

# **Domestic Violence against Thai Women in Sweden: Victims' Perspectives and Experiences 2020 Report**



**ThaiWISE Project in partnership between  
Noomi–Hela Människan i Malmö and Malmö  
Stad**

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This report addresses matters related to, in particular, the right to human dignity (Article 1), the right to the integrity of the person (Article 3), the principle of non-discrimination, including on the ground of sex (Article 21), the right to equality between women and men (Article 23), the right to an effective remedy and to a fair trial (Article 47) falling under Titles I 'Dignity', III 'Equality' and IV 'Justice' of the Charter of Fundamental Rights of the European Union.

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## Acknowledgement

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Furthermore, our sincere appreciation goes to all key informants and research respondents participated in this project. This study could only have been accomplished with the voluntary, kind corporation and open-heartedness from our wonderful interviewees. We are indebted for their immense trust and assistance to this project.

Lastly, we are deeply thankful to our colleagues and alliances for their encouragement, good wills and strong determination to continue supporting the rights of foreign silenced victims of domestic violence in Sweden.

## **Declaration**

We declare that the qualitative research results embodied in the report is conducted and analyzed within an anthropological approach, to understand the various aspects of Thai women who are victims of domestic violence in Sweden. The data analysis and methodological standpoint is in respect to Thai women's agency, experiences, socio-cultural beliefs and personal perspectives associated with domestic violence through their own narratives.

We also declare that all participants who are victims of domestic violence in this study, volunteered to be part of this project, with signed consent forms. The privacy and anonymity of their identities is also our highest priority.

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## Executive Summary

Thai Women in Sweden Empowerment (ThaiWISE) project is a long-term, multi-year project with the aim to reduce labour exploitation and victimization, with a special focus on Thai massage industry in Malmö, Sweden. The project started in September 2019 with a collaboration between Noomi - Hela Människan i Malmö and the Malmö Stad. ThaiWISE project has been funded by the Swedish Gender Equality Agency (*Jämställdhetsmyndigheten*), Malmö Stad and the Royal Thai Embassy in Stockholm.

After the first year of implementation, the project has found that on a weekly basis, several Thai women who reached out to us for support were victims of domestic violence. In order to gain an overview of the situation, the organization thus commissioned this study.

The key purpose of this study is to identify Thai women's experiences and impact of domestic violence, as well as to explore the need for more focused effort to pinpoint interventions that are effective to reduce the issues and vulnerability of women. Through anthropological lens, it also seeks to contribute to a more nuanced, variegated, and comprehensive understanding of contemporary Thai women's (dated as of 2020) socio-political vulnerable situations in Sweden, as well as to provide practical preventive and proactive approach recommendations for stakeholders.

In total, 16 interviews with current and former domestic violence victims were carried out during this study. The study employed a cross-sectional qualitative study applied case study approach by using in-depth and semi-structured phone/video call interviews based on the critical incident technique with specific questions about experiences of domestic violence in Sweden, together with secondary data analysis (desk research), and data triangulation methods.

We have also interviewed 11 with authorities and other key informants, including Swedish governmental agencies, Swedish NGOs – some of which run women shelter and Thai governmental officer who work with Thai citizens and domestic violence cases in Sweden.

### Conclusion/Key findings

Empirical data from this study have shown in details that many Thai women in Sweden are experiencing emotional, psychological, financial, physical and sexual abuses by their Swedish male partners. Some of the abuses were life-threatening and give long-term psychological and physical trauma to the participants.

In this report we have demonstrated and analyzed research findings including situational and background of the gendered transnational migration phenomenon from Thailand to Sweden, as well as outlining research result from our case studies; socio-cultural reality of Thai women and their expected women roles as familial providers; their adaptability and challenges in the Swedish society which shows that many Thai victims of domestic abuses in Sweden have language inefficiency and have limited access/awareness of Swedish support system and local information, hence, issues of integration and further isolation. The data also illustrates that many Thai women victims are educated, come from privileged background professionally and

financially, but have adaptability issues in Swedish society, making them as vulnerable in spousal abuses as Thai women who from underprivileged background.

Regarding domestic violence, participants in this study informed they did not know whom or where to contact when they were abused. Many choose to reach out to Thai people in Sweden or Facebook pages of Thai community in Sweden for help, instead of contacting authorities, due to their insecurity and language barriers. The study also provides different types of categories of violence in which informants were abused by Swedish spouses; abusers' pattern of behaviors; as well as the diverse perspectives informants explain why they abide(d) and stay(ed) in such toxic and dangerous relationships which embrace the scopes of gender expectations, cultural beliefs, emotional complexity and love, together with political-economy.

Furthermore, the data shows that there are women who receive negative effect from the two-years rule but many, in contrary, explained to us that the two-year rules do not affect their decision to stay in abusive relationships because for them, partnership and marriage involves much more dynamics than residency status. Thus, it cannot be concluded and comprehended under one-dimensional aspect.

### **Recommendations**

This report provides five strategic recommendations on support, prevention and policies to reduce the prevalence of domestic violence towards Thai and foreign women in Sweden:

1. **Education/SFI** - In order to reach the target group and create trust, the development of a peer-education system/training is recommended. Language proficiency and basic knowledge about Swedish society is very crucial for integration, and for women to escape violence. It has proven to be more productive for Thai women (especially those with lower educational backgrounds), to study with Thai-speaking teachers. Teachers in their mother tongue have better access to the target group; and find it easier to gain trust and to spread further information/awareness about health and social issues to immigrants' group in Sweden. These strategies have proven effective to support victims of domestic violence and are not limited only to the Thai women group in Sweden. A good model for this has been developed by Hyllie Park Folhögskola i Malmö
2. **Prevention (through pre-departure information)** – It is recommended to strengthen and promote joint action among key actors in source and destination countries, including the Swedish Embassy in Bangkok, Thai Embassy in Stockholm and Noomi – Hela Människan i Malmö (which leads the implementation of the ThaiWISE project), focusing on equipping Thai women with pre-departure information. This could build on existing collaboration between Swedish Embassy in Bangkok and Noomi – Hela Människan i Malmö.

It is also vital to engage the Swedish partners of Thai women throughout the process to ensure successful integration.

3. **Awareness raising** - Provide a better approach on public outreach to foreign women coming to Sweden, or living in Sweden under residency guaranteed by their Swedish partner. The aim should be to promote knowledge about how to deal with domestic violence, to ensure they are well-informed about the support system, or even what an abusive relationship entails.

Different authorities including Migrationsverket, Arbetsförmedlingen and Försäkringskassan should work together to produce materials and undertake public outreach collaboratively (in different languages). The goal should be to detect and prevent domestic violence among immigrants who do not have high Swedish language proficiency. In the case of Thai nationals, this could take place in collaboration with various actors who bring together the Thai community in Sweden, such as ThaiWISE.

It is also recommended that governmental and other key actors (for example Länsstyrelsen, the police authority, and NCK<sup>1</sup>) who work directly with domestic violence issues collaborate and highlight the special needs of Thai women as a group. Cooperation is also required to be able to offer better access to the labour market and education. This will help counteract and prevent the occurrence of repeated violence.

4. **Strengthen counseling services** - If possible, make available counselling services in Thai by Thai professionals. As communication is a key barrier, having first language communication is extremely important for many women. This will encourage women to report incidents of domestic violence affecting both themselves and also others. In addition, establish active co-operation with NGOs working with Thai population including ThaiWISE project, with appropriate logistic and financial support.
5. **Improve access to the Swedish national helpline (Kvinnofridslinjen)** in Thai language. This will encourage women to report incidents of domestic violence and seek advice, alternatives and assistance. Again, this can be supported by establishing active co-operation with NGOs or networks working with the Thai population, including the ThaiWISE project.

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<sup>1</sup> Sweden's National Centre for Knowledge on Men's Violence Against Women <https://www.nck.uu.se/om-nck/>



## 1. INTRODUCTION

### 1.1 Research rationale

Thai Women in Sweden Empowerment (ThaiWISE) project is a long-term, multi-year project with the aim to reduce labour exploitation and victimization, with a special focus on Thai massage industry in Malmö, Sweden. The project started in September 2019 with a collaboration between Noomi - Hela Människan i Malmö and the Malmö Stad. ThaiWISE project has been funded by the Swedish Gender Equality Agency (*Jämställdhetsmyndigheten*).

After the first year of implementation, the project has found that on a weekly basis, several Thai women who reached out to us for support were victims of domestic violence. In order to gain an overview of the situation, the organization thus commissioned this study.

The key purpose of this study is to identify Thai women's experiences and impact of domestic violence, as well as to explore the need for more focused effort to pinpoint interventions that are effective to reduce the issues and vulnerability of women. Through anthropological lens, it also seeks to contribute to a more nuanced, variegated, and comprehensive understanding of contemporary Thai women's (dated as of 2020) socio-political vulnerable situations in Sweden, as well as to provide practical preventive and proactive approach recommendations for stakeholders.

### 1.2 Situation and Background

For the past decades, there have been approximately 500,000 trips from Sweden to Thailand per year (Swedish Agency for Economic and Regional Growth, 2011 cited in Webster & Haandrikman, 2014). Thailand is a popular travel destination among tourists around the world, and Swedes are among the fifth most common nationality which is a noteworthy rank given Sweden's moderate population of about ten million (Worldometer, 2020<sup>2</sup>). From the 1970s, gendered migration from Thailand to Sweden is a rapidly growing phenomenon with the majority of migrants being highly female coming to Sweden through spousal (*sambo*) visa or marriage migration. These transnational couples have as well the tendency of geographically pulled to rural areas in Sweden (Webster & Haandrikman, 2014). Among several types of structural aspiration of migration flow to Sweden, around eighty percent of Thai population in Sweden are women/transwomen and nearly eighty percent of them are residing in Sweden through marriage or spousal visa (Statistics Sweden, 2016 cited in Yang, 2016). By 2020, there are between 60,000 – 80,000 Thais living in Sweden (info from Thai embassy in Stockholm, interviewed November, 2020).

For Thai women coming to Sweden to marry or for cohabit civil partnership purpose, they have to apply for residency and visa application through the Swedish Migration Agency (*Migrationsverket*). To be eligible to apply for such documentations and rights, the women are expected to be either married, already are in a common-law partnership or planning to be. In many cases, the binational-couples are required to submit tangible proof of the seriousness of

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<sup>2</sup> See <https://www.worldometers.info/world-population/sweden-population/>

their relationship including, but not limited to, handing in couple pictures, passing the interviews, submitting digital conversation/chatlog and more in order to show solidarity of their relationship (Info from Migrationsverket, 2020; ROKS, 2010), so that the Swedish migration agency can approve their residency in Sweden. Children can also be applied together with their mothers as dependents. In most cases, the foreign spouses receive UT (*Uppehållstillstånd*) visa which is a primary two-year residency in Sweden. The resident permits entail the couples to remain in their relationship during these two years, except the case of domestic abuse. The resident permit also requires that the Swedish partners must have sufficient size and standard of accommodation where the couples/children can live together, the Swedish partners must also after the deduction of housing cost, have at least 8264 SEK per month in order to financially support themselves and their foreign partners in Sweden (Migrationsverket, 2020<sup>3</sup>). After two years of residency in Sweden under UT visa, the women can apply for PUT card (*Permanent Uppehållstillstånd*) or permanent resident permit. The effect of two-year rule is discussed on *Section 3.6*

Previous studies on Thai migration to the Western countries concentrated heavily on cultural and political-economy factors that emphasize labor and romantic relationship migration, and suggested that cross-cultural relationship, economic deprivation, economic disparity, hypergamy, and opportunities of migration between two countries are the main factors that push Thai women to migration to work, involving in sex work, to marry and settle in Europe in search for a “better life”. Many of them romanticized Western societies before their migration, but ended up being victims of intimate partner violence by Western male partners after they have moved to Europe (Fresnoza-Flot and Merla, 2018; Suksomboon, 2011; Plambech, 2010; Ruenkaew, 2003). Numbers of migrated Thai wives/sambos experience an increased risk of intimate partner violence in Sweden. In addition, domestic violence<sup>4</sup> towards Thai women living with male partners (in most cases, Swedish cis-gender male citizens) in Sweden is gradually becoming a worrisome issue because it has detrimental effects on equality, health, integration, and for some cases, security of their UT visa status in Sweden (Information from NGO interviewees, some research respondents, and local authorities, interviewed during October, 2020).

This report demonstrates and analyzes research findings regarding Domestic Violence against Thai Women in Sweden. The study was conducted between August – November 2020 with support and partnership of Swedish Gender Equality Agency (*Jämställdhetsmyndigheten*). This in-depth anthropological study also scrutinizes Thai migrant women’s nuanced experiences of domestic violence, their agency and support channel in Sweden. To answer our research questions; A) What are the updated situation and experiences of Thai victims<sup>5</sup> of domestic violence in Sweden? B) What can stakeholders do to improve the issues and support vulnerable Thai women in Sweden?

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<sup>3</sup> See [www.migrationsverket.se](http://www.migrationsverket.se)

<sup>4</sup> This includes emotional, psychological, financial, physical and sexual abuses.

<sup>5</sup> Please see definition of intimate relationship abuse and domestic violence victimization from the UN at <https://www.un.org/en/coronavirus/what-is-domestic-abuse>

## 2. METHODOLOGY

### 2.1 Research Methods

This cross-sectional qualitative study applied case study approach by using in-depth and semi-structured phone/video call interviews based on the critical incident technique with specific questions about experiences of domestic violence in Sweden, together with secondary data analysis (desk research), and data triangulation methods. The empirical data was conducted through interviews, coded and then analyzed on case-by-case basis. Research participants included in the case studies are:

- A) 16 Thai women living in Sweden who have experienced domestic violence after their migration to Sweden. We recruited participants online by posting on several social media platforms which are well-known within Thai community in Sweden (ThaiWISE and Swedish4Thai facebook pages). Thus, all participants from diverse background - social groups, age, classes, education levels, economic statuses and settings, occupations, and intersectional identities were interviewed with similar open-ended questions via phone and video calls. Please see research question guideline on Annex 2.
- B) In partnership with the Royal Thai embassy in Sweden, we have also interviewed 11 Swedish governmental agencies, Swedish NGOs – some of which run women shelter, and Thai governmental officer who work with Thai citizens and domestic violence cases in Sweden.
- C) A male respondent who is a mixed-race child of Thai mother and Swedish father, who experienced domestic violence and still psychologically suffer from the childhood trauma in his adulthood.

It is noteworthy that almost all female participants experienced in domestic violence in Sweden are widows with children from their previous marriages/relationships with Thai men – more analysis on their roles as female migrants, local daughters, mothers and wives in Sweden is on section 3.1 in this report. Informants' profile which includes demographic data on synonyms, age, education level, and previous occupation in Thailand is available on Annex 4<sup>6</sup>.

Our research team consists of six interviewers, one is an external consultant, and five are ThaiWISE team members. The whole team prepared and plan this study together, to ensure interviewers are equipped with skills and understanding to conduct the data. The researchers' profile is available in Annex 1. All of the research team members are Thai natives, data collection was thus conducted in Thai which was beneficial to gain insightful information culturally and linguistically. Each interview lasted between one to five hours long, the average interview time is approximately 2.5 hours.

For codes of conduct, it is our highest priority to keep participants' privacy by using all anonyms when referring to the victims. The personally identifiable information (PII) is managed by the research team, and will be kept by the researchers for maximum 12 months after December 2020. All participants who experienced abusive partnerships have signed

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<sup>6</sup> Clarification: We do not reveal more information of informants due to the crucial safety and privacy reasons.

consent forms (in Thai) prior to take part of this study. Please see Annex 3 for consent forms in Thai version. Our study Timeframe is also available in Annex 5, and the introduction letter in Annex 6.

## **2.2 Limitations of this Study**

- The timeframe as presented above is very limited due to the nature of this study; limited period of time and the scale of this project. However, we have received insightful knowledge on nuanced socio-cultural factors and experiences/choices of domestically abused Thai women in Sweden.
- All victims volunteered to take part of this project, due to convenience sampling approach during the pandemic. Thus, the study results cannot portray the whole pictures of the phenomenon, as there are many other foreign women who live in much more vulnerable situations and muted to speak out their victimhood reality.
- This research is very much based on case studies. It was not intended to statistically represent the whole population. It cannot either claim to be reality for the whole population, especially not to be claimed as collective experiences of Thai women who live in Sweden. This is a cases-study-based research.
- The data collection period occurred during the Covid-19 pandemic outbreak in Europe. All interviews were not face-to-face. Intensive ethnographic fieldwork and participants observation were, as a result, unfortunately impossible during the time we conducted this study.

## **3 CASE STUDIES ANALYSIS: RESEARCH RESULT**

### **3.1 Migration to Sweden: Global Wives, Local Daughters**

The continuous growth of inter-racial/transnational marriages in Thailand through a gendered and localized analysis of globalization and crypto-colonialism (see Herzfeld, 2012) has been studied extensively for the past twenty years. The large migration flow phenomenon of Thai women, especially from *Isan* (Northeast and economically poorest region of Thailand) has increased substantially. Sunanta (2009) has lengthily studied and termed Thai women engaged in marriage migration and romantic relationships with foreign men mainly from Western countries as ‘global wives, local daughters.’ As she concluded through transnationalism and glocalization contexts, that *Isan* wives living in the Western countries are the main income providers for their families and local communities in Thailand – they bear the responsibilities to send remittances to their families, local schools, temples, and contribute substantially to the socio-economical transformation of their agricultural villages in Thailand’s poorest region (Sunanta, 2009).

Coinciding with macro-economic theories of migration (see Borjas, 1989; Lee, 1966; Todaro, 1969), some of research participants of our study have thoroughly explained that economic

demands and migration opportunities were the factors that motivate them to have cross-cultural partnerships including marriage with their Swedish partners. Some of them have further explained that poverty and underprivilege in terms of 'unneeded' widowed status and financial status, intensified their desire to migrate to more developed countries and to start new "better" lives. However, the stereotypical understanding, as seen widely in the global media and many previous researches portraying Thai wives as underprivileged and victims of unequal social systems marrying Western men for economic motivations continue to offer a one-dimensional or even oppressive presentation of what constitutes Thai women's group experiences, as well as the economic and social status of Thai women in Sweden.

Research participants explained that it is a fact for many Thai women in Sweden that, 'spatial hypergamy'<sup>7</sup> (see Lively, 1991; Li and William, 1995) opens doors of opportunity for them and their families to climb up the social ladder, however, the reality of their romantic relationship with Swedish partners is much more nuanced and elusive. It highly involves love, psychological bond, on-going struggles between structural forces, resistance on the ground by classed, and expected roles of womanhood in their homeland – being divorced mothers, breadwinning sisters and 'good' local daughters.

As mentioned in methodology section, before migrating to Sweden, most of the participants were married to Thai men and have children from their previous relationships. Many of which have illustrated to our researchers that for Thai society, widowed women with children find it harder to start new serious relationship. However, they explained that the taboo of divorced women in the Western world is not as strong. Thus, they find it more convenient to start new relationships with Western men who can 'accept' their statuses, giving them chances to have better lives in developed countries – at least that was their pre-migration romanticization. As Mo and Som, informants for this study have, in their own words, described Thai patriarchic culture and the expected women roles:

"Thai men often look down upon 'the second hand' or divorced women. In contrary, they are proud to have many partners and more sexual experiences". – Mo

"My duties in life is not only being a wife. I am also a mother, and a daughter. I feel so grateful to my family in Thailand for taking care of my daughter (from the first marriage with a Thai man). As you know, Thailand is not a welfare state. Everything is driven by money. Without money my family will not survive well. I have to work hard to send money to support my kid. I feel so guilty that I get to come to such good country like Sweden, but I can't yet bring her (the daughter) to live with me here. I also have to send remittances to support my parents and brother. I don't want to disappoint and embarrass my family more than this, I had already two failed partnerships with Thai men. Also, it is not easy anymore for me to find an Asian partner who will take me seriously because I am flawed – for having a kid and divorced. I need to make this relationship (with a Swedish husband) work. My parents are old. In Thai family, we have to support each other. I also grew up with lots of help from my family too. Now, it is my turn to take care of everyone. I am trying my best to be successful in Sweden, so I can

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<sup>7</sup> the action of marrying a person of a superior caste or class.

fulfill a role of a good daughter and mother. I try to work for extra money at Thai massage parlor in town.” – Som

Furthermore, similar to Som and Ploy, participants have explained their burden, roles and lives as ‘global wife, local daughter’ in relation to tolerance towards domestic violence and personal attitudes demonstrated in *Section 3.5* of this report. Their pre-migration imagination of life in Sweden as a life in which they can start warm loving relationship and family, being in a land of gender equality and opportunities, has become unexpectedly disappointing after they experienced different kind of abuses from their Swedish partners as elucidate later in the report.

### **3.2 Lives in Sweden: Adaptability in Swedish Society**

As shown on Annex 4, most victimized female participants have higher education than ninth grade, six of sixteen have university degrees. However, education or social class level do not seem to significantly segregate many participants’ compliances to integrate to Swedish society or significantly improve their ability to escape from household violence in Sweden. Most of participants find it uneasy, especially during their first few years in Sweden to fit into Swedish society. Language proficiency is one of the main issues, lack of knowledge/access to Swedish social and welfare systems is next, plus, the data shows that many of participants have remarkably explained their loneliness and total isolation.

During their first few years in Sweden, due to language proficiency and personal insecurity, numbers of respondents had very limited access to basic information, either it be their own rights to take free SFI language course, basic survival competencies/knowledge such as how to pay bills, how to get around, some were prohibited by their Swedish partners to social life—many have explained that their partners deceived them and block different information from them, for instance, details regarding residency status, child custody, deportation, social services, Swedish support system, news and some reported that their Swedish partners deceived their money. As respondents narrated:

“He wanted me to be stupid. Not to know the language or to know anything. The first two years together, I did not know anything about SFI or free education at all, he never mentioned either. So that he can keep using me as an indoor worker and yell at me when he got drunk”. – Kay

“My ex-husband (a Swedish man) was very possessive of me. He would get very moody if I have friends. He told me I should not trust anyone but him, and that Thai people are too gossipy. He was also very jealous, probably because he is much older. I couldn’t have afterwork drinks with my colleges if there would be a male colleague in a party. I had to go back home right after work. Otherwise, it is a big scene (fight) at home. He checked my phone, my search history on laptop, my bank account. Everything. Back then, I thought it was okay and thought that he meant well for me. Thought that he protected me because he loved me – until I learned that he tricked and defrauded me. To think back it was not normal at all, but I didn’t realize back then because I loved him, I believed him. If I didn’t go to SFI and talked to my teacher and classmates, I would not have known more”. – Bua

“When we dated, he told me he was a regional manager in a big corporate. I just realized when I moved to Sweden that he works as a cashier at local supermarket. Everything was a lie. He told me lots of false information about Swedish regulations too, especially my residency rights. I am so lonely I have nobody to talk to. Nowadays, I only find bureaucracy-related information about Sweden from ThaiWISE or Thai community facebook pages”. – Sand

From the cases study analysis, minority of participants informed that they were under total control, kept at home from any information of the outside world by their Swedish partners. Some of which have explained that their partners only want them to conduct domestic duties including cleaning, cooking, massaging, gardening and running domestic errands for them. Furthermore, many have voiced their frustration, embarrassment and concerns about the negative stereotypical image of Thai women in Sweden as they are labelled, in informants’ words, as ‘gold diggers’, ‘prostitutes’, ‘not trustable’ or ‘low-class’, which effects the way people in Swedish society or even their partner’s families and friends treat them. Several participants demonstrated in details how they are insulted, mentally/verbally abused and mistreated by their partner’s families with hateful prejudices toward their country of origin and race.

Public information outreach is one of the biggest issues among Thai community in Sweden, due to their lack of Swedish and English proficiency, and the fact that they cannot fully integrate to the society – this includes stability of their career, finance, residency status and other dimensions. It is notable that most informants have explain in the same direction that they did not know very well about Swedish social and support system, until they were abused for several times and acknowledged more of the support system. Most of them also did not know what to do, or who to contact when their safety was violated, making them more vulnerable and marginalized to the situation of domestic violence as immigrants, as reported below in this report.

**Media analysis:** On the social level, Thai community in Sweden is rather collective, the sense of nationalism and solidarity is clearly visible especially on the online platforms. The media analysis was conducted and in harmony to information given by a representative from Royal Thai Embassy in Stockholm, the study empirical result shows that, at least for the past five years, social media plays significant roles to the Thai community in Sweden. Thais in Sweden very much receive and provide public outreach through Thais-run facebook pages such as Swedish4Thai, *วีซ่าสวีเดน* (Sweden Visa), or *Lag och politik för Thailandsk i Sverige*, ThaiWISE, and more. These pages have almost 10k members, and are very active in updating information about Swedish policies, and daily local news.

Instead of getting information directly from Swedish authorities, Thai community relies heavily on online platform to ask other fellow Thais many kinds of questions regarding their conditions in Sweden - mostly about the law and regulations (marriage, visa), financial issues, relationship issues, social adaptability, family lawsuits, education, including countermeasure and help seeking for domestic violence and abuses. Participants explained that they feel more comfortable to reach out to fellow Thai people, even regarding important bureaucratic questions, instead of contacting Swedish or Thai establishments. They reasoned that they fear

language barrier would be an issue. They are also afraid to look unintellectual in front of the authorities' eyes, if they ask 'wrong' questions. In many domestic violence cases, female victims were also deceived by their partners in the similar forms. They were given the information that if they contact the Swedish governmental units or tell anyone in Sweden that they were abused, the social workers will deport them back to Thailand and take the children away. Thus, some were afraid to have direct contact with local authority, and rather choose to accept the vulnerable situations or consult with Thai people community and NGO instead. This especially applies to those who have participated in sex work industry, particularly in Thai massage parlors or tax evasion from their small businesses in Sweden (see Noomi's 2019 report on a female perspective on the conditions of women working in the Thai massage industry in Malmö)

Noomi's in-depth report has demonstrated the illegitimate massage parlors' tarnished business model. It also revealed the vulnerability of Thai women in Sweden, who were abused in intimate partnerships by Swedish men, and left with no other choices than to end up in an exploitative working condition (labour and sexual exploitation) in the Thai massage parlors across Sweden (Noomi's report, 2019)<sup>8</sup>.

### **3.3 Domestic relationship experiences in Sweden: Summary from Women's Experiences**

All participants have explained that they have been abused in various forms; mentally, physically, verbally, indirectly and for many cases, the abuses are life-threatening. For example, many participants face violence of many kinds. They reported to be (brutally) beaten, sexually assaulted, cursed at on regular basis, slapped/hit in front of the Swedish family members or friends, controlled physically, financially, and psychologically. Please note that, as mentioned earlier, we do not even put alias to the quotations in this section due to informants' safety and requested privacy.

The most physically severe cases include a Thai woman who was, in her own words:

"punched non-stop until my several ribs were dislocated. I was hospitalized for many days, and it hurts until now when I cough. Afterwards, he never apologized. He acted as if nothing happened. Very often he told me I'm a moron, a parasite, a whore, ugly and he said nobody wants me in Sweden. He once told me I should go home, when I wanted to leave, he begged me not to. He is also angry that I don't work and getting 3000 SEK allowance from him every month. I am trying my best to get a job but it takes time. I treat him like a king. I do everything at home. Come to my house then, it is spotless. I never thought my life would end up like this. I used to have everything. I had my own business when I lived in X<sup>9</sup> country. I was financially stable and was a proud independent woman, with lots of friends. But now? Have you ever felt like you are the most unvalued animal on earth? He makes me feel like that every day after few months I moved to Sweden. I am telling you all this because I want my story to be out there, to

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<sup>8</sup> This report is for internal use, and not yet published. Please contact Noomi for the full report.

<sup>9</sup> Cannot reveal a country due to informant's privacy.



warn other Thai women not to be fooled like me. People in Thailand would never think this happens in Europe. I wish I knew more information before I came here”.

Besides different kinds of abuses, some participants are denied access to basic human rights such as going to schools or to shop certain kind of food from supermarket, received limitation to using phone or to surf the internet, prohibition to socialization, ridiculed and disparaged on the ground of their race and status of “gold-digging” or “prostituted” Thai wives in front of people in their circles, being stalked, harassed, having their phone and laptop search history checked every day, or received several death threats from their (ex-) Swedish husbands/*sambos*.

Other respondent has told us that her husband was once angry at her when he was drunk, he hit her stomach with solid object, then dragged her legs along their beach house, tried to drown her into the ocean. She continued to narrate:

“He was married for three times before. He physically abused his previous wife (Note: also, a foreign woman) and the court ordered him to pay lots of fine to her. That is one of his stress, making him become more alcoholic and takes his anger on me regularly. We live in a small town inside a lovely beach house. He is drunk every day. His brother once sent his daughter-in-law to tell me to leave my husband if I don’t want to die untraced in this forest. The girl told me that everyone in the family is scared and tired of him. He drowned me into the ocean once when he was mad, another time in a bath tub because we had heated argument. Some other times included him using stick to hit my legs, slap my back, hit my face and much more, girl. I cried until my tears could turn into blood. From one incident, two polices came to protect me. The older police man said it is such a tragic that you live in such beautiful house and horrible things like this happen here. My Thai ex-husband never treated me like this. He was such an angel. How could I tell anyone about this? I can’t. It’s embarrassing. People will question me what kind of a person I am to live with someone this low”.

One participant also narrated that her ex-husband:

“squeezed my neck while I was breastfeeding. I was too mentally drained to resist. That moment I thought, if he would kill me, I will just die there. Had no more energy to fight back. And my last straw was when he headbanged me in front of our kids, making them frightened and screamed. It felt like someone stab a knife into my heart”.

The summary of participants' domestic violence experiences is listed in a table below.

**Types of violence:**

<b>Verbal abuses</b>	<b>Psychological tortures</b>	<b>Physical assaults</b>	<b>Murder-attempt acts</b>
Called/labelled with stigmatized and dehumanized terms such as whores, gold-diggers, parasites, stupid, dog, useless person, pathetic and more.	Controlling: not allowed to have friends, to talk with family, to communicate with other males etc.	Hit/smash with snooker ball, kitchenware (pot, pan etc.), and other home appliance objects.	Drown into bathtub and ocean
A <i>sambo</i> told her to go die because she is unwanted in this world	Financial control: not allowed to carry her own ATM, not allowed to buy food or anything without permission	Punch/slap with hands on women's faces and different parts of bodies	Squeezed her neck while she was breastfeeding an infant in bed
Embarrassed/shamed in front of friends and families	Not allowed to have opinion or argue back. Otherwise, they could get physical assaults	Kicking/ crushing with feet	Made a death threat by showing gun
Disclosed her financial/family private matters to other people to mortify them	Given deceived information: that children will be taken away; foreign women/mothers will not have the rights to meet the kids; other info regarding Swedish social systems	Ribs and jaws breaking	Acted as if he would stab her with a knife
Yelling without reasons on regular basis	Stalking behavior: checking phone and chatlog; harassing even after the break ups	Splashing water on the body	Ex-husband sent death threat SMS to women's phone
Called a bad wife/mother	Being kept at home in a small town which leads to total isolation	Headbanging in front of infants	Ex-husband made a death-threat and child abduction threat to the Thai woman's new sambo. The new sambo broke up with her right away because he was highly concerned for his child's safety.
Allowing his friends to verbally sexual harass her. Then he laughed and said Thai women deserve that	Expected/semi-forced to do domestic work and nothing else.	Hairs pulling	
Given racist and sexist comments/insults	Abusing and humiliating mothers in front of their	Bang women's bodies/heads to the	

	children	wall	
Dehumanizing comments	Cheating, buying sex from sex workers, and spreading STIs to wives	Arm twisting	
	Dishonesties	Making bruises on the body	
	Financial fraud and economic conflict	Forced to have sex without consents	
	Ignoring and demeaning		
	Jealousy and untrust		
	Mood-swinging and placing irrational anger on their female partners		

It is remarkable that some of our respondents are Thai women from privileged background; coming from upper-middle class in Thailand, financially stable, hold university degrees, had impressive careers in Thailand, fluent in English and Swedish which is a departure to the stereotypical images of socio-culturally underprivileged Thai wives in the Western society outlet in an international media<sup>10</sup>. For minority of the cases, participants informed that they also physically and psychologically abused the Swedish partners back.

### 3.4 Spousal Abusers' Behaviors

The data from our study demonstrates that there seems to be similar behavioral patterns of male intimate relationship abusers. Please see the listed behaviors explained and perceived by informants below:

- Giving deceived information, especially threatening informants not to report anything to polices, friends, families or anyone. Otherwise, they will be deported back to Thailand or having no more chance to meet the children.
- Gaslighting<sup>11</sup>
- Using diverse kinds of power to control, especially on financial power and support.
- Playing victim cards after they abused the women, making the women felt very confused, burdened and guilty at the same time.
- Jealous and controlling.
- Alcohol addition
- Anger management issues
- Often making different kinds of threats
- Manipulative characters or verbal communication

<sup>10</sup> See examples from <https://www.telegraph.co.uk/culture/tvandradio/tv-and-radio-reviews/11041359/My-Online-Bride-Channel-4-review-flabbergasting.html>, "David Can't Afford His Young Thai Fiancé | 90 Day Fiancé" from Tlc, Uk, or Ting Tong – a Thai wife character from the famous show "Little Britain".

<sup>11</sup> Gaslighting is a form of emotional abuse that's seen in abusive relationships. It's the act of manipulating a person by forcing them to question their thoughts, memories, and the events occurring around them. A victim of gaslighting can be pushed so far that they question their own sanity.

- Insulting female partners based on their intersectional identities
- Ask for a debt of gratitude (on financial supports to the women and their extended families and the so-claimed life “stabilities”)
- See foreign female partners as sub-ordination
- Swift change in moods, especially when drinking
- Harassing the women and the women’s new partners with different techniques
- Isolating women
- Narcissist Personality Disorder
- Dissociative Identity Disorder (DID)
- Suicidal threat when women wanted to leave

### 3.5 Reasons to Tolerate Domestic Violence

With the goal to identify Thai women’s experiences and impact of domestic violence, as well as to explore the need for more focused effort to pinpoint interventions that are effective with perpetrators and victims. We have asked informants the reason why they stay and put up with abusive and violent intimate relationship. Their reasons are listed accordingly:

- The thin-face culture: Many informants have thoroughly acknowledged us about the importance of social appearance in Thailand, in which reputation or respectability in the collective society is crucial. They have narrated and explained that “face” or social appearance is highly valued in their local communities, either it be their rural and agricultural villages or within the circles of those who come from metropolitan cities. Most of the victims have had previous relationship before they migrated to Sweden, many of which were divorced. Before they come to Sweden, people in the communities and families knew about their new, exciting and “successful” lifepath to Europe. They feel that they have “thin-face”, which means that it will be embarrassing for people in their communities at home to know they have failed marriage again. And that will embed them with undesirable or bad women labels.
- The patriarchic cultural belief: many informants have explained that they were taught by family and Thai social institutions that it is not uncommon to have clashes in marriage/relationship. And that women/wives should try more to maintain family institution by tolerating and compromising. Some explained that they consulted with their friends and families in Thailand about the abuses, the friends/families told them to be more patient.
- The breadwinners’ responsibilities: As discussed in *Section 3.1*, most participants have to send remittances back home to support their families in Thailand. Many receive humble monthly salary from their Swedish partners for the remittances and, in their opinions that is one of the factors that spoils these men’s toxic masculinity over their Thai partners.
- Optimism and goals to have a successful partnership/marriage

- Expected role of “good mothers”: They do not want their children to have broken family or separated parents.
- Aspiration to have better lives in Sweden: some stay(ed) in violent relationships because they had no better choice. They hoped to study more Swedish, get a good job and integrate to the Swedish society better, and they are not ready yet to leave the men.
- Love and emotional bond
- Religious belief: a religious respondent explained that she has to be in abusive relationship to pay for the karma she conducted.

### 3.6 The two-years rule challenge

Following the condition and regulation of UT (*Uppehållstillstånd*) visa which is a primary two-year resident permit and the procedure to possess PUT card (*Permanent Uppehållstillstånd*) or permanent resident permit as mentioned in *Section 1.1*.

Several women’s organizations and relevant social workers on domestic violence issues have, though, raised their concerns on the two-year rule for being unclear, challenging, and in many occasions, have formed the unequal power and vulnerabilities, muted the women’s voices and autonomy, and caused possible exploitations between the cross-national couples in Sweden because many migrant women who are waiting to receive permanent resident permits have left with no other choices than sufferingly tolerating domestic violence/abuse conducted by their Swedish partners during the two-years waiting time until they can get their permanent resident permits.

Even though there is a regulation to support domestic violence victims which allow victimized migrants to extend their resident permit, without having ex-Swedish partners to guarantee their resident permits. The realistic legal implementation to provide solid proof of abuse to Swedish authorities and court procedure has reported to be too intricate and remains unfeasible for most victims, pushing vulnerable situations for many foreign female migrants and their children in Sweden. Their vulnerabilities include negative effects on their mental and physical health, financial and life safety, as well as risks to deportation, which could push them to a dangerous situation at their home countries (Info from the interviews with Terrafem organization’s representative and domestic violence case worker informants, 2020; ROKS, 2010<sup>12</sup>). A representative from Terrafem organization who is also a lawyer, has raised her concern on the ambiguity of legislation and its principle; there are several cases of foreign victims of domestic violence in Sweden that received rejection to extend their residency, due to the ground that these migrant women have not lived with their (abusive) Swedish partners longer than six months (Info from Terrafem representative, November, 2020).

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<sup>12</sup> See roks.se

This study's data shows that some participants explained they abided previous abusive and violent relationship because of residency status. However, many Thai female respondents in this research beg to differ. Some have demonstrated clearly how this kind of ideologies can be oppressive, ignorant and patriarchic towards women who are already living in vulnerable situation like them. It is noteworthy that this study is an anthropological research with open-ended questions, we have allowed the victims to tell their stories and express their trauma freely, and as long as they wanted. After long hours and intimate conversation, many respondents have shed a different light/opinion on the, in their opinion, over-simplified understanding of two-year rule and its victimology.

After analyzing all empirical data, literatures review, together with fieldwork from the counseling cases that ThaiWISE's team members receive on weekly basis, we cannot at all reject that some foreign women suffer and stay in domestic violence in Sweden because they wait for the PUT resident permit. However, this research result shows that domestic violence involves complex and nuanced psychological conditions, personal bonds, sentimental feelings, and very often, it involves love, making it very hard for them to end abusive relationships. Some participants have illustrated that they stay in relationships/marriages after the continuous mental and physical abuses, after receiving permanent resident permit, after they can financially support themselves, and for some cases, after they received Swedish citizenship – in other words, having many opportunities to break up, they choose not to. When they were asked why they choose to stay or to go back to their Swedish partners, even though they have been entering and leaving women shelters for several times. Participants have explained;

“I have been in and out at women's shelter for more than 4 times. I feel ashamed because the staffs started to be irritated that I keep going back to him. They tried to convince me and guided me to the right direction. I understand everything and appreciate the fantastic Swedish system. But every relationship is complicated. We have been through a lot together. Good times and bad times. I don't stay with him because I want a visa. I came here and got married to him because I love him. I think, to claim that Thai women tolerate men hitting them for resident permits or passports, is also the way to look down on Thai women. It is like saying that we got married for visa and money. That is a stereotype of how people see Thai women right? [...] I am still with him because part of my heart still loves him and want this marriage to work. I want to have a successful marriage for once in my life.” – Sand

“He hit, slapped, kicked, and did other kinds of physical assaults since my first few months in Sweden. It's been many years now. I think maybe it's a karma or transgression from my past life, but I still keep going back to him. He is also like a friend I can rely on. I feel no whatsoever need to be with him in regard of money, visa or life security. In fact, I am richer than him! I have better social status and education. Visa is not at all the point why I am back with him. I had a comfortable life back in Thailand. I can choose to move back to Thailand anytime. I am here with him because I have chosen him as my husband. I am this age; how can I go back to Thailand and tell my kids that I'm divorced again? During the first year, he told me too that I stayed with him because I wanted a visa. That is a total insult. I moved to Sweden for him, when I was at a retired age because of love.” - Kay

As Eva Lundgren (2012), a sociologist expertized in the relation between power and gender in family and society, particularly in regard to men's violence against women has argued, domestic violence constructed in different forms. It has a “process of normalization”, which Lundgren examined as a model to explain how battered women gradually break down and accept the violent situation. Lundgren discussed that women in vulnerable situation obey and internalize their male partner’s control over them. While abusive male partners increase/develop their toxic power and behaviors over the women, and depreciate women’s personalities. Eventually their self-esteem and identities faded. Then, the men can directly and indirectly isolate their female partners from the society (Lundgren, 2012). Participants have added that during the similar process, the male abusers usually give warmth and care, making them feel confused. Thus, the dynamic of their relationship continued with a mixture of contrast feelings; love, hate, fear, sympathy and guilt.

### **3.7 Attitudes toward victims’ support system in Sweden**

Overall, informants are very impressed and profoundly grateful to the Swedish support system; the social services, social workers, police officers, medical officers, women shelters and their staffs, the welfare state, free education and humanistic policies which they find it hard to exist in developing countries like Thailand.

Many of the women who already left the abusive relationship and were able to start new lives, received support to escape the spousal danger by getting help to new accommodations, received some grants to have more education which led to stable careers, or received support to find new facilities, have expressed their deep gratitude to the Swedish welfare state and humane systems which give them finally the good lives.

Minority of the participants who have been in and out the women shelter raised minor complaints against the irritated and negative attitudes and impatience of particular caseworkers in the shelter, and towards police officers who reported to take sides of their Swedish male partners more than to the victims. Some reported that their male partners told lies to the police, the police did not investigate further on the abuses and harm female participants received, and left them in helpless situation alone. Some have mentioned about biases officers might have towards women from developing countries like them.

## **4. CONCLUSION**

Empirical data from this study have shown in details that many Thai women in Sweden are experiencing emotional, psychological, financial, physical and sexual abuses by their Swedish male partners. Some of the abuses were life-threatening and give long-term psychological and physical trauma to the participants.

In this report we have demonstrated and analyzed research findings including situational and background of the gendered transnational migration phenomenon from Thailand to Sweden, as well as outlining research result from our case studies; socio-cultural reality of Thai women and their expected women roles as familial providers; their adaptability and challenges in the Swedish society which shows that many Thai victims of domestic abuses in Sweden have language inefficiency and have limited access/awareness of Swedish support system and local

information, hence, issues of integration and further isolation. The data also illustrates that many Thai women victims are educated, come from privileged background professionally and financially, but have adaptability issues in Swedish society, making them as vulnerable in spousal abuses as Thai women who from underprivileged background.

Regarding domestic violence, participants in this study informed they did not know whom or where to contact when they were abused. Many choose to reach out to Thai people in Sweden or Facebook pages of Thai community in Sweden for help, instead of contacting authorities, due to their insecurity and language barriers. The study also provides different types of categories of violence in which informants were abused by Swedish spouses; abusers' pattern of behaviors; as well as the diverse perspectives informants explain why they abide(d) and stay(ed) in such toxic and dangerous relationships which embrace the scopes of gender expectations, cultural beliefs, emotional complexity and love, together with political-economy.

Furthermore, the data shows that there are women who receive negative effect from the two-years rule but many, in contrary, explained to us that the two-year rules do not affect their decision to stay in abusive relationships because for them, partnership and marriage involves much more dynamics than residency status. Thus, it cannot be concluded and comprehended under one-dimensional aspect.

## **5. RECOMMENDATION**

### **Background to the recommendations:**

Research data has indicated that generally, Thai women victims do not trust the system/Swedish authorities, afraid to go to municipality to seek help, and were given deceived information that they could lose their child custody or to be deported. Many informed their lack of knowledge about Swedish system and support, as well as channels to access important information. For many cases, victims did not know that after the physical assaults, they must go to hospitals to get health check-up to receive authorized evidence from the medical officers (or at least, to take a photo) in order to report criminal abuses to the polices – leads to the complications/impossibility to press charge the abusers.

1. **Education/SFI** - In order to reach the target group and create trust, the development of a peer-education system/training is recommended. Language proficiency and basic knowledge about Swedish society is very crucial for integration, and for women to escape violence. It has proven to be more productive for Thai women (especially those with lower educational backgrounds), to study with Thai-speaking teachers. Teachers in their mother tongue have better access to the target group; and find it easier to gain trust and to spread further information/awareness about health and social issues to immigrants' group in Sweden. These strategies have proven effective to support victims of domestic violence and are not limited only to the Thai women group in Sweden. A good model for this has been developed by Hyllie Park Folhögskola i Malmö



2. **Prevention (through pre-departure information)** – It is recommended to strengthen and promote joint action among key actors in source and destination countries, including the Swedish Embassy in Bangkok, Thai Embassy in Stockholm and Noomi – Hela Människan i Malmö (which leads the implementation of the ThaiWISE project), focusing on equipping Thai women with pre-departure information. This could build on existing collaboration between Swedish Embassy in Bangkok and Noomi – Hela Människan i Malmö.

It is also vital to engage the Swedish partners of Thai women throughout the process to ensure successful integration.

3. **Awareness raising** - Provide a better approach on public outreach to foreign women coming to Sweden, or living in Sweden under residency guaranteed by their Swedish partner. The aim should be to promote knowledge about how to deal with domestic violence, to ensure they are well-informed about the support system, or even what an abusive relationship entails.

Different authorities including Migrationsverket, Arbetsförmedlingen and Försäkringskassan should work together to produce materials and undertake public outreach collaboratively (in different languages). The goal should be to detect and prevent domestic violence among immigrants who do not have high Swedish language proficiency. In the case of Thai nationals, this could take place in collaboration with various actors who bring together the Thai community in Sweden, such as ThaiWISE.

It is also recommended that governmental and other key actors (for example Länsstyrelsen, the police authority, and NCK<sup>13</sup>) who work directly with domestic violence issues collaborate and highlight the special needs of Thai women as a group. Cooperation is also required to be able to offer better access to the labour market and education. This will help counteract and prevent the occurrence of repeated violence.

4. **Strengthen counseling services** - If possible, make available counselling services in Thai by Thai professionals. As communication is a key barrier, having first language communication is extremely important for many women. This will encourage women to report incidents of domestic violence affecting both themselves and also others. In addition, establish active co-operation with NGOs working with Thai population including ThaiWISE project, with appropriate logistic and financial support.
5. **Improve access to the Swedish national helpline (Kvinnofridslinjen)** in Thai language. This will encourage women to report incidents of domestic violence and

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<sup>13</sup> Sweden's National Centre for Knowledge on Men's Violence Against Women <https://www.nck.uu.se/om-nck/>

seek advice, alternatives and assistance. Again, this can be supported by establishing active co-operation with NGOs or networks working with the Thai population, including the ThaiWISE project.

## APPENDIX

### Annex 1: Researcher profile

- 1) Dr. Jutathorn Pravattiyagul, PhD  
Jutathorn has more than 10 years experiences working as a researcher on gender issues, gender-based violence, discrimination and transgenderism topics in Thailand and Europe. She has also worked as a consultant for international organizations including UNDP on gender, prison management and human rights projects in Thailand. Currently, Jutathorn is served as an associate scholar at Harvard University, and also teaches at Department of Anthropology, Copenhagen University for BA and MA level.
- 2) Panadda (Yui) Changmanee  
Panadda has over thirty years of work experience in the humanitarian and international development sectors. She has a deep knowledge and understanding of complex labour migration, human trafficking, and child protection issues, particularly in Southeast Asia, where her work is grounded in many years of field experience, including working directly with refugees, trafficked persons, exploited children and other victims of human rights abuses. She also has extensive experience in social research.
- 3) Ploypailin Shamach (Lek)  
Ploypailin has worked as a course leader at Civic Orientation, Stockholm County. She also works as a Thai language teacher at both the Swedish primary school and adult education school for the past 5 years. Besides her full-time job as a teacher, Ploypailin holds significant role in leading and managing ThaiWISE online training courses to support Thai people in Sweden, as well as to acknowledge Thai new-comers, with the goal to help them integrate into Swedish society.
- 4) Butsaya Nielsen  
Butsaya works as a Thai language teacher, student supervisor, as well as running her own language literatures business targeting Thai teacher in Sweden and Europe. She also works as a case worker for ThaiWISE project. Her roles include giving consultation to Thai people in Sweden with different kinds of personal, legal and psychological issues.
- 5) Pojanee (Mam) Thanpradab  
Pojanee has over twenty-five years of experience on TV and media production, specializing on TV documentary. In addition, she has been working as a producer for TV program for more than twenty years. Pojanee takes main responsibility regarding social media administration, technical management and producing online courses for ThaiWise project.

6) Parichart Otakanon (Amm)

Parichart is a social media influencer, CIO, teacher and Swedish4Thai est. 2009. She is a content creator who educates and provides information to Thai people living in Sweden, as well as, Thai people who are preparing to come to Sweden, both for short visiting, or planning moving to Sweden with their husbands or wives. Besides her significant role at ThaiWISE, she works full-time at Swedish Municipal Adult Education (Komvux) in Oxelösund.

## Annex 2: Question guideline in Thai and English



### แบบสัมภาษณ์

สำหรับผู้หญิงไทย (และเพศอื่นๆ) ในสวีเดนที่ประสบกับความรุนแรงในครอบครัว

วันที่สัมภาษณ์: \_\_\_\_\_ รหัส: <sup>14</sup> \_\_\_\_\_

ผู้สัมภาษณ์: \_\_\_\_\_

#### ข้อมูลพื้นฐาน

ชื่อเล่น	อายุ	เพศ	จังหวัดกำเนิด	การศึกษาจาก ปทท	อาชีพที่เมืองไทย
XXX					

#### สถานภาพในสวีเดน

ปีที่ย้ายมา สวีเดน	ประเภท Visa	เมืองที่อาศัยอยู่ปัจจุบัน	สถานะปัจจุบัน <ul style="list-style-type: none"> <li>• สมรส</li> <li>• Sambo</li> </ul>	มีการเปลี่ยนคูครองที่สวีเดน หรือไม่?
XXX				

#### ข้อมูลเกี่ยวกับบุตร (บุตรเขา บุตรเรา)

เคยมีครอบครัวและบุตรก่อนย้าย มาสวีเดนหรือไม่ บุตรกี่คน และบุตรผู้ติดตามมา สวีเดนมีกี่คน อายุเท่าไร	มีบุตรที่เกิดที่สวีเดนหรือไม่ กี่คน อายุเท่าไร	คูครอง(คนปัจจุบัน) มีบุตรใหม่ กี่คน อายุเท่าไร อยู่บ้าน เดียวกันไหม
XXX		

14

รหัสเริ่มจากอักษรตัวแรกของชื่อเล่นผู้สัมภาษณ์และตามด้วยตัวเลขสองหลัก เช่น L01, L02,... L=เล็ก แบบสัมภาษณ์ที่ 1 (001) และ 2 (002) ผู้สัมภาษณ์ต้องสร้างรายชื่อผู้ให้สัมภาษณ์ แยกต่างหากจากแบบฟอร์มนี้เพื่อการปกป้องข้อมูลของผู้ถูกสัมภาษณ์ ในรายละเอียดนั้นจะต้องมีชื่อจริง หรือชื่อเล่น และหมายเลขโทรติดต่อ และรหัสที่ตรงกับแบบฟอร์มสัมภาษณ์ และเอกสารนี้ต้องเก็บแยกจากแบบฟอร์ม

**a. ชีวิตในสวีเดน**

1. คุณคิดอย่างไรกับ ประเทศ และสังคมแบบสวีเดน?
2. วิถีชีวิตของคุณในประเทศสวีเดนเป็นอย่างไร (ถามรวมๆทั่วไป เพราะคำถามนี้จะย้ำอีกครั้งในหัวข้อถัดไป)
3. คุณมีเพื่อนเยอะไหมในประเทศสวีเดน และชีวิตทางสังคมของคุณเป็นอย่างไร
4. คุณได้รับการสนับสนุน หรือการช่วยเหลือ เพียงพอหรือไม่จากระบบสวัสดิการสังคมของภาครัฐสวีเดน (เช่น สถาบันการศึกษา บริการสังคม การดูแลสุขภาพสวัสดิการ ฯลฯ )? (ผู้สัมภาษณ์กรุณาเช็คความตระหนัก หรือความรู้ของผู้ให้สัมภาษณ์ถึงระบบสวัสดิการของรัฐหรือองค์กรในสวีเดนมาก น้อยเพียงใด และช่วยโน้ตด้วย)

**b. ชีวิตครอบครัว และ ความสัมพันธ์**

5. ปัจจุบันนี้คุณมีแฟน หรือคู่ครองในสวีเดนหรือไม่?
6. ถ้ามี ความสัมพันธ์ของคุณเป็นอย่างไร? พอใจมั๊ย? คู่ของคุณเป็นอย่างไร?
7. คู่ของคุณสนับสนุนให้ความช่วยเหลือคุณในการปรับตัวสู่สังคมสวีเดน รวมถึง การใช้ชีวิตประจำวัน การเข้าสังคม การพัฒนาและส่งเสริมอาชีพในสวีเดนหรือไม่? อย่างไร?
8. จากความสัมพันธ์ระหว่างคุณและคู่ครอง คุณรู้สึกปลอดภัย/มั่นคง ต่อสถานภาพ (เช่น UT visa) สิทธิของคุณในประเทศสวีเดน รวมถึงอำนาจในการดูแลลูกของคุณ หรือไม่ อย่างไร? ***Do you feel that the security of your residency in Sweden or custody of children are associated with how you and your partner should treat each other? Please explain how?***

Note: ในกรณีที่หย่าร้าง แยกทางแล้ว ก็สามารถถามคำถามทั้งสี่ข้อได้ คือให้ผู้ตอบนึกย้อนอดีต ถึงสถานการณ์ต่างๆ

**c. ประสบการณ์จากปัญหาความรุนแรงในครอบครัว ในสวีเดน (ระหว่างคู่ครอง)**

9. เมื่อพูดถึงความสัมพันธ์ฉันท์คู่รักค่าเหล่านี้มีความหมายกับคุณอย่างไร “ ทารุณกรรม ” “ ความรุนแรง ” “ คุกคาม ” หรือ “ ช่มชืด ”? ถ้าเป็นไปได้ขอให้อธิบายด้วย
10. คู่รักปัจจุบันหรืออดีตของคุณเคยปฏิบัติต่อคุณอย่างไรไม่ยุติธรรมหรือไม่ (รวมถึงการล่วงละเมิดทางวาจา จิตใจ และร่างกาย การกลั่นแกล้ง การล่วงละเมิด การทำร้ายร่างกายและการช่มชืด) กรุณาอธิบายให้ฉันทราบโดยละเอียดว่าเป็นอย่างไร?
11. คุณมีปฏิกิริยาอย่างไร/รับมือ/จัดการกับการปฏิบัติที่ไม่เป็นธรรมที่คุณได้รับจากคู่ของคุณอย่างไร?
12. คู่ของคุณปฏิบัติต่อคุณอย่างไรหลังจากการกระทำผิดของเขา/เธอ? คำอธิบายคืออะไร? คุณรู้สึกอย่างไรกับคำอธิบายหรือคำชี้แจงของเขา/เธอ?
13. การปฏิบัติที่ไม่เป็นธรรมส่งผลกระทบต่อคุณอย่างไร?
14. กรณีที่ผู้ให้สัมภาษณ์มีบุตร: ถามว่าสถานการณ์ลักษณะนี้มีผลกระทบต่อบุตรของคุณอย่างไร
15. หากผู้ตอบยังอยู่ในความสัมพันธ์: ถามว่าพวกเขาจัดการความรู้สึกอย่างไร? เหตุผลใด ทำไม? คุณใช้ยุทธศาสตร์ และ แนวทางปฏิบัติอะไร อย่างไร เพื่อประคองความสัมพันธ์นี้ต่อไป? หรือ มีการปรับปรุงสิ่งต่างๆไปในทิศทางที่ดีขึ้น? คุณทำอย่างไร?

**d. ประสบการณ์จากปัญหาความรุนแรงในครอบครัว ในสวีเดน (ระหว่างญาติพี่น้อง หรือลูกของคุณ)**

16. ความสัมพันธ์ของคุณกับญาติพี่น้อง หรือลูกๆ ของคู่ครองเป็นอย่างไร
17. คุณเคยถูกโดยญาติพี่น้อง หรือลูกของคุณ อย่างไรไม่ยุติธรรมหรือไม่ อย่างไร?
18. การปฏิบัติที่ไม่เป็นธรรมส่งผลกระทบต่อคุณอย่างไร?
19. คุณจัดการกับปัญหานี้อย่างไร และคู่ครองของคุณช่วยเหลือคุณหรือไม่ อย่างไร?

**e. ความช่วยเหลือและสนับสนุนในสวีเดน**

20. คุณได้ปรึกษาใครบ้างไหมเกี่ยวกับการปฏิบัติที่ไม่ยุติธรรมจากคูครองของคุณ (หรือญาติพี่น้อง)? ผู้ใด และ คนนั้นช่วยเหลือ หรือให้คำแนะนำที่มีประโยชน์หรือไม่ อย่างไร?
21. คุณเคยขอความช่วยเหลือจากผู้เชี่ยวชาญ หรือหน่วยงานรัฐในสวีเดน หรือไม่? ถ้ามี หน่วยงานไหน และคุณทราบได้อย่างไรว่ามีหน่วยงานนั้นๆอยู่? คุณร้องขอความช่วยเหลือหลังจากที่เกิดเหตุมานานแค่ไหน เช่น แจ้งทันที หรือแจ้งหนึ่งสัปดาห์หลังจากสถานการณ์ผ่านไป เป็นต้น?
22. ตามความรู้ของคุณ เมื่อคนประสบการกรรกรรมความรุนแรงในครอบครัวในประเทศสวีเดน คุณทราบหรือไม่ว่าบุคคลที่ถูกกระทำ ควรทำอย่างไรบ้าง มีหน่วยงานไหนที่ให้ความช่วยเหลือบ้าง
23. ปัญหาของคุณได้รับการแก้ไขแล้ว หรือยัง อย่างไร? ในที่สุด คุณได้รับความช่วยเหลือจากใครบ้าง?
24. หากคนไทย โดยเฉพาะ ญ ไทยคนอื่นประสบปัญหาความรุนแรงในครอบครัวในสวีเดน คุณจะแนะนำอะไรให้พวกเขา?

**Open-ended question guideline in English**

This is a list of question guideline which assists researchers in a fieldwork. Please note that the interview is conducted with open-ended in-depth interview technique. Insightful narratives and sensitive information usually be revealed over personal interaction between the interviewers and interviewees, especially through trust and feminist standpoint approach. Please clearly justify confidentiality and anonymity to all interviewees.

*A) Question guideline for Thai women experienced with domestic violence in Sweden*

**A.1 General information**

- What is your name?
- How old are you?
- Please tell me your background: hometown, education level, family, occupation, etc.
- Migration to Sweden: When did you move to Sweden? How? How long have you lived in Sweden? With whom? What is your visa/residency status in Sweden?

**A.2 Life in Sweden**

- What do you think of Sweden and Swedish society?
- How is your life/lifestyle in Sweden?
- Integration questions: How is your Swedish language proficiency? Are you working in Sweden? Do you have lots of friends in Sweden? How is your social life here?
- Do you get enough support from Swedish social system (authorities, educational institutions, social services, healthcare, welfare, etc.)? Probe how much they are aware of the state or organizational support in Sweden.

**A.3 Family life and relationship**

- Are you in any romantic relationship in Sweden? Please explain.
- How is your relationship? Are you satisfied? How is your partner?
- Has your partner supported you with your lifestyle, social life, career development in Sweden? How?

- Do you feel that the security of your residency in Sweden or custody of children are associated with how you and your partner should treat each other? Please explain how?

#### **A. 4 Experiences with toxic relationship and domestic violence in Sweden**

- When it comes to romantic relationship, how do these terms mean to you; “abusive”, “violence”, “harassment” or “rape”? Please let me know your understanding about these terms and perhaps give some examples?

- Has your current or former partner treated you in an unfair way? This applies to verbal, mental and physical abuse, bullying, harassment, assault and rape. Please explain to me in details how?

- How did you react/cope/deal with the unfair treatment you received from your partner?

- How did your partner act towards you after his/her misconduct? What was the explanation? How do you feel about his/her explanation or statement?

- How has the unfair treatment affected you as a person?

- Do you have any children? How did the abuse affect them?

- If the respondent is still in the relationship: Ask how do they manage their feelings? Any reasons, why? What has been used as strategies/practices in order to prolong or to stay in this relationship? Or have things been improved in a better direction?

#### **A.5 Help and support in Sweden**

- Have you talked to someone about the maltreatment you received from your partner? Who did you talk to? Has the person been helpful?

- Have you sought help from professionals or authorities in Sweden? Where and how long after the incident occurred?

- From your knowledge, when someone is experienced with domestic violence or abuse in Sweden, what can that person do? Who/which organization can help such victims?

- Have your relationship issues been solved? How? Did you get any help from someone finally?

- If other Thai women experience domestic violence in Sweden, what would you recommend them?

*B ) Question guideline for authorities or organizations*

#### **B.1 General information**

- What is your name?

- What is your organization working on? Please tell me about your roles at work.

- How do you work with victims of domestic violence in Sweden?

#### **B.2 Knowledge about domestic abuse and violence in Sweden**

- Please explain the situation of domestic and spousal violence in Sweden, focusing on situation of women from developing countries. Can you please give examples?

- How does your organization support the victims?



- How does your organization manage the cases, and how to deal with abusive partners?
  - What has been the challenges working with these cases? Please explain in details.
  - Are you collaborating with other institutes/organizations in Sweden? How? Has it been successful/effective?
  - What is the main concern working with domestic violence cases in Sweden?
  - Any recommendation/concerns/comments?
- Have you come in contact of a case of Thai women?

## Annex 3: Consent form in Thai language



### โครงการไทยไวส์

“การศึกษาศาสนาการณืความรุนแรงในครอบครัวต่อหญิงไทยในประเทศสวีเดน, โดยความร่วมมือระหว่าง **Noomi-Helamänniskan i Malmö** และ เทศบาลเมืองมัลเมอ”

ไทยไวส์ คือ โครงการนำร่องที่เกิดจากการร่วมมือระหว่างองค์กรโนมี (Noomi) เทศบาลนครมัลเมอและ กลุ่มตัวแทนหญิงไทยที่ได้รับการสนับสนุนจากองค์กรเพื่อการพัฒนาความเท่าเทียมทางเพศแห่งสวีเดน จุดประสงค์ของโครงการคือการส่งเสริมศักยภาพให้ผู้หญิงไทยในประเทศสวีเดน ตัวอย่างของกิจกรรมโครงการมีดังต่อไปนี้

- จัดฝึกอบรมให้ความรู้เพื่อเตรียมตัวปรับเข้าสู่สังคมสวีเดน
- พัฒนาชุดข้อมูลเกี่ยวกับกฎระเบียบ สวัสดิการของภาครัฐสวีเดนเพื่อเผยแพร่ให้กับผู้หญิงไทยที่อยู่ในประเทศสวีเดน
- ให้คำแนะนำกับหญิงไทยที่พียงย้ายมาอยู่ในสวีเดน เกี่ยวกับสิทธิ ระบบ และสวัสดิการของภาครัฐ
- รับผิดชอบต่อปรึกษา และรับแจ้งกรณีที่ถูกละเมิดสิทธิ์ต่างๆ
- พัฒนาระบบการประสานงานกับหน่วยงานภาครัฐในการส่งต่อผู้ที่ถูกละเมิดสิทธิ์ให้ได้รับความช่วยเหลือ
- จัดให้การฝึกอบรมเกี่ยวกับการทำธุรกิจอย่างมีจรรยาบรรณ
- งานวิจัย และการผลักดันด้านนโยบาย

#### วัตถุประสงค์ของการศึกษาคืออะไร?

การศึกษานี้มีวัตถุประสงค์เพื่อสร้างองค์ความรู้เกี่ยวกับประสบการณ์ของหญิงไทยในประเทศสวีเดนที่เกี่ยวกับความรุนแรงในครอบครัว รวมทั้งกลยุทธ์การเอาชีวิตรอดและช่องทางการขอความช่วยเหลือ

ผลการวิจัยจะได้รับการเผยแพร่และแลกเปลี่ยนกับภาครัฐ หน่วยงานที่เกี่ยวข้องและชุมชนไทยในสวีเดน ข้อเสนอแนะจากงานวิจัยจะถูกนำไปใช้พัฒนายุทธศาสตร์และกิจกรรมเพื่อแก้ไขปัญหาต่อไป

#### การมีส่วนร่วมโครงการนี้เกี่ยวข้องกับอะไร?

หากคุณตกลงที่จะเข้าร่วมในโครงการคุณจะได้รับเชิญให้เข้าร่วมการสนทนากับนักวิจัยเป็นการส่วนตัว ผ่านทางโทรศัพท์ การสนทนาจะใช้เวลาประมาณ 90 นาที และในบางกรณีอาจจะต้องขออนุญาตสัมภาษณ์เพิ่มเติมในวันต่อมาเพื่อรวบรวมข้อมูลเพิ่มเติม

#### ฉันจำเป็นต้องเข้าร่วมให้ข้อมูลในการวิจัยนี้หรือไม่?

ไม่ค่ะ มันขึ้นอยู่กับว่าคุณจะเข้าร่วมในการวิจัยหรือไม่ หากคุณตกลงที่จะเข้าร่วมการสนทนา และคุณสามารถเปลี่ยนใจได้ตลอดเวลาระหว่างการสนทนา โดยไม่ต้องให้เหตุผลใด ๆ

#### จะเกิดอะไรขึ้นกับข้อมูลที่ฉันให้?

ข้อมูลใดๆเกี่ยวกับตัวคุณที่นักวิจัยได้รับและทุกสิ่งที่คุณพูดในระหว่างการสนทนาเราจะขออนุญาตอัดเทประหว่างการสนทนา เสียงในเทปที่อัดไว้จะถูกทำลายหลังจากการวิเคราะห์ข้อมูลเสร็จสิ้นแล้ว หากท่านไม่ยินยอมท่านสามารถแจ้งนักวิจัยได้ทันที ซึ่งเราจะไม่ทำการอัดเทป แต่ใช้วิธีจดคำตอบของท่านแทน

### จะเกิดอะไรขึ้นกับผลลัพธ์ของโครงการวิจัยนี้?

ผลการวิจัยนี้จะถูกใช้ในเอกสารทางวิชาการเพื่อการตีพิมพ์และนำเสนอให้กับเจ้าหน้าที่ภาครัฐ และหน่วยงานที่เกี่ยวข้องใน สวีเดน จะไม่มีการกล่าวถึงชื่อของคุณ หรือชื่อของบุคคลอื่น ๆ ที่คุณพูดถึงในรายงานของเราอย่างเด็ดขาด

### ประโยชน์ที่ได้รับจากการเข้าร่วมเป็นอย่างไร?

ผลประโยชน์ที่จะได้รับเป็นผลประโยชน์ระยะยาว การมีส่วนร่วมในการวิจัยนี้คุณสามารถช่วยให้เราเข้าใจได้ดีขึ้นว่าผู้หญิงไทยเผชิญอุปสรรคอะไรบ้าง รวมถึงการเข้าถึงสวัสดิการของภาครัฐที่อาจมีผลกระทบต่อความเป็นอยู่ของหญิงไทยอย่างไรบ้าง

เพื่อเป็นการขอบคุณที่ท่านสละเวลามาคุยกับเรา และเพื่ออำนวยความสะดวกให้ท่าน

### มีความเสี่ยงในการเข้าร่วมหรือไม่?

ไม่มีความเสี่ยงใดๆ จากการเข้าร่วมการวิจัย

### รายละเอียดการติดต่อ

ดิฉันเป็นผู้ประสานงานหลักในการวิจัยนี้ หากคุณมีคำถามใด ๆ เกี่ยวกับโครงการนี้โปรดอย่าลังเลที่จะถาม รายละเอียดการติดต่อของฉันคือ:

ปนัดดา ชั่งมณี ผู้จัดการโครงการไทยไวส์ องค์กรโนมี (Noomi)

โทรศัพท์: 079 303 2743

Line: ThaiWISE

Email: [contact@thaiwise.se](mailto:contact@thaiwise.se)

ขอบคุณที่ท่านพิจารณาที่จะมีส่วนร่วมในการวิจัยครั้งนี้และสละเวลาอ่านข้อมูลนี้ หากคุณยินดีที่จะมีส่วนร่วมในการให้ข้อมูลสำหรับโครงการศึกษานี้โปรดกรอกแบบฟอร์มยินยอมในหน้าถัดไป

## แบบฟอร์มยินยอม

ชื่อโครงการ: การศึกษาสถานการณ์ความรุนแรงในครอบครัวต่อ หญิงไทยในประเทศสวีเดน

- ฉันยืนยันว่าฉันได้อ่านและเข้าใจเอกสารข้อมูลที่ได้รับสำหรับการวิจัยนี้ ฉันมีโอกาสพิจารณาข้อมูลคำถามและตอบคำถามเหล่านี้ได้อย่างน่าพอใจ
- ฉันเข้าใจว่าการเข้าร่วมในการวิจัยครั้งนี้เป็นไปโดยสมัครใจและฉันสามารถถอนตัวได้ตลอดเวลาโดยไม่ต้องให้เหตุผล
- ฉันเข้าใจว่าการสัมภาษณ์จะถูกบันทึกเสียงแล้วถอดความเป็นรายงาน
- ฉันเข้าใจว่าข้อมูลที่ให้นี้อาจถูกใช้โดยทีมวิจัยในการตีพิมพ์รายงานหรือในการนำเสนอต่อบุคคลที่สามในอนาคต
- ฉันเข้าใจว่าข้อมูลส่วนบุคคลใด ๆ ที่สามารถระบุตัวฉันจะถูกลบออกจากการบันทึกของการสนทนาและจะไม่มีการระบุชื่อของฉันในสิ่งพิมพ์รายงานหรือสื่อที่ใช้ในการนำเสนอผลการวิจัย

ชื่อผู้เข้าร่วม : \_\_\_\_\_

ลายมือชื่อผู้เข้าร่วม: \_\_\_\_\_ วันที่: \_\_\_\_\_

ลายมือชื่อนักวิจัย: \_\_\_\_\_ วันที่: \_\_\_\_\_

ขอบคุณเป็นอย่างยิ่งสำหรับการตอบรับที่จะมีส่วนร่วมในการศึกษานี้

#### Annex 4: Informants profile

Please note that we cannot reveal more information of the women participants due to their safety, privacy and research code of conduct.

Anonym for victims of violence	Age	Education
Wee	36	9 <sup>th</sup> grade
Yui	54	Vocational certification
Kay	68	Bachelor degree
Som	41	Secondary school
Aim	38	9 <sup>th</sup> grade
Tu	48	Bachelor degree
Bua	36	9 <sup>th</sup> grade
Sand	26	9 <sup>th</sup> grade
Pear	37	Bachelor degree
Anna	43	High school
Bee	46	6 <sup>th</sup> grade
Mo	47	Bachelor degree
Mam	45	High school
Kathy	52	Master degree
Nid	38	Bachelor degree
Wawa	42	High school
Peter	38	Master degree

#### Name of stakeholder participants

Maria Björsson,	Women Rights and Protection Experts, Unizon
Anna-Maria Yasdani	Chairman, Kvinnorjuren Tyresö
Woraluck Choothip	Kvinnorjur Liljan
Eja Brattgård, Barnmorska	Centrum för sexuell hälsa, Malmö
Karin Sandell,	Chairman of NCK
Margot Olsson	Malmö stad
A representative	Thai Embassy in Stockholm
Golko Khosravi	Chair women, Terrafem
Emma Cotterill	National Coordinator, Anti-Human Trafficking
A representative Thai case worker for domestic violence case	For safety reason, we cannot reveal her name. She is also a language translator.
Panadda Changmanee	Representative from ThaiWISE, specialized in supporting human trafficked and victims of violence cases.

### Annex 5: Study Timeframe

Year 2020	August	September	October	November
Secondary data collection, literature and reports review	✓			
Data collection and interview period		✓	✓	
Report writing				✓
Report submission				✓
Launch the report and result presentation event 27 <sup>th</sup> Nov, 2020				✓

## Annex 6: Introduction letter

Thai Women in Sweden Empowerment (ThaiWISE) is a pilot project started in September 2019 with funding support by the Swedish Gender Equality Agency (Jämställdhetsmyndigheten) and Malmö Stad. The project is done in collaboration between Noomi – Hela Människan I Malmö and the Malmö Stad.

In partnership with the Royal Thai Embassy, we are undertaking an action-oriented study on ***Domestic Violence against Thai Women in Sweden***. The purpose of the study is to identify the prevalence and impact of domestic violence and explores the need for more focused effort to pinpoint interventions that are effective with perpetrators and victims. Under the circumstances of the current Covid-19 pandemic, social distancing is required and mobility is limited. The project's fieldwork will accordingly be conducted through secondary data collection, telephone interviews, and video calls. Further details on the scope and methodologies of the study could be found in the annex below.

The outcome of the study will be published and shared with relevant government and non-governmental agencies, as well as to the Thai community in Sweden.

The study will be conducted by a senior researcher, Dr. Jutathorn Pravattiyagul. Jutathorn holds a PhD in Criminology with a special focus on Thai women in Europe, violence and hate crime. She has been a researcher on gender issues for more than eight years, has worked for gender and human rights project for UNDP, lectured in several universities in Europe, and published her work in peer-reviewed journals. In fall 2020, she will be teaching Anthropology of gender and sexuality course at Copenhagen University.

The senior researcher will contact you for a telephone interview. On behalf of Noomi–Hela Människan I Malmö and Malmö Stad, I would be sincerely appreciated if you could collaborate with us in this study.

Should you have any questions regarding the study, please do not hesitate to contact me by email at [panadda.changmanee@helamanniskan.se](mailto:panadda.changmanee@helamanniskan.se) or by phone at 070 960 4512.

Thank you very much in advance for your time and your assistance.

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