

**MUSLIM WOMEN'S NETWORK UK
RESPONSE**

**CROWN PROSECUTION SERVICE
CONSULTATION:**

THE PROSECUTION OF DOMESTIC VIOLENCE CASES

July 2014

Introduction

1. Muslim Women's Network was formally established in 2003 with the support of the Women's National Commission (WNC), to give independent advice to government on issues relating to Muslim women and public policy. In 2007, Muslim Women's Network decided to establish itself as an independent organisation to ensure its autonomy from Government. The group was renamed 'Muslim Women's Network UK' (MWNUK) and became a Community Interest Company in 2008. In December 2013 it formally became a registered charity¹.
2. Our aim is to gather and share information relevant to the lives of Muslim women and girls in order to influence policy and public attitudes, to raise the profile of issues of concern to Muslim women and to strengthen Muslim women's ability to bring about effective changes in their lives. The promotion of equality and diversity, social inclusion and religious and racial harmony are our key objectives which we strive to achieve.
3. At the time of writing this Response, MWNUK has a membership of 600 that includes individuals and organisations with a collective reach of tens of thousands of women. Members are mainly Muslim women living and working in the UK while our non-Muslim members work with or on behalf of Muslim women. Our membership is diverse in terms of ethnicity, age, religious backgrounds, lifestyles, sexual orientation and geographic location and members are from a range of employment sectors including: higher and further education; voluntary sector and support services including services workers; health and legal professionals; the police and criminal justice sectors; and local and central government.
4. Supporting actions to combatting violence against women and girls is one of our six current priority areas and our work encompasses issues including domestic violence, sexual exploitation, forced marriage and female genital mutilation. As the only national Muslim women's organisation in the UK we are very aware of the prevalence of violence against women and girls within Muslim and/or Black Minority Ethnic (BME) communities. In turn we work on combatting VAWG in the community through a range of activities such as holding workshops and speaking at events, working at a grassroots level with the victims themselves, creating fact sheets and podcasts raising awareness and educating others as well as talking in the media and key policymakers and holding national campaigns; in February 2013 we held a postcard campaign directed at mosques and also directly spoke to the

¹ Charity Registration Number: 1155092

residents of East London and Blackburn on the matter. In September 2013, we also published 'Unheard Voices', a report which highlighted the oft-ignored problem of sexual exploitation of Asian girls and young women in a bid to raise awareness and tackle the problems therein and since then have presented at various events across the country on the topic. We have similarly been focused on raising awareness of FGM through workshops and speaking at events.

5. For the sake of clarity, whilst MWNUK is an organisation which represents Muslim women, given the individualities and vulnerabilities of its members the Response will not be restricted to commenting in relation to Muslim women only but will involve the wider Muslim and BME community, including asylum seekers and travellers, as well as women generally.

Response

6. MWNUK's constant concern has been that whilst VAWG is a complex issue prevalent within a wide cross-section of communities of varying faiths and ethnicities, there are particular hurdles and barriers as well as systematic failures which as a collective are contributing towards the continued existence of VAWG in UK within Muslim and/or BME communities.
7. We must therefore thank the CPS for holding this Consultation process on their guidance for prosecution of domestic violence cases. We hope that the overall process will be beneficial in shaping the relevant rules and regulations in a more positive manner for the betterment of women and wider society in UK. We will endeavour to bring to light particular issues relevant to Muslim and BME communities in our responses to the specific questions raised as part of the consultation process.
8. Given the wide-ranging impact and the need to put forward the concerns of all members of society, MWNUK sought comments from its members and where relevant they have been integrated into the Response.
9. For the sake of clarity, we must state that MWNUK strongly disagree with any suggestions that VAWG is in any way endorsed by Islam; on the contrary we consider Islam to be against all forms of violence against women and girls and its continued existence within Muslim and BME communities is due to a lack of understanding and/or a patriarchal interpretation or approach taken. FGM for example, is a practice which in our opinion predates Islam with no authentic basis to validate any such connection. We consider it to be a form of violence inflicted upon women and girls which must be eradicated throughout the whole world, not just the UK; one key measure therefore would be to rigorously highlight the reality of the practice so as to eradicate any suggestions based on faith and we have attempted to do so through various methods including creating an online podcast and factsheets.² In turn, whilst we ask for culturally and faith sensitive approaches when dealing with victims and providing support we do not advocate providing any concessions to abusers on the basis of culture, and certainly not on the basis of any perceived notions of

² http://www.mwnuk.co.uk//go_files/factsheets/518708-FEMALE%20GENITAL%20MUTILATION%20factsheet.pdf

Islam that are based on patriarchal interpretations. Rather, we suggest that where possible prosecutions are considered so as to provide a clear message that such abuse will not be tolerated, and indeed believe this to be in the public interest to do so.

Question 1:

Do you agree that the CPS approach to understanding the context of domestic violence is right and well-informed?

10. Overall we consider the CPS approach to understanding the context of domestic violence to be right and well-informed. We in particular echo your guidance at para.18 that “prosecutors should focus on the specific facts of each case when reviewing the case and their charging decision”. This is especially crucial with cases involving Muslim and BME victims given the wide range of, and sometimes overlapping, dynamics at play.
11. We ask however that there be greater training and guidance so as to allow a proper understanding of the context within which domestic violence occurs where Muslim and BME individuals are involved. Without such insight it will not be possible to carry out investigations adequately and in turn may cause more harm than good to the investigation process.
12. We note at para. 20 that the use of internet and communication technologies have been highlighted as means by which abuse can occur. Such communication methods may be the only ways by which a victim communicates with others and expresses their thoughts and feelings and thus we would suggest including such methods within a line of enquiry in terms of evidence gathering and understanding the context. We would also like to stress the fact that a victim may be a victim of many abusers; for example, we have a case study of a youth victim who was the victim of domestic abuse at home who was then targeted by groomers online due to finding out from social circles that she had troubles at home and being forced into a marriage.
13. At para. 21 of the Guidance for example, threats to have children taken into care has been correctly highlighted as a form of intimidation used against victims. What needs to be further understood is that this fear is exacerbated for Muslim and BME women due to a lack of understanding shown by police, social workers and also medical professionals when faced with Muslim and/or BME female victims, where for example English is not their first language, they are housewives etc. Partiality has been shown towards an abuser due to being able to converse with him properly and because he has the characteristics of a good parent due to having a better education and job – notwithstanding the fact that he is the abuser. It also appears very easy to suggest that the victim is suffering from mental health issues and in turn blame placed on her thus highlighting the inadequacies within the medical profession in being able to properly diagnose BME sufferers of mental health. These actions thus place a fear on the victim of not only losing her children but also losing her children to the abuser himself, and also potentially losing her own freedom by being sanctioned.
14. Furthermore, again at para. 21 of the Guidance, immigration status has been highlighted as a means by which to control a victim through intimidation. It can also be used as a form of deprivation where the spouse refuses to or the victim is purposefully prevented from applying for indefinite leave to remain in the UK so that the unsettled immigration status

can be used to blackmail the victim. In one case study a Bangladeshi victim was in a similar predicament and put up with abuse due to her unsettled immigration status because being sent back to her village in Bangladesh would create great hardship for her due to the heightened stigma for herself as well as for her family members; she stated that if she was returned to Bangladesh the stigma of being a divorced woman would mean her sisters remain single forever especially as no one would know or believe the hardship she went through whilst in the UK.

15. On this point, we must also highlight the seriousness of the attitude shown by UKBA officers when faced with victims of domestic violence and its wider impact on others. We are aware of situations where victims have been treated with hostility and even accused of having made up accounts of abuse in order to remain in UK. In one example that was brought to us, the victim was a Muslim woman with unsettled immigration status who has been brutally raped and had serious internal injuries. She was highly traumatised and walking around aimlessly contemplating suicide when a passerby intervened and brought her to us and we contacted the police. The police took her to UKBA office where she was subjected to racism and told “why don’t you go back to where you came from”. Such incidents not only re-victimise the victim but also place a fear in others from coming forward because they do not expect any support from UKBA staff.
16. We would also like to highlight an alternative aspect of immigration status that can be used against a victim; where the victim is a British citizen but the spouse is from abroad and does not have indefinite leave to remain in the UK. A domestic violence case, or breakdown of marriage, would mean that the spouse is returned to their country of origin and as this would mean there is no chance of a reconciliation, victims can be pressurised by the abuser and other family members to not pursue a prosecution either through promises of behaviour change, emotional blackmail or coercion. It may also be that the husband returning to their country of origin maligns the victim’s family within their community abroad, and in turn within the community in the UK through family links and therefore victims are asked to “at least put up with it until the citizenship comes through” so as not to make the problems known. Ironically, these concerns rarely surface where the spouse from abroad is a woman; most probably because the blame for the breakdown of the marriage tends to easily fall with the woman. It is therefore imperative that the immigration status of victims and their spouse are also considered as potential factors when pursuing different lines of enquiry.
17. On this note, we must also highlight that men can also be victims of violence with their unsettled immigration status used as a means to silence them; they may also be forced to act as one of many perpetrators such as in cases of sexual exploitation. This therefore makes clear the importance of checking issues related to immigration as a general course of action.
18. Isolation also has an alternative form for Muslim and/or BME women. In one case study, a Pakistani woman was forced into a marriage abroad and upon her return to UK her parents placed pressure on her to bring him into the country. When she refused, as well as abusing her verbally and physically family members locked her out the house or threw her out until late hours in a bid to frighten her. Other relatives and friends were told not to assist or provide her with accommodation so as to isolate her further, knowing that she was dependent upon them and could not cope otherwise. Being disowned or thrown out the house is also accompanied with stigma for the victim in that he or she would be viewed with blame and therefore is a crucial means of control.

19. A further consideration regarding financial matters specifically related to Muslim women is the lack of security available due to not being legally married. There are Muslim couples in the UK who have only undergone an Islamic marriage without a civil marriage, which means that whilst they are religiously married, this is not legally recognised in UK. This means that if a prosecution is pursued for domestic violence the victim may lose her home as well as find herself in financial detriment. It is therefore necessary to consider the specific dynamics involved in the relationship and question further so as to be able to ascertain what support can be provided to assist.
20. On the subject of dowry-related violence, we must highlight that in the case of Muslim marriages, the wife is in some circumstances promised ‘mahr’, or dower, from the groom upon the breakdown of the marriage; therefore in some situations the victim may be pressured to remain in the marriage so that the husband does not need to provide her with mahr. Alternatively, the husband and in-laws may purposefully paint the victim in a negative light as should the marital breakdown be classed as the fault of the wife then mahr does not need to be paid. It is necessary to be aware of such dynamics at play as otherwise investigating officers may inadvertently cause further detriment to the victim.
21. We also ask that police and prosecutors be made aware of any underlying stereotypes; we are aware of examples of cases where victims have been abused by multiple offenders including female family members, such as the mother in law, but stereotypical notions of Muslim and BME women being submissive and oppressed has blinded investigators to this possibility.
22. On this point we must question how flagging up all cases as “vulnerable/intimidated” victim as per para. 28 of the Guidance will work in practice. Will training be provided so as to ensure police officers and prosecutors are able to distinguish between different victims of violence without having preconceptions of how the victim should behave?
23. Finally, we must ask that racism and Islamophobia are included as considerations within para. 34 of the Guidance.

Question 2:

**Have we identified the right potential lines of enquiry for evidence gathering and the right public interest factors to be considered when the CPS makes a charging decision?
If not, how can we address this?**

24. Further to our comment above in para. 21, just as both male and female family members may be offenders, they may also be victims themselves and/or potential witnesses to the abuse. Not all family members will be silent and complicit and it may just be a matter of providing them with the opportunity to speak up. At the same time, it is necessary to be aware of the power dynamics involved and to remain alert; it may be that upon questioning family members the victim is blamed or accused of suffering from mental health issues in a bid to protect the image of the family.
25. It is important to note that mental health issues may in fact be prevalent within the victim, whether due to the abuse or for unrelated reasons, which may mean that the victim does not conform to a stereotypical image. The victim may be unusually hysterical for example; it is

necessary for officers to be equipped in order to be able to identify and deal with such situations.

26. We very much agree with the following statement made and ask that this be made the aim for all investigations: “The stronger the overall case, the less likely it is that it will be contested or, if it is, that the prosecution will need to call upon the victim to give evidence. The starting point should be to build cases in which the prosecution does not need to rely on the victim”.
27. In terms of assistance offered by an IDVA, we hope that sufficient training and guidance will be provided to ensure BME-specific and faith sensitive support is made available to the victim. Without proper understanding and a tailored approach, the victim will only feel more isolated and it may also mean that key information which could assist in evidence gathering is not forthcoming.
28. It is also imperative that victims are kept up to date of the progress, and perhaps also of issues within the evidence as not only does this assist in preparing the victim to provide evidence but also may allow the victim to provide further information of assistance.
29. We note that at para. 46, it states that early consultations may take place between the police and prosecutor. We feel that this should be done in all cases so as to ensure that the prosecutor is fully aware of the case from the outset and all avenues of investigation have been considered at an early stage. It also allows for a proper consideration of the victim's safety. Muslim and BME women have often complained that abusers can get around restraining orders for example, by making use of extended family or even friends. It may be necessary to restrict not just the offenders travel but also that of the victim so as to ensure that the victim does not fall prey to honour based violence, resulting from wanting to pursue a prosecution.
30. On this point, we must question whether prosecutors are equipped with sufficient knowledge and training, and most importantly time, to be able to properly handle a domestic violence matter and ask that due consideration be given to a prosecutor's case management abilities when allocating them to a case. This is especially vital where BME victims have been isolated from family and the community as they may have increased fears of abandonment.
31. We also feel it should be compulsory for prosecutors to request copies of risk assessments as per para. 58, especially where children are involved. We must highlight that one reason for victims not pursuing prosecutions has been their being told by social workers that there is a possibility their children will be taken into care. It is therefore imperative that all contact and discussions had with support workers, IDVA etc. is recorded so as to allow proper scrutiny of what may have become a cause of concern for victims. It is of course also vital to ensure that all individuals who are in contact with the victim are fully trained so as not to make such errors.
32. We must also question whether no further action is ever a positive outcome when faced with reports of domestic violence and would suggest that cautions are considered at the very least so as to be able to be used as evidence in future.

33. Where cooling off periods are discussed, whilst we agree that the charging of a suspect should take place as soon as possible, where a victim has decided not to pursue a prosecution we ask that a cooling off period is applied in such a situation so that the prosecution is not dropped until some time is given to the victim to decide whether they really wish to abandon pursuing prosecution or not. It may be that a victim feels pressurized at the time due to fear of backlash or fear of the court process but after a short while and with support is happy to continue.
34. With regard to the Guidance at para. 93, we must stress that this is one of our main points of concern in terms of domestic violence cases. In a case study brought to us, the victim was beaten by a male family member and when police arrived they threatened the victim with arrest because she was crying hysterically whilst the abuser was very calm and collected and able to have a conversation with the officers. It is imperative that officers and prosecutors are given the correct training and guidance so as to be able to properly deal with such situations.

Question 3:

Do you think the guidance clearly sets out the basis for how we handle cases where complainants are not willing to support a prosecution? If not, please suggest how we could approach 'evidence-led' prosecutions (prosecutions continued without the victim)

35. A fear of all victims generally, amongst other aspects, is facing the defence barrister. We do not believe the Guidance has provided sufficient information as to how the fears of victims can be eased and how they can be prepared in this regard.
36. We have also been informed by victims and family members as to how concerning it was for them to see prosecuting counsel talking freely and in a friendly manner with defence counsel through the course of a trial; whilst we appreciate that counsel can be on friendly terms we urge that the impact on victims is considered. It is imperative that victims feel supported and protected at all times if they are to pursue a prosecution.
37. We note that at para. 137 the Guidance states that prosecutors should work closely to explore separate measures and support available; in this regard it may be useful to consider independent counseling for the victim. Sometimes BME, and particularly Muslim, women are keen to know that the course of action they are following is the correct path and in line with their faith; it can be encouraging for them to know that Islam tells them to stand up for justice and support the truth – something which may be contrary to what is said to them by family or members of the community.
38. We ask that mental health conditions as well as any disabilities of the victim are included as considerations within para. 126. We note that in the same paragraph cultural barriers and feelings of shame have been highlighted as reasons why a victim may disengage from a case; we wish to highlight that in some situations the cultural stigma of shame and dishonor may not be what the victim is necessarily concerned with but it is a concern for family members and in turn the victim is concerned for the impact on their family. It may therefore be useful to discuss these matters with family members so as to ascertain the crux of the problems and help regain support for the victim.

39. We are of the opinion that it is unlikely that issuing a witness summons or a warrant will assist the victim and in fact may lead to deterring the victim from reporting in future. On the other hand, we do recognize that in some situations the victim may wish to have a summons or warrant so as to justify their attendance to the defendant or to family members. In the latter situation if the victim feels it will assist and a discussion has been had about the consequences then this should be supported as a course. In other circumstances it should be considered on a case by case basis.
40. We were pleased to note due considerations being given to the selection of interpreters within investigations and court trials. We have had a number of concerns raised about interpreters being used who are known to the victim and/or the abuser and in turn cause problems for the victim by leaking information, or causing fears of such. We have also been told of interpreters who have assist the defendant by providing a more favourable interpretation to what is said. More needs to be done in order to ensure security for the victim and to also ensure that the rule of law is upheld.
41. Where community members other than family are present at court, or seen present generally as support throughout the stages, we ask that their presence be questioned. As noted at para. 250 of the Guidance, community leaders may play the role of mediators and discourage the victim from reporting; however what is worse is that in some situations the presence of the community leaders may be in a bid to intimidate and add pressure to the victim by highlighting the fact that the community leaders are siding with the abuser and therefore she is not only going up against the abuser but many others.

Question 4:

Do you agree we have properly outlined the safety and support issues affecting victims and how those issues can be managed by the CPS?

42. Whilst we agree that safety and support issues have been properly outlined within the Guidance, we believe such Guidance will only go so far in that what is truly needed is proper vigilance and being alert to all potential safety issues.
43. In one case study for example, a victim was relocated to an area where the abusers immediate family and friends resided thus making it easy for the victim to be traced and kidnapped. In a further case study, the victim for whom English was a second language and had until that point been entirely dependent on her spouse and family members was located to an area with minimal BME-tailored services available thus adding to her vulnerability and isolation.
44. As mentioned at para. 29 of our Response above, we have been uncovering a trend of situations where the victim has been taken abroad either by the abuser or by family members and once there the victim has been left behind with their passport confiscated. In some cases the plight of the victim has been even worse in that the victim has been taken abroad on holiday and murdered.
45. In this regard we ask that where a victim (particularly one who has suffered abuse in the past) dies whilst on holiday and relatives raise concerns of suspected murder, this be given

due consideration with a proper evaluation of the case history. Moreover, if a victim who is a British citizen has been taken abroad and abandoned in that country against her will then this should be used as evidence against the offender, particularly if police and the British government have been involved in rescuing the victim.

Question 5:

Have we demonstrated sensitivity and understanding to the issues which may be experienced by victims from different groups? If not, please suggest how this could be achieved.

46. A key issue we have consistently found in tackling VAWG within Muslim and/or BME communities has been misguided justifications based on a lack of understanding of the faith and/or patriarchal interpretations and approaches taken so as to better serve the purposes of perpetrators. Similarly, and sadly, culture has also been invoked as justifications and we consider it vital that this is addressed within the community itself through raising awareness and further education in a bid to change the mind set at a grassroots level.
47. What is further worrying for us however is the existence of a belief within front-line professionals, such as police, social workers and teachers, who approach such cases as a matter of faith or culture and are in turn dismissive in their approach when tackling VAWG within Muslim and/or BME communities. We have consistently found that the needs of victims have not been met due to a lack of understanding of the dynamics of the abuse inflicted and/or lack of training as to what approach to be taken. We believe the Guidance is similarly lacking in considering the issues relating to Muslim and BME communities.
48. We believe that Muslim and BME victims, including potential victims are at particular risk of being overlooked by service providers and support agencies due to a lack of will, understanding and/or ability. In turn, it leads to an inability to deter perpetrators.
49. Our report 'Unheard Voices' highlighted the serious failures of the police and other front line service providers in dealing with sexual exploitation in particular and it was worrying how commonly the assumption that Muslim and BME victims cannot be victims of sexual exploitation was played out, leading to the worsening of a situation.
50. It also needs to be understood that each offence, each offender, each victim, and each circumstance is different and should be considered as such. It is vital that stereotypes are challenged and the diversity of Muslim and BME individuals understood; in one case study the victim commented upon the surprise highlighted by front line staff on her informing them she was a potential victim of a forced marriage because of her Islamic attire and outlook – she felt that officers appeared to believe that forced marriage victims were as such because of their rejection of religious and cultural values and therefore someone who had embraced these aspects could not be a victim.
51. Further training, education and support will be necessary to ensure success in investigations and prosecutions so that the various dynamics and models of abuse are given due consideration. An example would be where a boyfriend and girlfriend, in a healthy and consensual relationship, are caught kissing by a third individual who then exploits the situation by stating he/she will inform both their families of their relationship should they

not comply with the demands put forward and the fear of the consequences of this occurring, such as disownment or forced marriages, leads to their abuse.

52. Furthermore, a victim of sexual exploitation may have been a part of an alleged Islamic marriage to the offender which was conducted in secret and done so with the aim of silencing the victim from opposing her so-called husband; therefore it is necessary that the individual dealing with the victim is aware of such possibilities and has the knowledge and understanding by which to investigate the matter further and explore various options whilst remaining sensitive to the needs of the victim.
53. These considerations are also relevant when considering issues involving teenage gangs with BME members where concerns of shame and honour can be used to silence the victim; we found for example during our research into sexual exploitation that victims of rape were silenced by video clips of their own abuse as should these clips be seen by their family members then they may face honour based violence.
54. It is also necessary to have proper information sharing procedures in place which ensures immediate actions and continuous reviews where necessary; for example, where a teacher has raised concerns of a child being at risk of sexual exploitation or being taken abroad for the performance of FGM or a forced marriage it is vital that this is kept under review by both police and social care professionals so that the child at risk is not missed later on down the line.
55. Mental health matters are a frequent occurrence within our case studies and as well as being a result of VAWG, it can also be the other way round. A particular issue we have uncovered is a lack of understanding within Muslim and/or BME communities combined with a belief that the cause of such issues is related to spirit possession; this means that instead of seeking the requisite professional help, those suffering are isolated and generally hidden from the outside world thus adding to their vulnerability and opening them up to abuse. Moreover, there is a pattern of reliance on “healers”, spiritual or otherwise, who exploit such individuals and their families for monetary gain, and can also take advantage of a situation, such as inflicting sexual abuse. MWNUK is looking into this serious issue and hope to report further on the matter in due course.

Question 6:

Please let us know if you have any other comments.

56. Overall we consider the Guidance to have encompassed all the relevant considerations when prosecuting cases of domestic violence generally and commend the CPS for taking the initiative to formulate such guidance in order to assist with the process. Indeed we believe that seeing positive steps such as these being taken will assist in providing victims with confidence in pursuing prosecutions.
57. We have noted that attempts have been made so as to ensure the Guidance is inclusive and take account of all factors; we are thankful that when mentioning typical vulnerabilities and reasons as to why victims may be reluctant to report abuse or pursue a prosecution case, the issues surrounding cultural barriers as well as immigration status have been considered. We

are also pleased to note that consideration has been given to making various support mechanisms available including IDVA.

58. However, the Guidance should not be considered complete or applicable to all cases without further information being made available that is specific to cases involving Muslim and BME victims and the various factors and dynamics that may be at play.
59. Moreover, we ask that as well as creating Guidance which are inclusive and able to consider the particular vulnerabilities of BME and/or Muslim victims, those involved in investigations and prosecutions are given specialist training which would aid their knowledge and understanding of specific factors to consider and in turn will assist with evidence gathering as well as supporting victims.

Final Note

60. As a point of clarification, given we have on occasions referred to the need to consider the vulnerabilities of Muslim victims or alternatively have provided examples of case studies of Muslim victims when discussing the need for faith sensitive support mechanisms, we must explain that our comments and examples have been limited to BME and/or Muslim victims due to the nature of our organisation and its work. As a national Muslim women's organisation our work predominantly deals with Muslim and BME women albeit we also work with individuals of other faiths and are therefore also aware of issues of relevance to other faith communities. In turn we wish to clarify that where we ask for faith and culturally sensitive support packages and mechanisms we do so on behalf of victims of all race, ethnicity, religion and faith.
61. Similarly, where we refer to case studies or examples relating to female victims or alternatively male offenders we do so as a result of the work that has been undertaken by us. We fully appreciate that boys and young men can become victims of domestic violence as well and similarly appreciate that offenders can be both male and female.
62. As a national women's organisation committed to combatting child sexual abuse, Muslim Women's Network UK would like to express its willingness to assist through training, support, information or advice or any other means in order to ensure that such cases are prosecuted accordingly and preventative measures put in place for the future.
63. We would like to thank the CPS for providing us with the opportunity to respond to the Consultation and we hope that the information provided within our Response has been helpful.

On behalf of Muslim Women's Network UK,

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