



# A Condemnation of every form of Violence against Women:

Statement of the  
“Round Table for Integration”

Committee on Equality

## Table of Contents

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<b>1) Problem Statement .....</b>	<b>4</b>
<b>2) Physical and sexual Violence.....</b>	<b>4</b>
a) Domestic Violence.....	4
b) Violence in Relationships and Families (Jealousy and “Honor” Killings).....	5
c) Forced Marriage .....	7
d) Female Circumcision (Genital Mutilation) .....	7
<b>3) Psychological and structural Violence.....</b>	<b>8</b>
a) Emotional Abuse .....	8
b) Structural Violence .....	9
c) (Intersectional) Discrimination.....	10
<b>Tangent: Head Scarf Ban in Germany</b> .....	10
d) Sexualized Advertizing .....	11
<b>4) Course of Action.....</b>	<b>12</b>
<b>5) Contact Addresses.....</b>	<b>15</b>
<b>6) Bibliography .....</b>	<b>25</b>

This brochure was originally written in German.  
In addition to this English translation, it is available in Arabic,  
Persian, Tigrinya and Turkish.

## 1) Problem Statement

Violence against women is a very common problem throughout society; it exists in all social classes and among Germans as well as migrants. This is also true of violence within families or couples. Studies show that one of every four women in Germany between the ages of 16 and 85 years has experienced at least one physical or sexual assault from a partner or spouse.<sup>1</sup>

### How is violence against women defined?:

The United Nations Organization defines violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”<sup>2</sup>.

The large scope of this definition includes various acts with differing levels of severity; ranging from verbal aggression, a slap on the face to forced sex acts, assault with a weapon and murder<sup>3</sup>.

## 2) Physical and Sexualized Violence

### a) Domestic Violence

A large percentage of violence occurs in intimate social space. The perpetrators are often spouses, partners, parents, friends or relatives<sup>4</sup>. In Germany marital rape is punishable by law<sup>5</sup>.

Prevention of violence, support of victims and creating social circumstances in which violence is less likely, are responsibilities of the entire society, all the people living in the community. In order to be effective it is necessary not only to focus on general structures which enable violence, but also to be aware of its specific forms

1 BMFSFJ (2009): Gewalt gegen Frauen in Paarbeziehungen. Eine sekundäranalytische Auswertung zur Differenzierung von Schweregraden, Mustern, Risikofaktoren und Unterstützung nach erlebter Gewalt.

2 United Nations (1993): Declaration on the Elimination of Violence against Women.

3 For more details see BMFSFJ (2009): as cited

4 Compare BMFSFJ (2009): as cited

5 Legal texts; Reform of paragraphen § 177 StGB Sexuelle Nötigung, Vergewaltigung: Marital rape has been punishable by law since the 15th of May 1997 and the stipulation under which a wife could revoke her allegation and terminate proceedings eliminated. (see [dejure.org/gesetze/StGB/177.html](http://dejure.org/gesetze/StGB/177.html); [www.emma.de/artikel/vergewaltigung-der-ehe-naendlich-265187](http://www.emma.de/artikel/vergewaltigung-der-ehe-naendlich-265187).)

and take measures to prevent violence and support its victims.

There are already many violence prevention projects and counseling centers.

### b) Violence in Relationships (Jealousy and “Honor” Killings)

Domestic disputes, sometimes even resulting in death, are not uncommon in Germany. Children often suffer as a result of domestic disputes and are sometimes the victims of domestic disputes. There may be many factors which drive people to violence – helplessness in the face of overwhelming social problems, jealousy, alcohol or other drugs, desperation or the feeling that there is no way out – are certainly common causes. Seen objectively, poverty, incestuous tendencies or even culturally founded misunderstanding of honor are less common causes.

The term “honor” killing has become established as a form of violence, which is usually perpetrated by men against women, who – supposedly – have breached the traditional honor codex of the patriarchally structured society or family. In these types of families men and often women feel responsible for the preservation of honor. The family honor is vitally important and is manifested in part by rigid control of the sexuality of female family members. In these kinds of societies men’s honor is determined by the “honorable” behavior of women and men are ostracized when female members of their families transgress against these expectations. Such men will be shunned by their community. In extreme cases, the need to preserve or restore the family’s honor take precedence over the lives of the accused.<sup>6</sup> The results of a study conducted by the Max

6 Hand in Hand against Forced Marriage is a publication by the Stichting Platform Islamitische Organisaties Rijnmond. Website: [www.spior.nl](http://www.spior.nl)



Planck Institute using a large database show that the perpetrators come almost exclusively from an ethnically defined lower class and if they are foreign to Germany, are first generation immigrants. In communities in which migrants are socially and economically integrated, “honor” killings rarely occur. Between 1996 and 2005 the number of “honor” killings did not rise, but there was an increase in media attention on “honor” killings in the context of the debate on integration.<sup>7</sup>

This misunderstood concept of honor exists in many cultures and is shared by members of many religious communities and is not only among members of Muslim religious communities, as is often claimed. It is a form of vigilantism and is cannot be traced back to world religions. For instance, in the Qur’an<sup>8</sup> it is clearly condemned.<sup>9</sup>

The media and public opinion should condemn all forms of murder equally and should contribute to public education on this issue. Every type of murder has catastrophic consequences for women, children, family and the entire society, whether it was motivated by jealousy or honor. For this reason it shouldn’t be tolerated when the media and public opinion treat murders perpetrated in a jealous rage as comparatively harmless, although they occur more frequently. We also shouldn’t accept it when violent acts perpetrated under the influence of alcohol and drugs are treated more casually in the media and in public opinion.

### c) Forced Marriages<sup>10</sup>

Another form of violence is forced marriage. Formally, a forced marriage is when one of the marriage partners has not consented to the union, or feels coerced to marry. This should be clearly diffe-

<sup>7</sup> Press release: [www.mpicc.de/shared/data/pdf/pm\\_02\\_14\\_befragung\\_jugendliche.pdf](http://www.mpicc.de/shared/data/pdf/pm_02_14_befragung_jugendliche.pdf)

<sup>8</sup> Qur’an Sura 4 Verse 93, Sura 5 Verse 32

<sup>9</sup> For additional reading we recommend: Oberwittler, D. / Kasselt, J. (2011). Ehrenmorde in Deutschland. Eine systematische Untersuchung ehrbezogener Tötungsdelikte in Familien und Partnerschaften zwischen 1996 und 2005 (Polizei + Forschung, Bd. 42, hrsg. vom Bundeskriminalamt). Köln: Wolters Kluwer Deutschland.

<sup>10</sup> For additional reading we recommend: Hand in Hand against Forced Marriage a publication of the Stichting Platform Islamitische Organisaties Rijnmond (NL). Website: [www.spior.nl](http://www.spior.nl)

rentiated from so-called arranged marriages, whereby two people meet with the intent to discover whether there is mutual interest in a long-term relationship. If they marry, it is because both parties<sup>11</sup>, consented, otherwise, it is a forced marriage.

The most recent version of the law against forced marriage and for the protection of victims of forced marriage came into effect in the Federal Republic of Germany on the first of July, 2011. This law reads:

### § 237 StGB: Forced Marriage

- (1) Whosoever unlawfully with force or threat of serious harm causes a person to enter into a marriage shall be liable to imprisonment from six months to five years. The act shall be unlawful if the use of force or the threat of harm is deemed inappropriate for the purpose of achieving the desired outcome.
- (2) The same penalty shall apply to a person who, for the purposes of committing an offense under subsection (1) above, with force or threat of serious harm or through deception, transports that person, or causes that person to travel to a territory outside the Federal Republic of Germany or prevents that person from returning from there.
- (3) The attempt is punishable
- (4) In less serious cases the penalty shall be imprisonment not exceeding three years or a fine.

### d) Female Circumcision (Genital Mutilation)

The circumcision of girls and women – also referred to as female genital mutilation<sup>12</sup> – is a practice by which, with regional variations, portions of the clitoris are cut out, or even the removal of the entire clitoris, inner and outer labia. Various forms of female genital mutilation

<sup>11</sup> Gaby Straßburger (2005): Zwangsheirat und arrangierte Ehe – zur Schwierigkeit einer Abgrenzung. In: BMFSFJ (Hg.): Zwangsverheiratung in Deutschland.

<sup>12</sup> For communication with victims the term “circumcision” is recommended because it is more neutral and doesn’t imply judgement. The term “female genital mutilation” (FGM) may offend, however is used for in educational settings because it conveys an appropriate severity.

lation are widespread<sup>13</sup> in African and Asian countries with varying frequency. FMG originated in ancient archaic traditions and are not a religious mandate.<sup>14</sup>

Many forms of genital mutilation present acute and chronic dangers and have severely painful effects on the physical and emotional condition on the victims; therefore the practice cannot be compared to the circumcision of boys. Due to worldwide migrations there are women and girls in European countries who either have already been mutilated or are in danger of being mutilated. The mutilation of women's or girls' genitals is considered an assault according to § 223-228 StGB and is punishable by law. Additional differentiated educational efforts by health care and educational professionals as well as by expatriate organizations, primarily by trained experts, are of crucial importance. Whereby everyone who is confronted with victims must respond with sensitivity and respect their privacy and modesty.

### 3) Psychological and Structural Violence<sup>15</sup>

#### a) Emotional Abuse

It is a widespread myth that emotional abuse exists only as rage, constant screaming, humiliation and perpetual criticism. This form is most easily recognized as emotional abuse. Other forms of emotional abuse are less obvious, but just as devastating. Some of these are: disrespect, condescension, paternalism, judgment, telling insulting "jokes", lying, "forgetting", betrayal of trust, setting traps, distorting the past (gaslighting), abusing financial dependency<sup>16</sup>, as well as making unreasonable demands, such as insisting the partner do things above and beyond their obligation in the relationship. Emotional abuse may take the form of conditioned helplessness or stalking and mobbing, also through social networks (cyberbullying).

<sup>13</sup> [www.target-nehberg.de/HP-01\\_genitaleVerstueummelung/u1-1\\_Laenderkarte/index.php](http://www.target-nehberg.de/HP-01_genitaleVerstueummelung/u1-1_Laenderkarte/index.php)

<sup>14</sup> [www.target-human-rights.com/](http://www.target-human-rights.com/); [www.target-human-rights.com/HP-08\\_fatwa/index.php](http://www.target-human-rights.com/HP-08_fatwa/index.php)

<sup>15</sup> Allgemeines Gleichbehandlungsgesetz (AGG) und Mobbing; [www.hensche.de/Arbeitsrecht\\_aktuell\\_Gleichbehandlungsgesetz\\_Mobbing.html](http://www.hensche.de/Arbeitsrecht_aktuell_Gleichbehandlungsgesetz_Mobbing.html). Cyber mobbing is not directly punishable by law in Germany, but it is covered by other paragraphs such as insult § 185 StGB or slander § 186 StGB. <http://www.klicksafe.de/themen/kommunizieren/cyber-mobbing/was-sagt-das-gesetz/>. Doxing is considered a form of cyber mobbing. [#### b\) Structural Violence](http://lexikon.</a></p></div><div data-bbox=)

This form of violence is brought about by social, economic or cultural structures which

- are disadvantageous to certain individuals or groups
- cause individuals to not make full use of their talents, capacity and possibilities.<sup>17</sup>

Structural violence includes all forms of discrimination, the unequal distribution of income, resources, educational opportunities, health care ...<sup>18</sup>

These structures are the result of social presumptions and political processes which characterizes both the legal as well as the informal daily life. Structures are primarily manifest in laws and regulations, but are also evident in the exclusion from social clubs and their organizational structures, opportunities in educational institutions and the employment market.

Structural violence has both direct and indirect effects. Victims are frequently not even aware that they are being subjected to structural violence, because they don't recognize it or consider it normal. This is especially true of refugees and migrants, who often inclined to feel guilty about their precarious situation and assume that their low social status does not entitle them to equal treatment. Nevertheless the victims suffer physical, psychological or social-interactive damage from the effects of this form of violence.<sup>19</sup>

Some of the consequences of structural violence are:

Unemployment, poverty, debt, psycho-social strain on individuals and families, unfavorable social situation, coerced assimilation, diffuse fears, feelings of shame, guilt, inferiority complex and even reaching a state of dysfunction.

[stangl.eu/12307/doxing-doxxing/](http://stangl.eu/12307/doxing-doxxing/). Stalking is covered by the paragraphen § 238 Nachstellung; <http://dejure.org/gesetze/StGB/238.html>.

<sup>16</sup> [www.re-empowerment.de/include.php?path=content/content.php&contentid=33](http://www.re-empowerment.de/include.php?path=content/content.php&contentid=33)

<sup>17</sup> According to the Norwegian founder of peace studies, Johan Galtung: [de.wikipedia.org/wiki/Strukturelle\\_Gewalt](http://de.wikipedia.org/wiki/Strukturelle_Gewalt)

<sup>18</sup> <https://www.frauen-gegen-gewalt.de/was-ist-das.html> (03.06.2014)

<sup>19</sup> Stefanie Vogel, [http://suite101.de/article/strukturelle-gewalt-a134838#.U41\\_cPI\\_tuo](http://suite101.de/article/strukturelle-gewalt-a134838#.U41_cPI_tuo) (06.07.2015)

### c) (Intersectional) Discrimination

When societal opinions or even political structures discriminate or exclude people from equal treatment, especially against entire groups of people, we speak of forms of structural violence. People often suffer from discrimination due to their gender, ideology, sexual orientation, ethnic background, religion or appearance. Forms of discrimination range from unfair treatment in school and other educational institutions, at work or in politics, in social clubs, in the media, etc. to explicit exclusion to these and other areas.

The consequences range from constant systematic stigmatization, stereotyping in the media to complete exclusion from areas of employment and harassment in public spaces.

Women are especially affected because they often encounter many aspects of negative social association: for example when women are discriminated because of the color of their skin, their religion or their ethnicity. When this is the case, we speak of intersectional discrimination.

#### Tangent: Headscarf Ban in Germany:

The most prominent example of structural and intersectional discrimination, which was legitimized by law for years, is the so-called headscarf ban. Following a decision by the Federal Constitutional Court of Germany on headscarves for teachers in the year 2003, from 2004 until 2006, 8 of the 16 German states introduced headscarf bans in varying degrees.<sup>20</sup> In Hessen the ban applied to public schools as well as government officials and employees in public service. The practice demonstrated that the ban had consequences well beyond these areas in the private sector. Especially in the areas of service and healthcare, where contact to customers and patients made up a large part of the professional profile, women with headscarves were not hired<sup>21</sup>, institutional Court declared the

practice to be unconstitutional (Az 1-BvR-79203).

Following the Federal Constitutional Court decision on headscarves for teachers in public schools in March of 2015 the legal situation changed fundamentally.<sup>22</sup> A sweeping headscarf ban is unconstitutional because it unduly restricts the religious freedom of women, who's clothing choices are religiously motivated. Germany's Federal Constitutional Court called attention the ban's effect as a hurdle to all Muslim women with professional qualifications in education, which is difficult to justify its contradiction to the imperative of true equality for women (Art. 3 Abs. 2 GG).<sup>23</sup> (Rn [margin number] 96).

Decisions made by the Federal Constitutional Court are binding for the parliaments and courts in every state, therefore the Hessian headscarf ban in its current form is unconstitutional. The legislators are called upon to modify the law to conform to the parameters set by the Federal Constitutional Court and to promote equality between women who wear headscarves and other women.

A look beyond our own noses – especially at our European neighbors, who have many years of experience with migration – may be helpful. In Great Britain there are police officers on duty whose religion is obvious by their turban or headscarf. When society is reflected everywhere, including in law enforcement, the citizens are assured that the state does not practice exclusion. This, in turn, has an effect on the social climate – reduced tolerance for racism. Some international corporations have designed headscarves for their uniformed employees, who choose to cover their hair.

Repealing the ban on head scarves is the first step; real change must take place in the way people think. Much effort will be required before this is achieved.

### d) Sexualized Advertising

Discrimination through advertising is also a form of violence against women. Because it occurs on another level, it is often not perceived

<sup>22</sup> A brief analysis of this decision can be found at: [www.muslimische-frauen.de/wp-content/uploads/2015/04/Kurzanalyse-Kopftuchbeschluss-BverfG-2015.pdf](http://www.muslimische-frauen.de/wp-content/uploads/2015/04/Kurzanalyse-Kopftuchbeschluss-BverfG-2015.pdf)

<sup>23</sup> Decision of the Supreme Court of the Federal Republic of Germany (BVerfG), Rannummer 96.

<sup>20</sup> For more Information see: [www.muslimische-frauen.de/wp-content/uploads/2013/11/Infotext-ausf%C3%Bchrlich-Kopftuchverbote-in-Deutschland.pdf](http://www.muslimische-frauen.de/wp-content/uploads/2013/11/Infotext-ausf%C3%Bchrlich-Kopftuchverbote-in-Deutschland.pdf)

<sup>21</sup> [www.dw.de/mit-kopftuch-auf-jobsuche/a-2706282](http://www.dw.de/mit-kopftuch-auf-jobsuche/a-2706282)

as a form of violence in public discussion.

In order to attract attention, advertising often depicts women as inferior and/or as commodities, sex objects or suggest sexual availability some advertisements even have a pornographic character. Advertising which makes use of sexual innuendos insulting to women is discriminatory. A study of the American Psychological Association has determined that sexualized advertising has alarming consequences for the health and psychological development of young girls.<sup>24</sup>

Women are depicted with little or no clothing much more frequently than men (21% women<sup>25</sup>; 6% Men<sup>26</sup>) and are used only to attract attention or as a decoration with no relationship to the advertised product. This is often combined with submissive gestures. These types of portrayal violate women's human dignity as well as common decency and are unacceptable.

Sexist, stereotypical depictions in advertising must be considered as an expression of a derogatory view of women. The members of the equality committee of the Round Table for Integration concur that neither women nor men should be publicly depicted in this manner.

#### 4) Course of Action

Each form of violence mentioned above is an affront to human dignity and is a violation of human rights. Strategies to combat the forms of violence described above are a part of the general strategies to prevent violence against women.

It is important to avoid characterizing violence as a problem of the less educated, or people of lower social classes or as the concern of migrants, thereby reinforcing existing racist stereotypes. On the other hand, the frequency with which migrant women are victims of violence should not be tabooed. Prematurely attributing violence to

<sup>24</sup> Report of the APA Task Force on the Sexualization of Girls, [www.apa.org/pi/women/programs/girls/report-full.pdf](http://www.apa.org/pi/women/programs/girls/report-full.pdf)

<sup>25</sup> Hasenteufel, Regina, *Das Bild von Mann und Frau in der Werbung*, Dissertation (a dissertation on images of men and women in advertising), Bonn 1980, S. 230

<sup>26</sup> Horvath, Michaela, *Die Darstellung der Geschlechter in der Fernsehwerbung – eine Inhaltsanalyse zur geschlechtsspezifischen Menschendarstellung*, Diplomarbeit (a bachelor's thesis on representations of gender in television advertising), Wien 2002, S. 118 und 121

cultural or religious contexts can result in a reluctance to consider approaches to violence prevention based in religion, especially in Islam.

#### Structured and continuous public education is required:

- Maintaining and expanding counseling centers for families with a systematic approach and which prioritize prevention. Counseling specifically for women and girls is just as important as counseling which includes boys, men and entire families.
- Programs to prevent violence in schools and in other educational institutions for children and youth should be expanded and networked.
- Support and promotion of projects for the prevention of violence. The staff of these projects must include social workers who approach women with respect and sensitivity, who possess intercultural competence; it's even better if they belong to the same culture as the clients and have been specially trained to work in this area.<sup>27</sup>
- Public education and advanced training for social workers, police officers, teachers, journalists, politicians, etc. with the goal of working free of prejudice. This must address the specific life circumstances of migrant families and foreign women, which often make it difficult to seek external help, whereby women are often unable to leave an oppressive and threatening relationship.
- Education within religious communities and migrant social clubs – from members for members! - for the prevention and eradication of discrimination and violence

<sup>27</sup> Allow us to add this comment: people who are migrants are not per se interculturally competent. Especially, people who reject their culture because of their own unpleasant experiences, for instance are often have no empathy for people who maintain a strong connection to their culture.



within families. Training in religion as well as counseling on specific subjects is necessary. Financial support and cooperation with local counseling centers would be welcome.

- Educational support for migrants, such as German language instruction, learning about social structures, rights and opportunities to attain financial independence, such as through employment.

**The goal** of all prevention and courses of action must be to enable women to achieve self-determination, whether they are migrants or not.

## 5) Contact Addresses:

The following addresses may be helpful to potential victims, as well as those confronted with this topic in their profession, seeking information and advice.

### Counseling Centers:

<b>Physical and Sexual Violence:</b>	
<b>Domestic Violence</b>	
<b>Frauen helfen Frauen e.V. Marburg</b> Counseling for victims of domestic violence	Alter Kirchhainer Weg 5 35039 Marburg Tel.: 06421 161516 E-Mail: Frauenhaus-Marburg@t-online.de <a href="http://www.frauenhaus-marburg.de/">www.frauenhaus-marburg.de/</a>
<b>Frauenhaus – Marburg</b> Safe house for women fleeing domestic violence and their children	Postfach 1433 35004 Marburg Tel.: 06421 14830 Fax: 06421 162792 E-Mail: Frauenhaus-Marburg@t-online.de <a href="http://www.frauenhaus-marburg.de">www.frauenhaus-marburg.de</a>
<b>JUKO Marburg e.V.</b> STOP-Training (Soziales Training Opfer-schutz und Prävention) – Group training for perpetrators of domestic violence	Neue Kasseler Str. 3 35039 Marburg Tel.: 06421 30780-71 Fax: 06421 30780-81 E-Mail: schlegel@juko-marburg.de <a href="http://www.juko-marburg.de">www.juko-marburg.de</a>

<p><b>Islamische Gemeinde Marburg e.V.</b> Social and religious counseling for youth, women and men, empowerment programs for girls and women, orientation for youth, counseling for child-rearing and conflict resolution, further education (social and religious coexistence).</p>	<p>Bei St. Jost 17 35039 Marburg Tel.: 06421 65535 Fax: 06421 64554 E-Mail: info@ig-marburg.de <a href="http://www.ig-marburg.de">www.ig-marburg.de</a></p>
<p><b>Polizei</b> Domestic violence department of the local police</p>	<p>Raiffeisenstraße 1 35043 Marburg Tel.: 06421 406-265 Notfall: 110</p>
<p><b>Harassment and Sexualized Violence</b></p>	
<p><b>Frauennotruf Marburg e.V.</b> Counseling center for women and girls who are victims of sexual assault and harassment.</p>	<p>Neue Kasseler Str. 1 35039 Marburg Tel.: 06421 21438 E-Mail: frauennotruf-marburg@gmx.de <a href="http://www.frauennotruf-marburg.de">www.frauennotruf-marburg.de</a></p>
<p><b>Heimwegtelefon</b> Accompaniment on the way home by telephone call.</p>	<p>Tel.: 030 12074182 The call is free of charge. <a href="http://www.heimwegtelefon.de">www.heimwegtelefon.de</a></p>

<p><b>Taxi? – aber sicher</b> When you call a taxi look for the orange sticker „Taxi?- aber sicher! Wir machen mit! Wir sind dabei!“</p>	<p>All participating taxi companies are listed here: <a href="http://www.marburg.de/de/126614">www.marburg.de/de/126614</a></p>
<p><b>Gleichberechtigungsreferat der Universitätsstadt Marburg</b> The university city promotes the equality of women and men and offers counseling in the following areas: education, discrimination, vocation, family, violence and difficult life circumstances.</p>	<p>Markt 1 35037 Marburg Tel.: 06421 201-1377 Fax: 06421 201-1760 E-Mail: gleichberechtigungsreferat@marburg-stadt.de <a href="http://www.marburg.de/de/15240">www.marburg.de/de/15240</a></p>
<p><b>Forced Marriage and Honor Killing</b></p>	
<p><b>TERRE DES FEMMES Menschenrechte für Frauen e.V.</b> Online counseling portal for people affected and social workers. Online counseling per chat is available, as well as information on counseling centers in your area.</p>	<p><a href="http://www.zwangsheirat.de">www.zwangsheirat.de</a></p>
<p><b>Sabatina e. V.</b> Offers advice and assistance if you are being forced to marry or want to flee a forced marriage.</p>	<p>Postfach 11 12, 61268 Wehrheim Tel.: 030 80195980 E-Mail: info@sabatina-ev.de E-Mail: notruf@sabatina-ev.de <a href="http://www.sabatina-ev.de">www.sabatina-ev.de</a></p>

<b>Rosa e.V.</b> Shelter for non - German women	Postfach: 401067, 70410 Stuttgart: Tel.: 0711 539825 E-Mail: ROSAWohnprojekt@eva-stuttgart.de <a href="http://www.eva-stuttgart.de/rosa.html">www.eva-stuttgart.de/rosa.html</a>
<b>Papatya</b> Protection and assistance for girls and young women who have migrated to Germany	Tel.: 030 610062 E-Mail: beratung@papatya.org Anonyme Onlineberatung unter <a href="http://www.papatya.org">www.papatya.org</a>
<b>Genital Mutilation</b>	
<b>NALA e.V.</b> <b>Bildung statt Beschneidung</b> Information and assistance for women and girls affected by genital mutilation	Kastanienstraße 3e 65933 Frankfurt/Main E-Mail: info@nala-fgm.de <a href="http://www.nala-fgm.de">www.nala-fgm.de</a>
<b>FIM</b> Multilingual counseling and information center for migrants and their families. FIM supports women who are affected by (sexualized) violence in precarious life circumstances. Counseling is free of charge. Anonymous counseling is available upon request.	Beratungs- und Informationszentrum für Migrantinnen Varrentrappstraße 55 60486 Frankfurt/Main Tel.: 069 9709797-0 E-Mail: info@fim-beratungszentrum.de <a href="http://www.fim-frauenrecht.de">www.fim-frauenrecht.de</a>

<b>TERRE DES FEMMES</b> <b>Menschenrechte für Frauen e.V.</b> Works for human rights and supports women/girls through public education, coordinated campaigns, counseling, etc.	Brunnenstr. 128 13355 Berlin <a href="http://www.frauenrechte.de/">www.frauenrechte.de/</a>
<b>Counseling for Parents and Children:</b>	
<b>Erziehungsberatungsstelle Marburg</b> Verein für Erziehungshilfe e.V. Counseling center and organization offering assistance with child-rearing	Hans-Sachs-Straße 8 35039 Marburg Tel.: 06421 8890950 E-Mail: RehseS@marburg-biedenkopf.de <a href="http://www.eb-marburg.de">www.eb-marburg.de</a>
<b>Psychologische Beratungsstelle Philippshaus</b> Counseling on child-rearing, divorce and separation, counseling for couples and families, life coaching	Philippshaus, Universitätsstraße 30-32 35037 Marburg Tel.: 06421 27888 Fax: 06421 27872 E-Mail: psychologischeberatung@ekmr.de <a href="http://www.beratungsstellen-philippshaus.de">www.beratungsstellen-philippshaus.de</a>
<b>Jugendamt Marburg</b> Department of child protection (of the city government)	Friedrichstraße 36 35037 Marburg Tel.: 06421 201-0 E-Mail: jugendamt@marburg-stadt.de

<p><b>Kinderschutzbund Marburg e.V.</b> The Marburg child protection advocacy group promotes children and the rights of children. The Kinderschutzbund opposes all forms of violence against children.</p>	<p>Universitätsstraße 29 35037 Marburg Tel.: 06421 67119 Fax: 06421 686660 E-Mail: info@kinderschutzbund-marburg.de <a href="http://www.kinderschutzbund-marburg.de">www.kinderschutzbund-marburg.de</a></p>
<p><b>Wildwasser Marburg e.V.</b> Specialized counseling for sexualized violence in childhood</p>	<p>Wilhelmstraße 40 35037 Marburg Tel.: 06421 14466 E-Mail: info@wildwasser-marburg.de <a href="http://www.wildwasser-marburg.de">www.wildwasser-marburg.de</a></p>
<p><b>Self Defense:</b></p>	
<p><b>WENDO Marburg e.V.</b> Self defense and assertiveness training for women and girls (violence prevention)</p>	<p>Bahnhofstr. 31A 35037 Marburg Tel.: 06421 682374 E-Mail: info@wendo-marburg.de <a href="http://wendo-marburg.de">http://wendo-marburg.de</a></p>
<p><b>Die Wildkatzen e.V.</b> Selbstverteidigung Marburg e.V. Self defense for girls between 5 and 17</p>	<p>Postfach 2153 35009 Marburg Tel.: 06421 32314 E-Mail: die-wildkatzen@web.de <a href="http://www.die-wildkatzen.de">www.die-wildkatzen.de</a></p>

<p><b>Addiction:</b></p>	
<p><b>Diakonisches Werk Oberhessen, Sucht- und Drogenberatung</b> Counseling for all problems with addiction</p>	<p>Frankfurter Str. 35 35037 Marburg Tel.: 06421 26033 Fax: 06421 26035 E-Mail: marburg.suchtdwo@ekkw.de <a href="http://www.dw-oberhessen.de/index.php?id=151">http://www.dw-oberhessen.de/index.php?id=151</a></p>
<p><b>Blaues Kreuz Marburg</b> Counseling and support for those in danger of becoming addicted as well as those suffering from addiction to legal drugs (such as alcohol and medicine) and their families (Russian language counseling is also offered)</p>	<p>Wilhelmstraße 8a 35037 Marburg Tel.: 06421-23129 E-Mail: s.duennebeil@blaues-kreuz.de Russischsprachiges Angebot: Tel.: 06421-1655043 E-Mail: a.wolfmann@blaues-kreuz.de <a href="http://www.marburg.blaues-kreuz.de">www.marburg.blaues-kreuz.de</a></p>
<p><b>Drachenherz (Blaues Kreuz Marburg)</b> Counseling free of charge for affected children, youth their parents and all those interested</p>	<p>Wilhelmstraße 8a 35037 Marburg Tel.: 06421 23129 E-Mail: drachenherz@blaues-kreuz.de <a href="http://www.suchtberatung-blaues-kreuz-marburg.de/marburg/drachenherz">http://www.suchtberatung-blaues-kreuz-marburg.de/marburg/drachenherz</a></p>

<b>Sexualized Advertizing</b>	
<p><b>Gleichberechtigungsreferat der Universitätsstadt Marburg</b> Individuals may submit complaints about sexist advertizing to this department of the city government, which will then work toward changing or removing them.</p>	<p>Markt 1 35037 Marburg Tel.: 06421 201-1377 Fax: 06421 201-1760 E-Mail: <a href="mailto:gleichberechtigungsreferat@marburg-stadt.de">gleichberechtigungsreferat@marburg-stadt.de</a> <a href="http://www.marburg.de/de/15240">www.marburg.de/de/15240</a></p>
<b>Sonstiges:</b>	
<p><b>Muslimisches Seelsorgetelefon</b> The Muslim counseling telephone wants to overcome the silence of those who call and help to solve problems (without violence, if violence is involved). Multilingual.</p>	<p>Tel.: 030 44350980 Fax: 030 443509828 <a href="http://www.mutes.de/home.html">http://www.mutes.de/home.html</a></p>

## Members of the Round Table „Committee on Equality „Integration der AG Gleichberechtigung“:

<p><b>Ausländerbeirat</b> an advocacy group for all foreigners living in Marburg. A Network bringing together people, institutions and initiatives, which work to improve the social, cultural and political conditions of living together as equals.</p>	<p>Contact: <b>Goharik Gareian</b> Markt 1 35037 Marburg Tel.: 06421-201 715 Fax: 06421-201 118 <a href="mailto:auslaenderbeirat@marburg-stadt.de">auslaenderbeirat@marburg-stadt.de</a> <a href="http://www.auslaenderbeirat-marburg.de">www.auslaenderbeirat-marburg.de</a></p>
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<p><b>Bahá'í Gemeinde</b> Bahá'ís work to promote a just and peaceful world. Devotional gatherings, children's classes, junior youth groups and study circles are open to all. Together we'll learn to become a force for social transformation in these challenging times.</p>	<p>Contact: <b>Kelly Herndon</b> Ernst-Lemmer-Str. 8 35041 Marburg Tel.: 06421 84782 E-Mail: <a href="mailto:marburg@bahai.de">marburg@bahai.de</a> <a href="http://www.marburg.bahai.de">www.marburg.bahai.de</a></p>
<p><b>Bürgerinitiative für soziale Fragen e.V.</b> Charity working to improve the community of Richtsberg as a free agent of child welfare.</p>	<p>Contact: <b>Shaima Ghafury</b> Damaschkeweg 96 35039 Marburg Tel.: 06421 44122 Fax: 06421 46662</p>
<p><b>Elif e.V.</b> Offers counseling, language classes, adult education for women and organizes excursions</p>	<p>Contact: <b>Fatma Baysal</b> Mobil: 0177 1488725 E-Mail: <a href="mailto:info@elif-marburg.de">info@elif-marburg.de</a> <a href="http://www.elif-ev.de">www.elif-ev.de</a></p>
<p><b>Gleichberechtigungsreferat der Universitätsstadt Marburg</b> The university city promotes the equality of women and men and offers counseling in the following areas: education, discrimination, vocation, family, violence and difficult life circumstances.</p>	<p>Contact: <b>Christa Winter</b> Markt 1 35037 Marburg Tel.: 06421 201-1377 Fax: 06421 201-1760 E-Mail: <a href="mailto:gleichberechtigungsreferat@marburg-stadt.de">gleichberechtigungsreferat@marburg-stadt.de</a> <a href="http://www.marburg.de/de/15240">www.marburg.de/de/15240</a></p>

<p><b>Islamische Gemeinde Marburg e.V.</b>  A community of believers in Islam from 40 countries.  Activities: Friday prayers, groups for children, youth and adults, sports, reading circles, communal festivities and dialog projects.  Services: counseling in social and religious questions, education, marriage and conflict counseling, talks and adult education, intrareligious and interreligious dialog, ...</p>	<p>Contact:  <b>Asmah El-Shabassy</b>  Bei St. Jost 17  35039 Marburg  Tel.: 06421 65535  Fax: 06421 64554  E-Mail: <a href="mailto:info@ig-marburg.de">info@ig-marburg.de</a>  <a href="http://www.ig-marburg.de">www.ig-marburg.de</a></p>
<p><b>TERRE DES FEMMES Menschenrechte für Frauen e.V.</b>  Works for human rights and supports women/girls through public education, coordinated campaigns, counseling, etc.</p>	<p>Contact:  <b>Ingrid Lee</b>  Tel.: 06421 1867506  E-Mail: <a href="mailto:Ingrid.lee@web.de">Ingrid.lee@web.de</a>  <a href="http://www.frauenrechte.de">www.frauenrechte.de</a></p>
<p><b>WIR - coordination for the university city, Marburg.</b>  coordination for the university city, Marburg. This program promotes coordination between those working for inter-cultural acceptance.</p>	<p>Contact:  <b>Adji Gaye</b>  Tel.: 06421 2011905  E-Mail: <a href="mailto:adji.gaye@marburg-stadt.de">adji.gaye@marburg-stadt.de</a></p>
<p><b>Other Members</b></p> <p>- <b>Halise Adsan</b>, member of the city parliament for the Marburger Linke, <a href="mailto:h.adsan@gmx.de">h.adsan@gmx.de</a>, 0157-34357559</p>	<p>- <b>Dr. Christiane Schulze</b> is scholar of comparative religions and is a member of the committee on equality for the Round Table for Integration out of personal interest.</p>

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This brochure can be downloaded from the Marburg website:  
 under: Politik & Stadtgesellschaft - Gleichberechtigung -  
 Schwerpunktthemen - Gewalt - weitere Aspekte - Positionspapier „Gegen jede Art von Gewalt an Frauen“.

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## Who are we?

We are a committee of the “Round Table on Integration” of the University City of Marburg working to promote equality. Our committee is made up of representatives of society, religion and politics.

## What do we want?

This statement condemns every form of violence against women, whether it's motivation is personal, societal, political or religious.

The goal of this statement is to promote an understanding of various forms of violence from the perspective of the committee members (the institutions and groups they represent) and to encourage action, programs or projects which promote the empowerment of women.

We are aware of the fact that men are also victims of (domestic) violence. Although in comparison women are affected by distinctly greater levels and more severe forms of domestic violence.

