



“Preventing Honour Related Violence by education and dialogue through Immigrant NGOs”

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NAME OF METHODOLOGICAL TOOL

Case study honour killing

NAME OF PARTNER ORGANISATION: Folkuniversitetet

COUNTRY: Sweden

LANGUAGE: EN



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INTRODUCTION

An honour killing is a murder of a person accused of bringing shame or dishonour to her family. The concept of dishonour is very vague and can include anything from refusing to enter an arranged marriage or being in a relationship which is disapproved by the family to becoming victim of rape. The statistics of honour killing is very dark as many of the cases are not reported as homicide. The honour killings happen all over the world.

This case study is an example of honour killing in Sweden. The questions of the discussion highlight the reasons, patterns and norms leading for honour killing and possible ways to prevent such cases to repeat.

DESCRIPTION AND IMPLEMENTATION

Main aim

The main aim of the discussions in the focus groups is to reflect on and to understand the phenomenon of honour related killing based on the real story. The second part of the discussion is focused on finding solutions of preventing honour related violence and killing through community work by civil society.

The recommended methodology for discussion, FOCUS GROUPS, is especially relevant for the following reasons:

- It can be used to assess real needs of participants and thus steer the discussion in the right direction.
- In focus groups participants with similar needs and problems can provide each other with support, new ideas and reactions. In this way participants come to the solution themselves in dialogue instead of getting “ready-made” solutions. The role of the facilitator is to lead the group in order to brainstorm issues by themselves.
- To create “I am not alone feeling” when participants feel that they are not alone and there are other people with similar problems, which create the feeling of trust.

Expected results

- ✓ Understanding of the phenomenon honour related killing.
- ✓ Reflecting on norms and patterns leading to honour related killing.
- ✓ Reflecting on possible preventive measures / methodologies through community work and awareness rising.

Implementation steps

1. Select the facilitator to lead the discussion.
2. Let participants read the case study (Annex to this methodological tool).
3. Start the discussion by showing the following video on honour killings in Sweden.

Video: Islam in Sweden – Honour Killing

https://www.youtube.com/watch?v=dr1_YBjtRvI

4. Start the focus groups:
 - *Obtain verbal consent with participants*
Read the verbal consent script. Make sure participants understand their rights, and ensure them that their identities will not be revealed in any publications/reports.
 - *Establish rapport*
Often participants do not know what to expect from focus group discussions. It is helpful for the facilitator to outline the purpose and format of the discussion at the beginning of the session and set the group at ease. Participants should be told that the discussion is informal, everyone is expected to participate, and divergent views are welcome.
 - *Follow the steps of the plan you established at the beginning regarding topics and content of each session*
The plan which the facilitator sets up in advance shall be a sort of a framework for the facilitator to explore, probe, and ask questions. Initiating each topic with a carefully crafted question will help participants share their experiences but in a focused and meaningful manner. Moreover, using a plan increases the comprehensiveness of the data. If participants give incomplete or irrelevant answers, the facilitator can probe for fuller, clearer responses. A few suggested techniques are:
 - ✓ Repeat the question – repetition gives more time to think.
 - ✓ Pause for the answer – a thoughtful nod or expectant look can convey that you want a fuller answer.
 - ✓ Repeat the reply – hearing it again sometimes stimulates conversation.
 - ✓ Ask when, what, where, which, and how questions – they provoke more detailed information.
 - ✓ Use neutral comments like “Anything else?”
 - *Revise Focus Group Questions*
You have to revise a question or two in order to enhancing the cultural sensitivity or responsiveness of the initially established Plan. It is of a help to check on the revised question with the group involved in establishing of the initial plan. Also, please be aware that certain types of questions impede group discussions. For example, yes-or-no questions are one-dimensional and do not stimulate discussion. “Why” questions put people on the defensive and cause them to take “politically correct” sides on controversial issues.

○ *Other Tips for Guiding the Discussion*

In focus groups, it is not uncommon for a few individuals to dominate the discussion. Your task is to balance participation, and ensure that every participant has an opportunity to contribute to the discussion. You might need the following strategies for this:

- ✓ Address questions to individuals who are reluctant to talk.
- ✓ Give nonverbal cues (look in another direction or stop taking notes when an individual talks for an extended period).
- ✓ Intervene, politely summarize the point, then refocus the discussion.
- ✓ Minimize Pressure to Conform to a Dominant View Point. When an idea is being adopted without any general discussion or disagreement, more than likely group pressure to conform to a dominant viewpoint has occurred. To minimize this group dynamic, the facilitator should probe for alternative views. For example, the facilitator can raise another issue, or say, “We have had an interesting discussion, but let’s explore other ideas or points of view. Has anyone had a different experience that they wish to share?”

5. After the discussion, explain the idea of the game and the way people reacted: such decisions are based on the values found in the submerged part of the iceberg, most of which are unconscious values.

ADDITIONAL INFORMATION

Suggested questions for the discussion

- ✚ What does Fadime means with *norm clash* between her family and Swedish society? Why was she forced to live double life?
- ✚ What is the explanation of the honour related killing from the eyes of Fadime’s family?
- ✚ What preventive measures NGOs in her community could do to save her life?
- ✚ What preventive measures the Swedish state could do to save her life?

Materials required

- The hand-outs of the book in paper or electronic format.
- A list of questions for the discussion.

Duration / Processing time

- It is recommended to organise 2 sessions in a row, 40 minutes per session with 10 minutes break.

ANNEX

Case study of Fadime Sahindal based on her speech in the Swedish Parliament in November 2011 one year before she was killed by her family.

“Hi. My name is Fadime and I am 25 years old. I have been invited today to tell my experiences of living in Sweden with its laws, culture and practices as an immigrant girl. How difficult it is to balance between the family’s demands and expectations and the Swedish society, which totally differs in values and approaches. I am going to tell about my experience and I hope that it will give you an understanding of how vulnerable the immigrant girls can be. I do not want to point at a specific scapegoat but to tell why such conflicts can happen. I would like to start by saying that the girls who are exposed to HRV by their families are not only those from the Middle East but also from other parts of the world. My family is coming from the little village of the Kurdish part in Turkey named Elvistan. My parents owned land and earned their living by agriculture and we worked side by side. We were a big and happy family with clear roles and tasks. We were not rich but we had very warm relationship within the family. When I was 7 years old we moved to Sweden because of the economic reasons. At the beginning it was a peaceful life but the older I became the more control I was exposed to. The first signs were the prohibition to play with my Swedish friends or to participate in the activities outside the school. I was supposed to go home directly from the school to help my mother with the household to become a nice girl. My parents thought it was good if I can read and write in order to become their link to the Swedish society because they are illiterate. But they did not want me to study further. One does not need higher education to take care of the husband and children. When I turned 18 my parents wanted me to go to Turkey and marry one of my cousins, precisely as my older sisters did. I refused to do it. I felt too young and immature to take such an important decision. Moreover, I wanted to decide myself with whom I wanted to share my life. My parents thought that I needed to think first and foremost of the best of my family. It is better that one person suffers than the whole family suffers. In contrast to my parents I lived in and was a part of the Swedish society. I went to the Swedish school, ate Swedish food, had Swedish friends, and watched the Swedish TV. Of course I was influenced by the Swedish values and way of living. I started to test the limits because I did not want to accept all this. I continued to meet my Swedish friends, had coffee at the cafes and came back home later then allowed. I had my own dreams and goals. I wanted to live my life on my own conditions, do my own mistakes and learn from them. I did not accept that someone else decided for me. Moreover, it was very important for me to continue my education and self-development... My parents thought of the Swedes as people who lack culture, moral and ethical values. This was based on prejudices as they had never communicated with Swedes. I was forced

to balance between the Swedish norms and the norms of my family. I was forced to live the double life to satisfy the expectations of both societies on me as a young woman.”

Fadime continued her story by telling how she met her boyfriend, Patrick. They became in love and started their relationship in disguise. One day Fadime’s father saw them in a café and started to hit them. The family understood that Fadime lost her virginity and thus brought a shame to her family. Fadime left Uppsala because she understood that the family needed to take her life to save their honour in the eyes of the relatives and community. She lived in disguise for a while far from her family and relatives, feeling splitted and confused. One day her mother invited her back home for reconciliation and her father and brother killed her. It happed in 2002. Fadime’s father will be free in 2 years instead of lifelong imprisonment.