

# Gender-Based Violence: Typology and Solutions

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**Abstract:** There are a few solutions that could at least influence the decrease of GBVAW. One of them is raising awareness, informing people about their rights and opportunities to seek help and support is crucial. Victims of GBV often experience psychological problems which come together with stigma, shame and feeling of deserving the violence. Raising awareness could be done differently, using different platforms. The social media took its stand in solving important social issues. Celebrities, influencers, micro-influencers cover the topics of GBVAW and information on how to seek help. Undoubtedly, the work of NGOs and women shelters are important as never. Thus, Educational pages, just as other pragmatic apparatuses committed to handling lewd behavior, savagery as well as sexual orientation correspondence is a need. One of the ways to raise awareness and empower women and girls is to encourage victims to speak out and seek help both legal and psychological as well as the support of the family and friends. Therefore, one of the paramount importance is to erase the shame and stigma around the GBVAW. Undoubtedly, the legal framework shall support women in their intentions to seek help. Unfortunately, this became one of the most significant problems for several countries. In numerous states, enactment tending to sex based savagery against ladies is non-existent, deficient or ineffectively actualized. As well as seeking financing to sustain the women's shelters and hotline. That became apparent during the lockdown, a lot of the women's support centers had to close due to the shortage of financing. COVID-19 in addition to making a lot of harm to the state of GBVAW in the world at the same time brought new ideas to fight with it. Thus, during the lockdown, some of the police forces introduced special apps for reporting a GBVAW crime. Thus, an aggressor could not understand that a report had been made. This model of reporting is an excellent tool to seek help especially when a situation is highly dangerous.

**Keywords:** Gender-Based Violence, women's rights, typology.

## INTRODUCTION

GBV is one of the most common problem in the context of women's rights. GBV standardized and imitated because of auxiliary disparities, for example, cultural standards, perspectives and generalizations around sex for the most part and a place of a woman in society and hierarchy. Consequently, it is critical to recognize basic or institutional violence, which can be characterized as the subjection of ladies in monetary, social and political life, when endeavoring to clarify the commonness of GBV. While all women and girls are in particular danger, women who are displaced, who are migrants or refugees, and those living in conflict-affected areas, older women and women with disabilities are particularly at risk of violence and are likely to be disproportionately affected by violence especially during COVID-19.

Around 35 % of ladies worldwide have encountered either physical as well as sexual close accomplice savagery or sexual brutality by a non-accomplice eventually in their lives. At the same time, national reports reveal that up to 70 % of ladies have encountered physical as well as sexual savagery from a personal accomplice in the course of their life. Proof

shows that ladies who have encountered physical or sexual close accomplice savagery report higher paces of discouragement, having a fetus removal and gaining HIV, contrasted with ladies who have not (Abeda, 2011). Moreover, it is assessed that from the 87,000 ladies who were deliberately killed in 2017 universally, the greater part were killed by personal accomplices or relatives, implying that 137 ladies over the world are killed by an individual from their own family consistently. In excess of a third (30,000) of the ladies purposefully murdered in 2017 were executed by their current or previous close accomplice (CEDAW, 2019).

## METHODS

The article considers the basic theory concerning gender-based violence against women. The brief discussion of definitions and terms, typology, intersectionality and case study of Russia have been tackled. For the purposes of a brief review, I will be using type I data meaning data that has already been collected. I will rely on NGO reports and human rights bodies' concluding observations, general comments, general recommendations and also statistical data by WHO, the UN and national agencies. Due to the traditional legal nature of the research, academic literature is also important. The research question is the following: what is the state of gender-based violence against women in Russia?

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## RESULTS AND DISCUSSION

The Declaration on the Elimination of Violence against Women 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 private life.” It is important to compare two notions “gender-based violence” and “violence against women”; are they different in nature or encompass the same things? Often, the two terms used in the same context mainly related to women. Gender-based brutality is violence coordinated against an individual as a result of their sex or one that disproportionately influences people of a specific sex. The two ladies and men experience sex based violence. So, this is an important input that one shall not forget, two terms do not mean precisely the same. However, statistics present that the majority of victims of GBV are women and girls (CEDAW, 2018). That is why the notions often used as interchangeable. The approach taken by the CEDAW seems to be the most correct and just. In their recommendations, CEDAW uses the term “gender-based violence against women” (hereinafter – GBVAW) that makes it more precise and explicit. Therefore, this term will be used in this article.

One of the misconceptions about the GBVAW is that it covers exclusively physical violence. However, this is not entirely true. Physical violence is one of the most known types of GBVAW and this is an act which causes physical mischief because of unlawful physical power. Physical savagery can appear as, for instance, genuine and minor attack, hardship of freedom and homicide. Sexual violence is a sexual demonstration performed on a person without their assent. It might include rape, forceful sex or sexual assault. Sexual violence could be performed by an intimate partner and a non-intimate partner. Psychological violence is a type of GBVAW that is difficult to notice for an outsider. Psychological violence can appear as, for instance, intimidation, slander, verbal affront or provocation. Psychological violence also takes place when a person limits the communications with a family and friends; thus, a victim would be isolated and could not seek the support of gain confidence to act. Psychological violence is one of the cruelest practices as it may come without any physical harm; therefore, even for the victim it is sometimes difficult to establish it and it takes more time to understand and seek help. The abovementioned types of violence might unite in the

cases when an aggressor affects women’s sexual and reproductive health and rights, e.g. when a person forbids a woman to have an abortion or post-abortion care, force sterilization, etc. As per the CEDAW, such activities relying upon the conditions may add up to torment or barbarous, cruel or corrupting treatment (Human Rights Watch, 2020). The fourth sort is monetary savagery. Monetary brutality is a demonstration or conduct which makes financial mischief a person. Monetary savagery can appear as, for instance, property harm, confining admittance to budgetary assets, training or the work market, or not following financial duties, for example, divorce settlement. Economic violence aimed to make a woman dependent and therefore make her stay. Economic violence might become also a highly difficult type of GBVAW to battle. Often, women do not have resources (in addition to the dejectedness) to leave an aggressor.

I’d also believe that there is another typology of the GBVAW (by consequences). Often, women do not report the GBVAW to police or authorities as they sincerely care about the aggressor (e.g. Stockholm syndrome). Some women do not report because they are afraid of the stigma that comes with the status of GBVAW victim. Some women do not address authorities because they are afraid for their lives and lives of their children. Some women – because they are in a dependent position, but not necessarily in economic dependence. Thus, in Sweden, there is a thing called a two-year rule. The two-year rule, which can be found in the Swedish Aliens Act, dates back to 1983 and applies to the couples where one of the people is a migrant. This rule was created to combat the practice of fictitious marriages. According to this rule, if such a couple gets divorced within two years, the spouse from a foreign country, usually a woman, loses the right to reside in Sweden (Kiza *et al.*, 2006). The two-year rule creates a special kind of dependency on a spouse and therefore less likely to seek help for gender-based violence due to fear of deportation. While it might be not highly important to establish why exactly a woman is afraid to seek help, this typology gives a glimpse of what are the reasons.

Additionally, ladies may confront intersectional GBVAW. CEDAW explicitly featured that victimization ladies was inseparably connected to different variables that influenced their carries on with, for example, ladies’ identity/race, indigenous or minority status, shading, financial status or potentially position, language, religion or conviction, political conclusion, public source, conjugal status, maternity, parental

status, age, urban or country area, wellbeing status, handicap, property proprietorship, being lesbian, indiscriminate, transsexual or intersex, ignorance, looking for shelter, being an exile, inside uprooted or stateless, widowhood, relocation status, heading family units, living with HIV/AIDS, being denied of freedom, and being in prostitution, just as dealing with ladies, circumstances of furnished clash, topographical distance and the slander of ladies who battle for their privileges, including common liberties safeguards. Consequently, CEDAW states that GBVAW may affect some women to different degrees. For example, subjective information shows that handicap related disgrace and separation exacerbates ladies' weakness to violence and ruins their capacity to look for help (Rubio-Marín, *et al.*, 2007).

Muslim families are of particular interest as in addition to general GBVAW that happen to all regardless region, there are specific instances that need attention and support, e.g. forced and early marriage. Besides, in Muslim families, women highly unlikely to seek help due to cultural status and the shaming that might come even from close family members.

### **Stigma and Stereotypes**

The serious issue of underreporting is widespread with victims often reluctant to come forward for fear of stigmatization or re-victimization. GBVAW is surrounded by stigma and stereotypes that put additional pressure on women and girls. While I'll not be zeroing in on disgrace and disgrace of sexual brutality of non-private accomplice, the instances of assault and powerful sex are especially troublesome case as quantities of assault and rapes are hard to affirm because of continuous scope and exemption for culprits, shame towards survivors, and their resulting quiet. Unfortunately, society (especially, more patriarchal and religious) does not support women-victims. Firstly, man centric society, which pre-assumes the common predominance of male over female, indecently maintains ladies' reliance on, and subjection to, a man in all circles of life (Shaibakova and Davletgildeev R.S., 2019). Therefore, a woman is expected to silently accept all-male behavior. Secondly, especially in Russian society, it is not common to share about family problems with friends and relatives. The well-known expression "don't take the trash out of the hut" is an analogue to the English idiom "don't wash your dirty linen in public". Women who went publicly shamed for not being able to build a good family and

therefore failed in it. Thirdly, in absence of an effective legislation combatting GBVAW, it is regularly defended for the sake of convention, culture, religion or fundamentalist belief system, and critical decreases in broad daylight burning through, frequently as a major aspect of purported "starkness measures" following monetary and budgetary emergencies, further debilitate States reactions (Tackling Violence Against Women and Gender-Based Violence, 2020).

Also, while the victims repeat their stories, they run a risk that the past incidents will cause new problems in a psychological manner. The researchers call it 'a well-known phenomenon' (World Health Organization, 2013). Rubio-Marín and de Greiff held that by testifying about these sensitive issues, women may experience re-victimization and cultural stigma while testifying publicly. The attempts at establishing an accurate record of past abuses may generate "resentment among some victims and perpetrators, rekindle animosities, foster new grievances, or re-traumatize victims" (United Nations Office on Drugs and Crime, 2019). While it is mostly relevant for sexual violence, it may become relevant for other types of GBVAW.

### **Russia Case Study**

Russia experiences a lot of difficulties when it comes to GBVAW. Firstly, being a country with more than 160 nationalities and their cultural differences, it might be complicated to undertake one universal policy towards the GBV as some of the nations could claim the cultural relativism argument (e.g. Caucasus). Secondly, the total ignorance of the government of the problem of the absence of criminal legislation against GBVAW aggressor. Oppositely, in 2017 by the abolition of criminal liability for the first beatings against loved ones was a serious step back. Such actions have been transferred to the category of administrative offences with minimal sanctions. Decriminalization of the first beatings in the family served as a signal of permissiveness to the aggressors, made it harder for the victims to hold the perpetrator accountable, and weakened guarantees of protection. Thirdly, in Russia, there is a great number of the people who oppose the adoption of the criminal legislation for GBVAW. Their main argument is that such a law will destroy an institution of a family and efforts to combat domestic violence with family intrusion and an encroachment on the "traditional values" of Russian society.

They add that there are already working tools to combat GBV; the only thing is to make them work.

Another problem is the perception of GBV cases as purely a family issue. Indeed, according to the Saint Petersburg State University research project, many victims later withdraw their reports of crimes, only 56% of such reports are registered - the rest are "lost" at different stages. The fact that a lot of people withdraw they files had been used as an excuse for the absence of a law, the opponents state that the law will be not efficient. Stigmatization and fear are real in Russia, too. According to the Human Rights Watch, women do not report GBVAW because of the stigma of domestic violence in society, often fueled by rhetoric from officials, including law enforcement officials and the judiciary; the prevalence of ignorance about the issue among the victims themselves, their close relatives and friends, and also sometimes among employees of social services; lack of trust in the police and inadequate response on their part; fear of revenge on the part of the perpetrator of violence; financial dependence on the latter and fear of losing children (UN Women, Facts and figures: Ending violence against, 2020). Some part of Russian society still thinks that a woman provokes an aggressor or it is her fault that she was abused. The recent scandal with a TV-star who claimed that a woman shall ask herself a question "What did I do so he does not beat me?" dive people. The majority did not agree, but there is still a large group of people who share the same line of reasoning that a woman shall take precautionary measures to avoid psychical violence. This reflects a conservative trend that is illustrated by the stereotypes regarding domestic violence: a woman is "to blame" herself, "provokes", "got what she deserves" and must endure so as not to leave children without a father.

Those lawmakers who supported the decriminalization of the first family beatings in 2017 equated efforts to combat domestic violence with family intrusion and an encroachment on the "traditional values" of Russian society. This reflects a conservative trend that has dominated in Russian politics in recent years, which leads to the return as a "new normality" of errors and stereotypes regarding domestic violence: a woman is "to blame" herself, "provokes", "got what she deserves" and must endure so as not to leave children without a father. The several cases of domestic violence brought attention to the problem of the activists and social media influencers that initiate a new discussion concerning the problem. However, no positive legal results have not been achieved. Notwithstanding, the on-going conversation is a great leap for the Russian society in combating the GBVAW.

## CONCLUSION

The state of GBVAW in Russia is unfortunately alarming. There is no law against domestic or gender-based violence, no restraining orders and a little chance for them to be adopted in the nearest future mainly because of a conservative trend that has dominated in Russian politics in recent years that puts a woman in a subordinate position. Besides, stigma and shame surrounded the violence exists. The recent lockdown and inevitable economic crisis will probably make thing worse as women will be more dependent on their partners. There are still little discussions on a topic at federal TV-channels. However, social media is a platform that has been actively used by the bloggers, victims themselves to address the GBVAW issue. I believe the experience of the foreign state's policies and practices to combat GBV is one of the effective tools. The example of the UK's introduction of Apps to contact the police without phoning them is one the steps ahead. There is still not a lot of government-funded programs and shelters, so the work of the NGOs and volunteers become of crucial importance.

## ACKNOWLEDGEMENT

The work is performed by the Russian Government Program of Competitive Growth of Kazan Federal University.

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Received on 23-10-2020

Accepted on 03-11-2020

Published on 09-11-2020

DOI: <https://doi.org/10.6000/1929-4409.2020.09.114>

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