

Research Conference on Honour Related Conflicts

Copenhagen 22nd — 23rd of November 2018



Organized by the Danish Agency for International Recruitment
and Integration in cooperation with Danish researchers and
the Municipality of Copenhagen

Preface

We are pleased to introduce the proceedings of the International Conference on Honour Related Conflicts in Copenhagen, November 2018. These proceedings contain the written version of the presentations and contributions to both days of the conference. The conference is organized by the Danish Agency for International Recruitment and Integration in cooperation with Danish researchers and the Municipality of Copenhagen.

Honour related conflicts are a relatively new area of research within a European context. Therefore the main purpose of this conference is to gather leading individual researchers, research scholars and practitioners in the domain of interest to open up new lines of research.

The conference revolves around a broad perception of the main theme *Honour Related Conflicts*. This includes the three topics namely "*Perceptions of Masculinity and Violence*", "*Transnational Family Relations*" and "*Coercive Control and Freedom*". The conference address different perspectives on so called honour related conflicts both in terms of representing a broad spectrum of research areas and of discussing different theoretical and practical approaches to the subject. As the conference deliberately strives to open the door for reflections and different perspectives from adjacent research areas we hope the conference will help gain insights into research that can help nuance the understanding of the field and contribute with new perspectives and interpretations of the subject.

Yours sincerely,

Danish Agency for International Recruitment and Integration

The conference has over 90 registered participants from 10 different countries. On day one, 6 presentations on practical experiences with honour related conflicts in Denmark are presented. These 6 practitioners also contributes with topics for further research, which will be included in the panel discussions on day two. On the second day of the conference three keynote speeches and 13 paper presentations are presented.

This volume of proceedings provides an opportunity for readers to engage with both drafts of the three keynote speeches along with the 13 refereed papers and a short introduction to the 6 practitioners and their individually appointed topics for further research.

It is our hope that all participants of this conference have had the change to share experiences and have gained new insights on different aspects of so called honour related conflicts.

We would like to give a special thanks to our keynote speakers, Professor Aisha K. Gill, Dr. Emma Katz and Dr. Ninna Nyberg Sørensen. Our great thanks also go to all paper holders, practitioners and other participants for their contributions to the conference and these proceedings. Finally we also express our sincere thanks to our group of researchers who have helped organize the conference: Anika Liversage, Lise Paulsen Galal and Marianne Skytte.

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Programme

Research Conference on Honour Related Conflicts

Copenhagen 22nd of November 2018



Day 1 – Practical experience in a Danish context

Venue: *Municipality of Copenhagen, HOVEDKASSEN, Rådhuspladsen 1, 1599 Copenhagen*

- 11.00-11.30** **Arrival and registration – & grab a sandwich!**
- 11.30-11.45** **Welcome and introduction to the programme of the day** /Kasper Højvang
Kyed Director, Danish Agency for International Recruitment and Integration,
& Cecilia Lonning-Skovgaard, Mayor of Copenhagen Municipality.
- In cooperation with the City of Copenhagen, the Danish Agency for International Recruitment and Integration introduces a number of practitioners presenting a wide range of practical experience from working with different aspects of honour related conflicts in Denmark.*
- 11.45-12.15** **City of Copenhagen** – *How to work with preventive measures on a city level* /
Güzel Turan
- 12.15-12.45** **Ethnic Consultant Team** – *Methods and dilemmas we meet in working with
honour related issues* /Kristine Larsen
- 12.45-13.00** Short break
- 13.00-13.30** **RED Safehouse** – *Experience with victims of honour related violence in Den-
mark* / Lion Rokx
- 13.30-14.00** **The Exit Circle (NGO)** – *The method of The Exit circle: breaking circles of abuse
and sharing unedited life stories* /Sherin Khankan
- 14.00-14.15** Short break
- 14.15-14.45** **FAKTI (NGO)** – *Muslim women's challenges in obtaining Muslim divorce and the
consequences* /Lise Lotte Duch
- 14.45-15.15** **SABA AH (NGO)** – *Being an LGBT Ethnic Minority in Denmark: Best practices and
new perspectives on advocacy, building safe spaces and creating dialogue* /Fa-
had Saeed
- 15.15-15.20** **Closing remarks** /the Danish Agency for International Recruitment and Inte-
gration
- 18.30-21.30** **Dinner** – at restaurant **Brasserie Royal**, Regnbuepladsen 3-5, 1550 Køben-
havn (dinner at your own expense)

Day 2 – Research Conference on Honour Related Conflicts

Intercultural Challenges and Cross-Border Dynamics in Immigrant Integration

Venue: *EIGTVEDS PAKHUS, Strandgade 25G, 1401 Copenhagen*

- 08.00 – 09.00** **Arrival at Eigtved, registration and breakfast**
- 09.00 – 09.05** **Welcome** /Karin Ingemann, Head of Division for Prevention and Civic Citizenship, Danish Agency for International Recruitment and Integration
- 09.05 – 09.15** **Framing the day** /Moderator of the day, Adam Holm
- 09.15 – 09.55** **Keynote** /Professor Aisha K. Gill, Ph.D. CBE, Professor of Criminology, University of Roehampton
- 09.55 – 10.05** **>> Find your way to the first round of presentations <<**
- 10.05 – 11.05** **First round of paper presentations**
- | | |
|---------------------------------------|---------------------------------|
| 1 A | 1 B |
| Professor Marianne Hester, UK | Dr. Marianna Muravyeva, Finland |
| Dr. Rúna í Baianstovu, Sweeden | Ph.d. Tuuli Hong, Finland |
| Dr. Robert J. Ermers, The Netherlands | Dr. Kumm Sabba Mirza, Denmark |
- 11.15 – 11.55** **Keynote** /Dr. Emma Katz, Lecturer in Childhood and Youth at Liverpool Hope University
- 12.00 – 13.00** **Lunch**

Day 2 – Research Conference on Honour Related Conflicts

Intercultural Challenges and Cross-Border Dynamics in Immigrant Integration

Venue: *EIGTVEDS PAKHUS, Strandgade 25G, Copenhagen*

(Continued)

- 13.00 – 13.40** **Keynote** /Dr. Ninna Nyberg Sørensen, Senior researcher on Global Transformations at The Danish Institute for International Studies (DIIS)
- 13.40 – 13.50** **>> Find your way to the second round of presentations <<**
- 13.50 – 14.50** **Second round of paper presentations**
- | 2 A | 2 B |
|---|---|
| Dr. Yvette van Osch,
The Netherlands | Pia Aursand, Psychologist, Norway |
| Dr. Anika Liversage, Denmark | Angela Voulgari, Bright Choices, Sacro, UK |
| Dr. Roxanne Khan, UK | Inge Loua, Psychologist, Denmark |
| | Achille van Hees, teamleader Zahir, &
Hayco I. Beelen, coordinator HBV |
| | Dutch Police, The Netherlands |
- 14.50 – 15.10** **Coffee & Cake**
- 15.10 – 16.10** **Panel discussions** /Moderator, Adam Holm
The panel will be represented by: Professor Aisha K. Gill, Dr. Emma Katz, Dr. Nina Nyberg-Sørensen, Dr. Anja Bredal, Dr. Roxanne Khan and Dr. Runa í Balianstovu.
- 16.15 – 16.25** **Closing remarks** /Karin Ingemann, Head of Division for Prevention and Civic Citizenship, Danish Agency for International Recruitment and Integration
- 16.30 – 17.30** **Reception:** A light meal and a glass of wine will be served!

Keynote Speakers



Professor Aisha K. Gill

Biography: Professor Aisha K. Gill, Ph.D. CBE is Professor of Criminology at University of Roehampton, UK. Her main areas of interest and research are health and criminal justice responses to violence against black, minority ethnic and refugee women in the UK, Iraqi Kurdistan, India and Pakistan. She has been involved in addressing the problem of violence against women and girls/ 'honour' crimes and forced marriage at the grassroots level for the past eighteen years and has published widely in both policy related and refereed journals on the murder of women in the name of 'honour', femicide, early/child/forced marriage, female genital mutilation, child sexual exploitation and sexual abuse in South Asian communities, female genital mutilation and sex-selective abortions.

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Title: Shaping Priority Services for UK Victims of Honour-based Violence/Abuse, Forced Marriage, and Female Genital Mutilation

Abstract: UK responses to honour-based violence/abuse (HBV/A) and the related offences of forced marriage (FM), and female genital mutilation (FGM) are changing rapidly (HMIC, 2015). The Victims' Code of Practice (VCOP) was amended in 2015 to better meet the needs of 'priority victims,' i.e., those defined as affected by the most serious crimes; those persistently targeted by crime; those vulnerable by age or physical or mental health; and, those classified as intimidat-



ed victims. This paper analyses data gathered from interviews with priority victims and the multi-agency practitioners working with them. It explores four areas of victim and practitioner experience: recording and locating victims; initiating a case; ways to protect victims; and, closing a case. It also discusses future directions and challenges for priority victim work in the UK and more widely.

Dr. Emma Katz

Biography: Dr. Emma Katz' research investigates how mothers and children are harmed by coercive control in contexts of domestic abuse. Key issues for Emma are how children and mothers experience coercive control, how they resist it, and what helps them to recover. Emma is Senior Lecturer in Childhood and Youth at Liverpool Hope University, UK. Her work has received international recognition, winning both Women Against Violence Europe (WAVE)'s Corinna Seith Prize and the Wiley Prize for best article published in *Child Abuse Review* 2015-2018.

E-mail: katze@hope.ac.uk

Title: Understanding and Responding to Coercive Control

Abstract: In the UK, we are increasingly moving towards the position that domestic abuse is about a pattern of controlling and coercive behaviours that are used by the perpetrator (more likely to be male than female) against one or more victims/survivors. Examples of this 'coercive control' from my own research (Katz, 2016) include the perpetrator demanding his needs be prioritised over his wife's and children's needs; isolating his family from the outside world; and depriving his family of resources and freedom.

Perpetrators' core beliefs play a key role in their choice to use coercive control against family members or intimate partners. These are partly influenced by the cultures and communities they inhabit – and beliefs around male ownership of women are still a common feature in many of these, including ethnic majority cultures



and communities such as those of 'White British' people in the UK, as I will demonstrate. A male embedded in cultures and communities where such views are commonplace could develop a belief that it is justifiable for him to coercively control his female partner / other family members.

All communities face on-going struggles to achieve gender equality and combat coercive and controlling behaviour in families and relationships, and could work together to make progress on these issues. In England, we have recently criminalised controlling and coercive behaviour in families and relationships, and I will share some of the details of this law and the types of evidence that can be used in prosecutions. I will close by suggesting that interventions should focus on increasing victims'/survivors' 'space for action' in their life and their ability to meet their own needs without worry or fear.

Dr. Ninna Nyberg Sørensen

Biography: Ninna Nyberg Sørensen is a senior researcher and head of the Globalisation Unit at the Danish Institute of International Studies (DIIS). She has worked on transnational migration for most of her 30-year academic career and published widely on migration-development issues, conflict, gender and global care chains, and the commercialization of migration control, facilitation and rescue. Her recent work explores undocumented high-risk migration, the insecurities migrants and refugees encounter along securitized and militarized routes, and the consequence of massive deportation on local communities and sending states in the global south.

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Title: Gender, Violence and Mobility in an international context

Abstract: International migration sets in motion a range of significant transnational processes that connect countries and people. How migration interacts with other societal processes and how policies can promote and enhance or hinder such interactions have, since the turn of the millennium, gained attention on the international agenda. The recognition that transnational practices connect migrants and their families across sending and receiving societies forms part of this debate. The ways in which policy debate employs and understands transnational family ties nevertheless remains underexplored. The oral presentation sets out to discern the understandings of the family in two (often intermingled) debates concerned with transnational interactions: The largely state and policy-driven discourse on



the potential benefits of migration on economic development, and the largely academic transnational family literature focusing on issues of care and the micro-politics of gender and generation. Emphasizing the relation between diverse migration-development dynamics and specific family positions, one may ask whether an analytical point of departure in respective transnational motherhood, fatherhood or childhood is linked to emphasizing certain outcomes. And what happens when the family is not – as almost always assumed – a harmonious unit, but rather a site for gendered and generational violence? How do we conceptualize people of different age and sex who migrate to escape violence, femi(ni)cide and honour killings? The talk concludes by sketching important strands of inclusions or exclusions of family matters in public discourse, and suggests ways to better integrate a critical transnational family perspective in global migration research and policy.

Paper presentations (day two)



Professor Marianne Hester

Biography: Professor Marianne Hester MA PhD OBE FAcSS, holds the Chair in Gender, Violence and International Policy at the University of Bristol, UK. She is Editor-in-Chief of the *Journal of Gender-Based violence*. She is leading researcher internationally on gender-based violence. Her interests range across many aspects of gender-based violence (including sexual violence, domestic abuse and 'honour' related violence), she uses interdisciplinary, multi-method approaches, often including international comparison (across UK, Scandinavia, Europe, and/or China). Her research and theoretical models are used extensively in other research, and by practitioners in the GBV, criminal justice, health and child welfare fields both nationally and internationally, and influence practice to tackle GBV.

Title: The experience of interactional justice for victims of 'honour'-based violence and abuse reporting to the police in England and Wales

Abstract: Interactional justice is concerned with how far victims feel (i) respected by justice officials ('interpersonal justice') and (ii) informed about the progress of their case and

the justice process overall ('informational justice') [Laxminarayan, M., Henrichs, J., and Pemberton, A. (2012). Procedural and interactional justice: a comparative study of victims in the Netherlands and New South Wales. *European journal of criminology*, 9 (3), 260–275; Laxminarayan, M. (2013). Interactional justice, coping and the legal system: needs of vulnerable victims. *International review of victimology*, 19 (2), 145–158].

This paper explores the experience of interactional justice for victims of 'honour'-based violence and abuse (HBVA) who report to the police in England and Wales. HBVA refers to abuse perpetrated with reference to ideas of 'shame' and 'honour'. Semistructured interviews were carried out with 36 victims of HBVA across England. This paper documents their experience and extends the framework of interactional justice proposed by Laxminarayan et al. (2012). First, we identify intersectionality, in particular, the positions of gender, ethnicity and immigration status within the victim-officer encounter, as central to interpreting the interpersonal experiences of HBVA victims with police. Second, we find that how information is used and delivered can be

as important as the content and timeliness of communication. Twenty of our sample of 36 participants were happy with the initial police response, but only 9 were happy with their reporting experience overall. We argue that focusing on HBVA victims' interaction with justice actors could enable us to understand and improve HBVA victims' experience of, and satisfaction with, the justice system overall.

Auhtors: Natasha Mulvihill (Centre for Gender and Violence Research), Geetanjali Gangoli (School for Policy Studies), Aisha K. Gill (University of Bristol, Bristol, UK) and Marianne Hester (Department of Social Sciences, University of Roehampton, London, UK).

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Dr. Rúna í Baianstovu

Biography: Phil. Dr. Rúna í Baianstovu is senior lecturer in Social Work at Örebro University in Sweden. Her main research area is migration, integration and social work as communicative practice. At the time being, she is focusing on honour related violence as a social problem and a challenge for the welfare society. She is leading a large-scale investigation for the three major Swedish cities of the character and the prevalence of the problem. Before entering the academy, she was an experienced social worker working practically with newly arrived refugee families during the 1990'ies.

Title: Honour related violence in an intersectional perspective

Abstract: Honour related violence and oppression (HRV) has been disputed as a severe social problem in Sweden since the midst of the 1990'ies along a conflicting line of HRV as a reality that people live in, vs HRV as a racist stereotype. Although social services play an important role in the investigation and assessment of family situations that – in one way or another – involve HRV, social workers alongside with other public-sector officials feel great uncertainty about the character and the

prevalence of the problem and how society ought to handle it.

I propose to present a study, which aims to examine the character and the prevalence of HRV in three large cities in Sweden in an intersectional perspective. The study has been conducted through a qualitative and a quantitative study. The quantitative study comprises a survey addressed to young students in class 9 (15 years old), in which about 4200 students have participated. The qualitative study comprises three interview studies in which 232 key persons have been interviewed in 98 interviews. Some of them have knowledge about the problem from their professional position, other due to personal experience of it, and finally some have knowledge due to both positions.

One main conclusion is that two factors influence the character and the prevalence of the violence and the oppression. These are *enclosure* and *mobility*, respectively. Both appear at individual, group, and societal levels. The work at an individual level has improved during the last two decades, but for the exposed to get the right help and to prevent violence and oppression in an intersectional perspective, comprehensive political initiatives are necessary.

Introduction and Background

Honour related violence and oppression (HRV) has been disputed as a severe social problem in Sweden since the midst of the 1990'ies along a conflicting line of HRV as a reality that people live in, vs HRV as a racist stereotype about immigrants from part of the Mediterranean, Asia and Africa.

Starting August 2017, the councils of three major cities of Sweden, Stockholm, Gothenburg and Malmö, initiated a research project aiming at mapping the complexity of the character and prevalence of honour related violence in an intersectional perspective. The study is called simply "Honour. The character and prevalence of the honour related violence and oppression and the challenge to society."

In the assignment, the councils note that 'honour related violence and oppression is a complex societal issue' and an area of knowledge that is characterized by several different perspectives.

Aim and Research Questions

The aim with the study has been to examine the character and the prevalence of the honour related violence and oppression in Stockholm, Gothenburg and Malmö in an intersectional perspective.

- Which are the expressions of the honour related violence and oppression?
- To what extent is the violence and oppression exercised?
- In which social contexts and places is the honour related violence and oppression exercised?
- Who exercises the honour related violence and oppression and who is subject to it?

- Which consequences does the honour related violence and oppression have?
- Which challenges can be conceived of in the areas between and within different forms of violence and oppression?
- Which experiences do the exposed express, and which efforts do they find constructive?
- How do actors in the public human services and in civil society, consider their discretion and freedom to act adequately when they handle honour related violence and oppression?
- Which recommendations can be given against the background of the needs which emerge concerning the possibilities to promote, prevent and take adequate efforts?

The intersectional perspective is concretised through the seven grounds for discrimination expressed in Swedish law, and how these interact in a power perspective. The seven grounds for discrimination are sex, gender identity or expression, ethnic belonging, religion or other belief, disability, sexual orientation, and age (Discrimination Act 2008). In this study, socio-economic conditions and geographical residence are added.

Theoretical Frame

The cities have requested a simple report without an overload of academic language. In view of this wish and the character of the problem area, the report focuses on empirical material – what the participants tell in the interviews – rather than on theoretical concepts. Although the empirical material is governing the analysis, a theoretical concept is inherent

in the cities' formulation of the assignment – intersectionality.

Intersectionality is a sociologist perspective that can be applied when complex knowledge about human conditions is asked for. No consensus about the concept exists in research. The reason is that the concept of intersectionality, more or less signifies a way of thinking, that can combine a number of social aspects influencing a given interaction situation. In our study these aspects are linked to the components of the Swedish discrimination Act mentioned above.

The concept of power relations applied in the study, is that power is present in all human interactions as a productive, human resource at all levels in society. Accordingly, power is a resource created in interactions between individuals, groups and societies. Power refers to the cultural, material and symbolic resources, available to individuals and collectives in each action situation, that are creating conditions for the participants to claim validity of norms (Habermas 1995, 2008; Baianstovu 2018).

Method

The study has been conducted through a qualitative and a quantitative study. The quantitative study comprises a survey addressed to young students in class 9 (15 years old), in which approximately 4200 students have participated. The qualitative study comprises two interview studies in which 235 key persons have been interviewed in 97 interviews. Some of the participants have knowledge about the problem from their professional position or

involvement in associations in civil society, other due to personal experience of exposure, and finally some have knowledge on account of both positions. The research project has been completed by a research team at Örebro University.

Conclusions

In the study, conclusions are drawn about the character and the prevalence of the honour related violence and oppression, and about the social contexts and places, who is exposed and who is the perpetrator, the consequences of the violence, definitions and categorizations, exposed individuals' conceptions of helpful efforts, and, finally, discretion, trust and family work.

The only conclusion I will be mentioning more extensively at this conference is our main theoretical conclusion of the study. It can be expressed in two words: Enclosure and mobilization.

Honour related violence and oppression is an expression of various difficulties that can be concluded as enclosure and mobility, respectively, at individual, group and societal levels and in the interaction between these levels. Hence enclosure and mobility are two ordering, main concepts derived in the analysis of the empirical material of the study. Together they signify the fact that expressions of violence tend to increase in inward groups in which the interaction with other groups is low. In such cases the mobility is low. This means, for example, that honour related violence and oppression is nourished by the state of minor-

ity, especially when combined with statelessness, war, migration and segregation. Social, economic and political mobility, on the other hand, mitigate the norms of violence and reduce the use of violence.

Hence, the possibility of social relations, schooling, studies and work in contexts that create communicative contact between actors, in a longer perspective, promotes social relations that are less violent and more deliberative. It will never be enough to, for example, have a job to go to, unless the job simultaneously creates social, emotional and normative ties between persons. Self-sufficiency, indeed is an important tool in processes of integration and inclusion, but it has no radical social or normative changing effect on the values of everyday life, unless it leads to meaningful and committed social relations with others outside

the primary, social group. When we are part of meaningful and committed social relations with others that are unlike us, but that we need to feel connected with, our norms are changing, as time goes.

Simply put, honour related violence is nourished by collective inwardness and segregation:

- Social, economic, political and cultural enclosure nourishes violence and oppression of all types.
- Social, economic, political and cultural mobility promotes democracy and equal social relations over time.
- In the further work, the theoretical conclusion will be deepened by renewed, in dept analysis of the 36 interviews with the individuals, exposed to honour related violence and oppression.

Dr. Robert J. Ermers

Biography: Dr. Robert Ermers is a researcher affiliated to the Radboud University of Nijmegen, the Netherlands. His research focuses on honor, honor-based violence, marriages, family patterns in the Middle East, Islam and cross-cultural differences. In addition he works as a trainer and independent consultant in cases of honor related violence.

Title: Honour related violence: a new approach

Introduction

In honor related cases individuals are often limited in their freedom and put under strict and coercive control by their relatives or other in-group members (Gill et al., 2014; Bredal, 2014). Some individuals are abandoned abroad (for re-education), forcibly married (Gill & Anitha, 2011) or even killed (for an overview, see Mayeda & Vijaykumar, 2016).

While current theories distinguish between honor and non-honor cultures (Üskül et al., 2017; Rodriguez Mosquera, 2011; Nisbett & Cohen, 1996), others in addition tend to regard the concept of patriarchy in non-western honor cultures as the main context for honor based violence (Pope, 2012; also Doğan, 2014). From this perspective, in these societies wom-

en are considered as the sole source of honor of their collectives (e.g. Sev'er, 2005), as they can cause dishonor and shame for an entire family or tribe by being 'unchaste'. This way of reasoning has led to the interpretation of honor as an essentially gendered and non-western concept, related to masculinity, and the propensity to use violence in order to maintain a dominant position (e.g. Cooney, 2012).

Problems with current theoretical models of HRV

Yet there are problems with this approach, of which I discuss three.

First, no clear-cut definition of honor is provided. Instead, non-western honor and honor related violence are being related to social status, societal ideals as well as moral issues, and certain types of behavior, character traits and attitudes in people, especially men, in so-called 'cultures of honor'. Some sources put the noun honor between quotation marks, which may lead to the interpretation that this motive does not deserve serious study (e.g. Gill et al., 2014). All this makes it impossible to set up criteria to differentiate between potential honor-related cases and cases with other motives or context for violence.

Honor-related violence is not a general sub-category of domestic violence. Domestic violence occurs in relation to all kinds of motives and in numerous contexts, the main criterium being that the perpetrator and victim are intimates, i.e. members of the same (nuclear) family or close friends. Domestic violence and honor-based violence overlap when the violence is directed against an intimate, particularly a family member, while the motive or context is honor related. Honor-based violence can also overlap with non-domestic or external violence when there is an honor-related dispute between individuals from different ingroups (or families).

Second, the macro-level explanation of honor and honor related violence as a social and gender-related phenomenon in non-western communities is of little use in practical cases which take place at the micro-level. On the microlevel it is for obvious reasons important to find out why *exactly* X did commit violence against Y, how Y can be best protected against possible further actions of X (, W and Z) and what Y's chances are to reconcile with their family. Projecting thoughts, intentions and character traits to individuals based on their gender, ethnic, religious or cultural backgrounds may result in ecological fallacies, in which scientists and laypersons use aggregate data or tendencies at the group level to predict individual behavior (Smith, 2002). In other words, variables and tendencies at macro-levels or the group level are not necessarily similarly related as variables at the individual level.

Thirdly, the model cannot account for cases in which women are perpetrators of honor related violence, or cases in which men are

victims either as family members or as outsiders (Ermers, 2018).

Men are victims of honor related violence in different contexts which might cause or already have acquired a moral stigma for themselves, caused stigma-by-association for their family members, or both. This can be the case, for example, in some communities if they let themselves be penetrated by another man, if they do not enough to protect a family member against attacks or seduction, or refuse to admonish, warn or punish an (allegedly) morally deviant family member or, in extreme cases, assist in murder. In addition, men can meet with honor-related violence from outsiders if they seduce, rape a woman (a girl or another man), or lure her into having sexual intercourse after giving false or impossible marriage promises. Blood revenge and related conflicts – indisputable types of honor related violence – demand almost exclusively male victims, yet they are hardly ever included in studies of honor related violence (Ermers, 2018; Ginat, 1997; Paige Ericksen & Horton, 1992).

A new perspective on honor and honor-based violence

In this paper, which draws from my recent book (Ermers, 2018), a forthcoming article in collaboration with Yvette van Osch, Ph.D (Tilburg University, the Netherlands), and my practice as an advisor and researcher in honor related cases (sinds 2001), I suggest a new perspective on honor and honor related violence, based upon current social-psychological insights.

This novel approach focuses on the motive for acts of honor-related violence. We assume human psychology to be similar across cultures and societies, while understanding that variations in the social environment influence the input and output of social psychological processes.

Social death: dishonor and disgrace

Humans are social animals and possess a fundamental need to belong to groups (Baumeister & Leary, 1995). As a consequence, the groups individuals belong to have developed rules about what is considered appropriate and inappropriate behavior and want each group member to abide to these rules. If a member breaks this set of rules, or rather 'moral codes', they are stigmatized and socially excluded (shunned, expelled).

In social psychological terms situations of dishonor or disgrace, equivalent to social exclusion, rejection and ostracism ('social death', Williams, 2007), are known to have a detrimental emotional and social impact on humans (Major & O'Brien, 2005), thwart an individual's five important psychological needs (Williams, 2009), and are known to cause stress (Willems, 2010).

Laboratory experiments in which participants were virtually excluded and examined with an fMRI scanner have shown that social exclusion triggers the same brain areas as physical pain (Eisenberger e.a. 2003). Other experiments have shown that people – answering hypothetical questions – preferred jail time, amputation of limbs, and even death in order to avoid a moral stigma (Vonasch et al., 2017). Social

psychologists have found relations between bullying and suicide (Goldblum et al, 2014), and other acts of violence (Leary et al., 2003).

Stigma – apart from being induced by pity (Blaine et al., 1995), fear or disgust (Dijker & Koomen, 2007) – can be the result of an individual's own (alleged) morally deviant behavior, a conduct stigma (Goffman, 1963).

Stigma-by-association

In addition, an individual may acquire a moral stigma by their association with a moral deviant, a co-member of their in-group, or any other common group. This is called a stigma-by-association or a courtesy stigma (Goffman, 1963). As a rule though, most affected by a stigma-by-association though are family members (Condry, 2007; May, 2000; Melendez et al., 2016).

When the moral deviance has become common knowledge in the community, associates of a deviant group member find themselves in a roughly similar position as the moral deviant him- or herself. Like the deviant, once their relationship is known in the larger community, associates risk being stigmatized, excluded and ostracized by virtue of their relationship or, worse, by suspicions or allegations they condoned the moral deviance, or encouraged or even participated in it (Condry, 2007; Melendez et al., 2016).

Stigma-by-association and dishonor are essentially the same

Perpetrators, suspects and other people involved in honor related violence, including honor killings and blood revenge, quite often describe situations of dishonor or disgrace as

the result of alleged moral deviance by a family member. One man who was convicted for killing his daughter was recorded as saying: “[a]t least fifteen people spat at me!” [...] [He] no longer could bear to get on the bus between his job and his home; he wanted to move to a new place. He couldn’t bear going to work [...] He developed a heart condition’ (Wikan, 2008:117-8).

Ending a stigma-by-association

For individuals associated with an (allegedly) moral deviant it is imminent to prevent or end a situation of social death. In order to achieve this, they can, on behalf of their group, use strategies similar to those of the deviant themselves: they can deny or downplay the morally deviant behavior, claim that it was misunderstood (act adjustment), come up with explanations, excuses or apologies or, alternatively, stress the deviant’s overall good intentions (actor adjustment, Condry 2007) and attempt to defer the responsibility for the act of deviance to other parties involved, e.g. possible victims, witnesses, bystanders or authorities.

Suspects occasionally claim that by their act they (intended to) protect themselves and other family members, sometimes including the victim him- or herself. In fact, the moral stigma-by-association mechanism often affects minors, which has been illustrated by the many accounts of and research on children of moral deviants, e.g. convicts and (alleged) sex offenders (Condry, 2007), prostitutes (Tomura, 2009), Nazi sympathizers (Hardtmann, 1998), etc.

One instance of stigma-by-association is, to my understanding, the Dutch case of a 12-year old Kurdish immigrant girl who was

being bullied by her peers and their parents when they heard that her adult female cousin (26) was living together with a Dutch man (Ermers, 2018). While I recognize the dilemma this produces, in contexts like this, I believe, the focus of aid institutions and law enforcement cannot be put solely on the private interests and safety of the adult cousin.

Additional strategies for ending a stigma-by-association

Associates have a set of additional strategies to evade or end the burden of the social and moral stigma related to the relationship of the deviant to their group itself. On their own behalf or that of the group, associates can express their disagreement with and condemnation of the deviant behavior, allude to their feelings of embarrassment and shame, downplay their relationship (‘we were merely acquaintances’), that they have no grudge against the victim, express their feelings of sympathy to the victims, they had a normal home (rather than a ‘toxic family’, May, 2000), comment on their previous sound relationship with the deviant, their own unawareness of the morally deviant behavior or whether they previously warned the deviant, or attempted to prevent the disputed behavior (Ermers, 2018).

Regarding their future relationship with the deviant, associates typically promise they will punish him or her and will better control him or her in order to prevent other morally deviant acts. Finally, associates can publicly end their relationship with the deviant, expel him or her from their ingroup, so that he or she can no longer be associated with them (Condry, 2007; Ermers, 2018). After this, they expect and hope, their position in their com-

munity is less heavy. In this last context honor killing type II may occur: “Now we can walk with our heads held high,” said Amal [the victim’s] 18-year-old sister’ (Jehl, 1999), as a proof of definite expulsion (Ermers, 2018).

Internal mechanisms ensure adherence to the community’s moral norms

In order to prevent a stigma-by-association for all group members within their community, including minors, a group (a family) needs to make sure that each member adheres to the community’s important moral norms. Even when a (family) group as a whole does not endorse all these norms, outward adherence to them is still important. Tensions may increase in surroundings where there are more threats to the (family)group or where certain immoral behavior is condoned or even encouraged by other outside groups or, for that matter, governmental institutions.

All of this may lead to coercion and the curtailing the freedom of individuals: group members warn each other when they observe or fear behavior that could potentially endanger their common moral reputation.

Failing to respond to attack or threat: cowardice stigma

One important reason for a collective stigma is when a family, or rather its responsible individuals, fails to respond to the rape or seduction of one of their female members. Failing to respond means, among other things, that the rape victim is somehow blameworthy and that his or her family as a collective is too cowardly to respond. Cowardice is considered a moral defect, for which all over the world people have been sentenced and killed, and as such it

is a cause for stigmatization and social exclusion (e.g. Wessely, 2006).

In some communities the collective cowardice stigma as the result of a rape incident can be removed by attacking the rapist or seducer, whereas in others it is necessary to kill him. Murder in this latter context is an instance of honor killing (type I, Ermers 2018). Likewise, blood revenge can be related to the social necessity of getting rid of the cowardice stigma (Ermers, 2018).

Universal social mechanisms

Obviously, this universal mechanism applies regardless of the gender of either the deviant or the affected affiliate, and in all types of communities and cultures. There is no evidence that this mechanism operate differently among non-western individuals, or that it be somehow absent in non-western communities. There are likely to be differences between populations in their sensitivity to certain types of moral stigmas and their responses to stigma and stigma-by-association, for example the existence of blood revenge, honor killing type I and type II, but these are still to be investigated.

Understanding honor as positive moral reputation

Assuming that a situation of dishonor and shame is one of moral stigma, ostracism and rejection, then honor must be related to inclusion and acceptance. Research has shown that people are only inclined to include and accept other individuals when they do not doubt their morals (Pagliaro et al., 2016); perceived morality has been found being of greater importance for relationships than other dimensions

such as competence (Van Prooijen & Ellemers, 2014) and warmth (Goodwin, 2015).

Therefore, my proposition is to provide a universal definition of honor: *(positive) moral reputation*.

It is in this signification, moral reputation (cf. also Martins Guerra et al., 2012), that the protection of an individual's honor, man or woman, is acknowledged as a universal fundamental human right: *'No one shall be subjected to [...] attacks upon his honor and reputation'* (Universal Declaration of Human Rights, 1948, art. 12.). To my mind this article acknowledges that honor in its sense of moral reputation is a universal concept, regardless of gender and ethnical background. It implicitly recognizes that malicious attacks on an individual's moral reputation may cause serious social and emotional damage. For this reason it obliges governments all over the world to provide their citizens with adequate protection against moral defamation.

Based upon this, our argument is that honor related violence, including instances of limiting of freedom and coercive control, is limited only and exclusively to violence in contexts in which an individual's or a group's moral reputation is at stake, regardless of gender or background.

Criteria for determining an HRV case

In the course of my research I have distinguished six contexts in which violence can be labeled as honor-related: social sanctions by community members against morally deviant individuals, individuals' responses to moral

insults, protection of family members against other individuals' morally deviant acts, prevention of (further) acts that can cause loss of moral reputation, preservation of the secrecy of a group member's acts that may cause honor loss, and the ending of situations of (collective) dishonor, which include blood revenge and honor killings type I and type II (Ermmers et al. 2010; Ermmers, 2018).

With this in mind, cases can be evaluated against criteria in order to determine whether they are *actually* related to honor (or to something else, such as societal ideals, psychiatric problems [or plain stubbornness], social status or predatory motives [e.g. greed]), or to a suspect's exaggerated, imaginative or non-existent fears of damage to their moral reputation.

As a result, with these criteria in hand, and this clear picture of honor and honor-related issues, tasks of prevention of violence, reconciliation, and prosecution are likely to become easier. In addition, the perception of honor related violence among people from non-western communities can be depicted in a more proportional and less exotic manner, which facilitates a clearer communication with victims, suspects and others involved, and between workers of organizations and institutions.

This new approach, to my mind, will contribute to better in-depth analyses of individual honor related cases, tailoring of advices and measures to specific contexts and circumstances to protect (potential) victims, the preparation of more adequate interventions, and a more efficient and fair prosecution and trial of suspects.

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Dr. Marianna Muravyeva

Biography: Prof. Marianna Muravyeva, Professor of Russian Law and Administration, Faculty of Law/Aleksanteri Institute, University of Helsinki, Finland, marianna.muravyeva@helsinki.fi

Title: 'That's what our tradition is': Gender-Based Violence, Honour and Traditional Values in the Russian Federation

Abstract: That was how the judge in the abduction case in Karachaevo-Cherkessiia justified her decision to let the man go with real time served, awarding him a suspended sentence of one year. While the family of the woman who was abducted accepted the decision, the local NGO and their lawyer pursued the case further to the supreme court of the republic (Karachaevo-Cherkessiia is a republic within the Russian Federation with its own court system) and then to the Supreme Court of the Russian Federation. The family and the woman joined the process as their 'honour' was lost anyway and they had to move to another region altogether (to Rostov-on-Don, a southern Russian territory). The woman explained during the Supreme Court hearing, that she felt much safer and more liberated among ethnic Russians as they never had such

traditions (abduction and focus on family honour) and were much more lax about morals. One of the Supreme court judges treated this statement as an insult, giving her a lecture on how 'traditional' Russians were and how sexually pure they had been, but of course, they did not kidnap any brides for their marriages. The perpetrator never got any real time anyway, because even after the Supreme court's decision on the case saying that he should have been sentenced to 2 years of correctional facility, the time he spent in jail in addition to the suspended sentence was counted as real time. This 2015 SC case opened up a heated discussion on gender-based violence, patriarchy and tradition in present-day Russia or better say Russian Federation, as locals often underline that the country is far beyond being 'Russian'. The public started being very attentive to the cases of abduction of women, particularly in the southern parts, and other 'tradition' related incidents of GBV. Several honour killings in the Chechen community in Moscow in 2016-2017 made headlines. The report on the FGM practices in Dagestan (another Caucasian republic) produced by the NGO 'Legal Initiative' shook the society (even academics), who refused to believe that those practices were widespread and performed by women (medi-

cal professionals). These events generated the discussion about re-emergence of tradition (or neo-traditional building), nation building and patriarchy in the ethnically diverse country such as Russia. In this presentation, I would like to focus on the analysis of court cases and resulting from case law legal initiatives to examine the interplay between race and gender in re-production of GBV within the framework

of 'traditional values'. Internationally, Russia is prominent these days in anti-gender movements and 'gender wars', however, within the country there is a strict divide between modernized and traditional geographies that feeds new patriarchal mythology on GBV. I would like to offer an explanation for this and show the ways in which neotraditional concepts contribute to nation building.

Ph.d. Tuuli Hong

Biography: Tuuli Hong, LL.M., is a doctoral candidate in the University of Turku, Finland. In her doctoral dissertation, she examines, whether the Finnish criminal code can protect victims of honourrelated as well as other kinds of collective violence. In addition to doing research, she is a lawyer wanting to believe that legislation, as its best, can be used as a tool in combating different kinds of discriminatory practices.

Title: Community, Control and the Context of Justice (relating to the conference theme “Coercive Control and Freedom”)

Abstract: Different kinds of violence used inside closed communities has during the past years gained media attention and, in some degree, also academic attention. Regardless of the differences from one community to another, from a legal perspective the main problems concerning the relation between communities

and their members involve similar questions. In the context of closed communities, integrity of the community is often valued higher than the realisation of the rights of individual community members. Although the juxtaposition between the rights of the individual and the rights of the community is increasingly recognised, there still is a lack of measures to fully protect the first mentioned. This becomes visible for example in the cases of individuals who – for the sake of the principles obtained in a given community – are forced to live under strict control and to give up even their fundamental freedoms and rights. Since the Finnish criminal code does not recognise these violations characteristic for the communal context, individual community member may find it extremely hard to claim his or her rights. It is argued that a prerequisite for a recognition of this kind of violations is to analyse them in their context. Context should be “understood” also in legal operations and legislation.

Dr. Kumm Sabba Mirza, Denmark

Biography: Dr. Kumm Sabba Mirza has a PhD in criminal law from the Faculty of Law, University of Copenhagen in Denmark. Dr. Sabba's PhD thesis is about honour-related crimes from a legal and criminological perspective with focus on female genital mutilation, forced marriage and forced veiling. In her thesis she argues that the Danish legislation on honour-related crimes is legal-technically vague and exemplifies negative symbolic legislation which has a stigmatizing effect on minorities in Denmark. Currently Dr. Sabba is a postdoc fellow at the Faculty of Law, University of Copenhagen. Her research field is Criminal Law and Criminal Procedure Law. Previously Dr. Sabba has worked at the Danish Court Administration and in the Danish Parliament as legal advisor. Beside her studies she has worked as lay judge in the District Court of Copenhagen where she has been judging in criminal cases.

Title: Involuntary re-education journey as a solution to honour-related conflicts across the borders?

Introduction

This article examines one of the latest high profiled cases on honour-related crimes in Denmark. The court case gives a unique insight into strategies, decision-making processes and dilemmas faced by family members both in Denmark and Pakistan. In particular, the article analyses the court case and discusses some of the main issues raised by the case: honour-related conflicts, involuntary re-education journey and transnational family relations. The article argues, that there is a need for even more qualified counselling in a Danish setting in order for immigrant families facing honour-related conflicts do not cross the borders to solve family issues.

The Danish political context

During the last decade the understanding of *honour crimes* has been challenged in a Danish political context. The understanding of the phenomenon has been broadened and terms like *honour-related conflicts* and *negative social control* have been added to the regular percep-

tion of the phenomenon.¹ In dictionaries honour crimes are traditionally defined as: “...*criminal acts, in particular violence against women, carried out in the name of a family’s honour or standing in its community...*”² The Danish political documents go beyond this type of definitions and explain phases and scenarios where the acts have not turned into actual crimes yet. Legal documents describe in detail both transnationality and involuntary re-education journeys as a part of the phenomenon.³

The honour of the family is still linked to a perception of the family as a single entity. The concept of family is however enlarged to include both the nuclear family and the extended family – also transnationally.⁴ The guide to the Consolidation Act on Social Services exemplifies in this relation that a distant but influential family member who lives abroad can have an influence on how a young person is going to live Denmark.⁵ In some cases the immigrant families do decide to send the young person to their home countries, which they see as the only solution to honour-related conflicts.

The Danish case of a family in deep trouble

In 2016 a father was sentenced to jail for depriving his daughter, Tara, of liberty of long duration by luring her to Pakistan with her mother and younger siblings.⁶ He was also sentenced for attempting to force Tara into a marriage by receiving marriage proposals from his relatives in Pakistan. Prior to this involuntary re-education journey Tara had issues with her parents about dress code, use of social medias, friendship with the opposite gender etc. These issues had developed into severe conflicts and the municipal council had temporarily removed her from the family with their consent. During Tara’s stay at an institution for children she started to do drugs and steal from her classmates. The social worker from the institution explained to the court, that Tara had too much of freedom during her stay in the institution. According to the social worker Tara was out a lot and she was surrounded by bad company. She was not able to keep her appointments with the staff at the institution. When Tara returned to her family after some time, her parents were frustrated over the situation. She had not improved, and the family was still having a difficult time. The par-

1 National strategi mod æresrelaterede konflikter. (2012). Social- og Integrationsministeriet. Forebyggelse af æresrelaterede konflikter og negativ social kontrol. National handlingsplan. (2017). Regeringen.

2 “This phrase denotes criminal acts, in particular violence against women, carried out in the name of a family’s honour or standing in its community. Such crimes, which can range from beatings or dousing the victim with acid, to murder, are often committed by family members against a woman who refuses to enter an arranged marriage, has a relationship with a person considered unsuitable by her family, or who commits adultery. Those who commit honour crimes often go unpunished, even if such crimes are supposedly illegal.” Griffin, G. (Ed.), *A Dictionary of Gender Studies*. (2017) Oxford University Press.

3 National strategi mod æresrelaterede konflikter. En evaluering. (2017). Anika Liversage. VIVE – Viden til Velfærd Det Nationale Forsknings- og Analysecenter for Velfærd.

4 Vejledning om særlig støtte til børn og unge og deres familier (Vejledning nr. 3 til serviceloven) VEJ nr. 9007 af 07/01/2014 Gældende. Kapitel 2 om Æresrelaterede konflikter.

5 Ibid.

6 The District court of Frederiksberg (13.12.2016). Reference number: 6878/2016.

ents took a joint decision and planned that the mother should go back to Pakistan with Tara and a younger sibling. The father however stayed in Denmark for work, so he could support his family financially in Pakistan.

After a period, Tara realized that she was on a re-education journey. Her mother took her passport right after they had landed in the airport. Later she found her return flight ticket ripped apart in her mother's bag. When Tara's mother bought herself a mobile sim card, she did not buy one for Tara, so she could not contact her friends in Denmark. The house she lived in was quite big and according to Tara she could walk around freely, (also in the garden), if her mother knew, where she was. All these moments and the fact that Tara was not allowed to leave the house alone and her uncle warned her, that he will "break her legs" if she left the house, indicated, that she was kept in custody. Her mother and uncle kept an eye on her at all times.

During this period, relatives belonging to the extended family started to ask for her hand by sending marriage proposals both to her mother in Pakistan and through telephone calls to her father in Denmark. The relatives pushed the parents by contacting them regularly, but the parents stood strong and rejected all the proposals. As one recorded telephone conversation played in the court room shows the parents' argumentation for rejecting the proposals was, that the purpose of taking Tara to Pakistan was to work on their family relations and solve their problems so Tara could complete her studies. The parents were not interested in what in their eyes would be a forced

marriage and, in this way, add more conflicts to their situation. It appears from the transcript of the judgement that the father especially rejected a proposal from his sister's family due to her financial difficulties and the close genetic relation between his daughter and the son of his sister.

However, with help from a friend in Denmark, Tara got in contact with the Danish Embassy in Islamabad. The Danish police and the embassy helped Tara back to Denmark, where a criminal case was filed against her parents. Later in the Danish District court the father was sentenced to jail for both deprivation of freedom (the involuntary re-education journey) and attempt of forcing his daughter into a marriage with an unknown man. In the High court the decision was changed as the court did not find any indication of attempt of forced marriage in the case. The reasoning of the High court was, that the parents had not sent Tara to Pakistan with the purpose of getting her married against her will. The marriage proposals were not initiated by the parents. Finally, all the marriage proposals were rejected by the parents. The father was then jailed for the involuntary re-education journey with a reduced term of imprisonment.

Analysis and discussion

This case shows how honour-related conflicts in immigrant families in Denmark can escalate to proper crimes in a transnational family perspective.

Firstly, the case highlights difficulties faced by the District court in understanding nuances of the phenomenon. Following the logic of

the judgement from the court the rationale is, that if the parents can send their daughter on an involuntary re-education journey they can force her into a marriage and they will do so, if the chance occurs. Hypothetically this could be the case, but the court is still not permitted to pass judgements based on hypothesis without any proof of intention. However, it is difficult to follow the logic of the District court's reason because recorded telephone conversations clearly prove that the parents had the opposite intention. The man to whom Tara hypothetically would be married to, is missing as well. Since receiving marriage proposal is not a criminal offence, the parents have not violated the provision on prohibition of forced marriage.

Secondly, the fact that the parents do not find any alternative to an involuntary re-education journey calls for a municipal reaction in Denmark. The parents clearly need counselling in raising their daughter properly. Legally the municipal council is obliged to prevent honour-related conflicts by offering the parents help. The fact, that Tara's behavior becomes worse after removal from family, indicates, that the parents were not given the right help or support. Before leaving Denmark, the parents had cooperated with the municipal council in every way. The decision of an involuntary re-education journey points toward frustrated immigrant parents for whom there are no more options left than leaving Denmark. The re-education journey is the last resort. Pakistan on the other hand is well-known to them. Their extended family is supportive and understands the concept of honour, which in this case is related to Tara's use of drugs and in-

volvement in crimes. Following the logic of the parents, their strategy will both prevent Tara from taking drugs and committing crimes and in this way, they will be able to solve the honour-related conflicts in the family.

Thirdly, the transnational family relations in this case are ambiguous. As an example, there is the uncle who is considered as a close family member. He lives with the family and he oversees controlling Tara. By threatening her his conduct makes him accessory to the crime of deprivation of liberty. He is supporting the parents according to their "need", so his contribution is acknowledged by the parents. Then there is the extended family, who offers the marriage proposals. It is evident from the transcription of the judgement, that in the beginning the extended family is not aware of the fact, that the girl is going to stay in Pakistan for more than just a vacation. Over a period, they came to know the honour-related conflicts within the family. The marriage proposals can both be a helpful gesture, but it is also very likely, that the extended family find a marriage between their sons and Tara as a possibility for improving their life standards. Regardless of their intention with the marriage proposals it is clear from the context, that their understanding of honour-related conflicts calls for a solution where the girl must be married to a family member as soon as possible to restore the family honour. This mindset conflicts with the way the parents think. The parents seem disturbed by this type of interference from the extended family and they do not see a forced marriage as a solution to their family problems. This shows differences in the way an immigrant family from Denmark and their ex-

tended family in Pakistan think of solutions to honour-related conflicts. While the relatives in Pakistan see a marriage as a solution to the conflict, Tara's parents would like her to cool down and complete her studies.

Conclusion

This case gives a unique insight into strategies, decision-making processes and dilemmas faced by family members both in Denmark and Pakistan. On one hand the High court states that the parents are not allowed to take a 17-

year old youngster to a home country for the purpose of re-education against her will. On the other hand, the High court demonstrates nuances when it states that the parents had no intention of forcing their daughter into a marriage. The case shows a need for even more qualified municipal counselling, so that frustrated immigrant families are not pressured to violate the legislation and take their children back to their home countries in their search for solutions to honour-related conflicts.

Dr. Yvette van Osch

Biography: Dr. Yvette van Osch is an Assistant Professor in social and cultural psychology at Tilburg University in the Netherlands. Her work focuses on honor, honor-related violence, morality, social exclusion, emotion, and cross-cultural differences.

Title: Understanding gender- and honor-based violence from a Western perspective

Paper: Honor-related violence seems to be almost exclusively directed towards women (e.g., Gill, Strange, Roberts, 2014). The roots of this gender-selective type of violence is often sought in patriarchal societal structures, where women appear to be held solely responsible for upholding the honor of the collective (i.e., family; Sev'er, 2005). From a Western egalitarian perspective such discrimination and violence are considered unacceptable and morally repulsive.

Gender-based ideals, morals, and behavioral scripts are at first sight often difficult to understand from a Western cultural perspective. They clash with a Western European egalitarian perspective and feminist ideology. Understanding is not only hindered by moral incomprehensibility, but also by the theoretical ap-

proach that is usually taken in the psychological research on honor-related violence. Namely, honor and its ensuing violence are often considered a 'cultural syndrome': a phenomenon unique to only some cultures and impossible to understand from an outsider cultural perspective (Triandis, 1996). Because of this approach, research on honor has mainly focused on identifying differences between so-called honor and non-honor cultures, consequently widening the gap of our understanding and biasing policies and media coverage (Bredal, 2014; Gill, 2006; Mayeda & Vijaykumar, 2016).

In this paper I take a contrasting perspective, in which I assume human psychology to be similar across communities (i.e., cultures), but that variations in the social environment influence the input and output of these social-psychological processes. I will present a model that integrates both cultural similarities and differences, which allows a better understanding of why and when people resort to honor-related violence (Ermer, 2018; Van Osch, 2017). This results from a collaborative effort between myself and Rob Ermer Ph.D (Radboud University, the Netherlands).

To enhance our understanding, and depart from the cultural syndrome approach, it is important that honor can be defined without a cultural meaning attached to it. We define honor as a moral reputation (Van Osch & Ermers, forthcoming). Honorable individuals, thus people with a good moral reputation, are treated as worthy members of their community. People can lose their moral reputation by immoral conduct. Losing one's moral reputation has severe consequences for the individual, as immoral individuals are considered a threat to the community and should be distanced.

Humans are social animals and possess a fundamental need to belong to groups (Baumeister & Leary, 1995). The groups they belong to, as a consequence, need to have rules about what is considered appropriate and inappropriate behavior and want each group member to abide to these rules. If members break this set of rules, or 'moral code', they are stigmatized and socially excluded (shunned, expelled). This reaction is functional as deviant behavior by ingroup members may threaten the survival of the group (Kurzban & Leary, 2001) and responding to it strengthens the group's identity and common sense of shared morality (Jones et al. 1984). It is irrelevant whether the individual actually transgressed or is perceived as having done so, because the group will act based on their perceptions and suspicions of moral deviance. The stigmatized who risk exclusion experience threats to their belonging, self-esteem, control, and meaning in life (Williams, 2007) and have no choice but

to defend or restore their moral reputation (Goffman, 1963) in order to prevent social exclusion (also see Van Osch, 2017). Even more relevant is that the deviant behavior of the transgressor can reflect upon those who are associated with the transgressor. This process is called stigma-by-association, in which the transgressor's associates can be seen as partly responsible for the transgression because they should have known or prevented the deviant behavior from occurring (Benavidez et al., 2016; Marques et al., 1988). Because the moral reputation of each one of the associates is also under threat, they need to distance themselves from the (behavior of the) moral deviant. This social distancing can take many forms, from ignoring, to shunning, to killing the moral deviant. Thus, we conceptualize honor-related violence as a form of social distancing of someone who is considered a moral deviant and is seen as a threat to those who are associated with the deviant⁷.

What is important to point out though is that what is considered moral or immoral behavior varies across communities (Ellemers, Pagliaro, & Barreto, 2013; Haidt & Joseph, 2004; Graham, Meindl, Beall, Johnson, & Zhang, 2016; Rai & Fiske, 2011). Moral Foundations Theory indicates that across cultures humans uphold morals concerning care-harm, fairness-cheating, loyalty-betrayal, authority-subversion, and sanctity-degradation (Graham, Haidt, Koleva, Motyl, Iyer, Wojcik & Ditto, 2013). Each group however emphasizes different aspects of morality (Haidt & Joseph, 2004). For exam-

⁷ Please note, that there are more situations in which honor-related violence can occur, but that in this paper we restrict ourselves to violence that occurs within the community (e.g., family; Ermers, 2018).

ple, in Western societies more emphasis is put on the moral foundation of fairness-cheating, whereas in more traditional societies more emphasis is put on authority-subversion and sanctity-degradation (Shweder, Much, Mahapatra, & Park, 1997). So there are relative differences between communities in which morals govern everyday life.

This differential emphasis can explain why people across communities respond more or less intensely to specific moral violations belonging to these moral dimensions. To boldly illustrate, in some European countries politicians have to leave their office because of fraudulent practices, whereas in other communities fraud or nepotism appears to be part of everyday business. The dimension of sanctity-degradation seems to play a more prominent role in groups that are referred to as 'honor cultures'. Such morals can be gender specific, such that there are different rules for men than there are for women: A man is considered a good man if he is sexually active, produces offspring, protects the sexual purity of female family members, does not rape and harass decent women, and does not accept to be penetrated. Women, however, are considered moral if they maintain sexual purity in the form of "maintaining virginity before marriage, modesty, decorum in dress, and sexual purity in social relations—particularly with men" (Cihangir, 2012, p. 3).

A textbook example of a case in which honor-related violence may occur is the case of a Turkish woman who is shunned by her family because of her alleged infidelity to her husband. If a Turkish man has an extra-marital af-

fair it will certainly not be applauded, but the consequences for him are in general less severe from the perspective of his family (although this is likely to spoil the relationship with his wife and his in-laws). Yet the relatives of the woman he has the affair with, might kill him for seducing her, having extra-marital sex with her, and making false marriage promises. Not killing or at least punishing him would be damaging to their honor. Thus, (1) what kind of immoral behavior triggers a group to socially distance (in other words, to dishonor) one of its members differs across rather communities, and (2) depending on the moral codes in these groups gender differences in morals can exist.

To better illustrate how the psychological processes are universal and can be understood from a Western perspective, I will now draw an analogy to a gender-based moral code in Western societies. One of the behaviors generally considered immoral is having sex with minors or, by extension, people in a dependent position. However, in the West this is considered almost exclusively a moral code for men, or an act committed almost exclusively by men. For example, male child-care workers are more restricted in their jobs and more suspect of misbehavior than their female counterparts (e.g., Murray, 1996). Yet the actual number of female sex-offenders and child molesters is higher than people often expect, and heavily underreported (Stemple, Flores, & Meyer, 2017). This misperception and underreporting are often explained by the double standards that people use to view and explain sex offences by men and women, as the gendered-beliefs about women do not fit with

that of a sexual abuser (Jennings, 1993; Vick, McRoy, & Matthews, 2002). Ultimately men are punished harsher and excluded sooner than women in the case of such moral misbehavior (e.g., Davis & Leitenberg, 1987). The #METOO movement is a clear example, in which men in advantageous positions are accused of immoral sexual conduct. These (untried) men lose their moral reputation and, as a result, are excluded from their own communities with severe consequences for their professional and social lives; for example, some are left by their spouses and are shunned by other relatives, friends, and colleagues.

Although we cannot directly compare the case of a Turkish woman being accused of adultery to an American male being accused of sexual misconduct, the psychological processes that motivate the behavior of the suspected moral deviant and the people around them display nothing but similarities, suggesting that even in communities where honor is thought not to play a large role, people can lose their honor (i.e., moral reputation) with similar ensuing gender-based moral outrage and social consequences.

The critical reader might conclude here that they see some commonalities, but that in the West people are hardly ever killed for their immoral conduct. That indeed seems to be the case.

Communities across cultures, apart from emphasizing different moral norms, can also differ in their norms on how to deal with moral deviants. What I want to illustrate though is that aggressive tendencies in all communities towards the moral deviant center around distancing oneself from the deviant in order to prevent a transfer from the stigma to the subgroup/ community at large. This motive to socially distance or exclude can of course vary from ignoring the other, verbally disapproval to shunning, to killing. So, we argue that the *underlying social-psychological processes are the same* and thus can be understood from more than one cultural perspective, but that the *input* of this process (what immoral behavior triggers the process) and the *output* of the process (the measures with which the deviant is distanced or punished) vary across communities.

In abandoning a 'cultural syndrome approach' and focusing on the individual and social psychology underlying gender-based and honor-based violence I hope to create a better understanding of the actors involved in these cases and so aid both scientists and practitioners to advance our knowledge on honor and assist in dealing with cases of honor-related violence.

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Senior researcher, Anika Liversage

Biography: Anika Liversage, PhD, is a senior researcher at VIVE – the Danish Centre for Social Science Research. Her interests center on issues of gender and power in ethnic minority families, especially issues of marriages, divorces, and intergenerational relations. She has also done research on ethnic minorities in education and work. She presently works on one projects focused on aging and care amongst ethnic minority families and another investigating ethnic minority women’s experiences of violence. She has published in journals such as *International Migration Review*, *Aging and Society*, *Journal of Ethnic and Migration Studies*, *Global Networks*, and *Work, Employment and Society*. Mail: ani@vive.dk

Title: Experiences of entrapment and control – life stories of young women seeking refuge in a high security shelter.

Abstract: Research on violence in intimate relations predominantly focus on violence from men towards their (present or former) female partners. Such violence may take a form which (with Stark, 2007) has been termed “coercive control” – an “entrapment of women in

personal life”, where women are “deprived of rights and resources, that are critical to personhood and citizenship” (ibid, p.5). Violence may, however, occur not only in couples, but also in other relations, for example between parents and children or between brothers and sisters. When the latter form of violence occurs in ethnic minority families, it is commonly conceptualized as “honour related violence” (HRV), a type of violence which by definition is motivated by needs for preserving family honour. There is an ongoing academic discussion as to whether HRV should be seen as a distinct type of violence, or as part of a continuum of gendered forms of violence. This continuum would include coercive control, a concept which at present is mostly applied to couple violence in majority families.

This paper contributes to the debate with an analysis of interviews with 14 young ethnic minority women who had all sought refuge at a Danish high security shelter. While these women had sometimes experienced assaults aimed at protecting (or reclaiming), “family honour”, a large share of their violent experiences (in the hands of family members in-

cluding partners) had a broader aim, namely to subjugate (or even annihilate) the young women's free will. The women's experiences of entrapment and deprivations were thus akin to the experiences explicated by Evan Stark. Hence, I conclude by arguing that HRV should be seen as part of a continuum of gender-based violence, rather than as a distinct and separate type.

Dr. Roxanne Khan

Biography: Dr. Roxanne Khan is Director of HARM: Honour Abuse Research Matrix, an international network of professionals working collectively to combat 'honour' abuse and forced marriage – @HARMnetwork. She is a Chartered Psychologist, Chartered Scientist and Senior Lecturer in Forensic Psychology based at the University of Central Lancashire. As a family violence expert, she is an advisor on 'honour' abuse to a number of organisations, including Lancashire and Cumbria Police. She also works with perpetrators and victims of violence in secure and community settings, publishing and presenting her research on the psychology of 'honour' violence to national and international audiences

Title: Homophobic 'Honour' Abuse Experienced by South Asians in England

Abstract: European news agencies recently reported on the brutal rounding up, torture, and detainment of homosexual men in Chechnya; allegedly, they were subjected to homophobic assaults by the authorities as well as their own families, who threatened them with 'honour' killings. Homophobic 'honour' abuse is also reported in other countries where Lesbian, Gay, Bisexual, and Transgender (LGBT)

sexualities are denounced, including South Asian nations where same-sex sexual activity is a criminal offence carrying a maximum penalty of life imprisonment.

'Honour' crimes are commonly associated with South Asian families living in patriarchal collectivist cultures, domestically and internationally, including diasporic communities in England. As honour (*izzat*) is maintained by a reputable public image, 'honour' abuse may occur when it is perceived that sexually 'improper' behaviour has brought *sharam* on a family or community. As the cultural conceptualisation of honour and shame is built upon rigid gendered hierarchies, both females and males are at risk of homophobic 'honour' abuse, if it is thought that they are not heterosexual, as this impinges on these rigid gender role expectations.

This paper reports on a police commissioned pilot study to explore homophobic 'honour' abuse experienced by South Asians in northern England (Khan, Hall, & Lowe, 2017). Fourteen participants (4 females; 10 males), who self-identified as LGBT completed an online questionnaire. Most reported that *izzat* was important to their families, and that their sex-

uality would be a source of *sharam* for both their families and local community. They reported a range of chronic mental health issues stemming from their experiences including self-hate, self-harm and suicide attempts. Participants highlighted barriers to help-seeking and ways in which services could be improved. These findings are discussed in terms of recommendations for policy, practice and further research to safeguard LGBT populations vulnerable to homophobic 'honour' abuse in England and beyond.

Pia C. Aursand, psychologist, Oslo, Norway

Biography: Pia Camilla Aursand is a Norwegian Psychologist specialized in Clinical Family Psychology. She graduated from the Norwegian University of Science and Technology in 2002 and has since worked most of her career at Enerhaugen Family office in Oslo, a government financed help services where families receive family therapy. She has throughout her career developed a special interest in violence in close relationships. Since 2007 she has had a focus on honour related violence, mainly through offering therapy to young adults who have fled from their families. Since 2017 she has been actively involved in a collaborative project with the Oslo Police called «Safety through working with families in cases with honour related violence». E-mail: pia.camilla.aursand@bufetat.no

Title: Project: Safety through working with families in cases with honour-related violence

Abstract: The project aims to try out systematic work with families in cases where a young adult has received protective police interventions due to threats of honour related violence or forced marriage. The method used

is developed by Farwha Nielsen and is called «Tværkulturel konfliktmægling» («cross-cultural conflict mediation») (Nielsen, 2011). The project is a collaboration between Stovner Police Station and Enerhaugen Family office (a family help service) and is financed by the State Department of Equality, Families and Children (BLD). The project is being evaluated by NOVA (Norwegian Social Research at Oslo Metropolitan University).

Stovner Police Station has a department for Risk Analysis where the employees main tasks are to secure and prevent violence in close relationships. They traditionally effectuate restraining orders and security alarms, and victims may be offered relocation to a safe house and hidden identity, depending on the risk level. However, the victims of honour related violence do not seem to benefit from these interventions alone. They tend to seek contact with their family members and perpetrators and do often end up risking additional episodes of violence, extreme control and sometimes involuntary trips to their parent's home countries. Denmark has had the same experience (Nielsen, 2011). In addition, the victims often

have psychological needs and ambivalent behaviour which complicates typical police interventions.

Enerhaugen Family office is one of over 40 government financed family offices in Norway, where people receive voluntary family therapeutic help for free. They generally work with breakups between parents, couples therapy, helping families in crisis and helping families who struggle with violence. Since 2007 Enerhaugen Family office has focused on honour related violence and how to help these victims and their families in the best possible way. We have on numerous occasions tried to initiate dialogue with the perpetrators, often parents, siblings, aunts and uncles, only to experience that they stop coming to our meetings, presumably because they realize that we do not have any power to control their actions or demand them to attend meetings. Often they show up to one meeting without coming back.

It makes sense that young victims seek contact with their families despite the risk. We can all relate to the horror of being isolated away from our loved ones, but it is particularly challenging when you have been brought up in a collectivistic culture. In collectivism the family is the main unit, and the individual is considered less important. This implies that identity is far stronger defined through your attachment to family than in Western cultures. In addition, some of the daughters have had nurturing mother-like relationships to younger siblings and it is unbearable for them to stay away from them. Once the longing gets too unbearable, the feeling of guilt and shame too intense, they reach out to their family, of-

ten without anyone having influenced them or evaluated the risk properly.

In 2016, the Stovner Police and Enerhaugen Family office collaborated in a few cases and soon experienced several fortunate effects. We realised that the cases often where actively worked with in both places, so it seemed evident to join forces. One synergy effect was using joint competence to manage the young victim's needs, they typically need both the psychological perspective and practical protection, to be safeguarded. We also experienced that our competence was complementary in the phase of evaluating risk of violence, not only regarding the perpetrators aggression but also the young victim's risk of returning to their family before safety is established. In addition family members came when invited by the police to meet at the police station, and they came several times, thus enabling a process of risk reducing change in behaviour. We assume that they have more respect for the police as an institution. The police have the main responsibility for handling risk and have access to perpetrator's police records, information that is crucial to obtain before deciding whether to initiate this kind of process and to secure the situation.

The method is a type of mediation but differs from traditional forms of conflict mediation on important points. We are not neutral mediators but support the young person's position and their safety is always our primary concern. We do not put the victim and the family members in the same room, the process is a back and forth process, where we have separate meetings with the young person and sep-

arate meetings with family members, on different occasions. All the meetings find place at the police station with the police present. This is strategic, to remind all the involved that we are handling potentially serious crimes that might lead to prosecution. The time period while the young person lives in safety away from the family, is a “a window for change”. As long as the family does not have access to the young person they are usually motivated to participate in the process. As soon as contact is re-established, we loose momentum and power to negotiate.

There are two main goals when meeting family members. One is informing them of Norwegian law and what reactions they might expect if harming or threatening the victim any further. The other goal is to create a relationship with the family, asking them about their background and struggles and searching for their perspective on the conflict. Often they have been worried for a long time and their actions are often motivated by the fear of the young person’s reputation and future being ruined. It is important to show genuine interest in the family’s situation, which requires cultural competence, psychological empathy and understanding family conflict mechanisms. Understanding parents is crucial to help them understand how they have scared away their child and offended their rights. Many parents open up and share how difficult it has been to raise children in a Western culture so different from what they are used to from their own upbringing.

Since February 2017 psychologist Pia C. Aursand has been working to days a week at

Stovner Police Station with cases that involve honour-related violence. Most victims have been over the age of 18. We have collaborated in about 30 cases.

In some cases we withdraw because of the family member’s lack of motivation or inability to take the young person’s perspective. We then encourage the young person to keep away from the family because it is not safe to contact them. Sometimes the young person ends the process because they are not ready. Our goal is not necessarily to re-establish contact between the young person and their family, but to investigate if it is possible through this method, to make it safer before the young person seeks contact. Our idea is that it is beneficial to society that fewer people have to hide from their family members, in small countries where they might easily be found and potentially harmed. Sometimes the young person may have safe contact with one family member but not the rest. The goal is always to keep the young person safe, whether it involves contact or not.

In one third of the cases we have managed to help young victims re-establish safe contact with their families. The first meeting typically finds place after a longer process of separate meetings that may have lasted several months. The meeting finds place at the police station with the police present. We are very careful not to push the young person into meeting their family members before they are ready or before we consider it to be safe. Sometimes we use written contracts that both parties sign before they meet, to consolidate the process. The contracts may contain de-

mands about non-violence, the right to have a boyfriend or girlfriend, the right to live away from the family and other important points. The family may also suggest points, like a demand to follow up education. It is important however, that written contracts do not replace the effect of a changing process over time. In the cases where contact is re-established we keep in touch with the young person for a while. This is to ensure safety and signal to family members that we are still alert.

Angela Voulgari, Service Team Leader, Bright Choices, Sacro

Biography: Angela Voulgari has worked in the area of human rights, race and gender equality since the late 1990's. Her work has been as diverse as providing practical integration support to refugees in Greece, to providing counselling support to men who identify as GBT+ and to survivors of domestic abuse and honour-based violence (HBV). She holds a Masters in Psychology and a Postgraduate Certificate and Diploma in Counselling and Psychotherapy both from the University of Edinburgh. She currently works as a Team Leader for the Bright Choices service at Sacro. Bright Choices is a partnership between Sacro, the Edinburgh and Lothians Regional Equality Council (ELREC) and the Multicultural Family Base (MCFB) and it provides a holistic range of services to individuals and families of Black and Minority Ethnic (BME) backgrounds in Edinburgh who are affected by HBV, domestic abuse, coercive control, forced marriage and Female Genital Mutilation (FGM).

Title: Mediation and Honour-Based Violence: Can it ever work?

Abstract: Honour-based violence (HBV) manifests in communities with traditional, patriarchal family structures, where the power imbalance is often heavily eschewed against the younger female family members. Such conflicts are perceived as value conflicts which are not easily resolved, as the differences are based on beliefs and attitudes manifesting in abusive and, in extreme circumstances, violent and criminal behaviours. In Europe, attempts to mediate have often had catastrophic results, leading the UK and Scottish Governments to explicitly discourage mediation with a family where a member is at risk of HBV. Yet, in direct engagement and consultation with Ethnic Minority communities in the East and West of Scotland, the need for culturally appropriate and relevant mediation is repeatedly highlighted as a preventative measure to avoid escalation of a conflict. Since 2015, the Bright Choices partnership has been leading in the provision of mediation in situations where HBV is present, including forced marriage, coercive control and the risk of abduction, murder and Female Genital Mutilation. Specifically, the need for a keen insight into communi-

ty demographics, dynamics and relationships will be discussed, as well as an understanding of power structures within traditional and faith-based communities. This insight will also be presented within the context of Scotland as a country with very young, tightly-knit communities with a wide range of migratory histories and journeys. The proposed paper discusses the circumstances under which mediation may/may not be appropriate; how to effectively and dynamically risk assess family and community dynamics and relationships to decide on appropriate intervention; and alternatives to mediation that uphold and promote human rights and freedom while ensuring the safety of all those involved.

Authors: Angela Voulgari (Service Team Leader, Bright Choices, Sacro), Githa Overton (Mediation and Conflict Resolution Worker, Bright Choices, Sacro) and Mohammed Hameed (Mediation and Conflict Resolution Worker, Bright Choices, Sacro)

Introduction

Honour-related conflict and Honour-based violence (HBV) continues to be prevalent in Scotland, affecting primarily traditional, Black and Minority Ethnic (BME) and faith-based communities. According to a survey by the BBC Asian network (2006), out of 500 young Hindus, Sikhs, Christians and Muslim, 10% stated that they would condone the murder of someone who brought 'shame' to their family.

In 2013, a survey by the Edinburgh and Lothians Regional Equality Council (ELREC) indicated that 'honour' is very important in the lives of BME community members, with 53% stating

that they would not report a crime to the police for fear of the 'shame' of being identified as the victim of a crime.

The statistics above formed the basis for the Bright Choices service: a partnership between Sacro, ELREC and the Multicultural Family Base (MCFB). Bright Choices provides a holistic range of services to individuals and families, including: 1-1 and family support; Awareness raising workshops for communities and training for professionals; and Mediation and conflict resolution support.

All interventions aim to safeguard vulnerable people and to encourage an attitudinal shift within HBV-affected communities that promotes freedom of choice, agency and exercise of rights and responsibilities.

Mediation in situations of HBV

Due to statutory guidance that strongly discouraged the use of mediation in HBV, Bright Choices was initially viewed with scepticism by stakeholders. The rationale behind this recommendation was that an individual at risk of HBV reaching out for support outside of their family/community has already acted 'shamefully' and disrespected their family/community, which could expedite retribution or increase the risk of further abuse and violence.

However, members of BME communities who were consulted on this matter stated that mediation is a very welcome intervention, as it focuses on resolving honour-based conflict; this is opposed to interventions that can lead to family break-ups, perceived as 'shameful' by the community. Additionally, research

was conducted by Bright Choices reviewing the literature on previous attempts at mediation. A key finding indicated that in the majority of cases of an unsuccessful intervention, the professional(s) involved had no training in mediation-rendering the process merely a third-party intervention. This background information dictated that Bright Choices mediation delivery had to take a different approach if it was to be effective.

The Principles of Bright Choices Mediation

The partner delivering the mediation intervention on behalf of Bright Choices is Sacro. Sacro is a community safety organisation with over 45 years' experience in providing community support to both reduce offending behaviour, and to safeguard vulnerable people. Sacro's expertise in assessing and managing high levels of risk placed it in the ideal position to deliver an intervention that has historically been assessed as potentially risk-generating.

Bright Choices delivers 'insider' mediation: an intervention provided by professionals from the same or similar backgrounds as the community in which they are intervening. This provides them with a unique insight into the dynamics and power structures present, and it facilitates the building of a trusting relationship between them and community members. Further, both of the Bright Choices mediators have received specialist training in respect of:

- mediation;
- risk assessment and management;
- child and adult protection; domestic abuse; and HBV.

To ensure effective delivery, a rigorous assessment of risk and needs of service users is the essential first step. In a detailed initial discussion, individuals are given information about the service, terms, conditions and confidentiality. Throughout this session, crucial information is gathered about the individual's background, and the nature and severity of issues that they are facing.

An additional mediation-specific risk assessment is carried out, with questions about the service user's perception of risk, as well as any risks originating from the other party/parties involved. This assessment incorporates elements of staff knowledge about the particular community's traditions, as well as elements of the SafeLives Risk Identification Checklist (RIC) used in Scotland by Domestic Abuse Support organisations and the Police.

Based on this initial assessment, a decision is made as to whether the risk is of a level acceptable for mediation or is at too high a level to proceed. If the risk is assessed as high, the service user is offered an alternative intervention such as emotional/ communication support, or is referred to a more appropriate service. If the risk is assessed as being low, mediation is deemed to be appropriate. Should the risk be assessed as medium-level, then additional exploratory meetings are arranged to ensure that all possible risk parameters have been explored before coming to a decision.

Overall, out of all referrals for mediation to Bright Choices, on average only 50% of them have been deemed as being appropriate for the intervention to be provided. Of all refer-

rals not proceeding to mediation, 50% of them were assessed as being of too high a risk; 25% withdrew from the process, while mediation was not the appropriate intervention for the remaining 25%, who were then referred to more appropriate services.

If a case proceeds to mediation, the principles guiding the process differ slightly from other types of mediation. Conventionally, mediators are expected to remain neutral and to have no agenda. Bright Choices mediators however, operate with a human rights agenda by being fair and respectful to parties and supporting them to explore the conflict. Without dictating outcomes, Bright Choices mediators challenge abusive attitudes, and educate parties on their rights and responsibilities, while encouraging parties to empathise – particularly with those whose choices and rights are being denied. This process can be time-consuming but helps to build a trusting relationship between professionals and service users.

The case studies below⁸ are indicative of situations where mediation was deemed to be either an appropriate intervention or an inappropriate one:

Case Study: Sayima and Khalid

Sayima's husband, Khalid, contacted Bright Choices due to honour-related conflict in his arranged marriage. He attributed this to the fact that he had been raised in the UK while his wife Sayima was raised in India. Their differ-

ent cultural norms and expectations caused friction between them.

Khalid met with Bright Choices mediator, Mohammed. Mohammed's impression was that Khalid was not entirely forthcoming and he felt concerned about Sayima's well-being as he suspected that Khalid might be abusive. Following a case discussion, it was agreed that, in spite of the potential risk, Mohammed would meet with Sayima alone.

In their meeting, Sayima became extremely emotional, describing Khalid's controlling behaviour, and his verbal and emotional abuse towards her. She felt duty-bound to stay in the marriage because of her promise to God and Khalid's progressively deteriorating health. Mohammed empathised with Sayima while also informing her of her choices and of her right under UK and Sharia law to leave the marriage if she was unhappy. He also reassured her that Bright Choices would facilitate her safe exit from the relationship should she choose to leave. Sayima appeared both surprised and heartened by this.

Mohammed held a meeting with Khalid and Sayima together, explaining that some of Khalid's behaviours are abusive of her and that for the marriage to work, they would both need to be equal. The session did not yield the desired outcome: Khalid felt indignant at the suggestion that he was abusing his wife; however, the same day Sayima felt empowered enough to leave Khalid and to contact Bright

⁸ Please note that identifying information such as names and countries of origin have been slightly altered to protect the anonymity of the individuals being discussed.

Choices for help to access accommodation for women fleeing domestic abuse.

Case Study: Fatima and Nicole

Fatima, a Gambian Muslim woman and Female Genital Mutilation (FGM) survivor requested mediation with her 18 year old daughter, Nicole. Fatima felt that Nicole's behaviour was unacceptable: she moved out on her own, did not wear hijab, did not identify as Muslim, and had a boyfriend. Fatima told Bright Choices that she was planning a trip to the Gambia with Nicole, so that Nicole could 'learn the proper way of life'.

When Bright Choices mediator, Githa, received this information, considerable risks were highlighted: FGM is widely practiced in the Gambia, as is forced marriage. It was decided that the intervention should continue in order to fully assess Fatima's intentions and Nicole's position.

In an initial meeting, Fatima was able to express that she does not want to limit her daughter; but she felt that if Nicole did not comply then she risked being disowned, and Fatima wanted her daughter to be safe and protected by her family. Githa then had a meeting alone with Nicole, who expressed that religion was not important to her, and that she believed that her family would not subject her to FGM or to a forced marriage. Despite this belief, Nicole did not intend to travel to the Gambia with her mother.

Githa was encouraged by this and in her next meeting with Fatima, they focused on improving communication between Fatima and her

daughter and on supporting each to accept the other's life choices, rights and responsibilities. In her most recent meeting with the mediator, Nicole stated that her relationship with her mother had improved, and that they were both more respectful and understanding of each other.

The Key Principles of Bright Choices Mediation

Bright Choices mediation has been operating for 3.5 years, and although only 50% of referrals continue through with the process, the results are consistently positive. The capacity for Bright Choices to safely deliver an intervention that has traditionally been assessed as very high risk in the context of HBV stems from the following fundamental principles:

Empathy: Bright Choices recognises that situations where family or community members genuinely want to cause harm are extremely rare. Overwhelmingly, honour-related conflict stems from a fear of losing one's cultural/religious/ethnic identity, or a genuine belief by parents that they are doing right by their child. From this perspective, mediators are able to empathise with both victims and perpetrators, leading to:

- a deeper understanding of the conflict;
- an increased willingness to engage in the process; and
- an improved likelihood of a positive resolution.

Empowerment, Education and Advocacy: It has often become apparent during the course of mediation that victims are not aware of their legal rights, or that perpetrators are not

aware of the potential or actual illegality of their actions. By providing people with information about their rights and responsibilities, as well as positive alternative options for resolving the conflict, they feel empowered and able to exercise agency and freedom.

Equality in Diversity: The Bright Choices team is strengthened by the fact that all staff members come from different backgrounds and cultures still affected by HBV. Further, having both a male and female mediator working together towards conflict resolution, they act as examples for the quality of the relationships people aspire to in communities where patriarchal structures traditionally dominate over a woman's freedom of choice.

Pragmatism: The Bright Choices team is aware of the immense challenges HBV places in people's lives, especially on those of young people. Particularly in situations of escalating risk, the need to leave one's family to stay safe can appear insurmountable, and many victims are likely to succumb to the psychologi-

cal pressure, threats or emotional ties and to eventually return. Within acceptable risk limits, mediation provides a 'buffer' between extreme interventions such as family separation, and no action at all, particularly considering that many victims, regardless of the level of harm that has already been caused, or that is likely to occur in the future, do not wish to cut off ties with their loved ones.

Conclusion

Bright Choices fully agrees that mediation in HBV is indeed a high-risk and potentially risk-generating intervention. As such, the service holds that it should indeed not be attempted by anyone without relevant training in mediation, risk assessment and management, or without relevant in-depth knowledge of the communities and dynamics involved in HBV. With the aforementioned two conditions fulfilled, evidence appears to tentatively suggest that mediation might be an appropriate method for resolving honour-related conflict to prevent it from escalating into Honour-Based Violence and abuse.

Inge Loua, psychologist, Denmark

Biography: Inge Loua is an authorized psychologist, specialized in Honour Related Issues. She is affiliated RED Safehouse as a Psychological Consultant.

Inge Loua founded and led the first Residential Home for Girls in Honour Related Conflicts in Denmark. Out of this work emerged the book "Når Aicha løber hjemmefra – psykosocialt arbejde med etniske minoritetspiger" (2012). ("When Aicha Runs Away from Home – Psychosocial Work with Ethnic Minority Girls")

Inge Loua currently leads Minoritetskonsulenterne ApS, a Consultancy Group, specializing in Psychosocial Interventions with Ethnic Minorities. In her clinical work, she is primarily working with young people in Honour Related Conflicts.

Title: Psychological screenings of young people seeking refuge from Honour Related Conflict, Coercion and Violence: Preliminary findings and challenges.

Background

RED Safehouse offers shelter for young people, suffering from Honour Related Conflicts, Coercion and Violence. It is a high security fa-

cility operating from two secret addresses in different parts of Denmark.

From October 2016 most incoming clients at one of the RED Safehouse Shelters have been through a psychological assessment interview. Authorized psychologist Inge Loua started screening all incoming clients as part of the visitation procedure to determine risk of suicidality, psychological status and treatment needs. Initially the object of the screenings were mainly to guide staff, but soon the idea of systematically collecting data emerged and widely acknowledged psychological assessment tools were incorporated in the procedure.

Assessment procedure

The psychological assessment interview consists of a structured clinical interview in combination with questionnaires. Given the target group – young people in Honour Related Conflicts – focus on trauma history, depression and anxiety were of primary interest. Questionnaires used were LEC-5 (Life Events Checklist), ICD-11 Trauma questionnaires, and Beck-Youth-II. Based on clinical experience in the field, that many young people subjected to

Honour Related Conflicts, Coercion and Violence, present themselves as more emotionally immature and less world-wise than majority background youngsters, Beck-Youth-II was used with clients up to age 22. In 2018 there has been a change in procedure, so only under-18s are given the BY-II, while over-18s are given Beck Anxiety Inventory and Becks Depression Inventory.

Data

During the year 2017, 46 interviews were conducted. In the beginning collecting demographical data and using questionnaires were not systematic, which explains why background information covers only 39 persons. Clients age were 16 to 28 years, the majority being young persons ages 18-19 years. 39 persons were female, 5 persons male. 18 persons/40% of the sample were 18 or 19 years old, at the time of the assessment interview. 71% of participants were between the ages 18-23 years of age.

Danish citizenship held 62 % of the sample, while refugee status constituted 29% and 5 % were asylum seekers. One person had an-

other EU-citizenship. 1 person/3 % reported no schooling at all, 4 persons/11% reported less than 9 years of schooling, while 49% reported 9 or 10 years of schooling, prior to admittance. 23% reported highschool level of education, while 18% were university level students.

Findings

Out of the 39 persons, who filled out the demographical sheet, 92% reported social restrictions, where family members would control their public conduct and 89% reported physical violence. 75% reported being subjected to serious threats, f.i. threats to be sent out of the country, harmed or shunned. 33% reported having been sent out the country against their will. 22% had felt pressured to marry, while 22% reported being forced to marry. 57% reported having suicidal thoughts, while 38% had actually tried to commit suicide.

The Life Events Checklist show that participants have experienced a high level of potentially traumatizing events in their lives, prior to their admittance at RED Safehouse. Out of 39 persons, key findings were:

	Persons	%
Poison/radiation	3	7%
Serious accident	6	14%
Fire/explosion	10	24%
War/warzone	13	32%
Sexual assault	16	39%
Held prisoner	17	41%
Assault with Weapon	19	45%
Unwanted sexual experiences	17	41%
Transportation accident	21	50%
Other stressful event*	25	76%
Physical Assault	39	93%

Most described “having to leave my family” or “fearing prosecution from my family”

Of the 35 persons screened for PTSD, 91% report post-traumatic symptoms, consistent with PTSD. Of the 29 persons screened for Complex-PTSD 34% report symptoms consistent with the C-PTSD diagnosis.

On average, the participants reported 4,2 self-experienced potentially traumatizing events, prior to their admittance at the shelter. For the persons, who report symptoms consistent with the Complex PTSD diagnosis, the average of potentially traumatizing events is 5,7.

The Beck-Youth-II has four scales, aimed at measuring Self-concept and symptoms of Anxiety, Depression and Anger. In the sample 31% report a very low/negative Self-concept, while 66% experience high (56-74 TS) or extreme (75+TS) levels of Anxiety, 69% experience high (56-74 TS) or extreme (75+TS) levels of depressive symptoms, and 71% experience high (56-74 TS) or extreme (75+TS) levels of anger, compared to the norm group of 15-18 year olds.

The data collected shows that almost all clients, at the time of the assessment interviews, suffer from post-traumatic symptoms and that many of them have high levels of depressive and anxiety symptoms as well. In addition, the LEC-5 (Life Events Checklist) shows a very high prevalence of traumatic events in the lives of the clients, prior to their seeking shelter, especially for those who qualify for a complex PTSD diagnosis.

Challenges

Collecting and processing data from psychological screenings is tedious and complicated. Since there has been no funding for process-

ing data in this project, it has only been possible to make a descriptive analysis, based on Excel-sheets. Also, following diagnostic criteria, PTSD-symptoms should be persistent over more than three months. Since there has been no funding for follow-up screenings, it is not known how many of the sample whose symptoms have declined after a three-month period or longer. Even so, the very high levels of prior trauma highlights the vulnerability and high-risk background for young persons seeking refuge for Honour Related Conflicts, Coercion and Violence.

There are also challenges in using existing screening materials. Based on the small and inconsistently gathered data sample, experience show that the existing screening questionnaires have limitations in accurately describing the experiences of this particular target group. Specifically the Beck-Youth-II have no norm scales representing the extremity of their emotional hardship. Many of the participants were “out of scale”, when Raw scores were converted to Total scores. On the Self-concept scale, there were no category for extremely low scores, only “*Below average*”, whilst Anxiety and Depression scales did not have Total scores matching the highest end of the raw scores. Additionally, many of the questions in the Anger questionnaire do not address the particular circumstances of young persons in Honour Related Conflicts, Coercion and Violence. Statements like “*I have run away from home*”, “*I quarrel with adults*”, “*I break the rules*” or “*I lie*” are essential in Honour Related Conflicts for a young person, and therefore cannot be used in diagnosing oppositional behavior in any psychological sense of the term.

Achille van Hees & Hayco Ismaël Beelen

Biography: Achille van Hees works for the organisation Fier in the Netherlands, headquarter in Leeuwarden. The organisation suits well with Achille because the mission and vision is something he endorses. Fier offers help to victims, eyewitnesses and perpetrators of violence in relationships of dependence; violence that takes place in relationships. They want to: preventing with violence, stopping of violence and give assistance dealing with the consequences of violence. He is working as a team leader on the group zahir. It's a group where they have nation wide the expertise in honour related violence to give treatment to victims of this issues. Fier / zahir offers a concept of High safety & High Intensive Care.

The consequences of honor-related violence: parent (behavioral and authority problems) and underlying (developmental stagnation, trauma, attachment problems).

Achille van Hees grew up in Leeuwarden (the Netherlands), at the moment the European head city of culture. So visit us. He graduated at the Hanze High School in Groningen where he got his Bachelor of Social Work. Around his age of twenty he found out that he likes to work with different cultures which inspires him. His goal is to help people to find their way in

a country where there are other traditions and norms but they are situated in that country. It gives him satisfaction. Achille is a person who enjoys life. He likes eating food from different countries and learn from cultures. Great hobby's are football, work and spending time with family. An expression what suits his well is : Carpe Diem!

You can find him on linked in and twitter : Achille van Hees

Biography: Hayco Ismaël is Coordinator of honour related violence and Team leader of diversity network at the Dutch police force. Hayco Ismaël served his first years with the Dutch police force in regular service. After this period he specialized in cultural related conflicts. When cases got more complex and honour conflicts were reported within his unit and refugee camp, where he did service as multicultural specialist, he joined the network diversity with the Dutch police force. Hayco Ismaël grew in short period of time up to team leader of this network and is head coordinator honour related violence with the Dutch police force, unit south east. Hayco Ismaël's team of honour specialists are confronted with approximately 110 reports of honour conflicts per year.

Introduction LEC

The range of tasks of the LEC EGG focuses on the treatment of complex honor-related violent cases. To do this in an adequate way, five task fields have been appointed over the years:

- Operational advice and support
- Research
- Support policy (government) government
- Education and information
- Networks

QUESTIONS FOR ADVICE AND SUPPORT

Both employees and management of the LEC EGG are seven days a week and accessible 24 hours a day for regional units, the Immigration Naturalization Service (IND), the National Node Wedding Order and Abandonment (LKHA) and the specialized institutions of women's care. In 2017, the LEC EGG received 456 cases. In the past The LEC EGG was involved in the handling of ten cases during the year eleven fatalities fell. In the second part of this report on the basis of figures, a little more information about this has been received by the LEC EGG Affairs. As in previous years, the LEC EGG does not only requested operational advice and support to honor-related violence. Frequently questions come from the units and from partners such as IND on other operational themes, where a relationship is seen with topics that play in the multi-ethnic society. The LEC EGG can respond in a variety of ways to a request for help. In 2017, advice and support from the LEC EGG did not only consist analyzes and recommendations for the handling of cases, where one of the The scenarios to be tested are whether (imminent) violence is induced by one violated feeling of honor. Also was again at complex and comprehensive on-the-spot investigations

by LEC subject matter experts EGG provided comprehensive presentations. Attention was paid to these presentations to general backgrounds of issues and special elements in the case to be dealt with. As in the previous years, the police organization has also had a stake in many personnel changes. To be in daily practice an energetic treatment of honor-related violence by the police. To be able to continue, the LEC EGG supports units on request operationally more intensive than in previous years. The safety of victims is leading. Specifically, this means that the LEC EGG is outside office hours – in which many things come in – of a number of units picks up the picket and regularly participates in the execution of police work. In this connection, for example, one can think of the hearing of suspects and / or other persons involved or the lodging of victims in safe locations. Because of the many (personnel) changes within the units there was regular local text on request explanation about the history and the concrete approach of the issues by the law enforcement. In this context, the LEC EGG also provides intensive information locally done about working in the Summ-It registration system, in which (partly) also cases were included.

HONOR AND OTHER PROBLEMS

In 2017, various government institutions knew via the (staff of the) police force to find the way to the LEC EGG. In previous annual statements. It has already been observed that more and more phenomena are under the flag of honor-related violence. Also in 2017 came again questions – including from the House of Representatives – about the necessity of marriage, marital imprisonment, the conclusion

of religious marriages, abandonment, child brides, refugees and trafficking in human beings. In short to phenomena nowadays by the government under the heading 'Violence in dependency relations' are brought.

Last year the LEC EGG also reached questions about the relationship between domestic and honor-related violence. Questions were asked in the framework of formulating a work instruction for the police as an elaboration of the instructions given in the Instruction Domestic Violence and Child Abuse guidelines for investigation and prosecution. These are not identical phenomena. An essential difference lies in the fact that in honor conflicts usually a larger group of suspects is involved. The complex honor problem requires specialist knowledge of the backgrounds and method LEC EGG in order to arrive at a thorough assessment of risks.

HONOR IN WORDS

In addition, interventions used in domestic violence such as the restraining order, do not automatically be used in honor cases.

AIM OF NETWORKS

From the very start, the LEC EGG has argued that honor-related violence get a timely view of and adequately address, intensive contact with networks of different groups in society indispensable is. Especially in closed communities where honor codes manifest themselves the LEC EGG has built up a good network. In 2017, the LEC EGG once again held regular discussions with key persons from various institutions and partner organizations, at embassies, with political parties and contacts from many communities within and abroad. With these people, there is not only contact with substantive meetings or matters related to honor-related violence (or in connection therewith issues such as abandonment, forced marriage or marital imprisonment), but also on celebrations and heyday important to them.

For questions from units, the LEC EGG also has specialists from their own network approached: this was the case in one of the EGG LECs the units following questions about a funeral information provided by an imam.

Practitioners (day one)



City of Copenhagen

/Güzel Turan, Project Manager at the Administration of Employment and Integration

In 2013 the City of Copenhagen launched a series of preventive initiatives to address social control. These initiatives have been expanded over the years and qualified by an expert group (of practitioners working in the field and young opinion leaders who have engaged in the public debate on the issue of honor related violence and social control).

At the focus of this presentation will be how the City of Copenhagen is working with the prevention of social control on a municipal level; how the city reaches young people and parents with educative and dialogue promoting measures; and the experience gathered from these initiatives.

Topics for further research: *How do we measure the long term effects of preventive initiatives? How do we engage in dialogue with parents on controversial issues such as social control?*

Ethnic Consultant Team

/Kristine Larsen, Consultant in integration at Etnisk Konsulentteam [Ethnic Consultant Team]

The municipality of Copenhagen has an expert and emergency preparedness team in relation to honour related issues. Etnisk Konsulentteam provides assistance to professionals, e.g. social workers, teachers and other educators. The assistance is provided in form of counseling, risk evaluation, conflict mediation and education in honour related issues. In this presentation Kristine Larsen will give a short introduction to the methods the team uses and the dilemmas they meet in working with honour related issues.

Topics for further research: *Topics where we see some lack knowledge of research within the field of honor related issues, are; family therapy, mediation and cooperation with the families.*

RED-Safehouse

/Lion Rokx, Head of RED-Safehouse II

Lion Rokx, head of one out of two high security shelters, run by RED, Centre against honour related conflicts, will tell about their experience with victims of honour related violence in Denmark. He will focus on both the youngsters reactions coming into the Safehouse, as well the challenges the professionals have in dealing with victims. RED, Center against honour related conflicts supports both counseling and support to victims, their families and professionals.

Topics for further research: *Emotional reactions to leaving ones family by seeking shelter. Need of help in families, both parents, siblings, whose member has left after honour related conflicts, during the breach.*

The Exit Circle (NGO)

/Sheerin Khankan, initiator and daily project manager of Exitcirklen

The Exit Circle is mainly a preventive project focusing on providing early help but is now also used in rebuilding self-esteem in people who have been staying at shelters and/or who have come out of an emotionally abusive relationship, marriage or childhood. Emotional abuse is a far reaching social problem and can be found within all kinds of environments, religions, social classes and cultures. Yet people who experience emotional abuse have no place to turn besides established shelters that are crowded and often only considered as an absolute last resort. It is necessary to prevent emotional abuse via early initiatives so that victims do not end up in shelters as the final and only option.

The Exit Circle- *Putting an end to emotional abuse* was established in 2014. Today the Exit Circle has seven self-help groups in Denmark.

Topics for further research: *We need to investigate the consequences of emotional abuse and methods to challenge ongoing circles of violence*

FAKTI (NGO)

/Lise-Lotte Duch, Head of FAKTI

FAKTI is an NGO for refugees and immigrant women in Copenhagen. Lise-Lotte's presentation is on two conflicting views on divorce within Islam in Denmark. Lise-Lotte will talk about the women who come to the house of FAKTI and will focus on some Muslim women's struggle to achieve Muslim divorce and the consequences thereof. Lise-Lotte will also talk about bigamy and women detained abroad against their will and how FAKTI work with these issues in practice. Her experience from working with refugee and migrant women in FAKTI contradicts with the most common beliefs within contemporary Muslim environments.

Topics for further research: *On one hand Muslim divorce is not possible for a big part of the refugee and migrant women in FAKTI. On the other hand modern Muslims and Imams do not experience the access to divorces as a problem. Lise-Lotte would like to open up for a further discussion on why these contradictive realities have occurred*

SABAABH (NGO)

/Fahad Saeed, co-founder, counselor and head of communication & Sandra L. Soliz, head of counseling at SABAABH

Fahad and Sandra are both former board members and current directors of Sabaab's outreach initiatives. They will address Sabaab's initiatives to ensure safe spaces and counseling to LGBT+ people with minority ethnic background in Denmark. They will also address applied strategies and importance of raising awareness, professionally qualify and come in dialogue with political organizations, welfare professionals and potential ally and parent groups in the minority ethnic communities on the living conditions and challenges among minority ethnic LGBT+ people.

Topics for further research: *Among the challenges in counseling and supporting minority ethnic LGBT+ people is the lack of normcritical research on the dynamics of and consequences for minority ethnic youth in being disconnected from their parents, family and larger minority ethnic community attachments. This is vital in order to better municipal and civil society's ability to support and empower minority ethnic youth as well as the possibility of successfully establishing supporting family and community networks.*

Thank you for joining us!



**Ministry of Immigration
and Integration**

Danish Agency for International
Recruitment and Integration

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