

The perception of gender relations and gender-based violence of Afghans living in Austria

Findings of small-scale microsociological research

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Contents

1 Purpose of research	2
2 Research context	3
3 Research methodology	7
3.1 Research preparation and methods	7
3.2 Research team	8
3.3 Selection of participants	8
3.4 Data analysis	9
3.5 Demographics	10
3.5.1 Female interviewees	10
3.5.2 Male participants	10
3.6 Limitations	11
4 Findings	13
4.1 Childhood experience	13
4.2 Responsibilities related to childcare and household	14
4.2.1 Childcare	14
4.2.2 Decision-making in the household and household tasks	15
4.3 Gender attitudes	15
4.3.1 Gender-based violence (GBV)	16
4.3.2 Sexual diversity	17
4.4. Sexual behavior	18
4.5. Psychosocial, physical, and sexual health	19
5 Policy recommendations	20
6 Conclusion	23
Annex I	25
Annex II	28
Annex III	33
Annex IV	39

1 Purpose of research

Austria presents itself as a new home for thousands of Afghan asylum seekers (see also chapter 2). On one hand, the multicultural and multilingual environment of Austria offers a variety of opportunities for Afghan migrants and refugees. However, though the male face of immigration has been a factor in heated public debates in Austria and other European countries, it is not reflected in integration policies.

This report presents insight into the gender roles, stereotypes, hierarchies, and gender-based violence in the Afghan community in Vienna. Primarily the study sought to understand how men's perceptions, attitudes, behavior, and concepts of masculinity are influenced by their own experiences of violence and war, the gender relations of their parents or those taking care of them, and by the perceptions of their peers and society. This small-scale research project supported the development of intercultural gender competence workshops for Afghan refugees as a pilot project carried out in 2016. The VIDC has been working on getting men and boys involved in gender justice for many years¹ and is thoroughly convinced of the importance of involving men and boys in order to combat gender-based violence (GBV) and patriarchal structures. In addition, the VIDC has a long tradition of cooperating closely with migrant associations from the African, Turkish, and Afghan communities in Vienna as well providing them with capacity building.

The pilot project was developed in cooperation with “Poika - gender sensitization for boys in education and schools” and the association “Afghan Youth - New Start”. The partners conducted the workshops with tandems, a pair of gender trainers consisting of one Afghan and one Austrian/other national.

¹ For an overview of our events and activities on this issue please check our website: <http://www.vidc.org/en/topics/gender/men-gender-equality/>

In addition to the objectives mentioned above, this study also provides policy recommendations for better and faster integration of Afghan refugees in Austria.

2 Research context

“Violence against children at home is ‘Tarbia’ (moral and ethical character); at school is ‘Taleem’ (education); and violence against women is ‘Ghairat’ (honor).”

(Quote from a male focus group participant)

Wives, sisters, and mothers are a highly sensitive topic in Afghan culture (see chapter 3.6). Most Afghans avoid mentioning their wives’ names in front of “Na-Mahram” (a distant relative or stranger). The female members of Afghan families are considered “Siyasar,” a folkloric term that literally means “black-headed” and is used by Afghan men to describe women as less equal than men. In Afghan culture, men are considered breadwinners, providing “Nafaqah,” and women are responsible for the housework. Women are part of men’s “Ghairat” (honor) and men have to defend their “Ghairat” at any cost.² Another term that Afghans use to refer to their wives, sisters, or daughters is “Namus,” which is associated with integrity, modesty, and respectability. It is the absolute duty of men to protect them.³

At times, Afghan fathers and husbands experience extreme pressure, as they are the only “Nafaqah” providers. Afghans prefer boys over girls due to the fact that boys grow up to be “Nafaqah” providers for the family when they reach adolescence. Afghan men have more dependents to look after than the global average; and having at least one son strengthens their social status and reputation (Duncan 2016).⁴ The

² Echavez, Chona R.; Mosawi, SayedMahdi; Pilongo, Lea Wilfreda (2016) The other side of gender inequality: Men and masculinities in Afghanistan, Afghanistan Research and Evaluation Unit (AREU), January 2016, Kabul.

<http://areu.org.af/wp-content/uploads/2017/01/1601E-The-Other-Side-of-Gender-Inequality-Men-and-Masculinities-in-Afghanistan1.pdf> (accessed March 5, 2017)

³ Glatzer, Bernt (1998) Being Pashtun - Being Muslim: Concept of person and war in Afghanistan, in: Glatzer, Bernt (ed.) (1998) Essays of South Asian Society: Culture and politics II, Zentrum Moderner Orient, Arbeitshefte 9, Das Arabische Buch (1998), S. 83 – 94, Berlin. <http://www.khyber.org/publications/021-025/glatzer1998.pdf> (accessed March 5, 2017)

⁴ Duncan, Ross (2016) Literature review for the consultative meeting: Global research on men and masculinities featuring the International Men and Gender Equality Survey (IMAGES) and the Gender Equality and Quality of Life Survey (GEQ), March 2, 2016, Vienna.

concept of “Nafaqah” also enables the male members of the family to have total authority and makes women vulnerable to violence (ibid).

“The reason we Afghans do not progress financially is that we have to look after so many people in our extended families. We have to earn and provide Nafaqah to our own families, parents, grandparents, siblings, etc.”

(Quote from a male focus group participant)

This also regulates the division of tasks between men and women. Women are responsible for housework and men for tasks outside the house. This division of tasks and responsibilities perpetuates the patriarchal family structure and elicits gender-based violence, especially when women try to break or weaken the patriarchal system. Another cultural norm that condones Afghan men using violence against women is “Ghairat” (honor).

In order to get insight into Afghan society and gender relations, a brief overview of the education system and literacy rate is essential. The education system is composed of primary (six years), middle (three years), secondary (three years), and tertiary education (four to six years). After middle school, pupils aged 13/14 years old have the option to continue with a vocational training in lower and upper middle school (six years) or in technicums (three years). With regard to tertiary education, the bachelor lasts four years and the master two years. Religious education starts during primary education but takes place in mosques and private religious institutions.⁵

According to the UNESCO office in Kabul,⁶ Afghanistan has an estimated literacy rate of 31%, which is among the lowest literacy rates in the world with a high variation between male and female as well as urban and rural literacy. In urban areas 40% of women are literate compared to approx. 69% of men. In rural areas only one fifth of the population (25%) can read and write, which corresponds to only 10% of women and 39% of men. Kuchis, as nomads, are the most uneducated. Shockingly,

⁵ Foreign credits (2017) Education system in Afghanistan.
<http://www.classbase.com/Countries/Afghanistan/Education-System> (accessed February 10, 2017)

⁶ UNESCO Office in Kabul
<http://www.unesco.org/new/en/kabul/education/enhancement-of-literacy-in-afghanistan-ela-program/>
(accessed February 10, 2017)

only 7% of Kuchis are literate and the female literacy rate is as low as 1.2%.⁷ These figures show clearly that the education system is very weak and lacks investment from the Afghan government, which is related to the fact that the war has been going on for almost 40 years.

The gender gap in the literacy rate can be explained with a combination of factors, such as the cultural norm of women not attending school (or families not allowing them to go to school) and being responsible for the household and childcare, as well as safety problems with getting to classes. The high variation in urban and rural areas is also caused by safety problems as well as by the lack of schools in rural regions, the long walking distance to schools, and the low demand for literacy – in particular for women’s literacy – due to socio-cultural barriers (UNESCO Office in Kabul, 2017).

Gender attitudes and behavior as well as concepts of masculinity are learned from gender relations in the family and childhood experiences. War and security threats in the country have shaped these experiences for decades. The war in Afghanistan has gone through various stages. The first phase was the invasion of Afghanistan by the Soviet Union in 1979. The Soviets withdrew their military forces in 1989, but the government was still politically supported by the UDSSR. In 1992 the Afghan government collapsed and the Mujahedeen (warriors) came to power. The second stage of the civil war was when Mujahedeen militias turned their guns against each other after they failed to form a broad-based government. This led to the third phase of Afghan civil war, which coincided with the emergence of the Taliban in 1994 and the fall of Kabul, the capital, in 1996. The Taliban imposed a strict Islamic government that was toppled by the U.S. led intervention in response to the 9/11 attacks in 2001. The latest phase of war is the Taliban led insurgency that began after the invasion of Afghanistan by the U.S. led coalition in 2001.

The long-lasting war and its destructive impact on security, the economy, education, etc., is the root cause for Afghans fleeing their country and migrating towards neighboring countries like Pakistan or Iran, as well as towards Europe. With regard to Austria, in 2015 25,563 applications were received, about 1,000 more than those from Syrians. From January 2015 to December 2016 the total number of

⁷ Afghanistan Education for All 2015 National Report.
<http://unesdoc.unesco.org/images/0023/002327/232702e.pdf> (accessed February 10, 2017)

asylum applications from Afghans reached 37,217.⁸ Of all Afghan asylum applications processed in 2016 by Austrian authorities, only 25% of applicants were granted asylum compared to 95% of Syrian refugees. In absolute numbers, 1,636 were granted asylum, out of which 895 were men and 741 women. 38% of Afghan asylum applications were denied compared to 5% of Syrians. Another 37% of Afghan asylum seekers (2,474 in absolute numbers) were granted subsidiary protection or a temporary stay on humanitarian grounds. Strikingly, 2,447 of the applicants in Austria in 2016 were unaccompanied Afghan minors from 14 to 18 years old and 299 were even under 14 years old.⁹

To date, there are 17 different Afghan associations in Austria, mainly in Vienna (see Annex IV). Their operations vary from integration programs for new Afghan refugees to holding cultural and religious events as well as Pashto and Dari language classes for Afghan children.

Male Afghan refugees are often stereotyped and accused of sexual violence in the media or by the general public. In Austria in 2015, 22 Afghans were suspected of rape, of which 16 were asylum seekers. Among the asylum seekers Afghans were the largest group of suspects,¹⁰ which can also be explained by the fact that the biggest number of asylum applications (25,000) in 2015 came from Afghans. The other asylum seekers suspected of rape were five Iraqis, four Algerians, and three Syrians. However, statistics are often misinterpreted in order to perpetuate stereotypes and racial prejudices. Thus, it is essential to look at the whole picture. It is important to emphasize here that out of 602 suspects in 2015, 438 were Austrians, which corresponds to almost 73% or three quarters, whereas Afghans amount to less than 4%. Among the non-Austrian suspects there were Turks (44), Serbs (26), Afghans (22), Bosnians (21), Romanians (18), Germans (12), and other nationals.¹¹

⁸ Statistisches Jahrbuch (2016) Migration und Integration, Zahlen, Daten, Indikatoren 2016. Österreichischer Integrationsfonds (ÖIF), Wien 2016. (accessed February 26, 2017) <http://www.integrationsfonds.at/fileadmin/content/migrationintegration-2016.pdf>

⁹ Bundesministerium für Inneres (2015) Asylstatistik, Sektion III – Recht, Wien. http://www.bmi.gv.at/cms/BMI_Asylwesen/statistik/files/Asyl_Jahresstatistik_2015.pdf
Bundesministerium für Inneres (2016) Asylstatistik, Sektion III – Recht, Wien. http://www.bmi.gv.at/cms/BMI_Asylwesen/statistik/files/2016/Asylstatistik_Dezember_2016.pdf (both accessed February 26, 2017)

¹⁰ Wie es um die Integration von Afghanen in Österreich steht, Andreas Sator, Der Standard, 27 April 2016. <http://derstandard.at/2000035802965/Wie-es-um-die-Integration-von-Afghanen-in-Oesterreich-steht> (accessed February 25, 2017)

¹¹ Ibid.

These numbers show that the widespread public perception that Afghan men living in Austria are more violent towards women than other male nationals is not backed with statistics and does not hold. As a counter argument one could ask: why do Austrians, who have better perspectives, job opportunities and social capital than non-Austrians and particularly than asylum seekers, make up 73% of the suspects?

3 Research methodology

3.1 Research preparation and methods

In April 2016, the research team conceptualized the small-scale research project. For the development of the standardized questionnaire and the interview guidelines comprising five categories (see annex I), the International Men and Gender Equality Survey (IMAGES, 2011)¹² questionnaires were used as a model and adapted to the socio-cultural and political context and to the size of the research project. For the guidelines five categories were chosen: 1) childhood experiences, 2) responsibilities related to childcare and household, 3) gender attitudes, gender-based violence within the family, sexual diversity, 4) sexual behavior, 5) psycho-social, physical, and sexual health. With regard to the Afghan context and socio-culturally sensitive issues, the drafts were discussed several times within the research team, and the lead researcher gave country and context-specific input. Finally, the team decided to conduct two focus group discussions (FGD) with Afghan men in Dari and Pashto and three semi-standardized interviews with Afghan women in German. The Afghan women had already been in Austria for several years (from 6 to 20 years), thus the interviews could be held in German. A target of 10 to 15 participants for each focus group was set.

The lead researcher selected the participants based on his contacts and also used snowball sampling. Additionally, a number of Afghan associations were asked to nominate participants they thought would positively contribute to the study.

¹² Men and gender equality (2011) International men and gender equality survey (IMAGES), Survey Questionnaire, coordinated by the International Center for Research on Women and the Instituto Promundo, January 2011.

<https://resourcecentre.savethechildren.net/sites/default/files/documents/international-men-and-gender-equality-survey-images1.pdf> (accessed January 25, 2017)

The two focus groups and three semi-structured interviews were conducted in May 2016. For the purpose of data analysis the group discussions and interviews were recorded. However, the anonymity of participants and interviewees was guaranteed. Some socio-culturally sensitive questions such as gender stereotypes and sexuality were tackled through socio-metric methods, and flipcharts, posters, stickers, etc. were used for some of them. To document these exercises, the research assistant photographed the exercises and the posters/flipcharts, which were all written in Dari. If necessary, the researchers translated them orally into Pashto.

3.2 Research team

Ali Ahmad, trained as a physician, acted as lead researcher and was responsible for conducting and analyzing the focus group discussions. He is an independent researcher and journalist. Since 2014 Ahmad has been providing freelance consulting for the VIDC on political and social issues on Afghanistan and has published internationally. He graduated from a master's program in peace and conflict research at the European Peace University and is currently pursuing his PhD at the University of Vienna on radicalization processes in conflict-affected societies.

Nadja Schuster led the conceptualization of the research and the drafting of the questionnaires and guidelines. She also conducted the semi-structured interviews with the three Afghan women. Schuster is a sociologist and feminist and works as a gender consultant at the VIDC. She has extensive experience in qualitative sociological research in non-European countries (India, Sri Lanka).

Magda Seewald assisted in the conceptualization of the research. She is a political scientist working as a gender consultant at the VIDC, where she also coordinates the regional focus on the Arab world. As a feminist, Seewald is engaged in feminist organizations such as WIDE (Women in Development Europe – Austrian Section) and Women's Solidarity (Frauen*solidarität).

Haroun Sadat assisted the lead researcher during the two focus group discussions. He has a bachelor's degree from the University of Vienna and is currently enrolled as a master's student in the political science department at the same university.

3.3 Selection of participants

The main selection criterion for the focus groups was the heterogeneity of participants in terms of their professional and ethnic background, age, education level, family

status, and religious affiliation. Another important criterion was the duration of the participants' stay in Austria.

The first focus group was composed of male Afghans who came in 2015/2016 during the recent migration waves to Europe.¹³

The second focus group was composed of men from the Afghan diaspora who have been in Austria for a few years (at least two) and are therefore more settled than the first group. The men from the second group are familiar with Austrian culture, society, politics, and the bureaucratic system.

With regard to ethnicity, Pashtuns (including Kuchis), Tajiks, Hazaras, and Uzbeks are the major ethnic groups in Afghanistan and they were all represented in the focus groups. The age range of male participants was between 16 and 40.

Sikh and Hindu, Afghan minorities living in Vienna, were also approached by the researcher but they showed no interest in taking part.

Concerning the semi-structured interviews, the lead researcher identified a diverse group of nine Afghan women and the VIDC gender consultant selected three women with different socio-statistic characteristics.

3.4 Data analysis

Both the in-depth interviews and the FGDs were analyzed in several phases. First, a preliminary analysis of the FGDs was undertaken with the assistant researcher in order to get a general sense of the data and to reflect on its meaning. Second, an abridged transcription was made from Dari and Pashto into English. The abridged transcription was done by listening to the audio recording of each FGD and typing relevant and useful portions of the discussion.¹⁴ Following this, a more detailed analysis was carried out and the data was divided into units that reflected specific thoughts, attitudes, and experiences of participants. This approach is called constant comparative analysis,¹⁵ based on the work of Glaser and Strauss (1967).¹⁶ It is a

¹³ The U.S. led NATO troops withdrew all their combat troops by the end of 2014, which led to the deteriorating security situation in Afghanistan. Another root cause for the emigration was the political and economic uncertainty after a fraudulent presidential election in 2014.

¹⁴ Onwuegbuzie, Anthony J., Dickinson, Wendy B., Leech, Nancy L. and Zoran, Annmarie G. (2009) A Qualitative Framework for Collecting and Analyzing Data in Focus Group Research. *International Journal of Qualitative Methods* 2009, University of Alberta, Alberta. <http://journals.sagepub.com/doi/pdf/10.1177/160940690900800301> (accessed September 24, 2016)

¹⁵ Kolb, Sharon M. (2012) Grounded Theory and the Constant Comparative Method. *Journal of Emerging Trends in Educational Research and Policy Studies (JETERAPS)* 3 (1): 83-86, University of Wisconsin-Whitewater, Whitewater.

systematic approach that breaks the discussion into small chunks of information. At the end of the process, the extracted data was divided into the five categories of the interview guidelines. In addition, special attention was given to new themes that were not tackled in the guidelines but are relevant for a better understanding of gender relations and hierarchies. As a result of this, policy recommendations to the Austrian government, NGOs, CSOs, and migrant organizations for a better integration process have been elaborated.

3.5 Demographics

3.5.1 Female interviewees

The three Afghan women were diverse in terms of education, religion, and ethnic affiliation. One was in her late twenties, the second in her early fifties and the third one in her early sixties. Two were Pashtuns and one Tajik. One was married and has three children, two were singles. They have been living in Austria for some years, between 6 and 20 years.

What they had in common is that they came from relatively economically stable families (in the Afghan context) and that they were well educated and financially independent. They had a monthly (family) income of 950 to 6,000 euros.

3.5.2 Male participants

The two focus group discussions (FGDs) with Afghan men consisted of eleven participants each. As already mentioned, the time they have lived in Austria was a key selection and distinction criterion. The participants of the first group came to Austria in 2015/2016 whereas the participants of the second group were more settled.

The age range in the two groups was similar: 18 to 35 years in the first group and 18 to 40 in the second group. Regarding ethnicity, the first group was composed of five Hazaras, three Pashtuns, and three Tajiks. The second group consisted of five Pashtuns, four Tajiks, one Hazara, and one Uzbek. There were six Sunni Muslims and five Shia Muslims in the first group and nine Sunnis and two Shias in the second group. Four Hazaras and two Uzbeks were initially invited to the second discussion, but three Hazaras declined and one Uzbek failed to appear.

¹⁶ Glaser, Barney G. and Strauss, Anselm L. (1967) *The discovery of grounded theory: strategies for qualitative research*. Aldine, Chicago.

With regard to marital status, six participants in the first group were married and had small children (age zero to four). In the second group eight men were married and fathers of children of the same age range as in the first group.

The education level of the participants in both groups was very different. One participant in the first group and two in the second group had a university education. Thirteen participants in both groups had only completed primary or high school. Six out of eleven participants of the first group lived in refugee homes, while the other five and all participants of the second group lived in private apartments. Concerning the monthly income/allowance of participants, there was a considerable difference between the two groups. Some in the first group had as little as 40 euros (monthly allowance for refugees without recognition of their asylum status) and others 320 euros, whereas in the second group participants had an (family) income starting from 800 euros and reaching up to 4,000 euros. Three participants did not provide information about their monthly income.

3.6 Limitations

In order to adhere to the principle of heterogeneity of participants, the lead researcher had to investigate the demographics of the potential participants. During this process he encountered some difficulties. Two Afghan men reacted angrily to his inquiry about their marital status and to the question whether they lived with partners or not. Due to social desirability most unmarried men denied being in a relationship. When they were in “private” settings they spoke openly about it, but they were not willing to admit it in front of their peers because they feared condemnation. In Afghanistan, sex outside of marriage is considered a sin, and talking about it publicly is an even greater sin.

Discussing sexuality, sexual and reproductive health, and sexual diversity was similarly challenging. The second focus group declined to discuss sexual behavior and sexual health because they felt uncomfortable talking about it, as these issues were very personal for them.

It was easier to convince the newly arrived Afghans to take part in the discussion compared to those who have been living in Austria for many years. The lead researcher could sense some doubt and lack of trust among the participants in the second group with regard to the aim of the study, which he tried to address through explanations and trust-building exercises. There was also a lack of time in the second

group and three men left before the session officially ended, just after the discussion about sexual behavior.

Concerning the ethnic groups, there was an argument in the first group between Kuchis (nomads) and Hazaras in the first FGD. A Hazara said that his brother was killed by Kuchis, who are predominantly Pashtuns. This provoked two other participants from the Pashtun community. They said they were also Kuchis but did not kill his brother. They argued that this was an individual act and the Kuchi community as a whole should not be blamed for it. The tension between Kuchis and Hazaras reemerged ten years ago in Afghanistan. Hazaras do not allow Kuchis to use pastureland in Hazara areas. At the end of the discussion the Hazara participant emphasized that he did not want to accuse the Kuchis in the room.

A heated debate between Hazaras and Pashtuns was also provoked in first FGD by the Pashto proverb: “Kheza ya pa kor da ya pa gor” (A woman is either at home or in the graveyard). Referring to this, a Hazara participant said that the Pashtuns did not allow their women to study or work. For Pashtuns, a woman must stay at home all the time and the only time she can go out is when she dies and her family takes her to the graveyard. The Pashtuns countered that this is a false interpretation of the proverb. They said the proverb referred more to the respect for women than to oppression and that such a narrow interpretation of the proverb indicated Hazaras’ utmost hatred of Pashtuns. The lead and assistant researchers intervened and ended the dispute by posing a question and introducing a new subject.

Concerning the interviews with Afghan women, in one interview there was a small language barrier and the interviewee therefore suggested that her daughter assist as an interpreter. When talking about sexual and reproductive health and sexuality, however, the interview partner asked her daughter to leave the room.

4 Findings

4.1 Childhood experience

All male participants reported that violence had been prevalent in different forms throughout their lives. Both groups reported different types of severe violence (mainly physical, psychological, and structural) at home, at school, in their communities, in Iran and Pakistan, as well as on their migration routes to Europe. They had experienced beating and slapping at home and at school as well as humiliation, segregation, and systematic discrimination in Iran based on their nationality and ethnicity. The participants in the first FGD reported severe forms of corporal punishment at school. They said they were beaten with a piece of wood and sometimes with an electric cable on the back of their hands and feet. One participant in the first group said he was exposed to a situation in which 16 members of the same family were killed as a result of an armed clash during the Afghan civil war in the 1990s. The trauma of civil war and chaos still disturbs him when he remembers his life in Afghanistan. One participant from the second group revealed that the torture at school was so extreme that he had lost consciousness once after being beaten up by a female teacher because he was mocking her in class. The participants of the second FGD also experienced violence both at home and at school. Violence in every part of Afghan life – whether at home, school, or in society – is prevalent and still very present in the childhood memories of the participants.

Regarding the female interview partners, they experienced much less corporal punishment compared to the male participants while growing up in Afghanistan. This might also be related to the fact that the average education level of their families was higher than that of the men. However, two interviewees confirmed that physical violence such as beating is part of the education system in Afghanistan and is perceived as normal.

With regard to decision-making, two female interviewees make most of the important decisions by themselves. One makes decisions with her husband. All three have clear ideas about how to exercise their rights and freedom. Two experienced no domestic violence but experienced horrible scenes during the civil war in the 1990s (see chapter

2). According to all three, structural violence, such as prioritizing boys over girls,¹⁷ is a socially accepted and widespread phenomenon in Afghan society. One interviewee emphasized it is not possible to have a violence-free environment in Afghanistan.

4.2 Responsibilities related to childcare and household

4.2.1 Childcare

Perceptions of childcare responsibilities and violence against children were quite different between the male and female respondents. What they shared was the view that both mothers and fathers play an important role in raising the child. The majority of Afghan women are either uneducated or have a low level of education, which makes them financially dependent. This puts women in a subordinate position and leads to a patriarchal family structure. In general, Afghan men are the decision makers in the families. Nonetheless, most male respondents agreed theoretically on equal responsibility of men and women in taking care of children.

In practical terms, in the first FGD men were described as “Nafaqah” providers and the women’s role was to stay home and look after the children. Some participants suggested that children learn faster with the fathers because they are stricter than the mothers and use physical violence if necessary. Women should take care of children during illnesses. However, the support of men is also crucial, because men have better language skills and are familiar with the health centers. Afghan culture primarily assigns food preparation for children to women. However, an interesting finding from the FGDs was that Afghan men who have been living in Austria for some years have changed and take on more responsibility in the kitchen. The unmarried participants in both male groups stated that women and men should have equal roles in preparing food for children.

According to both male groups, Afghan culture “allows” parents to beat their children in the sense that it is socially accepted. It is seen as a disciplinary beating, called “Tarbia” (moral and ethical character) in order “to bring children under control.” They also believe that violence breeds violence but added that a certain amount of beating was permissible.

¹⁷ This has to do with the fact that boys grow up to be “Nafaqah” providers for the family when they reach the age of adolescence. Having at least one son helps fathers strengthen their social status and reputation (Duncan, 2016).

The female respondents, in contrast, pointed out that there is no justification to beat children. They saw one of the root causes for domestic violence in the daily, work-related stress that fathers are confronted with. All three emphasized that children need full support and care from both parents. One interviewee said that she was the main person responsible for taking care of the children and only got support from her husband when the children were sick.

4.2.2 Decision-making in the household and household tasks

The first focus group alleged that men have to make the final decision because they are strong whereas women are emotional. Men's decisions are based on facts, they agreed, while women's decisions are based on emotions. They claimed women lack adequate knowledge and experience to make final decisions at home. Surprisingly, in the second focus group it was stated that the main decision maker should be the person with the highest income in the family, regardless of his/her gender.

As for the female interviewees, one said she makes all decisions together with her husband while the other two as unmarried women are completely independent in decision-making. However, one admitted that her brother had a strong influence on what she studied.

Concerning the question about the division of household tasks, male participants in both FGDs said they contribute equally. However, eight out of 22 male respondents live without their partners or families; consequently, this question was not relevant.

With regard to household work, one interviewee gets support from her husband, although she is the one cleaning the toilet, bathroom, etc. and the main person responsible for cooking. Another interview partner shares household work with a family member, while the third interviewee does everything by herself.

4.3 Gender attitudes

The first FGD participants stated that women who gain financial independence may be freed from men's control. One participant in the group pointed out that regardless of financial independence women should not obey their parents or husbands, while five respondents in the second group believed the opposite. The first group pointed out that women should be responsible for household tasks, while men should be responsible for tasks outside the house. The first group also discussed the importance of the hijab to avoid men's attention and misperception. "A hijab prevents rape and it

is good protection for women,” said male participants in the first group. They firmly believed that “women in Western societies are used as tools for wearing clothes and as a source of pleasure in brothels, nightclubs, and bars,” and almost no value is given to their existence as women. They further concluded that women in Western societies need more sex than men. Contrary to men, the female interviewees believed men need more sex than women.

According to respondents in the second focus group, if you have “Ghairat,” you provide “Nafaqah” to your family and defend the female members of your family at any cost. If you fail to provide “Nafaqah,” then you have no “Ghairat,” which is a huge insult in the Afghan society (see chapter 2).

Despite the fact that in Afghan culture all sorts of violence are socially tolerated to keep family’s honor,¹⁸ both female and male respondents rejected the idea of being silent about it. They all agreed that women have to seek help from the relevant authorities if they experience domestic violence. At the same time, all three female interviewees criticized Afghan men for mistreating women.

One of the female interviewees believed that according to Islam, disobeying her husband is a sin. She also emphasized that Islam does not allow Muslims to abort. But apparently she was ambivalent about this because she also stated that it is the responsibility of both men and women to decide about pregnancy prevention and abortion. The other interviewees felt that the partners should decide together on the methods of pregnancy prevention and abortion.

Seven respondents from the first group disagreed with the statement that men have to decide about abortion. They believed that both partners should be equally involved in decision-making about abortion. Three participants from the same group did not want to comment on abortion while one respondent said he is the only decision maker. The second group stressed that both men and women have to avoid unwanted pregnancy and abortion.

4.3.1 Gender-based violence (GBV)

“Ghairat” (honor) and absolute male dominance are the main justifications for violence against women (VAW) in Afghan culture, according to participants in the

¹⁸ Nasimi, Shabnam (2014) The devastating truth of women’s rights in Afghanistan, July 11, 2014, Open Security, Conflict and Peacebuilding. <https://www.opendemocracy.net/opensecurity/shabnam-nasimi/devastating-truth-of-women%E2%80%99s-rights-in-afghanistan> (accessed February 14, 2017)

second focus group. They all rejected any forms of physical VAW. They emphasized that nothing could justify beating or mistreating women, because of their femininity. One respondent admitted he had beaten up his sister while he was in Afghanistan but today he regrets his action. He said his views changed considerably through education and social and cultural norms in Austria. Another participant believed that education is key to eliminating VAW.

The participants in the first focus group held different views on VAW. Eight respondents believed there are certain justifications for men using violence against their wives. They gave examples such as disrespecting in-laws and refusing to wear hijabs. Three respondents saw no justification for VAW and said Islam does not allow Muslim men to beat their wives. They emphasized the importance of negotiation between men and women, also from an Islamic perspective. They added if there was tension between the partners, mutual respect and understanding could resolve the differences.

The second male group was particularly critical of an Afghan law that allows men to have sexual intercourse without their wives' consent. For most of them, this is rape and should be condemned as rape.¹⁹ However, two others said it was a man's right to have sex with his wife without her consent. One respondent in the second group reiterated that he would not enjoy sex without his wife's consent.

For the female interviewees, VAW is totally intolerable. There is no single reason for men to use violence against women. They believed that negotiation could resolve any conflict or misunderstanding between men and women. Two interviewees acknowledged that marital relations in Afghanistan are influenced by Islam. One interviewee stated that the perception amongst Afghans is if a woman says "no" to her husband, God would punish her for disobeying her husband.

4.3.2 Sexual diversity

In general, almost all male participants in both groups were opposed to homosexuality except one respondent in the first group. For him, homosexuality was normal and

¹⁹ According to this law, a woman is not allowed to refuse to have sex with her husband. According to the UN, the law legalizes rape within marriage. Additionally, according to this law, she can only study, work, or travel with the permission of her husband. Further reading: Jon Boone (2009) 'Worse than the Taliban' - new law rolls back rights for Afghan women, March 31, 2009, The Guardian. <https://www.theguardian.com/world/2009/mar/31/hamid-karzai-afghanistan-law> (accessed February 14, 2017)

“genetically accepted.” He stressed that he would not care if his children were homosexuals. But for the majority, homosexuality was “not normal.” They all suggested that homosexuals should not be allowed to work with children. As long as homosexuals practice their sexuality behind closed doors, they are not bothered. Nonetheless, they all recognized the rights of homosexuals in European society, but not in the Afghan community.

The female interviewees expressed diverse views on homosexuality. One interviewee viewed homosexuality as abnormal and she believed homosexuals should not be allowed to work with children. She did not agree that homosexuals should be able to marry like heterosexuals, and said that she would feel ashamed if her daughter was a lesbian. Another interview partner viewed homosexuality as totally normal. In her view homosexuals should be able to exercise the same rights as heterosexuals. She was in favor of their legal marriage and would not be ashamed if her children were homosexual. On the contrary, she would be happy. The third interviewee did not share her perceptions on the topic because she said she is not an expert on this. However, she emphasized that homosexuality is not acceptable in either her religion or culture.

4.4. Sexual behavior

The male participants expressed overall satisfaction with their sexual life. As “Zena” or adultery is not allowed according to Islam, some men in the first group emphasized that they would not have sex outside marriage. However, two Shia respondents said that “Seegha” or “temporary marriage”²⁰ is permitted in the Jaffari sect of the Shia religion and they would do it if they had to, but would not commit “Zena.” Two male participants from the first group said they would pay for sex if they could afford it. These two lived in a refugee home and were desperately longing for a sexual life. The second group expressed a strong satisfaction with their sexual performance and reported no sexual dysfunctions. In both FGDs there was no man who had erection problems.

²⁰ The Jaffari sect of Shia Muslims live in central Afghanistan. The marriage contract can last from one hour to an agreed upon period of time. There are two purposes for Seegha or Mut’a: a) sexual exploitation, and b) guardianship in case the woman has no “Mahram” (“protector”). Sunni Islam prohibits “Seegha”. Further reading: Temporary Marriage (Seegha) Has Made Some Women Fate-less in Daikundi, The reality of life in Afghanistan, August 31, 2008. <http://www.rawa.org/temp/runews/2008/08/31/temporary-marriage-seegha-has-made-some-women-fate-less-in-daikundi.html> (accessed February 14, 2017)

Two of the female respondents said they are very satisfied with their sexual life and that they have no complaints. One interviewee revealed she is open to trying new things related to sexuality. Another interviewee said if either man or woman had erection or sex-related problems, then they should seek doctor's help. One interview partner was not able to answer the questions because she had no experience with sex.

4.5. Psychosocial, physical, and sexual health

The male participants in both FGDs reported multiple psychological problems, stress and occasional depression being the most common ones. The trauma of losing family members in the war, the worsening safety situation in Afghanistan, the struggle to reunite the family and an uncertain future were the most cited causes of stress and depression.

The participants in the first focus group are under particular pressure due to their inability to earn money to provide "Nafaqah" for their families in Afghanistan. However, none had sought help from doctors or friends, because they do not feel their problems are serious enough. The lead researcher offered to help them seek professional assistance if required.

All three female interviewees are satisfied with their life and their health condition. None of them suffers from stress, depression, suicidal thoughts, or any other psychological or sexual health problems. All have their own income and are well integrated in Austrian society, which also has to do with their educational background and the length of their stay in Austria (between 6 and 20 years). It can be assumed that the latter has also influenced their perception on gender equality and gender roles. They gave many valuable recommendations for a faster integration process of newly arrived Afghan refugees and distinguished between the needs of men and women. They were in the best position to do so because they have first-hand experience as immigrants/refugees and work experience in the field of integration and refugee protection.

5 Policy recommendations

The following policy recommendations are drawn from this research and from meetings and consultations with Afghan associations and resource persons.

First information package and language courses

Afghan refugees should be provided with a one-week intensive training on social and cultural norms in Austria and on relevant legislation and rights of women, men, children, LGBTIQ with regard to marriage, parental custody, adoption, gender equality, gender-based violence, the right to health, education, work, non-violence, non-discrimination, etc. Information on living and working conditions should be included in the package as well, which should be offered immediately after the application for asylum is submitted.

Language is an important prerequisite to learn about and understand a new culture and society. Therefore refugees should have the opportunity to learn German as early as possible, immediately after the one-week training on social norms and legislation. In addition, an increase in quality and quantity of the German language courses is crucial for a successful and faster integration process. For example, retired persons who were German language teachers or have completed the foreign language teacher training (Deutsch als Fremdsprache) should be hired as teachers, thereby reducing costs.

Accelerate asylum application process

In order to accelerate the integration process, it is imperative for Afghan refugees to accelerate the asylum application process. A large number of asylum seekers have been waiting for one or two years without being invited for the first interview. Contrary to Afghans, Syrian refugees in particular enjoy a relatively fast and positive outcome from their applications.²¹ It is recommended to establish an Austrian embassy in Afghanistan and other countries of origin where the asylum applications

²¹ From the Afghan and Syrian asylum applications that have been processed from January to December 2016 by Austrian authorities, Syrian refugees received 95% positive notifications while only 25% of Afghan refugees' applications were accepted. The negative notifications for Syrian refugees amounted to 5% compared to 38% of Afghan refugees. Source: Bundesministerium für Inneres (2016) Asylstatistik, Sektion III - Recht, Wien. http://www.bmi.gv.at/cms/BMI_Asylwesen/statistik/start.aspx (accessed February 17, 2017)

should be processed. This would accelerate the application process and be more cost-efficient.

Establish reception centers

The Austrian government should establish reception centers in Vienna and other cities, in which all refugees should be treated equally. There they should get assistance with submitting and following-up on the asylum application and the allowances from the government. These centers should employ nationals of the refugees' countries of origin. They are in the best position to support refugees as they are familiar with the culture, mentality, and speak the languages. This way they could also function as cultural mediators, which would lead to a better understanding and the reduction of translation costs.

In addition, the government should provide ongoing financial support and capacity building for Afghan, Syrian, and other refugees' associations that promote integration, sensitization, sports, and intercultural dialogue. Austrian NGOs/associations working in these fields should also be encouraged to cooperate with refugees' associations.

Access to the labor market, vocational training, and education

The Austrian government should provide refugees with opportunities to legally earn an income and obtain vocational training as soon as they have applied for asylum. They should be informed about job application processes and provided with assistance in the job search. It would be beneficial to offer job opportunities for refugees with different educational backgrounds, from low to high skilled. Ideally, immigrants who have already been integrated well into Austrian society should be employed by the labor market service and other service providers and assist newly arrived refugees in the job application/finding process. Additionally, cooperation with employers, companies and the private sector should be sought.

All refugees should be provided with free access to the education and health system with adequate translation services, and the specific needs of children, adolescents, and women should be taken into account.

Diversity

Diversity should be recognized as a source of strength. In all public and above-mentioned institutions/centers the Austrian government should proactively promote

diversity. This would have a very positive impact on the integration of refugees. For example, members of the diaspora that have been living in Austria for many years should be employed and function as cultural mediators and interpreters. They should be paired with newly arrived refugees according to their language skills and cultural backgrounds.

Empowering Afghan women

On average, Afghan women have a much lower education level than men and most of them encounter difficulties in dealing with public services and institutions in the health and education sector. In order to promote the empowerment of women and their (financial) independence, specific measures such as mentoring programs²² and counseling centers for women of all ages should be designed, funded, and implemented. Women refugees' rights organizations that do important work for female refugees should receive ongoing funding from the government.

In refugee camps women should be provided with translators and if necessary they should be referred to doctors who speak their language. Staff in refugee camps should be particularly sensitized for health and gynecological problems including sexual violence against Afghan and other refugee women. If there are indications of sexual abuse/violence and/or psychological stress/trauma, they should be referred to specialists who speak their language. The costs should be covered by the Austrian government.

Gender sensitization for Afghan men

In order to break the cycle of violence, to combat gender-based violence, violence against children, homophobia, and to fight patriarchal structures, we have to involve men in the struggle for gender justice and transform destructive forms of masculinity. Intercultural gender competence workshops for male refugees should be offered in refugee centers and within the Afghan community to all men who are interested in such workshops. Taboo issues such as sexuality, trauma, depression, etc. should be discussed in a culturally sensitive way. At the same time, the vulnerabilities and violent experiences of men need to be identified and acknowledged. Gender transformative participatory methods like role-plays, forum theater, invisible theater,

²² In 2017 and 2018 the VIDC plans to establish a mentoring network and program for refugee women in order to increase their political and economic participation in Austria.

storytelling, group discussions, self reflection exercises, and pedagogy of movement could be applied. These methods and exercises will help to build trust.²³ For more sustainable refugee integration and as violence prevention, the government should include a comprehensive gender program for men and women in the integration package curriculum.

Cooperation, intercultural dialogue, and sports programs

Programs, events, and cultural activities that promote intercultural dialogue among Austrian citizens and refugees are also important. Austrian NGOs working in the areas of diversity, gender equality, non-discrimination, and integration should be incentivized by the government to seek out cooperation with refugee and diaspora associations.

In addition, sport programs such as cricket and football should be offered to refugees, especially those who are living in refugee homes or who are not allowed to work, as they have nothing to do the whole day. Young Afghan men should also be involved in the work of Afghan associations and participate in their activities.

6 Conclusion

A thorough understanding of the Afghan cultural context is required to avoid stereotypes and prejudices. Both male and female participants in the study contributed enormously with their diverse personal views and experiences. The participants in both male focus groups said they had experienced severe physical violence at home, school, or in their communities such as heavy beatings by parents or school personnel. Two female interviewees confirmed that corporal punishment was an integral part of the education system in Afghanistan and that male children and youth are much more affected than female. A couple of participants from the first FGD and two female respondents had experienced scenes of the most brutal forms of violence during the civil war in Afghanistan in the 1990s.

²³ In 2016 the VIDC developed intercultural gender competence workshops for Afghan men as a pilot project. This project was implemented in close cooperation with “Poika - gender sensitization for boys in education and schools” and the association “Afghan Youth - New Start in Austria“, which conducted the workshops with tandems: one Afghan and one Austrian/other national as gender trainers.

The first FGD participants were particularly concerned about “Nafaqah” because they would lose their “manhood” if they failed to provide it. As asylum applicants they were not allowed to work and earn money to send to their families in Afghanistan. With regard to gender-based violence, a participant in the second group believed “Ghairat” caused violence against women in Afghan families, while another respondent interpreted “Ghairat” as a source of respect towards women in the family and society. Almost all male participants and one interviewee believed homosexuality was not normal. Nonetheless, they respected homosexuals’ rights in Austrian and European societies. One female respondent and most male participants stated that homosexuality was not accepted in Islam and in the Afghan culture.

However, for two people, a female interviewee and a male participant in the first focus group, homosexuality was totally normal. According to these individuals, homosexuals should be able to exercise the same rights and freedoms as heterosexuals. There are two main reasons for the low acceptance of homosexuality in the Afghan communities: the low level of education and “Ghairat”, i.e. they see it as lowering the family’s social status. It would require long-term gender sensitization education programs for boys and girls from an early age in order to increase the social tolerance of homosexuality in the Afghan communities in Austria.

The ethnic tensions became evident during the discussion in the first focus group when a Hazara participant allegedly misinterpreted a Pashto proverb. This raised the issue of the Hazara-Kuchi conflict.

One key finding is that the level and type of education is critical in regard to gender relations and gender-based violence, for both men and women. This might not be a new finding in gender research, but taking the very low literacy rate in Afghanistan (31%) into account, this is essential (see chapter 2) to understanding the situation. The male participants emphasized that notions of manhood, VAW, and violence against children could be rooted out with access to proper and relevant gender education and sensitization. This would also support Afghan women’s financial independence and thereby transform gender hierarchies within families as well as in society. Both Afghan men and women living in Austria should proactively and constructively support the transformation of traditional, destructive gender relations that are socially accepted in Afghanistan.

Annex I

Questionnaire on socio-demographic characteristics

Questions	Answers
Full name	
Age	
How long have you been living in Austria? Please indicate in months or years.	
What is your family status?	Married <input type="checkbox"/> Engaged <input type="checkbox"/> Girlfriend <input type="checkbox"/> Divorced <input type="checkbox"/> Widower <input type="checkbox"/> Single <input type="checkbox"/>
If in a relationship: How long have you been with your current wife or partner?	
If in a relationship: Are you living together?	Yes <input type="checkbox"/> No <input type="checkbox"/> Partly <input type="checkbox"/>
Where are you living?	Private apartment <input type="checkbox"/> Refugee home <input type="checkbox"/> Apartment provided by local/national authority or NGO <input type="checkbox"/>
Are other members of your family living in Austria or in Europe? If yes, who and where?	Yes <input type="checkbox"/> No <input type="checkbox"/> _____ _____
Do you have a child/children? If yes, how many?	Yes <input type="checkbox"/> No <input type="checkbox"/> _____ _____

How old are they?	
How many girls and boys?	
Where are your children living?	
What is your religion?	Islam <input type="checkbox"/> Shia <input type="checkbox"/> Sunni <input type="checkbox"/> Hindu <input type="checkbox"/> Sikhs <input type="checkbox"/> No religion <input type="checkbox"/> Other _____
What is your ethnicity?	Hazara <input type="checkbox"/> Pashtun <input type="checkbox"/> Tajik <input type="checkbox"/> Uzbek <input type="checkbox"/> Aimaq <input type="checkbox"/> Nooristani <input type="checkbox"/> Other _____
What is the highest level of your education?	Primary school <input type="checkbox"/> Intermediary school <input type="checkbox"/> Secondary school <input type="checkbox"/> High school <input type="checkbox"/> Vocational training <input type="checkbox"/> College of higher education <input type="checkbox"/> University <input type="checkbox"/> Other _____
Did you complete the highest level of your education?	Yes <input type="checkbox"/> No <input type="checkbox"/>
If no, why not?	_____

In which country/countries did you go to school?	
If you studied, in which country/countries?	
What did you study (discipline subject)?	
Who provides the main source of income in your household?	
What is your monthly income on average?	
What is your (un)employment status at the moment?	Never worked <input type="checkbox"/> Unemployed receiving allowance <input type="checkbox"/> No work permit <input type="checkbox"/> Formally employed <input type="checkbox"/> c. 1. permanently employed <input type="checkbox"/> c. 2. project/work contract basis <input type="checkbox"/> Self-employed (freelance) <input type="checkbox"/> Working in the informal sector <input type="checkbox"/>
Do you get governmental benefits (Mindestsicherung, Grundversorgung, Wohnungszuschuss)? If yes, what kind of? If yes, how much monthly on average?	Yes <input type="checkbox"/> No <input type="checkbox"/> Applied for it <input type="checkbox"/> <hr/> <hr/>
Do you send money to your family in Afghanistan or elsewhere? If yes, how much monthly on average?	Yes <input type="checkbox"/> No <input type="checkbox"/> <hr/>

Annex II

Guidelines for focus groups with Afghan men

1) Childhood experience (20 min)

Who took care of you when you were growing up?

Mention: your mother, father, sister, brother, mother and father together, others.

Did you experience any forms of violence in your childhood?

Mention: at home, at school, during the war, on the migration route. Please distinguish also between physical, structural and cultural violence.

Method: Open group discussion

2. Responsibilities related to childcare and household

2.1. Childcare (15 min)

For those who have a child/children, who takes care of it/them living with you? For those of you who don't have children, what do you think, who should take care of them?

Method: socio-metric exercise (for all four questions)

Mention: usually me, equally or done together, usually partner, others (i.e. the child siblings, grandparents, sisters, uncles). Ask 2-4 participants to tell you why they are standing there.

Comment: the first three options can be on a diagonal line (equally or done together in the middle) and the fourth option (others) can be in one corner of the room. The facilitator stands in the other corner.

Who helps the child/children with their studies at home?

Mention: related to this question, do you stand where you are or do move to another position.

Who takes care of the child/children when the child is sick?

Who prepares food for the child/children?

What justifies beating children? (10 min)

Method: open group discussion

2.2. Household

Who makes the final decision in your household about the school and the marriage of the children, changing the house, leaving the country, etc.? (15 min)

Method: open group discussion

How do you divide the following household tasks? (10 min)

Method: flipchart. Put this table on a big poster on the wall and ask participants to put dots on those options that apply to them.

	I do everything	Usually me	Shared equally	Usually partner	Partner does everything
Washing clothes					
Repairing house					
Buying food					
Cleaning the house					
Cleaning the bathroom/toilet					
Preparing food					
Paying bills					

3. Gender attitudes (20 min)

Method: flipchart

Mention: Please think first and then put the dots. Don't look where the others put the dots. Ask 4-6 participants of different positions to tell something about their position.

	Statements	Strongly agree	Agree	Disagree	Strongly disagree
a	When women work they are taking jobs away from men.				

b	When women get rights they are taking rights away from men.				
d	When a woman is raped, she usually did something careless to put herself in that situation or is promiscuous.				
e	If a woman doesn't physically fight back, you can't really say it was rape.				
f	A woman's most important role is to take care of her home and cook for her family.				
g	Men need more sex than women do.				
h	If someone insults me, I will use violence to defend myself.				
i	A woman should tolerate violence in order to keep her family's shame.				
j	A women should be responsible to avoid pregnancy?				
k	In case of an unwanted pregnancy, the man should decide about abortion?				

TEA/COFFEE BREAK (20 min)

3.1. Gender-based violence/violence within your family (15 min)

Is it OK for a man to beat his wife or girlfriend? What justifies beating a woman?

Method: Open group discussion

Mention: The woman can be your wife, sister, daughter, girlfriend, etc.

What do you think about the Afghan law that allows men to have sex without their wives' consent (rape law)? (10 min)

Method: Open group discussion

3.2. Sexual diversity (10 min)

Method: Socio-metric exercise

	Attitudes	Totally agree	Partially agree	Disagree
a	Homosexuality is natural and normal.			
b	Homosexual men should not be allowed to work with children			
c	Homosexual couples should not be allowed to legally marry just like heterosexual couples.			
d	I would be ashamed if I had a homosexual son.			
e	Being around homosexual men makes me uncomfortable			

Ask 2-4 participants, of those who agree and disagree about the last question. Ask those who agree: Why does it make you feel uncomfortable?

4. Sexual behavior

How satisfied are you with your sexual life? (5 min)

Method: Socio-metric exercise. A) satisfied b) very satisfied c) not satisfied

What would make it better? What can you do to improve it? If you are not satisfied, do you consider buying sexual services? Would you go to the doctor if you have an erection problem? (15 min)

Method: Open group discussion

5. Psychosocial, physical and sexual health (15 min)

Method: Flipchart exercise

In the last year, how often did you experience the following?

	Never	Seldom	Sometimes	Often
Stress				
Depression				
Suicidal thoughts				
Weight gain or loss				
Indigestion/stomach problems				
Headache				
Loss of sexual desire				
A health problem related to work or an injury at work				

Ask 2-4 participants how often (or sometimes) suffer from stress, depression and suicidal thoughts to talk about it. What does it cause? Please keep in mind “Nafaqah” as a women’s right and a man’s duty here. If it is not mentioned by any of the participants, which I doubt, you should explicitly say it and explain it.

When you feel sad, disappointed or frustrated, do you seek help from others? Who finally helped you? (10 min)

Method: Open group discussion

Mention: Think about your partner/girlfriend, family members or people belonging to your family: teacher/social worker, doctor, mullah or other religious leaders, female/male friends, professional counseling.

Annex III

Interviewleitfaden für afghanische Frauen

1) Kindheitserfahrungen

Wer hat sich um Sie gekümmert als sie klein waren?

Ihre Mutter, ihr Vater, Schwester, Bruder, Mutter und Vater gemeinsam, andere

Haben Sie in ihrer Kindheit Gewalt erlebt?

Zu Hause, in der Schule, während des Krieges, auf der Migrationsroute. Bitte unterscheiden Sie hier zwischen physischer, struktureller und kultureller Gewalt.

2. Verantwortlichkeiten in Bezug auf die Kinderbetreuung und die Haushaltsführung

2.1. Kinderbetreuung (sofern Kinder vorhanden)

Für diejenigen, die Kinder haben: Wer kümmert sich um die Kinder, die mit Ihnen leben? Für diejenigen, die keine Kinder haben: Was denken Sie, wer sollte sich um die Kinder kümmern?

Mutter, Vater, beide gemeinsam, andere Familienmitglieder

Wer hilft/half den Kindern bei den Hausaufgaben?

Wer pflegt das Kind, wenn das Kind krank ist?

Gibt es gute Gründe, ein Kind zu schlagen?

2.2. Haushalt

Für diejenigen, die in einer Partnerschaft oder Familie leben: Wer trifft in ihrem Haushalt die letzte Entscheidung über die Schule und die Heirat der Kinder (arrangierte Heirat) oder die Entscheidung das Land zu verlassen?

Wie teilen Sie sich die folgenden Aufgaben im Haushalt auf?					
	Ich mache alles	Normale r-weise ich	Beide zu gleichen Teilen	Normalerweise mein Partner	Partner macht alles
Wäsche waschen					
Reparaturen					
Lebensmittel einkaufen					
Wohnung putzen					
Badezimmer/Toilette putzen					
Essen zubereiten/ kochen					
Rechnungen zahlen					

3. Einstellungen zu Geschlechtergerechtigkeit

	Statements	Stimme vollkommen zu	Stimme zu	Stimme nicht zu	Stimme überhaupt nicht zu
a	Wenn Frauen arbeiten, nehmen sie die Männern Arbeitsplätze weg.				
b	Wenn Frauen mehr Rechte bekommen, nehmen sie				

	Männern ihre Rechte weg.				
c	Wenn eine Frau vergewaltigt wird, hat sie üblicherweise selbst dazu beigetragen, dass sie in diese Situation gekommen ist oder sie hat mehrere Männer und ist sexuell freizügig.				
d	Wenn eine Frau nicht physisch zurück schlägt, kann man nicht von Vergewaltigung sprechen.				
e	Die wichtigste Rolle der Frau ist, sich um das Haus zu kümmern und für die Familie zu kochen.				
f	Männer brauchen mehr Sex als Frauen.				
g	Eine Frau sollte Gewalt tolerieren um die Familienehre zu retten.				
h	Ein Mann zu sein, heißt hart zu sein.				
i	Ich wäre empört, wenn mein Mann ein Kondom verwenden möchte.				
j	Ein Mann sollte sich schämen wenn er während dem Geschlechtsverkehr ein Erektionsproblem hat.				
k	Die Frau sollte verantwortlich für das Verhindern einer Schwangerschaft sein.				
l	Im Fall einer ungewollten Schwangerschaft, sollte der				

	Mann die Entscheidung über Abtreibung treffen.				
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Wie finden Sie es, wenn die männlichen Mitglieder ihrer Familie sie als “Siyasar”, “Namus”, “Nane Aulada” (die Mutter der Kinder – ohne Nennung ihres Namens) oder “Zaeefa” (eine schwache Kreatur) bezeichnen?

Denken Sie, dass in der afghanischen Gemeinschaft in Österreich Geschlechtergerechtigkeit, im Sinne gleicher Rechte für Männer und Frauen, bereits erreicht wurde?

3.1. Gewalt in der Familie, Gewalt gegen Frauen

Gibt es Ihrer Meinung nach gute Gründe für einen Mann, seine Frau/Partnerin oder seine Tochter zu schlagen?

[Kennen Sie das sogenannte Vergewaltigungsgesetz (rape law), das es afghanischen Männern in Afghanistan erlaubt mit ihren Ehefrauen Sex zu haben, ohne ihre Einwilligung?]

Wie können in Österreich lebende afghanische Frauen und Töchter vor Gewalt geschützt werden? Was wäre hinsichtlich der Gewaltprävention hilfreich?

Einige afghanische Flüchtlingsfrauen landen in Frauenhäusern, wo sie geschützt sind, aber sobald sie raus kommen, sind sie erneut geschlechtsspezifischer Gewalt ausgesetzt. (Empowerment, Aufklärung über ihre Rechte)

3.2. Sexuelle Diversität

	Einstellungen	Stimme voll zu	Stimme teilweise zu	Stimme nicht zu	Weiß nicht
a	Homosexualität ist natürlich und				

	normal				
b	Homosexuelle Frauen sollten nicht mit Kindern arbeiten dürfen.				
c	Homosexuelle Paare sollten nicht wie heterosexuelle Paare heiraten dürfen.				
d	Ich würde mich schämen wenn ich eine homosexuelle Tochter hätte.				
e	In der Nähe von homosexuellen Frauen fühle ich mich nicht wohl.				

Würden Sie diese Fragen anders beantworten, wenn es sich um homosexuelle Männer handeln würde?

4. Sexualeben

Wie zufrieden sind Sie mit Ihrem Sexualeben?	Sehr zufrieden	Zufrieden	Nicht zufrieden

Was würde ihr Sexualeben verbessern? Was könnten Sie tun, um ihre Sexualität zu verbessern? Würden Sie in diesem Bereich eine Beratung oder eine Fachärztin aufsuchen?

5. Psychosoziale, physische und sexuelle Gesundheit von afghanischen Migrant_innen und Flüchtlingen

Viele männliche Flüchtlinge leiden unter psychosozialen Problemen und/oder dem post-traumatischen Stresssyndrom.

Was denken Sie über “Nafaqah” und das unlösbare Problems vieler männlicher Flüchtlinge dieser Verpflichtung nicht nach kommen zu können, aufgrund der fehlenden Beschäftigungs- und Integrationsmöglichkeiten?

Welche Empfehlungen haben Sie an die österreichische Regierung für eine bessere und schnellere Integration von afghanischen Flüchtlingen/Migrant_innen (Männer und Frauen)?

Annex IV

Afghan associations and religious institutions in Austria

Name	Head	Website/Facebook
GURAF - Gesellschaft zur Unterstützung der Rechte Afghansiche Frauen und Kinder	Zerka Malyar	http://www.guraf.net/be/ziel.htm
GIKA - Gesellschaft für Integration und Kultur der Afghanen in Österreich	Dr. Abdul Razaq Malyar	http://www.afghankor.at/pashto_aboutgika.html
AKIS - Afghansiche Kultur, Integration und Solidarität	Ghousuddin Mir	http://akiseu.com/der-afghansiche-kulturverein-in-wien/
Association Afghan Youth - New Start in Austria	Shokat Ali Walizadah	http://www.neuerstart.at/web/index.php/fa/2013-05-02-19-20-29 https://www.facebook.com/neuer.start.2010/
Al Mohajireen Moschee	Qari Khalid	https://www.facebook.com/mohajerinmoschee.kassa?fref=ts
Al-Taqwa - Afghansicher Islamischer Kulturverein	Fazel Rahman Samadi	Not available (NA)
Katib Cultural Association	Daud Nazari	http://markaz-katib.blogfa.com/post/24 https://www.facebook.com/KatibKulturZentrum/?fref=ts
Azadagan-e Jawan Association	Aziz Ayar	NA
Resalat Cultural Association	Azizuddin Mukhlis	NA
Rahbaran-e Jawan (Young Leaders) Association	Muhib Mubariz	https://www.facebook.com/ZbanParsyshqMnAst/?fref=ts
Fatima Zahra Association	Hussain Bakhsh	NA
Afghan Wulas/Watan	Dr. Mirwais Barackzai	https://www.facebook.com/afghanwulas/timeline
Austria-based Afghans' Solidarity Council	Taj Mohammad Fahal	https://www.facebook.com/tajmohammad.fahal?fref=ts
OKI - Oriental Culture Integration	M Mostafa Temori	NA
AFÖ - Afghansicher Frauenverein in Österreich	Freshta Rahimi	https://www.facebook.com/afoeu/?pnref=story

Verein für Kultur, Integration und Toleranz	Ms. Azami	https://www.facebook.com/Verein-f%C3%BCr-Kultur-Integration-und-Toleranz-1173627089363373/?fref=ts
IEZ – Interkulturelles Entwicklungszentrum	Tanya Kayhan	http://ie-zentrum.com/

