



**Preventing Honour Related Violence by Education and Dialogue  
through Minority NGOs  
(FATIMA)**

**JUST/2013/DAP/AG/5823**

Cross-sectional study on awareness-raising activities

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## TABLE OF CONTENT

|  |           |
|--|-----------|
| <b>1. SUMMARY</b>  | <b>9</b>  |
| <b>2. INTRODUCTION</b>   | <b>16</b> |
| 2.1 FATIMA PROJECT DESCRIPTION                                       | 16        |
| 2.1.1 <i>Project impact</i>  | 17        |
| 2.2 FATIMA PROJECT BENEFICIARIES:                                    | 17        |
| 2.3 THE PLACE OF THE SURVEY ON MINORITY NGOS IN THE FATIMA PROJECT   | 18        |
| 2.3.1 <i>Scope of the survey</i>                                     | 18        |
| <b>3. BACKGROUND: CIVIL SOCIETY STRUCTURE AND MIGRATION PATTERNS</b> | <b>20</b> |
| 3.1 CIVIL SOCIETY STRUCTURE  | 20        |
| 3.1.1 <i>The Greek model</i>   | 20        |
| 3.1.2 <i>The Portuguese model</i>                                    | 21        |
| 3.1.3 <i>The Swedish model</i>                                       | 22        |
| 3.1.4 <i>The UK model</i>  | 22        |
| 3.2 MIGRATION PATTERNS IN GREECE, PORTUGAL, SWEDEN AND THE UK        | 23        |
| 3.2.1 <i>Migration patterns in Greece</i>                            | 23        |
| 3.2.2 <i>Migration patterns in Portugal</i>                          | 23        |
| 3.2.3 <i>Migration patterns in Sweden</i>                            | 24        |
| 3.2.4 <i>Migration patterns in the UK</i>                            | 25        |
| <b>4. METHODOLOGICAL APPROACH</b>                                    | <b>28</b> |
| 4.1 DEFINITION OF RESEARCH OBJECTIVES                                | 28        |
| 4.2 ANALYTICAL APPROACH  | 28        |
| 4.2.1 <i>Technology used</i>   | 29        |
| 4.2.2 <i>Action plan</i>   | 29        |
| 4.3 QUESTIONNAIRE DESIGN   | 30        |
| 4.3.1 <i>Field testing and finalisation of the questionnaire</i>     | 30        |
| <b>5. RESEARCH OVERVIEW: VIOLENCE AND HONOUR</b>                     | <b>34</b> |
| 5.1 VIOLENCE AND SO CALLED HONOUR BASED VIOLENCE                     | 34        |
| 5.2 HONOUR   | 35        |
| <b>6. THEMATIC SURVEY ANALYSIS</b>                                   | <b>39</b> |
| 6.1 BACKGROUND OF RESPONDENTS/ORGANISATIONS                          | 39        |
| 6.1.1.1 <i>Organisational structure in Greece</i>                    | 41        |
| 6.1.1.2 <i>Organisational structure in Portugal</i>                  | 42        |
| 6.1.1.3 <i>Organisational structure in Sweden</i>                    | 42        |
| 6.1.1.4 <i>Organisational structure in the UK</i>                    | 42        |
| 6.1.2 <i>Funding</i>   | 43        |
| 6.1.2.1 <i>Funding in Greece</i>                                     | 44        |
| 6.1.2.2 <i>Funding in Portugal</i>                                   | 44        |



|   |    |
|---|----|
| 6.1.2.3 Funding in Sweden.....  | 45 |
| 6.1.2.4 Funding in the United Kingdom .....   | 45 |
| 6.1.3 Beneficiaries and reach .....   | 46 |
| 6.1.3.1 Age of beneficiaries .....  | 47 |
| 6.1.3.2 Ethnicity of beneficiaries and local population Greece, Portugal, Sweden and the UK.....                | 47 |
| 6.1.3.3 Religion of beneficiaries Greece, Portugal, Sweden and the UK.....                                      | 50 |
| 6.1.4 Type of work undertaken by the NGOs in Greece, Portugal, Sweden and the UK.....                           | 50 |
| 6.1.5 Partnerships.....   | 51 |
| 6.1.5.1 Partnerships with local NGOs.....   | 52 |
| 6.1.5.2 Partnerships with national NGOs .....   | 53 |
| 6.1.5.3 Partnerships with local government agencies.....  | 53 |
| 6.1.5.4 Partnerships with national government agencies.....   | 54 |
| 6.1.5.5 Partnerships with the private sector .....  | 54 |
| 6.1.6 Network collaborations .....  | 55 |
| 6.1.6.1 Local NGO network collaborations.....   | 56 |
| 6.1.6.2 National NGO network collaborations .....   | 56 |
| 6.1.6.3 Local government network collaborations .....   | 56 |
| 6.1.6.4 National government network collaborations .....  | 57 |
| 6.2 VIEWS, ATTITUDES AND WORK ON HUMAN RIGHTS.....  | 58 |
| 6.2.1 Knowledge on human rights conventions and legislation .....   | 58 |
| 6.2.1.1 Understanding of human rights conventions and legislation in the Greek NGOs .....                       | 58 |
| 6.2.1.2 Understanding of human rights conventions and legislation in the Portuguese NGOs .....                  | 59 |
| 6.2.1.3 Understanding of human rights conventions and legislation in the Swedish NGOs.....                      | 60 |
| 6.2.1.4 Understanding of human rights conventions and legislation in the UK NGOs .....                          | 60 |
| 6.2.1.5 Summary comparison of the organisations understanding of human rights .....                             | 61 |
| 6.2.2 Work on human rights issues .....   | 61 |
| 6.3 VIOLENCE AGAINST WOMEN AND GIRLS IN THE COMMUNITIES .....   | 62 |
| 6.3.1 Attitudes towards and definitions of honour related violence .....  | 62 |
| 6.3.1.1 Honour related violence as culture specific (sometimes as a culture specific crime) .....               | 63 |
| 6.3.1.2 Honour related violence as a form of discrimination or violation of human rights.....                   | 64 |
| 6.3.1.3 Honour related violence as a crime .....  | 65 |
| 6.3.1.4 Honour related violence as a gender related issue, or related to gender equality.....                   | 65 |
| 6.3.1.5 Honour related violence as a form of domestic violence or other types of violence .....                 | 66 |
| 6.3.1.6 Honour related violence as distanced from religion, ethnicity, culture .....                            | 66 |
| 6.3.1.7 Organisations unfamiliar with honour related violence .....   | 66 |
| 6.3.2 Forms of abuse and violence addressed by the organisations .....  | 66 |
| 6.3.3 Work on honour related violence .....   | 68 |
| 6.3.4 Responses to violence against women including honour related violence.....                                | 69 |
| 6.3.4.1 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in Greece .....   | 69 |
| 6.3.4.2 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in Portugal ..... | 70 |
| 6.3.4.3 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in Sweden.....    | 70 |
| 6.3.4.4 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in the UK .....   | 71 |



- 6.3.4.5 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in Greece ..... 72
- 6.3.4.6 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in Portugal ..... 73
- 6.3.4.7 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in Sweden ..... 73
- 6.3.4.8 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in the UK ..... 74
- 6.3.4.9 Policy responses to forced marriage, FGM, domestic violence and sexual assault in Greece ..... 75
- 6.3.4.10 Policy responses to forced marriage, FGM, domestic violence and sexual assault in Portugal ..... 75
- 6.3.4.1.1 Policy responses to forced marriage, FGM, domestic violence and sexual assault in Sweden ..... 76
- 6.3.4.1.2 Policy responses to forced marriage, FGM, domestic violence and sexual assault in the UK ..... 76
- 6.3.4.1.3 Identified gaps in responses to forced marriage, FGM and domestic violence ..... 77
- 6.4 CAPACITY AND RESOURCES ..... 78
  - 6.4.1 Training of staff and volunteers ..... 78
    - 6.4.1.1 Existing training in Greece, Portugal, Sweden and the UK: forms and levels ..... 78
    - 6.4.1.2 Training needs in Greece, Portugal, Sweden and the UK ..... 79
  - 6.4.2 Training on honour related violence ..... 81
    - 6.4.2.1 Content of received training ..... 81
    - 6.4.2.2 Training needs ..... 83
      - 6.4.2.2.1 Training needs on honour related violence in Greece ..... 83
      - 6.4.2.2.2 Training needs on honour related violence in Portugal ..... 84
      - 6.4.2.2.3 Training needs on honour related violence in Sweden ..... 84
      - 6.4.2.2.4 Training needs on honour related violence in the UK ..... 84
  - 6.4.3 Delivery of training: how and to whom ..... 85
  - 6.4.4. Languages for delivering training to the wider community ..... 86
- 6.6 POLICY RECOMMENDATIONS ..... 87
  - 6.5.1 Policy recommendations for Greece ..... 87
  - 6.5.2 Policy recommendations for Portugal ..... 87
  - 6.5.4 Policy recommendations for the UK ..... 88
- 7. RECOMMENDATIONS ..... 91**
- 8. REFERENCES ..... 93**
- 9. ANNEXES ..... 97**
  - Annex 1: Online questionnaire ..... 97
  - Annex 2: Participating NGOs ..... 104



## List of tables, graphs and figures

### Tables

- Table 1: NGO summary overview in Greece, Portugal, Sweden and the UK
- Table 6.1: Surveyed organisation: name, staff, funding and reach
- Table 6.2: Organisational structure (grouped) of sample organisations
- Table 6.5: Funding in Greece, Portugal, Sweden and the UK
- Table 6.4: Summary of beneficiaries of NGOs
- Table 6.5: Age of beneficiaries
- Table 6.6: Ethnicity of beneficiaries
- Table 6.7: Ethnicity of local population
- Table 6.8: Religion of beneficiaries
- Table 6.9: Patterns of NGOs work on honour related violence
- Table 6.10: Greek civil societal responses to violence against women
- Table 6.11: Portuguese civil societal responses to violence against women
- Table 6.12: Swedish civil societal responses to violence against women
- Table 6.13: UK civil societal responses to violence against women
- Table 6.14: Wider civil societal responses to violence against women in Greece
- Table 6.15: Wider civil societal responses to violence against women in Portugal
- Table 6.16: Wider civil societal responses to violence against women in Sweden
- Table 6.17: Wider civil societal responses to violence against women in the UK
- Table 6.18: Policy responses to violence against women in Greece
- Table 6.19: Policy responses to violence against women Portugal
- Table 6.20: Policy responses to violence against women in Sweden
- Table 6.21: Policy responses to violence against women in the UK
- Table 6.22: Identified gaps and lacks in policy on honour related violence
- Table 6.23: Training in project management
- Table 4.24 Training needs to function more efficiently
- Table 6.25: Training needs in honour related violence
- Table 6.26: Languages needed for the delivering training to the wider community

### Graphs

- Graph 6.1: Funding sources of minority NGOs in Greece, Portugal, Sweden and the UK
- Graph 6.2: Type of work undertaken by the NGO
- Graph 6.3: Partnerships
- Graph 6.4: Networks
- Graph 6.5: Work on human rights issues
- Graph 6.6: Forms of abuse and violence addressed
- Graph 6.7: Formal work on preventing honour related violence
- Graph 6.8: Content of pre-defined training needs
- Graph 6.9: Delivery of training
- Graph 6.10: Groups/agencies to which minority NGOs would deliver training about human rights and/or honour related violence



***Figures***

Figure 6.1: Definitions of honour-based violence

Figure 6.2: Training needs

Figure 6.3: Content of received training

**List of abbreviations**

|        |  |
|--------|--|
| BME    | Black and minority ethnic                    |
| CJS    | Criminal justice system                      |
| DV     | Domestic violence                            |
| EC     | European Commission                          |
| EEC    | European Economic Cooperation                |
| EP     | European Parliament                          |
| EU     | European Union                               |
| FGM    | Female genital mutilation                    |
| FM     | Forced marriage                              |
| FMPO   | Forced Marriage Protection Order             |
| FMU    | Forced Marriage Unit                         |
| HBV    | Honour based violence                        |
| HO     | Home Office                                  |
| HRV    | Honour related violence                      |
| MS     | Member State                                 |
| NGO    | Non-governmental organisation                |
| PA     | Project application                          |
| SA     | Sexual Assault                               |
| UN     | United Nations                               |
| UNICEF | United Nations International Children's Fund |
| VAW    | Violence against women                       |
| VAWG   | Violence against women and girls             |





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1. Summary



## 1. SUMMARY

This research report was prepared as part of the project FATIMA: Preventing Honour Related Violence by Education and Dialogue Through Immigrant NGOs (FATIMA), which is a project action supported by the European Commission JUST/2013/Action Grant.

The overall objective of FATIMA is ambitious: to prevent honour related violence through enabling and enhancing knowledge production (the gaining of knowledge or experience) and knowledge transfer processes (also called “educating”) among minority ethnic NGOs, in particular the forms of violence named female genital mutilation (FGM), forced or early marriage (FM) and forced sexual relationships, committed against women, young people and children.<sup>1</sup> The method includes education and awareness raising to motivate attitudinal and behavioural changes among minoritised and marginalised groups. The method is innovative in that it actively engages minority NGOs that are *both* inactive and active in the field of violence against women. This methodological approach is therefore encompassing; it engages some NGOs that predominantly deal with issues other than violence against woman and human rights and it engages with minority NGOs that are active in those fields; the method allows for and gives voice to a multitude of NGOs. Both these types of NGOs have a capacity to influence and effect the levels of knowledge and awareness among their membership. The second stage of the method is based on strengthening minority NGOs on their own terms. The FATIMA project researches the self-expressed needs of these organisations and analyses their capacities comparatively. To enable this, the objective of this study has been to investigate and make visible the organisational and resource-oriented needs, strengths and constraints of minority NGOs in four EU members state (MS): Greece, Portugal, Sweden and the UK. This research results in the development to tools and training materials to further strengthening the knowledge production and knowledge transfer capacities of minority NGOs in the EU. The tools and training materials developed will transfer knowledge about the European Convention on Human Rights, the Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence, the UN Convention on the Rights of the Child and the UN Convention on the Elimination of all Forms of Discrimination against Women.

This report is a result of Working Package 1: “Cross-sectional study on awareness-raising activates”. Working Package 1 consists of six key milestones:

- 1) Development of questionnaire;
- 2) Distribution of questionnaire;
- 3) In depth interviews;
- 4) Analysis of data;
- 5) Final evaluation report;
- 6) Workshop reports.

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<sup>1</sup>This report uses the terms ‘honour related violence’ (HRV), ‘honour based violence’ (HBV) and ‘honour violence’ interchangeably.



This report constitutes Key Milestone Number Five. Its objective is to identify the organisational structure of minority NGOs, their levels of training and training needs on and their attitudes towards so-called honour based violence and human rights. The aim is to identify and analyse knowledge production and knowledge transfer processes. The research is based on four main sources: a) literature studies, b) an elaborated semi-structured questionnaire with pre-defined options combined with open-ended questions posed to 25 minority NGOs in four countries, c) reports from national workshops with NGOs and practitioners in the relevant fields, and d) input and comments from national experts in the four countries.

The approach and objective of the questionnaire were to identify the level of knowledge and the knowledge production process of minority NGOs regarding human rights, women's (human) rights and children's (human) rights and honour related violence; to map the knowledge transfer process by examining the existing networks, methods and tools for knowledge production and knowledge transfer and to chart minority NGOs attitudes towards so called honour based violence. The objective is not to explain existing attitudes, but to map them for each participating country.

The results of this report will be used to develop the content and the form of NGOs profile and their needs for training materials and tools. The results will be disseminated and discussed at national workshops, organised by each participating partner, with invited guests from minority NGOs and relevant stakeholders from authorities and the civic sector. The content material and NGO profile will be discussed at these workshops.

Cross national analysis, covering countries from different EU peripheries – north, south, east and west – provides us with the opportunity to observe similarities and differences and map the existence of possible common patterns and needs among countries with different cultural, political and social regimes. The differences and similarities in funding, organisational structure, including staff, membership, reach (number of beneficiaries) and 'connectedness' (membership in local, national governmental and NGO membership in networks and partnerships), form the basis for the capacity to produce and to transfer knowledge. The findings from the cross-cultural study on the capacity and resources of minority NGOs show extensive differences between the countries, and indeed, between organisations. A general finding is that overall the NGOs lack methods and capacities to produce and transfer knowledge; they lack methods and tools to "educate". The FATIMA project has a gap to fill here.

This survey shows great variations between Greece, Portugal, Sweden and the UK. It is important to note that 1) the models or structures of civil society are different in the four countries (see Background) and 2) the organisations were chosen using different criteria: the sample rationale is not the same across the four countries.

In Greece, the majority of the participating NGOs in the survey are well funded and have a lot of staff. However, more generally, many ethnic minority NGOs were difficult to reach as the NGO sector has suffered the consequences of the economic crisis and many of the NGOs are currently only funded to fight poverty. Greece's civil society sector and many Greek NGOs are facing an existential threat as the financial crisis deepens and many organisations have closed down.

In Portugal, the national researcher used the Internet to locate organisations that were 1) related to honour related violence and 2) spread geographically throughout Portugal. The Portuguese organisations are active in various



social fields and each cover a wide range of community services and not specifically services to ethnic minority women survivors of honour related violence; the number of beneficiaries per organisations is therefore relatively high.

In the UK, stricter criteria were applied: minority women NGOs active in the field of violence were deliberately targeted. The organisations were also selected for geographical representation, and some small generalist minority NGOs with an interest in honour related violence were also interviewed. In the other three countries, the sample did not target minority organisations working specifically with honour based violence.

In Sweden, organisations were targeted based on being 1) small study circles, 2) run by and for minority groups and 3) active in the fields of integration and social issues, that is; the Swedish sample does not consist of organisations that already work with violence or human rights but of organisations where FATIMA has the capacity to build knowledge and competence on violence and human rights. This means there are vast differences between the organisations already in the selection criteria, most notable perhaps in the levels of knowledge of violence against women, honour, human rights and project management and fundraising.

The quantitative findings show considerable variations between the minority NGOs in Greece, Portugal, Sweden and the UK. Nonetheless, the qualitative findings identify remarkable similarities in trainings, training needs, delivery methods and capacity. The findings are summarised in table 1 below:

**Table 1: NGO summary overview in Greece, Portugal, Sweden and the UK**

|                          | Greece                   | Portugal              | Sweden                | UK                    | Mean                                   |
|--------------------------|--------------------------|-----------------------|-----------------------|-----------------------|--|
| <b>Number of orgs</b>    | 28                       | 25                    | 25                    | 27                    | 105/4                                  |
| <b>Year</b>              | Pre-2000-2010            | 2000-2010             | 2000-2010             | Pre 2000              | 2000-2010                              |
| <b>Staff</b>             |                          |                       |                       |                       |  |
| <i>Median</i>            | 1-5                      | 1-15                  | 1-5                   | 6-10                  | 1-5                                    |
| <i>Paid (mean)</i>       | 44                       | 116                   | 2                     | 15                    | 19                                     |
| <i>Volunteers (mean)</i> | 121                      | 7                     | 26                    | 15                    | 42                                     |
| <i>Orgs no staff</i>     | 0                        | 0                     | 8                     | 2                     | 10                                     |
| <b>Funding (€)</b>       |                          |                       |                       |                       |  |
| <i>No funding</i>        | 0                        | 7                     | 0                     | 0                     |  |
| <i>Median</i>            | +250K                    | 6-20K, +250K          | 0-5K                  | +250K                 | +250K                                  |
| <i>Amount</i>            | 19.303.965               | 3.966.029             | 12.918                | 10.266.893            | 33.549.805                             |
| <i>Mean</i>              | 689.427                  | 75.146                | 5.148                 | 410.675               | 295.099                                |
| <b>Source</b>            | Local                    | Local                 | Local                 | Local                 |  |
| <b>Reach</b>             |                          |                       |                       |                       |  |
| <i>Number</i>            | 2.602.654                | 129.318               | 4.002                 | 33.174                | 2.769.148                              |
| <i>Age</i>               | 25-60                    | 25-60                 | 25-60                 | 25-60                 | 25-60                                  |
| <b>Ethnicity</b>         | African<br>East European | African<br>Brazilian  | African<br>Kurdish    | Pakistani<br>African  | African 30%<br>East<br>European<br>24% |
| <b>Religion</b>          | Islam<br>Christianity    | Christianity<br>Islam | Islam<br>Christianity | Islam<br>Christianity | Islam 31%<br>Christianity              |



|  |  |  |  |   |       |
|--|--|--|--|---|-------|
|  |  |  |  |   | 24%   |
| <b>Networks</b>  |  |  |  |   |       |
| <i>Local</i>   | 2  | 4  | 1  | 22  | 7.25  |
| <i>National</i>  | 1  | 4  | 0  | 20  | 6.25  |
| <i>Governmental</i>  | 1  | 1  | 2  | 6   | 2.5   |
|  |  |  |  |   |       |
| <b>Human rights</b>  |  |  |  |   |       |
| <i>Orgs aware of</i>   | 22   | 15   | 0/18 <sup>2</sup>  | 18  | 14/18 |
| <i>Self-assessed knowledge</i>   | High   | High   | High   | High  | High  |
| <i>Understanding</i>   | Laws<br>Conventions<br>Inherent<br>Values          | Laws<br>Conventions<br>Inherent<br>Values            | -  | Laws<br>Conventions<br>Created<br>Institutions                      |       |
| <b>HRV</b>   |  |  |  |   |       |
| <i>Definition</i>  | Culture<br>Discrimination                          | Culture<br>Discrimination                            | Culture<br>Discrimination                                  | Crime<br>Discrimination   |       |
| <i>FM responses:<br/>-Civil society<br/>-Wider community<br/>-Policy</i> | Silence/<br>disapproval<br><br>Legislation         | Collusion/<br>complicity/omission<br><br>Legislation |  | Support<br><br>Unaware/silence/collusion<br>Criminalisation         |       |
| <b>Training</b>  |  |  |  |   |       |
| <i>Received</i>  | Management<br>level                                | Management level                                     |  | Management level  |       |
| <i>Identified need</i>   | Project<br>managem.<br>Fundraising<br>Tools<br>HBV | Project managem.<br>Fundraising<br>HR<br>HBV         | Content/thematic<br>Project managem.<br>Fundraising<br>HBV | Board of trustees<br>Project managem.<br>Fundraising/finance<br>HBV |       |
| <i>Delivery</i>  | Presentations<br>Basic                             | Presentations<br>Medium/basic                        | Presentations<br>Basic                                     | Intra-state<br>High   |       |
| <i>Would train others</i>  | Yes  | Yes  | Yes  | Yes   |       |
| <i>Method</i>  | Medium   | Medium   | Basic  | High  |       |

This report identifies the following qualitative cross-national similarities and differences:

- 1) The level of knowledge of minority NGOs regarding human rights and the relation to women’s rights and the rights of children is fairly low. There is a general knowledge about the existence of human rights but there is a lack of knowledge about the specific content of human rights legislation. This lack is more striking among the minority NGOs in Greece, Portugal and Sweden than in the UK, where the level of knowledge regarding legislation on human rights is fairly high.

<sup>2</sup> 18 organisations answered “yes” to the question: “Are you aware of the existence of the Human Rights Act?”, but none could give any example of what it included.



- 2) There is a wide spread of views, attitudes and knowledge about so-called honour based violence.
- 3) Some of the sampled organisations, e.g. in Portugal and Greece, do not work on honour related violence at all. The majority of the organisations believe that violence against women and girls occur in the communities that they serve, although some do not.
- 4) The majority of the organisations are engaged in local level outreach and are simultaneously predominantly funded by the local level: this suggests that the tools and material to be developed should take local context and variations into account.
- 5) The majority of the organisations are connected to the local level and less so to the national level (the UK is the exception)
- 6) There is a lack of training of minority NGOs to educate their members on human rights and honour based violence. The majority of the training received is project management. Still, this also one of two most sought after trainings. The second is fund raising.
- 7) There are vast differences in levels of training and needs between the organisations and between the countries. Still, the majority of the surveyed NGOs lack training on honour based violence, 64% say that their staff/volunteers have not received any such training. The FATIMA project has a gap to fill.
- 8) There are differences in the way the organisations have been sampled/chosen, which have an effect on levels of knowledge, organisation and reach.

In view of these findings, the **key recommendations for designing the profile** of relevant minority NGOs for combating so called honour related violence and harmful practices, should take into consideration:

- The rationale for selecting a particular NGO – these vary across countries
- The size of the NGOs and the national variations
- The variations in the resources of the NGOs in each country
- The comparative/relative connectedness of the NGOs in each country, including
  - Beneficiaries
  - Networks
  - Partnerships

Further, the **recommendations** based on the findings to combat honour related violence and harmful practices, should develop:

- Training material that takes local and national variations into account, and the needs of different audiences
- Training material for the minority NGOs should include more than basic knowledge on human rights, UN Conventions and national policies on human rights
- Training in management and fundraising
- Face-to-face training using discussion, presentations and case studies
- Awareness raising and knowledge producing activities should be provided in Greece, Portugal and Sweden, particularly on honour related violence.
- Intra-state learning should be provided by more experienced partners in the UK

The overall conclusion from the survey on knowledge production process and knowledge transfer is that the level of awareness of the existence of human rights legislation is high, as is the knowledge of the standing of human



rights. But there are vast improvements to be made in the levels of knowledge of the content of human rights – and these vary between the countries. The majority of the surveyed organisations are unable to describe the legislation on human rights in their country, in particular the Portuguese and the Swedish organisations did not/were not able to describe the content of human rights legislation. The training materials to train the NGOs need to take these findings into account. The FATIMA project has great potential for impact here.



# Int rod uct ion

## 2. Introduction





## 2. INTRODUCTION

The current research arises from the DAPHNE funded project *FATIMA: Preventing Honour Related Violence by Education and Dialogue Through Immigrant NGOs (2014-2016)*, which is a project action supported by the European Commission JUST/2013/Action Grant. Lead partner is Folkuniversitetet, Uppsala, Sweden. The report has been produced by Örebro University, Sweden, and with specific written contributions and comments by the Angelou Centre, the UK. All project partners have contributed with direct written input to the sections on civil society and migration patterns.

### 2.1 FATIMA PROJECT DESCRIPTION

The objective of FATIMA addresses DAPHNE priority 2.2.2. *Violence linked to harmful practices (VHP)*. FATIMA's long-term objective is ambitious, namely to prevent violence linked to honour related violence, in particular female genital mutilation, forced or early marriage or forced sexual relationships, committed against women, young people and children through capacity building of minority NGOs and the provision of training programmes. By training people from relevant minority NGOs and equipping them with training materials on human rights and rights of women and children, the project facilitates a social dialogue among groups of minorities often believed to hold patriarchal attitudes and cultures. The dialogue incorporates direct participation of the communities, including targeted awareness-raising, education, specialised training of key professionals as well as the promotion of dialogue within practising communities. Further, the project focus on awareness-raising and understanding of so called honour related violence and its consequences for both victims and perpetrators.

The method is education and awareness-raising on the European Convention on Human Rights, the Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic violence, the UN Convention on the Rights of the Child and the UN Convention on Elimination of all Forms of Discrimination against Women, and motivating to behavioural changes.

To fulfil the purpose and the long terms objective, the coalition of project partners from civil society, academia and public authorities will:

- Develop professional profiles for minority NGOs and individuals relevant for combating honour related violence.
- Develop training material based on the European and UN Conventions on Human Rights and the Rights of the Child, which can be used in educational initiative for groups of people living and working with and within patriarchal communities and cultures.
- Develop guidelines for cross-sectoral co-operation and networking between minority NGOs and other stakeholders (authorities, schools, police and social welfare / healthcare) concerning honour related violence.
- Train minority NGOs in fundraising, project management and sustainability regarding work against honour related violence.



The projects primary target group is minority NGOs relevant for work against honour related violence. The secondary target group is individuals who are subjected or potentially subjected to honour related violence. And finally, national, regional and local stakeholders who need to cooperate with minority NGOs regarding honour related violence is the tertiary target group of the project.

### **2.1.1 Project impact**

The project aims to achieve an impact on families with patriarchal attitudes and values who potentially can practice or commit honour related violence. The difficulties to reach such groups are many; they live in segregated areas and they usually lack enough knowledge of the language of the host country. Further the existing debates on honour related violence, which connects the problem to specific communities, cultures and groups, has a negative impact on the initiatives taken. This kind of approach has created a situation where the target groups, mostly men but also women, feel that they are single out, accused and stigmatised. Parents holding patriarchal attitudes avoid participating in such actions, as they perceive that the host country tries to label their values and traditions are wrong. Consequently, the initiatives taken and projects do not reach the (potential) offenders but only the victims, namely women and children. Policy and actions against honour related violence are often contra productive and create a feeling of “us” and “them”.

The proposed project will, by capacity building at minority NGOs, reach the target group in segregated residential areas. Further the information and training material will be produced in target group languages and by cooperation with minority NGOs will be adapted to the needs of specific groups. This approach will facilitate a social dialogue based on Conventions on human rights, right of women and children in relation to honour related violence and thereby awareness of consequences of practising honour related violence. Since one of the important aspects of honour related violence is group pressure, the project will support the minority NGOs to elevate the social dialogue and awareness rising among their countrymen at national level in member state.

The desired impact that the proposed project will pursue is to create a debate and dialogue within the target groups in order to break the taboos and thereby elevate the problem of honour related violence from individual level to group level. This will counteract the group pressure, since many offenders of honour related violence refers to culture, religion or/and tradition. Many express that they have to uphold codes of honour in their communities. Further, since the training and social dialogue which will be carried out by minority NGOs will include the whole family it will encourage debate and dialogue within the family between husband and wife and also between parents and children about honour related violence related tradition and their actual life in the host country (PA 2013: 6f).

### **2.2 FATIMA PROJECT BENEFICIARIES:**

- B1 – Örebro County Administrative Board, SWEDEN
- B2 – DIMITRA: Institute for Training and Development, GREECE
- B3 – KERIGMA: Innovation and Development, PORTUGAL
- B4 – the Angelou Centre, UK
- B5 – Örebro University, SWEDEN



### ***2.3 THE PLACE OF THE SURVEY ON MINORITY NGOS IN THE FATIMA PROJECT***

The survey that is the basis of this report forms part of Work Package 1: “Cross-sectional study on awareness-raising activities”. The objectives of the present study are to identify and map attitudes, levels of knowledge, knowledge production and knowledge transfer processes in minority NGOs on honour based violence and human rights. The survey/questionnaire was implemented simultaneously in the four participating EU countries: Greece, Portugal, Sweden and the UK with 25 intended respondents/units of analysis in each country/case.

The approach and objectives are to map the level of knowledge, identify the knowledge production process of minority NGOs regarding human rights, women’s (human) rights and children’s (human) rights; to map the knowledge transfer process by examining the existing methods and tools for knowledge production and knowledge transfer (also called “educating”); and to chart minority NGOs attitudes towards honour based violence rather than to explain existing attitudes. Cross national analysis, covering countries from different European peripheries provides us with the opportunity to observe similarities and differences, and map the existence of possible common patterns of behaviour among countries with different cultural, political or social policy regimes.

More specifically, the survey is a mapping exercise that:

- Reviews the attitudes of minority NGOs on honour related violence;
- Identifies the level of knowledge of minority NGOs regarding human rights, women’s rights and the rights of children (knowledge production process);
- Identifies the key factors for designing the profile of relevant minority NGOs for combating honour related violence (knowledge transfer processes).

This research gives the necessary starting point and information for producing targeted tools within the other work packages of the project. More specifically, this work package delivers an analysis on the needs for capacity building, tools, methods and education to reduce honour related violence. In addition, the background variables of the survey allows for a unique mapping of the organisation, resources and outreach minority NGOs in the four participating countries: Greece, Portugal, Sweden and the UK.

#### **2.3.1 Scope of the survey**

The survey concerns identification of attitudes and knowledge production and transfer processes in selected minority NGOs in Greece, Portugal, Sweden and the UK. The main issue deriving from the specific report is to examine the above issues in order to enable the development of training materials for minority NGOs on human rights and honour based violence.

The report includes:

- Methodology for conducting the survey;
- State of the art: framing honour and violence against women
- Survey tools: questionnaire



- Answers analysis
- Report: 106 page research report available in English and in electronic version



## 1. BACKGROUND: CIVIL SOCIETY STRUCTURE AND MIGRATION PATTERNS

This section looks at 1) the background of the structure of civil society and 2) patterns of migration in the four countries. This background is essential in order to understand and to be able to make sense of the national variations among civil society organisations. It is a short background, which aims to outline and, to an extent explain, why the results of the thematic analysis differ so between the four countries. The section on civil society describes the role and position of civil society and NGOs in respective country. The section on migration describes the history and patterns of migration in Greece, Portugal, Sweden and the UK respectively.

### 3.1 CIVIL SOCIETY STRUCTURE

This section on civil society deals with the role and position of civil society in the respective country. Four themes are particularly important, including:

- 1) The relationship between the state and civil society;
- 2) Funding of civil society organisations (state or private sources);
- 3) The extent to which the women's movement is separatist and the extent to which it is working within the state or outside of the state; and
- 4) Civil society organisations position in the policy making process: are civil society organisations consulted in policymaking, and are there formal consultation mechanisms

The structure of the NGO sector in the four participating countries differs widely; it is therefore not possible to draw comparative conclusions about the relative position or condition of the minority NGOs in this study. It is also important to note that the different structure of the NGO sector.

#### 3.1.1 The Greek model

The Greek civil society sector and Greek NGOs are very active in a wide variety of issues: human rights, fighting poverty, environment, etc. Civil society includes professional associations, trade unions, charitable or religious associations, NGOs, social movements, informal community groups and networks. Generally, the civil sector in Greece is traditionally characterised by a strong intervention of the State and the Orthodox Church in the provision of social services, weak government support towards NGOs, and an individualist society dependent on strong family ties.

A study carried out by Citizen in Deed (2008), the National Agency for Volunteering in Greece, on the legislative and fiscal framework for civil society organisations in Greece, lists five types of non-profit entities:

1. Associations (Somatio) that have a non-profit goal and members pay fees;
2. Civil Non-Profit Companies (Astiki Mi Kerdoskopiki Eteria – AKME) which is a form of collective action with non-profit aim;
3. Foundation (Idrima): Foundations are a sum of property/inheritance/donation devoted to a certain goal;



4. Collection Committee (Eranos): at least five persons (that includes legal or natural persons) whose aim is the collection of funds or objects; and
5. The Legal Entity of Public Right (Nomiko Prosopo Dimosiou Dikaiou - Ν.Π.Δ.Δ.), such as the church, chambers of commerce etc.

In Greece, women have struggled for equal rights and equality of opportunity resulting in the total reformulation of laws and policies based on the principle of equality. The women's movement is not separated from the other social movements and is now working on fighting for women's rights in other areas..

Due to the economic crisis, the social situation in Greece has deteriorated, affecting both migrants and Greeks. Since 2010 tax exceptions have been annulled for NGOs and funding has been very poor. However, NGOs and informal networks still make efforts to provide social assistance to the poor, unemployed and the homeless.

### 3.1.2 The Portuguese model

To understand the Portuguese model and NGOs role and function, one needs to know their history. The solidarity organisations found in Portugal during the medieval era were linked to churches and/or heavily inspired by Christian values. Christian charities and values underpinned the creation of institutions, such as the confraternities, which were responsible for establishing hospitals, nursing homes and hospices. With the growth of cities in the Middle Age and the development of crafts, crafts corporations started appearing. The service provided in most of these organisations did not excel in quality; abuse, corruption and bad administration were frequent. This situation led to a restructuring of assistance, similar to that performed elsewhere in Europe.

In the modern era the role of welfare “belongs” to charities but are supported by the state; they have always had some form of state support, which, in this way, tried to control the health care activities. From the reign of D. José, the interference of the Crown into these institutions increased, not only in the royal protection, as charities and hospitals, but also in confraternities and third orders inspired the struggle against the regime. The defense of university autonomy and the opposition to colonial war were the main course in the student requirements. From the 70s, the student movement hardened their action against the regime and found in Portugal a process of strong politicization of academia and its claims, to which it contributed to the entry of extreme leftist groups in the university environment. Opposition to the war had become then one of the main themes of the student movement. In the 90s, the student movements focused their fight against tuition fees. With regard to the peace movement from the mid-nineteenth century, with the consolidation of liberal states, witnessing the proliferation of pacifist and anti-militarist nature of associations in which women took a prominent role. With the start of the First World War, the peace movement no longer had any expression in Portugal. The ecological movements and the development of Portuguese environmental associations should be treated in the light of a set of social trends that continued to characterise the country throughout the twentieth century. During the 1990s, despite the disappearance of a set of structures born in the previous decade, some Portuguese NGOs (Quercus, League for Nature Protection, GEOTA) manage to influence national environmental agenda, thanks to the level of training and preparedness of its office force, mostly recruited from of an urban elite.

In a form of conclusion, with the arrival of the twentieth century, the Portuguese associative framework became incipient. However, with the Carnation Revolution/April 25 Revolution (1974), the civic participation of citizens was strengthened and became more dynamic, which resulted in their greater involvement in trade union, employer,



solidarity, humanitarian, cultural, sports and recreational organisations. The objectives of the organisations are varied: from the struggle for employment rights and the protection of the environment, to the promotion of cultural activities and solidarity actions. With Portugal's entry into the then European Economic Community, there was a huge increase in the number of organisations, including associations and cooperatives.

### **3.1.3 The Swedish model**

The development of the NGO sector in Sweden is parallel to the development of the Swedish welfare state. The contemporary Swedish NGO sector model can be historically linked to the early 20<sup>th</sup> century when the involvement and impact of both the labour and the women's movements in society building increased. The previous model of civil society, which can be characterised as dominated by charity and the church, was replaced by the introduction of a state model, which included organisations in the civil sector. This state welfare system was introduced and is still dominating in Sweden. Civil society organisations were financed mainly by the state and via tax money; most of them, including parishes, still are.

The NGO system in Sweden is closely linked to the country's democracy building: 'one man, one vote'. To establish an organisation in Sweden, one has to first register it at the state authorities and gain approval. When registered, the organisation may apply for local, regional and state funding. This is the majority of most registered funding. In addition to this funding, a very small part is constituted by charity funding, which also places demands on organisations to be correctly registered. The organisations must show correct documentation, elections and statutes to fulfil the conditions of a democratic organisation.

Since the 1980s, the women's movement in Sweden has been dominated by separatism; women are in majority in the work to combat and prevent men's violence against women. Women's organisations within the women's movement, rather than ethnic minority organisations, carry out the majority of the civil societal work on preventing violence against women. For these organisations to receive state funding, they must consist of 75% women, a policy put in place to combat gender inequality in state funding of civil society.

### **3.1.4 The UK model**

In the UK, while state funding for NGOs grew in the 1980s, it began to reduce in the 2000s, particularly following the start of the economic crisis in about 2008. The UK has had an active feminist movement for about five decades with a particular focus on violence against women and girls, especially domestic violence, which led to the development of independent women-only NGO shelter/refuge and support services. They also developed rape crisis centres, but these were less well supported by the state. The black feminist movement also became active in the late 1970s and developed autonomous specialist services for black and minority women and children, which were also less supported by the state. Their campaigns initially focused on domestic violence within minority communities, particularly in South Asian communities, but, since the late 1990s, these have expanded to include harmful practices such as forced marriage, female genital mutilation and honour related violence, and expanded to include Middle Eastern, African and other minority groups. Some African-Caribbean women's groups have also been active on rape and sexual violence. In late 2000s, the state finally recognised the need to tackle violence against women and girls as a whole, but the economic crisis has led to diminishing state funding and the closure or



reduction of women-only or minority women-only services, particularly for those providing specialist services for minority women.

While minority women's NGOs focused their struggle against violence against minority women and girls, the growth of general minority and migrant NGOs in the 1970s worked on fighting racial discrimination, and more recently, religious discrimination and Islamophobia. They have generally not addressed gender equality issues, although many minority women's NGOs are also active on tackling race inequality. The growth of faith based groups, including among some minority women's NGOs, has created a conflict with secular black feminists who argue that while they oppose religious discrimination, religious fundamentalism discriminates against women. State funding, however, has increased for faith based, particularly Muslim groups, to prevent terrorism and Muslim extremism, which is making it more difficult for progressive secular NGOs to obtain funding.

### ***3.2 MIGRATION PATTERNS IN GREECE, PORTUGAL, SWEDEN AND THE UK***

#### **3.2.1 Migration patterns in Greece**

Greece is a country with both an emigration and migration history. Since the country's independence in 1832, Greeks have emigrated mainly for economic reasons. The first immigration flow took place after the Greek – Turkish war of 1919-1922 and the “exchange of populations”, when over two million people were displaced. In recent history, the first massive inflow of immigrants in Greece was in the early 1990s mainly from Albania. After 1995, many immigrants from other Balkan States, the former Soviet Union, Pakistan, and India arrived. According to the 2001 Census, the largest group of immigrants comes from the Balkan countries of Albania, Bulgaria, and Romania. Migrants from the former Soviet Union (Georgia, Russia, Ukraine, Moldova, etc.) comprise 10% of the total.

The 2001 Census recorded a total population of 10.96 million, of which 762,000 (about 7%) were without Greek citizenship, with Albanians being the largest nationality group (56%). The 2011 Census recorded smaller total population at 10.82 million, of which 911,929 (about 8.4%) were without Greek citizenship. Between these two censuses, the total immigrant population is rather similar in both qualitative and quantitative terms. The major difference is a tripling of the Pakistani community size, although still at only 34.000 (Baldwin-Edwards 2014).

The last few months of this year, 2015, Greece have become a destination for refugees and asylum seekers fleeing Syria and Libya, which has resulted in tensions as the Greek state currently lacks resources.

#### **3.2.2 Migration patterns in Portugal**

By the end of the twentieth century, the Portuguese was a country of emigration. Portugal presented a negative migration balance until of the mid 1970s, resuming the trend between 1982 and 1992, and later in 2011.





The emergence of the immigration phenomenon in Portugal appeared in the period immediately following the Revolution of the 25<sup>th</sup> of April 1974. It was associated with the decolonization process, the change of the nationality law and the Portuguese return movement from former colonies. In the 1990s, Portugal showed a net immigration. The following phase of economic growth phase saw an increase in public sector employment needs, other labour needs, the consolidation of democracy. When Portugal joined the EU in (then the EEC) in 1986, these structural factors consolidated and increased immigration to Portugal. By the late 1990s, Portugal had become a country with an intense profile for immigration, welcoming a large number of labour migrants. This migration pattern continued until 2010.

As a former colonial power, Portugal's history of migration is specifically dominated by the nationalities of former colonies. Migrants from Cape Verde, Angola, Brazil, Mozambique, Sao Tome and Principe and Guinea-Bissau, dominated the first immigration flows. From the late 1990s, Portugal witnessed the diversification of flows immigration, entering a new phase of its immigration experience with the arrival of citizens from Eastern Europe (e.g. Ukrainians, Moldovans, Russians and Romanians) and Asia (e.g. Chinese) - with few cultural and linguistic affinities with Portugal. By the turn of the century, a second wave of immigration from Brazil started (less qualified and more women), with distinct characteristics of the first wave of the 1980s (most qualified).

In terms of the main groups of nationalities, the group of South American countries was established as the most representative, being mainly composed of citizens of Brazilian nationality. Immediately after this, are the African Portuguese speaking countries and the EU member states. The foreign population is not evenly distributed throughout Portugal. The high concentration of foreigners in the Lisbon area is largely a consequence of the first waves of immigration from the African Portuguese speaking countries. Brazilians are in an intermediate position, since they have yet more than half of its residents in the Lisbon area. The Chinese nationals are predominantly found in Lisbon and the north of Portugal.

### 3.2.3 Migration patterns in Sweden

Sweden is characterised by a relative homogenous population, in 2014 16% (1.6 million) of the Swedish population (9.5 million) were born abroad. Half of those have migrated from within the EU. The most common citizenships among those 16% were Sweden (returning Swedes), Finland, Iraq, Poland and Syria (refugees fleeing war) (SCB, 2015; SCB database). Sweden is a country of net immigration, that is: more people enter the country than leave the country. In 2014, 120.000 persons immigrated while 51.000 persons emigrated (SCB 2015). The most common countries of destination are Norway, Denmark, the UK, the US and Finland (SCB database, no date).

Over the last 150 years, Sweden has shifted from a country of emigration to a country immigration, even if migration patterns have historically fluctuated. After the great famine and emigration (1850-1930) when approximately 1.2 million Swedes migrated to the US, Swedish migration can be divided into three phases.

Phase 1 (1945-1960): European War Refugees – characterised by immigration of predominantly refugees from countries hit by the First World War (WW1), in particular from the Baltic States and Eastern Europe.



- Phase 2 (1960-1980): European Labour Recruitment – migrants from the Nordic countries and southern Europe.
- Phase 3 (1990-2015): World Asylum Seekers – women and men fleeing famine, war and political persecution. Migration from Iran, Chile, Lebanon, former Yugoslavia, Somalia, Syria.

Up until WW1, Sweden was a country of net emigration, and emigration – the loss of labour power – was a social and economic problem. The war and immigration restrictions in the US slowed down the flow of people leaving Sweden, and by the end of the Second World War (WW2), predominantly thanks to an intact Swedish industry (Sweden did not participate in WW2 and officially remained politically neutral) labour migrants from Germany, the neighbouring Nordic countries and the Baltics, Sweden was a country of immigration. In 1943 Sweden abolished the need for a work permit for citizens of the Nordic countries, which substantially increased labour migration to the Swedish industry. The Common Nordic Employment Market was established in 1954, and the 1950s and 1960s was a period of labour migration from predominantly the Nordic countries, but also from Italy, Greece and Yugoslavia. In the latter case, the labour market authority recruitment can be characterised by rather active (offensive) recruitment strategies (Andersson Jona and Wadensjö 2011).

The total number of people in Sweden born abroad has increased by approximately 1 million since WW2. About one third come from the Nordic countries, one third from Europe and one third from outside of Europe. A majority of them have lived in Sweden for more than ten years and 40% have lived in Sweden for more than 20 years (SCB 2008).

### 3.2.4 Migration patterns in the UK

There have always been episodes of migration to the UK (Britain), but they have been small and demographically insignificant until WW2. Official census records from 1851 until the present show that the number of people born abroad living in Britain was very small until the middle of the twentieth century and that the growth of this population between censuses (every decade), was quite slow. In the eighty years between 1851 and 1931, the population born abroad increased by only about one million. In the 19th Century this was primarily Jewish people from Eastern Europe immigrating to the UK in sizable numbers, whilst immigration of people from China, the Indian subcontinent and Africa was very small and insignificant.

After WW2 immigration to the UK increased slowly growing by less than two million in the forty years between 1951 and 1991. The British Nationality Act 1948 granted the subjects of the British Empire the right to live and work in the UK, citizens of the 'Commonwealth' were not, therefore, subject to immigration control. This resulted in the arrival of migrant labour from the Indian Sub-Continent, Africa and the Caribbean, and refugees from East Africa. Women and children later joined male labourers and these and other migrant communities soon began to settle in the UK, especially in urban areas. However, from 1962 onwards, successively tighter immigration controls were placed on immigration from the Commonwealth. Over successive governments, increasing racism and the economic crisis has led to tighter controls and policies to restrict migration from non-EU countries, but increased work related migration from EU and EEA nationals. Asylum seekers from outside the EU continue to make claims in higher numbers than those entering the UK for other purposes, and includes those from the Middle East, Pakistan and Africa). This too, however, has in recent years suffered a backlash from right wing anti-European groups.



In the late 1990s the pace and scale of migration increased to a level without historical precedent. The foreign born population of England and Wales more than doubled, increasing by nearly four million in the twenty years between the 1991 and 2011 censuses. It has now reached 13.4% of the total population.



# Methodological Approach

## 4. METHODOLOGICAL APPROACH



## 4. METHODOLOGICAL APPROACH

This chapter describes the methodological approach of the research. It starts with the research objectives followed by sections on the analytical and practical/technical approach used. The section on the analytical approach is described chronologically. The next sections present, also chronologically, a step-by-step action plan and describe how the questionnaire was developed, designed, tested, implemented and utilised.

### 4.1 DEFINITION OF RESEARCH OBJECTIVES

The objectives of the present study are to:

- Identify the level of knowledge and the knowledge production process (the gaining of knowledge or experience) of minority NGOs regarding human rights, women's (human) rights and children's (human) rights and honour related violence;
- Map the knowledge transfer process by examining the existing networks, methods and tools for knowledge production and knowledge transfer (also called "educating"); and
- Chart minority NGOs attitudes towards honour related violence.

### 4.2 ANALYTICAL APPROACH

- Desk research: literature studies, academic reports, EU communications, UN conventions and reports, minority NGOs activity reports.
- Definition of the methodology and objectives for the questionnaire.
- Definition of the objectives and research questions for questionnaire based upon the results of the desk research and the information gaps identified in this research. Based upon the objectives and research questions the specific tools will be elaborated.
- Elaboration of the questions and design of the on-line questionnaires: definition of the questions to be asked in the on-line survey. An on-line tool and software, NetiGate, for surveys was used for the recollection of the information.
- Analysis of the survey results: on the basis of the results the areas where more information or a deeper insight into a specific item or subject were identified and addition to the online questionnaire were made.
- Elaboration of the report and the recommendations/conclusions.
- Presentation of the recommendations and conclusions to a selected set of the target public for feedback and additional input.
- Elaboration of final report and recommendations and conclusions.
- Selection of sample: the type of NGOs and membership and activity factors were considered in order to acquire a representative sample of minority NGOs with the ultimate aim of carrying out a comprehensive mapping of the level of knowledge among minority NGOs about European and United Nations Conventions on human rights, the rights of women and children and their views on so called honour related violence.



#### 4.2.1 Technology used

- Online service tool (NetiGate)
- Phone interviews with minority NGOs and selected stakeholders (Skype)
- Phone meetings between project partners (Skype)
- Excel and word processing software

#### 4.2.2 Action plan

##### Phase 1: Research outline

- Definition of research objectives
- Selection of survey method
- Sampling design
- Target population/participant selection
- Sample diversity
- Questionnaire design
- Assessing constraints
- Technological requirements
- Drafting the questionnaire

##### Phase 2: Piloting and finalisation of the questionnaire

- Testing phase: comments from project partners
- Piloting the questionnaire
- Revising the questionnaire
- Post-survey adjustments: finalisation of questionnaire
- Translation to the participating countries' languages
- Online survey system preparation

##### Phase 3: Conducting the online survey at EU level

- Conducting the online survey (online questionnaire)
- Revision of timeplan/deadline
- Close of the survey (last feedback)

##### Phase 4: Analysis and synthesis of the survey responses

- Check the collected data for accuracy
- Identification of missing data
- Description of the data: report
- Preliminary analysis of data
- Analysis out for comments and input from project partners
- Final analysis and synthesis of the survey (Report)
- Identification of key recommendations



### 4.3 QUESTIONNAIRE DESIGN

The survey was designed so as to map attitudes towards honour related violence and identify the needs of minority NGOs in order to develop the knowledge about, attitudes towards and tools to work with human rights and honour related violence and to develop tools and training materials. The questionnaire is an elaborated semi-structured questionnaire with pre-defined options combined with open-ended questions.

Questions focused on attitudes, awareness on human rights and discrimination issues and infrastructure enabling knowledge production and knowledge transfer. Such infrastructure includes the structure and resources of the NGOs, e.g. staff, funding, networks, partnerships and size, and the community reach (beneficiaries).

All respondents have been asked identical questions. The questionnaire has been developed following the three broad thematics, each divided into sub-sections:

- BACKGROUND INFORMATION ABOUT THE NGO  
Organisational structure, funding, beneficiaries, work, networks and partnership
- VIEWS AND ATTITUDES TOWARDS HUMAN RIGHTS  
Work on issues of human rights, violence, honour related violence, knowledge production, responses, forms of violence, community responses, gaps, barriers
- CAPACITY AND RESOURCES  
Staff training: existing, needs, wants, deliveries, languages  
Policy and guidelines

The methodology and the use of the software proved challenging for various reasons. The most significant constraints researchers had to deal with were the following:

- Lack of availability of experts to meet researchers
- Lack of capacity and time for participants to engage- repeated contact by researchers to set up re-arrange interviews to fit in with commitments
- Diversity and geographical spread of minority NGOs
- Limitations of staff time and resources to complete interviews
- Lack of knowledge in participants about local population profiles
- Inserting data in English when the interviews had been carried out in national language

#### 4.3.1 Field testing and finalisation of the questionnaire

##### *Testing phase*

The responsible of the work stream sent a draft questionnaire to the rest of the partners (January 2015). The partners all produced feedback / comments on the questionnaire and sent them back to the partners in under two working weeks.

##### *Post-survey adjustments - finalisation of questionnaire*

Based on the partners' comments, the responsible partner adjusted the questionnaire to finalise it.



### *Translation to the MS languages*

Partners translated the questionnaire in their own language.

### *Online survey system preparation*

The final version of the questionnaire was uploaded by the responsible partner (Project Admin/Folkuniversitetet) on an online survey tool. The respective links were sent to the partners for proceeding with the survey.

### *Conducting the online survey (online questionnaire)*

Following the method described above, each partner was tasked to ensure the participation of 25 minority NGOs/organisations in the online survey. To do so, after contacting him or her, the researcher verified that each respondent met the criteria set out by the overall project team.

The survey/questionnaire was implemented simultaneously in the four participating EU countries: Greece, Portugal, Sweden and the UK and with an intended 25 respondents/units of analysis in each country/case. Each unit is an NGO. The actual number of uploaded questionnaires is 105 and not the expected 100. The following is the country breakdown:

- Greece:** 28 questionnaires, no blank but missing answers to some of the questions.
- Portugal:** 25 questionnaires, no blank but missing answers to some of the questions.
- Sweden:** 25 questionnaires, no blank but missing answers to some of the questions and the same questionnaire appear twice.
- The UK:** 27 questionnaires, 1 blank and missing answers to some of the questions, one same questionnaire appears twice .

The questionnaire was distributed in each of the participating countries through an on-line platform. The questionnaires were followed up to add missing information and by in-depth interviews among the NGOs.

The online survey ran between weeks 5 and week 12, the first interview was conducted on the 27<sup>th</sup> of January 2015 and the last interview was conducted on the 19th of March 2015.

The drop off/fall out percentage, that is, the percentage of organisations that did not reply to a question, varies between questions. There are some areas with insufficient information: the Swedish responses to violence against women (forced marriage, female genital mutilation, domestic violence and sexual assault) from civil society, policy and the wider community is lacking completely.

### *Analysis and synthesis of the survey responses*

This phase involved checking or logging the data in; checking the data for accuracy; entering the data into the computer; transforming the data; and developing and documenting a database structure that integrated the various measures. The database NetiGate was used.





The lead partner integrated results from the desk research and survey. The analysis elaborated this report with recommendations and conclusions. These recommendations and conclusions were presented to each partner and to a selected set of the target public for feedback and additional input, after which the report was revised. It was then presented at a series of national workshops, where stakeholders and experts offered comments and input. The report was revised based on a) findings at the national workshops and b) comments from stakeholders and experts.

A final report has been elaborated containing all the above information as well as recommendations and conclusions based on the results of the survey. This report will be a 107 pages report available in electronic version in English. Feedback from the partners was asked before editing the final version.

More precisely, the report contains the following:

- I) Introduction with research objectives;
- II) Country background;
- III) Methods (sample section, and survey procedures section);
- IV) Research overview on violence and honour
- V) Survey analysis: cross-country reports and to some extent comparisons between countries;
- VI) Recommendations;
- VII) Reference section;
- VIII) Annexes.



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5. RESEARCH OVERVIEW:  
VIOLENCE AND HONOUR



## 5. RESEARCH OVERVIEW: VIOLENCE AND HONOUR

### 5.1 VIOLENCE AND SO CALLED HONOUR BASED VIOLENCE

*“Violence matters to people; it devastates lives and causes misery, pain and suffering. It wrecks and ends lives, destroys homes and economies, and creates vicious circles of revenge and devastation. It generates inequalities and threatens democratisation” (WHO 2014).*

It has been estimated that as many as one in three women across the world has been beaten, raped or otherwise abused during the course of her lifetime (Watts and Zimmerman 2002; WHO 2013). And the most common source of such (domestic, family, intimate relationship) violence, according to numerous national, international and transnational studies (including the UN) comes from within the family. Amongst the most extreme forms of this violence and abuse is what is known as ‘honour killing.’ “In the name of preserving family ‘honour,’ women and girls are shot, stoned, burned, and buried alive, strangled, smothered and knifed to death with horrifying regularity” (UNHCR 2010.)

According to the UN Special Rapporteur on Violence, “Most of the 5,000 honour killings reported to take place globally every year do not make the news, nor do the other myriad forms of violence inflicted on women and girls by husbands, fathers, sons, brothers, uncles and other male – and sometimes even female – family members” (UNHCR 2010).

The UN human rights chief points out that the problem is exacerbated by the fact that in a number of countries’ domestic legal systems, including through discriminatory laws, still fully or partially exempt individuals guilty of honour killings from punishment. Perpetrators may even be treated with admiration and given special status within their communities.

“Honour killings are, however, not something that can be simply brushed aside as some bizarre and retrograde atrocity that happens somewhere else,” she adds. “They are an extreme symptom of discrimination against women, which – including other forms of domestic violence – is a plague that affects every country.” (UNHCR 2010)

Men’s violence is one of the most substantial contemporary and historic global problems. It is a social, financial, political and a public health problem (WHO 2014a). The World Health Organisation (WHO) estimates the cost of global violence to roughly ten trillions, that is ten thousand billions, 11% of the global GDP (WHO 2014). It is estimated that the annual cost of gender-based violence against women in the EU28 amounted to EUR 228 billion 1.8% of the EU GDP (Walby and Towers 2015).

### 5.2 DEFINITION OF VIOLENCE

Violence against women is physical, psychological and emotional violence that is directed towards women and girls (Bennett 1999; Watts and Zimmermann 2002). The development of this framing of the policy field recognises that violence directed against a person is shaped by social position and gender orders (Koss et al. 1994; Russo 2006; Russo and Pirlott 2006). It is based on a person’s subordinate economic, social, cultural, or political status and serves to maintain inequality (Watts and Zimmermann 2002). Feminist research has transformed the conceptualisations and operationalisations of violence against women. The focus has broadened beyond approaches and explanations focusing on individual victims, the psychological or pathological characteristics of



individual perpetrators, and dysfunctional families. It includes and reconceptualises male violence as a form of power, inequality, and control (Brownmiller 1975; Dobash and Dobash 1977; Kelly 1988). The links between violence, power, and inequalities are however not always expressed in policy (Krizsán et al. 2007) and it is claimed that the intersections of multiple inequalities often remain invisible (Nixon and Humphreys 2010; Hankivsky and Cormier 2011).

Violence against women and girls include: physical and sexualised violence from and to those both known and unknown; emotional and sexual degradation; rape and sexual assault; homicide, femicide, and suicide. More often than not, the list of the various forms of violence includes: domestic violence, sexual violence including rape, harassment and stalking, honour killings, forced marriage, female genital mutilation, trafficking for the purpose of sexual exploitation and forced prostitution. The full range and amount of men's violences need to be recognised – named and made visible – including violence to women, children, men (other men, each other, themselves), transgender people, older people, ethnic minority people, indigenous people, and their interconnections and acts of violence committed in the name of honour. Violence, including honour-based violence, takes many forms and are all gendered (Hearn et al 2013: 11).

### 5.3 HONOUR

Some forms of violence, or sub-groups of violence, are often gathered under the umbrella term “harmful practices”, sometimes “harmful traditional practices,” and more specifically, “honour related violence”.

This report defines so called honour related violence as any form or act of violence against women and girls, which is justified by codes of honour. It includes domestic and sexual violence and abuse, forced marriage, female genital mutilation (FGM), dowry abuse and murder (honour killings). Honour related violence is primarily male violence against women with the aim of controlling female sexuality and autonomy where the actual or perceived behaviour of women which transgress traditional gender roles is regarded as bringing shame or dishonour on the reputation of the family or community (Siddiqui 2005).

Honour related violence is often justified by conservative interpretations of religious and cultural value systems which seek to primarily control female behaviour and autonomy, but can also be used to control or punish other forms of sexuality and behaviour which brings disrepute in which case men, boys and transgender people can also be subjected to it. As honour related violence rests on collective notions of honour, in some patriarchal societies, it can institutionalise gender inequality and violence against women and girls, for example, through the acceptance of ‘honour’ killings as mitigation or justified within the criminal justice system of countries governed by religious, tribal or conservative laws and practice. In addition, the problem is extremely difficult to eradicate as vulnerable groups such as women and children are marginalised and powerless, facing collusion or violence from multiple perpetrators in the extended family and the wider community or society.

The notion, the term and the concept it deploys, of ‘honour-based’ violence is, however, contentious, particularly as highly dishonourable acts of violence are defined from the viewpoint of the perpetrator/s. On the one hand, naming it as a specific form of violence – different from domestic violence or homicide – helps to raise awareness among policymakers and practitioners on the risks faced by women and girls living in quite specific social contexts where notions of shame and honour are extremely strong among extended family and community members. It has led to the resourcing of life-saving services, and changed practices with the police and the criminal justice system.



On the other hand, however, it can undermine responses to the routine forms of domestic and sexual violence within minority communities, and collapse all forms of violence against minority women into honour violence (Siddiqui, 2005 and 2008; Dustin and Phillips 2008). As such, violence against minority women tend to become culturalised, that is: their explanations and roots are sought in culture, a culture that is different from the majority culture, rather than in the overall gender regime, that is, patriarchy.

Taking violence against minority groups seriously requires making all forms of violence and the intersections between inequalities visible. It includes making visible forms of violence that have sometimes, and problematically, been labelled culturalised forms of violence (Rolandsen Augustin 2011; Strid, Walby and Armstrong 2014). However, by positioning some forms of violence against women as cultural rather than in the wider context of gender equality and violence against women one risks to 'exoticise', marginalise, minoritise, and to "other" the violence (Siddiqui, 2005 and 2008; Sokoloff and Dupont 2005; Dustin and Phillips 2008; Strid et al 2014; Hellgren and Hobson 2008; Lombardo and Rolandsen Augustin 2012). It becomes a minority problem and recognising special ethnic minority or religious group rights may limit the overall pursuit of gender equality (Skjeie 2006; Squires 2007). Indeed, the UN Special Rapporteur on Violence Against Women, Radhika Coomaraswamy, has described honour killings as one of many practices that "constitute a form of domestic violence but have avoided national and international scrutiny because they are seen as cultural practices that deserve tolerance and respect" (UN 2002).

While cultural relativism, and increasingly 'religious sensitivity,' leads to the problem of honour related violence being ignored, cultural stereotyping can equally feed public perceptions of multiculturalism as a mistake. Forced marriage, FGM and 'honour' killings are still routinely referred to in media reports as 'cultural practices', as if these reflect normal and widely endorsed behaviour in minority communities. This sustains a picture of ethnocultural minorities as peculiarly oppressive to women, requiring rapid assimilation into the more 'civilized' European or western norms, which have been used to justify more immigration controls, particularly in the context of measures to combat terrorism and Muslim extremism (Siddiqui, 2005 and 2008; Patel and Siddiqui, 2010). This benevolent racism approach not only discriminates against migrant groups, but have failed to protect victims or promote gender equality within minority communities (Siddiqui, 2005 and 2008; cf. Allen, Swan and Raghavan 2009 for 'benevolent sexism').

It is therefore important to ask how to make violence against minoritised women visible while simultaneously keeping the overall gender equality project in sight without encouraging racism and religious discrimination. This report aims to address this problem by placing honour related violence within the wider framework of violence against women and girls, intersectionality<sup>3</sup> (Crenshaw, 1989) and human rights. These frameworks locate honour violence as one form of gendered violence experienced by minority women facing multiple forms of discrimination, such as that based on overlapping problems of race and gender inequality, which need to be

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<sup>3</sup> This feminist sociological theory was first named by Kimberlé Crenshaw in 1989, though the concept was developed by black feminist activists and some academics much earlier (Hearn (2011) traces the concept it denotes back even further, to the American civil war). The theory suggests that - and seeks to examine how - various biological, social and cultural categories such as gender, race, class, ability, sexual orientation, religion, caste, species and other axes of identity interact on multiple and often simultaneous levels, contributing to systematic injustice and social inequality. Intersectionality holds that the classical conceptualizations of oppression within society, such as racism, sexism, biphobia, homophobia, transphobia, and belief-based bigotry, do not act independently of one another. Instead, these forms of oppression interrelate, creating a system of oppression that reflects the "intersection" of multiple forms of discrimination.



tackled simultaneously in order to uphold their human rights. This project also engages minority communities and gives voice to their demands and needs in order to transform from within by challenging cultural and religious values and practices which justify or perpetrate honour related violence.



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## 6. THEMATIC SURVEY ANALYSIS



## 6. THEMATIC SURVEY ANALYSIS

The following chapter reports on the findings from the survey of 105 NGOs in Greece (28), Portugal (25), Sweden (25) and the UK (27). It is divided into three main sections:

- Background information  
Organisational structure, funding beneficiaries, work, networks and partnerships
- Views and attitudes  
Work on issues of human rights, violence, honour related violence, knowledge production, responses, forms of violence, community responses, gaps, barriers
- Capacity and resources  
Staff training: existing, needs, wants, deliveries, languages

The chapter first reports on the general, aggregate findings for each issue, followed by an analysis of each country.

### 6.1 BACKGROUND OF RESPONDENTS/ORGANISATIONS

This section starts with an overview of the organisational structure, including year of establishment, number of staff, number of volunteers, funding and number of beneficiaries – reach – per organisation (summarised in table 6.1 below). The general, aggregated, overview of the full sample is followed by an analysis segregated by country. The following sections describe and compare the organisations funding, including budget, funding levels and sources levels; beneficiaries and reach, including number of annual beneficiaries, their age, ethnicity and religion; and type of work undertaken by the NGOs.

#### 6.1.1 Organisational structure

The sampled organisations are, on average and in sum, young, staffed (with Sweden as the exception) and funded via predominantly local government (see table 6.2 below for summary groupings). The majority, 58 organisations, were established in the 2000s. 44 organisations were established prior to 2000 and 11 were established after 2010. On average, the organisations in the Swedish sample are the newest/youngest and the organisations in the UK sample are the oldest. The oldest organisation is Greek, the Assyrian Union of Hellas, established in 1926. The youngest organisation is the Swedish Kurdish Association (Kurdiska Föreningen) established in 2014. Being old does not necessarily correlate with size. The Assyrian Union of Hellas is relatively small in the Greek sample.

Almost all organisations have staff; 10 have not. Another 8 answers are missing, whether or not these 8 have no staff or not possible to determine using the online software. The majority of the un-staffed organisations are Swedish and the majority of the well staffed (more than 20 staff) are Greek. The most common number of staff is between 1-5 (39 organisations). 17 organisations have more than 20 staff, a majority of which are Greek.

84 organisations rely on volunteers. 14 of the Portuguese and 3 of the British organisations lack volunteers. Most of the organisations have some form of funding (see chapter 6.2 below).

**Table 6.1: Surveyed organisations: name, paid staff, unpaid staff (volunteers), annual funding and reach (number of beneficiaries)**

| Country | Established year | Paid staff | Unpaid staff | Funding (in euro) | Reach |
|---------|------------------|------------|--------------|-------------------|-------|
| Greece  | 2006             | 1          | 1            | Yes               | -     |
| Greece  | 2008             | 15         | 100          | -                 | 40    |
| Greece  | 1993             | 3          | 20           | -                 | 2.500 |
| Greece  | 2007             | -          | 150          | -                 | 450   |
| Greece  | 2008             | -          | -            | -                 | -     |





|         |      |     |      |           |             |
|---------|------|-----|------|-----------|-------------|
| Greece  | 1954 | 3   | 3    | 114.000   | 50          |
| Greece  | 2004 | 10  | 200  | -         | 2.500-4.000 |
| Greece  | 2000 | -   | 5    | -         | 200         |
| Greece  | 1998 | 5   | 15   | -         | 500-700     |
| Greece  | 1947 | 25  | 3    | -         | 250-300     |
| Greece  | 2005 | 20  | 15   | 350.000   | 35          |
| Greece  | 1997 | 6   | 9    | 141.500   | 2.426       |
| Greece  | 2008 | 8   | 5    | -         | 300         |
| Greece  | 1978 | 12  | 30   | -         | 100         |
| Greece  | 1991 | 22  | 28   | 30.600    | 3432        |
| Greece  | 1998 | 3   | 30   | -         | 70          |
| Greece  | 1997 | 5   | 23   | -         | 600         |
| Greece  | 1997 | 31  | 3    | -         | 400-500     |
| Greece  | 2007 | 15  | 7    | 2.500     | 5.000       |
| Greece  | 2000 | 2   | 5    | -         | 200         |
| Greece  | 2010 | 180 | 25   | 4.000.000 | 2.233.091   |
| Greece  | 1926 | 8   | 20   | -         | 300         |
| Greece  | 1989 | 49  | 30   | 1.350.000 | 5.500       |
| Greece  | 1996 | 430 | 1951 | -         | 290.520     |
| Greece  | 2002 | 2   | 12   | -         | 60          |
| Greece  | 2004 | 2   | -    | -         | 500         |
| Greece  | 1988 | 206 | 45   | 5.300.000 | 2300        |
| Greece  | 2004 | 180 | 650  | 7.965.366 | 50.000      |
| Missing |      | 3   | 2    | 18        | 2           |

| Country  | Established year | Paid staff | Unpaid staff | Funding (in euro) | Reach   |
|----------|------------------|------------|--------------|-------------------|---------|
| Portugal | 1996             | 67         | 2            | 724.424           | 400     |
| Portugal | 2005             | 1          | 0            | 0                 | 10      |
| Portugal | 2001             | 3          | 0            | 0                 | 710     |
| Portugal | 1993             | 80         | 50           | 2.000.000         | 1350    |
| Portugal | 2001             | 6          | 0            | -                 | 1400    |
| Portugal | 2009             | 7          | 3            | 8000              | 220     |
| Portugal | 2008             | 1          | 0            | 0                 | 98      |
| Portugal | 1994             | 11         | 1            | -                 | 100     |
| Portugal | 199              | 60         | 10           | 720.000           | 1000    |
| Portugal | 1994             | 3          | 20           | 10.000            | 1300    |
| Portugal | 2003             | 1          | 0            | -                 | 625     |
| Portugal | 1940             | 36         | 0            | -                 | 1384    |
| Portugal | 2005             | 2          | 0            | 10.000            | 500     |
| Portugal | 2011             | 3          | 18           | -                 | 66      |
| Portugal | 2010             | 3          | 0            | 0                 | 502     |
| Portugal | 2005             | 2          | 0            | 10.000            | 500     |
| Portugal | 2004             | 35         | 0            | 0                 | 115.000 |
| Portugal | 1998             | 8          | 6            | -                 | 1500    |
| Portugal | 2007             | 1          | 0            | -                 | 153     |
| Portugal | 1978             | 25         | 2            | -                 | 1500    |
| Portugal | 1968             | 10         | 5            | -                 | 120     |
| Portugal | 2003             | 1          | 0            | -                 | 400     |
| Portugal | 1980             | 4          | 70           | 0                 | 420     |
| Portugal | 2006             | 2          | 0            | 0                 | 40      |
| Portugal | 1999             | 16         | 0            | 483.588           | -       |
| Missing  | 0                | 0          | 0            | 10                | 1       |

| Country | Established year | Paid staff | Unpaid staff | Funding (in euro) | Reach |
|---------|------------------|------------|--------------|-------------------|-------|
| Sweden  | 2007             | 2          | 5            | 531               | -     |
| Sweden  | 2013             | 3          | 3            | 15.941            | 130   |
| Sweden  | 2013             | 0          | 30           | 319               | 30    |
| Sweden  | 2013             | 0          | 65           | 319               | 65    |



|         |      |    |     |               |      |
|---------|------|----|-----|---------------|------|
| Sweden  | 2013 | 3  | 4   | -             | 48   |
| Sweden  | 2013 | 3  | 4   | -             | 48   |
| Sweden  | 2008 | 4  | 4   | 478           | 60   |
| Sweden  | 1985 | 10 | 50  | 74.400-85.000 | 2000 |
| Sweden  | 1988 |    | 75  | 15.941        | 75   |
| Sweden  | 2007 | 2  | 5   | 531           | 120  |
| Sweden  | 2002 |    | 110 | 1.807         | 110  |
| Sweden  | 2001 | 9  | 50  | -             | 1000 |
| Sweden  | 2000 | 3  | 100 | -             | -    |
| Sweden  | 2011 | -  | 50  | -             | 50   |
| Sweden  | 2014 |    | 8   | -             | 30   |
| Sweden  | 2010 | 1  | 2   | 5.314         | 50   |
| Sweden  | 1974 | 3  | 3   | -             | 50   |
| Sweden  | 2010 | 0  | 3   | 319           | 30   |
| Sweden  | 2010 | 0  | 50  | 319           | 50   |
| Sweden  | 2011 | 0  | 5   | 213           | 50   |
| Sweden  | 2010 | 0  | 15  | 531           | 100  |
| Sweden  | 1999 | 1  | 5   | -             | 150  |
| Sweden  | 2000 | 2  | 10  | 531           | 100  |
| Sweden  | 2007 | 0  | 3   | 319           | 50   |
| Sweden  | 2009 | 0  | 3   | 213           | 60   |
| Missing | 0    | 4  | 0   | 8             | 2    |

| Country | Established year | Paid staff | Unpaid staff | Funding (in euro) | Reach   |
|---------|------------------|------------|--------------|-------------------|---------|
| UK      | 2005             | 0          | 20           | 47.306            | 230     |
| UK      | 2003             | 4          | 18           | 121.643           | 2500    |
| UK      | -                | -          | -            | -                 | -       |
| UK      | 2008             | 2          | 10           | 20.274            | -       |
| UK      | 1995             | 100        | 30           | 2.703.184         | 4613    |
| UK      | 1982             | 11         | 9            | 435.751           | 4677    |
| UK      | 1998             | 60         | 6            | 1.486.751         | 500     |
| UK      | 2002             | 8          | 0            | 182.680           | 66      |
| UK      | 1981             | 22         | 3            | 783.923           | 600     |
| UK      | 1998             | 6          | 4            | 337.898           | -       |
| UK      | -                | -          | -            | -                 | -       |
| UK      | 1998             | 6          | 4            | 337.898           | 40      |
| UK      | 1994             | 8          | 6            | 229.771           | 340     |
| UK      | 1990             | 6          | 15           | 182.465           | 1000    |
| UK      | 1994             | 10         | 5            | -                 | 1000    |
| UK      | 1984             | 7          | 0            | 489.078           | 792     |
| UK      | 2008             | 3          | 8            | -                 | 200     |
| UK      | 2000             | 8          | 15           | 177.059           | 500-900 |
| UK      | 2011             | 5          | 6            | 81.096            | 80      |
| UK      | 2013             | 0          | 7            | 15.543            | 82      |
| UK      | 2001             | 10         | 100          | 702.828           | 2025    |
| UK      | 1984             | 5          | 24           | 24.599            | 413-476 |
| UK      | 1976             | 10         | 9            | 367.388           | 6085    |
| UK      | 1979             | 8          | 1            | 516.703           | 81      |
| UK      | 1992             | 12         | 30           | 405.478           | 2000    |
| UK      | 1986             | 24         | 0            | 97.954            | 730     |
| UK      | 1983             | 13         | 47           | 675.796           | 4157    |
| Missing | 0                | 2          | 2            | 4                 | 4       |

### 6.1.1.1 Organisational structure in Greece



In **Greece**, half of the surveyed organisations were established before 2000 and half after 2000. No organisations were established post the financial crisis (after 2010). All organisations have staff and 8 have more than 20 staff. The most common number of staff is 1-5 (17 organisations). The average number of staff per Greek organisation is 44. The highest number of staff is 430 and the lowest is 1. All organisations have volunteers, 12 organisations have more than 20 volunteers. The average number of volunteers per organisation is 121, the highest is 1.951 and the lowest is 1. The staff/volunteer ratio is 0.36 among the Greek organisations.

In comparison, the Greek organisations are the largest in terms of number of paid staff and unpaid staff (volunteers), but rely more heavily on volunteers than the organisations in Portugal and the UK.

#### **6.1.1.2 Organisational structure in Portugal**

In **Portugal**, more than half (14 of 25) of the organisations were established before 2000 and 11 were established after 2000. One of the surveyed organisations was established post the financial crisis.

All organisations have staff and 6 have more than 20 staff. The most common number of staff is 1-5 (13 organisations). The average number of staff per Portuguese organisation is 16. The highest number is 80 and the lowest is 1. Most organisations (14 of 25) lack volunteers. 6 organisations have 1-5 volunteers and 3 have more than 20 volunteers. The average number of volunteers per organisation is 7, the highest 70 and the lowest is 1. The staff/volunteer ratio is 2.3 among the Portuguese organisations.

In comparison to the other three countries, the Portuguese organisations rely more on paid staff than on volunteers.

#### **6.1.1.3 Organisational structure in Sweden**

In **Sweden**, the largest proportion of the organisations were established in the 2000s, 21 of the 25 NGOs. The surveyed organisations in Sweden are, on average, younger and have fewer staff than the organisations in the other three countries.

Most organisations (13 of 25) have staff and 9 have more than 20 staff. The most common number of staff is 1-5 (12 organisations). 1 organisation has 11-20 staff. The average number of staff per Swedish organisation is 2. The highest number is 10 and the lowest is 0. All organisations have volunteers. 13 organisations have 1-5 volunteers and 9 have more than 20 volunteers. The average number of volunteers per organisation is 26, the highest 110 and the lowest is 2. The staff/volunteer ratio is 0.08 among the Swedish organisations.

In comparison to the other three countries, the Swedish organisations are the smallest in terms of paid staff and rely more heavily on volunteers. The Swedish organisations are younger than the organisations in the three other countries.

#### **6.1.1.4 Organisational structure in the UK**

In the **UK**, most of the sample organisations (16) were established prior to 2000, which in comparison to the other three countries makes the British NGOs the oldest. 7 were established between 2000-2010.

One organisation was established post the financial crisis, in 2013. This organisation, and one more, lack staff. Most of the organisations, 11, have 6-10 staff and 3 organisations have more than 20 staff. The average number of staff per British organisation is 15. The highest number is 100 and the lowest is 0. All but 2 organisations have



volunteers, 5 of them have more than 20 volunteers. The most common number of volunteers per organisation is 6-10. The average number of volunteers per organisation is 15, the highest 100 and the lowest is 0.

The staff/volunteer ratio is 1 among the UK organisations.

In comparison to the other three countries, the organisations in the UK are the oldest and have an equal amount of paid and unpaid staff.

**Table 6.2: Organisational structure (grouped) of sampled NGOs in Greece, Portugal, Sweden and the UK**

(Number of organisations per country that belong in each category)

|                                     | Greece         | Portugal | Sweden         | United Kingdom   | Total |
|-------------------------------------|----------------|----------|----------------|------------------|-------|
| <b>Number of orgs.</b>              | 28             | 25       | 25             | 27               | 105   |
| <b>Established</b>                  |                |          |                |                  |       |
| <b>2011-</b>                        | 0              | 1        | 8              | 2                | 11    |
| <b>2000-2010</b>                    | 14             | 13       | 13             | 7                | 47    |
| <b>Pre 2000</b>                     | 14             | 11       | 3              | 16               | 44    |
| <b>Missing answer</b>               | -              | -        | 1              | 2 (empty quest.) | 3     |
| <b>Number of staff</b>              |                |          |                |                  |       |
| <b>0</b>                            | 0              | 0        | 8              | 2                | 10    |
| <b>1-5</b>                          | 9              | 13       | 12             | 5                | 39    |
| <b>6-10</b>                         | 4              | 4        | 1              | 11               | 20    |
| <b>11-20</b>                        | 4              | 2        | 0              | 4                | 10    |
| <b>20+</b>                          | 8              | 6        | 0              | 3                | 17    |
| <b>Missing</b>                      | 3 (empty rows) |          | 4 (empty rows) | 2 (empty quest.) | 9     |
| <b>Average number of staff</b>      | 44             | 16       | 2              | 15               | 19    |
| <b>High/low number of staff</b>     | 430/1          | 80/1     | 10/0           | 100/0            |       |
| <b>Number of volunteers</b>         |                |          |                |                  |       |
| <b>0</b>                            | 0              | 14       | 0              | 2                |       |
| <b>0-5</b>                          | 7              | 6        | 13             | 6                | 38    |
| <b>6-10</b>                         | 2              | 1        | 2              | 8                | 13    |
| <b>11-20</b>                        | 5              | 1        | 1              | 4                | 11    |
| <b>20+</b>                          | 12             | 3        | 9              | 5                | 29    |
| <b>Missing</b>                      | 2 (empty)      |          |                | 2 (empty quest.) | 4     |
| <b>Average number of volunteers</b> | 121            | 7        | 26             | 15               | 42    |
| <b>High/low nos. volunteers</b>     | 1951/1         | 70/0     | 110/2          | 100/0            |       |

### 6.1.2 Funding

58 of the organisations have some form of funding. 7 have no funding. 37 organisations have not provided any information on funding (and there are an additional 3 blank questionnaires). It is not possible to know if this means zero funding or missing data. The amount of funding varies from €500 to €3.000.000. The majority of the funded organisations, 71%, in this survey rely on local funding, 47% on national level funding and 26% on EU funding.

There are a higher number of funded organisations in the UK (23) and Sweden (17) than in Greece (10) and Portugal (8). Simultaneously, the Swedish organisations have the lowest amount of funding per organisation (€5.000) and the Greek have the highest amount per organisation (€690.000). The equivalent number for Portugal is €75.000 and €411.000 for the UK (see table 5.3 below).

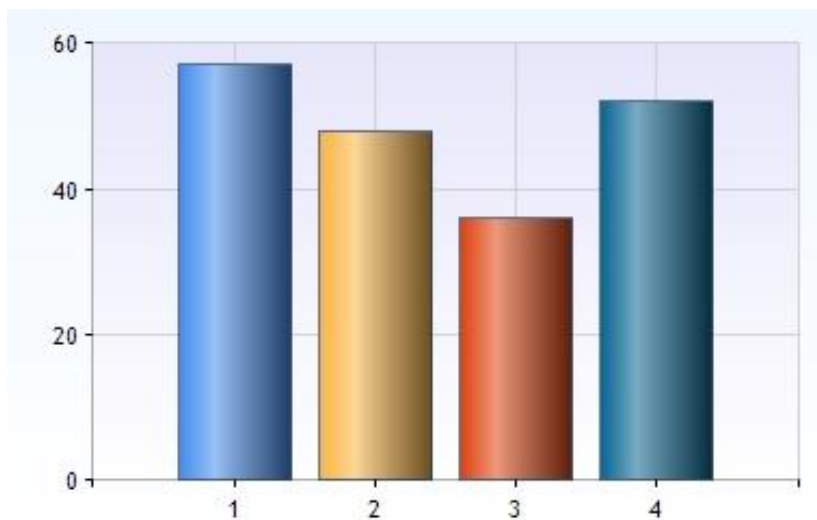


Local government is the main funder; it funds 55 of the organisations. 50 organisations have funds from private funders. The national governments fund 46 of the organisations and 35 organisations have funds from charities and trusts:

**Graph 6.1: Funding sources of minority NGOs in Greece, Portugal, Sweden and the UK**

Funding source. Please tick all that apply

|   |                    |          |
|---|--------------------|----------|
| 1 | Government (local) | 55 (57%) |
| 2 | Government (nat)   | 46 (48%) |
| 3 | Charitable/Trust   | 35 (36%) |
| 4 | Private            | 50 (52%) |



### 6.1.2.1 Funding in Greece

Of the 10 Greek questionnaires that provide an answer to the funding question, all have some funding. The majority (5 organisations) have funding of more than €250.000/year. The total sum of annual funding ranges from near 8 million euro (Programmes of Development, Social Support, and Medical Cooperation (PRAKSIS)) to 0. If the 18 missing answers should be interpreted as zero funding, the average annual funding is to nearly €700.000 per Greek organisation. In sum, funding is unevenly spread among the Greek NGOs. Those who are funded are extremely well funded, but the vast majority are not funded at all.

### 6.1.2.2 Funding in Portugal

Among the 15 Portuguese questionnaires that provide an answer to the funding question, 8 say that they have funding. 7 organisations lack funding altogether and there are 10 missing answers. There is a significant spread in the size of the funding: 4 organisations have funding in the area of €6000-20.000 and 4 organisations have more than €250.000 in annual funding.

The total annual funding per organisation ranges from €2.000.000 (Fundacao Bomfim) to 0 and the average funding among the 15 organisations that provided answers is €110508. If the 10 missing answers should be interpreted as zero funding, the average annual funding amounts to nearly €75.146 per Portuguese organisation.

As in the case of Greece, funding is uneven: those who have, have a lot and many organisations do not have funding at all. Portugal shows a smaller spread than Greece, and the average funded per organisation is €75.000.



### 6.1.2.3 Funding in Sweden

Among the 17 Swedish questionnaires that provide an answer to the funding question, all have funding. The majority have comparatively little funding; 14 of the 17 organisations have less than €5000 per year. No organisations have stated zero funding, and whether or not the 8 missing answers mean zero is not possible to know. 2 organisations have €6.000-€20.000 and 1 organisation has €50.000-€250.000 in annual funding. None of the Swedish organisations have more than €250.000 in annual funding. The total annual funding per organisation ranges from €212-85.000 (or from 0 if the missing answers are to be set at 0). The average funding for all 25 organisations is €5.148 per year.

There is a more equal spread in funding in Sweden than in the other three countries: most organisations are funded but they have comparatively low annual funding. The Swedish average funding per organisation is the equivalent of 0.7% of the Greek average per organisation, 1.3% of the British and 6.9% of the Portuguese.

### 6.1.2.4 Funding in the United Kingdom

Among the 23 British questionnaires that provide an answer to the funding question, all have funding. There are 2 missing answers and two blank questionnaires. The majority, 12 organisations have funding that exceeds €250.000. 7 organisations have funding in the range €50.000-€250.000. No organisations state zero funding, and whether or not the 2 missing answers mean zero is not possible to know.

The total annual funding per organisation ranges from €15.455-2.700.000 (or from 0 if the missing answers are to be set at 0). The organisation with the lowest annual funding is the organisation that lack staff, (Straightforward Community). The average funding for all 25 organisations is €410.675 per year.

Funding of the British organisations is more evenly spread than in Greece, Portugal and Sweden: more organisations in the UK sample are funded. They are also better funded than the organisations in Portugal and in Sweden.

**Table 6.3: Funding in Greece, Portugal, Sweden and the UK (euros)**

|                                | Greece     | Portugal  | Sweden | United Kingdom | Total      |
|--------------------------------|------------|-----------|--------|----------------|------------|
| <b>Number of organisations</b> | 28         | 25        | 25     | 27             | 105        |
| <b>Funding</b>                 |            |           |        |                |            |
| <b>0</b>                       |            | 7         |        |                | 7          |
| <b>0-5K</b>                    | 1          |           | 14     |                | 15         |
| <b>6-20K</b>                   |            | 4         | 2      | 1              | 7          |
| <b>21- 50K</b>                 | 1          |           |        | 3              | 4          |
| <b>50-250K</b>                 | 2          |           | 1      | 7              | 11         |
| <b>250K+</b>                   | 5          | 4         |        | 12             | 22         |
| <b>Missing</b>                 | 18         | 10        | 8      | 4              | 39         |
| <b>Total</b>                   | 19.303.965 | 3.966.029 | 12.918 | 10.266.893     | 33.549.805 |
| <b>Average</b>                 | 689.427    | 75.146    | 5.148  | 410.675        | 295.099    |
| <b>Least</b>                   | 0          | 0         | 0      | 15.544         | -          |
| <b>Most</b>                    | 7.965.366  | 2.000.000 | 57     | 85.0           | 2.700.000  |



### 6.1.3 Beneficiaries and reach

The following sections describe, compare and analyse the reach of the NGOs. By reach is meant the number of people accessing the services of the organisation, also called beneficiaries or service users. Each section presents the overall findings (see summary table 6.4) data segregated by country. The analysis looks at the overall number of beneficiaries, their age, ethnicity and religion. Here, the different rationales for selecting minority NGOs in each country have an effect on the results: the organisations in each country are not necessarily the same type of organisation.

The total number of people accessing services and/or support annually varies significantly between the organisations; from 2.2 million (Greek organisation) to 10 persons (Portuguese). In the Greece case, the comparably large number of beneficiaries is explained by that they are not all ethnic minorities. There are two reasons for this: 1) some of the participating NGOs simply do not record data on the ethnicity or religion of their beneficiaries and 2) some NGOs work with outreach and public campaigns in school; they do not know the ethnic breakdown of the pupils in the schools. The Greek and UK organisations are larger – in terms of both the number of people accessing services and support annually and the number of staff they employ – than the organisations in Portugal and Sweden. The greatest discrepancy between high annual funding and low number of beneficiaries reached are found in the UK. The opposite, low funding and high number of beneficiaries are found in Greece. The 2.2 million beneficiaries in the Greek organisation distort the results significantly and it should be noted that the Greek sample includes the total number of beneficiaries, not ethnic minority beneficiaries only.

The organisations in Sweden are smaller in terms of the number of beneficiaries (reach) than in the other countries, and reach in total 4.002 people, on average 174 persons per organisation. In Portugal the organisations reach 129.318 people, on average 5388 persons per organisations. There are two very large Greek and one very large Portuguese organisation that distort the average; they reach 2.2million and 115.000 people respectively. When removed from the sample, the Portuguese organisations reach 14.318 people, an average of 623 people reached. In the UK, the total number is 33.174 people, an average of 1.442 persons per organisation. The Greek organisations reach 2.602.654 people in total, on average of 100.102 persons per organisations. This number includes the two Greek organisations that distort the result (2.233.091 people and 290.520 people). When controlled for these, the Greek average reach is 3.293 people per organisation.

The largest groups in the sample are African and Arab, and the main faith-groups are Muslims and Christians.

**Table 6.4: Summary of beneficiaries of NGOs**

| Reach           | Total     | Total (adj)* | Average | Average (adj)* | Largest age group | Ethnicity                             | Religion                       |
|-----------------|-----------|--------------|---------|----------------|-------------------|---------------------------------------|--------------------------------|
| <b>Greece</b>   | 2.602.654 | 79.043       | 100.102 | 3.293          | 25-60             | African<br>East European<br>Afghan    | Islam<br>Christianity<br>Hindu |
| <b>Portugal</b> | 129.318   | 14.318       | 5.388   | 623            | 0-16              | African<br>Brazilian<br>East European | Christianity<br>Other<br>Islam |
| <b>Sweden</b>   | 4.002     | 4.002        | 174     | 174            | 25-60             | African<br>Kurdish                    | Islam<br>Christianity          |



|               |        |        |       |       |       |  |                                |
|---------------|--------|--------|-------|-------|-------|--|--------------------------------|
|               |        |        |       |       |       | Arab                                   | Buddhism                       |
| <b>The UK</b> | 33.174 | 33.174 | 1.442 | 1.442 | 25-60 | Pakistani<br>African<br>Latin American | Islam<br>Christianity<br>Other |
| <b>All</b>    |        |        |       |       |       |  |                                |

\* Adj=adjusted: organisations with exceptionally high levels of reach, i.e. more than 100.000 people, have been removed from the sample.

### 6.1.3.1 Age of beneficiaries

The majority of the beneficiaries are found in the age group 25-60: 57% of all beneficiaries belong to this age group. The fewest beneficiaries are in the age group 60+, 5%. The total spread in the four countries is similar to the spreads in Greece, Sweden and the UK. In Portugal, the largest group of beneficiaries are however found in the 0-16 age group. In Portugal, there are more people in the 0-16 age group: Portugal's reach is younger than in the other three countries. However, the two organisations have listed 500.000 beneficiaries in the age groups 16-25 and 25-60, but none of the Portuguese organisations have listed an overall reach over 115.000 (see table 5.1). Therefore, the 500.000s are assumed to be a mistake. With reach adjusted, the Portuguese reach is the highest in the age group 25-60.

**Table 6.5: Age of beneficiaries in Greece, Portugal, Sweden and the UK**  
(Number in brackets: number of missing responses/blank questionnaires)

|                   | Greece        | Portugal                     | Sweden       | The UK                     | Total     | Total adj* | % of total* |
|-------------------|---------------|------------------------------|--------------|----------------------------|-----------|------------|-------------|
| <b>Age groups</b> |               |                              |              |                            |           |            |             |
| <b>0-16</b>       | 1.380<br>(19) | 16.412<br>(14)               | 110<br>(15)  | 2.345<br>(10)              | 20.247    | 20.247     | 24          |
| <b>16-25</b>      | 3.645<br>(14) | 501.660 <sup>4</sup><br>(12) | 1.540<br>(2) | 4.627 <sup>5</sup><br>(5)  | 511.382   | 11.382     | 14          |
| <b>25-60</b>      | 5.805<br>(10) | 505.849 <sup>6</sup><br>(9)  | 2.970<br>(2) | 33.343 <sup>7</sup><br>(4) | 547.967   | 47.967     | 57          |
| <b>60+</b>        | 875<br>(19)   | 1302<br>(13)                 | 56<br>(17)   | 1.981 <sup>8</sup><br>(8)  | 4.214     | 4.214      | 5           |
| <b>Total</b>      | 11.705        | 1.025.203                    | 4.676        | 42.296                     | 1.083.810 | 83.810     | 100         |

\* Adj=adjusted: the two organisations with exceptionally high levels of reach, i.e. the two Portuguese that have stated 500.000 in age groups 16-25 and 25-60, have been removed.

### 6.1.3.2 Ethnicity of beneficiaries and local population Greece, Portugal, Sweden and the UK

<sup>4</sup> Includes one 500.000. Cannot be possible as the largest Portuguese organisation reach 115.000 people

<sup>5</sup> One organisation has responded 20%

<sup>6</sup> Includes one organisation with 500.000. Cannot be possible as the largest Portuguese organisation reach 115.000 people.

<sup>7</sup> One organisation has responded 70%

<sup>8</sup> One organisation has responded 10%





The overall largest ethnic group of beneficiaries is the African group (30%) followed by the Brazilian group and the Eastern European group (24%). The high number of Brazilian service users is reported by one Portuguese organisation, so even though it is a large group, it is only related to one of the sample NGOs.

The Arab group was split into three groups in the questionnaire whereas «African» was one group. This changes the results. Were the three Arab groups to be merged, it would be the largest group of beneficiaries.

In **Greece**, the five largest ethnic groups among the beneficiaries are:

1. African
2. East European
3. Afghan
4. Arab
5. Iraqi Arab

In **Portugal**, the five largest ethnic groups among the beneficiaries are:

1. African
2. Brazilian
3. Eastern European
4. Bangladeshi
5. Chinese

There must be caution regarding these results, as the number of beneficiaries here, segregated by ethnicity, far exceeds the results for the total number of Portuguese beneficiaries (see table 5.1).

In **Sweden**, the five largest ethnic groups among the beneficiaries are:

1. African
2. Kurdish
3. Arab
4. Iranian
5. Iraqi Arab

In **the UK**, the five largest ethnic groups among the beneficiaries are:

1. Pakistani
2. African
3. Latin American
4. Turkish
5. Kurdish.



**Table 6.6: Ethnicity of beneficiaries in the NGOs in Greece, Portugal, Sweden and the UK**  
(Number in brackets: number of missing responses/blank questionnaires: interpreted as 0)

|                       | Percentage of sample | Greece       | Portugal              | Sweden                    | UK                          | Total |
|-----------------------|----------------------|--------------|-----------------------|---------------------------|-----------------------------|-------|
| <b>African*</b>       | 30                   | 1494<br>(17) | 326 (+400.000)<br>(9) | 870 <sup>9</sup><br>(9)   | 5455<br>(11)                |       |
| <b>East European</b>  | 24                   | 1036<br>(20) | 882 (+40.000)<br>(7)  | 84 <sup>10</sup><br>(14)  | 763<br>(20) <sup>11</sup>   |       |
| <b>Pakistani</b>      | 19                   | 245<br>(19)  | 13<br>(20)            | 15<br>(23)                | 5.754<br>(10) <sup>12</sup> |       |
| <b>Arab</b>           | 18                   | 470<br>(25)  | 11<br>(20)            | 570 <sup>13</sup><br>(11) | 301<br>(17)                 |       |
| <b>Iranian</b>        | 17                   | 292<br>(21)  | 12<br>(22)            | 535 <sup>14</sup><br>(14) | 400<br>(19) <sup>15</sup>   |       |
| <b>Bangladeshi</b>    | 15                   | 158<br>(24)  | 17 (+15.000)<br>(19)  | 0                         | 428 <sup>16</sup><br>(9)    |       |
| <b>Indian</b>         | 14                   | 88<br>(24)   | 22<br>(20)            | 0                         | 926<br>(13)                 |       |
| <b>Iraqi Arab</b>     | 13                   | 383<br>(23)  | 0<br>(22)             | 500 <sup>17</sup><br>(12) | 29<br>(23)                  |       |
| <b>Kurdish</b>        | 0                    | 150<br>(27)  | 0<br>(24)             | 632 <sup>18</sup><br>(12) | 2171<br>(23)                |       |
| <b>Chinese</b>        | 10                   | 6<br>(25)    | 60<br>(17)            | 40<br>(23)                | 15<br>(22)                  |       |
| <b>Sri Lankan</b>     | 7                    | 28<br>(27)   | 0<br>(24)             | 0                         | 387<br>(19) <sup>19</sup>   |       |
| <b>Malaysian</b>      | 4                    | 0            | 0<br>(23)             | 2<br>(24)                 | 18<br>(24)                  |       |
| <b>Other*</b>         | 25                   |              |                       |                           |                             |       |
| <i>Caribbean</i>      |                      |              | 162                   |                           | 466                         |       |
| <i>Afghanistan</i>    |                      | 775          |                       |                           |                             |       |
| <i>Brazilian</i>      |                      |              | 70.000                |                           |                             |       |
| <i>Latin American</i> |                      |              |                       |                           | 3856                        |       |
| <i>Albania</i>        |                      | 250          |                       |                           |                             |       |
| <i>Assyrian</i>       |                      | 220          |                       |                           |                             |       |
| <i>Roma</i>           |                      |              | 180                   |                           | 4                           |       |
| <i>Turkish</i>        |                      |              | 10                    |                           | 2356                        |       |
| <i>Vietnamese</i>     |                      |              |                       |                           | 23                          |       |

<sup>9</sup> One organisations has responded "yes", but not given a number.

<sup>10</sup> One organisations has responded "yes", but not given a number.

<sup>11</sup> One organisations has responded "yes", but not given a number.

<sup>12</sup> One organisation has responded "Pakistani".

<sup>13</sup> One organisations has responded "yes", but not given a number.

<sup>14</sup> One organisations has responded "yes", but not given a number.

<sup>15</sup> One organisations has responded "yes", but not given a number

<sup>16</sup> One organisation has responded 90% and another one "yes", but not given a number.

<sup>17</sup> One organisations has responded "yes", but not given a number.

<sup>18</sup> One organisations has responded "yes", but not given a number.

<sup>19</sup> One organisations has responded "yes", but not given a number.



|                      |     |   |     |
|----------------------|-----|---|-----|
| <b>West European</b> | 260 | 7 | 730 |
|----------------------|-----|---|-----|

\*African: Eritrean/ Nigerian/Somali / Sudanese/ Ugandan

### 6.1.3.3 Religion of beneficiaries Greece, Portugal, Sweden and the UK

The overall largest religious group among the beneficiaries is Muslims (31%) followed by Christians (27%). There are significant gaps in the questionnaires on religion of the beneficiaries. In general, the UK organisations are able to identify the religion of their beneficiaries to a larger extent than the organisations in Greece, Portugal and Sweden.

**Table 6.8: Religion of beneficiaries in Greece, Portugal, Sweden and the UK**

|                     | Percentage<br>of sample | Greece | Portugal           | Sweden | UK                 | Total  |
|---------------------|-------------------------|--------|--------------------|--------|--------------------|--------|
| <b>Islam</b>        | 31                      | 1496   | 212                | 2911   | 9803 <sup>20</sup> | 14.422 |
| <b>Christianity</b> | 27                      | 639    | 3029 <sup>21</sup> | 584    | 7771               | 12.033 |
| <b>Hindu</b>        | 5                       | 10     | 0                  | 0      | 399                | 409    |
| <b>Buddhism</b>     | 5                       | 0      | 0                  | 90     | 4                  | 94     |
| <b>Sikhism</b>      |                         | 0      | 0                  | 0      | 468                | 468    |
| <b>Judaism</b>      |                         | 0      | 0                  | 0      | 1                  | 1      |
| <b>Jainism</b>      |                         | 0      | 0                  | 0      | 1                  | 1      |
| <b>Atheists</b>     |                         | 0      | 0                  | 0      | 0                  | 0      |
| <b>Other</b>        | 7                       |        |                    |        |                    |        |
| <i>Unspecified</i>  |                         | -      | 500                |        | 2823               | 3.223  |
| <i>Agnostic</i>     |                         |        |                    |        | 18                 | 18     |

### 6.1.4 Type of work undertaken by the NGOs in Greece, Portugal, Sweden and the UK

‘Education and training’ is the most common category of work undertaken by the organisations, 75% of the surveyed NGOs engage in these activities. This result underlines the importance of the provision of good quality educational materials and tools. 14% engage in faith based work.

Although in the UK, most of the organisations interviewed were minority’s groups working with minority women facing honour related violence, only half of the surveyed organisations undertake work with minority women’s groups. If the project aims to target both victims and perpetrators of honour related violence, this is a disturbingly low percentage.

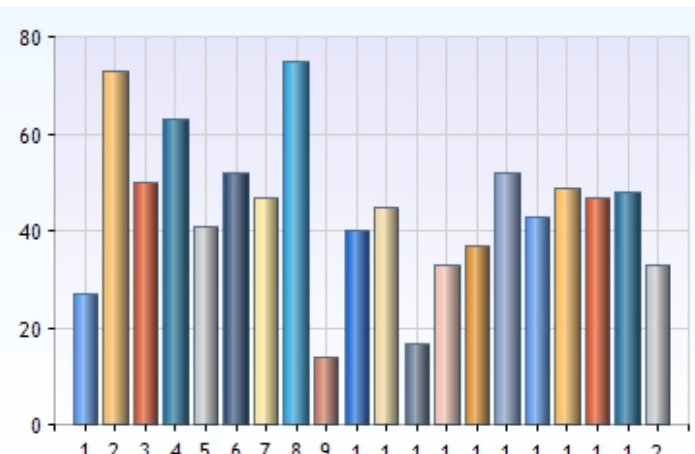
#### Graph 6.2: Type of work undertaken by the NGOs

<sup>20</sup> One organisation has responded “95% Islam”.

<sup>21</sup> One organisation has responded “99% Christians”.



|    |                                |          |
|----|--------------------------------|----------|
| 1  | Accommodation (refuge/shelter) | 28 (27%) |
| 2  | Advice                         | 75 (73%) |
| 3  | Advocacy                       | 52 (50%) |
| 4  | Campaigning                    | 65 (63%) |
| 5  | Citizenship                    | 42 (41%) |
| 6  | Community work                 | 54 (52%) |
| 7  | Counselling                    | 48 (47%) |
| 8  | Education and training         | 77 (75%) |
| 9  | Faith- based work              | 14 (14%) |
| 10 | Family conflict                | 41 (40%) |
| 11 | Health (physical and mental)   | 46 (45%) |
| 12 | Helpline                       | 18 (17%) |
| 13 | Housing support                | 34 (33%) |
| 14 | Immigration and asylum         | 38 (37%) |
| 15 | Social welfare                 | 54 (52%) |
| 16 | Social work                    | 44 (43%) |
| 17 | Women’s Group                  | 50 (49%) |
| 18 | Work with children             | 48 (47%) |
| 19 | Work with young people         | 49 (48%) |
| 20 | Work with elders               | 34 (33%) |



### 6.1.5 Partnerships

The organisations in all four countries engage actively with various other types of organisations and agencies, even if there are great variations. The major difference is between the high number of partnerships formed by British organisations and the low (next to none) number of partnerships formed by the Swedish organisations.

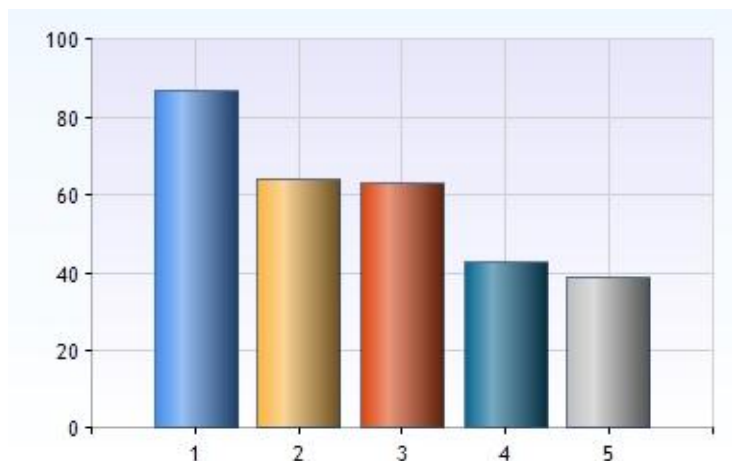
Another finding is that the organisations are better connected at local level than at national level, with a 20% difference in the number of formed partnerships on local and national levels. Out of those organisations that have formed partnerships, the majority are formed with local NGOs (87%). Partnerships with national NGOs are also common; 64% of the organisations engage with NGOs or authorities on the national levels. 63% have some form of partnership with local government agencies and 43% with national governmental agencies. 39% have partnerships with the private sector.

**Graph 6.3: The NGO partnerships with different types of partners**

|   |               |          |
|---|---------------|----------|
| 1 | Local NGOs    | 85 (87%) |
| 2 | National NGOs | 63 (64%) |



|   |                                |          |
|---|--------------------------------|----------|
| 3 | Local governmental agencies    | 62 (63%) |
| 4 | National governmental agencies | 42 (43%) |
| 5 | Private sector                 | 38 (39%) |



### 6.1.5.1 Partnerships with local NGOs

85 of the 105 organisations (87%) have formed partnerships with other local NGOs. The partnerships include work with:

- Portugal:** student associations, job centres, social security, food banks, churches, humanitarian organisations, health services, parish councils. The ones named include Youth Union of People with Initiative, the Holy House of Mercy, the Mutual Assistance Groups in Job Search, Cruz Vermelha Portuguesa; Atlas Cooperativa Cultural; Oikos cooperativa e desenvolvimento, Câmara Municipal de Braga. Juntas de Freguesia, the Red Cross, Kerigma, SOPRO, Pastoral Universitária de Braga, Grupo de Leigos de Vicente Maria, Cáritas Portuguesa de Braga, Religiosos Espiritanos de Braga, Grupo Ação Social Cristã, SOPRO and Abel Varzim.
- Greece:** refugee councils, migrant forums. The ones named include: the Greek Council for Refugees, PRAXIS, Mosaic-Arc of the World, Vavel, Sunday School for Refugees, Arsis Association, Unity of Filipino Migrants in Greece and A21.
- Sweden:** study circles, sorority and refugee centres, and youth associations. The named ones include: Association of Women (multiple organisations name this one), MUCF, SGF Studieförbund, Somali Compound, Kurdish Compound and the ABF.
- The UK:** parish councils, job centres, universities, hospitals, community art organisations, immigration aid units, black and ethnic minority networks, refugee forums and support networks, homeless charities, education centres, counselling services, housing associations, domestic violence forums. The ones named include Women’s Aid, Oxfam, Community Art North West, Immigration Aid Unit, the YMCA, the Greater Manchester BME Network, FGM Greater Manchester Forum and the Citizen Advice Bureau, Halo, SBME Network, Carers centre, Living History NE, University of 3 Age, Young Asian Voices, AgeUK, Angelou Centre, Middlesbrough BME Network, My Sisters Place, ARCH, Straightforward, Refuge Forum Open Door, Bangaldeshi Community Centre, Faliage Hub, Hopewood College, Workers Education Association, Gaddum Counselling Service, Petrus (homeless charity), Victim Support, WAGH Housing Association,



Women Solidarity Forum, Manchester Women's Aid, Safety for Sisters, Bangladeshi Women's Project, Wai Yin Chinese Society, Carers in Sheffield, Muslim Elders Service, Sheffield Cubed, Edinburgh Women's Aid, Sahelya, Street Work, Multi-Borough Family Base, Sikh Sanjog, Imece, Iranian and Kurdish Women's Rights Organisation, Asian Women Resource Centre, Refugee Women's Association, Migrant Rights Network, Migrant Recourse Centre, Black, Asian and Ethnic Minority Network (BAN), Wales Migration Partnership, Cardiff and Welsh Women's Aid, Type Help, New Pathways, Latin American Women's Aid, Kurdish and Middle East Women's Organisation, Daymer Turkish Kurdish Community Centre, London Violence against Women and Girls Consortium, Wish Centre, SAMS One Voice, Learning Centre, Saraf Northern Refugee Centre, Migration Yorkshire, Apna Haq, Together Women project, Pakistani Muslim Centre, Ashiana (Sheffield), Tassid, Rotherham Ethnic Minority Alliance (REMA), Clifton Partnership, Rotherham Women's Refuge, Rotherham Women's Counselling Service, Islington FGM Forum, Harmful traditional Practices Network, Islington Faith Based Forum, Islington Prevention Network, Islington BME Forum, Equality and Human Rights Forum in Southwark and Solace Women's Aid.

### 6.1.5.2 Partnerships with national NGOs

The partnerships with national NGOs (64% of the organisations) include many different constellations of partnerships:

In **Portugal**: the Portuguese League Against Cancer, Protection Commission, National Commission on Children and Youth Protection, Food Bank, National Centre Immigrant Support, ACIDI ACM, University of Coimbra, Alto-comissariado para imigracao, Authority Working Conditions, Associação Portuguesa de Apoio à Vítima (APAV), Red Cross, CLAII, Comissão para a cidadania e igualdade de Género, Alto comissariado para as migrações, Centros de Saúde

- In **Greece**, the national cooperation includes: the Red Cross, the Greek Council for Refugees, Doctors Without Borders, Caritas, Doctors of the World.
- In **Sweden**, the majority - nearly all - of the NGOs in our sample have partnerships with Association of Women. Other Swedish partnerships at the national level include Save the Children and Tulip.
- In **the UK**, there are developed partnerships on the national level between the minority NGOs and in particular IMKAAN, Southall Black Sisters and Women's Aid, but also with Forward, AgeUK, Oxfam, the Anti-slavery International, Amnesty International, Aylum Aid, Asha Projects, CEDAW working groupButtle UK, Eaves Housing, Human Trafficking Foundation, LifeStart, the Muslim Women's Network, NSPCC, Rights of Women, Refuge, Refuge Online, the Salvation Army, Victim Support, Women for Refugee Women, Women's Resource Centre.

### 6.1.5.3 Partnerships with local government agencies

63% of the organisations have formed partnership with a local government agency. It is first and foremost with local city councils, and it is predominantly in the UK and in Portugal that these partnerships have been formed. The UK organisations have by far formed more partnerships than the organisations in Greece, Portugal and Sweden. There are very few of these partnerships among the Greek organisations and the Swedish organisations have not formed any partnerships with any local government agency.



In **Greece**, the OAED, Municipality of Athens, Manpower Employment Organization<sup>22</sup>, Youth and Sports Organization.

In **Portugal**, the most frequently named local government agency is “City Council”. Others include Town Hall, social security, sports Portuguese Institute and youth, social security, Camara Municipal de Braga, Pastoral Universitária Braga, Câmara Municipal Braga, Câmara Municipal de Viana do Castelo, Escola Secundária de Santa Maria Maior, Cooperativa de Ensino Ancorensis,

In **Sweden**, none of the organisations are in partnership with a local government agency.

In **the UK**, City Councils such as Manchester City Council, Sunderland City Council, Middleborough City Council, Salford City Council, Liverpool City Council, Rochdale Council, Greater Manchester Police, St Mary’s Hospital in Manchester, Local Council (Manchester), Health and Wellbeing Board, the police, Mayor of London Police and Crime Commissioner, London Borough of Southwark, London Councils, Safer Islington Partnership, Hackney Refugee Forum, Islington Refugee Forum, Islington Harmful Practices Forum, Merseyside police, Liverpool Social Services, housing providers, Multi-agency Risk Assessment Conferences, Rotherham Domestic Violence Strategic Group, Rotherham Council, Rotherham Local Strategic Partnership

#### 6.1.5.4 Partnerships with national government agencies

In total, 43% of the organisations have formed a partnership with a national government agency. The vast majority, nearly all, of these are British and Portuguese. 2 are Swedish and 1 (or possible zero) is Greek.

- In **Greece**<sup>23</sup>; the General Secretariat for Gender Equality.
- In **Portugal**; there are partnerships with the Foreign Service and Border Control, embassies, the Commission for Gender Equality, the High Commissioner for Migration, Directorate General for Consular Affairs and Portuguese Communities, Alto Comissariado para a Imigração e Diálogo Intercultural, Comissão para a cidadania e igualdade de género, Centro Regional de Segurança Social, Instituto de Emprego e Formação Profissional
- In **Sweden**; the Authority for Youth and Civil Society, Sida,
- In **the UK**; the Home Office (many organisations mention the Home Office), Forced Marriage Unit Partnership Board (several mention the Forced Marriage Unit), Foreign and Commonwealth Office, Department of Education, Scottish Government, FGM Working Group, Welsh Violence against Women and Girls Advisory Group, Serious Organised Crime Agency and the Metropolitan police groups on HRV.

#### 6.1.5.5 Partnerships with the private sector

39% of the surveyed NGOs, 38 organisations, have formed partnerships with the private sector. These are predominantly found in Portugal (11 organisations) and the UK (8 organisations). There are two organisations in Greece and one none in Sweden with private sector partnerships.

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<sup>22</sup> Is this really a government agency? Need to answer this or cut it

<sup>23</sup> One organisation names INTERNATIONAL ORGANIZATION FOR MIGRATION - AMNESTY INTERNATIONAL, UNICEF, WHO, World Bank but these are not governmental agencies.



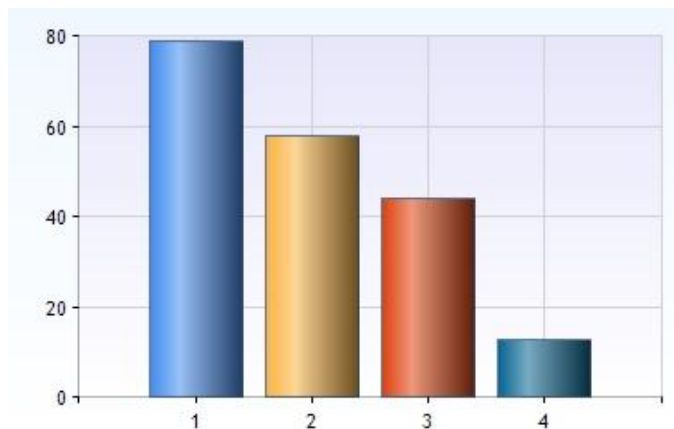
- In **Greece**, both of the minority NGOs that reported having partnership with the private sector cooperate with the Bodossaki Foundation. Most of the organisations with private sector partnerships also have developed partnerships with local governmental agencies.
- The **Portuguese** private sector partnerships include cooperation with various training services, food banks, and banking and insurance companies, dentists, hairdressers, gyms and kindergartens.
- In **the UK**, the partnerships include universities (which, it should be noted, may be regarded as public sector in other participating countries, e.g. Sweden), law firms, social media companies, mosques, Body Shop, Lush, Avon and other small businesses.

### 6.1.6 Network collaborations

The majority of the surveyed organisations, 79% or 56 organisations, are members of a local NGO network. 58% are members of a national NGO network and 44% are members of a local government network. 13% are members of other networks. As with the issue of partnerships, the minority NGOs from the UK appear to have more developed partnerships and network collaborations.

**Graph 6.4: Membership in different types networks**

|   |                                    |          |
|---|------------------------------------|----------|
| 1 | Member of local NGO network        | 56 (79%) |
| 2 | Member of national NGO network     | 41 (58%) |
| 3 | Member of local government network | 31 (44%) |
| 4 | Member of other network            | 9 (13%)  |



local and national network. One organisation is a member of a national government network (Asylum Campaign).

- In **Portugal**, four organisations are members of a local or national network. One is a member of a national government network
- In **Sweden**, two organisations are members of a national government network; one is a member of a local NGO network. None are members of national NGO networks.
- In **the UK**, a majority of the organisations are members in many networks; only three organisations say that they are not. Almost all are members of a local network, a few less are members of a national NGO network. 6 are members of a national government network. Two are members of European networks. The UK organisations are the best connected.





### 6.1.6.1 Local NGO network collaborations

- **Greece:** one local network is mentioned (Diktyo).
- **Portugal:** four networks are mentioned (Network to combat domestic violence and human trafficking, Thematic group dependencies; Thematic group of volunteers; Themed set of quality).
- **Sweden:** one organisation stat “yes”, but so not name the network.

The **UK:** the network list is long: Sisters for Safety Network, ASHA (Asylum and Housing Support Group), Black Women’s Forum, Greater Manchester BME Network, FGM Greater Manchester Forum, Voluntary and Community Association Sunderland; Black and Ethnic Community Organisations Network Middlesbrough BME Network, Manchester Refugee Support Network, Refugees in Rochdale, Manchester, Blackburn and Bury, Women Solidarity Forum, Sentinel Network, Domestic Violence Forum, Sheffield Cubed, Violence against Women and Girls Partnership, Fife Sexual and Domestic Abuse Partnership, East Midlothian Partnership, Islington BME Network, Islington Refugee Forum, Forum for Equalities and Human Rights in Southwark, Haringey Harmful Practices Group, Violence against Women Action Group, Human Trafficking Leadership Group, London Violence against Women and Girls Consortium, Islington Refugee Forum, BME Women’s Network, Domestic Abuse Forum, Domestic Abuse Strategic Forum, Health and Wellbeing Forum, Domestic Violence Provider Group, South Yorkshire Women Against Violence Network, South Yorkshire Anti-trafficking Network, Liverpool Women’s Strategic Partnership, Severa, Rotherham Ethnic Minority Alliance, Clifton Partnership, Islington FGM Forum, Harmful Traditional Practices Network, Islington Faith Based Forum, Islington Prevention Network, Equality and Human Rights Forum in Southwark, Lambeth Domestic Violence Forum, Stockton BME Network, BECON.

### 6.1.6.2 National NGO network collaborations

41 of the surveyed organisations are members of national NGO networks, but only 10% have named their networks. The majority of these organisations are British. The national level NGO networks include networks such as a national shelter movement, violence coalitions (both based around ethnicity/race and not), and organisations dealing specifically with religious issues (UK).

- In **Greece**, the membership includes one network: Orestis.
- In **Portugal**, the membership includes the National Network of Shelters, the Union of IPSS, and the Movimento Internacional da Cruz Vermelha.
- In **Sweden**, none of the organisations are members of a national level NGO networks.
- In **the UK**, the organisations are members of many national level NGO networks, including for example IMKAAN (many are members of this organisation), the Muslim Women's Network, Solidarity for Sisters, Trafficking Monitoring Group, National Working Group on Faith and Culture, Rights of Women, Women’s Aid, Scottish Women’s Aid, Women’s Recourse Centre, London Violence against Women and Girls Consortium, Migrants Rights Network, the Anti-trafficking Monitoring Group, and Campaign to Reform No Recourse to Public Funds.

### 6.1.6.3 Local government network collaborations

44% of the surveyed minority NGOs are members of local government networks. The pattern is very clear here too: the minority NGOs in the UK have a much wider reach and connectedness than the NGOs in Greece, Portugal



and Sweden. The Swedish minority organisations do not name a single local level government network with which they cooperate.

Other networks (13%) included labour market networks and European level networks, for example the European Network against Racism (ENAR), Women Against Violence Europe (WAVE). Only 3% of the respondents specified a network.

#### 6.1.6.4 National government network collaborations

Most organisations are not members of any national government networks, only 9 are:

- 6 **UK** organisations are members of national government networks, which include: FGM National sub-group with NHS network with hospitals, Home Office Anti-trafficking Stakeholder Group, National Working Group on Faith and Culture, Scottish Government, Forced Marriage Working Group, FGM Working Group, Home Office Under-represented Groups Working Group, Content Development Group – National training framework, Forced Marriage Unit, FGM Working Group, Welsh Violence against Women and Girls Advisory Group, Met police groups on HRV.
- The Portuguese organisations do not report any national government network collaborations.
- 2 **Swedish** organisations are members of Forensic Care and SIDA.
- 1 **Greek** organisation is a member of Asylum Campaign.



## **6.2 VIEWS, ATTITUDES AND WORK ON HUMAN RIGHTS**

This section describes and compares the levels of knowledge on the existence of human rights conventions and legislation and of their content. The different understandings of human rights are categorised and compared. It also analyses the extent to which the organisations work on human rights and what type of work and methods the NGOs engage in and utilise.

### **6.2.1 Knowledge on human rights conventions and legislation**

Awareness of the existence of the United Nations and conventions on women's rights and children's rights is high among the sample NGOs and most of them work actively on human rights issues. 90% of the organisations state that they know about the United Nations and its Conventions on women's rights and children's rights, 10% state that they do not have knowledge about the convention. When it comes to awareness of human rights legislation at the national level, the result is similar: 85% state that they are aware of national legislation on human rights. 15% of the surveyed organisations said that they were not aware of the legislation on human rights in their country. The majority of those 15% are found in Portugal, followed by Greece, a few in the UK and none in Sweden. Two organisations said they had some awareness: "Only generally that everyone has the right to life liberty and freedom" and "some awareness, e.g. the European Convention on Human Rights". In the remaining 85 organisations that reported that they were aware, the level of knowledge varies significantly, from responses such as "yes, everyone has equal health [and] education rights" to instrumental responses as to the legal position of human rights (many in the UK).

The overall conclusion from this part of the survey is that the level of awareness of the existence of human rights legislation is high, as is the knowledge of the standing of human rights. But there are vast improvements to be made in the levels of knowledge of the content of human rights – and these vary between the countries (see below). The majority of the surveyed organisations were unable to describe the legislation on human rights in their country, in particular the Portuguese and the Swedish organisations did not/were not able to describe the content of human rights legislation. There are variations in the level of knowledge between the countries. The training materials to train the NGOs need to take these findings into account. The FATIMA project has great potential for impact here.

#### **6.2.1.1 Understanding of human rights conventions and legislation in the Greek NGOs**

22 of the 28 Greek NGOs say that they are aware of what the Greek legislation stipulates on human rights. They conceptualise human rights in (predominantly) four different ways:

1. Human rights as laws, frameworks and institutions created through political conventions
2. Human rights as universally inherent in human beings, regardless of legislation or conventions
3. Human rights a set of indestructible values
4. Human rights ethical and moral principles

The first category of organisations, which describe human rights as created through conventions tend to list the content of paragraphs and underline the individuals relationship to human rights:

Greece under Article 28 paragraph 2 of the Constitution is bound by international treaties on Human Rights, which is a party (ratified by law). Also, the Greek legislation contains numerous laws regarding Human Rights protection issues as on domestic violence, gender equality in employment relationships, the anti-racism law, etc.



Human rights are expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. Human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups. At the individual level, while we are entitled our human rights, we should also respect the human rights of others.

The second category of organisations, describe human rights as universal and as inherent in human beings, regardless of legislation or conventions, and to some extent as pre-existing and, in turn, creating conventions:

Human rights are the basic rights and freedoms that belong to every person in the world. Although ideas about human rights have evolved over many centuries, strong international support achieved following the Holocaust and World War II. These rights and freedoms – based on core principles like dignity, equality and respect – inspired a range of international and regional human rights treaties. They protect our freedom, effectively take part in decisions made by public authorities and get fair and equal services from public authorities.

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. Their framework protects civil, political, economic, social and cultural rights.

To the third category of organisations, human rights are a set of indestructible values and sometimes connected to a specific set of values that are to be protects. These values can be freedom, equality or more specific conditions of specific people:

Human rights are the basic rights and freedoms that belong to every person in the world and include the respect of peoples dignity. They protect a recognition of values, identity and ability in order to ensure an adequate standard of living.

Human rights refers to every person in the world. There are rights and freedoms – based on principles like equality, dignity, and respect.

Human rights are basic rights and freedoms that all people are entitled to regardless of nationality, sex, national or ethnic origin, race, religion, language, or other status. Human rights include civil and political rights, such as the right to life, liberty and freedom of expression; and social, cultural and economic rights including the right to participate in culture, the right to food, and the right to work and receive an education

The fourth category conceptualises human rights as collective ethical and moral principles, which are part of what human beings are, as human beings, and connected to the individual:

Human rights are moral principles that describe certain standards of human behaviour, and protected as legal rights in law. All human beings have rights in life, liberty, speak and talk, work, education, e.tc regardless of their nation, location, language, religion, ethnic origin or any other status.

Human rights are universal and based on the principle of respect for the individual. Their fundamental assumption is that each person is a moral and rational being who deserves to be treated with dignity. Human rights are the rights to which everyone is entitled—no matter who they are or where they live—simply because they are alive

### **6.2.1.2 Understanding of human rights conventions and legislation in the Portuguese NGOs**

15 of the 25 Portuguese NGOs say that they are aware of what the Portuguese legislation stipulates on human rights. The ones who say that they are not aware, either say “no” or are hesitant about the content. One



organisation “as knowledge about the law but doesn’t know how to describe what is stipulated” and another one says that they have some knowledge, but do not know objectively. The Portuguese NGOs, in contrast to the Greek, describe the content of human rights legislation in very few words. The majority of the Portuguese organisations refer to human rights as governing principles and legislation. They can be categorised in four groups:

#### 1. Human rights as governance and law, which guarantees equality and the right to equal access to something

Set of rules governing a country (respect, life, social protection, legal protection ...)

In law there is a right to freedom, education, health, freedom of religion, expression

In the law there is the right to equal education free expression among others

Legislation includes measures for different countries with the objective of standardization

Designed to safeguard the dignity of all people, are juridical standards adopted by countries

#### 2. Human rights as individual rights, enshrined in human beings:

All human derechos such as the right to life, education, health and housing.

#### 3. Human rights as entitlements:

Yes, stipulates the human rights at entitled to life, housing, education, health and freedom

Everyone have equal health education rights

#### 4. Human rights as values:

Equal opportunities, non-discrimination of race and nationality; gender equality; respect and dignity

### 6.2.1.3 Understanding of human rights conventions and legislation in the Swedish NGOs

18 of the 25 Swedish NGOs say that they are aware of what the Swedish legislation stipulates on human rights. 1 organisation says it is not aware. There are 6 missing answers. None of the Swedish organisations have provided any details on what they think the legislation stipulates.

### 6.2.1.4 Understanding of human rights conventions and legislation in the UK NGOs

The UK organisations conceptualise human right in, predominantly one and the same way: they tend to name or list various pieces of human rights legislation, and instrumentally repeat the content. Below follows a few examples of the responses from the UK organisations:



European Convention on Human Rights e.g. provision for private and family life, free speech etc. UN Convention on the Rights of the Child- law in the UK- right to education etc.

The Human Rights Act 1998 (also known as the Act or the HRA) came into force in the United Kingdom in October 2000. It is composed of a series of sections that have the effect of codifying the protections in the European Convention on Human Rights into UK law. This means, among other things, that individuals can take human rights cases in domestic courts; they no longer have to go to Strasbourg to argue their cases.

Human Rights Act 1998 – equal treatment for all, fairness, dignity, respect etc, UN guidance on the Beijing Women’s Conference and UN violence against women declarations

Yes, including Children Act, Domestic Violence Act, Equality Act

Human Rights Act, European Convention on Human Rights and various UN conventions such as CEDAW (Director has a high level of awareness about these issues but not necessarily the rest of the staff and volunteers)

Yes, includes Equality Act, CEDAW, Children Act etc. General awareness.

Yes, generally- The Human Rights Convention, CEDAW, Council of Europe Trafficking in Persons convention. UN Special Rapporteur on Violence against Women Human Rights Act 1998 gives legal effect in the UK to certain fundamental rights & freedoms in the European convention on human rights. They protect you from life and death and freedom from torture but also effect your everyday life: what you can say and do, your beliefs, your rights to a fair trial and other similar basic entitlements:

Right to life, Freedom from torture and inhuman or degrading treatment; right to liberty and security; freedom from slavery and forced labour; right to a fair trial; no punishment without law; respect for your private and family life, home and correspondence; freedom of thought, belief and religion; freedom of expression; freedom of assembly and association; right to marry and start a family; protection from discrimination in respect of these rights and freedoms.

### 6.2.1.5 Summary comparison of the organisations understanding of human rights

The main similarity across Greece, Portugal and the UK is that many organisations conceptualise human rights as laws, frameworks and institutions created through political conventions Both the Greek and Portuguese organisations also understand human rights as something beyond legislation and structures of governance; they also understand human rights as a set of indestructible values, sometimes universally inherent in human beings, regardless of legislation or conventions. Human rights in this framing is individualised.

### 6.2.2 Work on human rights issues

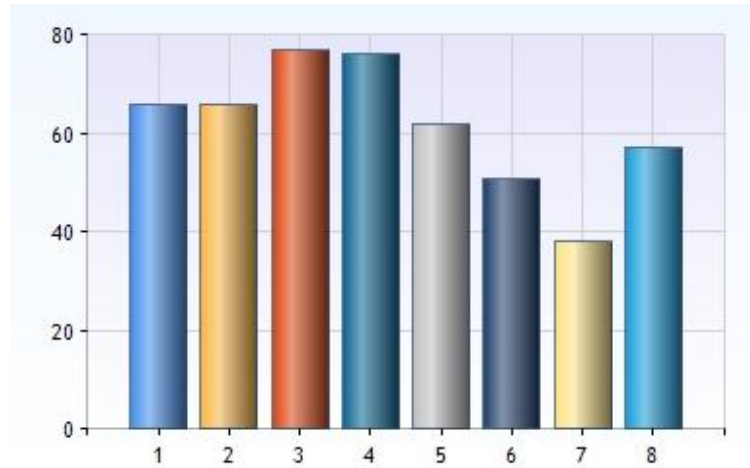
78% of the organisations work actively on human rights, 22% do not. This finding suggests that the project may need to find additional organisations in those countries where the 22% are found, or the training material will have to be developed at a very basic level. The 22% are predominantly found in Portugal and Greece.

Educational activities and giving information are the two most common forms of work that the organisations undertake. 77% and 76% of the NGOs engage in these forms of work, respectively. Awareness raising and organising seminars are also very common, 66% of the NGOs engage in awareness raising and organise seminars. We do not know what type of awareness-raising activities they engage in, but we do know that 57% of the NGOs offer some form of help on immigration issues. 62% work directly with help and support for victims and 51% work with advocacy for victims.



**Graph 6.5: Work on human rights issues**

|   |                                     |          |
|---|-------------------------------------|----------|
| 1 | Awareness raising activities        | 57 (66%) |
| 2 | Seminars                            | 57 (66%) |
| 3 | Educational activities              | 66 (77%) |
| 4 | Information giving                  | 65 (76%) |
| 5 | Help and support for victims        | 53 (62%) |
| 6 | Advocacy for victims                | 44 (51%) |
| 7 | Advocacy with civil/criminal action | 33 (38%) |
| 8 | Help with immigration Other issues  | 49 (57%) |



### 6.3 VIOLENCE AGAINST WOMEN AND GIRLS IN THE COMMUNITIES

The following sections describe the overall understanding of violence against women in the communities and the definitions of honour related violence. It categorises the different conceptualisations and understandings of honour related violence and analysis the work undertaken and the methods used in the communities and on policy level to address different forms of violence, in particular female genital mutilation, forced marriage and domestic violence. It identifies the gaps and barriers to work towards the eradication of these forms of abuse.

#### 6.3.1 Attitudes towards and definitions of honour related violence

The definitions of honour related violence vary between organisations more than between countries. The vast majority of the organisations relate honour related violence to the family, the community or to crime (either as crimes in itself or as a crime committed against human rights) (see figure 6.3 below). Most organisations in the survey, 62% of them, have not answered this question.

**Figure 6.1: Word cloud of definitions of honour related violence**







Depends on culture involved

All kinds of violence that interferes with what I believe, has to do with the values, customs, traditions and rights.

I would define it as any abuse carried out to protect the family honour by one or more members of the family or community

Honour based violence is a violent crime which is committed in order to protect the honour of the family or community, due to the perpetrators' belief that the victim has violated the principles of a community or a religion, usually for reasons such as refusing to enter an arranged marriage, being in a relationship that is disapproved by their family, having or becoming the victim of rape.

HRV brings shame to family. Shame related.

HRV is any sort of violence to women in the name of honour – which used honour as the reason.

HRV is collection of practices used to control behaviour of family members and other social groups to protect perceived cultural or religious beliefs.

HRV is a crime that has been done to the person to protect the honour of the family or community or religion.

Generally physical violence that is inflicted on an individual by perpetrators who believe the victim has brought dishonour upon the family, clan, or community by engaging in any conduct that is perceived as immoral or unacceptable by religious or social/cultural norms/standards.

HRV is cultural norms of some communities.

An honor killing is an act of vengeance of a member of a family by other members, due to the perpetrators' belief that the victim has brought shame or dishonor upon the family, or has violated the principles of a community or a religion, usually for reasons such as refusing to enter an arranged marriage, being in a relationship that is disapproved by their family, becoming the victim of rape or dressing in ways which are deemed inappropriate.

### **6.3.1.2 Honour related violence as a form of discrimination or violation of human rights**

It is a breach of human rights.

Discrimination at any level; Violence against others, violence on basic rights

A form of discrimination:

HRV is a violation of human being's right to honour and dignity

My organisation define honour related violence as all kind of violence that goes against human dignity.

HRV is any form of abuse perpetrated or justified in the name of honour. It is a breach of human rights and a form of gender based violence. It is a means of controlling and restricting freedoms; It is not a religious issue.

Any crime which infringes human rights, all kinds of acts performed on the other, where there is no respect for their beliefs, religion and culture



### 6.3.1.3 Honour related violence as a crime

Honour based violence is a violent crime which is committed because of the, due perpetrators' belief that the victim has violated the principles of his family.

Honour based violence is a violent crime or incident which may have been committed to protect or defend the honour of the family or community. For example, honour based violence might be committed against a woman who wants to get out of a forced marriage.

I define it as a crime.

HRV is a violent crime or incident which may have been committed to defend or protect the honour of the family or community.

Honour based violence is a violent crime which is committed in order to protect the honour of the family or community.

Honour related violence defines crimes of dishonour family.

HRV is a crime or incident to protect the honour of the family/community (police definition)

Honour based violence encourages violence towards family members who are considered to have dishonoured their family. It is a crime committed to protect or defend the honour.

Crimes related to personal dignity, professional and social, violence against fundamental rights, dignity and values of a person, injuries, emotional and psychological violence, invasion of privacy, disregard for the way of being of each individual, all violence against the physical, psychological, emotional and spiritual well-being of an individual, disrespect for each other at different levels

Honour violence is when a person, usually a man, commits a crime because he believes he was offended

### 6.3.1.4 Honour related violence as a gender related issue, or related to gender equality

Any action that is taken to prevent a girl/woman/person from living their life as they want, where the action is abusive

HRV is lack of respect, especially for women. Women do not have any rights or freedoms. Women are treated as inferior and dominated and controlled by men. Includes abuse such as forced marriage, domestic violence etc.

When a man who thinks he defines the honour code and applies it as it suits him, often by killing a woman- violator.

Lack of respect of and exercise of power on women and children

HRV is any form of abuse perpetrated or justified in the name of honour. It is a breach of human rights and a form of gender based violence. It is a means of controlling and restricting freedoms

It is violence in the name of honour, ownership of the women and children

According to recent UN reports and ECRI, 5.000 women per year are murdered for reasons of "honour", although NGOs worldwide believe that the killings exceed 20,000 per year, as many of them are presented as suicides and not as killings.



### 6.3.1.5 Honour related violence as a form of domestic violence or other types of violence

Any kind of violence against the other (racism, discrimination, intolerance, disrespect ...)

HRV is form of domestic violence, which in the government definition. Domestic violence where there is an honour code and the infringement of this code. There is coercion from and collusion of the community, which define honour.

HRV is the respond of the breach of the honour code. Placed in holistic framework- part of domestic violence.

HRV is linked to definition of domestic violence. It is about shame- goes to extremes to control women to evade shame.

Would define it as violence

### 6.3.1.6 Honour related violence as distanced from religion, ethnicity, culture

An additional category of understanding is one where the NGOs distance themselves from and take an active stance against the view that honour related violence is religion or culture specific:

Violence due to any act seen to bring dishonour or shame to family or community. Not based on any community or religious values-morally wrong

HRV is any form of abuse perpetrated or justified in the name of honour. It is a breach of human rights and a form of gender based violence. It is a means of controlling and restricting freedoms, It is not a religious issue.

It is often linked to family members who mistakenly belief someone has brought shame to the family/community by doing something that is not in keeping with the traditional beliefs.

### 6.3.1.7 Organisations unfamiliar with honour related violence

Seven organisations, all of which are Greek, do not know what honour related violence is or they have not worked on the issue: Examples include:

We do not have a definition-have not worked on this issue

Unfortunately, we are not familiar with this subject

We are not familiar with this subject. Although, we believe that Honour violence concerns violence happens due - to the perpetrators' belief that the victim has brought shame or dishonour upon the family.

I am not familiar with the subject

### 6.3.2 Forms of abuse and violence addressed by the organisations

83% (78) organisations believe there is violence in the communities where the organisation is active. It is somewhat surprising that 17% believe that there is an absence of violence against women and girls in the communities in which they work. 11 organisations have not answered this question.



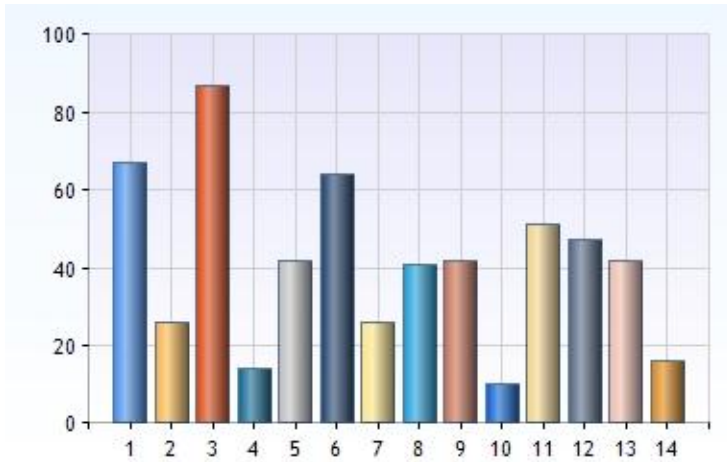
Among the organisations that address violence against women and girls, domestic violence is the most common form of violence addressed. 87% of the surveyed organisations address domestic violence. The second most commonly addressed form of violence is child abuse, which is addressed by 67% of the organisations. Of the given options, the least commonly addressed forms of violence are oaths (10%) and dowry related abuse/bride price (14%). Forced marriage, which is addressed by 41% of the organisations, is sometimes included as a form of domestic violence, and the result should be taken with caution, as we do not know how the organisations define the different forms of violence.

Other (7% of the organisations answered this question) can be grouped in: rape, labour, marriage, trafficking, grooming, cyber sexual bullying, branding girls/children as witches, and domestic servitude. Three organisations added rape as their area, although it should be noted that it was the intention to include rape in sexual abuse). Gang rape was added as a specific issue, in addition to sexual abuse/violence. Two organisations listed labour exploitation and part of a form of violence they work with.

Human rights were mentioned by one organisation. Two organisations work on issues such as bigamy and marriage of convenience, a slightly more careful formulation than forced marriage. Only two organisations added trafficking, on additional work on immigration related abuse.

**Graph 6.6: Forms of abuse and violence addressed (multiple options possible)**

|    |  |          |
|----|--|----------|
| 1  | Child Abuse  | 58 (67%) |
| 2  | Child Residency/Contact/Abduction                      | 22 (26%) |
| 3  | Domestic Violence                                      | 75 (87%) |
| 4  | Dowry Related Abuse/Bride price                        | 12 (14%) |
| 5  | Early Marriage   | 36 (42%) |
| 6  | Family/community norms on control of girls/young women | 55 (64%) |
| 7  | Female Genital Mutilation /cutting                     | 22 (26%) |
| 8  | Forced Marriage/Abduction                              | 35 (41%) |
| 9  | Honour Crimes  | 36 (42%) |
| 10 | Oaths (African)  | 9 (10%)  |
| 11 | Sexual Abuse (family)                                  | 44 (51%) |
| 12 | Sexual Abuse (non-family)                              | 40 (47%) |
| 13 | Stalking   | 36 (42%) |
| 14 | Other (please specify)                                 | 14 (16%) |



### 6.3.3 Work on honour related violence

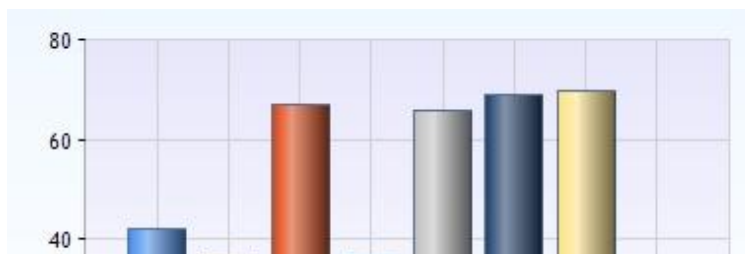
56% of the organisations work actively with their beneficiaries on issues of honour related violence. Preventative work and awareness raising within communities are the most common types of work. Out of the 56% that actively work on honour related violence, 93% work with prevention and awareness raising. 77% of the organisations work actively with services and support for victims/potential victims. The preventive work is predominantly informal, through group activities and conversations (93%). 61% work formally with prevention. Examples of this type of work include seminars, presentations, and information material and community events.

Table 6.9: Patterns of the NGOs’ work on honour related violence

|                               | Yes | No  | Service and support | Awareness raising | Informally | Formally |
|-------------------------------|-----|-----|---------------------|-------------------|------------|----------|
| <b>Work actively with HRV</b> | 56% | 44% | 77%                 | 93%               | 93%        | 61%      |

Graph 6.7: Formal work on preventing honour related violence undertaken by the NGOs in Greece, Portugal, Sweden and the UK

|   |  |          |
|---|--|----------|
| 1 | Art & drama                                  | 28 (42%) |
| 2 | Partnership with community/religious leaders | 24 (36%) |
| 3 | Community Events                             | 45 (67%) |
| 4 | Community Radio                              | 24 (36%) |
| 5 | Information material-posters leaflets        | 44 (66%) |
| 6 | Presentations                                | 46 (69%) |
| 7 | Seminars                                     | 47 (70%) |
| 8 | Other? Please specify                        | 16 (24%) |





Other forms of work on preventing honour related violence include (answered by 14 organisations (8%)):

- Training (3 organisations)
- Schools (2 organisations)
- Workshops (2 organisations)
- Campaigns
- Counselling
- Referral to the competent authorities within the government or the level of support / local support and guidance
- Formations
- Group work
- Music
- Community newspaper

### **6.3.4 Responses to violence against women including honour related violence**

There is a wide range of different responses to honour related violence. The following tables show the responses to forced marriage, female genital mutilation, domestic violence and sexual assault from three sets of actors: a) civil society/NGOs/grassroots; b) the wider community; and c) the government/parliament in Greece, Portugal, Sweden and the UK. The responses have been summarised and the same responses have not been repeated.

#### **6.3.4.1 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in Greece**

Advocacy and victim support are the most common responses from civil society in Greece across to the four forms of violence against women. Victim support includes both psychosocial and legal support. There is a lack of civil societal voice in both forced marriage and sexual assault rape, that is: the women who are the most affected by these forms of violence are not heard - do not have a voice – by public authorities. They are not consulted.

**Table 6.10: Greek civil societal responses to violence against women**

*Numbers in brackets = number of NGOs giving this response*



| Forced Marriage                                | FGM  | Domestic violence                                 | Sexual assault and rape                        |
|--|--|---|--|
| Advocacy (3)                                   | Advocacy support for victims (3)               | Psychosocial and legal support (12)               | Psychosocial and legal support (9)             |
| Psychosocial and legal support (3)             | Psychosocial and legal support (2)             | Awareness raising activities (4)                  | Awareness raising activities (9)               |
| Victims support (1)                            | Awareness raising within local communities (1) | Advocacy support for victims (6) and families (1) | Advocacy for victims (9) and families (1)      |
| Awareness raising (1)                          |  | Counselling (3)                                   | Counselling (2)                                |
| Voice: NGOs lack access to the authorities (1) |  | Primary prevention (2)                            | Primary prevention (2)                         |
| Inadequate counselling and advice (1)          |  | Training of professionals (1)                     | Training of professionals (1)                  |
|  |  | Campaigns (1)                                     | Inadequate counselling and advice (1)          |
|  |  | Inadequate counselling and advice (1)             | Voice: NGOs lack access to the authorities (1) |

### 6.3.4.2 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in Portugal

The main civil society responses to violence in Portugal, across all forms, are victims support, awareness raising campaigns and referrals/reporting to the public prosecution.

**Table 6.11: Portuguese civil societal responses to violence against women**

*Numbers in brackets = number of NGOs CJS= criminal justice system*

| Forced marriage                  | FGM   | Domestic violence  | Sexual assault  |
|----------------------------------|---|--|---|
| Victims support (7), legal (2)   | Awareness raising campaigns (11) for perpetrators (1) | Awareness raising (6) campaigns (1)                                    | Referrals (8) and reporting to public prosecution (8)                         |
| Awareness raising (8)            | Victims support (8)                                   | Referrals, forwarding, reporting to CJS (5) and public authorities (3) | Awareness (6)   |
| Victims defence training (2)     | Education (3)   | Consulting (6)   | Counselling (5)   |
| Training on rules and duties (1) | Victims protection (2)                                | Legal support (4)  | Victims support (emotional support, medical, security plans, help groups) (4) |
|                                  | Information and training for technicians (1)          | Training and sharing experiences (2)                                   | Victims defence and protection (2)  |
|                                  |   | Treatment (1)  | Treatment (1)   |
|                                  |   | Family mediation (1)   | Remediate response (1)  |
|                                  |   | Multidisciplinary intervention with victims and perpetrators (1)       |   |

### 6.3.4.3 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in Sweden

The Swedish questionnaires on this issue were blank, with the exception for one, which stated “god”. This response has been interpreted as a mistake. The result is most likely due to the fact that the Swedish sampling of



organisations deliberately targeted small minority NGOs that were not necessarily active in the field of violence against women and where knowledge and competence are needed to be built.

The conclusion from the Swedish responses is that the FATIMA project has a gap to fill, both in terms of knowledge production and knowledge transfer. Education and awareness raising is key.

**Table 6.12 Swedish civil societal responses to violence**

| Forced marriage | Female genital mutilation | Domestic violence | Sexual assault |
|-----------------|---------------------------|-------------------|----------------|
| -               | -                         | -                 | -              |

#### 6.3.4.4 Civil society responses to forced marriage, FGM, domestic violence and sexual assault in the UK

There is a wide range of responses in the UK, country-comparatively the most, ranging from awareness-raising activities to signposting, police training and locating culturally sensitive medical doctors. Awareness raising campaigns (posters, banners, media campaigns, community radio) and networks are the most common responses. There is a lack of knowledge on how to support women from BME communities. The UK responses stand out by being both more varied and more in terms of amount. This is, at least in part, a reflection of the sample organisations: the UK NGOs are all minority ethnic organisations active in the field of honour related violence.

**Table 6.13: UK civil society responses to violence against women**

*Numbers in brackets = number of NGOs giving this response BME=black and minority ethnic*

| Forced marriage  | Female genital mutilation <sup>24</sup>  | Domestic violence   | Sexual assault  |
|--|--|---|---|
| Awareness raising campaigns (4) (community radio, posters, banners, social media) and seminars (2) and presentations (1) by BME NGOs | Awareness raising (5) (posters/banners & social media and high profile media campaigns (3) | Awareness raising (media campaign) within local communities (4)   | Awareness-raising (e.g. media campaigns) (1) within local communities (2) |
| Advocacy support for victims (6)   | Support (legal, emotional) and advice to victims (7)                                       | Refuge accommodation/services (4)   | Advocacy for victims (5)  |
| Service provision for victims (5)  | Advocacy (2)   | Support / advice / advocacy / guidance for victims (5)  | Prevention (networks) (1)   |
| Victims support (empowerment) (5)<br>Victims guidance (1)<br>Training to front line agencies (1)                                     | Education (seminars, discussions, movies) (2)  | Lack of knowledge on law as it affects BME women by mainstream NGOs- do not understand race and gender intersection (1) | Support (legal, social, psychosocial) (5) and counselling (2) for victims |

<sup>24</sup>

Critical voices: "A lot of NGOs are responding to FGM as it very topical now. But lack of funding and resources. High profile at the moment- some NGOs joining in due onto the 'bandwagon' because of available funding."





|   |  |  |  |
|---|--|--|--|
| BME refugees (2) and temporary accommodation (1)  | Supporting women community champions (1) | Mainstream providers ignore BME issues (1)                                     | Seminars/presentations by specialist BME (1) and mainstream women's groups (1) |
| Forced marriage reporting centre and network of forced marriage action groups (1)       | Sign posting (1)                         | Seminars and presentations by specialist BME and mainstream women's groups (1) | Sign post to relevant agencies, seminars, helping women go to seminars (1)     |
| Voice: Institutionalised consultations and lobbying Mainstream and specialised NGOs (!) | Guidance for victims (1)                 | Research, report, surveys, questionnaires etc. (1)                             | Guidance for victims (1)   |
| Police training (1)   | Training of front line agencies (1)      | Providing space for women to talk about their experiences                      |  |
| Awareness raising (4) (conference on criminalisation, role play, mock trials) (1)       |  | Sign posting (1)   |  |
| Seminars (1)  | Finding culturally sensitive doctors (1) | Lobbying the government (1)  |  |
| Advice (1)  |  | Casework (1)<br>Counselling (1)  |  |

### 6.3.4.5 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in Greece

The two main responses from the wider community in Greece to violence against women are silence or disapproval. While silence may be understood as a passive form of acceptance, other responses such as collusion with perpetrators, lack of censure and concealing incidents can be understood as active acceptance. Involving the wider community is a challenge for the FATIMA project.

**Table 6.14: Wider community responses to violence against women in Greece**

*Numbers in brackets = number of NGOs giving this response. No number = 1*

| Forced Marriage                    | FGM                                | Domestic violence                                  | Sexual assault and rape                              |
|------------------------------------|------------------------------------|--|--|
| Disapproval                        | Disapproval                        | Silence (9)  | Disapproval within communities (6)                   |
| Ignorance (2)                      | Unawareness (2)                    | Disapproval (6)                                    | Silence 4  |
| Collusion with perpetrators        | Collusion with perpetrators;       | Shelters (2)                                       | Shelters (2)   |
| Concealing incidents               | Concealing incidents               | Legal (2), psychosocial (2) and social (2) support | Legal (2), psychosocial (2) and advocacy (1) support |
| Lack of censure within communities | Lack of censure within communities | Ignorance  | Ignorance (2)  |
| Local communities do not           | Local communities do not           | Local communities do not                           | Local communities do not care                        |



|  |  |  |  |
|--|--|--|--|
| care   | care   | care   |  |
| Local communities do not take responsibility | Local communities do not take responsibility | Local communities do not take responsibility | Local communities do not take responsibility |
|  |  | Concealing incidents                         | Concealing incidents                         |
|  |  | Underreporting                               | Underreporting                               |
|  |  | Counselling centres                          |  |
|  |  | Stigmatization of victims                    |  |

### 6.3.4.6 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in Portugal

The main responses from the wider community to violence against women in Portugal are collusion, complicity and omission. It is a rather disparaging picture. Lack of knowledge is common, and there is little involvement in general from the wider community. There are some specialised services, but not enough. Involving the wider community is a challenge for the FATIMA project.

**Table 6.15: Wider community responses to violence against women in Portugal**

*Numbers in brackets = number of NGOs giving this response. No number = 1. SA= sexual assault*

| Forced marriage                       | FGM  | Domestic violence  | Sexual assault   |
|---------------------------------------|--|--|--|
| Complicity (8) based on culture       | Complicity/collusion (10) based on culture | Complicity (4)   | Complaint (4)  |
| Omission (3)                          | Lack of knowledge (4)                      | Ignorance of complaints  | Complicity (3)   |
| Lack of censorship in communities (2) | Omission (3)                               | Non-involvement (3)  | Ignorance  |
| Complaints                            | Complaints                                 | Complaints (3)   | Help victims, be informed and alert the relevant authorities     |
| Specialized services                  | Specialized services                       | Little involvement (2)   | Seminars to discuss SA   |
| Sensitize local community             | Be informed on the subject (2)             | Lack of complaints (3)   | Little involvement (5)   |
| Be informed on the subject            | Create informal support groups for victims | Sensitize and train authorities (police, firefighters, hospital) | Sensitize and train authorities (police, firefighters, hospital) |
| Training on the subject               |  | Be informed on the subject                                       | Information/Be informed on the subject (2)                       |
|                                       |  | Training on DV   | Lack of complaint (3)  |
|                                       |  | Alerting the authorities   |  |

### 6.3.4.7 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in Sweden

The Swedish questionnaires on this issue were blank, with the exception for one, which stated “god”. This response has been interpreted as a mistake. The result is most likely due to the fact that the Swedish sampling of organisations deliberately targeted small minority NGOs that were not necessarily active in the field of violence against women and where knowledge and competence are needed to be built.

The conclusion from the Swedish responses is that the FATIMA project has a gap to fill, both in terms of knowledge production and knowledge transfer. Education and awareness raising is key.

**Table 6.16: Wider community responses to violence against women in Sweden**



| Forced marriage | Female genital mutilation | Domestic violence | Sexual assault |
|-----------------|---------------------------|-------------------|----------------|
| -               | -                         | -                 | -              |

### 6.3.4.8 Wider community responses to forced marriage, FGM, domestic violence and sexual assault in the UK

The unawareness of the wider community is a common response. In some cases it is a matter of collusion and actively protecting perpetrators, but in the majority of the responses there seems to be ignorance and lack of knowledge and awareness of, for example, the already existing legislation and policy. There is a need for more specialised BME services in the UK case. There is also a lack of evidence here, since the communities often are closed. Involving the wider community is a challenge for the FATIMA project

**Table 6.17 Wider community responses to violence against women in the UK**

*Numbers in brackets = number of NGOs giving this response. No number = 1*

| Forced marriage  | FGM  | Domestic violence  | Sexual assault  |
|--|--|--|---|
| Collusion with perpetrators / reluctance to come forward due to notions of shame / denial issue exists - fine line between arranged/forced; lack of censure within communities. Women keep quiet despite criminalisation (3) | Lack of awareness and fear about the police/government action against the issue, but slowly increasing awareness.<br><br>Faith leaders still at an early stage- responding positively, but more needs to be done | Unawareness (local government do not understand the need to fund specialist BME women's services, or the risks BME women take on speaking out and asking for help from specialist services | Hard to know as the communities are closed. The women would be advised not to report to the police – have heard of a incident when the women reported it and was shunned by the whole community |
| Lack of knowledge (difference between arranged and forced marriage not very clearly understood; the law) (3)   | Collusion with perpetrators, help conceal the crime, underground, lack of censure within communities (4)   | Some women look out for signs of it happening in their community and let the women know there is support for her   | Don't want to disclose for fear of community  |
| Pressure from community, will not speak about it for fear.   | More people in the community are opening up to FGM. But many still in denial and confused about the law- there is conflict between what community want and legal requirements                                    | Regarded as a private family matter  | In denial, not their problem  |
| Unaware of criminalisation of forced marriage  | The issue has gone underground – low prosecutions  | Scared to tell because of community/ turn a blind eye/accept in the culture  | Victim blaming (victim was 'asking for it')   |
| Forced marriage normalised in the culture. Historically it was denied as a problem. Very hidden problem, but do not think there is collusion or censure.   | Silence  | Wants mediation and reconciliation rather than help women to leave, hide the problem   | Slightly improved awareness, however much more work to do Woman is to be blamed, she brings dishonour to family   |
| Wants mediation and reconciliation rather than help women to leave, hide the problem (2)   | Unaware of criminalisation of FGM  | Better awareness, police are better trained – more room for improvement though Private matter  | Shameful / best kept secret.  |
| Problem is ignored in Latin  |  | Private matter   |   |



American community (1) and  
issue taken underground (1)  
Ignore existing legislation  
Community in denial  
Supporting community  
champions

#### 6.3.4.9 Policy responses to forced marriage, FGM, domestic violence and sexual assault in Greece

The majority policy response to violence against women in Greece is legislation and criminalisation. Policy also conceals violence. Another problem is that laws are not properly enforced. That women do not report to the police and the stigmatization of victims. According to the respondents, legislation is not a policy response in the field of domestic violence, which is actually incorrect: there is legislation on domestic violence in Greece.

**Table 6.18: Policy responses to violence against women in Greece**  
*Numbers in brackets = number of NGOs giving this response. No number = 1*

| Forced Marriage   | FGM                  | Domestic violence   | Sexual assault and rape  |
|---|----------------------|---|--|
| Legislation (5)   | Legislation (5)      | Silence (9)   | Legislation (17)   |
| Criminalisation (2)   | Criminalisation (2)  | Disapproval of that kind of acts (5)                                | Counselling (helpline)   |
| Concealing incidents  | Concealing incidents | Shelters (2)  | Implementation of programmes primary, secondary and tertiary prevention                                |
| There are laws which are not enforced to defend the victims |                      | Legal, psychosocial social support (2)                              | Concealing incidents   |
|   |                      | Counselling centres   | Criminalization (3)  |
|   |                      | Censure within communities  | There is legislation but the legal procedures are not known and are not enforced to defend the victims |
|   |                      | Stigmatizing the victims  |  |
|   |                      | Such incidents are rarely reported                                  |  |
|   |                      | Concealing incidents  |  |
|   |                      | Ignorance   |  |
|   |                      | Hesitation and reluctance   |  |
|   |                      | Local communities do not care and say it is no their responsibility |  |

#### 6.3.4.10 Policy responses to forced marriage, FGM, domestic violence and sexual assault in Portugal

The main policy responses in Portugal include legislation, criminalisation and increased penalties for perpetrators. There is a lack of sufficient implementation in all forms of violence, except for in domestic violence where the lack of involvement is underlined as a main problem.

**Table 6.19: Policy responses to violence against women in Portugal**  
*Numbers in brackets = number of NGOs giving this response. No number = 1.*

| Forced marriage  | FGM              | Domestic violence             | Sexual assault   |
|------------------|------------------|-------------------------------|------------------|
| Legislation (14) | Legislation (10) | Community more alert and more | Legislation (10) |



|  |                            |   |  |
|--|----------------------------|---|--|
|  |                            | complaints (3)  |  |
| Criminalisation (6)                        | Enforcement of legislation | Complicity (4)  | Harsher penalties  |
| Implementation of legislation              | Harsher penalties          | Little involvement (5)  | Enforcement of legislation   |
| Enforcement of legislation                 | Intercultural dialogue     |   | Dissemination of the measures penalizing the crime; information at strategic sites |
| Protection orders                          | Awareness raising          | Lack of complaint (3)   | Financing  |
| Awareness of these issues                  |                            | Training on the subject (2)   | Awareness campaigns  |
| Annulment                                  |                            | Ignorance of the complaint  |  |
| On-going and very severe- cultural barrier |                            | Sensitize the authorities (police, fire-fighters, hospital authorities), provide training |  |
| Lack of censorship in the community        |                            | Alerting the relevant authorities   |  |

### 6.3.4.1.1 Policy responses to forced marriage, FGM, domestic violence and sexual assault in Sweden

The Swedish questionnaires on this issue were blank, with the exception for one, which stated “god”. This response has been interpreted as a mistake. The result is most likely due to the fact that the Swedish sampling of organisations deliberately targeted small minority NGOs that were not necessarily active in the field of violence against women and where knowledge and competence are needed to be built.

The conclusion from the Swedish responses is that the FATIMA project has a gap to fill, both in terms of knowledge production and knowledge transfer. Education and awareness raising is key.

**Table 6.20: Policy responses to violence against women in Sweden**

| Forced marriage | FGM | Domestic violence | Sexual assault |
|-----------------|-----|-------------------|----------------|
| -               | -   | -                 | -              |

### 6.3.4.1.2 Policy responses to forced marriage, FGM, domestic violence and sexual assault in the UK

Although there is a welfare civil protection approach, policy responses in the UK have a clear crime and punishment focus, and the organisations are divided and the effects of criminalisation of forced marriage. On the one hand, criminalisation sends a very clear message but in the other hand there is a fear that women will not report crimes, that crimes will “go underground” and that the crime focus will not change peoples’ mindsets.

**Table 6.21: Policy responses to violence against women in the UK**

*Numbers in brackets = number of NGOs giving this response. No number = 1 NGO*

*FMPO = Forced Marriage Protection Order*

| Forced marriage                     | FGM                        | Domestic violence | Sexual assault                         |
|-------------------------------------|----------------------------|-------------------|--|
| Criminalisation (3)                 | Criminalisation (6)        | Legislation       | Criminalisation (4)                    |
| Legislation (3)                     | Legislation (FGM Act 2003) |                   | Legislation (Sexual Offences Act 2003) |
| Criminalisation not working: no one | Too focused on             |                   |  |



|   |  |  |   |
|---|--|--|---|
| comes forward; lack of support services; girls going back home- likely to become domestic violence problem: lack of recognition of forced marriage problems overseas facing asylum seekers; does not target the Latin American community; criminalisation has divided opinion; victims reluctant to prosecute | prosecution, need to work together to change mindset; does not target the Latin American community; criminalisation will drive problem underground |  |   |
| Breach of FMPO (3)  | Developing frameworks, pathways, policies and mandatory reporting  | Better awareness, police are better trained  | Problems of implementation for BME women  |
| Forced Marriage Unit  | Implementation problems: Government does not know how to implement these with the community  | Local government do not understand the need to fund specialist BME women's services  | Independent Sexual Violence Advisors  |
| Government not funding enough services.   | Specialist services  | Scared to tell because of community  | Poor response, no good support and few convictions still blame women  |
| Social workers still not treating forced marriage as child abuse.   | Funding for grass root campaigns to change mindsets  | Wants mediation and reconciliation rather than help women to leave, hide the problem | Lack of understanding/empathy with victims of sexual assault, this is reflected in the legal process that favours the perpetrator |
|   | Hot topic: media campaigns, police more interested in FGM than forced marriage and honour killings.  | Private family matter (2)  |   |
|   | Local hospital deals with FGM-midwives   |  |   |
|   | Awareness raising summits for girls  |  |   |

### 6.3.4.1.3 Identified gaps in responses to forced marriage, FGM and domestic violence

The questionnaires identified areas where there were gaps in effective responses to forced marriage, FGM and domestic violence, which included lack of resources, implementation and adequate legislation in Greece, Portugal and the UK.

**Table 6.22: Identified gaps and lacks in policy responses to honour related violence in each country**

| Greece                    | Portugal                                | Sweden | The UK                                     |
|---------------------------|---|--------|--|
|                           |   |        | Lack of funding                            |
| Inadequate legislation    | Inadequate legislation                  | -      | Lack of legislation on HRV                 |
| Women's rights            | Inadequate penalties                    | -      | Lack of community space, involvement, etc. |
| Information campaigns     | (Adequate) resources for implementation | -      | Lack of implementation                     |
| Monitoring and evaluation | Victims' protection                     | -      | Diversity, culture                         |
| Shelters                  |   | -      | Stigmatisation                             |
|                           |   | -      | Mainstream                                 |
|                           |   |        | Resources                                  |



## 6.4 CAPACITY AND RESOURCES

The overall issue of the general state and form of knowledge production and transfer processes include questions such as: what methods the NGOs are using; whether they are aware of human rights as a resource; and if so how human rights are used as a resource. What methodologies are used, and where are the gaps? Which ones would work? Who is the target group? What are the needs of the target group?

The following sections map, compare and analyse the capacities and resources of minority NGOs and the training they have undertaken and the specific training needs they themselves say that they have. Resources in terms of size, staff, funding and reach are discussed in chapter 6.1.

### 6.4.1 Training of staff and volunteers

The majority of the NGOs have received some training in project organisation or project management, but it is uneven across the four countries and the capacity to organise and lead workshops is also uneven. 55% of the surveyed minority NGOs say that their staff and/or volunteers have received training on the level n project/organisation management, meaning that 45% have not.

It is mainly only in Portugal and in the UK the training has taken place. In Greece there is one example specified and in Sweden, there has not been any training for the surveyed NGOs. This suggests a vast unevenness between the NGOs in the four countries.

#### 6.4.1.1 Existing training in Greece, Portugal, Sweden and the UK: forms and levels

In **Greece**, one organisations states it has received training in project management.

In **Portugal**, 14 of the 25 NGOs have received some form of training in project management. This is 56% of the 25 NGOs, to be compared to 55% across all four countries. The training has taken the form of:

- Project design;
- Project organisation and management;
- Implementation of social projects;
- Conflict management;
- Territorial qualification;

In **Sweden**, none of the NGOs have received training at the project management level.

In **the UK**, the majority of the minority NGOs have received some form of training at the management level, but there is a need for more in-depth training and more up-to-date training.

**Table 6.23: Training of project management level in the participating countries**

| Greece             | Portugal                     | Sweden | The UK   |
|--------------------|------------------------------|--------|--|
| Project Management | Implementing social projects |        | The management level- the management group and Trustees, and some members of WAST. |
|                    | Project design               |        | At all levels in the organisation  |
|                    | Management, project          |        | Senior level   |



|  |  |
|--|--|
| organization   |  |
| Territorial qualification  | Basic  |
| Management of community projects   | Management level and basic awareness for those assisted by the project |
| Institutions management  | Some training at different levels                                      |
| Developmees the Community  | Need more up to date and more in-depth training                        |
| Câmara   | Trustees and management  |
| Elements with training in the area                                       | Small amount for all staff   |
| Formal information   | Some management and other staff  |
| Legal, social, family reunification and specific training in observation | Senior management  |
| Internal and External  | Team leader/management level   |

### 6.4.1.2 Training needs in Greece, Portugal, Sweden and the UK

The NGOs require specific training, in particular in project management, funding and fund-raising and leadership (see table 6.37 below for detailed training needs). The most frequently asked for trainings are project management (27 occurrences) and fundraising (6 occurrences).

Figure 6.2: Training needs







The **Greek** NGOs particularly ask for training in project management, fundraising and associated tools (“project management tools”, “fund raising tools”, “human rights tools” “use of new methodological tools” etc.), There is also an expressed need for continuous training on legislation and policy developments. A couple of the organisations also ask for e-learning.

For the **Portuguese** NGOs, the main training needs are related to project management and organisation (including leadership). There are also needs for trainings on project development, fundraising, working in partnerships and network and victims support. Some organisations mention stress- and time management. It is interesting to note that only three thematic training areas are mentioned: honour related violence, migration/migrants and culture. The very vast majority of the self-assessed training needs are related to project management and organisation.

The **Swedish** organisations stand out by not asking for training in project management or fund-raising. Instead, the Swedish organisations state that they would function more sustainably and efficiently if they received training on honour related violence and increase their knowledge.

**The UK** organisations mainly ask for training on (project) management, fund-raising and commissioning. Content-wise, one organisation mentions a need to learn to strengthen the argument for specialist black and minority ethnic women’s services.

**Table 6.24: Training needs to function more effectively and become sustainable**

*Numbers in brackets = number of NGOs. No number = 1 NGO.*

| Greece                                  | Portugal  | Sweden  | The UK   |
|---|---|---|--|
| Project management tools & methods (10) | Project management/ organisational projects (7) | Thematic: honour related violence             | Fundraising/secure funding/sustainable funding strategy/commissioning/procurement (15) |
| Fundraising and fundraising tools (8)   | Project development and application (3)         | Business development                          | Project management (for staff, volunteers and beneficiaries) (5)                       |
| Content of existing legislation (2)     | Stress and time management (3)                  | United conversation about women <sup>25</sup> | Marketing (social media, social impact and increasing communication) (4)               |
| e-learning (2)                          | Networking/partnerships (3)                     |   | Monitoring and evaluation of projects, impact assessment systems (3)                   |
| Counselling tools                       | Fundraising/sustainable funding (2)             |   | Business, business language (2)  |
| Interpersonal Communication             | Interpersonal communication (2)                 |   | Advocacy building  |
| Conflict management                     | Customer service (2)                            |   | Capacity building  |
| Leadership                              | Leadership (2)                                  |   | Leadership   |
| Good practices in Greece and abroad     | Social marketing                                |   | How to strength argument for specialist BME women’s services                           |
| Workshops                               | Workshops                                       |   | Contract management  |

<sup>25</sup> It is unclear what “united conversations about women” means



|                        |                                       |                    |
|------------------------|---------------------------------------|--------------------|
| Thematic: human rights | Motivation of teams                   | Finance management |
|                        | Victim support                        |                    |
|                        | Specific training to cultural level   |                    |
|                        | Thematic: violence against honour (2) |                    |
|                        | Thematic: human rights                |                    |
|                        | Thematic: migration                   |                    |

### 6.4.2 Training on honour related violence

In 36% of the surveyed NGOs, the staff/volunteers have received some form of training on honour related violence. 64% have not received any training at all. This is a big gap in training. Out of those who had received training on honour related violence, 74% believe the training was effective. 26% state the training was not effective. The reasons the training was deemed effective varies between countries.

In **Portugal**, 17 of the 25 (68%) NGOs have not received any training on honour related violence, to be compared to 36% across the four countries. Of the eight (32%) that have received training on honour related violence, four say that it was not effective. The reasons why are:

- The training was not focused on practical issues
- The training contained too much/was too comprehensive/too detailed

Success of the Portuguese training is reached when the training is focused on practical issues and provides a comprehensive and thematic overview of the issues. The Portuguese NGOs underline the lack of geographical spread of trainings, and state that they are predominantly offered in the Lisbon area.

In **the UK**, the organisations say that the effectiveness of the training is related to its basic awareness raising level – everyone can learn. The UK NGOs ask for more in-depth training.

There are no responses from Greece and Sweden on reasons as to why the training was or was not effective.

#### 6.4.2.1 Content of received training

The content and the extent and issues covered in the training varies greatly. The Swedish NGOs report basically no training, whereas the British one list a long range of received trainings:

- In **Greece**, the NGOs have received training on human rights; hate crimes, national legislation and international conventions on human rights. International human rights law, equality, criminal matters, elements of public law, domestic violence legislation and on the principles for the protection of persons with mental illness, equality, elements of public law, domestic violence legislation. One NGO receives annual training, the content of which is determined by qualified physicians and foreign therapists. The Convention on the Rights of Persons with Disabilities Evaluation of the quality of welfare and protection of





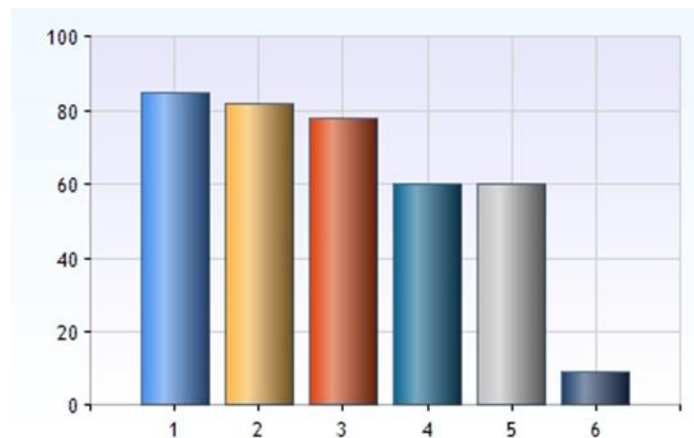
### 6.4.2.2 Training needs

The most frequently chosen training need for minority NGOs is training on knowledge of UN/National policies on Children’s Rights, followed by knowledge of UN/National policies on Women’s Rights. The third is training on knowledge and understanding of honour related violence. Fourth is lobbying and campaigning, and training in using the media and social media for awareness raising

**Graph 6.8: Content of pre-defined training needs**

Answered by: 91 (50%) Not answered by: 91 (50%)

|   |  |          |
|---|--|----------|
| 1 | Knowledge of UN/National policies on Children’s Rights | 77 (85%) |
| 2 | Knowledge of UN/National policies on Women’s Rights    | 75 (82%) |
| 3 | Knowledge and understanding of honour related violence | 71 (78%) |
| 4 | Lobbying and Campaigning                               | 55 (60%) |
| 5 | Using media/social media for awareness raising         | 55 (60%) |
| 6 | Other, please specify:                                 | 8 (9%)   |



#### 6.4.2.2.1 Training needs on honour related violence in Greece

The findings from the survey of the Greek organisations show that in order to deliver more effective services on honour related violence, the NGOs are asking for training on issues predominantly related to counselling tools. Of the 18 Greek organisations that provided an answer to this question, seven say that they need counselling tools and techniques; 2 want tools to work better with human rights and another 2 ask for training on e-learning and workshops. 2 organisations say that in order to deliver better services to their beneficiaries, they need training on effective ways of reaching women and training on how to approach women victims of violence.



One organisation names information, training and further education on primary and secondary prevention.

#### **6.4.2.2.2 Training needs on honour related violence in Portugal**

The findings from the survey of the Portuguese organisations show that in order to deliver more effective services on honour related violence, the NGOs are asking for training on issues predominantly related to the content and meaning of honour related violence. Only one organisation mentions a need for training on the institutionalised form/policy and procedures surrounding honour related violence.

Out of the sixteen (64%) Portuguese organisations that provided answers to this question, one stated: “there is no trainer” and one stated “it is not the object of our work”. Of the remaining fourteen organisations, one asked for awareness raising about dating violence; one for training on identity, rights and duties; and one for more technical and social information applied to immigration.

Two organisations (12.5%) asked for training on domestic violence and FGM (including policy and legislation); two stated that any kind of training is welcome, indicating that they do not currently receive any specific training. Eight organisations (50%) asked for training specifically on honour related violence, including both general, basic, knowledge and awareness raising and more detailed request such as training on how to identify victims in order to assist them.

The organisations also need training on understandings and definitions of the concept of ‘honour’ based on different religions and traditions in order to deliver more effective services on honour related violence. Options listed under ‘Other’ include: procedures, good practice and bullying

#### **6.4.2.2.3 Training needs on honour related violence in Sweden**

The findings from the survey of the Swedish organisations show a very homogenous training need: 19 of the 22 organisations that have answered the question say that in order to deliver more effective services on honour related violence, they need training on UN conventions and national policies on women’s rights. 7 ask for training on UN conventions and national policies on children’s rights. Another 7 organisations want/need training on (knowledge and understanding of) honour related violence.

#### **6.4.2.2.4 Training needs on honour related violence in the UK**

The findings from the survey of the UK organisations, show that in order to deliver more effective services on honour related violence, the NGOs are asking for training on issues predominantly associated with deepened knowledge about honour related violence. Out of the 20 responses, 7 organisations need training on honour related violence itself; both in-depth training and refresher-training. The training could be for both staff and the community at large.

The UK organisations ask for training on legislation and criminalisation of honour related violence; the impact of the law, and how to implement national and local standards.

Another form of training that would enable a more effective delivery of services related to honour related violence is training on specific areas such as: campaigning, lobbying, fund raising and project management.



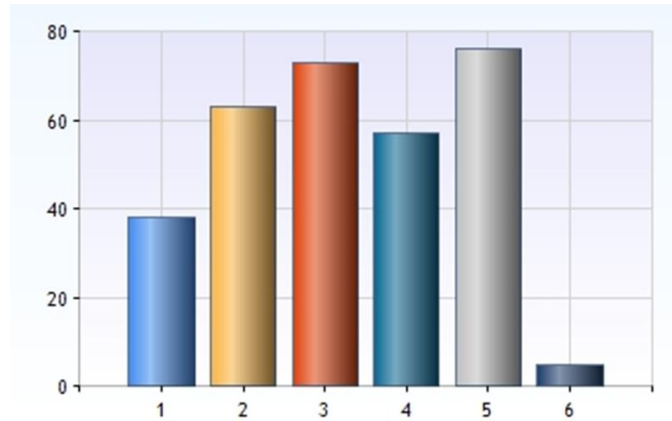
There is also a request for experts to deliver the training.

### 6.4.3 Delivery of training: how and to whom

The training should be delivered via face-to-face methods. 76% of the surveyed NGOs prefer presentation, and the second most asked for delivery method is group discussion, 73%. Case studies (63%) and role play (57%) are also ranked high. 38% want training delivered via DVDs. The category 'Other' include: workshops (Greece), seminars and networking events (Portugal), open forum discussions and bilingual literature (the UK).

**Graph 6.9: Delivery of training**

|   |                        |          |
|---|------------------------|----------|
| 1 | DVDs                   | 37 (38%) |
| 2 | Case Studies           | 62 (63%) |
| 3 | Group Discussions      | 72 (73%) |
| 4 | Role Play              | 56 (57%) |
| 5 | Presentations          | 74 (76%) |
| 6 | Other, please specify: | 5 (5%)   |

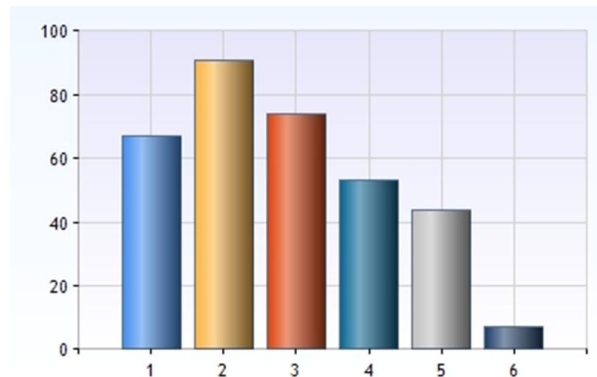


#### Training others

82% of the surveyed minority NGOs would like to train others about human rights and/or honour related violence, 18% would not like to train others. Out of the 82%, the most want to train people in their own communities (91%), including community champions (i.e. individuals such as concerned citizens, public officials) and many want to train social workers, volunteers, that is, people who initiate or support interventions aimed at a particular group in the community (74%). The category other (below) includes politicians, students, the media, university departments and small groups of women in the local community.

**Graph 6.10: Groups/agencies to which minority NGOs would deliver training about human rights and/or honour related violence**

|   |                                  |          |
|---|----------------------------------|----------|
| 1 | Groups/service users             | 58 (67%) |
| 2 | Communities                      | 78 (91%) |
| 3 | Community Champions*             | 64 (74%) |
| 4 | Community/religious leaders      | 46 (53%) |
| 5 | Agencies and governmental bodies | 38 (44%) |
| 6 | Other                            | 6 (7%)   |



\*Community Champions are individuals, for example a concerned citizen, public official, social worker, volunteer – who starts/supports interventions to improve the quality of life of a particular group in the community.



#### 6.4.4. Languages for delivering training to the wider community

English is the most frequently mentioned language needed to deliver training to the wider community (42 organisations), followed by Greek (26 organisations), Arabic (18 organisations), Portuguese (14), Urdu (13) and Punjabi (13). The language needs are however different among the different organisations in the four participating countries, where Greece and Portugal are quite homogenous in contrast to Sweden and in particular to the UK, which are rather heterogeneous in terms of language needs.

In **Greece**, the top two languages are Greek (all but two organisations require Greek) and English (20 organisations). French, Roma and Russian are required by one organisation respectively.

In **Portugal**, the top two languages required to deliver training are Portuguese (13 organisations) and English (8 organisations). Two organisations need training material in French.

In **Sweden**, the two top languages needed are Arabic (8 organisations) and Somali (6 organisations). 3 organisations require Farsi and another 3 require Kurdish.

In the **UK**, the top four languages needed are English (22 organisations), Urdu (13 organisations), Punjabi (13 organisations) and Arabic (10 organisations). 8 organisations require training materials delivered in Bengali, 5 organisations in Somali, and 3 in Hindi. Training material in French, in Swahili and in Kurdish (Sorani and Krmanje dialects) is needed by two organisations. Tigrinya, Turkish, Spanish, Hausa are each need by 1 organisation.

**Table 6.26: Number of organisations requiring a specific language to deliver training to the wider community**

|                   | Greece | Portugal | Sweden | UK | Total |
|-------------------|--------|----------|--------|----|-------|
| English           | 20     | 8        | 0      | 22 | 42    |
| Greek             | 26     | -        | -      | -  | 26    |
| Arabic            | -      | -        | 8      | 10 | 18    |
| Portuguese        | -      | 13       | -      | 1  | 14    |
| Urdu              | -      | -        | -      | 13 | 13    |
| Punjabi           | -      | -        | -      | 13 | 13    |
| Somali            | -      | -        | 6      | 5  | 11    |
| Bengali           | -      | -        | -      | 8  | 8     |
| French            | 1      | 2        | 1      | 2  | 6     |
| Hindi             | -      | -        | -      | 3  | 3     |
| Farsi             | -      | -        | 3      | -  | 3     |
| Kurdish (Sorani)  | -      | -        | 2      | 1  | 3     |
| Kurdish (Krmanje) | -      | -        | 1      | 1  | 2     |
| Swahili           | -      | -        | -      | 2  | 2     |
| Tigrinya          | -      | -        | 1      | 1  | 2     |
| Roma              | 1      | -        | -      | -  | 1     |
| Russian           | 1      | -        | -      | -  | 1     |
| Turkish           | -      | -        | -      | 1  | 1     |
| Spanish           | -      | -        | -      | 1  | 1     |
| Hausa             | -      | -        | -      | 1  | 1     |



## **6.6 POLICY RECOMMENDATIONS**

This section identifies and summaries the organisations' recommendations for policy and for practice guidelines in each of the four countries.

### **6.5.1 Policy recommendations for Greece**

#### **1. Victims protection and support**

The policy recommendation here is to establish effective Intervention programs (direct and indirect), effective prevention, protection and reintegration of victims. There should be campaigns about psychosocial support programs for survivors

#### **2. Awareness and information**

The policy recommendation here is to increase awareness through awareness raising activities at the level of society.

#### **3. Gender equality**

The policy recommendation here is to promote gender equality, fight against discrimination and stereotypes

#### **4. Perpetrator programs**

The policy recommendation here is to roll out perpetrator programs, and make sure that those offer therapy for perpetrators

#### **5. The state**

The policy recommendation here is to recognise the responsibility and role of the state in the handling of violence. Specifically, the state should: a) inform the public and the victims of violence for their support and that they should report incidents of violence; b) inform on the organizations and bodies that support violence victims. Their action should be enhanced; and c) organize seminars and programmes aiming at the prevention of violence, implement programs to reintegrate perpetrators.

### **6.5.2 Policy recommendations for Portugal**

#### **1. Resources**

The recommendation here is that policy should provide resources for long-term and sustained interventions.

#### **2. Awareness and informati0on**

The recommendation here is that policy should encourage and support awareness campaigns directed towards the public; make visible projects within this framework and contain practical examples of applicability.

There is a need for general aware of the existence of violence, about the legislation and its implementation

#### **3. Victims protection and support and penalties**

Policy should ensure greater protection for victims and more effective containment of perpetrators. One NGO recommends harsher penalties for crimes.

#### **4. Legislation and implementation**





The recommendation here is to create legislation on the forms of violence that as of yet do not exist. Second, legislation must ensure to protect the integrity of the people regardless of their gender or race or religion or sexual orientation. Legislation, and policy, needs to be more aware of and sensitive to cultural differences and human rights.

### **6.5.3 Policy recommendations for Sweden**

The Swedish NGOs have not suggested any policy recommendations.

### **5.5.4 Policy recommendations for the UK**

#### ***1. Voice and influence***

Policy should be developed in collaboration with specialist black and minority ethnic women's agencies. Policy and guidelines should make use of the specialist knowledge that already exists within the black and minority ethnic communities. The voice of those predominantly affected by these forms of violence should be taken into account when producing policies and guidance; victims of honour related violence should be included in the consultation processes. Guidelines should be empowering for women – put them at the centre of decision-making.

#### ***2. Human rights and gender equality***

Policy and guidelines should clearly establish that honour related violence is a form of violence against women and girls (needs to be a holistic rather than fragmented policy). They should use a human rights and equalities perspective. Policy should recognise the oppression of women in the UK and in other countries and apply a feminist approach. It should recognise the impact on asylum seeking women in the UK and overseas- where women are fleeing violence. It should include the perspective of asylum seeking women and take the whole picture into account.

#### ***3. Best practice, minimum standards and checklists***

Policy and guidelines should include minimum standards (policies on advocacy, safeguarding for children and vulnerable adults) and best practice, particularly for local authorities. Best practice should include a clear use of the human rights framework, legal remedies and frameworks, and be victim centred.

For best practice, safety, confidentiality and what to do with breaches, professional boundaries, dangers of creating dependency, especially with vulnerable groups are important issues to consider.

For front line professionals providing support to victims there should be a checklist to see if they have conducted a due regard for HRV behaviour. Guidelines should consider positive impact for victim and have reference to good practice. They should include a positive test for victims so they do not become disadvantaged due to their situation.

#### ***4. Definition and clarity***

Policy and guidelines should be clear and clearly define the various forms of honour related violence. Policy should also clearly inform of what the policies and procedures are. Policy and guidelines need to be specific for the communities. It is difficult to communicate policy in the community – guidance needs notes or summary for the community.

**5. Educational and specialised training**

Education on honour related violence should be included in the school curricula (from the year of 7 age 10/11). Programs for parenting skills, how to enable good communication between parents and children- prevents breakdown or abuse later, should be developed. Midwives, health visitors, police and all public services should have training on honour related violence as part of job, information on the law in country of origin. Training should include occupational standards, quality standards, target more communities, and avoid stereotyping.

**6. Resources**

Policy needs to ensure funding for women's refuges and services, and ear marked funding for black minority ethnic women's groups with black feminist perspective refuges and services.



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## 6. RECOMMENDATIONS



## 7. RECOMMENDATIONS

1. Increase staff and volunteer awareness of honour related violence in addition to that of the community and professionals - in the UK, this includes more in-depth knowledge. This can be achieved by long-term, financed training opportunities open for all;
2. Increase training on human rights, particularly on women's and children's rights, to minority NGOs active both in the field of violence and outside the field of violence. This training needs to be concrete;
3. Enhance minority NGOs capacity to transfer knowledge on women's' rights and honour related violence; the knowledge gap and the capacity to transfer already existing knowledge is vast;
4. Provide training for capacity building, particularly project management and fund-raising;
5. Provide practical training with comprehensive overviews and adapted tools;
6. The developed tools should include practical material, presentations, discussions and case studies;
7. The developed tools need to take into consideration the sensitivity of the issue of honour related violence;
8. Training materials need to be flexible to take account of variations in audiences, local and country needs and profiles;
9. Intra-state learning with a particular lead by the UK would help to increase knowledge on HRV and how to tackle it at an organisational capacity building, training and policy level; and
10. There needs to be an economic and knowledge-resourced facilitation of cross-sectoral, cross-country, and cross-capacity collaborations.



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7. REFERENCES



## 8. REFERENCES

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## 8. Annexes



## **9. ANNEXES**

### **Annex 1: Online questionnaire**

# **Fatima Project**

## **NGO QUESTIONNAIRE**

**January 2015**

**Please delete as appropriate  
Greece/Portugal/Sweden/UK**



**NAME OF INTERVIEWER**

**DATE OF INTERVIEW**

**LANGUAGE CONDUCTED**

**SECTION 1- ABOUT THE NGO**

**Name of NGO**

**Name of interviewee**

**Ethnicity of Interviewee**

**Language/s spoken**

**Contact details**

**Position in NGO**

**1.1 Organisational structure**

Year of establishment

Nos. of staff

Nos. of volunteers

Management structure

Legal status of organisation

Charity No \_\_\_\_\_

Company No \_\_\_\_\_

Non-incorporated \_\_\_\_\_

**1.2 Funding**

Total annual funding received

*Please tick all that apply*

Funding body

Local

National

EU



Funding source

Govt (local)

Govt (national)

Charitable/Trust

Private

**1.3 Beneficiaries and reach**

1.3.1 Total number of people accessing services and/or support annually



**1.3.2 Age range of beneficiaries** (Insert numbers)

0-16       16-25       25-60       60+

**1.3.3 Religion & Ethnicity of beneficiaries**

Please insert numbers in each category:

| Ethnicity  | Nos.in<br>NGO | Population in<br>local area | Religion/faith         | Nos. in<br>NGO | Population in<br>local area |
|--|---------------|-----------------------------|------------------------|----------------|-----------------------------|
| African- Eritrean/<br>Nigerian/Somali /<br>Sudanese/<br>Ugandan (other, please<br>specify) |               |                             |                        |                |                             |
| Arab   |               |                             | Atheism                |                |                             |
| Bangladeshi  |               |                             | Buddhism               |                |                             |
| Chinese  |               |                             | Christianity           |                |                             |
| East European  |               |                             | Hinduism               |                |                             |
| Malaysian  |               |                             | Islam                  |                |                             |
| Pakistani  |               |                             | Jainism                |                |                             |
| Indian   |               |                             | Judaism                |                |                             |
| Iranian  |               |                             | Sikhism                |                |                             |
| Iraqi Arab   |               |                             | Other (please specify) |                |                             |
| Kurdish  |               |                             |                        |                |                             |
| Srilankan  |               |                             |                        |                |                             |
| Other, please specify  |               |                             |                        |                |                             |

**1.3.4 Type of Work undertaken by NGO**  
(please tick all that apply)

|                                |                          |                              |
|--------------------------------|--------------------------|------------------------------|
| Accommodation (refuge/shelter) | <input type="checkbox"/> | Health (physical and mental) |
| Advice                         | <input type="checkbox"/> | Helpline                     |
| Advocacy                       | <input type="checkbox"/> | Housing support              |
| Campaigning                    | <input type="checkbox"/> | Immigration and asylum       |
| Citizenship                    | <input type="checkbox"/> | Social welfare               |
| Community work                 | <input type="checkbox"/> | Social work                  |
| Counselling                    | <input type="checkbox"/> | Women’s Group                |
| Education and training         | <input type="checkbox"/> | Work with children           |
| Faith- based work              | <input type="checkbox"/> | Work with young people       |
| Family conflict                | <input type="checkbox"/> | Work with elders             |

**1.3.5 Level of outreach within diverse communities**

Please tick as appropriate      Local      Regional      National



1.3.6 Partnerships and Networks

Please tick all that apply and specify under each below with names and details:

| Partnerships and Collaboration                 | Networks                              |
|--|---------------------------------------|
| Partnership with local NGOs                    | Member of local NGO network           |
| Partnership with national NGOs                 | Member of national NGO network        |
| Partnership with local government agencies     | Member of local government network    |
| Partnerships with national government agencies | Member of national government network |
| Partnership with private sector                | Member of other network               |
|  | Please specify                        |

**SECTION 2 VIEWS/ATTITUDES ON HUMAN RIGHTS**

2.1 Do you actively work on human rights issues with your beneficiaries? Yes/No

2.2 If Yes, please specify how:

- Awareness raising activities
- Seminars
- Educational activities
- Information giving
- Help and support for victims
- Advocacy for victims
- Advocacy with civil/criminal action
- Help with immigration issues

2.3 Do you know about the United Nations and its Conventions on women’s rights and children’s rights? Yes/No

2.4 Are you aware of the legislation on human rights in your country? If yes, do you know what it stipulates?

2.5 Do you think there is violence against women and girls in the community/communities you work with/serve? Yes/No  
 If yes, what are the different forms of abuse and violence that you address  
*Please tick all that are relevant below and add any specific issues*

|                                   |                           |
|-----------------------------------|---------------------------|
| Child Abuse                       | Forced Marriage/Abduction |
| Child Residency/Contact/Abduction | Honour Crimes             |
| Domestic Violence                 | Oaths (African)           |
| Dowry Related Abuse/Bride price   | Sexual Abuse (family)     |
| Early Marriage                    | Sexual Abuse (non-family) |



|  |                        |
|--|------------------------|
| Family/community norms on control of girls/young women | Stalking               |
| Female genital mutilation/cutting                      | Other (please specify) |

2.6 How would you/your organisation define honour related violence?

2.6.1 Do you actively work with your beneficiaries on issues of honour related violence? Yes/No

If yes, (please identify how you work on these issues

a) Services and support for victims/potential victims-Yes/No

b) Preventative work and awareness raising within communities-Yes /No

2.6.2 Preventative work

Please identify how you work on these issues:

- Informally, through group activities and conversation-Yes/No

And/or

- Formally- Yes/ No (please tick the methods you use)

|  |
|--|
| Art & drama                                  |
| Partnership with community/religious leaders |
| Community Events                             |
| Community Radio                              |
| Information material-posters leaflets        |
| Presentations                                |
| Seminars                                     |
| Other? Please specify                        |

2.6.3 What responses to various honour related and other issues of violence issues are there from a) civil society/NGOs/grassroots, b) the wider community and c) the government/parliament?

| Issues                              | NGO response to the issue   | Community response to the issue  | Governmental response to the issue   |
|-------------------------------------|---|--|--|
| <i>Example: UK- Forced marriage</i> | <i>Help, advocacy support for victims; awareness raising within local communities</i> | <i>Collusion with perpetrators; lack of censure within communities</i> | <i>Legislation –Forced marriage Act and criminalisation of forced marriage</i> |
| Forced Marriage                     |   |  |  |
| FGM                                 |   |  |  |
| Domestic violence                   |   |  |  |
| Sexual assault and rape             |   |  |  |
| (add more issues)                   |   |  |  |
| ...                                 |   |  |  |



...

2.7 What barriers do you face at the family/community level in addressing these issues?

2.8. What gaps can you identify in policy and practice in addressing these issues effectively?

2.10 What training needs do you have which will help you deal more effectively with these issues?

**SECTION 3- CAPACITY AND RESOURCES**

3.1 Have your staff/volunteers received any training on project/organisation management?  
 Yes, at what level?  
 No

3.1.1 What training does your group/organisation need to function more effectively and become sustainable?

3.2 Have you staff/ volunteers received any training on HRV?

3.2.1 Was this effective? Yes/No  
 If No, why?

3.2.2 What was the content of the training?

3.3 What training does your organisation need to deliver more effective services on honour related violence?

3.3.1 What should be the content of the training be?

- Knowledge of UN/National policies on Children’s Rights
- Knowledge of UN/National policies on Women’s Rights
- Knowledge and understanding of honour related violence
- Lobbying and Campaigning
- Using media/social media for awareness raising
- Other, please specify:

3.3.2 How should the training be delivered?

- DVDs
- Case Studies
- Group Discussions



Role Play

Presentations

Other, please specify:

3.4 Would you want to be trained to train others? Yes/No

If Yes,

What are the groups/agencies that you will delivering training about Human Rights and/or Honour Related Violence to?

Groups/service users

Communities

Community Champions (individuals – e.g. a concerned citizen, public official, social worker, volunteer – who starts/supports interventions to improve the quality of life of a particular group in the community)

Community/religious leaders

Agencies and governmental bodies

Other, please specify:

3.5 How should the training be delivered to the wider community (prioritise 1-x where 1 is the most relevant):

- board/card games
- books
- cartoons
- case studies
- computer games
- community radio
- discussion seminars/group discussions
- DVDs
- Information materials
- online resources
- presentations
- phone applications
- role play
- theatre
- other, please specify:

3.5 What languages are needed for the delivering training to the wider community?

3.6 What do you think any policy or practice guidelines on HRV should include?

**THANK YOU FOR YOUR TIME AND COMMITMENT**





## **Annex 2: Participating NGOs**

### **Greece**

European Anti-Violence Network

A21 Campaign

Information and Documentation Center on Racism, Ecology, Peace and Non Violence (ANTIGONE)

ARSIS – Association for the Social Support of Youth

FOUR ELEMENTS

Hellenic League for Human Rights (HLHR)

KEAN

The Hellenic Center of Art and Culture

Human Rights Defence Centre (KEPAD)

Hellenic Red Cross - Asylum Centre

Tact Hellas

Polydynamo Centre Social Support and Integration for Refugees

Greek Red Cross, social welfare section/accommodation centre of Volos

Marangopoulos Foundation for Human Rights

Anthropomania Voluntary Humanitarian Action

Association of Families and Friends for Mental Health (SOFPSY)

Social and Educational Action- Support Center for family and children

Thessalian Center of Research (THESSIS)

Charitable Association "Saint John the Merciful"

The Hellenic Center of Art and Culture

Apostoli (Mission)

Assyrian Union of Hellas

Greek Council for Refugees

The Smile of the Child

World Wide Aid and Cooperation (WWAC)

National Chamber Network of Women Entrepreneurs

Association for regional development and mental health (EPAPSY)

Programs of development social support and medical cooperation (PRAKSIS)

### **Portugal**

Centro Social, Cultural e Recreativo Abel Varzim

Serviço de Apoio ao Cidadão Comunitário

Serviço de Ação Social do Município de Esposende

Fundação Bomfim

Gabinete de Atendimento e Acompanhamento Social de Famalicão

Equipa Multidisciplinar de Acompanhamento às Urbanizações Sociais

Centro Local de Apoio à Integração Imigrante

Comissão de Proteção De Crianças e Jovens de Famalicão

Gabinete Atendimento à Família

Associação Mais Brasil

Cruz Vermelha Portuguesa- Clai

Social Department Universidade do Minho

Support service for immigrants



Associação Fazer Mais  
Centros Locais de Apoio à Imigração Claii- Câmara Municipal de Guimarães  
Serviço de apoio ao emigrante e imigrante  
CNAII  
Altos  
Municipality of Póvoa de Varzim - CLAI  
Grupo Acção Social Cristã  
Universidade Católica Portuguesa  
CLAI - Viana de Castelo - Caritas Diocesana de Viana do Castelo  
Cruz Vermelha Portuguesa - Delegação de Barcelos  
Municipality of Barcelos (Office to support migrants)  
CASFIG  
KIBELE

### **Sweden**

Women's Centre for Integration & Development (KCIU)  
Uppsala compound  
Örnsköldsvik Thaiförening  
Selmagruppen  
Selmagruppen  
UN Women Örebro  
IFK Stockholm  
IFK Umeå  
KIBELLE  
Sudanese Association  
Elektra lokalavdelning fryshuset Göteborg  
Ordfronten  
Tulpan uppsala  
Kurdiska förening  
FTS produktioner förening för film teater och specialproduktioner  
Internationalla förening i Sundsvall  
Svensk-kinesiska förening  
Somaliska ungdomsförening Västerås  
Somaliska förening i Uppsala  
Afghanska förening Uppsala  
Yari  
Alborz Kulturförening  
Sina kulturförening  
Iranska Föreningen i Karlstad

### **The United Kingdom**

Women Asylum Seekers Together (WAST)  
New Step for African Community (NASTAC)  
Middlesborough  
Sheffield BE Network  
BAWSO



Imece Women's Centre  
Hopscotch Asian Women's Centre  
Humraaz  
Ashiana Sheffield  
Amadudu  
-  
Amadudu  
Apna Haq  
Kurdish Middle East Women's Organisation (KMEWO)  
Northern Ireland Council for Ethnic Minorities  
Asha Projects  
BME Network CIC  
Sunderland Bangladesh International Centre  
Halo project  
Straightforward Community Organisation  
Afruca (Africans Unite against Child Abuse)  
Rochdale Women's Welfare Association  
Saheli Asian women's Project  
Roshni  
Roshni Asian Women's Resource Centre  
Shakti Women's Aid  
Latin American Women's Rights Service (LAWRS)