



EVALUATION REPORT

FATIMA project JUST/2013/DAP/AG/5823

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

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Introduction

This assessment is an evaluation of a tool developed in the FATIMA project for prevention of honour related violence. The tool is developed by the Folkuniversitetet, the County Administrative Board of Örebro, Örebro University (Sweden) Kerigma Institution of Innovation and Development (Portugal), the Angelou Centre (UK) and Dimitra Institute of Education and Development (Greece). The project is funded with help from the Daphne program, the European Union.

Daphne call for fighting honour related violence in EU resulted in this tool with the package of a game similar to parlour games for families or circles of friends. The package and presentation of the tool is similar to leisure games with the idea of winning as a reward for playing but the use and the aim is essentially different.

The aim of the FATIMA project is in large to prevent honour related violence by education. Since honour related violence is a highly sensitive question the strategy for developing a functioning tool for prevention, and to make the game approachable and accessible to individuals and target groups, is to embed the matter of violence in integration issues and human rights as a whole. Thereby the tool, this game, could well be considered a tool for integration to a certain society as well as violence prevention. The game has various use and presentation in the four participation countries, as adaption to the different immigrant situation in the countries. However, it is also a mirror of what local NGOs consider important. This implies that in some contexts there is a strong focus on violence and prevention of violence while there in other contexts is a broader approach and degrees of freedom for the NGOs to choose between the various subjects in the game.

In the evaluation process certain discussions repeatedly has been popping up, such as the focus on honour related violence as opposed to a wider approach more directed towards integration into a new country. On another level the question of whom to address and if there should be an adaption of the questions when playing with different groups, such as young people, has resulted in various versions of the game.

The strategy to include and embed honour related violence into the more widely formulated tool of immigration as a whole has led to a tool that includes several areas of an individual's life in a new society. Violence in itself is a broad field and covers several areas. In a wider understanding of violence the possibility to support oneself and be economically independent is crucial and connected to that all the levels of having a job, daycare and so on are included

in the problem. It also has led to a tool that stands not on one but two grounds. It is partly the question of violence against women in the honour related form and partly integration for new citizens.

The aim for this evaluation has been to investigate the use, how the game is in use, if the game captures the attended focal problem of violence and if the players reach any (new) understanding of how to deal with violence and integration.

Gender Equality

The gender equality goal for Sweden is formulated as a general right and duty for all citizens to choose and direct their life and in society as a whole, women and men shall have the same power to shape society and their own lives. It has long been considered a far too general goal that lacks the necessary practical sharpness that can lead to fulfillment. It also has been THE goal for gender equality since the beginning of the 1990ies without being reached. A former government formulated four sub objectives in order to formulate reachable goals possible to measure. It was also with an intention to easier formulate strategies to reach the goals since the sub objectives could be degraded to simpler goals. The four sub objectives are

- An equal distribution of power and influence. Women and men shall have the same rights and opportunities to be active citizens and to shape the conditions for decision-making.
- Economic equality. Women and men should have the same opportunities and conditions in relation to education and paid work that provide financial independence for life.
- Equal distribution of unpaid care and household work. Women and men shall take the same responsibility for household work and have the opportunities to give and receive care on equal terms.
- Men's violence against women must stop. Women and men, girls and boys, should have the same right and opportunity to physical integrity.

It is apparent that the gender equality goals have a focus on the power relationship between men and women and that equality does mean that there is no subordination due to gender. Strategies for gender equality could therefore, in the same matter, embrace the whole situation and not just one of the expressions, such as physical violence.

The particular tool that this evaluation concerns has been formulated as such a strategy. The wider embraces the narrower and thereby addresses more perspectives and sides of a problem.

The question therefor is if it has reached its aims or not, if there has been any progress due to this tool and if so what progress is that, in what area and on what level.

Men's violence against women

Men's violence against women is one, if not THE, most important question in gender equality. It is also one of the important human rights questions as it covers for the whole field of women's subordination, both structural and symbolical, in practice and on an explanatory level. The large Swedish survey "Slagen Dam" (Captured Queen ...) performed by Eva Lundgren and her research team as early as 2001 showed how common men's violence against women is in Sweden and that it is a living experience for as much as 70 % of women over the age of 15 (Lundgren mfl, 2001; 2004:121). They also showed how violence has to be considered and perceived as a wide concept for constructing control and subordination rather than focusing on only the physical abuse, which is one of Lundgren's basic starting points and results from her research (Lundgren, 1989; 1990; 2004). Lundgren and her research team pointed to how sexual harassment and abuse are forms of violence and that pushing or economic dependence is as well (Lundgren, 1990; 2004; Lundgren mfl, 2001). The importance of their survey cannot be overestimated and it started a whole new discussion on how to both address the issue of violence and how to work with strategies against violence against women to gain empowerment. Scholars has, when going for a deeper understanding of the nature of men's violence against women, focused on masculinity constructions and how violence becomes a part of training boys into being men (se eg Hearn and Parkin, 2001; Hearn and Pringle, 2006; Kimmel, 2012).

Considering violence from this point of view, instead of the more narrow understanding as physical abuse, leads to other ways of preventing from violence and to other strategies for protecting women against risk for violent relationships. It is widely known that victims of violence need to build up a new structure for their life in order to get out of a violent relationship (Holmberg & Enander, 2004). The strategy for perpetrator to win dominance over the victim relies heavily on the possibility of making her dependent on him. This dependence is constructed through economy and isolation, ignorance of rights and possibilities and lack of support (Holmberg & Enander, 2004; Andersson, 2007). When the victim has no resources, no network and no (other) family she is dependent on him for just about everything in her daily life and has nowhere to turn when being abused or when her children are being abused (Lundgren, 1990; 2004; Holmberg & Enander, 2004). Therefore strategies to help her out of such a situation, tools for getting at the problem with men's violence against women, needs to

contain prevention to the dependence (Holmberg och Enander, 2004; Andersson, 2007). Therefore, an effective tool cannot focus solely on alarm numbers, the nearest hospital and how to get out of the violent surroundings. Rather it has to get to the isolation and the dependence (Lundgren, 2004; Holmberg och Enander, 2004; Andersson, 2007).

The focus of the FATIMA project, integration and a wider theoretical understanding of the new society, is therefore to be considered to be a tool that aims at the dependence and isolation through knowledge on how the particular society works. It is far more difficult to subordinate a woman through violence if she has a self-standing economy, a home to call her own, a network of friends and useful contacts, functioning day care for her children not to mention knowledge of legal rights and access to legal aid.

The issue of honour related violence is by some researchers considered to be just about the same question as men's violence against women. The severity of violence is then considered more on a scale than as something essentially other than men's violence against women. Other scholars rather places honour related violence as another form of violence and another form of violence than men's violence against women in general (Kockturn & Runefors, 1991; Akpinar, 1998). The way to perceive the problem has a strong bearing on how to prevent it and how to formulate solutions.

Honour related violence

How honour violence and killing best will be understood varies. The first studies in Sweden: "Males Honour and female shame" (Akpinar, 1998) and "A Question of Honour" (Kocktürk-Runefors; 1991) focused on cultural variations in understanding of gender, sexuality, purity, impurity and family. Later studies emphasized individual explanations as men's biology, mental health or other abnormalities, but they did not take into account the power relations between the sexes (SOU 2015: 55). A third variant emphasizes structural explanations of patriarchy (SOU 2015: 55). The experts in the field do not agree about how honour violence and killing best should be described and explained (Eldén, 2003; Sultán Sjöqvist, 2011; Björktomta 2012).

In the Swedish government's latest report "Action plan to combat men's violence against women, honour-related violence and oppression, and violence in same-sex relationships" (SOU 2015: 55) the latter two explanatory models are highlighted and cultural aspects neglected. Investigators wrote that they define honour related violence and repression as part

of a larger problem, male violence. Men's violence, in turn, can be divided into sub-categories such as men's violence against women and violence against women in intimate relationships. Honour related violence and oppression is perceived as part of domestic violence (SOU 2015:55).

The report highlights that violence and oppression is rooted in gender, power and sexuality. As for honour related violence and oppression, the control of women's and girls' sexuality, virginity and chastity is central. The family's reputation and prestige is thought linked to the actual or suspected behaviour of girls and women. Family control means that more offenders can be involved, both men and women, older and younger, and that victims from both sexes may occur. Forced marriages and genital mutilation is derived from the notion that the man and the family's honour depends on women's and girls' behaviour (SOU 2015: 55). A tool that intends at working preventive against honour related violence must be adapted to the expressions and certain conditions that occur with a problem. One of the central issues with violence as a whole and perhaps honour related violence in particular is the high level of control of women and unwanted behavior since it leads to e.g. isolation and far reaching strategies to keep women subordinate. The fact that many societies react negatively to the expressions of honour related violence (and the violence in itself) leads to a certain level of shaming and keeping the behavior in the narrow circle of the family. A prevention tool must counter for that and in this case it is performed through embedding the issue of violence into integration.

Integration

A central contemporary political question concern how solidarity between citizens in a multicultural society is constructed and if a welfare state shall promote integration.

Over the years, the Governments understanding of immigrants, citizenship, civil rights and integration has varied. The view of integration is linked to three main issues. The first is about the perception of citizenship and how civic right is understood. A focal question would be if people who are residing in a country without being a citizen should be entitled to political rights to vote and to run for political institutions. A second would be if they should have social rights as education, health and social care (Marshall, 1950).

In many European countries, the requirement for voting, and to run for a political position of trust is being a citizen. In 1975 Sweden introduced a milder requirement that a person over 18 who has been registered and has been a resident for more than three years is allowed to vote

in municipal and regional elections. In terms of social rights, the trend in Europe has been that permanent resident immigrants without state legal citizenship has access to the same social benefits as people who are citizens (Hammar, 1990). In recent years, mainly right-wing populist parties in Europe have increasingly challenged this issue.

The second issue is about the perception of ethnic diversity. The focal question is if individuals with different ethnic backgrounds should be integrated to the majority or if different ethnic groups should retain to their culture. One aspect of this question is whether the state should support the right of individuals to freedom, equality and human rights, or whether they will support the ethnic groups' right to cultural difference (Kymlica, 1995).

The third issue of integration is linked to the perception of what citizenship should be built on; if citizenship should be built on ethnic grounds or if it is about civil agreement. If citizenship shall be based on ethnicity, Governments has to strongly prevail assimilating immigrants into the majority community. However, if citizenship is based on the civilian community, different ethnic groups can retain their culture. A civilian community can promote multicultural solutions (Kymlica, 1995).

Depending on the underlying political ideas of citizenship and civil rights (political and social), compared to ethnic diversity and the view of the foundation of national unity (ethnic or civil agreement) Governments need to formulate political strategies for integration. It is clear that in most European countries, the issue of individual rights to freedom, equality and Human rights versus collective rights based on ethnic-cultural uniqueness is a top issue of the political agenda.

Historically, the view of integration has undergone a change. Very briefly, one can say that in the 60's the discussion was about whether immigrants had special needs and inquiries or not. The question was treated as immigrants' problems of adaptation (SOU 1967: 18). During the 80's the discussion was about whether the community could build on ethnic differences or not. Furthermore, the discussion focused on whether the state should passively tolerate inequality or if the state should actively promote ethnic diversity (SOU 1983: 29; SOU 1983: 57; SOU 1984: 11; SOU1984: 55; SOU 1984: 58). In the 90's the discussion changed in focus. The topic turned to be about policies aimed directly against immigrants seen as deeply problematic and stigmatizing. A polarization between the majority population and "the others" became evident and was dealt with in socio-economic terms and not on the basis that people were immigrants (SOU1996: 143; SOU 1997: 82; SOU 1998: 73).

Immediate reactions came from feminists pointing out that when multiculturalism is equivalent to polygamy, arranged marriages, female genital mutilation, honour violence and killing, unequal access to political power, liberty and property of the sexes it should not be preserved. The feministic claims included that women in minority groups must have the same human rights, gender equality and freedom as other citizens (Moller Okin, 1999).

The view of integration and the perception of honour related violence is largely related to the concepts of citizenship and civil rights and the question if not all citizens should have the same right. There are different strategies for integration if the starting point is that immigrants should integrate or if it is to retain their specific culture, which in turn will have bearing on how integration tools and tools for violence prevention will and can be framed.

Material

To perform this evaluation we have gathered material through a survey sent to participants, interviews with coaches and some participants, attending at the closing conference and the game itself. The sources for material varies for a reason.

When getting into the evaluation we decided to get as broad as possible a picture of the intention with the tool, of the usage, the performance and last but not least the (plausible) results of the game, both for those who has played it and for those who has been working with it. One very clear and early conclusion is that the tool is more than the game. The game itself could be considered a vessel for certain information and as a way of communicating certain issues. It could also be considered a reason to gather in groups. However, the tool is rather the structure of both playing and organizing around playing and the information that is communicated. In order to evaluate the tool we therefor needed to look beyond the game and the playing of the game and we did that by using various sources of information.

In the evaluation process the discussion have had focus on the fact that the tool for getting at honour related violence has been embedded in a context for integration and human rights. The reason for doing this embedding is, according to the developers, that honour related violence is such a sensitive issue that it needs a context to be approachable. First, the developed tool builds on the idea of meetings with other people than the nuclear family, second, the tool works through NGOs and smaller groups of people with a similar ethnical background and believes, within the groups. This implies that either the tool is directed toward certain specific groups and individuals or it is wider formulated so that it will not to point out that certain groups have certain problems. When it comes to the problem of men's violence against

women, it is global and common in all groups so the strategy to go wider had a larger potential to reach even those groups who are not considered to have problems with honour related violence. However, those groups that are considered to have a problem with honour related violence would not respond well to a more narrow tool either and it was considered to be difficult to at all get anyone to join the tool and play the game had it been presented as a tool for getting at the problem with honour related violence. For that reason the groups that have joined are not singled out as particular troubled groups. The call for joining the project of testing the game was directed to all NGOs in the four countries and those who volunteered took part. Since it is built upon coaches and participants, the groups that volunteered to take part also contained individuals that volunteered to be coaches and to be convener to the meetings when to play the game. They were educated in the project with the teach-the-teacher concept and were the ones responsible for both the playing of the game and for the information in the discussions. An instruction is formulated for the coaches to use for the playing.

Survey

A rather big group of people has been playing the game and it has been spread in four countries. Needless to say it wasn't doable to interview all players or even a small amount of players to see whether they think they have learned more on honour related violence, human rights or integration by playing. It was crucial to reach as many players as possible and for the reasons mentioned above a survey was decided to be the best way to get an idea of the effects of the tool. The survey was divided into three sections in order to capture different perspectives of the tool and to see if the respondents in a self-evaluation would think that they had reached any progress in terms of integration and considering violence. The sections are Usefulness, Facts and Opinion. It was very clear early in the evaluation that different groups had had different focuses in playing and participating in the game. Some had a health focus and emphasized the questions concerning health and health care, some groups had focus on unemployment and so on. However, in Britain the coaches worked with a far less battery/collection of questions and really aimed at the problems with violence while in Sweden the NGO-groups seems to have worked out of their own preferences.

The survey was sent to all NGOs that participated and to all participants and was responded on with the help and guidance of the coaches. This is in itself a weakness of the survey since it means that the answers are biased. There was not any, efficient, alternative to such a procedure so the bias has been accepted.

The respondent number was in all 97 which gives us a rate of ... 81 of the respondent are “women”, 1 is a “man” and 3 has responded being “other” and they are all mainly in the age span of 30-60. There are a few under 30 and a few over 60 but the main group is middle aged. Most of them are married and have a nuclear family. 53 of the respondents have a job either full time or part time and of those who does not have a job 27 is trying to find one. Most of the respondents have been in their new country more than a year and 69 of them has an education on high school level or higher. Most of them have played the game and they have played together with other people mainly from the NGOs and not only family members. A few have not played or have not played to the end but the larger group of respondents have played the game, to the end and together with other people, according to the intention of the game. So there is a big group that has been using the tool and playing the game and they have shared their experiences in the survey.

It is apparent that the coach is crucial for the progress and the results of the tool. It is identified initially as a crucial part and it has, during the test period, been obvious that the structure with a coach that leads the game and calls to meetings etc. is very important. The players have replied accordingly. They have had active coaches who have been taking part in playing or in the discussions. They have had different opinions on matters that has led to discussions and they think the presence of the coach is important. Other than that they think it could be difficult to understand how to play the game – use the tool – without the coach. They prefer to have the coach around and they think that it has led the discussions in to certain issues and that it could have been other discussions without the coach. It is not surprising but rather confirms the strategy chosen.

A great majority of the respondents think it is positive that they had to play the game somewhere else than at home, i.e. go to the NGOs locals. One respondent was negative and 13 were neutral. The positive answers had a spread among reasons but the three main reasons for being positive was that it was nice and fun, that it meant that they got to know new people and that it gave them an opportunity to discuss sensitive issues. This is in line with some level of integration and the aim to build a platform for enlarging personal and private networks that can be of help both in issues like violence and getting into the labour market. On the negative side they responded that it took too much time, although it was only three persons that ticked that box, that it was difficult to gather the family, too much people around when playing. However, the negative responses was the answer of very few persons. One reason for why it was negative to play the game somewhere else than at home would have been that it was

difficult for the respondent to take part if s/he had to leave the house – an answer that could be adequate for a victim of violence – but no one had ticked that box.

24 respondents answered that it was difficult for them to take part and the reasons for that was mainly that they had no pc or other device to use. Ten respondents answered that their family situation prevented them from taking part. It is not clear why the family situation would prevent the playing. In formulating the survey we discussed the value of such a question since it can mean either being a big family with many younger children or being prohibited by someone to take part in anything other than family issues to being very busy with simply adjusting to a new society. Having said that it still is an answer from 10 persons.

In the responses to why it was fun to take part in the game it is clear that it is not the winning over mates that is the main value but rather to learn new things and in particular about the new country and about human rights and women issues. It may look like a parlour game and seemingly have the same structure but the content and reward is on another level.

We expected the negative answers on why it was not fun to play to be that it was too sensitive issues or that there was no winner of the game but the main answer was that it took too much time. However, it was only seven responses to the question of why it was not fun and five of them ticked the box of too much time. Two respondents thought it was too sensitive, which is far less than expected.

When going into the section of information and facts the respondents gave slightly different answers. The answers are still very positive to a high extent and the reasons are that they think they have use of the information in their daily life and that it is good to learn on legal rights and so on. In this section, it also turns out that playing the game has provided the respondents with tools to help women both from violent situations and from honour related violence as with information on children's right. For instance, 22 respondents have, by playing the game, learned how to help a friend who is a victim of honour related violence. 44 respondents learned how to get economic support for women in trouble and 58 respondents have learned how to help women exposed to violence.

The report doesn't say from what country the respondents come from and how the spread is between the four project countries but it is clear that the respondents have found it positive to have the information and knowledge on how to help women and children on many levels. Both to actually know their legal rights and were to turn for help.

Very few of the respondents were negative at all and if they were it has been either that it takes too much time or that the information and knowledge in the questions doesn't apply to them.

The questionnaire and frequencies is to be found in attachment a.

Interviews

Coaches

We have conducted interviews with coaches, employees at Folkuniversitetet in Uppsala and have been participating in NGOs groups that played Fatima.

The coaches were recruited through contacts from the Folkuniversitetet, and it has largely been based on existing networks. The participants are mainly recruited through the various NGOs. The Folkuniversitetet trained the coaches and they have received some compensation for the assignment.

In interviews with coaches, they emphasise that the assignment have required quite a lot of time both for preparing the playing of the game as well as to use time to discuss face-to-face with participants. They said that it is good or almost necessary to have experience from both the ethnic group and the majority culture to fulfil the assignment. In addition, the group must have confidence in the coach. The advantage of recruiting the coaches from their own group is that the coach than comes from the same context and not with an above or external perspective. It gives them a better possibility to understand both the immigrant group's situation and the Swedish society from the groups own point of view. They can also address follow-up questions. It is of outmost importance that the coaches have basic knowledge of both the new country's culture and the culture the immigrants come from, to facilitate the integration. The coaches also called for the need of a network of coaches.

During the play of the game, two of the interviewed coaches developed a method (OSWA method) that they stresses can be used to train other coaches. If there is too much of volunteerism in the project, the coaches soon will be exhausted and risk being overwhelmed by the assignment.

One of the NGOs we interviewed collaborates with 1.6 and 2.6 million club in issues of women's health and functional lifestyle. There are plans to develop a game that focuses on health together with the 1.5 and 2.6-clubs.

Coach's view of the playing

The coaches customized the play according to the group's needs.

They took one theme/evening and went through all the issues. When a question was of interest for the group, they spend more time for discussions and vice versa, when a question was not of interest the game went faster. They could also skip the contacting with authorities, but checked facts online during the game. This varied between groups and play rounds and with how many players that turned up for a play.

The women in one of the NGOs are established and have jobs, house and family and they are aware of the country's authority structure. However, they appreciate to play the game because it gave them a chance to learn from each other about the society. Profit related to the game was not considered necessary. 10-12 gameplay is ideal, 25 is too many. One proposal is to link various experts who come to the NGOs and talk in more detail about various topics, for example, about health or child rising.

For the visited group health, law and parenting were the most important issues. Issues about honour related violence or killing were assessed as not relevant.

The coaches' view of the game:

The coaches' opinion on when, in the immigration process, to work with the game was that it should be set in rather early. In Sweden that would be in the SFI¹-contexts since immigrants are called for language lessons normally sometime during the first year. They thought that it could be of use to play also in the immigrant NGOs, as well as in refugee camps for families and children. However, they were hesitant to use the tool too early in the immigration process or before it is clear that the individual will stay in the new country for at least two reasons. One reason was that when not knowing if one is going to stay in the new country the incitement to play to learn the official structure, legal context or so is very low. The focus is on totally other matters. The other reason is that the results are better if there is some experience of the new country so that the player can relate to the information in the game and the questions. The coaches obviously think that there is a need to customize the game according to the group and how long the immigrant or refugee has been in the new country.

¹ SFI means Svenska För Invandrare (Swedish For Immigrants)

The coaches believe that social orientation is the most important issue for the immigrants or refugees, so that they can learn their rights. Similarly, it is important to get the tools to identify and understand the subtle injustices such as discrimination against women.

The discussions have varied a lot between being very vivid and with a lot of various opinions and starting points on what is important and how to interpret the new culture and country. The coaches have directed the discussions to some extent but it has varied according to a size of the group and who has turned up to play. It has also varied with what part of the game that has been at play. The various sections on the board have, during the play, offered different challenges to the coaches and the participants. For instance, it is a huge difference to talk about the official insurance system and to talk about violence. Participants have been able to talk about their own experience in most aspects of the game. If there has been a need to talk more privately about some issue, the participants have had the opportunity to talk with the coaches besides the game and it seems to have been the case every now and then.

Visiting an NGO

Two NGO meetings were visited and it was a big difference between the two visits. In one of the visits one player and the coach turned up. The player had been in her new country for a rather short time and was still in the process of adjusting and working on her living conditions. However, she had been living in the new country long enough to have a job and had started to learn the language. She also expressed a rather high level of knowledge on the official structure of the country. The coach said that sometimes they are a full group and sometimes, such as the visited one, only one or two turns up. She said she had placed a lot of energy trying to make people come to the facilities and really play. She also said she had placed much time on preparations for each occasion.

The other visit was the contrary to the first. Many attendances who played and the majority of the players had been living in the new country for a long time. The evening's theme was health. The conversation was on a theoretical level with questions like “what does primary health care guarantee”, “which reportedly has the MVC and BVC²” “what is the cost of an interpreter at the doctor's visit”, “is notification obligation when you notice violence” and so on. If someone did not want to read the question in Swedish, the neighbour at the table helped. The participants felt that the conversation was good, that they learned much from each other. They especially highlighted that they learned new words and concepts, and how to

² MVC means health care for Mothers, BVC means health care for children.

argue to get their rights respected. They had a deeper understanding about how the new society works.

They expressed a wish that it would be information on their mother tongue in 1177³ and FASS⁴, and among various authorities.

These both visits show the flexibility of the tool but also the weakness of it (see conclusion below)

Informant employed at Folkuniversitetet

The informant says that the game has three focuses: integration, domestic violence and honour related violence. One problem with addressing honour related violence is that you do not want to point out ethnic or religious groups or cultures. At the same time you want to draw attention to the issue and show the possibilities to escape domestic and honour related violence.

In certain groups of immigrants, it is difficult to discuss the issues of violence. The most difficult groups to integrate are those who are religious. However, you must be able to discuss sensitive issues, s/he says. The informant has tried to solve the problem of sensitive issues by using a secret drawer where students can post questions, and then tried to speak privately in trust with different students.

It is difficult to talk about honour related violence, according to the informant, and says that it is better to start with integration and build trust and then gently raise the issue. S/he says some groups of men do not want women to play the game, they do not want their wives to become "Swedish wives". Some men express fear of independent women and there is a fear that the Folkuniversitetet in certain groups of men: they think they end in the wife nonsense and crashing marriage. The developer of the tool believes that it is important to find the entrance to the group, finding key people and build trust. In addition to the fear of gender roles of Swedish women, there are also practical difficulties of getting people to come. It can be Ramadan, Nouz or family matters that is perceived as more important. The informant proposes that a solution could be that s/he picks them up with her/his own car and drives them back home afterwards.

³ 1177, "Vårdguiden" health care –guide by phone

⁴ FASS, Farmaceutic Specialities in Sweden, Medicin compendium (compare EMC in UK)

The interviewee says that it is positive that other immigrant can see the men employed at the Folkuniversitetet may have a female boss and that it works. There is a strong symbolic value in that men with immigrant background talk about gender issues to newcomers.

The local for, and the suggested groups to, play has been an ongoing subject for discussion. The respondents think that the game can be well used on Transit Accommodation, HBV⁵ home and SFI. However, the game is also used for teaching at the Folkuniversitetet and the various immigrant NGOs.

Conference in Örebro 26-27 april 2016

Folkuniversitetet in Uppsala, along with two co-organizers: The County Administrative Board of Örebro and Örebro University and Folkuniversitetet's European partners: Greece, Portugal and Great Britain arranged several conference and for the evaluation we attended the closing conference with the theme "Violence, honour and revolution. Towards Gender Equality Alternative futures ". The conference was held at Örebro University.

Governor Marie Larsson (former Minister of Health) opened the conference and one important keynote speaker was Dr. Nawal El Saadawi. The symbolic value of speakers and attending researchers and politicians was high. It was also a great representation from the four participating countries, reporting on how they have worked and pros and cons with their various ways of using the tool.

During the conference lectures was held on following topics:

- European strategies and work with violence prevention
- Gender and honour - based on true stories
- Who's Violence? Whose knowledge?
- Violence in the name of honour
- Revolutionary violence and feminist Futures
- Best practise to work for prevention honour related violence to training in human rights
- Fatima project, The Case of Portugal

⁵HVB-hem, Hem för Vård eller Boende, (Residential care homes for children and young persons)

- Fatima project - The case of UK
- Fatima project - The case of Greece
- Presentation of the documentary Maria's Grotto

During the conference, we, Dr Anneli Häyrén, had the opportunity to present the preliminary results of the evaluation in the plenary.

Conference speakers comprised of both academics and practitioners working with Fatima project and us evaluators.

From those who work with women from different ethnic groups the problem of fundamentalist religion was clearly addressed. Speakers stressed in particular the need to empower minority women. Certain cultural aspects should be respected, others should be abandoned. The need for clearly pointing out the rights for minority women rights was repeated and many of the speakers talked about the different phobia-arguments and racist argument that is in use in official debates. It was stressed that these arguments are used as a strategy to silence women from different minority groups. Representatives from minority women also said that women must fight for their right and claim to speak on their own behalf and to represent themselves; they should not to be represented by the men in their ethnic group or by white women.

The problem when the state co-operate with, and give financial support to, religious schools that separates children by sex, fundamentalist denominations, and public baths which introduce separate times for men and women was addressed. It was discussed as a time bomb and that religious schools increase segregation. A secular state should divide between religion and the state, and the states should support women's education, was a clear conclusion and bottom line at the conference.

It was also pointed out that radical religious fundamentalist groups are growing as a political problem to handle as a common challenge for Europe. In addition, it is important to examine the ways in which honour related violence is related to religious extremism. It is connected to another issue raised - whether it is taboo to talk about honour and in what ways can we address the problem. On the one hand the problem needs to be addressed on the other hand, nobody wants to stigmatize groups.

The game

As presented above the game is constructed as a parlour game like Monopoly or the like. The structure is like a path that includes several sections with different themes. Every theme has a bunch of questions about the theme with the aim for the player to gather information and learn what is important and useful on the theme. The themes are Legal aid, Housing, Children's rights, Schooling, Taxes, Health and Violence. Within the themes there are sensitive questions that focuses on honour related violence, protection and hiding against violence and so on. The structure of the question and the way the information is built up gives the players both the opportunity to gather information and a reason to visit authorities or other official organizations, such as schools or the police or so, in order to answer the question to the following play session. The playing would than, according to the instructions, be performed by someone tossing a dice and go to the theme and question card that comes up, the player reads the question first in the new language and after that possible, and if necessary, in the mothers tongue (on the other side of the card). The discussion that follows within the group is the core of the game. The way to find the right answer to a question, and how an issue/a theme/a problem can be interpreted both from an understanding from the culture and country the players come from and from the new country's perspective leads to a deeper knowledge than if one should read an information folder somewhere. There is room for having different opinions and various ways of seeing things and this, in turn, leads to possibilities to learn new ways. The fact that the players are supposed to visit organizations between every play session does in fact lead to an integration level since it demands that the player actually goes there and have to talk to people to get the required information. However, the deeper levels of integration does not occur only by playing the game. We would rather say that it is a way of preparing the players for integration but probably a very efficient preparation.

There is no "winner" or "winning" in the game. It could be that it, in some groups is noted who comes first to the last square but the point with the game is not to get to the last square but to take part in the discussions on how to understand and interpret the new country and to learn the rights for women and children in crisis. Some groups have rewarded the winners with movie tickets or the like but it is not a central part of the playing. According to those who have answered the questionnaire the point with taking part in playing the game is not to win but to learn, and that becomes very obvious even when only presented for the game and not playing it.

The game is in a youth and adult version. The youth version is evolved from the adult game in order to reach to e.g. groups of unaccompanied refugee children. It is likely that the game, and the tool, is more efficient if being adapted to various groups, ages, locals or perhaps even themes.

The game is used both in training at the Folkuniversitetet and in various immigrant associations in Sweden, Portugal, the UK and Greece.

Conclusion

This evaluation has had a starting point in investigating the value and effect of a tool in a wider sense. This implies that there are layers of activity and effect rather than a one-level process. The organizing and the presentation that leads to activity are all parts of the tool and necessary for the required and desired effect. The overall layer is the context and how the context is organized and according to the developers much emphasis and effort has been placed on the context in order to make it a useful arena for the use of the tool. It has been clear from the beginning that the using of the tool best should take place somewhere else than in the home context and to include other people than the immediate family and construct a wider circle of possible new acquaintances. Local NGOs has therefore been the target groups for information and calls for participation. On the next level of activity, it has been clear that some organized leaderships has been required in order to direct the activity and the use of the tool. This has been organized with a ring of coaches, one from each NGO, who has been educated in the use of the tool and with the mission to both gather people and to lead the activity. Finally, there is the operative level where the use of the tool has taken place. It could in a narrow interpretation be considered to be the playing, reading and answering questions and, in some of the NGOs, going out for information. However, this tool has a higher level of sophistication where the operative use of the tool is far more than playing a parlour-like game. Rather, the game is a vessel for the core aim of the tool and that is to connect new people in new settings to learn how to help and care for each other in terms of integration and in terms of violence prevention. To evaluate the tool is to evaluate on all these levels.

According to the material, from interviews, survey and participating in meetings and conference, the organization for using the tool has been pretty successful. NGOs in four countries have found out how to gather and play and where to meet and they have met in settings suitable for each group. This flexibility or possibility to adapt to each group is probably the reason to why so many have participated and played the game. Since one major

aim has been to offer opportunities to meet new people, and that would be people who in some way can be of help in an integration process as well as when someone being in trouble, the building of the context is both crucial and successful. It was clear that the discussions and the meetings haven't been all according to the construction of the tool. Sometimes quite a few players has turned up and the playing – the use of the tool – has been shifted or a bit disrupted from previous meetings and sometimes it has been the other way around, a lot of players has turned up and created vivid discussions on some of the themes in the game. Some groups have not been discussing violence at all but subjects that they have found more accurate and in other groups it has been important to follow the structure of the game and really go into each theme. The flexibility of the tool is probably one of the success factors since it makes it responsive to the users instead of a fix idea.

The organizing relies heavily on the coaches; that there is one or perhaps two individuals who takes responsibility for the use of the tool and according to the interest and needs of the group. It requires a person that has high credibility in the group and still has been in the new country long enough to be able to interpret and direct the use of the tool. The coach's work has been voluntary although quite time consuming and demanding in preparation. The structure with coaches is another success factor for this tool and probably necessary for any level of effectiveness. A weak point would be that the coaches do all the work as volunteers. It would probably be necessary to have some kind of reward, salary or even employment solution in the long run to keep the coaches devoted to the task.

The third factor is the game itself, the package of the tool. The package as a parlour game, much similar to Monopoly or games the like, is probably the central part of the educational process in using the tool. The themes with questions and the cards raises curiosity and builds a foundation for wanting to learn. The fact that there are themes and cards with sensitive matters such as violence embedded in themes and questions how to pay taxes and go to school gives the build-up of the game a certain edge that takes it further than just basic theory. The developers have adapted the question to fit various groups that probably is a success factor too, besides the organizing and the coach led strategy. According to the survey answers the playing has led to the intended, namely to learn how to help women and children in trouble. It has provided information on where to turn when someone is in trouble and about legal rights i.e. what one does not have to put up with and how to get away from what one does not have to put up with.

The aim of the tool and the game is to highlight honour related violence through education in human rights and knowledge of the society. Giving immigrants support is neither to pin point them as a problem or stigmatizing them as "the other", nor create a conflict between majority and "the other". At the same time there is a need for human rights, gender equality and freedom for both sexes in minority groups. The tool, and the game, is a new and interesting innovation in this field. It does not pin point any religious and/or ethnic group, instead it presents opportunities to deal with violence in general and how women can get tools, knowledge and new social context. The construction of the playing is a creative and new way of thinking about how to get information about honour related violence.

The foundation on two platforms, integration and violence, and the setting and construction as a parlour game leads to raised knowledge and deeper understanding for the players, and probably the coaches as well, on both societal issues and violence. However, it is more on a theoretical level than a real integration or violence prevention. Learning about doing something is not the same as actually being able to do it. The practical level of integration, really being integrated, is not one of the effects of the tool neither by playing nor by meeting. Rather it provides theoretical information and knowledge that is useful in the integration process. It also provides information and knowledge on men's violence against women and honour related violence but it does not prevent violence itself. It is not certain that the participants will help women in violent situations after having played the game. It will certainly not prevent men from using violence against women. But it will provide the necessary information on where to turn, how to find a way out, were to find legal aid and all that constructs a basis for a change in behaviour and the broader life situation.

Moreover, the use of the tool provides the possibilities for new encounters and a stronger sense of self which is the foundation for breaking power relationships.

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