



PRO YOUTH

-manual

**SUPPORTING PERSONS AFFECTED
BY HONOUR RELATED VIOLENCE:**

**practical tools for professionals
in the fields of social work,
youth work and education**



The Pro Youth manual is one of the key outputs of the Erasmus+ funded project Pro Youth - Empowering youth workers and youth in the protection and prevention from honour violence.

The Pro Youth project partners are: the Arab Women Media Center from Jordan, Shannara Cooperativa Sociale from Italy, Loisto Setlementti ry and Finnish Federation of Settlement Houses.

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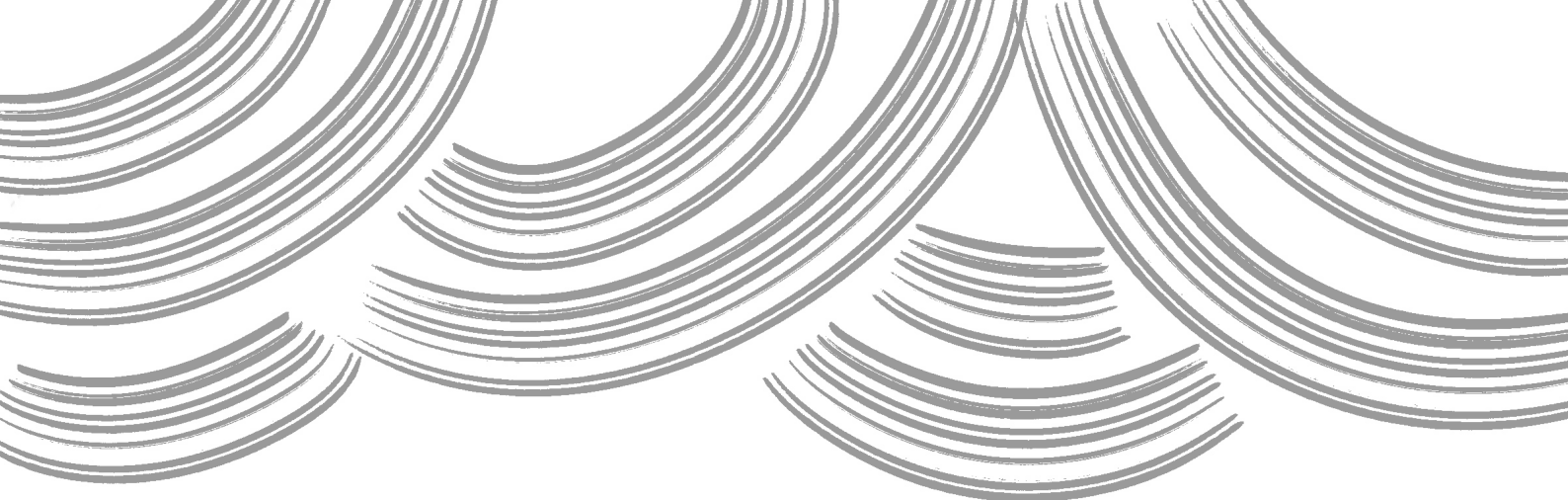
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1. HOW TO USE THIS MANUAL?

How can I support persons affected by violence, the motive of which is to maintain or restore a person's or group's honour? How can I deal with situations where different ideas and issues related to honour cause conflict and disagreement in families and potentially heighten the risk of violence? These questions might leave those of us working in the social work, youth work or education fields - overwhelmed and uncertain. Intervening might feel challenging for a variety of reasons, such as:

- ◆ It feels difficult to understand what is happening in a client's life and what they are afraid of
- ◆ I do not know how to help or where to refer a client to get help
- ◆ The whole situation seems complicated so it seems safer or easier if I do not intervene at all
- ◆ A client suddenly does not want my help anymore and is saying that everything is okay now
- ◆ Intervening might put me in danger or under pressure
- ◆ It is about their traditions and culture so it is not my role to intervene

This manual helps to provide answers to the above-mentioned concerns supporting professionals in recognis-

ing honour related conflict and violence, and to intervene in a way that takes into consideration the complexity of the phenomenon. The manual promotes a holistic, multisectoral approach to supporting persons affected by honour related violence. It recognises the need for context-specific adaptations that are grounded in a shared, research-backed understanding of the phenomenon as well as international legislation on prevention of gender-based violence and violence against women.

The manual is especially designed as a tool for professionals in the respective countries of the Pro Youth project partners: Jordan, Italy and Finland. However, while some of the examples are country-specific, the manual can be used widely by professionals in the social work, youth work and education sectors in different countries.

We hope that this manual will give its users confidence and know-how on how to recognise honour related violence and offer persons affected support that takes into consideration the multiple needs, safety issues and complex relationships associated with their life situations.

Key terms

Person affected by violence or person at risk of violence

We use the terms person affected by violence or person at risk of violence to refer to people who have experienced or are at risk of experiencing violence. We recognise that using the word “victim” to refer to persons who have experienced violence, can give connotations of lack of agency or resilience. We use the term victim only where a clear distinction needs to be made between victim and perpetrator. We also use the term victim when we directly quote source material. We also speak of the processes of perpetration and victimisation, to draw attention to agency.

Client

When describing interventions and services, we use the term client to refer to people who are in need of support. Client is a term that is used to refer to beneficiaries of social services especially in the Finnish context. The rationale for using the term client is that the service provider is accountable towards the person they offer the support services to, for example that the service should be of high quality, the criteria for who benefits from it should be transparent, and there should be an effective complaint mechanism in place. In this manual, when discussing support services or interventions to families in honour related conflict situations, a client could also refer to someone who has perpetrated violence.

Culture

We understand culture as a system of values, norms, ways of thinking and practices in which certain values and norms have more meaning and are emphasised more than others. Culture does not have strict boundaries and not everyone under the same cultural influence thinks the same way. Cultures change as people constantly exchange and get influenced by different ideas and ways. People might negotiate and challenge prevailing ideas and practices or attempt to conserve them. Cultures do not take place in a vacuum but are inherently linked to economic, societal, and political systems and structures, and historical events. When we look for explanations for societal phenomena such as honour related violence and ask why someone thinks or behaves in a certain way, we need to consid-

er the multiple levels of cultural, economic, political and social influence, historical processes, and individual-level factors that affect a person.¹ We will further examine this idea in the context of intersecting risk factors for violence on pages/chapter 2.

People create cultures and as power is a central element in relationships between people, it is present in cultural negotiations too.² Those who benefit from the prevailing social norms might be reluctant to change as this could be experienced as a loss of power or status. The willingness to preserve certain social practices even through violent means can be interpreted ultimately as a means of maintaining power.

Social norms

Social norms are expectations, even rules, about how a person should behave in a society, smaller group or community. In other words, social norms manifest what is desired or appropriate behaviour and thus give direction to people's interaction with each other. Such norms are often unspoken - they are generally understood by members of the group or society and govern behaviour 'quietly'. In many cases social norms govern behaviour without the force of law or formal punishment, however legislation and the justice system do reflect but also influence societal values, attitudes, and norms.³

Because groups, societies, or cultures are not homogenous and ideas and values are always contested and negotiated within, not everyone who feels the pressure to comply with certain norms necessarily agree or share the beliefs and attitudes behind them. At the same time, social norms often become internalised, and it might be difficult to recognise their influence on us and our beliefs. It is important to note that social norms vary and what is accepted in one group, might not be accepted in another one. People typically conform to social norms out of expectation that others do too, and out of concrete and/or internalised fear of social consequences, disapproval, punishment, and the feelings of shame resulting from breaking the norms.⁴ Social norms thus connect to social expectations and sanctions. In contrast, moral norms have to

do with our inner sanctions and what we believe is right, they might thus be in contradiction with social norms.⁵

Gender

We understand gender as: “The socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for individuals based on the sex they were assigned at birth.”⁶

A person’s gender identity can be different from the sex assigned to them at birth or the gender society assumes. Gender identity is “each person’s deeply felt internal and individual experience of gender, which may or may not correspond with their sex assigned at birth or the gender attributed to them by society. It includes the personal sense of the body, which may or may not involve a desire for modification of appearance or function of the body by medical, surgical or other means.”⁷

We take a stand for gender equality, recognising that gender identities are diverse, including transgender women and men, cisgender women and men, other transgender persons, non-binary persons, and other diverse gender identities that people have, and that equality between all genders is a human right and prerequisite for socially just, peaceful, and sustainable societies.

In the manual, we use the terms gender and sexual minorities and LGBTQI+ interchangeably. LGBTQI+ is an acronym for lesbian, gay, bisexual, transgender, queer and intersex. The plus sign in LGBTQI+ represents people with diverse experiences of their sexual orientation, gender identity, gender expression and sex characteristics.

It is important to note that the acronyms or terms used to refer to people’s experiences of their gender and sexuality change and evolve as we constantly learn more about the complex social constructs that link to gender and sexuality. Additionally, what is important to note is that gender and sexual orientation are different constructs - one’s gender identity tells nothing about their sexual orientation and vice versa.

Heteronormativity

The attitude that heterosexuality (a person’s emotional, romantic and/or physical attraction is to persons of a different gender) is superior to other forms of attraction or relationships. Heter-

onormativity assumes that heterosexuality is the normal or natural sexual orientation or assumes that all people are heterosexual.⁸ Heteronormativity is often linked to a narrow, binary definition of gender, one which believes that there are only two opposite forms of gender, male and female.

Gender-based violence

With gender-based violence we refer to violence that is influenced by gender and gendered structures. These include a variety of situations where violence is targeted at a person based on their gender, stems from gendered power structures and power imbalance, where stereotypical ideas of gender roles are used to justify violence, and when gender affects a person’s ability to get help or to get justice. All genders can be affected by gender-based violence, but globally, both currently and historically, it affects women and girls as well as gender minorities disproportionately.

Honour

Honour is an abstract concept that has different meanings, positive or negative, to different people. In academic terms, we use Robert Ermer’s definition of honour signalling a person’s moral standing in a community, their integrity and trustworthiness.⁹ In many contexts, honour, thus the person’s moral reputation, connects to sexual morals and is affected by underlying values about gender roles, ideas about purity or chastity (refraining from sexual activity and sexual intercourse), and heteronormativity.

Honour related violence

Following the above-mentioned definition of honour, in this manual we understand honour related violence as a destructive reaction to the actual or suspected breaking of social and moral norms of a certain group or community. Essentially, a fear of social rejection and stigmatisation can drive people to use violence in situations where their moral reputation, or in other words, honour, is at stake.¹⁰ The fear of moral stigma and the need to prevent it or restore it is universal, but the person’s or group’s reaction to it changes based on many factors, such as place/context, the microculture of their group, other risk factors to violence, individual circumstances and decisions made etc.

It is important to recognise, that honour related violence often overlaps with other forms of gender-based violence. Also, honour related ideas

or conflicts can expose a person to violence or stop them from getting help, even if the violence would not be classified i.e., juridically or academically as honour related violence or a honour killing.

Honour related conflict

Conflict is a problem, tension or controversy between two or more people. Conflicts are a normal part of social interaction. When con-

flicts are not managed, they can escalate and boil over. A situation can be understood as an honour related conflict when the conflict is linked to ideas of honour and reputation. Often there is pressure and gossiping from other people or a fear of such gossip, or the conflicts and the control affect disproportionately the girls in the family, for instance daughters live a much more restricted life than sons. Read more on page 33.

MANUAL STRUCTURE

The manual is structured as following:

Chapter 1: How to use this manual? In addition to guiding the reader through the manual's different chapters, this chapter provides the reader context on the purpose and background of this Manual and the Pro Youth Project.

Chapter 2: Laying the groundwork: perspectives from violence studies gives the reader a framework in which to understand honour related violence enabled by gender inequality and strict norms about gender roles, heteronormativity, and sexuality. It gives information on the impact of violence on well-being, and it describes how the fear of moral stigma and ostracism are universal processes that help to understand the dynamics of honour related violence. Understanding the key factors and characteristics is essential to be able to understand the situations persons affected by honour related violence navigate in and what needs to be considered in terms of prevention.

Chapter 3: How to recognise honour related violence provides the reader tools to recognise honour related violence, including warning signs of victimisation and signs of honour related conflict that should cause concern among professionals and authorities. The chapter also describes the different forms of violence and control that are typical of honour related violence and provides the reader tools to ask about violence and control and assess risk in a sensitive manner.

Chapter 4: How to respond to honour related violence safely gives the reader tools to prevent and intervene in honour related violence. While interventions always need to be locally adapted, this chapter proposes guidelines and tools grounded in domestic violence prevention work in general, with the alterations needed in the context of honour related violence. The chapter includes information on recognition and referral, practical tips for organising first meetings with the client, supporting in crisis situations, ensuring safety and planning protection measures as well as working with a holistic approach in multisectoral/professional cooperation. The chapter also presents best practices of dialogue work with families and long-term support programs for persons detached from their families.

Chapter 5: Language matters: work to reduce stigmatisation and stereotypes highlights the need to be mindful about the language used in different contexts and the importance of being aware of our own prejudice and biases.

Chapter 6: Well-being at work emphasises the need to be mindful about our own emotions when working with persons who are either affected by violence or perpetrating it. The chapter gives information on compassion fatigue and vicarious traumatisation and tips on how to prevent those.

In the end of the manual, our readers can find various annexes for more country-specific (Jordan, Italy, Finland) background information on honour-related violence.

BACKGROUND – THE PRO YOUTH PROJECT

The Pro Youth Project is an Erasmus+ funded collaboration between 4 non-governmental organisations; the Arab Women Media Center from Jordan, Shannara Cooperativa Sociale from Italy, as well as Loisto settlementti ry and Finnish Federation of Settlement Houses (Suomen Setlementtiliitto ry.) from Finland. The project partners contributing with their local expertise and experience from grassroots-level im-

plementation of violence prevention, offers a notable opportunity to exchange knowledge on honour related violence issues internationally. This manual is a core deliverable of the Pro Youth project, bringing common guidelines for professionals to recognise honour related violence and the threat of it, to understand its dynamics and related issues, as well as to know how to support the persons affected by it.

Description of project partners:

Shannara Cooperativa Sociale is non-profit organisation, recognised in Italy, offering residential care for minors: Italian and unaccompanied foreign minors, victims of trafficking and smuggling, and those in particular condition of vulnerability. In most cases, the youth are moved from their families because of a variety of reasons, but especially because of abuse, poverty, failed adoption, carelessness, abandonment, family violence and maltreatment. For each of them, the organisation guarantees a social integration path along with residential care and an individual rehabilitation project, such as: Italian language course, recovery of skills attained in secondary school, vocational training courses, psychosocial assistance for overcoming traumas, health and prevention programs, support for housing and labour.

Arab Women Media Center (AWMC) is upgrading Jordanian and Arab female journalists' standards, forming an umbrella to all women journalists working in prints, TV, Radio, online, and documentary film production. AWMC's strategy aims to offer quality media, by means of upgrading the new generation of Arab women journalists to reach modern media standards, as well as to eliminate media literacy among the public via the following methodologies:

- ◆ Modern media training directive - to act as on the job training for new media college graduates, and to upgrade media skills to those working as journalists.
- ◆ Media to non-media education on media literacy, target groups including women in cities, villages, camps, then youths.
- ◆ Documentary films and guide books productions, focusing on violence against women, women's issues such as supporting vulnerable divorced women, and the role of women in political life.

Finnish Federation of Settlement Houses (Suomen Setlementtiliitto ry.), founded in 1918, is an umbrella organisation that consists of 39 local Settlements across

Finland. The settlement movement employs more than 3 200 professionals, together with a large group of volunteers involved in the settlement work. The forms of activity include work with seniors and the elderly, child and youth work, multicultural work, the development and production of communal forms of housing, various forms of supported housing, community centre activities, the education supply of 16 community colleges, three folk high schools and two special education schools, employment promotion, various forms of trauma and crisis work, substance abuse rehabilitation services, debt counselling, mediating and victim support. The settlement movement bases its ideology on the empowering effect of communality and valuing individuality and diversity in all of its activities. FFSH operates jointly with volunteer workers and professionals, from local needs, with and among people, in Finland and around the world.

Loisto settlementti ry is an NGO established in 1974 as Kalliolan Nuoret ry (Kalliola Youth Association). Loisto settlementti's main work is social youth work with a gender and culturally sensitive approach. Loisto settlementti is politically and religiously independent, but active in society. Loisto settlementti has around 50 employees and different units around greater Helsinki area such as: Gender sensitive units; Poikien Talo (Boys' House) and Tyttöjen Talo (Girls' House) in Helsinki and Espoo, Unit for honour related issues and conflicts, supported housing for youth, Support for young parents. Activities are mostly open community evenings, group activities, sexual education, individual support, workshops and trainings for professionals. Loisto settlementti is working mostly with children and youth who need special support and its aim is to increase their wellbeing, prevent marginalisation and prevent mental health problems. Loisto settlementti values equality and diversity, communality, and trust in an individual's resources.

GOOD TO KNOW:

The Pro Youth Survey

To inform this manual, the Pro Youth project partners conducted a survey¹¹ in 2021. The survey, conducted in Finland, Italy and Jordan, aimed to increase our understanding about the way youth as well as professionals in the social work, education, law enforcement and health sectors perceive and understand the phenomenon of honour related violence. In total, 53 professionals and 42 youth answered the survey. Here, we are highlighting some of the results.

Of the professionals who answered the survey, many wished for more information on honour related violence, either in order to be better able to recognise and intervene, or to understand the phenomenon better, or to be able to prevent it.

Of the youth who answered the survey, a majority had spoken about the violence they had experienced or witnessed to someone close to them, such as a friend or family member. All in all, less respondents had talked to authorities, Finland making an exception as there the numbers of those reporting to authorities were higher. In each country, there were some youth who answered that they had not talked to anyone, as they had felt ashamed or concerned that no one would believe them.

This underlines the importance of providing services that are safe, easy to contact and get to, and that youth know about.

FOOTNOTES

1 Korpela & Peräaho (2013)

2 Ibid.

3 World Health Organisation (2009)

4 World Health Organisation (2009)

5 United Nations Children's Fund & United Nations

Population Fund (2022).

6 International Organization for Migration (2021)

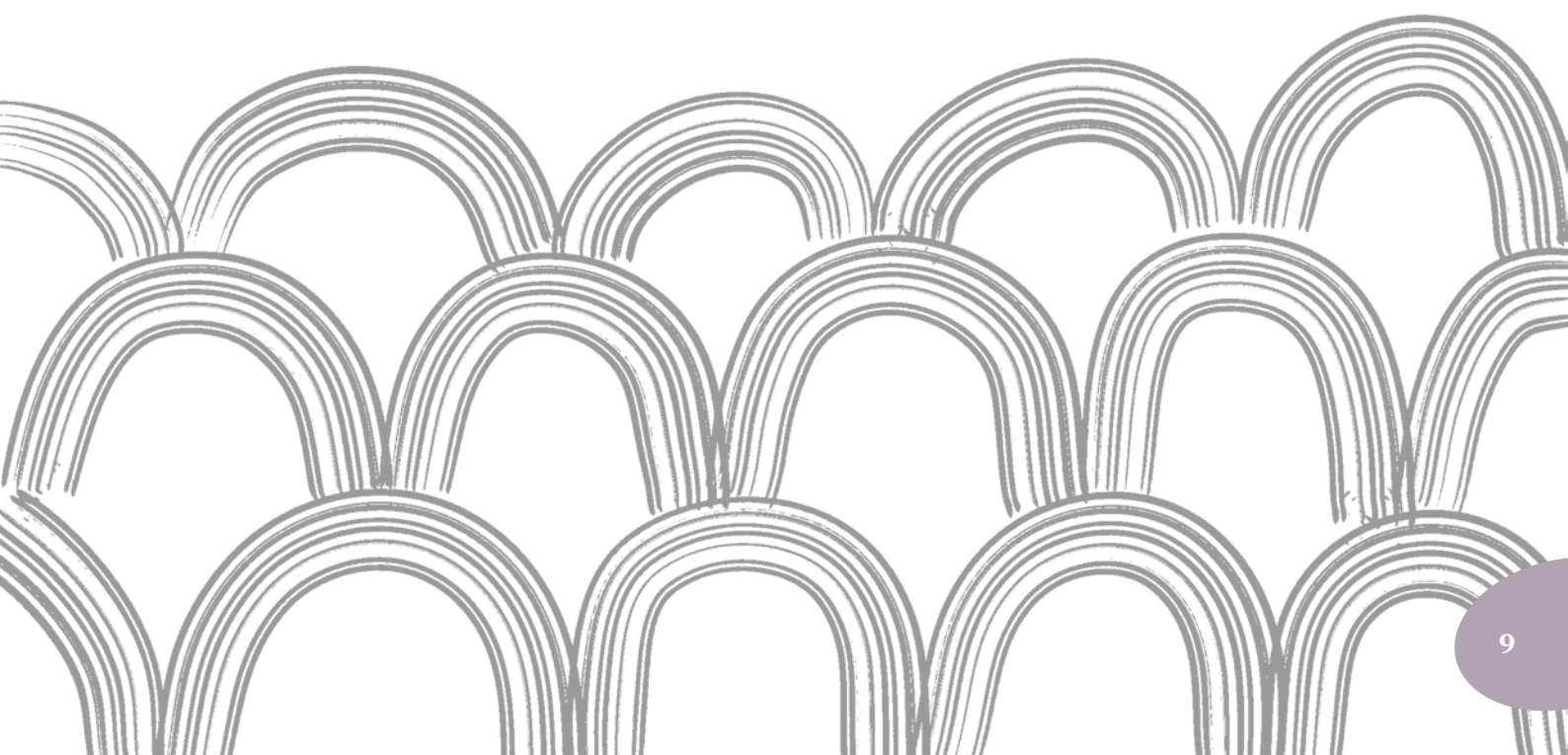
7 International Organization for Migration (2021)

8 International Organization for Migration (2021)

9 Ermers (2018)

10 Ermers (2018)

11 A survey was conducted as part of the Pro Youth Project to inform the development of this manual, a mobile app and training modules that are all outputs of the project. The survey has not been published.





2.

LAYING THE GROUNDWORK: PERSPECTIVES FROM VIOLENCE STUDIES

This chapter provides a framework in which to understand honour related violence. It starts by explaining how violence is socially and culturally justified and negotiated, and how it connects to power. It then examines how honour related violence is enabled by gender inequality and strict norms about gender roles, heteronormativity and sexuality. It draws our attention to the overlapping forms of gender-based violence and explains how various risk factors and protective factors for

violence play a role on different levels of society and how they can intersect in a person's life. It describes the universal process of stigmatisation when norms, especially moral norms, are broken, helping us to understand the dynamics of honour related violence. The chapter also examines the meaning of honour. Understanding honour related violence from a theoretical point of view gives context for the more practical chapters on recognition (chapter 3) and intervention (chapter 4).

INTRODUCTION

Less research has been conducted on honour related violence than on domestic violence, especially from the point of view of interventions. Therefore, our approach throughout this manual is to mirror what we know from general violence studies with what we have learned from our practical work with persons affected by honour related violence.

We refer to scholars who have helped us understand the phenomenon and its universality. We aim to bring to-

gether the nuances that can help professionals in their practical work, recognising that providing a single definition for this complex phenomenon where multiple acts and histories of violence can overlap, is difficult and not necessarily appropriate. Rather, to respond and react with adequate and proportionate safety measures, it is necessary to understand the variety of experiences that fall under the umbrella of honour related violence or overlap with it.

It is to be highlighted that examining honour related violence as a specific form of violence matters for professionals and authorities dealing with it, but this categorisation is also problematic. In a European context, emphasising the honour motive in public discussion, without a profound understanding of it, has contributed to the stigmatisation and othering of ethnic or religious minorities, creating for instance a false idea that in some countries or cultures it would be honourable to perpetrate violence against women. It is also important to acknowledge that the term honour takes

on various meanings both in its academic and everyday uses. To many people it carries various positive meanings and can be an important source of strength and pride in their lives. In other situations, calling a person a victim of honour related violence could signal to the person's family or community, that the person indeed did something immoral and this could confirm to the family that the violence was justified. These examples show the need for sensitivity, reflection, and local adaptation in terminology and language in general.

Essentially, this manual aims to illustrate how:

1. We understand violence as a violent act committed against another person's will and violating their well-being. Violence is not interactive, like conflict. Even if taking place in a conflict setting it is unidirectional.¹²
2. In the big picture, beliefs, and attitudes about gender-roles, masculinity and femininity, sexual morality and heteronormativity, and a demand for their strict implementation enable honour related violence. These ideas are in the root of gender inequality present everywhere in the world, manifesting in various ways from sexist jokes to pay gaps to the depreciation of care work to the systematic use of rape in armed conflicts.
3. Violence is socially regulated, and its justification and legitimacy are subject to change, like other phenomena in society.¹³ Societies change, and cultures and social dynamics and practices are constantly negotiated.¹⁴
4. Research has recognised many factors that can increase or decrease the risk of violence being perpetrated on multiple levels of society.¹⁵ On the individual level, violence is never predetermined - a person may or may not use violence in a way that is predictable.
5. There is a social-psychological process that helps to explain the dynamics of honour related violence in regard to its collective character. This process is a universal phenomenon, at

the core of human existence, which regulates belonging to a group or community based on whether one is deemed trustworthy and reliable.¹⁶

6. A person may be a victim of several forms of violence. To be able to intervene, whether the motive of the perpetrator was or was not to truly 'maintain honour' is less significant than assessing which parties are involved, whether they pose a threat and of what kind.¹⁷, as well as what has happened or is rumoured to have happened. Understanding the basic dynamics of honour related violence helps us to ask questions that help recognition and risk assessment.

Understanding these core ideas matters because to be effective, violence prevention should be done on many levels, at many fronts and sectors. Further, the ideas affect the way we as professionals look at the world and people and, hence, our clients; both those who are afraid of violence, experienced it, perpetrated it or have all those experiences. Our values and our view of humans and the world influence what kind of services we build, where we put resources, how much value we put in meeting all our clients as individuals with individual life stories and narratives, and how much space we give them to tell their full stories. And this matters, because the experience of having been fully heard, even understood, can be a transformative or, to the least, a trust-building experience for our clients.

VIOLENCE IS SOCIALLY REGULATED

Violence can be understood as a socially-regulated means of achieving a status of power, as scholar Suvi Ronkainen explains.¹⁸ Given that violence is socially regulated this means that its justification changes and is negotiated in society. Historically and generally speaking, using violence in a certain situation, in a certain time and place, is rooted in a social process of cultural and collective negotiation. Therefore, it is of central importance to analyse how violence in a certain context is explained, justified, and given meaning to.¹⁹ This, while allowing us to respond to it, also reminds us that although violence in some form has been present in all societies, it is not unchanging, essential, or predetermined. People can and do change societal dynamics of violence and power. As a counterforce to violence, co-dependency, care, and caring, as well as societal practices grounded in these values, are present everywhere.²⁰

The question then is not only who perpetrates violence and why, but what narratives does the person use to jus-

tify their action. Do they take responsibility for their actions or understand the impact of it? What does the surrounding society think about that? Are some forms of violence silently accepted or even encouraged? What kind of models of behaviour and thinking have been passed on from generation to generation? Have harmful models of behaviour been contested? Is there in general room for the expression of different ideas, different lifestyles, different identities?

As social dynamics, meanings and practices are constantly negotiated by people, so does the meaning of violence and what it entails change through time but also place. A good example is disciplinary violence. The idea of what is violence and what is normal parenting or boundary-setting has in many countries rapidly changed in a matter of a few decades, but not necessarily at the same pace everywhere. Being mindful that the norms that we take for granted and consider normal are not the same everywhere, gives us more tools when engaging in a dialogue with our clients.

VIOLENCE HAS A SEVERE IMPACT ON HEALTH AND WELL-BEING

While violence is negotiated and understood against a contextual background, its effects are felt universally as it exploits and violates the bonds of interconnection and dependence between humans and the trust and vulnerability that relate to it. Violence changes social relationships: it divides, transforms the way people interact, affects their agency and reshapes power positions. It fundamentally changes the person perpetrating violence and everyone directly and indirectly affected.²¹ When violence is inflicted on a person by their partner or a close family member, and it is externally evident that it destroys that person's health, well-being and self-esteem, we may struggle in understanding why they still for example do not end the relationship or move out. Likewise, we might feel frustrated when a client of ours, facing restrictive control and a threat of severe violence from their family, decides to stay with them. There can be, however, many reasons for this kind of decision-making. We describe some of the dynamics below, but the description is not exhaustive.

In domestic violence, a cycle with certain phases can often be recognised. First, the tensions build up, followed by an incident of violence, followed by apologies, reconciliation and a period of calm, after which the tensions start building up again. While this cycle is not absolute, it highlights that there can also be good moments - perhaps moments of love and caring in the relationship - and that the person might feel like they do not want to get rid of their partner, but of the negative emotions, hurt and violence.²²

The person perpetrating violence might express remorse and promise to change, convincing their partner to stay. They might manipulate and subject the person to emotional violence that slowly crumbles their self-esteem and self-image, making it harder to ask for help or recognise the violence. At the same time, the violence has a tendency to become more frequent or severe through time while the experience of violence is slowly normalised in the person's life.²³ In some

The situations for persons experiencing violence perpetrated by an intimate partner or family member can be emotionally and practically complex. The persons themselves are always the best expert of their situation. We risk making mistakes with potentially severe consequences, if we do not take the fears of the person affected seriously.

situations, complicating the dynamic further, the person affected might be financially dependent on their partner or they might try to keep the family together at any cost for their own well-being.

Sometimes, the person might be afraid of escalation if they tried to change their situation. They might feel safer at home than at a shelter because they can maintain a sense of control of knowing where the person perpetrating the violence is and in what mood they are.²⁴ And especially in the context of honour related violence, there might be threats against their family members and thus staying in the violent situation, the status quo, is an attempt to protect others.

Understanding how complex the situations might be for those affected by violence, stops us from proposing overly simple solutions to our clients. Instead, against the background presented in this chapter, we encourage

our readers to give as much time as possible to listen, in a sensitive manner, and to understand the wider picture and the dynamics around the person's situation and the various threats and persons involved in perpetrating violence. This, we believe, is key in supporting persons affected by honour related violence, particularly due to its collectivistic and transnational characteristics.

Listening and understanding however, is something we should actively practise. Giving space to our clients to tell their whole story takes resources from us, especially time. It requires us to challenge our own assumptions and to be informed about the phenomenon so that we can help our client by mirroring and reflecting what we hear. It requires us to create a safer space and to truly protect the safety and privacy of our client, to be transparent of our role and our abilities and intentions, and to take trust-building and maintaining trust seriously.

GOOD TO KNOW:

Impact of violence on health and well-being

Using violence at someone is a severe human rights violation. Its impact on a person's health can be manifold and long-term. The Finnish Institute for Health and Welfare²⁵ lists the following impact of domestic violence on the victim (direct quote, translated by author from Finnish):

“ Physical injuries include bruises, fractures, scratches, abrasions, brain injuries, burns and eye injuries. Emotional and behavioural issues include depression, anxiety, eating and sleep disorders, hyperactivity or accentuated feelings of shame or guilt.

Recognising the psychological consequences of violence is important in order to help the victim. Otherwise, the symptoms the person affected by violence has, may make it difficult for them to emotionally deal with the violence that happened. These symptoms include:

- ◆ unnatural calmness and indifference to what happened
- ◆ memory losses
- ◆ denial of what happened
- ◆ paralysis and submissive behaviour or, on the other hand, hostile and aggravated behaviour
- ◆ the story of what happened changing as memories return

Examples of sexual health problems include

- ◆ sexually transmitted diseases
- ◆ unwanted pregnancy
- ◆ different effects on sexual life

There may be long-term consequences: toxic stress, post-traumatic stress disorder, constant fear, panic disorder, psychosomatic disorders, alcohol or drug abuse, suicidal behaviour or violent behaviour.

The long-term consequences of violence can also be caused by various behavioural risk factors adopted as a result, such as alcohol or drug abuse.”

Additionally, according to Johanna Aapakallio²⁶, honour related violence or control can have the following impact on a person affected by it:

- ◆ Excessive self-control
- ◆ Difficulty to recognise one's own boundaries
- ◆ Being afraid to express their own desires or wishes
- ◆ Recklessness
- ◆ Despair
- ◆ Lack of direction, hopelessness
- ◆ Depression
- ◆ Over-generational trauma
- ◆ Issues related to sexuality and identity
- ◆ Overactive expression of sexuality

GENDER INEQUALITY ONE OF THE ROOT CAUSES FOR HONOUR RELATED VIOLENCE

It is essential to analyse violence from a gendered perspective. Like violence, gender connects to power in various ways. More often than not, violence does not happen randomly. Gender plays a role in who is doing violence, who is targeted by it, its dynamics, and its consequences.²⁷

It is necessary to understand how violence is being justified or explained by gendered ideas, what kind of gendered meanings we collectively or societally attach to it, how does society enable the perpetration of violence and what are the consequences of it to the persons involved and affected in their social space.²⁸ This gives us direction of what kind of changes need to happen in society at large.

An important perspective is how violence connects to expressions of masculinity, the expectations, and responsibilities as well the opportunities connected to the male gender. Arto Jokinen argues that we should understand gender-based violence not only as a manifestation of the relationship of power between men and

women, but as power relationships within the gender.²⁹ To understand gender-based violence, we need to understand the violence between men and boys, as globally it is men who most often are the perpetrators and victims of violence³⁰ (Meanwhile, it should be noted that violence against women in most cases is perpetrated by a current or former husband or intimate partner.³¹)

The next sub-chapter describes how narrow norms about gender and sexuality can enable different types of gender-based violence, including honour-related violence. While it is out of scope for this manual to focus profoundly on men's perpetration and victimisation to violence as a major development and human rights issue, it is crucial to understand it as a phenomenon. The intention here is to highlight the importance in prevention work to listen to the situations of not only those directly affected by violence but those indirectly affected and those perpetrating it. Namely, often the perpetrators have been or are victims of some form of violence themselves.

GOOD TO KNOW:

Honour related violence can affect all genders

Narrow gender norms, heteronormativity, sexual morality and idealisation of chastity link strongly with honour related violence in the context we work in. Honour related violence as a phenomenon is complex and can also target cismen, for example in a situation where they are pushed to marry, forced to control, or punish their sister or are punished for bringing shame to the family for example as a result of committing crime or due substance abuse. In short, the need to protect honour or the need to prevent shame globally and in history has taken various expressions.

Gender and sexual norms influence our behaviour

At the root of perpetration of gender-based violence are gender inequalities and discrimination, that shape social norms, structures and practices in societies. Societal norms, structures and practices then further shape attitudes and beliefs of individuals. From a prevention perspective, changing such norms requires efforts both on individual, family/relationship, community/organisational and societal levels, as gender inequalities are manifested at each of them. Some examples of societal structures and practices are discriminatory legislation, unequal distribution of power and resources and the construction of gender stereotypes and how they are attributed with status and power.³²

Gender norms and sexual norms - the social principles that govern behaviour and restrict expression of gender identity and sexuality - affect all of us, alas in different ways depending on who we are or in what kind of an environment we live. They, like all norms, are not universal nor static.

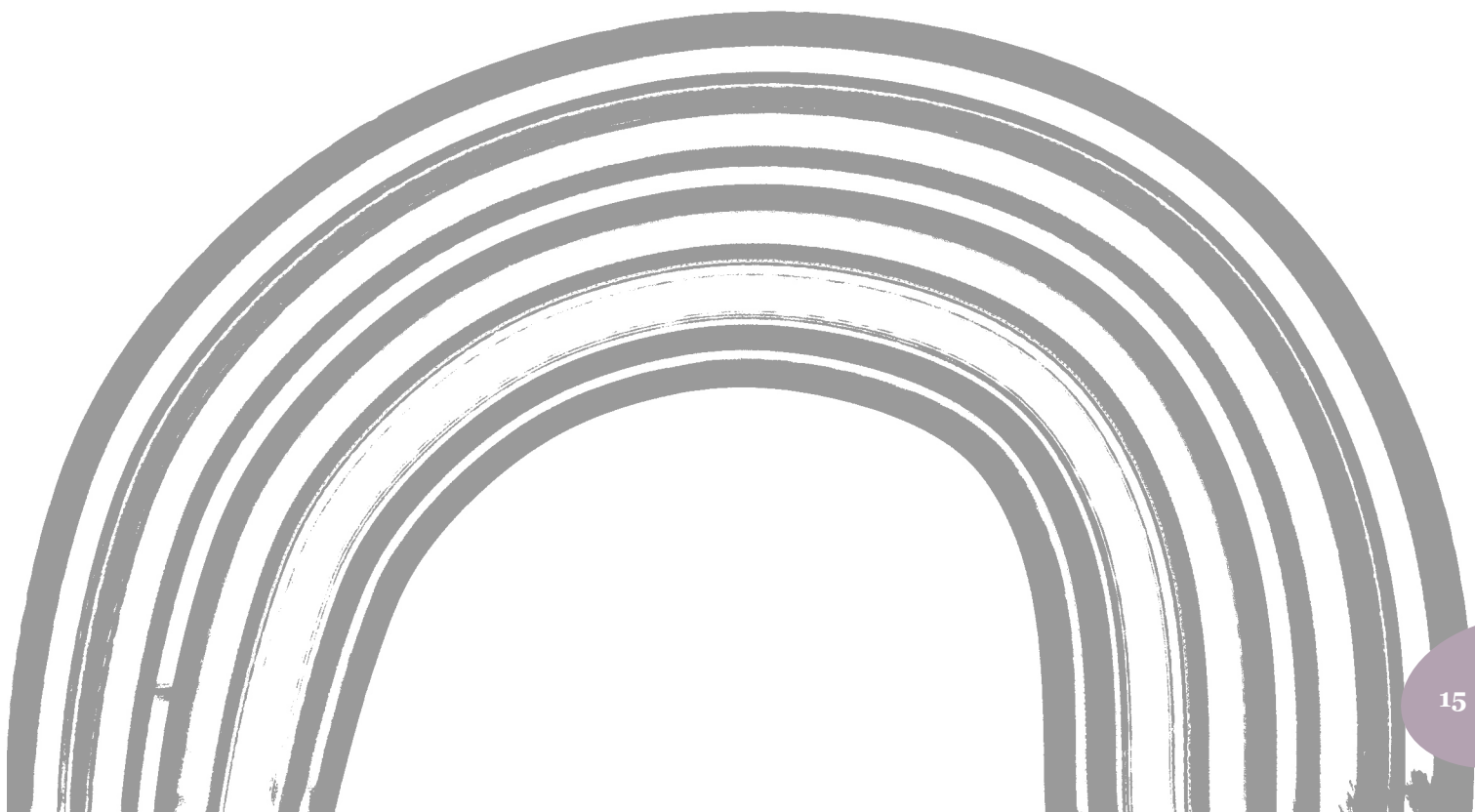
What is suitable behaviour for a woman/girl or man/boy in a specific context is governed by values, belief and norms. This includes attitudes related to, for example, whether gender and sexual minorities are stigmatised or threatened, whether premarital sex is denounced or encouraged in society or whether it is commonly believed that men carry the responsibility of protecting girls and women.

For example, the control and regulation of sexuality and sexual behaviour is historically and currently common practice in all societies. While sexuality is a natural part of human life, it has often been associated with immorality and shame. Throughout different times and places, there have been taboos about who has the right for sexuality or what kind of sexuality is allowed.³³ A 2019 report called *Tackling the Taboo: Sexuality and gender-transformative programmes to end child, early and forced marriage and unions* states that: “Virtually all societies place some level of legal, religious, political, social or economic restrictions on: how sensuality, intimacy and pleasure are experienced; how people engage in sexual and other intimate relationships; how people ex-

press their sexuality and sexual orientation: how they ensure their own sexual and reproductive health; how they exercise sexual agency and bodily autonomy more generally.”³⁴

Because of their age and gender, such control affects especially adolescent girls and globally manifests as harmful practices, such as child marriage, forced marriage and Female Genital Mutilation (see definitions below).³⁵ Many of the gender-based violence targeting girls and young women can overlap with or be categorised as honour related violence, depending on the dynamics and motives involved.

Gendered beliefs and gender norms shape our thinking and actions, often in ways that we do not recognise ourselves, even manifesting in traditions or structures that we take for granted or do not question. Sometimes they drive practices or attitudes that are harmful, such as honour related violence. Gender and sexuality and their expression are regulated everywhere in the world in various ways and in various directions. In patriarchal and heteronormative contexts, chastity norms and sexual morals affect especially girls/women and sexual and gender minorities



GOOD TO KNOW:

Forms of gender-based violence that can overlap with honour related violence

Forced marriage

Definition of United Nations Office of the High Commissioner for Human Rights (OHCHR):

Forced marriage is a marriage in which one and/or both parties have not personally expressed their full and free consent to the union.³⁶

Child marriage

Definition of United Nations Children's Fund (UNICEF):

Child marriage refers to any formal marriage or informal union between a child under the age of 18 and an adult or another child.³⁷

Female Genital Mutilation (FGM)

Definition of The United Nations Entity for Gender Equality and the Empowerment of Women (UN Women):

Female genital mutilation (FGM) includes procedures that intentionally alter or cause injury to the female genital organs for non-medical reasons. It is classified into four major types, and both the practice and the motivations behind it vary from place to place. FGM is a social norm, often considered a necessary step in preparing girls for adulthood and marriage and typically driven by beliefs about gender and its relation to appropriate sexual expression.³⁸

Human trafficking

Definition by United Nations Office on Drugs and Crime (UNODC):

Human Trafficking is the recruitment, transportation, transfer, harbouring or receipt of people through force, fraud or deception, with the aim of exploiting them for profit. Men, women and children of all ages and from all backgrounds can become victims of this crime, which occurs in every region of the world.³⁹

Domestic violence

United Nations (UN) definition:

Domestic abuse, also called "domestic violence" or "intimate partner violence", can be defined as a pattern of behaviour in any relationship that is used to gain or maintain power and control over an intimate partner. Abuse is physical, sexual, emotional, economic or psychological actions or threats of actions that influence another person. This includes any behaviours that frighten, intimidate, terrorize, manipulate, hurt, humiliate, blame, injure, or wound someone. Domestic abuse can happen to anyone of any race, age, sexual orientation, religion, or gender. It can occur within a range of relationships including couples who are married, living together or dating. Domestic violence affects people of all socioeconomic backgrounds and education levels.⁴⁰

Femicide

Definition of UN Women:

Femicide refers to the intentional murder of women because they are women, but may be defined more broadly to include any killings of women or girls. Femicide differs from male homicide in specific ways. For example, most cases of femicide are committed by partners or ex-partners, and involve ongoing abuse in the home, threats or intimidation, sexual violence or situations where women have less power or fewer resources than their partner.⁴¹

Around the world, many taboos and restrictions affect sexual minorities and gender minorities. Not being able to express one's gender or sexual identity freely or feeling pressure to adhere to narrow gender stereotypes is hurtful in itself. Combined with other factors LGBTQI+ persons are in many contexts at high risk for gender-based violence and hate crime, including honour related violence. Patriarchal and heteronormative ideas of gender roles and a binary understanding of gender leave a very narrow space for people to be themselves. In many contexts these societal attitudes also mean there is no recognition or support for LGBTQI+ persons in the society, and that there is a lack of knowledge of the needs and differences of people's experiences in general. Such factors increase the risk for violence and make it difficult and dangerous to be open about oneself as this could lead to stigmatisation and exclusion from workplace, school, family, and friends. Furthermore, ideas and norms about "the right kind" of gender or sex-

ual identity are often so profoundly adopted in society and in people's interaction that LGBTQI+ persons have a high risk of feeling shame, guilt and perceiving themselves as 'sinful' or 'wrong'. This can make recognition of victimisation challenging, when the person believes that they deserved all the punishment for who they are.

Understanding how social and moral norms affect people's behaviour is important in understanding honour related violence. This is because, as discussed on page 22, fear of rejection and stigmatisation can drive people to use violence in situations where their reputation, or honour, is at stake. With honour we mean the person's moral reputation, often connected to sexual morals and affected by underlying values about gender roles, ideas about chastity and heteronormativity. In the following figure, we quote some examples of norms that provenly enable domestic violence, which in our practical experience we see as linking to honour related violence.

CASE EXAMPLE

Examples of social, gender and sexual norms that enable domestic violence against women

These quotes are examples of norms that researchers have found to enable domestic violence against women. They have been published in a report by the World Health Organisation (WHO)⁴²:

- ◆ *"A man has a right to assert power over a woman and is socially superior"*
- ◆ *"A man has a right to "correct" or discipline female behaviour"*
- ◆ *"A woman's freedom should be restricted "*
- ◆ *"Physical violence is an acceptable way to resolve conflicts within a relationship"*
- ◆ *"A woman is responsible for making a marriage work"*
- ◆ *"Intimate partner violence is a taboo subject"*
- ◆ *"Reporting abuse is disrespectful"*
- ◆ *"Divorce is shameful"*
- ◆ *"When a dowry (financial payment from the bride's family to the husband) or bridewealth (financial payment from the husband to the bride's family) is an expected part of marriage, violence can occur either because financial demands are not met, or because bridewealth becomes synonymous with purchasing and thus owning a wife."*
- ◆ *"A man's honour is linked to a woman's sexual behaviour."*

GOOD TO KNOW:

Sexual and reproductive rights are human rights

The United Nations Development Group (UNDG) states in a Guidance Note on Human Rights for Resident Coordinators and UN Country Teams the following about sexual and reproductive rights:

“Sexual and reproductive health and rights (SRHR) refers to a collection of human rights which are guaranteed in international human rights treaties, other inter-governmental agreements and consensus documents, and national laws. These human rights include civil and political rights as well as economic, social and cultural rights, all of which are essential for ensuring the equal right of women and men to enjoy the maximum attainable standard of sexual and reproductive health and make decisions concerning their sexuality and reproduction, including the number, timing of birth and spacing of their children, free from discrimination, coercion and violence.”⁴³

The European Institute for Gender equality includes in its definition of sexual rights:

the right of all persons, free of coercion, discrimination and violence, to the highest attainable standard of health in relation to sexuality, including access to sexual and reproductive healthcare services; the capacity to seek, receive and impart information in relation to sexuality; access to sexuality education; respect for bodily integrity; free choice of partner; the right to decide to be sexually active or not; the right to consensual sexual relations, the right to consensual marriage; the right to decide whether or not, and when, to have children; and the right to pursue a satisfying, safe and pleasurable sexual life.”⁴⁴

As an example, the OHCHR recognises the following violations of women’s sexual and reproductive health and rights, and causes and consequences thereof:

Examples of violations

Despite these obligations, violations of women’s sexual and reproductive health and rights are frequent. These take many forms, including:

- ◆ denial of access to services that only women require;
- ◆ poor quality services;
- ◆ subjecting women’s access to services to third party authorization;
- ◆ forced sterilization, forced virginity examinations, and forced abortion, without women’s prior consent;
- ◆ female genital mutilation (FGM); and
- ◆ early marriage.

Causes and consequences of sexual and reproductive health violations

Violations of women’s sexual and reproductive health and rights are often due to deeply engrained beliefs and societal values pertaining to women’s sexuality. Patriarchal concepts of women’s roles within the family mean that women are often valued based on their ability to reproduce. Early marriage and pregnancy, or repeated pregnancies spaced too closely together—often as the result of efforts to produce male offspring because of the preference for sons—has a devastating impact on women’s health with sometimes fatal consequences. Women are also often blamed for infertility, suffering ostracism and being subjected to various human rights violations as a result.”⁴⁵

As described in this chapter, gendered beliefs and gender norms shape our thinking and actions, often in ways that we do not fully recognise ourselves, perhaps manifesting in traditions or structures that we take for granted or do not question. Sometimes they drive practices or attitudes that are harmful, such as honour related violence.

Often, falsely, honour related violence in Europe has been narrated as violence happening to people with a 'different culture'. In fact, we could state that violence in general is cultural, in the sense that it takes place in a certain cultural context and is culturally and collectively understood, negotiated and justified or denounced. It is crucial to recognise the different norms in our cultures that make violence appear natural or justified⁴⁶. Sometimes, we might see such norms more clearly

when the phenomenon seems foreign to us, while we remain blind to the norms that enable violence in our own culture or social environment. At the same time, it is crucial to remember that norms affect wide populations and are not alone an explanation for violence. Reducing the issue to "culture" is not only inaccurate, but also risks stigmatising the people we aim to support, can increase polarisation, and can also affect our ability to truly listen to the needs and concerns of our client.

This chapter reminds us that while this manual is not focused on large-scale awareness-raising or educational prevention programs, one of the key preventive measures to honour related violence as well as gender-based violence in general is to reduce gender inequality on all levels of society.

INTERSECTING RISK FACTORS FOR VIOLENCE: THE ECOLOGICAL APPROACH

What leads an individual to use violence? Even with detailed information about people's past and present, it would nevertheless be impossible to predict exactly by whom, or exactly when, violence would be perpetrated. However, based on what is known about the root causes of violence and the various identified risk factors which increase the likelihood

of violent behaviour, it is possible to understand what kind of issues in societies and in people's life circles require our attention. The ecological model for understanding violence by the WHO helps to recognise the interplay of multiple factors on various levels of human life and the mutually reinforcing effects that they have. The model is visualised in figure 1 below.

Ekological model for understanding violence

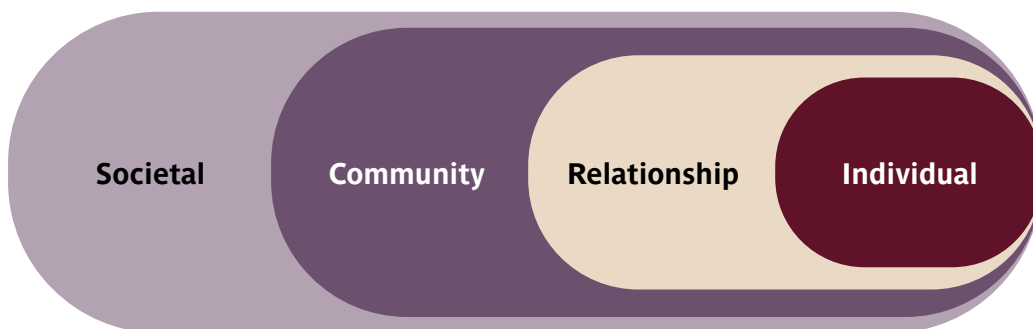


Figure 1 WHO Ecological model for understanding violence⁴⁷

Source: Heise et al., 1999; Krug et al., 2002; CDC, 2004.

In essence, the ecological approach draws our attention to risk factors that can increase the risk of victimisation and of violence being perpetrated on different levels of human life. It helps to visualise the complexity of violence as a social, cultural, and economic phenomenon. There are dozens of risk factors on the individual, relationship, organisational and societal level that push or protect an individual from being victimised by violence or being the perpetrator of it. For example, values and norms about honour being linked to women's chastity and 'purity' and it being something to be protected can form a risk factor for gender-based violence.

Meanwhile, the values and norms that have to do with protecting honour are not alone a reason for violence to take place.

In the following table, we list some of the factors that are known to increase the risk for victimisation or perpetration of domestic violence and non-partner sexual assault. The factors, presented in a report by UN Women, have been chosen on the list based on our practical experience and are especially prevalent among our clients affected by honour related violence. The list is not exhaustive, and many other factors can play a role.

| | Victimisation | Perpetration |
|---------------------------------------|--|---|
| Individual/ relationship level | <ul style="list-style-type: none"> ◆ Attitudes accepting of unequal gender roles and violence ◆ A history of exposure to violence in the childhood ◆ Acceptance of violence ◆ Prior victimisation ◆ Discrimination based on sexual orientation and gender identity ◆ Marital discord/dissatisfaction ◆ Separation | <ul style="list-style-type: none"> ◆ Controlling behaviours ◆ Belief in rigid/unequal gender roles ◆ Acceptance of violence ◆ Low socioeconomic status, low income and/or food insecurity ◆ Low education levels ◆ Unemployment ◆ Depression/low life satisfaction ◆ Marital dissatisfaction/discord and its duration (especially gender role disputes) ◆ Separation ◆ Beliefs and norms related that emphasize family honour/sexual purity of women and girls ◆ Masculine norms that emphasise entitlement ◆ Low resistance to peer pressure |
| Organisational/ community level | <ul style="list-style-type: none"> ◆ Acceptance of traditional gender roles ◆ Acceptance of violence ◆ Low proportion of women with high level of autonomy ◆ Weak sanctions against violence ◆ Weak social connectedness | <ul style="list-style-type: none"> ◆ Acceptance of traditional gender roles ◆ Masculine peer and organisational cultures ◆ Acceptance of violence ◆ Weak sanctions against VAW ◆ High proportion of families using corporal punishment ◆ High proportion of: <ul style="list-style-type: none"> - Poverty - Unemployment - Male illiteracy |
| Societal level | <ul style="list-style-type: none"> ◆ Gender norms that perpetuate inequality ◆ Low proportion of women with higher education ◆ Discriminatory laws and policies towards women (property, inheritance, family laws) ◆ Ideologies of male sexual entitlement and female subordination ◆ Social norms supportive of violence ◆ Weak legal sanctions against violence/violence against women ◆ State fragility (e.g. legitimacy, functioning, governance) | <ul style="list-style-type: none"> ◆ Gender norms that perpetuate inequality ◆ Ideologies of male sexual entitlement and female subordination ◆ Social norms supportive of violence ◆ Weak legal sanctions against violence/violence against women ◆ State fragility (e.g. legitimacy, functioning, governance) |

Table 1 Risk factors for victimisation or perpetration of intimate-partner violence and non-partner sexual assault⁴⁸

CASE EXAMPLE

Societal level practises influence attitudes and behaviours of organisations and individuals – and vice versa

In some countries, legal systems recognise or have recognised a so-called honour motive as a mitigating factor in the case of murder, leading to offenders being sentenced for lesser punishment than for other killings.⁴⁹ Such a structural, societal level practise signals a wider acceptance of violence against women which allows such attitudes and beliefs to root themselves in organisational and community environments, both shaping also the behaviour and beliefs of individuals. Such an institutionalised practice then also encourages impunity in general, for instance honour related crimes being unreported or not being investigated. At the same time, the way individuals decide to act, either to strengthen or question such practices, changes broader structures and cultures in society. What the individual decides to do (or not to do) might very well depend on a variety of other factors, as illustrated in the table 1 above. In many countries, such discriminatory legislation has been changed or the process to change is undergoing, as a result of e.g., local and national advocacy and awareness raising work and international influence.

Aside from numerous risk factors, researchers have also recognised several protective factors globally that can reduce women's and girls' risk of being victimised. As an example, and quoting UN Women, these include:

- ◆ *“Completion of secondary education for girls (and boys);*
- ◆ *Delaying age of marriage to 18;*
- ◆ *Women's economic autonomy and access to skills training, credit and employment;*
- ◆ *Social norms that promote gender equality;*
- ◆ *Quality response services (judicial, security/ protection, social and medical) staffed with knowledgeable, skilled and trained personnel;*
- ◆ *Availability of safe spaces or shelters; and,*
- ◆ *Access to support groups.”*⁵⁰

The interplay of various factors visualised in the ecological model highlights how violence prevention needs to take place on multiple levels: while risk factors can reinforce each other within and among the different levels, so do the prevention efforts. This means that, on a societal level, we should strive for coordinated and consistent efforts that take into consideration the different kinds of interventions needed to create a multiplier effect.⁵¹

In the following figure, we outline gendered risk factors that based on practical work with persons affected by honour related violence are recognised as potential triggers for violence, when they are considered as violations of prevailing norms.

Potential gendered risk or trigger factors for victimisation of honour related violence

(by Johanna Aapakallio⁵², translated by author)

| For women (assumed gender) | For men (assumed gender) |
|--|--|
| <ul style="list-style-type: none"> ◆ Belonging to a sexual and gender minority or being suspected of that ◆ Extramarital pregnancy ◆ Divorce ◆ Cheating on a spouse ◆ Public / social media appearance that the community deems inappropriate, ie. been seen in a “questionable” context. ◆ Refusing arranged marriage ◆ “Improper” clothing ◆ Dating ◆ Being victim of rape ◆ Spending free time with boys ◆ Socialising with a man from another ethnic group ◆ (In the Finnish context) “Excessive Finnishization” e.g. adoption of habits and behaviours perceived as Finnish | <ul style="list-style-type: none"> ◆ Non-marital dating/relationships ◆ “Being seen doing a sexual act” / leading a woman to be immoral ◆ Refusal to restore family's/community's honour / rebelling against chastity norms ◆ Refusing arranged marriage ◆ Marrying / dating a partner who is not accepted by the family ◆ Having a failed marriage ◆ Belonging to a sexual and gender minority or being suspected of that ◆ Protecting, supporting, or allying with a girl ◆ Socialising with a girl or woman who is considered to belong to someone else ◆ Violation of family norms, such as abuse or crime |

Furthermore, to understand how diverse and personal people's life situations are, it is crucial to be aware of how the experiences of persons affected by violence are always subjective and uniquely formed. As scholar Suvvi Keskinen highlights, they are influenced by not only gender but also transnationality, over-generational experiences, negotiations between the 'modern and traditional', contestations of power and status, individual decision-making and the influence of collectives, which also are constantly negotiated, might vary and can be interpreted by a person both as positive and negative.⁵³

Especially in contexts of migration, the experiences of institutionalised discrimination or prolonged states of uncertainty, the control of borders and movement and difficulties in accessing public services can significantly burden the person, and if we listen, our clients stories might include multiple types of violence on the one hand and diverse and changing experiences of individuality and collectivity on the other hand.⁵⁴ Understanding that we all have our individual experiences full of nuances and contradictions leads us to promote a holistic and flexible approach in client work.

DEFINING HONOUR RELATED VIOLENCE

This manual has so far aimed to describe (gender-based) violence from a wider societal-level perspective. In the following sub-chapter, we explain what honour related violence is from the point of view of power dynamics in groups, social and moral norms, fear of stigmatisation and ostracism. We also further discuss the meaning of the term honour.

In this manual we are using a definition of honour related violence, informed by the research of Robert Ermers and our practical experience from client work. This definition helps us to understand the universality of this form of violence, as well as to understand the motive/emotional state of the perpetrator(s). This helps us in recognising violence, assessing risk and offering support.

Using a clearly defined and non-biased definition is crucial especially within the law enforcement and justice system for fair treatment and trials. Having a clear definition helps to avoid labelling all kinds of violence as honour related, for example solely based on the persons ethnic or religious background. Understanding the emotions involved with fear of moral stigma and ostracism, can help us engage in dialogue with conflict parties and help de-escalate situations. It can also help us support those clients, who have been rejected or ostracised by their family and kin.

At the same time, it is important to understand honour related issues, conflicts and thinking in one's local context more broadly, as they can expose a person to violence even if that violence did not fit a particular definition of honour related violence.

The definition we use is the following:

Honour related violence is a destructive reaction to the actual or suspected breaking of social and moral norms of a certain group or community. Essentially, a fear of social rejection and stigmatisation can drive people to use violence in situations where their moral reputation, or in other words, honour, is at stake.⁵⁵ The fear of moral stigma and the need to prevent it or restore it is universal, but the person's or group's reaction to it

changes based on many factors, such as place/context, the microculture of their group, other risk factors to violence, individual circumstances and decisions made etc.

Power dynamics in groups and the fear of stigma and rejection

Persons affected directly or indirectly by honour related conflict or violence might explain their situation by referring to their collectivist culture, or that the opinion of the family matters more than that of the individual; that their family plays a powerful role in their life; or that there is a lot of pressure from the community on the person themselves or their family. They might be affected by or are afraid of gossip or that members of the community/family would be watching them and reporting anything deemed inappropriate. This could – for girls especially – vary from not wearing modest enough clothing to having talked with a boy unknown to the family.

Honour related violence has been present in societies around the world in the past and present. The scholar Robert Ermers explains it as a universal social and psychological process, in which people can be stigmatised, excluded or ostracised when they break a group's or society's social and moral norms. The fear of stigma can be so strong that it leads a person or persons to try to prevent the behaviour deemed dishonourable from happening, sometimes by using control or violence. If what is considered unacceptable happens - or is rumoured to have happened - members of the group might try to save their reputation in front of others by trying to hide it from the outside (the issue might not be the act itself but others finding out about it). If hiding what happened is not possible, the pressure might drive people to use violence in order to show that they punished the so-called wrongdoer - this is something people might refer to as 'cleansing or restoring the honour'.

In tight-knit and interdependent communities, being left outside or excluded can imply an actual threat for a family's survival, as others refuse to, for example, continue trade, marry the family's daughters or to meet and greet and, in general, socialise.⁵⁶ In our experience,

such dynamics might be highlighted when groups are more closed for a variety of reasons. This could be, for example, due to patriarchal clan structures especially in the context of dysfunctional states, dynamics of a minority group marginalised in society, groups with strong hierarchy and identity or purpose, a need to get closer to the group one relates with as a reaction to discrimination, hostility, or difficulty to adapt or integrate.

According to Ermers, to gain approval or secure acceptance from a group or community is essential for human's survival. Thus, being rejected can cause actual physical pain, severe stress, and lead to depression or suicide.⁵⁷ Stigma does not target only the individual, but also those closest to them, and possibly also their neighbours, co-workers, etc.⁵⁸ As stated by Ermers, being stigmatised, rejected, or ostracised (expressed also as 'loss of honour'), happens only when a breach of social and moral norms becomes public. Only then can people lose their moral reputation, which according to Ermers corresponds with what people might call having honour. Furthermore, and important in terms of prevention and protection, Ermers notes that "between the misconduct and the feared social sanctions can elapse days, months or years, depending on when it becomes public. The feared social sanctions may be more, but also less severe than expected."⁵⁹ Even false accusations can lead to stigma and social sanctions without a requirement

for them to be accurate or evidenced, as long as they are widely believed among the community.⁶⁰

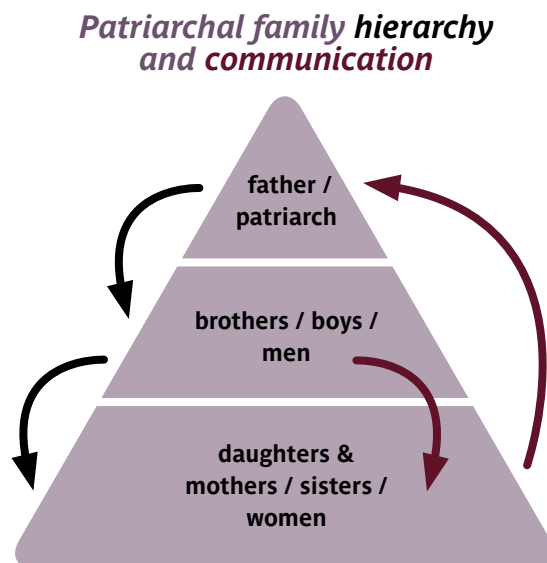
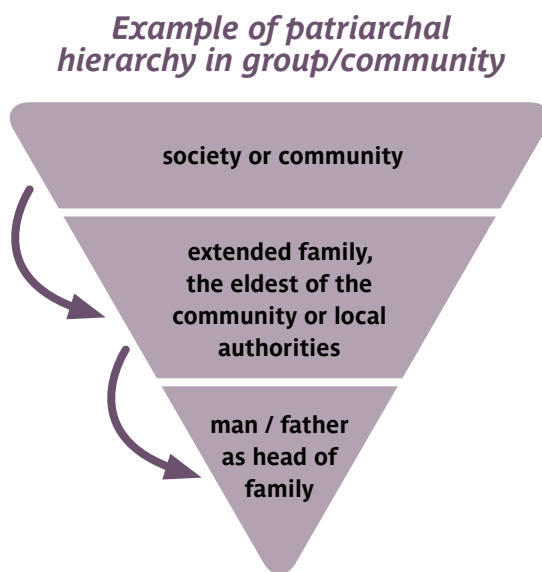
Here again, it is important to remember that many risk factors and protective factors influence the victimisation and perpetration of violence. On the other hand, the environment may enable or encourage violence as described earlier, and on the other hand many factors could influence whether the person(s) perpetrate violence, from anger management issues to personal attitudes and beliefs on honour to childhood experiences of violence etc. Important to notice is that, as scholar Joanne Payton states, "it would appear that the internal micro-cultures of individual families are more relevant to risk levels than generalisations based in macro-cultural identity."⁶¹ In the case example below, we explain the kind of patriarchal relationship and group dynamics that might be present in the micro-culture Payton is referring to. We emphasise that honour related violence is contingent and does not take place in any static, unchanging and mutual to all "culture". This also means that the severity of the reaction to a breach of social and moral norms, according to Payton, cannot be predicted and does not necessarily follow a logic of what appears "proportionate". Payton uses the example of two cases of honour related violence that they had analysed, in which one a simple SMS triggered severe violence and in another where evidence of premarital sex did not.⁶²



CASE EXAMPLE

The role of collectivity in honour related violence

How does collectivity play a role in honour related violence? In our experience, especially in groups that are rather closed or in which members are highly dependent on each other, the different power dynamics and patriarchal hierarchies inside the group can create various pressures to conform to prevailing norms and traditions. The hierarchy could be visualised as a triangle⁶³, where on top there is the real or imagined, society or community with its expectations and ideals of how people should be. In the middle in the triangle there could be the extended family, the eldest of the community or local authorities, influencing the choices and decisions of the individuals who feel like they need to stay loyal or keep their reputation in front of those higher in the hierarchy. At the bottom of the triangle there could be the individual, the man or father, as the head of the family.



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The pressure to conform and stay loyal and respectful can lead to a fear of being afraid to be judged or to make mistakes, which then leads to the tendency to hide things, both from the community and from authorities. The 'dynamics of secrecy' are evident in the communication patterns of many families, where it might be that children or the mother are afraid to tell things to the father, who is under pressure to make sure the family is respectful and respected by the outside. Threatening to reveal secrets can be also used to pressure other siblings or the mother in order to gain something in return.

The triangle shows how often in such group dynamics certain people in the family or group hold more decision-making power – this could be the grandfather or the oldest brother/uncle.

In terms of prevention work, it is also important to notice that the father might have had to carry responsibility for the whole family all their life and has never recognized that they could and they have the right to share that responsibility with their spouse or their adult children.

It is important to recognise that the perpetrators of honour related violence can be:

- ◆ Spouses
- ◆ Spouses together with his kin or collective (i.e., friends, someone “helping out”)
- ◆ Parents
- ◆ Family (primarily agnatic kin - i.e. father, brothers, uncles, male cousins, grandfather, but also women can be active agents in enabling honour related violence)
- ◆ Agnatic family together with spouses
- ◆ Unknown (from victim’s perspective) members of the ‘community’

The study by Payton seems to indicate that a long-term risk for honour related violence is higher when the perpetrators are connected by kinship or marriage on the father’s side in contrast to when the conflict or threat of violence relates to a spousal relationship. This is because, according to Payton, “kinship linkages are less frangible than spousal relations and cannot be ended by divorce, linking the reputation of the collective with the of the victim over the long term.”⁶⁴ The pressure and reputation of being ‘dishonoured’ could continue within their community until something is done to ‘cleanse the honour’. The long-term threat is important to consider when providing support services - risks should be assessed periodically even if the immediate threat appears to have disappeared.⁶⁵

CASE EXAMPLE

Real and imagined fear

Sometimes the threat from the community or fear of the judgement of others can be just a product of imagination for a person who has been raised in an environment where they were not encouraged to make their own decisions and where others always had an opinion or stake at their choices. In such a situation, the person might need support in managing their fear. At the same, and too often, the threat is real and severe, and risks in any situation should be assessed carefully.

The various meanings of honour

Honour is an abstract concept which carries different meanings for people, often positive ones. According to Ermers honour means the individual’s moral reputation in a group; in other words, to have honour would equal being a person with dignity in the eyes of the others and being considered a reliable member of the group/community/society. The principle of morality is universal and according to Ermers influences all human societies; the way a person is included as part of that society.⁶⁶ Basically, all humans care highly for their reputation in their social environment and behaviour that is considered against the social and moral norms often triggers reactions.

What is considered to be moral is context-dependent and changes through time as societies do change. In the context of gender inequality and norms of heteronormativity, chastity and narrow gender roles, and under individual circumstances and enabling factors, the pressure to protect or rescue the reputation of oneself and their kin can push perpetration of violence against

the ‘morally deviant’. Linked to this is the fear of being shamed or shameful, equalling potentially losing your position in the community or wider society.

Being morally deviant can mean a conscious act of breaking the social norms⁶⁷, for instance, seeking divorce while knowing that it is generally not accepted or that the reactions by others might be judging or even dangerous. However, as with gender-based violence in general, honour related violence disproportionately affects girls and young women as well as gender and sexual minorities, and hence in some cases one’s gender or sexual identity exposes one to control and violence without any particular “act” having happened.

Historically speaking, and as described earlier, sexuality, especially women’s sexuality, has been (and still is) subject to control in society. Often still, the things that cause most embarrassment or shame have to do with sexuality. This is visible also in the answers from youth who answered the Pro Youth Survey. Their answers are listed in the example below:

CASE EXAMPLE

Answers from the Pro Youth survey on, in youths' experience, what kind of behaviour can make one lose their reputation or honour or bring shame to their family or community?

In the Pro Youth survey, youth were asked what kind of behaviour can make one lose their reputation or honour or bring shame to their family or community. The most common answer in all countries was associated with sexuality and sexual acts. Other answers included, for example, belonging to a sexual or gender minority, like being homosexual or transgender. Also, a sexual relationship outside marriage or losing one's virginity were seen as reasons for losing honour especially for girls. Some youth mentioned not following family customs and traditions, and a lack of respect for principles or shared values as reasons. Someone also thought getting involved in financial fraud or being part of a criminal gang can bring shame to the person and their family or community.⁶⁸

Honour, as the outspoken motive for violence, does not necessarily always signify that it has multiple perpetrators, or the acceptance of multiple persons. In contexts where honour links to narrow gender and sexual norms and might be considered a mitigating factor socially or legislatively for violence, a person perpetrating violence could mention the honour motive as it could make the action more acceptable. In the meantime, the violence itself might not have anything to do with social or moral norms being broken or contested by the victim. At the same time, it must be noted that many perpetrators of domestic violence (vs. honour related violence) refer to some kind of a moral deviance by the victim as their justification for violence⁶⁹. This example shows that it can be difficult to define honour related violence by focusing on the meaning of honour, unless the motive and what has happened can be properly investigated.

The motive for violence is always subjective. A person might use violence to gain a sense of control of their life, while they might justify it to themselves by believing that the victim deserved it. They might lack constructive tools to solve conflicts, and they might have issues in anger management or controlling their reactions. Collectively a group of people might believe that they are doing something good for the whole or an individual perpetrator might act out of pressure to conform to traditional or common practices or the learnt 'operating model'. The person might themselves be a victim of honour related violence and under threat if not agreeing to participate in the violence.

Payton argues that it is difficult to classify violence based on the person's motive. Payton notes that no other types of violence are categorised based on the motive or pronounced justification of the perpetrator, and especially in terms of prevention and interventions we should rather focus on the collective nature of the threat than the 'idea of honour'. Payton argues that in defining hon-

our related violence our focus should not be on the individual meaning that perpetrators of honour related violence attach to honour as their justification. Rather our focus should be on the way the honour-justification overlaps with collectivity and agnation (related on or descended from the father's or male side).⁷⁰

Both Ermers and Payton help us give a framework in which to recognise honour related violence. On the one hand, it is important to understand what has happened or been done and who knows about it. According to Ermers, if moral misconduct has happened or is suspected to have happened, this increases the risk for violence more than if other types of social norms were broken. If many people do not know about what has happened, there could be more room to prevent escalation. Even if the perpetrator mentions the honour motive, this does not automatically mean the case is honour related violence – proper investigation is needed in terms of what happened and how the community would react or has reacted. Essentially, if the violence had been honour related, it would mean that at least part of the community had accepted the crime or seen it necessary.

On the other hand, the variety of complex situations that we encounter in our client work tells us that different forms of violence often overlap in people's lives in ways that it is not always possible or meaningful to categorise them. Ideas of honour that relate to sexual morality or gender norms and heteronormativity are enabling factors for gender-based violence in our societies in general. To understand risks, and as Payton draws our attention to, it is useful to focus on whether the threat comes from a group of people, if its transnational, and if it is agnatic, in addition to the pronounced honour-justification.

Important to note is that threats to 'dishonour' the person can be a form of emotional abuse by the person's

spouse/partner with the intention to isolate them from their family network. If such accusations were made known to the family, in some cases based on Payton's study this would lead to a violent reaction and in some cases rather it would bring the family closer to the per-

son affected. However, the fear of honour related violence being perpetrated if the person abused by their partner would flee, take a divorce or custody of the children, might make the person stay in the abusive situation.⁷¹

GOOD TO KNOW:

Marriage in the context of honour related conflict

Marriage can have an especially strong significance in contexts where communities or groups are strongly interdependent, and where kinship systems are patrilineal and there might be few opportunities or societal acceptance for women to lead a (financially) independent life. When the importance of marriage is particularly pronounced and symbolises status, belonging, respect or properness, the biggest desire and objective of the parents might be to have their daughter marry "well".

In such a context, marriage might be more of an economic contract and agreement between families, and thus not only a matter for the persons getting married, but a business of a wider network of people.

In some cases, parents might guard their daughter from any contact with boys before marriage. Sometimes the young people might be only allowed to date as long as the future spouse will be from the same background or culture, or in other ways "honourable" or "proper". Parents might also strongly believe that they know what is best for their children.

In some cases, a young person might seek marriage at an early age as a way to leave the parents' home and live more freely outside the control of the parents, or to be able to have sex without feeling guilty or sinful.

In contexts where marriage is only acceptable between a man and a woman, LGBTQI+ persons might want a heterosexual marriage to hide their identity, or the family or community might pressure or force the person to marry despite their sexual identity.

It is important to acknowledge the legal aspect of marriage in the context of honour related conflicts. The marriage might be religious (authorised by a religious authority) and/or a civil marriage (authorised by a public authority). In practice, religious marriages might be difficult to end even if the person has officially divorced according to law; in the eyes of the community, they might still be married. Read more on page 47.

See page 16 for definition of forced marriage.

RECOGNISE THIS ABOUT HONOUR RELATED VIOLENCE – A CHECKLIST

Honour related control and violence are human rights violations most often rooted deeply in gender inequality and a strict, binary, and heteronormative understanding of gender roles and sexual morality, affecting all genders, causing severe impact on victims and others affected. To be able to help the person affected by honour related violence, we should recognise the following:

- ◆ There are usually several (potential) perpetrators
- ◆ The threat can come from multiple locations, including abroad
- ◆ There is a public legitimisation of some kind to the violence within a certain group or context
- ◆ The threat is usually not over, and it can even escalate after an intervention and the eventual prosecution of the 'main' perpetrator
- ◆ Violence can take place by partner/spouse, family members, kin or persons unknown to the victim (either on behalf of someone or based on belonging vaguely to the same 'group' - i.e. attack in public transportation or street due to rumours that the person belongs to gender or sexual minority)
- ◆ There can be many persons affected and it is not always clear-cut who the victim and perpetrator are (for example underage brother is pushed to follow or control their sister or even use violence or kill)
- ◆ The person under threat might be trying to protect their friends or family from punishment or negative consequences
- ◆ Persons affected are often young ciswomen and LG-BTQI+ persons, but also ciswomen and cismen of various ages
- ◆ The person affected by the violence can have deeply internalised the idea of being guilty or shameful, making recognition more difficult
- ◆ Rumours can play a significant role as triggers to conflict or violence
- ◆ It can overlap/include other forms of gender-based violence or harmful practices that have moved from generation to generation (see page 16)
- ◆ It might take place in groups or communities that are more tight-knit or closed for a variety of reasons
- ◆ Many intersecting factors increase the risk for violence to be perpetrated, including socio-economic status, previous victimisation, weak sanctions against (gender-based) violence etc (see page 19).

CASE EXAMPLE

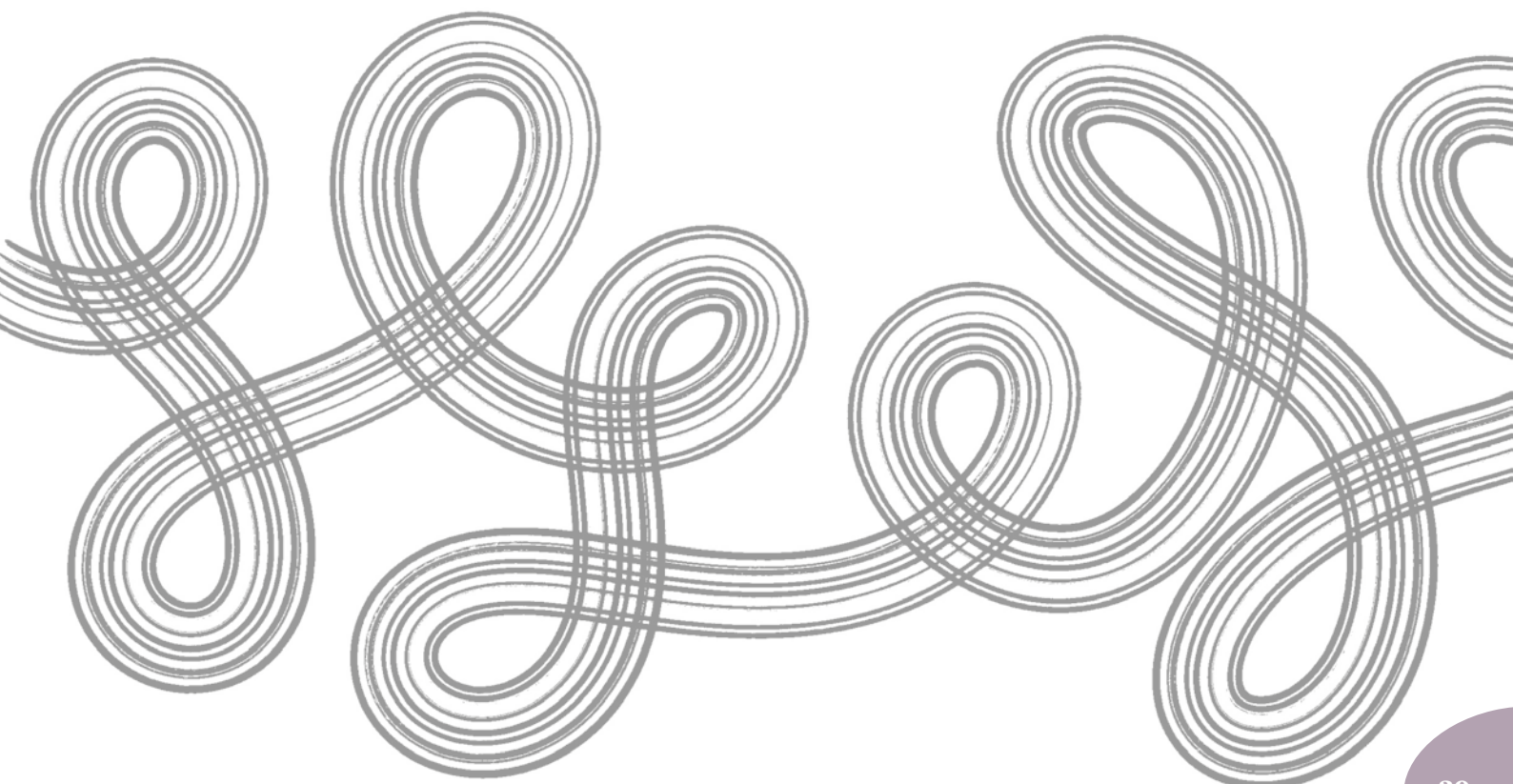
Differences between domestic violence and honour related violence

According to scholar Satu Lidman honour related violence can be distinguished from the kind of domestic violence that more commonly takes place in Finland. Honour related violence more often has the acceptance of multiple persons or there is a social pressure to use violence as solution to a situation. In contrast, in other forms of domestic violence the violence is triggered rather by the shame or failure experienced by an individual.⁷² Honour related violence is more public, as it used to showcase to others that the issue/problem has been answered to. To be more specific, the violence is public in a certain circle but still hidden from authorities or the wider public.

Case example from Finland

FOOTNOTES

- 12 Edwards & Haslett (2011)
13 Ronkainen (2017)
14 Korpela & Peräaho (2013)
15 The United Nations Entity for Gender Equality and the Empowerment of Women (2015)
16 Ermers (2018)
17 Payton (2014)
18 Ronkainen, Suvi (2017)
19 Ronkainen, Suvi (2017)
20 Ibid
21 Ronkainen (2017)
22 Ensi- ja turvakotien liitto (-)
23 Ibid.
24 Holma (2018)
25 Terveystieteiden tutkimuskeskus ja hyvinvoinnin laitos (2022)
26 Aapakallio (2020)
27 Ronkainen (2017)
28 Ronkainen (2017)
29 Jokinen (2017)
30 Ibid.
31 The United Nations Entity for Gender Equality and the Empowerment of Women (2022)
32 UN Women (2015)
33 CEFMU and Sexuality Programs Working Group (2019)
34 CEFMU and Sexuality Programs Working Group (2019)
35 Ibid
36 United Nations Office of the High Commissioner for Human Rights (1)
37 United Nations Children's Fund (2022)
38 The United Nations Entity for Gender Equality and the Empowerment of Women (-)
39 United Nations Office on Drugs and Crime (-)
40 United Nations (-)
41 The United Nations Entity for Gender Equality and the Empowerment of Women (-)
42 World Health Organisation (2009)
43 United Nations Development Group (2017)
44 European Institute for Gender Equality (2016)
45 United Nations Office of the High Commissioner for Human Rights (2)
46 Galtung (1990)
47 Krug, Etienne G. et al., eds. (2002)
48 The United Nations Entity for Gender Equality and the Empowerment of Women (2015)
49 Luopajarvi (2004), OHCHR (2012)
50 The United Nations Entity for Gender Equality and the Empowerment of Women (2010)
51 The United Nations Entity for Gender Equality and the Empowerment of Women (2015)
52 Aapakallio (2020)
53 Keskinen (2017)
54 Keskinen (2017)
55 Ermers (2018)
56 Payton (2014), Ermers (2018)
57 Ermers (2018)
58 Ibid.
59 Ibid.
60 Payton (2014), Ermers (2018)
61 Payton (2014)
62 Payton (2014)
63 Aapakallio (2020)
64 Payton (2014)
65 Payton (2014)
66 Ermers (2018)
67 Ermers (2018)
68 A survey was conducted as part of the Pro Youth Project to inform the development of this manual, a mobile app and training modules that are all outputs of the project. The survey has not been published.
69 Payton (2014)
70 Payton (2014)
71 Payton (2014)
72 Lidman (2015)





3.

HOW TO RECOGNISE HONOUR RELATED VIOLENCE?

A multitude of different cases and scenarios can be categorised or interpreted as honour related. This chapter aims to help the reader to better recognise these scenarios, to assess the risk and to have a response that is correctly measured. The earlier risks can be identified and a family or the person affected can receive support, the higher the chances that the issue could be solved in a way that violence is never inflicted, it ends, or it does not break down families. It is important to re-

member that the context in which honour related issues take place changes from country or city to another. The types of interventions that are effective might be affected, among other things, by the level of segregation and social mobility, the migration history in the area, institutionalised racism and discrimination towards minority groups and the lack of trust towards authorities/the state, the specific demographics of the country and the type of service structure and role that authorities take.

WARNING SIGNS OF VICTIMISATION TO VIOLENCE

Different types of emotional and social violence as well as pressuring, threatening or controlling are more common forms of honour related violence than physical violence. Often these are also used in order to avoid a situation where physical violence, from the perpetrators' point of view, must be used. It is often the emotional violence that is more difficult to recognise as it does not leave a physical mark. Emotional violence might also be difficult to recognise by the person affected themselves, for example if such violence has always been present in their life, and they have witnessed it as a child. Recognition is more difficult when emotional violence is not generally recognised as a form of violence, or the person affected has received false information about their rights and opportunities.

In the long run, being repeatedly victimised can crumble a person's self-confidence, self-esteem and sense of

self-worth, and shape their ways of thinking and behaviour. Furthermore, it can increase their isolation from their friends or family or society at large, potentially further challenging the avenues for external or internal recognition. Emotional violence typically can start as very subtle and it can appear insignificant, which makes recognising it ever harder.⁷³

Fear and severe stress are major consequences of violence. Living in constant fear can be experienced as one of the worst consequences of violence.⁷⁴ In cases of honour related violence, the threat of violence can be particularly long term. The person can fear revenge or punishment by the community. Whether the threat is real or to some extent imagined, as a consequence the fear can grow out of proportion and be paralysing. In such situations finding ways to manage or live with the fear can be one focus of the support offered.

Below we list⁷⁵ some of the effects on health and behaviour that honour related violence, like domestic violence, can cause and thus signals that something is not right.

- ◆ Changes in routines or habits, for example unjustified and sudden absences from work, school, hobbies or other places, or increased social isolation.
- ◆ Changes in behaviour, for example depressiveness, anxiety, sadness, fatigue, inhibition, rigidity, fearfulness, destructive, aggressive or defiant behaviour, eating disorder, substance abuse.
- ◆ A general lack of confidence, signs of low self-esteem and self-belittling
- ◆ The person is not allowed to go to places by themselves, but their partner or family member accompanies them, for instance always drives them and picks them up from school or work.

- ◆ In a school context, the young person does not come to school anymore or they express worry about an upcoming family vacation.
- ◆ Signs that a person is afraid or has gone through something potentially traumatising could be that the person is agitated, panicky, fearful in outdoor environments, has a numb/frozen expression, or experiences loss of emotional control.
- ◆ Alarming signs are also if the person expresses suicidal thoughts or wishes to die, attempts suicide, there are signs of physical abuse or the person is trying to hide signs of physical abuse, or their behaviour changes in a noticeable manner when their partner or family member arrives.
- ◆ Honour related crimes can take the appearance of an accident, they can be made to look like suicide, disappearance or be considered as murder (without honour motive). Such reporting conceals the cases of persons who were victims of honour related crimes⁷⁶

HONOUR RELATED CONFLICTS – A POTENTIAL WARNING SIGN

It is important to understand and recognise honour related conflicts as they can signal a risk for escalation. The attitudes pertaining to the issues contested, when it comes to, for example, strict gender roles and unequal treatment of girls and boys, are potential enabling factors for honour related violence or other types of gender-based violence. However, most conflicts are solved in non-violent means through dialogue, negotiation, or compromise.

With conflict, we mean a problem, tension, or controversy between two or more people. Conflicts are a normal part of social interaction. When conflicts are not managed, they can escalate and boil over. In the context of honour related conflicts, escalation can include different forms of control, violence, rejection, rift, or a family breaking up, as described in this sub-chapter. Escalation is not predetermined, and most conflicts never result in violence. Violence is not interactive, like conflict, even if taking place in a conflict setting; it is unidirectional.⁷⁷

Conflicts in families can arise from, for example, different opinions between parents and children about clothing, hobbies, future studies and careers, dating, who they are spending time with (topics that cause conflict in most families). A situation can be identified as an honour related conflict when the conflict is linked to ideas of honour and reputation. Often in these cases there is pressure and gossip from other people or a fear of it. Often, the conflicts and the control disproportionately affect the girls in the family, for instance daughters live a much more restricted life than sons. Honour related conflicts are driven by gender inequalities and

the norms around gender roles, as described earlier in the manual. Furthermore, other factors include, for example, lack of communication tools or culture of dialogue in the family, the need to protect and set boundaries, clashes between the different realities of the youth and their parents, potentially exacerbated in families with migration histories. Parents might feel afraid for their children's future and well-being and try to restrict them to protect them; or they might have had their own dreams and plans that they hope their children will achieve.

It is important for professionals to recognise honour related conflicts as they can be warning signs of escalation. Meanwhile, it is equally important to remember that conflicts do occur in all families. Hence self-reflection from professionals is needed to avoid overreactions to conflicts. This might happen especially if the conflict is about matters that we as professionals do not consider relatable or understandable. Later in this chapter, we list questions that help recognise honour related conflicts and assess the risk of violence.

Taking into consideration the age of the person(s) affected is central. Some control, in the form of boundary-setting, is always inflicted on minors, but it is important to recognise when this is causing serious harm or threat to the well-being of the minors. Between adults, on the other hand, negotiations of power are in some form always present. It is thus important to notice if everybody has some role in this negotiation, and to recognise the different roles between people and the power imbalances involved. One party might have significantly less bargaining power or opportunities than the other.

CASE EXAMPLE

Escalation of honour related conflict in the family

The family has moved to another country and the children start school in their new home country. The family's 16-year-old daughter enjoys going to school and easily makes new friends. She becomes close friends especially with two of her classmates. Both of them are from the girl's new home country, even though one of them has her roots also in another culture. It's nice to be with them because the girl learns a lot of new things and she can safely ask questions and discuss her new experiences and feelings with her friends. The other one of the friends also understands what it's like to live everyday life and grow up influenced by several different cultures.

The girl feels encouraged to spend her free time with her new friends and their friends in different kinds of places, not only close to home and school. The girl's family is worried when they hear about the many new people and places unfamiliar to them when the girl is talking about her day. The girl's enthusiasm and energy make them pensive. They fear that the girl might be in the wrong company and end up thoughtlessly doing something they deem stupid and that would make her lose her reputation. If a girl's reputation is damaged, it will be a disgrace to the whole family, as it would mean failure in the new home country and compromising the girl's chances to have a good life in the future.

The parents forbid the girl from spending more time with her new friends and demand that she comes directly home from school. However, the girl feels that her new friends are good and decent, and she gets a lot of joy from spending time with them. A few times the girl runs away to meet her friends or lies that school will take longer so she can spend a few hours in town after school. In an attempt to control the defiance, the girl's parents order the girl's brother to take the girl to and from school and watch that she does not meet her friends. However, the girl becomes sad and depressed about this. She accuses her parents for making her feel unwell and threatens to run away from home.

The parents are worried about the girl and the situation and experience helplessness. They dare not to talk about the situation to other relatives. Eventually, the girl's father talks about it to his sister, who is still living in their old home country, and they come up with a solution. In the summer, the girl is sent to her old homeland to live with her aunt. Maybe the girl will then calm down and the quarrel at home will end. But the girl is not happy about that.

Case example from Finland

CASE EXAMPLE

Case example: boundary-setting or harmful control?

A teacher in a Finnish elementary school hears that one of his students, a 13-year old girl, is not allowed to spend time with her friends in the evening. He gets worried and begins to wonder whether the girl's parents are controlling or restricting her in other ways too. It is, in his experience, normal and important for children to be able to spend time with their friends and develop their social skills, form their identity, make friendships, and feel belonging.

When such worry arises, it is recommended to:

- ◆ Have a talk with the girl and ask how she finds the situation at home, does she feel safe, how is the situation for her sisters and/or brothers and how are they treated
- ◆ If still concerned, in a sensitive manner identify whether there has been violence, FGM, forced marriage in the girl's family
- ◆ Find out whether there are other warning signs or potential triggers (see page 21)
- ◆ Challenge your own biases – are you overreacting or underreacting because the student comes from a different background than you do

In this case, it could be that the parents are restricting their daughter's movement for a number of reasons: they may believe it is not appropriate behaviour for a girl to be out without a male family member, they might be worried that others would say it is inappropriate, or, because when they themselves grew up it was not desired behaviour for a girl to be out late, they are worried she might be in danger if she does. At the same time, most parents in most contexts would restrict their child's movement to some extent, depending on the child's age, the place where they live (and how it is considered safe), how well they trust their child and what they understand as normal/decent parenting.

Case example from Finland

RECOGNISING DIFFERENT FORMS OF VIOLENCE

Like conflict, violence that happens in close relationships has the tendency to escalate and become more severe with time, if it is not dealt with. Examples of typical forms of honour related control and violence are⁷⁸:

Being restricted: not allowed to have hobbies, not allowed to meet friends, family members checking their phone, not allowed to wear the clothes they have, having someone (e.g. brother) escorting them to school.

CASE EXAMPLE

Example of honour related restrictions and control

Carol is a 16-year-old girl who lives in a small town near the sea. She has many friends and a large family who have lived in the town for several generations. Carol likes to go out every day and sometimes evenings, especially at weekends. Carol has two older brothers and a little sister who is only 5 years old. In general, her parents leave her free to make her own decisions, even if they seem inflexible in some respects.

Uncle Philip invited the whole family to the countryside to celebrate Christmas together. On Christmas Eve, Carol and her cousins decided to go for an aperitif before dinner. Before getting into the car Luisa, her cousin, looks at her and says:

- "Don't you think this trouser is too tight, you know your brother Lorenzo won't like it?"

Carol replied, "You're right, but I don't understand why it bothers him so much, I don't interfere in his business, nor do I tell him how to dress".

- "But you know I think it's because you're his sister and he doesn't want anyone taking advantage of you".

They get into the car and join the others in Sandro's bar at the port. While ordering a coke Carol feels her hair being pulled and someone grabs her by the arm and in a whisper says:

"You're going home now and you're going to take those trousers off".

It was her brother Lorenzo who had just arrived at the bar with his parents. Carol immediately goes to his mother and tells her what Lorenzo has just done in front of everyone and her mother replies:

"you'd better listen to your brother before your father sees you".

At that very moment his father approaches and tells her to get into the car. They arrived home and her father told her that he would not go out for the whole holiday period. Carol didn't know what to do, it wasn't the first time her parents punished her for dressing the way she liked, but this time the punishment included taking away her mobile phone because her father didn't want Carol to have any contact with her friends as he thought they were a bad influence on her. On the first day of school just after the Christmas holidays, Carol's friends approached her with concern:

"We haven't heard from you since before Christmas"

Carol was ashamed at first, but then she couldn't contain her frustration any longer and began to talk about how her father and brother controlled her and forbade her to dress or put on make-up in a certain

way. How she couldn't go to parties without her brother because otherwise "people might think bad", they told her.

Carol's friends did not know what to say to her, so they decided to talk to the history teacher, who had always invited them to talk to her if they had problems. After hearing Carol's stories, the teacher decided to meet her parents and talk to them.

Story created for the web app

Intimidation and threats: being threatened with deportation risk, being intimidated with rape threats, being intimidated with rejection by the family, appealing to emotions in general, threats about by being denied their parenthood/losing their children

Abuse: in addition to / together with parents, the person's brothers restrict and interfere in their life, other relatives or the mother-in-law interfere in their life, deprived of the right make their own decisions or move freely

Violence: emotional, financial, physical violence, forced marriage, FGM, forcing to commit "suicide"

In honour related violence, like in domestic violence, the actual 'method' of violence can be anything. Emotional and social violence can include subjugation, humiliation, name-calling, acting aggressively and damaging property, social isolation and different forms of control and restrictions, as described above, threatening with physical or sexual violence, cold-shouldering (acting like the other one is invisible), coercing or guilt-ing into unwanted sex.

At its extreme, honour related conflict can end in murder. In such a case, the murder is often public to the family or community members of the victim but might be hidden from the authorities of the country (e.g., body is never found, or family claims victim has left).

CASE EXAMPLE

Forced marriage

The young man is anxious. He should get married in two months. He has only met his future wife a few times. He knows that they are relatives, and that the marriage has been agreed upon a long time ago. He does not know the details, but somehow it has to do with the fact that his father had been in trouble and that the father's relative saved the situation somehow. As a result, it had been agreed that he, as the eldest son, and the eldest daughter of the father's relative, would marry one day. He is already 23 and knows that her cousin is only 15. It feels weird and the young man suspects that the girl may not want to marry him. The father wants the son to take over running the family's own grocery store because the father is sick and can no longer handle it. He has told his father many times that he would like to study business in the city, but his father refuses. He and her mother think it is time to settle, take over the business and start a family. The son and family should take care of the father and mother in the future. He kind of understands it but feels like he really wants a completely different life for himself. He does not want to get married, his bride does not want to get married and he would like to move out and study, be independent and maybe even travel. The father feels that it is impossible to discuss the matter because it was settled a long time ago and he owes his life to this relative. It is impossible to back down from this.

The young man is trying to find a way out of the situation. What if he would just leave and leave everything behind?

Case example from Finland

EARLY RECOGNITION: QUESTIONS TO HELP RECOGNISE HONOUR RELATED CONFLICT AND POTENTIAL RISK FOR VIOLENCE

To understand the client's situation and risk of violence, it is recommended to sensitively ask questions about their life situation in general, for example how they are doing; how their relationship with their family is; what kind of thoughts they have about the future and whether they have some worries or fears. Further, the following questions can clarify whether there are signs of honour related conflict or tensions in the family:

- ◆ Do you feel that your own thoughts or your wishes are different from what your parents are expecting of you?
- ◆ Are you afraid that your family will punish you or do you feel restricted or pressured?
- ◆ Have you been told that you have ruined your family's reputation?
- ◆ Is your family suddenly planning to take you abroad?
- ◆ Have they been talking about arranging a marriage for you or threatened you with that?
- ◆ Are you afraid that your family does not accept your partner?
- ◆ Are you afraid that your family or your partner will not accept that you want divorce?
- ◆ Do you feel that your family is rejecting you or that you have to hide parts of your identity or who you are?
- ◆ Are you afraid what your family will do if they find out that you are homosexual?
- ◆ Do you have thoughts about your gender identity or is your gender different from what people around you are assuming? Is this something of a taboo topic in your social environment?

CASE EXAMPLE

Living a double life

This case is about 3 young people (A male, B female, C gender nonconforming) who are friends and who have gone to the same school for many years. One of them (A) is male, the other (B) female and third (C) gender nonconforming, in other words not adhering to the gender norms of society. All of the young people are above 18 years old and live with their families.

The young people have some common points in their life:

The first (A) feels that he doesn't have privacy in his life and in his room, because of his mother. She checks after him all the time, enters his room without knocking the door, tries to listen to his conversation on the phone secretly, and also tries to open his mobile phone to read his message.

He feels all the time that his mother is around him and looking after him, also interfering in choosing his friends and with whom he spends his free time with. He says that his mother always wants him to be the best. She even chose for him the study that he will do after finishing his high school, so she can be proud of him.

(B) Girl who feels that she cannot choose the clothes that she can wear. Her big brothers always make comments that her style is not decent, and they do not let her go out before she changes the clothes to something they approve of.

(C) This person feels different since birth. Their gender was registered for them when they were born, and it does not conform with their feelings and who they think they are. Their family pushes them to behave, play, talk and walk in a certain way that conforms to the gender that they registered in the certificate of birth.

As a result of the pressures at home, all of these young people develop the need to build a double life, one in front of the family, trying to do what their family wants them to do. Their life at home is reduced to mostly being lonely in their room, avoiding family gatherings and events, and being silent when the family comments about their behaviour.

And on the other hand, when they go to school or when they are with their friends, they can be themselves. In order to be themselves, they hide things from their family, and for example change their clothes after leaving home. None of them understands why their parents behave the way they do, they have not found an explanation, but they start to feel that the love that their parents show is conditional rather than unconditional.

Case example from Finland

For the person affected and even for the professional it might be difficult to talk or ask about violence. Asking violence-specific questions in an indirect way can be less intrusive, as the person affected does not have to answer directly about themselves. The following list includes questions by scholars Vetere & Cooper⁷⁹ that are informed both by research and practical experience.

- ◆ “Do you feel safer when I talk to you alone?”
- ◆ “Do you believe that your partner/spouse ever hit a former spouse or lover?”
- ◆ “Have you ever called, or thought of calling, the police because you feared an argument was getting out of control?”
- ◆ “Does your partner/spouse treat his parents roughly?”
- ◆ “Do you feel free to invite your family and friends to your home?”
- ◆ “Is your partner/spouse suspicious of your every move?”
- ◆ “When drinking alcohol, does your partner/spouse get rough or violent?”
- ◆ “Are your children scared when your partner/spouse is angry?”
- ◆ “Has your partner/spouse ever hurt or killed a pet?”

RISK MANAGEMENT – ASSESSING THE SAFETY SITUATION

The level of risk is best assessed based on how the person affected themselves evaluates their safety situation. Always take it seriously if the person is afraid. Also note, that talking to the authorities might increase the risk for violence to be perpetrated (if found out), as in some cases it might be considered an offence to the family. Make sure to do no harm with your own actions and protect the person's identity and privacy. Be transparent of what you do with the client's information to build trust.

The person affected by violence is the best expert of their own situation and the dynamics prevalent in their family. In dialogue with them, try to find out

- ◆ Who the potential perpetrators are - is someone giving or sending threats? Who are they close to, who might be under their power or influence or allied with them? What kind of threats do they pose? Where do the potential perpetrators live (same household, same city, same country, different country etc.)
- ◆ What kind of roles do other family members have? Are they silently accepting, encouraging, or is there someone who could be supporting the client in case something happened?
- ◆ Who are the people the client trusts?
- ◆ How is the family history, does the person affected know if violence has been perpetrated before? What kind of violence? Was the violence perpetrated related to a narrative about protecting or restoring honour?

GOOD TO KNOW:

What to take into consideration when assessing risks

As described in the previous chapter, the families of potential victims of honour related violence often try to hide from others that something 'immoral' has happened in the fear of shame or losing their reputation. While this implies a risk for honour related violence, as 'honour' is a concern to the family, it can also imply that the family is not willing to commit violence but rather try to hide the event from others.⁸⁰

As described in the previous chapter, the severity of the reaction to an 'immorality' might be minor or severe depending on the individual case, the severity of the reaction cannot be predicted based on what has happened.

The risk of violence for the person affected can be long-term even if a perpetrator was convicted in a criminal process. The threat can continue from other family members and in some cases the person may need to change their identity and move elsewhere to be safe. If such programs are available, they should be presented as an option to the client when the risk is high.

Additionally, it is possible that a woman's children can present a threat to her. For instance, if there were rumours going around that she was sexually abused by someone in the community, the son of the woman affected might feel they need to protect the reputation of the family. Or in divorce situation, the children or some of the children can oppose the divorce.

It is important to consider the potential victim's age as a factor in how well they can assess their own situation. Due to parent-child attachment it can be impossible for the child or adolescent to believe that their parents could truly, for example, force them to marry despite threats.

FOOTNOTES

73 Ensi- ja turvakotien liitto (-)

74 Ibid

75 Based on grassroots work of Shannara Cooperativa Sociale in Italy, Arab Women Media Center

in Jordan & Loisto settlement in Finland

76 Based on grassroots work of Arab Women Media Center in Jordan

77 Edwards & Haslett (2011)

78 Aapakallio (2020)

79 Cooper & Vetere (2005)

80 Payton (2014)

4.

HOW TO RESPOND TO HONOUR RELATED VIOLENCE SAFELY?

RECOGNITION AND REFERRAL IN THE SERVICE STRUCTURE

To make it possible and realistic for people at risk of honour related violence to get help, we have to consider what kind of support services exist and how people can access them. If our client is at risk to be victimised, do we know who we can cooperate with or where we can refer our client to, to get specialised help? Or if we are providing the specialised service, do other professionals know about us and do they trust our service so that they refer clients to us?

Important actors in the service network in terms of recognition and referral:

- ◆ Safe houses/shelters
- ◆ Social workers
- ◆ Teachers, psychologists, curators and nurses in schools
- ◆ Health care staff
- ◆ Child protection
- ◆ Youth workers
- ◆ NGOs in the social work field
- ◆ Police

Depending on the type of sector and service represented, we recommend considering the following to make sure the service provided is accessible and safe:

- ◆ How can a person affected by violence find out about the service?
- ◆ Is information about the service understandable to different groups, for example, non-native speakers and persons with limited capacity to read?
- ◆ Is information available in different languages? Is it shared through channels that young people use?

- ◆ Do other professionals know about the service? Are clients being referred to the service by other professionals or being referred to other specialised professionals working on this phenomenon?
- ◆ Is it safe for people to approach the service?
- ◆ Does the service have a secret address? What procedures are in place to make sure the persons afraid of violence visiting the office are not being followed or their potential perpetrators do not find about the place?
- ◆ Is the meeting space welcoming and comfortable to clients?
- ◆ Is there enough privacy? How to avoid a situation where clients could meet each other in the waiting hall (as they might be afraid to meet anyone from their community, even if those people were also affected by similar control or violence)?
- ◆ How to make sure that if also meeting perpetrators, these meetings would take place in a different location?
- ◆ Are there both female and male staff in case the client has a preference?
- ◆ Regarding language, how is the service communicated about? Is it clear to the client how and in what scope the worker can help them and what their role is? Are there any conditions for the client to participate and how are they being expressed to them?
- ◆ Are there any obstacles that might make it more difficult for the client to trust the workers, for example, fear of authorities, especially of the police?

GOOD TO KNOW:

Support services for persons affected by gender-based violence in Italy

In Italy there are different levels of access to protection for one's safety. First of all, there is a national telephone number dedicated for support to victims of violence and stalking: 1522. This is a public toll-free number operating 24 hours a day, every day of the year. Operators are available in Italian, English, French, Spanish and Arabic. A 1522 App has also been developed for both iOS and Android. It is free of charge and offers a chat line too if the user cannot call. If you are physically assaulted or threatened, if you are a victim of psychological violence or if you are fleeing with your children, you can call the emergency number 112. This is useful in serious cases. Also police has created a "YouPol APP" to report bullying and drug dealing incidents, also extended to include crimes of gender-based violence.

Emergency departments in hospitals, especially if immediate medical care is needed, are equipped with operators who support a victim of violence. Moreover, a specific section in hospitals is dedicated to victims in case of admissions due to serious injuries. A first aid spot is UOMI (Unità Operativa Materno Infantile). This regional health centre is present in all Italian cities and works in a network with Anti-Violence Centres (CAV), where it is possible to receive counselling, psychological support and legal aid. In addition, there are also secret shelters for women affected by domestic violence in Italy, where they can move to, along with their children. Here they receive not only physical care but also a safe place to live. Specialised operators help women rebuild their autonomy.⁸¹

See Annex 8 for examples of third sector organisations supporting persons affected by violence in Italy.

GOOD TO KNOW:

Support services for persons affected by honour-related violence in Jordan

The authorities or other relevant actors central in supporting honour related violence victims such as Family Protection and Juvenile Department, The Jordanian National Commission for Women, The National Council for Family Affairs, The National Centre for Human Rights, are working to provide protection for women at risk of violence.

Jordan's experience in providing shelters for victims of violence against women is rather recent. Three shelters are formally recognised and provide safe houses for cases of violence. However, during the interviews within this assessment it appeared that other organisations - even if they don't have a shelter - utilise available resources to host victims of violence in a safe house. Mizan, SIGI and Family Awareness and Counselling Centre offer such services by either renting furnished flats or hosting the victims in their own houses.⁸²

There are several organisations in Jordan that incorporate domestic violence, including honour related violence, prevention, and intervention work in their activities. An example of such non-governmental organisations are:

Noor Al Hussein Foundation, Institute for Family Health (IFH). The Institute for Family Health (IFH) serves as a national and regional model for comprehensive and progressive health care that addresses the physical, mental, and social welfare of Jordanians and refugees throughout Jordan.

Jordan River Foundation (JRF), Queen Rania Family and Child Center. JRF's community hubs, The Queen Rania Family and Child Center (QR FCC), and the Queen Rania Al Abdullah Community Empowerment Center in Aqaba (QRCEC), offer a series of child, youth, women and parent-centered programs in partnership with local communities and institutions focusing on activities in art therapy, sports, agriculture, and edutainment.

It is important to note that some issues, like the situation of LGBTQ+ persons, are a taboo in Jordan. However, there are some organisations that offer support to everyone in need, even though they cannot publicly advertise the support.

GOOD TO KNOW:

Support services for persons affected by honour-related violence in Finland

To get help from authorities, you can contact

- ◆ In an emergency situation, call 112
- ◆ The social office, emergency care or child protection in the municipality
- ◆ The safe house in the region/municipality

To get specialised support or consultation on honour related violence, contact

- ◆ The preventive police units
- ◆ Loisto settlementti's Sopu-work in the Capital area
- ◆ Setlementti Aurala's Sopu-work in the Turku region
- ◆ Setlementti Tampere's Didar-work in the Tampere region
- ◆ Crisis Center Monika of MONIKA – Multicultural Women's Association, Finland in the Capital area
- ◆ Irakin naisten yhdistys IN Y ry

Advice and support to victims of crime

- ◆ Victim Support Finland

There are also many other organisations actively raising awareness and advocating for the prevention of honour related violence, such as the Finnish League for Human Rights. See a list here by the Finnish Institute for Health and Welfare.

Consider safety

When contacting the client for the first time, it is important to remember that someone might be listening to their phone calls or reading their messages. If not sure whether contacting is safe, be sensitive and talk about the service and why you are calling in neutral terms. You can ask, for instance, if this is a good time to talk or if they prefer you to be in contact another time. You can also ask if the person is alone right now: this allows them to answer simply yes or no. If another person answers, for example the person's spouse, you can, for instance, based on your own judgement and what you know about the case, answer that you called the wrong number or that you are trying to reach your client about a health related matter.

In contexts where remote work and remote meetings with clients have become common, it is important to note that for the reasons outlined above, in most cases having support meetings remotely is difficult and can be dangerous. Clients might not have the kind of privacy at home that they could discuss their worries freely. Furthermore, some clients might have difficulties in accessing or knowing how to use the technology needed.

BEST PRACTISE

Cooperation to ensure safety

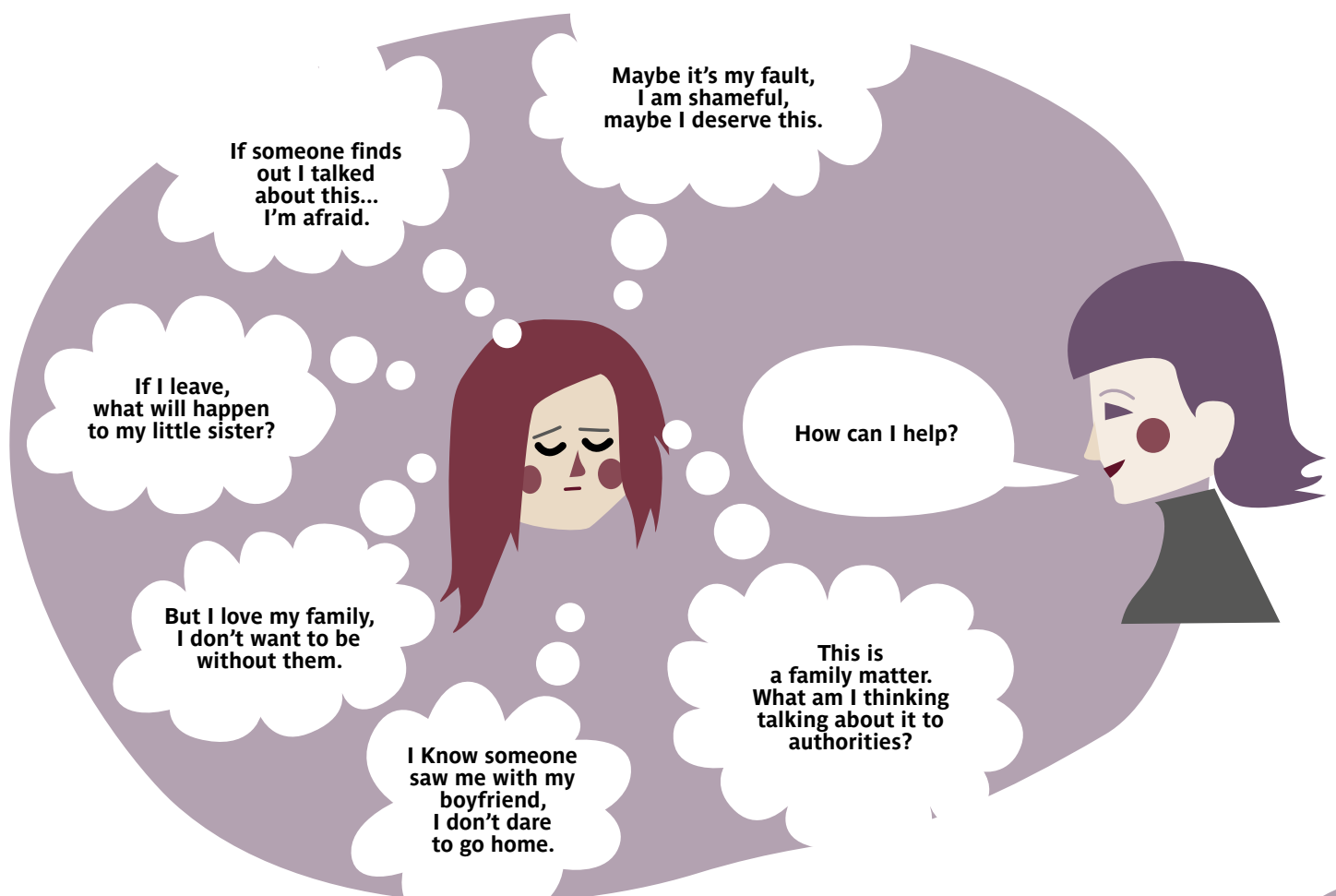
If it is sensitive or dangerous for the client's safety to organise a meeting, cooperating with other professionals is highly recommended. For example, if the family is controlling phone communication and movement of a young person, the meeting could potentially be organised at their school in collaboration with their teacher. In such a situation, the communication about appointment scheduling with the worker in question, be it from an NGO or a social worker, should be done through the teacher as well.

FIRST MEETINGS: SUPPORT IN CRISIS AND EARNING THE TRUST

In the first meetings it is good to be aware that it can take time and plenty of trust-building before the client feels comfortable to talk about the violence or something that has happened to them. Being afraid of violence or having experienced violence always causes a serious crisis situation in a person's life. It is important to refer to the questions on page 35–36 when going through the situation instead of directly asking if they have experienced violence.

It is important to note that meeting a worker and talking to them might feel scary or contradictory to the client. The reason for this might be some or all of the following concerns:

- ◆ They might not understand the role of the professional well
- ◆ They might have been raised to think that issues in the family are very private; or they might feel that the professional will not understand them or their family's ways of thinking and doing based on previous experiences.
- ◆ They might be under high pressure and threats
- ◆ They might have mixed feelings about their situation
- ◆ They might feel guilty for betraying their family by talking to authorities.
- ◆ They might be trying to protect someone by not speaking
- ◆ They might feel like it would be impossible to help them in their situation
- ◆ They might want to rebel against the rules they feel are suffocating them, while at the same time they might feel like accepting them and giving up
- ◆ They might be afraid that they would lose their family and potentially their only social network if they looked for a way out of the situation
- ◆ They might not be able to imagine what their life would be like if the dynamics in their family were different, or they had more freedom to express their own identity
- ◆ They might have strongly internalised that what they did, or who they are, is bad or shameful which might prevent them from asking for help; or, after having sought help and living a safer life, the self-shame might still strongly be present
- ◆ Their feelings might be changing between all of these and other ideas



In our experience, the role of the worker in the first meetings should be to let the person tell their whole story at their own pace. The worker's role can be to ask questions that can make it easier for the client to explain their situation and that can encourage them to continue their story, as they get the feeling of being understood. It is crucial to avoid proposing solutions that seem simple but, are not - often there might be only bad or difficult options that the person has to choose from. Ideally, support should be continued no matter what the client decides to do, and the support should be easily accessible in terms of meeting hours, meeting location, and flexibility to reschedule. The threshold to participate in the meetings should be as low as possible, keeping in mind that living under the threat of violence or having experienced violence affects the person's well-being, sense of control, and their ability to cope with the everyday routines or tasks.⁸³ Generally speaking, the longer the violence has continued, the more time it might take to start healing or to be able to feel strength in oneself.

BEST PRACTISE

Long-term support

In our experience, support that is unconditional and long-term is impactful. The decision to leave a violent home might take years. It might be of crucial importance for the person to have a place they can contact in the long term as they are making their decision. If a person stays in a violent home, they need extra support and safety planning. If you can provide long-term support, highlight this to the client as it can give hope and increase trust.

GOOD TO KNOW:

Creating a connection with the client

- ◆ Give time
- ◆ Practise empathetic and active listening
- ◆ Show respect, acknowledge the expertise the person has about their own situation
- ◆ Instead of direct advice help the person to assess their own situation by giving ideas or perspectives or imagining different scenarios or paths together
- ◆ Create a safe atmosphere: e.g. give clear instructions on how to find your reception, make sure the space allows for privacy, pay attention to your body language and how you are physically in the room - avoid giving an impression of authority, sit in an equal way
- ◆ Be transparent about your role
- ◆ Explain safety and confidentiality measures
- ◆ Do what you promised to do and be reliable
- ◆ Follow up

GOOD TO KNOW:

Crisis and trauma awareness

Experiencing violence or living under the threat of it always causes a crisis to a person and is potentially traumatising. It is important to work in a trauma-sensitive manner, meaning that one should have knowledge about the traumatisation process, be able to recognise trauma symptoms and to realise the risks of vicarious trauma on workers themselves. It also means taking this knowledge on traumas into practical work, for instance, by avoiding conversations or situations that can be re-traumatising for the person and supporting the person in receiving professional psychological support if they want to. The risk of triggering re-traumatisation is especially prevalent when asking clients about what has happened to them. Therefore it is recommended not to ask the person for details of what has happened, unless they themselves want to talk about it. It is important to respect the boundaries of the client and ask how they are feeling and if they feel comfortable to continue. Try to avoid situations where the person has to talk through what has happened in detail several times. For instance, with their permission, you could take note of what has happened and brief other relevant professionals on their behalf.⁸⁴

Psychoeducation means the process where mental health or other professionals, trained in the topic, give information to people about their health condition, how to manage it and/or how to alleviate symptoms. Psychoeducation can be an important tool especially when the client is not familiar with how stressful or potentially traumatic events affect them or that the different bodily or mental symptoms or pains can be a normal reaction to what has happened. For instance, with psychoeducation the person could get information about why and how panic attacks happen, what the mechanism is, and what one could try to do to deal with it.

On page 60 you can read more about vicarious trauma.

PROTECTION – PLANNING FOR SAFETY

In the first meeting with the client, the goal should be to assess the immediate safety situation (see also page 36). While it might take several meetings to understand the situation in its entirety, immediate action is sometimes needed to ensure the person's safety. In this subchapter, we will give examples of measures that have been used to help protect persons at risk or those who have experienced violence. These measures are context-dependent and the role of authorities like social workers, child protection or police can vary.

The earlier the risk for violence is noticed, the more support we can give to the client and their family to resolve conflicts in a non-violent way or stop violence

from escalating. This process can include safety planning with the person affected, discussing the situation and dynamics in the family and, for example, preparing gradually to talk about difficult, conflict-triggering matters in a way that is as safe as possible. This process can - if safe and so desired by the person affected - include dialogue with other family members. This way of working requires a lot of sensitivity from the worker. Working with the family is only appropriate when there is genuine motivation from all the parties to improve the situation, as will be further discussed on page 53. If the potential victim is a minor, these processes should be started in cooperation with child protection or other responsible authority.

CASE EXAMPLE

Using dialogue and reflection to prevent conflict escalation

Melanie, a young woman in her twenties, growing up in a different country than her parents, has, therefore, also lived a very different life. For Melanie, the values of the home are still very important, and she respects many of the family traditions. The family religion is also her religion and an important part of life. A conflict first arises when the family does not want Melanie to choose her own spouse. Thus, Melanie seeks help and comes to discuss with Söpu-work about what to do in this situation.

Melanie says she really respects many of the things that her parents respect, but about this particular point, she may not want to do the same. She wonders whether respecting her parents is more important to her: her mother has always said that the parents will decide the spouse. Furthermore, Melanie's parents were not allowed to choose their partner in the past. However, Melanie's mother does not want to discuss the matter further which makes her sad. She would like to know how getting married felt like for her mother, but her mother doesn't want to talk about it, and Melanie says it's hard for her to talk about her feelings to anyone. Melanie's sisters have also married spouses chosen by the parents and are putting pressure on their sister to do the same.

To support Melanie, we discuss together the traditions and all the good she has received from her family. We also discuss what scares her if she chose to do something differently than her parents: What would happen then? How would it affect her life?

We emphasise to Melanie that parents can be loved and hated at the same time, there can be very conflicting feelings, and that these feelings can be verbalised and addressed. We talk about how important it is to find one's own voice among other important voices. After discussing, Melanie finds the courage to reflect on the different choices from different perspectives and comes to the conclusion that she still wants to try to talk to her parents to tell them more clearly what she wants for herself.

This example draws our attention to how ideas, practices and traditions can be transnational and pass on from generation to generation, but how they also can be contested. Intergenerationality manifests as learned ways of doing things: people are accustomed to solving challenging situations in a certain way, including through violence. People may say or feel that they cannot “act against themselves”. Values and a certain kind of culture of conversation is inherited, which also allows forms of violence to persist.

It can be useful to reflect upon one's own childhood environment and one's family, what one wishes to keep, and what one wishes not to transfer further, for instance, to one's own children.

Living in the diaspora also brings other countries and people from around the world into the communal life and the values of the community, where a young person grows up. Through transnationality different voices can be present in conversations even if they are not physically there or belong to persons who are no longer alive: the importance of ancestors can be great. The young person might have to reflect then, where can one find a feeling of wholeness or one's own voice?

Case example from Finland, Söpu-work

Safety planning

When the person under threat or affected by violence is intending to keep living at home, it is important to make a plan about what kind of support the person needs and what kind of follow-up will be required. Furthermore, it is important to do safety planning in case the situation worsens suddenly. The goal is that the person at risk knows what to do in a situation where they are afraid of violence or, for example, being forced to travel abroad to marry. The safety plan can include:

- ◆ From where to call for help (national emergency number, potential apps that connect to emergency lines, a specific worker who they can call)
- ◆ Where to go for help (nearest shelter for victims/survivors of violence, nearest police station or hospital)
- ◆ Identifying friends or family members who they trust and who could help in a crisis situation

- ◆ Carrying their identity documents with them or keeping them in a safe place
- ◆ Carrying with them, for example, on a piece of paper, a phone number to someone they know and trust in case they have to leave home quickly without their phone
- ◆ Having a small luggage packed and ready if they need to leave home quickly
- ◆ Making a mental plan about where in their home they can hide or seek refuge behind a locked door if needed⁸⁵
- ◆ Documenting any threats that are made against them (for example, screenshotting chat-conversations or recording, if possible, phone calls), as these can be used as evidence in possible criminal investigations in the future

GOOD TO KNOW:

Trust and safety

It might be good to remind the client to be careful about who they trust, for example, to whom they tell about their whereabouts and address. For example, it is possible that the client's and their spouse's families or friends are connected to each other through marriage, thus a friend of the client could change their loyalties if, for example, pressured by their own spouse. At the same time, it is often the case that the client finds it very difficult to trust any people, something that they can struggle with long after the situation has stabilised.

GOOD TO KNOW:

Awareness of digital violence and risks involved with social media

Digital violence implies the use of technology in following, harassing, blackmailing, stalking, or controlling a person. In cases where the violence is honour related, digital violence can be one method or tool for the person(s) to control or threaten the victim. For example, we are aware of cases where technology has been used to document and share the person's movement and whereabouts transnationally. It is also sadly common that people are being controlled by threats of intimate or sensitive images being published of them. When the context is honour related, such an act could cause an extremely severe threat on the person's safety.

Therefore, when supporting persons affected by honour related control, it is good to be aware of the risks of digital violence, and to make sure that client is aware of them and is being careful. It might be good to discuss with them that they should be careful with how they use smart phones or social media, as their whereabouts could potentially be tracked. or they can be located.

To reduce the risk of digital violence or its impact, one good source to refer to is the following guide by a non-profit called Disobey Outreach⁸⁶: https://varjosta.fi/wp-content/uploads/2020/05/What_to_Do_If_Your_Ex_Is_Stalking_You_With_Technology.pdf

CASE EXAMPLE

Digital violence led to the death of a young girl

A girl's personal photographs were uploaded to social network sites by the girl's acquaintance who the girl had rejected. The person sought revenge and defamation of her by using her photos to ruin her reputation. Her pictures were edited and reposted in her social environment, which damaged her reputation and harmed her family honour, which she could not bear. She did not ask for psychological, social, nor legal support from any of the providers of services but committed suicide.

Case example from Jordan

Protection measures

If the risk for violence is high, a well-planned and rapid intervention is needed. Multisectoral cooperation is necessary and so-called light-interventions should be avoided. This means that the planned intervention has to work at once, because an intervention can provoke and escalate the violence further.⁸⁷ This requires effective communication between parties involved. It is important that different professionals in the help network are able to recognise honour related

violence, react, and take contact with the person at risk in the critical time window before it might be too late. Additionally, the way professionals take contact with the person is crucial in terms of whether initial trust is built - the threshold to ask for help might be very high and from the professional's point of view there might be only one opportunity to create the connection.⁸⁸ Here again, recognising and asking about the person's situation and making sure that follow-up takes place is crucial.

The following list describes actions that authorities might be able to take to support the client, depending on the country context:

- ◆ Shelter periods
- ◆ Support in finding new housing in a different area or city
- ◆ Hiding personal information including name and address in any public registers
- ◆ Changing identity (name and social security number)
- ◆ Specific protection measures for victims of human trafficking

- ◆ Child protection services and custody measures
- ◆ Free of charge legal aid
- ◆ Support person to assist in the criminal process
- ◆ Low threshold consultations with police (as many are very afraid of police or afraid of their information leaking out, anonymous consultations about the safety situation, and mapping possible actions that could be taken can lower the threshold to ask for help)
- ◆ Support programs for offenders to stop violence
- ◆ Appealing for a restraining order

BEST PRACTISE

Supporting LGBTQI+ persons affected by honour related violence

- ◆ Gain knowledge and educate yourself about the issues or violations persons belonging to sexual or gender minorities face in your country context
- ◆ If you realise that your client might belong to the LGBTQI+ community, arrange a one-on-one meeting with them without the family members
- ◆ Use professional and trusted translators if needed, preferably via phone and without revealing the person's identity in the call - never use other family members as translators
- ◆ Do not pressure or encourage the person to come out - rather let them do it at their own time and pace and in their own way. They might be out with their sexual or gender identity in some groups or situations, and in others not. That is totally okay and up to them.
- ◆ Also, do not encourage the person to not come out due to religious or cultural reasons, rather aim to give them a safe environment where they reflect on these questions themselves
- ◆ In the case of violence, identify safe house/ shelter options and make sure it is possible for men or trans persons to access the safe house. The client might assume the safe house is not for them.
- ◆ If the client, especially if they are young, is planning to move alone to a big city to be able to live more freely or safely, make sure to refer them to a suitable support service in the new city

Due to the complexity of clients' situations, it is necessary to be aware of the multiple side effects that different actions might entail. This means carefully analysing different scenarios together with the client and potentially with other colleagues before proceeding. For example:

- ◆ When it is unclear from where the threat comes from, or when there are many potential perpetrators, being sentenced or given a restraining order does not eliminate the threat. The person affected might still be in danger, or their family members, such as sisters, could also be in danger. Conviction or sentencing does not remove the issue, but from the perspective of some members of the family or community, the problem still has to be fixed. Therefore, depending on the individual case, the threat of severe honour related violence can remain for years to come.
- ◆ In situations where violence takes place in a marriage, it is important to consider whether the person has an immigration background and whether their residence permit is granted based on the marriage. Taking a divorce can soon create a second problem, if the residence permit is terminated due to that. In some countries, victims of domestic violence can get a new residence permit for themselves based on their vulnerable status. Thus, consultations with a lawyer and legal aid to the person affected are important to consider.
- ◆ In some countries, authorities have the duty to report any suspicion of ill-treatment of children to child protection authorities. This might mean that the child protection as a general procedure directly contacts the family to evaluate their situation and offer support. In the context of honour related violence, contacting the family, if not being sensitive about the honour related issues, could put the child or young person at risk. Thus, when reporting concern, briefing the child protection about the whole situation and possible risk of honour related violence is important.
- ◆ Starting a criminal process can mean that the issue becomes public, which might be exactly what the

person affected is afraid of, and which may provoke the situation further. It is recommended to plan the process carefully and together mentally prepare for it with the client so that they can feel like they have control over the situation. It might take a long time for the client to make the decision to report their own family or spouse to the police and to negotiate the consequences in their family. For example, while their family might disapprove of the violence perpetrated by a spouse, they might pressure the person affected to keep quiet. The whole situation could affect their reputation in the community.

- ◆ In general, the situation in the country, in terms of access to justice and services, affects the person's decision-making process regarding whether they will ask for help or whether in their situation it is realistic to be helped. This is influenced by many factors, such as: if it is safe for people, especially women to report violence; will they be taken seriously if they do so; whether there are resources to investigate; whether the people can receive legal aid; whether there are structural obstacles or traditions that prevent especially women from having information about their rights and being able to access safe places where they can talk freely.

CASE EXAMPLE

Difficulties in responding to violence taking place transnationally

Cases that we recognise in our work and that rarely have good solutions are often related to the fact that the violence and the threat of it does not restrict itself to one country. The authorities sometimes think that if we help the person in the country where they currently live, that will solve the problem. But the problem is that the person using violence can also threaten the relatives of the person experiencing violence, and the authorities cannot do anything to interfere because the relatives are outside their jurisdiction. So, the person, who is, for example, in an abusive relationship, may not go to a safe house or divorce because they fear that their relatives living in another country will be revenged if they decide to do that. Also, there are cases in which children living in one country are sent to another one to live with relatives if they have not behaved well in the eyes of the parents. Then the minor, or even adult, cannot come back if they do not have their ID and they are not Finnish citizens. In many cases, the children have just disappeared from school without any authority having any idea about this. Therefore, the general problem is the differing legislation across the countries. Working with authorities of other countries can be very difficult.

Sopu-work, Finland

GOOD TO KNOW:

Honour related violence in divorce situations

If the client is seeking for help to divorce, or is considering divorce, it is important to find out:

- ◆ How did the marriage start (organised, forced, run away to marry, other?)
- ◆ Who is affected by the divorce? Does the couple have children? Which ages and genders? What does the divorce signify to them and what do they think about it?
- ◆ What are the challenges regarding the divorce? Why and in what way is it difficult? Is it about self-shame, pressure from the community, threat, etc?
- ◆ Who wants the divorce and who is opposing it? (Children, parents, and extended families of both spouses)
- ◆ Where has the marriage been registered? How can it be ended?
- ◆ Are the persons also married in a religious marriage?
- ◆ Are there any other commitments?

Taking the decision to divorce can be very difficult and take time, for a variety of reasons:

- ◆ The families of the person are often involved in influencing the decision and the person might also be worried about how this affects the family, the children and their well-being and reputation.
- ◆ The cycle of violence means that the dynamics can change from more peaceful and loving and apologetic to threatening and violent. During a better period, the person might feel like they are overreacting.
- ◆ Considering a divorce or being divorced can create a feeling of personal failure, a feeling of having failed as a parent, or having failed in the role that is considered very important by the surrounding society. Divorce can also be a taboo in the person's community, and one might be stigmatised by it.
- ◆ The person might feel powerless to make a change or they might think that they could not manage alone, outside the marriage
- ◆ The other party might be threatening or blackmailing them, for example, with:
- ◆ matters that have not been told to the authorities, e.g. family secrets that are linked to the marriage agreement; for instance, information given to the immigration authorities when entering the country that would be in contradiction with the family's true identity.
- ◆ a residence permit based on marriage. How does this affect the power dynamics in the marriage? Is it used as a threat? Is it the reason why the person is afraid to divorce? What are the possibilities to renew their permit for other reasons than marriage?
- ◆ False information. Has the spouse been giving false information about the new country, its legislation, the person's rights in order to control? For example: *"If you take the divorce, I will take the children and return to our home country"*

Risk scenarios to notice:

- ◆ In a tense or abusive situation in the family, the spouse might take hold of the partner's and children's passports and other documents. In some cases, when travelling to visit the home country, a form of violence can be that the spouse traps their partner and leaves them in the home country without their documents. Or travels there with the children and leaves the children there in an attempt to maintain control of the children (for instance, if custody is challenged).
- ◆ If divorce happens, the aftermath might not be easy or safe.
- ◆ If the ex-couple has children, will the ex-spouse gain access and continue exercising control through the children or through the communication that is required between the two parties in case of a shared custody. On the other hand, is there support available for the mother or father to be able to practise parenting and taking care of the children as a single parent?
- ◆ The risk of increased violence, control, stalking, tracking, terrorisation after divorce by the ex-partner might persist. As a result, the person affected by violence cannot start their new life or a new relationship.
- ◆ Sometimes the couple agrees together to divorce, but to avoid pressure or backlash from their families they keep the divorce a secret.
- ◆ Ruining the ex-wife's reputation as a revenge, for example, by spreading rumours, blaming them to be 'a bad woman', potentially spreading private pictures etc, is a serious and real threat, which can leave the person rejected by their social environment and alone.

HOLISTIC, MULTISECTORAL SUPPORT

Individual support to deal with emotions and support decision-making

In organising support for the person affected by violence, one approach is to have a specific worker (be it a youth worker, social worker, specialised NGO worker or other) as the key focal point. They should offer individual support meetings to the person and make sure the person gets the support they need also from other sectors, like from health care, legal advice etc. Through individual meetings it is possible to ensure the client's psychological and physical safety, support them in a difficult life situation, map out the overall situation, and help the client consider their options so that they hopefully feel they have the power to make decisions and have the ability to impact their own life.

Many possible scenarios or end results might follow the client's decision-making process, depending on the situation and all the factors linked to it. Sometimes an intervention can improve the situation in the family and the violence or threat of it might end. Sometimes the client and their family find a way to peacefully coexist. Sometimes the client prepares to partially or completely detach from their family, if they cannot live safely and make their own choices and live their own kind of a life. Sometimes, the family does not accept the client's choices and might reject and even ostracise them. Sometimes the client finds it necessary to stay in their current situation despite violence.

All of this to say, in the client's situation there might not be any options that are particularly good – all options can involve having to give up on something important. Leaving a relationship or family situation because of honour-related violence can signify years of struggle with internal shame, the experience of feeling guilty, and a concrete fear of consequences. In addition, the client might not have any previous experience of making their own decisions or plans for the future and their self-image might be strongly attached to others.

It is important to offer support and time, without professionals pushing too fast for a change, or giving advice that can be experienced by the client as commands given by persons with authority and decision-making power over the person's life. Such pressure, even if well-intended, might be counterproductive, and the client might withdraw from the process and from support services completely. For instance, telling a person to divorce and move somewhere else with the children, as an attempt to protect and make the violence end, can mean that the person at the same time loses most of what is familiar and stable in their life. This is a severe crisis and potentially an excruciating experience. A sense of continuity and stability are crucial for human well-being and

changing everything in one's life at once can be an extremely difficult process.⁸⁹

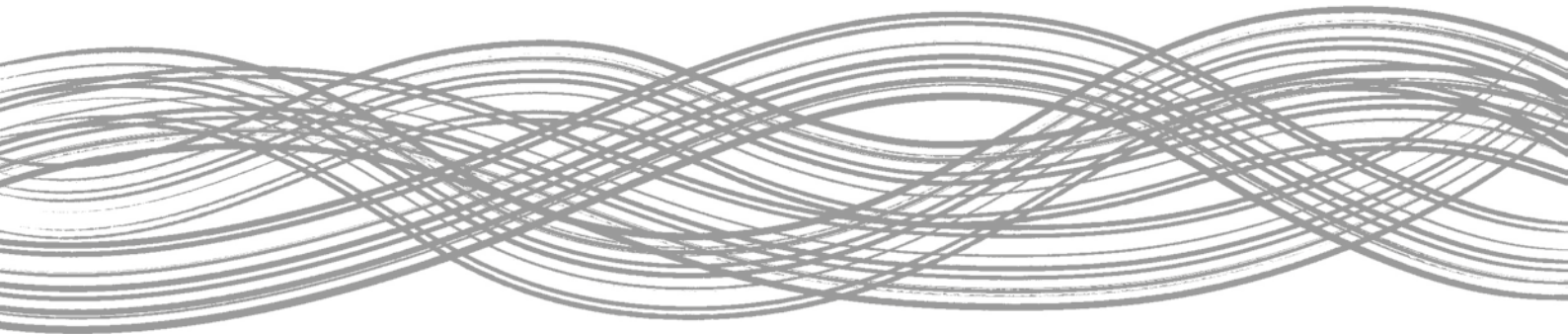
It is important to listen to the client's needs and concerns and for example help them to make small changes step by step, and to embrace those areas of life where there is some stability and that could be a source of strength. This might be, for example, support from friends, an important hobby or work etc.

Sometimes the person has to detach from their family. We discuss on page 56 the type of consequences and support needed in such situations.

Ensuring basic needs are met in different areas of life

Promoting a comprehensive, holistic approach to supporting the client stems from the realisation that people's well-being depends on many interconnected factors that relate to their survival/basic needs but also status questions that are culturally and socially determined. Such factors, also conceptualised as resources, as originally proposed by scholar Steven Hobfoll⁹⁰, can for example be: having a safe and comfortable place to live in; having enough means to take care of themselves and their family; having access to health care services; having meaningful social relations; having the opportunity to work, study, do hobbies or other activities that might give structure, social interaction, income, meaning, create a sense of belonging or nourish curiosity and interest; have freedom to love, to be spiritual, to form relationships with people they like; to make their own decisions or express their thoughts; to have their bodily and mental boundaries; be able to say no and be respected for that; and, finally, to live free of persecution or discrimination and racism and to be protected by law and a just law enforcement and justice system.

Having several resources strengthens a person's resilience. Having less resources or losing a resource can weaken the resilience but also trigger a circle of losses.⁹¹ For instance, not having many close or reliable relationships can mean that the person does not have people who could help them or who have good models of healthy relationship dynamics, making them more vulnerable for exploitation or abuse. Being affected by abuse can diminish the person's self-esteem and sense of self-worth. Meanwhile, living under constant fear drains energy. This can affect their ability to take care of their bills, studies, or work, potentially causing accumulating challenges. This is why support has to be holistic, taking into consideration the person's situation as a whole. For example, if a person can get support in their economic challenges, it could eventually release energy for facing other changes in their life.



Making a personal service plan with the client is a concrete way to give objectives and structure to the meetings and make sure the different needs of the person are considered. The plan can include a division of roles between different professionals and should be drafted together with the client and a multisectoral team. Support should be needs-based keeping in mind that the needs can change during the process.⁹²

BEST PRACTISE

Best practise: Division of roles between professionals

In the Finnish context, an example of an effective way of working in multi-professional teams has been to divide roles in the following manner: the social worker carrying overall responsibility as well as focusing on housing and income issues, a psychiatric nurse giving regular appointments for psychosocial support and psychoeducation, and a NGO worker specialised in violence prevention having regular discussions with the client about their situation and consulting the preventive police and a lawyer regarding possible criminal process or protection measures.

Best practice from Sopusuorokunta, Finland

GOOD TO KNOW:

Examples of questions that can help to understand the client's situation

- ◆ Who is part of the family?
- ◆ What kind of relationships do they have?
- ◆ In which countries or cities do they live in?
- ◆ Is there someone in the family who they trust?

- ◆ What relationships do they have? (Friends, dating, authorities and professionals, other people) How are those relationships going?

- ◆ How is their physical and mental health? Do they use any medication? Are they in psychotherapy or other mental health support?

- ◆ How is their everyday life routine? What do they usually do? Are they at work or studying? How is the financial situation? Do they have hobbies? Have they immigrated to the country and if so, what kind of residence permit do they have?

- ◆ What kind of dreams or plans do they have? Are there any worries or concerns they want to talk about?
- ◆ What kind of support do they need? (i.e. peer support, group activities, individual support, support in managing practical things like housing, bills, social benefits)

Working in multi-professional networks

Effective cooperation in multisectoral networks or teams is central in order to help a client affected by violence. Cooperation can take the form of

- ◆ Consultation
- ◆ Drafting a service plan and dividing roles and responsibilities & exchanging information
- ◆ Low-threshold, potentially anonymous consultations with the police
- ◆ Working in a multi-professional pair/team (meeting the client together)
- ◆ Referral to services and accompanying the client to them

For cooperation to be successful, it is essential that public authorities and others in the multi-professional network can trust each other. There should be a mutually shared feeling of assurance that everyone is taking care of their responsibilities, the division of roles is clear to everyone, and there are no grey zones. This requires a degree of mutual understanding of the issue and the suitable approach, and it is important for the network to actively build a common vision of work. Furthermore, it is important that the person/organisation activating the network when the need arises does not hold sole responsibility for the operation of the network; everyone in the network should coordinate and communicate in a way that all the relevant information passes on to everyone. Mistakes can take place if not everyone is up-to-date and informed.⁹³

The benefits of multi-professional cooperation in work against violence are manifold. It would be impossible for one agency to provide all the needed support services or have access to all the relevant skills, knowledge and authority. Furthermore, hearing the client's stories and situations can evoke many feelings in a professional, including insecurity and helplessness in face of the phenomenon. Without cooperation, the perspective narrows down whereas multi-professionalism allows for a broader perspective. Furthermore, it can be the case that the client trusts one worker in particular. Without effective information sharing (with the permission of the client) among professionals, all the different parties could be lacking relevant information needed to form a realistic understanding of the situation. Additionally, through being part of a network, the different parties can have a more accurate idea of the limits of help and what are the possible actions taken by the various authorities or professionals. This way they can transfer realistic information to the client about what can be done.

Certainly, the operating context for multi-professional cooperation changes from country to country, and it is important to remark that persons representing various authorities or organisations might be affected by honour related norms and might actively realise them. In such contexts, those working against honour related violence might be at greater risk themselves.

CASE EXAMPLE

Effective response in case of severe violence towards minor

“A case of severe domestic violence involved a 16-year-old girl. The violence perpetrated over the years by her father against her mother, her sisters and herself led the girl to ask for help from her school, which is when the case was noticed by authorities. One of the teachers had often noticed quite “extravagant” behaviours for such a young girl, but at the same time she attributed these eccentricities to a “cultural difference” and had not understood they were reactions to the abuse. Actually the girl is not Italian, but she has lived in Italy for several years. The girl's request for help at school resulted in Social Services for immediate protection. The Social Services arranged for the transfer of the girl, together with her younger sister, to a care home, and in this way both were able to experience the possibility of living in a protected place. In the meantime, the Juvenile Court did follow up regarding the growth and well-being of the girl, and the Criminal Court regarding the severe violence and the possible conviction of her father. In the care home, the young woman met a team of educators who supported her growth and well-being by helping her to process the narrative of her personal experience. In order to work on the traumas she experienced, she was also supported through a psychotherapeutic process that led her to elaborate part of her own history.”

Case example from Italy

CASE EXAMPLE

Intervention approach in Jordan

In the local context, in honour related violence cases, victims often hide, as do the perpetrators, that the violence is related to issues considered immoral in society or community. The intervention approach in Jordan keeps the survivor as the focus of the intervention, and, therefore, physical and psychological safety comes as a priority. Specialised training of female officers allows a sensitive approach to personal interviews and building and enhancing confidence is the perfect way to gather all the details and rationales from the survivor.

There are different kinds of cases, for example the brother of a woman who has been sexually assaulted threatens or attacks the sibling of the assaulter. Often the culprit here is clear as they announce the motive. Some of the offenders feel comfortable disclosing honour-related crimes without disclosing their identity. Therefore, there is a system of hot-lines and a clear referral system among workers in the protection system.”

Case example from Jordan

CASE EXAMPLE

Lack of resources puts clients at risk

(Situation described from the perspective of an NGO specialising in violence work.)

The life of a minor, a young man, was subjected to long-lasting, strict control. The family was suspected of perpetrating honour-related violence as it had already taken place in the past. The young man was not allowed to leave his home other than to the school where he had told the nurse about the mental violence, e.g., his parents kept shouting at him. The young person was found to be very distressed and unwell. The nurse filed a child protection notice and the young person was quickly placed in a facility. However, further work became much more difficult as the social worker who would make decisions in relation to the care and support the young person receives, could not be reached for several months. Several professionals attempted to reach out to them by calling and emailing. At the same time, the young man's family kept communicating with him, convincing him that he should return home. The pressure and anxiety led the young man to attempt suicide at the facility. This could have been avoided if the person in a key role of treatment planning would have been in the line of duty and contributed to the creation of a safety net for the young person. This situation took place due to a shortage of resources in the social services.

Case example from Finland

GOOD TO KNOW:

Gender and cultural sensitivity as tool

With gender and cultural sensitivity, we refer to the importance of

- ◆ Recognising how a person's gender identity and the expectations and roles assigned to them based on their (assumed) gender affect their experience of life
- ◆ Not assuming but not ignoring the significance of gender or cultural background
- ◆ Understanding cultures as fluid, changing and negotiated; and understanding that people assign different meanings to different elements of culture - people are not representatives of a single culture but culture can be an important and enriching factor in their lives
- ◆ Violence is violence and a violation of integrity, safety and fundamental rights - no matter what kind of cultural, religious or social meanings are assigned to it
- ◆ Meeting people as individuals and respecting their own account of who they are and what is important to them
- ◆ Understanding, in the bigger picture, how gender roles and norms, intersecting with other factors like class, status, age, ethnic background, sexual orientation, physical or mental ability or other factors could potentially marginalise people, put people in different positions of power or provide them with different kinds of opportunities in different contexts
- ◆ Awareness about one's own cultural background and the potential positive or negative stereotypes that could affect the interaction with the other person

DIALOGUE WITH FAMILY MEMBERS: PREVENTION AND CONFLICT MITIGATION

Dialogue work with families can be a crisis mitigating tool in prevention of honour related violence. In general, considering the situation of everyone affected by violence, directly or in-directly, allows for a more sustainable and comprehensive intervention. This could mean:

- ◆ Support to family members who are also affected by violence, for instance, if the threat is extended to them, if they have witnessed violence or are closely involved. It is important to make sure children are included in the support, as they too are often silent witnesses but simultaneously profoundly affected by the violence taking place at home.
- ◆ Support for families in situations of conflict that risk escalation. This can mean one-on-one discussions with the different parties involved but also dialogue and negotiation sessions with several parties together.
- ◆ Support to the person or persons who have perpetrated violence, including a possibility to discuss their thoughts and feelings with a professional, or to be referred to (when available) specific programs for offenders to support change of behaviour or other support services

Most conflicts, including honour related conflicts, are resolved through non-violent means. We know that those perpetrating violence often lack skills to deal with conflict or to manage their emotions. They might have

learned to use violence as a way to deal with conflict early on and they might be victims of violence themselves. Perpetrating violence on their near ones might be a way to feel in control or feel powerful.⁹⁴ While we can understand the different factors leading to the perpetration of violence, using violence is a choice that the person themselves is responsible for. Thereby, the act should be prosecuted, and the person affected should be compensated. However, although important, compensation and punishment through the juridical system do not necessarily help the person affected from a psychological point of view. The feeling of fear or questions of how and why someone could hurt them might remain, let alone the possibility that the threat to their safety can still be actual.

Programs for perpetrators of violence can help to reduce the risk of violence by supporting the participants in changing their violent behaviour. This can bring more safety for those affected by violence and the perpetrator themselves. Several different approaches and types of programs are offered in different countries. The method has to be adjusted to context and the specific local challenges. For instance, in the case of honour related violence it would be important to consider what kind of areas/communities people live in and how easy or safe it would be for the family to endure pressure from their community and change their ways.

BEST PRACTISE

Working with families of persons affected by honour related violence – experiences from Sopus-work in Finland

Loisto settlementti's Sopus-work has ten years of experience of working with families that struggle dealing with honour related conflicts. Loisto settlementti's experience is that this method of work can prevent violence from happening as issues are resolved before they escalate, and everyone involved is given the chance to talk about their point of view. Importantly, this way of working depends always on 1. whether the client who has sought support wishes for their family members to be invited to discuss with a Sopus-worker 2. The safety situation allows it. In terms of the latter, when there is a threat of severe violence, such meetings might not be possible. Risks are analysed together with relevant authorities who have primary responsibility for the case, such as police or child protection.

Goals of Sopus's conflict and crisis work

The goal of the meetings changes depending on the individual case and the individual's needs and wishes. In general, Sopus-work maps and facilitates connections between people. Through talking to all parties of the conflict, the information about the risks, the different needs and possible solutions increases. Helping the client to strengthen the connection with those family members or friends who support them can give them more tools and resilience to set boundaries.

An example of Sopus's work is to facilitate discussions both with the victim and perpetrator (separately) about, for example, what is violence, what kind of behaviour is hurtful, what are supportive and what are controlling dynamics

in a relationship or in a family, or what is the difference between an argument and emotional violence, can help them look at the situation from new perspectives. Through discussions, the Sopus-worker and the client can identify what the client needs, wants, wishes and what they might be ready to compromise. Sometimes people have strongly internalised ideas that the Sopus-worker can considerably and slowly challenge, such as that divorce would be shameful. It can take years for a person to grow confidence to make such a decision, even if their partner is controlling and using violence at them.

Another example could be to try to prevent, in a divorce case, further conflict or to reduce the risk of threat, violence, harassment or terrorisation by the ex-partner. Through dialogue with the Sopus-worker, the father/husband could for example recognise that the distress is caused by their own worry of losing their child. Getting information about how the connection with the child could be facilitated in the future and getting support to learn caretaking/parenting skills could, in some cases, reduce the worry and de-escalate the situation.

In a family conflict situation, when tension and conflict affect the client's well-being, the goal could be that family members - through individual discussions with the workers, and sometimes mutual negotiations, - identify what is at the root of the issues. The purpose of these discussions could then be for the participants to reflect on their own role, attitudes, and actions and whether they could try communicating in a different way or make a compromise that would positively change the everyday co-living. The young person could be supported by the Sopus-worker to reflect about their own boundaries and what is important to them, for example if they are dating someone the family does not accept, are they prepared to give up their right to choose their own partner to stay in good terms with their family or is making their own decisions on such a personal and significant matter more important. How would making that decision affect their relationships and are they aware of possible consequences, such that the family might reject them, and how can they prepare for this.

Example of underlying issues causing honour related conflict in the family

The conflicts in a family between the parents and their child, often in their teenage years, can stem from the parents' insecurity or fears. They may feel

that they do not understand their child anymore or trust the surrounding environment, the child's friends etc., and thus end up overprotecting them. They might also have strong ideas about what kind of life is best for their child, based on their own experiences of growing up. They might believe that there is only one right way to live life so that they can be proud, accepted and live free from shame and stigma, and they are trying to direct their child towards that path.

In Sopus-work's experience, it can sometimes be a huge relief for a mother or father to get the opportunity to talk about their frustration and worries with a worker in a peaceful and non-judgmental atmosphere; especially as that kind of communication might not be common within their own family, and they might have learned to hide their own feelings. They also might have felt misunderstood when discussing with professionals before or might have a false understanding of the role of, for example, child protection authorities. It might also be that the parents feel cornered by community pressure or pressure from their own parents to raise their children in a certain way and they might need the space and encouragement to self-reflect on what is more important, what others might say or think, or what their own child wants.

Sopus-work's approach in client work

A core approach for Sopus-work is to give space for reflection and dialogue and to encourage the identification of deeper needs that influence the person's behaviour in a way they might not recognise themselves. In the end, however, it depends on the person's own motivation whether change can happen. What is associated with honour is often profoundly important and personal and connects to values one has grown to respect. As the way ideas and ways change through time and place, clashes between ideas of what is honour or what is honourable take place. This can be especially true in a post-immigration context where the ways of the new home country can feel foreign and inappropriate, and where in-group relationships tighten. The latter might happen, for example, as a response against discrimination and racism experienced from the side of those representing the majority.

As a result of dialogue work, a person's behaviour might change even if their beliefs do not. This can, for example, mean that parents accept that their daughter has made her own decision to be in a relationship that the parents do not accept. They might still not support or like the decision, but

they have decided to let it be and stop pushing their own will by pressuring or threatening.

A Sopus-worker's description of the approach

(direct quote):

The cases that have gone well are usually cases in which there has been a possibility of open dialogue between the participants of the conflict. This is important especially in the cases with minors and their parents. When we have been able to listen to everybody's stories: their needs and fears, and when we have been able to facilitate communication between the parents and children or between partners of a relationship. Better results also usually come out when authorities and other workers react to the early signs of conflicts or restriction and openly discuss the issues before making hasty decisions of taking the children into custody, for example. In many cases with youth and adults, a successful approach has been to respect everybody's own struggles and give them time and space to think who they actually want to be and what they want to do. It has been important to be empathetic and supportive even though the result may not be exactly what you as a worker might think is the best way to do." (Sopu-work staff)

Some recommendations based on Sopu-work's experience:

- ◆ Always do a risk assessment before starting to work with the family and continue assessing

the risk - if someone shows no genuine interest or motivation to change, the process should be discontinued, and other options considered

- ◆ Always agree with the client how they want the family work to be organised. This could mean, for example, only separate conversations, conversations with two parties or conversations with multiple parties present. It is also important to consider whether the meeting with the family members should be organised so that the request to talk does not come from the client but, for example, from a police or social worker
- ◆ Do not organise meetings with potential perpetrators in the same premises as where you meet the persons affected
- ◆ Always have two staff working as a pair. This is important for staff's wellbeing and client's safety, as there will be less chances of misunderstandings or interpretations
- ◆ Be clear and transparent about the objectives of the meetings and the role of the worker
- ◆ Ask the client with whom in the family the dialogue should be started with and on what topics, and what topics should be avoided
- ◆ Challenge your own thinking, sometimes the solutions can be unorthodox but work for the persons involved, for instance agreeing to hide something that has happened from certain other people

GOOD TO KNOW:

Working with translators

If translation is needed and there are resources for it, you might refer to this checklist to ensure a good and safe experience

- ◆ Use trusted and certified/trained translators
- ◆ Phone translation is more anonymous and can feel safer – offer it as an option
- ◆ Ask about client's preference regarding the translator's gender and background (if client is part of a small language minority, the risk of being recognised can be higher)
- ◆ If possible, discuss with the translator beforehand highlighting sensitivity and importance of translating literally everything the client says. Consider sending a gender-sensitive vocabulary to the translator beforehand, for example, when discussion concerns a transgender person or other gender minorities
- ◆ Go through privacy and confidentiality clauses in the beginning of the call
- ◆ Check from your client if they feel comfortable and if they can understand the translation well
- ◆ If the community is very small and risk for leaked information high, consider booking a phone translator from another country

LONG-TERM SUPPORT IF DETACHING OR BEING REJECTED BY FAMILY

Ostracism - being socially isolated from other people - is a form of violence with severe consequences to a person's health. In the context of honour related violence, such a situation might happen when the violence or threat of it forces the person to detach from their family, or when a conflict about identity, life decisions or expressing oneself freely cannot be solved, and living true to one's own identity and dreams becomes impossible. For similar reasons, it might be the family that rejects or denounces the person. This detachment or rejection is in itself an extremely difficult and lonely experience for a person.

On top of that, in our experience, young people who detach from their family have multiple simultaneous experiences of exclusion, experiences of not being accepted as themselves in the family as well as in society, as well as experiences of discrimination and racism. At

the same time, in addition to the lack of external acceptance, there may be a lack of internal acceptance, which is reflected in our practical work, especially in the experiences of young people belonging to gender or sexual minorities.

In general, experiences of exclusion lead to a wide range of consequences on health and well-being, and it is critical to provide young people with support in the process of independence. Such support could prevent a situation where the person feels unable to cope or is too alone and therefore has to return to a potentially violent environment. Later in this chapter, we will present one example of how such support has been organised in Finland at Loisto Settlementti. In general, we recommend considering the person's needs holistically as the challenges can be multiple, overlapping and mutually reinforcing, risking to create a negative cycle.

CASE EXAMPLE

A negative cycle of challenges after detaching from family

When left out of their familiar social network, a young person may not have any adults to get support and security from. Suddenly, they have to manage on their own, to live alone for the first time and take care of their livelihoods. If their money runs out, they need to know how to get help and dare to seek it. Depending on the context, social and health services might be hard to access or are only available if one manages to actively search for them and successfully apply for them. This takes a lot of energy and resources. In addition to loneliness and financial insecurity, the young person's situation after detaching is often associated with feelings of fear, sadness, and anxiety. They might greatly miss their family and constantly question their own decision or feel guilt. They may experience traumatic symptoms or mental disorders. The honour related conflict may still be ongoing, and the safety of the young person may be threatened, forcing them to live in fear. Basic security can also be affected by residence permit processes and the associated uncertainty. Once basic security is shattered, it is difficult to find the energy to be confident, happy, and social; if, on the other hand, one is not happy and social, it can be difficult to create new relationships to replace those that were lost. Without fulfilling relationships, life can seem insignificant, affecting many things like the ability to study or find work, which then again negatively affect the person's self-esteem.

How to break the negative cycle depends of course on the person and their circumstances, but we have noticed the importance of long-term, regular support that is flexible based on the young person's needs and abilities, ie. in terms of when and where meetings are held, possibility to do home visits, possibility to communicate through channels that are familiar for the

client, such as instant messaging apps, and having an understanding and non-punitive attitude to situations where the client misses or cancels meetings. Earning the person's trust can take time, and the mistrust can be naturally accentuated when the person has had to face rejection or abandonment multiple times in their life.

GOOD TO KNOW:

Potential consequences of forced social isolation on health and well-being

Noting that the potential consequences are context-dependent, the following list describes effects of forced social isolation on health and well-being:

- ◆ Both internal and external lack of acceptance
- ◆ Lack of direction, difficulty of making decisions, and difficulties to manage life independently
- ◆ Mental health challenges: depression, suicide, substance abuse
- ◆ Difficulty in expressing one's own wishes or making plans for the future
- ◆ Excessive self-control, recklessness and limitlessness, over-active expression of sexuality
- ◆ Difficulty in forming safe relationships - seeking security in the wrong places, having internalised hurtful relationship patterns
- ◆ Structural obstacles and causes of stress: racism, homelessness, poverty, asylum processes
- ◆ Fear and a sense of threat: The dynamics of honour related violence and the long-term threat, the threat continues, real or imagined, paranoia

BEST PRACTISE

Loisto settlementti's Bahar project

Loisto settlementti's Sopu-work noticed the need to offer long-term support for young persons who were planning to, or had detached, from their families due to honour related issues. A 3-year project called Bahar, was designed to meet this need. The project is described below, as presented in the collection of best practices compiled on the webpage of the Nordic Welfare Centre:

"BAHAR PROJECT

Theory and knowledge

Often crisis services are limited when it comes to long-term support, although many people need a lot of time for strengthening their self-esteem, going through trauma, working on safety issues and healthy boundaries, and, importantly, reflecting on one's own family relations, thinking on who they are and what kind of future they want to have. In the Bahar project, our target group is youth who no longer have contact with their family and/or community because of honour-related conflict or violence. In some cases it might be that the young person is rejected by the family because of violation of the social norms of the family, or because the young person themselves has decided to live apart from the

family. This can happen typically because they no longer can be accepted in the family or they feel pressured to behave according to the family norms.

We have been active in developing and inventing a new service model that is based on the best practices of the work that we already do in our unit. In the Bahar project we also combine and test new methods and approaches. The Bahar project, as well as our unit, recognised the need to approach honour-related conflicts and violence from multiple theoretical and practical perspectives. We respect cultural sensitivity and humility, meaning that we respect every person's and family's right to be experts in their own lives, and define what words like 'culture' or 'honour' mean to them. In our approach to violence trauma, we utilise a cultural sensitivity approach, whereas for explaining how violence happens, the theory of planned behaviour.

We also address the systemic family theory view. There to understand an individual it is important to understand the internal hierarchies, working models and structures of their childhood families. In addition to the cultural sensitivity approach,

antiracist and postcolonial studies, as well as intersectional feminism, form the value base for the work we do.

Target group

The target group is youth from 15 to 29 years who have experienced honour-related conflict or violence and can no longer live with their families (temporarily or permanently). We have also many participants that represent gender and sexual minorities, and they form our special target group among the youth who have experienced honour-related violence. Our participants can represent any gender. In this project, we welcome youth from all language and ethnic backgrounds. Professional interpreters are always utilised if we do not have the required language skills in our own project team. All our services are free of charge, and we welcome undocumented youth who live in the country. We offer our services mainly in the Capital Region of Finland (Helsinki, Espoo, Vantaa) but we can also give consultation to professionals working with the target group nationwide.

We consult and work closely with authorities in the immigrant services, communal social services, police, health care services, shelters, reception centres, child protection, schools and NGOs in the Capital Region of Finland and the region Uusimaa. They can send us participants in need of our services, and we can also direct our clients to their services. Anyone in need of our services can also directly contact us via email or phone. Our groups are mainly closed groups because of safety reasons. Also, for this reason, our office location is not shared openly online.

Expected results

The project has clear overall goals and expectations, which are written in our funding application and yearly reports. These are

- ◆ *To support in creating safe spaces and new social relations for the youth who have faced honour-related violence.*
- ◆ *To offer professional and peer support (one-to-one and/or group support) for the youth in our target group to gain more trust to others, better self-esteem and mental health.*
- ◆ *Supporting greater independence in everyday life and creating a stronger sense of belonging within the youth in our target group.*

With every participant, we make a specialised service plan, in which we list a specific set of goals for each participant. These goals are set and formulated in cooperation with the participant. We have follow-up interviews and questionnaires for the assessment of reaching the goals.

Some of the specific results include: better housing/studying/job situation, gaining residence permit, better mental health, less alcohol abuse and risk behaviour, stronger self-esteem and independence, gaining more trust to speak about traumatic events, crime reports made, more trust to authorities.

Means of getting the results: mapping the situation holistically; contacting and consulting relevant authorities or NGO's, regular support conversations & psychoeducation."⁹⁵

FOOTNOTES

81 Shannara Cooperativa Sociale
82 Arab Women Media Center
83 Victim Support Finland (1)
84 Ihmiskauppa.fi (-)
85 Victim Support Finland (2)

86 Linus & Kankaala (2020)
87 Laitila (2018)
88 Ibid.
89 Laitila (2018)
90 Hobfoll (1989)

91 Hedrenius & Johansson (2013)
92 Laitila (2018)
93 Laitila (2018)
94 Victim Support Finland (1)
95 Nordic Welfare Centre (-)



5.

LANGUAGE MATTERS: WORK TO REDUCE STIGMATISATION AND STEREOTYPES

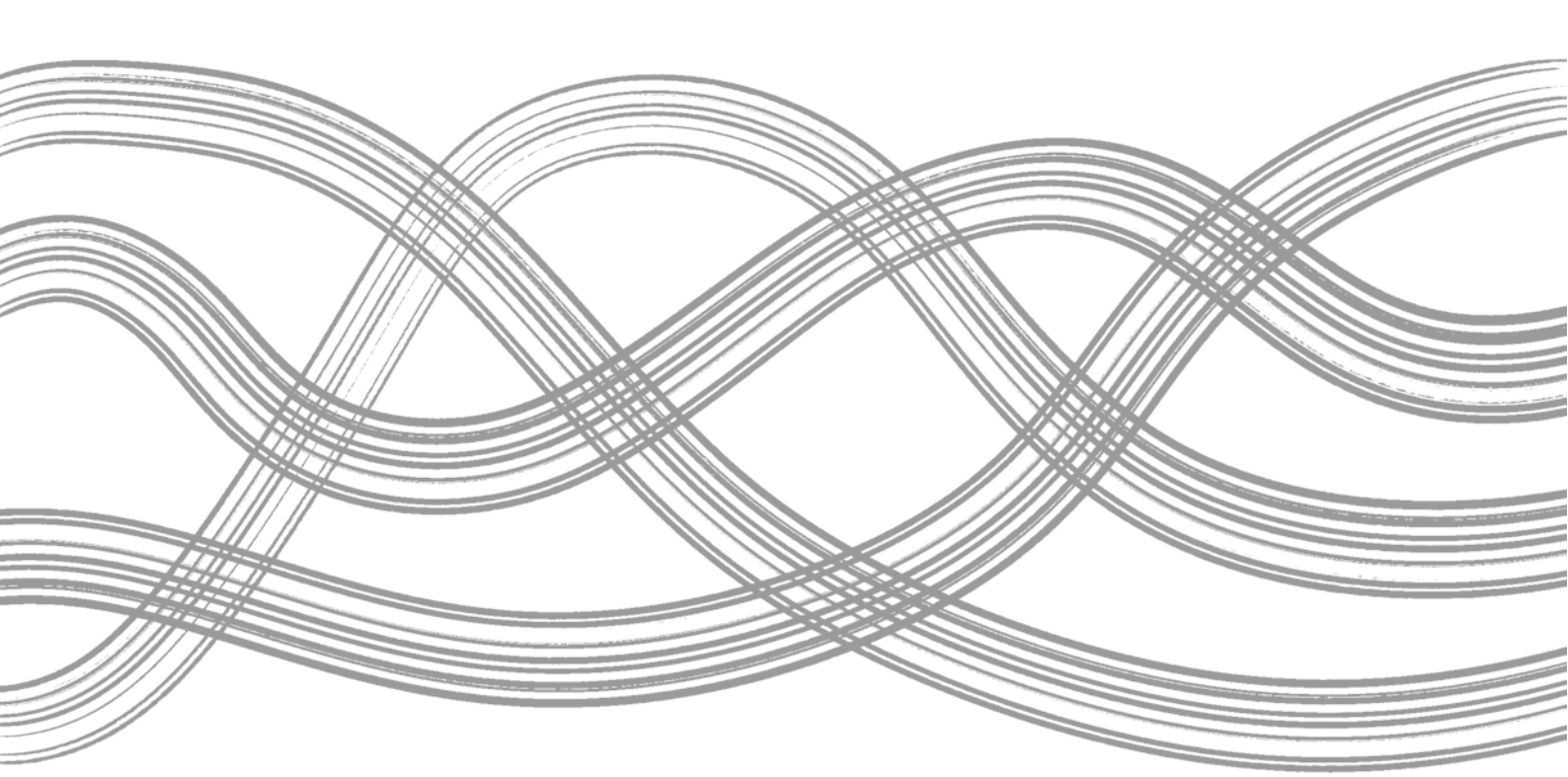
We have written this manual on honour related violence with the hope that it will help practitioners to react to violence before it happens or escalates. Furthermore, the purpose is to support those affected by violence to live in safety, and to live life in the way they want to; whether they seek reconciliation with their families, never wish to see those who hurt them again, or something in between.

Understanding the dynamics and characteristics of honour related violence means that as authorities or other professionals, we are able to better understand the situations of those who seek our help, to assess the risks better and to plan better interventions. At the same time, we need to be mindful of how this form of violence appears in public discussion in many European contexts. Often it tends to be misunderstood as simply cultural or religious, creating false and dangerous representations of assumed, coherent and unified communities - sometimes for political gains.

The language we use matters and we should be careful to choose our words according to our context. This idea consists of many layers. No term can describe all the variations and nuances that arise when we try to understand and categorise honour related violence. The language our client uses when talking about their situation to us might be very different from what is used by professionals or academics. If we ask our client whether they experience honour related violence the response might be different than if we ask whether they are afraid of someone in their family or if they think someone is questioning their or their family's reputation.

At the same time, if we keep highlighting honour related violence as a special issue - while closing our eyes from other types of gender-based violence or domestic violence that happen among the majority - we become blind to the fact that those too are linked to culture and a history of violence and gender inequality. However, neither should we be careful or discreet in openly recognising honour related violence as a severe violation of human rights and dignity and threat to health and well-being out of fear of contributing to harmful narratives. We should consequently work against violence and demand actions towards more equality and safety for everyone.

To work against stigmatisation and stereotyping, we should be aware of what words and terms we use and what we mean by them; what is our intention using them. Is there a need to discuss specifically honour related violence or would it be more appropriate to discuss family conflicts or gender-based violence in general, for instance? Be aware of your context and how violence issues in general are discussed - is there a risk that the language we use draws attention to the wrong things? Does it make people associate violence with a specific group, culture, or religion? Does it confirm to people that something immoral in fact has happened and in that line of thinking, the violence can be interpreted as justified and thus further harm the victim or their family? If so, it may potentially end up harming the people you are trying to help either indirectly, by polarising and maintaining harmful prejudice, or directly by creating mistrust between yourself and your client.



6.

WELL-BEING AT WORK

In this final chapter of the manual, we have compiled a few thoughts about well-being at work. To be able to do our work well, to meet clients with respect, patience and compassion, and to build trust, it is paramount that workplaces provide the support and the enabling environment needed for that. The content of work and its structures, the relationships and work culture have a role in inducing or preventing burnout. In addition,

the way we as workers think and act, and how we are aware of our current well-being plays a part in stress management. The list of recommendations we give at the end of this chapter is in no way exhaustive. Different tools or ways work for different people and work conditions vary greatly. We believe that awareness of our mind and body, recognising the early signs of fatigue and asking for help are important points to start with.

RISK FOR COMPASSION FATIGUE AND VICARIOUS TRAUMA

All work involves a risk of work-related fatigue or burnout. This risk is especially prevalent among professionals who help patients or clients to work through trauma or are exposed to a re-telling of potentially traumatic events. Vicarious traumatisation is a process in which being exposed to the trauma results in changes in the person's mind, emotions and body that might require similar treatment as persons with primary trauma. In short, having compassion for a client and hearing about the traumatic events they have survived can lead to stress, which in the long run, when no intervention is done, can lead to compassion fatigue. The symptoms are similar as in trauma related stress disorder and the worker can experience avoidance and numbness, alertness and vigilance, as well as helplessness, confusion and isolation.⁹⁶

One factor that can create an emotional burden for professionals in the care industry is the lack of reciprocity in the relationship between the worker and the patient or client. In human relationships in general, it is natural for a person to expect reciprocity in a situation of interaction. As the client-worker relationship is not equal the worker unconsciously seeks a balance between giving and receiving, for example, in the form of gratitude from the client. When the reciprocity does not materialise, the worker may start 'giving less' and treating the client or patient more cynically or distantly. This emotional distance, in turn, increases the risk of burnout. Helpers are also expected to express emotions in a certain way, for instance, to manage negative emotions and express positive emotions. Sometimes such a role may lead to emotional dissonance, a mismatch between actual and demonstrated emotions.⁹⁷

Tips for self-care

1. To ask for and receive help is important. Often when in a state of stress, people will not notice their overwhelmed condition themselves but may react to stress by trying harder or working harder. A person may also become isolated from their family and friends due to this.⁹⁸
2. After challenging or emotionally triggering client meetings, share what happened and your feelings about it with someone, for example your colleague or manager. Make sure to protect the identity and privacy of your client according to the protocols in place. In a situation where a potentially traumatising event happens at work, it is recommended to conduct a debriefing session.
3. Regularly assess your own level of stress and resilience. For example, it is good to identify which of the stress triggering things could be affected by concrete actions. At the same time, you can try to accept the things that cannot be influenced. One can also consider whether one's own requirements could be reduced or whether one could be more lenient with one's goals and self. Could you give up something or ask for help?⁹⁹
4. You might have to limit how empathic you can be and develop your own ways to take some distance to your work. Self-acceptance, kindness, and compassion toward oneself are important. Many professionals working in help work may well be aware of the risks of vicarious trauma and the methods to prevent it, but forget about using them. One method is mind-body awareness. When noticing that you are responding to a situation within your body (body stress reactions), this can serve as an important reminder to correct the situation. While in a meeting with the client, you can release the excess somatic mirroring (mirroring the emotions of the other in your own body) and empathy by, for instance, consciously changing your posture, tensing and releasing your muscles, moving, changing your breathing or sitting distance, or even drinking water.¹⁰⁰
5. Nurture those things that are important to you in life; aim for a balance between work and leisure and make sure there is enough time for rest, exercise and time spent with friends and family. Sometimes better time management can also help.
6. If possible, do client work always together with another colleague and get support for challenging cases by discussing them with your team
7. If possible, attend work counselling or other kind of support meetings regularly and actively discuss and influence issues at workplace or work through difficult emotions

In conclusion, one of the most essential ways to manage stress is to know and appreciate yourself, and to regularly review your own needs and feelings and your ability to cope. A conscious presence both in everyday life and at work helps to identify the stress that is growing and allows you to react to it in time.

Ideally, there should be training, support structures and services to workers to decrease the risk for emotional exhaustion and vicarious trauma at work. Adequate support and working conditions are needed so that we can meet our clients in a restful, respectful and empathetic way.

FOOTNOTES

- 96 Lindqvist (2012)
97 Ahola & Hakanen (2010)
98 Kivekäs (-)
99 Kivekäs (-), YTHS (-)
100 Lindqvist (2012)
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ANNEXES

Annex 1 Legal framework in Italy for the elimination of violence

The legislation falls entirely within the framework outlined by the Istanbul Convention (2011), the first legally binding international instrument on preventing and combating violence against women and domestic violence. The main innovation is the recognition of violence against women as a form of human rights violation and discrimination. National laws are:

Legge 15 febbraio 1996, n. 66 “Rules against sexual violence” (cp artt.609bis-octies) G.U. 21 maggio 1997 Direttiva Presidente del Consiglio “Actions aimed at promoting the attribution of powers and responsibilities to women, at recognizing and guaranteeing freedom of choice and social quality for women and men”

Legge 3 agosto 1998, n. 269 “Regulations against the exploitation of prostitution, pornography, sex tourism to the detriment of minors as new forms of enslavement”

Legge 5 aprile 2001, n. 154 “Rules against violence in family relationships”
Art. 76 comma 4-ter del D.P.R. 30 maggio 2002, n. 115 “Consolidated text of legislative and regulatory provisions on justice expenses” which provides for the possibility of free legal aid in derogation from the income limits for victims of crimes attributable to gender-based violence.

Legge 9 gennaio 2006, n. 7, “Provisions concerning the prevention and

prohibition of female genital mutilation practices”, del D.P.R. 30 maggio 2002, n. 115 “Consolidated text of legislative and regulatory provisions on justice expenses”
Codice penale: art. 583-bis (Female genital mutilation practices)
L. 23 aprile 2009, n. 38, Urgent measures in the field of public safety and the fight against sexual violence, as well as in terms of persecution

Legge 27 giugno 2013, n. 77, Ratification and implementation of the Council of Europe Convention on preventing and combating violence against women and domestic violence, done in Istanbul on 11 May 2011

The femicide law (d.l. 14 agosto 2013, n. 93, convertito in Legge 15 ottobre 2013, n. 119, in the field of combating gender-based violence)

Art. 14, comma 6, della Legge 7 agosto 2015 n. 124, “Delegation to the Government regarding the reorganization of public administrations” which provides for the possibility for a woman, civil servant, victim of gender-based violence and included in specific protection courses, to request the transfer to an administration of a municipality other than the one in which she resides

Art. 1, comma 16, della Legge 13 luglio 2015, n. 107 “Reform of the national education and training system and delegation for the reorganization of the legislative provisions in force “for which the prevention of gender-based violence and all forms of discrimination is promoted in the three-year training offer plan of

each school, in order to inform and raise awareness on students, teachers and parents”

Art. 24 del D. lgs. 15 giugno 2015, n. 80 “Leave for women victims of gender-based violence”

Art. 11 della Legge 7 luglio 2016, n. 122 “Provisions for the fulfillment of the obligations deriving from Italy’s membership of the European Union - European law 2015-2016. (16G00134)” which establishes the right to compensation in favor of victims of violent intentional crimes
D. Lgs. 15 dicembre 2015, n. 212 “Implementation of Directive 2012/29/EU of the European Parliament and of the Council of 25 October 2012 establishing minimum standards on the rights, assistance and protection of victims of crime and replacing Framework Decision 2001/220/JHA”
DDL 2719, “Amendments to the civil code, the criminal code, the criminal procedure code and other provisions in favor of orphans for domestic crimes”

Legge 11 gennaio 2018, n. 4 “Amendments to the civil code, the criminal code, the criminal procedure code and other provisions in favor of orphans for domestic crimes”

Legge 19 luglio 2019, n. 69, “Amendments to the Criminal Code, the Criminal Procedure Code and other provisions on the protection of victims of domestic and gender-based violence”

D.P.C.M. 17 dicembre 2020, “Freedom income for women victims of violence”

Annex 2 legal and policy framework in Jordan for the elimination of violence

In 2008, a new law for the “Protection of Women from Domestic Violence” was issued in the Official Gazette. The main objective of the law is “to protect the unity and wellbeing of the family, reduce and put in order legal procedures to protect the abused of domestic violence”. The law also stipulates follow up meeting between the abuser and teams of family consolidation and a set of preventive interventions.

Parallel to this, new departments on domestic violence in the Ministries of Health, Education, Justice and Social Development were established and the Jordanian National Commission for Women-JNCW, founded an ombudsman’s office to receive complaints and forward them to the appropriate authorities for follow-up.

One Panel at the High Criminal Court has been created to look into and expedite the rendering of judgement in case of “honour” killings and to unify these judgements, but in spite of this, the efforts are still too limited to address honour killings efficiently.

Killers “for honour” used to be punished by an average of six months to one year of prison due to mitigat-

ing circumstances invoked by the Penal Code for these crimes. Boys are allotted the role of guardians of sisters and cousins and are coerced into carrying out executions on behalf of the family. If they are young, the perpetrators are put in one of the rehabilitation centres. Since mid-2009, there has been no reduction in the penalties for murder when the crime was “committed in a fit of fury”.

Annex 3 Legal and policy framework in Finland to eliminate gender-based violence

In Finland, central legislative frameworks for work against gender-based violence, including honour related violence are:

1. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) that requires all countries to eliminate discrimination against women and girls. The Finnish state is committed to implementing policies in accordance with the objectives of CEDAW. Finland submits reports on its progress to the CEDAW committee that monitors the actions implemented and gives further recommendations. When writing, the most recent report was reviewed in October 2022 and resulted in further recommendations.¹⁰¹
2. The Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence, known as the Istanbul convention, was ratified by Finland in 2015. The convention requires countries to establish a coordinating body for the monitoring of national action. In Finland, this role was assigned to a Committee for Combating Violence against Women and Domestic Violence (NAPE committee) which is a part of the Social and Health Ministry. The Action Plan for the Istanbul

Convention for 2022–2025¹⁰² prepared by the NAPE committee was based on the obligations stated in the Convention, the recommendations of GREVIO and connected to other national programs to prevent violence (See below). GREVIO is an acronym for Group of Experts on Action against Violence against Women and Domestic Violence and it is an independent body monitoring the implementation of the Convention within its signatories.

3. National violence prevention programs include the National Action Plan for the Lanzarote Convention (Ministry of Social Affairs and Health) to prevent sexual violence against children and young people aged 0–17¹⁰³, the Action Plan for Combating Violence Against Women (Ministry of Justice)¹⁰⁴, the Action Plan for the Prevention of Violence against Children 2020–2025 (Ministry of Social Affairs and Health)¹⁰⁵, The Government Action Plan for Gender Equality 2020–2023¹⁰⁶ and the Action Plan against Trafficking in Human Beings (Ministry of Justice)¹⁰⁷. Especially the Action Plan for Combating Violence Against Women specifically emphasizes actions against honour related violence and allocates resources to awareness-raising and training activities targeting relevant professionals and authorities.

Annex 4 Development of concepts and terminology used in relation to honour related violence in Italy

In Italy, “Il Delitto d’Onore” (honour killing) was a crime envisaged by the Codice Rocco, the crime code named after the Minister of Justice Alfredo Rocco, who signed it during the Italian fascist regime back in 1930. The law foresaw that a killer served a prison sentence up to 7 years, instead of 21, if the crime against a woman of the family was committed in the throes of an angry outburst due to a shameful behaviour injuring the family’s honour. Before its abolition in 1981, the same crime code foresaw that a sex offender was not convicted if he accepted marrying his victim as a form of compensation. The honor crime law also protected those women who killed their newborn in particular situations such as rape or because they were rejected by their families. In 1976 and 1979 two draft laws aimed to prohibit honour killing but its abolition was achieved only two years

later after a strenuous debate in the Italian parliament. Several women deputies hardly argued against the idea that the political agenda had to be concerned with higher priorities. Indeed, the prohibition of honour killing had to have a strong symbolic value since it would enshrine into law the idea that women’s bodies are not a possession of men. In Italy, the end of the law regulating honor violence finally arrived in 1981 after the abolition of the adultery crime in 1968, the legalization of divorce in 1970 (law 898), the reform of family law in 1975 (law 151), the decriminalization of abortion in 1978 (law 194). Pursuant to the Declaration on the Elimination of Violence Against Women of the United Nations in 1993, Italy identified and recognized the different forms of violence against women: marital violence, harmful traditional practices such as mutilations and infibulation,

female infanticide, gender-biased sex selection, child marriage, forced marriage, dowry-related violence, honor crimes against women, violence against widows,

femicide, sexual violence and harassment in the workplace, in the institutions and in sports, trafficking of women.

Annex 5 Development of concepts and terminology used in relation to honour related violence in Jordan

(In Jordan) the definition of honour crime is when a male family member or relative kills a woman perceived as having disobeyed her family by having a relationship with a man that is deemed inappropriate. The perpetrators claim their actions restore their family's respect in the community. Victims of honor killings usually are alleged to have engaged in "sexually immoral" actions, ranging from openly conversing with men who are not related to them to having sex outside of marriage (including being victims of rape or sexual assault). However, a woman can be targeted for murder for a variety of other reasons, including refusing to enter into an arranged marriage or seeking a divorce or separation (even from an abusive husband). The mere suspicion that a woman has

acted in a manner that could damage her family's name.

Jordanian law does not recognize the term "honor killing", however, it does recognize the article 340 relating to murder in flagrante delicto of adultery, under the term "excuse in the case of murder". However, the term "honour killing" has been imposed by custom and by the tradition of Jordanian society to make crimes committed in the name of honour lawful. Honor killings naturally fall under the category of crimes against persons in Jordanian law, as a crime of murder, but they also fall under the heading of mitigating excuses in cases of murder. Two articles of the Jordanian Penal Code do indeed provide for two excuses: articles 98 and 340.

Annex 6 Development of concepts and terminology used in relation to honour related violence in Finland

In Söpu-work, we recognise that the term honour (kunnia) in the Finnish context is often associated with "foreign cultures", as the term is not as commonly used in the Finnish language as for example terms shame (häpeä) or reputation (maine). Similarly, we recognize that the term honour has different meanings or uses in different languages and that one should not assume the meaning to be same in different contexts. At Söpu-work, we understand honour to signify the moral reputation of a person in their social context, defined by the moral and social values and norms of that particular context. Honour thus is an abstract value by which one may define credibility and value of an individual or community. Thus, honour exists for everybody regardless of gender.

As the concept of honour is not well-recognised in Finland, public discussion on honour related violence has often been prone to simplifications, misconceptions and processes of othering and stigmatization of minority groups, purposefully or not. What is not often recognized is that the dynamics of honour related violence are prevalent among families or groups in many different communities in Finland, even if not generally classified or categorised as honour related. Commonalities could include strict interpretations of gender, sexual or religious norms, heteronormativity, pressure and gos-

sip from community, violence being accepted by several persons in the family/group/community, fear of moral stigma and ostracism.

In the Finnish context, honour related violence has been often referred to as honour violence (kunnia-väkivalta) and social control. However, Söpu-work as well as many other professionals working in the field, prefer to use the term honour related violence. This is to avoid giving an impression of violence being honourable and to align with international terminology.

As there are many misconceptions about the terms and phenomenon, Söpu believes that it is especially important to use unified terminology within and among various organisations and to build a shared understanding of what those terms mean. To build such a shared understanding of the terminology, in 2022 Söpu-work started organizing terminology workshops for professionals, researchers and authorities dealing with honour related issues or violence in their work. By the end of 2022, the workshops should result in a shared list of terminology that organisations can use in Finland. A more unified and clear use of terminology could then disseminate into the wider public discussion for example through collaboration with journalists writing on the topic.

Annex 7: Honour Code and Honour Killing in a criminal organisation

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An honour code is an ideological and behavioural set of rules all the members of a specific community are required to comply with. This is also true for criminal organisations. In this respect, betrayal is the gravest misconduct, and the traitor must pay with his/her life. As a matter of fact, the affiliation of a member to a criminal organisation entails that his/her family members too must comply with the honour code if they want to avoid any possible besmirching of that criminal organisation's honour and thus face the consequences. This includes both the prohibition to have a love affair with the woman of another member and the obligation, for all members, to respect their own wives. A family, intended as a criminal clan, cannot accept members whose relatives belong to a law enforcement agency, nor members who cross a moral boundary in public such as the use of drugs and alcohol. For instance, an informant is guilty of a grave fault. Even though the criminal honor code grants immunity to women and children, who should never be killed, crime news reporting mafia murders in Italy show how often these are brutally assassinated. A striking case was that of the seventeen-year-old Graziella Campagna, who was killed in 1985 because she had found the notebook of a fugitive from justice. One of the last touching stories in Italy is the one of Lea Garofalo. She was the widow, sister and lover of traffickers and eventually decided in 2002 to testify against them. She betrayed her own blood in order to rebel against the mafia. Lea lived under escort until 2009, when she was kidnapped and killed at the age of 34.

The mafia wars between clans often hit women and children as the fiercest form of vendetta. This can be explained if we consider that, according to a certain patriarchal traditional vision, women and children are the first object of masculine possession. Such was the case the assassination of the sixty-two-year-old Leonarda Costantino, wife of the boss, her twenty-four-year-old daughter Vincenza, and her sister Lucia, aged fifty. At first, the detectives assumed that the target of the killers was Francesco Maria Mannoia, Vincenza's husband, but later, after a deeper investigation, this hypothesis was rejected. The three women were victims of retaliation. After this brief introduction, it seems clear to us how the concept of honour code is deeply interlaced to honour killing.

The first mafia honour killing in Italy was committed in 1896. Emanuela Sansone was just seventeen when she died in Palermo as a victim of retaliation. The young girl was assassinated because the mafia killers suspected her mother of reporting them for producing coun-

terfeit banknotes. Such crime was committed with the purpose of preserving the honour of an entire family. The strength and the rootedness of such a cultural and moral paradigm, along with its patriarchal background, was not prerogative of criminal organisations. This behavioral model strongly influenced the Italian society as a whole: the Italian Penal Code legitimated to a certain extent a murder committed with the purpose of preserving the reputation and the honor of a person or community. In Italy, until 1981, the law recognized the existence of extenuating circumstances for the perpetrator of an honour killing, compared to the analogous crime of a different motive, since the honour offence caused by a "dishonourable conduct" was comparable to very serious provocation, and the restoration of honour did not cause social reproach. The assassination of an adulterous or her lover or both was punished considering all the extenuating circumstances only if the perpetrator of the crime was a man. Women were judged differently. The extenuating circumstances were also considered for the men in case of infanticide, if the baby was born from an extramarital affair and on condition that the murder happened within the first five days from birth. The Italian law, in essence, legitimised the killing of children born from extramarital affairs, authorising the father to cancel any trace of that life which was nothing more than the result of betrayal.

In such a strongly male-dominated legal context, multiple honour killings were committed in Italy for decades. It is impossible to determine the precise number of victims, due to the lack of information and the little if at all no attention that public opinion showed with respect to those cases.

This ideological and social model, in fact, was strongly rooted into the image of a guilty woman-executioner, who deserved to pay with her life for the sin she committed. Women were forced to live in a status of submission, both socially and economically, which prevented her from rebelling or seeking a less restrictive and limiting life condition. Fortunately, women's emancipation came at culmination of an ideological battle steadfastly waged by the Italian feminist movements. It succeeded in changing things after decades in which honour killings and gender disparities were rampant inside and outside domestic walls.

After the abrogation of the crime of adultery in 1968, after the introduction of divorce in 1970, after the reform of family law in 1975, and after the introduction of law 194 on abortion in 1978, the definitive step forward was taken: extenuating circumstances for honor killing were repealed on August 5th 1981 through law 442 art. 587 of the Italian Penal Code.

Although the law cancelled honour killing from Italian law, the mafia honour code remained in force. The Neapolitan Camorra, the Sicilian Mafia, the Calabrian 'Ndrangheta, still persist in firmly claiming the legitimacy of their code of honour.

In this regard, it is interesting to recall the story of *Ciro Nocerino* known as "Patacchella", a servile and faithful follower of the famous boss *Raffaele Cutolo*. Patacchella discovered his wife's adultery after he had unknowingly recognized the child born from that extramarital affair, giving him his family name.

The verdict by the boss *Raffaele Cutolo* was drastic: Patacchella's wife had to die. She had to pay with her life for the dishonour she had caused to the entire criminal organisation and the killer had to be Patacchella himself. He killed his wife to restore his honour and, at the same time, rehabilitate his reputation.

Ciro Nocerino carried out that death sentence, in order to demonstrate fidelity and veneration to the boss *Cutolo* and the "family" to which he proudly belonged. Patacchella killed his wife, but the woman's body was never found. An epilogue that is anything but fortuitous, and that imprints on that murder the unmistakable mark of the honor killing and the honor code.

The most disturbing stories are those that tell of honour killings committed at the hands of other women, or contract killings wanted by other women within the frame of mafia code of honour. Significant in this regard is the recent thirty-year sentence to prison for the boss *Domenico Belforte*, while his wife, *Maria Buttone*, was sentenced to life imprisonment. These sentences resulted from the murder of *Angela Gentile*, who was killed because she was believed to be the boss's lover.

Belforte started a relationship with *Angela* and offered her money too. This triggered the violent reaction of his wife *Maria*, when she discovered that her husband's lover was pregnant. *Maria Buttone*, a true "woman of honour", gave her husband an ultimatum: either she would have left him, taking their children with her, or he would have to kill *Angela* and hide her corpse. According to the criminal logic of the mafia code of honour, if the man had committed that honour killing, his wife would have agreed to raise *Angela's* daughter in exchange, albeit she was the result of adultery. This episode demonstrates how the role of women within criminal organisations has changed along with evolution of the concept of criminal organisation itself. Women were victims in most cases, but they eventually became perpetrators of violence.

In this perspective, women are used to foster "omerta"¹⁰⁸ and silence, the solid bricks the mafias use to build the wall that protects their shady deals and crimes.

On the other hand, women gave the most effective contribution that allowed the magistracy to inflict a severe blow on mafia organisations. This was for instance the case of the young *Rita Atria*, a witness of justice in a major Mafia investigation in Sicily. She committed suicide in July 1992, a week after *Cosa Nostra* killed the prosecutor *Paolo Borsellino*, with whom she had been working.

In conclusion, we can deduce that the code of honour represents an ideological behavioural model capable of strongly influencing contemporary society, especially in contexts in which criminal organisations' control is preponderant. Honour must be identified as the fulcrum, the beating heart of the mafia creed, and constitutes, still today, the cardinal and inspiring principle of these criminal network

Annex 8: Examples of organisations supporting persons affected by violence in Italy

The organisations described below provide examples of different types of support available to persons affected by violence in Italy. Source: Shannara Cooperativa Sociale.

For women:

LINEAROSA SPAZIODONNA

Spaziodonna was born in 1978, taking up the legacy of UDI (Italian Women Union) and historical feminism in Salerno, and, in over forty years of activity, it has addressed issues such as work, the environment, peace, justice, mental health, the welfare state and, at the same time, also managed a family consulting room, offering women health, social, psychological, and legal advice and assistance.

In 1992 "Linearosa" was born, initially a line dedicated to the listening of women victims of violence, then structured in an Anti-Violence Center: the CAV operators (lawyers, psychotherapists, psychologists, counselors and social workers) and the volunteers, in permanent training, have a high level of qualification and professional experience. The CAV, open all year round - 24 hours a day, deals with reception, consultancy, support, and protection in favour of women and minors, victims of ill-treatment, psychological, physical, and economic violence, and stalking: it is connected to the national number 1522, part of the Regional Network and the National Network of Anti-Violence Centers.

Hundreds of projects have been implemented over the years, aimed both at promoting women's jobs, and at combating phenomena such as trafficking, bullying, and cyberbullying.

For men:

A VOCE ALTA

A Voce Alta Salerno Onlus Association offers particular attention to taking charge of men who are perpetrators of intra-family violence. The purpose of the association is to work on the promotion of actions aimed at triggering a change in the patriarchal culture, which feeds the phenomenon of male violence against women. The intent is to create an intervention network for the treatment of offenders at the local level, to enrich, expand and systematize the actions to combat violence already outlined in the National Plan against violence and stalking, launched by the Italian Government in 2010. The association refers to the Oslo Guidelines for the development of standards for programs that work with male perpetrators of domestic violence with the aim to carry out, with innovative and rigorous methodologies, effective interventions to contrast intra-family violent behaviour.

Therefore, "A VOCE ALTA" staff supervise the clinic for the treatment of perpetrators of gender-based violence, called "Time Out", launched in September 2016, on a supra-district basis along with ASL SALERNO (National health bureau). The Mission is to set up a specific and competent point in the health sector, capable of giving an appropriate response to gender-based violence by addressing the perpetrators; be part of the territorial intervention system, in a network with other services; develop a network of collaboration with all the health "actors" present in civil society, to create a system of alliances aimed at the well-being of the population.

For youth: ARCIRAGAZZI

PORTICI "Utopia Attanasio" APS

Arciragazzi Portici is a youth organization that provides initiatives and advocacy campaigns (training, public awareness, community program) focused on engaging youth, adults, and community members. The core objective pursued by Arciragazzi is the social inclusion by shaping access to resources and opportunities for all young people (14/30 aged) including youth with few opportunities, minors in care system, youth with migrant background and LGBT young people. In the years, working in deep on topics related to migration and intercultural dialogue (i.e. trafficking, religiophobia, discrimination, gender violence, job inclusion path etc), thanks to the local cooperation with Shannara Social Cooperative and other realities, they have developed projects funded by the Erasmus+ Program (the only program which allows the association to develop projects contributing to a cohesive society) in the Euro-Mediterranean area. This strategy has contributed to shaping Arciragazzi as an ever moving association through the work with youth with migrant background.

FOOTNOTES

- 101 <https://valtioneuvosto.fi/en/-/recommendations-to-finland-on-elimination-of-discrimination-against-women>
- 102 https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/164242/STM_22_10_J.pdf?sequence=1&isAllowed=y
- 103 https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/164029/STM_2022_8_J.pdf?sequence=1&isAllowed=y
- 104 https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/162499/OM_2020_15_ML.pdf?sequence=1&isAllowed=y
- 105 https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/162554/STM_2020_34_J.pdf?sequence=1&isAllowed=y
- 106 https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/162844/STM_2021_10_J.pdf?sequence=1&isAllowed=y
- 107 https://julkaisut.valtioneuvosto.fi/bitstream/handle/10024/163326/OM_2021_24_ML.pdf?sequence=1&isAllowed=y
- 108 Absolute reserve determined by complicity and at the same time by the fear of revenge; Form of solidarity between associates, aimed at covering up criminal conduct, spec. concealing the identity of the person who committed a crime or in any case keeping silent about circumstances useful for the investigation of the judicial authority.
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