

Interview Summary and Discussion

-----by Yi Zhou

In the contemporary society, the phrase "Domestic Violence" is increasingly being concerned by the publics. Similarly, honour related violence occurs in families as well. Recent years, "Honor Violence" has emerged to public. According to the UNFDPA statistics *"as many as 5,000 women and girls a year are murdered by members of their own families, many of them for the 'dishonor' of having been raped, often as not by a member of their own extended family."*¹

2010 March in Stockholm, I interviewed two people at the Network Against Related Violence annual meeting, basically asked them about their opinions towards "honour violence" and women's movement, many practical information and interesting argument has been brought up. This paper first summaries the interviews then followed by a discussion.

Interview summary

Josef Wijk worked for honour related violence for six months or so, he has written a book and he talked to people doing a lecture, and then been in debates for about six months read a article that Maria has written, then visited her website ,then he saw the network and joined it. Currently, he studies in Stockholm, working for homosexuals. he see the problem as kind of urgent because it's not recognized and it's a big problem here in Sweden because people and governments, parties and some organizations don't want to know it and don't want to talk about it and he has been in arguments which is actually kind of ridiculous because they don't want too recognize it.

He sees what the Network doing is an urgent and necessary job. People need to know that it exist, people have to realize it's a big problem. There is three kinds of job you have to do: first you need to get the public and the society to understand the problem and to understand that it exist, to get the knowledge. Then you also have to inform the governments and the people that takes care of the people that gets in the situation that it is a special kind of problem if you going to deal with it you have to deal with it very fast, if it comes a person that have honour

¹ "A Human Rights and Health Priority". United Nations Population Fund.
Available at <http://www.unfpa.org/swp/2000/english/ch03.html>.

related violence in her family you have to deal with it very quickly, you have to get the people that do the violence, the people that hit or bully them or whatever they do you have to teach them to realize that its not okay .

On the question, “who should be responsible for carrying out the changes?” He answered that’s the problem and reason for he to join the Network, the book that he wrote is to get people have more understanding the problem. Since the book is written from his own experiences, the purpose of the book is to encourage people to read and think what is going on in their mind after the reading, for example, about how people that’s been abused feels and react.

Concerning the financial support for working on this area, he said that it’s necessary to have money and there are organizations nowadays getting government funds. He emphasized that it’s a big job to do and you can’t work really without salary. Since it’s a hard and time consuming work, people can not have normal job and work for “honor violence” at the same time. However, the problem is the government doesn’t want to face it and priorities the money, recently the government starting to loose up because of more and more people pushing the problem into surface, they saying that the problem is extended and going on in Sweden, in the world, in everywhere and no one is doing anything.

p.s. He said it’s ok to publish his name and what he is saying in the website and the book that he has written is not published yet. 2010-03-27 Stockholm.

Rebecca believes that the women’s movement is absolutely necessary and it has different in treating men and women. Because of the historical reasons, social reason, economical reason etc. In the north, women are quite independent is has to do with the countries history and leadership. In the old times, women in the north are not free; they are not allow to work outside and not allow to in heritage until the first women came out to protest. In 1921 women in Sweden got the right to vote. The reason why women can vote at that time, is because the authorities afraid the revolution (Sweden have had crisis, poverty and strikes meanwhile Russia have had revolution by that time). The authorities organize the communism party, socialism party and there had been pressure in the trade union etc. Nowadays, there is not entire equality between men and women, women’s wages still lower than the men at the same position; Women still have difficulties in getting a job in all areas than men; Women have less

choice than men when hunting a job, as well as difficulties in trade union and labor market. In 1960s a law distributed which forbidden the violence to children in the family, but till now the women still suffered from the violence in family.

She sees the religion's influence on women as the influence keeps them back in development, because women are intellectually developed and as a woman with intellectual thinking, the religion influence maybe is deep in one's heart but she shouldn't let it interfere with her mind, which is a emotional fact.

Then I asked how her opinions about the fact that in some African countries every minute 10 women was been raped, and most of them are Muslim. Even where there is a law to protect local women, but the problem is the men in some African countries them regardless of the law, still do what they want. Rebecca said that she is not in the position to give suggestion to Africans but in general a country still needs a law and should make the equality between men and women. From the humanistic point of view each human being has equal value as a human being, and then the authorities have to create a law that is equal to everybody; in this case violence is not accepted for sure. We have to know that how women are being oppressed. If in one country the men and women are equal which means that they have the same power .She emphasized that we should make public aware the reality, and people should be more critical on this issue. When we talked about the future development of the honour violence, she pointed out that most important issue still should be fight for the balance of power.

Discussion

One interesting issue we have discussed at the end of the interview with Rebecca is the concept "cosmopolitan". Rebecca apparently doesn't believe in cosmopolitan as well as globalization, her reason is that in this sense that people don't have roots, they floating around and it's just a constructive idea and people almost lost their identity.

I see the globalization and cosmopolitan as: Globalization is a very complex and contradictory process, which both has positive and negative impact on national security. Globalization has strengthened the trend of interdependence in international political relations, enabling countries to adopt a more cooperative and coordinated way to deal with international affairs. In the context of globalization, the rules in international relations are no longer manifesting

the traditional "zero-sum", in many cases may appear to be "win-win". A country's security is no longer build on impairing other country.

Cosmopolitan actually strengthen the independent political authority and management capacity development in regional and global levels, however cosmopolitan does not deny that the country is still important. Held discreetly point out that the construction of these systems is not to eliminate the authority of the country, but rather than the world recognizes both the doctrine of democratic nation-state will continue to play an important role, while advocating a multi-level governance to address the broader, global issues. The goal of cosmopolitan democracy is that establish a transparent, democratic political order in a network based on city, regional, national and global

Concerning the global security, Cosmopolitan would be a good approach, it suggested that improve the implementation of the law and coercive capacity, including in peacekeeping and peace-building capacity to help meet the serious regional and global security threats. All the argument in cosmopolitan have formulated a theory framework, the logical of which is in premise of globalization, there are derived some of the challenges facing the democratic model and ultimately re-establishing democracy around the world come to conclusions.

Cosmopolitan democracy approach of global governance there are obvious contain defects, thus incurring the criticism of many scholars. First of all, its theoretical orientation of view, Herder thought the norms of global governance left a utopia impression. In today's world, nation-states still dominate the global order; therefore, Held strategy of global governance is bound to have been obstructed by the states. Meanwhile, so far, recognition of citizens is still based on national or local level and they do not have strong consensus on a higher level community, even if multiple citizenship granted to citizens to make it eligible to participate in different levels of the decision-making governance, they would retain their place or country as the main reference, but very difficult to locate himself as a world citizen. Some realists even believe that cosmopolitanism and global citizenship and cross-border concept of democracy is only a number of empty rhetoric, is the utopian aspirations of the imagination and its limited product. Held designs of the system of global governance also show a clear tendency to authoritarianism. Establish global great powers of legislation and regulation of new political institutions for the promotion of democracy and justice, but does not cause people to be the mercy of the new centralized institutions, which in itself is a dilemma Thus, Cosmopolitan

democracy can easily become a global governance of certain western countries for pursuing private interests or moral grounds. This point is particularly worthy of attention.

References

- ◆ Held, David: “Law of states, law of peoples: Three models of sovereignty”, *Legal Theory* 8, 2002, 1–44.
- ◆ Held D. *Principles of cosmopolitan order* Brock G. The political philosophy of cosmopolitanism. Cambridge: Cambridge University Press, 2005:10–27.
- ◆ Held D. “Reframing global governance: apocalypse soon or reform.” *New Political Economy*, 2006, 11(2):157.
- ◆ Held D. “Globalization and cosmopolitan democracy.” *Peace Review*, 1997, 9(3):310.
- ◆ Held D. *Global covenant: the social democratic alternative to the Washington*