

## WORKSHOP SESSIONS

### SECTION A

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# Violence in the Private Sphere



# SESSION 1:

## Meeting and Greeting to Create a Learning Community

(Workshop session, approximately 2 hours)

***Note for Facilitator:*** *Unlike the subsequent sessions, this first one does not feature a case study because it is meant to give the workshop participants and facilitator the opportunity to:*

### Session Objectives:

- introduce themselves to one another;
- define key terms; and
- articulate a social contract that indicates how everyone will interact with each other for the workshop's duration and what objectives the participants aspire to achieve.

The participants will share their thoughts by performing three learning exercises and completing the evaluation form below. This session will also allow the facilitator to share with the participants the workshop schedule and any other logistical arrangements they need to know.

### Learning Exercises

(Approximately 2 hours)

#### Exercise 1 Greeting to Come Together

(Approximately 45 minutes)

1. Organize the workshop participants' seating into a circle.
2. Starting with the facilitator, go around the circle to have everyone introduce themselves in no more than 3 minutes— giving their names and stating in a couple sentences *what they seek to contribute* to the workshop and *what they hope to take* from the experience.

3. Once each person has introduced her-/ him-self, go around the circle again but this time to ask questions that will enable everyone to get know one another a little better. Have each person turn to their neighbor on the left and pose a short question about a light topic, nothing too serious—for example: “What do you do to relax?” “Do you think you are a good cook?” “Which season of the year do you like most?” “What is your favorite book/food/music/sport?”

## Exercise 2 Defining Key Terms

(Approximately 30 minutes)

1. Have the workshop participants break into three groups for a 10-minute brainstorming session about how to define key terms that will be used throughout the workshop— human rights, gender and violence. Ask each group to select a spokesperson who will report to the full workshop.
2. As the groups are brainstorming, request that they keep their definition to no more than three sentences.
3. Reconvene the workshop participants. Give the three spokespersons 2 to 3 minutes to share their group’s definition of the assigned term.

***Tip for Facilitator:*** Use a large flip pad or chalk board to enable each spokesperson to write down her/his group’s definition of the assigned term.

4. Once the three spokespersons have finished speaking, ask the entire group whether they are satisfied with these definitions, what if any revisions they would make and why they would or would not make changes.

## Exercise 3 Formulating a Social Contract

(Approximately 45 minutes)

1. Instruct the workshop participants that they need to establish rules for their interaction during the sessions so as to create a community in which they can learn and enjoy each other’s company.
2. Give them 25 minutes to brainstorm for 5 to 7 rules that reflect the values they seek to advance in their learning community. Explain to them that these rules will be a social contract which they agree to and by which the workshop will be conducted.
3. Once the participants are done brainstorming, select two volunteers to state these rules as clearly and succinctly as possible.

**Tip for Facilitator:** *Use a large flip pad or chalk board to enable the volunteers to write down these rules.*

4. With this social contract formulated, ask the participants whether they found this exercise easy or difficult and why, as well as how they intend to enforce their rules.

**Did You Know That...?**

A 2011 poll conducted by TrustLaw of 213 gender experts from five countries identifies Afghanistan, Congo, Pakistan, India and Somalia as the five most dangerous places to be a female. The experts cite these reasons:

**Afghanistan** – continued war, lack of healthcare, poverty and discriminatory cultural practices;

**Congo** – the use of rape as a weapon of war with some 400,000 cases per year;

**Pakistan** – cultural practices—child marriage, murder to extort dowry and in honor’s name and acid attacks;

**India** – female feticide and infanticide, murder to extort dowry and the trafficking of women and girls into sex slavery; and

**Somalia** – high maternal mortality, female genital mutilation and rape in a context of lawlessness and civil war.

**Source:** “TrustLaw Poll-Afghanistan is most dangerous country for women.” <http://www.trust.org/trustlaw/news/trustlaw-poll-afghanistan-is-most-dangerous-country-for-women/>. For the poll’s methodology, visit <http://www.trust.org/documents/womens-rights/resources/2011WomenPoll-MethodologyandResultsSummary.pdf>.

# SESSION 2:

## Case Study – Verbal and Psychological Abuse at Home

(Workshop Session, approximately 3 hours)

Maribel, 21 years old, is a student of psychology at the Metropolitan University in Caracas (Universidad Metropolitana, UNIMET); on campus, she feels confident, excelling in her courses and surrounded by her friends. The contrast with her home life could not be starker. The men in her family, especially her younger brother Rafael, ridicule her choice to study psychology: “Are you crazy? You are sick to love working with those deviants!”

When she began her studies at UNIMET, Maribel tried to share with Rafael, once her confidante, why she chose psychology; but the more she explained, the more he picked on her. His refrain: “Why are you so studious? Because you can’t find a husband? You want to marry some crazy guy!” Maribel ignores him, but Rafael does not relent.

**Did You Know That...?**

Verbal abuse may cause depression, post-traumatic stress disorder, sleep difficulties, eating disorders and emotional distress.

**Source:** World Health Organization (WHO). “Fact Sheet, Violence against Women.” <http://www.who.int/mediacentre/factsheets/fs239/en/index.html>.

One night he shouts at her during dinner, “I should come to that stupid library to see why you waste time there! Are you there flirting with some crazy boy? If I ever catch you looking at any one, I’ll make you regret the day you signed up for school!”

Maribel can no longer stay quiet. Incredulous, she yells, “There’s no boy, only books, idiot! Who’re you to make me regret anything? My brother or a thug?” Maribel’s father immediately dismisses her for disrespecting Rafael.

Nobody dares defend her, not even her mother—the only other woman in the home. As Maribel leaves the room, her three brothers chuckle with satisfaction.

A couple days later, after reflecting on her situation, Maribel decides she has to act; she is becoming demoralized, fearful of her brother and angry that nobody in her family empathizes with her. She makes an appointment with a psychologist at UNIMET, Dr. Diaz. After describing her interaction with Rafael, the doctor asks, “Why do you think your brother behaves this way? Does he envy your success? Is he like this with other women?”

“I have no idea why he insults me! Can you help me understand him? I love my little brother, but I need advice on how to handle him before he does something irrational!”

“Like what? What could he possibly do? He’s probably concerned about your well-being and is just overly protective. Maybe you’re over-reacting, and...”

Maribel interrupts, “What? Dr. Diaz, I can’t believe you’re blaming me? What did I do? Except choose to study this field! Your field! Maybe I should just go...”

Trying to stop her from leaving, the doctor interjects, “Ms. Ilario, please wait. I want to understand you, your brother and the whole situation. Let’s try again. How do Rafael’s comments make you feel? Let’s begin there. I’m sorry if I blamed you. Can we start over?”

Although skeptical, Maribel stays until the session ends when Dr. Diaz reiterates, “I regret faulting you in this situation. I’m glad you didn’t leave. If you wish to talk more, we can arrange a weekly session. I don’t charge UNIMET students. Think about it. Here’s my card, and I’ll give you my mobile number as well—just in case you need it. If an emergency arises...”

## **Questions for Group Discussion**

(Approximately 1 hour)

### **The Interaction between Maribel and Rafael**

(Approximately 25 minutes)

- Does Rafael’s behavior towards Maribel constitute violence? Why or why not?
- Is he violating her human rights? If so, which rights is he violating?
- Does Maribel respond to Rafael appropriately? What does she do to make the situation worse or better?
- Which of these options could help Maribel resolve her dilemma?
  - ☐ She could abandon her studies.
  - ☐ She could fight back in kind, insulting Rafael.
  - ☐ She could enlist the help of other family members—her brothers, mother or...
  - ☐ She could try reasoning with Rafael.
  - ☐ She could save money to rent an apartment close to campus and/or live with a close relative or friend who respects her professional decisions.
  - ☐ She could continue to see Dr. Diaz.
  - ☐ She could \_\_\_\_\_. Please offer your own suggestion.
- In your opinion, why does Rafael insult Maribel and mock her educational choice? How do you think he perceives himself as a man? That is, what does being a man mean to him, particularly in relation to his sister?

## The Interaction between Maribel and Dr. Diaz

(Approximately 15 minutes)

- Why do you think Maribel chooses to make an appointment with Dr. Diaz?
- Does the doctor understand her distress? Does he recognize Rafael's behavior as violence towards Maribel? Why or why not?
- What does Dr. Diaz do right and/or wrong during his session with Maribel?

## For Further Thought

(Approximately 20 minutes)

- Do you think mental health professionals would be open to and should receive gender-sensitivity training to improve their knowledge of women and gender-based violence?
- If you answered "yes," what kind of training would you suggest? What issues should this training emphasize so that women receive better mental health care?
- If you answered "no," do you see disadvantages to gender-sensitivity training in the field of mental health care? What are they?

## Learning Exercises

(Approximately 2 hours)

### Exercise 1 Sharing Experiences of Verbal Abuse

(Approximately 1 hour)

1. Have the workshop participants break into pairs to discuss Maribel's dilemma.
2. Ask the pairs to share with each other one personal experiences of verbal abuse by a male family member or friend. As each participant recounts this experience to her/his partner, have them think about the following questions:
  - *How did the situation make you feel? Why did you feel this way?*
  - *How did you deal with the individual who insulted you? Did you appease, confront or avoid him?*
  - *Did you seek help from family members or friends? Did you seek professional assistance, such as counseling?*
3. Reconvene the group. Have each pair share (at least) one of their stories with the group, with one person describing her/his partner's experience as s/he understood it.

4. Conclude by asking the group what makes these stories similar and/or different. Select the three most significant themes emerging in their stories of verbal abuse.

## **Exercise 2 Role-playing the Counseling Session**

(Approximately 1 hour)

***Tip for Facilitator:*** To add realism and interest to this exercise which focuses on Maribel's interaction with Dr. Diaz, bring props for the workshop participants to use. For example, Dr. Diaz may sit behind a desk. Maribel may carry a purse or school bag that she picks up as she is about to leave the doctor's office.

1. Have the group select two volunteers among the workshop participants to read and act out the dialogue between Maribel and Dr. Diaz.
2. As the volunteers act out this dialogue, ask the group how they would revise it to their liking. Have them consider what changes in the dialogue would make Dr. Diaz's session with Maribel...
  - *more realistic.*
  - *more productive.*
  - *more \_\_\_\_\_.*

You may want them simply to think out loud, or you may prefer to appoint one participant to record the revisions in writing.

3. Once the participants agree on the revisions, have them select two new volunteers to read and act out the new dialogue between Maribel and Dr. Diaz.
4. Conclude by having the group briefly consider what is different about the second reading and performance of this dialogue.

## SESSION 3:

### Case Study – Mistreatment of Domestic Workers

(Workshop session, approximately 3 hours, 30 minutes)

In the embassy's waiting room, Manisha flashes back to the day almost year ago when she learned that Dr. Adnan Al Khalidi and his wife Munira in Riyadh would employ her. The prospect of earning money to help her family filled her with joy. The recruitment agency described the Khalidis and their three daughters as “eager to meet their new family member.” Manisha never imagined the conditions she would have to endure.

Lost in day-dreams of returning to Colombo, Manisha hears the man behind the desk call her. “Yes, sir, I’m here.” She limps towards him, wincing in pain. Pulling the chair across from him, she reads his name plate. “Thank you, Mr. Sanjeev. I’m Mani...”

Cutting her off, he replies perfunctorily. “I know your name; I just summoned you. Tell me why you’re here and I’ll try to help you.”

Taken aback by his curtness, Manisha’s thoughts are jumbled. “This morning I told my employers I’d walk to the market, but I lied. I took a taxi here. I want to return to Sri Lanka. I haven’t been paid for months! I work 20 hours a day without even a glass of water! Madam slaps me for the smallest errors! And not only that...”

Mr. Sanjeev interrupts: “So you quit your job and need help returning to Colombo, right? Like the others in the waiting room planning to escape.”

Manisha ignores his cynicism. “If Mrs. Khalidi leaves the house, the doctor taunts me. Yesterday, when she went out, he grabbed me from behind, trying to wrestle me to the floor. As he undid his belt, I scratched his face. I screamed, hoping the neighbors would hear me, but he covered my mouth. When I bit his hand, he called me ‘dirty slut’ and pushed me aside. Maybe he feared his wife would return.”

“So did you tell Mrs. Khalidi? Or better yet, the police?” Mr. Sanjeev asks, his pride wounded by the image of a Saudi man attempting to rape one of his own, a Sri Lankan woman.

“I tried to tell Madam. I should have known she wouldn’t believe me. She called me a ‘liar’ and a ‘whore,’ then picked up my broom and swung it at my back and legs until I fell to the ground. I’m cut and bruised all over. My right ankle is so swollen. I can barely walk.” Tears fill Manisha’s eyes.

Handing her a tissue, Mr. Sanjeev declares in frustration, “Everyday, we receive nannies and maids fleeing abuse. Case folders are piling up on the ambassador’s desk. Our Minister of Foreign Employment Promotion and Welfare is discussing with the Saudi Minister of Labor changes to the worker recruitment and employer sponsorship systems. Right now, since I handle these issues, I’ll draft a detailed account of your experience and give your case folder to the proper authorities. I still advise you to contact the local police.”

Manisha is skeptical. “Do you really think Saudi officers will believe my story over whatever the Khalidis say? Why would officers take the word of a lowly maid, a foreigner?”

“You can’t know who they’ll believe until you file a police report. I’m not going to waste time convincing you. For now, you can stay at the embassy’s safe house with the other ladies, but I make no promises. Running away means nullifying the terms of your employment and losing any protections afforded to you. As your sponsors, the Khalidis have contractual rights. If they come looking for you...” Mr. Sanjeev’s voice trails off in resignation.

“You wouldn’t send me back to the Khalidis—would you?” Manisha asks nervously.

“I’m just explaining the realities we face. The embassy tackles cases far worse than yours which we rightly prioritize. Last year, a couple pounded hot nails into a maid’s body.<sup>1</sup> There are overseas workers taking their own lives. Do you see this stack of paper? All reports of maids’ and nannies’ suicides! So all I can do for you is my best, and getting you back to Colombo will take time.”



**United for Foreign Domestic Workers’ Rights poster featured in Singapore’s media outlets, calling attention to domestic workers’ plight.**

**Sources:** <http://www.theasiamag.com/patterns/modern-day-slavery>.

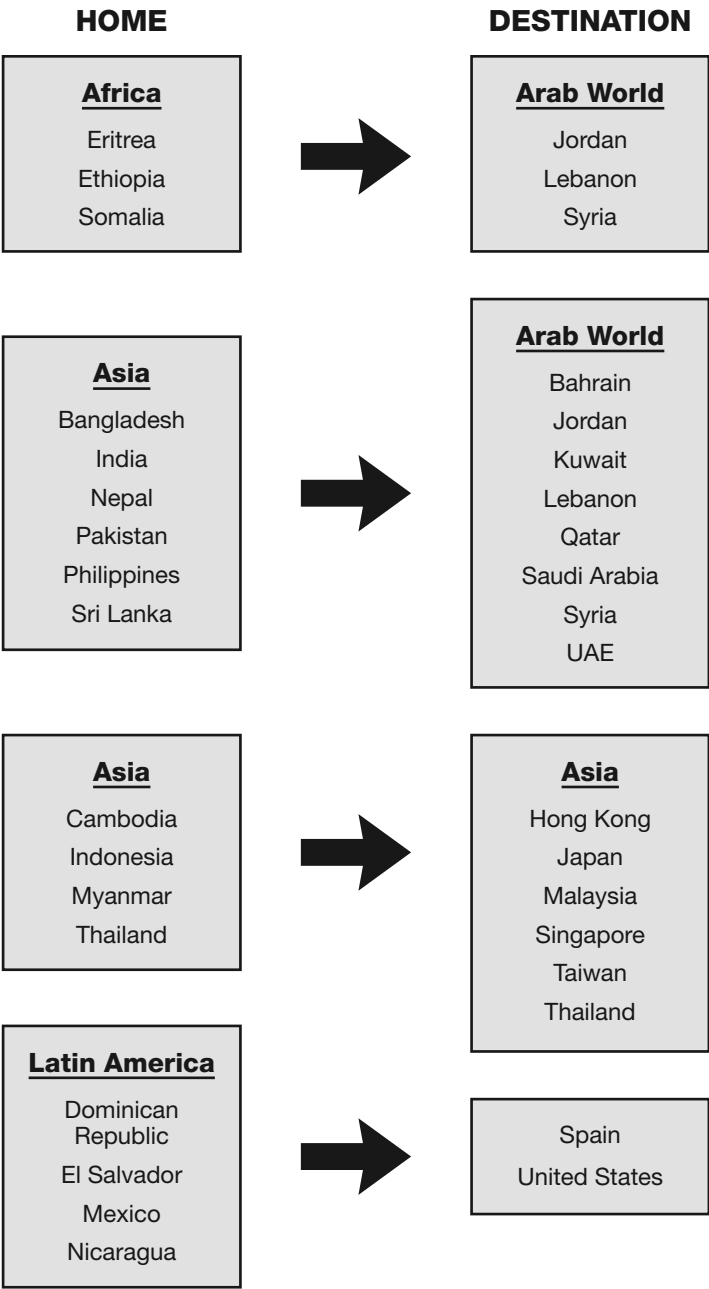
“I understand, Mr. Sanjeev. I’d appreciate if you’d show me the safe house.”

Manisha must entrust her safety to him but wonders whether the Khalidis are looking for her.

<sup>1</sup> A reference to the case of 49-year-old L.G. Ariyawathi, whose Saudi employers hammered heated nails into her forehead, arms, hands and legs when she complained about her workload. She returned to Sri Lanka at her own expense to have the nails surgically removed, while the government pressed Saudi authorities to investigate the case. Though officials agreed, they claimed the maid had lied and opposition forces had convinced her to make these accusations to destabilize the kingdom. See Md. Rasooldeen, “Riyadh to help probe atrocity against Lankan maid,” Arab News, August 31, 2010, <http://arabnews.com/saudiArabia/article121568.ece>.

Did You Know That...?

Female foreign domestic workers (FDWs) tend to follow patterns of migration from home to destination regions and countries:



Sources: Ahn, Pong-Sul, ed. *Migrant Workers and Human Rights: Out-Migration from South Asia*. New Delhi, India and Geneva, Switzerland: International Labor Organization (ILO), 2004. Hondagneu-Sotelo, Pierrette. *Doméstica: Immigrant Workers Cleaning and Caring in the Shadows of Affluence*. Berkeley and Los Angeles, CA: University of California Press, 2001. *Slow Reform: Protection of Migrant Domestic Workers in Asia and the Middle East*. New York, NY: Human Rights Watch, April 27, 2010.

## Questions for Group Discussion

(Approximately 1 hour, 15 minutes)

### The Interaction between Manisha and the Khalidis

(Approximately 20 minutes)

- Does the Khalidis' behavior towards Manisha constitute violence? Why or why not?
- Are they violating her human rights? If so, which rights are they violating?
- Does Manisha respond to the Khalidis appropriately? To Dr. Khalidi's sexual assault? To Mrs. Khalidi's beatings? What does she do to make her situation worse or better?
- Do you think there is any way Manisha could have continued working for the Khalidis? If so, how—under what conditions? If not, why not?

### The Interaction between Manisha and Mr. Sanjeev

(Approximately 25 minutes)

- Why does Manisha flee to the Sri Lankan embassy?
- As an embassy employee, what are Mr. Sanjeev's responsibilities towards her? What does he do right and/or wrong in tackling the situation Manisha confronts him with?
- What authority does Mr. Sanjeev have in this regard? What constraints does he face?
- What does Manisha do right and/or wrong when seeking his help? Should she take Mr. Sanjeev's advice to talk to Saudi law enforcement officers? If so, why? If not, why not?

## For Further Thought

(Approximately 30 minutes)

- What factors make domestic workers vulnerable to employers' abuse? Are these factors similar for domestic workers hired in their own country and those employed in a foreign destination country? Which group of domestic workers is more vulnerable?
- What effects do the global market place and socio-economic class identities have on employers' behavior towards domestic workers?
- What household chores do you think are acceptable to assign to a domestic worker—to a maid or nanny? How many hours a day or week are reasonable to finish these chores?
- Given that men are also employed as domestic workers—as drivers and gardeners, for example—what role does gender play in an employer's conduct towards an employee?

- Has our country passed laws defining acceptable terms of employment? Do they apply to foreign nationals working in our country? Has our government negotiated agreements with other countries from/to which laborers migrate? And do they have the force of other national laws?
- Are the laws and/or agreements effectively enforced? What is the penalty for employers violating the laws?
- If our country has not formulated relevant laws or entered into agreements, why do you think this is the case?

## Learning Exercises

(Approximately 2 hours, 15 minutes)

### Exercise 1 Negotiating Terms of Employment to Claim a Worker's Human Rights

(Approximately 45 minutes)

1. Imagine the workshop participants are applying for domestic jobs through a recruitment agency, and they must articulate fair terms of employment—conditions enabling them to satisfy an employer's needs while protecting their own rights.
2. Give them roughly 20 minutes to brainstorm for 5 to 7 terms of employment to present to the recruitment agency which would then convey these conditions to potential employers.
3. Once they have agreed on these terms of employment, ask a volunteer to state them as clearly and succinctly as possible, taking no more than 5 minutes.

***Tip for Facilitator:*** Record the terms of employment on a large flip pad or chalk board, or ask the volunteer to do so, for the participants to see.

4. Ask the participants whether they had difficulty formulating 5 to 7 terms of employment and whether they initially came up with too few or with too many statements.
5. Have the participants consider whether and how their negotiating position would differ if they could circumvent the recruitment agency and speak directly to potential employers.

## **Exercise 2** Uniting for a Common Cause, Creating Strength in Numbers

(Approximately 1 hour, 15 minutes)

1. Ask the workshop participants whether labor unions or other workers' organizations are legally allowed here.
2. If the participants answered "yes," ask them to name examples. If they answered "no," skip to Step 3.
3. Now imagine the participants will establish a union to safeguard domestic workers' interests.
4. Take roughly 20 minutes for them to offer suggestions about concerns and human rights their union or organization should address.

***Tips for Facilitator:*** Keep track of the participants' suggestions and record the vote tallies requested in Step 5 on a large flip pad or chalk board for all to see.

5. Once the participants make at least eight suggestions, have them vote to decide which three are most important. Tally their votes to rank the concerns and/or rights they identified.
6. Ask a volunteer to summarize the top three concerns and/or rights the participants' labor union will advance on domestic workers' behalf by stating "Our union will \_\_\_\_\_."

# SESSION 4:

## Case Study—Intimate Partner Violence

(Workshop session, approximately 3 hours)

Nasima raced through Kuala Lumpur's traffic to reach Damai Service Hospital. Propping her sister up as they enter the emergency ward, she worries that Najla cannot walk on her own. Rubbing her bulging belly, Najla prays for her baby's life. She feels the sting of Feisal's punches to her groin, incredulous that he hit her there. She knows how to conceal bruises on her face, neck and arms with make-up and clothes, but she cannot hide the blood dripping on the floor. Najla moans, "Maybe sitting will help stop the bleeding."

Pulling a chair for her sister, Nasima rushes over to the reception desk clerk to explain why she and her sister are there. "We think her baby is hurt because she's bleeding. Her husband punched her. We need a doctor right away!"

While the clerk asks Nasima questions, Najla sits and feels the life drain from her insides. "He's killing me slowly...now our baby," she whispers to herself between sobs.

"The clerk told me a nurse will be with us shortly. Now take deep breaths." Nasima seeks to soothe Najla but cannot contain her anger. "From the day Feisal asked for your hand, he was rude, squeezing your arm until you winced. Why get pregnant?"

"Stop! I know you're furious." Najla cuts off her sister. "But whatever he has done, Feisal is my husband. He needs help to change. I've asked him to see a mental health professional."

Nasima is about to respond to her sister when a nurse approaches. "Hello. I'm Maznah Muhammadi, the emergency ward's director of nursing. Let's go to the examination room."

"I'm Nasima Osmani. This is my sister, Najla. Her husband beats her, and this time he hit her in the groin. We're afraid he injured the baby."

"Please call me 'Maznah.' Najla, I need to ask you some questions. Would you like Nasima to wait outside so we can talk privately?" Najla takes her sister's hand, signaling for her to stay.

Maznah inquires, "Since when has your husband been hitting you?"

Najla feels defeated. "Since we married three years ago. For weeks, Feisal doesn't raise his hand. Then suddenly, he flies into a brutal rage. I don't even fight back any more."

Maznah instructs Najla to lie on the examination table and lift her shirt. The nurse is shocked by the bruises on her protruding belly. “My God, what has he done to you? It’s a wonder you’ve survived, Najla!”

Nasima’s eyes betray her anxiety until the nurse smiles at her sister. “Your baby is like Mommy, a real survivor, Najla. As I move my hand on your belly, your little one is kicking! Yet we still need to learn why you’re bleeding. I’ll call an obstetrician right away.”

“Thank you, Ms. Muhammadi. I’m so relieved my baby is alive!” Najla declares. “Feisal will change for his child. He’ll be so happy. He’s always sorry after hurting me.”

Nasima yells in disbelief, “Change when the baby comes? Najla, why didn’t Feisal change after his promotion? An executive doesn’t hit his wife. Then when you earned your master’s degree, or when you moved to a new home. Men don’t beat smart, affluent women, right? I beg you: Leave before he kills you! We’ll get a protection order from the court, and we can have Feisal arrested for even coming near you.”

“Ladies, please let me interject. Nasima, your sister isn’t ready to leave Feisal. You can’t force her even though he is pummeling her. I know you’re angry.” Najla looks weary as Maznah turns to her. “Now you should listen to me, Najla. This past year, I’ve helped treat a dozen women beaten by husbands pledging to reform. Eight of these wives are gone, killed by those same remorseful men—too late to take advantage of legal options such as a protection order. So Nasima’s fears are justified. Feisal’s conduct is illegal. The Domestic Violence Act isn’t perfect, but the section on protection orders is worth reading.”

“Ms. Muhammadi, I try to be a perfect wife. I’ve suggested Feisal seek counseling. So I can’t give up on him. If I leave, I have nowhere to go. I can’t impose on Nasima.” Najla is barely coherent. “He’ll hit me again when his guilt fades. I’m trapped. I did this to myself!”

Maznah puts her hand on Najla’s shoulder. “My dear, I know your situation seems hopeless right now, but you’re a smart lady who’ll know whether and when you’re ready to leave Feisal. Before the doctor arrives, I want to give you a packet of information on marital violence. You may want to read the materials when you’re a little calmer.”

Hours later, at Nasima’s home, Najla empties the packet to find two sheets—one with a list of items that an abused woman should take from home when leaving her spouse, another with excerpts of Malaysia’s Domestic Violence Act and a card with phone numbers to call in an emergency. To her surprise, she sees scribbled on the last card Maznah’s mobile number and a note: “I know your pain, Najla. I left my husband two years ago. Please call me if you need to talk.”

## Did You Know That...?

- Traditional notions of masculinity often used to justify intimate partner violence are similar worldwide, as are batterers' characteristics, among them:
- a facade of confidence, even toughness, masking low self-esteem and neediness;
- controlling behaviors—questioning the woman's decisions on everything from her management of the household to her career, keeping the couple's money and isolating her from family and friends;
- hyper intensity of emotions—falling in love with the woman “at first sight,” believing he is the “only man” who meets her needs and feeling insulted by criticism;
- jealousy of any person who pays attention to the woman, especially any man;
- unrealistic expectations of the woman—when she is not perfect in every respect, she “deserves” to be punished; and
- use of alcohol and/or drugs to cope with stress which exacerbates violent tendencies.

Source: A.A.R.D.V.A.R.C. *An Abuse, Rape, and Domestic Violence Aid and Resource Collection*.  
<http://www.aardvarc.org/dv/batterer.shtml>

## Two Sources of Information Najla Finds in the Packet from Maznah

### Abused Women Leaving Home “Take with You” Card:

- Government-issued *photograph identification*, other photo ID if you do not have that;
- mobile phone if you have one, or better yet, borrow the mobile of a friend whose number your husband does not have;
- list of vital *contact numbers*—police department, doctor and hospital, shelter and a dependable family member or friend who knows where you are;
- cash for at least 2 weeks of expenses, and *check book and ATM (automatic teller machine) or credit card* if they are in your name;
- clothes for at least 3 days packed in a small carrying bag;
- *items needed for your health*—medicines you take regularly, eye glasses, contact lenses, hearing aid, etc.;

- **keys to your home and car**—if you can borrow or afford to rent a car, doing so may have an advantage—tracking you down will be more difficult for your spouse; and
- **if applicable, for children**—photo ID, clothes for 2-3 days, and items needed for their health (as above).

*If you can prepare and pack in advance as many of these necessities as possible to have hidden and ready in your or a friend's home, your departure may be easier and quicker.*

## **Malaysia's Domestic Violence Act of 1994—Excerpts from Part II on “Protection Orders”**

### **4. Interim protection order.**

- (1) The court may, during the pendency of investigations relating to the commission of an offence involving domestic violence, issue an interim protection order prohibiting the person against whom the order is made from using domestic violence against his or her spouse or former spouse or a child or an incapacitated adult or any other member of the family, as the case may be, as specified in the order.
- (2) An interim protection order shall cease to have effect upon the completion of the investigations.

### **5. Protection order.**

- (1) The court may, in proceedings involving a complaint of domestic violence, issue any one or more of the following protection orders:
  - (a) ... restraining the person against whom the order is made from using domestic violence against the complainant;
  - (b) ...restraining the person against whom the order is made from using domestic violence against the child;
  - (c) ...restraining the person against whom the order is made from using domestic violence against the incapacitated adult.
- (2) The court is making a protection order under paragraph (1) (a) or (b) or (c) may include a provision that the person against whom the order is made may not incite any other person to commit violence against the protected person or persons.

### **6. Orders that may be included in protection order.**

- (1) A protection order issued under section 5 may, where the court is satisfied on a balance of probabilities that it is necessary for the protection and personal safety of the complainant or the child or the incapacitated adult, as the case may be, provide for any one or more of the following orders:
  - (a) subject to subsection (4), the granting of the right of exclusive occupation to any protected person of the shared residence or a specified part of the shared residence by excluding the person against whom the order is made from the shared residence or specified part thereof, regardless of whether the shared residence is solely owned

- or leased by the person against whom the order is made or jointly owned or leased by the parties;
- (b) prohibiting or restraining the person against whom the order is made from entering any protected person's place of residence or shared residence or alternative residence, as the case may be, or from entering any protected person's place of employment or school or other institution or from making personal contact with any protected person other than in the presence of an enforcement officer or such other person as may be specified or described in the order;
  - (c) requiring the person against whom the order is made to permit any protected person to enter the shared residence, or to enter the residence of the person against whom the order is made, accompanied by any enforcement officer for the purpose of collecting the protected person's or persons' personal belongings;
  - (d) requiring the person against whom the order is made to avoid making written or telephone communication with any protected person and specifying the limited circumstances in which such communication is permitted;
  - (e) requiring the person against whom the order is made to permit any protected person to have the continued use of a vehicle which has previously been ordinarily used by the protected person or persons;
  - (f) the giving of any such direction as is necessary and incidental for the proper carrying into effect of any order made under any of the above-mentioned paragraphs, to have effect for such period, not exceeding twelve months from the date of the commencement of such order, as may be specified in the protection order.

**Source:** "Domestic Violence Act 1994 (Act 521), Incorporating all amendments up to 1 January 2006." Published by The Commissioner of Law Revision Malaysia, Under the Authority of the Revision of Laws Act 1968, In Collaboration with Percetakan Nasional Malaysia Bhd, 2006. <http://www.agc.gov.my/Akta/Vol.%2011/Act%20521.pdf>.

## Questions for Group Discussion

(Approximately 1 hour, 30 minutes)

### Najla's Marriage to Feisal

(Approximately 20 minutes)

- By abusing Najla for years, which of her human rights has Feisal violated? Before Najla married, what signs could she have looked for as a predictor of his behavior?
- Do you think Feisal can eschew marital violence if he seeks mental healthcare as Najla requested—therapy with a social worker, psychologist or psychiatrist? Why or why not?
- Would marriage counseling be a better option? What are the advantages and/or disadvantages of Feisal and Najla talking to a therapist together?
- Would Najla herself benefit from individual therapy? Why or why not?

- Najla declares that she cannot leave Feisal. Do you empathize with or understand her feelings? Why or why not? What factors may be influencing her decision to stay?

## **The Interaction between Najla and Nasima**

(Approximately 15 minutes)

- As Nasima offers Najla emotional support and practical help in tackling the problem of domestic violence, what responsibility does she have towards her sister?
- What does Nasima do right and/or wrong in her interaction with Najla? Is Nasima's help necessary and/or desirable when the sisters are at the hospital? Why or why not?
- If Najla had a brother instead of a sister, do you think he could offer her emotional support and/or practical help as Nasima does? How might a brother's response to Najla's situation differ from and/or resemble Nasima's approach?
- What, if any, role should the married couple's immediate families play in this situation?

## **Maznah's Treatment of Najla**

(Approximately 25 minutes)

- As an emergency room nurse, what responsibilities does Maznah have vis-à-vis Najla?
- What does Maznah do right and/or wrong in her treatment of Najla?
- Do you think Maznah should try to persuade Najla that Nasima is correct about Feisal—that he is unlikely to alter his behavior when the baby arrives? Why or why not?
- Is Maznah wise to warn Najla about the murder of abused women? Why or why not?
- Should Maznah be more direct in trying to convince Najla to seek a protection order? Why or why not?
- How useful are the contents of the information packet that Maznah gives Najla? Which information do you consider most helpful, and why?
- Do you believe Maznah's experience as a survivor of abuse affects how she interacts with Najla? If so, how? If not, why not?

## For Further Thought

(Approximately 30 minutes)

- Practitioners have increasingly used the term “intimate partner violence” rather than “domestic violence.” Do you think their meanings differ, or are they interchangeable?
- Has our country passed legislation against domestic violence? If so, is this legislation a separate, specific law or a provision in a more general law prohibiting gender-based violence? Do you think having a specific law is important? Why or why not?
- If our country has such legislation, what does it say? Is this legislation effectively enforced? Why or why not? What is the punishment for perpetrators of domestic violence?
- If our country has not passed such legislation, why do you think this is the case?
- Which aspects of our country’s culture, political system and/or socio-economic conditions facilitate or foster domestic violence? Which aspects inhibit or discourage this behavior?
- Do you believe a couple can and should seek expert help—for example, counseling by a mental health professional or religious figure—to eliminate violence from their relationship and, thus, to preserve their marriage? Why or why not?
- Or do you think a woman must leave and divorce her husband if he is violent towards her? Why or why not?
- What resources are available to survivors of domestic violence in our society? What types of assistance do government agencies and/or private organizations offer these women? What kind of help should they provide?
- Does our society offer any kind of preventive and/or corrective educational programs about domestic violence for boys and men? If so, are you familiar with these programs? If not, why do you think such programs do not exist here?

## Learning Exercises

(Approximately 2 hours)

### Exercise 1 Understanding Intimate Partner Violence—Facts or Myths

(Approximately 45 minutes)

1. Read aloud the 8 statements on page 34, to the workshop participants.
2. After reading each one, ask the participants whether it is a fact or a myth. If they do not agree, count how many think the statement is true and the number believing it is false. Take roughly 20 minutes for these first two steps.

**Tip for Facilitator:** *Posting the statements along with the workshop participants’ responses on a large flip pad or chalk board may be helpful.*

3. Once the participants have decided the validity of the statements, use the remaining 20 minutes to discuss whether they are correct in each case and why.

- A woman with a career who earns her own money will never be hit by her husband.  
☐ True/Fact      ☐ False/Myth
- A healthy, loving marriage is never characterized by acts of violence.  
☐ True/Fact      ☐ False/Myth
- Law enforcement officials are not obliged to help a woman whose boyfriend or fiancé hits her, because she is not married to her partner.  
☐ True/Fact      ☐ False/Myth
- When a woman leaves her violent husband or boyfriend, she is no longer at risk of being harmed by him.  
☐ True/Fact      ☐ False/Myth
- A husband who physically abuses his wife when she is not pregnant is likely to continue doing so when she is pregnant.  
☐ True/Fact      ☐ False/Myth
- Although less common, a man may be the victim of intimate partner violence.  
☐ True/Fact      ☐ False/Myth
- A woman who has survived intimate partner violence may suffer such long-term effects as chronic health problems, low self-esteem, anxiety attacks and lack of trust in men.  
☐ True/Fact      ☐ False/Myth
- A man’s use of alcohol or drugs is not the cause of intimate partner violence but does increase the abuser’s propensity to lose control and attack his girlfriend or wife.  
☐ True/Fact      ☐ False/Myth

**Facilitator’s Answer Key:** *False/Myth, True/Fact, False/Myth, False/Myth, True/Fact, True/Fact, True/Fact, True/Fact.*

## Exercise 2 Knowing Your Audience, Educating to Eliminate Domestic Violence

(Approximately 1 hour, 15 minutes)

1. Have the workshop participants break into four groups for a 25-minute brainstorming session about developing an educational campaign on prevention of domestic violence. Ask each group to select a spokesperson who will report to the full workshop.

2. Explain to the groups that each has been tasked with formulating an educational campaign for a specific audience.

An educational campaign for a specific audience...

- Group 1: Target audience = Men age 18 and older
- Group 2: Target audience = Children ages 10 to 12
- Group 3: Target audience = Nurses
- Group 4: Target audience = Legislators

3. Instruct each group to forge a consensus on no more than five points they should convey to the target audience through their educational campaign. Remind the groups that their message should emphasize themes and utilize terms which are appropriate and relevant to their audiences.

4. Reconvene the workshop participants. Have all four spokespersons share the main points of her/his group's educational campaign in 20 minutes.

***Tip for Facilitator:*** Use a large flip pad or chalk board to enable each spokesperson to write down the main points of her/his group's campaign.

5. Allow the participants about 15 minutes to ask questions and suggest improvements on aspects of their educational campaigns.
6. In the remaining 15 minutes, ask them the similarities and differences between the messages of the four campaigns.

# SESSION 5

## Case Study—Female Genital Mutilation (FGM)

(Workshop session, approximately 3 hours)

### Did You Know That...?

- Some African states have passed anti-FGM laws as have some in the West that are home to African immigrants:

#### AFRICAN COUNTRIES

Burkina Faso, 1996  
Cote d'Ivoire, 1998  
Djibouti, 1995  
Ghana, 1994  
Kenya, 2002  
Senegal, 1999  
Tanzania, 1998  
Togo, 1998

#### WESTERN COUNTRIES

Belgium, 2006  
Canada, 1997  
New Zealand, 1995  
Norway, 1995  
Sweden, 1982  
United Kingdom, 1985  
United States, 1996

- Sixteen states have passed laws beyond US federal legislation: California, Colorado, Delaware, Illinois, Maryland, Minnesota, Missouri, Nevada, New York, North Dakota, Oregon, Rhode Island, Tennessee, Texas, West Virginia and Wisconsin.

**Source:** "FGM Fact Sheet."  
[http://www.equalitynow.org/english/campaigns/fgm/fgm-factsheet\\_en.html](http://www.equalitynow.org/english/campaigns/fgm/fgm-factsheet_en.html).

Dr. Jawara Niasse approaches the lectern. The obstetrician has never addressed a group so diverse—scholars, community activists and medical professionals. He knows his presentation, titled “African Physicians Say ‘No More to FGM,’” will stir controversy. “Thank you kindly for inviting me to your conference about women’s health and human rights. I will discuss physicians’ efforts to eradicate female genital mutilation in Africa. This mission is personal; I would never marry a woman who has suffered this abuse because she thinks her husband defines virginity in this way. I have traveled to Dakar from Tambacounda. There, 93 percent of women age 15 to 49 report undergoing FGM, though Senegal’s overall figure is 28 percent.”

Some attendees whisper in disapproval as others nod in agreement. Dr. Niasse points to the graphics on the screen: “You have already heard about the types of FGM outlined on my chart. So let’s look at this graph. In 20 African countries, at least 25 percent of women undergo FGM.” (See chart and graph on page 38.)

The doctor then highlights FGM’s harm to female health. “Immediate consequences include pain, shock, infection, tissue injury, fractures, urine retention, hemorrhage and even death. Over time, FGM causes menstrual problems, cysts, keloid scarring, pelvic and urinary tract infections and HIV/AIDS due to unsanitary cutting tools. Mother’s and baby’s death in child birth correlates to FGM. Women may suffer depression and post-traumatic stress disorder too.”

A few women look askance as Dr. Niasse declares, “Traditions die hard. Healthcare professionals are one obstacle to change. Since FGM’s impact depends on the type performed, the cutter’s skill, hygienic conditions and the female’s resistance, some physicians have turned this ritual into a surgical procedure done in a sanitized office on an anesthetized patient. Whether doctors believe they are making the practice safer or exploiting families who can afford ‘medical cutting,’ they are furthering the trend of medicalization. Whoever does the cutting, it is never medically necessary.”

Dr. Niasse concludes, “To women I say, take pride in rejecting FGM for your daughters and, if it is not already too late, for yourselves. I know men my age—I am 34—who deem cutting archaic. To men I say, be gentlemen; manhood does not mean your wife should have endured abuse so that you may control her sexuality. To doctors I say, remember why you chose this profession: to heal the sick. As physicians, let’s proclaim ‘No more to FGM!’ I appreciate your attention and will now take questions and comments.”

An older gentleman raises his hand: “Professor of ethics Youssef Sobhy from Egypt. As I tell students, morality may require accepting pain as the price for virtue. The short-lived pain a girl feels is a small price for her chastity and her husband’s respect as a lady.”

A woman interjects. “Please, doctor, I need to speak. I’m Barbara Carlson. I run a Washington, DC-based NGO helping immigrants to claim their rights. Many of my East African clients insist on the cultural right to female circumcision. Yet some of the community’s women have asked me to join their campaign to ban cutting as a form of gender-based violence. Do I discriminate against a group for its traditions or against females for being females?”

“My esteemed colleagues and friends, please allow me to respond.” Dr. Niasse tries to temper his tone but has little patience for the professor. “Mr. Sobhy, your morality entails imposing an arbitrary standard on women to exact a price from them—namely, their health. Why does this morality depend on control of a woman’s sexuality?”

Stung by the doctor’s disrespect, Professor Sobhy stands up to leave when he feels a hand nudging him back into his seat. It is Professor Musallam Al Qazi calling Dr. Niasse: “Young man, please take your own counsel: Be a gentleman. Professor Sobhy has studied ethical issues for decades. I have consulted with him as I try to define my own position on this matter. We Yemenis also circumcise girls. Insulting my colleague will not resolve this debate. You may learn by listening to scholars in other disciplines whose views differ from yours. After all, whose behavior are you trying to change? Precisely such people, no?”

Dr. Niasse, embarrassed by the admonishment, regrets being tough on Professor Sobhy. “Ladies and gentlemen, I do not wish to insult anyone and surely not these scholars, but I fail to see how stressing culture, morality or religious traditions helps us. Ms. Carlson’s dilemma underscores my point. If a custom causes harm, if it violates human rights, why must we uphold it? Why do

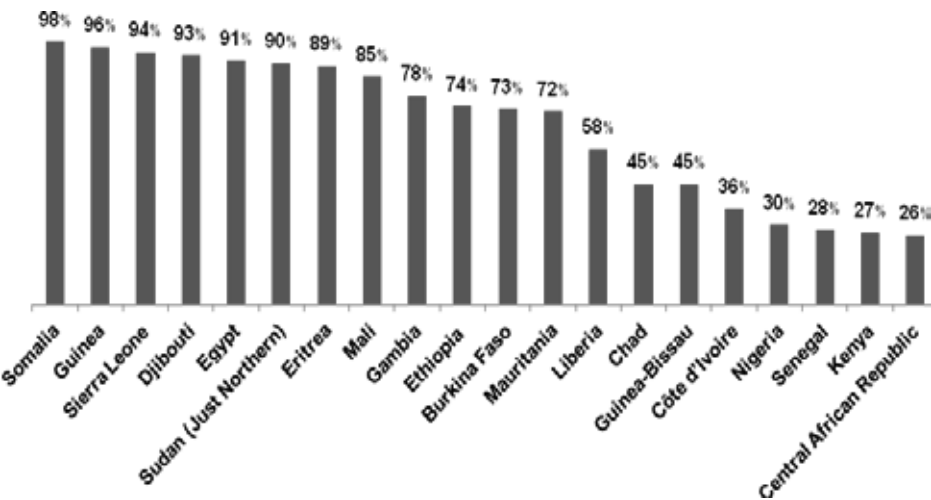
advocates for culture and religion fear scientific evidence of how we make our girls and women suffer? With these questions, I have exceeded my allotted time. However, if you gentlemen have answers, I want to listen. Maybe we can meet after this panel for tea and conversation.” Dr. Niasse notices Professor Al Qazi smiling. Yet Professor Sobhy’s eyes still betray his anger.

## Dr. Niasse’s Chart Outlining the Types of FGM

Type I: Clitoridectomy
Partial or total removal of the clitoris (a small, sensitive and erectile part of the female genitals) and, in very rare cases, only the prepuce (the fold of skin surrounding the clitoris)
Type II: Excision
Partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora (the lips surrounding the vagina)
Type III: Infibulation
Narrowing of the vaginal opening through the creation of a covering seal formed by cutting and repositioning the inner, or outer, labia, with or without removal of the clitoris
Type IV: Various Other Practices
All other harmful practices done to the genitalia for non-medical purposes—pricking, piercing, incising, scraping or cauterizing the clitoris and/or labia, and applying or inserting corrosive substances into the vagina

## Dr. Niasse’s Graph Showing African Countries where 25+% Experience FGM

Percentage of Women Age 15-49 Reporting They Underwent FGM



**Source:** World Health Organization, <http://www.who.int/reproductivehealth/topics/fgm/prevalence/en/index.html>. The prevalence of FGM graphed here is derived from Demographic and Health Surveys conducted by US-based firm ICF Macro and Multiple Cluster Indicator Surveys commissioned by UNICEF, between 1997 and 2009. Please note: The figure for Sudan is from survey research done before “South Sudan” became a separate country in 2011. This figure represents only women in the north because researchers did not have access to the rest of the country due to poor infrastructure and political unrest.

## Questions for Group Discussion

(Approximately 1 hour, 15 minutes)

### Dr. Niasse's Presentation and His Interaction with the Conference Attendees

(Approximately 35 minutes)

- According to Dr. Niasse, which of a girl's/woman's rights is violated in the practice of FGM? Why does this practice constitute gender-based violence in the doctor's view?
- Do you think Dr. Niasse—as a physician, particularly an obstetrician, and a man—is an effective advocate for girls' and women's health and human rights? Why or why not?
- What was your initial opinion or reaction when Dr. Niasse finished his remarks? How would you assess the doctor's treatment of such a controversial issue?
- How would you evaluate the doctor's interactions with Professor Sobhy and Professor Al Qazi? What does Dr. Niasse do right and/or wrong in responding to these scholars?
- And what about the professors' approaches in dealing with Dr. Niasse? What does each man do right and/or wrong in his interaction with the doctor?
- What role does Barbara Carlson play in this debate? If Dr. Niasse and the professors talk after the panel, do you think she should ask to join them? Would her presence would be helpful? Why or why not?

### For Further Thought

(Approximately 40 minutes)

- Some people use the term “female genital cutting,” FGC, as less judgmental of this cultural practice than FGM. In your view, is this term interchangeable with FGM? Why or why not?
- Why is medicalization of FGM a negative development? What are the dangers of having a physician perform this ritual?
- Does our society expect girls/women to undergo any form of mutilation or another ritual causing bodily and/or psychological harm? What is the rationale for this ritual?
- Has our country passed a law against FGM and/or other forms of mutilation? Under this law, who is punished for FGM—the cutter, a girl's parents or legal guardian or...?
- If our country has not passed such a law, why do you think this is the case?
- Do you think proponents of FGM and/or other gender-based rituals seek to restrict female sexuality and movement? If so, why and how? If not, why not?
- Do you know of rituals from other cultures aimed at controlling women? For example, what was the effect on women from certain Asian cultures of the bygone custom of foot-binding? What is the impact on Muslim women of the recent trend of wearing the “niqab”—a veil covering the whole body and face, except a slit for the eyes? Why do some women choose to wear the niqab while others eschew this garment?

## Learning Exercises

(Approximately 1 hour, 45 minutes)

### Exercise 1 Recounting the Stories We/They Tell

(Approximately 1 hour)

1. Have the workshop participants break into two groups for a 20-minute brainstorming session. Ask each to select a spokesperson who will report to the full group.
2. Instruct Group 1 to think of 3 to 5 rules and/or stories *told to girls* about their bodies and/or their future relationships with men; and Group 2 to do the same with rules and/or stories *told to boys*.

**Tip for Facilitator:** *If the groups are having difficulty with this task, offer examples: “A girl should expect that as a woman, she must prove her virginity to her husband” and “A boy should know that a man’s wife is not allowed to refuse his advances.”*

3. Reconvene the workshop participants. Have the spokespeople take turns briefly sharing one idea until they finish conveying their groups’ deliberations.
4. Have the participants consider the similarities and differences between what girls and boys are told about their bodies and/or future relationships with the opposite sex. Ask them how these rules and/or stories may contribute to harmful practices like FGM.

### Exercise 2 Creating Alternative Rites of Passage for Girls

(Approximately 45 minutes)

1. Read to the workshop participants the paragraphs below about rites of passage for girls.

Several African states have passed laws criminalizing FGM. Yet legislation alone does not sway communities to abandon a practice deeply rooted in local understandings of faith and culture. This custom typically marks a girl’s passage into womanhood and is celebrated by her family. Informal groups and non-governmental organizations in some societies are thus seeking to incentivize rejection of this practice by creating alternative, safe rites of passage to mark the transition to womanhood without the element of control and the physical and psychological harm of FGM. These alternative rites often include:

- a time period for women elders to mentor girls—discussing female roles and rights;
- a graduation ceremony or other formal public recognition that girls have received the benefit of their elders’ wisdom; and

- a celebratory meal or other festivities and/or gifts for the girls.

Some rites also enlist boys and men to acknowledge the inviolability of girls' bodies, to pledge respect for girls and women and to anticipate, even prefer, marrying uncut women.

2. After reading these paragraphs, ask the participants what rites of passage exist for girls in their community, including FGM. Follow up by asking whether any of these rites cause physical and/or psychological harm or promote girls' health and self-esteem.
3. Now imagine the participants are charged with developing an alternative rite of passage for girls. Engage in 15 minutes of brainstorming to determine the components of this rite.

***Tips for Facilitator:*** *If the workshop participants are having difficulty coming up with ideas, prompt them with questions such as:*

- What would you name this custom?
- What practices and words would be associated with this rite of passage?
- What should a girl learn by participating in this custom? What feelings do you wish to evoke in her through this experience?
- Should boys and/or men be involved in any way?
- How would you celebrate a girl's completion of this rite of passage?

Use a large flip pad or chalk board to record the participants' suggestions.

If the participants enjoy internet access, have them visit the websites of the following organizations offering information and resources for alternative rites of passage developed in The Gambia and Kenya among other countries. Or do a global search with the phrase "alternative rites of passage, FGM."

- **BAFROW in The Gambia – Foundation for Research on Women's Health, Productivity and the Environment**

<http://www.bafrow.gm/index.html> → On the website's left-hand side, click on the menu tab labeled "Campaign Against Female Genital Mutilation/Cutting (FGMC)" for the relevant drop-down list.

- **The Daughters of Mumbi Global Resource Center in Kenya**

<http://www.daughtersofmumbi.org/alternativeRites.html>

- **"Dynamics of Traditional Practices: The Case of Tumndo Ne Leel: A Coming of Age Concept among the Kalenjin Community of Kenya," by Dr. Susan K. Chebet, Ph.D.; June 2009.**

<http://international.iupui.edu/kenya/resources/Dynamics-of-Traditional-Practices.pdf>

4. After the participants are done brainstorming, select one volunteer to summarize in roughly 5 minutes the group's newly developed rite of passage for girls in their community.
5. Optional: Ask the participants whether they would be willing to advance their proposal for a new rite of passage to potentially interested parties in their community—clergy, key government ministers, local officials, school teachers and other educators, women's human rights advocates, etc.—and how they would go about doing so.

# SESSION 6:

## Case Study—Forced Marriage and Child Brides

(Workshop session, approximately 3 hours, 30 minutes)

“I have nowhere else to go. I had to escape. Please hide me; if he finds me, he’ll kill me!”

As the girl stumbles in the door, Torpekay notices her filthy clothes, torn slippers and bruises under her eyes. “Please sit down and tell me your name. How did you get here? I’m Torpekay Maiwandi. I’m the shelter’s counselor. I’m responsible for your initial assessment.”

“Azadeh Gilani, that’s my name. I’m from Zende Jan. I’m sure my husband is looking for me by now. I didn’t want to marry him, but my father said the two families had already agreed and Sarwar Khan would be my husband.” Wiping tears and smudges of dirt from her cheeks, the words tumble out of her mouth. “Zende Jan isn’t so far from Herat. I crawled out the window and ran to get here as soon as possible—in one day, I hoped.”

Torpekay interrupts, “That’s a long way for a little girl. How old are you? How long have you been married?”

### Did You Know That...?

Afghanistan’s Civil Code stipulates:

- in Article 40 – Both parties’ “legal capacity” is required for marriage.
- in Article 70 – Legal capacity is age 16 for girls and 18 for boys;
- in Article 71 – When a girl is not of legal age, her rights belong to her father or guardian, but marriage for minors under 15 is prohibited.

**Source:** Bahgam, S. and Mukhatari, W. *Study on Child Marriage in Afghanistan*. Cologne, Germany and Kabul, Afghanistan: Medica Mondiale, May 2004. [http://www.medicamondiale.org/fileadmin/content/07\\_Infothek/Afghanistan/Afghanistan\\_Child\\_marriage\\_medica\\_mondiale\\_study\\_2004\\_e.pdf](http://www.medicamondiale.org/fileadmin/content/07_Infothek/Afghanistan/Afghanistan_Child_marriage_medica_mondiale_study_2004_e.pdf).

In 2006, Global Rights surveyed 4,700 Afghan households, finding 59 percent of women were in forced marriages.

**Source:** *Living with Violence: A National Report on Domestic Abuse in Afghanistan*. Washington, DC: Global Rights, March 2008. [http://www.globalrights.org/site/DocServer/final\\_DVR\\_JUNE\\_16.pdf?docID=9803](http://www.globalrights.org/site/DocServer/final_DVR_JUNE_16.pdf?docID=9803).

Child marriage is most prevalent in sub-Saharan Africa and South Asia. During the last decade, surveys in Niger, Chad, Bangladesh, Mali and Guinea have shown that more than 60 percent of women married by age 18.

**Source:** Jain, Saranga and Kurz, Kathleen. *New Insights on Preventing Child Marriage: A Global Analysis of Factors and Programs*. Washington, DC: International Center for Research on Women (ICRW), April 2007.

Catching her breath, Azadeh answers, “I was on the road for three days. I left after my husband fell asleep. I ran but I tripped on a rock. I couldn’t move my left foot. So I hid in an old, abandoned home for a while.”

Observing the girl’s swollen ankle, Torpekay declared, “I need the doctor to look at you as soon as possible. So let’s return to my questions.”

“I’m 13; Sarwar Khan is 40. We’ve been married for about a year. He wanted a baby right away; so I couldn’t go to school anymore. One day, I told him I miss my classmates and he slapped me. I was so scared; I never mentioned school again. My silence satisfied him for a while. I thought to myself, ‘He’s not a bad man. He works hard. He doesn’t speak ill of others. He likes the meals I cook.’ What choice did I have? Sarwar Khan needed a wife. So I tried to get used to being married.”

- Torpekay, furious about the girl being slapped, pauses to regain her composure. “If you started to adapt to being married, what changed your mind?”
- “I saw how much Sarwar Khan wanted a baby. When I didn’t get pregnant quickly, I was so sad. I feared he might leave me. Yet I had faith that God would bless us with a baby.” Azadeh explains. “My husband mocked my faith. I ignored his comments at first. When I told him how much his words hurt me, he punched me in the stomach until I couldn’t breathe. He has beaten me almost every day since. Last week, he smacked my head against the wall and tried to strangle me. That’s when I knew I had to escape.”
- Noting how resourceful Azadeh is, Torpekay inquires how she found the Voice of Women Shelter in Herat. Swallowing tears, Azadeh recalls, “My teacher used to read stories about brave Afghans rebuilding our country. She told us about Mrs. Suraya Pakzad; she married young, at 14, but to a very kind man. He even let her go to college.”<sup>1</sup>
- “You are a very good student, Azadeh, to remember Mrs. Pakzad’s story. When the Taliban took over, she started secretly teaching girls in the underground schools she created. Did your teacher recount how our dear Suraya established the Voice of Women?”
- “Yes, that’s why I came here. I think my teacher knew that so many girls and their mothers need help.” Azadeh responds.
- Impressed with the girl’s determination, Torpekay realizes she must advise Azadeh of the tough road ahead. “You’re welcome here. Most residents are a bit older, though we’ve been taking in girls like you as many parents are just giving away their little ones—too many mouths to feed, settling family debts or for whatever reason. The Voice of Women will do its best to protect you, Azadeh, but I must forewarn you that we make no guarantees. Shelter employees and residents often face harassment by government officials who even threaten to shut us down. Thank God for our relationship with local police officers; they look after us. So let’s get you settled. After the doctor examines you, we’ll find you a bed. Tomorrow, we’ll discuss your next steps—pursuing a divorce and getting you back to school. Neither of these steps will be easy, but we’ll try our best.”

- “Thank you so much, Mrs. Maiwandi. I’ll do whatever is necessary to stay here.” Despite fear and exhaustion, Azadeh’s face reveals a small smile.

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<sup>1</sup> For more information about the Voice of Women, visit <http://www.voiceofwomen.org.au/>. For more information about Suraya Pakzad’s life and work, see Katie Gluek, “Suraya Pakzad and the Long, Tough Road for Afghan Women,” *Politics Daily*, March 11, 2010, <http://www.politicsdaily.com/2010/03/11/suraya-pakzad-and-the-long-tough-fight-for-afghan-women/>.

## Questions for Group Discussion

(Approximately 1 hour, 15 minutes)

### Azadeh’s Marriage to Sarwar Khan

(Approximately 25 minutes)

- Does the interaction between Azadeh’s parents and Sarwar Khan’s family constitute violence against her? Why or why not?
- Azadeh is not at the age of legal capacity for girls to marry—16 years old. Nor is her father allowed to exercise her marital rights as she is a minor under 15. What reasons could her parents have to ignore Afghanistan’s civil code by giving her in marriage?
- Sarwar Khan is three times older than Azadeh. What reasons could he have to marry her in violation of Afghan law? What do the actions of Azadeh’s parents and Sarwar Khan reveal about how Afghan society defines the roles and rights of women and men? In particular, how does our society (and others) conceptualize masculinity?
- Which of Azadeh’s human rights have been violated? Who has violated those rights?

### Torpekay’s Assessment of Azadeh’s Situation

(Approximately 25 minutes)

- As a counselor for the Voice of Women Shelter, what are Torpekay’s responsibilities?
- What does Torpekay do right and/or wrong in her initial assessment of Azadeh’s situation?
- What are or should be the objectives of Torpekay’s assessment? What information should she seek from Azadeh and/or other girls and women seeking assistance at the shelter?

## For Further Thought

(Approximately 25 minutes)

- Has our country passed a law defining the institution of marriage and/or stating the age of legal capacity for girls/women and boys/men entering into a marital contract? If so, what does the law say? Is the age of legal capacity the same for males and females?
- If our country has passed such a law, what is the penalty for parents who give a minor child into marriage? What is the penalty for an adult spouse who marries a minor? Is this law effectively enforced? Why or why not?
- If our country has not passed such a law, why do you think this is the case?
- What aspects of our country's culture, political system and/or socio-economic conditions encourage child marriage—whether intentionally or unintentionally? Are there any aspects that discourage this practice?
- In your opinion, what should be the age of legal capacity for entering into a marital contract? Should that age be the same for females and males? Why or why not?

## Learning Exercises

(Approximately 2 hours, 15 minutes)

### Exercise 1 Understanding What International Law Says about Marriage

(Approximately 1 hour)

1. Select four volunteers to read out loud the following international legal texts:

- The 1948 Universal Declaration of Human Rights – Articles 16-1 and 16-2
- The 1962 Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages – Last paragraph of the Preamble (The complete text of the Convention is available in Appendix 6 on page 175.)
- The 1979 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) – Articles 16-1,a-c
- The 1989 Convention on the Rights of the Child – Articles 1 and 19-1

***Tip for Facilitator:*** Posting these texts on a large flip pad or chalk board may be helpful. The flip pad or chalk board may be used to record the workshop participants' thoughts about why child marriage contravenes international law as requested below in Step 2.

- **The Universal Declaration of Human Rights**

**16-1.** Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

**16-2.** Marriage shall be entered into only with the free and full consent of the intending spouses.

- **The Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages**

Reaffirming that all States ... should take all appropriate measures with a view to abolishing such customs, ancient laws and practices by ensuring, inter alia, complete freedom in the choice of a spouse, eliminating completely child marriages and the betrothal of young girls before the age of puberty, establishing appropriate penalties where necessary...

- **The Convention on the Elimination of All Forms of Discrimination Against Women**

**16-1.** States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women:

- The same right to enter into marriage;
- The same right freely to choose a spouse and to enter into marriage only with their free and full consent;
- The same rights and responsibilities during marriage and at its dissolution;...

International legal texts...

- **The Convention on the Rights of the Child**

**1.** For the purposes of the present Convention, a child means every human being below the age of 18 years unless, under the law applicable to the child, majority is attained earlier.

**19-1.** States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.

2. After the volunteers have finished reading these texts, ask the participants why child marriage violates international law. Encourage them to point to specific language in these documents in their responses.

## **Exercise 2 Capturing the Child Bride’s Image**

(Approximately 1 hour, 15 minutes)

1. Imagine the workshop participants are entrusted with the task of designing an informational brochure for a shelter much like the one Azadeh went to. A section of the brochure will focus on the plight of child brides in our country and/or worldwide as well as on the resources available to girls at the shelter when they leave their husbands.
2. Have the group brainstorm for roughly 25 minutes about what the shelter’s message should be, with the aim of forging a consensus on at least three main points. Ask the participants to state these points succinctly as required by the brochure format.
3. With these points in mind, show the group the 15 images and accompanying data on girl marriage in specific countries<sup>2</sup> featured in the “Human Rights Gallery” below.
4. Take another 25 minutes to have the participants decide which three images best convey the shelter’s message, as the group’s brochure has space for no more visuals.
5. Conclude this discussion using the remaining 15 to 20 minutes to have the participants articulate why each visual is or is not suitable for placement in the brochure.

***Tip for Facilitator:*** Use a large flip pad or chalk board to record vote tallies for all the participants to see.

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<sup>2</sup>The statistical data in the “Human Rights Gallery” are based on Demographic and Health Surveys conducted between 1995 and 2008 by U.S.-based firm ICF Macro. The surveys are nationally representative of households in these countries to the extent infrastructural and political conditions allow. Because on-the-ground realities may impede the reach of survey interviewers into rural areas, these figures may reflect a slight undercount of girl marriage rates. For more information, visit <http://www.unicef.org/infobycountry/index.html> where data is available on a web page for each country under the heading “Statistics.”

# HUMAN RIGHTS GALLERY



## Afghanistan

57 percent of women aged 20-24 report being married as girls, i.e. by age 18. UNICEF 2007 Photo of the Year by Stephanie Sinclair.

Source: <http://www.stolenchildhood.net/entry/afghanistan-new-contract-to-curb-child-marriages/>.



## Niger

77 percent rate of girl marriage.

Source: "Is an end to child marriage in sight?" From the Foreign Policy Association. April 28, 2009. <http://womenofvision.wordpress.com/2009/04/28/is-an-end-to-child-marriage-in-sight/>.



## India

46 percent rate of girl marriage.

Source: Shukla, Saurav. "Madhya Pradesh gears up against child marriage." <http://www.topnews.in/law/region/madhya-pradesh?page=14>.



## Ethiopia

49 percent rate of girl marriage.

Source: Goodwin, Liz. "Girls Fight Back Against Child Marriage." The Daily Beast. December 2, 2009.



**Malaysia**

No data found.

**Source:** “Malaysian child bride defends marriage.” *The Straits Time*. December 13, 2010. [http://www.straitstimes.com/BreakingNews/SEAsia/Story/STIStory\\_613317.html](http://www.straitstimes.com/BreakingNews/SEAsia/Story/STIStory_613317.html).



**Yemen**

48 percent rate of girl marriage. Nujood Ali with a newspaper reporting her divorce at age 10.

**Source:** <http://envearth.wordpress.com/2010/10/19/vote-on-child-marriage-law-in-yemen-delayed/>.



**Nigeria**

43 percent rate of girl marriage. The captions read: “Are you not coming to the stadium with us? Today is children day remember?” and “But I can’t. I am a married child now, you know!”

**Source:** “Debate: Child Marriage in Nigeria is Permissible: Islam prohibits early pregnancy, not early marriage.” *CP-Africa*. August 18, 2010. <http://www.cp-africa.com/2010/08/18/debatechild-marriage-nigeria-permissible-islam-prohibits-early-pregnancy-early-marriage/>.



**Turkey**

37 percent rate of girl marriage.

**Source:** Emekiz, Ipek. “‘Child brides’ in Turkey should be heard, helped, says women’s group.” *Hürriyet Daily News*. October 5, 2010. <http://www.hurriyetsdailynews.com/n.php?n=traumas-of-8216children-brides8217-are-aimed-to-be-alleviated-with-the-informative-project-2010-10-05>.



**Cameroon**

53 percent rate of girl marriage.

**Source:** “busuu.com collaborates with NGO in Cameroon.” October 8, 2009. <http://blog.busuu.com/busuu-com-collaborates-with-ngo-in-cameroon/>.



**Syria**

18 percent rate of girl marriage.

**Source:** "Facebook Group against early marriage." *The Damascus Bureau*. May 24, 2010. <http://www.damascusbureau.org/?p=263>.



**Gambia**

36 percent rate of girl marriage.

**Source:** *Organization for Vulnerable People (OVP) The Gambia*. September 12, 2010. <http://www.gambia-charity.blogspot.com/>.



**Saudi Arabia**

No data found.

**Source:** "Child marriage in Saudi Arabia." December 24, 2008. <http://www.cnn.com/2008/WORLD/meast/12/24/saudi.arabia.child.bride/index.html>.



**Bangladesh**

65 percent rate of girl marriage.

**Source:** *Hickley, Matthew*. "Nine-year-old brides saved by authorities from being married off in Muslim weddings" *Mail Online*. 29 September 2008. <http://www.dailymail.co.uk/news/article-1063605/Nine-year-old-brides-saved-authorities-married-Muslim-weddings.html>.



**Kenya**

25 percent rate of girl marriage.

**Source:** "Turning Child-Brides into Scholars: CCF's Margery Kabuya Adapts an Old Tradition to Trade Early Marriage for Education." April 1, 2005. <http://www.childfund.org/media/article.aspx?id=426>.



**Pakistan**

24 percent rate of girl marriage.

**Source:** Ebrahim, Zofeen T. "Pakistan: Child Brides." Women's Feature Service. [http://www.wunrn.com/news/2009/05\\_09/05\\_11\\_09/051109\\_pakistan2.htm](http://www.wunrn.com/news/2009/05_09/05_11_09/051109_pakistan2.htm).

# SESSION 7:

## Case Study—Murder in the Name of Honor

(Workshop session, approximately 3 hours)

“Welcome to Emra’a 102 FM from Ramallah at 10:00 a.m. on Tuesday, 5 September 2011. I am Jumaana Lutfi, your newest host on the only station in Palestine for women by women. I am introducing ‘Women, Politics and the Law’—a call-in show that looks in-depth at stories topping the headlines. We will open up the telephone lines. Dial 295-5555 to share your opinions. Your ideas matter because you can create positive change!”

“For our first program, we will discuss an age-old story—the murder of our girls and women by their brothers, fathers, cousins and uncles in the name of family honor. The supposed improprieties for which they are killed: smiling at a male classmate, dressing colorfully and thus immodestly, refusing an arranged marriage and becoming pregnant by rape. We will examine a case stirring debate about our laws and politics since last spring.”

“On 7 May, Aya Baradiyya’s remains were found in a well near the village of Surif.<sup>1</sup> Her parents had reported her disappearance to the police in April 2010. She left for Hebron University one day but never returned. They feared she had run away or been kidnapped.”

“In fact, Aya’s uncle Oqab Baradiyya planned to kill her. He disapproved of a suitor 17 years her senior. He and three friends snatched Aya and threw her into that well to drown as she begged for her life. Oqab let Aya’s parents believe that her whereabouts were unknown until days after the police retrieved her remains, when he confessed to a so-called honor killing.”

“Honor—as men have defined it— has been a mitigating factor in taking a woman’s life. Jordan’s 1960 penal code, part of which applies in the West Bank,<sup>2</sup> grants leniency in punishment. Six months in jail is the maximum.”

“Yet Aya’s murder differs from others which stayed secret when families buried their girls in unmarked graves. Women’s groups and Hebron University students marched in our cities. Her funeral, aired live on television, was attended by thousands.”

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<sup>1</sup> This brief account of Aya Baradiyya’s murder is based on a thorough review of coverage by Palestinian and other Arab dailies, websites and broadcast programming.

<sup>2</sup> Jordan ruled the West Bank from 1948 to 1967.

“How have our political officials reacted to the outrage? President Mahmoud Abbas fulfilled his pledge to sign a decree cancelling penal code articles that afford leniency to this crime’s perpetrators. He and other officials met with Aya’s family. The Palestinian Authority reportedly paid for her funeral and gave the Baradiyyas a stipend. So are our leaders doing enough to stop murders in honor’s name? Please call 295-5555 to speak to me, Jumaana Lutfi, on Emra’a 102 FM.”

**Did You Know That...?**

- Much attention is paid to murders in honor’s name committed by Muslims in the Middle East, North Africa and Southwest Asia. Yet the practice is not exclusive to Muslims; it has been recorded among Christians, Druze, Hindus, Sikhs and Yezidis in these and other regions.
- In 2000, United Nations Special Rapporteur on Extrajudicial, Summary and Arbitrary Executions reported such murders in countries as diverse as Bangladesh, Brazil, Ecuador, Egypt, India, Iraq, Israel, Italy, Jordan, Morocco, Turkey and Uganda, among others. The list included states that had outlawed killing in the name of honor, such as Brazil did in 1991, and those, such as Jordan, whose laws still—11 years after her report—exempt the perpetrator from serious punishment if he kills a female relative to restore his or his family’s honor.

**Source:** *Extrajudicial, summary or arbitrary executions: Report of the special rapporteur, Ms. Asma Jahangir, submitted pursuant to Commission on Human Rights resolution 1999/35. UN Doc. E/CN.4/2000/3, 25 January 2000; and Hussein, Rana. Murder in the Name of Honor The True Story of One Woman’s Heroic Fight Against an Unbelievable Crime. Oxford, UK: Oneworld Publications, 2009.*

“Hello Ms. Lutfi! I am Layaali, and I am a university student like Aya. She could have been my sister. I wish to offer my deepest sympathies to her family. She is a martyr who did not die in vain because the president has now decreed the harshest punishment for men who kill in honor’s name

“Thank you Layaali for your call. Do other listeners feel the same way?”

“Ms. Lutfi, my name is Samir. What Aya’s uncle did was wrong; Mr. Oqab should have told her parents immediately that she is gone forever to spare them the agony of not knowing. He could then explain that he sought only to restore the family’s reputation.”

“So Aya’s uncle’s mistake was not that he killed her but rather that he concealed her death for over a year—do I understand you correctly? Do any listeners agree with Samir?”

“Ms. Lutfi, please do not misunderstand what I said. Aya was a very studious, modest girl. I know some Hebron University students, and they all say so. Mr. Oqab’s intentions were misplaced and hiding his deeds caused Aya’s family even more pain.”

“Thank you Samir for trying to clarify your opinions. The lines are still open for a few more minutes at 295-5555. Do I have another listener on the phone?”

“Jumaana, I am Nadira Ghannam with the Women’s Center for Legal Aid and Counseling. Please allow me to respond to Samir and to your important question about whether our leaders have done enough to end the tradition of murder in honor’s name?”

“Welcome to Emra’a 102 FM, Ms. Ghannam. Please tell us what you think.”

“Samir may have learned from his elders that killing for honor is wrong only when a good girl is mistakenly targeted due to unfounded rumors of immodest behavior. Yet the victim’s behavior is irrelevant. Killing for honor is premeditated murder. Human rights organizations have recognized President Abbas’ decree as a good step towards changing the culture of impunity. However, we have moved beyond first steps, working for seven years with the Ministry of Justice to draft a bill entirely different from the outdated penal codes. Strife among political leaders and the president’s subsequent efforts to reconcile with Hamas<sup>3</sup> has made submitting the bill to the Legislative Council impractical for now, but President Abbas should endorse our draft legislation if he really wants to end this practice.”

“Nadira, I would love to continue our discussion, but we are unfortunately out of time. Mr. President, if you are listening, a bill that will save women’s lives urgently needs your support. Thank you all for tuning to ‘Women, Politics and the Law.’ I am Jumaana Lutfi, and I enjoyed being with you on Emra’a 102 FM.”

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<sup>3</sup> Hamas is the acronym for “Harakat al Muqawama al Islamiyya “ or Islamic Resistance Movement. During spring 2011, President Abbas and other senior leaders of Fatah—the Palestinian National Liberation Movement or Harakat al Tahrir al Watani al Filastini—mended their relationship with Hamas, seeking to avoid a Palestinian civil war.

## Questions for Group Discussion

(Approximately 1 hour, 30 minutes)

### Jumaana Lutfi’s Program “Women, Politics and the Law” on Emra’a 102 FM

(Approximately 30 minutes)

- Emra’a 102 FM is a radio station produced by Palestinian women and targeting them as listeners. In fact, the word “emra’a” means “woman” in Arabic. Do you think this station provides a suitable forum to examine the news of Aya Baradiyya’s murder and the resulting public outcry? Is the station an appropriate forum to delve into the debate about how to punish men who kill in honor’s name? Why or why not?
- In your view, does Jumaana Lutfi’s call-in show “Women, Politics and the Law,” and her discussion of so-called honor killings in particular, fulfill expectations created by the program’s title? Why or why not?

- Does Jumaana strike the appropriate tone when recapping the news of Aya Baradiyya’s murder? How would you describe her reporting of this case?
  - Balanced *or* biased.
  - Sensitive *or* insensitive to Aya’s parents.
  - Appropriately serious given the subject matter, overly serious and thus off-putting *or* insufficiently serious to the point of dismissive.
  - Sufficiently thorough to spark discussion with callers, too detailed *or* too vague.
  - \_\_\_\_\_ *Please offer your own adjectives.*
- Does Jumaana strike the right tone when opening the telephone lines to listeners? Why or why not? Should she inject her own opinions more clearly into the discussion with and between her listeners? Or should she only facilitate the discussion with callers and not add her views?
- What recommendations if any do you have for Emra’a 102 FM and/or Jumaana to improve their coverage of Aya Baradiyya’s case and their discussion of killing in honor’s name? In other words, are there any gaps to fill or shortcomings to fix in “Women, Politics and the Law”? If so, what are they? If not, why not?

**Callers’ Opinions on Palestinian Officials’ Response to Killings in Honor’s Name**

(Approximately 20 minutes)

- Jumaana talks with three listeners—Layaali, Samir and Nadira—each espousing a different viewpoint about murder in honor’s name. What are the strengths and/or weaknesses of each caller’s reasoning in articulating her/his opinion?
- Do you agree with any of three callers’ positions? If so, with which one do you agree? Why this listener’s viewpoint? And why do you disagree with the other two?
- If you do not agree with any of the callers, what is your opinion upon learning about Aya Baradiyya’s murder and Palestinian officials’ approach to the problem of killing in honor’s name?

**For Further Thought**

(Approximately 40 minutes)

- How do you define a person’s honor—woman or man? What personality traits and types of behavior contribute or detract from an individual’s honor? How does an individual project her/his honor in dealing with others—with her/his family members, friends and colleagues as well as members of society?
- How does our society conceptualize honor? What are the differences and/or similarities between society’s understanding of honor and your own definition?
- Are crimes in honor’s name a common form of gender-based violence in our society? If so, what aspects of our country’s culture, political system and/or socio-economic conditions facilitate such crimes? If not, what aspects discourage such crimes?

- How does our legal system deal with murder in honor’s name? Should a man’s or his family’s honor be a factor in deciding how to punish a man for killing a female relative?
- Is murder in the name of honor an escalation of domestic violence? Why or why not? In what ways does killing in honor’s name resemble or differ from other murders?
- Although less common, men may be victims of murder in honor’s name. In your view, does a man accused of “dishonoring” his family confront the same problems as those a woman faces? If so, how and why? If not, what is unique about a woman’s/man’s case?

Learning Exercises

(Approximately 1 hour, 30 minutes)

Exercise 1 Distinguishing Murder in the Name of Honor from Other Crimes

(Approximately 45 minutes)

1. Ask the workshop participants to think about what makes killing in the name of honor different from other murders, and to consider in particular four aspects of the crime— the motivation for killing, the nature of the act, the perpetrator and the victim.
2. Now instruct them to forge a consensus about these aspects of the crime using the questions in the table below as a guidepost. Allow them 5 to 7 minutes to discuss each aspect.

***Tips for Facilitator:** Having the participants state their ideas as if they are filling in the table below may assist them in keeping their thoughts organized. They do not actually have to complete the table to perform this exercise.*

*Recording the participants’ points on a large flip pad or chalk board may be helpful.*

Learning Exercise 1 *(continued)*

3. Four aspects of the crime...

	Murder	Killing in the Name of Honor
<b>Motivation For Crime</b> <ul style="list-style-type: none"><li>• Why does the perpetrator commit this crime? For material gain? For emotional satisfaction? For...?</li></ul>		
<b>Nature of the Act</b> <ul style="list-style-type: none"><li>• Is the crime spontaneous or premeditated?</li><li>• How is the victim killed? Is the victim's death immediate? Is the victim made to suffer before dying?</li></ul>		
<b>Perpetrator</b> <ul style="list-style-type: none"><li>• Who commits this crime?</li><li>• Does s/he have any relationship with the victim? Or is s/he a stranger?</li><li>• Does s/he act alone? Or is there more than one perpetrator?</li><li>• Does s/he hide the crime or confess?</li></ul>		
<b>Victim</b> <ul style="list-style-type: none"><li>• Who is killed?</li><li>• Does s/he have any relationship with the perpetrator?</li><li>• Can s/he defend her-/him-self against the perpetrator?</li><li>• Does s/he receive the proper respects? Do her/his family memorialize her/his life in a funeral or through another ceremony?</li></ul>		

4. Once the participants have forged a consensus around these four points, select a volunteer and give her/him 3 to 5 minutes to summarize in no more than 7 sentences the differences between murder in the generic sense and killing in the name of honor as agreed upon by the group.
5. Conclude by asking the participants whether they think the punishment for killing in honor's name should be the same, more severe or less severe than for murder. Take a vote on these three options for punishing the perpetrator and then share the final tally.

## Exercise 2 Honoring Victims of Murder in the Name of Honor Worldwide

(Approximately 45 minutes)

### 1. Read the paragraphs below to the workshop participants.

Perpetrators of murder in honor's name believe their own and their families' reputations are reflected in the behavior of their female relatives. Choices that girls and women seek to make—what they wear, whether they seek an education and/or career, who they wish to marry and how many children they want to have—create the risk of violent death. Girls and women die at the hands of their male family members for trying to reconcile the desire to live freely with the pressure of traditions and societal expectations.

To cleanse the family's honor, the perpetrator wants to eliminate all traces of the victim's life. She is often buried in an unmarked grave and not spoken of again, as if she never existed at all. Deepika Thathaal, Norwegian film maker and pop singer of Pashtun and Punjabi descent, is striving to make sure the victim's life is not simply wiped away. She has created a digital memorial called “Memini,” which means “remembrance” in Latin. Launched in April 2011, the website features a collage of victims' photos and names from around the world. Clicking on an individual photo or name takes the site visitor to that victim's story—a brief description of who she is, why she was killed and by whom.

Through Memini, Thathaal hopes to raise awareness of this crime's prevalence by putting a face, or many faces, on it. As the site declares, “Our wish is to ensure that the stories of victims of honor killings are told, thus defying the intent of those who wanted to erase them ... our intention is that shame falls where it is deserved: on the murderers who stood in judgment of innocence! This documentation of stories also has a deeper purpose—to bring to light the many women and girls who are victims of this brutality in order to tell the world—it is happening and it has to STOP!”

### 2. Give the participants roughly 10 minutes to look at the images and to review the stories of six victims taken from the website—see below under step 5.

***Tip for Facilitator:*** *If the participants enjoy internet access, have them visit the website, <http://www.memini.co/>, and click on individual photos of their own choosing so as to discover how this memorial looks and the feelings it evokes.*

### 3. Ask them whether they think Memini is an effective tool for shining a spotlight on the crime of murder in the name of honor. Take a vote to determine how many participants consider the website effective and how many do not.

- 4. Share the vote tally, and then select two volunteers from among those participants who do find Memini an effective tool and those who do not think so to offer at least three top-of-mind reasons for their opinions.
- 5. End by asking the group whether they could envision using Memini’s images beyond the website—for example, in a public service announcement on television, on a billboard, on the walls of certain buildings, on the packaging of certain products or....

**MEMINI is a Latin word meaning “Remembrance.”**



**Rim Abu Ghanem**  
**19, Israel**

Rim Abu Ghanem was a 19-year-old girl from the Abu Ghanem clan of Juarish, in Ramla, a city of 64,000... in Israel. The clan of around 2,000 members is close-knit, very conservative... with a high rate of violence towards its women members.

In 2006, Rim Abu Ghanem was the seventh Abu Ghanem woman to be murdered. Her only crime, in the eyes of her family, was refusing to marry a man to whom she had been promised. In the days preceding the murder, she had run away only to be found by police, who returned Rim to her family on condition that her three brothers signed an agreement that she would not be harmed.

Rim’s murder was premeditated and planned by her very own brothers. Her elder brother, Suleiman Abu Ghanem, a pediatrician at the Assaf Harofeh Medical Center, gave his brothers Ahmed and Salameh sleeping tablets and instructed them on how to sedate their sister. When Rim fell asleep, her brothers packed her into a truck and drove her to a field. When Rim briefly woke up, she had attempted to plead for her life, while her brothers had tried to make her admit she had “disgraced the family’s honor.” Her brothers Salameh and Muhammed then suffocated her and wrapped her body and threw it down a nearby well.

Subsequently, three of Rim’s brothers confessed to and were convicted of killing her and are serving 20-year jail sentences. The fourth brother, who did not take an active part in the act of murder, will serve a 12-year sentence. These sentences were unfortunately reduced from murder to manslaughter due to a police error in handling the informants of the case.

Source: <http://www.memini.co/>



**Sazan Bajez-Abdullah**  
**24, Germany**

In Munich, Germany, Iraqi-born Kazim Mahmud Raschid killed his ex-wife, Sazan Bajez-Abdullah, in late 2006.

On the 25th of October 2006, Sazan’s divorce from Kazim Mahmud Raschid was finalized. He had beaten her so much during their marriage that the police had obtained a restraining order against him.

The same day, he killed her for the dishonor of divorce in the busy Maier Leibnitz Street. He stabbed her 13 times and poured gasoline over her; as she lay wounded, he set her on fire. Residents from balconies threw down water; those on the street tried salvaging her body with wet cloth and attempted to shield her two year old son to safety. A criminal investigator nearby arrested Kazim straight away on hearing the commotion.

The following year, during his trial, Kazim admitted to planning the act. “I wanted to kill her. If I do this, I am a man.”

Kazim Mahmud Raschid is sentenced to life imprisonment without parole.

Source: <http://www.memini.co/>



**Aqsa Parvez**  
**16, Canada**

16-year-old Aqsa Parvez from Mississauga, Ontario Canada, was strangled by her brother and father in an honor killing in 2007.

Aqsa was the child of a Pakistani immigrant family. She had wanted to get a part-time job and be allowed to dress and act like other teenage girls in her neighborhood, but this caused conflict within her family.

In September 2007, Aqsa told a school counselor she was afraid her father might kill her. Arrangements were made for her to stay at a shelter. Her family asked her to come home and permitted her to wear non-traditional clothes to school, but when conflicts continued, Aqsa decided to live with her friends instead.

On December 10th, 2007, Aqsa was taken from the school bus stop by her brother at ... 7:20 am, and 36 minutes later, her father called 911 and told police he had “killed his daughter.” Aqsa was immediately taken to Credit Valley Hospital and later transferred in critical condition to the Hospital for Sick Children, where she died.

In an interview with police, Aqsa’s mother says her husband told her he killed his youngest child Aqsa because, “My community will say, ‘You have not been able to control your daughter.’ This is my insult. She is making me naked.”

On June 15, 2010 Aqsa’s father, Muhammad Parvez and brother Waqas Parvez pleaded guilty to second-degree murder.

Source: <http://www.memini.co/>



**Sanaa Dafani**  
**18, Italy**

Sanaa Dafani, of Pordenone, Italy, was 18, worked in a pizzeria, wore jeans and dated a man. Her boyfriend, Massimo De Biasio, was an Italian man in his early thirties. Sanaa wanted to live with him. Her father, El Ketaoui Dafani, who had emigrated from Morocco, did not want his daughter to lead a Western lifestyle.

Enraged at his daughter’s actions, Mr. Dafani blocked a car in which Sanaa and her boyfriend were sitting, stabbed his daughter’s throat with a kitchen knife, and injured Mr. Biasio when he tried to defend her.

El Ketaoui Dafani is on trial for the murder of his daughter; the sentence is yet unknown, but the prosecution is attempting to secure the maximum penalty available.

Source: <http://www.memini.co/>



**Nejat**  
**22, Iran**

Iran’s Ham-Mihan newspaper reported the case of an Ahwazi woman who was buried alive by her father in April. Villagers had accused her of having an extra-marital affair after she divorced her husband, prompting her father to kill her for the sake of family honor. He admitted killing his 22-year-old daughter Nejat, but claimed she agreed to be buried alive and even helped to dig her own grave ... Nejat’s two-year-old daughter has since been taken to an orphanage in Ahwaz City ... This account of the killing has been confirmed by Iranian women’s rights activists...

Some cry and scream, “I want to stay alive,” others shout their innocence, and still others beg for forgiveness...

But Nejat said nothing. She did not cry. She did not beg. She did not ask for forgiveness ... She entered the grave calmly so that her father could put enough dirt on her that she would no longer breathe, look, feel, think, feel ashamed, or serve as stain of dishonor for her father ... so that she would be no more.

Nejat knew that in a society where misogyny is deeply rooted in tradition, [and] ... promoted by the government ... she had to search for rescue in nonexistence...

This man said about the bitter moments that he buried his daughter alive: “When I dug the hole, my daughter went towards it without saying a word and laid down in it. I did not feel well, but I thought I was doing the right thing. Initially, I used the shovel to put the dirt on her. She wasn’t saying anything. She just stared at the sky. I threw the dirt on her stomach and chest, but she still did not say anything. She did not ask me not to do that. I looked at her in the last moment, before I covered her face with dirt. She called out to me and said ‘Dad, please take care of my daughter.’”

**Source:** <http://www.memini.co/>