

Flygtningenævnets baggrundsmateriale

Bilagsnr.:	184
Land:	Gaza
Kilde:	LIFOS
Titel:	Palestinska områdena (Gaza). Klädkod för kvinnor
Udgivet:	21. august 2012
Optaget på baggrundsmaterialet:	21. december 2012

2012-08-21

Fråga-svar

Palestinska områdena (Gaza). Klädkod för kvinnor

Fråga

Hur förväntas kvinnor klä sig i Gaza idag? Riskerar de som inte strikt följer den islamska klädkoden vad gäller t.ex. slöjor att drabbas av repressalier?

Svar

Haaretz (2009) ang. hot från islamistisk grupp mot kvinnliga programledare som inte bär slöja:

Palestinian group 'Swords of Truth' vows to cut throats of female PA television staff over immodest dress

A group of female TV anchors marched through Gaza City on Sunday to protest a fundamentalist group's threat to behead them if they did not don modest Islamic dress.

Around 50 anchors and employees from government-run Palestine TV, mostly women wearing Muslim headscarves, marched from the station's offices in Gaza City toward the office of Palestinian Authority Chairman Mahmoud Abbas to protest the threat from a group calling itself the Swords of Truth, known for firebombing Internet cafes and record stores. Female TV anchors marched through Gaza City on Sunday to protest a fundamentalist group's threat to behead them if they did not don modest Islamic dress.

"We will cut throats, and from vein to vein, if needed to protect the spirit and morals of this nation," the group said in a statement e-mailed to news agencies on Friday. The statement accused the female anchors of being "without any ... shame or morals."

Most of the 15 female anchors on Palestine TV wear headscarves, in accordance with Islamic tradition. But they also wear makeup and Western clothing, which extremists consider immodest

[...]

Extreme Islamism has been on the rise in the Gaza Strip in recent years, especially with the increase in poverty since the outbreak of fighting with Israel in 2000. Today it is more common to see women with their entire face covered with a veil - once an extremely rare practice in the Palestinian territories - than it is to see women with their hair uncovered.

Carnegie Endowment (2012) ang. attityden till slöjor inom utbildningsväsendet:

In a visit to Gaza in May 2012, I did see some exotic or unusual element to be sure: a public transportation system that consisted of hailing any passing car and paying a modest amount to ride with a driver going the same direction or an urban beautification campaign—if it can be called that—of fiery posters and slogans on almost all public walls. And there were unmistakable signs of social conservatism enforced less by law than by social (and sometimes governmental) pressure—almost no uncovered women and no alcohol in any public place. (s. 3)

[...]

Overall, when it comes to education, Gaza's leadership is acting like a statelet first and an Islamist movement second. When the new Palestinian curriculum was introduced over a decade ago, some Islamist critics peered through the books to see if there were too many uncovered women or asked that teaching about rights be grounded in the Islamic sharia rather than international human rights documents. While hijab counters still exist, the overall tone of the educational discussion in Gaza focuses much more on questions of administration, budgets and workplace needs than the Islamization of society. (s. 15)

The Guardian (2012) ang. klädkod för kvinnor i Gaza:

Azza al-Kafarna is a Gazan women's rights activist and manager of the news agency Ramattan, which recently reopened after three years of closure by Hamas. In her

late 40s, she is one of a minority of women testing the limits of freedom through dress and behaviour. She refuses to wear a headscarf and when we meet, at a beachside restaurant in Gaza City, is wearing fitted trousers and a cerise blouse. Pointing out of the window to a group of women in black jilbabs and headscarves walking slowly along the beach, she throws up her hands. "Can you believe, right up until the 1980s, we were wearing swimsuits on that beach?"

"Women are covering themselves more, not necessarily because Hamas tells them to, but because they are afraid," she says. "It goes back to the intifada in 1987. If a woman didn't cover up, she would be criticised or have stones thrown at her. It is not like that now but life still feels precarious. The veil for some women is perhaps a physical shield against the world. It may also, ironically, be one of the few things she feels she has control over."

Yet this is not a simple tale of freedoms unwillingly lost. Al-Essi Mohammed is a mother of seven living in Al-Zarqa, a poor suburb of Gaza City. Dressed in a black niqab and headscarf, her eyes just visible, she says she welcomes the more conservative dress code. "Wearing the niqab fills me with confidence. It protects me from anything bad. Covered up, we can walk in safety with our respect intact."

US Department of State (2012):

Hamas maintained control of the Gaza Strip and enforced a conservative interpretation of Islam on the Gaza Strip's Muslim population that particularly discriminated against women. Authorities generally prohibited public mixing of the sexes. Plainclothes officers routinely stopped, separated, and questioned couples to determine if they were married; premarital sex is a crime punishable by imprisonment. Hamas's "morality police" also punished women for riding motorcycles, smoking cigarettes or water pipes, leaving their hair uncovered, and dressing "inappropriately" (i.e., Western-style or close-fitting clothing, such as jeans or T-shirts). (s. 67)

International Crisis Group skriver ang. graden av islamisering i Gaza m.m. och hur det påverkar kvinnors liv.

Radical islam in Gaza (2011-03-29)

<http://www.unhcr.org/refworld/pdfid/4d92f9332.pdf>

(Hämtad 2012-08-21)

BBC har intervjuat några kvinnor i Gaza om livet där och hur de påverkas av islam:

Women in Gaza: Life under Hamas, 2010-03-20

http://news.bbc.co.uk/2/hi/middle_east/8557251.stm

(Hämtad 2012-08-21)

Denna sammanställning av information/länkar är baserad på informationssökningar gjorda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

Källförteckning

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The Guardian, *Women in Gaza: how life has changed*, 2012-07-30

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