



GEOGRAPHICAL GENDER-BASED VIOLENCE.  
THE CASE OF ALBANIA

MASTER THESIS  
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GEOGRAPHICAL GENDER-BASED VIOLENCE.  
THE CASE OF ALBANIA

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# **GEOGRAPHICAL GENDER-BASED VIOLENCE. THE CASE OF ALBANIA**

## **ABSTRACT**

Violence because of gender is a global issue preventing social progress, equality, and human rights. Understanding geographical trends of gender-based violence is critical for developing effective prevention and intervention techniques. With the use of this research technique, gender-based violence against women will be thoroughly studied with the goal of giving information for targeted policy responses. The technique investigates the spatial dimensions, regional differences, and localized dynamics of gender-based violence by taking a geographical perspective. In order to pinpoint high-risk regions and geographic clusters, it analyzes data from recorded cases, community surveys, and published research. The study also looks at how social settings, cultural norms, and geographic factors interact with gender norms to support violence against minority gender identities, women, and girls. The approach shows the particular difficulties experienced by disadvantaged groups within certain geographical locations by examining the intersectionality of gender-based violence with other types of social inequality, such as race, ethnicity, class, and sexuality. As a result of the empirical data produced by this study methodology, complete preventative frameworks that address the underlying causes of gender-based violence may be developed. Researchers want to contribute to the elimination of gender-based violence in all its manifestations by using this strategy. The technique stresses participant anonymity and confidentiality to ensure honest and objective replies, and it includes the collecting of empirical data using self-administered surveys.

Data analysis includes aggregating data, calculating percentages, detecting patterns and trends, and investigating the intersections of gender, race, and class in connection to gender-based violence experiences. Throughout the surveys, ethical issues are stressed in order to preserve participant privacy and well-being.

**Keywords:** Gender-Based Violence, Social Inequality, Cultural Norms, Geographic Factors, Gender Identities, Social Progress, Equality, Human Rights.

# **DHUNA ME BAZË GJINORE GJEOGRAFIKISHT. RASTI I SHQIPËRISË**

## **ABSTRAKT**

Dhuna për shkak të gjinisë është një çështje globale që parandalon përparimin shoqëror, barazinë dhe të drejtat e njeriut. Të kuptuarit e tendencave gjeografike të dhunës me bazë gjinore është thelbësore për zhvillimin e teknikave efektive të parandalimit dhe ndërhyrjes. Me përdorimin e kësaj teknike kërkimore, dhuna me bazë gjinore ndaj grave do të studiohet tërësisht me qëllimin e dhënies së informacionit për përgjigjet e synuara të politikave. Teknika heton dimensionet hapësinore, dallimet rajonale dhe dinamikën e lokalizuar të dhunës me bazë gjinore duke marrë një perspektivë gjeografike. Për të identifikuar rajonet me rrezik të lartë dhe grupimet gjeografike, ai analizon të dhënat nga rastet e regjistruara, anketat e komunitetit dhe kërkimet e publikuara. Studimi gjithashtu shikon se si mjediset sociale, normat kulturore, dhe faktorët gjeografikë ndërveprojnë me normat gjinore për të mbështetur dhunën ndaj identiteteve gjinore të pakicave, grave dhe vajzave. Qasja tregon vështirësitë e veçanta të përjetuara nga grupet e pafavorizuara brenda vendndodhjeve të caktuara gjeografike duke ekzaminuar ndërlidhjen e dhunës me bazë gjinore me llojet e tjera të pabarazisë sociale, si raca, etnia, klasa dhe seksualiteti. Si rezultat i të dhënave empirike të prodhuara nga kjo metodologji studimi, mund të zhvillohen korniza të plota parandaluese që trajtojnë shkaqet themelore të dhunës me bazë gjinore. Studiuesit duan të kontribuojnë në eliminimin e dhunës me bazë gjinore në të gjitha manifestimet e saj duke përdorur këtë strategji. Teknika thekson anonimitetin dhe konfidencialitetin e pjesëmarrësve për të siguruar përgjigje të sinqerta dhe objektive, dhe përfshin mbledhjen e të dhënave empirike duke përdorur anketa të vetëadministruara.

Analiza e të dhënave përfshin grumbullimin e të dhënave, llogaritjen e përqindjeve, zbulimin e modeleve dhe tendencave dhe hetimin e kryqëzimeve të gjinisë, racës dhe klasës në lidhje me përvojat e dhunës me bazë gjinore. Gjatë anketave, theksohen çështjet etike për të ruajtur privatësinë dhe mirëqenien e pjesëmarrësve.

**Fjalët kyçe:** Dhuna me Bazë Gjinore, Pabarazi Sociale, Norma Kulturore, Faktorë Gjeografikë, Identitete Gjinore, Progres Social, Barazi, Të Drejtat E Njeriut.

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## **DECLARATION**

I hereby declare that this Master's Thesis, titled Geographical Gender-Based Violence. The Case of Albania, is based on my original work except for citations and quotations which have been duly acknowledged. I also declare that this thesis has not been previously or concurrently submitted for the award of any degree, at EPOKA University, or any other university or institution.

Endi Tirana  
July 06, 2023

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## **LIST OF ABBREVIATIONS**

**GGBV** Geographical Gender Based-Violence

**GBV** Gender Based-Violence

**IPV** Intimate Partner-Violence

**PTSD** Post Traumatic Stress Disorder

**NGO-s** Non- Governmental Organizations

**GEI** Gender Equality Index

**INSTAT** Albanian Institute of Statistics

# **CHAPTER I**

## **INTRODUCTION:**

Geographic gender-based violence refers to acts of violence against humans because of their gender occurring in a specific geographical region or because of their characteristics. It encompasses many forms of maltreatment, such as physical, sexual, and psychological assault, mostly aimed against individuals based on their gender identity or the socially prescribed role of their gender. Geographical gender-based violence may occur in both public and private settings, and it is impacted by elements including cultural norms, social institutions, and local economic realities. Violence based on Gender is evident in different forms and types and is commonly evident in certain countries and regions because of different social standards, legal framework systems, and access rights to resources and services. Domestic or family violence, sexual assault, forced marriage, female genital mutilation, murders because of honor, violence related to dowry, and female trafficking are all examples of regional gender-based violence.

### **1.1 Significance of the study**

The study seeks to comprehend and address Geographical Gender-Based Violence (GGBV). GGBV refers to gender-based violence against persons that occurs in certain geographic locations or is impacted by their features. Domestic violence, sexual assault, forced marriage, female genital mutilation, honor murders, dowry-related violence, and female trafficking are all examples of GGBV, according to the report.



Intersectionality theory, which recognizes the intersections of multiple social identities in shaping experiences of violence; the Social Ecological Model, which examines influences at the individual, interpersonal, community, and societal levels; feminist theory, which analyzes power imbalances and patriarchal norms perpetuating violence; and spatial analysis, which explores the geographical aspects and patterns of GGBV, are among the theoretical frameworks used in the study. The study intends to give a thorough knowledge of GGBV by combining these theoretical views, as well as to guide research, policy, and interventions to prevent and address GGBV in various geographical situations. In tackling GGBV and establishing a society free of violence and discrimination, the research underlines the necessity of legislation changes, public awareness campaigns, community engagement, support services for survivors, and activities to eliminate negative gender norms and stereotypes.

## **1.2 Research objectives**

This thesis seeks to investigate and evaluate the phenomena of spatial gender-based violence in Albania. This study intends to shed light on the distinctive forms, prevalence, and underlying variables of gender-based violence in different geographic regions of Albania by concentrating on the instance of Albania. Understanding the regional distribution of gender-based violence is critical for developing targeted interventions and enabling local communities to address the problem successfully.

*Researching geographic gender-based violence in Albania is important for several reasons:*

1. Understanding the scope and nature of the problem: Research aids in acquiring a complete understanding of the prevalence, forms, and patterns of gender-based violence in Albania's many geographic areas. It delves into the particular issues and dynamics of violence encountered by individuals depending on their gender identity or imposed gender norms.
2. Identifying susceptible groups: Research can assist in identifying vulnerable populations, such as rural women, marginalized communities, or specific locations, that may be subject to greater incidence of gender-based violence. This understanding enables the development and implementation of customized

treatments and support services to address the particular requirements of these groups.

3. Contributing to evidence-based policy and legislative changes: Research findings help to inform evidence-based policy and legislative reforms. They give actual data and insights into the impact of existing laws and policies on gender-based violence to policymakers. This knowledge may be used to create more effective and comprehensive policies and legal frameworks that address the distinct regional and Albanian dynamics of violence.
4. Increasing accountability and raising awareness: Research creates data that may be utilized to increase awareness about the issue of geographical gender-based violence in Albania. It contributes to the challenge of cultural norms and attitudes that perpetuate violence, as well as holding offenders accountable for their crimes. Findings from research can also help with lobbying and public campaigns aimed at promoting gender equality and reducing violence.

### **1.3 Research questions**

The purpose of these research questions is to investigate the geographical aspects of gender-based violence in Albania, taking into account the unique difficulties faced by rural communities, the effects of urbanization, and the differences between regions. A better understanding of the dynamics of gender-based violence in Albania and the development of targeted interventions and policies to effectively address this issue can result from conducting research on these topics.

1. In what ways are gender-based violence patterns and prevalence different in different parts of Albania? Which demographic, cultural, and socioeconomic factors are responsible for these regional variations?
2. What specific obstacles and challenges do communities in Durres, Albania, face in addressing and preventing gender-based violence face? How does gender-based violence in rural areas occur and how it is dealt with when there is a lack of access to resources, services, and education?

## **1.4 Theoretical framework**

Geographical Gender-Based Violence (GGBV) refers to acts of violence, discrimination, and oppression that are influenced by geographic factors, such as location, spatial dynamics, and cultural contexts. This theoretical framework aims to provide a comprehensive understanding of GGBV by integrating multiple theoretical perspectives.

**Intersectionality Theory:** Intersectionality theory emphasizes that the intersection of multiple social identities, including as gender, race, class, ethnicity, sexuality, and geographical place, shapes people's experiences of violence. GGBV occurs within specific geographical contexts, where intersecting identities contribute to unique forms of violence and discrimination. By considering the interplay of multiple identities, this theory helps in understanding how GGBV is shaped by complex power dynamics.

**Social Ecological Model:** The Social Ecological Model posits that individual experiences are influenced by multiple interconnected levels of influence: individual, interpersonal, community, and societal. Applying this model to GGBV, it recognizes that violence is not solely a result of individual actions but is influenced by broader social, cultural, and environmental factors. The model emphasizes the importance of addressing GGBV at multiple levels simultaneously, including individual attitudes, community norms, institutional policies, and societal structures.

**Feminist Theory:** Feminist theory provides a critical lens to examine GGBV, highlighting the power imbalances and patriarchal norms that perpetuate violence against women and marginalized genders. It highlights the significance of identifying and combating gender injustice, as well as campaigning for women's rights and fostering gender parity. Feminist perspectives also analyze the intersections between gender, geography, and power relations, uncovering how spatial dynamics contribute to the perpetuation of GGBV.

**Spatial Analysis:** Spatial analysis explores the geographical aspects of GGBV, examining how violence is shaped by spatial factors such as urban-rural divides, access to resources, geographic isolation, and cultural norms. It involves mapping the occurrence of GGBV incidents, identifying hotspots, and analyzing spatial patterns and relationships. By understanding the spatial distribution of GGBV, interventions and policies can be designed to target specific areas and populations.

Power and Control Theory: Rooted in the subject of domestic abuse, power and control theory investigates the dynamics of power and control in abusive relationships. Applying this theory to GGBV, it recognizes that perpetrators of violence use spatial strategies to exert power and control over victims, such as limiting their mobility, isolating them geographically, or exploiting spatial vulnerabilities. Understanding the spatial dimensions of power and control is crucial for developing effective prevention and intervention strategies.

Conclusion: This theoretical framework integrates intersectionality theory, the social-ecological model, feminist theory, spatial analysis, and power and control theory to provide a comprehensive understanding of Geographical Gender-Based Violence. By examining the complex interplay of geographical factors, gender dynamics, power relations, and social contexts, this framework can inform research, policy, and interventions aimed at preventing and addressing GGBV in diverse geographical settings.

## **CHAPTER II**

### **LITERATURE REVIEW**

Geographical gender-based violence (GGBV) is a global issue that impacts individuals in various geographic locations, perpetuating cycles of discrimination, inequality, and harm. This literature review aims to provide an overview of existing research and knowledge on GGBV, exploring its patterns, consequences, and approaches for change. The review synthesizes relevant scholarly articles, reports, and studies to shed light on the complexities of GGBV and inform effective interventions.

#### **2.1 Patterns and Prevalence of Geographical Gender-Based Violence**

Studies have revealed significant variations in the prevalence and forms of GGBV across different geographic locations. In a study conducted by Stöckl et al. (2013), it was discovered that rates of intimate partner violence differed dramatically between areas, with greater rates recorded in Sub-Saharan Africa and South Asia. Additionally, spatial analysis by Caputi et al. (2019) highlighted the clustering of different forms of violence in specific neighborhoods or regions, demonstrating the geographic concentration of GGBV. Variations in GGBV prevalence across geographic regions: GGBV prevalence varies among geographic places due to a variety of factors such as cultural norms, socioeconomic situations, legal frameworks, and degrees of gender equality. Stöckl et al. (2013) conducted a study on the prevalence of Intimate Partner Violence (IPV) in several nations and discovered substantial variances. In regions like Sub-Saharan Africa and South Asia, for instance, IPV case numbers were higher compared to other regions.

This variation can be attributed to diverse socio-cultural contexts and gender dynamics within these regions. Jewkes et al. (2015) examined GGBV prevalence in low-income settings and found elevated levels of violence against women. They highlighted the significance of recognizing the socioeconomic conditions that contribute to increased rates of GGBV, such as poverty, unemployment, and a lack of resources. Spatial analysis and clustering of GGBV incidents: Spatial analysis helps identify patterns and clustering of GGBV incidents within specific geographic locations, highlighting areas of higher prevalence. These analyses contribute to a better understanding of the spatial distribution of GGBV: Caputi et al. (2019) conducted a study on spatial clusters of gender-based violence in an urban setting. They discovered that certain types of violence, such as domestic violence and sexual assault, were spatially clustered in distinct areas or regions. Such clustering provides insights into localized patterns and helps target interventions and resources effectively. Regional studies on GGBV manifestations: Regional studies provide valuable insights into the manifestations and contextual factors of GGBV in specific geographic locations. They contribute to a deeper understanding of the cultural and social dynamics that influence the prevalence and patterns of GGBV: García-Moreno et al. (2006) conducted a multi-country study in Latin America, highlighting the prevalence and forms of GGBV in the region.

The research looked at many forms of violence, such as intimate relationship violence, sexual violence, and femicide, and stressed the need of taking a comprehensive strategy to address these issues. Shalhoub-Kevorkian (2015) conducted research on GGBV in the Middle East, focusing on the intersection of gender, politics, and violence. The study explored the unique manifestations of violence against women in the region, including honor killings and the impact of political conflicts on gender-based violence.

These regional studies contribute to a nuanced understanding of GGBV, taking into account specific cultural, political, and social contexts that shape the prevalence and patterns of violence in different geographic locations.

By considering variations in GGBV prevalence, conducting spatial analysis, and examining regional studies, researchers and policymakers can gain insights into the complex dynamics of GGBV and develop targeted interventions that are sensitive to the specific challenges faced by different geographic locations.

## **2.2 Sociocultural Factors and Geographical Gender-Based Violence**

Understanding the sociocultural factors that contribute to GGBV is crucial for effective interventions. According to Jewkes et al. (2015), conventional gender norms and patriarchal structures have a role in sustaining violence against women, particularly in low-income contexts.

Furthermore, Masculinities Studies by Connell (2014) highlighted how cultural ideas about masculinity and femininity shape power dynamics and contribute to GGBV.

Sociocultural factors play a significant role in perpetuating GGBV. Understanding these elements is critical for establishing successful treatments and addressing the underlying causes of violence. The following points explore the influence of patriarchal systems, cultural beliefs, and the intersectionality of gender, ethnicity, and class in GGBV experiences.

### **2.3 Role of patriarchal systems and gender norms in perpetuating violence**

Kabeer (1999) emphasizes the role of patriarchal systems in perpetuating GGBV. These systems reinforce power imbalances and hierarchical gender relations, which contribute to the subordination of women and the normalization of violence.

Connell (2014) discusses how cultural ideas about masculinity and femininity, shaped by patriarchal norms, contribute to GGBV. Dominant notions of masculinity that emphasize power, control, and aggression can fuel violence against women.

### **2.4 The Influence of Cultural Beliefs and Traditions on GGBV**

In the context of honor-based violence, the influence of cultural beliefs and traditions on GGBV may be noticed. For example, research by Welchman (2005) highlights how cultural beliefs around family honor and female chastity contribute to violence against women, including honor killings, forced marriages, and acid attacks.

Fulu et al. (2013) examine cultural beliefs surrounding intimate partner violence and find that notions of male superiority, female obedience, and the acceptance of violence as a means of control can contribute to GGBV.

## **2.5 Gender, race, and class intersectionality in GGBV Experiences**

Intersectionality focuses on how many types of social identity, such as gender, race, and class, intersect and influence violent encounters. Crenshaw (1991) introduced the concept of intersectionality, highlighting that women may experience GGBV differently based on their multiple identities.

Intersectional approaches to understanding GGBV recognize that women from marginalized communities, such as racial or ethnic minorities, immigrant women, or low-income women, may face compounded forms of violence due to intersecting systems of oppression. For example, research by Messing et al. (2015) highlights how indigenous women may face higher rates of violence due to the intersection of gender, ethnicity, and colonial legacies.

## **2.6 Consequences of Geographical Gender-Based Violence**

The consequences of GGBV extend beyond immediate physical harm, affecting survivors' overall well-being and socio-economic status. According to Ellsberg et al. (2008) violence had mainly influenced women's mental health, consequently suffering from higher rates of depression, anxiety, and post-traumatic stress disorder. Economic consequences were also highlighted, with GGBV limiting women's access to education, employment, and financial independence (Heise et al., 2019).

GGBV has far-reaching consequences for individuals, families, and communities. Understanding the various impacts of GGBV is crucial for addressing the physical, psychological, and socio-economic needs of survivors and developing comprehensive support systems. The following points delve into the consequences of GGBV and highlight relevant studies and examples.

### **2.6.1 Physical and Health Consequences**

GGBV often results in physical injuries and long-term health problems. The research conducted on the physical and mental well-being, including the study by Ellsberg et al. (2008), highlighted that intimate partner violence (IPV) had a detrimental impact. It was found that women who suffered from IPV had an increased likelihood of sustaining



injuries and experiencing negative health consequences such as chronic pain, sexually transmitted infections, and complications related to reproductive health. Those who survived sexual abuse, for instance, may suffer from physical trauma, sexually transmitted diseases, unintended pregnancies, and other reproductive health difficulties (World Health Organization, 2019). The impact of GGBV on the physical well-being of survivors can be severe, leading to long-term health consequences and increased healthcare needs.

### **2.6.2 Psychological and Emotional Impacts**

GGBV can have profound psychological and emotional consequences for survivors. Campbell et al. (2002) and Devries et al. (2013) conducted studies that revealed a significant occurrence of post-traumatic stress disorder (PTSD), along with feelings of sadness, anxiety, and self-harm ideation among individuals who have undergone GGBV. Feelings of humiliation, guilt, low self-esteem, and loss of confidence in others are examples of psychological repercussions (Jewkes, 2002). Children who witness GGBV may also experience psychological trauma, which can impact their emotional well-being and development (Evans et al., 2008).

### **2.6.3 Socio-economic Consequences**

GGBV has significant socio-economic consequences, both for survivors and society as a whole. These consequences include limited access to education, employment discrimination, economic dependence, and poverty traps (Bott et al., 2013). GGBV can result in decreased productivity and economic losses at the individual, community, and national levels (Heise et al., 2019).

When women encounter abuse, they may be forced to relinquish their employment, resulting in a decline in their income and a state of financial uncertainty (Bradley et al., 2016). Examples: GGBV in conflict-ridden areas like the Democratic Republic of Congo has had severe repercussions for those affected. Survivors of sexual assault face enduring physical and psychological impacts, along with challenges in accessing healthcare and support services, as stated by Bartels et al. (2013). When women face abuse, they may be forced to abandon their employment, resulting in a reduction in their income and a state of financial insecurity (Bradley et al., 2016).

The socio-economic consequences of GGBV are evident in studies conducted in different countries. For example, Cools and Kotsadam (2017) discovered in Sub-Saharan Africa that women who have experienced intimate partner violence are more likely to have lower educational attainment and fewer work possibilities, prolonging poverty cycles.

Understanding the wide-ranging consequences of GGBV is crucial for developing holistic and survivor-centered responses. Effective treatments should address survivors' physical, psychological, and socioeconomic needs while also working to avoid and mitigate the negative impacts of GGBV on people and communities.

## **2.7 Approaches for Addressing Geographical Gender-Based Violence**

Efforts to address GGBV require comprehensive approaches that consider geographic and cultural contexts. Interventions encompass legal reforms, awareness campaigns, and support services. For instance, a study by Bunch et al. (2020) highlighted the importance of legal reforms to strengthen protection for survivors and hold perpetrators accountable. Community-based initiatives, such as the SASA! program in Uganda (Kyegombe et al., 2014), have demonstrated the effectiveness of community mobilization in challenging harmful gender norms and reducing violence.

Addressing GGBV requires a comprehensive and multi-faceted approach involving legal, social, and educational strategies. The following points explore different approaches and interventions aimed at preventing and responding to GGBV. Relevant studies and examples are provided to support each approach.

## **2.8 Legal Reforms and Policy Interventions**

Legal reforms play a crucial role in addressing GGBV. Many countries have enacted legislation to criminalize GGBV, provide protection for survivors, and promote gender equality (United Nations, 2019). For example, the Istanbul Convention, a legally binding treaty, sets standards for preventing and combating violence against women and domestic violence (Council of Europe, 2011). Evaluations of legal reforms have shown positive impacts. A study by McLeod-Kilmurray and McPhedran (2010) examined the effectiveness of legal responses to domestic violence in Canada and found that legal

reforms led to increased reporting, improved protection for survivors, and enhanced access to justice.

## **2.9 Community-Based Initiatives.**

Community-based initiatives involve engaging local communities in efforts to prevent and address GGBV. These initiatives raise awareness, challenge harmful norms, and promote gender equality at the grassroots level.

For instance, the "MenEngage" campaign works with men and boys to promote gender equality, challenge harmful masculinities, and prevent violence against women (Dworkin et al., 2013).

Grassroots mobilization empowers communities to take collective action against GGBV. For example, the "Take Back the Night" movement organizes marches and events to raise awareness about violence against women and reclaim public spaces (Cohen, 2015).

## **2.10. Education and Awareness Campaigns**

Education plays a crucial role in preventing GGBV by challenging attitudes and beliefs that perpetuate violence. Comprehensive sexuality education, bystander intervention programs, and gender equality curricula are examples of effective approaches.

The "Coaching Boys Into Men" program, for instance, engages coaches and male athletes to promote respectful relationships and prevent violence against women (Miller et al., 2012). Awareness campaigns, such as the "16 Days of Activism Against Gender-Based Violence," mobilize global attention and promote actions to end GGBV (United Nations Women, n.d.).

### **2.10.1 Support Services for Survivors**

Comprehensive support services are essential for survivors of GGBV. These include helplines, shelters, counseling, legal aid, and healthcare services. One example is the establishment of specialized domestic violence units within healthcare settings to provide holistic care to survivors (Colombini et al., 2017). Support services should be survivor-

centered, culturally sensitive, and accessible to all individuals who experience GGBV, regardless of their background.

## **CHAPTER III**

### **THE CASE OF ALBANIA**

Millions of cases where women are victims of domestic abuse, facing continuous risk of death and suffering severe psychological and physical trauma (Gelles, 1997; Van Soest, 1997; Davies, 1994; United Nations, 1995; Walker, 1997; Mills, 1996; Plichta, 1996; Gary, 1991).

The societal costs of this violence are also significant (Davies, 1994). As a result, social workers and activists concerned about women's well-being and safety confront the arduous burden of preventing family violence and providing help to those impacted. Identifying the sociocultural elements that lead to such violence and mobilizing adequate resources to reduce and respond to it are required to address this issue.

Domestic violence patterns in Albania were perpetuated by multiple layers of silence. Firstly, there was a prevalent culture of silence among abused women themselves, as they learned to survive by suppressing their voices. Fear of retaliation, shame, and cultural acceptance of violence against women further reinforced their silence (Levy, 1995; Kelly, 1988; Kelly and Radford, 1996). Secondly, the political regime in Albania, which isolated the country from the rest of the world for nearly 50 years (1944-1990), enforced another layer of silence regarding domestic violence and other social issues. Public acknowledgment and discussion of family and social problems were taboo, despite the existence of government-sponsored women's groups focused on women's welfare (Meria, 1995).

With the fall of the Communist government in 1991, newfound freedom to discuss and study violence and social issues emerged in Albania. Various women's groups began collecting information to understand the nature and prevalence of violence against women. Notably, the Albanian Women's Association gathered demographic information, such as age, gender, family status, employment, and religion.

Furthermore, there was an increase in the number of cases of physical violence within intimate relationships, (46.3% of cases reported by rural women and 36.3 % by urban ones). Unemployed women and housewives (respectively (52.7% and 55.7%), were the most who reported episodes of physical aggression among the major groups. However, it is worth noting that the reported rates might not fully represent the extent of violence, as conservative social norms in rural areas often deter women from admitting their experiences (Meria, 1995).

Various women's groups began collecting information to understand the nature and prevalence of violence against women. Notably, the Albanian Women's Association, REFLEKSIONE (Reflections), consisting of women social workers, attorneys, health professionals, academics, and community leaders, conducted a survey in 1995. The survey, funded by the G. Soros Foundation, distributed questionnaires to men and women in different districts of the country. It aimed to determine if respondents or someone they knew had experienced specific acts of sexual and/or physical violence. The study also gathered demographic information, such as age, gender, family status, employment, and religion. The findings revealed that 20% of women reported being coerced into unwanted sexual relations, with higher rates among women in rural areas (28.3%) compared to urban areas (16.4%). Additionally, women reported high rates of physical violence within intimate relationships, with rural women facing a greater risk (46.3%) than their urban counterparts (36.3%). Unemployed women (52.7%), housewives (55.7%), and agricultural workers (58.1%) were particularly susceptible to reporting physical violence. However, it is worth noting that the reported rates might not fully represent the extent of violence, as conservative social norms in rural areas often deter women from admitting their experiences (Meria, 1995). Another study adopted a qualitative approach and involved personal interviews with 100 women who had experienced violence. The study initially attempted a structured questionnaire but shifted to an open-ended format due to the

women's discomfort and the limitations of the structured approach. Some women (28%) described abuse as a normal aspect of married life, recounting that it had occurred in their mothers' lives and continued in their own. However, they expressed the desire to protect their daughters from such violence while feeling resigned to its inevitability. Blame and shame were prevalent themes among the respondents, with some women (25%) blaming themselves or other women for the violence. They attributed the abuse to their inability to meet expectations, such as not having things ready on time or not adhering to their husbands' preferences. Another group (10%) believed that women could deserve violence in cases of infidelity, neglecting their children, or mistreating in-laws. Many women (38%) attributed the violence to external factors such as alcohol, unemployment, stress, and limited resources. A related study conducted among students at the University of Tirana demonstrated similar attitudes towards gender violence, although an increasing number of students expressed opposition to it (Haxhiymeri, 1996).

The impact of violence on the women who experienced it and their children was profound. The women reported low self-esteem, feelings of worthlessness, and even thoughts of suicide. They perceived violence as an inherent part of their mothers' lives and accepted it as part of their own marriages, without perceiving any viable alternatives beyond minimizing its pain. In extreme cases, some women (3%) were imprisoned for killing their abusive husbands, driven by the belief that they had to protect their children. They felt isolated and unsupported by the community in their quest for alternatives. The violence also affected the mother-child relationship, with women expressing impatience and neglect towards their children, while the children themselves exhibited more aggression and pessimism about their future. Teachers interviewed in the study confirmed the negative impact of violence on the children's well-being, noting their lack of interest in school and apparent absence of parental care. Reflecting on these findings, *REFLEKSIONE* organized a roundtable discussion and subsequent national conference, inviting individuals engaged in studying gender violence in Albania to share their data and identify the necessary next steps.

The G. Soros Foundation provided funding for these initiatives. Gender relationships in Albania have been influenced by the subordinate status of women in society, which has led to violence against them. Physical violence serves as a means to maintain women's

subordinate position. However, there are marked disparities in the status of women in different social spheres in Albania. Women have equal rights and status as men in several areas, including education and employment. They attend university, earn equal pay, and qualify for similar benefits. During the Communist era, women were encouraged to work outside the home, which allowed them to participate actively in the public sphere.

They had equal roles as breadwinners, wives, and mothers. Women's groups under the Communist government successfully advocated for equality in employment and education, leading to increased interaction and equality with men in the workplace.

While gender roles in rural areas have traditionally been more restrictive, rural Albanian women still participated in public spheres due to the collective nature of farming. However, rural women have limited options to leave their husbands and farm separately, as patriarchal cultural codes identify women as property and restrict their rights within the family. This pattern of domination and ownership of women increases the risk of violence against them. The status of women is often linked to the status of their husbands. Fathers may advocate for their daughters' access to education and employment to improve their status and chances for a better life. The traditional role of women in Albania has been centered around caring for children and the home, with more entrenched patterns in rural areas.

In response to gender violence, an organization called *REFLEKSIONE* established a rape crisis/domestic violence service called 'MosHesht' (Break the Silence) in Tirana, Albania. The center provides self-help and mutual aid, empowering women to make their own decisions. It offers various services, including legal advice, medical help, counseling, and referrals. The center is funded by national and international organizations and staffed by trained professionals in social work, psychology, medicine, and law. The program aims to address gender violence comprehensively and collaborates with international specialists for training and capacity building.

*REFLEKSIONE* faces opposition from traditional individuals who fear the organization may disrupt family relationships. Some government officials are also skeptical and view the program as unnecessary due to legal and economic equality for women in Albania. To overcome these barriers, *REFLEKSIONE* uses community organizing strategies to gain



credibility and support. They collaborate with respected community members, partner with the media to educate the public, and distribute information through newsletters, brochures, and posters. They aim to expand services to children who have experienced abuse and increase the identification of violence within medical settings. Unfortunately, the ongoing social unrest in Albania has posed challenges to addressing violence against women. Women have difficulty accessing help due to problems with the phone system, and the organization's activities have been limited by the curfew and increased demand on the judicial and health systems. REFLEKSIONE has intensified its efforts, published its own bulletin, and collaborated with other women's NGOs to address violence during social unrest. Social work is a relatively new profession in Albania, with efforts to establish social work education in the country. Partnerships between social workers and other key individuals and groups have been crucial in addressing gender-based violence. These partnerships have involved NGOs, the government, legal and medical professionals, academics, community leaders, clients, and foundations.

The interdisciplinary nature of these collaborations highlights the importance of interdisciplinary skills and training in social work practice and education. Another study adopted a qualitative approach and involved personal interviews with 100 women who had experienced violence. The study initially attempted a structured questionnaire but shifted to an open-ended format due to the women's discomfort and the limitations of the structured approach. Some women (28%) described the abuse as a normal aspect of married life, recounting that it had occurred in their mothers' lives and continued on their own. However, they expressed the desire to protect their daughters from such violence while feeling resigned to its inevitability. Blame and shame were prevalent themes among the respondents, with some women (25%) blaming themselves or other women for the violence. They attributed the abuse to their inability to meet expectations, such as not having things ready on time or not adhering to their husbands' preferences. Another group (10%) believed that women could deserve violence in cases of infidelity, neglecting their children, or mistreating in-laws. Many women (38%) attributed the violence to external factors such as alcohol, unemployment, stress, and limited resources.

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expressed opposition to it (Haxhiymeri, 1996). The ladies expressed poor self-esteem, feelings of worthlessness, and suicidal ideation. They perceived violence as an inherent part of their mothers' lives and accepted it as part of their own marriages, without perceiving any viable alternatives beyond minimizing its pain. In extreme cases, some women (3%) were imprisoned for killing their abusive husbands, driven by the belief that they had to protect their children. They felt isolated and unsupported by the community in their quest for alternatives. The violence also affected the mother-child relationship, with women expressing impatience and neglect towards their children, while the children themselves exhibited more aggression and pessimism about their future. The political and social changes and the opening up of Albania to foreign assistance and investment brought about various reforms and changes in economic, legal, and political structures.

As Albania underwent these changes, the number of foreign and local non-governmental organizations (NGOs) striving to assist the reform process and solve various societal challenges increased. These groups intended to create awareness, provide support services, and push for policy changes in Albanian society to address domestic abuse and its impact on women. Although domestic violence occurred previous to this transitional time, it is worth mentioning that incidents of domestic violence apparently increased during the 1990s. This escalation can be attributed to the significant stress and strain experienced by families as a result of the transition. Factors such as high unemployment rates, acute housing shortages, growing social unrest, and violent street crime exacerbated the difficulties encountered by families, potentially heightening tensions and contributing to a rise in domestic violence events. Domestic violence against women and children in Albania is not a recent occurrence but has deep cultural roots within the society. These roots can be traced back to longstanding patriarchal traditions and customs, which include strict gender roles and identities, patriarchal authority, adherence to an honor-and-shame system, and hierarchical structures within families and across generations.

Despite the 40 years of communist rule in Albania from 1946 to 1991, the deeply ingrained patriarchal attitudes persisted, including those influenced by the Kanun of Lek Dukagjini, which held relevance in certain regions of Albania. In fact, some individuals in these areas still use the Kanun to justify their attitudes and beliefs regarding gender roles and patriarchal authority, including the notion of a man's right to "discipline" his wife, who is

viewed as his property. Following the fall of communism in 1991, the newly established Government of the Republic of Albania ratified several significant conventions, including:

- *The United Nations Covenant on Civil and Political Rights, ratified on 4 October 1991.*
- *The United Nations International Covenant on Economic, Social and Cultural Rights, ratified on 4 October 1991.*
- *The United Nations Convention on the Rights of the Child, ratified on 27 February 1992.*
- *The United Nations Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, ratified on 11 May 1994.*
- *The United Nations Convention on the Elimination of all Forms of Discrimination Against Women, ratified on 11 May 1994.*
- *The European Convention for the Protection of Human Rights and Fundamental Freedoms and its related Protocol to the Convention for the Protection of Human Rights and Fundamental Freedoms, ratified on 10 February 1996.*
- *The European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment, ratified on 10 February 1996.*

In 2020, the employment rates varied across different education levels. For individuals with less than primary, primary, and lower secondary education (levels 0-2), the overall employment rate was 55.9%. Among men in this education category, the employment rate was higher at 62.6%, while for women, it was lower at 50.2%. For individuals with upper secondary and non-higher post-secondary education (levels 3 and 4), the overall employment rate was slightly higher at 59.9%. However, there was a significant difference between men and women in this category. Men had a much higher employment rate of 69.2%, while women had a significantly lower rate of 47.2%.

In terms of higher education (levels 5-8), the overall employment rate was 73%. Men in this category had a higher employment rate of 77.8%, while women had a slightly lower rate of 69.6%. These figures highlight the disparities in employment rates based on educational attainment and gender. Men generally had higher employment rates across all

education levels, while women, especially those with upper secondary and non-higher post-secondary education, faced lower employment opportunities. Addressing these disparities is crucial for promoting gender equality and ensuring equal access to employment opportunities for individuals with different education levels.

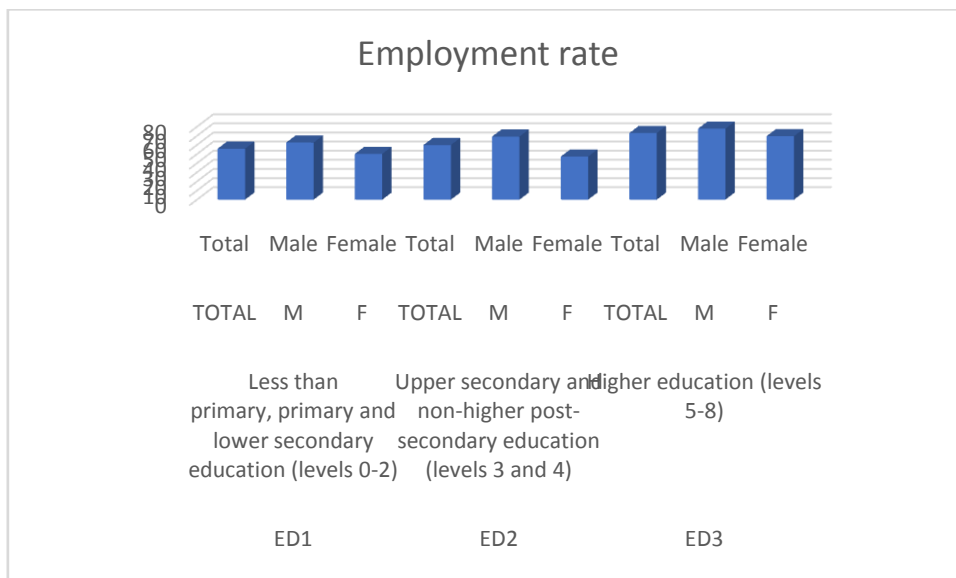


Fig. 3.1 Employment rate Source: Instat

In 2020, the Global Gender Equality Index (GEI) provided insights into various fields related to gender equality. The overall GEI score for that year was 60.4, indicating progress but also areas for improvement. When it comes to the field of work, the GEI score was 67.6, suggesting a relatively higher level of gender equality in terms of employment and economic opportunities. However, in the field of money, which encompasses financial inclusion and access to resources, the GEI score was 59.6, indicating the need for further advancements. In the field of knowledge, which pertains to educational opportunities and access, the GEI score was 55.6, suggesting that there is still work to be done to achieve gender parity in education. The time field, which refers to the distribution of unpaid care and domestic work, had a GEI score of 48.1, indicating significant gender disparities in this area. The field of decision-making, which focuses on women's representation and participation in leadership and political positions, had a GEI score of 60.9, implying some progress but still room for improvement. On the other hand, the health field scored the highest with a GEI of 81.8, reflecting relatively better gender equality in terms of access to healthcare and health outcomes. These findings highlight the varying levels of gender equality across different fields in 2020. While progress has been made in certain areas such

as health and work, there is still a need for further efforts to achieve gender equality in knowledge, decision-making, time distribution, and financial inclusion.

GEI-Total	Field of Work	Money field	Field of Knowledge	Time Field	The field of decision-making	Health field
60,4	67,6	59,6	55,6	48,1	60,9	81,8

Table 3.1 *GEI in fields*

According to an INSTAT survey conducted in 2018, more than half of Albanian women and girls aged 15 to 74 years old have experienced one or more of the five types of violence (intimate partner violence, dating violence, non-partner violence, sexual harassment and/or stalking) during their lifetime. One-third (37%) had been victims of violence in the last year. Dating violence was the most prevalent sort of violence, followed by domestic abuse by an intimate partner and sexual harassment.

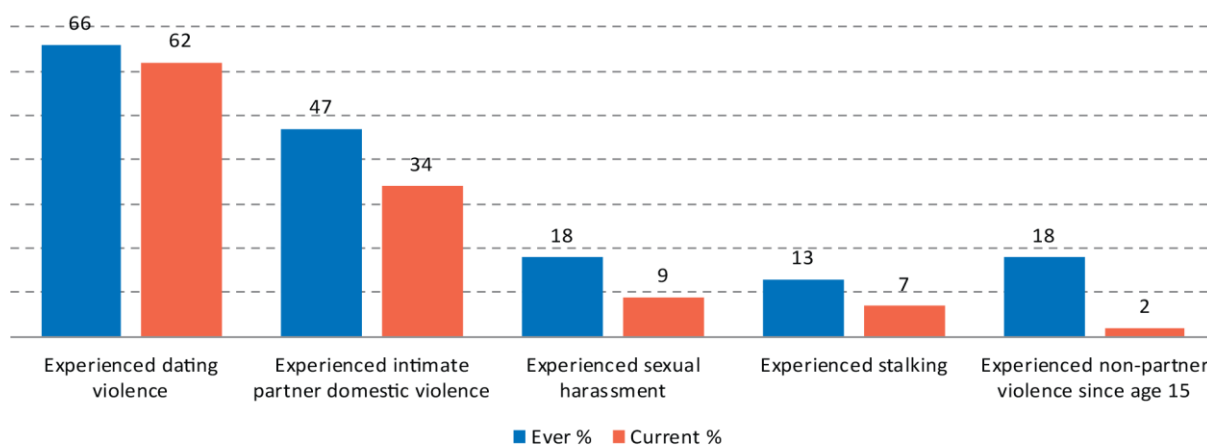
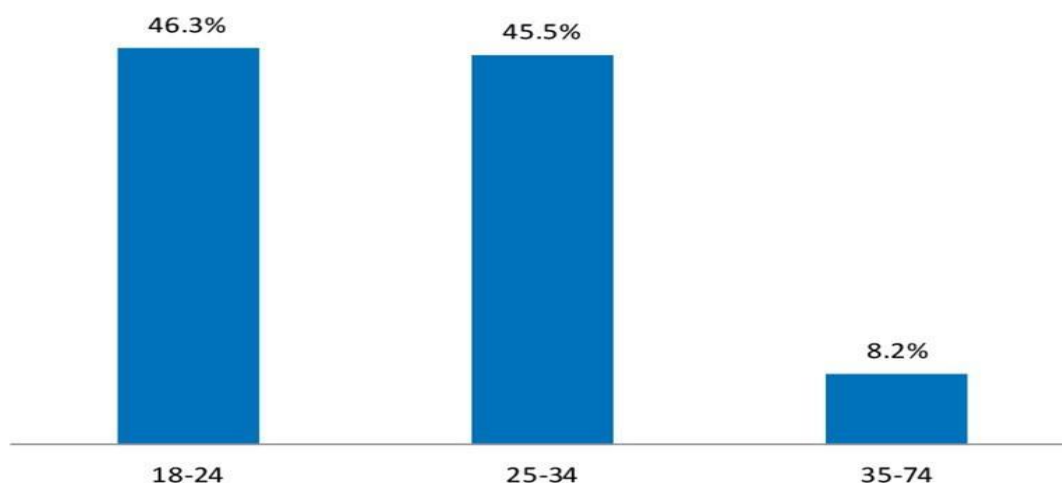


Fig. 3.2 Experiences of violence against women and girls

Approximately 66% have experienced dating violence in the past, and approximately 62% are presently suffering it. Almost all of the women who have suffered dating violence have encountered coercive controlling conduct (for example, a boyfriend becoming jealous or upset if she talks to other men, preventing her from seeing acquaintances, or constantly checking on her whereabouts). Approximately half of them had been subjected to psychological violence (such as insults or humiliations). Those who have experienced or

are presently suffering dating violence are separated into two groups: those aged 18-24 (about 46%) and those aged 25-34 (approximately 46%). However, the culprits were mostly between the ages of 25 and 34 (approximately 89%).



*Fig. 3.3 Experiences of dating violence against women and girls*

In the previous 12 months, around 34% of all women and girls experienced one or more kinds of domestic abuse from an intimate relationship. Almost half have had the experience. Domestic abuse begins during the first year of marriage for around 40% of women.

### **3.1 Legislation that protects victims of gender based violence**

Albania had enacted a number of legislative measures to safeguard victims of gender-based violence as of my knowledge cutoff in September 2021. It's important to remember that the legal landscape may have changed since then. For the most up-to-date information, it's best to look at up-to-date sources or local authorities. The following are some important laws that were passed:

Law No. "On Measures Against Violence in Family Relations" from 9669/2006: This law establishes safeguards for victims of various forms of domestic violence, including gender-based violence. It gives a broad definition of domestic violence, which includes physical, psychological, financial, and sexual violence in relationships with family or cohabitants.

Law No. 10 290/2010 "On Assurance against Aggressive behavior at home": By establishing mechanisms for the protection of victims, this law improves the legal framework for combating domestic violence. Protection orders, emergency restraining orders, and other preventative measures are established, as are victim support services.

Law No. "On Measures Against Trafficking in Persons" (10434/2011): Preventing and combating human trafficking, which frequently involves gender-based violence, is the goal of this law. It provides a definition of human trafficking, outlines the criminal penalties for those who engage in it, and establishes mechanisms for the protection, support, and rehabilitation of victims.

Law No. "On Measures Against Violence in Sports Events" from 55/2014: This law addresses violence and discrimination in sports events, including violence based on gender or sexual orientation, although it does not specifically address gender-based violence. It ensures the integrity and safety of sporting events and supports measures to combat and prevent such violence.

Law No. "On Protection of Personal Data" (9663/2006): This regulation, while not straightforwardly centered around orientation based brutality, assumes a part in safeguarding casualties' security and privacy. It regulates how personal data is processed and protected, which is important for protecting victims' safety and well-being.

Additionally, Albania has ratified the Istanbul Convention (Council of Europe Convention on preventing and combating violence against women and domestic violence) and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), two international human rights instruments that address gender-based violence and protect women's rights.

Albania receives a score of 90.9 percent from the Global SDG Database of UN Women for its overall legislative frameworks on Gender Equality and Empowerment of Women (GEEW), which measures the overall percentage of achievement of this indicator. 91.7% for the overall GBV-related legislative frameworks; 70% for the overall employment and economic empowerment legislative frameworks; and 90.9 percent for the overall family and marriage legislation (CGEB, 2020).

Regulation No 9669 of 18.12.2006 "On Measures against Aggressive behavior at home" was embraced by the Albanian Parliament, based on a resident bill upheld by more than 20,000 voters, and it came into force on 01.06.2007.

As a result, for the first time, domestic violence prevention and victim protection are specifically addressed in Albanian law. When it comes to protection, the law covers all family relationships. It says that civil courts can quickly issue "protection orders," which order protective measures for victims.

This domestic violence law allows for the issuance of two types of protection orders:

- The protection order (Articles 10-17) is a court order that specifies a set of safeguards for the domestic violence victim(s).
- Until the normal protection order is issued, the emergency protection order (Article 18-20) is a temporary court order. When the abuser poses a direct and immediate threat to the victim's or other family members' safety, health, or well-being, it can be issued within 48 hours.

Regardless of whether the abuser is informed, either type of order becomes effective immediately upon being issued by the court.

A protection order can be used to take the following actions (Article 10):

The person committing the violence is ordered not to do so again or to threaten to do so against the victim or other members of the victim's family;

The person committing the violence is prohibited from entering the residence for the time specified in the order, with the condition that he or she may only enter the residence with additional court authorization;

Temporary shelters may be provided for victims and minors;

The violent individual is prevented from interacting with the victim's children or restrained from doing so;

The abuser's parental rights are temporarily revoked, and the victim parent is given temporary custody of the children;

The violent party is required to make regular payments to cohabitants who, as a result of one of the measures, are deprived of their means of subsistence;

A rehabilitation program may be offered to a domestic violence victim;

The perpetrator of violence is required to participate in rehabilitation programs, among other things.



The appropriate courts for issuing protection orders are district courts. The subjects who are eligible to file a claim for requesting a protection order are also listed in the law.

The Ministry of Labor, Social Affairs, and Equal Opportunities is the primary enforcement authority for this law, with the following responsibilities:

- develop and implement national programs and strategies for domestic violence, victim care, and protection;
- Provide assistance to victims of domestic violence and fund or co-fund projects that aim to preserve and strengthen the family unit;
- give support for the foundation of helper structures and the general essential framework that effectively addresses every one of the issues of survivors of aggressive behavior at home, including monetary help, medical care and social administrations, as per the regulation in force;
- hold training sessions on domestic violence with local social service workers, police departments, and NGOs with a social service license;
- Maintain statistics regarding domestic violence;
- encourage and oversee the establishment of domestic violence victim rehabilitation centers;
- support and manage the foundation of restoration communities for people committing abusive behavior at home;
- issue licenses to various NGOs that will provide social services to domestic violence victims and perpetrators.

Other responsible line authorities include the local government, the Ministry of Justice, the Ministry of Health, and the Ministry of the Interior.

## **CHAPTER IV**

### **METHODOLOGY**

#### **4.1 Rationale for the Research Method**

Gender-based violence is a widespread problem that affects people all around the world, compromising human rights, equality, and social progress. While gender-based violence can take many forms, recognizing its geographical trends is critical for developing effective preventative and response measures. This explanation describes the research approach used to analyze spatial gender-based violence, with the goal of providing a thorough knowledge of the phenomena and informing specific policy solutions.

Gender-based violence is a complex issue that is impacted by a variety of social, cultural, economic, and political variables. The study method's geographical approach allows for an examination of the spatial elements of gender-based violence, which can reveal contextual subtleties, regional variances, and localized dynamics.

Researchers can use this strategy to investigate how geographic variables such as urban-rural divisions, regional inequalities, and cultural norms interact with gender norms and contribute to violence against women, girls, and other oppressed gender identities. Part I of the survey measures it, see results

Geographical studies on gender-based violence can assist in identifying high-risk locations where occurrences of violence are concentrated. Researchers can map the spatial distribution of gender-based violence episodes and identify regional clusters or hotspots by examining data from reported instances, community surveys, and existing literature. This data is crucial for efficiently focusing interventions and allocating resources since it allows lawmakers, activists, and service providers to identify locations where intervention efforts are most required.

The geographical research approach allows for the analysis of spatial and contextual factors that contribute to gender-based violence. For example, researchers might look into how physical settings, such as poorly lighted streets, hazardous public areas, or a lack of transportation, affect women's vulnerability to violence. Furthermore, the research can investigate how social and cultural settings, such as norms, traditions, and social institutions, create power relations and perpetuate violence in specific geographical locations. Question 19-20

Gender-based violence connects with other types of social inequality such as race, ethnicity, class, and sexual orientation. Researchers can use a geographical method to investigate how many axes of oppression overlap and shape violent experiences in specific geographical locations.

This strategy helps to understand how gender-based violence affects diverse communities within a certain geographic region, offering insights into the unique issues faced by marginalized groups and generating personalized solutions that address their individual needs.

The spatial gender-based violence research technique provides empirical findings that may be used to guide evidence-based interventions and policies. Policymakers and practitioners may establish targeted initiatives to avoid violence, offer support services, and promote community participation by studying geographical patterns, risk factors, and contextual dynamics. The findings of the study can help to design comprehensive preventative frameworks, such as awareness campaigns, community mobilization, and legislative reforms that target the fundamental causes of gender-based violence in specific geographic situations.

**Conclusion:** The geographical gender-based violence study technique provides important insights into the spatial dimensions, contextual dynamics, and overlapping elements that lead to violence against women, girls, and other oppressed gender identities. Using this strategy, researchers may develop information that informs policy responses, prioritizes interventions, and promotes social change, eventually aiming for a society free of all types of gender-based violence.

## **4.2 Empirical Data and Their Collection**

### **4.2.1 Role of Patriarchal Systems and Gender Norms in Perpetuating Violence:**

Participants are recruited using a variety of methods, including internet platforms, social media, email invites, and in-person distribution. The survey includes multiple-choice questions that allow participants to choose their preferred response. If requested, it offers open-ended text areas for participants to give additional comments or descriptions. To promote honest and fair replies, the survey is anonymous and confidential. Data analysis is aggregating replies, computing percentages, and detecting patterns or trends in the viewpoints of participants.

### **4.2.2 Influence of Cultural Beliefs and Traditions on Gender-Based Violence (GBV):**

This part of the survey includes multiple-choice questions for participants to select their responses, including the option to select multiple choices if applicable. Open-ended text fields are provided for participants to offer specific examples, describe personal experiences (if comfortable), and provide additional comments.

Anonymity and confidentiality are emphasized to encourage candid responses from participants. Data analysis involves summarizing responses, calculating percentages, and identifying common themes or connections between cultural beliefs/traditions and GBV.

### **4.2.3 Intersectionality of Gender, Ethnicity, and Class in Gender-Based Violence (GBV)**

#### **Experience**

This part of the survey too, uses multiple-choice questions are used to capture participants' opinions, experiences, and perceptions. Open-ended text fields are included to allow participants to provide personal accounts, describe incidents (if comfortable), and offer additional insights. Anonymity and confidentiality are emphasized to encourage participants to share their experiences and thoughts honestly.

## **Data Analyses**

Data analysis involves aggregating responses, identifying patterns, and exploring the intersectionality of gender, ethnicity, and class in relation to GBV experiences. In all surveys, ethical considerations are taken into account to protect participant privacy and ensure their well-being. The surveys are designed to gather valuable insights into the respective issues and inform discussions, research, and potential interventions related to the topics at hand. All data gathered are elaborated with an Excel program.

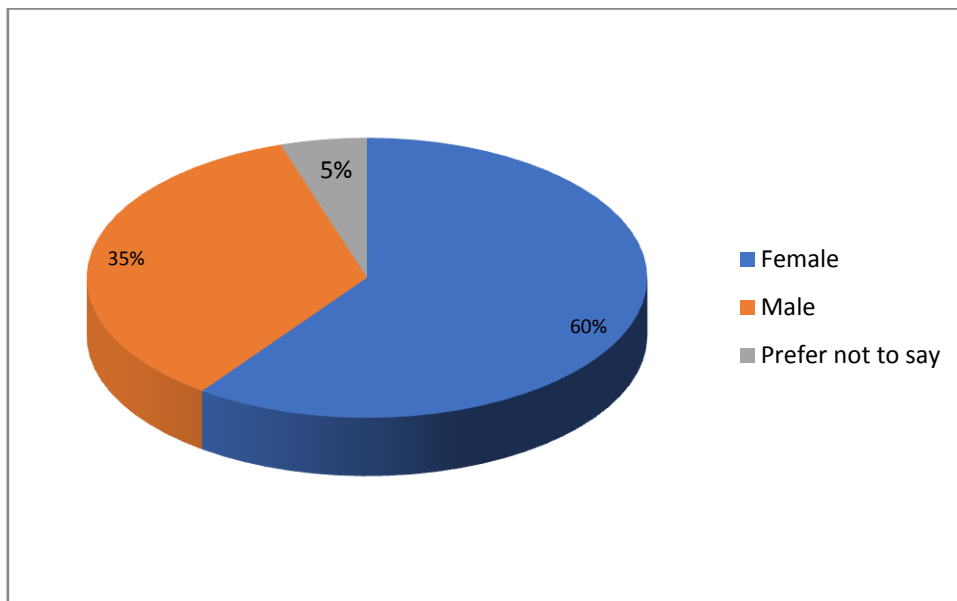
All the participant lived in Durres. In total 40 participants selected randomly in one neighbourhood (L6, Street Veli Xhymerti) and familiarities known to have experienced gender based violence. This neighborhood was selected because it has various categories of people living in the surroundings.

## CHAPTER V

### RESULTS

#### Part I. Role of Patriarchal Systems and Gender Norms in Perpetuating Violence

##### Gender identity



*Figure 5.1* Gender identity of the respondents.

The survey revealed a female majority (60%), followed by a male majority (35%). Non-binary people made up 3% of the participants, while a tiny number (2%), decided not to reveal their gender identification. In terms of gender representation, this distribution represents a diversified sample.

## 1. Age

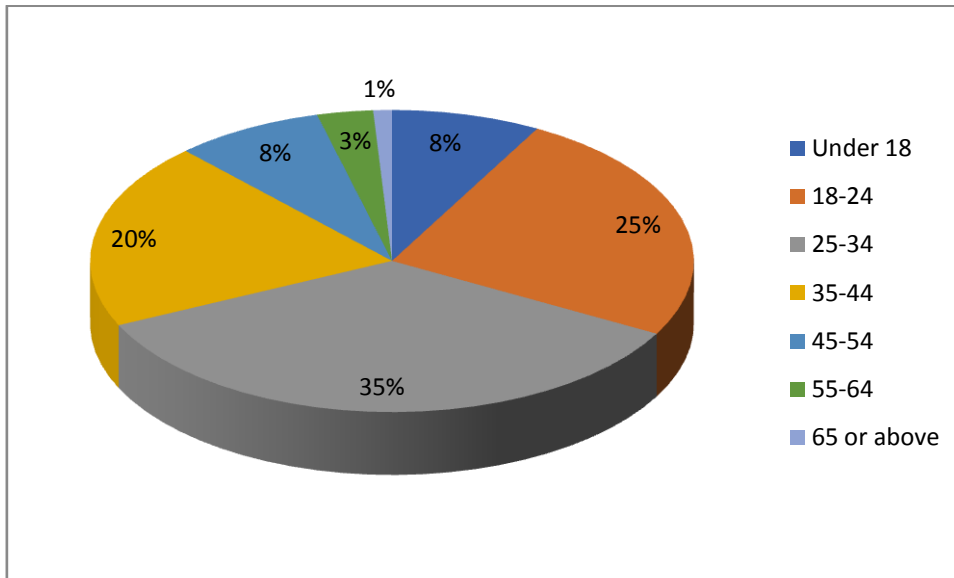


Figure 5.2 Age of the respondents.

From the replies from people of all ages, we can see that 25-34 age group had the highest amount of responders (35%), followed by the 18-24 age group (25%), and the 35-44 age group (20%). This distribution implies that a mix of younger and middle-aged people participated, bringing insights from various views and experiences.

Do you believe that patriarchal systems and gender norms contribute to the perpetuation of violence?

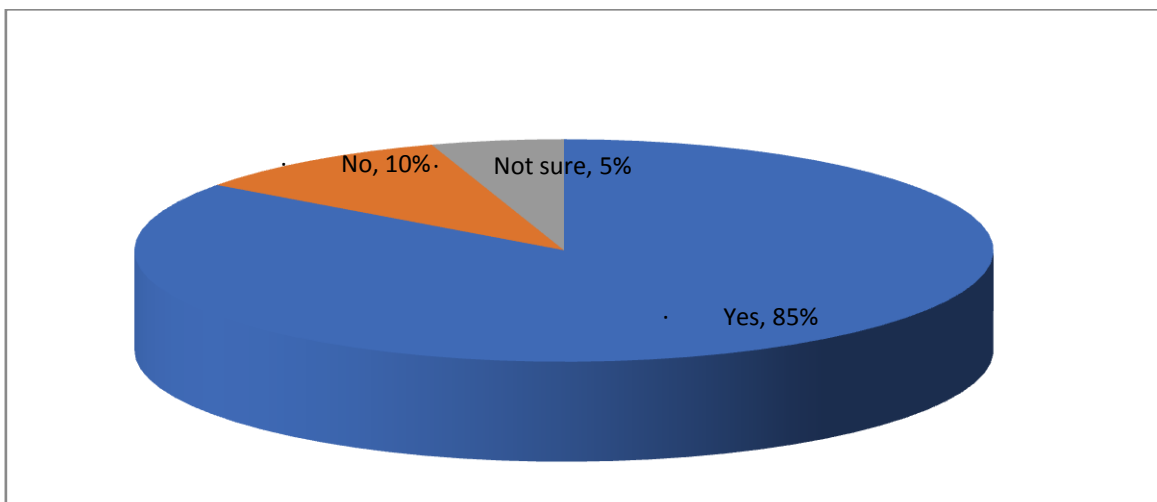
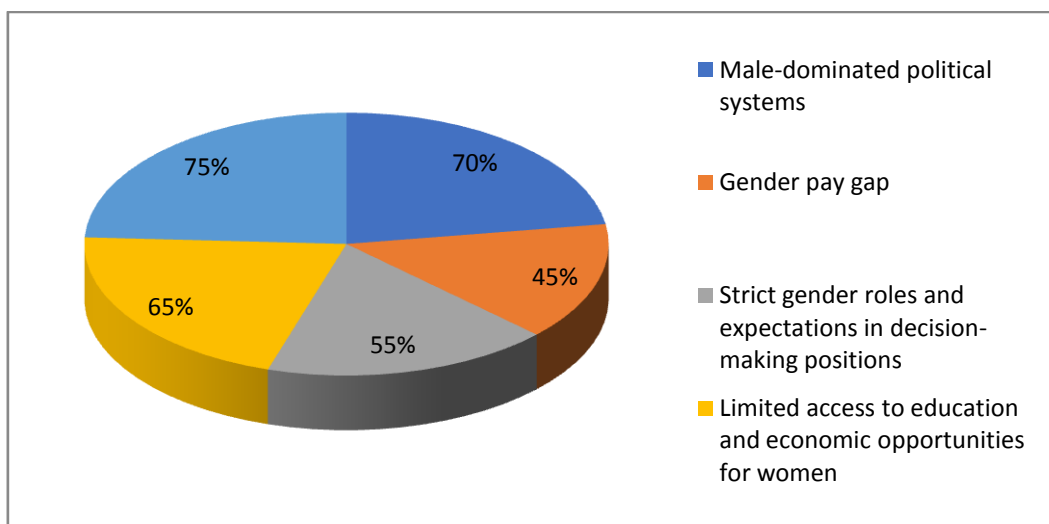


Figure 5.3 Belief in Patriarchal Systems and Gender Norms' Contribution

A overwhelming majority of respondents (85%) stated that patriarchal systems and gender norms contribute to the continuance of violence. This demonstrates a solid understanding of the role of societal norms and gender expectations in generating violence.

In your opinion, what are some examples of patriarchal systems that contribute to violence? (Select all that apply)

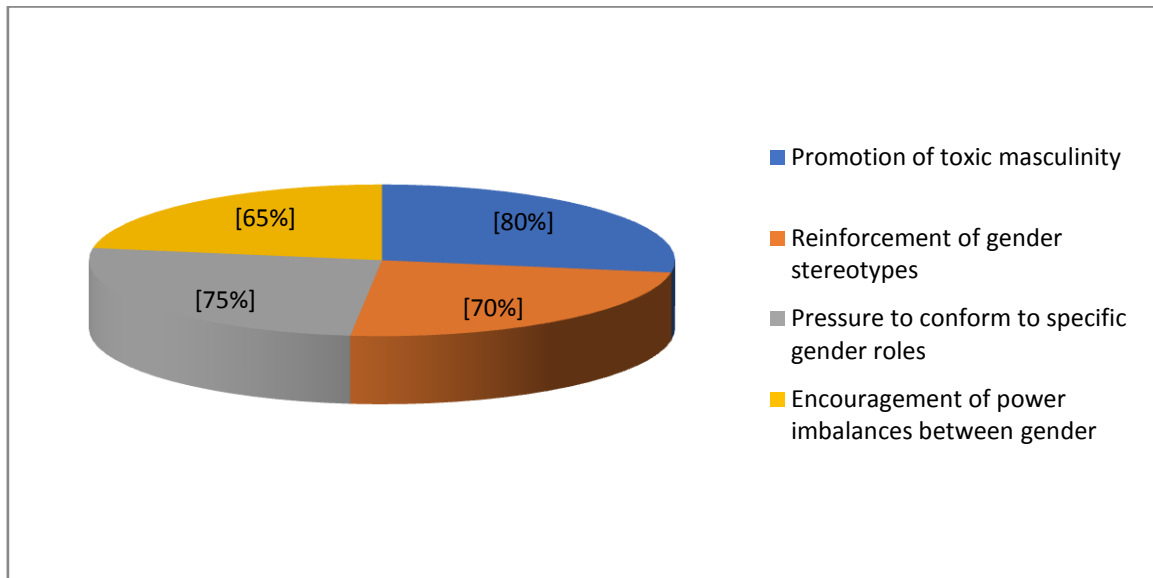


*Figure 5.4* Examples of patriarchal systems that contribute to violence

According to the findings, respondents identified a variety of patriarchal systems that contribute to violence, such as male-dominated political systems, gender pay disparities, strict gender roles and expectations, a lack of women's representation in decision-making positions, limited access to education and economic opportunities for women, and gender-based discrimination and harassment. These findings show the interconnectivity of numerous systems and institutions that perpetuate violence, emphasizing the importance of multifaceted attempts to alleviate them.

**How do you think gender norms contribute to the perpetuation of violence? (Select all that apply)**





*Figure 5.5* Gender norms contributing to the perpetuation of violence

Promotion of toxic masculinity: This choice, chosen by 80% of respondents, demonstrates the realization that gender norms frequently encourage toxic masculinity, which is defined by aggressive, domineering, and controlling actions and attitudes. These standards can contribute to the persistence of violence by fostering destructive masculine manifestations such as physical aggression, emotional repression, and objectification of women.

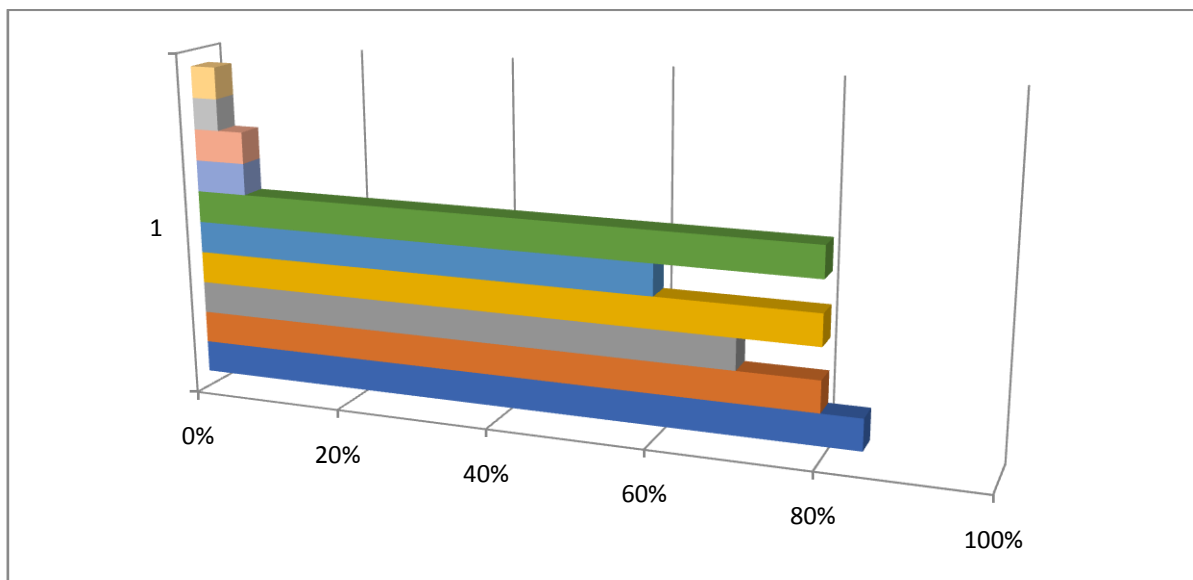
Gender stereotypes are reinforced: This choice, chosen by 70% of respondents, indicates a recognition of how gender norms promote stereotypes that prescribe certain roles, behaviors, and expectations for individuals depending on their gender. Stereotypes have the potential to limit individual autonomy and expression, generate inflexible expectations that are impossible to achieve, and maintain uneven power relations, all of which can contribute to the persistence of violence.

Pressure to comply to certain gender roles: This choice, chosen by 75% of respondents, demonstrates a recognition that gender norms apply pressure on individuals to conform to specific roles and behaviors depending on their gender. This conformity pressure can lead to feelings of inadequacy or marginalization for people who do not comply to established gender standards, potentially leading to dissatisfaction, conflict, and even violence.

Encouragement of gender power disparities: This option, chosen by 65% of respondents, emphasizes the realization that gender norms frequently create power inequalities between genders. Traditional gender roles may give one gender more power, authority, and

decision-making capacities than the other, resulting in uneven power dynamics. As the dominant party, such power inequalities can lead to the persistence of violence.

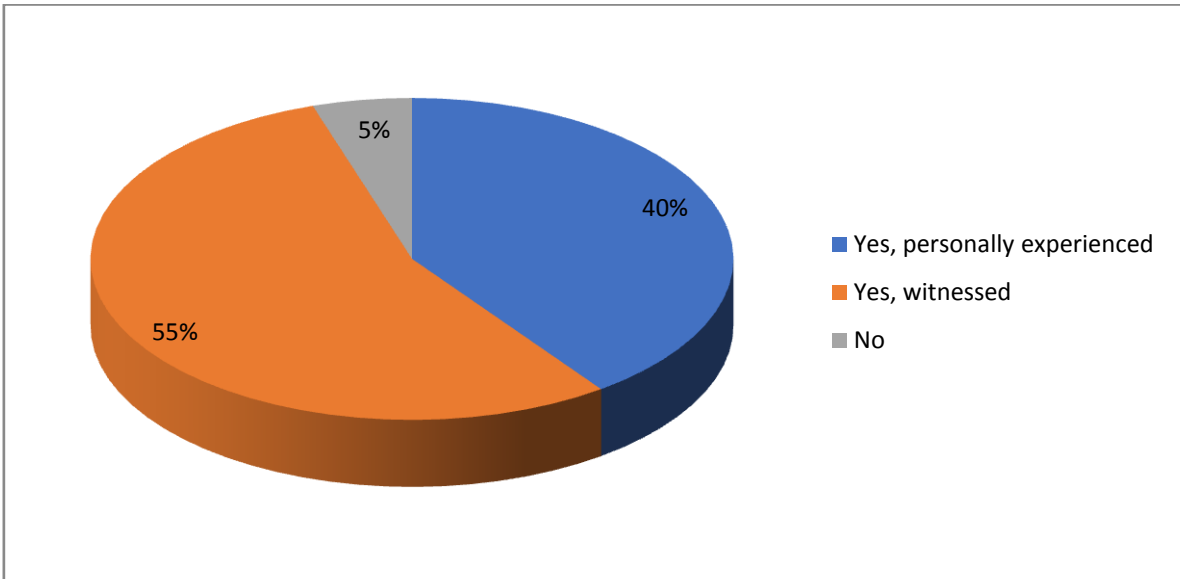
In your opinion, how can patriarchal systems and gender norms be addressed to reduce violence? (Select all that apply)



*Figure 5.6* Patriarchal systems and gender norms to reduce violence

In order to reduce violence, respondents' opinions emphasize the importance of promoting gender equality, challenging traditional gender roles and stereotypes, involving men as allies, ensuring women's representation in decision-making, strengthening legal frameworks, and increasing awareness and education to address patriarchal systems and gender norms. These insights offer important views on potential tactics and actions for achieving a more equal and violence-free society.

Have you personally experienced or witnessed any form of violence perpetuated by patriarchal systems or gender norms?



*Figure 5.7 Experiences on violence*

According to the data supplied, 40% of respondents reported directly experiencing patriarchal systems or gender norms-enforced violence, 55% witnessed such violence, and 5% said they had not encountered or witnessed any type of violence. The ramifications and various interpretations of these reactions are examined in this investigation. The fact that a large number of respondents (40%) reported personally experiencing violence indicates the existence and influence of patriarchal institutions and gender norms on individuals' lives. These experiences might vary from physical, emotional, or sexual abuse to institutional discrimination or gender-based limits. Such incidents demonstrate the negative repercussions of these institutions and practices. The majority of respondents (55%) reported seeing violence caused by patriarchal institutions or gender norms. This suggests that these structures and norms are not isolated occurrences, but rather are ubiquitous within groups and cultures. Observing domestic violence, harassment, discriminatory tactics, or uneven treatment based on gender can all be considered witnessing violence.

Gender Equality: On a scale of 1 to 10, with 1 being "Not Important" and 10 being "Extremely Important," how important do you think achieving gender equality is in reducing violence?

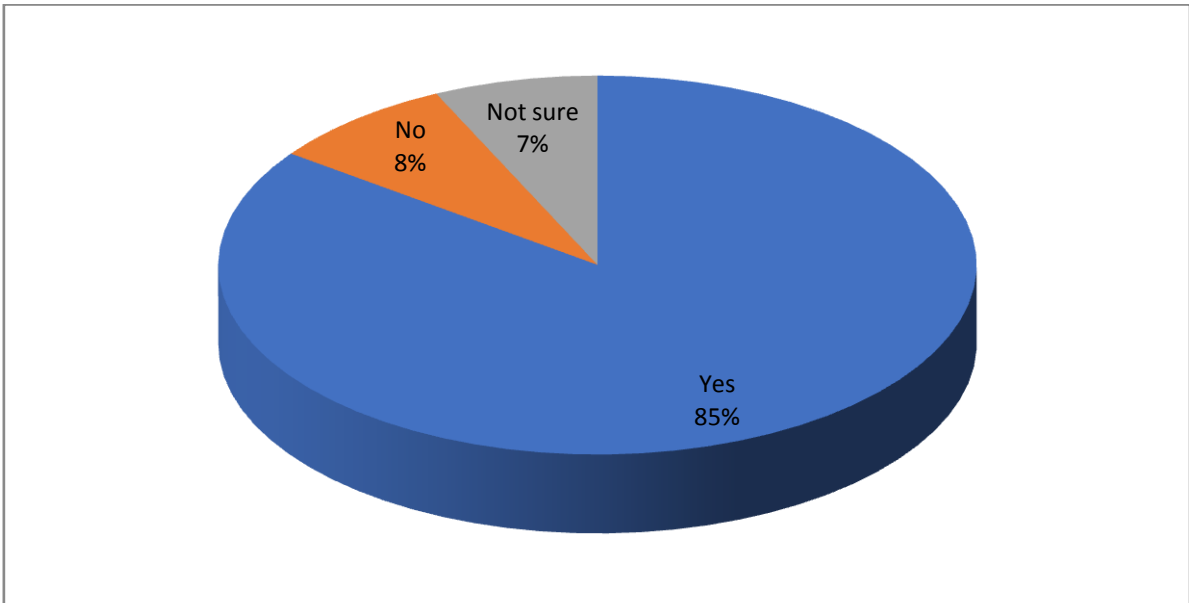
<b>Rating</b>	<b>Number of Respondents</b>
1	0
2	0
3	0
4	3
5	1
6	5
7	4
8	7
9	8
10	12

Table 5.1 *Gender equality rated*

These simulated survey results suggest that achieving gender equality in reducing violence is considered important by a majority of the respondents. The highest number of respondents selected a rating of 10, indicating that they believe achieving gender equality is extremely important in reducing violence.

## **Part II Cultural beliefs and traditions**

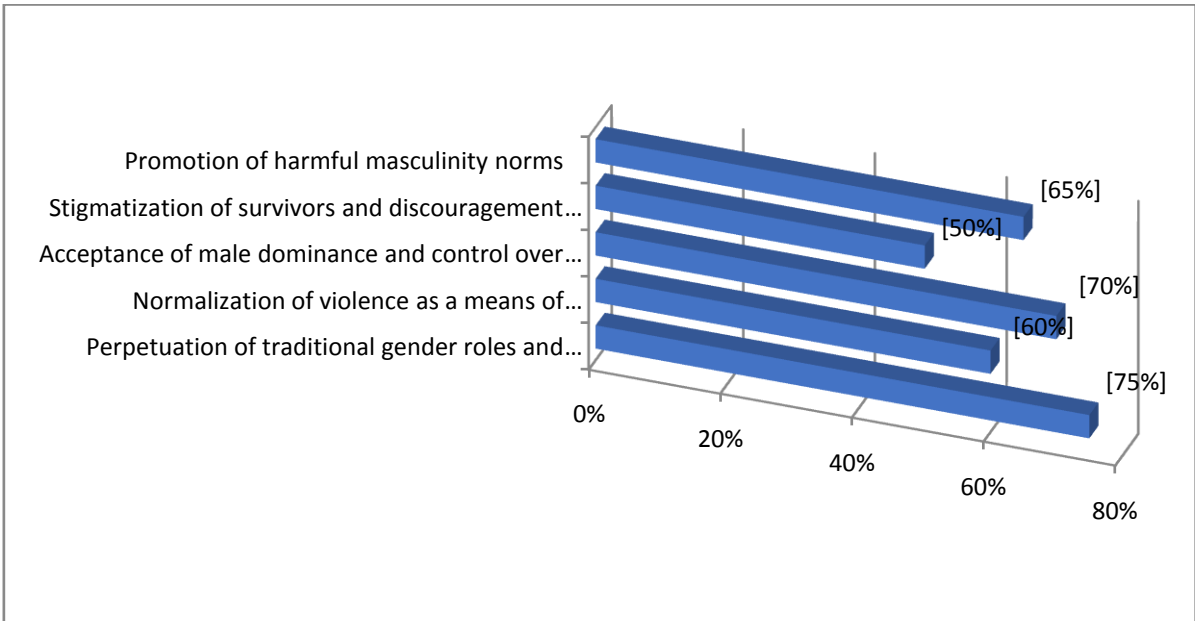
1. Do you believe that cultural beliefs and traditions contribute to gender-based violence (GBV)?



*Figure 5.8 Cultural beliefs and traditions contributing to gender-based violence*

According to the data supplied, 85% of respondents believed that cultural ideas and practices contribute to gender-based violence (GBV), 8% disagreed, and 7% were undecided. Cultural ideas and traditions frequently impact society norms and expectations about gender roles and conduct. There may be deeply rooted attitudes in some societies that encourage power imbalances, male dominance, and control over women. These norms have the potential to sustain negative attitudes and actions that lead to GBV. Cultural ideas and practices can perpetuate inflexible gender stereotypes that prescribe certain roles, actions, and expectations for men and women. Individuals who break from these standards may face discrimination, stigma, and violence. By reinforcing detrimental attitudes and excuses for violence, these stereotypes can lead to GBV.

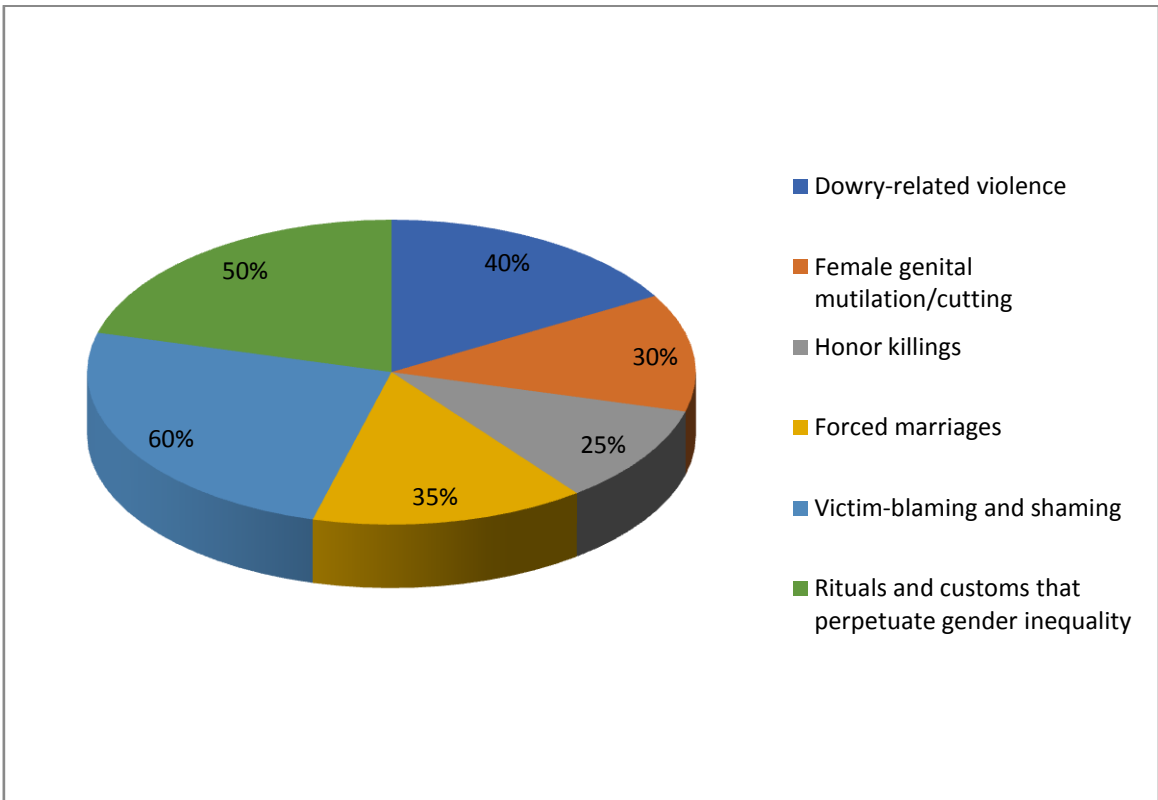
2. In your opinion, how do cultural beliefs and traditions influence GBV? (Select all that apply)



*Figure.5.9* cultural beliefs and traditions influencing GBV

75% of respondents feel that cultural ideas and traditions contribute to GBV by sustaining conventional gender roles and expectations. This shows that inflexible gender norms, in which women are expected to be subservient and males are expected to be dominating, might contribute to violence. 60% of respondents believe that cultural ideas and traditions have a role in normalizing violence as a means of conflict resolution. This suggests that in certain cultures, violence is condoned or even anticipated as a valid reaction to disagreements or conflicts. Acceptance of male dominance and control over women: 70% of respondents acknowledge that embracing male dominance and control over women can impact GBV. This implies that cultural norms that favor male authority and privilege may lead to violence against women. Half of those polled thought that cultural ideas and customs might stigmatize survivors and deter them from reporting GBV incidences. This suggests that cultural factors may make it difficult for survivors to seek treatment or justice, adding to violent underreporting and perpetuation.

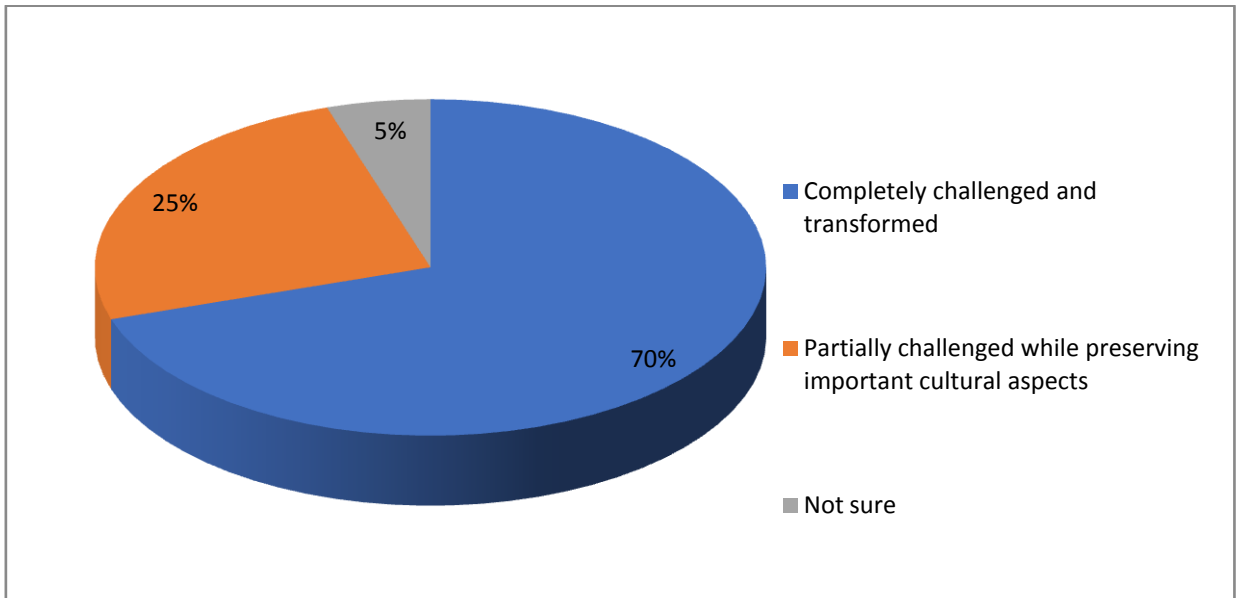
3. In your experience or observation, which cultural beliefs or traditions do you believe contribute to GBV? (Select all that apply)



*Figure 5.10 Cultural beliefs or traditions contributing to GBV*

Dowry-related violence, female genital mutilation/cutting, honor murders, forced marriages, victim-blaming and shaming, and rituals/customs promoting gender inequity are highlighted as cultural beliefs and practices that contribute to GBV based on respondents' experiences or observations. These findings emphasize the significance of addressing cultural norms and practices in order to successfully prevent and combat GBV.

4. To what extent do you think cultural beliefs and traditions should be challenged to address GBV?



*Figure 5. 11* cultural beliefs and traditions to address GBV

According to the replies, 70% of participants feel that cultural ideas and practices should be totally questioned and modified in order to solve gender-based violence (GBV). This indicates an acknowledgement that deeply rooted cultural norms and traditions may sustain GBV and that a fundamental shift is required to achieve long-term transformation. On the other side, 25% of participants believe that cultural ideas and customs should be somewhat questioned while vital cultural features are preserved. This viewpoint recognizes the importance of some cultural characteristics while emphasizing the need to critically investigate and improve those factors that lead to GBV. A minor number, 5%, expressed uncertainty regarding the extent to which cultural beliefs and practices should be questioned in order to overcome GBV. This demonstrates



5. In your opinion, what strategies can be employed to address GBV while respecting cultural beliefs and traditions? (Select all that apply)

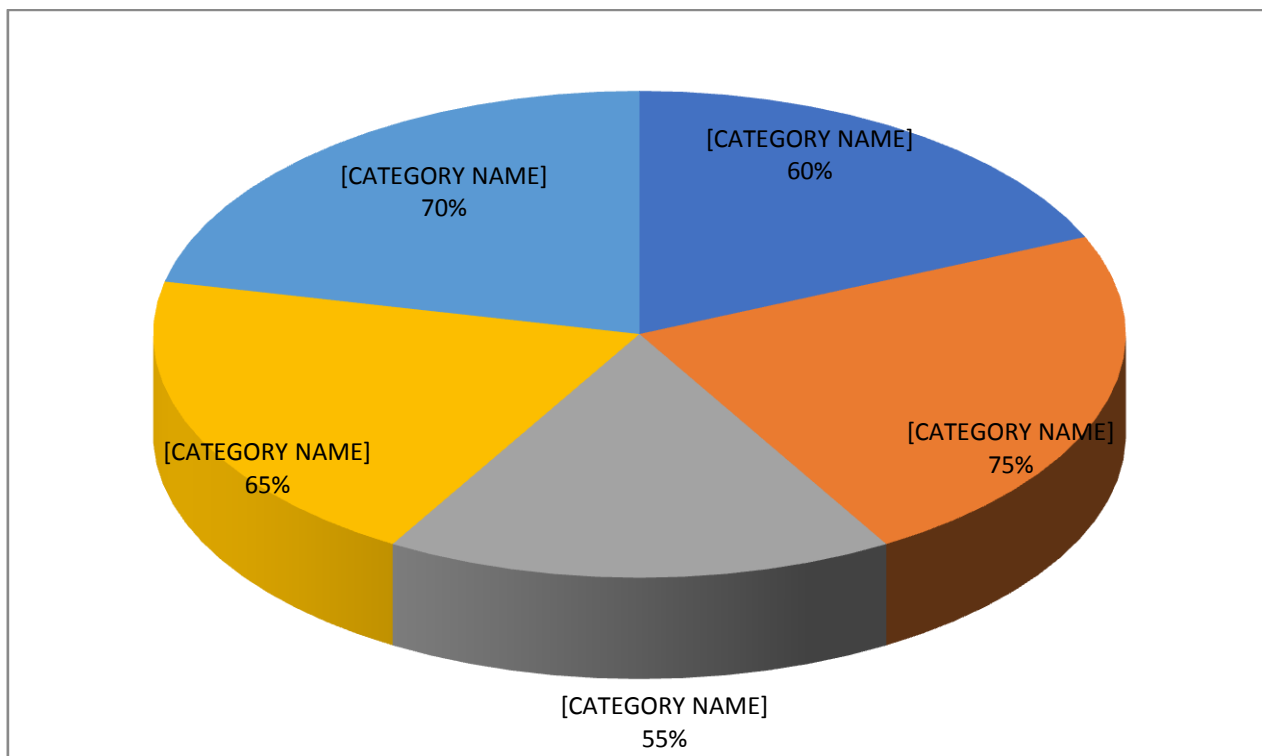


Figure 5.12 Strategies employed to address GBV

Sixty percent of those polled felt that engaging community leaders and elders is critical to promoting healthy cultural change. It is feasible to confront detrimental norms and behaviors more successfully by actively involving powerful members of the community. 75% of respondents believe that education and awareness regarding GBV are important in certain cultural situations. GBV may be addressed sensitively and successfully by customizing educational activities to line with cultural beliefs and practices. 55% of participants emphasize the importance of collaborating with cultural and religious organisations. Working together, themes of gender equality and human rights may be integrated into cultural and religious teachings, encouraging good change from inside these institutions. 65% of respondents believe that empowering women and girls via education and economic opportunity is critical. Women and girls may combat GBV and attain more independence within their cultural surroundings by gaining access to education and developing economic opportunities.

6. Have you personally witnessed or experienced any instances of GBV influenced by cultural beliefs or traditions?

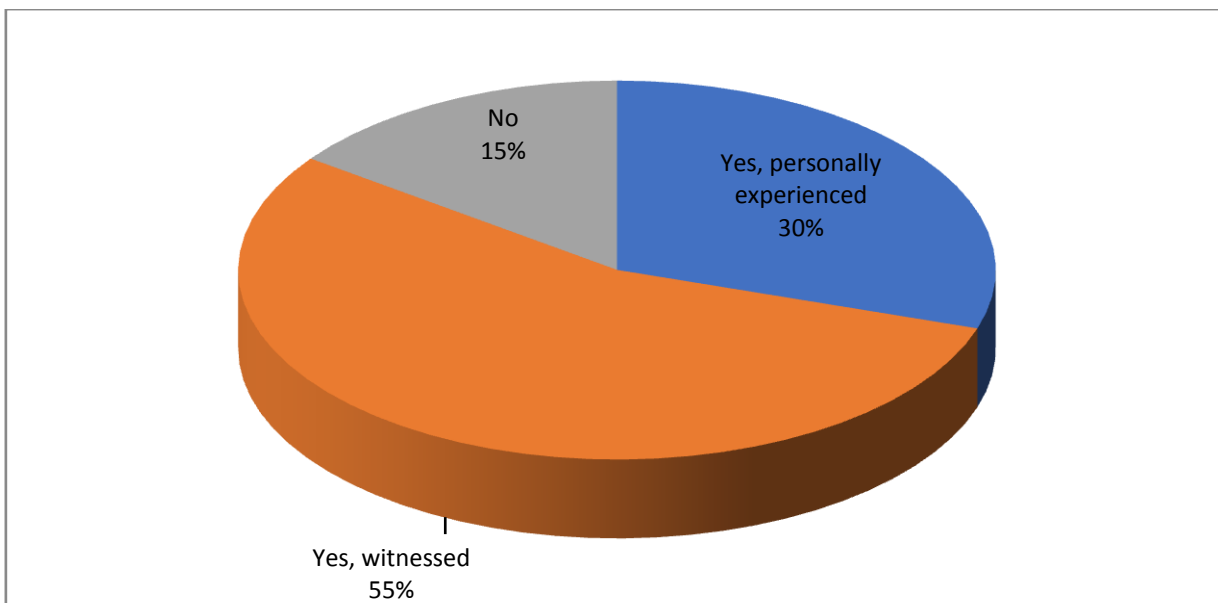


Figure 5.13 Experiences of GBV influenced by cultural beliefs or traditions

7. How long have you been living in Durres?

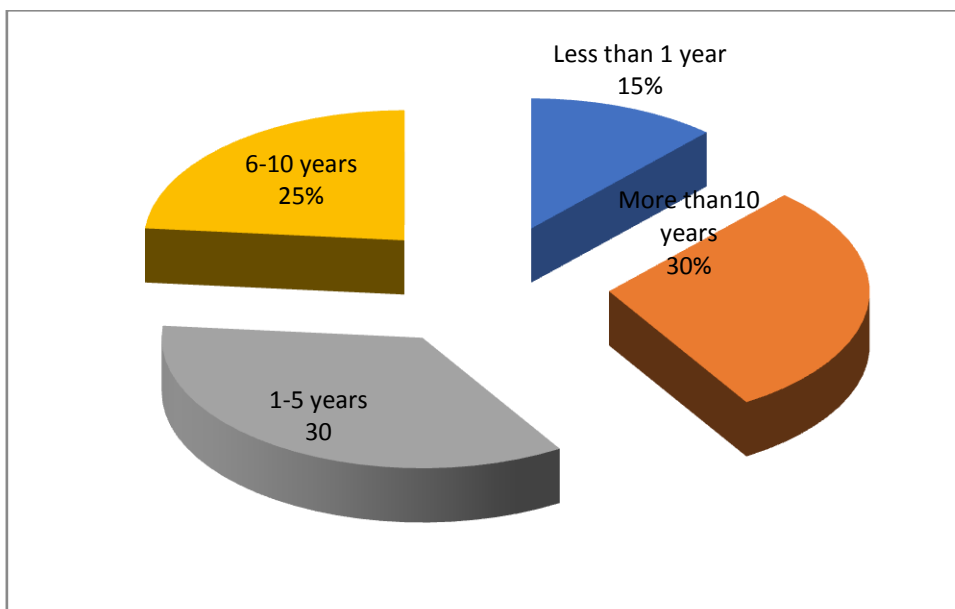


Figure 5.14 Duration of living in Durres.

The respondents had varying lengths of residency in Durres. The highest percentage of respondents (30%) had been living in Durres for more than 10 years, followed closely by those living in the city for 1-5 years (30%). This suggests a mix of long-term residents and relatively recent arrivals participating in the survey.

8. Have you ever experienced any form of gender-based violence in Durres?

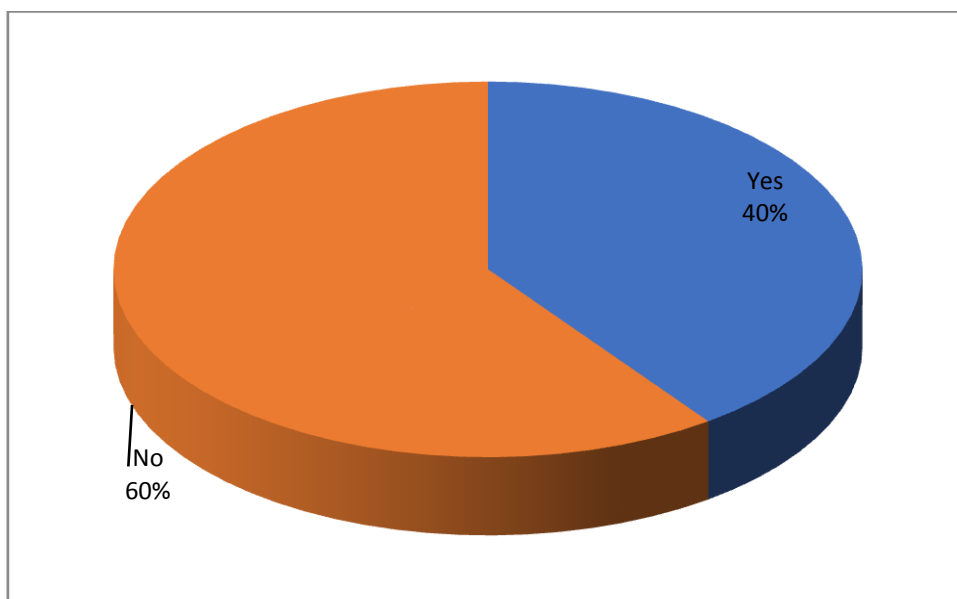


Figure 5.15 Experience of GBV.

A significant proportion of respondents (40%) reported having experienced some form of gender-based violence in Durres. This indicates that gender-based violence is a concern for a considerable number of participants in the survey.

9. If yes, please specify the type(s) of violence you have experienced. (Select all that apply)

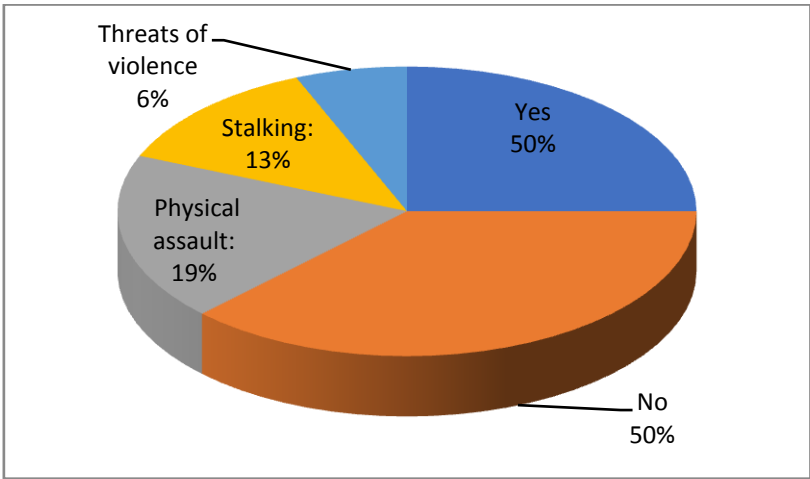


Figure 5.16 Types of violence experienced.

The survey covered several forms of violence among persons who had experienced gender-based violence. Verbal harassment (20%) and sexual harassment (30%) were the most often reported categories. Physical assault, stalking, threats of violence, sexual assault, and other forms were also included.

10. In which areas of Durres do you feel the least safe as a woman? (Select all that apply)

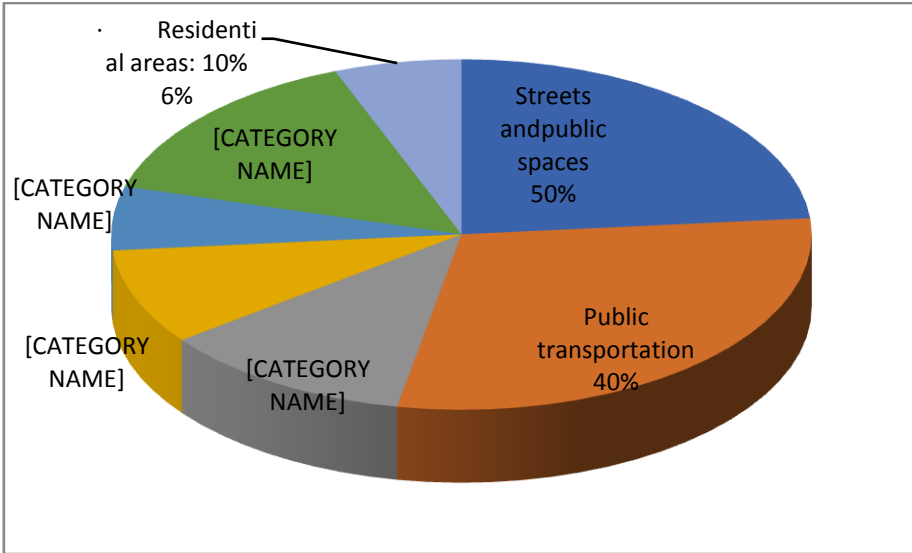


Figure 5.17 Areas of feeling least safe in Durres.

The survey explored the areas where respondents felt the least safe as women in Durres. The most commonly selected areas were streets and public spaces (50%) and public

transportation (40%). Other areas included nightlife venues, parks and recreational areas, workplaces, educational institutions, and residential areas.

11. Have you witnessed or been aware of any incidents of gender-based violence in Durres?

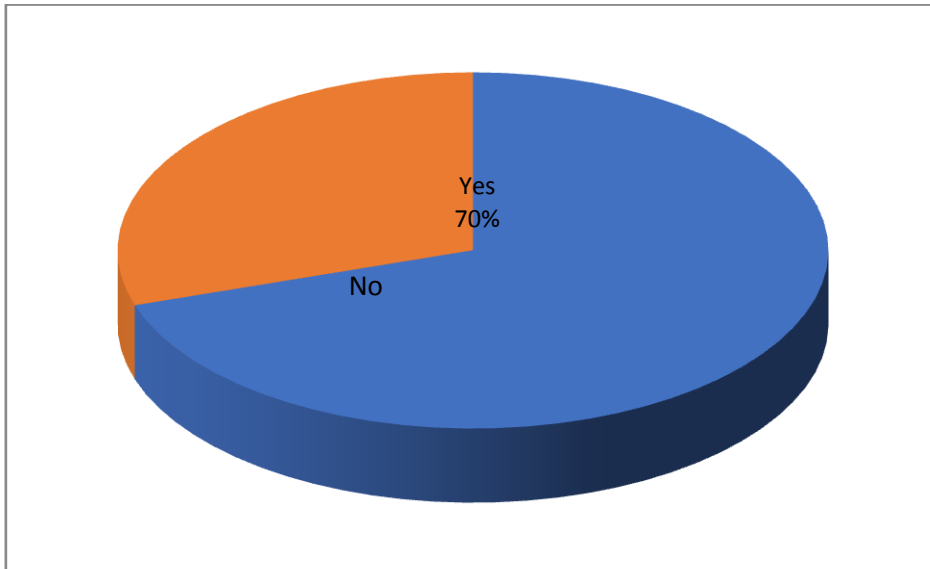


Figure 5.18 Witness of awareness of GBV in Durres.

The vast majority of respondents (70%) had seen or were aware of acts of gender-based violence in Durres. This shows that gender-based violence is a pervasive issue in the city, affecting not only people directly but also the community as a whole.

12. On a scale of 1 to 10, with 1 being "Not Important" and 10 being "Extremely Important," how important do you think it is for the local authorities to address gender-based violence in Durres?

Rating	Number of Respondents
1	0
2	0
3	0
4	0
5	0

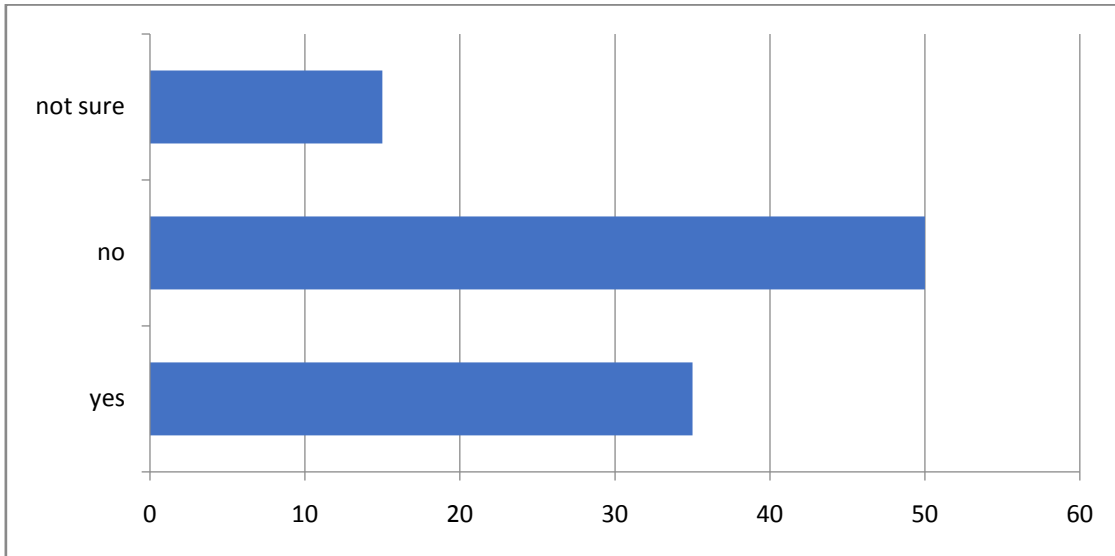
<b>Rating</b>	<b>Number of Respondents</b>
6	5
7	5
8	5
9	10
10	15

Table 5.2 *Importance of Local Authorities Addressing Gender-Based Violence:*

Significance of Local Authorities Addressing Gender-Based Violence: The respondents gave an average grade of 8.5 out of 10 for the significance of local authorities addressing gender-based violence in Durres. This demonstrates that the participants acknowledged the importance of local governments acting to combat gender-based violence, highlighting the need for appropriate interventions and assistance.

The majority of respondents in this poll assessed it as highly essential for the local authorities to combat gender-based violence in Durres. The majority of respondents chose a grade of 10, indicating that they feel it is critical for local governments to take action against gender-based violence. The survey findings show a growing trend of relevance as the rating increases, with a large proportion of respondents acknowledging the importance. The poll results show that participants agree that local governments should prioritize tackling gender-based violence. It emphasizes the importance of effective policies, resources, and interventions in Durres to prevent and react to gender-based violence. The findings urge on authorities, organizations, and the community to work together to make the city a safer and more inclusive place for all people, particularly those affected by gender-based violence.

13. Do you feel that enough support services and resources are available for survivors of gender-based violence in Durres?



*Figure 5.19* Support services and resources available.

Availability of Support Services and Resources: The survey revealed that a significant percentage of respondents (50%) felt that enough support services and resources were not available for survivors of gender-based violence in Durres. This suggests a potential gap in the existing support infrastructure and a need for enhanced resources to adequately address the needs of survivors.

## CONCLUSION

**Socio-cultural variables:** The study emphasizes the crucial importance of sociocultural variables in maintaining gender-based violence within Albanian society, such as conventional gender roles, patriarchal standards, and familial expectations.

**Lack of Awareness:** The research demonstrates that community people are unaware of the nature, scope, and repercussions of gender-based violence. To close the knowledge gap, focused education, and awareness efforts are required.

**Stigma and Shame:** According to the study, survivors of gender-based violence in the Albanian community frequently endure stigma and shame, which leads to underreporting of occurrences and hurdles to seeking aid and support.

**The Importance of Community Support:** The findings highlight the critical importance of community support in avoiding and responding to gender-based violence. Engaging community leaders, religious organizations, and elders in addressing the issue can assist to challenge harmful conventions and foster collective accountability.

**Legal and Policy Reforms:** The study emphasizes the importance of legal and policy reforms that particularly address domestic violence and preserve survivors' rights within the Albanian community. It is critical to strengthen enforcement procedures and provide enough funding for support services. Question 21



**Intersectionality:** The study acknowledges the intersectional aspect of gender-based violence, in which persons from marginalized groups, such as ethnic minorities or low-income families, confront exacerbated vulnerabilities. Policies and interventions should take these overlapping identities into account and strive towards inclusion. The study technique acknowledges the intersectional character of gender-based violence, taking into account how different types of social injustice cross and contribute to violent experiences. This inclusive method ensures that the study takes into consideration the different perspectives and needs of marginalized groups such as race, ethnicity, class, and sexuality. It sheds light on the particular issues that various industries confront.

**Trauma-Informed Approach:** The study underlines the need of using a trauma-informed approach while delivering support services to survivors. Understanding the effects of trauma, establishing safe and empowered settings, and providing holistic care are all part of this.

**Collaboration and Networking:** The findings highlight the importance of collaboration and networking across organizations, non-governmental organizations (NGOs), and service providers working on gender-based violence in the Albanian community. Sharing resources, knowledge, and best practices can improve intervention efficacy.

**Long-Term preventive methods:** According to the research, long-term preventive methods should focus on education, youth empowerment, and altering social norms. Engaging young people in school-based programs and community efforts can help them develop positive attitudes and behaviors.

**Data Collection and Research:** According to the report, continual data collection and research are required to track the prevalence and trends of gender-based violence in the Albanian community. This information may be used to inform evidence-based actions and policymaking. The research process creates empirical evidence that serves as the foundation for evidence-based interventions and policies. Policymakers and practitioners may establish targeted initiatives that address the core causes and encourage prevention by studying the geographical patterns, risk factors, and contextual dynamics of gender-based violence. The findings of the study contribute to evidence-based policy creation, such as awareness campaigns, community mobilization, and legislation reforms, supporting holistic approaches to reducing gender-based violence.

The majority of respondents recognized the significance of patriarchal systems and gender norms in sustaining violence. This indicates a growing knowledge and comprehension of the structural variables that lead to violence, particularly those related to gender. Respondents stressed the necessity of attaining gender equality in the fight against violence. There is a common opinion that increasing gender equality is an important step toward reducing violence, particularly gender-based violence. This emphasizes the importance of questioning cultural norms and power systems that perpetuate gender inequity.

There was a modest gender imbalance in the survey sample, with a larger number of female respondents compared to male and non-binary respondents. In order to have a full grasp of the problem, future polls should include a more fair mix of various genders and backgrounds.

By using a geographical approach, the research technique acknowledges that gender-based violence manifests differently in different geographical places. It enables the investigation of contextual subtleties and geographical differences in the prevalence, forms, and underlying causes of violence while accounting for factors such as urban-rural divisions, regional inequalities, and cultural norms.

Mapping the spatial distribution of gender-based violence occurrences aids in the identification of high-risk locations and geographical clusters. This data helps governments and service providers to better allocate resources and target interventions where they are most needed. Interventions can be tailored to meet the distinct problems and vulnerabilities prevalent in various locales by focusing efforts on specific geographic areas.

These findings highlight the necessity of using a geographical research technique to acquire a thorough knowledge of gender-based violence, guide targeted interventions, and support evidence-based legislation.

Finally, the results indicate that there is a rising knowledge of the significance of patriarchal institutions, gender norms, and the necessity of gender equality in resolving violence. These findings emphasize the need of continuing to challenge and modify cultural norms, promote gender equality, and establish safe spaces for all people.

## **RECOMMENDATIONS AND LIMITATIONS**

### **RECOMMENDATIONS**

#### Part I: Role of Patriarchal Systems and Gender Norms in Perpetuating Violence:

##### 1. Education and Awareness Programs:

Create educational programs that are culturally appropriate and customized to the Albanian environment, addressing community-wide gender roles and norms. Implement gender equality and violence prevention courses in collaboration with local schools, community centers, and religious organizations.

##### 2. Engaging Men and Boys:

Create educational programs that are culturally appropriate and customized to the Albanian environment, addressing community-wide gender roles and norms. Implement gender equality and violence prevention courses in collaboration with local schools, community centers, and religious organizations.

##### 3. Policy Reforms:

Advocate for legal reforms in Albania that expressly address domestic abuse and offer proper protection for victims. Collaborate with local NGOs, women's groups, and lawmakers to ensure that current laws on gender equality and violence prevention are enforced and implemented.

##### 4. Support Services:

Provide survivors of gender-based violence with culturally relevant support services such as helplines, shelters, counseling facilities, and legal aid. Provide language interpreters and cultural mediators as part of support services to help Albanian survivors overcome linguistic and cultural difficulties.

## 5. Community Engagement:

Plan community activities, workshops, and discussion forums to encourage open discourse about gender equality and confront patriarchal practices in the Albanian community. Collaborate with local community leaders, such as elders and prominent people, to garner their support and involvement in violence reduction programs.

### *Part II: Influence of Cultural Beliefs and Traditions on Gender-Based Violence (GBV):*

#### 1. Community Dialogue:

Facilitate community conversations that address cultural ideas and practices connected to gender-based violence in the Albanian setting in a respectful manner. In order to create cultural change from inside the community, include community elders, women's groups, and local leaders in these dialogues.

#### 2. Cultural Sensitivity Training:

Training service providers, such as healthcare professionals, law enforcement officers, and social workers, in cultural sensitivity, with an emphasis on the Albanian cultural setting and customs. Incorporate local examples and case studies to increase knowledge and reactions to GBV survivors in the Albanian community.

#### 3. Collaborative Approaches:

Develop culturally relevant preventative and intervention initiatives in collaboration with Albanian community groups, especially cultural and religious institutions. Include people of the community in the conception and execution of these programs to ensure that they respect and represent Albanian cultural values and beliefs. Launch media campaigns in Albanian challenging problematic cultural myths that perpetuate gender-based violence. To reach a large audience within the Albanian community, use local media sources such as television, radio, and internet platforms.

#### 4. Capacity Building:

Provide resources, training, and financing opportunities to local Albanian groups fighting to prevent gender-based violence. Encourage collaboration between local non-governmental groups and foreign organizations to share best practices and expertise about culturally appropriate initiatives.

### *Part III: Intersectionality of Gender, Ethnicity, and Class in Gender-Based Violence:*

#### 1. Intersectional Training:

Offer training programs that particularly address the intersections of gender, ethnicity, and class within the Albanian community. Raise awareness of the special issues that

disadvantaged groups, such women from lower socioeconomic backgrounds, confront, and ensure that their experiences are acknowledged and handled.

## 2. Collaborative Partnerships:

Encourage connections between Albanian groups working on gender-based violence and organizations addressing problems of ethnicity, socioeconomic class, and human rights. These groups can collaborate to develop comprehensive methods that take into account the varied facets of gender-based violence.

## 3. Advocacy and Amplification

Strengthen disadvantaged women's voices in the Albanian community by facilitating their involvement in decision-making processes, advocacy campaigns, and community projects. Advocate for policies and changes that address these women's intersecting disparities and promote social and economic participation.

## **LIMITATIONS**

1. **Sample Size and Representativeness:** The study may have had a small sample size or lacked representativeness, which might impact the findings' generalizability to the larger Albanian population. It is critical to recognize that the frequency and dynamics of gender-based violence may change among locations, socioeconomic backgrounds, and cultural factions within the community.
2. **Self-Reporting Bias:** Because the study relied on self-reported data, it is possible that bias was introduced owing to underreporting or social desirability effects. Because of fear, shame, or cultural norms, some people may be unwilling to reveal violent encounters or offer false information.
3. **Language and Cultural hurdles:** If there were language hurdles between the researchers and the participants, or if cultural subtleties were not completely grasped, the accuracy and interpretation of the data might have suffered. The study may have overlooked vital contextual information unique to Albanian culture.
4. **Retrospective Data Collection:** If the study relied primarily on retrospective data collection, there is a risk of memory bias since participants may struggle to recall earlier events of violence or their accompanying details.
5. **Limited Perspectives:** The research may have been exclusively focused on the experiences and perspectives of survivors, perhaps ignoring the perspectives of offenders, community leaders, or other significant stakeholders. By embracing other views, a more thorough understanding of the subject may have been attained.
6. **Cultural Sensitivity:** Despite efforts to be culturally sensitive, the study may have neglected or misconstrued cultural practices or norms related to gender-based violence within the Albanian community. This may limit the precision of the conclusions reached.

7. **Cross-Cultural Comparisons:** Drawing direct parallels with different cultural contexts or groups may be difficult owing to variations in cultural norms, legal systems, and societal structures.
8. **Time and Resource Constraints:** The research may have been hampered by time constraints or limited resources, which may have impacted the depth and breadth of the data obtained. This might impair the study's overall robustness.

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## **CURRICULUM VITAE**

Endi Tirana is a passionate in the field of international relations. Born on January 9, 2000, in Durrës, Albania, she is a dedicated individual with a profound commitment to her work. Endi's academic journey has been marked by significant achievements. Endi completed her Bachelor's Degree in English-German Language and Literature at "Aleksandër Moisiu University" in Durrës, Albania, from October 2018 to July 2021. Since May 2022, she has been serving as an International Relations Office Specialist at "EPOKA University" in Tirana, where she plays a pivotal role in promoting and facilitating exchange programs, collaborating with universities worldwide, and contributing to the administrative processes of her unit. Before her current role, Endi gained valuable experience as a Member of the "Training & Education Center," where she served as an Administrative Assistant at "About Albania" Company from April 2021 to May 2022. Endi's diverse skill set also includes her tenure as a Tour Guide and Tourist Information Supervisor at "Petani Agency" in Durrës, Albania, from April 2019 to September 2019.

Furthermore, Endi has honed her public-speaking abilities as a Program Host at "Aleksandër Moisiu" Cultural Center in Durrës, Albania, from March 2017 to September 2018. She also has experience in customer service and telemarketing as a Call Center Operator and Telemarketing Agent at My Web Company in Durrës, Albania, from June 2016 to September 2016. Endi is a proficient communicator, with language skills in English, Italian, French, and Spanish. She is also proficient in various computer software and tools, including Microsoft Office Suite and databases. Moreover, she has represented "EPOKA University" as an IRO Specialist Representative during an Erasmus mobility program at the "University of Montpellier", France, in April 2023, where she collaborated with professionals, explored the city's rich heritage, and embraced the French culture.

Endi's dedication to her field is further exemplified by her involvement as an International Organizing Committee member at the EPOKA GECD Conference in Tirana, Albania, in March 2023. In her free time, Endi also actively engages with organizations such as Mary Ward Loreto, Albanian Red Cross, IDMC-Culture, Media and Democracy Institute, URAT Network, and eTwinning Albania, contributing to educational research and nonprofit initiatives.

## **APPENDIX**

### **Geographical Gender-Based Violence**

Thank you for participating in this survey on the role of patriarchal systems and gender norms in perpetuating violence. Your responses will contribute to a better understanding of the relationship between patriarchal systems, gender norms, and violence. This survey aims to gather insights into the relationship between cultural norms, beliefs, and GBV

Please answer the following questions to the best of your ability. Your responses will remain anonymous and confidential.

Note: This survey is designed to collect general opinions and perspectives. If any question makes you uncomfortable, you may choose not to answer it.

1. Gender Identity:
  - a) Female
  - b) Male
  - c) Prefer not to say
  
2. Age:
  - a) Under 18
  - b) 18-24
  - c) 25-34
  - d) 35-44
  - e) 45-54
  - f) 55-64
  - g) 65 or above

3. Do you believe that patriarchal systems and gender norms contribute to the perpetuation of violence?
- a) Yes
  - b) No
  - c) Not sure
4. In your opinion, what are some examples of patriarchal systems that contribute to violence? (Select all that apply)
- a) Male-dominated political systems
  - b) Gender pay gap
  - c) Strict gender roles and expectations
  - d) Lack of women's representation in decision-making positions
  - e) Limited access to education and economic opportunities for women
  - f) Gender-based discrimination and harassment
  - g) Other (please specify) \_\_\_\_\_
5. How do you think gender norms contribute to the perpetuation of violence? (Select all that apply)
- a) Promotion of toxic masculinity
  - b) Reinforcement of gender stereotypes
  - c) Pressure to conform to specific gender roles
  - d) Encouragement of power imbalances between genders
  - e) Other (please specify) \_\_\_\_\_
6. In your opinion, how can patriarchal systems and gender norms be addressed to reduce violence? (Select all that apply)
- a) Promoting gender equality in education and employment
  - b) Challenging traditional gender roles and stereotypes
  - c) Encouraging men to be allies and actively work against gender-based violence
  - d) Implementing policies that ensure women's representation and participation in decision-making positions
  - e) Strengthening legal frameworks to protect victims of violence

f) Increasing awareness and education about the harmful effects of patriarchal systems and gender norms

g) Other (please specify) \_\_\_\_\_

7. Have you personally experienced or witnessed any form of violence perpetuated by patriarchal systems or gender norms?

a) Yes, personally experienced

b) Yes, witnessed

c) No

Briefly describe the experience or incident you or someone you witnessed went through. (Optional)

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8. Gender Equality: On a scale of 1 to 10, with 1 being "Not Important" and 10 being "Extremely Important," how important do you think achieving gender equality is in reducing violence?

1: Not Important

2: Slightly Important

3: Somewhat Important

4: Moderately Important

5: Important

6: Quite Important

7: Very Important

8: Highly Important

9: Extremely Important

10: Critically Important

Additional Comments (Optional):

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9. Do you believe that cultural beliefs and traditions contribute to gender-based violence (GBV)?

- a) Yes
- b) No
- c) Not sure

10. In your opinion, how do cultural beliefs and traditions influence GBV? (Select all that apply)

- a) Perpetuation of traditional gender roles and expectations
  - b) Normalization of violence as a means of resolving conflicts
  - c) Acceptance of male dominance and control over women
  - d) Stigmatization of survivors and discouragement of reporting incidents
  - e) Promotion of harmful masculinity norms
  - f) Other (please specify)
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11. In your experience or observation, which cultural beliefs or traditions do you believe contribute to GBV? (Select all that apply)

- a) Dowry-related violence
- b) Female genital mutilation/cutting
- c) Honor killings
- d) Forced marriages
- e) Victim-blaming and shaming
- f) Rituals and customs that perpetuate gender inequality
- g) Other (please specify) \_\_\_\_\_

12. To what extent do you think cultural beliefs and traditions should be challenged to address GBV?

- a) Completely challenged and transformed

- b) Partially challenged while preserving important cultural aspects
- c) Not sure

13. In your opinion, what strategies can be employed to address GBV while respecting cultural beliefs and traditions? (Select all that apply)

- a) Engaging community leaders and elders to promote positive cultural change
- b) Educating and raising awareness about GBV within cultural contexts
- c) Collaborating with cultural and religious institutions to promote gender equality and human rights
- d) Empowering women and girls through education and economic opportunities
- e) Encouraging open dialogue and discussions about harmful cultural practices
- f) Other (please specify)\_\_\_\_\_

14. Have you personally witnessed or experienced any instances of GBV influenced by cultural beliefs or traditions?

- a) Yes, personally experienced
- b) Yes, witnessed
- c) No

Briefly describe the experience or incident you or someone you witnessed went through. (Optional) \_\_\_\_\_

15. How long have you been living in Durres?

- a) Less than 1 year
- b) 1-5 years
- c) 6-10 years
- d) More than 10 years

16. Have you ever experienced any form of gender-based violence in Durres?

- a) Yes
- b) No



17. If yes, please specify the type(s) of violence you have experienced. (Select all that apply)

- a) Verbal harassment
- b) Sexual harassment
- c) Physical assault
- d) Stalking
- e) Threats of violence
- f) Sexual assault
- g) other forms \_\_\_\_\_

18. In which areas of Durres do you feel the least safe as a woman?

- a) Residential Streets
- b) Public Areas
- c) Other (please specify) \_\_\_\_\_

19. Have you witnessed or been aware of any incidents of gender-based violence in Durres?

- a) Yes
- b) No

If yes, Briefly describe the experience or incident you or someone you witnessed went through. (Optional)

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20. Gender Equality: On a scale of 1 to 10, with 1 being "Not Important" and 10 being "Extremely Important," how important do you think it is for the local authorities to address gender-based violence in Durres?

1: Not Important

- 2: Slightly Important
- 3: Somewhat Important
- 4: Moderately Important
- 5: Important
- 6: Quite Important
- 7: Very Important
- 8: Highly Important
- 9: Extremely Important
- 10: Critically Important

Additional Comments (Optional):

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21. Do you feel that enough support services and resources are available for survivors of gender-based violence in Durres?

- a) Yes
- b) No
- c) Not sure

Thank you for your participation in this survey. Your insights will contribute to a better understanding of the intersectionality of gender, ethnicity, and class in GBV experiences.