

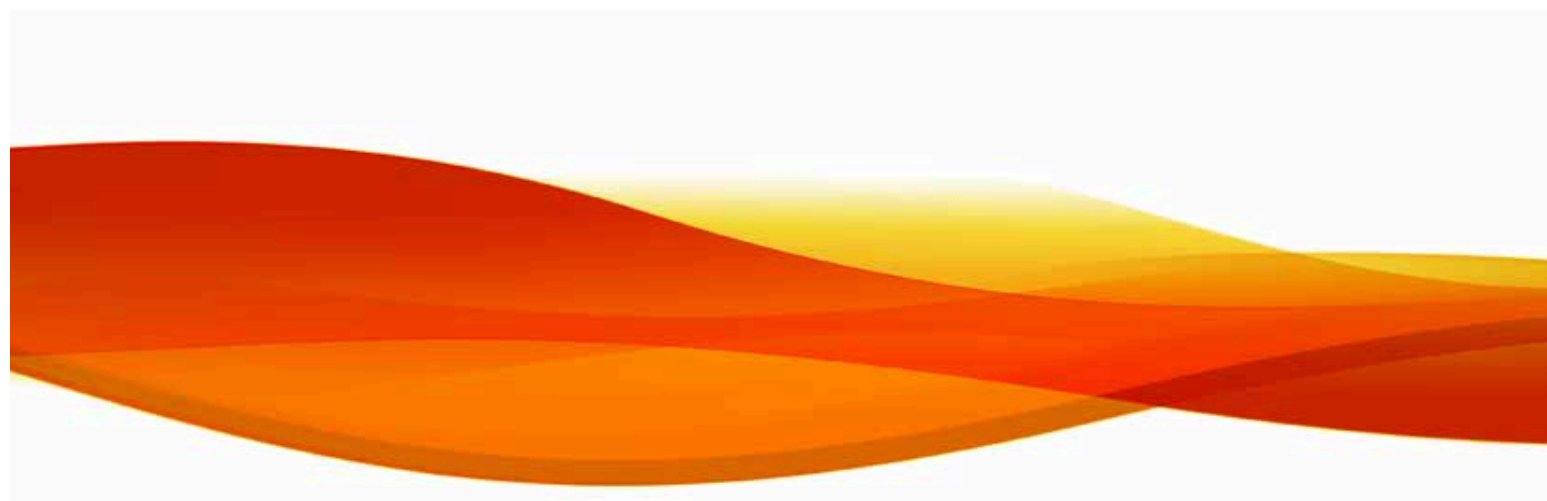
# FJALEBURRI

2016

**ENGAGING  
MEN  
AND  
BOYS  
AGAINST  
GENDER  
BASED  
VIOLENCE**



*Fjale Burri*



# ABOUT THE PROJECT

FjaleBurri was independently developed as one among a suite of national initiatives under the umbrella of "Promote innovative ideas of building partnerships between men and women for gender equality and a society free from violence". This project is implemented by Ura Center. Collaborating organizations are Argitra Vision Peshkopi and the Albanian Center for Women with Social Problems, Durres.

**Special thanks to all the men, boys, women and girls whose contribution was central to the project.**

## ABOUT THIS REPORT

This report documents the activities and key findings from the study titled Fjale Burri undertaken in 2015 and 2016. This was an action research study designed and conducted 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 women in partnership for gender equality and a society free from violence.

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**The opinions and views expressed  
in this report do not necessarily  
reflect those of the United Nations  
Development Program (UNDP)  
or the United Nations (UN).**



# ACRONYMS

**ANP** Albania National Plan for the Involvement of Men and Boys as Partners to Women and Girls in Challenging Gender Stereotypes and Combating Gender Based Violence

**ASP** Albanian State Police

**CEDAW** Convention on the Elimination of all forms of discrimination against Women

**CRC** Convention on the Rights of the Child

**CSE** Comprehensive Sexuality Education

**GBV** Gender Based Violence

**GEM** Gender Equitable Men Scale

**GEMS** Gender Equity Movement in Schools

**INSTAT** Albanian Institute of Statistics

**ICRW** International Centre for Research on Women

**IMAGES** International Men and Gender Equality survey

**IPV** Intimate partner violence

**LGBT** Lesbian, Gay, Bisexual, and Transgender

**MAP** Men as Partners

**SRHR** Sexual and Reproductive Health and Rights

**UN** United Nations

**UNDP** United Nations Development Programme

**VAW** Violence Against Women

**This study is commissioned by the United Nations Development Programme in Albania (UNDP Albania) with the financial support of the Government of Sweden.**

**The UNDP Gender Equality Programme works closely with citizens to encourage public demand for human rights and gender equality. The Adoption of the National Action Plan on Involvement of Men and Boys as Partners to Women and Girls in Challenging Gender Stereotypes and Combating Gender Based Violence and its implementation as part of the Secretary General's UNiTE campaign, is breaking the myth that GBV is a woman's issue.**

**Since 2012 the focus of these campaigns has shifted from "know your rights" activities towards a movement for men and boys involvement in combatting VAW. This is having a wide impact, with an increasing number of men involved in this movement. As well, over 1000 young boys and girls have benefited directly from the campaign and over 400,000 people from the community were reached through social and electronic media.**



# CONTENTS

This report documents the activities and key findings from the study and workshops.

It also presents conclusions and recommendations for future work on engaging men and boys in preventing violence against women and girls in Albania.

I Rationale and methodology for engaging adolescent boys and young men for the purposes of gender equality, as well as for their own needs.

II Review of core issues, including GBV in Albania as well as specific gendered vulnerabilities and impacts on the lives of women and girls.

III Work undertaken with boys and men to develop engagement with the issues, from investigation to activism.

IV Key qualitative and quantitative findings from workshops and surveys.

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# REPORT SUMMARY

FjaleBurri is a study into male attitudes to gender and violence in Albania. It was originally conducted in 2012-13. This edition was conducted in 2015-16 and encompasses the period of "16 days of Activism against Gender Based Violence 2015". Project activities were centred on participatory action 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. Conclusions could then be drawn to gauge change should that be evidenced. 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's added value as formative research is that it should inform future studies and interventions. However, limitations arise because of the limited scale of the study.

The report proposes some future directions for developing male activism and coordinating and making them coherent with other rights issues. The main recommendation is for development of more gender-synchronised approaches, while still maintaining distinct identities for men and boys engagement; a focus on the potential for introducing boys awareness and activism into formal and informal educational settings; and a focus on interventions that promote a modernised conception of fatherhood encompassing caregiving roles, alongside strengthening sexual and reproductive education.

There is still much to do to widen awareness and develop public understanding of GBV issues. In order to achieve lasting change, this work is most crucial among young people and youth and via methods that appeal to their commonly shared values. Fortunately, this is also, as one might expect, the group most open to the vision. With a strong focus on this audience, and 'doing more of what's working', we may be optimistic that the momentum gained by recent initiatives can be carried forward to make GBV anathema in Albania for the good of all.

# PROJECT BACKGROUND





**The Fjaleburri project aims to inform future directions for interventions that address GBV in Albania and inspire activism on the issues. It had two major components**

- **A questionnaire based study into male attitudes**
- **Action research aimed at developing male advocates and activism.**

To this end, a preliminary localized study into male perspectives, attitudes and values was undertaken, ahead of engagement with men and boys on key issues. Understanding these was considered essential for an intervention aimed at promoting gender equality. It also provides an evidential basis for developing men and boys activism in the issues.

The program laid out three stages to 'invite, involve and inspire' men and boys into taking action on GBV. To achieve this we first tried to understand the levels of awareness and actual perceptions of violence, gender roles, and rights issues among the people engaged in the project. With this information, we might understand the informational and social cues that engage, or disengage, men and boys.

While it was not an aim per se to try and measure changes in attitudes correlated with use of violence against women before and after, lines of comparison to its previous iteration have been drawn. Self-reporting during and after group and campaign activities showed increased awareness and discussion by young and adult men about gender roles and equality. Where this was evidenced, comparative assessment was done.

The project:

- Reached out to school children and parents from the two pilot areas. Sixteen hundred questionnaires were sent out, 1417 of those were returned unspoiled. They comprised of 694 boys and girls and 723 parents in both Durres and Diber. Additionally, an online campaign reached over 9,500 people through a website and social networks. This enabled us to quantify levels of engagement with online communications and to model online influence and sharing.
- Engaged 87 participants in focused educational and community workshops. These were designed and delivered in an environment in which themes of gender identity and relations could be safely explored.
- Participants in all activities, men and boys, were inspired to give their word to act against GBV in future and to speak out on the issues. Participants proposed ideas to address the prevalence of violence against women in their communities.

Given the premise of the idiom 'Fjale Burri' - that a man is as good as his word, we asked for participants to pledge the commitment in their families and communities. Change both starts and ends in the home and communities.

# RATIONALE

Engaging boys and men has been long understood as an important if not essential to achieve full equality of women and girls. They can also bring positive lifelong impacts to men and boys themselves: the process of questioning and overcoming rigid, inequitable, and violent norms that limit the lives of women and girls can be liberating for boys and men.

Certainly, norms around what it means to be a man often cause harm to women and girls. However, men can themselves also suffer detrimental impacts due to the persistence of these inequities, particularly when they seek to step outside of the bounds of what society deems 'acceptable'.

Albania has seen much progress in developing frameworks for women's rights. Unquestionably, however, men remain in the dominant position compared to women in both public and private spheres. Indeed while this study was being carried out, several cases of women suffering abuse both at domestic and in public area were reported on media.

Evidence from around the world has shown that within long established power structures, men and boys maintain very rigid views on masculinity, male roles and "what it means to be a man." This can no doubt put the brakes on social development and realizing gender equity. How does this translate into a culture of violence, however?



bëje botën

**PORTOKALLI**

JEPI FUND DHUNËS NDAJ  
GRAVE DHE VAJZAVE

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Acceptance of violence as a norm fosters a discriminative and adversarial culture, where violence is an honorable or reasonable recourse. Even the activist community has not been immune to adopting the language of violence: how many years have we endured the headlining of the need to 'combat' GBV?

As a society, as individuals, we need to face the belief that violence or the threat of violence is often useful, a means to an end, in some quarters. It underpins and reinforces continuing inequalities and discrimination at all levels of society.

These inequalities start from and are based on power, but they are manifested along the lines of gender, income, disability, ethnicity, and age. The resulting social dynamics produce anomic and harmful outcomes - by men against women, but also against other men.

People that have no power are the most vulnerable and likely to bear and suffer the direct and indirect impacts and risks of these norms. In Albania, still, this group means women, girls and children especially, who experience both high levels and multiple forms of derogation, violence and abuse.

Patterns and cycles of violence are easily formed, rooted in social and familial attitudes and norms. Attitude formation ensures that gender norms are perpetuated inter-generationally.

In 2013 this study found, and international studies have also confirmed, that boys and men who have witnessed domestic violence as children are more likely to have unfavorable views on gender equality and be prepared to resort to violence.

Gender inequality is also inherently reflexive: it both influences and is influenced by structural as well as

individual factors. So institutions have a vital role to play in developing and fostering appropriate responses, as they are a major actor that can influence all levels of society through which inequalities manifest: individual, family, communities and the general public. Indeed, it is clear that change would not come without planned intervention.

This project is founded on a conceptual framework, with a vision for the longer term, for engaging adolescent boys and young men. Its core is a study into boys' and young men's current attitudes, prevailing norms and the realities of gender relations among peers, in the family, community and Albanian society at large.

Underpinning the study therefore is an exploration of the major issues affecting women and girls in Albania, primarily through the perspectives of young boys and men. Central themes include attitudes to violence, rights and equality. We were also attentive to the implications and interplay of related issues in education, sexual and reproductive health and rights (SRHR), gender presentations in mainstream and new media, gender equity, socio-economic inequalities and other vulnerabilities.

The first iteration of the Fjaleburri project showed encouraging results. It made clear that early interventions with adolescent boys and young men can aid in understanding the persistence of inequalities, discrimination and violence across generations.

An appreciative educational approach offers an extraordinary opportunity to understand attitude and behavior formations among young people. It is hoped that the insights gained into Albanian 'norms' will be useful to institutions and actors engaged in prevention and related programs.

# GBV IN ALBANIA

## LEVELS OF VIOLENCE

Violence against women and girls remains widespread across all social strata in Albania. However, for a variety of obvious reasons, violence is under-reported and the real problem is somewhat larger than official data can indicate. There were a confirmed 3967 cases of family violence in 2015, and similar levels have been recorded in the first six months of 2016, with 2052 cases and 877 petitions for civil protection orders (Albanian State Police, 2016). Of these, the vast majority of women (74%, or 1505 in total) have been physically harmed.

Women are by far the most likely people to be victims of violence in domestic cases. However girls and boys can face significant exposure to violence in the household, either directly or as bystanders, with 111 children physically harmed in the first half of 2016.

## LOOKING AT GENDER

How have recent global, generational changes in values and attitudes impacted Albanian society? What, if anything, are they affecting in terms of gender relations and issues? Has Albania witnessed transformative social changes commensurate to its political and economic gains?

Increasingly, boys and girls are calling into question traditional gender roles. Many positive factors are behind this, including women's emancipation and increased social mobility. However, increasing awareness of harmful gender norms, and positive campaigns aimed at addressing long-standing gender-related issues are also motivating a desire for change.

Initiatives aimed at establishing freedoms and rights become realized not just as ideas, but as new models of choice in identity, lifestyle, preference and social and sexual relations. In forming their own identities, young boys and young men are influenced by the prevailing environment. This is determined largely by structural factors in a process of socialization that is ultimately peer driven.

However, in Albania there are also particularly strong influences from household and media among others. These are central in the development and internalization of attitudes and beliefs about gender roles and equity.





Gender equity is both an indicator and enabler of social development. It is also a crucial foundation of family and community life, since inequity is always associated with reduced status, power and marginalization.

It has been well established, by various international studies, that men with more gender-equitable attitudes are more likely to report that they are "satisfied" or "very satisfied" with their primary relationships, on every level including the sexual.

For boys, the degree to which they are aware of gender equitable models and gender rights, the better chance they have of maintaining successful current and future relationships. As it is, gender norms typically reduce girls and women's autonomy from expressing sexual desire, while simultaneously and somewhat paradoxically fostering freedom and sexual risk-taking among boys.

The media similarly projects a moralistic attitudes to individual license, while remaining stubbornly anti-diversity and rearguard in objectifying women and portraying hardline stereotypes of masculinity.

The younger demographic make what they will from this mix of messages, but was clear from the first edition of this study, these can present profound, often coercive discouragement that inhibits what would naturally be a wider adoption of a diversity of identity and relational norms.

Gender violence is conducted across the fault line of social and economic power. To reduce or eliminate violence, it is therefore vital to achieve gender equity, to raise women's status and rights in practice as well as in the legislature.

Men and boys engagement is therefore imperative, to achieve a society with real tolerance for diversity and difference.

## EDUCATION

Improving the educational attainments of girls is a central pillar in achieving gender equality. As well as being basic human right, girls who can access education are less likely to experience violence in relationships. They are also better informed about and able to exercise their rights.

Enabling individual women to assert their rights in SRH and the family presents many challenges and is a wholly different context to for instance increasing access to economic and political opportunity. However, the rights awareness that comes from the latter offers a tremendous platform for advancing the former.

Education targeted specifically on rights and equity is therefore crucial to reducing the risks and incidence of harmful practices to women. Equally research on boys and men has demonstrated that education can bring great benefits to their lives and the lives of their female partners and families.

Boys are typically made to feel that needing help, achieving academically or expressing differing sexual and lifestyle preferences school are not masculine characteristics. Allied to this, they often face pressures to drop out of school to earn an income to support the family, and lack a diversity of male role models in the classroom.

Particular attention therefore needs to be given to the experience of boys and girls in educational settings. There is growing evidence internationally that school-related gender-based violence, experiences of sexual violence, abuse, coercion, and harassment at school remain unreported and undocumented.

Although there are few studies in Albania, we can hardly expect that it presents a different case. Yet understanding relations at these formative ages is vital for any effort to engage boys against GBV.

# OUTLINE OF THE RESEARCH

The Albanian Government's adoption of the National Plan (ANP) provides the foundation for engagement of 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 by:

## I. STUDY INTO ATTITUDES AND BELIEFS

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 Scale (Promundo: [www.promundo.org.br](http://www.promundo.org.br)). Modifications were made for the Albanian culture and context and to capture extra data in order to facilitate attitude profiling.

## II. COMMUNITY WORKSHOPS

Subsequent activities centered on educational workshops, with a majority of participants being men and boys. Workshop themes and activities were designed to examine and explore awareness, attitudes and issues around gender and GBV. Based on the principles of action research, workshops incorporated novel engagement and gamification techniques, in which participants were encouraged to lead enquiry within a safe environment and a considered conceptual structure.

## CAVEATS

The study aims to uncover insights as formative research that examines the interests, attributes and needs of different groups and individuals in the community. This is designed to help identification and understanding of the local situation, within the national picture. This might inform the design of initiatives that are more responsive to specific to local needs, which is crucial to the cause being taken on board and subsequent activism.

The study is not longitudinal, so we are cautious when making comparisons with the previous edition. Limits of validity of findings also arise from the necessarily localized nature of this research. Regional variance remain an unknown. However, the principle of 'moderatum generalizations' allows us to assert that findings have some level of validity across the general public. This is especially so given that the regions under study are not atypical socio-economical areas. Thus, the questionnaire did not attempt to capture socio-economic data and this was assumed invariant for the areas under study. We acknowledge however that both areas manifest existing social network links, being that in Diber due to Kanun rules of land inheritance or in Durres with extended families from the north resettled in vicinity of each other,

As participants were not incentivized and engagement was self-selective at all stages, a lack of sample randomization was inherent. A potentially positive bias compared to the true picture also arises from the project aim, which was to identify groups of male individuals who could be supported into change and leadership roles. Workshop outcomes were informally noted and not assessed against control groups or systematized pre- and post-activity. Therefore, the potential of social biases to influence engagement and responses was not assessed.

# STUDY DESIGN

The core and strength of Fjaleburri project is a mixed-method approach combining two main instruments:

- Quantitative results: An in depth anonymized survey on attitudes and gender roles
- Qualitative results: School and community workshops

Allying the two approaches enables employing survey results to inform workshop activities and material, facilitates the contextualization of survey results with real life concerns, advertises the project locally and encourages potential community leaders to engage with the project from the earliest stages.

## STUDY GROUP AND SETTING

Survey locations were the same as the previous edition in Durres and Diber, albeit extended in outreach. These were originally chosen as being representative of contrasting contexts, to achieve a mixture of urban and rural areas. The survey instrument was designed to primarily focus on adolescent boys aged 14-19. We also incorporated the attitudes of fathers and girls through an additional semi-structured question format. This was prepared to gather data on men's attitudes towards gender roles among children and adults. To reduce discouragement and the number of void returns, it was attractively designed, but with low cognitive overhead and an expectation that it would take only between 20-45 minutes to complete. Sampling numbers between settings were aimed to be on similar level, with slight allowance to reflect the differing demographics - Durres being more densely populated than Diber. A variety of tools were employed to mitigate this effect, including optimization of the response surface to avoid numerical weighting biases. Within each location, stratified random sampling and probability proportion to size (PPS) sampling methods were utilized to ensure the inclusion of adequate sample sizes.

## THE GEMS SURVEY MODEL

As with the previous project run in 2013, the questionnaire was based on and adapted from the Gender Equitable Men (GEM) Scale, originally developed by Promundo. This is a validated instrument to assess attitudes about gender that has been adapted and validated in household research in more than 20 countries - and other field-tested and validated questions on men's attitudes and practices related to gender equality. The GEMS questionnaire has been adapted and employed across contexts - while maintaining its core set of comparable questions - to ensure its cultural acceptability and relevance. As seen in the 2013 Fjaleburri results, GEMS offers predictive validity and strong internal consistency. International findings suggest significant associations between the GEM Scale scores and violent behaviors of men and other associated behaviors. The scale can capture key concerns and important causal factors in attitude formation. The scale is particularly suited to elaborating prevailing norms in the communities that are being researched.

## APPLICABILITY OF THE STUDY

The GEM Scale "emerges out of a social constructionist perspective of gender identity" (Barker 2001), where its conceptualized that any given cultural setting provides a version, or multiple versions, of appropriate behavior for men and women. Gender norms are passed on to boys and young men through familial, peer and social influences and interactions. They are, however, internalized and manifested idiosyncratically by individuals. This "reproduction"

of values (Baker 2001) in turn influences family and community norms.

As such, GEMS is particularly applicable for a project where issues and needs require an element of discovery, elaboration and examination. Such is the case in Albania, where gender issue awareness and adoption remains low and gender norms remain almost completely unmodernised, in spite of recent legislative developments and rights campaigns. The survey is also applicable and relevant to the target demographic, having been designed to be “relevant for adult men in stable, cohabiting relationships as well as those not in a stable relationship; men who define themselves as heterosexual as well as men of different sexual orientations and practices; and men who have children in the household (biological or otherwise) and those who do not” (Barker 2001).

## ADAPTATIONS TO THE ALBANIAN CONTEXT

In adapting the GEMS survey instrument to our needs and the Albanian context, we made some revisions and augmented to the approach. These limits the reproducibility and comparability of the research outside the Albanian context, but enabled us to better capture the local picture. The survey design had to enable comparison of issues without any conceptual elaboration. We simply could not assume that respondents are aware of the gender issues. Here, it was a particular concern to avoid framing and priming issues. Therefore it was important that the aims and values of the study were not forced onto the audience. Questions therefore needed to be phrased and presented in a neutral way that avoids pre-loading with value judgements.

Particular attention was given to vocabulary and grammar, and presentation order of questions in terms of issue repetition and reinforcement. Value judgements were incorporated in the analysis phase, where choice factors are decorated with weighting and parameter attribute labelling and scoring for power analysis. These weightings reflect our assessment of the level of equity in each response vector. Study integrity equally rests on the ability to capture ‘real response’ rather than ‘what they want to hear’. Careful attention was also given to respondent anonymity to ensure that we were more likely to get a representative response. Outside of the GEMS instrument we also developed our own lifestyle and gender role questions. This necessitated a choice design that reflected prior information about the issue and attributes. We arranged issues relevant to our chosen question structure in ‘buckets’ or profiles, with combinations of various attributes in pairs





or groups of three or four. Respondents indicate a preferred profile in a pair of profiles.

## INSTRUMENT EVALUATION

The survey instrument was tested for coverage in terms of sample size and power, reliability, internal consistency (using Cronbach Alpha), estimates of parameter efficiency, correlation among effects and validation of predictive variance. Item Response Theory (IRT) was used for test scoring, allowing for analysis of test results by item and subject. This offers insight into each item's contribution to the total test score, producing scores of both survey takers and the test items on the same scale. This enriches the instrument with rudimentary profiling potential, and is especially useful in uncovering latent traits (Rasch models).

## ANALYSIS

Data preparation: Questionnaire responses were documented, grouped, wrangled prior to analysis. Modelling utilities were used in data preparation and pre-processing stages of data analysis, mostly for cleaning data and identifying missing values. Pre-analysis response screening enabled conducting tests across responses and the use of in-memory data tables facilitated data exploration. Post-survey result validity was tested by examining variability in responses on specific GEM scale points and for the existence of a meaningful range of responses in each social context, from more gender-equitable to less gender-equitable attitudes and profiles. This variation in responses would indicate that items are successful in capturing differences and that respondents are neither merely scrubbing or providing canned responses.

Descriptive statistics were used to analyse and interpret ternary data. This included frequency analysis, multivariate techniques for categorical data using Spearman's Rho measures for covariance and correlation. Binary logistic regression was used to predict the probability of desired responses, determine which input variables are most closely associated with those outcomes, via p-values, odds ratios, graphical displays and goodness of fit statistics. Predictive analytics, CHAID and simple machine learning techniques were employed to develop association and belief models. Qualitative and textual analysis was used to interpret open ended questions.



GBV AFFECTS ALL  
AGES & LEVELS  
OF SOCIETY

# ACTION RESEARCH

## COMMUNITY WORKSHOPS

Qualitative research centered on a suite of community workshops run locally by open invitation, which were

- Educational workshops involving boys and girls in a school setting.
- Community workshops involving predominantly boys and men from the wider community.

These fulfilled several purposes, including offering a safe platform for issue exploration and community voice, as well as giving researchers valuable contextual appreciation of quantitative findings from survey data. Diber communities included Brest i poshtem, Brest i Siperm, Kukaj, Pergjegje, Kander, Kishavec, Sohodoll, Peshkopi. Durres communities included Spitalle and Porto Romano.

Findings from the questionnaire informed the format of the workshops, which was to firstly explore levels of awareness and understanding of masculinity, gender roles and norms and GBV in Albania and secondly to engage with issues of gender relations, violence against women and explorations of how to foster change locally. Themes included:

◊ Exploring attitude formation: Discovering facts, causes and motivations. The ways in which we are conditioned by our social and cultural environment was explored through ad hoc games and challenges. As well as showing we are often limited to knowing “what we are taught”, these 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. Who do we influence or impact? Who influences us? Do we have role models? How do we overcome differences that complicate relationships? How do we create mutual respect? Activities looked at difficulties of motivation and emphasized working with common purpose.

◊ Brainstorming: Developing ideas to deter and stop GBV, improving gender relations in the home and community, incorporating male and female perspectives into campaigns.

◊ Facilitating Change: Speaking up: where do we stand in the process of stopping violence? Has your perspective been enlarged or changed by these workshops? What changed for you? What now? How do we enable change? How to: find support from local institutions and in the community; Identify leaders; Inspire change and take an active role.

Finally, ‘Fjaleburri’ means: A man is tied by his word. Can you give your word now?

# REACH AND 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 clear agenda and goals for the workshops, along with boundaries and rules of engagement with participants at the start of the sessions.

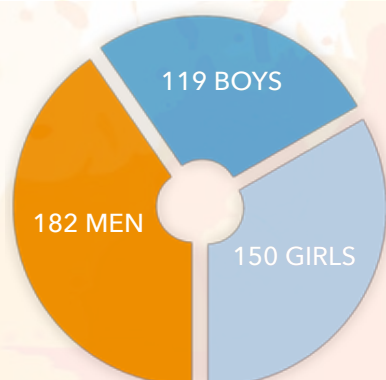
Within this, participants were given unlimited scope to take the lead on discussions and activities, with assistance of two facilitators at each workshop. Questionnaires and venue organization for workshops were coordinated by collaborating local community partners.

There were 87 participants in four workshops in both areas. 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. New dynamics were mirrored in the workshops this time compared to previous study, especially as regards extended families, intergenerational tolerance and role of Kanun in the system of values.

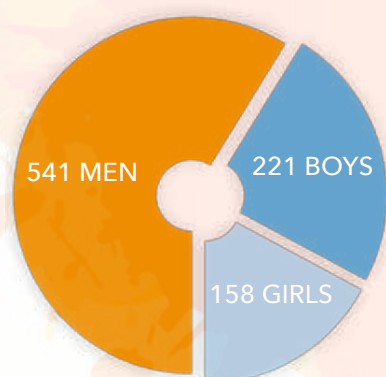
## Action Research

The two pilot areas of Diber and Durres were selected for study in order to uncover should differences show which might exist geographically in terms of attitudes and engagement with GBV issues. Such contrasts could be used to inform thinking about localising aspects of national campaigns.

### RESPONDENTS IN DIBER



### RESPONDENTS IN DURRES



### QUESTIONNAIRE STUDY GROUPS

**Respondents: 182 men, 119 boys, 150 girls**  
Gender was self reported.  
**46 respondents did not report their gender.**  
Missing data was not imputed for this study,  
so questionnaires from Diber  
on which it was not noted were discarded.

**Participating high schools included**  
Sllave, Kastriot,  
Gymnasium Seit Najdeni Peshkopi.

**Respondents: 541 men, 221 boys, 158 girls**  
Gender was self reported.

**Participating high schools included**  
Naim Frasheri, Gjergj Kastrioti,  
Neim Babamento, Met Hasa.

## ONLINE

As part of the study we ran an organic online campaign through a website, web app and Facebook page. This provided an opportunity to reach a national audience with campaign messaging and to engage with the Albanian diaspora.

The campaign was anti-GBV, using global campaign idents with an Albanian specific message and findings from the 2013 study, as illustrated overleaf on page 21.

We asked users to show their standing by liking/sharing the message on their networks. This enabled assessment of levels of engagement with GBV material.

Social network analysis (SNA) enabled user profiling, understanding of online reach (numbers) and influence (sharing), including at the local level where workshop participants had also engaged online.





# Gruaja bëhet pronë e burrit pas martesë?

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UNITE  
Një e treta e burrave, ose nuk mendonin që një burrë nuk mund të kujdeset për fëmijën e vet...

Cili është qendrimi në 2015?

#orangetheworld

## NE SHQIPERI...

56% e grave dhe vajzave të moshave 15 deri në 49 vjeç kanë përjetuar të paktën një formë të dhunës në familje...

(Burim: IRI 2011)

## DHUNA



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#16 ditët

UNITE



Në 2012, vetëm 9% e djemve dhe 8% e burrave të pyetur e konsideronin të natyrshme që një burrë të veprojë në mënyrë agresive...

...por, rreth 50% e të anketuarve mendonin se burri e humbet respektin nëse nuk i përgjigjet dhunës me dhunë.

(Burim: IRI 2011)

#orangetheworld

UNITE

Rreth 50% e djemve të pyetur për studimin Fjale Burri 2012 mbështesin përdorimin e dhunës si hakmarrje.

Po në 2015, si është përgjigja?

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## PYES

Përafërsisht sa përqindja e grave në mbarë botën kanë përjetuar dhunë fizike dhe / ose seksuale?

15% | 35% | 55%

#orangetheworld

#16 days

Në 2012 shumë nga ata që mbështesnin qëndrimet e dhunshme gjithashtu argumentuan se dhuna ishte mënyra kryesore për të ndërruar dhe ndaluar një situatë DHBGj.

Cili është qendrimi në 2015?

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#orangetheworld

#16 days

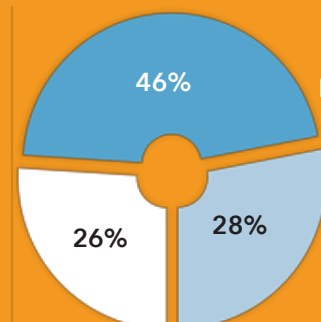
## Website Analytics www.fjaleburri.net

**Visitors:**  
Albania (90%), Switzerland, Italy, USA, Germany.  
**Locations:**  
Tirane 59%, Dures 20%, Vlore 16%, Shkoder 5%

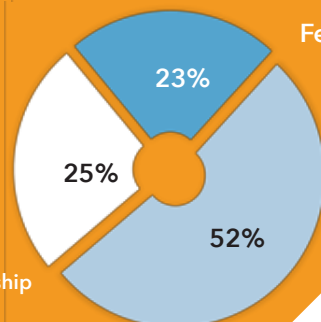
**Actions**  
1.1% of visitors (Like/G+/tweet)  
**Bounce Rate:**  
18% of non-bot users not engaging with content at all.

## Facebook Analytics 2FjaleBurri

**Audience**  
220 friends  
Weekly Reach: 250-1250  
Friends of Fans: 36,521  
**Mutual friends:**  
Median: 8 | Highest: 42  
**Demographics:**  
**Countries**  
Albania (79%), Kosovo (12%)  
Italy (7%), Switzerland, USA, UK  
**Age Profiles:** 16-63 Mean: 32  
**Gender**  
Female 57% | Male 43%



Facebook Male Profiles



Facebook Female Profiles

single  
in relationship  
married

# SURVEY AND WORKSHOP FINDINGS

In order to understand how GBV persists, it needs to be seen in the context of gender relations in all its aspects. It is widely understood that social norms and values perpetuate this acceptance of GBV everywhere. Equally, the risks and incidence of gender based violence are higher among those with lower socio-economic security. Data from this study offer two main overlapping and complementary findings:

- (1) It reiterates the need to continue engaging adolescent boys and young men as allies to achieve gender equality and as supporters of women's and girls' empowerment.
- (2) It highlights the importance of understanding and addressing the specific needs and vulnerabilities of boys and men themselves in the context of GBV issues.

With regard to the latter, issues of economic stress and hardship were raised in the community workshops. This suggests that we cannot consider violence in isolation. Indeed, poverty and social exclusion play a central role in determining the vulnerabilities of young people, and interact with and underpin gender realities. This study's findings are close to those found in 2013 study. Crucially:

- The majority of men and boys consider the use of violence is justifiable as a recourse between men and boys.
- Where the line is drawn is highly individualized and dependent on the scenario or circumstances.
- Around half of men consider violence against women and girls can be justified in retaliation.
- A significant minority (40%) of girls also think violence against women can be justified in retaliation. 36% of girls either don't agree or don't know whether it's right for a man to raise a hand against a woman.
- Almost 70% of respondents point out that they are familiar with, or at least aware of, policies and strategies on violence against women.
- While nearly half of men express support for quotas increasing the status of women in political and economic life, this is not necessarily reflected in their expressed views on domestic roles.
- A majority of respondents express limited tolerance of diversity of opinion, much less for lifestyle diversity, and a majority expressed a degree of homophobia.
- More than 70% of men and boys believe that the law does not protect the victims of violence enough and sentences are too mild. The same respondents are also more likely to express general violence condoning attitudes. However, a majority of the respondents expressed that they either would not or are unsure whether they would intervene if they were bystanders to a GBV situation.
- The majority of men and boys (60%) believe that men can care for children just as well as women. The same sample also expressed strongly violence condoning attitudes. 61% of girls disagree. We may presume therefore that men and boys have different conceptions of care than women and girls.

## Violence and Masculinity

1. The vast majority of men and boys continue to consider that the roots of aggression and violence are environmental. However, some hardening of social conditions might be apparent in the increased perception of innate aggression (8% Men, 9% Boys previously).

2. Men declared a significantly higher propensity to resort to violence (39% Men, 46% Boys previously).

3. Men expressed a higher need for respect (54% Men and 46% boys previously). Workshops explored the relationship between this and economic concerns.

4. The domestic setting is still central to men's need for respect. However, boys attitudes may be reforming (82% Men, 84% Boys).

**1. It's natural for a men to be aggressive**

17% Men  
11% Boys

**2. It's right to strike out in retaliation**

60% Men  
51% Boys

**3. A man who doesn't fight when disrespected is weak**

64% Men  
46% Boys

**4. A man always deserves the respect of his wife and children**

82% Men  
72% Boys

**5. How a man treats his wife is his business alone**

42% Men  
28% Boys

**6. A wife is the property of the husband**

35% Men  
31% Boys

**7. A woman should tolerate violence to keep the family together**

43% Men  
37% Boys

**8. If you see a man hitting a woman you should intervene**

51% Men  
71% Boys

## Gender Equity

5. Workshops uncovered a sense of hardening of attitudes around the interplay of public and private life that may be reflected here (35% Men, 26% Boys previously).

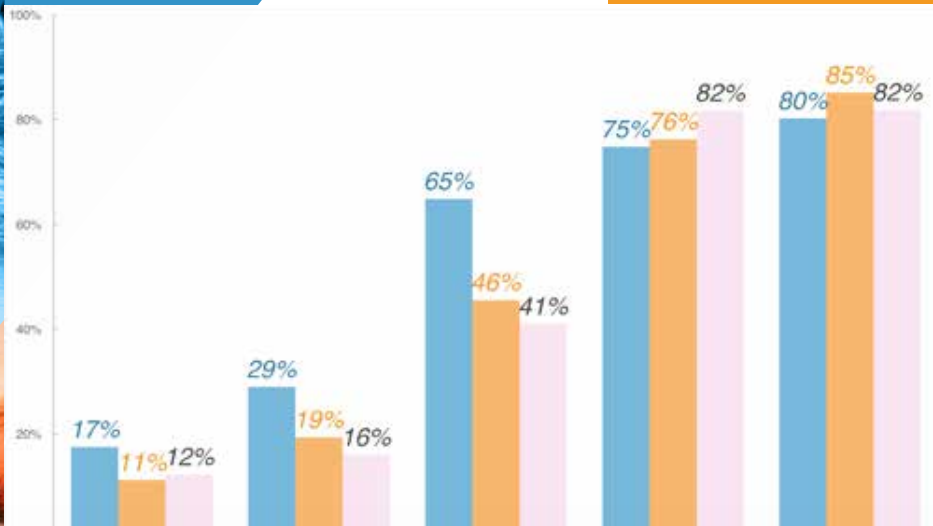
6. Inequitable attitudes to women's independence and autonomy in marriage remain (35% Men, 28% Boys previously).

7. A significant minority think women should tolerate violence domestically (45% Men and 31% boys previously).

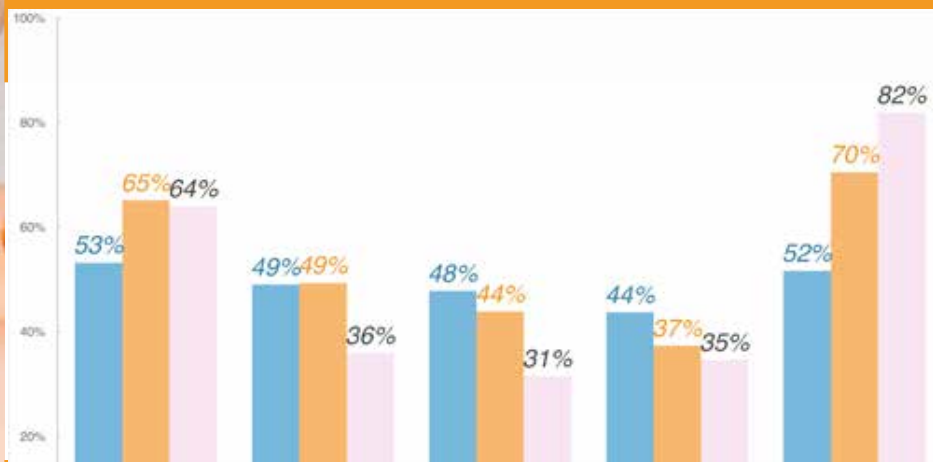
8. Men expressed a much lower likelihood to intervene than boys, also down markedly from the previous study (75% Men, 76% Boys). This finding needs to be finessed by the differences in forms of violence and manner of relation for adults in domestic or public settings and among children in education settings.



# QUESTIONNAIRE RESULTS



- Q1. It's natural for a male to act aggressively
- Q2. Sometimes hitting is the only way to express your feelings
- Q3. A man who doesn't fight when he's pushed around will lose respect as a man
- Q4. Its violence even when there is no physical injury
- Q5. One should control their temper in a heated argument

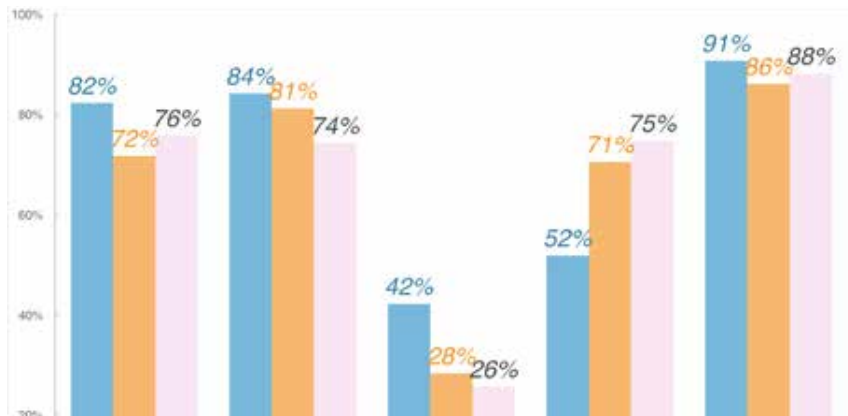


- Q6. Men can take care of children just as well as women can
- Q7. A man should have the final word about decisions in his home
- Q8. If someone insults me, I will defend my reputation, with force if I have to
- Q9. A woman should tolerate violence in order to keep her family together
- Q10. If a man sees another man beating a woman, he should stop it

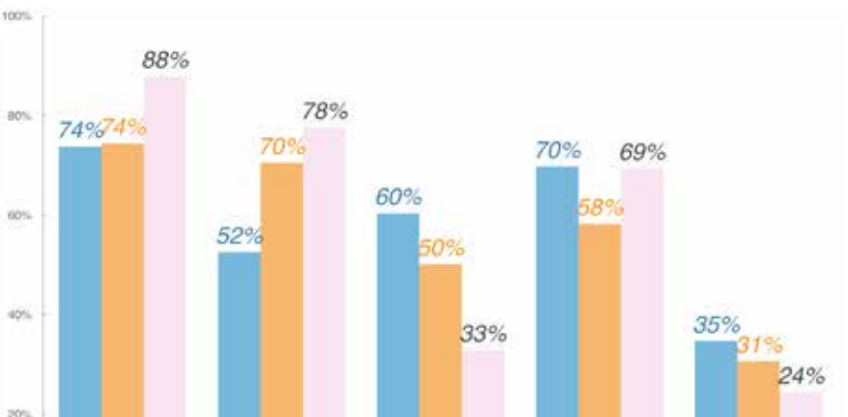


The survey data presented here shows levels of agreement with GEMS questions among men, boys and girls collated and weighted from both locations in Diber and Durres.

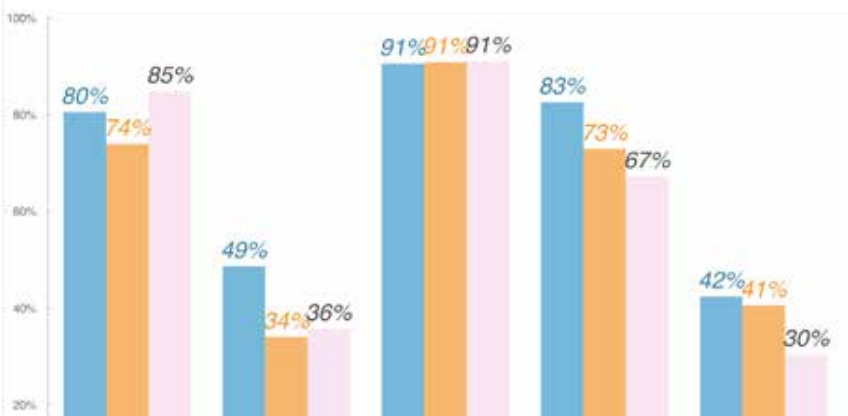
Important findings centre around the perception of reduced capacity of men in caregiving for children (Q6); low levels of expression of likelihood to intervene as a bystander to GBV (Q10); and peristent gender inequitable attitudes across all groups (Q15- Q25). These are explored further later in the report.



- Q11. A man always deserves the respect of his wife and children
- Q12. Above all, a man needs respect
- Q13. How a man treats his partner is his own business
- Q14. A man should never raise a hand against a woman
- Q15. Partners in a relationship should treat each other with respect



- Q16. The man and woman should have equal say in a relationship
- Q17. Each partner should be able to go out separately with their own friends
- Q18. In an intimate relationship it's OK to retaliate
- Q19. Each partner in a relationship should be able to wear what they like
- Q20. When a man and a woman marry, the woman becomes the man's property

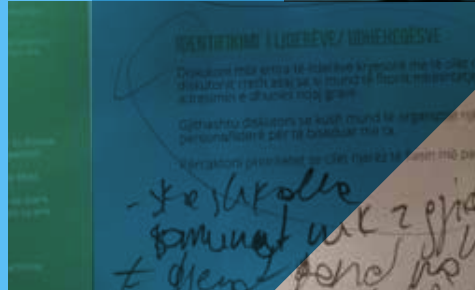


- Q21. The man and woman should share responsibility for running the household
- Q22. It's a woman's duty to keep the family together even if there's violence
- Q23. The mother and the father should share responsibility for raising their children
- Q24. The tradition of the man as leader in the family should be honored
- Q25. The man should make the decisions about any money that comes into the household

Boys Men Girls

# WORKSHOPS

## DIBER & DURRES



"WE SHOULDN'T  
INTERFERE IN  
OTHER'S  
PROBLEMS"



"THE REASON FOR VIOLENCE?  
MAN HAS TURNED AGAINST  
HIMSELF OUT OF POVERTY  
AND DESPERATION"



"VIOLENCE IS FOR  
WHEN YOU RUN  
OUT OF  
REASONS.."

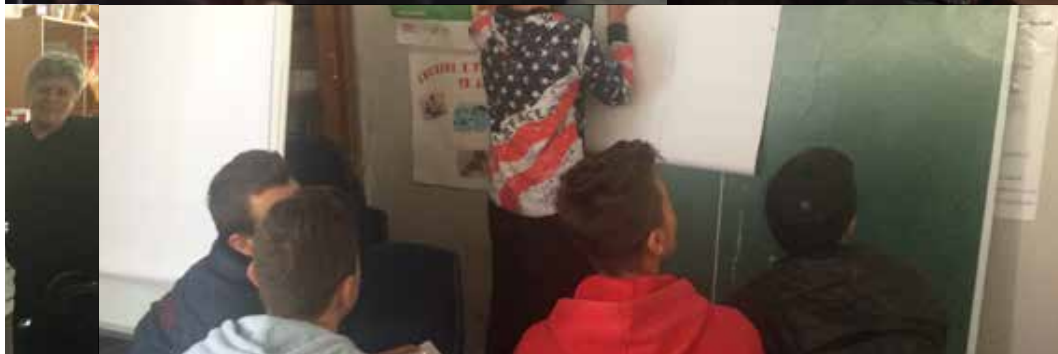




"ITS DIFFICULT  
TO FIND  
LEADERSHIP  
AMONG A  
COMMUNITY  
OF UNEMPLOYED  
PEOPLE"



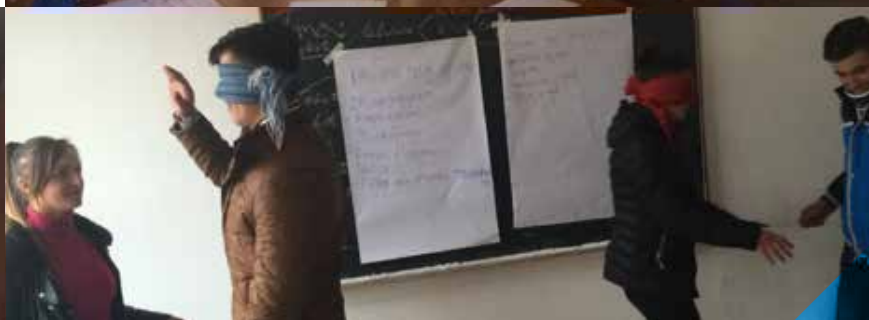
"VIOLENCE  
HUMILIATES  
MEN TOO"



"A MAN SHOULDN'T  
RAISE HIS HAND  
AGAINST HIS WIFE  
IN FRONT  
OF THE  
CHILDREN..."



"VIOLENCE  
CAN BE  
USED  
OCCASIONALLY"



"BULLYING  
IS VIOLENCE"

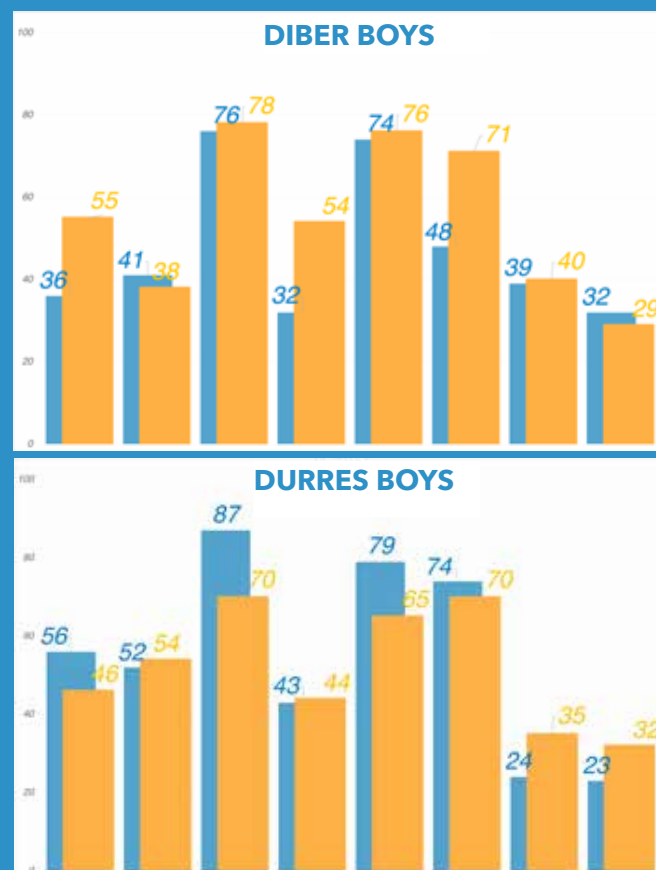


## INTER-GROUP VARIATION: GENDER

There is a large degree of cognitive dissonance on the issues of violence and women's status. A large majority of men (60%) and half of boys (50%) condoned retaliative violence against women. However, this attitude correlated highly with those who disagreed that a man should never raise their hand against a woman. Many who held violence affirming attitudes were likely to also hold that violence could be used to intervene in a GBV situation. Status remains vitally important to men, but also to boys. This is important in the community, peers and family. Despite a majority opinion that men are not aggressive by nature, almost half of the men and boys held that men often need to fight to maintain respect or their status. Participants explored the origins of aggressiveness and violence and uncovered a belief that it is a necessary means of survival, ultimately conditioned by the social environment. This might reflect a hardening of attitudes, with significant increases in the numbers of those who considered violence to be natural for men (from 14 to 17% for men, from 7 to 11% for boys). A significant percentage of boys and men held gender inequitable views. Workshops enquired whether this was because women were innately less valuable. However, men and boys consider it a result of environment, from women needing protection, their role as caregivers, and their position in society. 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.

## INTER-GROUP VARIATION: LOCATION

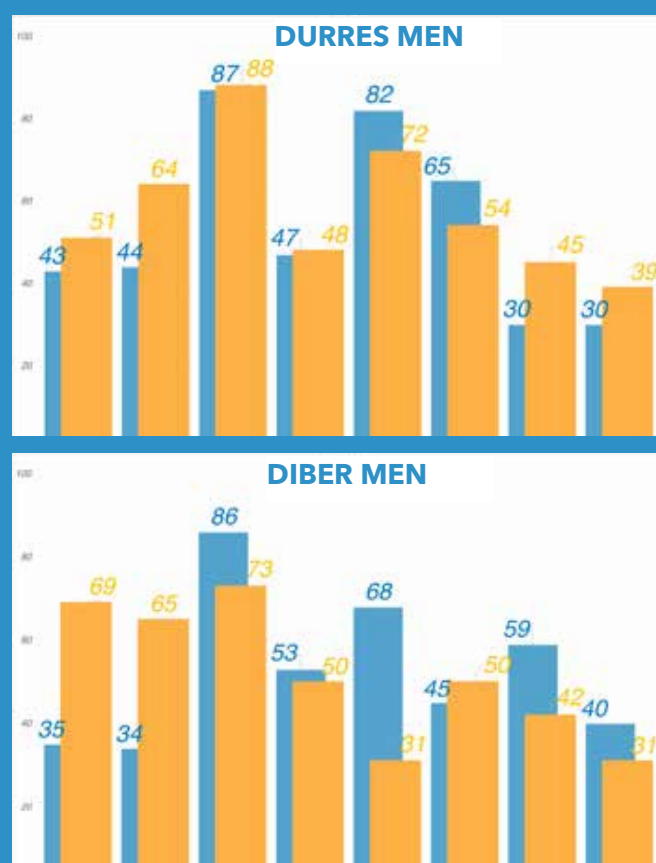
This round of findings uncovers similar geographical differences in attitudes towards GBV as the previous edition: violence condoning attitudes against men were more prevalent (in this study at least) in Durres. Whereas Diber while appearing more tolerant to a certain degree, showed strong gender differentiation in how family land, strongly ruled by Kanun law is inherited only by the sons as girls are someone else's property. As such, violence becomes a double standard issue. Such findings suggest there might be benefit to area-based approaches to initiatives to tackle GBV. A direct relationship between violence condoning attitudes and beliefs about gender equality and gender relations showed in both workshops and questionnaires. Regional variance between cohorts showed some important attitudinal differences, albeit 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. An interesting finding was that nearly 70% in all groups in Durres considered men as capable as women at child care, whereas only 35% of Diber thought likewise. Models of childcare are conceived differently between areas, but are both focused on material well-being almost exclusively. This may also be related to men's occupation. In rural areas men work in the land (when, "it is in fact the women that do the work while men like to chat"), hence their disconnection from traditionally women-associated roles of child care. Whereas in urban areas, unemployment has directed men into reshaping their role and position at home by engaging in child care as need arises. 'For the sake of the family, we will also become women' they noted.



Boys and Mens affirmative responses in Durres and Diber.

- Q1 - It is right to retaliate when provoked
- Q2 - A man who doesn't fight when belittled is weak
- Q3 - Partners have equal household responsibility
- Q4 - Men should have the final say
- Q5 - One should intervene in GBV
- Q6 - A man should never raise his hand to a woman
- Q7 - A woman should tolerate violence for the family's sake
- Q8 - A woman is the property of her husband

(Key: Orange 2015 Study, Blue 2013 Study)





# THEMES

**In general, the data suggests a more polarised belief structure and violence condoning attitudes than the 2013 Fjaleburri study.**

Diber boys and men are less likely to condone violence or justify GBV but have more traditional and rigid views of women's roles. Durres males justify aggressive views but were more permissive of women's autonomy. There is higher correlation between men and boys attitudes in Diber, showing stronger value transfer between generations. Responses were more idiosyncratic in Durres across men/boys.

One interesting aspect evidence in this study versus the previous one, was that grandfathers increased tolerance towards women. As previous studies have noted this can be due to a number of factors, such as fear of isolation and increased dependence due to old age ('May my wife live long' (Tahiraj, 2008), but also because grandchildren make them reflect on the harshness of their youth. This remains an interesting avenue to explore further in terms of fostering men's and boy's engagement.

## VIOLENCE

### *How men and boys define violence*

The Fjaleburri study previously found that Albanian boys and men's attitudes towards violence and domestic abuse are complex, rarely clear cut and sometimes contradictory. In this round, while a clear majority of young people again viewed violence and abuse negatively, some types of violence and violence in certain circumstances was considered acceptable or rationalized as justifiable. However, it is clear that a majority of men held women and men to a different standard, in that violence is less justifiable towards females.

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 behavior also has major impacts on the recipient or victim, as indeed it is typically intended to. As one participating man in a community session stated: "tongue has no bones but bones it does break". Survey data revealed that social normative factors are associated with violence supportive attitudes. For instance, age emerged as a surprising predictor of propensity to hold violence condoning attitudes, with youth being less accepting than older respondents. Equally, the younger generation declared themselves half as likely to see violence as a form of expression (Boys 19%, Men 29%). Within each group this represents a significant increase compared to the previous study however, rising from 7% boys and from 14% for men.

### *Condoning Violence*

While workshop participants generally did not consider themselves to hold violence condoning beliefs, the study findings did represent a valid picture of their community that would need to be taken on board by the community first before issues could be explored.

Understandably there was a noticeably greater tolerance of GBV in questionnaires compared to workshop discussions. To a certain degree this is a result of self-selection in participation and the inter-personal nature of a workshop, since people appear more conformist and holding positive attitudes when in crowds then when expressing views anonymously.

### *Taking action against violence*

Unsurprisingly men who do not support violence against women, are not violent generally, and those who are aware of laws prohibiting violence against women are more likely to intervene. They are also more able to detail activities they jointly do with their children and express more caregiving attitudes. While those sharing quality time with their children were a minority, where such cases appeared, and examples were given (beyond the usual 'we watch TV together') they were labeled sarcastically as 'the modern parenting'.

### **GBV**

What do we consider to be GBV? The majority of men and boys considered that violence and abuse to women is unacceptable. They also predominantly hold that men cause the vast majority of GBV in Albania. However, there is a certain cognitive dissonance at play here, as even those who expressed this were able to qualify this by saying it could be acceptable to be violent towards a woman under certain circumstances, such as under provocation. Conversely, and contrary to established fact, a small minority of study respondents consider that men are not the primary perpetrators of violence. In both questionnaires findings and focus group discussions it was revealed that for a sizeable minority, some forms of violence are all too often construed as normal or justifiable, rather than harmful or abusive. Considered in this light it is not difficult to see how discriminatory attitudes and non-physical forms of violence may be normalized and tolerated.

So when do people think physical force against women is justified? In the study, forced sexual relations were most likely to be regarded as very serious domestic violence by older respondents. Physical force against a wife or partner was viewed as justifiable to a significantly lesser degree. 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 likely to be viewed as domestic violence and very serious by older respondents.

Indeed in areas where women's unemployment is high and support mechanisms are non-existent, options for women to escape control and abuse are limited to say the least. (These questions have less relevance for the younger demographics). 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 men to blame women for men's violence towards them. 'I can't earn for my family, I am stressed when I come home, she starts arguing...Can I put up with it?'

# A MODEL ATTITUDE?

The study expectedly reflects the patriarchal nature of Albanian society. Incredibly, around a third of boys and men, as well as 24% of girls, consider women as property of the husband for instance. We might perhaps consider these attitudes to be cultural artefacts of the historic Kanun and that these will of themselves dissipate and change over time.

However, the direction in which societal attitudes change may not be supportive of the common good. This study shows 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. However, ideas of masculinity and attitudes towards gender are changing as seen in the generational differences among men and boys.

## GENDER SOCIALIZATION

Workshops explored the main ways in which boys develop their ideas and understanding of relations with girls and the roles of women in society and family. Main formative influences include:

- **Schools & Education:** boys feel that asking for help and doing well in school is a feminine trait. They may feel pressure to drop out of school to earn an income to support the family, and there is a uniformity of male role models in the classroom. Indeed as they stated, 'the role models we see on media, those that have money and a good life, well, they don't have any education...and those that do, only have enough to operate in the world of the corrupt'.
- **Media:** media reinforces ideas about hyper-masculinity. Albanian culture epitomizes men as advancing in life and being rewarded for aggression, toughness, and misogyny. Known public figures from the arts, politics and sports were mentioned in workshops as typical bad examples offered by the media.
- **Health and Well-being:** Boys and men are often discouraged from seeking help or assistance over health matters, particularly if they relate to sexual or mental health, or even emotional pressures and worries.











# HOW THE GIRLS SEE IT

## A GENDERED PERSPECTIVE

A finding of some concern, albeit not new, was the high degree of acceptance of Violence and GBV among girls. The degree to which this was reflective of personal experience or reflecting attitudes is unknown and not in the remit of this study to pursue.

However, given the high levels of GBV and exposure to violence among girls and women shown in the official data, we would be justified in thinking that it is.

Intriguingly, the degree of correlation between responses from girls, and boys and men was statistically significant in Diber, whereas it was not in Durres. This perhaps reflects the less fluid, more homogeneous demographics of Diber. As workshops explored, Dibra people do not welcome 'jabanxhi' (new comers) easily. Land is passed on to sons. Daughters are married outside, and 'no son in law has any business moving here. Kanun will not allow it.'

Although girls were less violence supportive than boys in all areas, girls in Durres were more likely to condone violence than Diber. This may reflect the more urbanised environment, and socio-economic conditions as much as cultural factors. Still, the message that GBV is not only physical may be impacting as only 5% of girls thought otherwise. However, 13% were undecided, similar to levels seen in the previous study.

Girl's perspectives on masculinity are complex. That their forms carried a significantly higher proportion of 'don't know' responses than boys may reflect this. An increased minority thought men to be naturally aggressive, but the data offers a contrasting picture between

locations, with the proportion rising to 17% of girls in Durres (4% in 2013 study) while there was a decline to 7% in Diber (previously 10%).

An average of 31% thought it is right for men to defend their reputation by force and 33% that it is right to retaliate (41% Durres, 25% Diber). A significant 16% believed violence can be a way to express feelings. This was raised by a significant increase among Durres girl's, 19% of who responded affirmatively compared to 7% in the last study.

Although the vast majority said a man should never raise his hand against a woman, 22% of girls were undecided on this issue.

There was no clear upward trend as Durres decreased to 67% from 91% affirmatives, while results in Diber were 82% affirmative, increased from 70% in 2013. This is significantly higher than the previous study (Durres 13% and Diber, 33%). Crucially, a majority of girl's responded in the 'don't know' category, with similar levels of uncertainty in both regions (53% in Durres, 57% in Diber).

Equally, a significant minority of girls also believed that a woman should tolerate violence to keep the family together (Durres 40%; Diber 29%). This is significantly higher than the previous study (Durres 13% and Diber, 33%). Crucially, a majority of girl's responded in the 'don't know' category, with similar levels of uncertainty in both regions (53% in Durres, 53% in Diber).

This suggest that there is a clear need to further promote information campaigns that address girl's perspectives on gender equity and its enabling impact on GBV.

# RECONCEIVING GENDER ROLES

Although attitudes to equal responsibilities were positive it doesn't follow that respondents believe that men's and women's roles should be the same or even overlap. 46% of males either don't think or are unsure that a man can care for children for instance. Nearly as many held that a man should maintain financial control (40% boys, 43% men), and that the man should have final say in family decisions (44% boys, 49% men).

Although some girls were unsure, half were stuck on the belief that the man should make family decisions. We can see that values and attitudes trail demographic changes by some way, since women roles have been changing and the number of women headed households are increasing.

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 'when a man and a woman marry, the woman becomes the property of the husband' prompted heated debates in workshops. In the survey, 31% boys, 23% girls; 35% 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, as they had in the previous study.

A sizeable percentage of respondents expressed the view that how a man treats his wife is his business (33% boys; 28% girls; 42% 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 for the potential impact 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.

Trying to make GBV a private matter (it isn't!) excludes any imperative to act, but vitally also to intervene. 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, 9% of boys and 15% of men would not speak out or act, while in Durres the numbers were 23% of boys and 14% of men. Of concern is the large number of Diber men who were undecided on the necessity of intervention (53%), far above Durres men (14%). Among younger participants, 12% of boys and 10% of girls did not know or they were unsure on whether they would act in such a case. Indeed examples were mentioned in the workshops where participants had witnessed some form of GBV, but had not recognized it as such, and also had not thought there was a need to intervene.

The first recourse in workshops for those who said they would act, was predominantly violent intervention. Those who had expressed more violence condoning attitudes themselves were more likely to say they would intervene, by using violence themselves.

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, how to get help and assistance; and to raise awareness of available alternatives for victims of violence.



31% BOYS  
35% MEN

AND EVEN  
23% OF GIRLS  
BELIEVE  
THAT A  
WIFE  
IS THE

PROPERTY  
OF THE  
HUSBAND

# MAKING CHANGE

**Recent modernization to the legal and policy framework is good ground for addressing social attitudes and cultural and social norms. However, the persistence of GBV and gender inequity over generations demonstrates the necessity of action and trying to instigate social change. It simply is not going to happen otherwise.**

Underpinning this study is the potential of fostering a committed minority to bring about social change in their community. Somewhat contrary to what we might assume, achieving social change over time does not necessarily entail a change to majority opinion. The social consensus may be rapidly altered by a comparatively small fraction of randomly distributed but committed activists who consistently counter accepted opinion and themselves remain immune to influence. In fact, theory suggests only 13% of a population are needed for a tipping point of change to be possible.

This study has shown that there is sizeable intra-group and much greater inter-group variation in attitude formation - even among a homogenous demographic. This has implications for attempts to forge and support a committed minority, since it implies that a close appreciation of local attitudes, will be important for identifying and engaging potential leaders and working with mechanisms of influence among men and boys.

Sustained targeted informational programs and early intervention, possibly through education and media, might therefore appear to offer the best opportunity to foster a culture where GBV is no longer acceptable and activism may be flourish. These must be designed and delivered with sensitivity to local contexts.

This will also help avoid messaging coming across as manipulative or even having the opposite effect and triggering resistance. Instead, efforts that foster awareness and acceptance of values, lifestyles and arrangements outside the bounds of convention might be more compelling. As shown in this study, local contexts show different and rapidly growing dynamics even in short periods of time.

Information alone however is of limited impact unless repeatedly reinforced. Reasoning and rationality is not enough to persuade of itself, not matter how well argued the case. Why? Perhaps because any amount of evidence is easily discounted by human nature, which is risk-averse and resistant to change.







Therefore rather than frame interventions around removing the negative, we need to emphasize and make connections to positive benefits for potential men and boy activists. This means incorporating a positive 'pay-off' matrix, with win-win across genders, into program design.

For instance, we may try to join benefits of the anti-GBV message to their goals or needs, in a way that encourages them to transition from a limited role to becoming de facto change agents for women's rights. Some ideas are offered herein.



# RECOMMENDATIONS

**Social developments, such as recent increases in participation of women in politics, government, civil society and employment in Albania offer a good example of how gender equity works for the betterment of society.**

However, there is still need for ensuring men and boys become active on gender equity and against GBV, or we will not be able to build further on core strengths in knowledge of GBV in prevention, mitigation and protection.

While there is still an absolute need to maintain a clear separate identity for men's and boy's engagement - otherwise they will not be able to take ownership of the issue - the over-riding recommendation of the report is to develop a more Gender-synchronised approach. In this, programming seeks to achieve an overlap and intersection of efforts that reaches all genders regardless of orientation and identities, including engaging female support for male activism and vice versa.

## DEVELOPING LEADERSHIP

There is potential to develop leadership within local institutions, such as health, education, the police and the business community. One possible approach is to develop multi-pronged mobilization strategies that support communities in creating an environment of zero tolerance in work and public settings.

This could be strengthened by initiatives that encourage individuals to look beyond narrow professional boundaries and to work together in finding best ways to promote gender equality and lead anti-GBV. [Manual, Toolkit: Gender Equality Promotion in Cash Transfer Programs, provides educational activities focused on gender equality to professionals and community leaders who work with beneficiaries of these programs.]

Outside of this, and in keeping with the need for a gender-synchronized approach, there is still largely untapped potential for women and girls in encouraging and supporting men in their networks into activism at the community level to speak out and act against GBV. Incentivized approaches may also benefit, for instance rewards such as platforming and recognition of the achievements of boys and men who lead on this issue at local or national levels.

## UNDERSTANDING BOYS CONCERNS

Adolescence is a "period of opportunity" to engage boys in gender equality. It is a stage of life when the exploration of living with social inequalities begins. Presenting ideas on gender norms and engaging boys and young men can have beneficial impacts throughout the life course.

But how to effectively tap this potential remains problematic. A majority of boy participants



and respondents stated that the impact of campaigns can be effective in raising awareness, but remain limited in trying to alter attitudes towards violence. They stressed that interventions need to make particular effort to focus on working with young people rather than working on them. In this regard, gamification of activities in workshop activities proved a really valuable tool to overcome reluctance, develop engagement and leadership. These techniques offer great potential if properly incorporated further into longer term programming for sustainable change.

Albanian youth consume enormous amounts of time and information via new media and social networks. Indeed, outside of school and family life, the internet is increasingly the major locus of engagement for boys and girls. Recent initiatives have addressed the phenomenon of online harassment, bullying and it is suggested that best practice in this space is shared and benefits men's and boy's

engagement against GBV.

Given its predominance, new media should rightly be considered just another social setting which GBV needs to analyze, understand, utilize and ultimately influence. Understood in terms of a theory of change, the internet presents both risk and opportunity. Risk since particularly the very young may be vulnerable to online harassment and abuse, as perpetrators are able to utilise the mediums comparative anonymity and relative impunity.

There are great risks also in the young 'getting their sexual education' or being influenced by harmful phenomena such as pornography and other extremism. Still, there is great opportunity in that the internet offers an unprecedented medium through which to engage with any demographic. There is tremendous potential for innovation in this space.

# FATHERHOOD AND CAREGIVING

This study confirms again that the intergenerational transmission of gender norms and violence is deeply established. It is therefore vital for policies and programs to seek to inform and engage men at every opportunity. One way this may be accomplished is by considering boy's and men's needs and providing relevant supports at important life stages, such as:

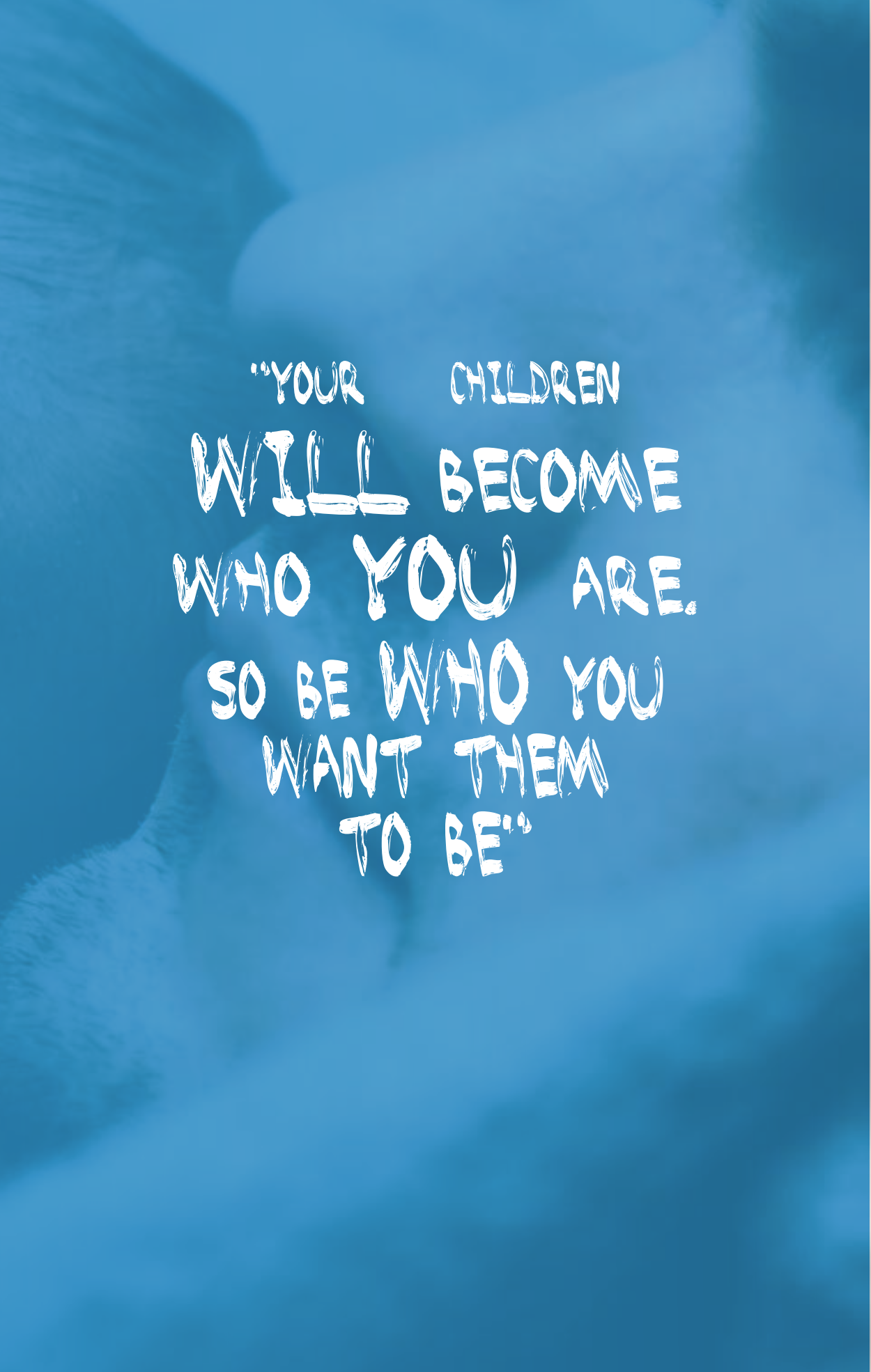
- Marriage: we might ensure civil authorities, religious organizations and others promote positive and diverse messages of fatherhood and marriage, encouraging caregiving and the development of connected and caring relationships, with informational supports for raising families, household finances and where to get help.
- Fatherhood: ideas may include information for prospective fathers, promoting activities fathers can do with their children, the importance of childhood education, to support in employment law for paternity leave.

The media has an important role to play here. Not just in its reportage of cases of violence but in emphasizing sanctions and social disapproval in mass media campaigns addressing violence against women.

This might include:

- Training for journalists and enhancing reporting of domestic violence stories in a way that widens awareness of available supports and encourages higher reporting rates. (Example: Wrapping news stories with contact information for those who might be affected by the issues covered).
- Reiterating to the community at large that violence is unacceptable regardless of circumstances.
- Presenting balanced, modern representations and assessments of male roles; and not to reinforce ideas about hyper-masculinity in which men are rewarded for aggression, toughness, and misogyny.
- Promoting pleasurable and consensual sexual relationships for both boys and girls, whether in heterosexual or same-sex relationships.
- Providing information about rights, entitlements and supports available to those affected by violence should also start by educating media about human rights.
- Utilizing existing resources such as the 'Toolkit for Men' by Promundo.





"YOUR CHILDREN  
WILL BECOME  
WHO YOU ARE.  
SO BE WHO YOU  
WANT THEM  
TO BE"

## FORMAL EDUCATION

The workshop findings show that Albanian schools and school 'culture' are poorly equipped to provide safe spaces for boys to in order to transform or adapt norms, to practice or internalize more positive behaviors. Enhancing the core curriculum with gender equitable information on household budgeting, social rights, caregiving, empathy and family planning could bring lifelong benefits to youth. There are international models that may be adopted, such as the Roots of Empathy program ([www.rootsofempathy.org](http://www.rootsofempathy.org)).

Structural gender inequalities in schools will only be adequately addressed if there is coherence between both what is taught and how - the curriculum is delivered with a gender-specific teaching approach. As well as supply side reforms and school improvements, achieving truly inclusive education requires that boys and men in families understand the increased risks faced by girls from curtailed aspiration, shortened educational careers and the needs of girls with SEN.

Connected to this, there are potentially beneficial links to be made between developing caregiving among boys and initiatives that seek to end violence against children and to promote social inclusion of children with disabilities into society. (There are an estimated 120,000 children with some form of disability in Albania; and a UNICEF sponsored mapping in 2011 identified 6,304 Roma children. UNICEF 2014). Educational initiatives might include:

- Building the evidence base on effective approaches to working with young and adolescent males.
- Study on violence and sexual predation in schools and universities.
- Structured group education with boys in schools, sports settings and communities
- Developing girls school sports. As well, developing appreciation of girls and women's achievements and participation in sports and culture in schools and media, especially among male audiences.
- Develop educational and school policies in dealing with gender based violence. Schools face many difficulties in responding to and supporting their students, and students' personal and family issues can often translate into violence in school.
- Achieve sustained commitment and to convert research into activism through development of an educational portal and piloting a GEMS gender equity movement in schools.
- This might entail adoption of Program H at Ministerial level. Program H is considered best practice in promoting gender equality and preventing gender-based violence (WM, WHO, UNICEF, UN, UNDP, UNFPA). It has been officially adopted by ministries of health in Brazil, Mexico, Chile, and Croatia, among other countries. (For examples of developing youth leadership, see [www.expectrespectaustin.org](http://www.expectrespectaustin.org)).
- While schools and universities are natural potential

implementation settings, we need to be mindful the process needs to be peer led. There will be extra requirements for training of education specialists.

## REDEFINING ROLES

Workshops gave the chance for boys to reflect on the role models available to them, which they found to be hegemonic and extremely lacking in diversity. There seems to be limited impact of international role models, as the language barrier means that international news and media stories are usually understood through the filter of Albanian media. Anti GBV campaigns can help here by offering a diversity of role models to help develop men's and boys' attitudes.

Boys in particular are subject to social norms that advise the emotionally regressive, promote verbal and physical aggression, and overlook the need for health and help seeking behavior. This undoubtedly impacts boy's mental wellness and emotional life throughout later life. In contrast, boys whose fathers have a role in caregiving and domestic tasks are more likely to do so in adulthood. Involved, supportive, and non-violent parenting also absorbs and can mediate community and family impacts related to child development, as well as decrease risks in adolescence related to peer violence, bullying and risk taking.

The engagement of boys is integral to reducing current and future stigma and discrimination towards those who identify as LGBTQI. Restricted definitions of what is masculine hinder boys' help-seeking, inhibit personal growth and makes it extremely difficult for boys to stand against or speak out against abuse, homophobia and sexual exploitation among other things. To counter this, comprehensive sexuality education (CSE) grounded in human rights and gender equality can encourage boys' nascent reassessment of received ideas of manhood at these ages. Equally, it benefits both girls and boys by offering specific knowledge, skills, and awareness and more importantly appreciation about healthy approaches to sexuality, relationships and overall well-being.

## VIOLENCE

High levels of justification for violence, particularly retributive, are perhaps to be expected given Albania's honour code traditions. We found them to be visibly stronger in this study. Equally, this attitude correlates with the finding that a majority of workshop participants considered punishments for violence are not strong enough. These would suggest that campaigns need to reinforce a general anti-violence message. It is important that men and boys are aware of alternative recourses, including as bystanders, to

"THERE IS  
INFORMATION

BUT  
IT'S  
NOT  
REALLY  
RELEVANT  
TO US"



“taking matters in to own hands”. Similarly, programs of referral of boys and men who commit violence to GBV community based intervention programs may address the root causes and prevent re-incidence.

Efforts to eliminate VAWG should ideally be stepped up of course, to achieve a range of outcomes from increased awareness of current laws to strengthening the protection system. As noted, for spousal/domestic violence efforts might focus on breaking the intergenerational transmission of norms and violence through education. Other institutions also have a role however and facilitation can be done by engaging state institutions and civil society with professional training. This could benefit teachers, but in some cases might require training for social workers, police, lawyers, and medical staff. This could also be delivered in a cost-effective and organic manner however, by incorporating an element of support where tools and training are delivered internally in organizations in a ‘training the trainer’ approach.

- Outside Albania, interventions on bystander attitudes, as examined in this study, represent a shift in methodology in working with men in violence prevention. These may be addressed by counselling of affected man and boys , coordinated with institutional training.
- Equally, most interventions target general populations of boys and men of which only a minority of perpetrators or likely perpetrators. These might struggle to find relevance in a GBV message.

So bystander attitudes are crucial to their engagement, as this is the point in which we may demonstrate relevance, and a role for them as allies, and to cultivate their commitment to and capacity for preventing and intervening. This calls for a wider scale but narrowly focused study into bystander attitudes, efficacy and/or intentions, with an aim to develop tools and support networks. *(continued page 46)*



# ENGAGING MENS CONCERNS

A new finding from this study is that future progress with engaging men and boys with GBV could be complicated or even at risk from continuing welfare concerns. It is well established that periods of reduced economic confidence and greater uncertainty promote more conservative social sentiments.

Workshop participants, especially men cited the monetary difficulties and worries as a reason for not engaging or not addressing GBV concerns either at program or individual level. We noticed on this study the important role of Kanun in the participants in Diber, which wasn't much the case in the previous study.

Closer consideration shows that the cause of the increased pressure on men arises from the very system of values they seek to protect and maintain, in which it is largely incumbent on men to provide income security for the household. The increased stress borne by men 'living in fear of failing the family' no doubt has impacts on women's exercise of their rights and on household relations. It is precisely during difficult times that men and women need to come together to address issues. Seen in this light, we may see that their concern really becomes a further argument for their engagement and adoption of new gender norms and the removal of disparities.

Therefore a real need for resources has been uncovered that will support more sharing of roles and responsibilities in the household. Internationally, supports for economic empowerment and networking for women have shown benefits when associated with an anti-violence message. This may take the form of information on or promotion of opportunities and livelihoods for women, employment and training services, or managing household and joint finances.

However, given prevalent attitudes such initiatives will need to bring both women and men into discussions about the importance of sharing decisions around household finances, childcare, domestic work, and more can ensure that economic and social changes are holistic and sustainable. To this end, promoting women's economic empowerment while engaging men as allies in transforming harmful gender attitudes and behaviors has great potential. As socio-economic inequalities exacerbate gender inequalities, information on employment law, tackling informal employment and continued rights education also have an important role to play.

Equally, this gives a prima facie case for exploring further linkages between gender equity and social protection, as well as strengthening the focus of GBV activities to low income families and marginalized groups. A social system that protects all citizens that fall in difficulty at any point during their life time versus a system that is based on exclusion, is sure to bring more positive results in family dynamics. Further research into the relationship between GBV and socio-economic issues might usefully inform future campaigns.

In targeting education campaigns we need to reduce uncertainty about what violence is and its forms, providing factual information to counter myths and inaccurate beliefs which may exist within the community.

There is also a 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, we need to remain mindful that forceful personal or community interventions are not promoted, but instead that messaging aims to both raise awareness of legal redresses and direct to available societal supports.

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

This suggests the importance of also exploring a wider range of early intervention strategies and coordinating awareness and educational initiatives at national and local levels. Knowledge about where to go for help that is safe,

should be available.

There is potential in 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.

Are grandfathers to be given a role perhaps? Teachers? Trainers? Influential local figures were easily identified by participants in this study which shows that people already have local reference points, but that they need to be supported and their message strengthened.



Finally, there are serious gaps in data and knowledge, and policy makers and programs might benefit from further research in these key areas:

- Violence among demographic groups, particularly minority backgrounds, women and girls with disabilities.
- A national study into adolescent and youth violence. A lack of data hides its prevalence and prevents any policy response. The study might capture the needs of young people as both victims and perpetrators, as well as young people's experiences of violence.
- There is a need for more data on the levels and prevalence of violence between young men, and between boys and fathers.

NOW TO YOU!  
GIVE YOUR  
WORD.  
HELP STOP  
GBV!

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