


BACKLASH FOR WOMEN

annual conference - 30 november 2017

A series of white silhouettes of women and children walking from left to right across the page. The silhouettes include a young girl, a woman carrying a child on her back, a woman with a ponytail, a woman in a dress, and an elderly woman with a cane.

International conference on women's right to decide about their own lives, have influence in society and not be subjected to physical or mental abuse.



**GENDER
AND DEVELOPMENT
IN PRACTICE**



**Göteborgs
Stad**

BACKLASH FOR WOMEN

An international conference on women's right to decide about their own lives, have influence in society and not be subjected to physical or mental abuse, 30 November 2017.

The conference has been sponsored by the City of Gothenburg and arranged by GADIP – Gender and Development in Practice.

There were approximately 85 participants, from different areas and sectors of society.

Organizers of the conference: Carina Larusson and Ulla Björnberg.

This report was written by Diana Matei.

Graphic design: Yénika Castillo Muñoz.

LISTS OF ABBREVIATIONS AND ORGANIZATIONS

IDIL = The girl is born complete and will remain complete.

CMI = Centre on Law and Social Transformation

GADIP = Gender and Development in Practice

SYGD =

FGM/C = Female Genital Mutilation / Cutting

SC = Supreme Court

ICHR = International Court of Human Rights

PTSD = Post-traumatic Stress Syndrome

WHO = World Health Organisation

TBA = Traditional Birth Attendants

KEYNOTE SPEAKERS

Carina Larusson, Chairwoman at GADIP: *A historical input about women's oppression.*

Jesper Fundberg, Ethnologist, masculinity researcher and lecturer at Malmö University: *The problematic masculinity practices and effects - about discipline of women here and there.*

Angelica Peñas, National University of Córdoba, Argentina, and **María Teresa Rivera**, pro – choice activist, El Salvador: *The everyday life of women with violence, torture and political backlashes in Latin America.*

Malin Roux Johansson, Founder of Realstars: *Women and children on sale in Europe.*

Eva Hammad and Jamilla Musse, Idil.se: *Female Genital Mutilation and child marriage.*

Hauwa Mahdi, PhD and lecturer at the Institution for Global Studies, University of Gothenburg: *Research about oppressive norms and girl's vulnerability to forced marriages and other violations in war and peace in Africa.*

Nargiza Ozguzel, Vice Board Chairwoman at SYGD, Izmir in Turkey: *My mother is 12 years old.*

Sohelia Fors, Founder and leader of the organization Khatoon: *Free love for girls is deadly.*

WELCOME ADDRESSES

Carina Larusson, the president of GADIP, presented the conference by welcoming the participants and guests.

Carina Larusson emphasized the importance of the Backlash for Women Conference as a reminder for society of the systematic character of women's oppression, as it has been documented since the beginning of human history. She illustrates how the deprivation of women's rights and dignity is a global phenomenon and how changes are difficult to achieve.



Carina introduced the conference's themes:

- The global and historical oppression of women,
- Different expressions of women's oppression in Latin America, Europe, Africa and the Middle East;
- How does culture of honour affects women's lives?

INTRODUCTION - Carina Larusson

GADIP is a non-profit organization working with, and hopefully finding solutions to some of the issues that affect women and men on a global scale. The Association aims to be a platform and a meeting place for academics and NGOs where everyone's knowledge is leveraged in order for new knowledge to be created and applied.

Since the Association was founded, we have organized an annual international seminar focusing on current global issues under a gender perspective. In the spring of 2017, it became increasingly clear that an urgent issue needs to be highlighted, namely the ongoing development of a systematic oppression that puts women in a position subordinated to men's power.

We often talk about progress and hope to see the world become a better place to live in for everyone, including future generations. And sometimes we think that it is good to highlight the good examples to inspire others and empower them, so that they can keep fighting. While it might be a good strategy, sometimes there is a need to see the world for what it is, and not as we would like it to be. And for many girls and women, the world is not a good place to live in. This is a world where inhuman living conditions are created for girls and women just because of their gender.

On November 30, we organized the seminar Backlash for women in order to shed light on how women are systematically subjected to degrading acts when FGM/C is performed on them; they are sold as slaves for sexual purposes, they are exposed daily to violence and abuse by their families, they are imprisoned for miscarriage and then accused of child murder because the existing laws and standards criminalize abortion. These abuses are possible on the sole ground that those affected are women, and they have a subordinate position in societies where men have the power to define what a woman's life is worth and how she must act and behave in order to be considered a woman. (Unfortunately, there

are also women who are supporting this power structure and therefore help maintain such inequalities.)

USA's president Trump's statement "Grab them by the pussy" makes it clear that even the President of one of the world's most influential countries can voice disrespectful assertions about women, denying them all rights to their own bodies and lives, and yet be elected President. In Russia, president Putin legalized home violence, so that men can have the legal right to exercise violence against their wives and children. In Turkey, president Erdogan tried to introduce a new law that would grant impunity to rapists if they married their victim, setting the pertaining age limit of 12 years for girls. This Bill was stopped by an active protest organized by the women's movement in Turkey. There is every reason to be alert and active in order to continue the fight for women's rights to power and influence in their own lives, as well as in society.

Already in ancient Greece...

In the introduction to the seminar I highlighted how we, through several generations, built up societies based on a basic idea of how existence is built, as formulated by ancient Greek philosophers. Let's start with Plato, who was convinced that we live in a material shadow world and that the real world is actually an intangible world, where the optimal values are: the beautiful, the good and the true. For every departure from the world of ideas to the material world, there is a scale of values where men, for some strange reasons, end up being superior to women, because women were considered to be more material, emotional, and therefore less intellectual. This worldview was systematized and subsequently developed by his pupil Aristotle, who became the father of sciences and a vital force in the development of both the religious and secular societies.

This notion of women as subordinated was cemented through the years as a fundamental knowledge which remained unquestioned, and therefore continued to constitute the basis for how women are regarded and treated. The norm became that men were responsible to economically care for women, define the women's persona and, "for their own best", take care of women's living conditions. This way of thinking can be found in writing by the monk Thomas of Aquinas, the protestant Luther, the philosopher Sartre, and Darwin the biologist, to name a few famous people that have influenced our societies' social development.

We often think about Sweden as being a gender-equal society without power hierarchies. We like to think that men and women have just as much power and influence in their own lives as they have in the development of society. Sadly, that is not the reality. The existing forecasts indicate that it will take a long time before we get to a point in which women have the opportunity to define the terms of their own lives both in their home and on the labour market. The difference between inequality in Sweden and in the rest of the world is not that big. At the bottom of the Swedish norm system is the same approach that prevails – only the expressions are different: men define women's living conditions and set the agenda.

There is every reason to pay attention to this unequal power order, to expose the issue, protest and fight against all the abuses and injustices suffered by girls and women worldwide.

THE PROBLEMATIC MASCULINITY PRACTICES AND EFFECTS – ABOUT DISCIPLINE OF WOMEN HERE AND THERE.

- Jesper Fundberg



The second theme of the seminar is introduced, emphasizing the global connections between a general decline of women in the light of a hierarchal understanding in which men hold the power in society and in private life. What consequences does that imply for women and girls?

Jesper Fundberg has a long research experience about locker room culture, with its implied gender and power orders.

He identifies the power orders as a part of men's need for control, ownership of resources, discipline of women, especially women's sexuality, and men's homosocial drift, which means that men try to show their power in comparison to other men, e.g. through fights. This homosocial drift is controlled by the fear of losing their power. This kind of masculine impulse can also be identified in the neoliberal control of the economy, which is rarely about human needs, but about the need to own.

Fundberg recognizes 3 dimensions of masculinity:

1. *The cowboy* – the strongest is always right.
2. *The agenda* – implies that men's actions are the criterion for women's achievements.
3. *The discursive order* – it will never disappear, it just changes form and context, but it is always there. This kind of order is given to men and implies that men always have credibility and feel vulnerable if that is not given to them, or if their power is questioned, e.g. #metoo, football.

The effects of the power order are that men are privileged without being conscious of it. The privilege is recognized through the fact that resources, attention, perspective, healthcare, skills etc., are linked to men. Therefore, men are regarded as ideal types who should be large, strong, rational and less emotional.

Jesper Fundberg emphasizes how society can reach changes through:

- Equally distributing power between men and women. This power implies things like resources, space, positions, perspective etc.
- Setting the limits for reproducing the current gender and power order.
- Moving men's high positions
- Setting demands on men's sense of responsibility.

There is, however, a certain resistance when changes in norms and focus of

the issues happen, and that resistance can be recognized in the distractions that men use to frame the cause of the problem. Suddenly, issues such as hate towards men, diversity, tough for men, “awakes too strong emotions”, are discussed, hoping for changes in the next generation to avoid doing anything today, normalize men’s violence etc.

Discussion

- This kind of resistance exists in order to stop women’s fight for their rights, resulting in women fighting in silence and by themselves, as women always did throughout history.
- A way for change to occur is to organize women so they can fight for the same purposes and goals.
- How do you define gender equality? And what is the difference between gender equality and simple equality? There should be a global definition for the term so that people behave equally when they come into contact with such term.
- Another issue is that women already defined the patriarchy 100 years ago when the revolution for the right to vote happened. Now we face the same patriarchy again. We should move forward!

THE EVERYDAY LIFE OF WOMEN WITH VIOLENCE, TORTURE AND POLITICAL BACKLASHES IN LATIN AMERICA - Angelica Peñas and María Teresa Rivera



Angélica Peñas

Angelica Peñas works at CMI (Centre on Law and Social Transformation) and she participates to the seminar to spread knowledge on how the ban on abortion leads to an unsafe justice system and legal abuses in El Salvador.

In the 1990s a reform was taking place about the effectiveness of the conservative articulations in El Salvador. The reform entailed that abortion will be criminalized as a result of the sociocultural preferences of a conservative political party. This law was debated in El Salvador and the State of El Salvador was brought to the Supreme Court (SC) with the request for an amendment of the law. The SC denied the request several times in 2007, 2010, 2013 and 2014 for several reasons, one of them being that the Constitution protects the right to life, which begins at conception.

The SC took into consideration some cases in which the health of the mother was endangered by the pregnancy after the International Court of Human Rights (ICHR) demanded to consider the right to life and protection of the personal integrity of the woman.

Since 2003, the abortion issue emerged again in the Salvadoran public arena,

when a series of publications began in the United States.

The debates and the public condemnations of the international community against the ban of abortion in El Salvador have affected the discourses and the strategies of the conservative sectors. As a result of these condemnations, the secularization of identities and discourses have a new meaning and importance.

María Teresa Rivera

María has been granted political asylum in Sweden after being convicted following an abortion, a crime that she hasn't committed since she suffered a miscarriage.

María was convicted for homicide by the state of El Salvador to several years of prison without taking into consideration any evidence or the testimony of the doctor that treated her.

After demonstrations of women's organizations, the state of El Salvador accepted to change the sentence to a shorter period of time. After 4,5 years of sentence, the Salvadorian state accepted to review and analyse the evidence and interview the doctor that witnessed the miscarriage.

María was able to prove her innocence and was released. She describes how 26 other women are still in prison and are being denied the right to a fair trial. Petitions are being signed in order to respect women's rights, the right to health and the right to their own body and integrity.

María described how the rich and the poor are treated differently by the Salvadorian state, as the rich have never been convicted for this type of crime, since they can afford to travel to other countries for abortion.

Discussion

– What happened with the other 26 women who were imprisoned?

There is an ongoing process about the review of their cases. The ICHR has already reviewed one case and several women are waiting for their turn. Some of the women have been imprisoned for more than 10 years and others more than 15 years. There are also younger women that are convicted, but who are denied the right to a review of their case. In worse cases, there are women that have been convicted after an abortion for a pregnancy resulted by rape.

– How is the condition in other countries in Latin America?

The major part of the continent prohibits abortion, and in severe cases the prohibition is enforced no matter the seriousness of the case. The SC allowed to change the law in Colombia, but only in cases of rape, sickness and diseases. In Uruguay and Mexico, free abortion is permitted.





WOMEN AND CHILDREN ON SALE IN EUROPE

- Malin Roux Johansson

The sex industry is constantly harvesting new victims, and the existing demand amongst men to buy sex and exploit children and women comes with a price under many perspectives. What is the worth of a woman? What is the worth of a child?

Malin R Johansson emphasizes the fact that it is primarily men who keep human trafficking going because of their demands for prostitution and other forms of exploitation of human beings. The number of victims of human trafficking throughout the world is estimated to be around 45 million people.

Malin R Johansson explains that society needs to invest more resources to stop the perpetrators. The EU directives on prevention and combating trafficking do not involve a common framework against prostitution and in practice no fight against men's demand that drives the sex trafficking.

But what's really trafficking?

Trafficking is about power structures. The UN Trafficking Protocol defines a person as being considered a victim of human trafficking when someone abuses her vulnerability in order to exploit her. That means that someone with more power will try to use a person with unfair means and life resources. Those who are exploited often end up in increased vulnerable positions after threats, compulsion or misleading.

Research shows that sex trafficking has increased in Europe. Countries with liberal legislation such as Germany and the Netherlands contribute to enlarge the problem and make it worse as they normalize the purchase of sex. Most of the girls in brothels in Holland are from poor countries in Eastern Europe. The number of children exploited for prostitution has also increased from 4000 to 15000 just in the Netherlands. Most of these young girls are children from Nigeria.

According to a major international survey of prostitutes, 92% had been raped at least once, 84% of them had been exposed to mental and physical violence and 72% suffered from PTSD; 98% of the prostitutes were homeless and 92% reported that they wanted and would leave prostitution if they had the opportunity. Sadly, the perpetrators are protected by the bad structures and norms in our societies.

Prostitution is a violation against our most fundamental human rights. Therefore, anti-sex purchase legislation is an important step, aside from other actions against exploitation, in influencing attitudes and norms of everyone's inviolability in every situation and in all countries.

FEMALE GENITAL MUTILATION AND CHILD MARRIAGE

- Eva Hammad and Jamilla Said Musse



Idil.se is the webpage for information and contact with Eva and Jamila about their work against FGM. They work to spread a wider knowledge of this tradition in healthcare, schools, social services, justice, Migration Board and organizations / associations.

Jamila talks about: tradition, origin, propagation, who performs it and when? Eva talks about: the types, the damage and the law for FGM. Jamilla Musse introduced the presentation about FGM with a poem written by a Somali woman:

FEMININE PAIN by Dahabo Ali Muse

*And if I may speak of my wedding night:
I had expected caresses, sweet kisses, hugging and love.
No, never!
Awaiting me was pain, suffering and sadness.
I lay in my wedding bed
groaning like a wounded animal
a victim of feminine pain.
At dawn ridicule awaited me.
My mother announced:
Yes she is a virgin.
When fear gets hold of me,
when anger seizes my body
when hate becomes my companion
then I get feminine advice.
Because it is only feminine pain
And I am told feminine pain perishes
like all feminine things.
The journey continues, or the struggle continues,
as modern historians say.
As the good tie of marriage matures
as I submit and sorrow subsides,
my belly becomes like a balloon.
A glimpse of happiness shows,
a hope, a new baby, a new life!
But a new life endangers my life.
A baby's birth is death and destruction on me!
It is what my grandmother called the three feminine sorrows.
She said:
"the day of circumcision
the wedding night
and
the birth of a baby
are the triple feminine sorrows".
As the birth bursts, I cry for help when the battered flesh tears.
No mercy – PUSH! they say
It's only feminine pain!*

*AND NOW I APPEAL:
I appeal for love lost
for dreams broken
for the right to live as a whole human being.
I appeal to all peace loving people to protect
to support and give a hand
to innocent little girls who do no harm.
Obedient to their parents and elders, all they know is only smiles.
Initiate them to the world of love!
Not to the world of feminine sorrow!*

This tradition started approximately 3000 years ago in Egypt, but its purpose is not clear to historians. Every year, there are about 3,6 million girls that suffer from FGM; 10 000 every day, 400 girls every hour and one girl every ten seconds. Globally, there are estimated to be around 200 million girls and women genitally mutilated, according to UNICEF, 2016. The problem has been spreading due to migration.

WHO identifies four types of FGM:

- I. "Clitoridectomy, the partial or total removal of the clitoris";
- II. "Excision, the partial or total removal of the clitoris and the labia minora (the inner folds of the vulva), with or without excision of the labia majora (the outer folds of skin of the vulva)";
- III. "Infibulation, this is the narrowing of the vaginal opening through the creation of a covering seal. The seal is formed by cutting and repositioning the labia minora, or labia majora, sometimes through stitching, with or without removal of the clitoris (clitoridectomy)";
- IV. "All other harmful procedures to the female genitalia for non-medical purposes, e.g. pricking, piercing, incising, scraping and cauterizing the genital area" (www.who.int)

When is FGM performed on girls?

Before puberty, around five to 12 years of age, before girls' first year of living/living week, before marriage, during pregnancy or at delivery.

Why are girls and women being forced and exposed to FGM?

In several cultures or countries, people live based on beliefs and customs. The prime reason for FGM in many cultures is that the clitoris is considered dirty and sinful. Other reasons include that it has to be removed so that men do not become impotent because of it; there are beliefs that infant mortality will be reduced if the clitoris is removed, so it cannot touch the baby at childbirth etc.

Where is FGM performed?

FGM is, in principle, performed anywhere and in most cases without anaesthesia, or using traditional methods of anaesthesia (e.g. herbs, cold water). This procedure is performed by older women and TBA in villages, or by TBA, midwives or nurses and doctors in cities. The tools that are being used are special knives and razor blades.

What are the health consequences of the girls after performing FGM on them?

- Heavy pain
- Infections, e.g. tetanus, HIV or hepatitis
- Mental trauma (PTSD begins here)
- Difficulties to urinate and empty the intestine
- Damage to neighbouring organs
- Death occurring due to blood loss / severe infection.
- Troublesome scars
- Slow blistering (Type III), with risk of urinary tract infections
- Vaginal infections, at risk of sterility (usually Type II or III)
- Birth complications (Type II and III), such as severe cracks and fistulae (A fistula is a non-normal connection between two organs, such as uterus and bladder / bowel), may occur when the course has elapsed.
- Difficult trauma, at worst, PTSD
- Fear, anxiety, depression, isolation
- Horror of touches
- Fear for childbirth
- Anxiety about marriage, anxiety about divorce, anxiety about sex
- Feeling of exclusion, being frustrated (in the Western world)

For what purpose are women allowing FGM to be done on their own daughters?

- To please the men,
- Belief, based on faiths that prescribe genital mutilation.
- Tradition.
- Purity. In order to kill an animal and cook food from the animal, she must be genitally mutilated - otherwise her unclean food cannot be eaten. To visit a religious place and to pray she must also be "clean".
- Innocence. The FGM creates a "virgin", a girl opened by the man on the wedding night.
- For love to men's daughters and to give them a chance for a good marriage, children and a happy life.
- Control. Reduction of female sexuality. The family unit is her responsibility. Sexual drive is for the man, not for the woman.
- Standard. Following the norm always gives benefits. The occasion is usually celebrated with parties and presents. The girl is considered to be good / pure / a girl to marry.

Discussion

In Sweden there is a law implemented in 1982 which prohibits the performance of FGM. The law is called "Lag 1982:316" and, in spite of it, the FGM is still increasing in Sweden (www.sverigeradio.se)

Jamilla Musse and Eva Hammad emphasize the importance of FGM being considered as a diagnosis to increase the visibility of the problem.



RESEARCH ABOUT OPPRESIVE NORMS AND GIRLS'S VULNERABILITY TO FORCED MARRIAGES AND OTHER VIOLATIONS IN WAR AND PEACE IN AFRICA

- Hauwa Mahdi

This presentation is based on research about Boko Haram, a caliphate that has its roots in Nigeria and was established in 2002. Their religious ideologies are the same as the Sharia Muslims'. Boko Haram is attempting and committing many terrorist attacks on the population in Nigeria, as IS is doing in Syria and Iraq. They claim to follow the Prophet and Jihad teachings and oppose the Western education system, believing that education should be based on Islam only.

Hauwa Mahdi illustrates how, in her time, the school system looked like for girls in Nigeria, where girls went to school primarily to learn the practical skills that a woman is considered to need, such as: cooking, cleaning, praying and how to be economical. Hauwa emphasizes the fact that girls are allowed in schools mainly in order to be taught submission to masculine values.

To achieve this kind of oppression, Boko Haram uses terror as a weapon. In 2014, they abducted 276 girls from a school, only 53 of whom managed to flee to safety. Four of the girls were killed and the remaining 219 girls were held captive for years. Some were released in October in the same year, after negotiations that allowed a number of Boko Haram members to be released as well.

Hauwa describes this type of religious ideology and cultural violence as having a deep historical background that is centuries old, culminating in the Sharia policies of 2000.

Such ideologies pre-date the nation-state, which means that their adherents are not bound by nation-state borders or any specific physical area but instead they are demarcated by ideological borders, defined by people with the same beliefs.

Boko Haram's actions suggest that it perceives females/women mainly within a reproduction paradigm - sex objects and bio-social reproducers. In that role they value females as the future of their system. Males/men, on the other hand, are regarded as adversaries and soldiers whose life is less worth preserving. Hauwa describes the main causes, according to research, for these situations of terrorism in the world as:

- Poverty,

- Illiteracy,
- Unemployment,
- Drug dealing, consumption and abuse etc.

- But haven't these factors always been there before too? Why now? Why again?

An explanation could be seen in religious ideologies that set a framework for people to find answers to how the social and power order should look like and how people should behave according to their own understanding of Islam. In that case, women are not considered equal individuals, as girls can be married away by families, and it is believed that modern perspectives on social structures should be abolished.

MY MOTHER IS 12 YEARS OLD **- Nargiza Ozguzel**

She talks about a Turkey bill to pardon statutory rape in the case the perpetrator marries the victim. While other countries in the Middle East and North Africa are abolishing this law, Turkey is introducing it.

SYGD organizes and conducts special gender awareness trainings for refugee and newcomer women (those who are married with Turkish citizens and located in Izmir) that experience domestic violence. They help them to learn more about their rights, learn about the available services and support mechanisms, increase their self-esteem, get psychological support, get legal support if needed, receive guidance to learn about employment and other opportunities in Izmir.

Women in Turkey enjoy a far better legal protection than many of their Middle Eastern neighbours: sexual assault (including marital rape) and domestic violence are punishable, and divorce laws give women a stake in marital property. But deep-seated, restrictive views of women's roles still foment violence, and the patchy implementation of existing laws often fails to protect Turkey's more than 37 million women and girls.

Since the debate on the introduction of the law, several protests have been carried out to change the proposal. The acceptance of the law has changed thanks to the modernization that Turkey has undergone in the last 17 years.

Child marriage is, however, still an issue in Turkey. It is illegal and disapproved by authorities, but religious figures are still marrying girls as young as 10 years old occasionally. Early marriage is particularly common in rural areas in Southern and Eastern Turkey, where poorer families might see a financial advantage in foisting teenage daughters onto another family. There are too many stories about girls marrying men much older than them, who then apply violence against them. Many of the girls are giving birth to their children at home without any possibility to healthcare, since the family wants to avoid their sons to be



convicted because their wives are underage. This fact implies a lot of suffering and injustice for girls.

In 2012, in cooperation with the Council of Europe during the Convention on Preventing and Combating Violence against Women and Domestic Violence, the Domestic violence legislation was adopted. The law calls for the establishment of Violence Prevention and Monitoring Centres to act as shelters for victims, to design and implement programs on violence prevention, and to collect and analyse data on preventive cautionary imprisonments and sentences.

Domestic violence is appallingly common, with Turkey's Ministry of Family and Social Policies reporting that 86% of women in Turkey reported experiencing physical or psychological violence from a partner or family member. According to the Independent Communication Network, 284 women died of domestic violence in 2015 and 261 women died in 2016.

Those who were responsible for those homicides were, 43% of the times, the husbands, 8% the boyfriends, 11% relatives, and 38% others. At least 417 women were subjected to sexual abuse and 294 to rape and harassment which happened in schools, on mass transportation, in workplaces or on the streets or malls. Anti-violence laws are on the books, but deterrence is limited because men convicted of domestic violence often receive lenient sentences if a judge deems their demeanour to be "positive and/or respectful." Occasionally, judges send women who report domestic violence home with the perpetrators. This led to huge numbers of women being killed by their abusive spouses even after applying for police protection.

Police officers are now authorized to enforce protection as soon as the victim needs it without enduring lengthy court trials. Additionally, those who violate a protection order will automatically be sentenced to three days in prison. The protection is also extended from the "spouse" to anyone considered a family member, whether they live in the same household or not.

Since the Syrian war broke out, the number of underage girls being married has increased in Turkey to approximately 15%, and 370 000 Syrian girls are not attending school. All this injustice happens to girls and women living in a country that has ratified the Istanbul Convention against violence on women and domestic violence.

Women who escape violent homes have few refuge options. Turkey runs 101 official shelters bound to the Central Government with a capacity to host 2647 persons. The minimum number of shelters legally required to be opened in Turkey is 787 and the minimum capacity should be 20.283.

The feminist struggle has played a crucial role in the development of legal regulations concerning violence against women and the development of social work institutions. The Law on Protecting Family and Preventing Violence against Women accounted for important progress in protecting women from domestic violence. The number of women's shelters has dramatically increased: while in 2008 there were 51 shelters in total, in 2016 the number increased to 100. In order to foster gender equality, women's groups in Turkey have established

strong networking and collaboration with other women's NGOs, national organizations, the government, semi-governmental bodies, the press, as well as the EU. During these networking and collaboration processes Turkish women's activist groups attempted to use the EU in two ways:

1. For funding, and
2. For exerting pressure to the national government. The latter is based more on the EU's criteria, which includes gender equality standards.

Nargiza Ozguzel emphasizes the importance of continued activism and Strengthen Civil Society Organizations which can push those dangerous and outdated views forward, to achieve progress in the dual arenas of legislation and cultural change.

FREE LOVE FOR GIRLS IS DEADLY - Sohelia Fors

The United Nation's definition of honour violence is: "Honour is defined in terms of women's assigned sexual and familial roles as dictated by traditional family ideology. Thus adultery, premarital relationships (which may or may not include sexual relations), rape and falling in love with an 'inappropriate' person may constitute violations of family honour." (UN, Economic and Social Council, 1999).



A deeper research on cultural understanding is needed to be able to understand both the group culture that most of the religious countries have and the individualistic cultures grounded in science. Cultural differences between migrants that are moving from group-orientated cultures to individualistic cultures are very remarkable for several reasons, but mostly because:

- The migrants often come from poor and undeveloped areas to a society that is partially controlled by IT (Information Technologies, computer Technologies and Telecommunications);
- They come from powerful family bonds and responsibilities to places with loosened family ties and individualism, e.g. Sweden.
- They come from cultures that are limited in different ways if compared to democratic countries, which can be confusing for those who are not used to it.

What are the consequences of cultural differences for women and girls?

Women become isolated and lonely and, as a result of this, they develop mental disorders such as depression. In Sweden, it is estimated that around 39% of women with foreign backgrounds suffer from a mental illness.

What should Sweden do?

Work with integration programs and try to involve migrant women in the Swedish society.

gadip.se