss role of family and community.

**Role of leader/trainer:** To facilitate and ask follow up questions.

**Instruction:**

- Divide the participants into groups of 3-4 people.
- Give them the case study text and ask them to discuss the question in the end.
- Each group gives a report.
- General discussion on the issues raised (i.e. is the case realistic? are the suggestions from the groups realistic?).

**Case study**

Lari, 15, lives in a family which does not allow her to see boys without the presence of adults. She knows that her reputation is important for her family and makes sure she abides by the rules. In spite of this her mother hears a rumour that Lari has been seen with a boy in a café. People wonder if they have a secret relationship. Her mother is very upset and worried about how this rumour may damage the family. She does not believe that Lari has been seeing the boy but needs to show the community that she takes the issue seriously. Otherwise she herself might be seen as slack on moral values and her family risks a bad name. What do you think Lari's mother should do?

## Exercise 7:3

**Name:** Hot chair on sexuality and honour related violence

**Purpose:** to raise the issue of sexuality and honour related violence.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** minimum 20 minutes

**Size of group:** 4-30

**Material needed:** room with circle of chairs one for each participant plus one free.

**Useful for situations:** an introduction to the subject; to enter into discussion.

**Role of leader/trainer:** To facilitate and ask follow up questions.

**Instruction:**

1. Ask people to sit on chairs in a circle, only one chair is empty.
2. When you read out a statement, those who agree take a new chair.
3. Ask both those who moved and those who did not why they did so

Example of statements

- To have a bad name/reputation is worse for girls than for boys.
- Sometimes the girl/woman is at fault if she is raped.
- Women who show interest in sex deserve a bad reputation.
- It is natural for men to take control and to lead.
- All people are equal in value.
- The reputation of an extended family and a community is more important than the faith of an individual.
- It is best to have a relationship with someone from your own culture.
- It is best to have a relationship with someone with the same kind of background.

## Exercise 7:4

**Name:** Honour for girls and boys

**Purpose:** to discuss the meaning of honour.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** minimum 20 minutes

**Size of group:** any

**Material needed:** none

**Useful for situations:** to see that honour codes exist in all societies.

**Role of leader/trainer:** To facilitate and ask follow up questions.

**Instruction:**

1. Ask the group (or divide into small groups) to discuss the questions below:
2. Ask the groups to share with each other issues they found interesting in their discussion.
3. If you work with an international group: divide them into regional/national groups and then compare or mix groups and ask them to compare within the small group.

Questions:

What does honour mean for a young girl/woman, as you understand it?

What does honour mean for a young boy/man, as you understand it?

How would you explain the difference/similarities?

How has the concept of honour related to female sexuality developed in your society?.

## Exercise 7:5

**Name:** What are boys/men and girls/women called?

**Purpose:** to highlight and explore associations to female and male sexuality.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** minimum 20 minutes

**Size of group:** any

**Material needed:** paper and pens/markers

**Useful for situations:** to raise awareness of different values attached to men and women.

**Role of leader/trainer:** To facilitate and ask follow up questions.

**Instruction:**

1. Make groups of 4-5 participants in each group.
2. Ask the groups to write down all different words they can think of that are used for boys and men and girls and women. They should do each sex separately and write on different papers.
3. Discuss the words, for example with the following questions:
  - When are boys/men or girls/women called these words and why?
  - What do the words signify?
  - Are the words used very different? If so, why do you think it is so?
  - How do you react when/if you are called (any of) these words and why?
  - Who uses these words?
  - What do you want to be called and what not?.

## Exercise 7:6

**Name:** The status of girls

**Purpose:** to discuss what gives girls status in society.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** minimum 20 minutes

**Size of group:** any

**Material needed:** paper and markers

**Useful for situations:** to problematize around status and power.

**Role of leader/trainer:** to facilitate and ask follow up questions.

**Instruction:**

1. Brainstorm in the whole group: what gives status to girls according to the society/ environment? Write down all the ideas on the wall.
2. Ask the group to sit in couples and to order the five most important things from 1-5.
3. Ask the couples to compare their list with a couple beside them.
4. Ask the quadrants to make a similar list of how they would like it to be.
5. Discussion in the whole group:
  - Is there difference between the first lists and the second list?
  - Why is that?
  - What are we both able and wanting to change?
  - How can we do this?
  - This exercise could be combined with making group or personal action plans or/and with an input or discussion of the Human Rights charter.

## Exercise 7:7

**Name:** Codes of honour and sexuality in your own society.

**Purpose:** To create an insight about the concept of honour and sexuality historically in my own society.

**Level of difficulty/complexity:** medium

**Type of target group:** Groups of people that are not part of a society of honour related norms.

**Time:** 60 minutes

**Size of group:** can be quite large 10-50

**Material needed:** whiteboard, small rooms or tables where groups of five can discuss.

**Useful for situations:** Where there's a need to.

**Role of leader/trainer:** Facilitator

**Instruction:**

Divide the group into groups of five. Ask the participants to tell stories to each other of when they were young and when their parents were young according to moral and sexuality. Ask them to answer questions like; "What happened to a girl that had sex with boys before marriage? Were there any rumours about her?", "What happened to a girl if she got pregnant before marriage, where there any sanctions?", "In case of sanctions, what were the sanctions?" Ask the participants to take notes of the stories in the group. Give the groups 5 minutes to tell stories. After the group exercise is ready, ask the participants to report about what sanctions were found in the stories and write it down on the whiteboard. Make visible to the participants that also in our culture we have concepts of honour not long back in the history. Ask the participants if the codes of moral regarding sexuality and sanctions when the codes are broken is still existing today. Ask the participants if they know what made these codes of moral regarding sexuality change from how they were one or two generations back. Connect this discussion to the work that is done today with HRV

## **Lecture: HRV and homo/ bisexuality**

Homosexuality for girls, as for boys, is generally a taboo subject. Although boys easier become target of rumours of homosexuality this is also something girls have to be weary of.

HRV because of homo- or bisexuality occurs in those operational systems where a hetero-normative code of honour is found, that requires violence to bring back the member to the operation system or to exclude the member from it. The person is judged/punished for homosexual acts, and hence can be brought back to a hetero-normative lifestyle. The informants states that male homosexual acts can be accepted, or ignored, as long as the boy/man marries a girl accepted or chosen by the family and have children. For the girl/woman this is not an option.

HRV because of homo- or bisexuality has not only to do with the sexual acts. Informants of the Swedish report "HRV against young people because of sexual identity"<sup>34</sup> reports that behaviours that are regarded as gender-crossing, as boys "behaving feminine" or girls "behaving masculine" often is interpreted as signs of homosexuality and hence a reason for acts of HRV. This can affect all young girls and boys that are not behaving according to the norms of "proper" male or female behaviour, regardless if they identify themselves as homo-, bi- or heterosexuals.

## **Difficulties in handling HRV and homosexuality**

According to the above mentioned report, HRV because of homosexuality tend to be made invisible. The focus in working against HRV is very much directed towards the heterosexual girls' situation. The reason for this is partly because the actual number of exposed heterosexual girls is higher than the number of homosexuals. Another reason is that the system and the people of the system working with HRV themselves are part of a hetero-normative system. A system that makes homo- and bisexuality invisible and has more or less strict codes for female and male behaviour. The hetero-normative system includes homo-hostile components in its very system, on either/or the individual, group and structural level.

In a report on Homo-hostility by Knutagård 2003 the following definition of homo-hostility is found:

"A conception about the heterosexual groups' superiority and an apprehension that there exist biological or cultural differences between people with different sexual identities, which makes it motivated to divide these with higher and lower value. This involves that by regarding oneself with a higher value, the individual, the group or society consider themselves rightful to, and have acquired a preparedness of action to oppress, exploit, control or efface other sexual identity than the hetero-normative."

This homo-hostility can be on the individual level such as opinions of the people of the system working with HRV, or people in general around the young homosexuals. An example on the individual level is an informant in the report who reported about a psychologist who told the informant that his homosexual identity was "just a normal phase that he will grow out of". On the structural level the homo-hostility can be discriminative laws of the actual country. Homo-hostile laws are for example marital laws that only accept woman-to-man marriages and not marriages between two women or two men.

To be able to help homosexual victims of HRV the people of the system working against HRV need to have homo- and gender competence and to get rid of possible homo-hostile opinions. On the structural level it is necessary that laws and regulations are not discriminative against homosexuals, if that is the case in the actual country, measures is needed to change the discriminative laws.

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<sup>34</sup> Hedersrelaterat våld mot ungdomar på grund av sexuell läggning, utgiven av Länsstyrelsen i Skåne (Translation: Honour related violence against youths on basis of sexual disposition)

## Exercise 7:7

**Name:** Amines dilemma

**Purpose:** To create acceptance of homo- and bisexuality

**Level of difficulty/complexity:** medium

**Type of target group:** all groups from pupils to adults.

**Time:**

**Size of group:** rather small group, maximum 15.

**Material needed:** ordinary room, place the chairs in a circle with no tables.

**Useful for situations:** Where the issue homosexuality needs to be talked about.

**Role of leader/trainer:** facilitator of discussion and also knight of homo- and bisexuals.

**Instructions:**

- Before doing this exercise it's important that the leader is aware of that it is always very likely that in the group of participants there'll be one or more homo- or bisexuals. Therefore the leader will have to consider what to do to stop potential taunts or harassment of homosexuals within the exercise.
- Read the dilemma to the group. In relation to the dilemma there is four options, one for every corner in the room. The participants have to take a standpoint by placing themselves in one of the options corner. One of the options is a "open corner" for the participants' own alternative option. If someone is standing all alone in one corner, you place your self with that person. Ask the participants to motivate their choice of standpoints.
- Make clear that it's always ok to change from one corner to another if you change your opinion. This exercise has no "right" or "wrong" answers. The important thing is to make the participants to think about this issue, express their motivation and listen to others. This exercise can be used as an icebreaker to start so talk about homosexuality.
- The dilemma: Amine and Emilie are best friends. (Can be changed to Ali and Emilio) They meet every day and sleep over at each other's houses often. Amine starts to realise that she is in love with Emilie, but is afraid that the friendship will be spoiled if she told Emilie. What shall she do?
  - > *Tell Emilie that she's gay, but not that she's in love with Emilie*
  - > *Nothing, try to fall in love with someone else*
  - > *Tell Emilie everything*
  - > *Open corner*

## 8. INDICATIONS, RISK ASSESSMENT OF HRV AND SUPPORT

*“Because I ran away they cannot walk around proudly anymore. It would be shameful for them. The honour of the family is kept, when others, outside the family, talk in a good way about us”.*

Statement of a girl at the shelter Papatya/Berlin

### Introduction

This chapter gives the necessary tools and check lists for those actors that get in direct contact with girls, women, boys and that are in danger of HRV. It helps you to see signs of HRV, in the schools among primarily the girls; if the presumed victim is in acute danger and what risk assessments should consist of. It also gives you indications on how and when you could act under certain situations. You need to consider age, mental state, family relations (both in- and out relations), social networks, presumed support etc before you decide what the next step will be for giving the best help and support. Every life story and case of a girl, woman or boy is unique and must be handled very carefully and with great sensitivity. Without an accurate risk assessment you might put them at great risk.<sup>35</sup> Var är alla fotnätter? Useful for this chapter is the Universal declaration of human rights, some relevant articles can be found in annex II.

### Lecture: Expressions and range of oppression

The overhead I gives you a somplified image of the signs and movemetn of HRV. Ir also clearly shows that oppression and restriction of freedom is the most common form, whereas honour killings are axtreme and not so common. In this context it is important to understand that HRV and restrictions and punishment related do not always move in one direction in terms of getting more and more severe. It is about control, controlling behaviour and corrective systems of reprimand to maintain in that control. If, for example, a girl breached these norms she could be subject to severe reprimands. But by behaving according to the norms the threat of punishment can diminish again. Honour killings shoud be understood as a very extreme form of HRV. But sometimes there has been a breach of norms, which immediately puts the girl in a threatening situation, so it can be difficult to predict. At times the girl herself does not know how very dangerous a situation can turn into. Therefore, it is highly important to remember that each case should be dealt with individually.

### Lecture: Signs of HRV and support to young girls and boys

The earlier you see the signs of honour-related norms and presumed HRV the better – the more options might be available and possible to act on. Below you see different expressions of oppression and what might happen to a girl, woman or boy if they reject or rebel against honour norms in their community or family setting. It needs to be added that these bullet points below are not necessarily perceived as oppressing factors, and women’s active choices should of course be respected. But as is stated below, these cases are limitations of freedom, in terms of not being allowed or forced to do certain things. It is usually many of these restrictions that are at play either at the same time or at different times.

<sup>35</sup> This chapter is mailnly based on the work of Kvinnoforum with references LasseJohansson Om våld i hederns namn, Länsstyrelsen Västra Götalands län, 2004 (Translation: “About violence in the Name of Honour”)



## Expressions of oppression

### Girls

- Not allowed to dress the way she wants to
- Forced to wear certain clothing, forced to wear a veil
- Not allowed to wear make-up
- Not allowed to be out in her spare time
- Not allowed any contact with boys in spare time
- Not allowed to have a boyfriend
- Not allowed to have a boyfriend from a different culture/ethnic group
- Absolute demand to stay virgin and keep the hymen intact before marriage
- Not allowed to participate in certain activities in school, such as school trips, school parties, athletics
- Being very restricted by schedules in terms of limitations of freedom and controlled by many rules
- Controlled physically before and after school, but also sometimes in school by family or community member
- Not allowed to engage in certain spare time activities, such as sports, weightlifting
- Not allowed to continue studies after high school
- Allowed to continue studies after high school, but only in the area where the family lives
- Being forced to do certain task within the home
- Being dominated and bullied in the house by the male members of the family
- Being subjected to very strong pressures to marry a certain person
- Being deceived to the country of origin for possible marriage
- Forced to marry a designated person
- Threats of being forced to move to the country of origin
- Forced to travel to country of origin for marriage or up-bringing

### Women

- being forced to marriage
- not allowed to choose partner
- (severe) threat and violence from the husband
- (severe) oppression of the family (in law):
- being extremely obedient to the husband and family
- not allowed to go outside alone, no contact with men outside the family, etc.
- not allowed to have their own money,
- not allowed to have a job or education
- not being allowed to divorce
- not allowed to live alone with the children
- being extremely careful for the children
- being extremely severe to the daughter, because of the fear she might loose her virginity
- not allowed to learn the language of the country
- being very negative about themselves and their future: depressed
- sometimes they do not care about their lives anymore
- not allowed to be a lesbian

### Boys (men)

- being forced to the marriage
- not allowed to choose partner
- being forced to control their sisters/mothers/wives
- not allowed to have homosexual relationship
- being very negative about themselves and their future: depressed

## Common punishments for not following rules and norms

- Strongly restricted freedom of movement
- Severe surveillance
- Subjected to strong mental pressures, verbal assault
- Withdrawal of money
- Confiscation of passport and other documents
- Losing privileges/rights within the family
- Exclusion from the family
- Threats of violence or other serious threats
- Life threats
- Subjected to violence
- Killing

## Lecture: The school

Below you find checklists, which can be used in schools, preferably by school counsellors and school nurses, to help and support girls suffering from honour norms and HRV.

Remark: Always take the girl's information very seriously. Assess the risk in involving the parents. Contact the social services for a preliminary assessment of the situation.

## Indications of HRV

- Is the student allowed to participate in all the school classes, including athletics and sex and co-living?
- Is the student allowed to participate in school trips?
- Does the student have to lie about having a partner, who she sees, sparetime activities etc?
- How is the student's motivation and ability to concentrate on the studies?
- Is the student periodically sad or worried for some unaccountable reason?
- Is the student showing any psychosomatic symptoms (such as headache, stomach ache)?
- Does the student have sleeping problems?
- Is the student subject to any forms of surveillance?
- Does the student seem unaccountably afraid for something/someone?
- Does the student talk about problems at home or the student's lack of freedom in terms of 'our culture demands'?
- Does the student talk about getting engaged and married despite being very young and have not yet finished school? Is the partner someone she does not know very well?

## What can be done in school

- The school should send out clear signals that the school 'combat' all forms of oppression, including honour related oppression.
- The school should in its information and education about democracy and human rights also discuss and counteract oppression and crime committed in the name of honour.
- Particularly influence the boys' attitudes about human rights, gender equality and women's rights
- Give girls concrete information of the right to decide over their own lives and the support provided by society in different forms
- Strengthen girls and young women's self confidence and courage to defend their human rights
- Co-operate regarding the preventive work with other institutions and associations.

## Co-operation and contact with parents

- All parents should continuously be informed of the school's and society's view in regard to human rights and gender equality, and girls' right to decide over their lives and their bodies.

- Written information in home language on laws and declarations linked to honour related oppression and violence, in parents' meeting etc
- In conversation with the parents about the girl/boy bring up problems related to honour norms. All forms of oppression affect the study results. Check with the girl/boy when it is suitable to bring this up.
- Do have in mind that when it comes to individual students, where HRV is suspected, discuss with the student first and possibly do an assessment of the situation.

### **The personal status**

It is of importance to check in what ways the pressure and oppression of honour norms and HRV affect the girl's or boy's mental state and also the expression he/she gives to you.

### **The mental state**

- Emotional
- Constant worrying of being discovered
- Difficult and deep pondering of what is wrong or right
- Agony of letting the parents down
- Disappointment of the mother not standing up for her
- Disappointment over siblings not standing up for her
- Worries about the future
- Under mental pressure between the boyfriend and the demands of the family
- Feelings of abandon, loneliness, 'no one can help me'
- Fear of punishments
- Fear of being tricked or forced to marry
- Insecurity whether daring to ask for help and/or protection

### **General expressions**

- Difficulties to concentrate
- Difficulties to sleep
- Psychosomatic problems
- Dejection, suicidal thoughts, possible suicide attempts

### **Support to the girl /boy (under legal age)**

You must be aware of that the girl or boy who meet you have been under great pressure, probably for a long time, without anyone to talk to before he/she have contacted you. The distress among other things have made it impossible for him/her to get a clear view of the situation and on what is possible or not. Below you have some advice on how you can support him/her to find ways of handling the situation.

- Talk about why the girl/boy wants to go their own way, let them see their emancipation as a defence for human rights and gender equality.
- Highlight the advantages of not breaking with the family before legal age and to conclude the studies with as good results as possible.
- Make them conscious of the risks in the long term. What precautions and protection is needed?
- Talk about how the new situation might turn out with loneliness, new network, and new living location. Problematize the possibilities of handling the situation by her-/himself, especially if she/he is counting a lot on a partner.
- Talk about the possibility of the parents changing their attitude to her/his freedom. Discuss tactics for the change. Which arguments are good to use? What time is suitable? How should it be planned? Who is important to influence first? Who can help influencing the parents?
- Be her/his continuous support and help out finding others who can provide support; social services, police, women's shelter, youth counsellors, health care, persons, associations.
- Actively help with concrete practical preparations for a possible flight-if no other authority do. Document what has come up during the process. This documentation can be important at future trials

and for those taking over the responsibility.

## **Problem assessment:**

This assessment/process needs some time (do not contact custodian or start an investigation during this process).

## **To think on before or under the meeting:**

- The starting-point should always be the girl's/boy's situation and needs
- Respect the will and the need of support of the girl/boy
- Listen and ask, clarify the girl's/boy's situation/needs/wishes
- Be thorough
- Take your time
- Use an interpreter when necessary
- Clarify the different forms of support: school, social services, police, protection, sheltered housing
- Inspire hope
- Assess the need for emergency support

## **How is the girl/boy limited?**

- Violence, abuse
- Marriage
- Clothes
- Extent of freedom of movement
- Spare time
- Responsibility at home

## **Who is threatening, physically abusing?**

- Parents, brothers
- Relatives
- Others

## **Is there anyone in the family that has been convicted earlier?**

- Who is in Sweden?
- Who is abroad?

## **Warning signals:**

- Visible injuries on the girl
- Subjected to threat/violence/insults by whom
- Threat and violence as punishment
- Rigid control of spare time, clothes and friends
- Concrete plans for wedding against the girls' will
- Pregnancy – sexual vulnerability
- Few or no contact with friends
- Lack of support from, family, parents, siblings
- Lack of social contacts and adult support outside the (nuclear) family
- Background/origin
- Previous violence against children in the family
- Violence between parents
- Are there siblings, relatives who have been forced to marry?
- Patriarchal family structure
- Previous contacts with the social services
- Previous convictions of violent crimes

**Do not forget to get information on or ask about:**

- Worsening situation
- Emergency situation
- Need of protection
- The girl's/boy's own thought of a solution
- The consequences of this solution
- Information of what the social services or other authorities or NGO:s can do
- How to move forward

*Remark: The check lists should be used as a tool and reminder of what to look for and to be sure that you do not hesitate and you do not act in a way that could be dangerous for the girl/boy. They should only be used by those who have enough knowledge about the circumstances of HRV and knows when other professional support is needed.*

**Exercise 8**

**Name:** 4-corner exercise

**Purpose:** To take a standpoint, to motivate it and perhaps challenge it.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** ca 5-10 minutes per statement (optional amount of statements).

**Size of group:** minimum 6, if more than 30 try to divide the group.

**Material needed:** none but flipchart or OH can help.

**Useful for situations:** to discuss controversial issues, to raise underlying or important issues, to get up and move and discuss together.

**Role of leader/trainer:** to give instructions and ask questions.

**Instruction:**

- Make sure there are 4 corners in the room that people can stand in. Mark them with letters or numbers. Have your statements/situations and options written down in advance, if possible so that everyone can read them.
- Ask people to leave pens and papers behind and place themselves in the middle of the room.
- Tell participants that they will be presented with a question or an unfinished sentence and that they can choose different options by standing in different corners of the room. One corner will always be an open corner.
- Read out the first statement/situation and the opinions of the different corners and ask participants to choose corner.
- Ask people to – within each corner – to tell each other why they choose it.
- Ask someone or everyone from each corner to tell the rest of the group why they stand there.
- Ask if someone wants to change corner, and if someone does you can also ask them why.

**Example of statements/stories/unfinished sentences:**

*A girl of 16 is in love with a boy the same age. Her parents do not know about it and she does not want to tell them since she thinks that they will forbid it. What do you think she shall do?*

Corner A: keep seeing him secretly

Corner B: present him to her parents

Corner C: stop seeing him

Corner D: something else

*You are a welfare officer in a small community. A girl contacts you to tell that she is afraid that her parents want to send her away to their home country to get married. She is 17 and wants to finish high school and not get married. What do you do first?*

Corner A: I contact the parents since the girl is a minor

Corner B: I contact the police to see if they have any information about the family

Corner C: I contact the local women's shelter to see what they can do?

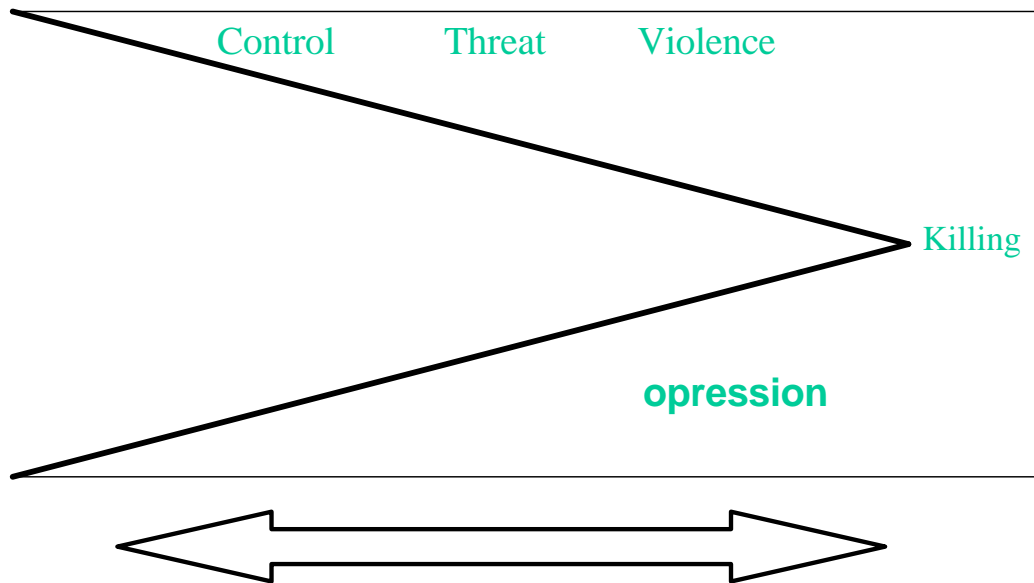
Corner D: Something else

# Overhead

## Expressions and range of oppression

expressions

- School
- Clothing
- Sparetime
- Partner
- Future



## 9. COPING STRATEGIES

*“Honour comes first for my family. We should be seen as good and heavenly family, otherwise you get laughed at. You have to have well-behaved children, who do everything their parents tell them to do”.*

Statement of a girl at the shelter Papatya/Berlin

### Introduction

HRV is a highly complex matter and have many different faces and expressions. It is easy to feel that it is terrifying (which it of course is) and go through phases of dismay. But it is very important to highlight the fact that the girls, boys and women that are subjected to HRV are not only victims, but also actors. There is possibly/probably a need of empowerment in terms of knowledge and support, but in many cases it should not be neglected that the person subjected is able to make their own choices as long as they know what kind of choices they have.

This chapter is good to use after the previous chapter on indications, and risk assessment in order to offer a more profound knowledge concerning the mechanisms surrounding HRV, focusing on the girls but it is also applicable to the situation of boys and women. It will provide an insight into coping strategies and some of the mechanisms behind the choices made, this in order to create a better understanding for improved support and preventive measures<sup>36</sup>.

### Lecture: Intersectionality and HRV

As a way to understand the phenomenon of HRV in Europe.

Intersectionality means in short that power and inequality should be analysed from different aspects simultaneously, such as for example gender, class, age, ethnicity and sexuality. The concept brings to light how different power structures interact. Culture and society divide people into different groups and categories. These groupings/classifications create difference, marginalisation and subordination based on several different principles. One of the principles is gender difference, i.e. the relationship between men and women. Another is the relationship between classes, and a third the relationship between people from a different ethnic background etc. Every way to categorise and create hierarchies has a meaning in multicultural Europe today. People are divided into and form their identities in relation to, among others, the above mentioned categories. In addition different societies emphasise its principles of division differently. Gender, age, class, ethnicity and sexuality is according to intersectionality neither determined nor essential categories, but rather social positions that gets a meaning in and through people's actions in specific institutional contexts and historical situations. They can reinforce or weaken each other, complement or compete with each other. It is about a complex and dynamic interplay.

When discussing HRV, particularly in the Western part of Europe, the debate often involves issues of integration, segregation, multiculturalism and racism. This indicates the complexity of the problem. There are many different views in regard to whether, and to what extent, the lack of for example integration and existence of segregation has an impact on the occurrence of HRV. HRV is a very complex issue and intersectionality provides one way to understand the phenomena in Europe by looking at the interaction of several different categories that has implications on families that uphold strong honour norms living in a society that does not

<sup>36</sup> This chapter is developed by Kvinnoforum with the support from Mehrdad Darvishpour, PhD at the Department of Sociology, University of Stockholm

(often/no longer) support the structures related to those norms.

According to a number of interviewees in the mapping made in this project there are many cases where girls and boys with an immigrant background express concern over a change in attitude in their parent's behaviour after arriving to Europe. Often because the parents have turned more rigorous controlling their children, which can have severe consequences. Many children are also worried about the wellbeing of their parents and would like to find support for them somehow. Because they often believe that the parents are feeling inadequate, socially excluded, not being able to live life the way they want to.

New research indicates that many girls and boys in families with foreign background can feel that they are living with or between two different cultures, which are not compatible with each other. The social exclusion and discrimination can also worsen their situation. These girls and boys are trying to combine the different demands and expectations that their parents have and those that society has of them.

Examples of contradictory demands and values:

- A need/will to 'fit in' socially with norms and values in both cultures that she/he alternate between.
- The will to influence one's own future versus demands of traditional gender roles such as family provider or housewife.
- Children born and socially rooted in the 'new' country versus parents still living with the belief that they will go back to the country of origin.
- A clash between cultures between parenthood/parenting: focus on the individual or focus on the family, space for a person's own space of responsibility or focus on collective responsibility, division of responsibility and roles of responsibility at an early age or not.

Even though many girls and boys have found ways to cope with their situation, leading a double life is very hard and mentally trying, especially for girls and complicates their integration in society. The overhead (Overhead 1) at the end of this chapter illustrates the role that families plays in different societies, which causes contradictory values and norms<sup>37</sup>.

In what way can conflicts between parents and daughters deepen this double life and make these girls' and boys' situation even more difficult? One expression of the difficulties leading a double life is loyalty conflicts that can occur as a result of this double life, which means that the youths are forced to choose between family and society. That way they the girls can experience that they end up outside the community in both family and society and the conflict can as a result of that be intensified. The immigrants' children are in other words running the risk of further marginalisation. In this situation the conditions could be much worse for the girls. One should also bear in mind how the gender roles affect the demands and the expectations and how that influences the generational conflicts between the children and their parents.

### **Relations of power and four fold oppression of girls**

When looking at this phenomenon it is highly important to do an analysis of power. According to the sociologist Mehrdad Darvishpour these girls, daughters of immigrants, find themselves either in inferior positions or challenging their positions in four forms of power struggles in regard to gender, age, ethnicity and class. To this can be added sexuality for the girls, and boys, who apart from the above also have a different sexual disposition than the majority population.

First of all, many of them belong to the lower class. They often live with their unemployed or low paid parents in segregated suburbs. These immigrant families have on average worse health and less opportunity to education and a qualified job in comparison to the majority population. Many of them are exposed to ethnical discrimination. They feel depreciated in the meeting with the ethnical majority and experience segregation. They are women oppressed by the patriarchy that exist in the whole society. Unfortunately, they often experience a more severe patriarchal environment because of their parents' cultural luggage, which in its own turn weakens their position and resources of power. Many immigrant girls do, as children and as a part of the new generation, suffer by the parents' authority. When some of them despite this oppression, dare to challenge the traditional patriarchal culture, the people around them respond with sanctions. Many can be isolated, live in

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<sup>37</sup> It should be pointed out that also families/communities in countries originating from Europe, especially in the Eastern parts, norms and values of HRV are still present e.g. Bulgaria and Albania. One way to look at it is from the point of view of societal structures, i.e. HRV can be seen as often interlinked with the level of industrialization and the capacity/reliability of the state



worry and feel like prisoners. The situation is paradoxical. These girls are on the one hand one of the weakest groups with the most limited resources of power in society. On the other hand they do dare to challenge the parents' authority just because of their unique role and thanks to the displacement of power.

#### *Changing power relationship between parents and adolescents*

Generational conflicts, which exists irrespectively of ethnical or cultural background, adds to the situation. In immigrant families this conflict can be intensified by the conflict mentioned above instigated by parent's fear of the youth becoming "British", "Swedish" or other. Although it is important not to explain intensified conflicts in many immigrant families as a result of their ethnical background. This way of looking at the problem risks giving a homogeneous picture of "the immigrant family" which in fact is a result of the ethnical majorities' social construction of the immigrant family.

#### *Generational conflict and gender conflict collide*

While the first immigrant generation often has difficulties adapting to the new culture, the children are more easily influenced by new norms. Moreover, tension can arise when the children in certain cases contribute to the socialisation of their parents. These conflicts are more intense between fathers and daughters, that is, when both the generational conflict and the gender conflict collide within immigrant families. All this changes the balance of power in the family, which in turn means that when control of important resources changes i.e the supposed control of the girls sexuality and subordination the relationships also takes another form.

It can be supposed, however, that those immigrants whose position is worsened in terms of access to society and power in the new situation will promote the cultural tradition of the country of origin as an argument for their cause and thereby the conflict becomes even more acute. Under such circumstances the risk of differences of opinion on various decisions and determinations increases. At the same time there is on the one hand a constant conflict of power and culture and on the other hand a compromising relationship between the man, the woman and the children. To sum up it can be said that among many immigrant families the men tend to live in the past, women in the present and children in the future. In general tradition and conservatism is important for the up keeping of the power structures all over the world. When looking at for example societies that are shaken by insecurity or change in some way the conservative forces generally get stronger and this commonly has a negative effect on women's life situation. This goes for all societies around the world. All this implies great changes in the power structure within immigrant families, which often leads to intensified family conflicts.

## Lecture: Coping strategies

When frontline staff, such as school staff, social services, health care staff or police come across a case of HRV or with tendencies of HRV it is useful to know what kind of reactions it generates within the person subjected, as was partly discussed in the previous chapter. This gives an overview of the options perceived feasible for that person in order to handle the situation she/he finds her/himself as well as creating a sense of the person being proactive rather than just trapped in passive victim hood. Bear in mind that the different solutions to the situation also cause reactions or, in the worst case, reprimands. Commonly the more 'rebellious', or the more a person is questioning the situation and standing up for her/his rights the more severe are usually the consequences.

The bullet points below could be used as a background to an initial exercise, such as brainstorming on coping strategies. They show the most common strategies and perceived solutions for a girl/boy in a situation related to HRV:

- Complying with the demands and the power of the family- totally adapt and strive for happiness within this framework.
- Complying with the family's demand, but not with some exceptions- demanding certain freedoms within the frame for what could be accepted in the social group.
- Complying with the family's demands as long as the family can control it. Outside of that according to her own will, e.g. change her clothing in school, lie about where she has been, and where she is going, go out with both girl and boy friends, have a secret boyfriend.
- Using other to cover up the lies, such as friends, school counsellors, nurses, teachers etc.
- Protest and/or argue and try to bend the rules, but still following the demands within the reach of the family, then live her life the way she wants to outside.
- Protest or keep silent, while in reality planning for and seeking support to be able to live her life according to herself, no matter the consequences.
- Openly protest and act against the rules and the family power and take the consequences of exclusion or more severe repercussions.
- Flee- seek help.

## 10. HRV, POVERTY AND SOCIAL INCLUSION

*“The most important thing we can do is to communicate with these men, women and children. To make them feel included – not alienated in the new society they live in. If we succeed in our communication and truly reach them, we can create a platform from which we can exchange ideas and discuss norms, values and cultural patterns. It is only when we have come to a mutual understanding that we can make a change”.*

Social worker, Stockholm

### Introduction

This chapter aims at putting HRV in the larger context of poverty and social inclusion in Europe today. It will give a brief discussion in regard to integration and then show the inter-relation between HRV and the European Union’s Joint Report on Social Inclusion. This in order to put HRV in perspective and relation to the efforts to reach the goal set in Lisbon to take steps to make a decisive impact on the eradication of poverty by 2010. This is especially useful for decision- and policy makers in order to show the importance of including HRV on the political agenda to create the proper policies, rules and regulation to combat the problem and address it in all relevant contexts.

### Lecture: HRV, poverty and social inclusion<sup>38</sup>

Violence against women is a crime against basic human rights and freedoms. It is also a barrier to the development of societies. In many strongly honour-normative families and communities, women’s fears of violence limit their movement and activity outside the home, as well as their integration into society. In this sense their possibilities to work and study are severely limited. The violence and control thus works against social inclusion and against the development of the society. Both women that are experiencing violence and men that are using the violence, are at risk of social exclusion and poverty. Violence against women in strongly honour-normative families is therefore individual social tragedies as well as a great socio-economic loss to society. In general, young women and men as a group are also at great risk of poverty. There is much evidence that children growing up in poverty tend to do less well educationally and have poorer health, therefore they enjoy fewer opportunities to participate and develop socially, both recreationally and culturally. They are also at a greater risk of being involved in or affected by anti-social behaviour and substance abuse. Research also shows a strong correlation between lack of women’s education and poverty. Data from Morocco reveals that reasons for non-attendance differ by gender, and that poverty was more likely to be a constraint for girls. Poverty was found to be a reason for non-attendance for 15.8 percent of girls, but only 8.9 percent of boys. In the poorest expenditure group, girls were much less likely to attend school with 48.5 percent non-attendance for girls versus 22 percent of boys<sup>39</sup>.

**“More than 130 million children throughout the world do not attend school. 60 per cent of them are girls. At the age of 18, girls have, on average, 4,4 years less schooling than boys”**

Regional United Nations Information Center

<sup>38</sup> This chapter is mainly based on the work of Kvinnoforum

<sup>39</sup> World Bank 1994, cited in Baden 1995b

## *Integration*

The families in Europe where HRV occurs are more often than not immigrant families where the integration process, at varying levels, have been insufficient and are already poor and socially excluded. Generally members of these families have not entered the labour market or have low-paid jobs. Refugees arriving in Finland for humanitarian reasons have great difficulty in getting jobs on the ordinary labour market. It is common that they, even after ten years, have no jobs and are dependent on social income transfers<sup>40</sup>. It is difficult for the immigrants to get jobs in Europe and if they get it also the amount they earn is less than the native people.

Being poorly integrated, not feeling part of society and being far away from the well known structures in the country of origin contribute to tendencies to maintain traditions in order to preserve an identity, a belonging to the group. It is a social phenomenon not uncommon in minority groups outside their normal environment all over the world and the mechanisms to return to familiar practices when society is perceived to be unstable and insecure is a human trait. As long as the minority group or collective has more to offer than the majority community

individuals will continue to seek contact with their compatriots. In this sense, HRV can be seen as an indicator of social exclusion and poverty. It should be said, to avoid a simplification of the problem that HRV also occurs within rich and well-established families, so wealth and integration is not necessarily a guarantee that HRV does not occur<sup>41</sup>.

## *Social inheritance*

The girls and young women at risk of being subjected, or subjected, to HRV are especially at risk of poverty and social exclusion for two reasons. First of all, because of the prevalent honour norms and values, such as being married off to have children and take care of the household, they are often hindered from taking part of education, particularly on higher levels, and therefore also integration into society/lesser possibilities to integrate. Secondly, the lack of support in the situation of the girls that are forced to flee their homes in fear of violence or even being killed. The situation for these girls right now is that they are placed in a new location with no jobs, they have difficulties to get the studies started again and suffer from a total lack of social networks. It is important to keep in mind that these girls usually come from a very tight social network with a large extended family and have probably never lived by themselves. In addition to this, the girls and boys who have to flee are also in danger of social exclusion because of their fear of being discovered. These girls and boys have problems to settle with a new identity, are on the constant move out of fear, which leads to difficulties to continue their studies, get a job and therefore also managing their economy. On top of the above mentioned, the families tend to cement their patriarchal honour traditions, and to pass these values and attitudes on to their sons and daughters, who will then have problems in adapting to a democratic society with gender equality as a core value. It is therefore relevant to break the social inheritance of these values in order to maintain basic human rights.

## **Lecture: EU Joint Report on Social Inclusion and HRV**

The relation between girls, women and boys suffering from HRV and the key risk factors identified in the EU Joint Report on Social Inclusion<sup>42</sup>, is accounted for below. All of these risk factors function as barriers to their inclusion in society, and further their difficulties in adjusting to the respective host society.

Long-term dependence on low/inadequate income and long-term unemployment

The European National Action Plans (NAP:s) against poverty and social exclusion are based on four goals that have been formulated by the European Council. Immigrant families, where HRV occurs, are more likely to experience unemployment and depend on low income. This affects the status and power of the men in the families, their role as the family supplier being very central in the communities of origin (as it can be said to be in the majority of societies around the world). The lack of this status threatens the men's position, which

40 The research of the Government Institute for Economic Research [VATT].

41 see chapter on understanding the concept of honour for more detail.

42 [http://europa.eu.int/comm/employment\\_social/soc-prot/soc-incl/final\\_joint\\_inclusion\\_report\\_2003\\_en.pdf](http://europa.eu.int/comm/employment_social/soc-prot/soc-incl/final_joint_inclusion_report_2003_en.pdf)

contributes to the focus on power and control of young girls and women of their families. Without work it is hard to participate in the life of the majority community. Unemployment, or jobs below their competence, might breed indifference, resentment, self-destructive or socially destructive behaviour, and an exaggerated and idealised appraisal of the country of origin and the cultural background. It is also recognised by the Joint Report on Social Inclusion, that people who have been jobless for a long time tend to lose the skills and the self-esteem necessary to regain a foothold in the labour market. Unless appropriate and timely support is provided, this risk is considered a major factor behind poverty and social exclusion.

#### ***Low quality employment or absence of employment record***

Young people, and especially immigrant youth, have problems entering the labour market in most European countries. Among them, young women face the greatest problems. The lack of higher education, due to for example early marriages and pregnancies, among these groups, makes this risk stronger for girls and women in strong patriarchal families, since the mechanisms of not encouraging continued studies and employment career are very common. Especially vulnerable are the women and girls that are married to European citizens and brought to Europe.

#### ***Low level of education and illiteracy***

Young immigrant women suffering from HRV are often stopped from taking part of higher education, and at times also aspects of education on lower levels. They are often forced to marry early, and are then often expected to be supported by their husband, and therefore not supposed to go on to higher studies. Lack of skills and qualifications is a major barrier for the inclusion of women in society, especially in the case of an increasingly knowledge-based society. Especially vulnerable are the women and girls that are married to European citizens and brought to Europe.

#### ***Growing up in a vulnerable family***

Another risk factor that has been identified as contributing to HRV is growing up in a vulnerable family. A vulnerable family can be understood as one affected by divorce, single parent households, poor households with numerous children, jobless households, or households in which there is domestic violence. These factors are also attributed to poverty and social exclusion. Added to these factors can be a background in dictatorships, living as a refugee and traumatic experiences in war. In many European countries large groups of immigrants are also lacking social networks and contacts with the majority population. Lack of language, understanding of social and cultural codes and general access to society and discrimination are additional factors that can affect a family where honour norms are present and due to the insecure situation and the perceived and/or actual lack of power these norms and values can be strengthened.

#### ***Poor Health***

Poor health of girls, women and boys is obviously a risk when it comes to violence and threats. The mental health of these groups is in great danger. There are often clashes between the older parent-generation that has mostly grown up in their country of origin and the younger generation with norms from both the country of origin and the country of reception, which can be very psychologically straining. The girls and women who have to flee their families suffer greatly. In addition, they often suffer from lack of social support as they are struggling to find a new base for their lives.

#### ***Living in multiple disadvantaged areas***

Many of the families where HRV occurs live in areas of multiple disadvantages. This has been identified as a key factor intensifying the exclusion and marginalisation of those in poverty and makes their inclusion into the mainstream of society more difficult. Immigrants living in areas with mainly immigrant populations proves to be a recipe for segregation, especially for the first generation and then a segregated education for the second. These areas are also breeding grounds for conservative, patriarchal attitudes and social pressures which are most readily accepted by disaffected, nostalgic residents, shorn of their social status and, particularly among the male population, of their dignity, as a result of poverty, unemployment, social exclusion and strong social control. Such areas also often tend to develop welfare dependency, experience high levels of crime, along with drug trafficking and high levels of anti-social behaviour.

### *Precarious housing conditions and homelessness*

Girls and women that flee their families because of HRV often have problems in finding appropriate housing. Inaccessibility to adequate housing or accommodation is a significant factor in increasing isolation and exclusion and is perceived as a major problem in some member states. It has also been discovered that some of these girls and women end up in prostitution or homelessness, where they suffer with little to no social support system, because of lack of adequate housing in regard to their situation.

### *Immigration, Ethnicity, Racism and Discrimination*

The majority of the member states clearly identify ethnic minorities and immigrants as being at high risk of social exclusion. But there is a lack of taking issues related to HRV into consideration in the processes of integration when it comes to help and support for the victims of HRV, which leads to a deterioration of the situation for these women, girls and boys. The lack of appropriate services and support to help them integrate into society and to build a more multicultural and inclusive society needs to be recognised. This is by many seen as an expression of 'structural racism'. There are many reports indicating the great difficulties for immigrants getting a job, despite higher education<sup>43</sup>. One effect of unsuccessful integration is also the reservation among certain immigrants into with mixing the majority society. This can be openly or more covertly voiced from the immigrant groups, and in strongly honour normative families, they are often related to control of the female sexuality.

Of course this is not a one way problem, 'you need two to tango', the majority society in most European countries is at the other end of the social inclusion process in almost embedded racial and discriminatory tendencies. The majority society adds to the complexity of this problem by excluding large groups in society, in many ways due to perceptions that are linked to among others the days of colonisation. A constant division of us and them seems internalised in both the immigrant groups and the majority society and these processes seem in daily life in many ways unconscious, but has harmful consequences and exclusion and division. This due to lack of knowledge and resources regarding the issue, need for development of methods of work and an adequate global analysis. There is also a need for diversity on decision making positions and therefore a limited lack of consequences.

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<sup>43</sup> The research of the Government Institute for Economic Research as well as the Report by Federal information Agency are two examples of reports indicating at this.

## Exercise 10:1

**Name:** Debate walk

**Purpose:** To take a standpoint, to motivate it and perhaps challenge it.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** 15 minutes

**Size of group:** minimum 10 maximum 30, in even numbers.

**Material needed:** none

**Useful for situations:** Could be used as an energiser and give people a chance of quickly reflecting upon their prejudice, difficult and controversial issues related to HRV and or social inclusion.

**Role of leader/trainer:** Reading statements out loud, regulating the time for the walk and the discussion.

**Instruction:**

The participants should stand up in a group in the middle of the room, make sure there is space to move. Then at the trainers says "walk" they should quickly walk around the room in no particular order for approximately 10 seconds, until the trainer says "stop". The each person should face one other person in the group. The trainer then read out a statement, commonly not what can be defined as politically correct and then the couples should discuss the statement for 1 minute, until the trainer once again calls out "walk". The procedure repeats itself. The walk can also be regulated with music, i.e. while the music plays the participants walk, when the music stops they are given a statement to discuss.

Examples social inclusion:

- Immigrant people have the same status as the natives in Europe.
- Immigrants are a burden on the state.
- One becomes Swedish/ X-ish by receiving a citizenship
- It is easier for a woman to adapt to a new society than it is for a man
- To show gratitude is the best way to integrate in a society
- It is easier for certain ethnic groups to integrate than others
- Certain groups are more welcome than others

**Name:** 4-corner exercise

**Purpose:** To take a standpoint, to motivate it and perhaps challenge it.

**Level of difficulty/complexity:** Low

**Type of target group:** Any

**Time:** ca 5-10 minutes per statement (optional amount of statements).

**Size of group:** minimum 6, if more than 30 try to divide the group.

**Material needed:** none but flipchart or OH can help.

**Useful for situations:** to discuss controversial issues, to raise underlying or important issues, to get up and move and discuss together.

**Role of leader/trainer:** to give instructions and ask questions.

**Instruction:**

- Make sure there are 4 corners in the room that people can stand in. Mark them with letters or numbers. Have your statements/situations and options written down in advance, if possible so that everyone can read them.
- Ask people to leave pens and papers behind and place themselves in the middle of the room.
- Tell participants that they will be presented to a dilemma or a statement and that they can choose different options by standing in different corners of the room. One corner will always be an open corner.
- Read out the dilemma or the statement and the opinions of the different corners and ask participants to choose corner.
- Ask people to – within each corner – to tell each other why they choose it.
- Ask someone or everyone from each corner to tell the rest of the group why they stand there.
- Ask if someone wants to change corner, and if someone does you can also ask them why.

**Example of statements/stories/unfinished sentences:**

*Jasmine is a 25 years old woman who came to Sweden from Iran. She holds a degree in sociology from a university in Iran. Jasmine applies for many jobs in Sweden without success – she is not even being called to one interview. The reason why Jasmine can't find a job is because...*

Corner A: She is an immigrant

Corner B: Her education from Iran doesn't count for in European countries

Corner C: She is young

Corner D: something else

*The reason why immigrants have more difficulties to find a job is because...*

Corner A: They have an accent

Corner B: They don't know where to look for jobs

Corner C: They prefer not to work

Corner D: something else



# 11. MULTI-SECTOR CO-OPERATION

*“The only way to deal with this problem properly is to create a forum for co-operation and competence development”.*

Social worker, Stockholm

## **Introduction: Cross sector co-operation** <sup>44</sup>

The mappings conducted on HRV<sup>45</sup> has shown that there generally is a lack of cross sector co-operation, larger networks and a good co-ordination in regard to handling HRV, whereas at the same time it is seen as fundamental in order to both create efficient support and preventive measures. Increased co-operation often needs to be developed in order to support the victims of HRV, but also to prevent and raise awareness. It is therefore relevant to formalise the spreading of good examples in the work against HRV. Especially co-operation

between authorities, women’s shelters and other actors is relevant in issues of violence and multicultural issues. However, there has not been enough cooperation specifically regarding HRV. There is an expressed will to involve immigrant associations in this process. The reason being that they have a ‘natural’ channel reaching the target groups, but also because some of them have knowledge about the complexity of the problem. Although it is highly important to point out that there are immigrant organisations, which strive to keep strongly patriarchal traditions that directly or indirectly work against improving the situation for girls and women.

The importance of co-operating more with each other also reflect on the need of co-coordinating everyone’s efforts for the work to be more efficient and less time consuming. A problem that was pointed out by most was that the co-operation at the moment is mainly informal and tied to a specific person within different authorities such as the social services and the police. This informal co-operation works well as long as that person is around, but this makes the co-operation very vulnerable to change, in the case of for example that person changing workplace.

Co-operation in the field of domestic violence is often quite well developed as a result of yearlong activities of the feminist movement. It can be assumed that in the context of domestic violence as a whole, NGOs have built a significant level of authority, on the basis of the fact that they are a demanded partner and generally considered experienced by other actors. NGOs generally feel that the levels of bureaucracy often hinders and delays: NGOs sometimes also perceive being ignored by authorities as well as authorities not taking into consideration the structure of work of the organisations in order to facilitate co-operation, which in turn has led to some NGOs’ reluctance to co-operate. Identification of possible effective mechanisms of co-operation, interaction, adaptation and adoption by other actors should be encouraged.

It needs to be mentioned that the success or setback of co-operation often/always depend on the

- Persons involved and persons with decision making power.
- Political will
- Resources
- Context where the issue is raised, how susceptible or open the surrounding community is.
- In relation to the context, the access to tools of influence is also important. For example, in the accession countries it might be easier to bring HRV onto the agenda due to the condition and standards demanded by the EU.

Worth mentioning is the co-operation with the media in regard to topics as complex as HRV is a balance between publishing on the subject to raise awareness and avoiding scandalising the topic, using improper language and simplify the facts, which in turn can lead to for example perceived attacks on certain minority groups and increased discrimination and racism. But having said that sensitive and committed journalists can be of great help.

<sup>44</sup> This chapter has been developed by Kvinnoforum with the support from TransAct/ Hilde Bakker

<sup>45</sup> Based on the situation in participating countries; Bulgaria, Cyprus, Finland, Germany, the Netherlands, Sweden and the UK, in 2005

The following chapter will present suggestions for methods and strategies for improved co-operation and how to move from problem awareness to plans of action, routines and onto policymaking. It will focus on HRV, but this can also be used for other topics related to social inclusion and exclusion that demand multi-sector co-operation. The chapter is divided into several parts;

- a) the first part focuses on initiating a co-operation,
- b) the second part gives some advise on sustaining the initiated co-operation
- c) lastly the third part focuses on work related to policy making.

## Lecture: Initiating a multi-sectoral co-operation<sup>46</sup>

### Prerequisites

There are three parts to this process;

- a. create a common foundation of knowledge of the issue and
- b. the actual initiation of a co-operation.
- c. create a situation, which fosters/encourages/generates sustainability.

Co-operation is very complex since many different actors are involved and each actor often has a complicated internal structure, which is a hindrance to fast decisions. Legislation is sometimes interpreted differently, which create obstacles. HRV deals with complicated issues which needs to be highlighted from among others a legal, social, human police, medical and rule of law perspective.

It is therefore a great challenge to co-ordinate a large number of actors towards improved co-operation. Not only the mandate of the different authorities and organisations must be taken into consideration, as mentioned above, but also that each participant is an individual with different background knowledge and experience. Therefore when dealing with a highly complex topic such as HRV, whose mechanisms are unknown to the majority it is fundamental to create a common ground to stand on for the partners of co-operation.

We have partly tried to combine the two parts in our training, but before the training in order to start raising awareness and also to do an inventory of the problem we conducted national mappings.

### Methods and strategies for multi-sector co-operation

In order to try and speed-up the process of co-operation when time and resources are limited it is advised to combine and alternate both the common base of knowledge and the initiation phase of co-operation in the training. That is best done by using an interactive model. There are several parts that could be of great importance. Below you will be given the exercises in regard to co-operation, which could be altered with themes/chapters in this manual selected to fit your target group.

In terms of facilitating the co-operation and its initial stages it can be useful to use someone external to the group of co-operation, preferably an actor from civil society, with insight and skills who can lead the initiating phase of the co-operation. This way possible competition and politics between authorities and/or departments can be avoided, but more importantly, no-one can blame anyone else in such a forum and no-one will have the right of interpretation. This is the great value of this form of overlapping of both formal and informal co-operation in parallel processes. This is important in the short term to support girls, boys and women, and to improve crime prevention and criminal investigations. In the long term it is important in order for these networks to seek to diminish and combat the problem at local, regional, national and trans-national level.

### Needs & skills inventory

In regard to multi-sector co-operation is important to create space for different ways of relating to issues. It is important to see things from different perspectives of the actors involved all depending on their context due to different levels of knowledge, mandate and legislation. This in order to find solutions that are holistic and thereby suited to more than one aspect of a problem. For example it can be a problem for the NGOs to co-operate with authorities if the arena of co-operation is not adapted to them, such as it is difficult for representatives of NGOs to attend meetings during the day, since most of them have other day-jobs as well.

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<sup>45</sup> An overhead over multi-sectoral co-operation on HRV is to be found at the end of this chapter.

## Exercise 11:1

**Name:** Method for improved co-operation

**Purpose:** To do a problem inventory and visualise the problems perceived by different groups. To together work on solutions, in order to improve handling of HRV and co-operation.

**Level of difficulty/complexity:** Middle

**Type of target group:** Any, but has mainly been used on mixed groups of professionals from different departments or authorities and organisations where there are difficulties with for example division of responsibility.

**Time:** 45 minutes, 5min. brainstorming, 30 min. work in groups, report back to the big group approximately 3 min/group.

**Size of group:** 6-25

**Material needed:** flipchart/whiteboard and pens, preferably smaller rooms are used for the group work for better interaction and concentration, but otherwise put the groups in the different corners of the room you are using.

**Useful for situations:** see type of target group. To get an overview of what hinders efficient handling of HRV and improve co-operation.

**Role of leader/trainer:** Lead and take notes during the brainstorm, make sure the work progresses in the small groups and then lead the reporting in the big group by taking notes.

**Instruction:**

- Divide the group into smaller groups, so that there are a minimum of 3 and a maximum of 7, preferably groups of mixed backgrounds, i.e. professions, so that the discussion become dynamic. Prepare this on a flipchart with everyone's name, but do not show it to the group just yet.
- Tell everyone that you are to brainstorm on the problems or difficulties they perceive in regard to handling HRV properly. Everybody is encouraged to say out loud what they think. This is written down on a whiteboard or a flipchart, so at the end of the 5 minutes brainstorm there is a list of problems.
- Then, as the trainer, try and organise the problems into categories of problems. Depending on the size of the group each group can get a category of problems to solve.
- The show them the division of the groups on the flipchart and tell them which category of problems they should focus on and let them separate into the working groups for approximately 30 minutes. Tell them that they will all report back into the large group afterwards.
- Walk around among the groups and facilitate if necessary the discussion, make sure everyone is given a chance to give their opinion.
- Gather the groups again and tell them to report the essence of the discussion and take notes, preferably in relation to the problem posed and written down on the whiteboard/flipchart.

### *Talking from experience - finding resources*

**In terms of reaching better, durable solutions save time and find out where different types of knowledge are to find. It is of great value to do an inventory in the group of partners.**

**Name:** Knowledge hunters

**Purpose:** To exchange and gain knowledge about a specific issue and to come up with ideas for change.

**Level of difficulty/complexity:** Low (but the leader needs to be clear with instructions and time)

**Type of target group:** Any

**Time:** 1-2 hrs

**Size of group:** minimum 8 people, no maximum (a large group can be divided if you have more leaders).

**Material:** flipchart paper, A3 paper, markers (at least one per every second person), paper, tape.

**Useful for situations:** When a topic needs be explored, to realise the inherent potential in a group, to find new solutions to old problems...

**Role of leader/trainer:** Gives clear instructions and keeps the time, checks how groups are working, an element of stress is not negative.

**Instructions:**

1. Arrange the room so that people sit in groups of 4-7. The table shall contain flipchart paper and markers. Give each table a number.
2. Formulate a phrase that captures the problem that you want to address.
3. Divide the group in to small groups.
4. Tell participants to brainstorm issues that reflect or illustrate the problem and write it down on the paper for ca 10 minutes. They should not censure anything but put everything down.
5. Ask the groups to choose 2 of the issues on the paper that they find most important to work with. 3-5 minutes.
6. Ask participants to formulate the issues chosen as questions as concretely and specifically as possible, best as "How"-questions. I..e. "How can we reach the boys who are involved in controlling their sisters?" These 2 questions should be written on a piece of paper.
7. Ask all the groups to nominate 2 knowledge hunters.
8. When this is done, tell the people who are not hunters that they are experts. (The unexpected feeling of importance is more effective if this is not told before.)
9. Tell participants their respective roles: The role of the knowledge hunter is to be equipped with pen and paper, to bring their questions from their group and try to get as many answers/ solutions as possible from the experts. They should not argue with the experts or dismiss ideas but just listen and gather. The role of the experts is to brainstorm as many possible answers/ solutions as possible. They need not think about if they are realistic or not.
10. Ask the knowledge hunters from table 1 to move to the experts at the table 2, the hunters from table 2 to move to 3 etc. The experts stay. Give each move approximately 10 minutes. Let this happen at least twice and more depending on your time.
11. When the hunters have gathered their information at the last round they return to their original group to present the results. The group then decide which answers they find useful and beneficial and create a poster to present to the others. Ca 20 min
12. Put the posters on the wall and have an exhibition where people can walk around and read and talk. 15 min.

### Working with real life situations

One way that is usually very fruitful for improved work among the partners of the co-operation is to work with real life situations through using case studies. That way each of the participants with different backgrounds, knowledge and experience are able to contribute and practice the work, but also see where the problems are, learning about each others resources and limitations, gains and responsibilities

### Exercise 11:3

**Name:** Case studies

**Purpose:** To learn from each others experiences, skills and difficulties as well as and practice (multi-sectoral) co-operation with hands-on cases.

**Level of difficulty/complexity:** medium

**Type of target group:** Any, could be both mixed professions as well as in groups with just one category of professions.

**Time:** 60 minutes

**Size of group:** maximum 30 participants divided into smaller groups of maximum 6 participants in each group for the best interaction and effect.

**Material needed:** Preferably separate rooms for a small groups other wise using the corner of the room of the training in order not to disturb each other. Paper and pen to write down bullet points and solutions to the case studies.

**Useful for situations:** When wanting to increase exchange of knowledge and experiences as well as different professionals limits and mandates. It is also a way of applying knowledge gained during the training. Therefore it is useful to have this exercise as one of the final exercises of the training.

**Role of leader/trainer:** Divide the groups, if necessary facilitate discussions in the smaller groups and lead the discussion in the plenary after the small groups gather again.

**Instruction:**

- Divide the groups into smaller groups of maximum 6 participants each. In a group of mixed professionals this division should be done beforehand in order to make sure that you have a representative from each sector in each group as much as possible.
- Give each group one case study. You can here chose to just hand out to cases and divide them evenly between the groups of you can hand out 3-4 cases. Although each group is only given one to start with. This depends on the amount of time at hand, more cases takes more time in terms of sharing afterwards.
- Tell tem to read the cases, select a rapporteur, discuss among themselves and answer the questions provided.
- Tell them to go their allocated rooms or corners for 35 minutes
- After 35 minutes you give each group the other case studies used in the groups and ask them to read them through in order to follow the presentations. Approximately 5-10 minutes depending on how many case studies.
- Then ask the groups to gather in the plenary again and then each of the group presents their discussion and solution through a rapporteur. The trainer can ask additional questions such as 'did you have any problems?'
- The answers could be put on a whiteboard or flipchart to illustrate the discussion.

At the end of this chapter, four cases are attached to serve as base for discussions.

### Plans of action during training

To make plans of action is useful for many reasons. One is that it starts a process, already at the training, which facilitates future work with the issue, it also provides a way to discuss the range of activities that can take place and get feedback in the group. This could be done according to category of profession, either individually if there is only one representative per sector or it could be done in the group from the same workplace, sector or country depending on the participants present. Here follows two exercises that can be used for this.

## Exercise 11:3

**Name:** SWOT – Strengths, Weaknesses, Opportunities, Threats

**Purpose:** To raise awareness about situation in the area

**Level of difficulty/complexity:** Easy

**Type of target group:** Any

**Time:** 40-60 minutes

**Size of group:** At least 2 participants in every group

**Material needed:** Flipchart, markers, post-it

**Useful for situations:** To get know each others organisations and countries

**Role of leader/trainer:** To facilitate and keeps the time

**Instruction:**

1. Dived participants in smaller groups/per country.
2. Explain the SWOT – S is the Strengths and W is the Weaknesses within the organisation they are working. O stands for Opportunities and T stands for Treat now you look at the whole environment where the organisation is acting. It should be external factors.
3. Every group should make their own list.

<p><b>Strenghts</b></p> <p><i>Active leaders</i></p>	<p><b>Treats</b></p> <p><i>Quantity of suicide is raising</i></p>
<p><b>Weakness</b></p> <p><i>Lake of memory</i></p>	<p><b>Opportunities</b></p> <p><i>Internet makes it easy to have contact whith partners</i></p>

4. Ask participants to analyse their organisation and the context they are acting in.
5. After 30 minutes the leaders should ask to come back with their posters and introduce their SWOT to the rest of the group.

Make an exhibition and let participants read it through.

## Exercise 11:4

**Name:** Making a plan of action'

**Purpose:** to get participants to formulate their own, concrete steps towards working with HRV/ social inclusion; to let participants think about their own opportunities, and of their organisation in combating HRV and to make a plan for the first steps.

**Level of difficulty/complexity:** Low, each participant can answer the question according his/her own level.

**Type of target group:** A category of professionals that are/should be striving to improve a situation regarding work.

**Time:** 30 min – 1,5 hours depending on the group and how long the training has been. The longer training i.e. the better knowledge the participants have about the topic, the longer time should be allocated to making a plan of action.

**Size of group:** either individual or small groups no larger than 6

**Material needed:** coloured papers and perhaps pens to write with and a flip-chart

*continue on next page*

**Useful for situations:** when there is a need to organise the routines for handling cases of HRV or any other situation where there are no clear rules of practice. To get started in the process of work of change, to create a structure for future work at the end of a training.

**Role of leader/trainer:** give instructions and if necessary facilitate for the participants if they find it difficult. In the final plenary to assemble the answers, to invite people to give a short information, and write some noteworthy notes on the flip-chart, for instance in short the plans of everybody (or if the group is big, a few of them)-

**Instruction:**

- Based on your vision start thinking of what you can do, very concretely and in the near future. Make a personal or a group action plan where you list things/ideas of what you want to do or can do to achieve this goal. Formulate your goal as professionals.
- Here it is important that the first thing you put in your action plan should be very concrete and preferably very small. If you assign very large things to yourself it will be difficult to go through with it. So what is your first step? Your plan should contain goal and how you intend reaching those goals e.g. what exercises to suggest, what topics to bring up, who will you co-operate with. The action plan should also have a time plan for when the activities shall be implemented.

*Example:*

Vision - equal opportunities for boy and girl children in my school

Goal - to help teachers work with a gender perspective (put on gender glasses) Perhaps specify how many and what you will do to help them

Task - e.g. have a lesson on gender, discuss it over lunch, get everyone to agree that when there is a problem with a child, call father (instead of always the mother).

Time plan - e.g. three weeks, three months.

Or a more specific version:

- What can you/your organisation do in combating HRV?
- What is already available to achieve and organise this?
- What is still missing/lacking?
- Who are your co-operating partners? Who will be the back-up partners?
- What will your first steps be?
- What do you perhaps need from your fellow-participants in the training?

(Of course you can change these questions in a way that might be more appropriate for your own target group.)

1. You show these questions either on a flip-chart, a white board or something like that, or you give it on a piece of paper to every small group.
2. Every person gets a coloured (or just white) paper to answer the questions shortly.
3. Invite them to fold it in 6 parts to answer each question a/f at a separate part.
4. For each organisation there has to be answers on the paper (so not for every single person).
5. Time: about 20 - 30 minutes
6. Plenary: let them sit where they are (if in the same room of course).
7. Ask each group to shortly present their plan (or plans) for their organisation in combating HRV and which steps they will take in the next short period.
8. You write shortly on the flip chart, so at the end you have an overview of the plans.
9. Remark: Action plans can also be used as personal and individual and should therefore not be reported back to the group. However, if someone wants to share examples from their action plan, they should be given the opportunity to do so. When done in a group they do not have to share the whole plan of action but rather discuss where they see.

### Working towards sustained co-operation

The aim of the above discussions and exercises on starting-up multi sectoral co-operation is of course continued and sustainable co-operation until the goal is reached or for example institutionalised routines in order to handle cases of HRV properly. The text below gives some suggestions on how to continue to work for sustainable multi-sectoral co-operation.

## Lecture: Sustainable co-operation

In regard to co-operation between authorities aim to develop routines, methods and knowledge regarding co-operation between authorities concerning HRV in order to:

- Facilitate prosecution of criminal acts, give a holistic support to the victims of HRV and make possible, in concrete cases, a dignified and organised return to life.
- To develop methods and routines for co-operation in concrete cases
- To institutionalise the plan of action
- To spread knowledge about the routines and methods within the authorities
- To continue to develop co-operation with NGOs etc.
- To develop a systematic exchange of experience with local and regional authorities
- To establish an operative working group with participants from authorities within a region
- To develop a plan of action/ a plan of collaboration
- To develop a strategic (political) reference group with participants from relevant authorities and org.
- To create common analysis and strategies for authorities
- To create a platform for organisation in e.g. Sweden
- To map all international contacts in the network
- To develop the co-operation with these contacts
- To spread information about HRV

### Step by step

The subsequent steps could be the suggested aim of the follow-up of the first training, maybe suggested in a common plan of action for the future sustained co-operation.

- Educate contact persons appointed in all co-operating authorities.
- Establish plans of co-operation easily accessible for staff.
- Create routines for knowledge and methods to be documented in minutes and reports.
- Spread reports through conferences, press meetings directly to politicians and decision-makers.

### Co-operation in a region

When it comes to concrete co-operation in a region it is highly important to establish certain goals and systems of routines in order for the co-operation to move ahead. As suggested an external actor could be the co-coordinator in starting-up a co-operation, it might also be good that the external actor continues co-ordinate the co-operation until it has reached an acceptable level of sustainability. Bear in mind that actor should be well aware of the structures and mandates of the authorities involved in order to be able to handle such a task. To concrete suggestions for regional co-operation is:

- Aim at developing methods and routines for co-operation in concrete cases, through regular meetings with the contact persons from each authority for example four times a year or when necessary.
- Aim at updating the plan of co-operation every six months.

### Pitfall

Since it is precarious that the co-operation functions in order to provide a proper handling of cases of HRV as well as preventative measures the co-operation needs to be less vulnerable to change. Given that change of staff is not unusual, be aware that it can be very problematic when staff is changed and replaced in an ongoing co-operation. Therefore it is necessary that the co-operation is part of the structure rather than dependent on single individuals. Proper information when there is a change and good documentation are two ways that can be used in order to facilitate the transition and the continued work.



## Lecture: Strategies for work on policy

Working with issues as complex as HRV no doubt poses a proper challenge in terms of having an impact on policymakers. It is a highly loaded topic and therefore easier to diminish, simplify or avoid all together. There should be parallel work in terms of influencing policies to create a legal and solid ground for the supportive and preventive work along with training in order to facilitate implementation of those policies. But they should go hand in hand in order to have the most efficient impact.

The following bullet points could be used as a base for a lecture and discussion on strategies for working with policy-makers on different levels mainly directed at civil society organisations. It is focused on HRV, but could also be used for other issues related to social exclusion. Below the bullet points you will also find presented a concrete example of how to set up a document that can be used in lobbying and influencing policy and decision-makers.

### How to influence the policy makers?

- It perhaps does not need to be said, but try to co-operate with many, different organisations in the 'lobby' actions you take, since your influence will be greater then when everybody is acting on their own, bringing perhaps often the same message as well..
- Assemble information; make it easily accessible for the ones you want to reach.
- Remember you are aiming at working together with the government and the parliament to achieve an adequate combat against HRV, and not against them. Which does not mean you cannot be critical about the steps they (do not) take. Show them the negative consequences for the victims, and try to give them alternatives. Remember that often you are more of an expert on HRV than they are.
- Contact the policy-makers that are dealing with documents/policies that regard HRV, both specifically, such as guidelines to the social services, and more general documents such as the National Action Plans on Social inclusion, to make sure that issues related are included.
- Be alert on what is happening in the media on the topic of HRV. Perhaps you can react by sending an 'open letter' to the newspaper. You could also use it as an entrance to the members of parliament and/or policymakers of the ministries involved.
- Send letters to ministers/parliamentarians/policymakers in regard to new policies or decisions that in different ways affect to the work against HRV.
- The policymakers dislike negative publicity, about for example abuse of power and unprofessional behaviour in social services, the police, etc. Members of parliament see the media attention often as an opportunity to ask the government questions in regard to their actions to solve these problems.
- You could take initiatives to address the media yourself; if you think the subject or problem does not get enough attention of the policymakers. The media always want to hear something new, so think of that. Mostly they are interested in cases of mistakes and abuse of power.
- But be careful not to react on the possible desire for sensation of the media, and be careful of a negative stigmatisation of migrant communities. This must at all times been prevented!

### *Parliament:*

- Find out who is involved in the committee(s) where HRV is a subject, this could be social affairs, education, legal system.
- Find out their addresses, especially their email addresses.
- Send them information: they prefer information on practical issues: good practices, but also the problems you face in combating HRV, not having enough shelters, not having proper witness protection programs etc.
- They like background information, facts and figures, since they do not have the time to search for themselves. Once they know you, they know where to find you. This is especially on demand when the issue HRV is on the agenda of a committee or in parliament: you can give them your advice on certain issues, also on what questions they should pose.
- Perhaps there are a few very involved members of parliament, you should really try to get in contact with them.
- Try to visit the meetings on HRV in parliament and committees if possible, perhaps you can get in contact with one or two of the members.

- It could be fruitful to contact representatives of opposition parties especially prior to election periods where they are interested in bringing up issues that the ruling government failed to address properly.

### **Government**

- Search for contact with the policymakers in the different ministries, who are concerned with issues related to HRV.
- They have to answer questions from members of parliament, they have to come up with solutions and proposals, so they need to be 'fed' by people working in daily life with the issues, who know what works out well and what does not.
- You should send them information as well, facts and figures, on good practices and on the problems you are facing and the ideas you have to improve the situation.
- In case the ministries organise an expert meeting on HRV, see if you (or a representative of your group) can participate.

### **Preparing tools for impact**

Making an impact for a larger context, such as conferences, plans of actions, declarations or platforms signed by a large number of actors could be tools for lobbying and strive to create change. This should involve actors from several areas of society and the preparations consist of several steps. The following example illustrates how such a process concretely could be set up before a larger conference.

Steps to be taken:

1. The aim of the platform or plan of action should be clearly formulated.
2. To have a solid foundation and adequate expertise for the plan of action start out by arranging a network-meeting with relevant actors with expertise on the issue where the aim is presented. In regard to a multi-sectoral plan of action or platform, representatives from all areas concerned should participate. At this meeting there should be discussions of what is important to highlight in a future document
3. At this network meeting establish an expert group that represent different aspects of the issue. This group should then meet a couple of times to distil the points made at the network meeting through their expertise and prepare a formulated document. This is easier if facilitated by someone, such as the initiator of the network meeting. Each expert prepares a document based on the issue at stake related to that person's area of expertise, such as for example a police brings the expertise from police work and a representative from a shelter brings the expertise from the point of view of the shelter. These documents are circulated and presented at the expert meetings for discussion and further distilling. This is finalised in a draft document.
4. A second network meeting is set-up where this draft is presented for discussion and finally agreed and accepted. This could take more than one network meeting to finalise, everyone should agree on the points summarised in order for the document to be effective.
5. If this is an international setting there might be partners in other countries are joining in (working through the same procedure), if the aim is to pressure for example the EU institutions. In that case when the points summarised in each country the co-ordinator should summarise all the countries arguments and statements, which demands a certain level of expertise on behalf of the co-ordinator.
6. Before the conference, refine the document base on above. It could be useful to look at related documents such as EU and UN-declarations in order to give the document proper authority and language. This also in order to facilitate the final discussions at the conference or the meeting that it is focused on being accepted as an important document for everyone who accepts it as a tool to continue to pressure policy- and decision-makers.
7. At conference, arrange to work with the final document in for example a separate workshop in order to present the final document after possible further refining at the in plenary for acceptance.

(As an example of such a processed document see attached *Stockholm Platform for Action to Combat Honour Related Violence in Europe*).

## Lecture: Formulation of policies

This lecture will focus on the last step to move strategies for implementation of findings into policymaking. It will mainly give concrete advice of what to think of while formulating a policy in regard to the issue at stake.

### Before you get started

To write a good policy could be considered easy compared to implementing and maintain it. Internal politics and pressure from different ends often turn the creation and adaptation of a policy difficult and time-consuming if there isn't a strong front figure that pushes for the policy. This person is often a 'politician' i.e. has influence, is a person who helps others to discuss efficiently and most of all a person that listens, can articulate and answer to people's worries and concerns of the implementation of the policy. It is highly important that the policy is supported by the management.

### The making of a policy

A policy needs to be clear regarding the area that will concern, the need for following the policy, give a general description of the policy and also show the consequences for not following the policy.

#### *The aim of a policy regarding HRV is to make sure that*

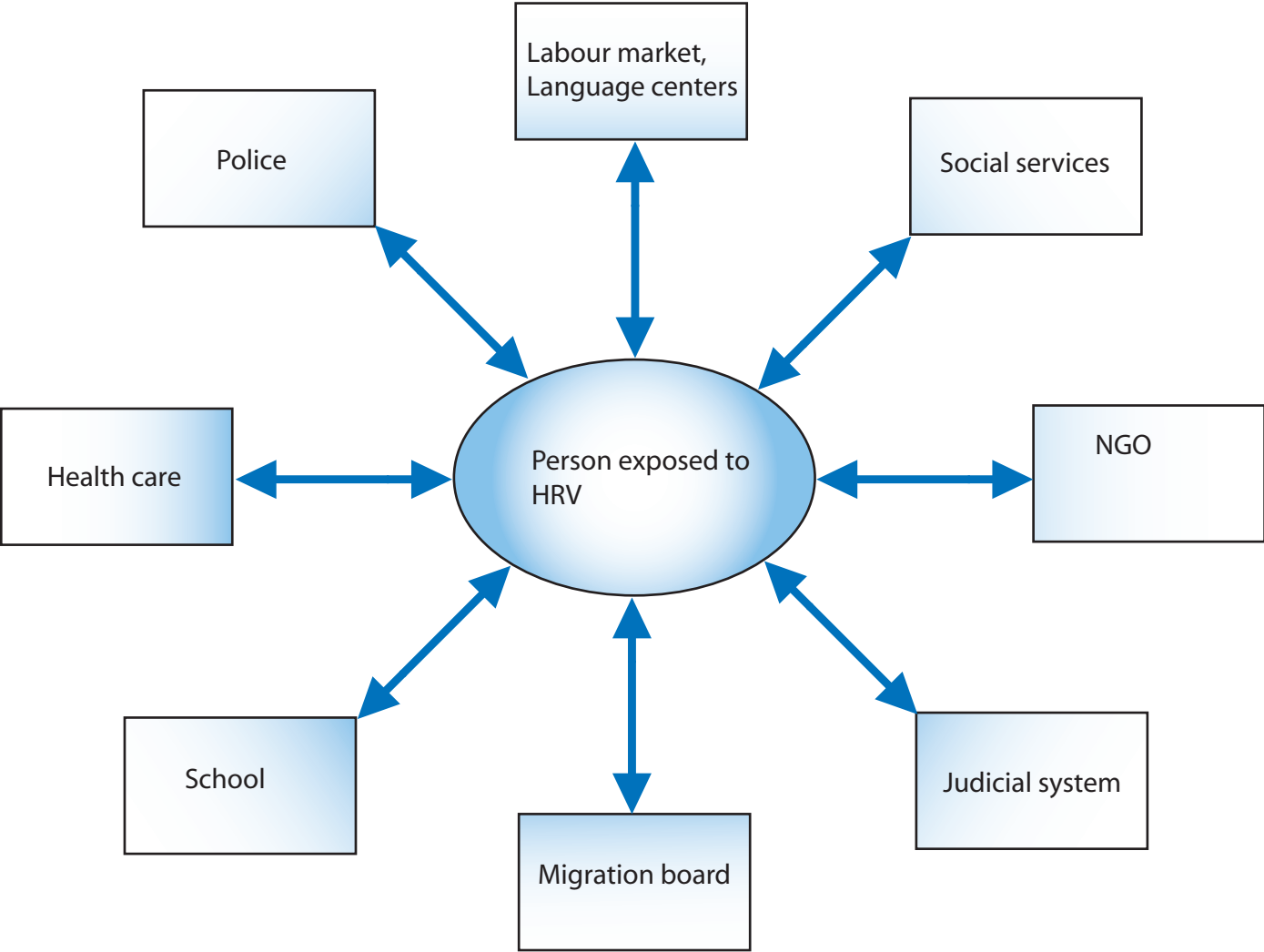
- The work with the issue and the handled correctly according to mandate and guidelines/plans of action
- That the client is handled correctly and in best possible way
- Reduce the level of risk for involved actors, etc.

#### *The policy*

- Should be written in simple language, but legally sustainable
- Should be consistent with other policies within for example the authority
- Possible to implement, to follow the policy is mandatory and this should be controlled regularly
- Should take input from concerned actors into consideration.
- Should define roles and areas of responsibility for the persons, departments and organisations the policy regards
- Does not break any laws
- Defines the punishment for not following the policy.
- Should be supported by documents; defined standards of procedure, which are changed according to changes in activities, needs, laws or other.

Overhead 1

Multi-sector co-operation



## Case studies

### Case Study 1<sup>47</sup>.

Ms P, a young professional from an affluent Punjabi family in the UK chooses to marry a Jewish-English man against the wishes of her family.

She resists continuing pressure from her immediate and extended family to give up the relationship and return to her parents' home.

She is conveyed the message that she will be *forgiven* if she terminates the relationship with the English boy and returns home to undergo an arranged marriage.

Ms P informs the police about her situation.

She and her husband go into hiding to escape any impending intervention in or danger to their lives.

They feel safe in the knowledge that they can not be reached by the girl's parents.

The couple begin to feel that with time any danger to their well-being will diminish and any hostile notions towards their relationship will be replaced by acceptance. After a period of some months in the safety of anonymity they begin to think of making a move back into a normal life-style. "Time heals any emotional wounds," they think.

Ms P's father however, has different designs. He starts enquiring within his community for a contract killer to exact revenge on the couple. For which, he develops an intricate plan.

The plan is to kill the English boy's father, whose place of residence is known to Ms P's father and whom he can identify as well. According to the plan Ms P and her partner will also be shot dead when they attend the deceased man's funeral.

Can the police become aware of this plan before an attempt is made to carry out the plot? How/

*Could this murder be prevented and the perpetrator held with a body of compelling evidence for a successful prosecution? How/*

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<sup>47</sup>This case study is from the real world used by but the names are assumed. The case is taken from Kvinnoforum.s work

### Case Study 2<sup>48</sup>.

A high School Headmaster becomes aware of a crisis in the life of a female Kurdish student from his school.

The 16-year-old student is seeing a boy of different ethnic background.

She is missing classes because of this affair.

The Headmaster notices that her education is suffering because of her pattern of being increasingly absent from school.

The girl's parents and elder brother are already aware of her affair and have threatened her to terminate the relationship.

*What should the Headmaster do?*

The girl has plans of visiting the local councillor (elected local representative) for help and support. She is not able to make it. *But if she did, what support could she get from the councillor?*

She is taken to her native land for a 'holiday' where she makes a secret video diary. She shares the video with friends.

Should this trip have been prevented? Could there be any intervention from the authorities at this stage to prevent her over-seas trip? How?

She writes a letter to her father trying to explain how she feels about being reprimanded and being physically punished by her father.

Some of her close friends, and her boy-friend are aware of her situation. *Can they do anything to prevent any threat to her life?*

The girl is accused of being rebellious and told not to appear too westernised by her brother.

The girl is found dead in a pool of blood in her house. She has been stabbed several times and her throat is slashed.

Her father has attempts suicide by jumping from his second-storey flat.

*Could this murder be prevented?*

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<sup>48</sup> This case study is from the real world used by but the names are assumed. The case is taken from Kvinnoforum.s work

**Case Study 3<sup>49</sup>.**

Local East London newspapers head-lines reveal that a Pakistani teen-ager is found dead in her house. According to the news she died of multiple internal injuries. She had broken ribs, dislocated arm, fractured collar bone and bruises all over her body. "It seemed as if her entire body had been spun around in a massive washing machine," said an eye-witness. Another neighbour who gave her dead-body the 'wash' and helped wrap it in the shroud claimed, "parts of the body seemed to have been crushed under a road-roller."

An investigation into her death takes place.

The girl's mother a mainstream school teacher, the girl's 18-year old brother and a local religious leader have been arrested by the police under the suspicion of physically torturing the girl to death.

**Back-ground**

A Pakistani teen-ager regularly complains to her school teacher of being sick and misses classes.

The school teacher and her class fellows notice bruises on her face and arms. The girl doesn't given any explanation of what is happening to her.

*Can/Should the teacher probe into what is happening in her life?*

Her GP records that the girl was suffering from severe eating disorder and seemed prone to tripping over, falling over causing external and internal injuries. *Some bruises on her body look like 'tell-tale' signs of being physically abused.*

The girl doesn't apparently have any relationship or 'affair' that might not be approved by her family.

She is quiet and not rebellious.

She has not apparent aspirations of challenging her parent on any account or to foster ideas contrary to what they wish her to do.

The girl has been found to be depressed by the school counsellor and in danger of self-harm. The girl denies doing self-harm. *She discontinues her sessions with the school counsellor.*

Her mother expresses her intense anxiety over the girl's condition to family friends and that her condition is causing the family immense embarrassment. She complains of being socially ostracised, cut-off from her extended family and the community because of the girl's condition as friends and relatives question her upbringing of the girl.

The family contacts a faith-healer to examine the girl believing she is possessed.

The girl's mother tells some family friends that the faith healer has revealed that her daughter is possessed by a male, evil English ghost; and that she needs faith healing.

The girl takes a week off from school.

The faith healer spends ten days trying to exorcise the supposed demon in a series of rituals that include force feeding her hot chillies, rubbing chillies on her private parts, hitting her regularly, jumping on her, etc.

The girl's mother and brother contact the local Imam and request him to offer special prayers for a 'successful' result of the girl's faith healing

On the tenth day of the treatment the girl's body is limp and lifeless. The faith-healer announces that the treatment has been successful; the evil spirit has been driven out of the girl's body; but she could not survive.

<sup>49</sup>This case study is from the real world used by but the names are assumed. The case is taken from Kvinnoforum.s work

### Case study 4<sup>50</sup>.

Yousef lived in the outskirts of a big metropolitan city in Europe. He was 10 years old and the youngest of 5 siblings. The family left the country of origin 20 years ago. They lived a happy life together in this new country. His father worked in a factory and the mother was a housewife. Yousef's brothers were working and the sisters were helping out with the domestic work. Yousef was the most spoiled one of all the siblings since he was the youngest. He went to school and in his spare time he spent time with his friends. Although his family did not quite approve of his friends. One of his friends was a boy belonging to the ethnic majority and the other one was a boy from Congo. Yousef did not care what the family thought of his friends. They were friendly and reliable and did not have the same racist opinions about other people like his family.

When Yousef was 14 all of his siblings had families of their own. Yousef, the parents and the brothers with their wives still lived in the same house while the sisters had moved to their husbands' families. Yousef could not understand how his siblings could marry somebody they had not even met before. He then started thinking about his own future. Would his parents choose a bride for him as well? Would he be able to finish his studies and become a successful real estate agent that he was dreaming about? Where would he live? What started to scare him the most was when his father came home from the pub, lecturing him about how Yousef would be a 'real man' like those from the country of origin, like his brothers. That he would have to get married and take care of his family like a real family father.

The frustration and anger towards the family grew but Yousef could not stand up for himself because then his father became very angry. His dreams for the future were not coming true. He knew that his future was going to be like his siblings. Yousef got other friends and started to hang out with them instead of going to school. They were shoplifting candy and soda from kiosks. Once he was caught and sat on the police station for 3 hours until his oldest brother came to pick him up. The family decided to punish him. He was not allowed to see those children who was not 'brought up properly', whose parents worked 24 h/day and did not have time to spend with their children. But for his family it was important to bring up the children in a good way. He was not allowed to do things that could make people talk about them as bad parents. The father became more and more violent, and even his brothers could physically abuse him. But Yousef continued to spend time with his new friends. Crime became a daily activity.

Now it was time for the parents to do something about his behaviour. During the summer holidays Yousef accompanied his father to the country of origin. What he did not know before the journey was that he would not be allowed to return to Europe. After having been in the country of origin for a month his father went to the town and never came back. Yousef then found out that his father had gone back home to Europe and he was left behind with some relatives. They were supposed to teach him good manners. He did everything he could to get out of there. His relatives tried to calm him down and told him that he would be able to leave soon, but not yet.

Back in the Europe the family was looking for a potential wife for Yousef. They had some acquaintances in another city whose daughter was a nice girl with roots in the family's country of origin and a suitable wife for Yousef, he was now 17 years old. The wedding plans progressed in a furious pace. Everything was supposed to be ready before Yousef came back. Three months later Yousef was finally allowed to return home but he had no idea about the wedding plans. The wedding was supposed to take place the following weekend. And so it did. Without even asking him if he wanted to get married everything was planned. His father only told him a couple of days before that soon something special was going to happen in his life. They would travel to this other city and he was getting married to a beautiful girl from the country of origin. A lot of relatives and acquaintances came to the hometown of the bride that weekend.

Yousef did not want to marry somebody he had never met before and he did not feel ready to make that kind of commitment. What was he going to do? How could he get out of his situation?

He makes the hardest decision he has ever had to make, he decides that the only way out of the wedding the next day is to run away. So he packs a small bag, throws it out the window and tells his mother he has to buy some things for the wedding that he has forgotten. He gets on a bus out of the suburb and tries to think of where he should go. They will look for him at his friends houses, so that is out of the question. In the end he gets off in front of the social welfare office and tells his story to a social welfare officer and asks for help.



# SUGGESTED TRAINING SCHEDULE

The training schedule below is a suggestion intended for the trainers. As the training is based on a process-oriented approach the trainer may want to change the outline according to the needs and energy of the participants. Therefore it is a good idea to only describe to the participants the thematic content of the training. If the trainer has distributed a detailed programme the participants may be frustrated or disappointed if the trainer decides to depart from the order listed in the programme. An idea is to bring in external lecturers/experts for separate lectures on for example the topics presented in this manual in order to enhance the training.

The training schedules below is based on a process-oriented approach, but aimed at slightly different focuses. The first is based on a two-day training for a more in-depth training, which could be used both with a mixed or a homogenous group of professionals. Whereas the second one is focusing on multi-sectoral co-operation as well as giving an introduction to HRV.

## a. In-depth training with focus on HRV

### Day 1

Time	Content	Material
<b>Introduction and presentation</b>		
9.00	Presentation of trainers (5 min.) Purpose and outline (5 min.) Exercise: Introduce yourself (25 min.) Feedback to the participants expectations (5 min.) The trainer will explain what will be dealt with in this training and what will not. Energiser (5 min.)	OH /flipchart/whiteboard A4 paper, flipchart and pens Music and stereo
<b>Gender</b>		
10.05	Exercise: Revealing gender assumptions (30 min.) Mini lecture: sex and gender (15 min.) Introduction to the difference between sex and gender Mini lecture: Models of explanation – identity development, biology and power (15 min.)	Overhead/flipchart, pen
11.05	<b>BREAK</b>	
<b>Empowerment and power structures</b>		
11.20	Introduction Empowerment (5 min) Exercise: An experience of empowerment (10 min.) Introduction empowerment continued (10 min.) Exercise: What is power (15 min.) Lecture: Power (15 min.) Exercise: What do you know? (15 min.) Lecture: Patriarchy (15 min.) Lecture: Differences domestic violence and HRV (15 min.)	Overhead, whiteboard/flipchart, pen

<b>13.00</b>	<b>LUNCH</b>	
<b>Gender and HRV</b>		
<b>14.00</b>	Exercise: 'What is the meaning of honour?' (15 min.) Lecture: 'Understanding the concept of honour' (15 min.) Exercise: '4-corner on understanding HRV' (15 min.) Exercise: 'Honour for girls and boys' (20 min.) Lecture: 'HRV and Female sexuality' (15 min.) Exercises: 'Hot chair on sexuality and HRV' (20 min.)	Large paper or flipchart paper on floor, different coloured pens
<b>15.40</b>	<b>BREAK</b>	
<b>Socio-cultural context, norms and values</b>		
<b>16.00</b>	Exercise: 'Debate walk' (15 min.) Lecture: 'Cultures' (10min.) Exercise: 'Cultural differences' (15 min.) Lecture: 'All human beings want the best for their loved ones' (10 min) Exercise: 'The vineyard' (15 min.) Exercise: 'Stay virgin until marriage' (15 min.) Lecture: Socio-cultural background determines opportunities (25 min.)	Whiteboard/ flipchart, pen/overhead, music, stereo
<b>17.45</b>	<b>Rounding-up</b>	
<b>18.00</b>	<b>END OF DAY</b>	

## Day 2

<b>Time</b>	<b>Content</b>	<b>Material</b>
<b>Reconnection and getting started</b>		
<b>9.00</b>	<b>Round:</b> Reflections of yesterday's work; e.g. mention something new and useful you learned yesterday. Objective: reconnection and getting started	
<b>Indicators and risk assessment</b>		
<b>9.30</b>	Lecture: Indicators and risk assessment (15 min.) Lecture: Range of occurrence (15 min) Exercise: 4-corner (30 min.) Lecture: Network assessment/risk assessment (15 min.)	Whiteboard/flipchart, pen/OH
<b>10.05</b>	<b>BREAK</b>	
<b>Case studies</b>		
<b>11.00</b>	Exercise: Case studies in working groups (45 min.) Report back from exercise and discussion in the whole group (30 min.) Lecture: Support and coping strategies (30 min.)	Flipchart and pen

<b>12.45</b>	<b>LUNCH</b>	
<b>Breaking taboos</b>		
<b>14.00</b>	Exercise: Breaking the silence, breaking taboos (15 min) Lecture: breaking taboos (15 min.)	A4 or flipchart paper and pens
<b>HRV, Poverty and Social Inclusion</b>		
<b>14.30</b>	Lecture: HRV, poverty and social exclusion (15 min.) <b>Exercise: ‘Privilege walk’ (40 min.)</b> <b>Lecture: ‘Intersectionality’ (15 min.)</b> <b>Exercise: ‘4-corner on social exclusion’ (15 min.)</b>	
<b>16.00</b>	<b>BREAK</b>	
<b>Plan of action</b>		
<b>16.15</b>	Lecture: ‘Strategies for work on policy’ (15 min.) Exercise: ‘Plan of action’ (45 min.)	Flipchart/whiteboard, pen
<b>Evaluation</b>		
<b>17.15</b>	Verbal evaluation based on the questions of day 1 (30 min.) Written evaluation (5 min.)	
<b>18.00</b>	<b>END OF DAY</b>	

## b. Multi-sectoral training with focus on co-operation

Time	Content	Material
<b>Introduction and presentation</b>		
9.00	Introduction to training (5 min.) Exercise: Presentation of participants (30 min.) Name, position and expectations of the day	
<b>Gender and HRV</b>		
10.05	Lecture: 'Seeing gender' (10 min.) Exercise: 'Revealing gender assumptions' (30 min.) Lecture: Female sexuality (10 min.) Lecture: Understanding the concept of honour (10 min.) Exercise: Codes of honour and sexuality in your own society (short version small groups in the circle of participants, 30 min.)	Overhead Whiteboard/flipchart Whiteboard/flipchart
11.05	<b>BREAK</b>	
<b>Socio-cultural context</b>		
11.20	Lecture: Socio-cultural background determines opportunities (15 min.) Lecture: Intersectionality (15 min.)	Overhead
<b>Multi-sectoral co-operation and HRV</b>		
11.20	Lecture: Introduction cross sector co-operation (10 min.) Exercise: 'Method for improved co-operation' (50 min.)	Overhead, Whiteboard/flipchart, preferably small rooms
13.00	<b>LUNCH</b>	
<b>Values and norms</b>		
14.00	Exercise: 'Debate walk on HRV' (20 min.)	
<b>Indications and risk assessment</b>		
16.00	Lecture: Indications and risk assessment (30 min.)	Overhead/whiteboard/flipchart
<b>Case studies</b>		
16.00	Introduction to case studies and division into working groups (5 min.) Exercise: Case studies (45 min.) Reporting back highlights from exercise (15 min.)	Whiteboard/ flipchart, pen/overhead, music, stereo
15.40	<b>BREAK</b>	

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**Plan of action**

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<b>16.00</b>	Discussion: Future work and plans of action (45 min.)	Whiteboard/ flipchart
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**Concluding thoughts and evaluation**

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<b>16.00</b>	Exercise: Everyone in the semi circle gets to say one word they feel sum up the day (20 min.) Written evaluation (10 min.)
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<b>18.00</b>	<b>END OF DAY</b>
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# Annex I: Relevant articles in the universal declaration of human rights

## Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

## Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

## Article 3

Everyone has the right to life, liberty and security of person.

## Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

## Article 16

Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. Marriage shall be entered into only with the free and full consent of the intending spouses.

The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

## Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

## Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

## Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

## Annex II:

# THE STOCKHOLM DECLARATION TO COMBAT HONOUR RELATED VIOLENCE IN EUROPE

### EUROPEAN AGENDA FOR ACTION

*Adopted within the framework of the Conference ‘Honour Related Violence within a Global Perspective: Mitigation and Prevention in Europe, Stockholm, 7-8 October 2004*

**Reconfirming** the European Union Member States obligations to respect, promote and protect human rights and fundamental freedoms as stated in the Charter of the United Nations; the Universal Declaration of Human Rights, the International Covenant on Economic, Social, and Cultural Rights, the Convention Against Torture, the Convention on the Elimination of All Forms of Discrimination against Women the Convention on the Rights of the Child, and the Hague Convention on Child Abduction;

**Bearing in mind** the important guidelines for action set out by International instruments, including: the Vienna Declaration and Plan of Action, the Declaration on the Elimination of Violence against Women, the International Conference on Population and Development Plan of Action, the Beijing Declaration and Platform for Action, the United Nations Resolution 55/66 on “Working towards the elimination of crimes against women committed in the name of honour”, 57th Session of the General Assembly Report by the secretary-general, and further follow-up resolutions and reports;

**Reaffirming** the obligation of Member States to European principles for Human Rights laid down The Treaty on the European Union in,

Article (2) to ‘strengthen the protection of the rights and interests of the nationals of its member states’ and ‘to maintain and develop the Union as an area of freedom, security and justice’.

Article 6 (1) stating that the Union is founded on the principles of liberty, democracy, and respect for human rights and fundamental freedoms, and the rule of law, principles which are common to the Member States.

Article (13) stating that the ‘Community ... may take appropriate action to combat discrimination based on sex, racial or ethnic origin or belief, disability, age or sexual orientation;

**Welcomes** the extensive efforts carried out by the European Union and its programs to mainstream gender equality protect human rights and fundamental freedoms in general and efforts to address violence against women including honour related violence and crimes in particular;

**Encourages** the coordination of such efforts carried out by the European Union and its programs, and efforts carried out by Member states, European civil society and non-governmental organizations to raise awareness, prevent, and mitigate the incidence of honour related violence and crimes;

**Calls upon the European Union and Member States:**

(a) To implement obligations and principles specified under international and European Covenants for human rights and specific international and European commitments outlined in the Preamble of this Declaration.

(b) To work actively in preventing and mitigating honour related violence and crime, at the European level and within Member States, through the constant engagement of institutions, civil society, non-governmental organizations, and key agents of change, and the coordination of such efforts through the European Union mechanisms and support. To further intensify efforts on integration, social inclusion as a means to prevent

honour related violence and crimes, address patriarchal structures, and novel forms of honour related violence resulting due to sexual orientation.

(c) To approach and intensify efforts to address honour related violence and crimes from a multi-sectoral framework integrating measures and interventions within the legal, political, educational, social, health, and police sectors. The coordination of such efforts should be at Member State level, at regional European level, including the Organisation for Security and Cooperation in Europe.

(d) To address and intensify efforts to understand the causes of honour related violence and crime, with special attention to their pattern of incidence and its consequences in Europe, involving a wide range of actors in forwarding such efforts such as academia, the media, Civil Society Organizations, Non-governmental organisations, community leaders, faith-based organisations.

(e) To work towards raising awareness and disseminating information about the causes and the practice of honour related violence and crimes, especially to key formal and informal actors involved in addressing the phenomenon such as the police, prosecutors and judicial staff, social workers, educational staff, health workers, activists, Civil Society Organizations, and Non-governmental organisations.

(f) To strengthen the short and long term support and rehabilitation mechanisms within Member States to victims of honour based violence and crimes including social, health, legal, educational support and adequate Safe housing, shelters, support lines, counseling services and information campaigns.

(g) To establish mechanisms for victims to seek appropriate help and support, while working within the areas of strategy and policy, at Member State level, to allow for institutional and legal frameworks that would facilitate such a process, coordinating between Member States at European Union Level.

(h) To coordinate the work and cooperation of European Police through the intensified efforts of EUROPOL and other European institutions, in the area of combating honour related violence and crimes, including the extension of Law and legal mechanisms to protect European citizens in danger of honour related violence in third countries, and to prosecute perpetrators who take refuge or carry out crimes in third countries.

(i) To ensure that Member States use grounds of gender persecution in awarding asylum, and ensuring that women human rights should prevail in areas of conflict over cultural rights, while *emphasizing equality between men and women*.

(j) To address honour related violence and crime in Europe as a European problem perpetuated by civil actors within European societies, and develop effective strategies, policies and mechanisms to combat the phenomenon, while avoiding cultural relativism and stereotyping, and ensuring the supremacy of European Law, European and International Covenants on Human Rights and fundamental freedoms.



# Annex III: Evaluation form for trainings

Date:                      Name of the training course:

Female

Male

**1. What do you think of the content of the training as a whole?**

Less good

Very good

1

2

3

4

5

**2. What do you think of the pedagogical design of the training as a whole?**

Less good

Very good

1

2

3

4

5

**3. What do you think of the trainers' performance?**

Less good

Very good

1

2

3

4

5

**4. How useful is the training for your own work?**

Little

Very

1

2

3

4

5

**5. Are you satisfied with your own contribution to your learning process?**

Less satisfied

Very satisfied

1

2

3

4

5

**6. General comments and suggestions (please continue overleaf if necessary)**

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### **Films:**

“Als ik haar was... “

Video and dvd in Turkish, Morocca-Arabic, Berber and Dutch version on domestic violence, with material on 'honour' issues (40 minutes). Meant for education and make the subject discussable in groups. There is a manual on how to use this movie and with lots of topics for discussion on different issues. The film is made by Stichting Kezban and TransAct. To be ordered at: [www.transact.nl](http://www.transact.nl).

On this website and at [www.mozaiek-info.nl](http://www.mozaiek-info.nl) and at [www.huiselijkgeweld.nl](http://www.huiselijkgeweld.nl) you can find more information on videos on domestic violence (in migrant families) .

### **Websites:**

- [www.transact.nl](http://www.transact.nl)
- [www.huiselijkgeweld.nl](http://www.huiselijkgeweld.nl)
- [www.amnesty.nl](http://www.amnesty.nl)
- [www.rechtinbeeld.nl](http://www.rechtinbeeld.nl)
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- [www.mo-cultureel.nl](http://www.mo-cultureel.nl)
- [www.unfpa.org/SWP/SWP97/CHAPTER3/htm#violence](http://www.unfpa.org/SWP/SWP97/CHAPTER3/htm#violence).
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- [www.tamu.edu/classes/cosc/choudhury/culture.html](http://www.tamu.edu/classes/cosc/choudhury/culture.html)
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- [www.vatt.fi/english/](http://www.vatt.fi/english/)
- [www.kvinnoforum.se](http://www.kvinnoforum.se)
- [www.vatt.fi/english/](http://www.vatt.fi/english/)

**Resourcebook:**

The publication *Eergerelateerd geweld in Nederland: een bronnenboek* (H. Bakker, August 2005) gives an overview of the development of the combatting of HRV in the Netherlands during the last two years, and information on relevant actors. It can be ordered and be downloaded at the website [www.transact.nl](http://www.transact.nl).

The publication *Honour Related Violence. European resource book and good practice*, Kvinnoforum 2004, can be downloaded and ordered from Kvinnoforum at the website: [www.kvinnoforum.se](http://www.kvinnoforum.se)

