

Fjaleburri



Engaging men and boys
against Gender Based
Violence in Albania

About Us



QSSL
Centre for Social and Legal Studies
Tirane | Albania

The Centre for Social and Legal Studies (QSSL), established in 2008, is a technical consultancy that builds on the extensive national and international experience of its founders. We're bringing cutting edge methodologies and research to legal and social issues in Albania, Kosovo and others in SEE6. Our focus is on rights, institutions, and socio-economic development.



QFS
Qendra Femijet Sot
Tirane | Albania

Qendra "Fëmijët Sot" (QFS) is an Albanian not-for-profit organization established in 2007 working for a world where children are capable of realizing their full potential. QFS has published different studies, manuals and reports aiming to raise capacities of state institutions which work with /for children, empower children through active participation, protect children from violence in Albania.

Acknowledgements



*Empowered lives.
Resilient nations.*



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Opinions and views expressed in the study do not necessarily reflect those of the United Nations Development Programme (UNDP), United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) or the United Nations.

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About this document

This report presents an outline of activities and key findings from the study titled “The Child is Father to the Man”. This was an action research study designed and conducted by QSSL and QFS in the two settings of Diber and Durres, as well as online. The report also presents conclusions and recommendations for future work on engaging men and boys in preventing violence against women and girls in Albania.

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Summary

The child is father to the man was a small scale study project on gender based violence in Albania.

It was designed by QSSL and conducted by QSSL and QFS. The study ran over the period from the “16 days of Activism against Gender Based Violence” in November 2012 until May 2013. Activities were centred on participatory research activities with boys, men, women and girls in the regions of Diber and Durres.

The project was conceived as a study into attitudes that would inform future directions for GBV interventions involving men and boys in Albania. It's immediate aim was to engage men and boys with the issues, to find ways to promote their leadership in preventing violence against women and to promote gender equality. Underpinning that project aim was the concept of the influence of committed minorities in bringing social change.

Educational workshops on gender and GBV issues were conducted with majority men and boys.

The methodology was based on action research, with activities structured to:

- **Invite:** Reach out to men and boys from all walks of life to participate in the project
- **Involve:** Engage men and boys in exploring ways to prevent violence against women
- **Inspire:** Foster evolving networks of men and boys to lead the change among their peers and provide tools and means to do so.

The study has value as formative research that will inform future studies and interventions. However, limitations arise because of the small scale of the study. Recommendations include the need for a national study building on this approach in order to construct a theory of change for male engagement; coordination of information campaigns to emphasise the anti-violence message along with anti-GBV; and support and development of local leaders' networks, drawing on and broadening the horizons of leaders already active in public life and the community, to promote men's activism in this area.

Acronyms

GEM Gender equitable men scale

GBV Gender based violence

INSTAT Albanian Institute of Statistics

IPV Intimate partner violence

UNDP United Nations Development Programme

VAW Violence Against Women

WRC White Ribbon Campaign

Introduction

“The Child is Father to the Man”

The study was conceived as an action research into male attitudes, that would inform future directions for interventions that address GBV in Albania. Having gained an understanding of their perspectives and system of values, the immediate goal was to engage men and boys with the issues, to promote gender equality and to find ways to support them in taking leadership to prevent violence against women.

Study activities were designed to **invite**, **involve** and **inspire** men and boys to take action. To achieve this we tried to understand the informational and social cues that would overcome current inertia. We established models of self-reported attitudes and examined patterns of influence at the local level. It was not an aim to realise or try to measure changes in attitudes correlated with use of violence against women. However, group and campaign activities qualitatively increased awareness and discussion by young and adult men about gender roles and equality. The project successfully

- **Invited:** Through schools and communities we reached a total of 275 boys, 268 men and 163 girls that completed the study questionnaire. Additionally, an online campaign reached over 9,000 people through the website and social networks. This enabled us to quantify engagement with gbv material online and to model online influence through social networks.

- **Involved:** Specialised educational and community workshops were designed and delivered in an environment in which themes of identity and social relations could be safely explored. Participants numbered 32 in Durrës and 41 in Diber.

- **Inspired:** men and boys to demonstrate leadership on the issue. Participants proposed ideas to address the prevalence of violence against women in their community. Almost a third of participating men and boys gave their word to act against GBV in future.

Methodology

Empirical research

Men, boys, women and girls subjective responses into attitudes towards violence were collated through empirical research. This was in the form of a questionnaire based on the Gender Equitable Men Scale¹, with some modifications for the Albanian culture and context.

Workshops

Subsequent activities centred on bespoke educational workshops with majority men and boys on gender issues and GBV. The methodology was based on the principles of action research that incorporated novel gamification techniques, in which participants are encouraged to lead enquiry within a considered conceptual structure.

Caveats

The study has value as formative research that examines the interests, attributes and needs of different groups and individuals in the community. This can help us identify and understand local dynamics and to design programs specific to local needs. While limitations may arise from the small scale of the study, *moderatum generalisations* allow us to assert that findings have a level of validity across the wider population. The questionnaire did not attempt to capture socio-economic data as this was assumed invariant for the areas under study. A lack of randomisation was inherent, with self-selected participation at all stages. The aim of the project to identify groups of male individuals who could be supported into change and leadership roles also gave a positive bias. Workshop outcomes were informally noted and not assessed against control groups or systematized pre- and post-activity, thus overlooking the potential of social biases to influence engagement and responses.

1. See Promundo: www.promundo.org.br

GBV in Albania

Levels of violence

Violence against women and girls remains widespread across all social strata in Albania. Nearly 56 per cent of women and girls between the ages of 15 and 49 have experienced at least one form of domestic violence (Domestic Violence in Albania: A National Population based survey, INSTAT, 2009). According to Albanian State Police the victim of violence is the wife in 64 per cent of domestic cases, followed by children, parents and other individuals present in the household. Instances of violence inflicted against the husband, and violence between brothers and sisters remain far less frequently reported.

Attitudes to violence

From the 2008-09 Albanian Demographic and Health Survey study we know that

- Likelihood of justification for GBV among women is inversely correlated to lower socio-economic status
- Men are more likely than women to justify use of violence
- Social norms and values perpetuate acceptance of GBV

The UN Trust Fund to End Violence Against Women 2010-2013 set out the need to work with community members, especially men and boys, to make gender-based violence socially unacceptable. Recommended actions called for in this include developing responses to the needs of perpetrators of domestic violence and men, and to conduct a nation-wide study on men, masculinity and violence in Albania.

This study adds to the current body of knowledge and builds on those recommendations.

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Rationale

Committed minorities

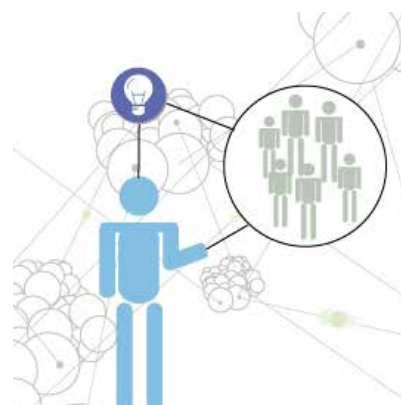
Underpinning this study is the concept of the influence of committed minorities in bringing social change. This tells us that bringing change over time does not necessarily require changing majority opinion. Forging and supporting this committed minority necessitates better understanding of attitudes, identifying and engaging potential leaders and examining mechanisms of influence among men and boys.



Social Consensus

“prevailing majority opinion in a population can be rapidly reversed by a small fraction of randomly distributed committed agents who consistently counter accepted opinion and remain immune to influence.”

[See: Xie | Screenivan | Korniss | Zhang | Lim | Szymanski
<http://arxiv.org/pdf/1102.3931v2.pdf>]



Tipping point of change

In theory, generally accepted social values can change rapidly with a committed minority of only 10% of a population.

In Albania, in addition to womens support, at the community level this would mean a small community of men and boys that we need to bring onside to speak out and act against GBV.

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Activities

Activities were designed to elicit from men and boys what they considered necessary in order to bring about change in terms of information, resources, and support to overcome personal and societal barriers. The study progressed in three stages:

- **Invite:** male and female students were invited through their school to complete a questionnaire. An expanded version was also offered to be given to their families, for which we asked that the respondent to preferably be either the father or another adult male figure in the household. This was important because the questionnaire contained a section in which the father-son relationship was explored. All questionnaires included an open invitation to participate in later activities.

An online campaign was run in order to increase awareness and engage more widely.

- **Involve:** workshops aimed to explore attitudes and address issues as they were raised by participants. Activities were designed in the light of findings from the questionnaire, which were presented and discussed at the beginning of each workshop. Other activities employed gamification techniques in order to ensure participants remained engaged at group and individual levels.

- **Inspire:** Gamification techniques were directed to convert thinking and discussion into action in the final stage of this study: what did we discover, and how do we propose to address it. Participants were encouraged to examine issues related to leadership amongst adult and young men and models that they would follow. Other issues were broached such as celebrating a national day for fathers, developing a national symbol for men and boys action against GBV or adopting an international symbol such as WRC.

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Online

FjaleBurri

As part of the study we ran an organic online campaign with a website and Facebook page. This provided an opportunity to reach nationally and to the Albanian diaspora. The campaign was anti-GBV, predicated on the Albanian phrase “Burri lidhet prej fjale”, or ‘a man is tied by his word’. We asked users to give their word by liking/sharing the message on their networks. This enabled assessment of levels of engagement with GBV material. Social network analysis enabled user profiling and understanding of online reach (numbers) and influence (sharing), including at the local level where workshop participants had also engaged online.



Website

www.fjaleburri.net

Visitors: Albania (70%), Switzerland, Italy, USA, Germany

Albanian Location: Tirane 63%, Durres 12%, Shkoder 10%, Vlore 7%

Actions (Like/G+/tweet): 1.5% of visitors

Major Referalls: Facebook, Google.

Bounce Rate: 11% of users not engaging with content at all.



Facebook

Friend Profiles

Locations: Albania (85%), Italy (10%), Switzerland, USA, UK

Female 52% | Male 48%

Male: 39% single | 11% in relationship | 50% married.

Female: 18% single | 23% in relationship | 59% married.

Ages: youngest 17 years; oldest 57 years | Mean: 30 years

Mutual friends: median: 5 | highest: 33

Weekly Reach: 360-1140 | Friends of Fans: 24,763

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Questionnaire

The questionnaire was distributed to high schools in Diber and Durres. It was based on the international GEM, but adapted to fit the Albanian national and cultural context and to provide ternary response data that covered themes of violence, masculinity, and gender roles and relations. **It contained 25 ternary (yes/no/don't know) questions, five open ended questions and one multiple choice question.** Questions included:

Violence

- ◊ *Violence occurs even if there are no physical injuries*
- ◊ *If you see a man who hits a woman you should stop him*
- ◊ *A man should never raise his hand against women*
- ◊ *It is right to strike back if you are hit*
- ◊ *If you are insulted you should defend your reputation by force if necessary*
- ◊ *Sometimes hitting is the only way to express feelings*

Masculinity

- ◊ *Above all a man needs respect*
- ◊ *A man always deserves the respect of his wife and children*
- ◊ *The man who doesn't fight when he is belittled is a weak man*
- ◊ *It is natural for men to act aggressively*

Gender roles and relations

- ◊ *Men and women should have equal roles in the family*
- ◊ *The tradition of looking to the husband as head of the family should be maintained*
- ◊ *Men are able to care for children as well as women*
- ◊ *The man should be in charge of the money in a relationship or family*
- ◊ *How a man treats his wife or partner is a matter for him alone*
- ◊ *The woman should tolerate violence to keep the family together*
- ◊ *When a man and a woman marry, the woman becomes the property of the husband*

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Analysis

Questionnaire responses were coded before analysis. Descriptive statistics including frequency analysis, multivariate techniques for categorical data using measures such as Spearmans Rho for covariance and correlation were used to analyse and interpret ternary data. Predictive analytics, CHAID and machine learning techniques were employed to develop association and belief models. Qualitative and textual analysis was used to interpret open ended questions.



Diber

94 men, 66 boys and 86 girls completed the questionnaires. Gender was self reported. Missing data was not imputed for this study, so the 19 questionnaires from Diber on which it was not noted were discarded.

Participating high schools included "Sllove", Gymnasium "Peshkopi" and the Pedagogical School of Peshkopi



Durres

174 men, 209 boys, 77 girls completed the questionnaires. Gender was self reported on all forms.

Participating high schools included "Hysen Cela", "Naim Frasheri", "Gjergj Kastrioti" and "Jan Kukuzeli"

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Workshops

Findings from the questionnaire informed the design of a series of workshops that were run locally by open invitation. They comprised of:

- 1) Educational workshops involving boys and girls in a school setting addressed understandings of masculinity, gender relations and violence against women.
- 2) Community workshops involving boys, men and women from the wider community addressed gender attitudes, violence against women and explored how we can foster change locally. Workshops were directed towards:

♦ **Exploring attitudes:** Discovering facts, causes and motivations. How do we overcome differences that complicate relationships? How do we create mutual respect? The ways in which we are conditioned by our social and cultural environment was explored through adhoc games such as ordering numbers alphabetically instead of numerically. As well as showing we are often limited to knowing “what we are taught”, it also exemplified people’s reluctance to come forward when not feeling sure of something and fear of being “wrong”.

♦ **Understanding influence** looked at persuasion, social relations, barriers to change, with activities emphasising working for a common purpose (Blind rope).

♦ **Brainstorming:** Who influences us? Who are the Local models to follow? Propose how to overcome violence; national symbols for standing against violence, with proposals such as basil leaf and white ribbon; participants views on an initiative to celebrate a national father’s day, discussion of what it means in other countries and why Albania doesn’t celebrate it.

♦ **Facilitating Change:** Speaking up: where do we stand in the fight against violence? Understand conformity pre- and post-workshop. Finding support from local institutions and in the community. Involving you: Identifying leaders, models that inspire change and taking an active role. Finally: A man is tied by his word. Can you give your word now?

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Participation

Effective participation depends on creating a safe environment in which free, fair and frank discussion can take place. This was achieved by establishing a firm agenda for the workshops, along with clear boundaries and rules of engagement with participants at the start of the sessions.

Within this, participants were given a great deal of scope to take the lead on discussions and activities, under overall direction of two facilitators for each workshop. Questionnaires and venue organization for workshops were coordinated by Argitra Vizion in Diber and the Association of Women with Social Problems in Durres.

Participants

Participants numbered 41 in Diber and 32 in Durres across workshops. School workshops had attendees from ages 13 to 19. They included girls but had a majority of boys.



Community workshops drew upon various parts of the community including local government, civil society and parents of school children. This created an interesting dynamic in cases where both fathers and sons and husbands and wives attended the same workshop.

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Settings

Diber Workshops

BLIND ROPE GAME

Teams formed a square from a rope while blindfolded aimed at identifying natural leaders.

The task required effective planning, communication, and collaborative problem solving.



OPEN DISCUSSION



RED LIGHT GREEN LIGHT

This gave a chance for boys and girls to appreciatively express and explore their ideas on gender.

Positive and negative aspects of perceived differences were aired and discussed in an open, safe and inclusive way.



Durres Workshops

BLIND ROPE GAME

In debriefing we shared for discussion what we think the game shows: Working together is not enough, if its without vision. Even if we have a shared goal. Aside from entertainments this was found to be thought provoking for the participating students.



ROUND ROBIN



DISCUSSION CLOUD

A whiteboard wordcloud game with reporting back.

How do we overcome our perceived differences and things that complicate our relationships with the other sex?

How to create mutual respect and better relations?



Findings at a glance



Violence:

- ◊ If you see a man hitting a woman you should intervene
- ◊ A man should never raise his hand against women
- ◊ It is right to strike out in retaliation



Masculinity:

- ◊ A man always deserves the respect of his wife and children
- ◊ The man who doesn't fight when he is belittled is weak
- ◊ It is natural for men to act aggressively



Gender roles:

- ◊ How a man treats his wife or partner is a matter for him alone
- ◊ A woman should tolerate violence to keep the family together
- ◊ The wife is the property of the husband

| | • Boys | • Men | • Girls |
|--|--------|-------|---------|
| Agree: | 76% | 75% | 81% |
| Agree: | 61% | 55% | 80% |
| Agree: | 46% | 39% | 26% |
| Nearly half of boys condoned retaliative violence. There was high correlation with those who disagreed that a man should never raise their hand to a woman. As drawn out in workshops, however, many who held violence affirming attitudes also considered that violence was a primary means to intervene to stop a GBV situation. | | | |
| | • Boys | • Men | • Girls |
| Agree: | 84% | 82% | 70% |
| Agree: | 46% | 54% | 35% |
| Agree: | 9% | 8% | 7% |
| Status is important to males, especially within the family. Despite wide acceptance that men are not naturally aggressive, almost half of the men and boys held that men often need to fight to maintain respect or their status. | | | |
| | • Boys | • Men | • Girls |
| Agree: | 26% | 35% | 13% |
| Agree: | 31% | 45% | 23% |
| Agree: | 28% | 35% | 15% |
| A significant percentage of boys and men hold associated beliefs reflecting their perception of women's unequal status. These beliefs lie on a continuum, from the need for women to defer to men in decision making to more than a quarter of boys holding that a woman becomes a man's property by marriage. | | | |
| Results shown above are weight-averaged across the two regions of Diber and Dures. | | | |

Violence

How men and boys define violence

Echoing previous international research*, Albanian boys and men’s attitudes towards violence and domestic abuse are complex, rarely clear cut and sometimes contradictory. While a clear majority of young people viewed violence and abuse negatively, some types of violence and violence in certain circumstances was considered acceptable or rationalized as justifiable.

A large majority of men and boys considered that violence occurs even if there are no physical injuries. It was noted in workshops that the threat of violence and intimidating behaviour also has major impacts on the recipient or victim, as indeed it is typically intended to. As one participant man in a community session stated: “words can hurt even longer than physical injury”.

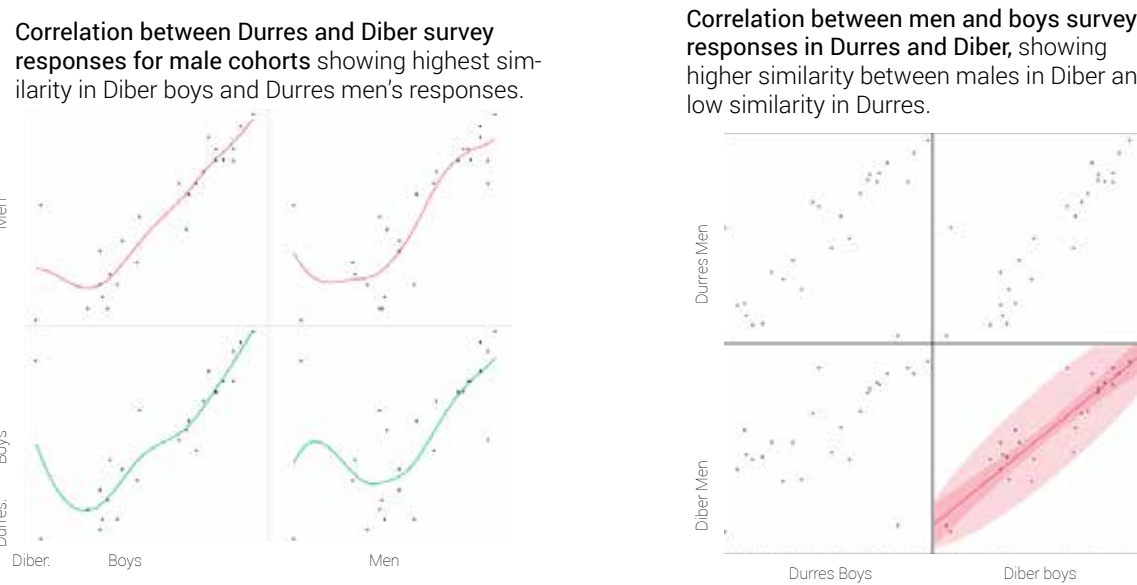
Survey data revealed that social normative factors are associated with violence supportive attitudes. For instance, age emerged as a significant predictor on a number of measures in the survey. This emerged in an unexpected way since, in general, younger respondents were significantly more likely to hold violence-supportive attitudes than older respondents. On the other hand, the younger generation declared themselves half as likely to see violence as a form of expression (Boys 7%, Men 14%).

The discovery of generally high acceptance and support of violence suggests that future initiatives to target GBV need to be wrapped and delivered within the context of a wider anti-violence message.

* c.f. Burton, S, et al. (1998) Supporting Women and Challenging Men.

Local Differences

Regional variance between cohorts in the Diber and Durres sample showed some major attitudinal differences, albeit these were of degree rather than kind. Survey responses were more highly correlated between cohorts in Diber than in Durres, reflecting more strongly shared values relating to the issues.



| Statement | Durres Boys | Diber Boys | Durres Men | Diber Men |
|---|-------------|------------|------------|-----------|
| <i>It is right to retaliate when provoked</i> | 56% | 36% | 43% | 35% |
| <i>A man who doesnt fight when belittled is weak</i> | 52% | 41% | 44% | 34% |
| <i>Partners have responsibility for running the household</i> | 87% | 76% | 87% | 86% |
| <i>Men should have the final say</i> | 43% | 32% | 47% | 53% |
| <i>You should intervene in GBV</i> | 79% | 74% | 82% | 68% |
| <i>A man should never raise hand to woman</i> | 74% | 48% | 65% | 45% |
| <i>A woman should tolerate violence for the family</i> | 24% | 39% | 30% | 59% |
| <i>A woman is the property of the husband</i> | 23% | 32% | 30% | 40% |
| % Boys and Men responding affirmatively to the question | | | | |

GBV

GBV what it is?

Both men and young people we engaged with accepted that men cause the vast majority of GBV in Albania, as elsewhere in the world. The majority also considered that violence and abuse to women is unacceptable. However, even those who expressed this principle, were then able to qualify this by saying it could be acceptable to be violent towards a woman under certain circumstances, such as some form of 'provocation'. In both questionnaire findings and focus group discussions it was revealed that for a sizeable minority, some forms of violence are all too often construed as 'normal', 'natural' 'acceptable' or 'justifiable', and not harmful or abusive. Considered in these terms, it is not difficult to see how these forms of behavior can get overlooked or tolerated.

How prevalent is GBV and who commits it?

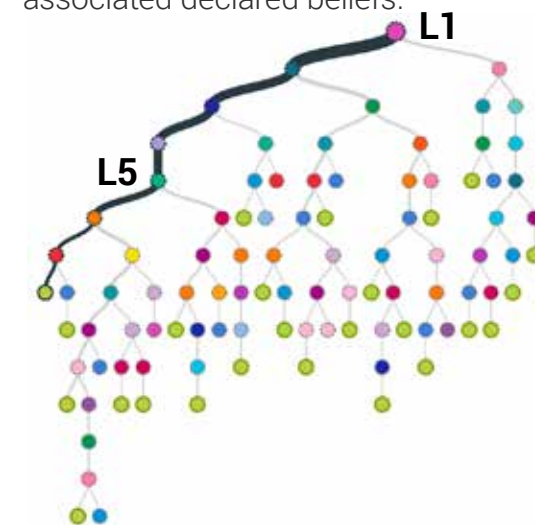
So when do people think physical force against women is justified? For example, forcing a partner to have sex was significantly more likely to be regarded as domestic violence and very serious by older rather than younger respondents. Physical force against a wife or partner was viewed as significantly less justifiable by men compared to boys. Equally, controlling the social life of one's partner by preventing contact with family and friends, or controlling one's partner by denying them money were more likely to be viewed as domestic violence and very serious by older respondents. This corroborates other research which has shown how domestic violence emerges as something that can be overlooked or even excused for 'cultural reasons' * which can lead to a readiness on the part of young people to blame women for men's violence towards them.

* Burman, E. et al. (2004) "Culture' as a Barrier to Service Provision and Delivery: Domestic Violence Services for Minoritized Women", *Critical Social Policy* vol. 24 no. 3 332-357

Modelling attitudes

Negative and positive

Individuals who engage in GBV hold significantly different ideas to the general public (Gwartney-Gibbs & Stockard 1989). Those who hold attitudes that are accepting of violence are more at risk of engaging in violence (Nabors, Dietz & Jasinski 2006; Cercone, Beach & Arias 2005). We applied predictive analysis to our questionnaire data to explore two contrasting mindsets, one which justifies GBV and one which would act against it, through associated declared beliefs.



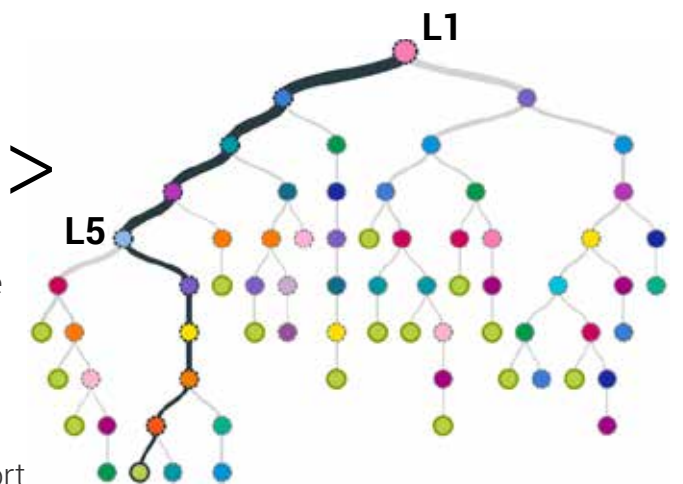
Survey responses as a decision tree. Tree branching represents yes/no survey responses. Node colours represent one question.

Engaging

A tension remains between social responsibility and privacy. Over 25% of those who said they would not or didn't know if they would intervene in GBV (pink node, L1) also held predominantly anti-violence attitudes (blue node, L5). This suggests that given proper guidance and support these people could be prompted to act.

Validating GBV

< There were correlates and predictors in attitudes and mentality. Some people believe that violence can be excused and justified. This related to attitudes to family structure and gender-roles. Over 30% of those who believed women to be a husband's property (purple node, L1) were likely to believe that a man could hit a woman (blue node, L5).



Predictive model of the survey. Support and confidence filtering were applied to find the most significant among an ensemble of models. Branch thickness is a visual indicator of the number of predicted responses.

Masculinity

Survey data showed that only 9% of boys and 8% of men considered it natural for men to act aggressively. Therefore reasons why they may act aggressively were explored in workshops as were prompts if attitudes to violence could be linked to ideas of masculinity.

Masculinity is rooted in perceptions of status and violence or the threat of it is perceived as a means, albeit typically in extremis, of maintaining or defending that status. 40-50% of respondents think that a man would lose respect if he doesn't fight back. Of course, this is not a view of men shared to the same extent by girls. That a man needs and always deserves the respect of the family was deemed highly true by men and boys, although girls had an understandably different outlook.

Results show a significant generational difference in violence acceptance, with boys showing a higher tendency to condone violence than men in both Diber and Durres. Perhaps life experience and maturity play a role in softening attitudes (Men 31% | Boys 42%).

This suggests the need for promoting positive local role models from among more mature men who will bring the anti-violence message to their communities, and for strengthening legal and social sanctions in GBV cases.

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Girls' views

Gendered perspective

A surprising finding was the high degree of acceptance of Violence and GBV among girls. Whether this was indicative of experience or reflecting social norms this study was not able to investigate further. Also, the degree of correlation between responses from girls with boys and men was high for Diber girls, whereas Durres girls responses don't correlate with males significantly.

Although girls were less violence supportive than boys in all areas, girls in Diber were more likely to condone violence than Durres, still 10% believed that violence is only physical; an average of 48% thought it is right to defend reputation by force and that it is right to retaliate, as it can be a way to express feelings (Durres 7%; Diber 14%).

A small minority thought men to be naturally aggressive (Durres 4%; Diber 10%), but a sizeable minority thought men lose respect by not being aggressive in defending their reputation (Durres

30%, Diber 41%)

More alarming, was that although the vast majority said a man should never raise his hand against a woman (Durres 91%, Diber 70%), 8% of girls in Durres and 27% in Diber responded no. A significant minority of girls also believed that a woman should tolerate violence to keep the family together (Durres 13%; Diber 33%).



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Gender Roles

Although belief in equal responsibilities was expressed as high, that doesn't entail that respondents believe that men's and women's roles should be the same or even overlap. A third of males either don't think or are unsure that a man can care for children for instance. At least as many held that a man should maintain financial control (30% boys, 36% men), and that the man should have final say in family decisions (37% boys, 50% men). Although some girls are unsure, the majority allied to the belief that the man should make family decisions. We find that tradition of man as head of household doesn't reflect results from Census 2011 in keeping up with demographic changes that show an increase in women being head of household, mostly due to migration or perhaps split families.

Participants in the workshops reinforced the belief expressed in the questionnaire (30% boys; 41% men; girls 18%) that it is right and necessary for a woman to an extent to tolerate violence for the sake of keeping

the family together, but that there should of course be some limit to what should be tolerated. This was discussed in the light of modern societal expectations putting more focus on subjective views rather than values of holding a family together and working jointly for family harmony. In order to see the **effect of priming on attitudes**, we asked this question at two places in the questionnaire. It occurred early in the survey as the ninth question, and then again as the 22nd question, with slightly different phrasing and emphasis. Note that the questionnaire was given blind with no information provided to respondents about the purpose of the survey or study. Priming effects were obvious by the greatly reduced affirmative responses in the second question, after they had answered a series of testing questions about gender and violence. This could be explained by the effect of either deeper consideration by respondents, or self-censoring, the latter being perhaps less important, as the survey was deliberately anonymous.

However, the issue of women's unequal status has deeper importance for GBV. Traditional values which view women as property are strongly associated with attitudes that GBV is a domestic and not an issue for wider society. The question of 'when a man and a woman marry, the woman becomes the property of the husband' prompted heated debates in workshops. In the survey, 30% boys, 18% girls; 42% of men agreed, with Diber showing a markedly higher rate of belief over Durres among all groups. In workshops, this finding initially met with wide denial and disbelief. However, following discussions participants came to the conclusion that as much as 'we may not like it when faced with numbers (this percentage) we actually have to face up to what our thinking is, that we do think that is the case, but we deny when we are being told that we have said it - it is time to own up and tackle it, not hide behind smoke'.

A sizeable percentage of respondents expressed the view that how a man treats his wife is his business (26% boys; 13% girls; 35% men), with the corollary arising from workshop discussion that GBV is fairly

widely perceived as a domestic issue, not a social ill or a societal problem. This has implications on the success of campaigns that aim to bring change. Unsurprisingly, this belief is also associated with the reluctance to intervene in GBV if they witnessed it, although it doesn't fully account for that. For a considerable number of people of both genders, witnessing violence is perhaps not enough of a concern to make us act, irrespective of the cause, as they would be too worried to intervene. In Diber, 8% of boys and 19% of men would not speak out or act. Also of concern is that another 15% of boys and girls did not know or they were unsure on what to do in such a case. For those who said they would act, the view was predominant in workshops that violent intervention itself was the first to consider. Those who had expressed more violence condoning attitudes themselves were more likely to say they would intervene, by using violence themselves, however. This also suggests the need for informational and community supports about how to intervene safely, how to get help and assistance; and to raise awareness of available alternatives for victims of violence.

Influence

Behavioural change is generally contingent upon attitudinal shifts. The main finding of this study in this regard is that important information gaps exist where boys and men are expressly unclear or unsure. In this context, informational and social cues are crucial to bringing positive change.

In terms of information, there is a need for more awareness of women's rights, understanding of more egalitarian and modern models of family and the impacts and consequences of GBV. Supporting this, how the message is delivered was seen to be crucial to its effectiveness. In workshops it was noted that boys and men exhibited negative reactions to negative incentives and messages. This doesn't mean they should not hear messages such as for instance that men are majority perpetrators of violence and GBV. During workshops topical context

and an understanding of participants cultural perspectives proved crucial in maintaining an appreciative approach to enquiry and discussion. Men and boys reacted positively when informed that it's not a blame game and that they have a crucial role to play in making a safer and better society for all their children.

The most crucial social cues for boys and young men are found among their peers in the local community, as opposed to through media campaigns or online. In the online **FjaleBurri campaign** we observed men failing to pass on the campaign message, being predominantly referred themselves by women contacts and friends. In this regard perhaps initiatives to target GBV need to maximize the impact of their reach by utilizing the biggest influencers, who in this case is women.

Work in the two settings offered ways to identifying leaders. During the brainstorming exercise participants discussed names of key leaders they would like to talk with about how to gain their support to address violence against women. There was a perceived lack of role models in the communities where participants live. VIPs were not considered in anyway to be role models, despite the fact that they are sometimes put forward in anti GBV campaigns: 'their impact is as long as the advertisement goes and has no real effect on us'.

Men themselves expected boys to find role models among their school teachers as well as themselves. Boys however felt that they need to find role models in the everyday life, in their own fathers first. However, many expressed that they lacked adequate or often any quality time spent together as father and son; and that teachers took no real pastoral interest in students; and that they did not see proper leadership among the local political

class on many other issues as well as this. These considerations deserve careful attention for future anti GBV interventions aimed at establishing role models that can have a real impact on boys and society in general. The value of one off campaigns that deliver a message by celebrities or online can have reach, but because they do not establish a strong connection to the audience they are diminished in impact.

This perhaps necessitates searching for leaders in local institutions who will take on more responsibilities to reach out and to connect with their community in finding best ways to promote gender equality and lead anti-GBV. Civic engagement is also important - while a number of men and boys volunteered to lead local initiatives against GBV, there was more optimism and a higher sense of duty and hope among boys than among men. Boys optimism needs to be channelled in the right direction for long term societal change.

Recommendations

Domestic violence is always and everywhere a problem for both men and women, in whatever form it takes, but it disproportionately affects women and girls. Previous campaigns in Albania have been successful in raising awareness of the issue of violence against women and girls. However, without the extensive involvement of men and boys, there is a danger that this matter will be seen as marginal and a “women’s problem”. Initiatives in many countries have shown that progress can be achieved if you engage men as part of the solution rather than stigmatize them as part of the problem through action or inaction.

Our study findings show some significant geographical differences in attitudes towards GBV, some surprising and some less so. Workshops reinforced the findings, although when faced with data it was not easy for participants to accept uncomfortable facts about prevalent attitudes toward GBV, or higher tolerance of gbv in their area. Such findings show that area-based approaches to initiatives to tackle GBV are needed and most likely to be effective. A consistent finding in prior research is a relationship between violence-supportive attitudes and beliefs about gender equality and gender relations. Attitudes to gender equality were directly gauged in this study, and showed that despite over two decades of civil society and government initiatives in the field of gender equality promotion, gender equality still had weak or notional support. Lack of belief in gender equality emerged as a significant predictor of violence-supportive attitudes across most of the measures included in the survey. It is to be expected that those who hold attitudes that are accepting of violence are more at risk of engaging in violence.

Naturally, there was a noticeable tolerance of GBV in paper (questionnaires) compared to workshop discussions, as a result of self-selection in participation and the inter-personal nature of a

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Making Change

Success Story

‘We should not doubt that a small group of thoughtful, committed, citizens can change the world. Indeed, it is the only thing that ever has’. *Margaret Mead*

Change in GBV needs to be transformative - that is, there’s no going back! To foster a network of men and boys who will drive wide and lasting change we need:



A Theory of Change for GBV...

that models forces for and against change and underpins future interventions. This needs to be developed from the Albanian context and adapted to local settings, while learning from international examples.



To be on message

- Refine messages and provide appropriate and timely informational cues as part of a sound content strategy.
- Develop effective and engaging activities, positively incentivising with gamification with the crucial under-35 male demographic.

workshop; people tend to appear more conformist and holding positive attitudes when in crowds than when expressing views anonymously. At the end of the workshops, participants boys, men and women agreed that while they themselves did not consider they had violence condoning beliefs, the study findings do indeed show a valid picture of their community, and that this would need to be accepted by the community first before it can be tackled. Generally high acceptance and support of violence suggests that future initiatives to target GBV need to be wrapped and delivered within the context of a wider anti-violence message. No form of violence should be tolerated, but especially GBV.

National Research is needed into adolescent and youth violence, and needs of young people – as both victims and perpetrators. Work in partnership among institutions is important to deal effectively with young boys and men to focus on specifics of existing initiatives and campaigns. The majority of young participants and respondents stated that the impact of campaigns is limited in trying to alter attitudes towards violence. Interventions therefore need to focus on working with young people rather than working on them. In this regard, gamification of activities in workshop activities proved a useful tool to engage them in showing leadership, and should be extended to online campaigns too.

In targeting education campaigns we need to reduce uncertainty about what violence is, providing factual information to counter myths and inaccurate beliefs which may exist within the community. They also need to provide a consistent, accurate and unambiguous message about the prevalence of GBV, as well as its impacts. Emphasis should be given to how GBV can be reported and guidance should direct to available help. In this regard, they need to be mindful that we do not promote forceful personal or community interventions as fitting, but legal redress and societal support. Such campaign messages need to be reinforced by an anti violence message, as men and boys who would intervene can also associate this with forceful intervention! In the Albanian context it needs to be particularly sensitive so it does not spill over into “taking matters in to own hands” - where violence escalates, or is justified as based on Kanun. Indeed, ideas of masculinity and attitudes towards gender are changing as seen in the generational differences among men and boys.

Naturally, Albanian society remains highly patriarchal: a sizeable minority of boys and men (and even some girls) consider women as property of the husband for instance. We may consider these attitudes to be cultural artifacts of the historic Kanun that will dissolve over time. However, the direction in which societal attitudes change may not be supportive of the common good. This study has shown for instance, that although boys have a more ‘modern’ attitude and greater awareness of gender equality than men, they are more likely to hold violence supportive beliefs. In this light, prevalent beliefs and cultural norms can and should be nudged and challenged in order to transform attitudes and women’s place in society.

This leads us to understanding values held in the family unit where fathers are role models for children in general and sons in particular. Findings from this study suggest that fathers do not spend much time with their children. Boys feel that they learn from their fathers, whether through interaction or even absence. In this regard it falls on the parents and more so on the fathers to consider what values they want their sons to be holding. Fathers should take a more proactive role in the forming of their sons, and this happens in all environments; in how the father communicates with the female partner in the family, in the time spent with the son doing sports and recreational activities; in taking an interest and being present in their sons favourite activities even when they do not necessarily share the interest (I like football but my father doesn’t). Until fathers realise how important their role is in the day to day forming of their sons, it will be other models, outside of their influence and perhaps outside of their value system that boys may choose to follow. By being a positive role model for their sons, they are being a role model to affect society at large as well as future fathers.

In addition to community education, there are also a range of factors at the individual, organisational, community and societal levels that contribute to the formation of community attitudes to violence against women (e.g. childhood exposure to violence, some organisational and peer environments). This suggests the importance of also exploring a wider range of early

intervention strategies and co-ordinating awareness and educational initiatives at national and local levels. Knowledge about where to go for help should be available. This suggests the need for promoting positive local role models from among more mature men who will bring the anti-violence message to their communities, and for strengthening legal and social sanctions in GBV cases.

Programs of leadership development for individuals across local institutions, such as health, education, the police, and from the business community, may be effective in encouraging people to look beyond the narrow concerns of their profession and work together in finding best ways to promote gender equality and lead anti-GBV. This study proposes a common purpose approach with leadership beyond professional boundaries. To achieve this, more work in education about human rights need to be extended on a continuous basis to all institutions until it becomes part of the existing structures such as health and education system, local Government structures ,police force, prisons, judiciary, etc.

There is an important role for ethical media also - not just on reporting cases of violence but in emphasising sanctions and social disapproval in mass media campaigns addressing violence against women. Providing information about the impacts of reporting domestic violence to encourage higher reporting rates should be extended as part of educational awareness for journalists. Such would mean communicating to the community at large that violence is unacceptable and a violation of human rights, regardless of the cultural background of the victim or perpetrator. Providing information about rights, entitlements and supports available to those affected by violence should also start by educating media about human rights.

An equally important recommendation comes from the findings of this study - anti GBV campaigns need to focuss on finding day-to-day role models that impact men and boys' lives. Celebrities promoted in one off campaigns certainly do not impact in the long term, especially as their values are not necessarily known or shared by the communities. Even less influential are messages from the political elites. On the contrary, discussions during the workshops revealed that the aggressive political engagement, which is fed daily to

mass media consumers, does little to promote non use of violence. This leads us to conclude that anti violence campaigns in addition to ethical media, need to be directed at political elites to raise awareness of the models they promote in the wider population, and especially on impressionable young minds. This becomes very important when considering that youth are consuming media also via social networks and messages coming from political elites get a more pronounced importance and need to show ethical responsibility which they owe to their citizens, current and future voters.

Participants in workshops and in social networks were canvassed for their ideas for positive incentives to promote male engagement in GBV. Two main ideas that emerged were to celebrate Father's day, with various days and customs discussed (third Sunday of June; May 8th etc), and for a national symbol for men and boys against GBV. Around 90% of respondents welcomed the suggestion of Fathers day, although some fathers did not see the need or how it related to the issue. We pursued why, unlike Mothers day, it had not become a custom in Albania, with men in one group humorously, but pertinently, suggesting it was because every day is already the fathers day. Proposals from the workshops for a national symbol of anti GBV ranged from a suggestion made from a father from Durres who suggested a basil leaf as a symbol of love and purity, to adopting an established international symbol and program such as WRC.

From the point of view of institutions working in GBV, we should recognise the potential transformative impact of such celebrations. For instance, in Germany the traditional fathers day celebration has evolved from being a day in which men all go out drinking together, to a day which men dedicate to and engage in activities with their family. As such QSSL via this study launches a call for support in setting a National Fathers Day, and for establishment of a clear single national campaign umbrella for mens and boys engagement in GBV.

Questionnaire

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|---|--|
| | |
| It's natural for a male to act aggressively | Yes No Don't know |
| Sometimes hitting is the only way to express your feelings | Yes No Don't know |
| A man who doesn't fight when he's pushed around will lose respect as a man | Yes No Don't know |
| Its violence even when there is no physical injury | Yes No Don't know |
| One should control their temper in a heated argument | Yes No Don't know |
| Men can take care of children just as well as women can. | Yes No Don't know |
| A man should have the final word about decisions in his home. | Yes No Don't know |
| If someone insults me, I will defend my reputation, with force if I have to. | Yes No Don't know |
| A woman should tolerate violence in order to keep her family together. | Yes No Don't know |
| If a man sees another man beating a woman, he should stop it. | Yes No Don't know |
| A man always deserves the respect of his wife and children. | Yes No Don't know |
| Above all, a man needs respect. | Yes No Don't know |
| How a man treats his partner is his own business. | Yes No Don't know |
| A man should never raise a hand against a woman | Yes No Don't know |
| Partners in a relationship should treat each other with respect . | Yes No Don't know |
| The man and woman should have equal say in a close relationship. | Yes No Don't know |
| Each partner should be able to go out separately with their own friends | Yes No Don't know |
| In an intimate relationship it's OK to hit, if you've been hit first | Yes No Don't know |
| Each partner in a relationship should be able to wear what they like | Yes No Don't know |
| When a man and a woman marry, the woman becomes the man's property | Yes No Don't know |
| The man and woman should share the responsibility for running the household | Yes No Don't know |
| It's a woman's duty to stay in a relationship to keep the family together even if it's violent. | Yes No Don't know |
| The mother and the father should share the responsibility for raising their children. | Yes No Don't know |
| The tradition of the man as leader in the family should be honoured | Yes No Don't know |
| The man should make the decisions about any money that comes into the household. | Yes No Don't know |
| Who commits acts of violence? | Mainly men Both, but mainly men Both men and women equally Both, but mainly women Mainly women Unsure |
| How much time do you spend with your (Father or Grandfather)? | Open |
| Do you share the same values as them? | Yes No Don't know |
| What activities do you do together? (Sports, etc) | Open |
| What important lessons have you learned from them? | Open |
| | |