

Forced Marriage.
I said no. If I can
do it so can you.

FORCED MARRIAGE

Learning Resource

Introduction

If you are in a forced marriage, it is easy to feel trapped and alone. But do not be afraid to speak up for yourself - 'turn your face to the sun and the shadows fall behind you'.

Maori proverb

When we think of forced marriage, images of children and young people in overseas countries often come to mind. But forced marriage is a very real issue that can affect hundreds of individuals, particularly young people in Scotland. Forced marriages should not be confused with arranged marriages - in an arranged marriage the choice whether or not to accept the arrangement remains with the prospective spouses. Arranged marriages are very common in some cultures and are regularly practised in Scotland if both individuals involved agree to the marriage. However, if either of the individuals feel forced, coerced or under pressure to marry, then this is a forced marriage.

There is no 'typical' victim with males and females being affected, as well as members of the disabled and lesbian, gay, bisexual and transgendered (LGBT) communities. Physical abuse, psychological harm, living in fear of a partner and/or their family and being forced to be with someone that you don't want to be with can happen right on our doorsteps.

Those at risk may not know who to turn to for help so there's a job to do to make sure they know that help and support are available.

Background

The Scottish Government launched a consultation (Forced Marriage a Civil Remedy) in 2009 to consider whether the country should have its own legislation to protect victims of forced marriage. Scotland's communities responded positively to this consultation favouring legislation.

On 28 November 2011, the Forced Marriage etc. (Protection and Jurisdiction) (Scotland) Act 2011 came into force to provide protection for those at risk of forced marriage and those who have already been forced into marriage.

Learning Resource Pack

Created by Glasgow Life in partnership with the Scottish Government to support the national Forced Marriage campaign, this pack is designed to give teachers, youth workers, voluntary workers and anyone working with children and young people aged 12 - 25 years, the facts about forced marriage, who it affects and what impact it can have on their lives. This information may be vital in ensuring that their response to a young person who may need help is appropriate and that it ensures their safety.



The aim of the pack is to also promote an objective approach in addressing the issue of forced marriage. It is also hoped that participants will be able to explore their own assumptions, attitudes and definitions in relation to cultural and traditional practice of arranged marriages. Ultimately, one of the main outcomes of the Learning Resource Pack is to help ensure effective referrals, better identification of those at risk and ultimately a reduction of forced marriage cases in Scotland.

It is intended that the pack highlights arranged marriages as an accepted and legitimate cultural practice assuming that there is free and full consent from both parties. Forced marriage is an abuse of human rights and young people should be made aware of this.

There is no 'typical' victim of forced marriage - men, women and children of many ages and backgrounds have all been affected by this unacceptable practice.

Figures collated from support agencies in Scotland in 2011/12 estimate that almost 20 per cent of the 59 people who contacted support agencies were under 18 and included both boys and girls. Although this figure relates only to the number of people who have sought help, experts believe that this may just be the tip of the iceberg, with many people too frightened or unsure about how to get help due to issues such as language barriers or intimidation by family members.

Those working with children and young people in Scotland therefore play a vital role in encouraging understanding and raising awareness of forced marriage to help those in their care who might be affected.

Schools, colleges, universities or youth groups may in fact be the only places where a young victim or potential victim feels they can speak freely or use online resources, away from family members. So it is vital that youth workers and teaching staff are prepared if they come face to face with a young person who requires support and advice.

Getting it Right for Every Child

The Getting it Right for Every Child approach (GIRFEC) is a consistent way for people to work with children and young people. It is being threaded through all existing policy, practice, strategy and legislation affecting children, young people and their families.

The advice and guidelines contained in this pack reflect the core components, values and principles of GIRFEC. Full details of these can be found on the Scottish Government website at: <http://www.scotland.gov.uk/Topics/People/Young-People/gettingitright>

It is equally important that young people understand that forced marriage is an issue in Scotland. They need to be equipped with the necessary information to enable them to understand the issue, who can be affected, and how to access help support and advice for themselves or their peers.

A Learning Resource Pack created by Glasgow Life for use by staff, youth workers and other youth volunteers has been provided to give information about forced marriage to those working with children and young people in Scotland and offers a suggested structure and running order for educating young people on the subject if needed.

Staff, teachers, youth workers, voluntary and charity workers or anyone working with children and young people may also wish to make use of the additional resources, including a PowerPoint presentation and a suggested lesson plan contained in the pack for further background information, in order to explore the issue on a deeper level or to develop group work activities over more than one session.

The lesson plan can be linked to Curriculum for Excellence and can help to deliver some of the experiences and outcomes for Health and Wellbeing and Religious and Moral Education.

The aims of the pack are:

- To create awareness of the issue of forced marriage amongst youth workers, teachers, voluntary workers and education practitioners so they understand how those affected can get help.
- To promote the belief that everyone has a right to live with respect and dignity whilst embracing cultural diversity.
- To allow those working with young people, as well as young people themselves, to understand the difference between arranged and forced marriages and where forced marriage sits within the legal context.
- To empower young people to stand up to the threat of forced marriage and seek support resources which are available should they ever need it.

What is Forced Marriage?

Marriage shall be entered into only with the free and full consent of the intending spouse

Universal Declaration of Human Rights, Article 16

A forced marriage is a marriage in which one or both parties do not or, in the case of some adults with learning or physical disabilities cannot, consent to marriage. It can involve physical or emotional duress.

Victims can suffer many forms of physical and emotional abuse or both, which can range from emotional pressure being exerted on victims by family members, to more extreme cases involving assault, being held unlawfully captive, emotional blackmail, rape or the threat of any of these behaviours.

It's important to note that forced marriage is very different from arranged marriage, where the families of the couple take a leading role in arranging the marriage but the choice of whether to accept the arrangement remains with the prospective spouses. If either family has to resort to violence or emotional pressure to make someone marry, it then becomes a forced marriage.

Who can it affect?

Both men and women can be affected by forced marriage but women, particularly those aged between 13 and 30, tend to be the main victims.

To date, most reported cases in the UK have involved people from South Asian families (from Pakistan, India and Bangladesh), which partly reflects the fact that there is a large, established South Asian population here. However, there have been cases involving other communities too.



It is important to note that forced marriage is not associated with particular religions or religious practice and has been recorded in Christian, Jewish, Hindu, Muslim and Sikh communities over the years.

People with physical and mental disabilities may be forced into marriage by families wanting to secure their long-term care.

Lesbian, gay, bisexual and transgender people might also be affected because it could be felt that the individual's sexual orientation brings 'shame' on the family.

Ultimately, forced marriage is not an issue limited to one particular culture, age-group or gender. There is no 'typical' victim.

The Scottish legal context

The Scottish Government brought new legislation into place on 28 November 2011 to protect anyone affected by forced marriage in Scotland. The breach of a Forced Marriage Protection Order (FMPO) has become a criminal offence and some FMPOs have already been taken out in Scotland.

The aim of an FMPO is to protect a person from being forced into marriage by prohibitions, restrictions and other orders to prevent the marriage from taking place. This order of the Court can help to stop the victim from going through any coercions and abuses associated with forced marriage. The protection applies within the UK and abroad and can include the handing over of for example, passports and papers etc.

What is a Forced Marriage Protection Order?

- Under the legislation, a victim, or potential victim of forced marriage can apply to a court for an FMPO which will be used to secure their safety. An order can prohibit the perpetrator from approaching or doing something to a victim or potential victim.
- The Act will also enable relevant third parties to apply for a protection order on behalf of a victim such as a local authority.
- It can also require a named person to undertake an action, for example a perpetrator being positively required to bring a young person to a social work office or police station, or hand over a victim's passport to the authorities.
- It is a criminal offence to breach an FMPO and anyone found to be in breach of an FMPO could face a two-year prison sentence and/or a fine of up to £10,000.

What's the difference to what is in place in England and Wales?

- Currently in England and Wales, the breach of an FMPO is not a criminal offence. If an English FMPO was issued by the court with an attached power of arrest, a police officer could arrest a person who they suspect is in breach of any provisions of the order. If the FMPO was issued without a power of arrest, the victim would have to apply to the court for a warrant for arrest and for the person to be brought back to court for committal, where the court will decide whether or not there was a breach. The court would then consider what punishment to administer for disobeying the order of the court, if there was a breach.
- In Scotland, a decision was made to make the breach of a FMPO an automatic criminal offence, to ensure that victims who could be in very serious danger, can get help from the police immediately without having to go back to the court.
- It should be noted that as well as this change, the Westminster Government is looking to create new legislation on forced marriage which will criminalise the practice. The timetable for this legislation is expected to be around summer 2013.

This is not your fault and you are not alone. Do not be afraid to speak out - a journey of a thousand miles starts with a single step. Laozi

Forced marriage and young people – How the legislation can impact on you

If you work with children or young people, then the new legislation might impact on the work that you do.

Reporting a forced marriage or the threat of forced marriage can be very daunting for a victim. It's important to ensure that the right support is provided and the correct course of action taken for each individual case. Guidance to support and inform frontline practitioners who are responsible for protecting children and adults from the abuse associated with forced marriage is available at: www.scotland.gov.uk/ForcedMarriagePractice.

The Scottish Government has also arranged for the Scottish Domestic Abuse and Forced Marriage Helpline to take calls from people affected. The number is free, open to all and available 24 hours a day – **0800 027 1234**. There is also a dedicated male helpline available on **0808 801 0327**.

Furthermore, additional information on forced marriage and where to go for help can be found at yourrightscotland.org.

Victims can be forced into marriage at any age so it's important that people working with children and young people are aware of any behavioural changes of those in their care which may indicate that something is wrong.

To help those working with young people recognise potential forced marriage victims, the Scottish Government has identified a number of important warning signs to look out for.

These include:

- a student being anxious about talking about school holidays
- surveillance of a student by cousins or siblings at school or being met by family at the end of the day
- a student is prevented from going on to further or higher education.

Other equally important signs to consider include: persistent absence; requests for extended leave; decline in behaviour, performance or punctuality; not being allowed to attend extra-curricular activities or sudden announcement of engagement to a stranger.

In particular, any significant behavioural changes around holiday times are especially important to note as a large proportion of forced marriages occur during the school holidays. All concerns and subsequent steps taken within suspected cases of forced marriage should be recorded.

If you are an education professional or youth worker and are concerned that a young person you know has been or may be forced into marriage, you should bring your concerns to the attention of your line manager and then make contact with your local authority. Each local authority in Scotland has a lead officer for forced marriage in place that will be able to provide you with appropriate advice on how best to deal with the situation.

If the young person has directly approached you for help, you should explain to them that forced marriage is not only morally wrong but is not acceptable in Scotland and that support is available. Again, you should immediately seek advice from your line manager and/or the local authority lead officer for forced marriage. If the level of concern is high, it might be that it becomes a child protection or adult protection issue and in these cases, the appropriate procedures should be followed. If you are worried that the forced marriage is imminent then you should call the police straight away.

There are also a number of support agencies in Scotland that specifically deal with forced marriage and have trained support workers that will be able to speak to the young person. The Scottish Domestic Abuse and Forced Marriage helpline, can signpost a young person to a local support group (contact details have been attached) which have a great deal of understanding of cultural issues that act as barriers to reporting.

The police, social work, voluntary sector, legal sector, education and local authorities have all been trained on the issue of forced marriage. There will always be someone from a range of agencies that can provide practical support and advice to a young person.

The most important thing is to let them know that help is available.

Across Scotland, a number of organisations can provide help and support:

Edinburgh and the East

Shakti Women's Aid

Provides safe temporary refuge accommodation and outreach services to women, children and young people experiencing domestic abuse or at risk of harm from domestic abuse from their husband, partner and extended family members. Experienced staff provide training on domestic abuse, forced marriage, honour based violence to voluntary and statutory sector agencies. One to one specialised support is provided to women, girls and boys up to the age of 18 years in respect of forced marriage which includes safety planning and support with the court process in obtaining a forced marriage protection order. The project is also a member of the Scottish Government's Forced Marriage National Group and was instrumental in the implementation of the Forced Marriage legislation.

shaktiedinburgh.co.uk

Tel: 0131 475 2399

Saheliya

Supports the mental health and well-being of black and minority ethnic women in Edinburgh

saheliya.org

Tel: 0131 556 9302

Men in Mind

Edinburgh based services for black and minority ethnic men who are experiencing issues that may affect their mental health and well-being

health-in-mind.org.uk

Dundee

Dundee International Women's Centre

Provides a wide range of services for women

diwc.co.uk

Tel: 01382 462 058

Amina Muslim Women's Resource Centre (Dundee)

Works with Muslim women and promotes understanding of their needs

mwrc.org.uk

Tel: 0808 801 0301

Glasgow and the West

Hemat Gryffe Women's Aid

Provides safe temporary refuge accommodation and outreach services to women, children and young people experiencing domestic abuse or at risk of harm from domestic abuse from their husband, partner and extended family members. Experienced staff provide training on domestic abuse, forced marriage, honour based violence to voluntary and statutory sector agencies. One to one specialised support is provided to women, girls and boys up to the age of 18 years in respect of forced marriage which includes safety planning and support with the court process in obtaining a forced marriage protection order. The project is also a member of the Scottish Government's Forced Marriage National Group and was instrumental in the implementation of the Forced Marriage legislation. The organisation has supported 22 women in relation to forced marriage in the past year of which three were under 16 years of age.

hematgryffe.org.uk

Tel: 0141 353 0859

Amina Muslim Women's Resource Centre (Glasgow)

Works with Muslim women and promotes understanding of their needs

mwrc.org.uk

Tel: 0808 801 0301 **National**

Scottish Women's Aid

National organisation responding to domestic abuse, with a network of member local groups across Scotland

scottishwomensaid.org.uk

LGBT Domestic Abuse Project

Scotland's Lesbian, Gay, Bisexual and Transgender domestic abuse project

lgbtdomesticabuse.org.uk

Victim Support Scotland

Provides emotional support, practical help and essential information to victims, witnesses and others affected by crime

victimssupportsco.org.uk

Tel: 0845 603 9213

Voice UK

Supports people with learning disabilities and other vulnerable people who have experienced crime or abuse

voiceuk.org.uk

Ishara

A project run by Deaf Connections which offers support, advice and information for deaf, black and minority ethnic communities in Scotland

Deafconnections.co.uk

Advice, support and protection is available in complete confidence.

Forced Marriage advice line:

[0800 027 1234](tel:08000271234) (Lines are open 24 hours and calls are free.)

Men's advice line:

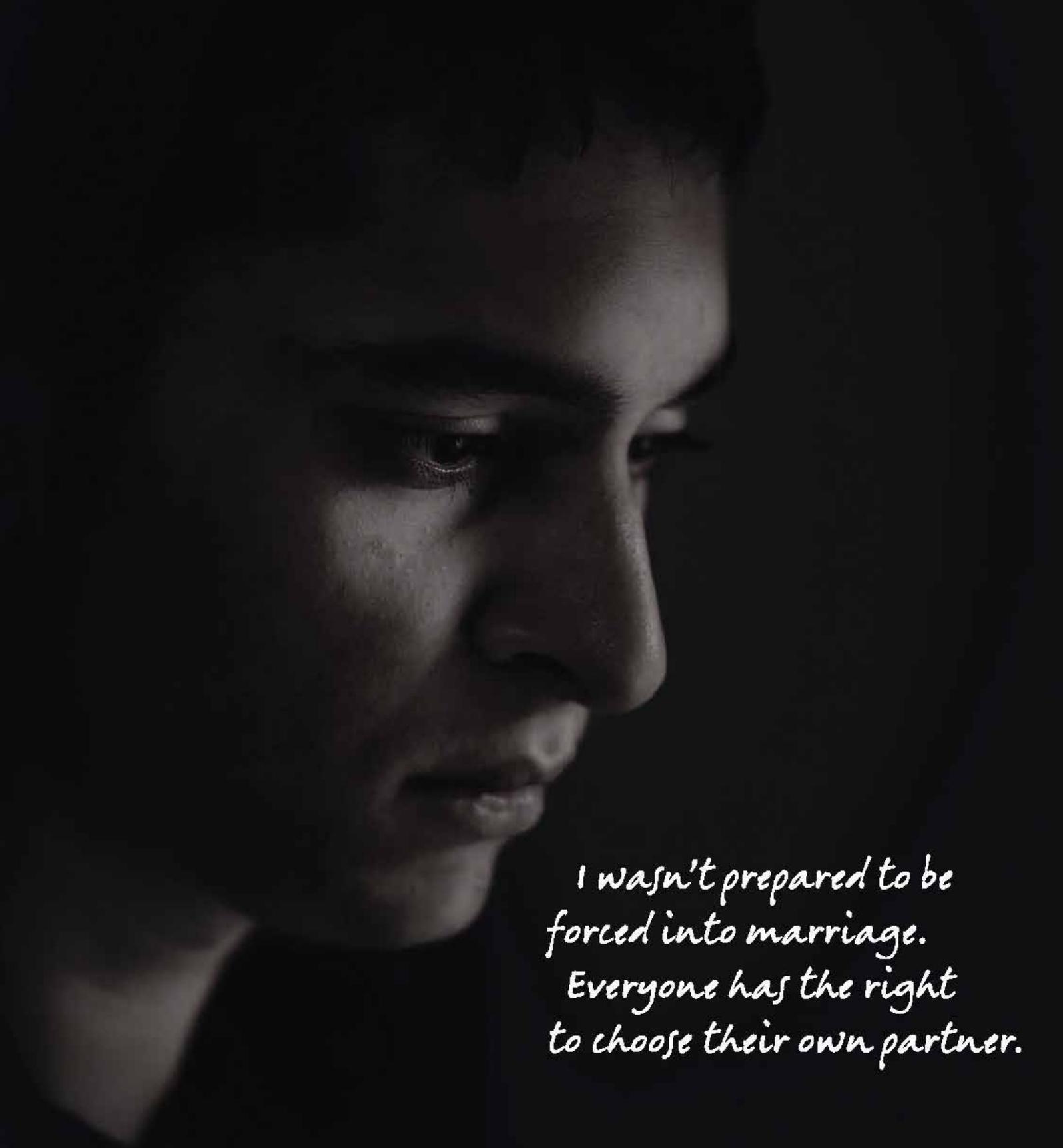
[0808 801 0327](tel:08088010327) (Lines are open Monday – Friday 10am-1pm and 2pm-5pm. Calls are free from landlines and from mobiles using the O2, Orange, T Mobile, Three (3),

Virgin, and Vodafone networks)

info@mensadviceline.org.uk.

Acknowledgements

The Scottish Government's Equality Unit would like to thank Bharati Bundhoo, Irene Cree and Andrea McMillan from Glasgow Life Learning Department for providing the pack information and learning resources.



*I wasn't prepared to be
forced into marriage.
Everyone has the right
to choose their own partner.*

Learning Resources



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• No Dowry, No Date DVDs are available from Glasgow Life	

Overview

This pack is designed for community learning workers, teachers, youth workers, social workers and anyone working with children and young people aged between 12-25 years in the voluntary sector and promotes a clear understanding of the issues of 'Forced' and 'Arranged' marriages.

It will also enable a better and more consistent practice amongst youth workers, social workers, practitioners, facilitators and specialist workers dealing with young people facing the problem of forced marriage and other forms of domestic abuse.

It consists of theoretical materials, relevant background information and resources to complement the "*No Dowry, No Date*" DVD which was developed by a group of young people residing in the South West of Glasgow. This DVD is available by contacting the Learning Team at Glasgow Life on **0141 287 4833**.

"*No Dowry, No Date*" is a short drama-documentary film exploring the subject of arranged marriages. It is an imaginary, fictitious Asian version of the popular TV show "*Blind Date*", and is used as a comic setting in which characters are created as Asian stereotypes. The finished film is an entertaining insight into this much misunderstood part of Asian and other cultures. The creative and technical aspects of filmmaking were transferred to the young people through group work and extensive rehearsals on camera operation, introduction to editing and documentary film appreciation.

The '*Lesson Plan*' provided in Section 4 of this pack offers a suggested structure and running order for a group learning session. The session is designed to run for approximately two hours but is designed to be flexible, should the tutor choose to use some of the additional resources or run alternative group activities or discussions.

Staff or practitioners may also wish to use some or all of the additional resources contained in this pack for further background information, in order to explore the issue on a deeper level or to develop group work activities over more than one session.



Acknowledgements

Created by Glasgow Life in partnership with the Scottish Government to support the national Forced Marriage campaign, a sincere acknowledgement and 'thank you' goes to all those individuals who have given their time for a meeting, email correspondence or conversation over the phone during the process of putting this resource pack together.

These contributors include:

- Foreign Commonwealth Office – FMU
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- Shakti Women's Aid
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Purpose of the pack

The main aim of this resource pack is to challenge current approaches to forced marriage and to suggest a more consistent way on how best practice may be shared in order to encourage victims or potential victims of forced marriage to seek protection and support from local agencies, support groups and government channels, eg Police, Women's Aid, Social Work, Scottish Government Office, the Foreign and Commonwealth Office, Forced Marriage Unit.

This pack also aims to promote the belief that everyone has a right to live with respect and dignity and that:

- Perpetrators of forced marriages should be taken to task.
- Justice and support should be given to victims and potential victims of forced marriages.
- All cultures and traditions should celebrate their diversity and hence should generate respect from all communities.

Any resulting learning sessions should also promote a deeper level of understanding in relation to forced marriage as an abuse of human rights and training will highlight and explore the definition of equality in the context of multiculturalism.

Practitioners will therefore have a more consistent approach in terms of dealing with victims who face cultural pressure to conform to the wishes of family and the wider community.

The pack will also enable a focus on what has been learnt in any sessions and how young people are able to evaluate their own learning, whilst participation in activities such as group discussions, case studies and role play will demonstrate the impact on their overall engagement and participation with an outcome of clearer understanding of cultural issues and domestic abuse.

An informal assessment also forms part of the pack to help evaluate any learning sessions or other activities facilitated by the tutor.

Learning outcomes

The pack has been designed to ensure that learners develop the knowledge skills and attributes in this subject area that will help them to demonstrate the four capacities of the 'Curriculum for Excellence':

1. Successful Learners
2. Confident Individuals
3. Responsible Citizens
4. Effective Contributors

By using the pack, **youth workers/tutors/practitioners** will:

- Develop a clear understanding of the cultural issues of arranged and forced marriages using SCIP analysis and in the broader context of human rights
- Understand the difference between arranged and forced marriages
- Be able to define an arranged marriage.
- Be able to define a forced marriage with reference to the appropriate legal framework.
- Promote the belief that everyone has a right to live with respect and dignity whilst embracing cultural diversity.
- Understand their role and responsibilities and be confident in carrying these out.
- Have all of the resources required to run a structured group learning session on arranged and forced marriages.

By completing the structured group learning session, **learners** will be able to:

- Demonstrate a clear understanding of the cultural issues of arranged and forced marriages through group discussion, role-play and completion of case studies.
- Define an arranged marriage.
- Define a forced marriage with reference to the appropriate legal framework.
- Promote the belief that everyone has a right to live with respect and dignity whilst embracing cultural diversity.
- Understand their role and responsibilities and be confident in carrying these out.
- Recognise the difference between arranged and forced marriages through an informal assessment of their knowledge.

Historical context of arranged marriages

Arranged marriage is an integral cultural practice of many cultures around the world.

It is a tradition we could refer to as a “dating agency” where parents, peers and families are responsible for the introduction of both parties, but necessarily and essentially with a view to a marriage taking place.

This may sound odd to some societies but it is important to remember that in both urban and rural eastern and western middle class society, an arranged marriage has been seen as an act of love and care by parents towards their children.

Given that marriage is one of the most important decisions an individual makes, it is imperative that the marriage choice is carefully thought out and planned. How can a young person make such an important decision on his/her own?

The family (usually the parents) looks for certain traits in a marriage partner.

Some desirable traits looked for in both males and females are:

- matching levels of education
- matching cultures
- close parental cities
- matching religions and castes
- matching vegetarians/non-vegetarians

In this instance, relatives can be seen as agencies, ‘organising’ the introduction or meeting which gives an opportunity for both parties to make a decision that will eventually lead to a marriage ceremony.

Arranged marriages are seen by some societies as good practice as it identifies compatible spouses, well suited to each other from a range of perspectives such as age, personality and temperament, education and profession etc...

It is also perceived as a way of strengthening family / tribal alliances; wealth sharing and consolidation; cultural and religious identity preservation.

There is, however, no intention to encourage or even to allow the parties, who may be very young, merely to enjoy each other’s company socially, far less sexually. The sole purpose of the introduction is to provide an opportunity for marriage.

It is a known historical fact that the process of 'arranging' or introducing a potential bride and groom is carefully and thoroughly investigated. Hence, both the potential bride and groom come under close scrutiny for several areas of the matching process. For example:

- Does the man have enough means to support the bride?
- Does he appear to be a man who will make a good husband and father?

It is often the case that the bride will live with her in-laws after marriage in what is called a joint or extended family. Because of this, the groom's family is also brought under close scrutiny:

- Do the women of the household seem well cared for?
- Do they have a big enough house for another person and grandchildren?
- Does the family have a good reputation?

These are the classic and set format/processes in the majority of those urban and rural societies in which arranged marriages take place.

Historically, in these societies, there was no culture of pre-marriage courtship and sexual relationship prior to marriage and the marriage ceremony tends to take place earlier in life, and sometimes, as early as the time of reaching the age of puberty.

Famous people such as **Mahatma Gandhi** (leader of the Indian nationalist movement against British rule and widely considered the father of his country. His doctrine of non-violent protest to achieve political and social progress has been hugely influential) and **Pandit Ravi Shankar** (legendary sitar maestro and composer is India's most esteemed musical Ambassador) were once child grooms.

NB: Child marriage is now illegal in some eastern countries and the right to free and full consent to a marriage is recognized in Article 16 (1) & (2) of the UN's Universal Declaration of Human Rights (1948) with the recognition that:

- 1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.

Furthermore, whenever the boundaries of courtship were violated then the person concerned, that is bride or groom, would be ostracised and some of the follow up actions by parents or relatives could take the form of different sorts of 'honour' based abuse.

(Please see the additional resources in this pack for more details on honour based abuse).

Some harrowing behaviours are often backed up or justified using the word honour - "in the name of family honour (Izzat) God" as a mechanism of excuse and shield for the purpose of hiding behind it. Any attempt by any individual or organisation to hide behind such concepts should be strongly opposed.

Where any arranged marriage includes **any** element of force or coercion then it is unacceptable.

There is absolutely no justification for 'forced' marriage as **it is wrong** and a violation of human rights. It is condemned in all major religions.

For example, in Islamic Law it is illegal to practice forced marriage.

Abdul Rahman I. Doi quotes in his book 'Woman in Shari'ah : Islamic Law

"the free consent of both parties".

The Quran (4:21) refers to marriage as "mithaq", ie a solemn covenant or agreement between husband and wife, and enjoins that it be put down in writing. Since no agreement can be reached between parties unless they give their consent to it, marriage can be contracted only with the free consent of the two parties. The Prophet (peace be upon him) said, "The widow and the divorced woman shall not be married until their order is obtained, and the virgin shall not be married until her consent is obtained," (Al-Bukhari).

Any subtle coercion leading to a forced marriage may or may not be a crime in itself, but would in any event be difficult to prove beyond reasonable doubt.

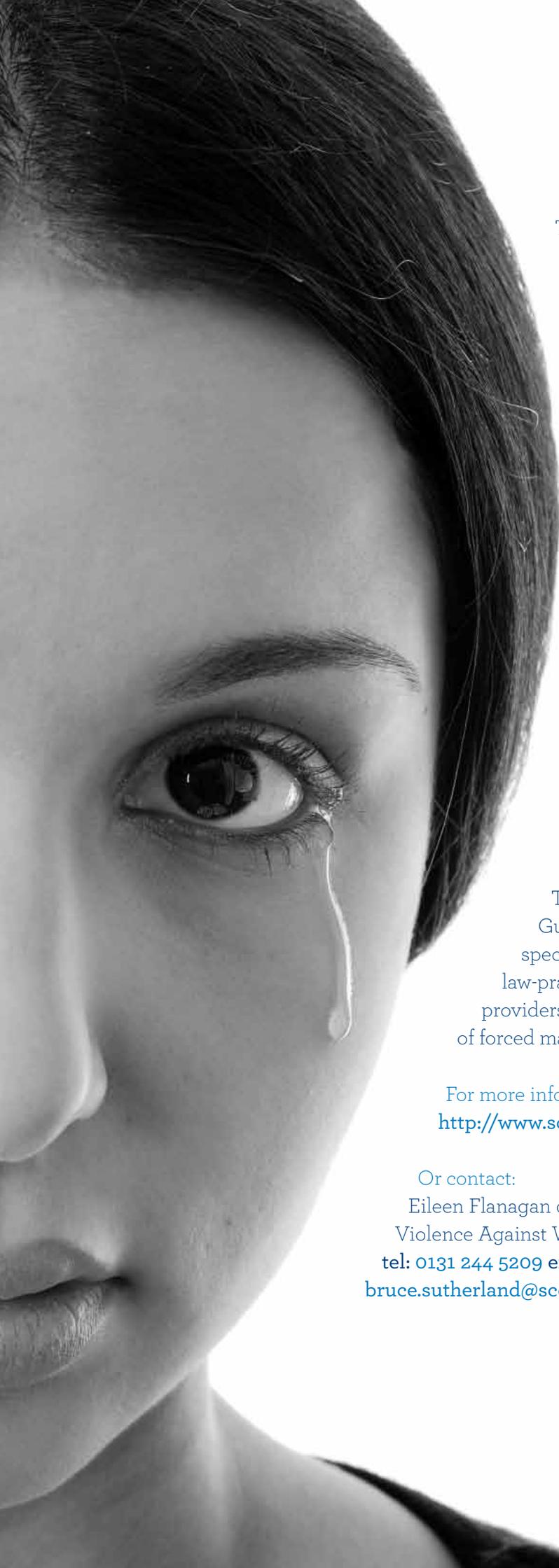
It is a violation of human rights and there is no justification of its continued practice. Some known excuses may include:

- fear of loss of control over economic resources or wealth
- breaking religious rules and obligations
- dilution of cultural, ethnic or religious identities
- a peculiar understanding of the duties of sons and daughters towards their parents and towards the extended family / tribe / society they belong to.

To fully and clearly comprehend the concept of arranged and forced it is vital we make the following clear differentiation:

- **An 'arranged marriage' is not necessarily forced but a 'forced marriage' is always arranged.**

The issues of practising arranged marriage traditions amongst some of Scotland's ethnic / cultural minority communities and the appearance / development of forced marriage practices amongst some of these groups led the Scottish Government to legislate against it and in 2011, the Scottish Government introduced the **Forced Marriage etc. (Protection and Jurisdiction) (Scotland) Act 2011**.



This Bill is where the following objectives were introduced:

“All people in Scotland who are eligible to marry or enter into a civil partnership have a right to do so freely and without coercion and it is the duty of the Government to protect citizens from pressure, harassment or threat aimed at forcing them into a marriage or civil partnership to which they have not consented or to which they are not capable of consenting” (Scottish Parliament, 2010b, para 3)

We now have FMPOs (Forced Marriage Protection Orders) to protect potential victims and vulnerable victims under the Forced Marriage etc. (Protection and Jurisdiction) (Scotland) Act 2011. Breaching the FMPO is, as mentioned previously, a crime in Scotland - though not yet in England. However, a breach of a civil order in England can currently result in a 2 year jail sentence for contempt of court.

The Scottish Government has produced Statutory Guidance on Forced Marriage to guide and support specialists, such as frontline practitioners, teachers, law-practitioners, family planners, health / mental health providers to take guided action and protect vulnerable victims of forced marriages from their professional perspectives.

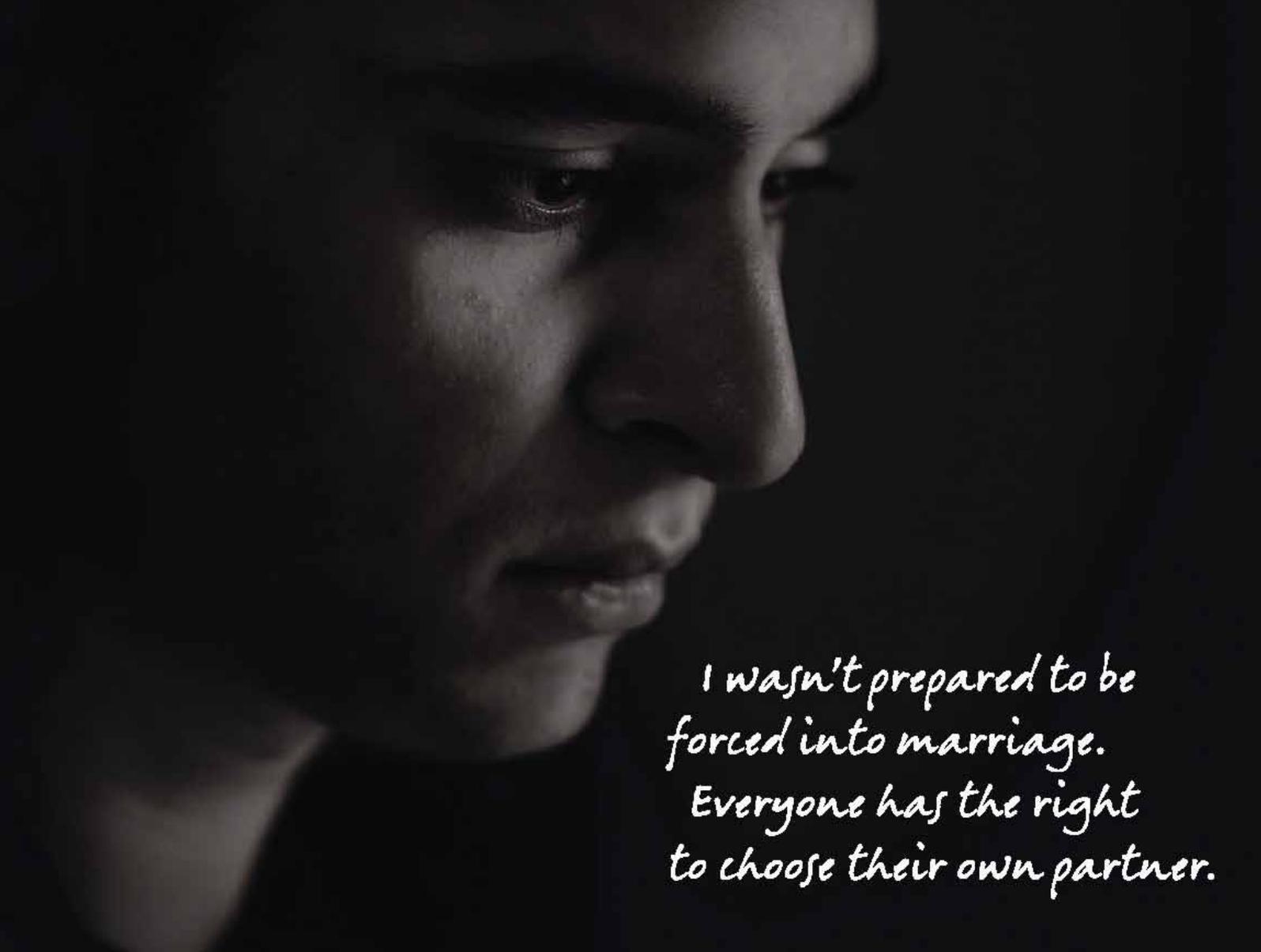
For more info, please refer to:

<http://www.scotland.gov.uk/Resource/Doc/366110/0124639.pdf>

Or contact:

Eileen Flanagan or Bruce Sutherland at Gender, LGBT Equality & Violence Against Women Team

tel: 0131 244 5209 email: eileen.flanagan@scotland.gsi.gov.uk or bruce.sutherland@scotland.gsi.gov.uk.



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Lesson Plan

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Lesson plan

Before you begin your session please read all of the other sections of this resource pack to ensure you have all of the relevant background information you'll need, as well as sufficient copies of the appropriate session resources and handouts -master copies are all included in **Sections 5 & 6** of the pack.

For example:

- DVD - No Dowry, No Date
- DVD - Arranged vs Forced Marriage session slides
- Tutor's session slide notes
- Learning logs
- Arranged & Forced Marriage quiz & answers
- Case studies
- One chance rule - handout
- Agency contact details - handout
- Trainee evaluation sheets

You will also need:

- Flip chart paper, marker pens and stand
- A4 paper
- Pens or pencils
- 'Post-It' notes

Running Time	Tutor Notes	Activity or Resources
0-5 minutes	<p>Welcome and Introductions</p> <p>Welcome the group and introduce yourself and any other staff / tutors in attendance.</p> <p>Explain why we are here and approximately how long the course is going to last.</p> <p>Tell the group that the session is about raising awareness and promoting a clear understanding of the background and cultural issues surrounding forced and arranged marriages.</p>	Slide 1
5-15 minutes	<p>Aims and objectives of today's session.</p> <p>Before covering your desired learning outcomes, ask the delegates to first consider what they would like to get from the session?</p> <p>They can capture these on post-it notes and stick them to 3 pre-prepared Flip Charts headed -</p> <p>Hopes / Expectations / Challenges</p> <p>Allow just 10 minutes for this activity including 5 minutes to talk through their needs and wants.</p> <p>Compare these Flip Chart findings to our session objectives while revealing Slide 2, emphasizing that you'll also try to ensure that you cover as many of their own hopes or expectations and challenges as you can before the end of the session or where appropriate, following the session.</p>	<p>Flip Charts</p> <p>Slide 2</p>

Running Time

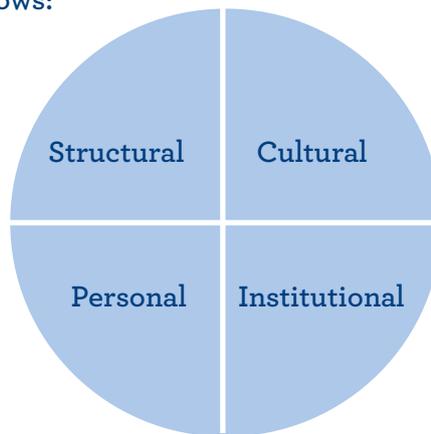
Tutor Notes

Activity or Resources

15 – 45 minutes??

The 'wheel' of discrimination

Draw a large circle on a sheet of Flip Chart paper and divide it into 4 segments as follows:



Reveal **Slide 3** and briefly describe the concept of 'SCIP' using the notes on SCIP provided in Section 5 (Other Resources) of this pack.

Now, **ask the group** to copy this circle onto a sheet of A4 paper and working on their own, put any words, incidents/events or feelings that they feel are associated with the issues of arranged and forced marriages on a social, cultural, institutional and personal level. Be prepared to give a couple of examples to encourage the group to participate.

Allow **5 minutes** for this part of the exercise.

Ask the group to turn over their A4 sheets for the moment.

Slide 1

Flip Charts

Slide 2

Running Time	Tutor Notes	Activity or Resources
	<p>No Dowry, No Date Tell the group that they're now going to watch a DVD titled "No Dowry, No Date". This is a short drama-documentary film exploring the subject of arranged marriages. It is an imaginary, fictitious Asian version of the popular TV show "Blind Date", and is used as a comic setting in which characters are created as Asian stereotypes. The finished film is an entertaining insight into this much misunderstood part of Asian and other cultures. The creative and technical aspects of filmmaking were transferred to the young people through group work and extensive rehearsals on camera operation, introduction to editing and documentary film appreciation.</p> <p>Run the DVD At the end of the DVD, ask the group if they'd like to make any additions or amendments to their A4 sheet before they share some of their words for each segment?</p> <p>Note any responses on your Flip Chart circle in order to form a consolidated or composite version, discussing and grouping together similar words, ideas or issues that the group share.</p> <p>Allow a further 10 minutes for this discussion.</p> <p>(NB: Alternatively, you could use the premise of the DVD to run an exercise with members of the group taking part as contestants)</p> <p>Distribute the Learning Logs from Section 5 (Other Resources) of the pack and ask the group to note any key learning points raised by the DVD or discussions so far.</p>	<p>DVD</p> <p>Flip Chart</p> <p>Learning Logs</p>

Running Time	Tutor Notes	Activity or Resources
45-60 minutes	<p>Arranged vs Forced – a quiz</p> <p>Split the group into smaller teams or pairs (depending on numbers) and distribute the Quiz sheet from Section 5 (Other Resources) asking them to complete as many of the answers as they can. Allow 5 minutes to complete this activity.</p> <p>Bring the group back together and go through the answers to each question using the tutor’s Quiz handout also from Section 5 (Other Resources) of the pack.</p> <p>Reveal Slides 4 & 5 to consolidate and fill in any gaps in knowledge/information about both arranged and forced marriages.</p> <p>Please also refer to Section 3 - Historical context of arranged marriages of this pack for further background information.</p> <p>Refer the group to their Learning Logs from and ask each member of the group to note any thoughts or actions they want to record to help consolidate their learning from this session.</p>	<p>Quiz Handouts</p> <p>Slides 4 & 5</p> <p>Learning Logs</p>
60-65 minutes	<p>5 minute Comfort Break</p>	

Running Time	Tutor Notes	Activity or Resources
<p>60-65 minutes</p>	<p>Case Studies</p> <p>NB: trainer note</p> <p>How you run this next little session will depend on group numbers and the time and space you have available.</p> <p>Option 1:</p> <p>You can choose one (or more if time allows) case study from Section 5 (Other Resources) of this pack as you feel appropriate and use it with the entire group. Encourage and facilitate a group discussion of your chosen case study and note any thoughts and findings on Flip Chart paper.</p> <p>Option 2:</p> <p>You can split your group into smaller ‘teams’ and give each team a different case study to work on. Make sure that each team has a space where they can discuss the case study and note any findings on A4 or Flip Chart paper (as appropriate).</p> <p>Whichever option you choose, please try to allow around 30 minutes in total to complete the exercise including a brief final discussion around any thoughts and findings from each case study.</p> <p>If necessary, give a few minutes to capture any key learning points in individual Learning Logs.</p>	<p>Case Study exercise</p> <p>Flip Chart</p> <p>A4 paper</p> <p>Learning Logs</p>

Running Time	Tutor Notes	Activity or Resources
<p>95 minutes</p>	<p>Spotting the Signals - Exercise</p> <p>Tell the group that they may only get “one chance” to spot any signals or indicators from someone who may be a victim or a potential victim of a forced marriage.</p> <p>Place some ‘post- it’ notes or A4/A5 size paper in front of the group and ask them to each take a couple and write down any words, expressions, emotions, feelings or behaviours that they feel could be a warning “sign” that this is a potential victim of a forced marriage.</p> <p>They should all aim to complete a minimum of about 3 “signs” each.</p> <p>Allow 5 minutes to complete and then stick, pin or hold up, as required, the completed “signs” to the entire group.</p> <p>Look for examples such as:</p> <ul style="list-style-type: none"> • Isolation or being emotionally withdrawn • Lack of interest in studies or no career ambition • Eating Disorders / Depression / Self Harm <p>Allow a further 5 minutes to briefly discuss each one and why they think it is or isn’t a valid warning “sign” using the recommended “One Chance Immediate Actions” listed in the Scottish Government’s Responding to Forced Marriage: Multi-Agency Practice Guidelines for information:</p> <p>http://www.scotland.gov.uk/Publications/2011/12/22165750/5</p> <p>Finally distribute the “One Chance Rule” handout from Section 5 (Other Resources) of this pack, if appropriate to do so.</p>	<p>Post-it Notes</p> <p>A4/A5 paper</p> <p>“One Chance Rule” Handout</p>

Running Time	Tutor Notes	Activity or Resources
105 minutes	<p>Honour Based Abuse</p> <p>Ask the group if they know or can remember what is meant by a so called ‘honour’ or ‘Izzat’ crime?</p> <p>Note any answers on a Flip Chart</p> <p>Possible answers might be: murder, rape, kidnap, physical harm or abuse.</p> <p>Reveal Slide 6 and remind the group that so-called ‘honour’ based violence is a crime which has or may have been committed to protect or defend the honour of the family and/or community.</p> <p>This is a fundamental abuse of Human Rights. There is no honour in the commission of murder, rape, kidnap and the many other acts, behaviours or conduct which result in violence in the name of so-called ‘honour’.</p> <p>Show Slide 7: Remember, that any action relating to forced marriage is criminal in Scotland.</p> <p>NB: Trainer may wish to refer to Section 3 (Historical Context) together with the news article links within Section 5 (Other Resources) of this pack for further information. News articles could also be distributed as handouts to the group to help summarise and consolidate the learning.</p>	<p>Flip Chart</p> <p>Slide 6</p> <p>Slide 7</p> <p>News Article Handout</p>

Running Time	Tutor Notes	Activity or Resources
<p>110 - 120 minutes</p>	<p>Summary & Close</p> <p>Tell the group that you've now covered everything you wanted to regarding arranged and forced marriage.</p> <p>Show Slide 8 and briefly recap on the original objectives of the session</p> <p>NB: If time permits, at this point you should redistribute the quiz tackled earlier in the session and ask your group to complete it again and compare their answers and indeed scores to their first attempt. This will help both you and the group evaluate how much knowledge they have gained as a result of the session.</p> <p>Now, ask them if they have any final questions before you move on?</p> <p>Make sure you answer any questions where and if appropriate or make arrangements to get back to the person asking the question, if necessary.</p> <p>Distribute the Recommended Reading or Agency Contact details handouts as appropriate or necessary from Section 5 (Other Resources) of the pack.</p> <p>Allow a few minutes for the group to complete any further thoughts or actions on their Learning Logs.</p> <p>Finally, ask the group to complete a trainee evaluation form – copies are available in Section 5 (Other Resources) of this pack. They should answer as openly and honestly as they can and indicate their scores for each question.</p> <p>Thank the group for their co-operation and participation and close the session.</p>	<p>Slide 8</p> <p>Quiz Handouts</p> <p>Recommended Reading / Agency Contact Handouts</p> <p>Learning Logs</p> <p>Evaluations</p> <p>Close</p>

Tutor session slide notes

These notes may be used to accompany the Lesson Plan – Session Slides, which can be found in Section 5 (Other Resources) of this resource pack.

Remember – please also read all other sections of the resource pack for further essential background information before beginning your session.

Slide 1 - Welcome & introduction

The tutor should introduce themselves and explain to the group why they are here today.

Tell the group that the session is about raising awareness and promoting a clear understanding of the background and cultural issues surrounding forced and arranged marriages.

Also tell the group that today's session will last for approximately 2 hours.

Slide 2 - Learning objectives

Use this slide to compare the desired session learning objectives to the hopes, expectations and challenges noted by the group during their Flip Chart exercise.

You will revisit these objectives at the end of the session to help evaluate the learning of the group.

Slide 3 - Wheel of discrimination (SCIP)

This slide can simply be used as a visual aid while the group carry out its 'SCIP' exercise. Please refer to the 'SCIP' handout in Section 5 (Other Resources) of this pack for more background information that will help you facilitate this exercise.

Slide 4 - Facing facts (1)

- The term 'arranged' means introduced.
- It is important to acknowledge and remember that historically, this cultural practice existed and still exists in both urban and rural eastern and western; middle class society.
- In some societies, arranged marriages are considered as good practice as a tradition where parents and peers categorically investigate compatibilities. (age, education, wealth etc....)
- Dr Robert Epstein, Harvard academic said "There is a downside to arranged marriages though - no matter how pragmatic you are in choosing a partner, there always needs to be chemistry.'

Slide 5 - Facing facts (2)

- This legislation was introduced to protect people from being forced to marry without their free and full consent
- Forced marriage can happen to anybody; male or female, able or disabled persons and straight/heterosexual/LGBT. Victims could be from the UK or abroad.
- Of a recent 1,735 cases at the FMU, 14% were male and 86% female.
- Some forced marriages are immigration related with victims forced to marry a relative with a view to facilitating their entry to UK. (FMU,2011)
- Forced marriage is condemned in all major faiths. It is a cultural, not a religious matter.
- Remember, a forced marriage is where either party is forced to enter into a marriage without their free and full consent.

Slide 6 - Honour based abuse

- In a forced marriage, there may be examples of the use of abuse that are physical, verbal, psychological or sexual in nature. These coercions may be influenced by relatives, parents and peers.
- Honour killings and assault happen when the family and community believe that the person has brought shame to the family/community.
- Perpetrators of forced marriage often justify the practice of 'honour' attacks or even murders as preserving their culture or protecting the children from losing their identity.
- Some parents come under the pressure of being ostracised from their extended families and/or communities and hence may force their son or daughter to marry.

- Forced marriage is an abuse of human rights and there is no excuse for practitioners not acting to prevent it.
- Remember, an arranged marriage is never forced but a forced marriage is definitely arranged.

Slide 7 - Forced Marriage Protection Orders (FMPO)

The main provisions of the Forced Marriage etc. (Protection and Jurisdiction) (Scotland) Act 2011 [26] are:

- To protect people from being forced to marry without their free and full consent
- To protect those who have already been forced into marriage without consent
- To clarify the authority of the Sheriff court for annulling (declaring invalid) such marriages
- To introduce Forced Marriage Protection Orders (FMPO) to protect people from being forced to marry or who have already been so
- To allow the following categories of person to apply for a FMPO:
 - The victim
 - Anyone on behalf of a victim, as long as they obtain the court's permission to make an application
 - A 'relevant third party', who can apply on behalf of a victim but does not need to seek leave of the court (Local Authorities are relevant third parties and should apply for FMPO vi their legal department)
- To allow the court itself to make a FMPO as part of other civil proceedings or, in criminal proceedings, to refer matters to the Lord Advocate.
- To make it a criminal offence to breach a FMPO
- To enable Scottish Ministers to apply the provisions of part one of the Act to civil partnerships
- To require statutory agencies to respond appropriately
- Practitioners working in child protection or with vulnerable adults at risk of harm need to consider if FMPO is necessary alongside existing measures.

For further info/guidance please visit: www.scotland.gov.uk/ForcedMarriagePractice

Slide 8 - Learning objectives

Simply revisit these desired objectives and ask the group if they feel they have been achieved during the session.

Completed evaluation forms will also help you to measure learning.



Structural, cultural, institutional and personal aspects of unacceptance in relation to diverse cultural practice

DE-BRIEFING NOTES - Adapted from: Readings for Diversity and Social Justice Edited by Maurianne Adams , Warren J .Blumenfeld, Rosie Castaneda, Heather W. Hackman, Madeline L L. Peters, Ximen Zuniga.

Sociologists and those who work against discrimination suggest that four distinguishable and interacting variables in the analysis of a social system and social justice are; Structural, Cultural, Institutional and Personal (SCIP).

It is not suggested that they are fixed; more that they provide a way of thinking about the nature of acceptance and non-acceptance which result in discrimination.

Broadly these aspects suggest;

STRUCTURAL	Physical, legal and political structures
CULTURAL	Shared norms, assumptions/behaviours
INSTITUTIONAL	“Normal” practices of institutions
PERSONAL	Individual behaviour and attitudes

So what does each of these four variables suggest?

The Scip Analysis (for teachers or tutors and S5/6 years only)

Structural view on the issues of arranged and forced marriages

The social, political and economic aspects of society determine and support which groups are powerful in society. They also hold the power to distinguish which groups are marginalised.

Cultural setup on the issues of forced and arranged marriages

Primarily, 'Cultural' is based on assumptions, values and norms that underpin everyday life. Culture is a boundary marker that determines which groups are accepted and which groups are marginalised. Cultural view on these particular traditions somehow arises from viewing other cultures differently. In some cases dominant or majority people use unjustified labels on such traditions and as a result, such pressure contributes to misunderstanding on the clear definition of "arranged marriage". The affect of such action can contribute to stigmatise the cultures of communities who keep such traditions alive to date.

Institutional set up on the issues

Institutional refers to the ways in which discriminatory practices may be embedded in the laws and structures of society and in the practices of specific workplaces. Institutional discrimination refers to organisational procedures and decisions, which discriminate against people from different sectors, class or ethnicity. It also includes the whole culture of an organisation in the assumptions and experiences that in practice exclude or deny celebration of diversity and protection of victims of forced marriage and domestic abuse.

Personal view on the issues of forced and arranged marriages

Personal view belief system consists of learnt beliefs, attitudes and actions of an individual which one's own prejudice based on stereotypes. This term focuses on individual behaviour and includes; using derogatory names for different cultural practices that exist in the society.

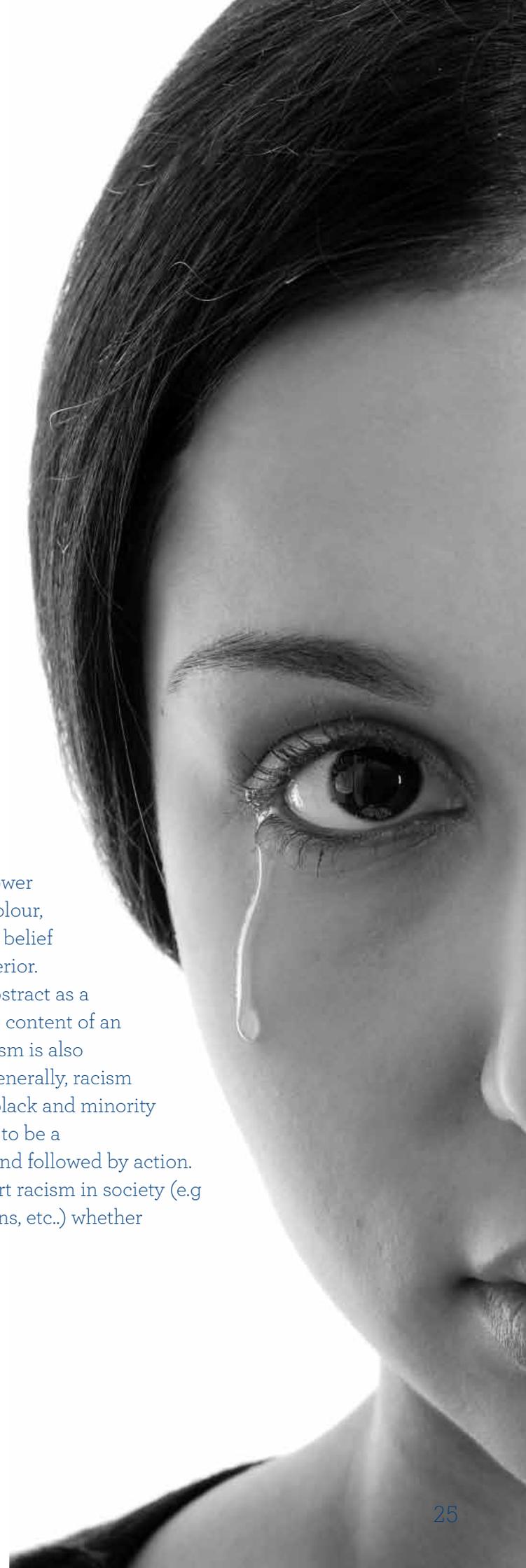
Some definitions: taken from *'Readings for Diversity and Social Justice'* by Maurianne Adams, published in 2000 by Routledge.

Prejudice

Prejudice: literally means “pre-judging”. Prejudice happens when people hold views about individuals (or groups of people) that are not based on reason or knowledge. Racial prejudice occurs when unfavourable views are held about people who are perceived as belonging to a different racial group. This perception is often (but not necessarily) triggered by colour, cultural practice or traditional beliefs.

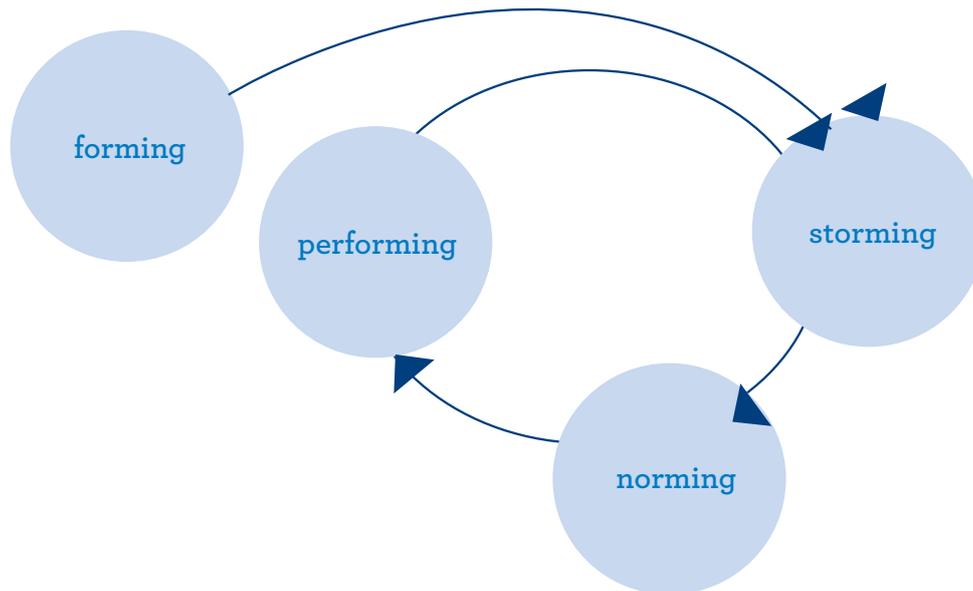
Racism

Racism is the use of social, political and economic power to discriminate against people on the basis of their colour, ethnic or national origin. At its crudest, racism is the belief by one group of people that another (or others) is inferior. Whenever racism is encountered, it is not found in abstract as a free - floating body of ideas. It always emerges in the content of an unequal socio-economic and political structure. Racism is also developed to maintain and perpetuate inequality. Generally, racism is often mistaken to be a white problem that affects black and minority ethnic people. Research and evidence have proven it to be a combination of prejudice and power as it is thought and followed by action. It can be justified that anything which tends to support racism in society (e.g racist regulations, racist jokes, racist books/illustrations, etc..) whether intentional or not, is still racist.



Stages of group dynamics

As a trainer you have not only to observe and facilitate the work or learning of the group, but also to evaluate the development of group dynamics. You may have to intervene, if the group dynamic hampers effective learning or successful implementation of the training. There are many web resources available to guide you with this. Below is an example from the Encyclopaedia of Informal Education. A group goes through four major stages in the development of a group process (group dynamics): forming, storming, norming and performing.



Source: reproduced from the Encyclopaedia of Informal Education
<http://www.infed.org/thinkers/tuckman.htm>

We can also add a further stage, sometimes referred to as ‘adjourning’. This additional stage is when the group looks back over its achievements and reflects on members’ contributions.

They might also consider key learning or outcomes achieved and on what worked well or could have worked better.

Groups develop in different ways!

It is worth noting that in reality the performance of any group can move forwards and backwards through the different stages of the model.

It is the role of the trainer to facilitate the development of the group through to ‘performing’ and where appropriate ‘adjourning’ via the use of a structured yet flexible approach to any sessions.

However, it may help to ease the group towards the latter, more productive stages in the group development process by setting the scene and identifying clear learning objectives, using ice-breaker exercises and covering or agreeing ‘house/group rules’.

Quiz answers

Some of the statements require either a TRUE or FALSE answer while others need you to fill in your answer. Please complete as many as you can:-

1. Arranged marriage is a common practice only in BME communities.

FALSE

2. The tradition of arranged marriage exists in many countries.

TRUE

3. Which religions allow forced marriage?

None - it is a crime

4. A parent who is thinking about arranging a marriage for a son or daughter is committing a crime.

FALSE

5. Does arranged marriage mean forced marriage?

No or FALSE

6. Describe an arranged marriage:

An introduction with a view to a consensual marriage ceremony

7. 'Honour' based abuse is religiously acceptable.

FALSE

8. What might 'honour' based abuse include?

Emotional abuse, physical abuse, forced marriage, financial pressure, female genital mutilation and any other associated criminal offences

9. Forced marriage is only an issue for women.

FALSE

10. FMPOs were introduced under the Forced Marriage etc. (Protection and Jurisdiction) (Scotland) Act 2011. Do you know what FMPO stands for?

Forced Marriage Protection Orders

Recommended reading for practitioners

Books / Research & Reports

A choice by right 2000:

<http://www.fco.gov.uk/resources/en/pdf/a-choice-by-right>

Women and Forced Marriage in Scotland:

<http://www.womenssupportproject.co.uk/userfiles/file/Women%20and%20Forced%20Marriage%20in%20Scotland.pdf>

(Un)arranged Marriage by Bali Rai (ISBN 0 552 547344)

Brick Lane by Monica Ali (ISBN 038560484X)

Arranged Marriage by Chitra Bannerjee Divruka (ISBN 0-552-99669-6)

Without Mercy by Miriam Ali (ISBN 0 7515 1635 X)

Sold by Zana Muhsen (ISBN 0 7515 0951 5)

Unbroken Spirit by Ferzanna Riley (ISBN 978 0 340 943489)

Shame by Javinder Sanghera (ISBN 978 0 340 924624)

Daughters of Shame by Javinder Sanghera (ISBN 978 0 340 962060)

What Islam Really Says About Domestic Abuse by Shaykh Amer Jamil

The Muslim Marriage Guide by Maqsood, Ruqayyad (1999)

Marital Discord: Recapturing the full Islamic spirit of Human Dignity:

The International Institute of Islamic Thought by Abusulayman Abdul Hamid

The Marriage Bureau for Rich People by Farahad Zama.

Cycle of Life, Marriage by Humera Khan

A booklet on sexual health from an Islamic perspective

Films and DVDs/videos

- Brick Lane
- Provoked
- Khuda Ke liye (In the Name of God)
- Bend it Like Beckham
- Bol
- Videsh by Deepa Mehta
- West is West
- East is East
- Monsoon Wedding
- Bride and Prejudice
- Ae Fond Kiss

There are also various online clips and films including Al Jazeera's 'Women on the Frontline' series, which features international documentaries and correspondence on issues of forced marriage and violence against women. These include 'Eat Sugar and Speak Sweetly' which is about forced marriage in Europe and 'Killing in the Name of Honour', a documentary about Honour Killing in Turkey.

See more at <http://english.aljazeera.net>

Tying the Knot

This is a 12-minute video for young people (12-18) featuring young people's views on marriage. The video distinguishes between arranged and forced marriages. There is also an accompanying pack with background information and discussion points.

Faction Films

26 Shacklewell Lane

London

E8 2EZ

Telephone: **020 7690 4446**

Love Snatched

This video tells the stories of several young peoples' fight for freedom.

Lawyers and activists define forced marriage as a violation of human rights.

The video discusses some of the help available.

Faction Films

26 Shacklewell Lane

London

E8 2EZ

Telephone: **020 7690 4446**

http://www.factionfilms.co.uk/html/nb_lovesnatched.html

Narina's Story

Narina describes her remarkable escape from the threat of a forced marriage, along with her two sisters.

Faction Films

26 Shacklewell Lane

London
E8 2EZ
Telephone: 020 7690 4446
http://www.factionfilms.co.uk/html/nb_narniastory.html

Watch Over Me II

This video is a 'soap'-based educational programme. The six episodes are based on real experiences and see a range of characters involved in different issues including forced marriage. The video comes with a teacher's guide (for use in England).

Telephone: **0870 759 3388** E-mail: office@missdorothy.com

Website: missdorothy.com

Banaz: A Love Story

This film is produced/directed by Deeyah. It is about a young British Kurdish woman killed in 2006 in South London on the orders of her family in a so-called honour killing. The film received its UK premiere at the Raindance Film Festival in London September 2012

Quotations for reference:

"Marriage shall be entered into only with the free and full consent of the intending spouses."

(Universal Declaration of Human Rights, Article 16(2))

"No marriage shall be legally entered into without the full and free consent of both parties."

(UN Convention on consent to marriage, minimum age for marriage and registration of marriages, Article 1)

"In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child should be a primary consideration."

(United Nations Convention on the Rights of the Child,

"Children should be protected from all forms of sexual exploitation including unlawful sexual activity."

(United Nations Convention on the Rights of the Child,
Article 34)

"A woman's right to choose a spouse and enter freely into marriage is central to her life and her dignity and equality as a human being."

(General Recommendation No.21, Comment Article 16 (1) (b), UN Convention on the Elimination of All Forms of Discrimination Against Women)

Ref: Multiagency Guidelines' on forced marriage from the Foreign and Commonwealth Office - Forced Marriage Unit .

Tutor self evaluation form

Scoring: 0 = Below standard 1 = Acceptable standard 3 = High Standard

Tutor Name:

Session:

Was there adequate time for you to provide fully the information on the issue of forced and arranged marriages in this training?

Comments/Actions:

SCORE:

Was the theory around the subject and the factual information you provided fully understood by the delegates? If not state why?

Comments/Actions:

SCORE:

How well do you feel that the training has enhanced the knowledge and understanding of your delegates on forced and arranged marriages?

Comments/Actions:

SCORE:

How fully do you feel that the learning objectives for the session were achieved?

Comments/Actions:

SCORE:

What further learning or support, if any, do you feel you need to deliver this session successfully? How will you make that happen?

Comments/Actions:

SCORE:

Additional Comments or Actions:

TOTAL

Quiz questions

Some of the statements require either a TRUE or FALSE answer while others need you to fill in your answer. Please complete as many as you can:-
answer:-

1. Arranged marriage is a common practice only in BME communities.
TRUE/FALSE

2. The tradition of arranged marriage exists in many countries.
TRUE/FALSE

3. Which religions allow forced marriage?

4. A parent who is thinking about arranging a marriage for a son or daughter is committing a crime.
TRUE/FALSE

5. Does arranged marriage mean forced marriage?
TRUE/FALSE

6. Describe an arranged marriage:

7. 'Honour' based abuse is religiously acceptable.
TRUE/FALSE

8. What might 'honour' based abuse include?

9. Forced marriage is only an issue for women.
TRUE/FALSE

10. FMPOs were introduced under the Forced Marriage etc. (Protection and Jurisdiction) (Scotland) Act 2011. Do you know what FMPO stands for?

Case study 1

A 17yr old Sikh school girl told her guidance teacher that she was to be forced into marriage overseas following a visit to family who resided there. She initially agreed to the arrangement due to emotional pressure from her parents but on return to Scotland informed them that she did not agree to the marriage.

The girl was secretly conducting a relationship (mainly over the internet) with another Sikh male she had met through family but lived elsewhere within the UK.

This male also had family in the country of origin and unaware of the arranged marriage, a member of his family unwittingly revealed their relationship to the school girl's family. Her parents confronted her and held her within the home address, subjecting her to verbal and physical abuse until she admitted the relationship and relented to consent to marriage overseas.

The guidance teacher informed police and an investigation was conducted that resulted in parents being charged with assault, Breach of the Peace and threats. The criminal case was not proceeded with by the Procurator Fiscal as "Not in the interests of justice". Victim was a reluctant witness.

Schoolgirl was unable to stay at home and was re-located in refuge accommodation elsewhere in UK.

Difficulties were encountered in engaging relevant support as school girl was deemed to be an adult in Scotland but child elsewhere in UK (implications for statutory funding, refuge availability etc.).

Girl withdrew from education due to re-location and although continued to receive support from police and women's support group, she was very isolated.

No civil case was pursued and despite repeated attempts to obtain information from police by family and community members/organisations, her whereabouts have not been compromised but she remains completely cut off from her own family.

Exercise

Discuss the case and assess why you believe no civil case was pursued and how this should/could be rectified.

Case study 2

A 14yr old female Muslim (2nd generation from South Asia) moved from an all-girl school to a mixed school due to family business re-location. Her sibling informed their parents that her sister had befriended a Sikh male at her new school and parents informed her she would “have to be” married to protect family honour.

The girl was taken overseas in the school holidays for the purposes of introduction and betrothal. She refused to co-operate and as a result her parents refused to allow her to return to Scotland.

She spent the next 4 years under strict family control and scrutiny overseas. Her parents travelled to and from Scotland in order to maintain the family business and home.

The girl refused to consent to the “arranged marriage” as she was “still a child” and “not able to be a good wife to anyone”.

Marriage arrangements were progressed, regardless of the girl’s refusals, with the intention of the male returning to Scotland with the girl on a spousal visa following their marriage when girl attained the age of 18.

Following a change in legislation requiring both parties be 21 in order to obtain a spousal visa, the family relented and decided to bring the girl back to Scotland, as maintaining her overseas was financially demanding. The marriage arrangements were still in place, just delayed.

On her return to Scotland, the girl remained under the strict control of her family and was unable to be home alone or leave home without a chaperone.

On occasion, she was left with an elderly relative and taking advantage of this, she contacted a telephone help line requesting assistance to leave. The help line contacted the police and immediate assistance was provided including re-location, refuge accommodation and support intervention.

The girl had never travelled alone before, she had no western clothes as her family had not allowed this...and she had received no formal education since age of 14.

No criminal case was reported due to a lack of evidence. No enquiry had taken place as to girl's sudden removal from school aged 14 as she was within family control.

The girl remained in refuge accommodation, supported by voluntary and statutory agencies for a short time but maintained minimal contact with her family throughout. She eventually returned home when her family assured her the marriage would not be forced upon her and they agreed to relax some control e.g. relaxing home restrictions and allowing her to work in the family business under her parents' supervision.

Exercise

Discuss this case and suggest at least five solutions that, had they been put in place might as a matter of priority and urgency, might have prevented this turn of events.

Please note, the law has now changed again and you can be aged 18 to apply for a spousal visa. Please contact UK Border Agency for more information.



Case study 3

A 19yr old South Asian Muslim male was forced into marriage with a 17yr old second generation Muslim female from Scotland and travelled to Scotland on a spousal visa.

The 19 year old male worked within the family business for minimal pay and was subjected to verbal and physical abuse by the family of his wife. The relationship between the male and female was not unhappy but the female felt unable to support her husband against her family.

The male confided in a work colleague but again assistance was not provided as colleague was in fear of their employer (female's family).

Following an abusive incident with a family member at work, the male committed suicide in public place.

A criminal case was not progressed due to insufficient evidence.

Exercise

Discuss the case and suggest a variety of steps for rectifying this case.

Case study 4

Sue was born and brought up in Hong Kong in a middle class Hindu family. She was the youngest amongst seven children with five brothers and an elder sister.

They were all brought up well by the mother who was a widow. Sue was well educated and qualified in visual arts. Her elder sister approached her and mentioned the possibility of Sue being introduced to Amoy, who worked in Scotland.

He was 39 yrs of age but did not look old and Sue was 23 yrs. Sue was not sure about getting married and she wanted to continue her further education.

Her sister and her mother explained to Sue that the Amoy came from a good family and Sue decided to be introduced to the family. Sue trusted her elder sister and mother on the matter as they knew Amoy's mother very well. Amoy's family were well known to the community.

The introduction of Sue and Amoy took place and they both met. They did like each other and were given a day to get to know each other.

Amoy proposed to marry Sue and suggested the wedding had to take place within 3 to 4 weeks as he did not have any more holidays from his work as he was in Hong Kong on a holiday visit. He has also been a resident in Scotland for over 19 years.

Sue did like Amoy but this was his first introduction meeting and she was unsure of pursuing the introduction into a marriage so quickly. Her sister then had a one to one chat with her and said that their mother was getting old and unwell and that she has to accept Amoy's proposal.

The wedding took place and Sue moves to Scotland with Amoy. After two weeks Sue finds out that Amoy was very close to his friend's wife.

Sue does not suspect anything but feels neglected in the marriage. Amoy never gives her money to buy clothes. Sue felt depressed and homesick and did not understand why suddenly Amoy had changed.

Amoy bullied her everyday by saying that Sue did not have a job in Scotland as her degree in art won't serve her. She is not good enough. Sue does not tell anybody of the pressure she faces. She could not tell her mother as she did not want to hurt her sick mother emotionally or bring shame to the middle class families.

She becomes depressed and as a result she neglects herself physically. She phones Hong Kong as she feels homesick. Amoy's brother visits and instead of being supportive to Sue he adds to the pressure and blames Sue for not having a job to help out Amoy in the matrimony. Amoy had a good job in the government.

Sue feels betrayed and lonely; she does not understand the concept of marriage. Amoy's closeness with his friend's wife (Tina) affects her emotionally as Amoy even bullies her in front of Tina. She swallowed her grief and becomes ill with depression, low self esteem, and lack of confidence. She is stuck with all the pressures.

Exercise

- Discuss How Sue should get help?
- Was the marriage forced?
- Is this a case of domestic abuse?

Case study 5

My new Mother

Imran and his family had gone to London where his dad's sister stayed during the summer holidays.

He enjoyed spending time with his cousins and was spoiled by his auntie since the death of his mother last year. At last, delicious home cooked food just like his mum used to make it. His dad's sister asked how his dad was coping with having to look after Imran and all the housework. Dad had given up the family restaurant for a while so he could cope with his life. His sister said that life could not go on like this and he needed to get married. They stayed up late and spent most of the night discussing this matter.

The next morning it was decided that Imran's dad was to marry a girl from Pakistan who had come to England a few months ago. Her husband had left her for another woman.

The wedding took place a week later. She seemed half of his dad's age and at first, things were great and Samina – that's Imran's new mum - seemed happy.

His dad returned to his work and Samina spent all day cleaning and cooking. She could speak no English and had no friends. In fact, Imran was her only friend.

Imran then began to notice that his dad and Samina were always shouting at each other. School started and it was great to be back, now that Imran was in fifth year and had got good standard grade results. Everyone asked about his mum, especially all the girls. News spreads like wildfire in the community and obviously everyone knew about Samina.

One night, Imran was awakened by Samina's screams and dad shouting. When he got up and went to where the noise was coming from, his dad had a shoe in his hand and was hitting Samina with it. He told Imran to go back to bed.

The next morning everyone was pretending as if nothing had happened but Samina had bruises all over her face.



This seemed to occur more frequently as time went on and Imran's dad got more violent.

Imrans's guidance teacher called him and wanted to know why he seemed to be falling asleep in the classrooms. Imran didn't want to tell her but felt he had to tell someone. The guidance teacher said she was going to phone dad.

Exercise

After reading 'my new mother', answer the following questions:

1. From the story, what kind of relationship does Imran have with his step-mother?
2. The situation at home does not affect Imran physically. How does it affect him?
3. What can Imran do and where can he seek help from?
4. Is this marriage arranged or forced?
5. From where can Samina get help?

Case study 6

Nazia's Story

Mary was all excited, at last Derek agreed to go out with her and she was dying to get to school to tell everyone, in fact the whole school.

The next morning she rang her best friend Nazia's door and out came Nazia. They walked to school and on the way Mary told Nazia of last night's exciting news. Nazia seemed very quiet, not her usual bubbly self. In fact, Mary asked if something was wrong because Nazia wasn't that excited to hear of her friends' news. Nazia just seemed to dismiss everything and said that they had visitors from Pakistan. So she had been up late last night helping with the cooking and serving.

The school bell rang and in they went to registration, Mary was still telling everyone about her exciting news. Nazia was still very quiet and seemed as if she was in some deep thought.

The first period was Personal, Social Education and Mr Sanderson was there to greet the class. "The lesson is about relationships, watch this video and then answer questions on the sheet that I am giving out to you in your jotters" said Mr Sanderson.

The class watched the video and then went into their friendship groups to chat about anything but the questions they were supposed to do. Mary still continued to tell everyone who she was seeing tonight and that they were going to the movies then for a bite and then whatever.

At that point Nazia burst into tears and Mary shouted to the teacher "Sir, Nazia's upset". Mr Sanderson told Mary to take Nazia out of the classroom for a while to get some fresh air but everyone knew what he really meant.

Mary again asked Nazia what was wrong and that is when Nazia told her.

Remember when she had gone to Pakistan last summer? Well, she had an arranged marriage to her cousin. She saw a glimpse of him before she married him and he seemed quite nice. Everything happened so fast, but dad knew all along before they went to Pakistan and had already made arrangements.

The marriage ceremony had not been a big affair and just the family were present. Well, that was all her uncles, aunt and cousins etc. Pakistan families are usually quite large.

Now, he has arrived in Scotland and she is a married woman and still at school in S5. They were to have a registry office wedding as soon as possible and he would be living with her mum and dad.

It all seemed strange. Nazia wanted to continue with her studies, go to university and become a lawyer. How was she going to cope?

She then said that he had tried to kiss her and she pushed him away. He had shouted at her and forced her to kiss him. It was all so disgusting and he had bruised her arm. It wasn't that she didn't find him attractive but she wasn't ready for all this. In Pakistan dad had said to her just marry him and it wouldn't be for a while till he came over to the UK. Dad had tricked her and now she didn't even want to go home because she knew he wanted more than a kiss. He had said to her "I am your husband and you have to obey me".

Mary said to Nazia to tell her mum and maybe she could do something. Nazia said that Mum couldn't do anything because she would do as dad said. He was her dad's, brother's, son and there were no questions about anything. What was done was done.

Exercise

Read Nazia's story and then discuss the following questions:

1. Where could Nazia go for help (remember she will have to go home after school)
2. What emotional feelings is Nazia suffering from?
3. How are Nazia's circumstances different from her friend Mary's?
4. Is there any way she could resolve her problems and keep her parents happy?
5. What are your ideas and opinions of arranged marriages?
6. Is Nazia's marriage an arranged or forced marriage?
7. Can you identify any difference between an arranged and a forced marriage?
8. Does Nazia's story raise a child protection issue?

One chance rule

You may only get one chance to speak to a young person or potential victim of forced marriage or some form of domestic or honour abuse when they approach you.

The following steps have been adapted from the Scottish Government – Forced Marriage Practitioner’s Guidelines (a good practice approach).

- See the young person on their own – even if she/he is accompanied by others
- See the young person immediately in a secure and private place where you will not be overheard.
- Reassure the young person about confidentiality (in line with child protection policy/organisation’s policy) and explain that you will not give information to her family/friends or community.
- Attend and believe in what he/she says.
- Clearly explain all the options to the young person
- Give respect to his/her wish.
- Consider and assess the risk he/she currently faces or will face.
- Make an emergency contact to agency responsible for forced marriage and seek urgent support. If he/she is a minor, contact social work department. (refer to child protection inter-agency guidance)
- If you sense the young person is currently at risk and may not have open access to meet with you again agree a code word in confidence.
- Obtain and pass on agency contact details with a lead worker name.
- Obtain full details to pass on to the lead worker and record these safely
- Explain to the young person that forced marriage is against the law in Scotland and that there are agencies which can help
- If a young person stops attending school or does not return from a ‘holiday’, going to their house to check out why may endanger the young person and hasten the forced marriage. It is vital that schools deal with non-attendance sensitively in order to minimise risks. You should refer immediately to the local authority lead officer for forced marriage.

Please note that depending on the situation, the level of concern may be such that it becomes a child protection issue and you should follow the appropriate procedures.

Seek advice from your line manager/the local authority lead officer for forced marriage.

In all such cases you should:

- Refer to the Statutory Practitioners Guidelines which can be found at:-
<http://www.scotland.gov.uk/Publications/2011/12/22165750/5>

Some safety alert notes

- If a young person approaches you with any of these or a similar matter, it has to be taken seriously. The young person concern may need urgent help.
- Avoid approaching the young person's family or other community members as this may endanger the young person.

For additional and urgent advice

Contact the Forced Marriage Unit, Foreign and Commonwealth Office and Scottish Government.

BBC news articles

Honour Attacks

A couple of sample news articles that you may want to read online:

1. <http://www.bbc.co.uk/news/uk-england-hampshire-17225101>
2. http://www.bbc.co.uk/ethics/honourcrimes/crimesofhonour_1.shtml

Agency contact details

As no single agency/authority can meet all the needs of someone affected by forced marriage, it is therefore essential that there is some sort of partnership work.

See forced marriage practitioners **Statutory Guidance** report.

Strathclyde Police Family Protection Units

Aitkenhead Road Police Station

Tel – 0141 532 4914

Baird Street Police Station

Tel – 0141 532 4214

Units are specialised in dealing with domestic abuse and child protection matters.
Opening hours – 8.00 am to 2.00 am 7 days a week.

Amina- the Muslim Women’s Resource Centre

Network House, 311 Calder Street

Glasgow G42 7NQ

Helpline – 0808 8010301 (Scotland wide)

Mon to Fri – 9.30 am to 5.00pm

Helpline email – helpline@mwrc.org.uk

20 languages spoken

Tel – 0141 585 8026

Fax – 0141 423 7700

Email – helpline@mwrc.org.uk

Hemat Gryffe Women’s Aid

Flat 0/1, 24 Willow Bank Street

Glasgow G3 6LZ

Tel – 0141 353 0859

Provision of advice, support and temporary accommodation.

For women and their children from black and minority ethnic communities who have been and are victims of domestic abuse or forced marriage.

Shakti Women's Aid Helpline

Norton Park
57 Albion Road
Edinburgh EH7 5QY
Tel – 0131 475 2399

Provision of support and information and advice on legal rights, welfare, or immigration and nationality issues to all black minority ethnic women (over 16 yrs) and their children experiencing and /or fleeing domestic abuse or forced marriage.

Say Women

Tel- 0141 552 5803

Service Provision of accommodation for young women aged 16 – 25 yrs.

Women's Support Project

Tel – 0141 552 2221
Textphone – 0141 552 9979

Telephone information and support for women and family.

Glasgow Women's Aid

4th Floor,30 Bell street
Glasgow G1 1LG
Telephone – 0141 553 2022

Confidential information, support and refuge accommodation for women, children and young people who are experiencing domestic abuse.

Glasgow city council social work services - homeless services

Councils have a legal obligation to provide advice and some support to homeless people. In Glasgow this is undertaken by GCC Social Work Services. In some localities, it may be the responsibility of the Local Housing Department.

Community Casework Team

Glasgow City Council delivers a homelessness casework service to anyone who is homeless or threatened with homelessness issues.

These are the nine contact details for Community Casework Teams:

West Community Casework Team:

0141 287 3158

North Community Casework Team:

0141 276 6169

North East Community Casework Team:

0141276 6153

South East Community Casework Team:

0141 276 8201

South Community Casework Team:

0141 276 8201

Greater Pollok Community Casework Team:

0141 287 1588

South West Community Casework Team:

0141 880 9936

Refugee Support Team:

0141 276 8201

Glasgow City Council out of hours Emergency Service:

0800 811505

Ethnic Minority Law Centre

41 St. Vincent Place,
2nd Floor, Glasgow G1 2ER
Tel - **0141 204 2888**

Legal Services Agency Ltd

Fleming House
134 Renfrew Street
Glasgow G3 6ST
Tel - 0141 353 3354

Saheliya

125 McDonald Road
Edinburgh
EH7 4NW
Tel - 0131 556 9302

Services – a special mental health and well-being support organization for black and minority ethnic women in Edinburgh.

Deaf connections

<http://www.deafconnections.co.uk/Table/Ishara/>

Information on forced marriage in sign language online

Forced Marriage Unit

UK-based

Animated documentaries:

<http://www.fco.gov.uk/en/travel-and-living-abroad/when-things-go-wrong/forced-marriage/forced-marriage-animations>

Case studies of good practice:

<http://www.fco.gov.uk/en/travel-and-living-abroad/when-things-go-wrong/forced-marriage/case-studies/>

Karma Nirvana

England-based

<http://www.karmanirvana.org.uk>

Supports victims and survivors of forced marriage and honour based abuse

Southall Black Sisters

England-based

<http://www.southallblacksisters.org.uk/>

A not-for-profit organisation, which aims to meet the needs of black (Asian and African-Caribbean) women

Learning log

What has been your key learning? What actions will you take?

Key Learning Point	How bothered am I ? (Scale 1-10)	Who could help me?	Actions I will take	Timescales

Trainee evaluation form

Scoring on content and delivery of session:

0 = Below standard 1 = Acceptable standard 3 = High Standard

Please try to provide comments on your learning wherever possible as these will help us to continuously improve the way we do things:

What was the quality of the information on the issue of forced and arranged marriages provided in this training? <i>Comments:</i>	SCORE:
Did you fully understand the theory provided around the subject and the factual information? If not, state why? <i>Comments:</i>	SCORE:
How has the training enhanced your knowledge and understanding on forced and arranged marriages? <i>Comments:</i>	SCORE:
Do you clearly understand the roles and responsibilities of third parties in relation to Forced Marriage Protection Orders (FMPO) ? Please give an example. <i>Comments:</i>	SCORE:
Is this training on forced and arranged marriages likely to make an impact on your personal or professional life? <i>Comments:</i>	SCORE:
Were the training materials realistic and informative? <i>Comments:</i>	SCORE:
Was the timescale of the training session adequate? <i>Comments:</i>	SCORE:
TOTAL	
Any additional comments:	