

right to choose?

'RESEARCH INTO DOMESTIC ABUSE
AND FORCED MARRIAGES
WITHIN BLACK AND MINORITY ETHNIC
COMMUNITIES IN GLASGOW'



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EXECUTIVE SUMMARY

INTRODUCTION

In 2003 Glasgow City Council and Strathclyde Police jointly commissioned a piece of research on '*domestic abuse and forced marriages within Black and Minority Ethnic Communities in Glasgow*'. The original proposal for this research came from Hemat Gryffe Women's Aid as they were receiving an increasing number of requests from various agencies for information and statistics on domestic abuse and forced marriages within BME communities. They were unable to provide accurate data and any information was purely anecdotal.

A small steering group comprising officers from Glasgow City Council, Strathclyde Police, Hemat Gryffe Women's Aid and Glasgow Violence Against Women Partnership was established to provide support to the research team and monitor progress. The Research was conducted by a consortium of BME women jointly led by Ex Anima Limited and NB Associates.

POLICY CONTEXT

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Domestic Abuse

In recent years the UK Government and the Scottish Executive have taken legislative and strategic action to tackle domestic abuse. In Scotland this been driven forward by the development in 2000 of a National Strategy to Address Domestic Abuse and the establishment of a National Working Group to guide implementation of the strategy.

The national strategy defines Domestic Abuse as:

Domestic abuse (as gender-based abuse), can be perpetrated by partners or ex-partners and can include physical abuse (assault and physical attack involving a range of behaviour), sexual abuse (acts which degrade and humiliate women and are perpetrated against their will, including rape) and mental and emotional abuse (such as threats, verbal abuse, racial abuse, withholding money and other types of controlling behaviour such as isolation from family and friends)

The definition further recognises that:

Particularly among black and minority ethnic communities, other family members connected to a woman through marriage may be involved in the abuse of the woman. In addition there is abuse of women by members of their own families in the context of forced marriages or as a result of their failed marriages or divorce

Forced Marriage

The Home Office and Foreign and Commonwealth Office (FCO) have largely led the way in this area of work and have worked to the definition of forced marriage as:

A forced marriage is a marriage conducted without the valid consent of one or both parties, where duress is a factor

The following sequence of events has taken place showing progress in work related to forced marriages:

- >> 1999 the Home Office set up a Working Group to gather information on forced marriages
- >> Outcome of the findings led to a joint Action Plan implemented by the Home Office and FCO to tackle the overseas dimension of forced marriages
- >> October 2000 the FCO set up a Community Liaison Unit (CLU) to deal with forced marriage cases and to examine policy. In England guidelines were produced for professional staff within the Police, Social Services, Education and Health to deal with forced marriage situations. Scottish Police guidelines were compiled at a later date
- >> January 2005 the Home Office launched a joint Forced Marriage Unit.

More recently in Scotland, the Scottish Executive has established a national Forced Marriage Network to co-ordinate national responses to forced marriage and to facilitate linkages with other developments across the UK. A key priority will be to consult groups on the need to create a specific criminal offence of forcing someone into marriage.

PREVALENCE

Domestic Abuse

Very little has been reported or researched on violence against women in BME communities and so the true scale of the problem is unknown. Sources such as police recorded crime figures, crime surveys and research studies can be used to estimate the scale of the problem using the general population rather than split by ethnicity.

- >> 'Cost of Domestic Violence' report (2004) states that if human and emotional costs are taken into consideration the total cost of domestic violence for the state, employers and victims is estimated at around £23 billion
- >> Strathclyde Police Public Performance report (2005) shows between 2004-05 20,685 incidents were reported as domestic abuse which was an increase of 7.2% from the previous year
- >> Scottish Women's Aid report 2003-04 reveals an increase of 15% in the number of contacts from women for 'information and support' from the previous year from 72,029 to 83,226
- >> Between April 2003 to March 2004 the Rape Crisis Centre Glasgow dealt with 1,200 total 'support calls' of which 792 (66%) were 'calls from female survivors'

- » Scottish Women's Aid report (2002) estimates that 100,000 children and young people were living with domestic abuse in Scotland and in over 90% of cases children were in the same or next room
- » Scottish Crime Survey (2002) reports that 1 in 5 women experience domestic abuse in their life time

Forced Marriages

Very little information or research is available in Scotland on forced marriages compared to England. In 2005 a BBC press release reported:

- » Since setting up a special unit in 2000 within the Foreign and Commonwealth Office 1,000 cases of forced marriage had been reported.
- » Although men and young boys are affected, 85% of reported cases involved women and girls.
- » The Foreign Office has rescued and repatriated to the UK 70 young people who had been taken overseas to be forced into a marriage.

The Metropolitan Police further reported:

- » Between 1993 to 2003, 109 murder cases were categorised as honour based killings
- » 81 of these suspect cases occurred in London
- » 492 forced marriage cases were reported in the capital over the last two years
- » Suicide rate of Asian women aged 16 to 24 was nearly three times higher than the national average.

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In Scotland, the Incompatible Marriages Project - a study set up by Council of British (Scotland) Pakistanis, funded for 3 years from April 2001 to March 2004 stated:

- » 1 in 10 Asian Women are forced to marry
- » 25% of forced marriages involve domestic abuse
- » 1 in 3 marriages break down within the first year
- » Of the 300 Asian people consulted for the study, 21% were forced into marriage. 62% were women.

AIMS AND OBJECTIVES OF THE RESEARCH

The following aims and objectives were considered in carrying out the research:

- » To provide data on the nature and prevalence of domestic abuse within BME communities in Glasgow, including asylum seekers and refugees, and to identify factors influencing the nature of prevalence
- » To provide data on the nature and prevalence of forced marriages in Glasgow
- » To examine the suitability of existing local resources and services which support women who experience domestic abuse and/or forced marriages, and help identify any additional or more appropriate support mechanisms.

METHODOLOGY

The following methods were used to gather evidence for the research which included both qualitative and quantitative approaches

- 1 Desk Research on Domestic Abuse and Forced Marriages
 - Literature Review
- 2 Organisational Consultation on Domestic Abuse and Forced Marriages
 - Postal questionnaire
 - Face to face Interviews
 - Focus Groups
- 3 Community Consultation
 - One to one interviews with women - domestic abuse and forced marriages
 - One to one interviews with men - forced marriages
 - Focus groups with young men and women - forced marriages
 - Focus group conducted through Radio Awaz - forced marriages

Sampling

National and local agencies (mainstream and voluntary) were targeted for consultation of which:

- >> 51 participated in the mapping exercise (postal questionnaire)
- >> 24 in the face to face interviews
- >> 7 in focus groups.

Communities represented in the sample included: Indian, Pakistani, Chinese, Asylum Seekers & Refugees, Arab, African-Caribbean and Bangladeshi. In total 99 people took part in the consultation of which:

- >> 65 were involved in the face to face interviews
- >> 25 in focus group discussions
- >> A further 9 participated in discussions through Radio Awaz.

OVERALL SUMMARY OF RESEARCH FINDINGS

Gaps Identified and the Way Forward (Domestic Abuse and Forced Marriages)

1. Prevalence

- >> Difficulties were experienced in accessing statistics related to domestic abuse and forced marriage issues across Scotland within BME communities, particularly since little work or research had been carried out in this field. Additionally, little systematic monitoring of data existed at national or local level in this area
- >> In order to understand the true nature or scale of the problem within Scotland, consideration has to be given to:
 - More commitment and support to carry out research studies focused on BME populations on domestic abuse/forced marriage issues
 - Setting up systematic monitoring and evaluation tools across agencies to record data in this area.

2. Definitions

Some issues emerged from the research relating to the definition of domestic abuse which needs to be addressed further. For example:

- >> Few women made links between domestic abuse and child abuse. There is a need to raise awareness in respect of this, particularly since many women continue to remain with abusive partners for the sake of their children and their futures
- >> Agencies were not aware, as much as the women interviewed, that spouses may not be the direct perpetrators in extended family households.

3. Access to Services

- >> Access to services was criticised by the women interviewed as they felt cultural and religious barriers existed. Mainstream agencies were lacking in this area more than BME led agencies. Statistics from the research showed:
 - Only 29% mainstream agencies had access to interpreting services; less than 50% had bilingual staff and just over 40% said they provided services seen to be culturally sensitive
 - Hemat Gryffe Women's Aid (as part of the research proposal) had also reported that many agencies had referred clients on to them for a service as they were insufficiently resourced to deal with BME clients
- >> Due to the existence of such barriers, agencies who were interviewed felt staff awareness needed to be raised through training whereas individuals from the community thought that more bilingual staff and experienced counsellors were needed. It was also suggested that staff should deal with issues more sensitively by:
 - Maintaining confidentiality
 - Employing trained female staff to work with female victims
 - Ensuring that proper interview areas be allocated for privacy. This would be crucial as a number of women did not access services for fear of being found out as communities were 'close knit'

- >> A significant number of women preferred to turn to a friend for support rather than to an agency
- >> More publications and leaflets were needed, particularly in relation to forced marriages. Both organisations and community members had requested this.

4. Outreach and Advocacy

- >> More outreach and advocacy work was requested. Only five organisations out of the twenty-four interviewed used outreach methods and eight were involved in advocacy work
- >> Outreach work identified by Kelly et al (2000) offered the availability of an out of hours contact service to women in BME communities which was deemed a success
- >> In the forced marriage focus group discussions it was suggested that youth outreach workers rather than 'elders' provide advice and support to young people. Outreach should take place where individuals did not feel threatened or intimidated by 'community networks'
- >> Help lines were thought to be a positive way of encouraging people to talk about their problems. Ideally, the person dealing with the call should be experienced in matters of domestic abuse and/or forced marriage issues. If help lines are implemented, the following need to be considered:
 - Would there be more than one line operating?
 - Who would be dealing with the call at the other end (i.e. men or women)?
 - How many languages would be made available?
 - Would the staff dealing with the calls be appropriately trained?
- >> Huisman (1996) found that help lines were not useful where the home was occupied at all times.

5. Legislation

- >> Legislation concerning domestic abuse and forced marriages required review
- >> Legislation was not always seen as a deterrent. Many agencies were not familiar with laws of other lands such as Shariah Law
- >> In terms of forced marriages, little knowledge existed on the law and its application. Laws set in this country might be interpreted differently in cases where victims had been taken overseas under false pretences to be married.

6. Crisis Point

- >> Sometimes it's not until crisis point has been reached that organisations step in to help or women turn to an agency for aid. Burton et al (undated) found that women are unlikely *'to access formal sources of help until the violence has escalated to severe or life threatening'*
- >> Often at crisis point, women fall into deep depression experiencing several health problems which sometimes lead to suicide
- >> There was little evidence from consultations carried out with organisations, to support any systematic approach in training staff to recognise signs or indicators of abuse.

7. Meeting the Needs of Abused Women

- >> Of those women who had received support, 5% said their needs had been met, 58% said some of their needs were met, and 33% said none had been met
- >> Many of the women interviewed felt that existing services were not adequately resourced to meet their needs
- >> There were specific needs in relation to asylum seekers because of legal constraints such as immigration rules. Also if asylum seekers were refused refugee status with no recourse to public funds, they could not be supported through agencies' public funds. In addition, women asylum seekers' status was often dependent or perceived to be dependent on their husband and specialist legal advice was needed to ensure primary applications were made in their name.

8. Guidelines/Procedures

- >> Organisations in general were unsatisfied with guidelines/procedures on domestic abuse in terms of cultural differences. Some had struggled on matters with Shariah Law and/or with the conflict between culture/religion and sexuality. There were inconsistencies across agencies on what was provided and their application. Some agencies were geared up better than others
- >> The Home Office has created guidelines for staff within the Police Force, Social Work Services, Education and Health on tackling forced marriage cases, but no reference was made to them by any of the agencies consulted for this research
- >> Agencies mainly had knowledge of professional codes such as British Association of Counselling; general policies on equality; and/or guidance about religion and culture.

9. Reconciliation and Mediation

- >> Women interviewed had suggested a need for official support for localised mediators working in neutral venues. Similarly The Working Party on Forced Marriages had said that it should be available
- >> The majority of organisations interviewed did not support mediation
- >> Clearly further debate is required to reach a compromise on this matter

10. Children

- >> Many agencies had limited provision to support children and none mentioned counselling. Southall Black Sisters (Patel, 2004) consider that for BME children experiencing violence and abuse in the home, racism and bullying in school are additional pressures which can further compound the issue
- >> Children's views were secondary even though there may be considerable and long-term effects on them. They were caught in a situation of conflict between their parents as well as having to deal with the effects on their mother
- >> There was the issue of young men over the age of 16 not being allowed in refuges for women and their children
- >> Children's rights versus the rights of adults were also an issue in relation to forced marriages. Child protection procedures have to be followed if a child under 16 is under threat. However, children may not realise that a 'holiday abroad' is intended to result in marriage. There are few places where children can self-refer for advice and support and also be sure of receiving culturally competent information. Information in places like schools and youth settings is crucial, and teachers need to be informed about the issue
- >> It may be that 16 is regarded as a legitimate age in this country to marry because it coincides with the end of statutory schooling rather than any view that 16 is an appropriate age. In some traditions, the advent of puberty is seen as the signal that a child is approaching adulthood and therefore ready to marry, and it must be remembered that 'teenage-hood' is a relatively recent concept
- >> The age of consent is also not universal, with variations in Europe from 12 (The Netherlands) to 21 and other factors such as no age of consent in countries like Pakistan where sex is only acceptable within marriage (see www.ageofconsent.com)
- >> Young people 16 and under are vulnerable to being forced into a marriage.

11. Perpetrators

- >> Perpetrators of domestic abuse are often directed to engage in projects as part of legal arrangements for rehabilitation. The research found many BME women do not press charges thereby allowing the perpetrators freedom from conviction or rehabilitation
- >> Most organisations had not dealt with perpetrators and were unable to answer questions on how they should be dealt with
- >> Work using the Duluth model, which is the basis of the main interventions used in Scotland, is still being conducted (Barnish, 2004). CHANGE, a criminal justice based Social Work project which works with male abusers, found that violent and controlling behaviour was reduced, and women partners reported significant improvements in the quality of their lives and relationships with these men. This Programme has not been utilised with perpetrators from the BME communities in the Scottish context, though the Duluth programme from which CHANGE is derived has been.

12. Empowerment of Women

- >> Empowering women facing domestic abuse/or forced marriage is one way of making them self-reliant. Through the research it emerged the key factors contributing to women's independence, self esteem and confidence would be education and financial independence through employment
- >> Vulnerability of women interviewed was highlighted in the statistics showing 43% to be unemployed; 76% having gained educational qualifications overseas which may not be recognised or accepted in this country; and 56% not having easy access to money
- >> Lack of money, education and employment were factors which added to the barriers BME women faced in leaving abusive situations. It is imperative that they be addressed, for example by organising more community based initiatives which are easily accessible to BME women as a way of improving their employment potential

RECOMMENDATIONS

Recommendations resulting from the research findings have been put forward on domestic abuse and forced marriage issues in BME communities to:

- >> Inform national and local government policy
- >> Assist in drawing up protocols and procedures for agencies
- >> Facilitate and inform activities to educate all communities about the effects on women, children and men within BME communities
- >> Improve the gaps in service in terms of accessibility, service provision and service development
- >> Aid other research studies in this area of work at national and local level
- >> Highlight work outstanding on this issue

Main Areas of Recommendation

These recommendations summarise the main issues arising from the research. The recommendations provided by the research team are provided in full on pages 68 to 71.

1. National Strategic Framework and Policy

The Scottish Executive must show commitment to supporting services for BME communities in relation to domestic abuse and forced marriage work as recommended in this report by:

- Taking the lead in co-ordinating this work
- Ensuring that it is consistently applied across agencies (voluntary and mainstream) in Scotland
- Ensuring there is the capacity to implement the recommendations
- Ensuring that funds are available and not restricted by time

It is recommended that the Scottish Executive:

- >> Establishes and maintains systematic monitoring and evaluation systems
- >> Encourages further research in this area of work
- >> Addresses definition issues arising through the research
- >> Reviews and standardises legislation, guidelines, and procedures
- >> Consults agencies and communities on an ongoing basis

2. **Glasgow: Local Considerations**

A network of agencies should work in partnership to improve service provision for those from BME communities who are affected by domestic abuse and/or forced marriage through:

- >> Ensuring services address cultural and religious diversity
- >> Development of existing services
- >> Promoting and publicising services effectively
- >> Educating all communities
- >> Staff training
- >> Empowering women
- >> Providing support services for children
- >> Work with perpetrators
- >> Supporting young men in forced marriage situations

MAIN REPORT

right to choose?

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THE FOLLOWING REPORT IS AN EDITED VERSION OF THE ORIGINAL REPORT WHICH WAS PRODUCED BY THE CONSORTIUM OF RESEARCHERS LED BY EX ANIMA LTD AND N B ASSOCIATES. THE RECOMMENDATIONS ON PAGE 68 TO 71 ARE AS PRODUCED BY THE RESEARCH TEAM WITH NO CHANGES OR EDITING.

1. INTRODUCTION

In 2002 Hemat Gryffe Women's Aid, a Glasgow based voluntary organisation supporting Black and Minority Ethnic (BME) women saw an increase in demand for information on domestic abuse and forced marriages from various agencies across the City. However any information which they were able to provide was to some extent anecdotal and based on the experiences of women who had approached them for help. It was recognised that there were very likely many more incidents taking place than was recorded as many women lacked the confidence to approach any agency for aid. The lack of accurate data meant that it was difficult to ensure adequate and appropriate services across the City.

When considering support for women who experience abuse, it must be acknowledged that there are particular issues which additionally affect women from BME communities. Pressures such as family and community loyalty, fear of isolation and language barriers compound the difficulties that all women face when attempting to leave an abusive relationship. There clearly needed to be an invested interest across Glasgow from agencies working at the forefront of strategic policy in areas of equality and service development.

In an effort to address this problem, Hemat Gryffe approached the Council and Strathclyde Police for assistance with a research proposal. The Council and Strathclyde Police agreed and jointly commissioned a research project to examine the nature and extent of domestic abuse and forced marriages within BME communities in Glasgow.

A small steering group comprising of officers from Glasgow City Council, Strathclyde Police, Hemat Gryffe Women's Aid and Glasgow Violence Against Women Partnership was established to take the project forward.

In 2003, through a tendering process, a consortium of Black and Minority Ethnic women was commissioned to carry out the research. The group was jointly led by Ex Anima Limited and NB Associates with researchers who had experience in research methodologies and working with vulnerable and sensitive groups across a range of BME communities.

The Steering Group met regularly with the lead researchers to receive an update on the stages of the research and also to provide advice and support to ensure the research criteria was being fully met and to address issues where difficulties were being experienced.

A timescale of 18 months was set aside for the research to be conducted but was extended by several months at the request of the consortium due to difficulties experienced at the consultation stage. There had been unforeseen complications with their fieldwork staff.

Also due to the sensitive nature of the topic being researched, it was not easy to obtain a sample size from 'a hard to reach' group of people, particularly where women across communities suffered in silence and did not come forward to participate in case they brought 'sharam' (shame) on the family or affected the family 'izzat' (honour)¹.

¹ Please note that the terms 'izzat' and 'sharam' only relate to South Asian communities

2.

POLICY CONTEXT

2.1 – DOMESTIC ABUSE

In recent years domestic abuse has moved into the public sphere with both the UK Government and the Scottish Parliament taking legislative and strategic action to tackle domestic abuse. These developments have built on work and campaigning over the past 30 years by women's organisations as well as initiatives such as the Zero Tolerance campaign in Scotland.

At a government level in Scotland, the main vehicle for this work has been the development in 2000 of a National Strategy to Address Domestic Abuse and the establishment of a National Working Group to guide implementation of the strategy.

The National Strategy defines Domestic Abuse as:

Domestic abuse (as gender-based abuse), can be perpetrated by partners or ex-partners and can include physical abuse (assault and physical attack involving a range of behaviour), sexual abuse (acts which degrade and humiliate women and are perpetrated against their will, including rape) and mental and emotional abuse (such as threats, verbal abuse, racial abuse, withholding money and other types of controlling behaviour such as isolation from family and friends)

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The national strategy promotes action based on the three principles of **Protection**, **Provision** and **Prevention** and has delivered a number of additional strategies and initiatives to progress work on these themes². It also highlights the need for responses to such violence to take account of the gender specific elements by recognising domestic abuse as:

'associated with broader gender inequality, and should be understood in its historical context, whereby societies have given greater status, wealth, influence, control and power to men. It is part of a range of behaviours constituting male abuse of power and is linked to other forms of male violence'

The Scottish Executive's National Strategy Report³, which informed the establishment of a national strategy, highlighted international developments that recognised domestic abuse as a human rights issue.⁴

² Please see Scottish Executive web-site for further details.

³ Scottish Partnership on Domestic Abuse (Scottish Executive 2000)

⁴ The Universal Declaration of Human Rights, the Declaration on the Elimination of Violence Against Women, the UN Convention of the Rights of the Child Act and the Human rights Act were identified as underpinning the view of domestic abuse adopted by the Scottish Partnership.

Nearer to home the report also outlines the nature and intensity of the abuse suffered:

Many women and children in Scotland live with the constant threat of domestic abuse, affecting their physical and emotional well being and constraining their lives. At least a quarter to a third of all women in Scotland will experience domestic abuse at some point in their lives, and the level of "repeat victimisation" is high. There is evidence that violence escalates in frequency and intensity over time, and may increase at specific points in a woman's life (such as, for example, during pregnancy and following the birth of a child) or at particular times (such as separation or divorce)

In tackling domestic abuse the National Strategy recognises that experiences of different groups of people must be dealt with appropriately. It specifically recognises that for BME women there will be further difficulties such as:

'language, racism, literacy, isolation, stigma, fear of the perpetrators (whether it be partners or members of the extended family), threats of deportation (from the family), and threats of separation from the children'

One key aspect of the strategy has been the recognition that a multi-agency approach is needed if an adequate response is to be made to the issue. In Glasgow the work of the Glasgow Violence Against Women Partnership (GVAWP) is part funded through resources provided as a result of the strategy with the aim of promoting multi-agency responses to all forms of violence against women.

The National Strategy in Scotland has provided a strategic context for driving forward the work at a local level. A third of Scotland's BME population live in Glasgow⁵, its response at a local level reflect its demographics, both historically, with a specific Women's Aid service for BME women and recently through individual and multi-agency work to tackle the issues including:

- >> Increased information resources to support asylum seeking women's access to key services
- >> Increased public awareness of the links between different forms of male violence and the global nature of all forms of violence through media campaigns such as 16 Days of Action
- >> A poster exhibition highlighting the different forms of male violence and government awareness campaigns from across the world
- >> Rule of Thumb: An internationally acclaimed art exhibition at Gallery of Modern Art
- >> Support and prevention work with young people in schools including specific awareness raising around forced marriage.

More recently, the National Strategy has also provided a framework in Scotland for co-ordinating awareness of and responses to particular forms of 'domestic abuse' such as forced marriage and honour killings.

⁵ Census 2001

However because issues and legislation concerning immigration are not devolved to the Scottish Government, there is a need to consider such issues in a UK wide context and take forward work in partnership with public and voluntary sector agencies in the rest of the UK. Issues of forced marriage therefore can cut across Scottish and UK legislative and policy frameworks and in particular when domestic abuse is involved.

2.2 – FORCED MARRIAGE

Forced Marriage is recognised as a form of abuse that can affect both men and women although in most cases it is young women and girls who are likely to be forced. In any discussion of forced marriage it is important to differentiate forced marriage from cultural traditions such as arranged marriage, and this is emphasised in literature pertaining to this issue.

Because of the responsibilities of the Westminster Government, many of the issues surrounding forced marriages lie with the Home Office and with the Foreign Commonwealth Office (FCO) who have been working to the following definition:

A forced marriage is a marriage conducted without the valid consent of one or both parties, where duress is a factor⁶

The following points briefly outline national developments in relation to forced marriage over the last few years:

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- >> In August 1999 the Home Office established a Working Group to gather information⁷ on forced marriage and incorporated some of the Group's work in its document 'Choice by Right⁸'. The information gathering exercise highlighted occurrences in the UK within diverse cultures, traditions, nationalities, and religions. The following are some facts presented within it:
 - A forced marriage is considered to be a form of domestic violence and abuse, and any type of human rights abuse cannot be justified on any religious or cultural basis
 - Duress can include physical violence, rape, abduction, false imprisonment and enslavement, sexual abuse, mental and emotional abuse and at times murder
 - Marriages can be between children, a child and an adult, or between adults. The issue is not limited to women and girls, as boys and men are also forced to marry against their will but findings show that cases involving girls tend to be more prevalent
 - Incidents were higher among Bangladeshi, Indian, and Pakistani communities⁹. The main religious faiths covered included Hindu, Muslim and Sikh women

⁶ Community and Race: Forced Marriage <http://www.homeoffice.gov.uk/comrace/race/forcedmarriage/> (2005)

⁷ Home Office Working Group - Information Gathering Exercise on Forced Marriages <http://www.soas.ac.uk/honourcrimes/FMsubmission.pdf> [2000]

⁸ Home Office (2000) A Choice by Right

⁹ It must be stressed that forced marriages are not solely associated with South Asian communities. Cases have involved families from East Asia, Middle East, Africa, and Europe

- In some cases, individuals were tricked by their families to go abroad for visits and often found themselves as victims to a marriage through deception, abduction, coercion, fear, and inducements
- Forced marriage was described as a violation of one or more of a number of internationally recognized human rights norms. *'Recognition of the human rights issues arising from forced marriage is critical to framing adequate responses to the problem and providing effective redress to victims.'*
- >> Consequently as a result of the above work, in August 2000 a Joint Action Plan was developed and implemented by the Home Office and FCO to tackle the overseas dimension of forced marriages¹⁰
- >> October 2000 the FCO set up a Community Liaison Unit (CLU)¹¹ to deal with forced marriage cases and to examine policy. Guidelines were produced for professional staff (in England) within the Police, Social Services, Education and Health, advising them on how to deal with forced marriage situations should individuals turn to them for support⁸. In Scotland, guidelines for the police service were published by The Association of Chief Police Officers on 24th February 2003¹²
- >> January 2005 the Home Office and Commonwealth Office launched a joint Forced Marriage Unit⁸. *The new unit would be a one stop shop to undertake policy, projects and give practical advice to people at risk of being forced into marriage.*

In the past year the Scottish Executive has established a national forced marriage network in Scotland to co-ordinate national responses to forced marriage and to facilitate linkages with other developments across the UK. A key priority for this group will be the consulting on the need to create a specific criminal offence of forcing someone into marriage

¹⁰ Forced Marriage - the Overseas Dimension <http://www.fco.gov.uk/servlet/Front?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1007029391629&a=KArticle&aid=1013618406011> (2000)

¹¹ Research into Community Perceptions of Forced Marriages <http://www.fco.gov.uk/servlet/Front?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1007029391629&aid=1037023147730> (2002)

¹² Dealing with Forced Marriage: Guidelines for Police http://www.lbp.police.uk/publications/dealing_with/introduction_to.htm (undated)

2.3 – ADDITIONAL ISSUES AFFECTING BLACK AND MINORITY ETHNIC WOMEN

There are particular issues that additionally affect women from BME communities experiencing domestic abuse. These can include:

- » Cultural and religious barriers such as:
 - pressure of family and community loyalty i.e. Women suffering domestic abuse (particularly South Asian), thinking of leaving the family home might be seen as jeopardising the family honour (izzat) and shaming the community
 - Islamic principles state that when women marry they enter into a contract with their husband. The husband can terminate this contract and only he has the right to divorce his wife. If the husband does not want to comply with this, he can prevent giving a religious divorce to his wife¹³
- » Language barriers which often leave women feeling isolated
- » Immigration issues and the '2 year rule' where an immigrant woman who leaves her abusive husband within 2 years of her arrival in this country, is not entitled to any benefits. This in effect forces her to stay with her abusive partner
- » 'Family' violence with controlling behaviour from not only the husband but also from members of the extended family
- » Racial discrimination, unemployment and sometimes health problems.

Home Office police guidelines refer to some factors pertinent to BME women experiencing forced marriage situations such as¹³:

- » Becoming estranged from their families
- » Suffering domestic abuse at the hands of their own families or the in-laws, sometimes long term
- » Experiencing lack of family support, economic pressure and other social circumstances leading to isolation whilst in a forced marriage or when they have escaped from one
- » Loss of family and friends on escaping from a marriage. Some women will have no experience of living outside the family circle.

This clearly shows that BME women may face multiple oppression and therefore remain one of the most hidden and vulnerable groups because of relative inability to access services and their lack of power in society.

¹³ Providing a service to Black Ethnic Minority Women <http://www.crimereduction.gov.uk/domesticviolence49.htm#bme> (undated)

The Equal Opportunities Commission (EOC) in recognising some of these difficulties reported in 1993¹⁴

The particular needs of BME women call out for priority attention, since they arise from double discrimination. Recent EOC research has highlighted the difficulties of these women, who are more severely disadvantaged than their white counterparts in terms of employment, low wages, benefit rights and general representation. The barriers which confront white women in Scotland as a result of sex discrimination are higher for black women who face additional discrimination on the grounds of their ethnic origins

Further to this, there is evidence to support that a growing number of women not able to tolerate their abusive situation any longer sink deep into depression or attempt suicide to escape their daily torment. This was reported in a research study carried out in England (Blackburn and Darwen Council 2002)¹⁵

Domestic abuse is a feature of every community and is fast escalating within the Asian communities ... culture and tradition plays a major part in the survivor's decision to tolerate the abuse.

Such is the power of izaat that women have committed suicide or attempted suicide rather than leave an abusive relationship...the suicide rate among British Asian women who suffer domestic abuse is two to three times greater than for non-Asian victims and there is growing depression and isolation¹⁶. Attempts to escape the abuse, which in some cases included genital mutilation and assaults from the extended family, had seen women traced and murdered by their families.

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2.4 – PERPETRATORS

As well as looking at issues relating to people experiencing domestic abuse it is also necessary to get an insight to the behaviour and pattern of those causing the offence^{17,18}.

- » The overwhelming majority of abusers are men
- » Just like victims of domestic violence or abuse there are no typical abusers. Anyone can commit domestic violence, regardless of his or her background or profession
- » Domestic abuse is a result of the abusers' desire for power and control
- » Abusers often try to rationalise or excuse their behaviour or blame the victim
- » Abusive behaviour is often aggravated by the use of alcohol or drugs but they are not the cause. These are only excuses or justifications for the abusers' behaviour

¹⁴ Equal Opportunities Commission (1993) Equal Opportunities for BME women in Scotland

¹⁵ Suicide Warning over Abusive Marriages http://news.bbc.co.uk/2/hi/uk_news/england/2307447.stm [2002]

¹⁶ Also see prevalence rate figures reported by The Metropolitan Police on page 24 of this report

¹⁷ Domestic Violence: who are the abusers http://www.cambs.police.uk/caminfo/infocentre/domestic_violence/abusers.asp (2005)

¹⁸ Get Help now http://www.refuge.org.uk/page_I1-2_I2-162_.htm (2004)

- >> A combination of factors can allow it to continue
 - Individual experience of abusers and the abused (jealousy, fear of abandonment, low self-esteem, stress)
 - Society's inadequate response e.g. failure to prosecute, insufficient housing, lack of childcare, tendency to blame the abused woman, all of which are contributory factors
 - Society's stereotypical beliefs and negative attitudes about the roles of men and women e.g. 'love, honour and obey' and 'you made your bed, you lie in it'
- >> It continues because men are allowed to get away with it.

In forced marriage situations the perpetrators are usually found to be parents or family members.

In the past perpetrators have been prosecuted for offences including threatening behaviour, harassment, assault, abduction and murder. After marriage if sexual intercourse takes place without consent it is rape.¹⁹

2.5 – EFFECTS OF ABUSE

Barnish op cit (2000)²⁰ gives an overview of the harm done by domestic abuse including homicides and suicides, miscarriages and foetal deaths. Domestic violence is one of the most common causes of injury to women and victims are more likely to suffer injuries to the head, face, neck, thorax, breast and abdomen than women injured in other ways. Direct and indirect effects include permanent disability, chronic pain syndromes, neurological problems (often due to head injury and strangulation), gastro-intestinal problems, eye-damage and gynaecological problems. There is also a considerable impact on mental health with the suggestion that many display the symptoms of post-traumatic stress disorder though this may be misdiagnosed as depression.

¹⁹ Police get forced marriage guidelines <http://news.bbc.co.uk/1/hi/uk/1997663.stm> (2002)

²⁰ Barnish, M. (2000) Domestic Violence: A Literature Review

3.

PREVALENCE RATES

It is evident from examining the various UK research studies that very little information or study on the extent of violence against women among BME communities has been reported or carried out. There are, however, sources such as police recorded crime figures, crime surveys and research studies which can provide estimates on the scale of the problem regarding the population as a whole rather than split by ethnicity.

3.1 – DOMESTIC ABUSE

A research study 'Cost of Domestic Violence'²¹ carried out in 2004 reported on the cost implications to the state in relation to domestic violence as:

The total cost of domestic violence to services (Criminal Justice System, health, social services, housing, civil legal) amounts to £3.1 billion, while the loss to the economy is £2.7 billion. This amounts to over £5.7 billion a year.

If additional human factors are taken into account the final estimated cost would be an alarming figure:

An additional element is the human and emotional cost. Domestic violence leads to pain and suffering that is not counted in the cost of services. This amounts to over £17 billion a year. Including all costs, the total cost of domestic violence for the state, employers and victims is estimated at around £23 billion.

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Other facts and figures related to domestic abuse have been highlighted below to give an overview of the nature and extent of the problem in Scotland:

- » In 2003/04 Strathclyde Police introduced a Vulnerable Persons Database (VPD) to collect data on racist, homophobic and domestic abuse incidents. In their 2004/05 annual performance report²² Strathclyde Police presented a range of 'force statistical information' of which domestic abuse incidents were a part. In their findings:
 - 20,685 incidents were reported as domestic abuse of which 8,378 (41%) were from the Greater Glasgow Division (which included East Dunbartonshire and East Renfrewshire). 9,673 (47%) were recorded as a crime and 11,012 (53%) as non crime incidents. This was an increase of 7.2% of the total domestic abuse cases from the previous year. The increase had been significantly higher by 22% from 2002/03 to 2003/04

²¹ Walby, S. (2004) The Cost of Domestic Violence

²² Strathclyde Police (2005) Strathclyde Police Public Performance Report

- Of the total domestic abuse cases 5,862 were categorised as breach of the peace of which a third were reported from the Greater Glasgow Division. 5,613 were petty assault incidents, 937 as fire raising/vandalism/ malicious damage and 195 as serious assault
- >> Scottish Women's Aid 2003-04 report shows²³:
 - An increase of 15% in the number of contacts from women for 'information and support' from 72,029 in the previous year to 83,226 in 2003/04 across Scotland. Of this total, women making 'contact for information and support' across Glasgow was reported as 15,274 (18%)²⁴
 - A total 415 refuge spaces were recorded across Scotland of which 79 (19%) were in Glasgow. The 415 figure had risen by 9% from the previous year
 - There were 1544 requests for refuge, from women in Glasgow, constituting a quarter of all requests in Scotland
- >> Between April 2003 to March 2004 Rape Crisis Centre Glasgow²⁵ dealt with 1,200 'total support calls' of which 792 (66%) were 'calls from female survivors'. Of the 792 calls 59% were from Glasgow City and only 39% had been reported to the Police
- >> Women's Aid reported in 2002²⁶ that an estimated 100,000 children and young people were living with domestic abuse in Scotland and in over 90 per cent of cases²⁷ children were in the same or next room when their mother experienced the abuse
- >> Scottish Crime Survey for the year 2002 reported that 1 in 5 women experienced domestic abuse in their life time²⁸
- >> The Scottish Needs Assessment Programme (1997) estimated that between 260,000 to 700,000 women (between 10% and 27%) had been victims of domestic violence²⁹.

²³ Scottish Women's Aid (2003-4) Annual Report

²⁴ Women's Aid agencies in Glasgow cover: Glasgow, Greater Easterhouse, Drumchapel and Hemat Gryffe

²⁵ Rape Crisis Centre Glasgow (2004) Annual Report

²⁶ Scottish Women's Aid 25th Annual Report

<http://www.scottishwomensaid.co.uk/about/report/25thannualreport2.pdf> (2000)

²⁷ Hughes, H (1992) Impact of Spouse Abuse on Children of Battered Women

²⁸ Caithness News Bulletin <http://www.caithness.org/fpb/august2004/zerotolerance.htm> [2004]

²⁹ Scottish Needs Assessment Programme (SNAP) (1997) Domestic Violence

3.2 – FORCED MARRIAGES

Forced marriages and honour killings³⁰ within the UK have generated a great deal of media attention reporting it as a violation of human rights yet the true nature of the problem is unknown. A BBC press release (2005) highlighted the following statistics on the subject³¹:

- >> Last year, government officials said a special unit within the Foreign and Commonwealth Office had dealt with almost 1,000 cases (approximately 200 each year) of forced marriage since it was set up in 2000. However the media speculate that there is likely to be under reporting of this figure
- >> The Foreign Office has also reported to have rescued and repatriated to the UK 70 young people a year who had been taken overseas to be forced into marriage
- >> Although the issue is often assumed to affect only women, 15% of cases identified by officials involved men and boys.

At present, anyone found guilty of forcing someone into marriage can be prosecuted for abduction, false imprisonment or rape.

The following findings were recently released by the Metropolitan Police Force on forced marriages and honour killings³²:

- >> 109 murder cases were reviewed by the Metropolitan Police between 1993 and 2003 to establish whether any fell into the category of honour-based killings
- >> 81 of these suspect cases occurred in London. Scotland Yard has already looked at 22 of the murders in depth and concluded that 18 of those were honour-based killings - all in London
- >> The Metropolitan Police said there had been 492 forced marriages in the capital in the last two years
- >> The suicide rate of Asian women aged between 16 and 24 was nearly three times higher than the national average.

³⁰ Please note that Honour Killings are not just associated with Forced Marriages

³¹ BBC News: Police urge forced marriage law http://news.bbc.co.uk/2/hi/uk_news/4367087.stm [2005]

³² C4 News Special Report: More Force to Aid Forced
http://www.channel4.com/news/2005/03/week_4/21_honour_t.html [2005]

In Scotland, Government bodies have not yet been able to provide statistics at the level provided by England probably because of the higher level of incidents reported in England. However 'The Incompatible Marriages Project' (IMP) has been able to shed some light on statistics within Scotland. The study was set up by the Council of British (Scotland) Pakistanis, funded for 3 years from April 2001 to March 2004 and delivered the following statistics in its findings^{33 34}. The first three points refer to national prevalence rates:

- >> 1 in 10 Asian Women are forced to marry
- >> 25% of forced marriages involve domestic abuse
- >> 1 in 3 marriages referred to in the study broke down within the first year
- >> Of the 300 Asian people consulted by IMP 21% were reported to be in a forced marriage. The majority were from Edinburgh and were mainly of Pakistani descent
- >> 32% featured physical and mental abuse in forced marriages
- >> 38% of cases were men forced into marriage
- >> In 90% of the cases dealt with by IMP one person came from overseas
- >> Young people between the ages of 16 and 20 were most at risk of being forced to marry

Lack of reliable data has inhibited an effective response to the issue of forced marriages. To deal with this, The Foreign Commonwealth Office and Home Office have said they will get a measure on the extent of the problem by³⁵:

- >> Collating annual statistics of cases coming to the attention of their staff at home and overseas
- >> Analysing statistics for trends and distribution, including:
 - Total numbers
 - Spread by home region of the UK
 - Spread by region of family origin
 - Spread by age of victims
- >> Comparing notes with Non Governmental Organisations (NGOs), academics, police forces, education authorities, both in the UK and overseas, to build up a clearer picture of the scale and nature of the problem.

³³ Council of British Pakistanis (Scotland) (2004) Incompatible Marriages

³⁴ Forced Marriage and Honour Killings <http://news.scotsman.com/topics.cfm?tid=612&id=338192004> [2004]

³⁵ Joint FCO/ Home Office Action Plan: Knowing the Problem <http://www.fco.gov.uk/servlet/Front?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1007029395717> [2000]

4.

GLASGOW: DEMOGRAPHIC OVERVIEW

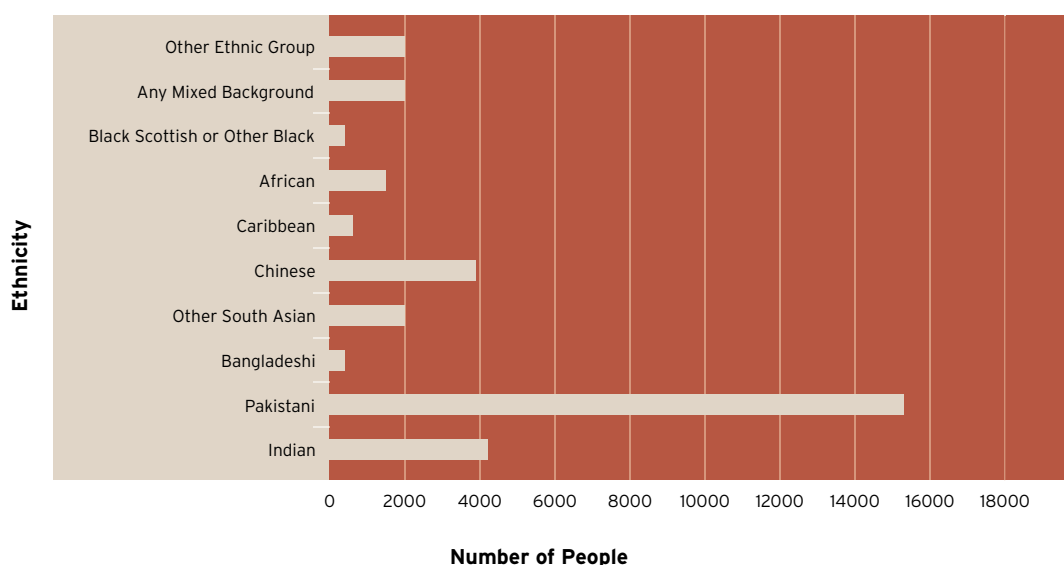
Historically, the presence of BME people resident in Glasgow dates as far back as the eighteenth and early nineteenth centuries respectively³⁶. The latter half of the twentieth century saw a rapid increase in the settlement of some communities, particularly Pakistani, Indian and Chinese people. The population of Glasgow is very diverse, particularly as Glasgow is the only city in Scotland to come to an arrangement to receive asylum seekers and refugees under the national dispersal programme which is sponsored by the National Asylum Support Services (NASS).

In August 2003 there were approximately 6,000 refugees and asylum seekers living in Glasgow and a further 4,000 in the rest of Scotland. Fifty-seven different nationalities are represented among asylum seekers in Glasgow. The largest numbers come from Turkey, Somalia, Iran, Pakistan, Iraq, Afghanistan and the Congo³⁷.

Census 2001 shows Glasgow's total population to be 577,869 of which 5.5% consists of non white communities. Graph 4.1 represents the 5.5% figure broken down by the different BME communities. The main ethnic minority community grouping is of Pakistani descent at 49%, followed by Indian (13%) and then Chinese (12%) respectively.

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Graph 4.1 – Population Broken Down by Ethnicity – Census 2001



³⁶ Research Resources for Caribbean Studies and the History of Black and Asian Peoples in the UK: demographic Overview <http://www.casbah.ac.uk/surveys/archivereportGLAS.stm#glassociety> [2001]

³⁷ Survey: The hostility begins to melt <http://www.communitycare.co.uk/articles/article.asp?liarticleid=42482> [2003]

Census figures in their reporting also show the social-economic position of BME communities in Scotland³⁸:

- >> Economic activity varies by sex and ethnic group. At the time of the 2001 Census 20% of economically active, White Scottish men aged 16 to 24 were unemployed in comparison to 16% Pakistani men in the same age group. Eight percent of White Scottish men were classed as long term unemployed or had never worked in comparison to 11% African and 9% Pakistani men
- >> 47% Pakistani women of working age had never worked or were classified as long-term unemployed. This compares with 7% of White Scottish, 25% of Indian, 18% Chinese and 19% African women in that combined category. The reasons for economic inactivity vary. Fewer economically inactive men than women look after the home, but more men than women in this category are students
- >> Among young people aged 16-24, 19% of Pakistani and 16% of White Scottish people have no qualifications. This compares with 10% of Indian and 11% of Chinese people in this age group who have no qualifications.

Map 4.2 shows the City's BME population³⁹ by Electoral Ward. It also shows the location of organisations perceived to provide domestic abuse/forced marriage support to BME communities in a culturally sensitive way by offering information and advice in various community languages and most probably providing translation/ interpreting services. The majority of organisations plotted on the map are voluntary based⁴⁰.

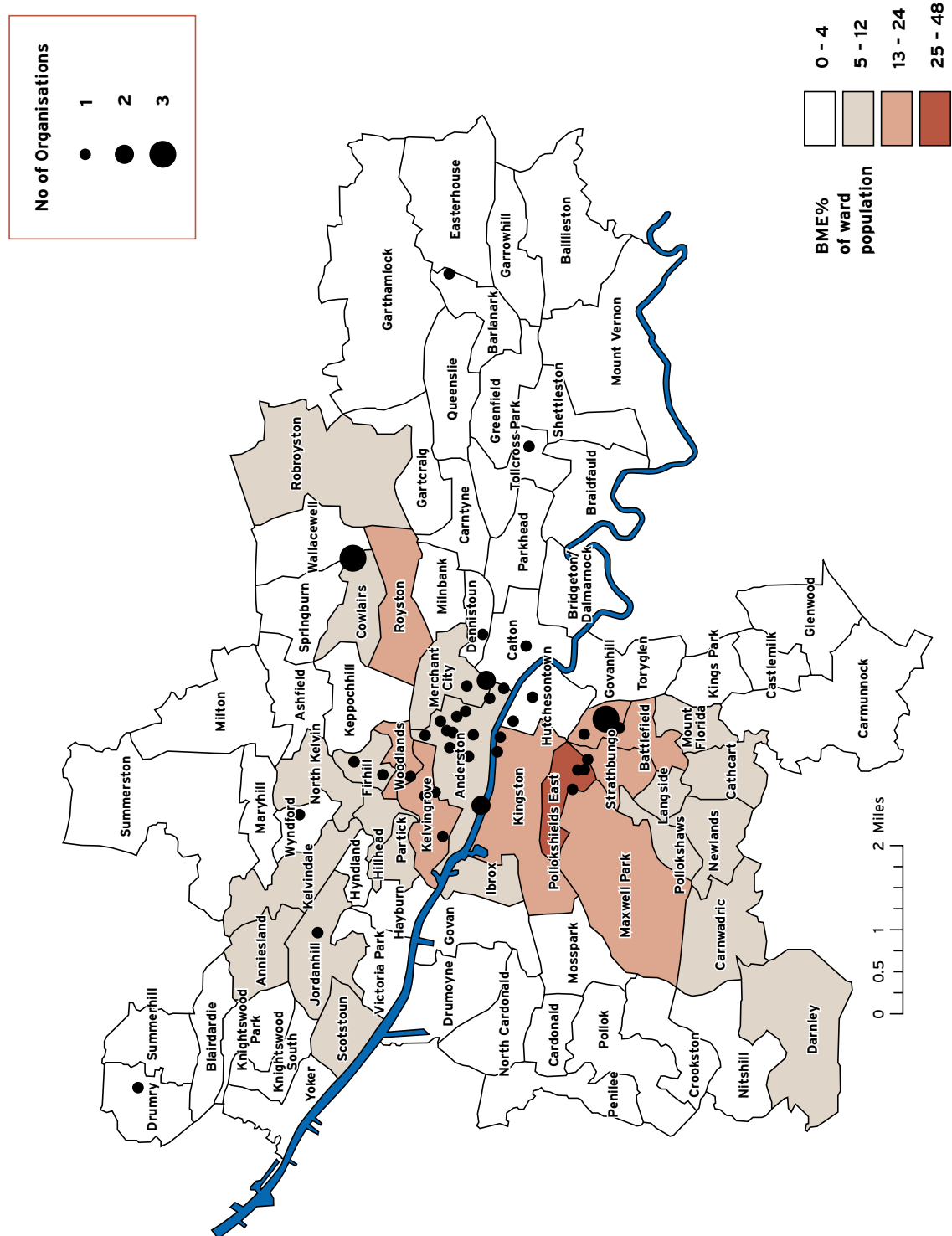
According to the map, BME population density is concentrated around the City Centre, the South West and North West areas whilst the majority of organisations are concentrated mainly in the City Centre and north of the river.

³⁸ These figures have been taken from 2001 Census Ethnicgroupdata Analysis report produced by Glasgow City Councils Chief Executive Dept.

³⁹ BME population figures are shown as a percentage of each wards total population as represented in Census 2001

⁴⁰ Mainstream organisations not included in the map are Social Work Services; Police Stations (apart from Pitt Street); Police Domestic Abuse Units; Education and Health establishments

Map 4.2: Organisations perceived to offer Domestic Abuse/ Forced Marriage Support to Black Ethnic Minority Communities



5. AIMS AND OBJECTIVES OF THE RESEARCH

The aims and objectives of this research are as follows:

- »» To provide data on the nature and prevalence of domestic abuse within black and minority ethnic communities, including asylum seekers and refugees, within Glasgow and to identify factors influencing the nature of prevalence
- »» To provide data on the nature and prevalence of forced marriages in Glasgow
- »» To examine the suitability of existing local resources and services which support women who experience domestic abuse and/or forced marriages, and help identify any additional or more appropriate support mechanisms.

There was an aspiration that the research study would help to:

- »» Assist in drawing up protocols and procedures for agencies which support black and minority ethnic women and children who experience abuse
- »» Facilitate and inform activities which will educate **all** communities about the effects of these issues on both women and children
- »» Inform local and national government policy on domestic abuse and forced marriages.

6. METHODOLOGY

6.1 – INTRODUCTION

A range of methods for collating survey data were used which included secondary sources and consultation with relevant stakeholders. For the consultation process quantitative (closed questions) and qualitative (open ended questions) approaches were employed to achieve optimum results from the feedback. The former was achieved mainly through postal and one to one questionnaires (though a number of qualitative questions were also included) whereas the latter was through focus group discussions held with appropriate stakeholders.

The following methods were used to gather evidence for the research:

1. Desk Research on Domestic Abuse and Forced Marriages
 - Literature Review
2. Organisational Consultation on Domestic Abuse and Forced Marriages
 - Postal questionnaire
 - Face to Face Interviews
 - Focus Groups
3. Community Consultation
 - One to one interviews with women - domestic abuse & forced marriages
 - One to one interviews with men - forced marriages
 - Focus groups with young men and women - forced marriages
 - Focus Group conducted through Radio Awaz - forced marriages

6.2 – DESK RESEARCH

A literature review was conducted in the areas of domestic abuse, family abuse and forced marriages within BME communities in the United Kingdom⁴¹. This was contextualised in current and relevant developments on this issue across England and Scotland. The purpose of the desk research was to identify relevant current research and topics for consideration in the design of research tools, as well as to provide a context and background for the study.

⁴¹ A full version of the literature review is available on request

6.3 – QUESTIONNAIRE AND FOCUS GROUP DESIGN

Questionnaires used for the research⁴² incorporated closed and open-ended questions and were designed in close consultation with the Steering Group. They were piloted with BME people in the community and with Local Agencies indirectly or directly affected or involved with domestic abuse/forced marriage issues. On feedback they were shortened and simplified to make them more user friendly and less time consuming.

It was agreed that during the consultation process participants' confidentiality would be maintained by anonymising the forms.

6.4 – ORGANISATION CONSULTATION

Postal Questionnaires

A mapping exercise was undertaken to enable confident assessment of the range, extent and quality of service provision for BME women experiencing abuse whether domestic, family or in the form of forced marriages.

152 organisations were identified for this study in conjunction with the Steering Group covering a range of local and national organisations (voluntary and mainstream) thought to be dealing with violence against women issues.

A profile form was developed to seek information about the organisation, its services, equalities monitoring, methods used to work with "hard to reach" groups, and experiences of influencing policy of any kind. Profile forms were sent out by post with an explanation of the purpose and format of the research.

A third of the agencies approached completed and returned the pro-forma. Due to the relatively low response rate, a further batch (25%) was obtained when carrying out the face to face interviews. A low response rate is not uncommon with postal surveys.

Face to Face Interviews

Following the mapping exercise, 32 organisations (mainly based in Glasgow) thought to be relevant to the research were selected for further consultation on a one to one basis. The final number interviewed was 24.

Where possible, questionnaires were issued in advance of the interview to enable organisations to prepare themselves. Supplementary information such as leaflets was also sought at interview. The interviews took between 1 to 1½ hours to complete.

Focus Groups

Focus group sessions were held to further explore information collated by the above two methods of consultation. Broad themes were identified from findings of the postal and face to face interviews and questions on recommendations were also added.

⁴² See Appendices 1, 2, 3, 4

6.5 – COMMUNITY CONSULTATION

The main communities consulted included: Indian, Pakistani, Chinese, Arab, African-Caribbean, Bangladeshi and Asylum Seekers & Refugees.

Prior to interviews consideration was given to the following issues to ensure sensitivity:

- >> Women were interviewed by field workers from the same community to help put interviewees at ease⁴³
- >> A large aspect of the work was outreach and many interviews were conducted in venues such as the women's home or a local community project, where women felt safe and at times which suited them
- >> Confidentiality was to be maintained at all times and women were to be made aware of this
- >> Counselling support and self-help groups were available to all women interviewed but was not taken up by any of the interviewees. This had been agreed in advance with the steering group and funds had been set aside to tap into if required.

An all female team of 10 bi-lingual fieldworkers was recruited and trained to carry out interviews. Their ethnic backgrounds included: Indian, Pakistani, Iranian, African, Chinese and Arabic. Their training covered a range of issues from confidentiality, definitions on domestic abuse/forced marriages, how to complete the questionnaire and offering support services in the form of counselling to participants if the need arose.

One to One Interviews with Women - Domestic Abuse and Forced Marriages

It was proposed that a total of 70 interviews be held with women and a further 20 be conducted if enough participants were not found to have experienced domestic abuse/forced marriage. Some women seen to be key figures in their communities were also interviewed, on the basis they were likely to be approached by women experiencing domestic abuse/forced marriage and therefore had meaningful input to the research. Questionnaires were designed to incorporate questions on both domestic abuse and forced marriages.

A total of 65 interviews took place in the end due to difficulties experienced in gaining access to women from the Bangladeshi communities⁴⁴.

At the start of each interview participants were assured of their anonymity and informed that they could withdraw from the interview at any stage and that they did not have to answer all questions if they did not wish to. Virtually all the interviews were carried out in the homes of women at their request. All interviewees declined the option of having the interviews taped. A sum of ten pounds was given to each participant as a token of appreciation of their time and each interview lasted approximately 45 minutes to 1.5 hours.

⁴³ Although this technique worked in this research in other instances it could be seen as a barrier for some women
An all female team of 10 bi-lingual fieldworkers was recruited and trained to carry out interviews. Their ethnic backgrounds included: Indian, Pakistani, Iranian, African, Chinese and Arabic. Their training covered a range of issues from confidentiality, definitions on domestic abuse/forced marriages, how to complete the questionnaire and offering support services in the form of counselling to participants if the need arose.

⁴⁴ See further explanation under 'Limitation of the Research'

One to One Interviews with Men - Forced Marriages

The secondary research carried out had shown that men also experienced forced marriages and on the basis of this, ten were approached for face to face interview, though only eight agreed to participate. Not all participants had experienced a forced marriage but knew someone who had. Others who had experienced forced marriages were reluctant to talk about their experiences openly.

Focus Groups with Young Men and Women - Forced Marriages

Following the community face to face interviews, three focus groups were set up as follows:

- >> Focus Group 1: Young women, 16-25 years of age
- >> Focus Group 2: Young men, 16-25 years of age
- >> Focus Group 3: Women, 26+ years

In total 25 people participated in focus group discussions of which 16 were women and 9 men. Participants were from the Indian and Pakistani communities, representing Muslim, Sikh and Hindu religious groups.

The focus group participants were contacted through networking channels, word of mouth and by employing young people to identify other young people who were willing to be involved in discussions on forced marriages.

'Radio Awaz' Focus Group - Forced Marriages

A fourth focus group was held live on Radio Awaz (a radio station specifically targeted at South Asian communities living in Glasgow), as a way of encouraging members of the community to talk openly on this sensitive topic. An hour slot was allocated one evening when it was thought to be peak listening time. Languages used by the facilitators and callers were mainly English, Urdu and Punjabi.

Approximately 9 callers, both male and female, expressed their views by phoning in live or by leaving messages anonymously.

7.

LIMITATIONS OF THE RESEARCH

During the course of the research study, a number of constraints or obstacles were encountered in organising consultations and collating data. These limitations hindered processes to the extent that there was a 'knock on' effect on completion times of the research. The following highlights some of the problems or difficulties experienced:

- >> Contact/communication with community participants was time consuming. Due to the nature of the research, contact with the target communities had to be one which was discreet and non-threatening. Amongst a number of methods employed the most successful was reaching the target sample through 'snowballing.' Once a potential participant had been named, the person was asked if they knew of anyone else willing to take part in the research and so forth. Though slow and laborious this approach proved to be quite successful
- >> Through the 'snowballing' technique it also became apparent that a number of women, particularly from the Bangladeshi community, were unwilling to participate in the consultation. Although some of these women had experienced some form of abuse they opted to stay quiet rather than bring 'sharam' (shame) or dishonour on the family by allowing themselves to get involved in such discussions. This made the task of sampling on the basis of proportional representation a difficult one
- >> Although a wide range of organisations were contacted, some were unable or unwilling to identify women or men to participate in interviews. In some cases, this was purely to preserve anonymity of their clients
- >> Men volunteering to participate in focus groups were not always willing to speak openly of their experiences on forced marriages. This limited discussions and as a result findings of these cases were reported as perceptions rather than experiences of individuals
- >> The research team experienced unforeseen difficulties with their staff during various stages of the consultation and as a result timetabling and allocation of work duties had to be reset
- >> Some of the focus groups (particularly organisational) were scheduled during peak summer time and turnout was low
- >> In some cases questions were not consistently completed by Stakeholders making analysis difficult.

8.

ANALYSIS

8.1 – ORGANISATION CONSULTATION

Postal Questionnaires

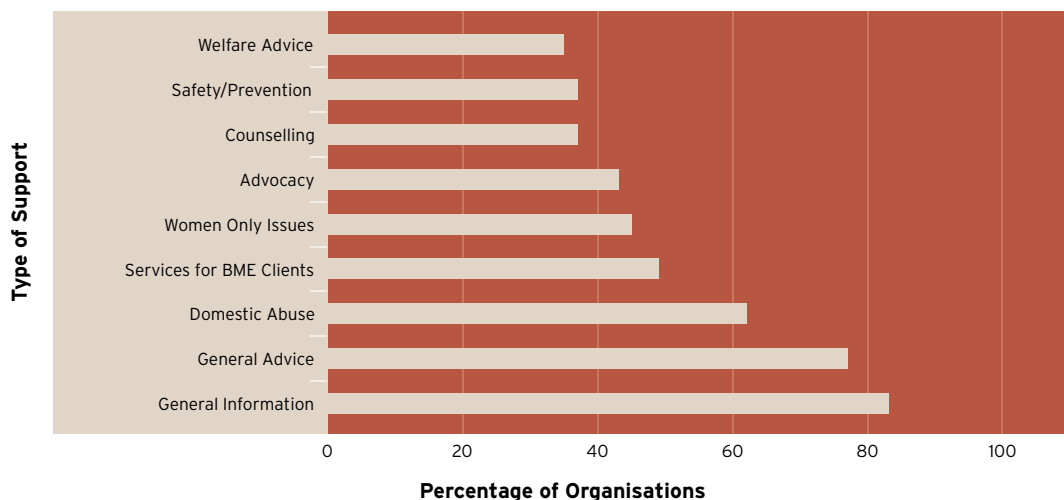
Of the 152 organisations approached to take part in the mapping exercise, only 51 (34%) completed and returned forms. 17 (33%) of these organisations were categorised as BME voluntary led and the remainder as mainstream.

Section 1 to 3 - covered questions on the make-up of the organisation and the type of services offered

- >> 53% organisations were found to have been in existence for over 10 years and 47% between 3 to 9 years
- >> 91% mainstream organisations said they employed paid staff compared to 100% of BME organisations. 94% of BME Organisations also had volunteer staff compared to only 47% for mainstream organisations. The ratio of paid and volunteer staff within organisations was not requested in the research
- >> 75% organisations monitored their staff by gender, 67% by race, 48% by disability and 35% or less by age, religion or sexual orientation. Only 19% BME led organisation monitored sexual orientation which is lower than the general figure
- >> Just over half the organisations (54%) conducted any kind of monitoring for management committees

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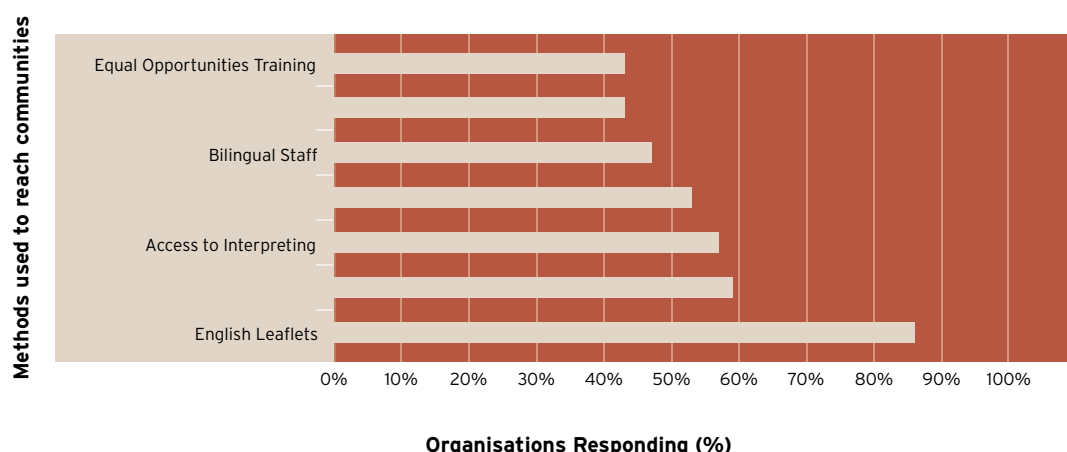
Graph 8.1 – Type of Support Offered by Organisations



On service provision, organisations were asked to select from a range of options, all those which best described the type of support which they offered (graph 8.1). By far the most frequent type of service offered by organisations was information (84%) and advice (77%). As seen on the graph, services related to domestic abuse were ranked third. When broken down further this was mainly related to refuge, training or other matters of violence. Half of the organisations (49%) provided activities specifically for BME clients and nearly as many (45%) offered women only services.

Section 4 - organisations were asked to say which methods they employed to encourage diverse communities to use their services. Graph 8.2 shows ranking of the most frequent methods used by agencies from the least to the most.

Graph 8.2 – Frequency of Methods organisations used to Work with Diverse communities



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- >> Leaflets in English were rated the most commonly used approach (86%) with 59% of organisations providing community language leaflets
- >> Community language leaflets were mainly in Urdu, Punjabi and Chinese although some organisations offered far more languages and one covered 22 languages. The range of languages offered was clearly influenced by the nature of work conducted by agencies. For example where work involved asylum seekers and refugees there was a greater chance of additional languages being offered
- >> Less than half of the organisations used bilingual staff and offered culturally sensitive services, although it was clear that some organisations did not understand the meaning of 'culturally sensitive service'
- >> 82% of BME organisations provided access to interpreting compared to only 29% of mainstream organisations

Section 5 - organisations were asked to comment upon whether they had any influence upon policy or strategy and to indicate whether they worked at local, citywide, national or international level.

The issue of general influence was raised in the organisation profiles in relation to local and city levels. The issue of influence in the sphere of domestic abuse/forced marriage was raised in the interviews. Findings from these are combined in this section.

Over half the organisations said they had influenced strategies at local and/or national level in work areas such as: housing and homelessness, asylum seekers and NASS policies, schools, definitions of domestic abuse which now acknowledged differences for BME women, immigration legislation, Zero Tolerance Campaign, recording domestic abuse and forced marriage, particularly where both occurred together, working with children in domestic abuse situations etc. Very few organisations felt they had any international influence.

When asked **how they had exerted influence on strategy and policy**, responses from organisations were varied with little consistency. Table 8.3 lists some of the responses given.

Table 8.3 Approaches employed in influencing strategy and policy

Conferences/seminars or presenting issues	Involvement in strategy groups and local domestic abuse forum	Having BME workers
Responding to consultations	Campaigning and lobbying	MP/political support
Including Black/ Minority Ethnic issues into documents	Research and evidence gathering "more than anecdotal"	Partnership or multi-agency working
Knowing the system	Good networks	BME working groups
Staff skills	Cultural awareness	Having religious leaders on your side

Face to Face Interviews

The findings of the face to face interviews have been presented below using headings and order as used in the interview questionnaire. Bold print has been used to identify the nature of questions asked.

Where outcomes of discussions have been applicable to both domestic abuse and forced marriage, they have been incorporated under domestic abuse. Finally, where questions were not completed by the majority of organisations, they have not been included as it would have skewed the analysis.

Of the 32 organisations approached for interview, 24 (75%) agreed to participate.

Perceptions of Domestic Abuse

Agency **views on what they felt general experiences of BME communities to be** were collated and categorised into the following 3 main headings:

- Discrimination - half the organisations spoke of an individual's experiences linked to racism, and just under a third about other types of discrimination such as gender or more specifically to do with asylum seekers. One organisation said that discrimination was also felt by some BME led organisations
- Positive aspirations - often community members identified themselves as Glaswegian and were unhappy when stereotyped because of their skin colour
- Difficulties in accessing services - mainstream organisations were not always able to meet the needs of BME members as language barriers often existed and cultural diversity was not always recognised. It was acknowledged that some members of the community lacked confidence and were afraid to approach such organisations but were more willing to turn to BME led organisations.

Organisations **used different terminology to define 'domestic abuse.'** Physical abuse and psychological abuse in the form of mental, verbal and/or humiliation was mentioned by most. About a third of organisations also spoke of emotional, financial and/or sexual abuse. Only organisations working directly with children mentioned that children may experience abuse directly or be affected by it.

All respondents thought **domestic abuse took place in BME communities as well as other communities.**

Organisations believed that there was an increase in both awareness and reporting over the past 5 years, though it was not clear if abuse itself was increasing, the same or declining. Most organisations still believed it to be under-reported.

Domestic abuse was seen to be the same in all communities though some differences did appear to exist, for example:

- >> Perpetrators were thought to be different i.e. in BME communities a whole family could be involved in an abusive role and not just the spouse
- >> Within BME communities there were cultural and religious factors including 'honour' or izzat' (which rest with the woman) and the stigma connected with this.
- >> Immigration or passport control where passports were confiscated or threats were made about immigration status
- >> Increased tension from different socio-economic circumstances particularly for asylum seekers who had more frustrations from the process of waiting for results of applications, poverty and changes in gender roles.

When asked what was considered to contribute to domestic abuse, responses were varied and have been briefly summed up by the following:

- >> A range of socio-economic factors such as unemployment, overcrowding, poverty, lack of education, experience of discrimination and substance abuse (particularly alcohol) were blamed
- >> Factors such as gender, imbalance of power between men and women, and the perception of some men that they had the right to abuse women were mentioned mainly by mainstream organisations
- >> BME organisations mainly spoke about childbearing issues. These included pressures such as:
 - when to have children
 - negative comments about producing only female children
 - stigma where a child was disabled and considered to be a 'flawed' product.In the eyes of some, this would imply that the mother was 'flawed' as well
- >> To a lesser extent, organisations spoke of mental health, staying with in-laws, being in a forced marriage and where the husband was gay. The latter also featured as one possibility as a reason for forced marriage where families believe that marriage would 'cure' the perceived 'problem' of homosexuality.

Questions about perpetrators revealed that none of the organisations interviewed had worked directly with any perpetrators. However, there was awareness by some of abuse taking place particularly in extended family situations. An extended family can be defined as:

Several generations of basic family units, related by descent, marriage or adoption and living together; a household group which includes kin outside of the nuclear family⁴⁵.

⁴⁵ E Terms <http://www.knowledgebank.irri.org/glossary/Glossary/E.htm> [no date]

The complexity of patriarchal communities with matriarchal control within the household confuses the issue in relation to male-based power unless power within the household is understood as deriving from the areas where women are 'allowed' to have control. Perpetrators mentioned within an extended family included 'in-laws', partner/husband/spouse. The mother-in-law was more likely to be mentioned than the father-in-law. Husbands were often not the perpetrators though they may well contribute to the abuse by remaining silent or advising that their spouse should do as told by her mother-in-law. The mother in law was allowed to take control and the daughter in law was expected to carry out her duty as a good wife/daughter in law.

The fact of abuse within extended families being perpetrated by women means that a gender-based definition has to be examined closely since, at first sight, this appears to be inconsistent with the idea of male violence. However, it is consistent with a patriarchal context where violence derives from male power.

Perception of Forced Marriages

When asked to give an opinion on forced marriages, most organisations had not dealt with the issue but it was generally understood that forced marriages and arranged marriages were not the same thing and that a forced marriage involved '*one or both parties not giving their consent.*' Definitions frequently included 'coercion' or 'persuasion' with recognition in many organisations that such persuasion might involve pressure, threats, emotional blackmail, humiliation or shame. Other descriptions include 'no choice' or 'no consultation'. There was some recognition that forced marriage could involve abduction in some cases where the person was taken abroad. The family and community context was also referred to, with comments about 'familial relationships' and conflict between 'family rights and individual right'.

Generally, **organisations believed that forced marriages were more likely to take place in** 'Asian' communities particularly Pakistani and Indian more than Bangladeshi. Less frequently mentioned were African, Arab, and Kurdish communities. Some organisations said it was more likely to happen in Muslim than Sikh communities. Some respondents felt there was no distinction and that forced marriages occurred in all communities.

All respondents agreed that **women were more likely to be forced into marriage**, though it was widely acknowledged that it happened to men as well.

The majority of respondents **thought that young people aged 17 to 21 were most likely to be forced**, with a considerable number believing it also happened to even younger age groups. Few thought it happened to older groups over the age of 21. Younger people were believed to have less power, fewer opportunities to escape and likely to be more dependent and compliant. Older groups were more likely to be educated and independently minded with money of their own.

The majority of organisations thought **there were fewer forced marriages happening now compared to five years ago**. The general perception was that there was more awareness and confidence amongst people to say 'no', as well as parents learning from the outcomes of decisions made with their older children or having seen/heard of other cases within the community. Some respondents believed more forced marriages took place in England. Others felt Asian communities in Scotland were more closely networked in contrast to England which may lead to increased pressure to conform to very traditional values stemming from the 'big brother is watching' syndrome.

The following **factors were commonly commented on by organisations as contributing to forced marriages taking place**:

- >> 'Cultural norm'. Parents and society expected compliance where it was the parent's duty to find and arrange suitable marriages, thus blurring boundaries between forced and arranged marriages
- >> Contractual elements were mentioned by a number of BME led organisations. For example fulfilling promises made by elders, keeping money and property in the family, fostering business alliances, increasing financial status and cementing family ties
- >> Preserving culture and tradition. This was seen as controlling young people to prevent them deviating or adopting western or 'bad' lifestyles
- >> Patriarchy and control of women
- >> A small number of organisations also mentioned religious or social extremism, immigration and wanting to bring relatives into the U.K.

The Law and Domestic Abuse

Organisations were primarily asked to rate their knowledge about legislation covering domestic abuse where they had to say whether it was good, average or poor. The majority said it was good.

When asked **whether organisations thought that laws around domestic abuse were helpful or not**, only in some circumstances were they felt to be helpful, but in the main they were said to unhelpful. They were useful in relation to matters dealing with housing, human rights, stalking, and homelessness. However, their application was not found to be useful when associated with rape by a partner or spouse, asylum and immigration issues, Shariah law (depending on how it was interpreted), cost/ access to legal aid etc.

When asked on their opinion on how the law is used and what effect it can have on users, organisations said that it was not necessarily a deterrent. Some abusers were prepared to kill rather than lose their control of the abused person and that sometimes it was about the ease or speed with which the law could be used. The law was also described as "daunting" and concerns were flagged up about access to advice and lack of awareness about how the law can be used.

Organisations **specifically mentioned agencies where they felt improvements had taken place regarding domestic abuse**. These included The Police and National Asylum Support Service (NASS). The latter was seen to have become more flexible and responsive to supporting people who did not have recourse to public funds. Support given by the Scottish Executive on the issue of domestic abuse was specifically mentioned by some organisations.

Experiences and Solutions - Domestic Abuse

The majority of BME and mainstream organisations had **dealt with clients experiencing domestic abuse** through giving advice and information, counselling, practical support, referrals and mediation or reconciliation.

Organisations were asked about **specific aspects of work in domestic abuse covering prevention, protecting/supporting the victim, dealing with the perpetrator, and considering the wider context to assess risk**. Most organisations were involved in protecting and/or supporting the victim. Some were also involved in preventative work. Fewer dealt with the perpetrator and most organisations stated this was done by referral. Nearly all of the mainstream organisations stated they provided services in a culturally appropriate way⁴⁶.

Organisations were asked if they would **support a request from the client or family/friend of the person experiencing domestic abuse to (a) reconcile the partners (b) provide mediation (c) assist the 'victim' to leave the situation and (d) give evidence in law against the perpetrator**. The majority of organisations indicated they would not respond to a request from a friend or family member unless it was the client's own preference. One organisation made the point that it could be part of a strategy by the perpetrator. A higher proportion agreed that if a friend or family member made a request for assisting the 'victim' to leave the situation they would do so. A number of organisations would not support requests for reconciliation or mediation, whether it was made by the client or by a friend or family member. A higher proportion of BME led organisations were prepared to support such requests

Five organisations used **outreach in the area of domestic abuse**. Eight organisations were **involved in advocacy**. A number of examples were given of how these might operate in practice i.e. drop-in-centres, outreach work in GP surgeries, hospitals, community centres, agencies, information events, specific workers for different communities or for refugees. Advocacy might be offered directly through counsellors.

Organisations were asked to **give examples of good practice** and in their responses the following agencies were named: Hemat Gryffe Women's Aid, Women's Aid, The Police, National Asylum Support Services, Social Work, Childline, Women's Support Project, Meridian, Saffron, Glasgow Muslim Women's Resource Centre, Shakti, Saheliya and the Incompatible Marriages Project in Edinburgh.

The only national organisation named as a good model was Southall Black Sisters based in London.

⁴⁶ There appears to be slight contradiction in what is being said here in contrast to the graph earlier on page 37 (graph 8.2)

In some cases, rather than naming organisations, factors relating to staffing and work areas considered to contribute to good practice were put forward. These have been categorised into four areas with examples given within each:

- >> Offering personal support - counselling, informal support from key women in community, trust & respect, staff skills to deal with sensitive matters etc
- >> Targeted work - family protection unit, home visits, preventative work, work related to forced marriages etc
- >> Increasing knowledge - training staff on range of issues such as confidentiality, increasing awareness, ethical codes, good practice guidance, etc
- >> Miscellaneous - help line, work with perpetrators, leadership, working in multi-agency partnerships etc

Organisations believed a range of barriers to exist in accessing domestic abuse services and these are presented in table 8.4. Responses were categorised using the categories in the Dasguptas model (1998)⁴⁷ shown below.

- >> Personal - i.e. feelings of shame or fear, financial impoverishment, lack of a support system and low skills for surviving on her own
- >> Institutional - immigration policies, benefits, cultural insensitivity, financial requirements, child custody issues and financial barriers
- >> Cultural ideology - factors such as the meaning of marriage, desire to keep the family intact, fatalism and tolerance towards the abuser

⁴⁷ Dasgupta, SD (1998) Women's realities: Defining Violence Against Women by Immigration

Table 8.4 Perceived Barriers for women experiencing domestic abuse

Personal Barriers	Institutional Barriers	Cultural Barriers
Lack of economic independence; Individuals unwilling to take perpetrator to law; Fear of reprisals of humiliation or shame; Fear of being ostracised by family or community; Lack of support (no details given); Lack of confidence in the system;	Lack of information; Choice of service providers limited; Access to services poor; Lack of bilingual and BME workers; Poor knowledge by mainstream agencies about family set-up; Cultural competence issues in organisations such as language, lack of cultural or religious sensitivity; Low priority for domestic abuse as an issue; Lack of resources (money, time for training, interpreters); Agencies not allowed to offer support to certain people (e.g. wives of overseas students, people with no recourse to public funds); Changes in immigration and asylum law only possible through Westminster; Racism;	Community support for perpetrators; 'our children are part of the male seed'; Denial by community or family ie. 'it doesn't happen here'; Agencies having to battle with communities; Lack of confidence in BME providers (e.g. confidentiality, biased advice); Close-knit communities; Being visible when seeking services (could also be a personal barrier)

As well as the barriers mentioned above, some men in forced marriage situations felt that they could not approach a service that was offered only to women.

It can be argued that most of the barriers identified would have an impact on anyone experiencing domestic abuse. However, some of the barriers derive from institutional discrimination (e.g. cultural competence, lack of bilingual and BME workers, lack of interpreters) and some derive from cultural factors such as community views about the acceptability of domestic abuse (e.g. being visible when seeking services, fear of being ostracised by own family or community).

Some of the factors, whilst being present in different communities, have a sharper impact on BME women because of the double discrimination experienced in accessing services and jobs (e.g. lack of economic independence) or because of the nature of BME communities such as size and geographical distribution (e.g. close-knit communities, agencies battling with communities).

The issue of conflict between **cultural attitudes and gender equality** was specifically asked of organisations. Examples were given when agencies did not understand what was being asked (e.g. some cultures permitting men to have more than one wife). Organisations gave a number of responses, but there was little consistency other than the recognition that women should be empowered and that religion and culture needed to be unpacked and separated.

It is clear that the issue of how to tackle conflict between culture/religion and gender equality needs to be addressed within organisations.

- >> In relation to whether organisations planned to increase work on gender or BME sensitivity only 28% organisations responded affirmatively
- >> 43% organisations said they provided culturally sensitive services in terms of race equality

When asked if any guidelines/procedures or policies existed within their organisation to deal with domestic abuse only a few said they had any which dealt specifically with cultural differences. The following were noted in response to this question:

- >> Guidance included professional codes such as British Association of Counselling, general policies about equality, guidance about religion and culture, or boundaries and confidentiality
- >> Two organisations indicated they would seek advice on 'Shariah law' (though elsewhere the comment was made that different interpretations are possible)
- >> One organisation said they were unsure of how to deal with homosexuality and that a faith organisation may be obliged to set out the religious position which conflicted with being non-judgmental.

Mainstream organisations were much clearer about their **feedback systems to assess user satisfaction** and gave examples of a number of methods used e.g. questionnaires and surveys, direct user feedback, monitoring and evaluation, client retention rates and complaints.

Organisations were also asked about **processes for recognising signs of domestic abuse** where it had not been overtly disclosed. Most agencies used counselling skills, empowering women, using 'intelligence', and one to one discussions. There was little evidence of any systematic approach such as training staff on signs or indicators though a couple of organisations mentioned indicators such as lack of confidence. One organisation mentioned 'talking about domestic abuse whatever they have come in for'. This highlights the need for awareness and training about domestic abuse for staff in a range of settings - both to ensure there is awareness about signs of abuse and to ensure people have the necessary skills to raise the issue and to make appropriate support and referral arrangements. In addition, there was little recording of such information and therefore the true incidence remains unreported.

The most frequent responses given to ways organisations could **include BME community needs when planning services** were given as:

- >> General and user consultation
- >> Outreach and using specific workers to discuss issues with BME communities
- >> Engagement with groups and agencies such as schools

Some organisations gave more general responses such as *'we are mainstreaming equality issues which we do through our work plans. We have black workers and BME representatives'*. One organisation admitted to 'crisis responses'. There was little evidence of systematic or strategic consideration.

The majority of organisations said **that they did refer clients to other organisations in relation to domestic abuse issues** though none were specified, and concerns were raised about some organisations 'there are not many organisations we would be willing to refer to'. On further investigation there were clear concerns about practices with some BME led organisations concerning:

- >> Confidentiality
- >> Cultural bias
- >> and inappropriate working practices

Organisations were further asked to comment on **what was needed to improve things in relation to service provision around domestic abuse and forced marriages, and how might these be addressed**. In their responses the majority mentioned the following:

- >> Resources e.g. staff, time, refuge spaces, sustained financing, training
- >> Raising awareness of domestic abuse and forced marriages for communities and agencies e.g. staff training in relation to cultural sensitivity, more balanced reporting in the media, more publications and community language leaflets, BME perspectives should be included in documents and, in general, setting a higher priority to the issue
- >> Addressing cultural issues e.g. raising awareness amongst staff working in the area of cultural and religious diversity and addressing community/cultural/ religious perspectives which condone abuse, however silently.

Others suggested:

- >> making links across equality issues
- >> ensuring that gender-proofing included domestic abuse
- >> conducting research into areas such as prostitution, self-harm and forced marriages
- >> and offering domestic abuse services in the same buildings as other services for women ensuring anonymity.

Experiences and Solutions - Forced Marriages

Around half of the organisations had **dealt directly or indirectly with people involved in forced marriage** situations. This could be someone who was under pressure to marry, or someone who had already entered a marriage. Case examples ranged from people who had been abducted and taken away from their home city, sometimes overseas, to cases where their safety was of considerable concern because it was known that various community members were searching for the individual.

When asked to **identify any barriers in dealing with forced marriage situations** the major response from organisations was silence or collusion by communities and families making it difficult for those involved to get help. Other responses included:

- >> There was a lack of information and services for people facing or in forced marriages compared to dealing with domestic abuse situations
- >> Assistance for under 16 year olds was raised as a problem because of the need for child protection. Most agencies thought that forced marriages took place within the age group of 17-21 year olds.
- >> Cross-continent working was also considered a barrier. Work has been underway to develop links between agencies in Britain and agencies overseas
- >> There is no substantive crime of 'forced marriage' One organisation said that making it illegal would only drive such practices 'underground', and make things more difficult for individuals. Currently forced marriages have been challenged with 'abduction' charges as far as the law is concerned and clearly more needs to be done.

Agency Focus Groups

Thirty organisations were invited to participate in focus groups. Only seven accepted. The low number was mainly attributed to the timing of the sessions which was peak summer time. Two groups were set up which included representation across a spectrum of agencies.

Discussions took place in the context of agencies' experiences, the analysis and definitions/terminology currently used (domestic abuse, reconciliation, mediation, gender-based violence, partners), models of service provision currently available and issues raised in the research about service provision⁴⁸.

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8.2 – COMMUNITY CONSULTATION

One to One Interviews with Women (Domestic Abuse)

The following provides an analysis of views and opinions taken from the sixty-five women interviewed for the face to face discussion. The findings in this section have been presented in the same order as questions asked during the interview. Questions or themes discussed have been highlighted in some instances to make the subject matter clear. Although women interviewed were asked to comment on domestic abuse and forced marriage issues, to avoid duplication, findings of forced marriage issues have been incorporated in discussions on page 54.

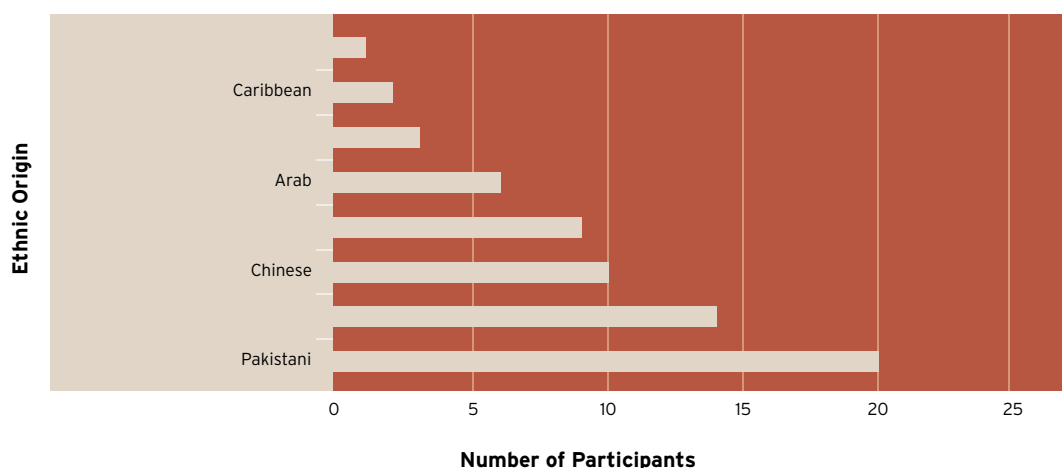
⁴⁸ Findings of these focus groups have been incorporated under discussions on page 54 to avoid duplication

Profile of Interviewees

The following provides a profile of sample of women selected for interview:

- >> 94% of women interviewed were in a domestic abuse situation themselves or knew of someone who was experiencing abuse
- >> All participants consulted were resident within the City of Glasgow. Interviewees were selected from a number of areas across the City to obtain a representative sample. The greatest proportion of those sampled came from areas such as: Maryhill/Woodlands; Govanhill; Pollokshields; Shawlands; City Centre; and the West End
- >> Ages of interviewees ranged from 16-25 to 65+. Over half the participants were aged between 26 to 45
- >> The majority at 63% lived with their partners and/or children and 9% with in-laws
- >> 48% were married, 11% were single, 40% were divorced/separated and one woman was widowed
- >> 91% women interviewed had children. At 88% most women were responsible for looking after the home and children if any
- >> 11% stated they had some form of disability
- >> Graph 8.6 shows the ethnic origin of participants interviewed, the majority being of Pakistani descent. The group classed as 'other' include Iranian, Kosovan and Iraqi ethnic origins
- >> When asked about their religious status over a third of participants were of Islamic faith. Other faiths included Sikhism (17%), Christianity (17%), Hinduism (12%), no faith (9%), Buddhism (5%) and other (5%)
- >> 6 women were from asylum seeker and refugee communities
- >> With regard to residency rights, 69% had permanent status, 19% were not sure and 11% had some sort of restriction on their right to remain
- >> When asked about their employment status (asylum seekers were not asked this question) the majority at 43% were found to be unemployed, 20% were in full time employment and 11% part-time

Graph 8.6 – Number of Participants by Ethnic Origin



- >> 17% women were in education. The majority 44% were educated at school level whilst 12% had not received any formal education. In terms of the qualifications gained, 76% gained their qualifications overseas which possibly suggests that the majority interviewed came to the UK as adults
- >> 68% women said they had some form of control over finances at home; however this was often joint control with their partner, family or in-laws. 56% said they did not have easy access to money.

Perceptions of Domestic Abuse

On **defining the term 'domestic abuse'** mental/psychological and emotional abuse was the most common form of abuse mentioned. This was further expanded by some to include, emotional blackmail, manipulation, denial of basic rights in the house and threats of divorce. Abuse from in-laws, extended family members and children were also spoken of. The following quote summarises the views of the interviewees

"Perhaps it is better to kill you - at least it all ends that way rather than killing you everyday"

94% women interviewed thought that **domestic abuse was happening** in BME communities. Each participant on average knew of six women experiencing domestic abuse.

In terms of whether the **level of domestic abuse had increased or decreased over the last five years**, the general response was that women felt it was the same. The following examples sum up why some women thought domestic abuse was still continuing:

Women are more oppressed now because of the fear of being influenced by Western values and way of life

Most women are not willing to say anything as it is the family honour because of joint family system

Men are still holding power over women

There have been no serious interventions or changes in attitudes

A significant number of women spoke of problems where women or girls were brought from abroad whilst the husband-to-be was already in a relationship with someone else. Apart from the negative consequences of this on women, this can be interpreted as an incompatible or forced marriage - the result of maintaining peace at home without parents knowing of the other relationship, or with their knowledge where parents think that things will settle down once the bride from abroad has arrived to take her place in the family home. Where things do not settle down, often this is when the abuse starts taking place.

Participants were asked **which issues they believed were linked to domestic abuse**. Their responses have been categorised into the most common subjects mentioned in descending order of priority

- >> Power issues (i.e. male abuse of power, attitudes towards women)
- >> Alcohol and drug abuse
- >> Gambling (predominantly in the Chinese communities)
- >> Lack of money
- >> Depression and other health problems
- >> Extended family
- >> Immigration status
- >> Lack of understanding between partners (cultural differences e.g. husband could be from a different country with very different upbringing)
- >> Misinterpretation/abuse of religion to justify domestic abuse

Forty six percent of women interviewed said the main **perpetrators of domestic abuse** were the husband or male partner and almost the same number named the in-laws with some specifying in particular the mother-in-law.

Interviewees were also asked about their experiences and perceptions of whether women were **more likely to stay or leave domestic abuse situations depending on age**. There were mixed responses from participants and the following are just an example of these:

Older people think they have spent their entire life in abusive situations so it doesn't matter if they continue to spend the rest of their life in the same situation

Young women are more likely to stand against abuse

Younger women are more naïve and accept abuse in relationship

If young women have children, they are less likely to leave

Some thought age was not a factor in whether a woman left or stayed in an abusive relationship - money and education were more likely to have an impact. In their opinion money solved problems and allowed a woman to leave the domestic abuse situation whereas education gave power to the woman to find out about her rights.

One woman spoke of her experience. She was brought to the UK to visit relatives and was then forced to marry a person whom she had not met and who had a 'white girlfriend' staying with him.

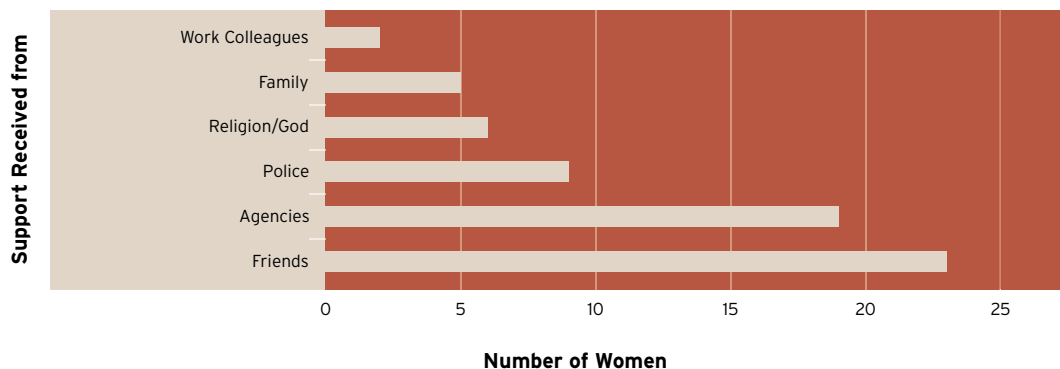
She stated that he frequently came home, abused her sexually and then left again. She felt there was no one to turn to and help her become more independent. She was uneducated but wanted to be more independent and able to support her children. However, she did not know where to go for support.

Experiences of Support Services

Of the 94% of women who had **experienced domestic abuse** or knew of someone who had, just over half (46%) said **some form of support** had been provided. Although the majority of interviewees were not aware of support agencies, most of those who were knew of more than one.

When asked who the interviewees **turned to for support** in their hour of need, over a third mentioned friends as shown in graph 8.8. They were likely to have tried more than just one support option.

Graph 8.8 – Support Providers



Within the 'agencies' category above, the most frequently mentioned were Asylum Support Project, Hemat Gryffe Women's Aid and Women's Aid.

Regarding their **support needs being met**, only 3 (5%) participants felt they had been fully met, 58% said some had been met, whereas a third (33%) said none had been met.

The three main **reasons given for not accessing support** by participants were given as follows, ranked in order from the most frequent to the least:

- >> The fear of people finding out
- >> Not knowing who to turn to⁴⁹
- >> And not believing anyone can help.

Other reasons for not accessing support included not being allowed to go out, relying on own methods to deal with domestic abuse, acceptance of verbal abuse as being 'normal' in a relationship and police refusing to help because there were no witnesses (latter statement by an asylum seeker).

⁴⁹ Graph 8.8 probably confirms this statement in that the majority of women tend to turn to a friend for support rather than an agency.

Despite the fact that some participants had received some level of support, 59% were **still in an abusive relationship**. The most frequent reasons given for staying in an abusive relationship included:

- >> Caring for children
- >> Fear of being judged (and shame) by their communities
- >> Financial reasons
- >> Still loves husband and wants to give more time to relationship.

To a lesser extent some of the following reasons were given:

- >> Language barrier/lack of education
- >> No one to turn to
- >> Religion and culture
- >> Fear of being sent back to own country/immigration status

When asked if the women themselves had **supported anyone experiencing domestic abuse** a third replied 'yes'. This was most commonly done through: sharing of information and experiences; giving advice; telling of services that could help; mediation.

Approximately a third of participants **knew of services they thought could help** people in relation to domestic abuse.

An Asylum Seeker summed up the lack of provision for this group when she said that she know of some services but they refused to help her because she was an asylum seeker. They referred her to another agency who did not help her. Another woman (Arabic) stated '*these services are not for us.*'

When asked if women were **able to refer either themselves or the person they were supporting to an appropriate agency**, only 12 (18%) out of the 65 interviewed said they could. Of the 65 interviewees, 16 (25%) said they did not know of any support services.

Only 9 women felt that **existing agencies were meeting the needs of women experiencing domestic abuse**. Organisations that took a holistic approach were rated more positively:

Because they are able to help with housing, income support and other money to get beds, cookers....They have supported me like showing me where to buy and take me to places to look for stuff for the house

The most popular suggestions as to **how existing services could be improved were:**

- >> Due to language barriers and lack of cultural awareness, bilingual staff are needed, especially experienced qualified counsellors '*When an interpreter is asked for, it is sometimes seen as an inconvenience*'
- >> Workers need more training on how to help people who are in need and be able to identify signs and symptoms of domestic abuse
- >> Projects need to make communities more aware of their services e.g. self help groups

- >> Projects need to pass information to communities about safety and confidentiality as people often feel if they seek help, their families will find out
- >> More training for the community is needed to deal with domestic abuse issues
- >> More 'social visits' should be made to vulnerable women

Also mentioned were:

- >> More support from the police
- >> More publicity through the media and community leaders
- >> Phone services as not all women want to or are able to travel to the service provider
- >> Provision and support for smaller BME communities such as Arab, African and Caribbean

In terms of children's needs, most of the participants felt needs were not being met. They pointed out that more work was needed with BME communities to raise awareness of the impact of domestic abuse on children/young people.

Counselling services, appropriate to young people and children, are required so that their voices can be heard and needs met fully. Schools need to play a bigger role in raising awareness on domestic abuse issues. Cultural appropriateness was seen as central to good quality services.

When asked **if the needs of abusers were being met**, the majority of participants said they did not know whilst 43% said the needs of abusers were not being met and qualified statements by adding:

they need a service that would allow them to go for counselling support and talk things through

These people are beyond help - they don't acknowledge they have a problem and the power is always in their hands

Community links need to be set up - need to talk about these issues. Provide educational talks and training e.g. anger management

Only 9% of the interviewees thought they had **been consulted by agencies** which provide support to women experiencing domestic abuse, but the process had not been clear.

Focus Groups

Findings from discussions on forced marriage from the following community and the organisational focus groups have been collated and presented jointly in this part of the document to avoid repetition:

- >> Focus groups with young men and women
- >> 'Radio Awaz' focus group
- >> Organisational focus groups

For the same reason, the findings from the following have also been incorporated under this section:

- >> One to one interviews with women (forced marriages)
- >> One to one interviews with men

As before, the bold print in the write up represents topics or themes covered in discussions.

Forced Marriages

Overall, the researchers found that women were more willing to speak about their experiences than men.

Reasons given by men for not participating in the forced marriage interviews included that they were trying to make their marriage work. Most were reluctant to be interviewed stating no reason for refusal.

It could be speculated that due to gender socialisation men are more reluctant to admit that they were 'forced', since the male is perceived to be in control and often seeks to conform to a "macho image".

As a result of this, men were asked by the interviewers to speak generally about their views on forced marriage although one man did speak about his personal experience.

The majority of respondents said that **forced marriages did happen**. More specifically, the one to one interviews with women revealed that of the women interviewed almost 40% had been involved in forced marriage situations either directly or indirectly (e.g. acting as a mediator/negotiator to make/prevent marriage from happening).

One third of respondents did not know **what the situation was regarding forced marriages compared to five years ago**. Those who commented thought there was more awareness with a few believing that attitudes were becoming more relaxed amongst parents and communities, and that there was more willingness to report forced marriages. Some additional insights were offered such as there were fewer cases of older grooms with younger brides, and that there was more media coverage though this could be unhelpful if sensationalised. One organisation suggested that Asian languages did not have specific terminology for 'forced marriage' and this might preclude acknowledgement of forced marriages.

When asked **what people thought forced marriages were**, the majority said it was where one or both parties were pressured into getting married with 'no choice' given. This could involve 'emotional blackmail' and subtle ways of persuading a person using 'shame on the family' and 'a mark on Izzat/honour', or threats of disowning and cutting off ties. This, according to focus group participants, hurts more than physical threats. The following quotes capture the experiences of young women who experienced or had knowledge of forced marriages:

I had two friends who were taken to Pakistan and forced to sign marriage papers

My mother was blackmailed....I was described as a whore in the community therefore my mother was forced to marry me off

A disabled girl couldn't get marriage proposals from here and was forced to marry a guy from Pakistan and now she suffers domestic abuse

A friend was forced to marry an old man because of money...she had to go ahead

Regarding prevalence, a significant number of people thought they occurred in 'Asian' communities, such as Indian, Pakistani/Kashmiri and Chinese. In terms of religious faith the majority said forced marriages were more prominent amongst Muslims than Sikhs and Hindus. One person believed they occurred in all communities across the world.

There was consensus on women being **more likely to be forced into marriage** but that they happened to men too.

When asked **if age was a factor in forced marriages**, the majority thought younger people between the ages of 17 to 21 were more susceptible whilst a large number believed those aged 16 years and below were also likely to be at risk.

The following two aspects were perceived to be linked to age and forced marriage:

- >> It was suggested that age could be linked to the amount of power and economic independence that a person may have - the younger were perceived to have less power and if married to someone older there would be benefits gained from the match by the younger person and his/her family
- >> Participants also noted that women in particular can be put under pressure to marry by parents and the community at large, as in most cultures there appears to be the view that women must be married by a certain age, otherwise it becomes increasingly difficult to find suitable partners for them.

In response to **why people thought forced marriages took place** the following were noted:-

- >> Two people (male and female) said that forced marriages were used as a measure to bring children *back in to line* when they were *going the wrong way* or *out of the culture*
- >> Controls by family and traditional values were also contributory factors. Parents were fearful that their children, especially daughters would *get out of hand* so it was *better to catch them young and protect them*
- >> Nearly half the women interviewed believed that financial reasons such as inheritance issues, bride price and marrying into a wealthy family were major factors
- >> Pressure of communities seeking compliance with traditional values was felt to be important. For example, a desire to stick to *bharaderi*⁵⁰ (tribal) line which gives more importance to wider kith and kin relationships rather than compatibility of the two people in the marriage. The *bharadari* system revolves around a desire to cultivate relationships within one's own clan. This may be for reasons of familiarity and identity as well as for protection and financial support
- >> In some cases forced marriages take place to bring relatives from abroad so that they have better life opportunities in this country
- >> A few thought that forced marriages happened in the Muslim community because there was a lack of understanding that Islamic guidance gave rights to people to choose whom they wished to marry within the Islamic framework. This creates a tension between a strong desire to conform to cultural/traditional values when there is less religious knowledge
- >> Finally, some people thought that forced marriages occurred in poor and uneducated communities with a *village mentality*.

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When asked for thoughts on why people **people stayed in forced marriages** the following responses were noted:

The majority of BME organisations felt that people in forced marriage situations stayed in them. The main reason given for this was fear or lack of choice or ability to get out of the situation. Lack of support and information contributed to this, but community pressure and issues like taboo and shame were also factors. A few organisations commented that some marriages did work out or that people "got used to it" or the arrival/presence of children changed the situation.

Comments from individuals can be summarised as follows:

- >> Almost half thought it was due to *family pressure and honour*, and/or for the sake of children
- >> Some felt women were not empowered enough to deal with divorce procedures, especially where communities ostracised women who have gone through a divorce
- >> Others said that forced marriages worked for some and couples subsequently chose to stay in such marriages.

⁵⁰ This was mainly referred to by South Asian communities participating in the research

Following on from this, participants in focus groups also spoke of **the effects of staying in such relationships** – for example:

- >> Depression, increased health problems and in some cases suicide
- >> The beating of women could also lead to fatalities
- >> There could be a detrimental effect on children who may be beaten by their mothers going through depression.

Amongst the younger group of participants in the focus groups, a number said that although they might be unhappy about getting married to their parents' preferred choice, they would still go through with it. At some later stage they would either divorce or have extra-marital relationships, especially with someone from outwith their own community.

With regard to the **effects of forced marriages on other family members**, it was the general opinion that the whole family would suffer. It would have a detrimental effect particularly on children seeing their mothers being physically beaten and accepting that this was 'normal' adult behaviour. Within the wider context it was thought that children who were living with parents in domestic abuse situations, could be affected even though they were not being abused directly. This could result in unsocial behaviour, lack of progression at school etc.

94% of the respondents did not know **where to go for support on forced marriage issues**, nor were they aware of services. Only two participants from the focus group mentioned that there was a helpline for women in operation. One participant mentioned Hemat Gryffe Women's Aid and one mentioned Southall Black Sisters. Meridian, the Police and the Foreign Office were commonly named agencies known to support people in forced marriage situations. The majority of respondents stated that they did not think that existing services were meeting the needs of people affected by forced marriages.

"Local government need to take interest in all the communities in Britain to ban forced marriages because it seems they have washed off their hands for fear of [being accused of] cultural intrusion" (36-45 year old woman of African origin)

The following suggestions were put forward when asked **what needed to be done to improve the situation regarding forced marriages**:

- >> Better services for young women in particular, to support and protect their human rights
- >> Better information and awareness raising for parents and communities
- >> Provide opportunities to talk to the police without intimidation from parents
- >> Need more intervention by the police and awareness raising/training of staff so that they know how to deal with forced marriage issues
- >> Raise awareness of legislation linked to forced marriages
- >> Address confidentiality issues. This was perceived as a major hindrance to accessing external support. There is always the associated fear that shame will be brought upon the family if people find out because of 'close knit communities'
- >> Tackle the issue of service users having little confidence in mainstream 'white-led' services as their level of expertise and awareness of these issues was perceived to be poor

- >> Councils should help provide funds and employment opportunities for single women experiencing 'failed' forced marriages. Alongside this, it was suggested that this support should be offered by capable, qualified staff who are culturally sensitive to the needs of those they are helping
- >> Having a 'refuge' or a 'base' for people involved in forced marriages was also considered to be important. This place should provide accommodation, food and most importantly safety, as no doubt it would be a target for violence from upset families and communities. Furthermore, it would have to be faith friendly i.e. if necessary, provide a place for prayer, halal food etc.

A number of suggestions were put forward when asked how **forced marriages could be prevented from happening**:

- >> Education and awareness-raising amongst parents and young people about the rights of people from a secular point of view as well as rights from a religious perspective
- >> Glasgow City Council could help by supporting a group of localised mediators trusted by the community to be available to intervene in situations when a forced marriage situation occurs. Younger participants stressed that youth outreach workers should be made available for advice and support as many young people would reluctant to use a service if only 'elders' were present. Furthermore, it was felt that this service should not be provided in places of worship i.e. Mosque, Gurdwara. It should be a neutral place where people can go without the fear of the 'community network' finding out and that the mediators should be of the same faith as the people they are trying to help
- >> Participants felt that due to the lack of productive youth facilities, young people were more vulnerable to 'negative forces' resulting in their straying from their cultures and religions. Therefore forced marriages were a last resort to bringing them back on track in terms of their faith and traditional values
- >> The group of young men interviewed felt that it would be useful to have a phone-line that is not gender specific, as currently there is nothing available for young South Asian men. Also, the people operating the phone-line should have first hand experience of forced marriages so they are able to empathise and give appropriate advice and support
- >> Participants also felt a need for a phone-line specifically for parents, operating in relevant community languages. However there was a level of scepticism about the extent to which South Asian parents would use this service
- >> In the hope that parents would be deterred by the criminal justice system, one participant suggested a radical policy change i.e. for the British Government to create a law that makes it illegal for forced marriages to take place.

9.

OVERALL SUMMARY
OF RESEARCH FINDINGS

9.1 – PREVALENCE

There was great difficulty in obtaining prevalence rates or figures for domestic abuse and forced marriages across Scotland within BME communities, particularly since very little work or research had been carried out in this field. In addition to this, the problem was heightened by the fact that there was evidently an absence in systematic recording and collating of data across agencies at national level. The research was therefore resigned to largely rely on extracting data from national or local studies based on the indigenous population and/ or using statistics from work carried out in England or abroad specifically on domestic abuse/ forced marriages within BME communities. To overcome these difficulties and be able to reflect the true nature or scale of the problem within Scotland, consideration must be given to:

- » **More commitment and support to carry out research studies focused on domestic abuse/forced marriages within BME Communities.** These studies should ideally be overseen by the Scottish Executive or at least they should be made aware of such research being conducted in order to:
 - Share ongoing research with mainstream and voluntary agencies involved in this work area in Scotland
 - Ensure that there is no duplication in research being conducted
 - Inform policy and practice
- » **Regular Monitoring and Evaluation:** A systematic approach has to be established with monitoring tools set up across agencies known to work with BME communities in Scotland. This will ensure data is consistent and more robust on reporting. Agencies should routinely submit data to a central coordinating body, whose main function would be to:
 - Report on national prevalence and trends
 - Use the statistics when setting out policy and practice.

At minimum the following fields should be considered for inclusion when monitoring data on clients:

- » Type of abuse suffered i.e. domestic or forced marriage
- » Age
- » Gender
- » Ethnic Origin
- » Postcode - to monitor where abuse occurs
- » Children involved, their ages, gender etc.

9.2 – DEFINITIONS

Some definitional issues were noted, particularly with **domestic abuse**. The majority of organisations consulted spoke of abuse in terms of physical, mental and/or verbal, yet only a third mentioned emotional, financial and/or sexual abuse. Conversely women interviewed referred mainly to psychological and physical abuse. Few women made links with domestic abuse and child abuse. There is a need to create more awareness of this amongst women and communities, particularly in view of the findings that one of the main reasons women continue to remain with abusive partners is for the sake of their children and their futures. Perhaps giving more information to women about how domestic abuse can harm children (and them) can aid them in making informed choices about what steps to take and consider the best options for their children.

All recognised that husbands and male partners were seen to be the main perpetrators of abuse. In addition to this women also spoke of a range of in-laws being abusers whereas some agencies were less aware that spouses may not be the direct perpetrators, such as in an extended family household. The National Strategy clearly states in its definition on domestic abuse that differences must be recognised in relation to BME communities and perpetrators

Other family members connected to a woman through marriage may be involved...in certain cases, abuse is perpetrated by other family members without the knowledge of the partner

In respect of this, definitions need to be tightened up and shared widely across agencies and communities with a clearer understanding so that service provision can be appropriately addressed.

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9.3 – ACCESSING SERVICES

It also emerged from the research findings that members of the community interviewed were critical of accessing services particularly those offered by mainstream agencies. The main criticism was that they lacked cultural sensitivity and were discriminatory in their approach. This is evidenced by statistics taken from the organisation consultation where:

- Only 29% of mainstream agencies had access to interpreting services
- Less than 50% had bilingual staff
- Just over 40% said they provided services seen to be culturally sensitive

In addition to this, the research proposal from Hemat Gryffe Women's Aid, which led to the commissioning of this research study, identified at the start that agencies (insufficiently resourced to deal with BME clients) were referring clients on to them for a service.

Although 59% of organisations said they provided services using a range of community languages it was not clear whether all communities were catered for.

Cultural and religious barriers were seen as the main areas requiring improvement as far as access was concerned. In relation to this, agencies felt that staff awareness needed to be raised through training whereas individuals from the community thought that more bilingual staff and experienced counsellors needed to be employed. Community members also spoke of the need for staff to deal with issues more sensitively through:

- >> Maintaining confidentiality
- >> Employing trained female staff to work with victims
- >> Ensuring that proper interview areas were allocated for privacy

This would be crucial as a number of women did not access services for fear of being found out as communities were 'close knit.'

The research findings showed that a significant number of women preferred to turn to a friend for support rather than to an agency. Women who took part in the interviews cited 'fear of being judged', the 'shame' that leaving their husbands would bring and alienation from the rest of the community as reasons for not accessing support services.

The three main reasons for not accessing support were:

- >> Fear of people finding out
- >> Not knowing who to turn to
- >> Not believing anyone can help

Individuals requested more publications and leaflets giving advice and support, particularly in relation to forced marriages. Only a few organisations had dealt with forced marriage issues and they themselves were lacking knowledge as far as advice and information in this area was concerned.

9.4 – OUTREACH AND ADVOCACY

The research also revealed that noticeably more outreach and advocacy work was needed. The organisational consultation showed that only 5 organisations out of the 24 interviewed used outreach methods whilst 8 were involved in advocacy work. Examples of outreach were given as: working in GP surgeries; hospitals; community centres etc., whilst advocacy was offered directly through counselling services. Community consultation showed that many vulnerable women would have preferred more 'social' visits at home.

Outreach work identified by Kelly et al (2000) found that a key factor to the success of attracting women from BME communities to use services was the availability of an out of hours contact.

From the forced marriage discussions, suggestions were put forward for an outreach service for young people as they may be reluctant to seek help where an 'elder' would be dealing with their situation. It was further suggested that outreach take place where the person did not feel threatened or intimidated by 'community networks' rather than in a place of worship.

Some community members thought setting up helplines would be a positive way of encouraging people to talk about their problems. However, should this be implemented, consideration has to be given beforehand on how it would be run or handled. For example:

- >> Would there be more than one line operating?
- >> Who would be dealing with the call at the other end (i.e. men or women)?
- >> How many languages would be made available?
- >> Would the staff dealing with the calls be appropriately trained?

Huisman (1996) found helplines were not useful where the home was occupied at all times. It was also suggested that if this was implemented, it would be beneficial if the person dealing with the call had experience of domestic abuse and/or forced marriage situation themselves. At least they would be able to empathise and be more supportive in giving advice.

9.5 – LEGISLATION

Legislation concerning domestic abuse and forced marriages also came up in discussions as an area requiring review. In terms of forced marriages, there was little knowledge on existing law and its application as far as organisations were concerned. It was also pointed out that the law set in this country might be interpreted differently in cases where victims had been taken overseas under false pretences to be married. One community member suggested that radical policy changes be introduced within the criminal justice system such as illegalising or criminalising forced marriages.

Legislation was not always seen as a deterrent. It also appears that many agencies were not familiar with laws of other lands e.g. Shariah Law.

9.6 – CRISIS POINT

It emerged from the findings that in some cases it is not until crisis point has been reached that organisations step in to help or that women turn to an agency for aid. This was also supported by Burton et al (undated) which found that women are unlikely *'to access formal sources of help until the violence has escalated to severe or life threatening.'* Within this research, many women participating in the forced marriage focus groups pointed out that at crisis point, women often fell into deep depression experiencing several health problems which sometimes led to suicide.

In terms of domestic abuse, there was little evidence from the organisational consultation to support any systematic approach in training staff to recognise signs or indicators of abuse. If this was suitably addressed, support could be put in place before crisis point is reached.

9.7 – MEETING THE NEEDS OF ABUSED WOMEN

The research identified that only 5% of women who had used support services said their needs had been met, 58% said some of their needs had been met and 33% said none had been met. Further information to support the figures was not followed up i.e. where need had not been met, was it because an inappropriate referral had been made where the agency was unable to support the client and had not referred the person elsewhere? Or did the client for some reason stop the process of pursuing aid themselves?

Women interviewed in the Chinese communities and the smaller communities such as the Arab and African communities were more likely to feel that the services dealing with domestic abuse were not appropriate and therefore not likely to meet their needs. This was also raised by people in other community groups, particularly those from the Indian sub-continent, who were not convinced mainstream agencies would understand their community context and needs - this viewpoint was based on their experiences as well as perceptions.

The needs of asylum seekers were quite specific because of legal constraints such as immigration rules and the fact that those asylum seekers who were refused refugee status did not have recourse to public funds and therefore could not be supported through agencies' public funds. In addition, women asylum seekers' status was often dependent or perceived to be dependent on their husband and specialist legal advice was needed to ensure primary applications were made in their name. Over the last 18 months, work has taken place under the auspices of the Glasgow Violence Against Women Partnership to identify and address particular issues for asylum seeking women who experience gender-based violence.

The majority of organisations said that they had 'good systems in place to assess user satisfaction'. However there was insufficient time within the research study to assess the nature of information captured on user satisfaction and feedback mechanisms used across agencies. If this is currently lacking, a systematic approach needs to be applied and feedback given to clients where need has not been met. Also, it is essential that referrals are passed onto appropriate organisations if an agency is unable to deal with it, rather than closing cases with no further action recorded. During the course of the research, one agency said that it never referred clients elsewhere if unable to deal with the request.

9.8 – GUIDELINES/PROCEDURES

In relation to guidelines and procedures on domestic abuse, organisations were dissatisfied with what was provided in terms of cultural differences. Some organisations explained that they had struggled on matters with Shariah Law and/or with the conflict between culture/religion and sexuality. There were clearly inconsistencies across agencies on what was provided and their application. Some agencies had more efficient procedures in place than others.

The Home Office has guidelines available for staff within the Police Force, Social Work Services, Education and Health on tackling forced marriage cases. This information was not however specifically referred to by any of the agencies consulted for this piece of research. This could be partly due to guidelines being English based apart from those used by the police.

The main areas relating to guidance and procedures that staff dealt with confidently included: professional codes such as British Association of Counselling; general policies on equality; and/or guidance about religion and culture.

9.9 – RECONCILIATION AND MEDIATION

Discussions during agency focus groups have led to some uncertainty on the part of the researchers as to what interpretation was being used by respondents for the terms “reconciliation” and “mediation”. For example, reconciliation could mean the partners agreeing to be reconciled in the family home with no change in relation to the abuse, it could also mean reconciliation with agreements about domestic abuse ceasing and it could simply mean the victim returning to the family home which happens in many cases.

The terms “reconciliation” and “mediation” need to be defined so there is a common understanding in relation to domestic abuse and so there is clarity about what is being requested or offered. For example, in one case, where the husband was not an overt perpetrator but members of his family were, it appeared the remedy had been for the couple to set up a separate home.

In other cases, this may be insufficient. This debate also prompts the question of what happens to referrals, both about mediation and reconciliation and in general – to whom are cases referred and how are they progressed?

Reconciliation and mediation was also a key topic under discussion within community groups. Some individuals, particularly women, had suggested the need for official support for localised mediators working in neutral venues. This falls in line with work carried out by the Working Party on Forced Marriages where it was also suggested that mediation should be available.

In contrast to this, the majority of organisations had said that they would not support reconciliation and/or mediation. The Police in their guidelines take the view that it would be dangerous for their staff to mediate:

Police are not trained in mediation, reconciliation or counselling. These are specialist activities requiring unlimited time and attention from experienced professionals. Therefore, police officers should not attempt to perform the roles of other agencies. Doing this may increase the individual's vulnerability and place them in danger.⁵¹

Being such a controversial subject area with no immediate answers or resolutions it is one which probably needs further debate in order to reach a compromising situation which suits everyone.

⁵¹ Dealing with Cases of Forced Marriage: Guidelines for Police http://www.lbp.police.uk/publications/dealing_with/best_practice.htm [undated]

9.10 – CHILDREN

Children's experiences of domestic abuse emerged as a significant issue through this research. Many agencies had limited provision to support children and none mentioned counselling. Southall Black Sisters (Patel, 2004) consider that racism is an additional factor for BME children for whom violence and abuse in the home can be compounded by racism and bullying in school.

Whilst domestic abuse had a focus on the main 'victim', usually the mother, the children's views of what should happen were secondary even though there may be a considerable and long-term effect on them. They were caught in a situation of conflict between the parents as well as having to deal with the effects on their mother. In addition, there was the issue of young men over the age of 16 not being allowed in refuges for women and children. This is particularly problematic where there had been community and family distancing. On the other hand, young men of that age group would be perceived as being firmly in the category of dependent children by some communities.

Children's rights versus the rights of adults were also an issue in relation to forced marriages. Child protection procedures have to be followed if a child under 16 is under threat. On the other hand, children may not know that a 'holiday abroad' is intended to result in marriage and there are few places where children can self-refer for advice and support and also be sure of receiving culturally competent information. It is therefore important to provide information in places like schools and youth settings, and teachers need to be informed about the issue.

In this country, marriage around the age of 16 may be seen as legitimate because this coincides with the end of statutory schooling rather than any view that 16 is an appropriate age. In some traditions, the advent of puberty is seen as the signal that a child is approaching adulthood and therefore ready to marry, and it must be remembered that 'teenage-hood' is a relatively recent concept. The age of consent is also not universal, with variations in Europe from 12 (Netherlands) to 21, and other factors such as no age of consent in countries like Pakistan where sex is only accepted within marriage (see www.ageofconsent.com). The community participants in the research stated that young people aged 16 and under were vulnerable to being forced into a marriage. Again, these factors would point to a need for awareness raising with people working with young teenagers, though caution needs to be applied to avoid misunderstandings if people do not distinguish between arranged and forced marriages.

Some agencies are beginning to focus more on the experiences of children in abusive settings but further research will be required to ensure appropriate provision is developed.

9.11 – PERPETRATORS

The issue of work with perpetrators is difficult to address. Often perpetrators of domestic abuse will be directed to engage in projects as part of legal arrangements. However, the problem emerging through the finding of this research, within BME communities, was that many partners experiencing abuse did not press charges allowing the perpetrators freedom from conviction or rehabilitation.

Within the research, since organisations had not dealt with perpetrators they were unable to provide their perspective on how abusers should be dealt with. On the other hand women who had experienced abuse at the hand of the perpetrators were equally not able to comment on this.

Work using the Duluth model, which is the basis of the main interventions used in Scotland, is still being conducted (Barnish, 2004). For example, one organisation reported that they had tried some methods but had discovered that 'anger-management' did not work. The CHANGE Programme which is used in Glasgow provides a criminal justice based re-education programme for men convicted of offences involving violence or abuse towards their female partners. It found that violent and controlling behaviour was reduced, and female partners reported significant improvements in the quality of their lives and relationships with these men.

9.12 – EMPOWERMENT OF WOMEN

Empowering women facing domestic abuse/or forced marriage is one way of making them self-reliant. The research showed that according to the women interviewed, key factors contributing to their independence, self esteem and confidence would be education and financial independence through employment.

The research sample demonstrated the vulnerability of the women who were interviewed in that; 43% were unemployed; 76% gained educational qualifications overseas which may not be recognised or accepted in this country and 56% did not have easy access to money.

If women from the communities who were interviewed were stating that lack of money, education and employment were factors which added to the barriers they faced in leaving abusive situations, then it is imperative that this is addressed. One way of supporting this is by organising more community based initiatives which are easily accessible to BME women as a way of improving their employment potential.

Forced marriage discussions also highlighted men forced into marriage and the difficulties they face in talking about their experiences. 15% of men are likely to find themselves in this situation and, like women, they need to feel empowered to be able to come forward and seek advice and support.

10.

RECOMMENDATIONS

DOMESTIC ABUSE**Training/Awareness Raising**

1. Training materials covering domestic abuse issues should not simply be about using standard models with minor references to differences. This training should incorporate the principles of inclusion and diversity, and care should be taken to avoid stereotypes.
2. Glasgow City Council should facilitate awareness-raising work with teachers and young people in schools and community settings and this should include information about sources of support and the experiences of Black/Minority Ethnic people including asylum seekers. This could be incorporated into existing work in schools.
3. Mainstream (voluntary and statutory) and Black/Minority Ethnic led sectors need to become more culturally sensitive and competent and staff/volunteers should be given relevant training in these areas:
 - >> Provision of services in community languages and working with interpreters, translators, bilingual staff/volunteers and Black/Minority Ethnic staff/volunteers
 - >> Cultural/religious sensitivity e.g. the concept of 'izzat' (family honour) and the implications of this for women
 - >> Family contexts especially the position of women and extended family set-ups
 - >> Child-bearing and attitudes to this within a patriarchal context
 - >> Dealing with conflict between culture/religion and sex equality

Service Development

4. There is a need to explore models of prevention, protection and provision which have emerged from the experiences of Black/Minority Ethnic communities e.g. Family dynamics, cultural contexts, manifestation of patriarchy such as dowry.
5. Risk management considerations especially by women's organisations must include the dangers faced by Black/Minority Ethnic women who continue to live in abusive situations or who seek community support and interventions, either because they feel they cannot seek the type of support currently available for the various reasons already discussed, or because they do not know what other support is available.
6. Generic agencies, particularly the NHS, have a significant role in 'picking up' signs of domestic abuse as these agencies may be the only ones communities are in contact with.

7. The range of services should be expanded particularly for young women, for children and in relation to refuge spaces and other safe accommodation, especially emergency accommodation.
8. In light of the research findings about a high prevalence of domestic abuse in Black Minority Ethnic communities, consideration should be given to expanding specific provision, with choices for Black Minority Ethnic women about service providers.
9. Service provision should take account of the needs of specific communities e.g. different rules and fears for asylum seekers, access to appropriate and specialised legal advice including immigration and refugee status as well as advice on domestic abuse etc, the need for women to build trust and confidence in workers through social activities before being able to disclose etc.

Work with Perpetrators

10. There is a need to work with perpetrators to challenge their violence and encourage them to take responsibility for their violence, including exploring issues such as attitudes towards women, men's understanding and experiences of their own violence, notions of masculinity and femininity and peer group influences. This has to be in the appropriate context, for example using religion and religious leaders to condemn violence against women.

Capacity Building with Black/Minority Ethnic Agencies

11. Specific work should be undertaken with Black/Minority Ethnic led agencies which are often the first point of contact for a number of issues, including domestic abuse, family abuse and related factors. This awareness-raising should include information about sources of advice and support as well as considering protocols for dealing with client requests in areas such as reconciliation and mediation.
12. All service providers especially Black/Minority Ethnic led organisations need to address the perceptions and experiences identified in this research about unwillingness to use services and/or make referrals because of concerns about lack of confidentiality, biased advice and inappropriate provision.

Service Monitoring and Quality Improvements

13. All services-providers should be required to monitor employees, service users and management/board/members by ethnicity, gender and disability in order to ensure that services are accessible to all communities. The Race Relations Amendment Act 2000 can be used to assist this process both in relation to public authorities and procurement of services from other agencies. It would be good practice to ensure this happens across a range of equalities areas and in particular the six areas which will be covered by legislation by December 2006 (race, gender, disability, religion or belief, sexual orientation and age).

14. The issue of abuse within extended families being perpetrated by women means that a gender-based definition has to be examined closely since this appears to be inconsistent. Discussion about how this may fit in a patriarchal context, especially as the result of power held by the husband, would be valuable, particularly to clarify how service providers should treat women who have been abused by female perpetrators such as mothers-in-law and sisters-in-law, even though the 'authority' to do this has been 'given' by the male partner.
15. A multi agency partnership (through involving workers who are familiar with Black/ Minority ethnic perspectives) could facilitate the process of ensuring consistency of approaches across organisations, confidentiality agreements around joint working, full and active involvement of refuges and community based women's organisations, clear understanding of key definitions e.g. domestic abuse, family abuse etc., monitoring and clarity around decisions made, actions to be taken and lines of accountability.

FORCED MARRIAGES

Training/Awareness Raising

1. Forced marriage issues should be incorporated into the work of teachers, youth workers, community and community education workers. Parallel work should be conducted with parents. The groups identified as most vulnerable are 12 to 41 years old of age and those who are disabled.
2. Black/Minority Ethnic organisations should be involved in awareness-raising about the rights of women (and men) to make choices about their own future and the need for parents and other relatives not to make binding decisions at an early stage which does not allow for consideration or changing attitudes and circumstances.
3. The Scottish Interfaith Council has a role to play in raising awareness on issues of forced marriage as part of its programme of activities across all faiths.
4. The Violence Against Women Partnership in conjunction with Glasgow City Council and workers with an understanding of Black/Minority Ethnic issues should assist capacity building of Black/Minority Ethnic organisations, including religious bodies and women's organisations in particular, in raising awareness of forced marriage issues e.g. through resourcing or assisting development of training materials, training of trainers, publications. This will also support development of relevant services.

Service Development

5. Services that currently deal with domestic abuse issues should also develop expertise and support structures to deal with forced marriage issues. This should include outreach workers from appropriate Black/Minority Ethnic communities.
6. The idea of safe community spaces (e.g. scatter flats) should be developed further so that women and men (and their children) in forced marriages can be given refuge.

7. A confidential and anonymous telephone helpline community languages as well as English should be set up which can be accessed by women and men. How this helpline is promoted is crucial to ensure that no age group or community feels excluded. Consideration should also be given to how parents can access guidance.

CROSS-CUTTING ISSUES

1. There needs to be further discussion about the definition of domestic abuse and how the experiences of Black/Minority Ethnic communities fits with this and with the concept of gender-based violence.
 - a) Issues for consideration include abuse perpetrated by extended family members, including women e.g. mother-in-laws, specifically in a marriage context as well as the experience of both women and men in “forced marriage” situations.
 - b) The term “forced marriage” needs to be reconsidered to find terminology which more people (men and women) can relate to and which incorporates ideas of psychological and emotional pressure. This should be followed through with appropriate service provision reflecting the range of issues.
 - c) A common understanding of the terms “reconciliation” and “mediation” should be developed to ensure that client requests are not inadvertently met with inappropriate service provision.
2. There is a need for the government to clarify its analysis on the relationships between race and gender. In the same way that domestic abuse has been redefined to extend beyond the individual survivor and perpetrator, issues such as racism, classism, imperialism intersect with gender oppression and these require further discussions - not just at the governmental level but also at the organisational level.
3. Anti-discriminatory understanding and practice should be developed within agencies, particularly around:
 - >> Racism and gender and race sensitivity
 - >> Equality proofing which includes domestic abuse
 - >> Recognising signs of domestic abuse and forced marriages where not overtly disclosed
 - >> Children’s rights, especially in situations of domestic abuse
 - >> The needs and rights of young people, including under 16 years old, in situations where there is pressure to marry.
4. Further research should be considered in relation to the experiences of Black/ Minority Ethnic communities e.g. prostitution, self-harm, asylum seekers and Jewish communities, experiences of children, different rates of prevalence of forced marriage in different parts of the UK and the effectiveness of different approaches with perpetrators, including female perpetrators of abuse.

11. FURTHER READING

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STOBART, E (2002) *Dealing with cases of forced marriage: Guidelines for Police, Home Office, Foreign and Commonwealth Office and ACPO*

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appendices

12. APPENDICES

Appendix 1 – ORGANISATION POSTAL QUESTIONNAIRE

Section 1: About your Group or Organisation

1.1 Please complete the table below by filling in your contact details.

Name of Group or Organisation

How long has your Group or Organisation been in existence

Less than one year ☐

1-2 years ☐

3-5 years ☐

over 5 years ☐

over 10 years ☐

Contact Address for Group or Organisation

Web Site Address for Group or Organisation

Name(s) of Main Contact

1)	2)
----	----

Address of Main Contact(s) if different from Address of Group or Organisation

1)	2)
----	----

Position(s) in Group or Organisation

1)	2)
----	----

Telephone Number

1)	2)
----	----

Mobile Telephone Number

1)	2)
----	----

Fax Number

1)	2)
----	----

Email

1)	2)
----	----

Section 2: More about the Group or Organisation

Where you state that you monitor any area, please let us have an analysis with your completed questionnaire.

2.2.1 Is your group or organisation a statutory organisation or a voluntary organisation or a community group?

Please tick (✓) ☐ Statutory ☐ Voluntary ☐ Community ☐
one only

2.2.2 Do you have paid employees?

Yes ☐ go to 2.2.3
No ☐

2.2.3 Do you monitor employees by

Please tick (✓) ☐ Gender ☐ Age ☐
all that apply ☐ Race/Ethnicity ☐ Disability ☐
☐ Religion ☐ Sexual Orientation ☐

2.2.4 Do you have volunteers?

Yes ☐ go to 2.2.5
No ☐

2.2.5 Do you monitor volunteers by

Please tick (✓) ☐ Gender ☐ Age ☐
all that apply ☐ Race/Ethnicity ☐ Disability ☐
☐ Religion ☐ Sexual Orientation ☐

2.2.6 Do you have a user group?

Yes ☐
No ☐

2.2.7 Do you monitor service users by

Please tick (✓) ☐ Gender ☐ Age ☐
all that apply ☐ Race/Ethnicity ☐ Disability ☐
☐ Religion ☐ Sexual Orientation ☐

2.2.8 Do you have a Board or Management Committee?

Yes ☐ go to 2.2.9
No ☐

2.2.9 Do you monitor management committee members or directors by

Please tick (✓) ☐ Gender ☐ Age ☐
all that apply ☐ Race/Ethnicity ☐ Disability ☐
☐ Religion ☐ Sexual Orientation ☐

Section 3: What types of service do you provide?

Please tick (✓) all those that apply to your group or organisation.

Advice	<input type="checkbox"/>	Legal Services	<input type="checkbox"/>	Welfare (including welfare rights, benefit advice)	<input type="checkbox"/>
Befriending	<input type="checkbox"/>	Networking Opportunities	<input type="checkbox"/>		
Campaigning/ Lobbying	<input type="checkbox"/>	Play Facilities	<input type="checkbox"/>	Women only facilities	<input type="checkbox"/>
Care Services (Direct provision)	<input type="checkbox"/>	Religious/Spiritual Activities	<input type="checkbox"/>	Services specifically for young women	<input type="checkbox"/>
Childcare	<input type="checkbox"/>	Representation (including Advocacy)	<input type="checkbox"/>	Services specifically for Children	<input type="checkbox"/>
Community Safety/ Crime Prevention	<input type="checkbox"/>	Resource Centre	<input type="checkbox"/>	Services specifically for Black/Minority Ethnic people	<input type="checkbox"/>
Counselling/ Therapy	<input type="checkbox"/>	Access to Information	<input type="checkbox"/>		
Finance (e.g. Grants/Core funding)	<input type="checkbox"/>	Access to Equipment	<input type="checkbox"/>	Services related to domestic abuse	
		Support Groups	<input type="checkbox"/>	Refuge	<input type="checkbox"/>
Health & Wellbeing	<input type="checkbox"/>	Translation	<input type="checkbox"/>	Training	<input type="checkbox"/>
Information	<input type="checkbox"/>	Transport	<input type="checkbox"/>	Other	<input type="checkbox"/>
Interpreting	<input type="checkbox"/>	Umbrella Organisation	<input type="checkbox"/>	(please describe)	

Section 4: Working with Diverse Communities

How does your Group or Organisation reach Black/Minority Ethnic Communities?

Please tick (✓) all those that apply to your group or organisation

Information/Leaflets in English	<input type="checkbox"/>	Bilingual Staff (Please specify languages provided)	<input type="checkbox"/>
Information/Leaflets targeted by Geographical area (Please specify)	<input type="checkbox"/>	Bilingual Volunteers (Please specify languages provided)	<input type="checkbox"/>
Information/Leaflets targeted by Community Language (Please specify)	<input type="checkbox"/>	Outreach workers (Please specify communities targeted)	<input type="checkbox"/>
Information/Leaflets targeted by some other means (Please specify)	<input type="checkbox"/>	Surgeries	<input type="checkbox"/>
Word of Mouth	<input type="checkbox"/>	Telephone Helpline	<input type="checkbox"/>
Access to Interpreting	<input type="checkbox"/>	Anti-racist training	<input type="checkbox"/>
Access to Translation	<input type="checkbox"/>	Gender Awareness training	<input type="checkbox"/>
Culturally Sensitive Services (please describe)	<input type="checkbox"/>	Equal Opportunities training	<input type="checkbox"/>
		Other training	<input type="checkbox"/>
		Other (Please describe)	<input type="checkbox"/>

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Section 5: Have you been able to influence policy or strategy at any level

Please tick (✓) all those that apply and describe below

Local ☐ City ☐ National ☐ International ☐

5.2 Do you have any current plans to increase:gender sensitivity ☐or sensitivity to Black/Minority Ethnic groups? ☐*If you have ticked either or both boxes, please describe your plans below.***6.1 Any other comments or additional information that you think may be useful for us**

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6.2 If you can help this research in any of the following ways, please tick the relevant section and we will contact you.

Identifying potential interviewees

☐

Identifying good practice models

☐

Identifying potential focus group participants

☐Other (*please describe*)☐

Thank you for your help. Please return your completed form by

Appendix 2 – ONE TO ONE AGENCY QUESTIONNAIRE

Domestic Abuse, Forced Marriages and Black/Minority Ethnic Communities

A: Perceptions of Domestic Abuse and Forced Marriages

1. What do you think are the experiences of black/minority ethnic (+ asylum seeker) communities in general (not just in relation to domestic abuse)?
(Prompt: e.g. racism, cultural issues, gender issues)

2. What do you think the term 'domestic abuse' means? (Prompt: Do you think it includes sexual, physical, emotional, mental/ psychological and economic abuse)

3. Do you think domestic abuse is occurring in black/minority ethnic communities?

Yes ☐

No ☐

(If yes, to what extent?)

A lot ☐

Some ☐

A little ☐

4. Compared to five years ago, what do you think the situation is in relation to domestic abuse?

5. Do you think domestic abuse is the same/different in Black/Minority Ethnic communities as it is in white communities? Please explain

6. In your experience, what do you think contributes to domestic abuse taking place? (Prompt: racism, religion, mental health problems, disability, culture, child-bearing ability, alcohol/drug abuse, gambling, financial problems, torture/trauma, forced marriages, women earning own money/more money, immigration status (i.e. rights to be in the UK as resident/visitor/refugee), secure or insecure status (i.e. right to stay in the UK), Law)

Would you like to expand on any of the factors you have identified that contribute to domestic abuse?

7. From your knowledge, who do you think are the perpetrators? (Prompt: husband/male partner, female partner, in-laws, own family)

8. In your opinion what is a 'forced marriage'? (Prompt: "Forced marriage" is primarily an issue of violence against women. Most cases involve young women (13 to 30 years), although there is evidence to suggest that as many as 15 per cent of victims are males. In forced marriage at least one party does not consent to the marriage and some element of duress is involved (Stobart, 2003))

9. In which community (ies) do you think forced marriages are likely to happen?

10. Who do you think is more liable to be 'forced'?

Men ☐

Women ☐

the same for both sexes ☐

11. What age range do you think is susceptible to being 'forced' into a marriage?

Please tick (✓) the relevant box(es)

16 years and less ☐

17 to 21 years ☐

22 to 25 ☐

26 and over ☐

12. Why do you think forced marriages happen?

Do you think people stay in these marriages?

Yes ☐

No ☐

(If yes, why?)

13. Compared to five years ago, what do you think the situation is in relation to forced marriages?

14. In your experience, what do you think contributes to forced marriages taking place? (Prompt: racism, religion, mental health problems, disability, culture, alcohol/drug abuse, gambling, financial problems, domestic abuse, women earning own money/more money, immigration status (i.e. rights to be in the UK as resident/visitor/refugee), secure or insecure status (i.e. right to stay in the UK), Law)

Would you like to expand on any of the factors you have identified that contribute to forced marriages?

B: The Law

15. How would you rate your organisation's knowledge about the legislation covering:

a. domestic abuse Good ☐ Average ☐ Poor ☐

16. Do you think the law around domestic abuse is helpful/unhelpful/both? (Prompt: assault, asylum, contact & residency, benefits, children's rights, data protection, harassment, housing rights, immigration, injunctions, nationality, property & money, Shariah law)

Which laws are helpful?

Which laws are unhelpful?

17. If you think about the way the law is used, what is your view about the effect it can have on users? (Prompt: assault, asylum, contact & residency, benefits, children's rights, data protection, harassment, housing rights, immigration, injunctions, nationality, property & money, Shariah law)

18. To what extent do you think laws around domestic abuse are used?

A lot ☐ Some ☐ A little ☐ Not used ☐

When they are used, do you think this is working well?

Yes ☐ No ☐ Don't know ☐

Please explain:

19. How effective do you think the judicial processes (e.g. police investigation, court proceedings) are for: Domestic abuse?

A lot ☐ Some ☐ A little ☐ Not used ☐

20. Please tell us about any times you have used the law in a situation of domestic abuse? (Prompt: what situations, when, involved whom, how often, successful or not)

C: Experiences and Solutions: Domestic abuse & forced marriage

21. Has your organisation dealt with members of the black/ minority ethnic communities (directly or indirectly) experiencing domestic abuse?

Yes ☐No ☐

(If yes, briefly describe how you dealt with it)

22. For domestic abuse, does your organisation deal with the following?

Please tick (✓) the relevant box(es)

a. Prevention	Yes <input type="checkbox"/>	No <input type="checkbox"/>
b. Protecting/Supporting the victim(s)	Yes <input type="checkbox"/>	No <input type="checkbox"/>
c. Assessing risk of social and community impact	Yes <input type="checkbox"/>	No <input type="checkbox"/>
d. Stopping domestic abuse from continuing	Yes <input type="checkbox"/>	No <input type="checkbox"/>
e. Dealing with the perpetrator (s)	Yes <input type="checkbox"/>	No <input type="checkbox"/>
f. Providing the above in a culturally appropriate way (e.g. meeting language needs)	Yes <input type="checkbox"/>	No <input type="checkbox"/>

23. Would you support a request from your client to

a. Reconcile the partners	Yes <input type="checkbox"/>	No <input type="checkbox"/>
b. Provide mediation	Yes <input type="checkbox"/>	No <input type="checkbox"/>
c. Assist the victim to leave the situation	Yes <input type="checkbox"/>	No <input type="checkbox"/>
d. Give evidence in law against the abuser	Yes <input type="checkbox"/>	No <input type="checkbox"/>

24. Would you support a request from family/friends of person experiencing domestic abuse to

a. Reconcile the partners	Yes <input type="checkbox"/>	No <input type="checkbox"/>
b. Provide mediation	Yes <input type="checkbox"/>	No <input type="checkbox"/>
c. Assist the victim to leave the situation	Yes <input type="checkbox"/>	No <input type="checkbox"/>
d. Give evidence in law against the abuser	Yes <input type="checkbox"/>	No <input type="checkbox"/>

25. Has your organisation dealt with members of the black/ minority ethnic communities (directly or indirectly) involved in a situation of forced marriage?

Yes ☐No ☐

(If yes, briefly describe what happened)

Could you identify any barriers in dealing with issues relating to forced marriages?

26. With reference to domestic abuse issues, does your organisation use outreach?

Yes ☐

No ☐

(Please say how it is used?)

27. With reference to domestic abuse issues, does your organisation use advocacy?

Yes ☐

No ☐

(Please say how it is used?)

28. Can you tell us about any examples of good practice that you know about in dealing with domestic abuse:

a. Within your organisation

b. In other organisations (U.K. wide)

c. In general (e.g. community-led initiatives)

29. What do you think are the barriers for Black/Minority Ethnic communities accessing services around domestic abuse? *(Prompt: language, culturally inappropriate services, racism, gender neutral services)*

30. How does your organisation deal with situations when being 'culturally sensitive' may conflict with sexual equality? *(Prompt: e.g. female genital mutilation, forced marriage in the guise of an arranged marriage, polygamy)*

31. Please state any guidelines/procedures or policies your organisation has to deal with this issue?

32. Please indicate how many women from black minority ethnic communities have accessed your services in the last year *(Prompt for researchers: Check information from 'mapping' exercise re: monitoring. If no monitoring system, ask how they know this.)*

33. What feedback systems do you have to assess user satisfaction?

34. Does your organisation have processes for recognising signs of domestic abuse when it hasn't been overtly disclosed?

Yes ☐

No ☐

If yes, how does your organisation record and use this information? *(Prompt: do they have carefully developed and sensitive procedural guidelines for all staff? Screening and monitoring helps to assess the extent of the problem as well as raising awareness of the seriousness of the issue amongst staff and service users)*

35. How does your organisation plan services, taking into account the needs of Black/Minority Ethnic communities? *(Prompt: user groups, surveys, open meetings, special meetings, national policies and guidance)*

36. Has your organisation been involved in influencing national (Scotland or UK) strategies and policies in relation to domestic abuse?

Yes ☐

No ☐

If yes, how?

Anything specific to Black/Minority Ethnic communities?

What helped you to be successful?

Any barriers?

37. Has your organisation been involved in influencing local strategies and policies in relation to domestic abuse?

Yes ☐

No ☐

If yes, how?

Anything specific to Black/Minority Ethnic communities?

What helped you to be successful?

Any barriers?

38. Which organisations/services do you refer people to around domestic abuse issues? *(Prompt: people include black minority ethnic women/children/extended family members/perpetrators)*

What records do you keep on what happens to people after you have made a referral?

39. What additional factors do you think would help *within your agency* to meet the needs of Black/Minority Ethnic communities around domestic abuse issues?

40. What do you think would help *outside of your agency* to meet the needs of Black/Minority Ethnic communities around domestic abuse issues?

41. Are you aware of any formal or informal networks/structures that could support people around domestic abuse? *(Prompt: women, children, extended family members/perpetrators)*

42. Is there anything else you would like to tell us that you think would be useful for us to know for this research?

43. Can you assist us with names and contact details for individuals whom we could contact for interview as part of this research?

Yes ☐

No ☐

Thank you for your time and assistance in completing this questionnaire.

Appendix 3 – AGENCY FOCUS GROUP TOPIC GUIDE

Domestic Abuse and Forced Marriage Agency Focus Group Topic Guide

Introduce research and researcher. Summarise key issues arising from research. Give indication as to length of focus group session i.e. 1 – 1.5 hours

1.	<p>Present definition of domestic abuse.- (would be useful to see what definition is being used before commenting on question being asked)</p> <p>Is this adequate to reflect experience of Black/Minority Ethnic women? If not, what should be changed?</p>
2.	<p>In terms of service provision, what do you think are the specific needs of Black/Minority Ethnic women in relation to domestic abuse?</p> <p>How well do current services meet identified needs? (Prompts: e.g. gaps/all client groups/ specific needs?)</p> <p>What would improve this?</p> <p>Apart from other forms of abuse, emotional and psychological abuse has been identified as the main form of abuse amongst BME women. What should agencies do about this?</p>
3.	<p>Identifying good practice</p> <p>Most of the women we interviewed were not aware of services. How should agencies publicise their services to ensure they reach the Black/Minority Ethnic communities?</p> <p>What additional steps realistically could be taken to increase awareness?</p> <p>What would you describe as good practice within your agency (in relation to reaching out to/or meeting the needs of Black/Minority Ethnic women?</p>
4.	<p>In what ways can agencies tackle racism and sexism? (internal and external to the agencies)</p> <p>(Prompts: sexism within communities, male dominated services racism in relation to provision of specific services, in mainstream organisations)</p>
5.	<p>For Black/Minority Ethnic women (and children) who are in refuges or otherwise removed from domestic abuse, how do you ensure they are not isolated? Women in home situations can also be isolated. What else do you think could be done?</p>

6.	<p>How can local/community support networks be developed in Black/Minority Ethnic communities to support women experiencing domestic abuse? What role do you think your agency can play in this?</p> <p>Almost none of the women we interviewed had been involved in any form of consultation, particularly around domestic abuse - What steps does your organisation take to reach Black minority ethnic women to ensure they are included in consultation exercises you carry out?</p>
7.	<p>What support is available for people facing/in forced marriage situations? (<i>Prompt: within and outwith their organisation</i>)</p> <p>How can this be improved/What do you think is needed? To what extent do you think services in Glasgow are currently equipped to deal with forced marriage issues?</p>

Appendix 4 – COMMUNITY ONE TO ONE QUESTIONNAIRE

Questionnaire for one to one interviews with Black/Minority Ethnic communities

1. Which geographical area do you live in?			
2. Are you:			
Male <input type="checkbox"/>		Female <input type="checkbox"/>	
3. How old are you?			
16-25 <input type="checkbox"/>	26-35 <input type="checkbox"/>	36-45 <input type="checkbox"/>	
46-55 <input type="checkbox"/>	56-65 <input type="checkbox"/>	66+ <input type="checkbox"/>	
4. Do you stay with your:			
Birth/adopted family <input type="checkbox"/>	Partner and/or children <input type="checkbox"/>	Parent(s) in law <input type="checkbox"/>	
Other in laws <input type="checkbox"/>	Living alone <input type="checkbox"/>	Living in Refuge <input type="checkbox"/>	
5. Are you:			
Single <input type="checkbox"/>	Living with someone of the same sex <input type="checkbox"/>		
Married <input type="checkbox"/>	Living with someone of the opposite sex <input type="checkbox"/>		
Divorced <input type="checkbox"/>	In a relationship but living alone or with own family <input type="checkbox"/>		
Separated <input type="checkbox"/>			
6. Do you have any children <u>UNDER</u> 16?			
Yes <input type="checkbox"/>		No <input type="checkbox"/>	
7. Do you have any children <u>OVER</u> 16?			
Yes <input type="checkbox"/>		No <input type="checkbox"/>	
8. Do you have a disability?			
Yes <input type="checkbox"/>		No <input type="checkbox"/>	
9. How would you describe your ethnic origin?			
Indian <input type="checkbox"/>	Chinese <input type="checkbox"/>	Any mixed <input type="checkbox"/>	
Pakistani <input type="checkbox"/>	Caribbean <input type="checkbox"/>	White Scottish <input type="checkbox"/>	
Bangladeshi <input type="checkbox"/>	African <input type="checkbox"/>	White Other <input type="checkbox"/>	
		Other (e.g. Arab) <input type="checkbox"/>	
10. What is your religion?			
Islam <input type="checkbox"/>	Sikhism <input type="checkbox"/>	Other religion <input type="checkbox"/>	
Hinduism <input type="checkbox"/>	Buddhist <input type="checkbox"/>	Christian <input type="checkbox"/>	
		No religion <input type="checkbox"/>	
11. How much do you practice your religion?			
A lot <input type="checkbox"/>	Some <input type="checkbox"/>	A little <input type="checkbox"/>	None <input type="checkbox"/>
12. Are you:			
A refugee <input type="checkbox"/>		An asylum seeker <input type="checkbox"/>	

13. What is your residency right to stay in the U.K.?

Less than one year ☐ Permanent ☐ Wife of a student ☐
 More than one year ☐ Specified time limit ☐ Don't know ☐
 (e.g. newly married) or visitor

14. Are you currently working? *(Do not ask an asylum seeker this question)*

Yes ☐ No ☐

If yes, are you in:

Full time employment ☐ Homeworking ☐
 (e.g. sewing/packing for a factory)
 Part-time employment ☐ Self employed ☐

If no, are you:

Unemployed ☐ In part time education ☐
 In full time education ☐ Retired ☐

15. Are you responsible for looking after the home (and children if any)

Yes ☐ No ☐

If so, do you get any help from anyone?

Yes ☐ No ☐

From whom?**16. What is your highest level of formal education?**

None ☐ HNC/HND or equivalent ☐ Postgraduate level ☐
 School Level ☐ Degree level ☐ Other ☐
 or equivalent (Please specify) _____

17. Did you gain your qualifications from:

U.K. ☐ Overseas/abroad ☐

18. Who is in charge of the finances in your house?

Me ☐ partner ☐ Other ☐
 family ☐ in-laws ☐

19. Do you have your own income?

Yes ☐ No ☐

20. Do you have easy access to money?

Yes ☐ No ☐

PERCEPTIONS

1. **What do you think the term 'domestic abuse' means?** *(Prompt: Do you think it includes sexual, physical, emotional, mental/psychological and economic abuse?)*

2. **Do you think domestic abuse is happening in Black/Minority Ethnic communities?**

Yes ☐

No ☐

(if yes, to what extent?)

Have you come across or heard about members of the Black/Minority Ethnic communities experiencing domestic abuse? (How many women do you know?)

When?

Less than one year ago ☐

More than a year ago ☐

3. **Do you think the level of domestic abuse is more/less/the same as it was five years ago?**

More ☐

Less ☐

Same ☐

Why?

What kind of issues do you think are linked to domestic abuse?

(Prompt: racism, religion, mental health problems, disability, culture, living in an extended family situation, alcohol, gambling, financial problems, drug abuse, torture/trauma, forced marriages, child-bearing ability, women earning own money/ more money, immigration status (i.e. rights to be in the UK as resident/visitor/ refugee), Secure or insecure Status (i.e. right to stay in the UK))

4. **From your knowledge, who do you think are the perpetrators?**

(Prompt: husband/male partner, female partner, in-laws, own family)

5. **Do you think women in domestic abuse situations behave differently depending on age?**

Yes ☐

No ☐

Why?

EXPERIENCES

6. Have you or anyone you know experienced domestic abuse?

Yes ☐

No ☐

If yes, could you describe what happened to you?

7. Did you/they get support from anyone?

Yes ☐

No ☐

If yes who did you/they get support from?

Family ☐

Work colleagues ☐

Religion/God ☐

Friends ☐

Police ☐

Organisation/agency ☐

(Please specify) _____

Did this support meet your/their needs?

None ☐

Some ☐

All ☐

If you/they did not get support, why not?

Didn't know who to
turn to ☐

Didn't believe anyone
could help me ☐

Other reason(s) ☐

(Please specify) _____

Was worried about
people finding out ☐

8. Are you/they still in that relationship?

Yes ☐

No ☐

Why do you think women stay in domestic abuse situations? (Prompt: Things are getting better, Want to give the relationship more time, Due to family pressures and/or community pressures, financially dependent on partner, Didn't know who to turn to for support, Fear of being sent back to the country you came from - Use this prompt only if there is an issue about insecure status, Fear of partner)

9. In relation to family members that have influenced your upbringing (or those of someone you know experiencing domestic abuse), how would you describe their outlook on women's and marriage issues?

Traditional

Very ☐

Somewhat ☐

Not at all ☐

Open minded

Very ☐

Somewhat ☐

Not at all ☐

Fixed views

Very ☐

Somewhat ☐

Not at all ☐

Not sure ☐

10. Have you supported anyone experiencing domestic abuse?Yes ☐No ☐**If yes, could you describe the role that you played?***(Prompt: support to individual, mediation, giving information etc)***11. Are you aware of any services for people experiencing domestic abuse?**Yes ☐No ☐**If yes, please state which ones****12. Were you able to refer this person to an appropriate agency?**Yes ☐No ☐**If yes, which agency?****What happened?****13. In your opinion, do you think that existing services are meeting the needs of Black/Minority Ethnic women experiencing domestic abuse?**Yes ☐No ☐**If yes, why?****If no, what other services do you think are needed?***(Prompt: more awareness raising of these issues, training of staff and community activists', counselling services, more intervention by the police, bi-lingual support)***14. In your opinion, do you think that existing services are meeting the needs of children from Black/Minority Ethnic communities affected by domestic abuse?**Yes ☐No ☐**If yes, why?****If no, what other services do you think are needed?**

15. In your opinion, do you think that existing services are meeting the needs of abusers from the Black/Minority Ethnic communities?

Yes ☐

No ☐

If yes, why?

If no, what other services do you think are needed?

16. Have you or anyone you know from the Black/Minority Ethnic communities been consulted by organizations providing support to women experiencing domestic abuse?

Yes ☐

No ☐

If yes, please specify the organisation

When did this happen and what happened?

17. In your opinion what is a 'forced marriage'? *(prompt: Forced marriage is primarily an issue of violence against women. Most cases involve young women (13 to 30 years), although there is evidence to suggest that as many as 15 per cent of victims are males. In forced marriage at least one party does not consent to the marriage and some element of duress is involved (Stobart, 2003))*

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18. In which communities do you think forced marriages are likely to happen?

Who do you think is more liable to be 'forced'?

Men ☐

Women ☐

the same for both sexes ☐

19. What age range do you think is most susceptible to being 'forced' into a marriage? *Please tick (✓) the relevant box(es)*

16 years and less ☐

17 to 21 years ☐

22 to 25 ☐

26 and over ☐

20. Why do you think forced marriages happen?

Do you think people stay in these marriages?

Yes ☐

No ☐

(If yes, why?)

Do you think the level of forced marriages is more/less/the same as it was five years ago?

More ☐

Less ☐

Same ☐

21. What kind of issues do you think are linked to forced marriages? (Prompt: Racism, religion, culture, alcohol, gambling, financial problems, drug abuse, women earning own money/more money, domestic abuse)

22. Have you or anyone you know been in a situation where force was being applied to marry someone?

Yes ☐

No ☐

Describe what happened?

If yes, did you (or someone you knew) have to go ahead with this marriage?

Yes ☐

No ☐

Describe what happened?

23. Have you ever been involved around a forced marriage situation?

Yes ☐

No ☐

If yes, was this to:

Help it happen ☐

Stop it ☐

Describe your role and what happened? (Prompt: did you perform the role of mediator, or supported the person going through the process, or gave information about rights etc)

24. Are you aware of any services that help people in forced marriage situations?

Yes ☐

No ☐

If yes, please specify

25. In your opinion, do you think that existing services are meeting the needs of people who have/are experiencing forced marriages?

Yes ☐

No ☐

If yes, why?

If no, what other services do you think are needed? (Prompt: more awareness raising of these issues, training of staff and community activists', counselling services, more intervention by the police)

26. Have you or anyone you know from the Black/Minority Ethnic communities been consulted by organizations around forced marriage issues?

Yes ☐

No ☐

If yes, please specify

When did this happen and what happened?

**27. Are you aware of any legislation that could help people experiencing:
Forced marriages**

Yes ☐

No ☐

If yes, please specify

Domestic abuse

Yes ☐

No ☐

If yes, please specify

Is there anything else you would like to tell us

INTERVIEW CONDUCTED BY

DATE

THIS REPORT WAS PRODUCED IN PARTNERSHIP WITH:

GLASGOW COMMUNITY AND SAFETY SERVICES

HEMAT GRYFFE WOMEN'S AID

STRATHCLYDE POLICE

GLASGOW VIOLENCE AGAINST WOMEN PARTNERSHIP

