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Baseline Study

Empowering Minority Communities in Kosovo against Gender-Based Violence

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Center for Legal Aid and Regional Development

AKIV

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Table of Contents

1. INTRODUCTION 5

1.1. SHORT DESCRIPTION OF PROJECT 5
1.2. MAIN OBJECTIVES OF BASELINE DATA COLLECTION AND ANALYSIS 6
1.3. TIMELINE FOR BASELINE DATA COLLECTION AND ANALYSIS 8
1.4. SHORT DESCRIPTION OF DATA COLLECTION TEAM AND ITS ROLES AND RESPONSIBILITIES ..11

2. METHODOLOGY 11

2.1. DATA COLLECTION METHODS AND SAMPLING 11
2.2. LIMITATIONS ASSOCIATED WITH METHODOLOGY USED 15

3. PROJECT GOALS 17

3.1. DESCRIPTION OF INTENDED PROJECT GOAL 17
3.1.A. PROJECT CONTEXT 17
3.2. KEY FINDINGS FROM ANALYSIS OF BASELINE DATA 21

4. OUTCOMES AND OUTPUTS 30

4.1. DESCRIPTION OF INTENDED OUTCOMES AND OUTPUTS 30
4.2. KEY FINDINGS FROM ANALYSIS OF BASELINE DATA 31
4.3. PROJECT GOAL: MINORITY WOMEN AND GIRLS EXPERIENCE REDUCED VULNERABILITY TO DOMESTIC VIOLENCE AND EARLY AND FORCED MARRIAGES IN THE TARGETED MUNICIPALITIES..31
4.3.1. INDICATOR 1:PERSPECTIVES OF MINORITY WOMEN ON THEIR VULNERABILITY TO DOMESTIC VIOLENCE AND EARLY AND FORCED MARRIAGES 31
4.3.2. INDICATOR 2: NUMBER AND PERCENTAGE OF MINORITY WOMEN WHO REPORT FEELING VULNERABLE TO DOMESTIC VIOLENCE AND EARLY AND FORCED MARRIAGES IN TARGETED MUNICIPALITIES 43
4.3.3. INDICATOR 3: NUMBER AND % OF MINORITY WOMEN IN TARGETED MUNICIPALITIES WHO FEEL THEY HAVE DECISION-MAKING POWER AND CONTROL OVER INCOME IN THEIR FAMILIES 75
4.4. OUTCOME 1: PARALEGALS PROVIDE ADEQUATE ASSISTANCE TO WOMEN IN THE COMMUNITY WITH MATTERS RELATED TO GBV. 83
4.5. OUTCOME 2: MINORITY WOMEN ARE ABLE TO ACCESS IMPROVED OPPORTUNITIES FOR INCOME GENERATION AND PROFESSIONAL ACTIVITIES. 107
4.5.1.A. FUSHË KOSOVË/KOSOVO POLJE 107
4.5.1.B. FERIZAJ/UROŠEVAC 109
4.5.1.C. GRAÇANICË/GRAČANICA 112
4.5.1.D. MITROVICË/MITROVICA NORTH 114
4.6. OUTCOME 3: STUDENTS, TEACHERS AND MALE LEADERS DEMONSTRATE INCREASED AWARENESS AND IMPROVED ATTITUDES TOWARDS GENDER EQUALITY AND GBV 117
4.6.1.A. FUSHË KOSOVË/KOSOVO POLJE AND FERIZAJ/UROŠEVAC: INTERVIEWS WITH ROMA, ASHKALI, AND EGYPTIAN MEN 117
4.6.1.B. GRAÇANICË/GRAČANICA AND MITROVICË/MITROVICA NORTH: INTERVIEWS WITH SERBIAN MEN 120
4.6.1.C. GRAÇANICË/GRAČANICA AND MITROVICË/MITROVICA NORTH: INTERVIEWS WITH ROMA MEN 123

5. CONCLUSIONS AND RECOMMENDATIONS 124

1. RECOMMENDATIONS FOR ECMI PROJECT "EMPOWERING MINORITY COMMUNITIES AGAINST GENDER BASED VIOLENCE" **124**
2. ECMI AND OTHER CIVIL SOCIETY PARTNERS **125**
3. POLICY RECOMMENDATIONS **125**

ANNEXES **126**

6.1. RESULTS MONITORING PLAN WITH ACTUAL BASELINE DATA AND PLAN FOR END-LINE DATA COLLECTION **126**
ANNEX I: RESULTS MONITORING PLAN 126
6.2. DATA COLLECTION INSTRUMENTS **126**
ANNEX II: HOUSEHOLD SURVEY QUESTIONNAIRE – WOMEN 126
ANNEX III: HOUSEHOLD SURVEY QUESTIONNAIRE – GIRLS 126
ANNEX IV: CERTIFICATE OF CONSENT AND CONSENT FORM 126
ANNEX IV: FOCUS GROUP GUIDES/QUESTIONS 126
ANNEX V: IN-DEPTH INTERVIEW QUESTIONS – MALE LEADERS 126
ANNEX VI: DATA COLLECTION CHECKLIST 126

1. Introduction

1.1. Short description of project

The aim of the project Empowering Minority Communities in Kosovo against Gender-Based Violence is to address the vulnerability of the Serb, Roma, Ashkali and Egyptian communities in Kosovo, and women in particular, by strengthening their intrinsic capacities to combat gender based violence (GBV). The project targets these communities in three municipalities in southern Kosovo with sizable Serb, Roma, Ashkali and Egyptian communities (Ferizaj/Uroševac; Graçanicë/Gračanica; FushëKosovë/Kosovo Pole) and in the predominantly Serb-inhabited municipalities of northern Kosovo (Leposaviq/Leposavić; ZubinPotok; Zveçan/Zvečan; Mitrovicë/Mitrovica North)[1].

Specifically, the project focuses on domestic violence and early and forced marriages, and contributes to both GBV prevention and response to survivors. While this form of GBV affects all women in Kosovo, minority communities are affected disproportionately due to their already marginalized and vulnerable position in society.[2]In regard to response to survivors, the main form of GBV addressed is domestic violence, both intimate partner violence and non-partner violence.

Considering that despite the existing legal framework against domestic violence, implementation continues to be inadequate, and access to the available prevention and treatment services remains more than limited, facilitating access of minority women to these services is the foundation of this project. Women and girls from rural and urban areas, survivors of domestic violence, from low and middle socio-economic levels are the primary project beneficiaries. However, beneficiaries also include community based groups and members, educational professionals, young boys and men.

It is relevant to note that the targeted communities face three main obstacles that directly contribute to their vulnerability to GBV. First, minority survivors of GBV have limited access to services, due to linguistic, geographical, social and political obstacles. Second, minority women in Kosovo are subject to extreme socioeconomicvulnerability, with high unemployment rates, low levels of education and high illiteracy rates. Third, minority communities, both men and women, often lack awareness onwomen's rights, gender equality and mechanisms against GBV,and persistence of discriminatory gender norms is evident.[3]

To address these obstacles, the project will implement threestrategies in the targeted municipalities to achieve positive change for minority women:

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[1]For the purposes of this baseline, Mitrovicë/Mitrovica North refers to all four municipalities: Mitrovicë/Mitrovica North, ZubinPotok, Zveçan/ZvečanandLeposaviq/Leposavić.

[2] The project supports and contributes to the implementation of the gender component of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities, and finds a basis on: the Law on Gender Equality, the Law on Protection against Domestic Violence, and the Law on Social and Family Services. For the Strategy see: http://www.kryeministri-ks.net/zck/repository/docs/Strategy_for_the_Integration_of_Roma,_Ashkali_and_Egyptian_communities_2009-2015.pdf. For the laws see: http://www.kuvendikosoves.org/?cid=2,122
In addition, the project contributes to objective 4 of the UNiTE Campaign that aims 'Increased public awareness and social mobilization to prevent and end violence against women and girls.'

[3] Link to EU Roma study

- Train, engage and support local minority women activists as community-based paralegals. These paralegals will provide survivors of GBV with advice and assistance in accessing Kosovo's available prevention andtreatment services, thus ensuring that minority women in the targeted municipalities are better able and willing to access prevention and treatment services for GBV. Women minority activists will receive training and experience as paralegals, while minority women will receive advice and assistance from the paralegals onGBV issues, inclusive of home visits.

- Make available, in each of the four locations, skills training and professional coaching. Already tested through a UNWomen project,[4]the strategy is expected to increase the opportunities for income generation and professional activities for minority women in thetargeted communities.

- Organize continuous awareness raising activities aimed at teachers, students and male leaders, including the organization of discussionworkshops with minority men, and the development and implementation of a school-based teaching program on women's rights. Theexpected outcome is the improvement of knowledge and perspectives on gender equality and GBV among students, teachers and male leadersin the targeted municipalities.

Overall, these three strategies will develop a comprehensive approach to tackle and reduce GBV. Building the capacities of community groups and leaders to promote access to justice, and other relevant services (medical, legal, psychological counseling, etc.), strengthens response to survivors. In regard to prevention, public outreach and awareness will be conducted with women and girls, as well as men and boys. Awareness-raising and educational activities between both genders, as well as institutional response, will promote change at the larger social level to tackle GBV. Skills training and professional coaching for women address some of the root causes of women's socio-economic vulnerabilities and contributes to their empowerment, and that of their communities.

1.2. Main objectives of baseline data collection and analysis

The main objective of this baseline study was to collect data at the inception of the project which will serve as the basis upon which to monitor progress and changes throughout and at the end of project implementation. Additional objectives were to gather quantitative and qualitative information that would serve the project goal and its expected outcomes through a concrete set of indicators.The analysis of the baseline data is expected to directly contribute to the project capacities to support minority communities in combating gender-based violence by: a) improving access to GBV prevention and treatment services for (potential) victims of gender-based violence; b) decreasing the social vulnerability of minority women; and, c) increasing knowledge on gender-based violence in minority-communities and available support mechanisms.

[4] See http://www.ecmikosovo.org/?p=3489

Project goal:Minority women and girls experience reduced vulnerability to domestic violence and early and forced marriagesin the targeted municipalities.

Indicators:

1. Perspectives of minority women on their vulnerability to domestic violence and early and forced marriages
2. Number and percentage of minority women who report feeling vulnerable to domestic violence and early and forced marriages in targeted municipalities
3. Number and percentageofminority women in targeted municipalities who feel they have decision-making power and control over income in their families

Outcome 1:Paralegals provide adequate assistance to women in the community with matters related to GBV.

Indicators:

1. Number and percentage of paralegals that provide assistance to minority women on GBV issues
2. Number and percentage of minority women from the targeted municipalities who accessed prevention and treatment services by type in the last year
3. Perspectives of minority women in the targeted municipalities on the availability and quality of available prevention and treatment services

Outcome 2: Minority women are able to access improved opportunities for income generation and professional activities.

Indicators:

1.Minority women are able to access improved opportunities for income generation and professional activities (by type)
2. Perspectives of women in the training program about changes in socioeconomic opportunities they experienced as a result of participating in the skills training supported by the project

Outcome 3: Students, teachers and male leaders demonstrate increased awareness and improved attitudes towards gender equality and GBV.

Indicators:

1. Perspectives of male leaders, students and teachers on gender equality and GBV, particularly in relation to domestic violence and early and forced marriages
2. Number and percentage of male leaders, teachers and students who participate in community outreach activities (by type) on GBV and gender equality (pre and post intervention assessment)

1.3. Timeline for baseline data collection and analysis

The baseline study commenced in March 2014 and was completed at the end of May 2014. Below is a detailed table representation of activities completed, timeline and persons responsible.

	Sub-activities	Main responsible person	March				April				May			
			1	2	3	4	1	2	3	4	1	2	3	4
Drafting Data collection tools	Drafting Research Plan and Methodology	Lead researcher	x											
	Drafting questionnaire	Lead researcher	x											
	Drafting check-list for data collection	Lead researcher	x											
	Drafting interview questions	Lead researcher	x											
	Drafting focus group questions	Lead researcher	x											
Conducting Survey	Conduct training for field researchers	Lead researcher		x	x	x								
	Survey FushëKosovë/Kosovo Polje	3 field researchers		x	x	x	x							
	Survey Ferizaj/Uroševac	3 field researchers		x	x	x	x							
	Survey Mitrovicë/Mitrovica North	3 field researchers		x	x	x	x	x	x	x				

	Survey Graçanicë/Gračanica	3 field researchers		x	x	x	x							
	Sub-activities	**Main responsible person**	**March**				**April**				**May**			
			1	**2**	**3**	**4**	**1**	**2**	**3**	**4**	**1**	**2**	**3**	**4**
Survey Data Entry	FushëKosovë/Kosovo Polje data	Lead researcher and data entry assistant					x	x	x	x				
	Ferizaj/Uroševac data	- II -					x	x	x	x				
	Mitrovicë/Mitrovica North data	- II -									x	x	x	x
	Graçanicë/Gračanica data	- II -					x	x	x	x				
Interviews	Data collection with stakeholders	4 field researchers					x	x	x	x				
	In-depth interviews	2 field researchers						x	x	x	x	x	x	
Focus Groups	FusheKosove/Kosovo Polje	Lead researcher and junior researcher							x	x	x			
	Ferizaj/Uroševac	Lead researcher and junior researcher							x	x	x			
	Mitrovicë/Mitrovica	Junior							x	x	x			

	North	researcher												
	Graçanicë/Gračanica	Junior researcher							x	x	x			
Drafting of Baseline Study	Desk research	Lead researcher	x	x	x									
	Writing first and final draft	Lead researcher										x	x	x
Needs Assessment	Produce Needs Assessment analysis	Lead researcher											x	x

Table 1. Timeline for baseline data collection and analysis

1.4. Short description of data collection team and its roles and responsibilities

The data collection team consisted of one lead researcher, seven field-researchers, of which one was a junior researcher, and one data entry assistant. The roles and responsibilities are outlined in the table above. All researchers, particularly the lead and junior researchers, as well as the data entry assistant, possess higher education training in the social sciences and have extensive experience in qualitative and quantitative methods. Also, researchers that took part in the study all had previous work experience in the target communities (in education, gender empowerment, and other projects), and are members of the communities included in the study.It should be noted that researchers received training for the purposes of the study. However, a joint training was not offered, due to the fact that different researchers were recruited at different times of the research process in order to secure researchers with required qualifications.

The criteria adopted for the selection of the field researchers eased the establishment of empathy and proximity between respondents and interviewers. Field researchers were trained on the safety and ethical implications of the research and received practical recommendations and concrete guidelines in conducting the survey. The involvement of project partners,with experience in the field and acting at the local level in close connection with the targeted communities, carried high benefits in terms of the respondents' safety.

2.Methodology

2.1. Data collection methods and sampling

All research on domestic violence needs to prioritize the safety of participants, building into the study-design specific instruments aimed to protect the safety of all respondents, the confidentiality of the collected information, and to ensure that the research is conducted in an ethical and appropriately sensitive manner at all levels.[5] For this reason, research on violence against women raises important ethical and methodological challenges. Therefore, the research methodology and data-collection for this study, consisting of both quantitative and qualitative research tools, has also undergone an ethics review, conducted by three independent reviewers. According to these reviews, the tools, preparation, training, and support created for the research met the needs of the study, safety and ethics criteria. Specific questions, raised by the ethnics and safety review, are addressed in this section and within each of the methodology sections below.

The confidentiality of the data through an effective and safe management of the research material was guaranteed during the whole research process. The ethics and safety review, also, concluded that informed consent and confidentiality of the household respondents, focus group participants, and interviewees has been guaranteed (no personal data evidenced or reported, consent forms and questionnaires kept separate).

The participants in the study were presented the aims of the baseline study, as explained in

[5]WHO/FCG/GWH: Putting Women First: Ethical and Safety Recommendations for Research on Domestic Violence Against Women. 2001.

Annex IV Certificate of Consent and Consent Form. The research was presented to respondents as one focusing "on perspectives and knowledge on gender-based violence," while inserting it in the broader goal of the project, namely reducing women's and girls' vulnerability and enhancing their empowerment. This approach was beneficial because on the one hand, it guarantees the transparency of the research process ensuring that the women's consent is based on full information; on the other hand, it allows for a lighter perception of the survey, which includes questions on other topics, related to but not directly questioning personal experiences of violence. Participants in the focus group and household survey were informed that male leaders in the community were also interviewed for the study. The successful outcomes of the adopted strategy have been confirmed by the participants' reactions to the presentation of the survey. One concern may be that such a broad question, due to concerns for the safety of respondents, does not offer *direct quantitative* data on the percentage and number of women who report feeling vulnerable to domestic violence and early and forced marriages. However, reported prevalence of DV/GBV, and other measured indicators, do offer data on women's general and specific vulnerability to DV and early forced marriage.Only one researcher reported having a "bad experience" when one woman who she wanted to interview "started yelling" at her. The researcher left the situation. The researcher behaved according to instructions provided by the lead researcher, although researchers were given only some instruction on possible harm to researchers.

In addition, in cases of more sensitive questions, researchers were instructed to ask respondents for re-statement of consentduring completion of questionnaires.Participants were asked to either provide initials or allow the researcher to sign the consent form. Respondents were not asked for fingerprinting, which is usually the case when respondents cannot read and write, because it is believed that fingerprinting causes distress and is an invasion of bodily integrity and privacy.

The interviewed women were not provided with additional information on available services, responsible actors and support schemes on DV/GBV because researchers were not trained or instructed to do so. Awareness raising, information sessions and paralegal support will be offered during project implementation, and will be informed by the results of this study. No official assessment of participant satisfaction with the questionnaire/interview/focus group has been conducted. If an assessment is conducted it may provide relevant feedback on future methodological design and implementation of study.

Household Survey:

The baseline includes the results of 491 questionnaires of the 500 questionnaires originally planned (see explanation in section 2.2. Limitations associated with methodology used).[6]The household survey analysis presents the findings of questionnaires conducted with 176Serbian, 88 Roma, 127 Ashkali, and 14 Egyptian women and girls.The survey was conducted based on random sampling and within various neighborhoods in the four target municipalities. Women and girls, from the age of 15, of all age groups were included, with equal distribution within age groups. The survey questionnaire with girls was conducted following receipt of consent from parents and/or teachers in school. The interviews were conducted in school premises or in respondents' homes, while one of the parents was in the other room. Women were interviewed for the survey in their homes.

[6]Because the survey was repeated in Mitrovicë/MitrovicaNorth, the total number of women and girls that participated in the survey was 650, but the survey presents the data of 491 of the 500 originally planned.

Research distribution:

Municipality	Women	Girls	Serbian	Roma	Ashkali	Egyptian	Mixed	Total number (women and girls)
FushëKosovë / Kosovo Polje	100	14	8	19	65	6	2	114
Ferizaj/ Uroševac	76	11	6	13	49	8	-	87
Graçanicë/ Gračanica	120	20	76	35	8	-	-	140
Mitrovicë/Mitrovica North	131	19	104	21	5	-	1	150
	427	64	176	88	127	14	3	491

Table 2. Number of respondents per municipality and ethnicity

Above is a detailed breakdown of respondents per municipality and per ethnicity. While in some communities the baseline is able to capture 10% of the populations, due to time and financial restrictions, this was not a possibility for all communities.

The random sampling technique used in the household survey, interviewing one household member in every other house in a neighborhood, was not carried out in only one household. In only one case, three women of the same household were interviewed in the municipality of Graçanicë/Gračanica.The involvement of more members of the same household inevitably increases the risk of spreading of information about the survey within the family and therefore to potential abusers. However, the information on the nature and the goals of the survey were given to the participating women only, and not to the community/family as a whole.

The privacy of the setting used for the survey activities has been guaranteed by conducting the interviews in the respondents' homes or workplaces (upon their agreement) and leaving them the possibility to relocate or reschedule the interview. The accessibility of the survey to illiterate women was guaranteed by offering them the possibility of being interviewed orally, without the need to complete the questionnaire in written form. In these cases, the researcher completed the questionnaire.The survey questionnaire with girls was conducted following receipt of consent from parents and/or teachers in school. The interviews were conducted in school premises or in respondents' homes, while one of the parents was in the other room. The presence of parents probably influenced the girls' perception of their freedom of answering openly. This carries an impact on the obtainable findings; however this is outweighed by ethical considerations in interviewing minors.

The questionnaire consisted of questions that generated information to each of the goals and indicators requiring baseline data, listed above, and as stated in the Results Monitoring Plan and the Needs Assessment (see Annex I: Results Monitoring Plan). For the survey tool see AnnexII: Household Survey Questionnaire – Women and Annex III: Household Survey Questionnaire – Girls. For the consent form and certificate of consent provided to each

respondent see Annex IV: Certificate of Consent and Consent Form.

Focus groups:

Two focus groups were conducted in each municipality, apart from Graçanicë/Gračanica where one focus group was held. Seven focus groups were held in total. The groups consisted of 6-15 participants each for a total of 84 participants. The aim of the focus groups wastogather qualitative information on GBV prevention and treatment services available, women's experiences and perceptions of GBV, women's decision-making power and perspectives on socioeconomic opportunities. Focus group discussions generated information on current socioeconomic barriers faced by minority women, including their past experiences with GBV prevention and treatment services and perspectives on how to make those more accessible (harm or benefit they experienced). Specifically, this part of the focus group discussion aimed to generate information on perspectives of minority women on their vulnerability to domestic violence and early and forced marriages

In addition, the focus groups discussion served to identify the training needs of the minority women in the targeted municipalities with the aim of building their skills for their engagement into potential future income-generating activities (See Annex V: Focus group guides/questions). Specifically, this part of the discussion sought information on:

- Perspectives of minority women in the targeted municipalities who feel themselves able and willing to engage in income generating and professional activities;
- The level of professional and income generating skills of the minority women who will participate in the skills training program;
- Perspectives of women about socio-economic opportunities available in their municipality.

The voluntary participation of the women in the focus group discussion was ensured. The potentially interested women were identified by the project staff and local partners, and informed in detail about the aims and structure of the focus groups. The anonymity of the participants and the non-traceability of the information were ensured: the discussion was recorded only upon authorization by the side of the participants; no personal details or other data which could lead to the identification of the participants were included in the records; the transcripts of the discussions contained only the initials of the women's names; all potentially dangerous pieces of information were altered in the meetings' reports in order to prevent identification. The sharing of personal experiences of violence was never required nor pushed by the researchers. In the cases in which they emerged, talks on sensitive topics and private experiences stemmed from the natural development of the discussion. Moreover, the women were offered the possibility of requesting separate individual interviews focused on personal experiences.

In-depth interviews:

The baseline study also sought to inquire into the perspectives of men on gender issues and GBV, and the available prevention and treatment services for GBV in the targeted municipalities. For this purpose, twelve (12) in-depth interviews with male leaders in the four municipalities were conducted (3 in each municipality). Male leaders were identified in consultation with partner organizations and stakeholders, and included those that: hold position in municipal offices (state institutions), represent religious authorities, or represent a traditional authority. Interviewers werealsoasked about current income generating

opportunities for women and their perspectives on women's paid work and income generating activities (See Annex VI: In-depth interview questions – Male leaders).

Interviews with stakeholders:

Data collection (interviews) with stakeholders was carried out at the central and local levels. These included: police, shelter/safe-houses, high-school school principals, local NGOs/activists, court, Municipal Officers for Gender Equality, Centers for Social Work, health service providers. Data collection interviews focused on collecting information particular to each stakeholder and include (See Annex VII: Data collection checklist):

a. Number and types of cases of GBV reported, treated, and adjudicated,
b. Types of services offered for survivors of GBV,
c. Best practices,
d. Challenges experienced,
e. Recommendations.

Data-collection in institutions was focused on institutional data-collection mechanisms, support available, and is complemented by survey participants' perspectives of received services. It does not provide an in-depth analysis of institutions;that would require additional research time not available here. In addition, it would require a different methodology design. The guiding questions for data collection from institutions were formulated in such a way so they do not imply disclosure of names of survivors of GBV. Questions addressed to stakeholders were about the types of violence that they encounter in their work, as well as about their good practices.Considerations specific to the communities and municipalities here, however, are provided and can be considered in combination with other existing in-depth studies. Moreover, visiting such institutions does not tell much about access to DV treatment.

2.2. Limitations associated with methodology used

Developing an in-depth understanding of GBV in any context is a complex matter. The methodology used here aimed to account for the size of each community in each municipality. However, understanding the inequalities that contribute to GBV requires long-termand particularly ethnographic research, inclusive of participant-observation. Such would allow addressing the ways in which vulnerabilities are experienced as well as the strategies women employ, that lead to their empowerment and/or disempowerment.

One limitation was observed in regard to focus groups. Participation of relatives and in-laws in two focus groups (Ferizaj/Uroševacand FushëKosovë/Kosovo Polje) is considered to have affected and/or hindered the extent to which the discussion was fully open and participatory, particularly during discussion of DV/GBV in said communities. Because the research was carried out in smaller communities, with little existing anonymity, the purpose and kind of information generated in focus groups should be recognized. In such settings, focus groups offer insight into community and family dynamics, can provide an important opportunity for participants to socialize, and even serve to raise awareness on issues in the community. In-depth interviews and participant-observation, with trust built during a longer period of time, are recommended in similar settings.

The limited number of male participants, and exclusion of young men and boys, must be considered as a limitation on perspectives of men and boys towards women's vulnerability

to DV/GBV and early marriages. It must be mentioned that the inclusion of a larger number of men in the study would have inevitably opened additional challenges to the women's safety, primarily due to the diffusion of the information related to content. Therefore, interviews carried out with male leaders in the communities should also be treated as reflections of official and/or public positions. They do not necessary provide a reflection of underlying masculine norms and gender expectations as they are socially practiced.

The study provides data and analysis based on each municipality, while also providing data disaggregated based on respondent/participant ethnicity. This approach is justified by the data collected, which shows that the institutional and social particularities of each municipality are part of the diversity of experiences and perspectives within ethnic groups. Development of policy recommendations can be based on further disaggregation of data based on ethnicity.

The planned numbers for respondents in each municipality and ethnic group were achieved, apart from those for the Egyptian community. Of the total 35 respondents planned, 14 Egyptian women and girls were interviewed, because it was not possible to achieve the planned numbers through random sampling and due to the concentration of Egyptian communities in other municipalities in Kosovo.

The household survey for Mitrovicë/Mitrovica North was conducted twice. The physical (paper) copies of the completed questionnaires were mistakenly displaced and could not be recovered. The total number of questionnaires was repeated (150 questionnaires).Therefore, 491 surveys were completed of the total 500 questionnaires planned for the household survey for all municipalities.

The procedure on gaining the consent remained the same; however most of the questionnaires were distributed to the women who were interested to participate in the survey and were later collected by the researchers. The impact is that there was no available researcher to act as an active-listener. At the same time, this approach might be positive in terms of eliminating possible unequal power relation dynamics between the researcher and the respondent. However, it is advisable that information for Mitrovicë/Mitrovica North is considered having in mind that a lower response rate was generated, as respondents may not have fully understood some questions.

This problem, however, could not have impacted the privacy of the respondents from the questionnaires. Firstly, the questionnaires were entirely anonymous, containing no names or any data that could identify the respondents. The full anonymity of all the lost questionnaires, as well as the most probable dynamics of the accident, extensively reduces the potential dispersion of information. Accordingly, the related risks can be plausibly estimated close to zero.

The current methodology does not account for the perspectives of the majority population, as well as the macro-dynamics, politics and socio-cultural relations that contribute to the marginalization of minority communities, and especially women.

Therefore, the baseline data presented and analyzed here should not be treated as a reflection of underlying cultural norms and values. Rather, it provides a baseline of indicators, which may be further analyzed in order to understand the social and economic dynamics of gender-based violence and contributing inequalities.

3. Project Goals

3.1. Description of intended project goal

The project "Empowering Minority Communities in Kosovo against Gender-Based Violence," which is funded by the UN Trust Fund to end Violence Against Women, departs from the premise that women belonging to minority communities face double-marginalization, firstly because they are women and secondly because they belong to a minority community. This premise is essential to understanding the presence of gender-based violence (GBV) and domestic violence (DV) more particularly. Because women belonging to minorities face this dual marginalization, their access to institutions is limited due to cultural, linguistic or economic reasons. This makes it hard to determine the exact extent of violence because cases often go unreported, either due to a lack of trust in institutions or due to traditional barriers whereby domestic violence is acceptable within the family and rarely shared outside it.

Therefore, the project goal is to reduce the vulnerability of minority women and girls in regards to domestic violence and early and forced marriages. The project seeks to attain this goal by providing legal and economic empowerment of Roma, Ashkali, Egyptian and Serb women from the municipalities of Ferizaj/Uroševac, FushëKosovë/Kosovo Polje, Graçanicë/ Gračanica and Mitrovicë/Mitrovica North in addressing their limited access to adequate gender-based violence (GBV) prevention and treatment services and extreme socioeconomic vulnerability. The project is implemented together with partners Aktiv, CLARD and NRAEWOK, and has a multi-pronged approach to dealing with the issue of gender based violence on the ground. In addressing the needs of women, and issues they face, the project adopts a grassroots level approach to allow close work with beneficiaries and offers support on daily issues, whether they be of an economic, social or legal nature. In each municipality eight (8) community paralegals will conduct weekly home visits to women in order to discuss problems women face, but to also raise awareness about their rights.

Considering that the issue of gender-based violence cannot be resolved if men are also not partners, meetings with male leaders of the respective communities will take place every six (6) months to discuss GBV, human rights and women's rights. Furthermore, the project aims to empower women socio-economically by providing five (5) different skills training in all target municipalities. Lastly,the project will work with high school students both male and female, through the implementation of a school curriculum on Women's Rights. This curriculum is developed not only with the purpose of giving and sharing knowledge on minority and women's rights but also to inspire and support girls towards strengthening their capacities for continued education, current and future social and economic empowerment. Lastly, the project aims to raise awareness among members of both genders of these communities, including high-school students, on women's rights, gender equality and mechanisms against GBV.

3.1.a. Project Context

Women belonging to minority groups in Kosovo – particularly Roma, Ashkali and Egyptian and Serb minorities - face a de facto double discrimination, as women andas members of minorities.Most marginalized are Roma, Ashkali and Egyptian communities, which continue to be subject to racial stereotypes, and lack effective integration into education, social,

economic, institutional and political life.[7] In a context of highlighted vulnerability, statistics show the high prevalence of (domestic) violence, with as many as 61% of Roma, Ashkali and Egyptian women asserting the presence of domestic violence within their community.[8]Looking specifically at the North, the Serb community living in the area faces a specific set of difficulties. The northern municipalities (Leposavić; ZubinPotok; Zvečan; Mitrovicë/Mitrovica north) are formally part of Kosovo, but due to political reasons, in practice they still function in many ways as part of the Republic of Serbia. This has created a situation where provision of effective services is missing and civil society struggles to get engaged. The politically uncertain situation has had detrimental effects on the rule of law as well as on the attitudes of its residents.[9]In addition, a structural lack of knowledge on human and women's rights, high unemployment among women and the prevalence of discriminatory attitudes towards gender equality have all contributed to leaving Serb women in northern Kosovo vulnerable to GBV.[10]

Focusing more closely on the economic condition of Roma, Ashkali and Egyptian communities, the scarce employment opportunities appear additionally worsened by endemic discrimination. These communities commonly face limited access to employment, education and adequate health care, lack of social integration, weak representative political entities and general underrepresentation within the civil service. Indeed, the Roma, Ashkalis and Egyptians experience widespread policies of exclusion and entrenched inequalities in the working environment, being directly and often overtly linked to their ethnic belonging. Besides impacting onto the hiring procedures in private business activities, these apply also to the public sector. Indeed, the assessment of employment of non-majority communities within the Kosovo Civil Service and Publicly Owned Enterprises, in terms of numbers and distribution across the internal hierarchies, reveals a strong underrepresentation of their members in most of the institutions and agencies.[11]

Significantly, the comparison of the average incomes and unemployment rates among communities at the national level reveals their particularly vulnerable position.According to UNDP, while the average monthly salary per person in Kosovo is around €260, for Roma, Ashkali and Egyptian families'average total income stays under €120 a month. While 47.02% of Kosovar Albanians are unemployed, Roma, Ashkali and Egyptians heavily surpass these

[7]OSCE report: Contribution to the Progress Review of the Action Plan of the Strategy for the Integration of Roma, Ashkali and Egyptian Communities in Kosovo 2009–2015: 34.

[8]Annual Statistics Report on Domestic Violence, 2011.Kosovar Centre for Gender Studies, 2008:26.

[9]Unfortunately, there is a lack of data on the situation in northern Kosovo, but the little information that is available paints a bleak picture. OSCE (2010) reports that, in northern Kosovo, infrastructure is poor and unemployment high, with UNDP (2013) reporting that women are in a particularly vulnerable position.

[10]Both ECMI Kosovo and its partner NGO Aktiv have conducted their own research. Results of a survey conducted by Aktiv show that 70% of interviewed women were not aware of the most important prevention and treatment services, 30% of respondents having been victims of domestic violence and of all respondents who were either subject to or witnessed domestic violence only 4% were satisfied with the response of relevant institutions. ECMI Kosovo conducted a research in 2012, which found low levels of economic opportunities and a lack of awareness on reproductive health issues, seeming to reflect a broader lack of awareness on gender issues. Report on the *Prevalance of Domestic Violence in North Kosovo*. Aktiv: 2013.

[11]*Assessment on the Employment of Members of Non - majority Communities within Kosovo Civil Service and Publicly Owned Enterprises Office of Community Affairs*. Office of Prime-Minister/Office of Community Affairs, Kosovo: May, 2013. http://kryeministri-ks.net/zck/repository/docs/Assessment_on_Employment.pdf

figures with, respectively, 60.22%, 60.46% and 80% unemployment rates.[12]The high unemployment rate is due in part to lower levels of education and professional qualification, and in part to ethnically-motivated discrimination. Thus, the members of these communities frequently turn to informal, seasonal employment, collecting garbage for recycling, or surviving on social assistance and remittances from abroad.

Child and forced marriage remains prevalent among Roma, Ashkali and Egyptian communities in Kosovo, with "some marrying as young as 12."[13]Early marriage has been identified as a key factor in reinforcing the vulnerable status Roma, Ashkali and Egyptian communities in particular.[14] Kosovo law prohibits marriage if either of the would-be spouses is under the age of eighteen, although courts under certain specific circumstances may allow marriages of individuals over the age of sixteen. However, in Kosovo often marriages are considered valid following a public celebration, with registration taking place at a later point. To address this practice further awareness raising and educational initiatives are required as currently many Roma, Ashkali and Egyptians still have predominantly positive views of child marriage. For example, "In a 2008 survey of 270 Roma, Ashkali, and Egyptian women, one-third believed early marriage could facilitate healthy childbirth, and 60 per cent felt parents should decide who their daughters marry."[15]

The lack of education and alternative societal models certainly constitutes the core causal factor pushing families towards early marriage. The main consequences of this usage include physical and psychological health risks, mostly related to frequent, premature and unplanned pregnancies. Subsequently, these lead to additional limitations to schooling and employment opportunities for the involved women and to their higher exposure to domestic violence. Moreover, the lack of registration and the ensuing legal complications, due to the unlawful nature of the contracted marriage, inevitably contribute to the denial of the wives' rights.

Figures concerning the Serb community reflect the broader problems characterizing Kosovo as a whole. Nevertheless, the community members' general perception of their personal future expectations and the country's developments disclose an extreme pessimism. The persistently ruling double sovereignty inevitably results in weak law enforcement to the detriment of the people's well-being and integration. Moreover, language barriers and ethnically-based discrimination in selection processes further limit the already restricted and precarious employment opportunities for the members of this community.

A widespread lack of information concerning the available channels for denouncing violence characterizes Roma, Ashkali and Egyptian women as well as the Serb community living in the North or in remote villages. Combined with an entrenched mistrust in the capacity and willingness of the relevant institutions to actually address the problem, this leads to the tendency not to report experienced or witnessed violence to the authorities, further hindering in this way the possibility to effectively contrast its occurrence. The main public institutions dealing with domestic violence cases in the Northern region of Kosovo are the Centers for Social Work, based in Mitrovicë/Mitrovica North, ZubinPotok and Leposavić/Leposaviq and co-financed by the Republic of Serbia, the Health Center/Hospital and the Kosovo Police. The Centre for Social Work and health workers commonly pass the

[12]Kosovo Human Development Report. UNDP: 2012.
[13]UNFPA Factsheet. 2012:5.
[14]Strategy for the Integration of Roma, Ashkali and Egyptian Communities in the Republic of Kosovo, 2008: 10, 56.
[15]UNFPA Factsheet. 2012:5

information on suspected cases of domestic violence to the local police, responsible for handing it over to the court in the south, which is located in Vučitrn/Vushtrri.Despite this limited collaboration, however, the persistence of major problems hinders the offer of meaningful protection to victims. First and foremost, the consequences of the lack of a functioning court system in the Northern region are further worsened by the absence of a direct cooperation between the Centers for Social Work and the Court in Vučitrn/Vushtrri. As a consequence, the actual prosecution of the denounced cases remains dependent on the local police's and the victim's willingness tobring the case to court. Moreover, the lack of a safe house in the North and the insufficient funding reserved to this sector are commonly identified as the main obstacles in the provision of effective assistance.

Within this framework, the condition of women in these communities inevitably raises special concerns, being victims of a two-fold vulnerability, as members of disadvantaged groups and as weakest components of specific patriarchal familial and social structures. The observance of fixed gender roles and the practice of early marriages inevitably obstruct the women's actual enjoyment of their fundamental rights. Together with the low level of education and the widespread lack of identification documents, these are commonly identified as the main reasons preventing the women's employment. Moreover, significant structural barriers (such as, among others, limited possession of a bank account, restricted access to means of transportation and sources of information, exclusion from home or land ownership) further hinder their access to the job market. As a result, explicit or hidden discriminatory practices are sensed to be widespread in hiring procedures as well as within the working environment and in employees' treatment. Furthermore, the lack of professional and managerial skills, together with the factual denial of inheritance and property rights, undermines the women's self-employment opportunities.

An additional relevant issue concerns the women's commonly registered insufficient awareness concerning their rights and the available employment services. Lack of information and communication appears to be inevitably transferred on the level of trust in municipal and state mechanisms and their effectiveness. As a consequence, the vast majority of Roma, Ashkali, Egyptian and Serb women face full financial dependence, widespread marginalization, deeply rooted discrimination, and poor social integration which require extensive effort by the side of all relevant actors. Ultimately, the widespread lack of awareness about the offered services and relevant institutions among the concerned women, as well as the community's extremely low level of trust in their action, constitute an additional problem compellingly requiring extensive effort.

A recent study on dimensions on domestic violence in the municipalities of Dragash/Dragaš, Gjakovë/Djakovica and Gjilan/Gnjilane, shows that the decentralization process has created difficulties in delivery of services for all communities (survivors of domestic violence are not treated as a specific group in social assistance and Center for Social Work budgets for emergency and reintegration needs). Shelters continue to have a wide variety of constraints (in sustainability and human resources). Within the judicial system, there is a limited number of Victim Advocates and issuance of protection orders is hampered by lack of police investigation and enforcement, influence of perpetrators on judges and persecutors, etc. In the health care system, professional knowledge and skills required in dealing with victims and survivors of GBV/DV are missing (including protocols, instruments and methods).[16]

The existing programs on GBV in Kosovo focus primarily on supporting existing institutions in

[16] Study on Dimensions of Domestic Violence – Gender-based Violence in Kosovo Municipalities: Dragash/ Dragaš, Gjakovë/Djakovica and Gjilan/Gnjilane. UNICEF: 2013.

combating GBV.[17] The project here aims to complement these initiatives by focusing on directly strengthening the communitiesand addressing the specific problems that lead minority communities often to fail to access the services that are available.

3.2. Key findings from analysis of baseline data

Gender Based Violence (GBV), is commonly used as "an umbrella term for any harmful act that is perpetrated against a person's will, and that is based on socially ascribed (gender) differences between males and females."[18] Although no universal definition exists, nor can be applied, and considering the complexities of GBV in its varying contexts, vulnerabilities underlined by structured gendered inequality make violence against women the predominant form of GBV.[19] Gender based violence is also made complex by the number of forms of violence it encapsulates, including: domestic, physical, sexual, economic, and psychological violence (including threat of harm, emotional violence, isolation, use of children), as well its particularities during a person's lifecycle.

Within the past two decades many achievements have been made in recognizing GBV as a serious human rights violation, accompanied by series of United Nations resolutions, national laws, and action plans.[20] A wealth of research exists that traces the circumstances and relations - political, economic and socio-cultural – which create and enable the persistence of GBV and violence against women. Numerous tools that aim to help policy makers, practitioners and service providers, researchers, etc., to consider the developmental, economic, political, ethical, etc., ramifications of GBV also exist.[21] However, ability to prevent and restrict GBV remains low, despite knowledge at individual and community levels of a law against domestic violence Kosovo, and underreporting and impunity of perpetrators remains a huge obstacle and challenge. As one focus group participant in this study, an unemployed Ashkali woman, and mother of three children at age 24, noted: "Our voice is small, it has little value."[22] Not only do survivors of violence often not speak out, but the institutions that are charged with the collection and dissemination of information, as well as the provision of services, also fail to recognize and account for the ways in which certain groups remain marginalized and under-represented.

The data from this baseline study show knowledge of high incidence of domestic violence. In FusheKosove 59% of respondents reported that they knew a person in the community who is or has been a victim of physical violence in the family. In Ferizaj/Uroševac 33% of respondents reported to know a person who is a victim/survivor, while 13% in Gračanica/Graçanicë and 25% in Mitrovicë/Mitrovica North could report the same. The victims are overwhelmingly women, but some are boys and girls. A few cases of men victims of DV were reported. In terms of perspectives on violence, it is worth noting that 58% of respondents in FushëKosovë/Kosovo Polje agreed with the statement that sometimes a

[17] Despite existing legal mechanisms, and some satisfactory amendments, securing access to justice for survivors of GBV remains a challenge in Kosovo, and worldwide. See More Than "Words on Paper"? The Response of Justice Providers to Domestic Violence in Kosovo. KWN: 2009. Available at: http://www.womensnetwork.org/documents/20130120165443203.pdf

[18] Guidance Note: Gender-Based Violence in Crisis and Post-Crisis Setting. UNDP: 2009.

[19] See CEDAW General Recommendation 19 on Violence against Women. For the Kosovo context see Nicole Farnsworth, *Exploratory Research on the Extent of Gender-Based Violence in Kosova and Its Impact on Women's Reproductive Health* (Prishtina, Kosovo: KWN, 2008).

[20] The UN Declaration for the Elimination of Violence against Women (1993). See UN Women digital library: http://www.un.org/womenwatch/daw/public/index.html.

[21] See Guidance Note: Gender-Based Violence in Crisis and Post-Crisis Setting. UNDP: 2009, pp. 36-41.

[22] Focus group with Ashkali women in FushëKosovë/Kosovo Polje, 28 May 2014.

husband is allowed to hit his wife. In Ferizaj/Uroševac, Graçanicë/Gračanica, and Mitrovicë/Mitrovica North, a much smaller percent - 9%, 6% and 7%, respectively - agreed with this statement. On the other hand, 18% of respondents in Ferizaj/Uroševac would not consider as violence controlling where a family member can go. In Graçanicë/Gračanica and Mitrovicë/Mitrovica North, respectively, 28% and 21% of respondents do not consider as violence not allowing a family member to work outside the home.

The majority of respondents in the household survey thought that in cases domestic violence one could receive help from the police (FushëKosovë/Kosovo Polje 58%, Ferizaj/Uroševac 85%, Gračanica/Graçanicë40%, Mitrovicë/MitrovicaNoth 68%). However, when asked what is the best thing to do in those cases, respondents also though it best to speak to a family member or friend. Overall, respondents reported bad experiences with institutions (including police, Social Welfare Offices/SWOs, health clinics, NGOs, and legal service providers.) InGračanica/Graçanicë,28% of respondents reported a bad experience with legal services, and 21% with police. In Mitrovicë/Mitrovica North only 5% of respondents reported good experiences with Social Welfare Offices, and 10% said that their experiences services were bad.

In FushëKosovë/Kosovo Polje and Ferizaj/Uroševac, where most respondents were Ashkali, Roma and Egyptian, there was hesitation in providing an evaluation of service providers. This may be partly due to lower expectations placed on institution and hesitation to denounce disservice (fear of reprisal or withdrawal of services being just two possible explanations). In Ferizaj/Uroševac only 8% of respondents reported good experiences with Social Welfare Offices (SWOs), and 46% were neutral about health services received. In FushëKosovë/Kosovo Polje, SWOS, the one institution that most members of the community regularly access fared the worst. 67% of those who provided an answer considered their services very bad/bad or neutral. While 57% had accessed a health clinic or hospital, 10% considered quality of health services to be in the same range of inadequate services, although 77% evaluated their experience as good.

The legal system remains one of the weakest links in the chain of institutional standard operating procedures, prosecution of cases, and services offered to victims/survivors. Although trust in Kosovo Police was relatively higher than that in other institutions, the number of arrests, of the total cases respondents knew reported among family, friends and neighbors, was significantly low. As the figure below shows, of the total 110 cases, in all four municipalities, respondents knew of only 16 arrests.

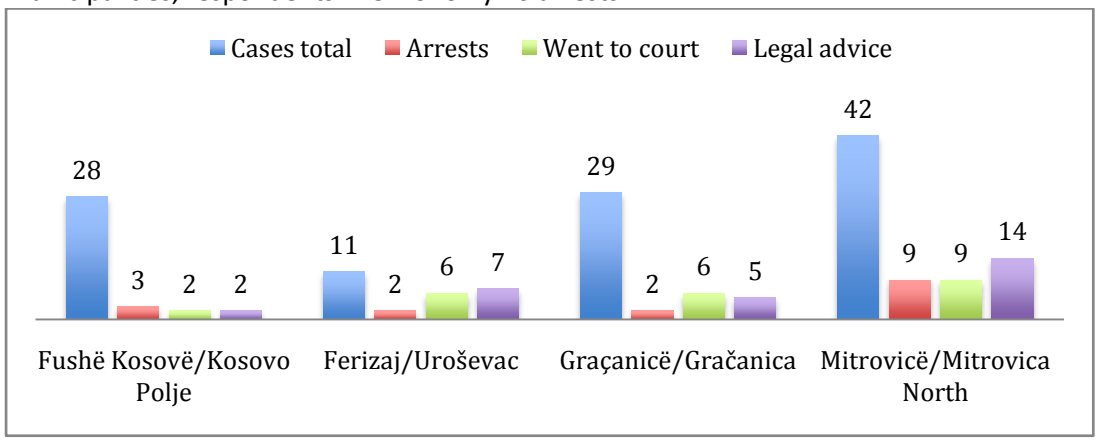


Figure 1. Total number of cases respondents knew reported, including arrests, court hearings, and legal advice offered to victims/survivors

The figure above also shows that very few victims/survivors were known by respondents to have received legal services, from victim advocates or otherwise. Such were 28 in total. Also, only 23 of the 110 cases the respondents knew reported went to court. Although these numbers are not compared to official numbers held by police and courts, it is relevant to consider them as an indication of the knowledge and perspectives present in the communities in regard to legal institutions and representatives.

In this study, respondents most frequently considered violence as an outcome of poor economic conditions and husband's unemployment, particularly in FushëKosovë/Kosovo Polje and Ferizaj/Uroševac. However, in Gračanica/Graçanicë and Mitrovicë/Mitrovica North alcohol abuse, also, is seen as a particular problem. Also, respondents considered that cultural norms, and gendered roles in the family, contribute to women's vulnerability to early and forced marriage, and GBV. Despite some noticeable socio-economic transformations, family structures, where patrilocality coincides with women's lack of property ownership and women's dominant role as biological reproducers, disempower women in decision-making and place them in exceptionally vulnerable positions.

A significant percent of the women reported that they had been told to have more children than they wanted: 20% in FushëKosovë/Kosovo Polje, 33% in Ferizaj/Uroševac, 21% in Gračanica/Graçanicë, and 24% in Mitrovicë/Mitrovica North. Also, sexual violence tends to be avoided as a topic of discussion and is largely not recognized as a form of violence when occurring between married partners. In FushëKosovë/Kosovo Polje 26%, in Ferizaj/Uroševac 29%, in Graçanicë/Gračanica33%, and in Mitrovicë/MitrovicaNothr 21%, would not agree that sexual intercourse between married couples could even be considered violence. Also, other forms of violence are largely not recognized. For example, in Mitrovicë/Mitrovica North, 17% and 19% did not think that preventing a family member from seeing his/her friends and making a decision for another family member, respectively, is violence. In regard to the latter, 54% stated that they do not know whether to consider making decisions for another family member, without consulting them, a form of violence.

Women and men, who participated in the study, consider that concerted efforts must be made towards the employment and education of girls and women. These were seen as key to reducing women's vulnerability to domestic violence. In FushëKosovë/Kosovo Polje 44% of victims/survivors and 73% in Ferizaj/Uroševac, whom respondents knew, were unemployed. In Gračanica/Graçanicë, 13% of respondents noted that the victim/survivor had some or all elementary level education completed, 8% had high school education, and 3% had university education completed. In Mitrovicë/Mitrovica North, also, the majority of known victims/survivors were women, but 24% were also known to be employed. The data suggests that women who are unemployed and/or with less levels of formal education completed, are more vulnerable. However, the data also shows that more Serbian women, in comparison to Roma, Ashkali and Egyptian women have higher levels of formal education completed and are earning income.[23]However, without larger reform in the services available – legal, protective, educational, health, etc. – women of all socio-economic and ethnic backgrounds, remain vulnerable and subject to GBV.

As is well known, socially ascribed differences stand at an intersection of gendered, ethnic, racial, and socio-economic inequalities. This baseline study aims to provide a clearer picture of how these inequalities and differences are distributed and felt by women belonging to ethnic minorities in Kosovo. Roma, Ashkali, Egyptian, and Serbian women share many of the

[23] Due to preexisting and continuing discrimination Roma, Ashkali and Egyptian women are at greater disadvantage in attaining education and employment.

same concerns, challenges and opportunities as do the majority Albanian women. Earlier isolation of women from public space is a case in point. A young student from Mitrovicë/Mitrovica North explained that previously her mother could not leave the home at her will but now her father "does not create problems," and according to her "this is most likely a result of [changes in] society, the media and the like."[24] Although they may live within different social arrangements, specific to each community, they do share in the gendered inequalities that permeate their everyday lives. In Ferizaj/Uroševac, for example, 20% stated that the main reason why violence occurs is forced marriage. InGračanica/Graçanicë, 32% attributed violence to living in large families, and in Mitrovicë/Mitrovica North 36% thought that violence occurs because people are married against their will.

However, if we assume that ethnicity is one of the main markers of identity in Kosovar society, relations of GBV to socio-economic considerations are often missed. When asked what she identifies as a major obstacle to her empowerment, a 26 year-old Ashkali woman from FushëKosovë/Kosovo Polje stated: "We are tired of poverty. It is good to get together and talk, but we all want a better future for our children… If you want the truth, the main obstacle is that we are Ashkali."[25] Discrimination on grounds of ethnic belonging, especially for Roma, Ashkali and Egyptian communities in Kosovo, makes it difficult for them to find opportunities for political and economic empowerment.

On the other hand, distinctions between opportunities and services in rural and urban settings determine many of the experiences and perceptions of Serbian women in Graçanicë/Gračanica and Mitrovicë/Mitrovica North. Women in villages have welcomed many of the changes to gender relations that have occurred after the war. The periodization of "before and after the war" serves to mark what according to them are new liberties and self-worth found by women. Such is not untrue of Roma, Ashkali and Egyptian communities as well. Engagement in the non-governmental sector by some, more opportunities for education, and international-agency projects, have enabled women to leave the domestic sphere and become more socially and economically involved. However this is true of only a small minority. For women in urban settings, lack of political representation and women's public participation in seen as a direct contributor to gender inequality. Most women cite the lack of employment opportunities, with the vanished industrial and production capacities of their cities, as a threat to their wellbeing. According to an employed and married women, and mother of two children, in Leposaviq/Leposavić: "women can escape violence in two ways: First is employment, and the other is the support of her family and friends."[26]

While women are seen to be "braver now" in articulating their needs and wishes, most women spoke of years of domestic-violence perpetrated by husband and other family members. As a recent study has shown, albeit in other municipalities in Kosovo, a higher percentage of non-single women from urban areas compared to rural areas experiences violence by their partners.[27] Therefore, for most, the continuing traditions of patrilocality, irrespective of residence, directly limit their ability for decision-making and empowerment. With decision-making defined as a male domain, women who participated in this study considered conservative cultural values, usually defined as "mentality," a particular

[24] Focus group with Serbian and Roma women in Mitrovica, 10 April 2014.
[25] Focus group with Ashkali and Egyptian women in FushëKosovë/Kosovo Polje, 28 May 2014.
[26] Focus group with Serbian women in Leposavic, 14 April 2014.
[27] Study on Dimensions of Domestic Violence – Gender-based Violence in Kosovo Municipalities: Dragash/ Dragaš, Gjakovë/Djakovica and Gjilan/Gnjilane. UNICEF: 2013.

hindrance as well. To this, men and women, who participated in the study, added men's recognition of DV/GBV as imperative.Therefore, male interviewees recommended raising awareness among men, and especially the younger generations on gender equality. However, because men's power continues to reside in a strict gendered division of labor between the public and private spheres, increasing women's employment and income generation potential will require the negotiation of current power relations between men and women. The perspectives of men, which were gathered for this study, show that men are committed to seeing the advancement of women in education, however they are uncertain of the implications this will have if and when it leads to women's economic empowerment. With women mainly seen as members of society in accordance to their relations with other men – as fathers, brothers, and husbands – the men and women who participated in the study consider that prevention of GBV cannot happen unless existing socio-cultural relations are considered.

Therefore, this study includes a more in-depth description of experiences and perceptions of women on gender based violence, while acknowledging the limited access to adequate gender-based violence prevention and treatment services, and extreme socioeconomic vulnerability. As such, it offers an understanding of minority women's perspectives to the social, political and economic changes affecting their communities. For example, although police and CSW are largely seen as institutions where one can receive help in cases of DV/GBV, there appears to be some interest for seeking psychological council, especially among younger generations (2% in FushëKosovë/Kosovo Polje, 23% in Ferizaj/Uroševac, 16% in Graçanicë/Gračanica, 21% in Mitrovicë/Mitrovica North). On the other hand, victim advocates and women's NGOs are rarely mentioned, suggesting the need to change current approaches utilized by the civil society sector, and need to develop capacities of NGOs in their provision of support to minority women, as well as their inclusion. Above all, this points to the fact that one cannot assume that categories of woman and man can be applied outside of the socio-cultural and economic relations in the communities at hand.

Most approaches to women's empowerment have depended on the women being the recipients and not the agents of change. This is especially true of current dominant understandings regarding the Roma, Ashkali and Egyptian communities in Kosovo. This has to change. Women's decision making power can be researched and analyzed from a variety of perspectives. It can be linked, and always intersects, with levels of education, possibilities for income generation (gendered distribution of economic inequalities), and socio-cultural relations and norms in the community. They are also highly determined by what majority or more powerful social groups consider appropriate means of change and empowerment. The correlations can be both positive and negative. However, in the context here, vulnerability to domestic violence, dependent on the above mentioned factors, indicates that it is intimately tied to expectations of appropriate and allowed gendered norms. Specifically, as decision-making remains a male domain and norms associated with masculine identity enable violent practices. The latter is true of all communities in Kosovo.

The research conducted for the baseline study also entailed collection of data from institutions and NGOs, carried out at the central and local levels. These included: police, shelter/safe-houses, local NGOs/activists, courts, Municipal Gender Equality Officers, Centers for Social Work, and health service providers. There is no unified data-collection mechanism or database, despite requests on the part of shelters and NGOs to establish one. The recent Country Gender Profile (2014) has reported that the National Coordinator for domestic Violence is developing a database to be shared by all institutions. Apart from the Kosovo Police and shelters, institutions do not posses ready available data on cases

received.[28] Municipal Gender Equality Officers and courts, in particular, do not have the capacities, and at times interest, to monitor and report on DV/GBV.[29] At the same time, gender disaggregated data is available by the police, but no institution or organization possesses disaggregated data based on ethnicity, place of residence, or other indicators such as education, employment, form of violence, etc. Below in table form is the data provided by the Kosovo Police on number of cases reported for the year 2013. The information includes numbers reported per police region. The data for FushëKosovë/Kosovo Polje and Graçanicë/Gračanicais included in the Prishtinë/Priština region. Three police stations in Mitrovicë/Mitrovica North do not have a domestic violence representative or unit, or victim advocates.[30]

Centers for Social Work (CSWs), are overseen by the Department for Social Welfare (DSW) at the Ministry of Labor and Social Welfare, and have a mandate to "manage cases of domestic violence, safeguard the rights of children, and assist with the distribution of social assistance."[31] The DSW contracts non-governmental shelters to offer protective services to women and children who have suffered gender-based violence. Eight shelters, located throughout Kosovo, work as a Shelter Coalition in joint procedures, coordination, and advocacy (in addition to housing, they provide psychological and legal council). However, shelter services are not available for minority women in their municipalities (attempts to establish shelters in FushëKosovë/Kosovo Polje, Graçanicë/Gračanica, and Mitrovicë/Mitrovica North are ongoing). The Municipality of Graçanicë/Gračanica has allocated land for a shelter and the Ministry of Labor and Social Welfare has promised funds for a shelter there.

CSWs reported that most frequent cases of domestic violence take the form of physical and psychological violence. Standard Operating Procedures exists and according to CSW representatives, all reported cases are treated accordingly: identification of needs, health services are provided, and shelter and psychosocial counseling is offered. Interviews in two CSWs highlighted the preference of social workers to advise to survivors to return to their homes. As was noted by the Center for the Protection of Women and Children in Prishtina, a non-governmental shelter, there are numerous cases of re-victimization. Almost no counseling and treatment services for perpetrators of violence exist, although the Ministry of Health has issued an administrative instruction to this effect.[32]

The largest number of survivors, according to CSW representatives, "return to their families and are reintegrated." Further information on what reintegration entails was not offered, and no evaluations of reintegration programs in Kosovo have been conducted to date. Also, no follow-up, namely monitoring and reporting, on such cases exists. According to a CSW representative in North Mitrovicë/Mitrovica, most of the cases, of some 20 reports they had received in the last year, were of women who return to report cases of abuse. There appears

[28] For overview of existing institutional frame see: Färnsveden, Ulf, Ariana Qosaj-Mustafa, Nicole Farnsworth. *Country Gender Profile: An Analysis of Gender Differences at all Levels in Kosovo.* Sweden Framework for Gender Equality (Call off number GE 16): 2014.

[29] For overview of Municipal Gender Equality Officers and Rule of Law see *Country Gender Profile, 6-13.*

[30] Data from three police stations in Mitrovica North is missing.

[31]Färnsveden, Ulf, Ariana Qosaj-Mustafa, Nicole Farnsworth. *Country Gender Profile: An Analysis of Gender Differences at all Levels in Kosovo.* Sweden Framework for Gender Equality(Call off number GE 16): 2014, 7.

[32] Ministry of Health. Administrative Instruction 02/2013 on Treatment Procedures for Perpetrators of Domestic Violence Implementing the Law on Protection Against Domestic Violence. At: http://msh-ks.org/wp-content/uploads/2013/11/Udhezim%20Administrativ%2002-2013.pdf.

to be little coordination with medical personnel at health clinics and hospitals.[33] According to one CSW representative, doctors count as bodily harm only harm caused to vital organs, which is something that creates difficulties when cases are presented in court.[34]

The courts in Mitrovicë/Mitrovica North function on the laws of the Republic of Serbia. Only one case of domestic violence was reported in the past five years, according to a court representative, but could not be processed further since the court works with laws of the Republic of Serbia and there is no cooperation with the Kosovo Police. According to the court representative, survivors hesitate to take cases to the court in Vushtrri/Vučitrn, whereas the court in Mitrovicë/Mitrovica North does not accept cases of domestic violence at all. In addition, only one women's NGO in Mitrovicë/Mitrovica North is planning a project on raising awareness on domestic violence. The current Officer for Gender Equality in Mitrovicë/Mitrovica North has received no cases or reports of DV/GBV. However, a previous officer whose mandate ended in 2008 stated that her office used to receive reports and women themselves came to her office to report abuse and domestic violence. Since 2008, following Kosovo's declaration of independence, an institutional vacuum has been created and authorities in the Mitrovicë/Mitrovica North do not cooperate with Kosovo institutions.

In Graçanicë/Gračanica the Office for Communities and Return is engaged in activities towards raising awareness of domestic violence and educating women of their rights, although they do not receive case reports. They reported receiving many requests for legal consultations, namely in cases of divorce. An SOS phone line set up by the organization Ruka+Ruci has provided services for Graçanicë/Gračanica, FushëKosovë/Kosovo Polje,Novobërdë/Novo Brdo and Vushtrri/Vučitrn. They received a total of 86 calls within the August 2012 – June 2013 time period. The NGO Aktiv produced a report on the prevalence of DV in Mitrovicë/Mitrovica North, Zveqan/Zvečan, ZubinPotok and Leposaviq/Leposavić.[35] Of the 130 respondents that took part in the survey, 34% revealed they were survivors of some form of domestic violence.[36] More notably, 96% stated that they were dissatisfied with the treatment of domestic violence by local institutions. According to the report, "the weakness of the institutional structure in north Kosovo coupled with the general lack of trained officers within the police force able to handle domestic violence cases effectively means that women have, at best, scant access to social services which are able to provide them with adequate care and assistance."[37]

This perspective was confirmed by women's NGOs in Graçanicë/Gračanica. One issue identified in particular is the absence of Serbian language documents on ministry websites. The promulgation of new laws and amendments, according to one NGO representative, has created confusion for victims/survivors, specifically as court practices are not consistent and new instructions are not carried out.[38]No reports on the prevalence of domestic violence

[33] As has been reported UNFPA reports there is continued lack of access to healthcare in regard to assistance in cases of domestic violence.

[34]Interview, Mitrovicë/Mitrovica North, 25 April 2014. This restriction does not apply according to the Kosovo Law against Domestic Violence.

[35] Report on Prevalence of Domestic Violence in north Kosovo. NGO Aktiv: 2013.

[36] See *Prevalence of Domestic Violence in north Kosovo*, 8.

[37] Ibid.

[38] Overall in Kosovo, "several issues have been documented relating to access to justice, including delays in the issuance of protection orders, lenient sentences for repeat offenders and protection order violators, limited issuance of measure foreseen under the domestic violence regulation (now law), poor reasoning of judgments ordering protection orders, limited attention to ensuring protection order enforcement, insufficient prosecution of the crime of light bodily harm, illegal early

and GBV, or services received (legal, medical, etc.) by Roma, Ashkali or Egyptian victims/survivors have been produced to date. The only report with some gender-disaggregated data is the recent *Study on Dimensions of Domestic Violence – Gender-based Violence in Kosovo Municipalities: Dragash/Dragaš, Gjakovë/Djakovica and Gjilan/Gnjilane* conducted by UNICEF (2013).

Organizations that household survey participants listed as organizations that provide support in their municipalities include: Women for Women, Ruka+Ruci (including their SOS help line), Center "FidanLahu", the Social Educational Center in Dubravë,Kopshtaria, GëzimiYnë, The Ideas Partnership, Red Cross, UNDP, Avenija, CMB, Caritas, Women's Association Mitrovicë/Mitrovica, ŽenskoPravo, Santa Maria, USAID, DRC, UNWOMEN, UNICEF.

termination of *ex officio* (automatic) prosecution in criminal cases, and low sentences for perpetrators of domestic violence offences...Coordination among institutions in assisting persons who have suffered domestic violence seems to have improved with the establishment of the National Coordinator in 2013, SOPs in 2012, and local coordination groups in some municipalities" See *Country Gender Profile*, 21.

Region/Month	January	February	March	April	May	June	July	August	September	October	November	December	Total
Pristina region	26	16	21	32	23	21	23	27	25	11	14	12	251
Gjilan/Gnjilane region	2	6	9	6	5	12	15	16	9	15	8	19	122
Ferizaj/Uroševac region	15	11	10	16	15	14	8	12	9	9	10	10	139
Peja/Peć region	21	18	21	20	15	10	26	11	19	18	21	11	211
Prizren region	20	7	15	13	15	12	21	26	24	18	17	6	194
Mitrovicë/Mitrovica region	14	14	16	14	14	13	20	14	11	18	11	11	170
Nr. Total	98	72	92	101	87	82	113	106	97	89	81	69	1087

Table 3. Number of reported cases of domestic violence according to month and administrative regions of Kosovo Police[39]

Gender/Region	Prishtinë/ Pristina	Gjilan/ Gnjilane	Ferizaj/ Uroševac	Pejë/ Peć	Prizren	Mitrovicë/Mitrovica	Nr. Total
Women	213	88	102	180	158	128	869
Men	38	36	39	31	36	40	220
Nr. total							1089

Table 4. Number of reported survivors of domestic violence according to gender and administrative regions of Kosovo Police

Gender/Region	Prishtinë/ Pristina	Gjilan/ Gnjilane	Ferizaj/ Uroševac	Pejë/ Peć	Prizren	Mitrovicë/Mitrovica	Nr. Total
Women	21	15	9	15	19	34	113
Men	230	119	130	177	203	134	993
Total	251	134	139	192	222	168	1106

Table 5. Number of reported perpetrators of domestic violence according to gender and administrative regions of Kosovo Police

[39] Data provided by Department Against Crime (DepartamentipërKrimetëRënda/UpravaProtivKriminaliteta), Kosovo Police.

4. Outcomes and outputs

4.1. Description of intended outcomes and outputs

The three outcomes all focus on establishing an environment in which minority women in the targeted municipalities are strengthened in their ability to combat GBV. The project adopts a comprehensive approach tackling both the intrinsic capacities of women – their knowledge on their rights and GBV response mechanisms and reduced socio-economic vulnerability – and the external environment; training paralegals, familiarising service providers with the needs of minority women, and conducting awareness raising with students, teachers and male and female leaders.

Outcome 1:Paralegals provide adequate assistance to women in the community with matters related to GBV. This is achieved by: Improving the access to prevention and treatments services for GBV, through the training and engagement of paralegals, as well as through the related the improvement of the knowledge and awareness of minority women on their rights and appropriate response mechanisms to GBV. Specifically, the project will train, engage and support eight local minorityfemale activists as community-based paralegals. These paralegals will provide survivors of GBV with advice and assistance in accessing Kosovo's available prevention andtreatment services, thus ensuring that minority women in the targeted municipalities are better able and willing to access prevention and treatment services for GBV. Underoutcome 1, 8 female minority activists will receive training and experience as paralegals and 720 minority women will receive advice and assistance from the paralegals onGBV issues and another 720 will be reached through home visits.

Outcome 2: Minority women are able to access improved opportunities for income generation and professional activities. This is achieved by: Increasing socio-economic opportunities of minority women, thus strengthening minority women's confidence and reducing their dependency on their husbands and thus reducing their vulnerability to GBV. Specifically, the project will make available in each of the four-targeted locations skills training and professional coaching. Using this strategy, already tested through aUNWomen project, the project will increase the opportunities for income generation and professional activities for minority women in thetargeted communities. Under outcome 2 approximately 200 minority women are expected to be directly reached.

Outcome 3: Students, teachers and male leaders demonstrate increased awareness and improved attitudes towards gender equality and GBV. This is achieved by:Improving more generally the attitudes their communities on issues related to women's rights and GBV, specifically through improving attitudes towards and knowledgeon gender equality and GBV of students, teachers and male leaders. Specifically, the project foresees the organisation of continuous awareness raising activities aimed at teachers, students and male leaders, including the organisation of discussionworkshops with minority men, and the development and implementation of a school-based teaching program on women's rights. Through the combined use of theseawareness-raising activities the intervention aims to improve the attitudes towards and knowledge on gender equality and GBV among students, teachers and male leadersin the targeted municipalities. Through the activities under outcome 3, approximately 480 male and female students, 240 men, and 8 school teachersareexpected to participate in the outreach activities.

4.2. Key Findings from analysis of baseline data

The key findings are presented and analyzed by municipality. While it is possible to provide results by ethnicity, the baseline data suggested that a consideration of the specific circumstances of the communities in the three municipalities would lead to more successful planning and achievement of outputs. At the same time, the four municipalities have a significant majority of one minority group over the other. In FushëKosovë/Kosovo Poljeand Ferizaj/Uroševac, the Ashkali and Egyptian communities are significantly larger, while the Serbian community is concentrated in Mitrovicë/Mitrovica North and Gračanica/Graçanicë. In these municipalities, the Roma community is largest in Gračanica/Graçanicë and FushëKosovë/Kosovo Polje.[40]In addition, the analysis provided below accounts for ethnicity, age, education, family and employment status, of respondents.

4.3. Project Goal: Minority women and girls experience reduced vulnerability to domestic violence and early and forced marriages in the targeted municipalities

The intended goal of the project is to contribute to reducing the vulnerability of minority women to domestic violence and early and forced marriage. With the aim of achieving this goal it was necessary to establish a current baseline on the following indicators:

> Indicator 1: Perspectives of minority women on their vulnerability to domestic violence and early and forced marriages
> Indicator 2: Number and % of minority women who report feeling vulnerable to domestic violence and early and forced marriages in targeted municipalities
> Indicator 3: Number and % of minority women in targeted municipalities who feel they have decision-making power and control over income in their families

4.3.1. Indicator 1:Perspectives of minority women on their vulnerability to domestic violence and early and forced marriages

4.3.1.a. FushëKosovë/Kosovo Polje

The total number of women that participated in the survey in FushëKosovë/Kosovo Polje was 100. Participants in the survey included: 8 Serb, 19 Roma, 65 Ashkali, and 6 Egyptian women, and two women who declared a mixed ethnic background. In addition, two focus groups were held in FushëKosovë/Kosovo Polje, one with 11 participants and one with 15 participants.

The women who participated in the study did not discuss vulnerability to domestic violence directly in the focus groups. Overall, during focus group discussions with Ashkaliand Egyptian women in FushëKosovë/Kosovo Polje, women tended to focus on poverty and lack of economic opportunity. They declared that they enjoy considerable freedom, but their

[40] Information based on data from Kosovo Population and Housing Census 2011, available at http://ask.rks-gov.net/rekos2011/?cid=2,1. Two-thirds of the Roma, Ashkali and Egyptian communities live in urban setting, with the majority in FushëKosovë/Kosovo Polje, Ferizaj/Uroševac, Gjakovë/Đakovica, and Prizren. See *The Position of Roma, Ashkali and Egyptian Communities in Kosovo*. (Prishtina: Kosovo Foundation for Open Society, 2009). See also OSCE Municipal Profiles, November 2011. Available at: http://www.osce.org/kosovo/38678

household and childrearing obligations prevent them from engaging in paid employmentandwere noted as the main reasons for their discontinued education and early marriage. As most agreed that they are the ones who manage household finances, they criticized the husbandswho“hide” their earnings from their wives. One woman in particular noted that her husband is disallowingand lacks patience(*nukkasabër*) and that she is the one who works on resolving problems in the household. The rest of the participants agreed in unison.

When asked about who has the final say about important decisions in the family, 54% of women, of those who responded to the question in thesurvey,noted that it was their partners who made such decisions. Only 10% stated that they are the ones to make the decision, 9% stated that the couple makes the decision,and the remaining 28% listed their parents, parents in law, as well as their brothers in law. There was no significant difference on this question as regarding to ethnicity. Based on age, none of the women up to 35 years old stated that they themselves make important decisions in the family. On the other hand, older women reported more autonomy in making important decisions.

For the majority of women harmony in the family was key to a happy life. Therefore, they argued, they commit to their household duties, and seek to create a good environment for their children, husbands, and in-laws. As one woman noted, “maybe your husband goes out and looks for work all day. They work with scraps and metal, maybe to carry something. Then they come home all tiered and worn out. But the children ask ‘what did you bring me.’ This is very difficult for a man, not to be able to provide for his family.”[41]Considering the precarious situations of their husbands, male children, and brothers, the women considered it their obligation not to create many demands. However, a number of women also thought it unreasonable for a husband or family member not to let the women in the family to work but were unsure whether this might count as domestic violence.

Women that participated in the study were more likely to report experiences of domestic violence in the household survey. In focus group discussion, they mainly expressed indignation over domestic violence. One woman, who provided much of the humor in the group, said: “A foreign door has many obligations, but I let my son’s bride sleep late.”[42]The main difficulty in addressing domestic violence in this context was that most of the women knew each other very well, and some were family relations. It was more acceptable to speak about one’s own or others’ poverty, illness, or tragedies in the family, than to discuss domestic violence. It was also frowned upon to speak about experiences of ethnic discrimination and violence. One woman spoke about police harassment, and another explained a situation that appears to have been an attempted rape by a coffee shop owner where she was seeking employment. The rest of the group was quick to dismiss these cases as “individual examples.”[43]Because of lack of access and recourse to legal protection, and the socio-economic and political marginality of the community, the women appeared fearful of denouncing such cases.

According to the women who participated in the focus group discussions, there are emerging generational differences as well. They spoke of significant changes occurring in their community. Some of these changes they attributed to the internet. Young girls and

[41]Focus group, FushëKosovë/Kosovo Polje, 28 May 2014.
[42] Focus group FushëKosovë/Kosovo Polje. Here ‘foreign door’ (*dera e huaj*) refers to the marital home and speaks to the difficulties women face as they are incorporated in the new household and kin group.
[43]Focus group, FushëKosovë/Kosovo Polje, 28 May 2014.

women, according to them, are now making decisions more independently of their parentsand choosing their own partners. Although family pressure to get married at a younger age was certainly discussed, most agreed that teen-marriages were due to romantic love. Specifically, according to their mothers, more girls are deciding to remain in school, and when they do get married young it is because they elope. As one woman noted " they run away themselves. Nobody forces them."[44] One woman stated that she would not marry someone from her community in Kosovo, "because of their mentality." She has met online an Ashkali man who lives in Sweden and would like to marry him. According to her "those [men] who have been living abroad are different. They are better, not like the men here."[45] To this comment, one married woman and mother of four children, expressed her envy, and said she wished she also thought as her friend. She said: "marriage leaves you crippled. Once you marry you begin to get ill."[46]

However, creating a harmonious household was seen as the main responsibility of the wife, young and old. As one woman noted,"You have to find a way to live together, to create agreement." Marriage is thereby considered a relevant institution for obtaining social and economic status. While, moral condemnations to physical violence are expressed (73% thought it shameful for a husband to hit his wife), the respondents in the survey tended to consider domestic violence as a "normal" or "natural" part of marriage (See table X below). Moreover, mainly by not identifying it as violence or choosing not to speak about it, sexual violence between married couples is largely dismissed (41% of the respondents did not answer the question in the survey). However, 27% of respondents reported of knowing a case of sexual violence among friends and relatives.

Lack of decision-making in family planning is also one of the ways in which gender inequalities and violence are manifested. In the household survey, 20% of the Ashkali women and 5% of the Roma women reported that they had been told to have more children then they wanted, while 31% percent did not answer the question. The household survey shows that 34% of the women interviewed have 4-5 children, 16% have 7-8 children, and 16%, of which 4% are 18-25 years old, have 3 children. The crippling effect of marriage, the women spoke of, refers to the burden of raising children in conditions of poverty, the many obligations at home in caring for the sick and elderly, lack of adequate health services, lack of education, and an overall lack of institutional and social support. Although according to them most marriages were now a result of romantic love, gendered expectations for men and women remain the same.

The dominant expectation for girls and women was expressed as the need to settle down and begin a family. 67% of women stated that new wives in the household are supposed to have more responsibilities in cleaning and cooking. While these were seen as primary roles of girls and women, they agreed that girls should at least finish elementary school. Some said they could not imagine themselves ever completing high school let alone university, although women in their community who had completed schoolingwereapparently looked up to.Overall, the women agreed that lack of employment opportunities is what makes marriage desirable at an earlier age. Once married, they haverelevant social roles and obligations to fulfill. For example, an overwhelming majority, 89%, disagreed with the statement that persons with disability should live in isolation, but 70% did think that helping them decide about a partner does not constitute violence, reflecting the socio-cultural and economic relevance of marriage. Although taking care of their own siblings and parents is

[44]Focus group, FushëKosovë/Kosovo Polje, 28 May 2014.
[45]Focus group, FushëKosovë/Kosovo Polje, 28 May 2014.
[46]Focus group, FushëKosovë/Kosovo Polje, 28 May 2014.

considered a noble responsibility (59% disagreed that older people are a burden on the family) according to them, a time comes when one must start their own family. In the focus group 4 (four) women stated their commitment to keep their daughters in school and would not allow them to marry before they were at least 20 years old. Overall, they considered that education would lead to more opportunities for employment and make them safer financially and at home.

4.3.1.b. Ferizaj/Uroševac

The total number of women that participated in the survey in Ferizaj/Uroševac was 76. Of those, 49 were Ashkali, 13 Roma, 6 Serbian and 8 Egyptian. In addition, two focus groups were held inFerizaj/Uroševac, one with 13 participants and one with 15 participants.

Difficult economic conditions, lack of employment, and the poor health of participants, as well as that of the community in general, dominate the concerns of women. Dire economic conditions and unemployment, mainly of their husbands and children, were the major concerns of women that participated in the focus groups. The first topic that participants wished to discuss was the need for a pharmacy in their neighborhood. Most Ashkali in Ferizaj/Uroševac live in Dubravë, with the nearest pharmacy from the neighborhood 4 kilometers away. According to the focus group participants, their mobility, both economic and physical, is impeded by the limited infrastructure (lack of public and private transport, and finances to pay for it). In the survey 9% of respondents stated that they are unable to work, whereas 6 (six) women in the focus group discussions stated that their health or the poor health of their children made it impossible for them to work. 79% of survey participants noted that they sought services of health professionals for serious illnesses with the last year.

As was the case in FushëKosovë/Kosovo Polje, the women did not discuss vulnerability to domestic violence directly in the focus groups. Rather, their perspectives and experiences were offered by discussing other topics. In the household survey, when asked for main reasons contributing to violence, the majority (64%) identified unemployment. While 33% attributed violence to the overall economic situation, 45% thought that lack of education is the main reason behind the occurrence of violence. However, 20% attributed it to forced marriage and 9% thought that culture is the reason. The latter was particularly true of the responses given by Serb women, whereby all who responded attributed violence to cultural factors. This may be seen as indication of awareness of the role of cultural norms on the persistence of GBV. The same can be concluded for the high percent associated with education by Roma, Ashkali and Egyptian women.

One of the more relevant distinctions the participants made during focus group discussions pertained to notions of “inside” and “outside.” The participants thought that women should have understanding for their husband’s obligations outside the house. Unlike the younger wives, who according to them, wish to know where their husbands are all the time, the women in the survey thought that “reaching an understanding” with their husbands is essential to creating harmony inside the home. As one woman stated “maybe he was working, loading a full truck all day. Now, should I say, where have you been? He was out working for his family.”[47] The expectations placed on men to provide financially for their families, places on them a burden, which, the women considered, allots them decision-making rights.

[47]Focus group, 26 May 2014, Ferizaj/Uroševac.

When asked about who has the final say about important decisions in the family, 43% of women, of those who responded to the question in the survey, noted that it was their partners who made such decisions and 19% stated that it was their fathers. Only 12% stated that they are the ones to make the decision, while 9% stated that the couple makes the decision together. Similarly, in regard to spending on big purchases, men hold the decision-making power: 43% of partners, 20% of fathers, and 9% fathers in law. In turn, wives and women in general take care not to increase their demands. As one participant noted: "The husband is like what the woman is like," alluding to the notion that men respond with violence if they are provoked.[48] However, 39% of women in the survey did consider withholding money a form of GBV and, in focus group discussion, stated their dismay towards domestic violence.

Based on the focus group discussion it is possible to say that a gendered division of space, and labor, directly influences economic and employment opportunities, relations between husband and wife, as well as those between family members and the community. According to one woman "a good husband will call and let you know where he is, but it is normal that he might get upset if you call him all the time. He might think you have been gossiping, that you are jealous, and this makes them upset. When he comes home he might show this by hitting his wife."[49] She also explained that this is not the case in her family (she lives with her husband's extended family) but in some other families this happens, as she had seen it herself. "A husband does not have the right to do this, but there are cases where this happens. I have seen it myself," she concluded.[50] In the household survey 42% did not consider excessive jealousy as violence.

In both focus groups, women noted that there are men who do not like to let their wives work because they wish to be the heads of the house (using the common idiom "zotishpisë," which means head of house, but literally translates to "God of the house"). However, the women also had their expectations. According to them, a good husband, one that deserves to be considered a head of a household, is someone who works, spends time with the children and does not beat them, and does not interest himself in other people's business and words. On the other hand, while men are charged with earning income for their families, this also allows them to exercise control of the "inside" or private sphere of the household. Of the cases of domestic violence known by the respondents in the survey withholding of money was most frequent (39%).

Therefore, women spend most of their time "inside," tending to housekeeping and childrearing, in many cases gardening, and their sociability with other women becomes limited if they are not seen as fulfilling their duties or adhering to expected behavior. For example, 41% of women stated that new wives in the household are supposed to have more responsibilities in cleaning and cooking. One middle-aged woman, a high-school graduate, stated that she does not work because she "did not need to" considering that her husband was employed. She had committed her time to "working with her children on their education."[51] She, as well as all participants, considers that their work at home is valuable and that others also value what they do.

The women generally expressed their commitment to help in their children's education and saw this as their primary role. However, some 7 (seven) women disagreed that once women

[48]Focus group, 26 May 2014, Ferizaj/Uroševac.
[49]Focus group, 26 May 2014, Ferizaj/Uroševac.
[50]Focus group, 26 May 2014, Ferizaj/Uroševac.
[51]Focus group, 26 May 2014, Ferizaj/Uroševac.

have children they should discontinue working. According to them "we know how to do other things as well," especially work outside the home and would like to earn an income. As one stated, "unless you are making money, nobody counts your work."[52] This sentiment was confirmed by another participant who gave the example of a husband that did not allow his wife to take part in a training program because he thought "nothing came out if it." While most women claimed to have the freedom to participate in activities outside the home, such would need to have the approval (direct or indirect) of husbands and fathers. For example, if a male leader in the community praises a particular initiative, husbands and fathers would not have the moral right to criticize the women's participation.

The dominant expectation for girls and women was expressed as the need to settle down and begin a family. As the household survey data shows, 35% of women in Ferizaj/Uroševac had been married between the ages of 15 and 18, and 89% by the age of 25. For girls and women, marriage is seen as a relevant accomplishment and therefore much effort is made by parents to find suitable partners for their daughters. While these were seen as primary roles of girls and women, they agreed that girls should at least finish elementary school. In terms of children's education women claim they are the ones to oversee their progress, being that their husbands are busy with work. Marriage is thereby considered a relevant institution for obtaining social and economic status.

The focus group participants gave mixed opinions about the success previous programs had generated in their community. Previous participation in income-generating programs and trainings has resulted in mixed results for the women that participated in the study. The women claim that they have attained some skills but they have not been able to utilize them. Two of the main hindrances, according to the women themselves, are lack of initiative and leadership. Some of the women have advanced skills, including gardening and agriculture. However, they lack the resources and skills to develop these into sustainable businesses or continual income generating activities. Among focus group participants 8 women were receiving support for rent from what they called "Arab" or "Muslim" organizations. One woman, whose husband is deceased and has no other family support, has a chronically ill child, making her entirely dependent on the monies she receives from one of those organizations. All of these women also began wearing the hijab and attending prayer shortly following receipt of this aid.

4.3.1.c. Graçanicë/Gračanica

The total number of women that participated in the survey in Graçanicë/Gračanica was 129. Of those, 76 were Serbian, 35 Roma, and 8 Ashkali. In addition, one focus group with 12 participants was held in Graçanicë/Gračanica.

The focus group discussion in Graçanicë/Gračanica made visible the extent and ways in which respondents considered gender and gender equality issues deeply connected to various spheres of life, and specifically DV/GBV. A number of the women, who participated in the focus group, utilized the notion of gender to provide their understanding of family life and larger social relations. Five women in particular understood gender as relations between men and women and as social expectations placed on them based on their gender identity, although gender was also understood as a reflection of underlying biological facts.

The focus group participants considered that domestic violence and GBV have a basis on relations between men and women, which they considered are "largely molded by the

[52]Focus group, 26 May 2014, Ferizaj/Uroševac.

existing patriarchal environment."[53] When asked about these relations in their community, the participants argued that gender equality is still something they must strive for, although significant changes have occurred. They considered that both women and men need to change in order for gender equality to exist, and particularly if vulnerability to domestic violence and GBV is to decrease. According to one participant "women need to work on themselves, and become educated. They have to say enough [raising her voice as she made the statement]. I have one life and you are not worth it."

According to the participants change will occur once "women are more emancipated" and for the most part this meant building a career, having fewer children, and seeking more engagement in leadership positions in governance. According to another woman, "a gender balance still does not exist. Women continue to be less represented in social life, although the situation is changing." In addition, they consider one of the issues is "that women still do not know their rights." Another woman agreed but added that: "men need to become more tolerant than they are today. We need projects that will include men. Their awareness needs to be raised, and they have to be taught the rights of women."[54]

While they expect men to change to meet the new expectations for gender equality, they also consider that a larger social change needs to happen. In the household survey, 26% and 21% of respondents had attributed DV and GBV to forced marriage and culture, respectively. Large families and alcohol were also seen as contributing factors to violence by 32% and 31%, respectively. These understandings of culture must be further explored; however the focus group discussion did offer insight into the relations between family structure, violence, and culture. Of the total respondents in the household survey 31% reported knowing of a person in their family, a relative or neighbor who was a victim or survivor of domestic violence. According to one participant in the focus group, it was their mothers who told them "you have to listen to your husband," and taught them that boys and men have more rights.[55] In the household survey decision-making was largely identified as being the realm of men. The respondents reported that 31% of partners, 16% of fathers, and 9% of fathers in law and those who make decisions in the family. Relations between the participants' parents were also reported to have been much worse although they were hidden from the public and kept private. Because social and cultural values come foremost from the family, according to the participants, the change that needs to occur must first take hold there.

In particular, the women agreed that their municipality needs a shelter for survivors of domestic violence, an SOS hotline, and that more work must be done within the police services to ensure proper procedures for survivors. To this they added the need to raise awareness in the community. Two women in particular argued that it is important to move the discussion from the private sphere to the public." One noted: "we do talk about it, and discuss among friends and acquaintances, but you have to be careful what you say in order not to make the situation worse for the victim. Many women are afraid to speak because of judgments that are passed by others, or fear of reprisal from the perpetrator. But by speaking about these cases we can set examples for others so they do not commit violence." Another woman, Roma, both married and employed, added that: "victims rarely speak to their families and friends. But, one of my mother's close friends suffered for many years. She kept quite because of her children, to protect them. But she spoke to my mother, I believe

[53] Focus group, 22 April 2014, Graçanicë/Gračanica.
[54] Focus group, 22 April 2014, Graçanicë/Gračanica.
[55] Focus group, 22 April 2014, Graçanicë/Gračanica.

this made it easier on her."[56] A Serbian woman in the focus group shared a similar story about one of her acquaintances.

Women with higher levels of education completed, and previous participation in trainings, used expert knowledge to discuss their understanding of violence. One woman, who was both married and employed, and who had attended lectures on the effects of domestic violence on children, shared with the rest of the group that, as she said, "60% of children who at one point were victims or witnessed violence latter become perpetrators."[57] Another woman agreed, and said: "often the history repeats itself. A child sees his father beating his mother and then he beats his wife." Overall, the women did not discuss early and forced marriages, but they agreed amongst themselves that postponing marriage and completing education helps women decrease their vulnerability to violence. They did not consider these as problems in their community as much as the overall economic situation and unemployment. They considered that lack of opportunities push families and girls towards early marriage.

Therefore domestic violence/GBV and early marriage were discussed as "larger social problems" and were connected to lack of employment opportunities for women and men. As one woman stated, "today we don't have mines, we have gambling." According to some of the women in the focus group, anunemployedhusband is what leads to domestic violence. Similarly, in the household survey the majority (53%) identified unemployment and 47% the overall economic situation as factors contributing to violence. In terms of their own employment, the focus group participants had mixed opinions whether economic independence helps decrease their vulnerability. Some though that if partners are employed it would not leave them time to think of, or commit violence. Others considered that employment offers women the economic security they need and therefore they can more easily abandon abusive relationships. Two Roma women considered economic conditions the main factors in domestic violence. Although both are employed, one of them believes that her husband is judgmental and jealous because he is not working. As she stated: "I feel he wants to tell me not to work and stay at home, but he does not say it."[58]

In particular, the focus group participants discussed how media play a role on the expectations placed on women. According to one woman, media "create an image of women as the weaker gender that need to stay at home, in the kitchen, and how she is gentle and always has to look pretty for her husband. But nobody pays attention to her needs."[59] Similar gendered stereotypes were discussed also in relation to employment opportunities. One woman explained that when she recently went to interview, for a job at a local coffee house/bar, she overheard one of the owners say: "this one is fat, we won't hire her."[60] Therefore, one woman noted: "work can help but not that much." For the focus group participants, preventing and eliminating current gender discrimination and GBV entails a simultaneous change in cultural values, family relations, the representation of women, and their educational, political and economic empowerment.

Previous participation in income-generating programs and trainings has resulted in mixed results for the women that participated in the study. The women claim that they have attained some skills but they have not been able to utilize them. One woman with a

[56] Focus group, 22 April 2014, Graçanicë/Gračanica.
[57] Focus group, 22 April 2014, Graçanicë/Gračanica.
[58] Focus group, 22 April 2014, Graçanicë/Gračanica.
[59] Focus group, 22 April 2014, Graçanicë/Gračanica.
[60] Focus group, 22 April 2014, Graçanicë/Gračanica.

university degree in pedagogy had been working as a waitress, and as most women claimed that she does not have the proper connections to find work. As one woman stated "it is no longer about the degree you have, but who you know."[61] A number of the women, 13%, also stated lack of training as main reason they have not been able to find employment. In addition to lack of available work in the community, two of the main hindrances to income generation, according to the women themselves, are family obligation and not knowing how to go about getting employment. There is also pressure from partners and parents in law on the women not to work (4 women declared that their partners would not allow it).

4.3.1.d. Mitrovicë/Mitrovica North

The total number of women that participated in the survey in Mitrovicë/Mitrovica North was 131. Of those, 104 were Serbian, 21 Roma, and 5 Ashkali. In addition, one focus group with 14 participants was held in Mitrovicë/Mitrovica (11 Serbian, 3 Roma), and one focus group with 6 participants (all Serbian participants) in Leposaviq/Leposavić.[62]

Issues of equality, and specifically gender equality in the family, developed as the main focus of the discussion in Mitrovicë/Mitrovica North. The economic and political context was considered relevant, and at times the determining factor, however, socio-cultural relations and family life was the main concern of the focus group participants. Overall, the participants considered that significant social and cultural change has taken place in their community. However, according to them, the main problems are "patriarchal traditions" that treat women and men differently, both in terms of familial and private arrangements, as well as those in the public political and economic spheres. Specifically, the participants spoke about how women themselves "continue to rely on traditions," as one participant stated. In addition, the participants considered that "women raise their sons and daughters differently" and therefore enable inequality. However, women's roles in children's upbringing (*vaspitanje*), according to the participants, were not an issue of secondary relevance. Rather, as one woman stated: "since we are fighting for equality it might as well be relegated to all spheres of life."[63]

The focus group participants in Mitrovicë/Mitrovica North initially approached the discussion of gender relations from a broader social perspective. They spoke of social and political change, specifically that which has occurred "since the war"(1999), such as women now raising their own voice, seeking their rights, continuing education, and working outside the home. They spoke of cultural values and prevailing norms, which continue to privilege men over women, and compared urban and rural contexts. However, once the topic of domestic violence and gender-based violence was introduced the discussion became more emotional, less detached, and personal experiences were shared. In Leposaviq/Leposavić, however, relations between men and women were predominately discussed as relations between husband and wife, or in terms of specific familial roles of men and women. The comparison of these relations in terms of 'before and after the war' was relevant here as well.[64] However, some women considered that change towards gender equality has been

[61] Focus group, Graçanicë/Gračanica, 22 April 2014.
[62] The remaining participants that had confirmed attendance were not able to attend. A traffic accident some days before had resulted in the death of one family. Most of the community attended the funeral and four municipalities in Mitrovicë/Mitrovica North had declared a day of morning.
[63] Focus Group, Mitrovicë/Mitrovica North, 10 April 2014.
[64] It has been argued elsewhere that a dominant conceptual calendar of "before and after the war," has framed practices and redefinitions of gendered subjects in Kosovo overall. See Luci, Nita. *Seeking*

mainly superficial. While women now have more rights, according to them, this has translated into a double burden. They now make a living by engaging in wage labor, but household obligations have remained the same and men have not followed in the changes that have taken place.

According to the women in both focus groups, strides towards gender equality have resulted in more rights and responsibilities for women (work, education, etc.) but have not been followed with the needed change in patriarchal norms and expectations. In addition, according to the participants, commitments and larger discussions about gender equality have not been met by needed institutional and political change. As one woman stated, "men still have the better jobs, are paid more, and are more present in decision-making positions."[65] Full equality still does not exist in their communities, the women thought. One participant noted that earlier her mother could not leave the house, but now her father does not make troubles for her and in the new context "it is convenient for men to have wives that both earn money and take care of the house."[66]

In terms of women's perceived vulnerability to domestic violence, and general vulnerability, the intersection of a number of factors should be considered. Physical violence is largely condemned as 87% of survey respondents disagreed with the statement that sometimes a husband is allowed to hit his wife, although 6% somewhat disagreed and 2% agreed. The majority (54%) identified the overall poor economic situation in their municipality/community, unemployment (38%), lack of education (36%), culture (35%), and war trauma (28%), as significant contributors to domestic and GBV violence. However, forced and early marriage were seen by 36% as causes of violence. At the same time, 54% consider alcohol to be one of the main reasons why domestic violence occurs, and 55% of Roma and Ashkali women also considered culture to be the main reason violence occurs. All of these percentages are significantly higher than those recorded for the other municipalities. Also, sexual violence is largely not recognized as a form of GBV when occurring between married partners and tends to be avoided as a topic of discussion. Of those who responded, 21% do not consider that sexual intercourse between married partners could ever be violence.

The focus group discussion showed the willingness of women to speak about own experiences of violence, as well as those in the community overall. In the focus group discussions five women spoke about their own experiences of violence, two spoke about their mother's experiences, one shared the story of a colleague, and one spoke about her friends. In the household survey also, of the total respondents, 59% reported knowing a friend, acquaintance, family member, or a relative who was a victim or survivor of domestic violence. It may be possible to argue that the focus group created a safe place for conversation, and it may point to a larger recognition of the relevance of creating a support network. As is often the case it is only possible to conclude that these are a result of prevalence of violence and willingness to report, jointly.

Participants shared the opinion that women who do not have the necessary support from their families are particularly vulnerable. According to one participant, "if a woman is economically dependent her situation is even more difficult. There is no safe house here, but

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Independence: Making Nation, Memory and Manhood in Kosovo. PhD Dissertation. University of Michigan, Ann Arbor: 2014.

[65] Focus group, Mitrovicë/Mitrovica North, 10 April 2014.

[66] Focus group, Leposaviq/Leposavić, 14 April 2014.

even if there was, it would not be a solution."[67] For these reasons the women thought girls should not marry young, again confirming perceptions on early marriage. In addition, education is seen as an important empowerment strategy. According to one participant, unless a girl completes university her husband will always undervalue her in marriage. A woman in Leposaviq/Leposavić was of the same opinion: "Do you know why it comes to violence? It is because we were taught to be obedient. The truth is our parents wanted to educate us, but then in the 1990s, in times of [economic] inflation parents did not have the means to send all children to school. My mother told me 'we have to send our son to university, and you my daughter you have finished high school and we will pay for your driving license. That will be enough for you.'"[68]

The women who shared stories of their mothers' experiences of domestic violence used those as examples to argue against early marriage, but also to assert the need of women to leave their abusers and report cases of abuse. One woman was especially adamant and explained: "My mother was a victim of mental and psychological violence. After four years, when she ended up in the hospital, with scars that are visible even today, she divorced. Although she divorced I still think she endured for too long. A woman has to hold on to herself. I do not understand women who go on suffering."[69] Another woman explained that her mother had also suffered abuse and physical violence. Only once she and her siblings were older, did they understand their mother's decision to divorce their father.

Roma women were also very forthcoming in sharing their experiences of violence. According to them, highly conservative norms and relations dominate relations between husband and wives, as well as daughters and their parents. They also claim that family support is essential if women are to attain an education and circumvent early marriage. Specifically, one woman considered that the support she had from her mother was essential to her success, but also the trust she worked to build with her father. They argued that support of mothers and others in the community is important, but fathers have also to support their daughters. One woman explained by offering the example of a tragedy in her family, and argued that a larger social change needs to take place: "Roma girls do not finish school, let alone find a job. They get married at 15 years old, at 16 they have children, and they don't manage to realize their dreams. My brother was married when he was 13 years old, and my sister-in-law died when she was 16, leaving a child behind."[70]

According to one woman, "among Roma it is even worse. The mentality is such. Women cannot work without their husband's approval. Women are without education, they learn to keep quiet and suffer. I work, but I am not married. There are very few of those who are married and are working, and they cannot go places, travel to seminars outside of town. They can work only in their neighborhood."[71] The Roma participants agreed that cases of violence in their community are plenty. They explained that women are afraid, they do not leave abusive relationships and marriages because of their children and because they do not know if their parents will take them back. With no education, lack of employment opportunities, lack of money for rent and no means to secure housing, even after divorce, women are left with no choices.

[67] Focus group, Mitrovicë/Mitrovica North, 10 April 2014.
[68] Focus group, Leposaviq/Leposavić, 14 April 2014.
[69] Focus group, Mitrovicë/Mitrovica North, 14 April 2014.
[70] Focus group, Mitrovicë/Mitrovica North, 14 April 2014.
[71] Focus group, Mitrovicë/Mitrovica North, 10 April 2014.

Younger women, and those not married, also spoke of experiences of violence with boyfriends. They have a shared understanding that partners who commit psychological violence and limit their freedoms (movement, etc.) will eventually become physical aggressors. One woman stated that her friends have problems with boyfriends who are controlling. However, her friends continue to endure because they think their boyfriends will change. According to her "they [friends] do not understand at all that in time they will become victims of physical violence."[72] The participants were especially moved by the story of one young woman, who had left an abusive relationship. She explained that her boyfriend had abused her both psychologically and physically, and according to her she "was guilty for having with endured and for not having left after the first slap. I only left once I ended up in the hospital after having been beaten…I am still afraid that he will find me…and that he will try again to abuse me."[73]

The economic dependency of women on husbands, parents, and in-laws, determines their social, political and legal vulnerability. Unlike the young woman above, who managed to escape from her abuser, most women are left with few or no options. One woman, who had suffered abuse by her in-laws, explained, "Because you are living in someone else's house the owners of the house [husband and in-laws] think they are bosses. Everyone wants to rule."[74] Another woman shared her own story of domestic violence and abuse. She is now divorced and working, but married at age 19 years old, she lived in an abusive and violent marriage for 20 years. Her parents knew of his situation but had no means of supporting her. However, after the war, with the influx of international organizations she "entered the world of NGOs" and could only then afford an apartment and food for herself and children.[75]

All of these experiences, shared by the participants, attest to women's vulnerability due to social and cultural norms, specifically as they are reflected in family relations and structures. Underlying these, are patrilocality (*zajednica*, or otherwise known as *zadruga*in Serbian kisnhip) and the lack of exercise of property rights to ownership. The latter, is also evidenced in divorce settlements where women almost never receive alimony or property. In the household survey, for example, 48% of respondents thought that the woman should go to a shelter and the man should stay at the house of their residence (18% disagreed). While leaving an abusive household may be seen as a positive recommendation, women rarely expect to be given legal rights to their residence even when the owners of the property are their husbands and not in-laws. Receipt of property from parents is also rare.[76]

On the other hand, participants stated that some change has occurred in terms of decision making in the home. The data from the household survey is comparatively different from that of other municipalities, and women do not seem to be as dependent on male members of household for important decisions. Of the total survey respondents, 16% and 8% of women had declared that their partners and fathers, respectively, have the final say on important decision. However, 16% stated that they make the decisions themselves, and 18%, declared that it is a joint decision between husband and wife, or their mothers and fathers. However, 54% of respondents also stated that they do not know whether to consider making decisions for another family member, without consulting them, a form of violence.

[72] Focus group, Mitrovicë/Mitrovica North, 10 April 2014.
[73] Due to safety reasons the location of the participant is not specified.
[74] Focus group, Leposaviq/Leposavić, 14 April 2014.
[75] Focus group, Leposaviq/Leposavić, 14 April 2014.
[76] There is no available data disaggregated by ethnicity but in Kosovo overall women's property ownership is estimated at 8%. See *Country Gender Profile*, 2014.

Also, none of the Roma and Ashkali women reported to have the final say on decisions themselves.

All women argued that strengthening civil society is key if the overall position of women is to change for the better, but their work should be done according to the accurate assessment of women's needs. According to the women in Leposaviq/Leposavić, fourteen years of international and non-governmental assistance have not produced a change in unemployment and economic opportunity. In both focus groups, the participants argued that connections based on friendship, family ties or political party affiliation determine access to employment. Corruption and nepotism thus affect women directly and indirectly.

In regard to previous training opportunities some of the younger women declared that they were able to benefit, attain more skills and secure employment. However, middle-aged women also reported benefits. One woman spoke about how following participation in a gender equality seminar she told her daughter in law: "*Snajo* [daughter in law] you have to respect yourself. No one should be allowed to belittle you, not even this son of mine, your husband."[77] Overall women agreed that trainings and seminars have helped women "to realize their worth," but they thought that men should also be exposed to the same training in order to raise their awareness of gender equality and women's rights.[78]

One the other hand, a number of women did not agree with the extent to which gender equality and rights training are beneficial. One woman was especially critical: "What trainings. That enters one ear and leaves the other. Women have other worries and responsibilities in life. That whole story about gender equality in theory means nothing. They need work."[79] The influence and effect of such trainings is difficult to see among older Roma women as well, argued one woman. According to her, among the older generations women continue to be obedient and men make all the decisions. However, she explained: "the most change can be made among the younger generations. For example, now a husband and wife discuss and make decisions together. If women were taught how to write projects, for example, that could help them start a business, or something similar."[80]While a number of women considered that trainings on income generation would be most beneficial, especially those in Leposaviq/Leposavić, others considered they need skills in communications, in computers, and other competences that can help them find work.[81]

4.3.2. Indicator 2: Number and percentage of minority women who report feeling vulnerable to domestic violence and early and forced marriages in targeted municipalities

4.3.2.a. FushëKosovë/Kosovo Polje

Almost all women that participated in the survey in FushëKosovë/Kosovo Poljewere married (86 of respondents were married). Only nine (9) were single, allwithin the 18-25 age group, of which two had one child each. Out of the five (5)divorcees none were above the age of 56.

[77] Focus group, Leposaviq/Leposavić, 14 April 2014.
[78] Focus group, Leposaviq/Leposavić, 14 April 2014.
[79] Focus group, Leposaviq/Leposavić, 14 April 2014.
[80] Focus group, Leposaviq/Leposavić, 14 April 2014
[81] Focus group, Mitrovicë/Mitrovica North, 10 April 2014.

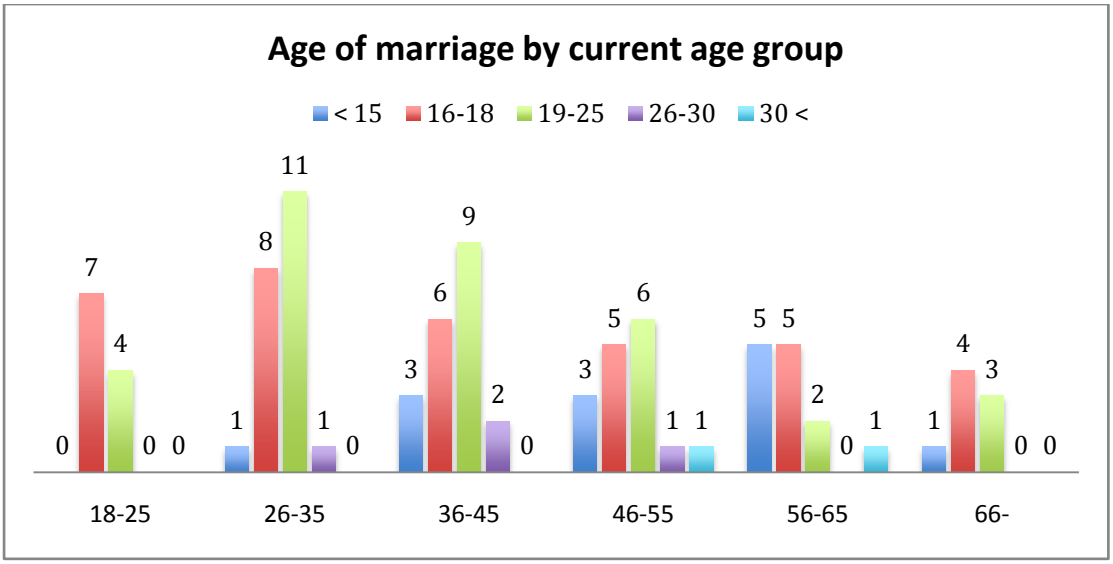


Figure 2. Marital age of women(number) by group

The data presented above shows the ageat which women respondents were married on an axis of the current age of respondents. In total, thirteen (13) women (15% of those who were married) reported they were married by the age of 15. Of those who had been married thirty-five (35), or 40%, were marriedbetween the ages of 16 and 18. Another thirty-five (35) women, or 40%, were married between the ages of 19 and 25. Overall, 83 women (75%) were married by the age of 25. Early marriage (15 years old or younger) is most noted among women who are now 36 or older. Of those,(57 women respondents), twelve (12) were married by the age of 18 and twenty (20) were married between the ages of 19-25.

A significant percent of the womenrespondentsreported that they had been told to have more children than they wanted. Of the 21% that stated they had been told to have more children than they wanted, 17% were Ashkali (17 women), 5% were Roma (4 women), while 31% percent did not answer the question.

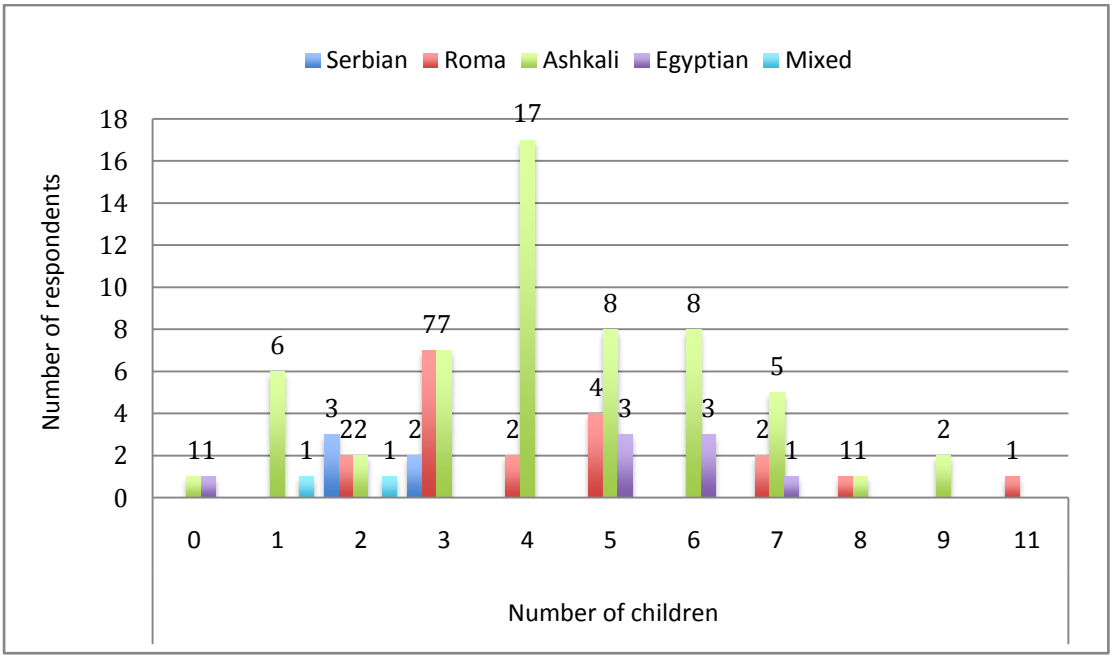


Figure 3. Number of children according to ethnicity

The survey data presented above shows that Roma, Ashkali and Egyptian households are larger than Serbian households. 3% of women, (30 respondents) had 1-3 children, 34% (34 respondents) had 4-5 children, and 21% (21 respondents) had more than 6 children.[82] None of the Serbian women had more than 3 children. In terms of household size, 19% (19 women respondents) had 4-5 members and 62% (62 women respondents) had more than 6 members, of which 56% (56 respondents) were reported as nuclear families and 28% (28 respondents) as extended families (patrilocal). Two of the women did not have children and none of the girls, age 15-18, had children.

In attempting to ascertain perspectives on acceptable and unacceptable violent and/or abusive behavior, respondents were asked to agree, somewhat agree or disagree, or disagree with a number of statements, as seen in the table below.

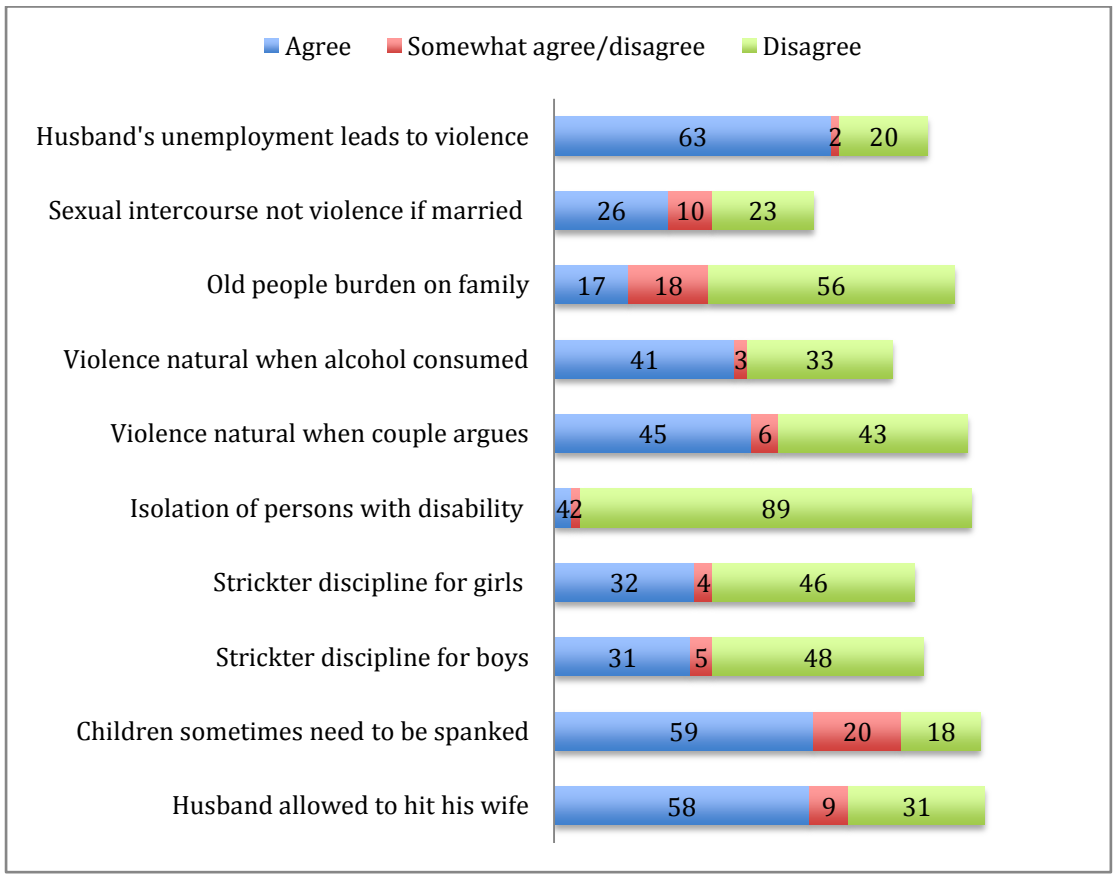


Figure 4: Perspectives on acceptable and unacceptable violent or abusive behavior (%)

The majority of women respondents, 58% (58 respondents), agreed with the statement that sometimes a husband is allowed to hit his wife, and the majority agreed that a husband's unemployment leads to violence (63 women respondents; 63%). Five (5) adolescent girls agreed that sometimes it is ok for a husband to hit his wife; although 8 (eight) disagreed. Violence is most frequently noted as a natural outcome of arguments between couples, and is an expected outcome (41%) when alcohol is consumed (drug abuse, mainly the smoking of marijuana, was also noted in other responses). Girls also attribute violence to unemployment (7 respondents), but disagreed that it is a natural outcome of arguments (6

[82] Percentages on number of children, for all municipalities, are calculated by including all respondents, including those who did not report to have children.

adolescent respondents). Also, 73 (73%)womenalso considered it shameful for a husband to hit his wife. Only a smallminorityofthe women surveyed, nine (9), saw forced marriage (marriage against ones will) the main reason as to why domestic violence occurs.

Sexual violence tends to be avoided as a topic of discussion and is largely not recognized as a form of violence when occurring between married partners. 41% of women respondentsdeclinedto offer a response as to whether sexual intercourse among a married couple could ever be considered violent (41 women respondents). Of those who responded, 26 (26%) agreed and 23 (23%) disagreed that sexual intercourse between married couples could ever be considered violence. Ten (10) women respondents (10%) either somewhat agreed or somewhat disagreed.Girls also largely did not respond to this question (8 respondents), but while four (4) disagreed, two (2) agreed with the statement that "sexual intercourse can never be violence if it happens between two adults who are married."

A majority ofwomenrespondents, 87 (87%), answered that they did not distinguish between how boys and girls should be disciplined. The adolescents that participated in the survey largely disagreed that discipline should be different or boys and girls, 6 (six) and 8(eight) girl respondents respectively. However, reasons for disciplining girls were more numerous than for boys - "they should not do whatever comes to their mind" was one of the reasons mentioned. The table above also shows that while a large percent of women do not make the distinction, 32 (32%) and 31 (31%) thought that discipline should be stricter for girls and boys, respectively. However, 59 (59%)of respondents agreed with the statement'thatchildren need to be spanked sometimes'. There were no significant differences to this question according to ethnicity. The majority, 89 (89%), disagrees that persons with disability should be isolated.

The household survey participants were also read a series of statements, and asked whether they considered the interactions described as forms of violence.

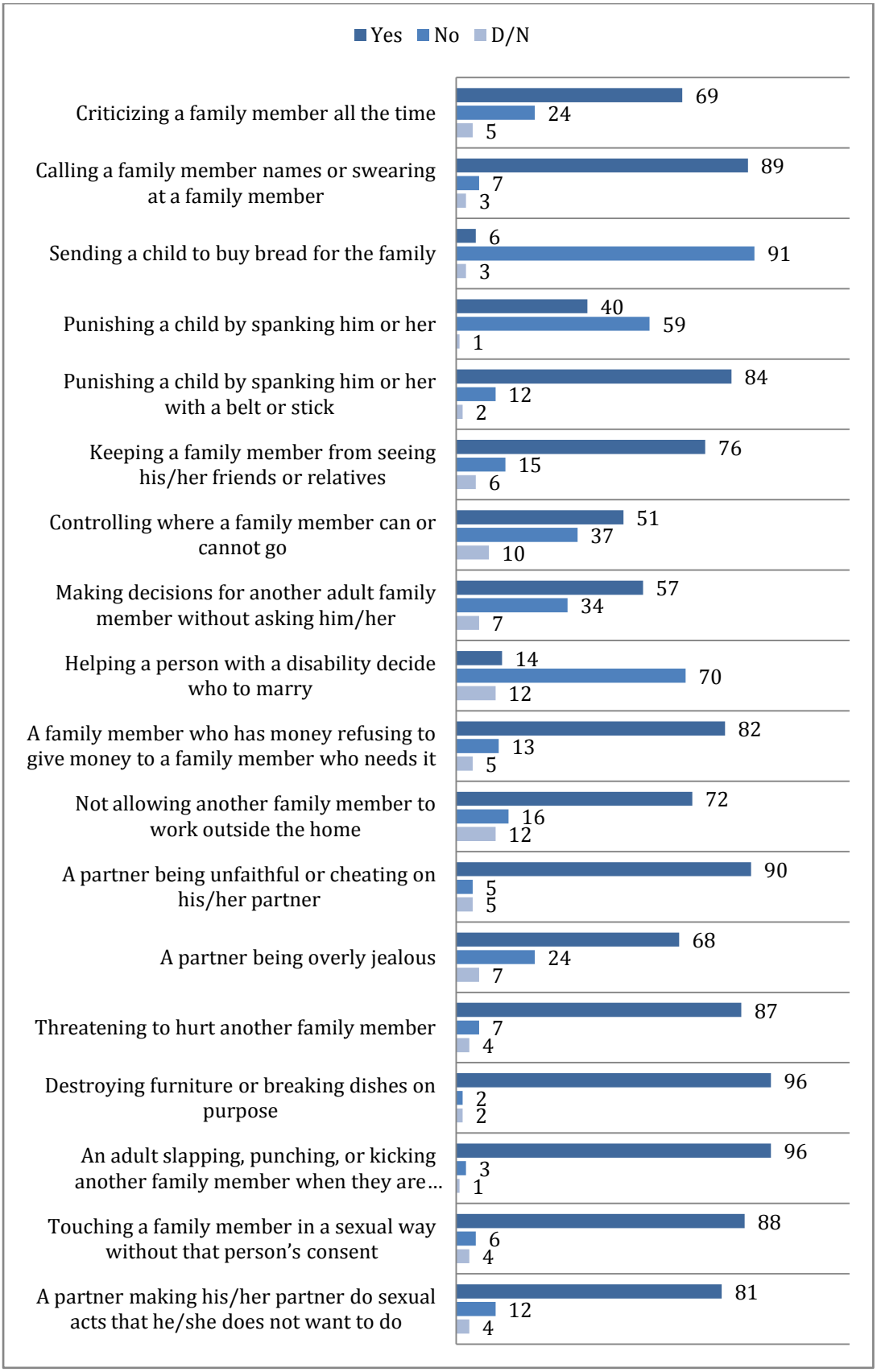


Figure 5: Respondents perceptions on what can be considered domestic violence (%/#)

The majority of respondents marked all of the listed interactions as violent behavior. Physical forms of violence are overall identified as violent behavior; however, other forms of

abuse or limitations of liberties are not as widely condemned.A significant number, 37 (37%), of women do not consider controlling where a family member can go a form of violence, and 24 (24%) equally do not considerexcessive jealousy or criticizing a family member as violence. Similarly, 15 (15%), 34(34%) and 24(24%), do not think that preventing a family member from seeing his/her friends, making a decision for another family member, and excessive criticism from a family member, constitutes violence, respectively.

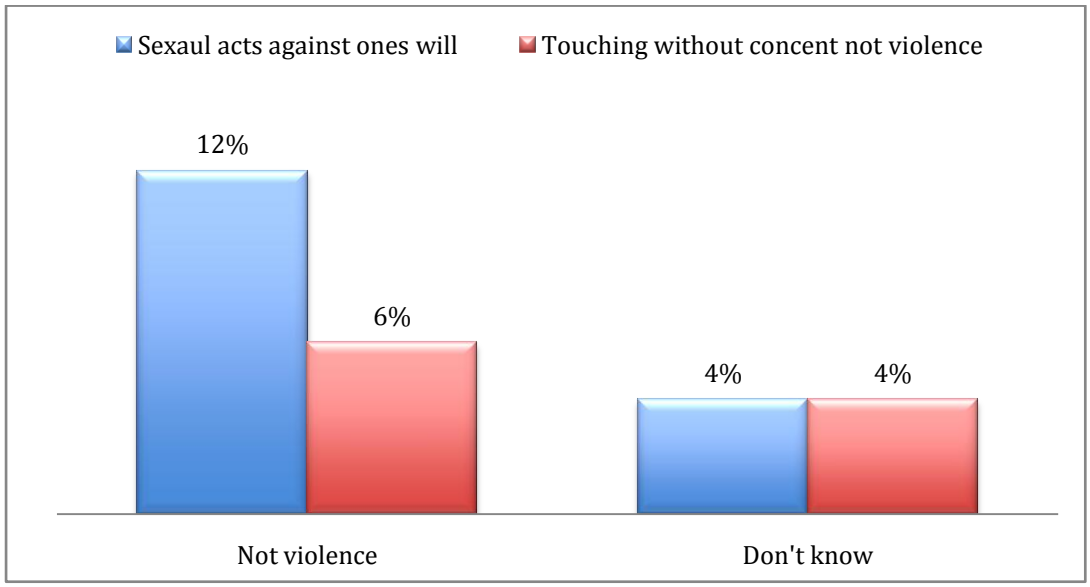


Figure 6. Sexual acts of partner and touching without consent by family member (%/#)

Moreover, 12% (12 women respondents) do not consider forceful sexual acts of partners as violence, 6% (6 women respondents) do not consider touching without consent as a form of violence. 4% (8 women respondents in total), in each category of sexual violence, do not know whether the acts constitute violence.

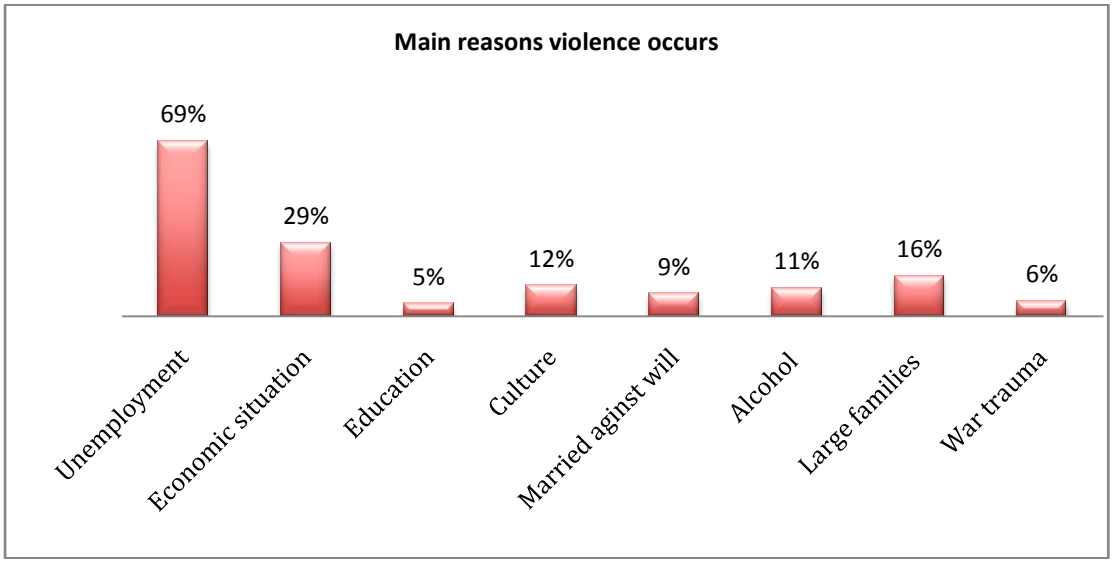


Figure 7. Main reasons domestic violence occurs in the community

When asked for reasons contributing to violence, the majority of respondents (69 women; 69%) identified unemployment, and 29 (29%)attributed it to the overall economic situation.

However, 12(12%) attributed it to culture and 16 (16%) to the difficulties of living in large families without adequate space. The latter was particularly true of the responses given by Serb women, 5 of the 8 womensurveyed attributed violence to cultural factors. This may be seen as indication of awareness of the role of cultural norms, and their relevance in the community, on the persistence of GBV.

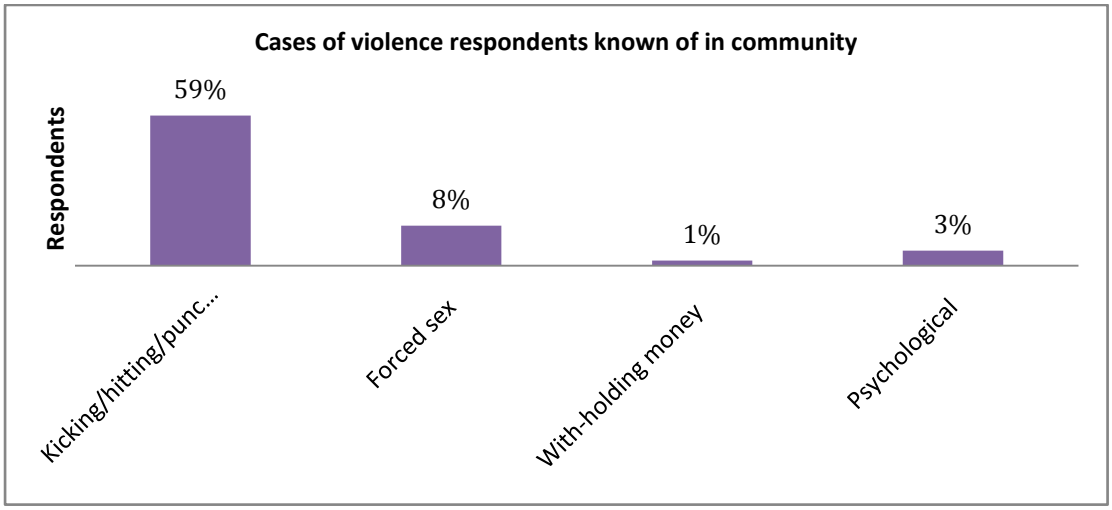


Figure8.Most frequent types of violence respondents reported of knowing having occurred among friends, family and relatives (%/#)

Among the cases of physical violence the women knew of, 30 (30%)involved kicking, hitting and punching. In addition, 8 respondents reported knowing of involved sexual abuse, 1(1%) the withholding of money, and 3involved psychological violence (name-calling, etc.).



Figure9. Profile of victim/survivor respondents know among family, relatives or friends (#)

Over half of the respondents, 46(60%) reported on the profile a person in their family, a relative or neighbor, who was a victim or survivor of domestic violence. Of those who responded, 12 (12%) identified the victims as female, 22 (22%)reported that the victim/survivor was an adult, and 28 (28%)34% reported that the victim/survivor was unemployed.

Relevant data on educational level of the victim/survivor was not reported (one was said to have elementary level education and one completed high-school education). The latter is particularly relevant when considering that 28 women (28%) reported that the victim/survivor was unemployed.

4.3.2.b. Ferizaj/Uroševac

Over half of the women that participated, 56 women respondents, in the survey in Ferizaj/Uroševac were married, 78% in total. Of the total 76 participants in the survey 11 were single (10 in the 18-25 age group and one in the 26-35 age group). Three were divorced (2 in the 18-25 age group and one in the 36-45 age group), and three widowed (2 in the 36-45 age group and one in the 56-65 age group).

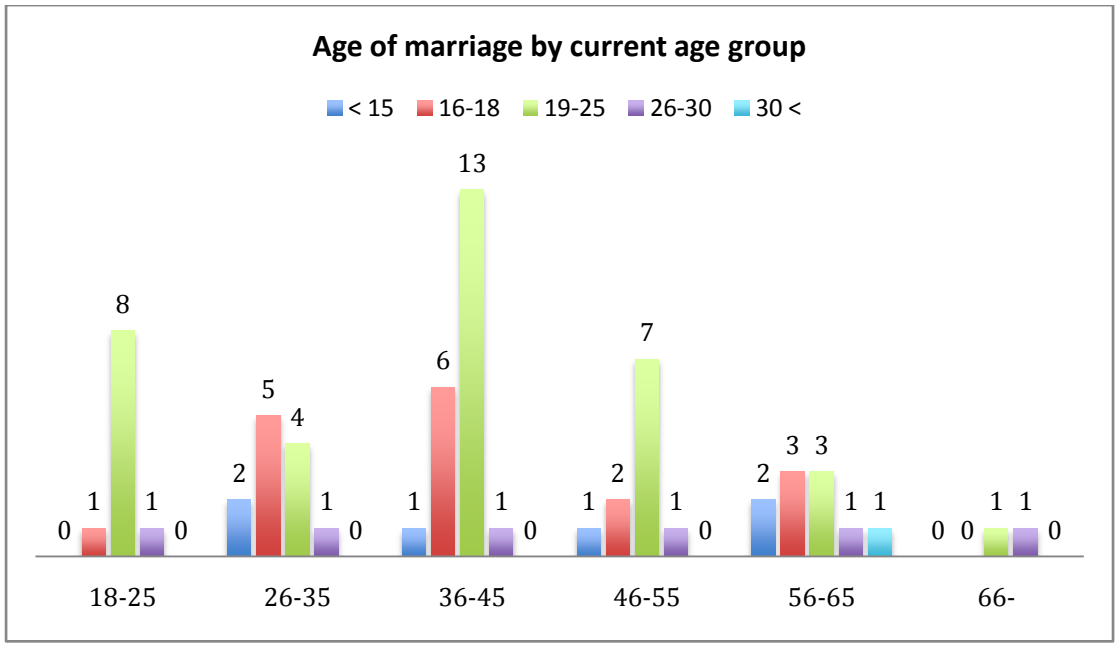


Figure 10. Marital age of women (number of respondents) according to current age

The data presented above shows the age respondents were married on the axis of their current age. Of the total 64 women who had at one point been married (including widows and divorcees), 6(9%) reported they were married by the age of 15. Of those who responded, 17 (27%) were married between the ages of 16 and 18, 36 women (56%) were married between the ages of 19 and 25, 4 women (6%) were married between the ages of 26 and 30, and only one woman married after the age of 30. Overall, 56(89%) of 56 women were married by the age of 25. Early marriage (15 years old or younger) is noted among women who are now 66 or older, as well as those 26-35 years of age.

A significant number (20) of the women reported that they had been told to have more children then they wanted. The Serbian women did not report being told to have more children then they wanted, but one (1) woman said she does not know. In total, 20 women (26%) stated that they were told to have more children, of which 4 (5%) were Roma, 12 (16%) Ashkali and 4 (5%) Egyptian. Of the total women respondents, 12 (20%) of the 60 women stated the pressure came from their in-laws.

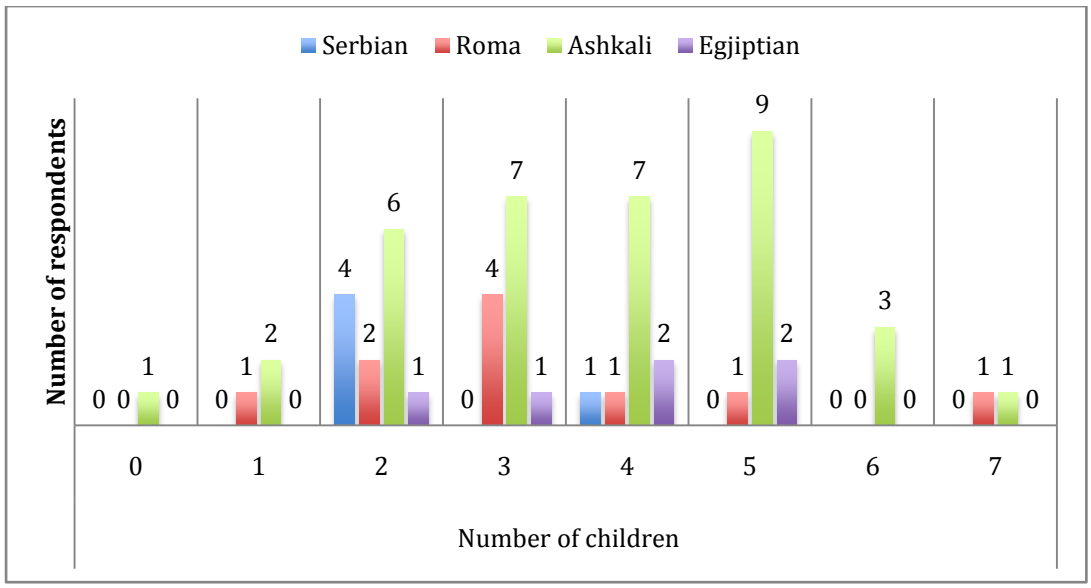


Figure 11. Number of children according to ethnicity

The survey data presented above shows that Roma, Ashkali and Egyptian households are larger than Serbian households. 28 (37%) of women respondents had 1-3 children, 23 (30%) had 4-5 children, and 5 (7%) of women respondents had 6 or more children. In terms of household size, 17(22%) had up to 5 members in one household, 39 (51%) consisted of 6-7 members, and 14(18%) had more than 8 members. Of the total households, 51 (67%) were reported as nuclear families (married couple), 9 (12%) as extended families (patrilocal), and 15 (20%) immediate family (own parents and siblings).

In attempting to ascertain perspectives on acceptable and unacceptable violent and/or abusive behavior, respondents were asked to agree, somewhat agree or disagree, or disagree with a number of statements, as seen in the table below.

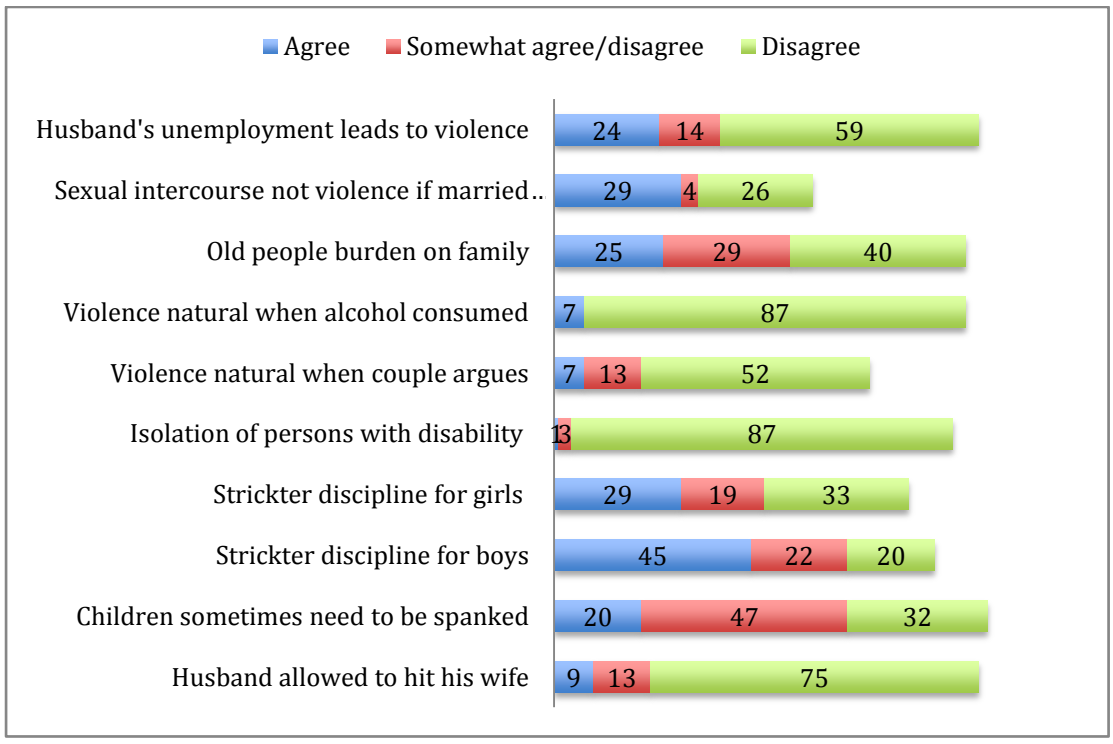


Figure 12. Perspectives on acceptable and unacceptable violent or abusive behavior (%)

A large majority, 57 women respondents (75%), disagreed with the statement that sometimes a husband is allowed to hit his wife. While 10 (13%) disagreed, 7 (9%) agreed that sometimes a husband is allowed to hit his wife. A significant percent, 59%, disagreed that a husband's unemployment leads to violence (45 women respondents), although 49 (65%) claimed that unemployment in the family is the main reason domestic violence occurs. Largely, violence is not seen as a natural outcome of arguments between couples (52 respondents; 68%), and neither is it an expected outcome (66 respondents; 87%) when alcohol is consumed. However, 7 (9%) did see violence as a natural outcome of arguments, and 13 (17%) either somewhat agree or disagreed. Moreover, 70 respondents (92%) also considered it shameful for a husband to hit his wife. 15 respondents (20%) saw forced marriage (marriage against ones will) the main reason as to why domestic violence occurs. The large number of respondents who claimed that they do not know, or waived response, must be taken into account.

Sexual violence tends to be avoided as a topic of discussion and is largely not recognized as a form of violence when occurring between married partners. 31 (41%) of respondents declined to offer a response when asked whether sexual intercourse among a married couples could ever be considered violent. Of those who responded, 22 (29%)thoughtthat sexual intercourse between married couples cannot be considered violence, but 20 (26%)considered that it constitutes violence. Three respondents(4%) either somewhat agreed or somewhat disagreed.

A majority of respondents, 64(84%), answered that they did not distinguish between how boys and girls should be disciplined. 25% (19 respondents) answered that they usually do not punish their children, 16% (12 respondents) said they yell at them, 20% (15 respondents) ground them in their rooms, and 12% (9 respondents) assign chores around the house. Punishment in terms of chores is assigned according to gender specific duties. The girls have to wash the dishes and help in taking care of siblings, while the boys have duties outside the house such as helping their fathers in the shed, chopping wood, etc. The table above also shows that while the larger percent does not make the distinction, 29% (22 respondents) and 45% (34 respondents) think that discipline should be stricter for girls and boys, respectively (with more respondents claiming stricter discipline for boys). However, 15(20%) of respondents agreed with the statement 'that children need to be spanked sometimes'. There were no significant differences to this question according to ethnicity. The majority, 66 respondents (87%), disagrees that persons with disability should be isolated.

The household survey participants were also read a series of statements, and asked whether they considered the interactions described as forms of violence.

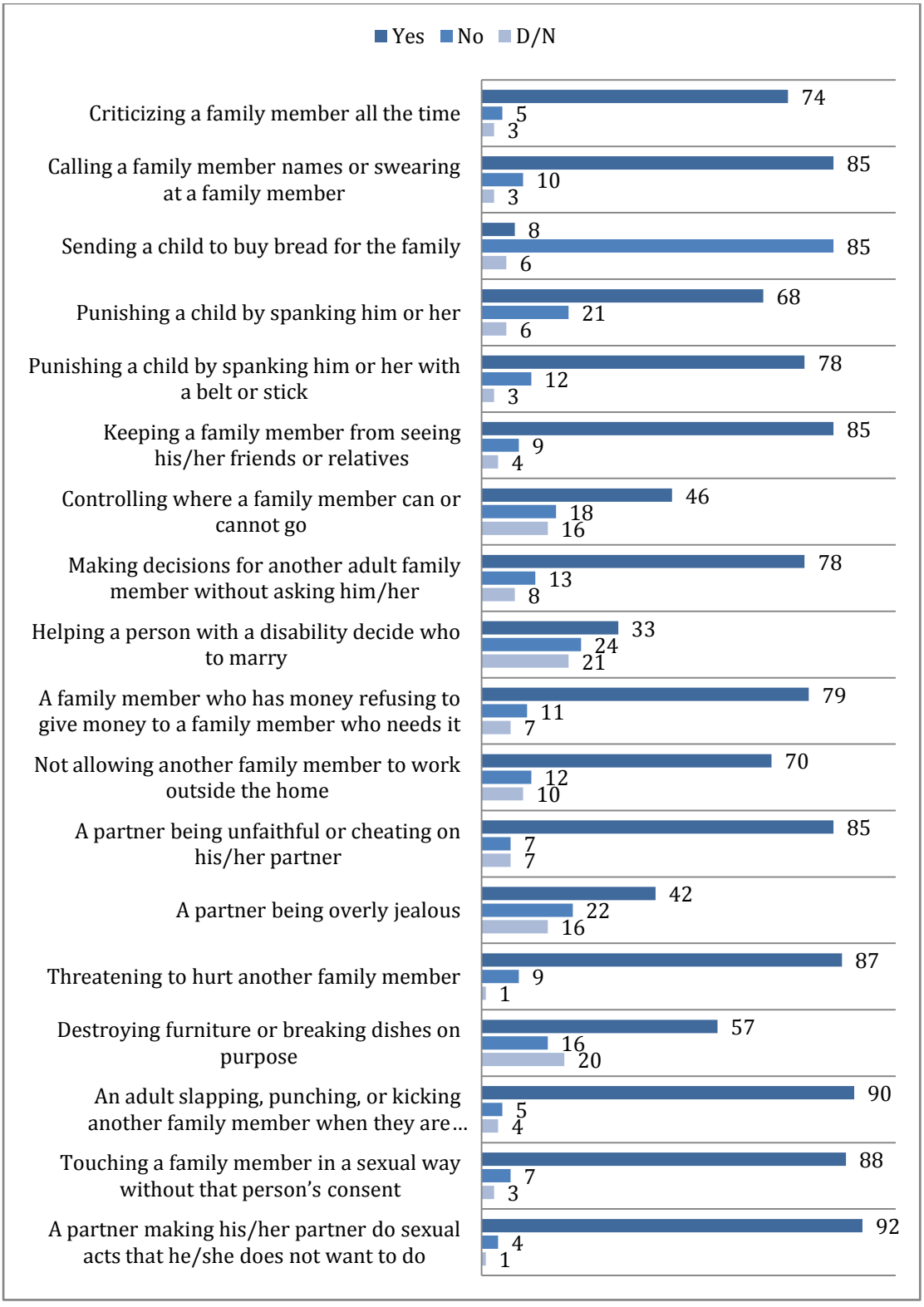


Figure 13: Respondents perceptions on what can be considered domestic violence (%)

The majority of respondents marked all of the listed interactions as violent behavior. Physical forms of violence are overall identified as violent behavior; however, other forms of abuse or limitations of liberties are not as widely condemned. A significant number, 14 (18%), does not consider controlling where a family member can go a form of violence, and 12(16%) said they do not know. 17 respondents (22%) do not consider excessive jealousy as violence and 12 respondents (16%) do not know. Similarly, 14 (18%) and 10(13%)

respondents did not think that preventing a family member from seeing his/her friends, and making a decision for another family member, respectively, is violence. However, criticizing a family member all the time is largely (56 respondents; 74%) considered violence. Persons with disability are often seen as needing to be taken care of and lack decision-making power. Such is reflected in the responses represented above, whereby only 18 (24%) respondents considered helping them decide about a marriage partner as a form of violence, while 8 (11%) stated that they do not know.

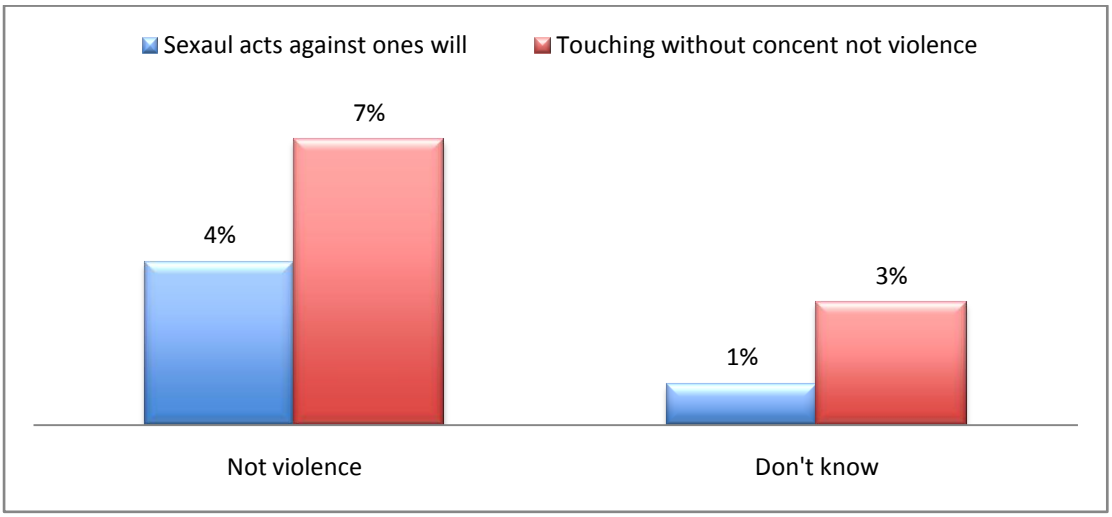


Figure 14. Sexual acts of partner and touching without consent by family member

Regarding sexual forms of violence, women respondents (7%) did not consider 'touching without consent in a sexual way by member of the family' as a form of violence, while 2 (3%) did not know. Also, 3 (4%) do not consider forceful sexual acts, committed by the partner, as violence, and 1% did not know.

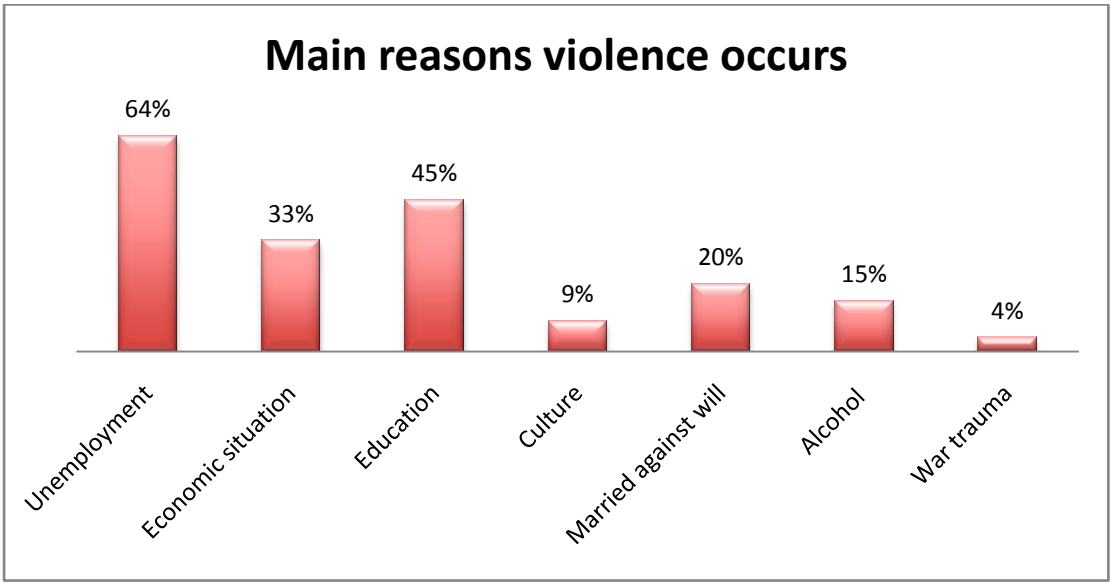


Figure 15. Main reasons domestic violence occurs in the community

When asked for main reasons contributing to violence, the majority (49 respondents; 64%) identified unemployment. While 25 (33%) attributed violence to the overall economic situation, 34 (45%) thought that lack of education is the main reason behind the occurrence of violence. However, 15 (20%) attributed it to forced marriage and 7 (9%) thought that

culture is the reason. The latter was particularly true of the responses given by Serb women, whereby all who responded attributed violence to cultural factors. This may be seen as indication of awareness of the role of cultural norms on the persistence of GBV. The same can be concluded for the high percent associated with education by Roma, Ashkali and Egyptian women.

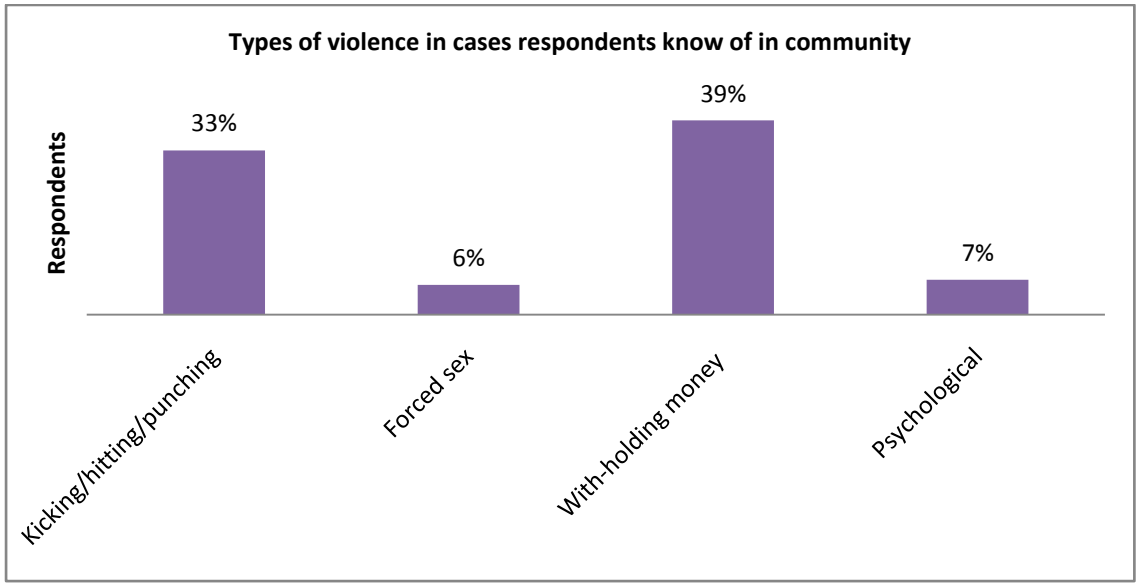


Figure 16. Most frequent types of violence respondents reported of knowing having occurred among friends, family and relatives

Of the cases of domestic violence known by the respondents, 6 (8%) of respondents noted that it involved kicking, hitting and punching. One respondent reported knowing of sexual abuse and 5 (7%) of psychological violence. One respondent also reported the withholding of money.

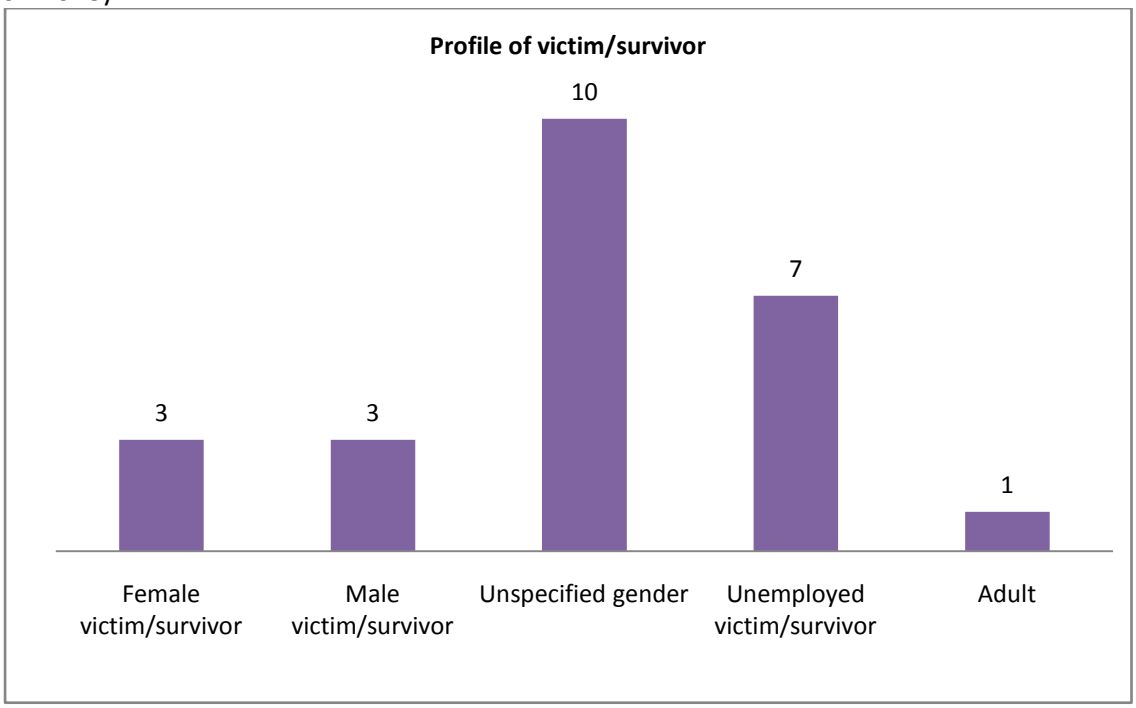


Figure 17. Profile of victim/survivor respondents know among family, relatives or friends (#)

Of the eight (8) respondents who provided information on the profile of the victim/survivors, female and male victims/survivors werethree (3) each, however ten (10) did not provide the gender of the person abused. Seven (7) respondents reported that the victim/survivor was unemployed.

Five (5)respondents said that the victim/survivorhadsome elementary level education, 2 (two) had completed elementary school, and only one(1) had some high school education (information on the other victims/survivors was not given). The latter is particularly relevant when considering that only two (2) of known victims/survivors reported to be employed and seven (7) were unemployed.The rest did not provide information on employment status.

4.3.2.c. Graçanicë/Gračanica

A significant percent of the women that participated in the survey in Graçanicë/Gračanica were married, 81 (68%) in total. Of the total participants in the survey 32 (27%) were single (23 in the 18-25 age group and 9 in the 26-45 age group). One was divorced (in the 36-45 age group), and three were widowed (one in the 46-55 age group and one in the 56-65 age group).

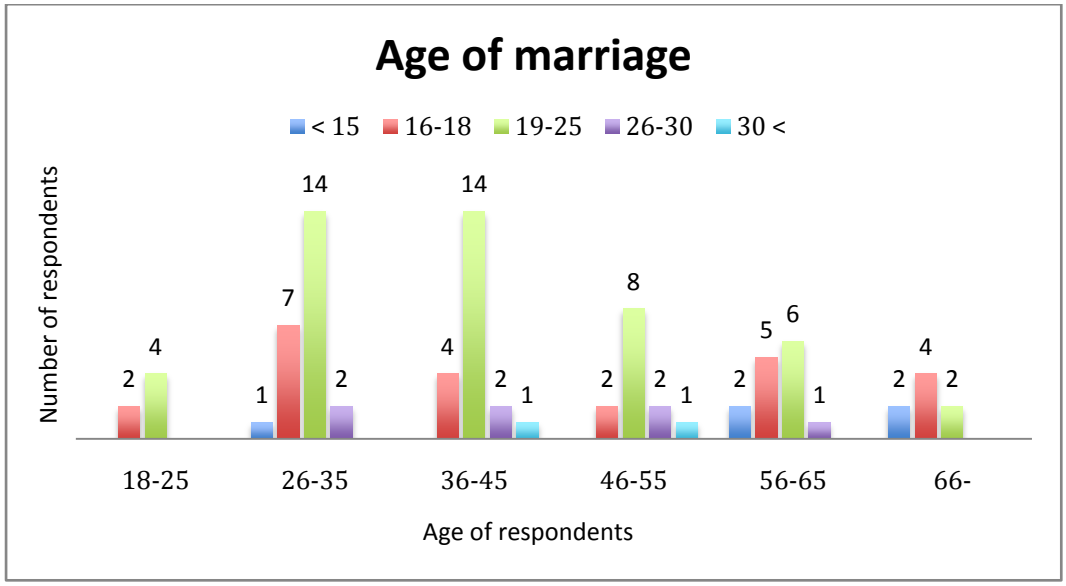


Figure 18. Marital age of women (number of respondents) according to current age

The data presented above shows the age at which respondents were married on an axis of current age of respondents. Of those who had been married, 5 (4%) reported they were married by the age of 15 (Roma and Ashkali); 24 (20%) were married between the ages of 16 and 18. Of those married by the age of 18, 24 were Roma, 2 Ashkali, and 3 were Serbian. The largest percent, 64% (77 respondents), were married by the age of 25, 7 (6%) between the ages of 26 and 30, and only 2 were married after the age of 30. Early marriage (15 years old or younger) is noted among women who are now 56 or older, as well as those between 26 and 35 years of age.

A significant number (18) of the women reported that they had been told to have more children than they wanted. Of the women who reported being told to have more children than they wanted, 15% in total, 13 were Serbian women, 4 were Roma and 1 was Ashkali.

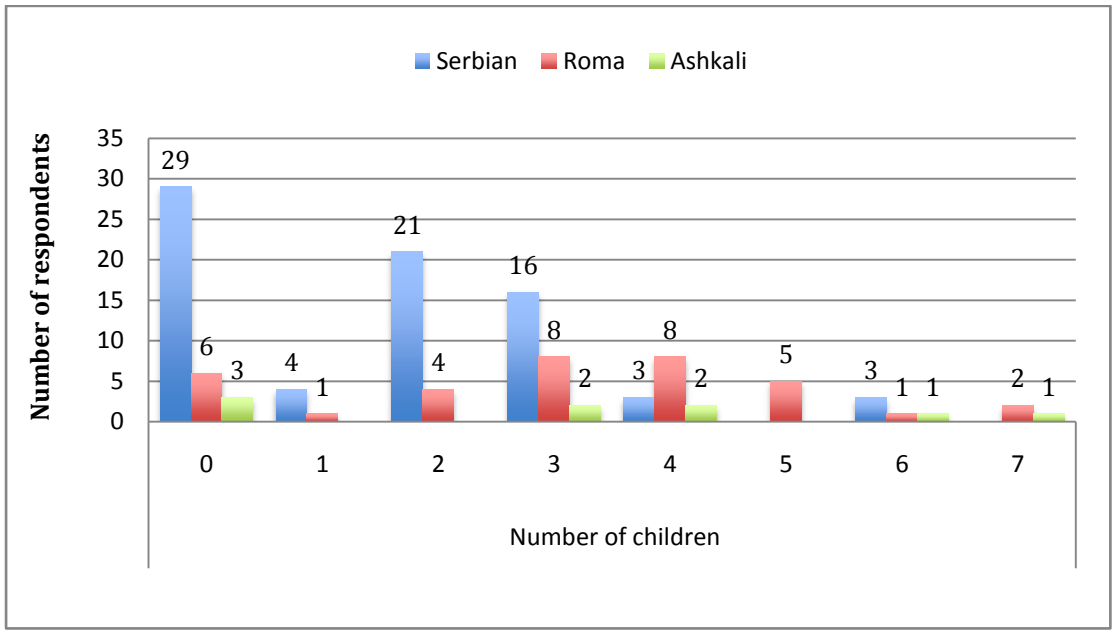


Figure 19. Number of children according to ethnicity

Overall, there appears to be a difference in number of children and household size between Serbian, Roma and Ashkali households. Among the Serbian women that had children, 56 (47%) had 1-3 children, 17 (14%) had 4-5, and 8 (7%) had 6-7 children. Of the participating Roma and Ashkaliwomen,15 (13%) had 1-3 children, 41% had 4-5 children, and 15% had 6-7 children. Thirty-eight (38) women did not have children.

Most Serbian households, 58 in total, have 4-6 members (48%) compared to 8 (7%) Roma and Ashkali households with 4-6 members. 20 (17%) Roma and Ashkali households have 7-9 members. Overall, 38% had 4-5 members and 47 (39%) had 7 or more members. 55 (46%) were reported as nuclear families (married couple), 24 (20%) as extended families (patrilocal), 1 was an extended matrilocal households, 35 (29%) lived in households with immediate family (own parents and siblings), and 2 women reported to live alone.

In attempting to ascertain perspectives on acceptable and unacceptable violent and/or abusive behavior, respondents were asked to agree, somewhat agree or disagree, or disagree with a number of statements, as seen in the table below.

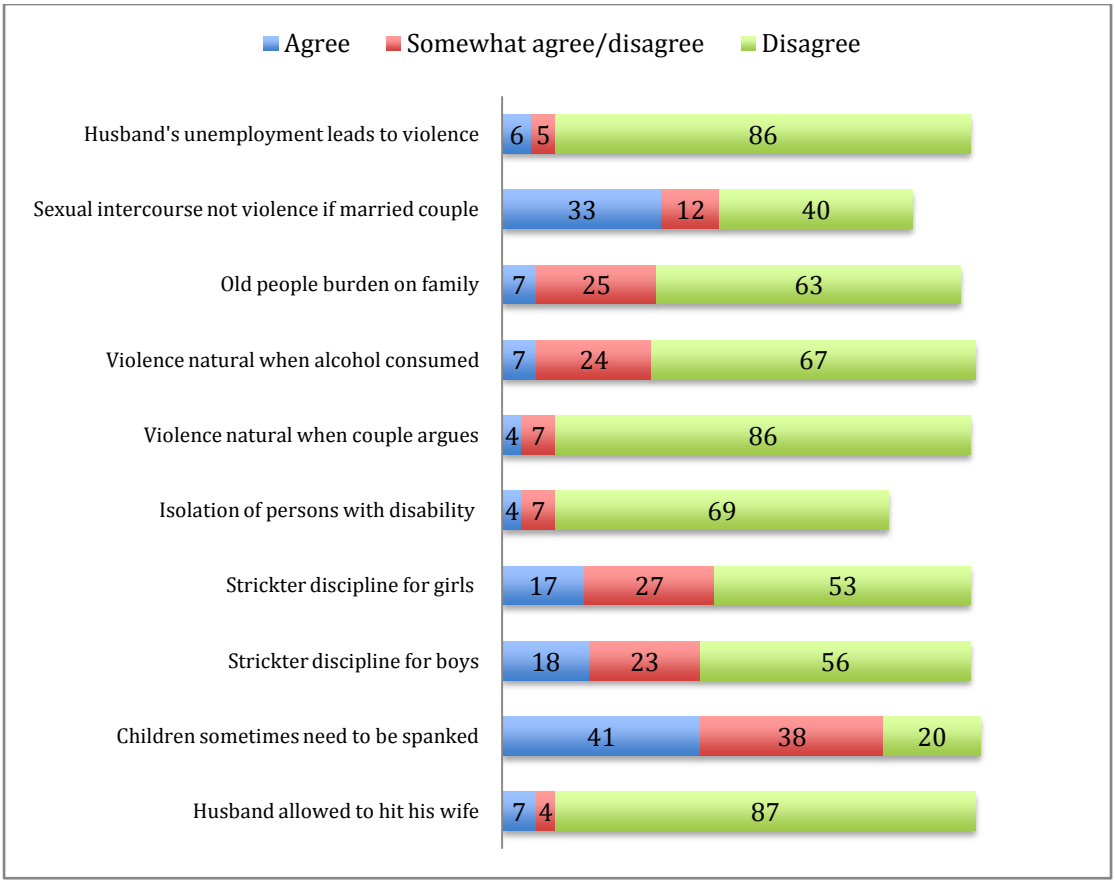


Figure 20. Perspectives on acceptable and unacceptable violent or abusive behavior (%)

A significant majority of respondents, 105 (87%), disagreed with the statement that sometimes a husband is allowed to hit his wife. While five (5) somewhat dis/agreed and two (2) waived a response, 8 (7%) though that sometimes it is allowed for a husband to hit his wife. A significant percent (104 respondents; 87%) also disagreed that a husband's unemployment leads to violence, although 57 (48%) claimed that unemployment in the family is the main reason domestic violence occurs, 64 (77%) attributed it to the bad economic situation, and 39 (33%) to large households (big families with not enough space). Largely, violence is not seen as a natural outcome of arguments between couples (82 respondents; 68%), and neither is it an expected outcome (81; 67%) when alcohol is consumed. Moreover, 102 (85%) also considered it shameful for a husband to hit his wife. 31 respondents (26%) see forced marriage (marriage against ones will) the main reason as to why domestic violence occurs.

Sexual violence is largely not recognized as a form of GBV when occurring between married partners and tends to be avoided as a topic of discussion. Of those who responded, 39 (33%)would not consider that sexual intercourse between a married couple could ever be considered violence, while 49 (41%) disagreed. 14 respondents (12%) either somewhat agreed or somewhat disagreed and another 14 (12%) respondents declined to offer a response.

Although 83 (69%) respondents claimed that they do not make a distinction on how they discipline their daughters and sons, 23 (19%) and 21 (18%) of respondents stated that discipline of girls and discipline for boys, respectively, should be stricter. Also, 50 (42%) respondents agreed with the statement 'that children need to be spanked sometimes'. There were no significant differences on this question according to ethnicity. 19

(16%)answered that they usually do not punish their children, 46 (38%) said they yell at them, 36 (30%) spank them with their hand, 4 (3%) use a belt or stick, 24 (20%) ground the children to their rooms, 18 (15%) do not let them play with friends, and 13 (11%) assign chores around the house.[83] The respondents, apart from withdrawing telephone privileges from daughters, listed no gender specific chores. However, one woman stated that she has hit her son but not her daughter. A large percent, 69% (83 respondents), disagreed that persons with disability should be isolated (however this number is less than in Fushë Kosovo/Kosovo Polje and Ferizaj/Uroševac).

[83] Respondents without children also responded, and provided answers on discipline practiced by their parents.

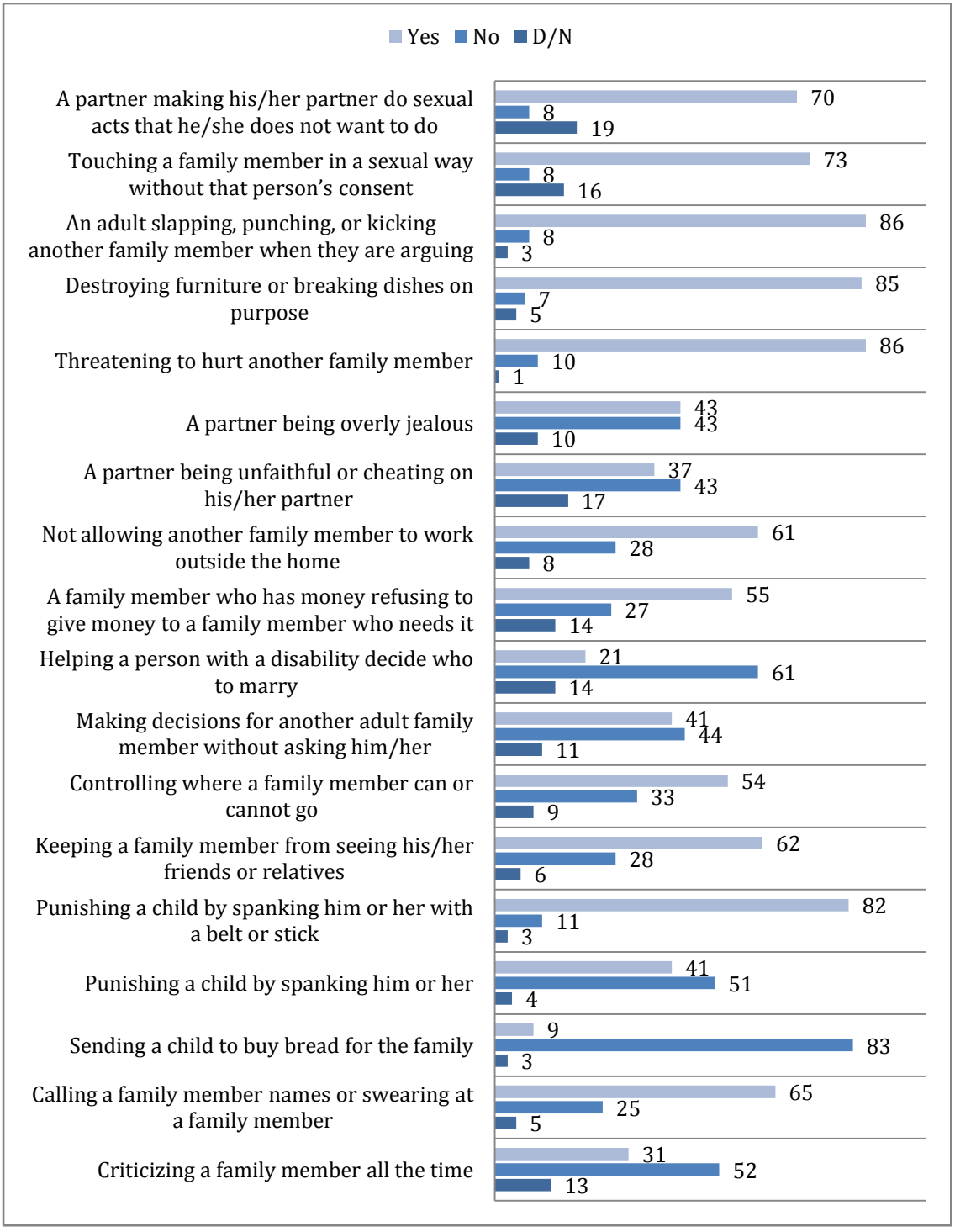


Figure 21.Respondents' perceptions on what can be considered domestic violence (%)

The majority of respondents marked all of the listed interactions as violent behavior. Physical forms of violence are overall identified as violent behavior; however, other forms of abuse or limitations of liberties are not as widely condemned. A significant number, 39 (33%), does not consider controlling where a family member can go a form of violence, and 8 (7%) said they do not know. Also, 52 (43%) do not consider excessive jealousy as violence and 9 (8%) stated that do not know. Similarly, 33 (28%) and 53 (44%) do not think that preventing a family member from seeing his/her friends and making a decision for another family member, respectively, is violence. More than half, 62 (52%), would not consider criticizing a family member all the time as violence, and 12 (10%) would not consider

threatening to cause harm a form of violence. Persons with disability are often seen as needing to be taken care of and lack decision-making power. Such is reflected in the responses represented above, whereby only 25 (21%) considered helping them decide about a marriage partner as a form of violence, although 17(14%) stated that they do not know.

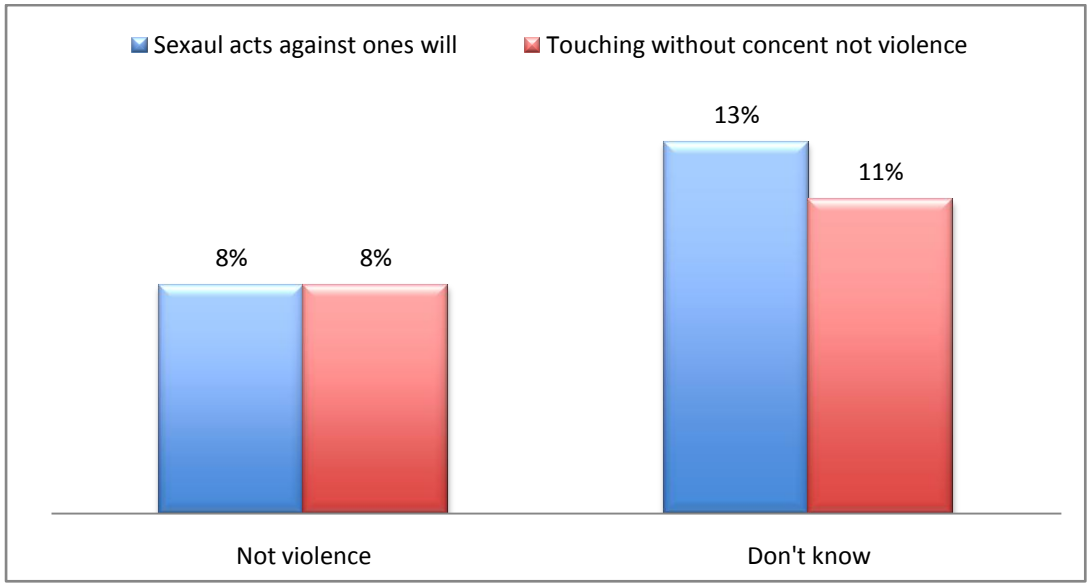


Figure 22. Sexual acts of partner and touching without consent by family member

Regarding sexual forms of violence, 9 (8%) did not consider 'touching without consent in a sexual way by member of the family' as a form of violence, but 13 (11%) stated that they did not know. Also, 9 (8%) do not consider forceful sexual acts, committed by a partner, as violence and 15 (13%) said did not know.

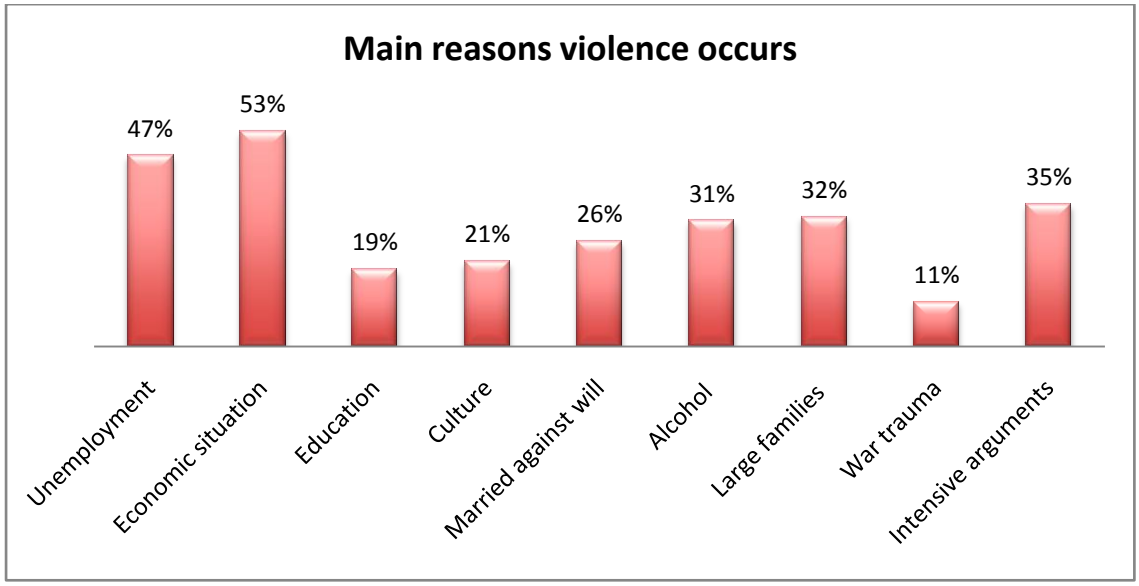


Figure 23. Main reasons domestic violence occurs in the community

When asked for main reasons contributing to violence, the majority (57 respondents; 47%) identified unemployment and 64 (53%) attributed violence to the overall economic situation. Lack of education (23 respondents; 19%) and war trauma (11 respondents; 9%) are noted by

fewer respondents, but are given a higher percentage in comparison to the two municipalities previously discussed (FushëKosovë/KosovoPolje and Ferizaj/Uroševac).

However, a significant percent, 26% (31 respondents) and 21% (25 respondents) attributed it to forced marriage and culture, respectively. The Serbian women note these two and war trauma. Large families (39 respondents; 33%) and alcohol (37 respondents; 31%) are also considered as significant reasons why violence occurs. Younger women, particularly those in the 18 – 25 age group, consider alcohol, large families, and forced marriage as factors contributing to violence. This may be seen as an indication of awareness of the role of cultural norms on the persistence of GBV, as well as social discourses and experiences more dominant in the community. The same can be concluded for the high percent associated with the poor economic situation by Roma and Ashkali women.

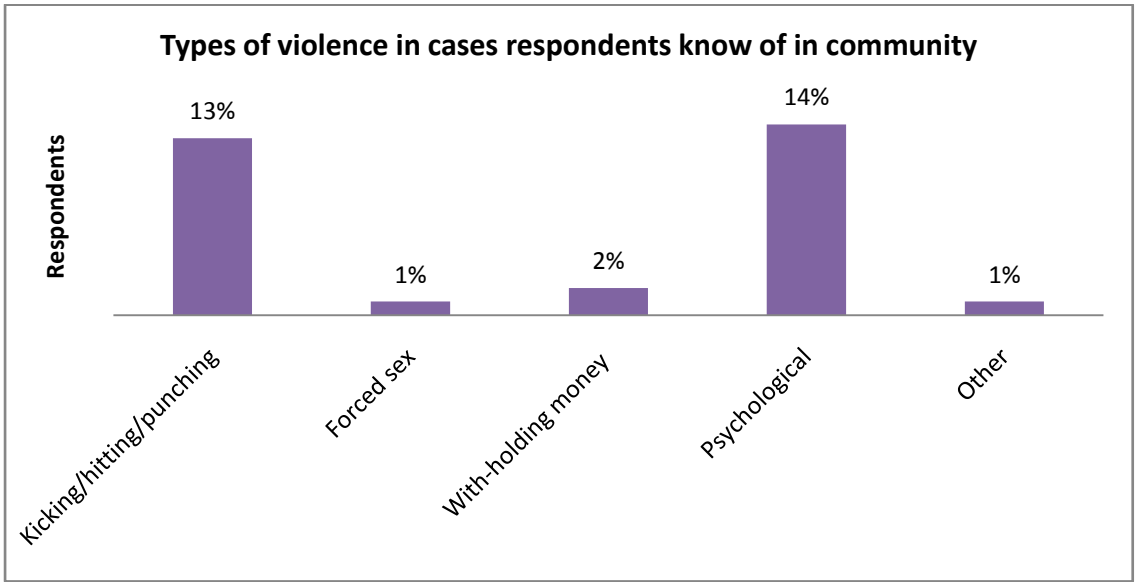


Figure 24. Most frequent types of violence respondents reported of knowing having occurred among friends, family and relatives

Of the cases of domestic violence known by the respondents, 15 (13%) respondents noted that they involved kicking, hitting and punching. One respondent reported knowing of a case of sexual abuse and 2 respondents reported economic violence(withholding of money). Psychological violence was reported by the most number of respondents, 17 women knew of a case (14%).

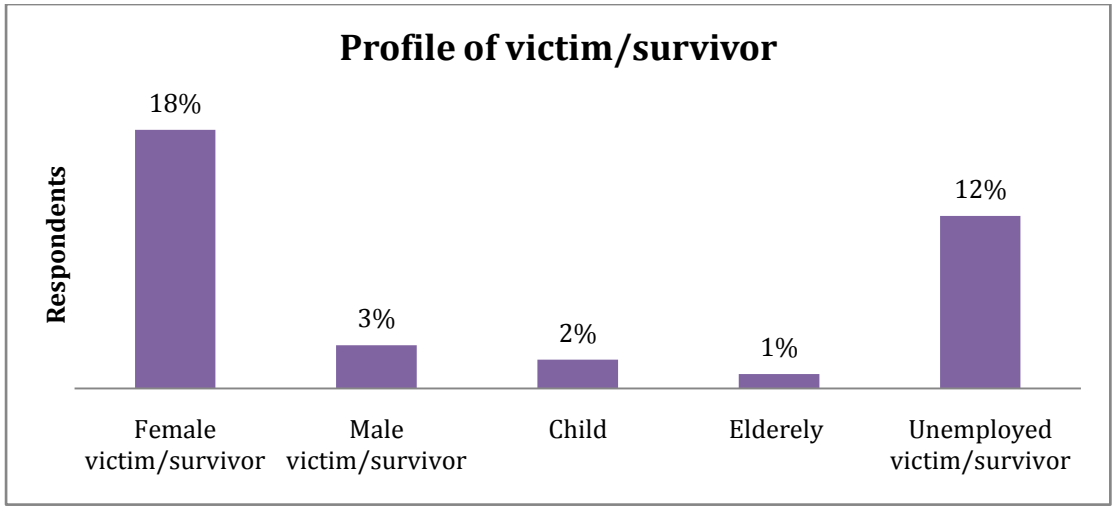


Figure 25. Profile of victim/survivor respondents know among family, relatives or friends

Of the 29 respondents who provided information on the profile of the victim/survivors of domestic violence, 22 (18%) and 3 (3%) stated that the victims/survivors were female and male, respectively. The age of the victim/survivor was not reported, however 2 (2%) stated that the victim/survivors were children and one (1) reported that the victim/survivor was an elderly person. Overall, 14 (12%) reported that the victim/survivor was unemployed.

According to the respondents, 15 (13%) known victims/survivors had some, or all, elementary level education completed. While 9 (8%) had some or all high school education completed, and 3 (3%) had completed university education.

4.3.2.d. Mitrovicë/Mitrovica North

Half of the women that participated in the survey in Mitrovicë/Mitrovica North were married, 66 out of 131 women respondents (50%). Equal age distribution within all age groups was not achieved in the survey: 76 were 18-35 years old, and 55 respondents were 36 years of age or older. Of the total participants in the survey, 44 (34%) were single; 29 (22%) in the 18-25 age group and 13 (10%) in the 26-45 age group. Nine women (7%) were divorced (with 1-3 women in all age categories apart for those 56 years of age or older), and eleven (11) were widowed (8%; 36 years of age or older).

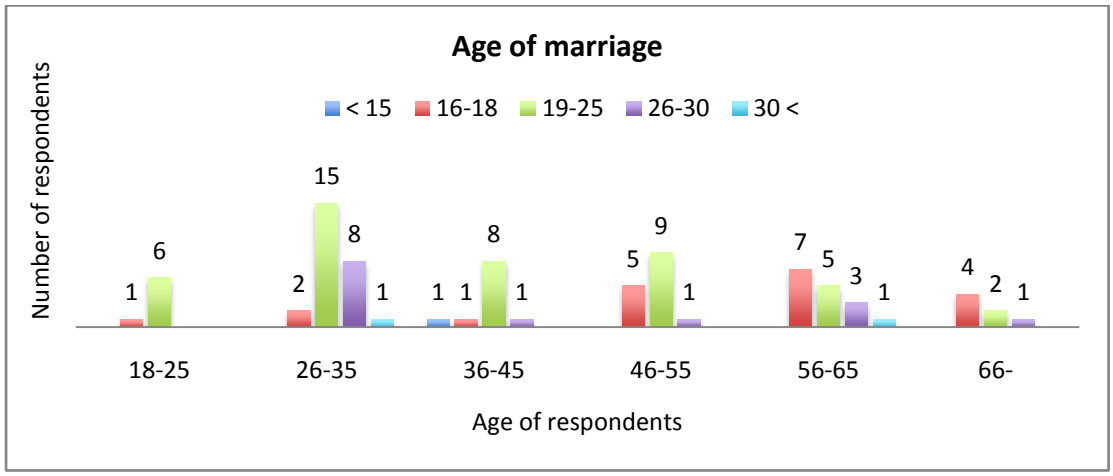


Figure 26. Marital age of women (number) according to current age

The data presented above shows the age when respondents were married on an axis of the current age of respondents. Of those who had been married, only one Roma woman reported she was married by the age of 15. Twenty (20) women, or 15%, were married between the age of16-18, of which seven (7) were Serbian, ten (10) Roma, and three (3) were Ashkali. The largest number 66 (79%) were married by the age of 25; 14 (17%) were married between the ages of 26 and 30, and only 2 were married after the age of 30.

Overall, 51% (61 respondents) of women were married by the age of 25. Earlier marriage (by age 18) is more noted among women who are now 46 years of age or older.

A significant number (31; 24%) of the women reported that they had been told to have more children then they wanted.Of the women thatreported being told to have more children than they wanted, 27% in total, 19 (16%) were Serbian, 9 (8%) were Roma, and 3 (3%) Ashkali. This may be partly explained as women's recognition of pressure to have more children, and willingness to report, but may also be a result of pronatalism in the community.

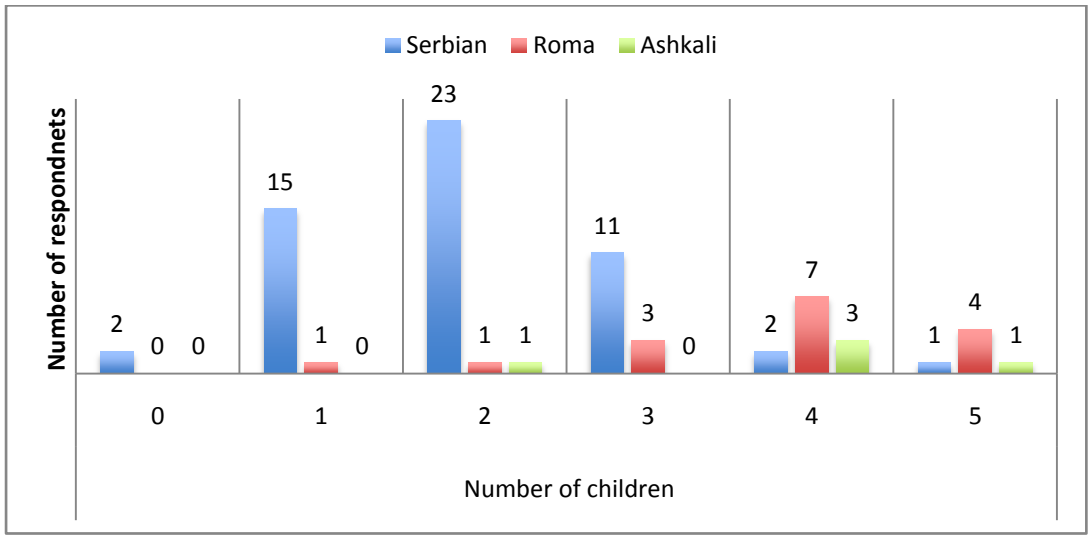


Figure 27. Number of children according to ethnicity

In total, 56 women did not report to have any children, and 2 women report not having any children. Overall, a difference in number of children and household size between Serbian, Roma and Ashkali households appears to exist. Among the Serbian women that had children, 91% had 1-3 children, and 7% had 4-5. Of the Roma women that reported having children 31% had 1-3 children and 69% had 4-5 children. Three Ashkali women reported to have four (4) children, one had 2 children and one had 5 children.

Most Serbian households have 2-3 members, namely 40%. Only one Roma household and none of the Ashkali households have 2-3 members. Among Serbian households, 35% had 4-5 members and 6% had more than 6 members. All Roma households, apart for one, had 4-6 members (95%). Similar are Ashkali households, but one had 7 members. 47% were reported as nuclear families (married couple), 30% as immediate families (own parents and siblings), 2% as ones extended families, 5% as patrilocal extended families, and 7% lived alone.

In attempting to ascertain perspectives on acceptable and unacceptable violent and/or abusive behavior, respondents were asked to agree, somewhat agree or disagree, or disagree with a number of statements, as seen in the table below.

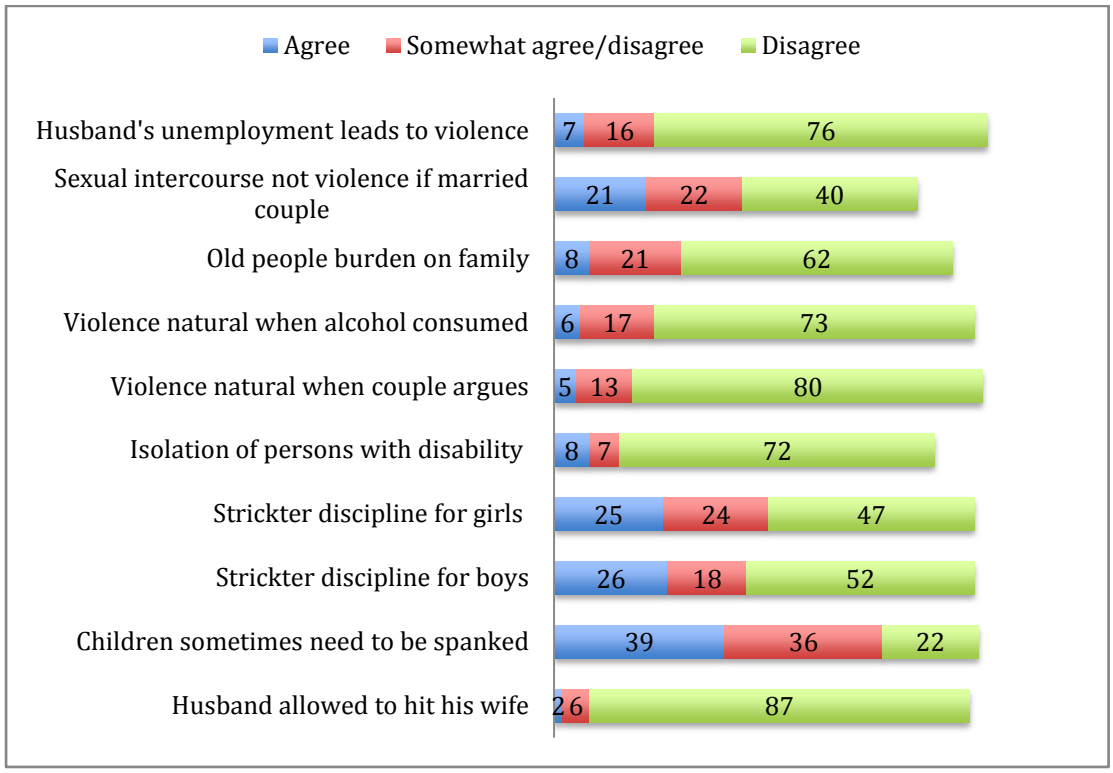


Figure 25. Perspectives on acceptable and unacceptable violent or abusive behavior (%)

A significant majority of respondents, 87%, disagreed with the statement that sometimes a husband is allowed to hit his wife. While 6% somewhat dis/agreed 2% though that sometimes it is allowed for a husband to hit his wife. A significant percent also disagreed that a husband's unemployment leads to violence (76%), although 41% claimed that the bad economic situation is the main reason domestic violence occurs and 29% attributed it to unemployment in the family. Although 73% do not consider violence a natural outcome of alcohol consumption, 40% do think that alcohol is a contributing factor to violence.

Largely, violence is not seen as a natural outcome of arguments between couples (80%), but 28% thought that domestic violence occurs because people are marred against their will. Moreover, 81% also considered it shameful for a husband to hit his wife.

Sexual violence is largely not recognized as a form of GBV when occurring between married partners and tends to be avoided as a topic of discussion. Of those who responded, 21% do not consider that sexual intercourse between married partners could ever be considered violence. A larger percent, 40%, disagreed, but 22% either somewhat agreed or somewhat disagreed and 17% of respondents declined to offer a response.

In regard to the disciplining of children, of those who responded (81 respondents), 78% stated that discipline for boys and girls is the same and 22% said that the disciplining is different. The chart above shows that 25% and 26% of respondents stated that discipline for girls and discipline for boys, respectively, should be stricter. However, only one Roma woman reported using a belt and one of spanking her son.

Overall, 39% of respondents agreed and 22% disagreed with the statement 'that children need to be spanked sometimes'. When considered together with the 36% of respondents who somewhat agreed or disagreed with this statement, there is an indication that

respondents were unwilling to report on forms of discipline as they were uncertain whether those might be considered DV or GBV violence. This was the case in other municipalities as well. When asked about general forms of punishment, 41% answered that they usually do not punish their children. There were no significant differences on this issue according to ethnicity. However, there were differences in forms of discipline. Serbian women mainly reported grounding their children, assigning chores or not allowing them to see friends. None of the Roma or Ashkali women reported these forms of discipline. However, Serbian women also reported that they yell at or spank their children. Overall, 14% of respondents said they yell at the child, 9% spank them with their hand, 4% use a belt or stick, 14% ground the children to their rooms, 12% do not let them play with friends, and 14% assign chores around the house.

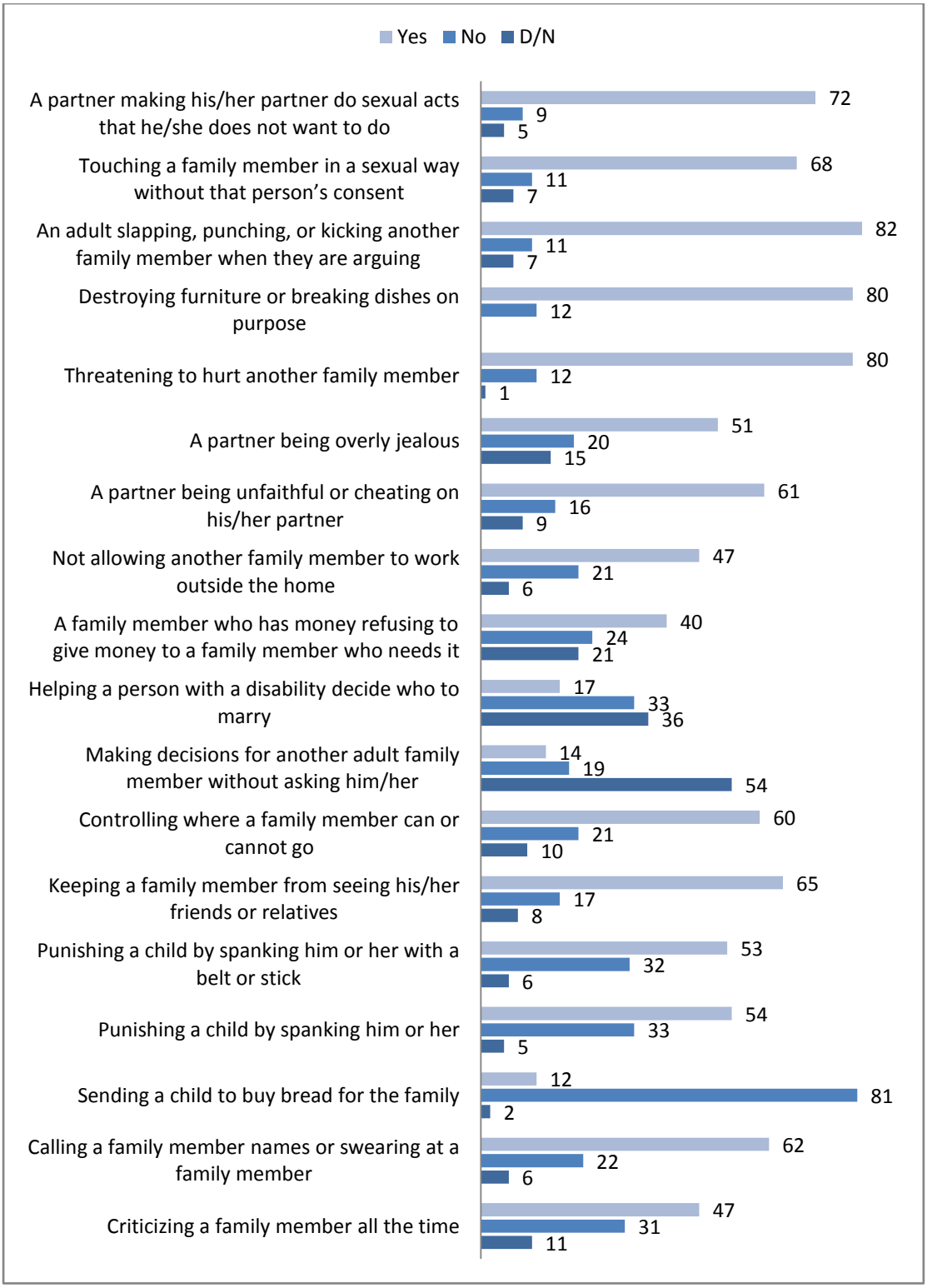


Figure 26.Respondents' perceptions on what can be considered domestic violence (%)

The majority of respondents marked all of the listed interactions as violent behavior. Physical forms of violence are overall identified as violent behavior; however, other forms of abuse or limitations of liberties are not as widely condemned. A significant number, 21%, does not consider controlling where a family member can go a form of violence, and 10% said they do not know. Also, 17% and 19% do not think that preventing a family member from seeing his/her friends and making a decision for another family member, respectively,

is violence. In regard to the latter, 54% stated that they do not know whether to consider making decisions for another family member, without consulting them, a form of violence.

A significant 31% would not consider criticizing a family member all the time as violence. Also, 11% and 12%, respectively, do not consider violence if an adult slaps, punches, kicks or hits another family member, or threatens to hurt another family member. Refusal to give money to a family member is considered a form of violence by 40%, but the rest either do not consider it violence or do not know.

Persons with disability are often seen as needing to be taken care of and lack decision-making power. Such is reflected in the responses represented above, whereby only 17% considered helping them decide about a marriage partner as a form of violence, although 36% stated that they do not know.

Regarding sexual forms of violence, 11% did not consider 'touching without consent in a sexual way by a member of the family' a form of violence, but 7% stated that they did not know. Also, 9% do not consider non-consensual sexual acts as violence, and 5% did not know.

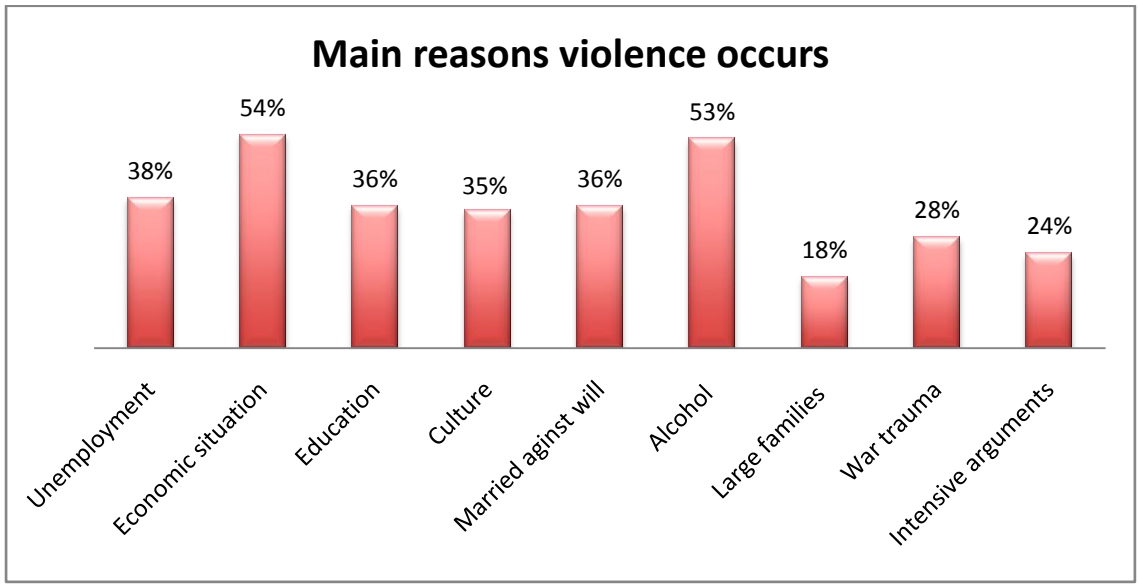


Figure 27. Main reasons domestic violence occurs in the community

In total, 56 women did not report whether they have any children (partly due to a large sample of single women), and 2 women reported that they don't have children. Overall, there appears to be a difference in number of children and household size between Serbian, Roma and Ashkali households. 39 Serbian women (30% of total number of women respondents, or 78% of those who had children) reported to have 1-3 children, and 3 (three; 3%) had 4-5. Five (5) Roma women, or 24% of the 21 women surveyed, reported to have 1-3 children, and 11 (52% of Roma women surveyed) had 4-5 children. Three of the five Ashkali women surveyed (60%) reported to have four (4) children, one had 2 children and one had 5 children.

Most Serbian households have 2-3 members, namely 40% (41 respondents). Only one Roma household and none of the Ashkali households had 2-3 members. Among Serbian households, 35% (36 households) had 4-5 members and 6% (6 households) had more than 6 members. All but one Roma household had 4-6 members (19 households; 90%). Similar are Ashkali households, but one had 7 members. Overall, 48 (47%) were reported as nuclear

families (married couple), 31 (30%) as immediate families (own parents and siblings), 2% as ones extended family, 5% (5) as patrilocal extended families, and 7% (7)reported to live alone.

In attempting to ascertain perspectives on acceptable and unacceptable violent and/or abusive behavior, respondents were asked to agree, somewhat agree or disagree, or disagree with a number of statements, as seen in the table below.

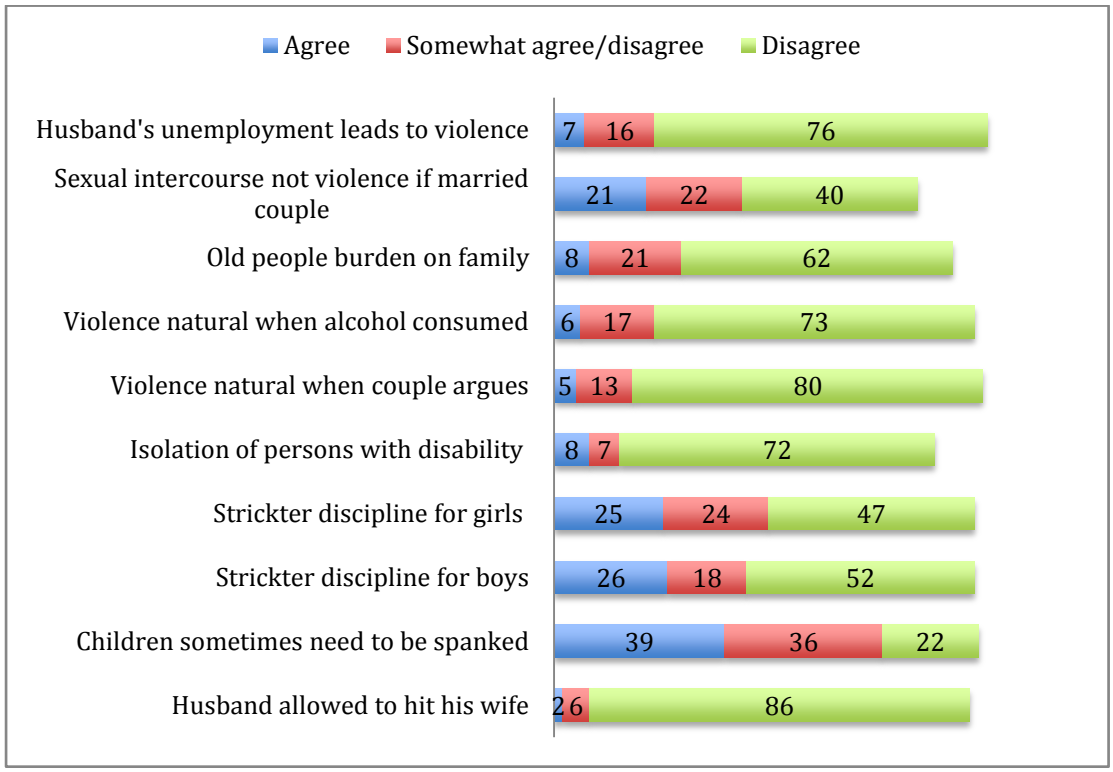


Figure 28. Perspectives on acceptable and unacceptable violent or abusive behavior (%)

A significant majority of respondents, 113 respondents (86%), disagreed with the statement that sometimes a husband is allowed to hit his wife. While 8 (6%) somewhat dis/agreed, 3 (2%) thought that sometimes it is allowed for a husband to hit his wife. A significant percent also disagreed that a husband's unemployment leads to violence (76%; 100 respondents), although 41% (54 respondents) claimed that the bad economic situation is the main reason domestic violence occurs and 29% (38 respondents) attributed it to unemployment in the family. Although 73% (96 respondents) do not consider violence a natural outcome of alcohol consumption, 40% (52 respondents) do think that alcohol is a contributing factor to violence. A large percent, 72% (94 respondents), disagrees that persons with disability should be isolated.

Largely, violence is not seen as a natural outcome of arguments between couples (104 respondents; 80%), but 28% (37 respondents) thought that domestic violence occurs because people are marred against their will. Moreover, 81% (106 respondents) also considered it shameful for a husband to hit his wife.

Sexual violence is largely not recognized as a form of GBV when occurring between married partners and tends to be avoided as a topic of discussion. Of those who responded, 21% (27 respondents) do not consider that sexual intercourse between married partners could ever be considered violence. A larger percent, 40% (53 respondents), disagreed, but 22% (29

respondents) either somewhat agreed or somewhat disagreed, and 17% (22 respondents) declined to offer a response.

In regard to the disciplining of children, of those who responded (81 respondents), 78% (63 respondents) stated that they discipline their daughters and sons the same, and 22% (18 respondents) said that their disciplining is different. The chart above shows that 25% (33 respondents) and 26% (34 respondents) stated that discipline for girls and discipline for boys, respectively, should be stricter. However, only one Roma woman reported using a belt and one of spanking her son.

Overall, 51 (39%) respondents agreed and 29 (22%) disagreed with the statement 'that children need to be spanked sometimes'. When considered together with the 47 (36%) respondents who somewhat agreed or disagreed with this statement, there is an indication that respondents were unwilling to report on forms of discipline as they were uncertain whether those might be considered DV or GBV violence. This was the case in other municipalities as well. When asked about general forms of punishment, 54 (41%) answered that they usually do not punish their children. There were no significant differences on this issue according to ethnicity. However, there were differences in forms of discipline. Serbian women mainly reported grounding their children, assigning chores or not allowing them to see friends. None of the Roma or Ashkali women reported these forms of discipline. However, Serbian women also reported that they yell at or spank their children. Overall, 18 (14%) respondents said they yell at the child, 12 (9%) spank them with their hand, 5 (4%) use a belt or stick, 18 (14%) ground the children to their rooms, 16 (12%) do not let them play with friends, and 18 (14%) assign chores around the house.

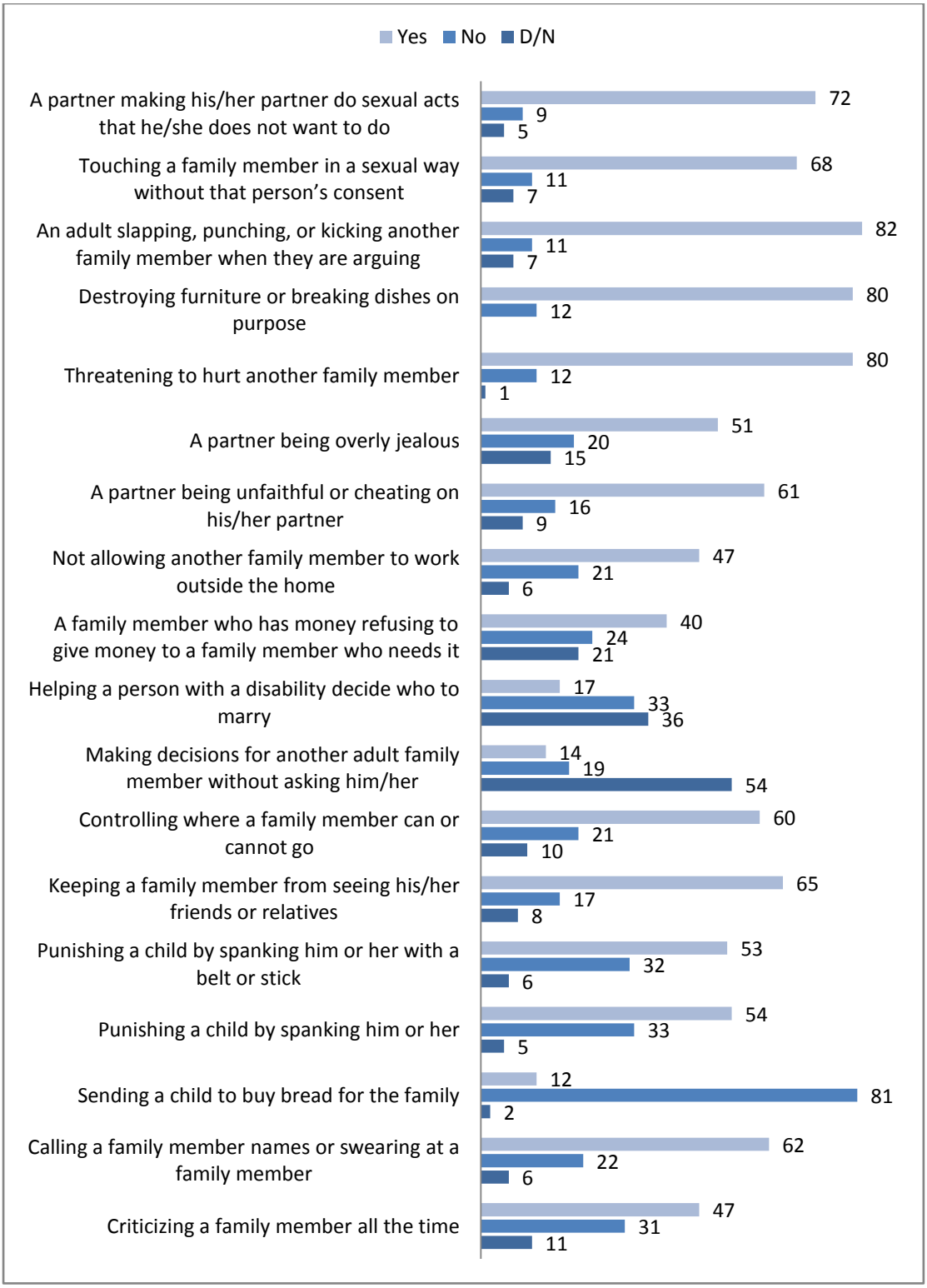


Figure 29.Respondents perceptions on what can be considered domestic violence (%)

The majority of respondents marked all of the listed interactions as violent behavior. Physical forms of violence are overall identified as violent behavior; however, other forms of abuse or limitations of liberties are not as widely condemned. A significant number, 28 (21%), does not consider controlling where a family member can go a form of violence, and 13 (10%) said they do not know. Also, 17% (22 respondents) and 19% (respondents) do not think that preventing a family member from seeing his/her friends and making a decision for

another family member, respectively, is violence. In regard to the latter, 71 (54%) stated that they do not know whether to consider making decisions for another family member, without consulting them, a form of violence.

A significant 31% (41 respondents) would not consider criticizing a family member all the time as violence. Also, 15 (11%) and 16 (12%) respondents, respectively, do not consider violence if an adult slaps, punches, kicks or hits another family member, or threatens to hurt another family member. Refusal to give money to a family member is considered a form of violence by 40% (53 respondents), but the rest either do not consider it violence or do not know.

Persons with disability are often seen as needing to be taken care of and lack decision-making power. Such is reflected in the responses represented above, whereby only 17% (22 respondents) considerer helping them decide about a marriage partner as a form of violence, although 36% (47 respondents) stated that they do not know.

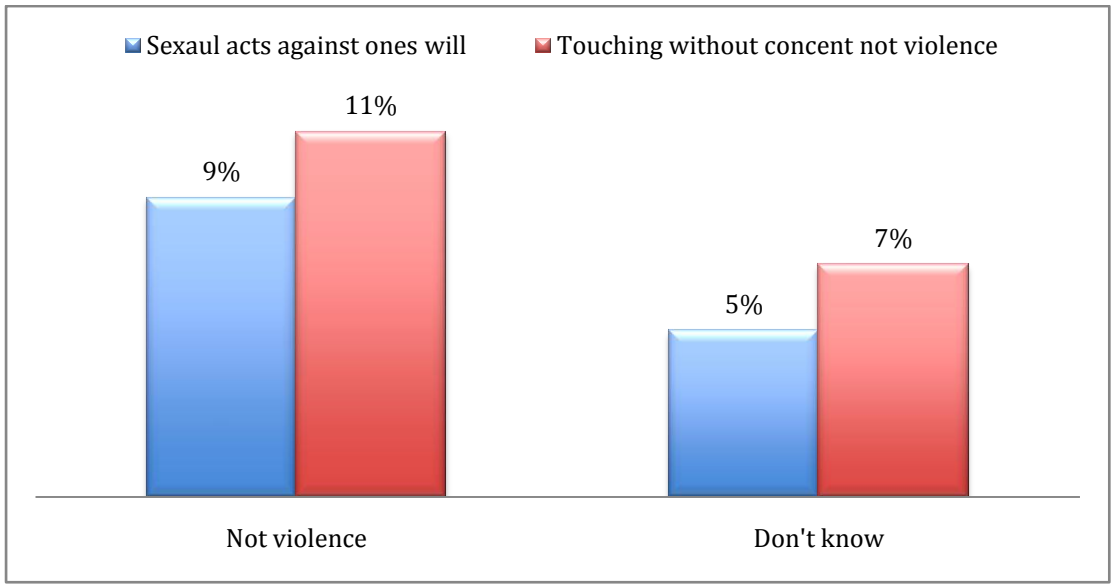


Figure 30. Sexual acts of partner and touching without consent by family member

Regarding sexual forms of violence, 14 respondents (11%) did not consider 'touching without consent in a sexual way by a member of the family' a form of violence, but 9 (7%) stated that they did not know. Also, 12 respondents (9%) do not consider non-consent sexual acts, committed by a partner, as violence, and 6 (5%) stated they do not know.

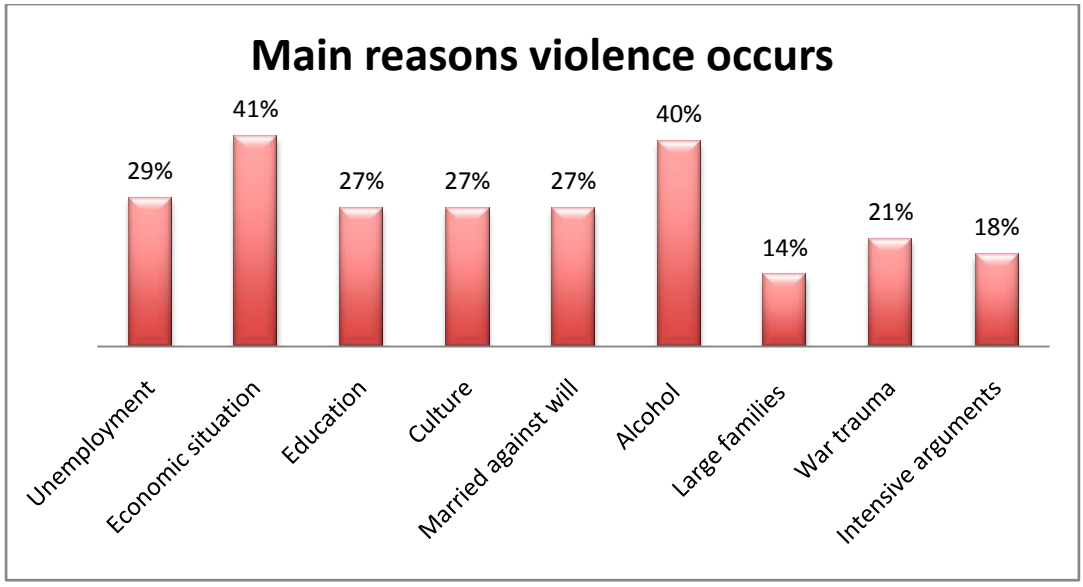


Figure 31. Main reasons domestic violence occurs in the community

When asked for main reasons contributing to violence, the majority (54 respondents; 54%) identified the overall poor economic situation in their municipality/community. Unemployment (50 respondents; 38%), lack of education (36 respondents; 27%), culture (35 respondents; 27%) and war trauma (28 respondents; 21%), are all noted by fewer respondents but are given a higher percentage in comparison to the other municipalities. At the same time, 53 respondents (40%) consider alcohol to be one of the main reasons why domestic violence occurs.9 out of 21 Roma women and 4 out of 5 Ashkali women also considered culture to be the main reason violence occurs. Both of these percentages are significantly higher than those recorded for the other municipalities. Also, forced and early marriage was seen as causes of violenceby 36% (27 respondents). All of these may be seen as an indication of the awareness on the role of cultural norms and social structures on the persistence of GBV, the social discourses and experiences more dominant in the community, as well as more prevalent issues in the community.

Younger women, particularly those in the 18 – 25 age group, consider lack of education, culture and alcohol as reasons violence in the family occurs. More Serbian women attribute causes of violence to alcohol and education (49 Serbian women in comparison to 3 Roma women for the former, and 32 Serbian women in comparison to 2 Roma women for the latter). Also, 17 Serbian women considered that living in large families contributed to violence (out of the total 18 who pointed to this reason as explanation why violence occurs in thefamily).

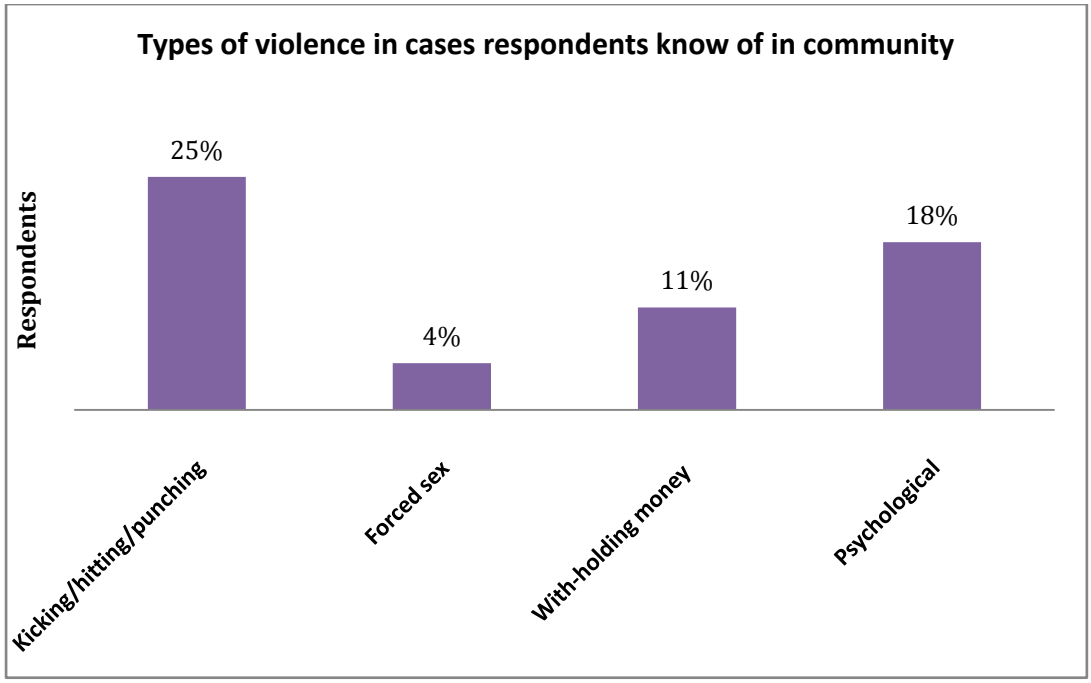


Figure 32. Most frequent types of violence respondents reported of knowing having occurred among friends, family and relatives

Of the cases of domestic violence known by the respondents, 33 (25%) noted that they involved kicking, hitting and/or punching. 4% of respondents (5 Serbian women respondents and 1 Roma woman respondent) reported knowing of a case of sexual abuse, and 15 (11%) the withholding of money. Psychological violence occurring to a friend family or relative was also reported by 24 (18%) of respondents.



Figure 33. Profile of victim/survivor respondents know among family, relatives or friends

Of the 61 respondents (47%)who provided information on a friend, acquaintance, family member, or a relative who was a victim or survivor of domestic violence, female and male victims/survivors were 48 and 1, respectively. Of the cases respondents knew, 4 were children, 4 were adults and 1was an elderly person. While 27 (47%) of victims/survivors were known to be unemployed, 24 (44%) were employed. 25 (19%)respondents noted that

the victims/survivors had some, or all, elementary level education completed. While 18 (14%) respondents noted that the victim/survivorhad completedsome or all high school education, and13 (10%) had some, or all, university education completed.

4.3.3. Indicator 3: Number and % of minority women in targeted municipalities who feel they have decision-making power and control over income in their families

4.3.3.a. FushëKosovë/Kosovo Polje

As it was noted in the focus group discussion, 40 (40%) women had declared that their partners have the final say on important decisions, and only 10 (10%) make the decisions themselves. In total 11 (11%) respondents stated that the couple jointly makes the decision, and 12 (12%) stated that their fathers have the final say on important decisions in the family. In addition to those decision-makers noted in the figure below, one respondent said that her husband and brother make the decision together in law. One elderly woman stated that her daughter has the final say on important decisions in the family. Only one woman stated that the entire family takes part in decision-making on important issues.Parents in law also seem to have some decision making power, 7 respondents (7%) said the father in law has the final say and 2 (2%) said the mother in law does.

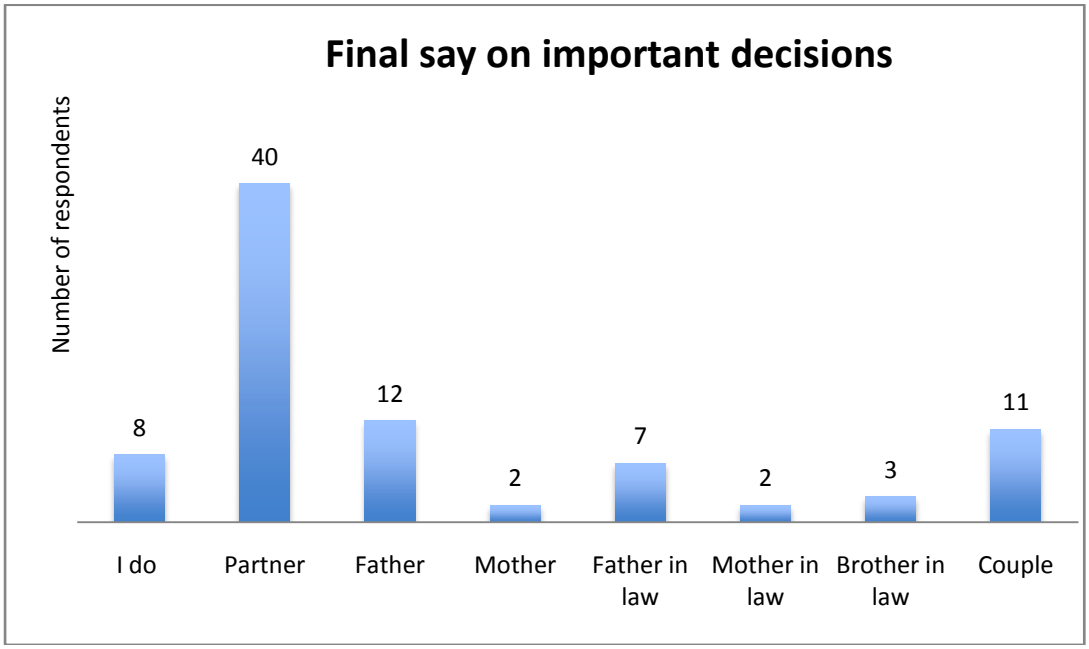


Figure 34. Who has final say on important decisions in family (number)

In order to ascertain women's decision-making power and control over income in their families, the survey participants were also asked to identify persons in their families who makes decisions on expenditures in their families and decisions over children's education.

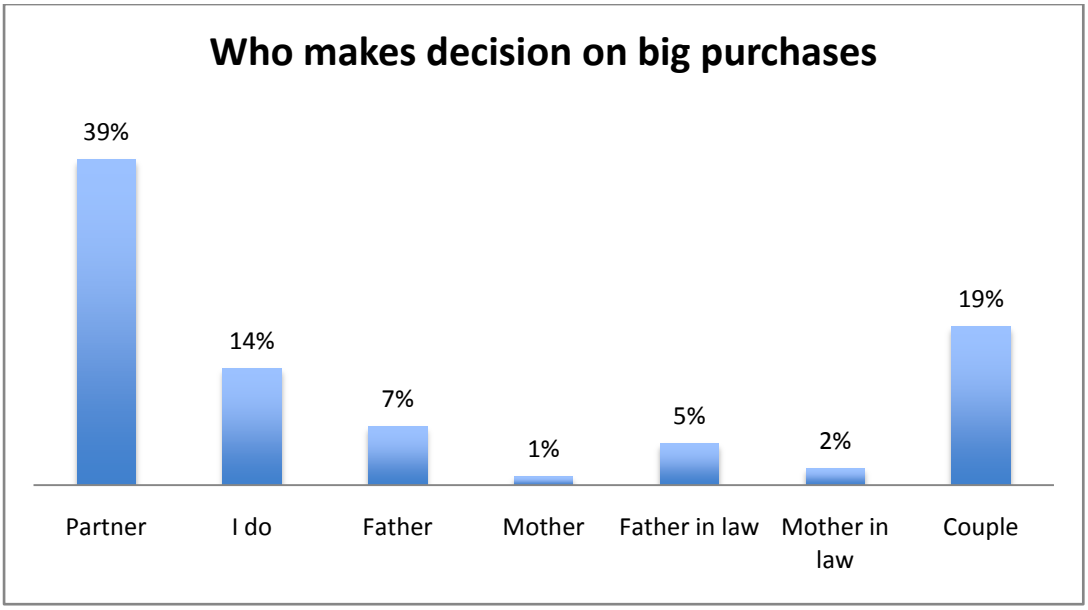


Figure 35. Who makes decisions on big purchases?

Similarly, in regard to making decisions over big purchases, men hold the decision-making power. 39 (39%) respondents said their partners made the decision, 7 (7%) saidtheir fathers, and 5 (5%) said their fathers in law (51% total). 14 respondents (14%) stated that they are the ones to make the decision, and 19 (19%) said it is a joint decision by husband and wife. Here the women seem to have more decision-making power then their mothers and mothers in law. However, decisions on other day-to-day activities, as discussed in the focus group, were largely seen as the domain of mothers in law.

Men predominately make decisions on children's education (44 respondents said it was partners and fathers). 37(37%) respondents said their partners made the decision, however 21 (21%) women respondents reported to be the ones to make such decisions, and 15 (15%) reported to makes the decision together with their partners/husbands (including those that said their mother and father decide together. One woman (Ashkali) stated that in the past, before children were grown, she was the one to make the decision.

The respondents were asked to select from a list of options of what happens when the decision-maker in the household is questioned about their decision.

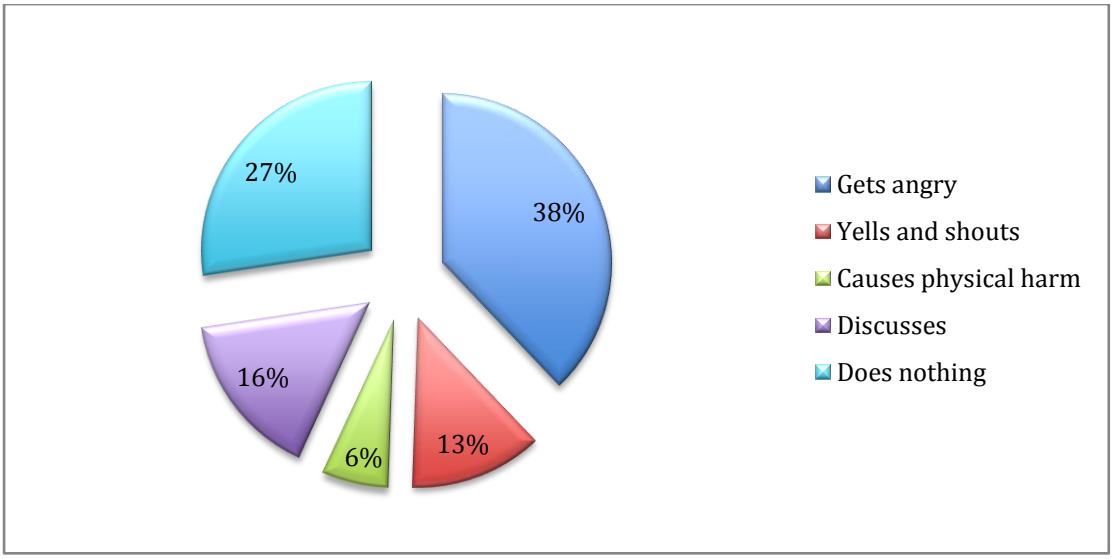


Figure 36. Response of decision-maker when decision is questioned

The majority, 57% overall, reported that the decision-maker gets angry or yells and shout; 38% and 13% respectively. 6% stated that the decision maker causes physical harm to the person that questions their decision. Husbands and partners were reported as the main decision makers on how money is spent, 35% as opposed to 20% of the wives; the rest were parents (if not married), in-laws, and brothers.

4.3.3.b. Ferizaj/Uroševac

As previously noted in the focus group analysis, 43% (33 respondents) and 18% (14 respondents) of women had declared that their partners and fathers, respectively, have the final say on important decision. Nine respondents (12%)stated that they make the decisions themselves, while 5 (7%) declared that it is a joint decision between husband and wife. Fathers and mothers in law are reported to have the final say on important decisions by 6(8%) and 3 (4%)respondents, respectively. One woman stated that her son has the final say on important decisions in her family.

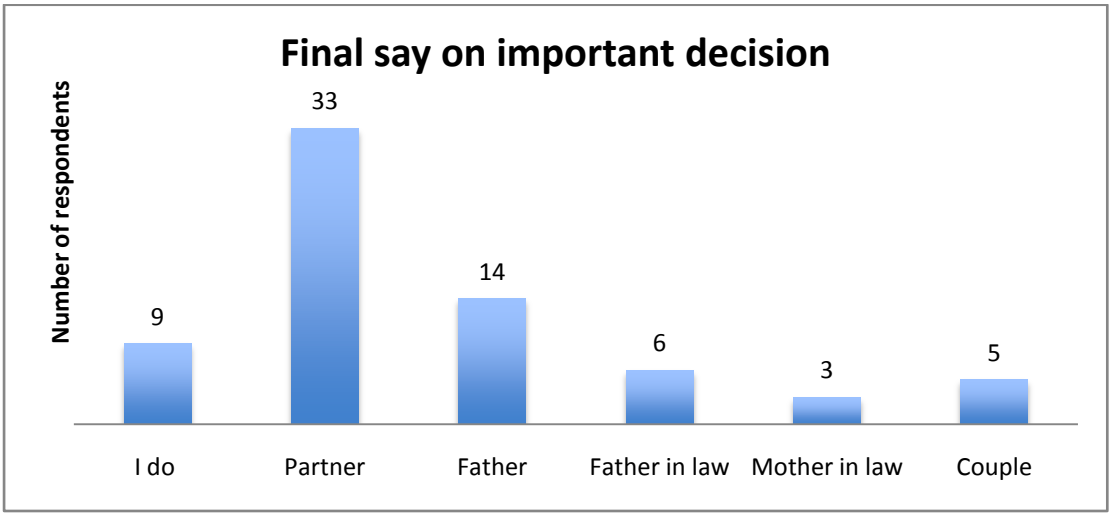


Figure 37. Who has final say on important decisions in family (#)

In order to ascertain women's decision-making power and control over income in their families, the survey participants were also asked to identify persons in their families who make decisions on expenditures in their families and decisions over children's education.

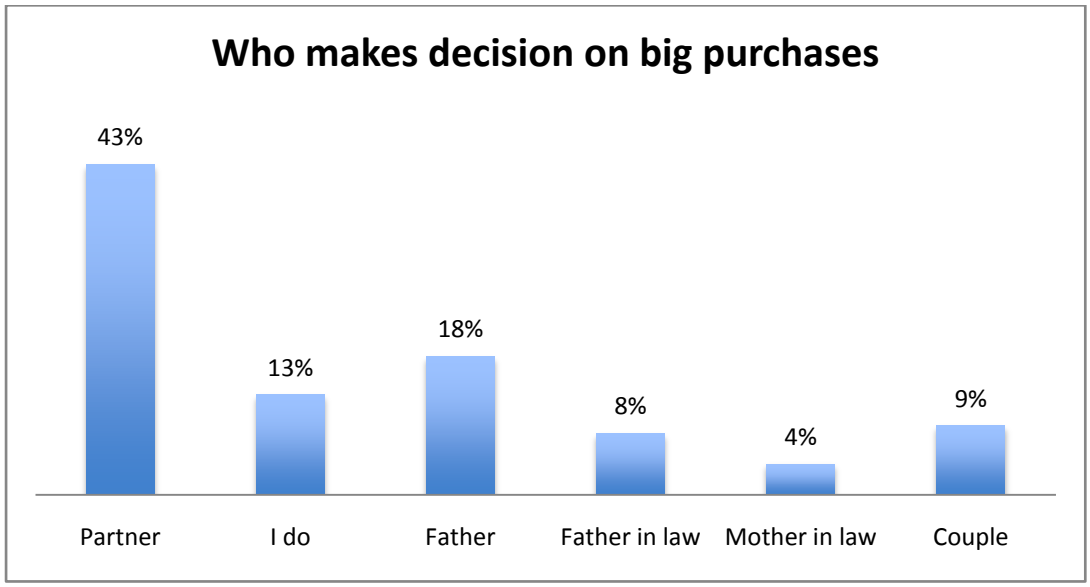


Figure 38. Who makes decisions on big purchases

Similarly, in regard to spending over big purchases, men hold the decision-making power: 33 respondents(43%)said their partners make the decision, 14 (18%)said their fathers, and 6 (8%)said their fathers in law. Seven respondents (9%)reported to make decisions together with their partners, and 10 (13%) stated that they are the ones to make the decision themselves. Those who responded did not note mothers, but4% said their mothers-in-lawmake decisions on big purchases. A high percentage of fathers reported to make decisions may be a reflection of the marital status (single) of respondents.

Only 43 (45%)womenresponded to the question on who usually makes the decision on children's education. Single and divorced women did not answer the question, however divorcees stated that their former husbands made the important decisions about their children. Here also, men predominately make decisions on children's education (37 stated partners and father; 49%). 28% of husbands/partners were noted to usually make such decisions (21 respondents), and 21% of the respondents' fathers (16 respondents). Only 8% of women (6 respondents) stated they make the decision themselves, however, 33% (43 respondents) of the total women surveyed stated that the husband and wife make decisions on children's education jointly.

The respondents were asked to select from a list of options of what happens when the decision-maker in the household is questioned about their decision.

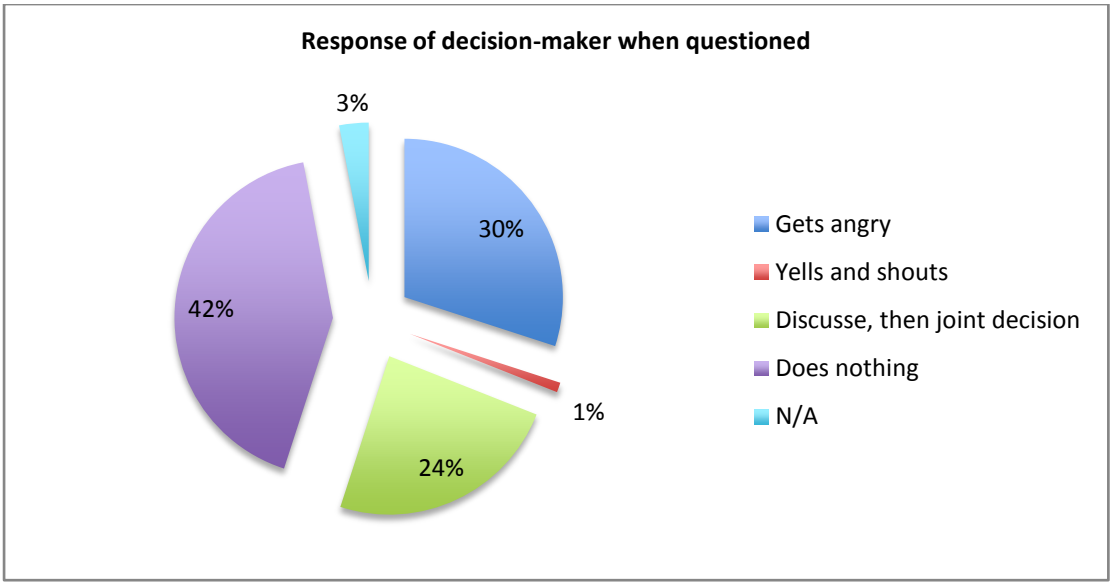


Figure 39. Response of decision-maker when decision is questioned

The majority of respondents, 42% overall, reported that there are no consequences when the person making an important decision in the family is questioned. However, 30% were reported to get angry, while only 1% to yell and shout. No cases of physical harm committed to the person that questions the decision were declared. 24% stated that the issue is discussed and then a joint decision is made. Here, women in the 36 - 45 age group reported most of the cases of anger addressed to the person questioning the decision.

4.3.3.c. Graçanicë/Gračanica

As previously noted in the focus group analysis, 28% (33 respondents) and 17% (20 respondents) of women had declared that their partners and fathers, respectively, have the final say on important decisions. Although only 4% (4 respondents) stated that they make the decisions themselves, 33 respondents (28%), declared that it is a joint decision between husband and wife, and 4 stated that their mothers and fathers make the decision together. Fathers and mothers in law were reported to have the final say on important decisions by 6% (7 respondents) and 1% (1 respondents), respectively. Four women (3%) stated that the whole family takes part in decision-making.

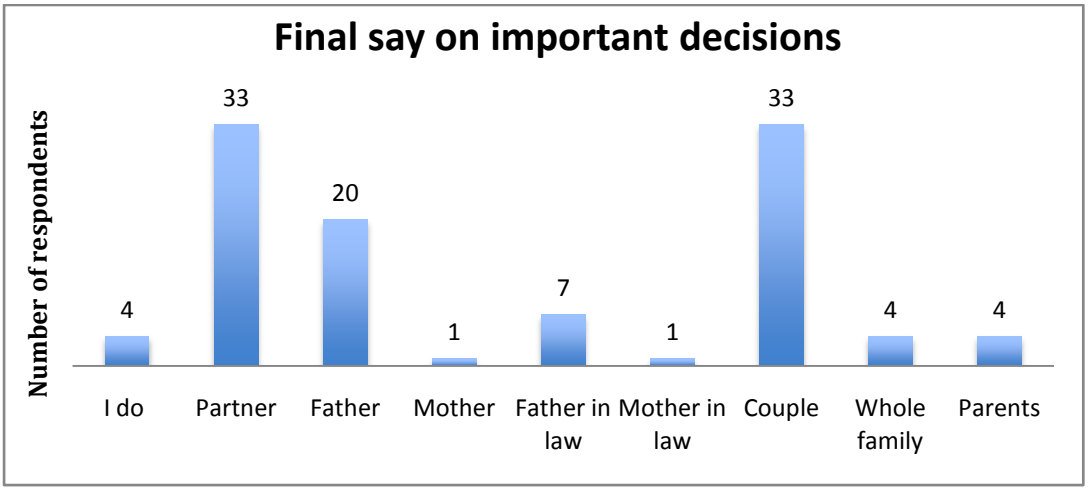


Figure 40. Who has final say on important decisions in family (#)

In order to ascertain women's decision-making power and control over income in their families, the survey participants were also asked to identify persons in their families who make decisions on expenditures in their families and decisions over children's education.

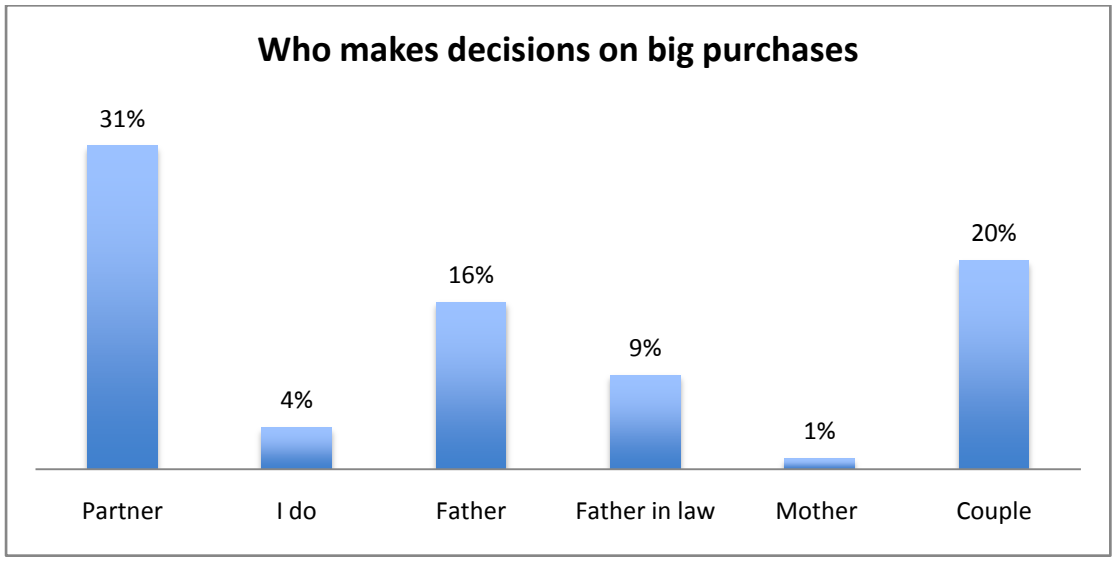


Figure 41. Who makes decisions on big purchases (%)

Similarly, in regard to spending over big purchases, men hold the decision-making power: 37 (31%) respondents stated that their partners make the decision, 19 (16%)said their fathers, and 11 (9%)said fathers-in-law. Here, 24 (20%) respondents, a larger number than in other municipalities discussed thus far, reported to make decisions together with their partners. This was true of responses provided by Serbian women. Only 3 (three) Roma women belonged to this group. One respondent said her mother makes these decisions. 5 women (4%), of which 3 were Serbian and 2 Roma, stated that they are the ones to make the decision on big purchases in thefamily.

Partners (husband and wife; mother and father) largely share decision-making on children's education. 25 (33%)respondents stated that it is a joint decision. However, this was almost entirely the case only in Serbian households. Only 2 (two) Roma women stated that they make decisions on their children's education together with their partners. Also, only 2 (two) Serbian women and 1 (one) Roma woman stated that they make the decision themselves.

Overall, 56 respondents stated that men make decisions on children's education (47%). 33 respondents (28%) said husbands/partners make the decision, 18 (15%)said their fathers do, and 5 (4%)said their fathers in law make such decisions.

The respondents were asked to select from a list of options of what happens when the decision-maker in the household is questioned about their decision.

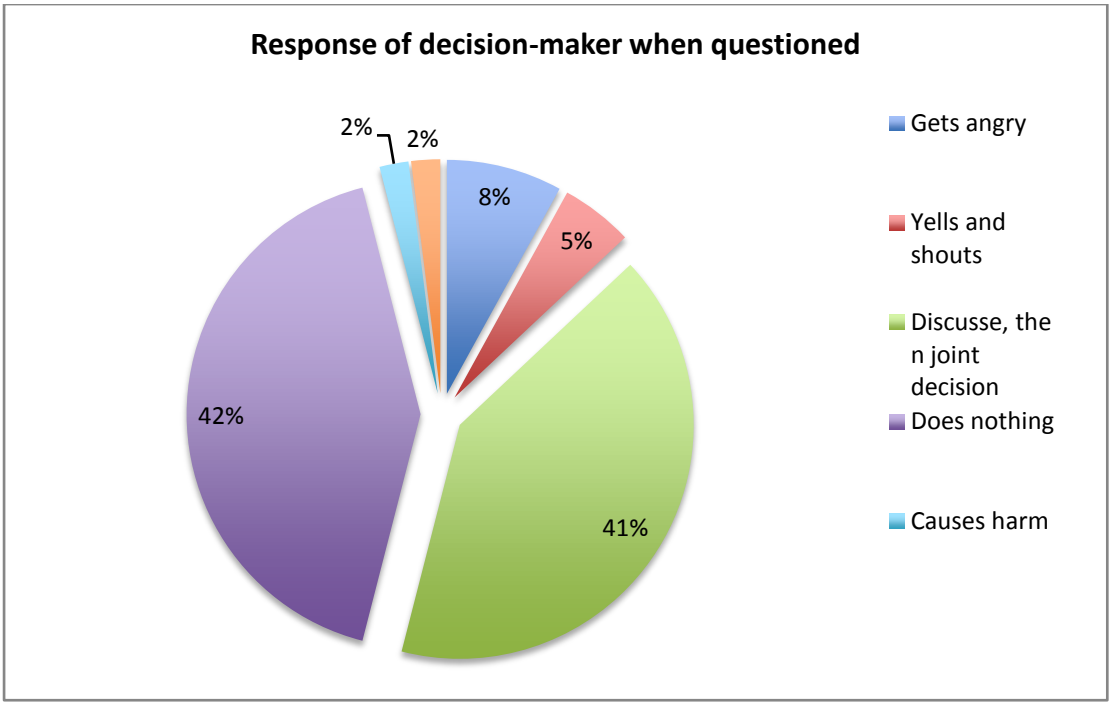


Figure 42. Response of decision-maker when decision is questioned

The majority of respondents, 42% overall, reported that there are no consequences when the person making an important decision in the family is questioned. Respondents up to 45 years old mainly reported this. Another 41% stated that the issue is discussed and then a joint decision is made.

However, 14% stated that the person making the decision gets angry, yells and shouts, and causes harm, if their decision is questions. All of these cases (18 in total) were reported by Roma and Ashkali women.

4.3.3.c. Mitrovicë/Mitrovica North

As previously noted, in the focus group analysis, 17% (21 respondents) and 9% (11 respondents) of women had declared that their partners and fathers, respectively, have the final say on important decision. However, 24 respondents (20%) stated that they make the decisions themselves; 20 (17%) respondents, declared that it is a joint decision between husband and wife,and 5(4%) said that their mothers and fathers make the decision together. None of the Roma and Ashkali women reported to have the final say on decisions themselves. Only one woman (Serbian) reported that her father in law has the final say on important decisions, and 3 (three) women reported that their husbands and sons have the final say (one from each ethnic group). One woman reported that her mother has the final say in her household. Two women stated that they make the decision together with their parents.

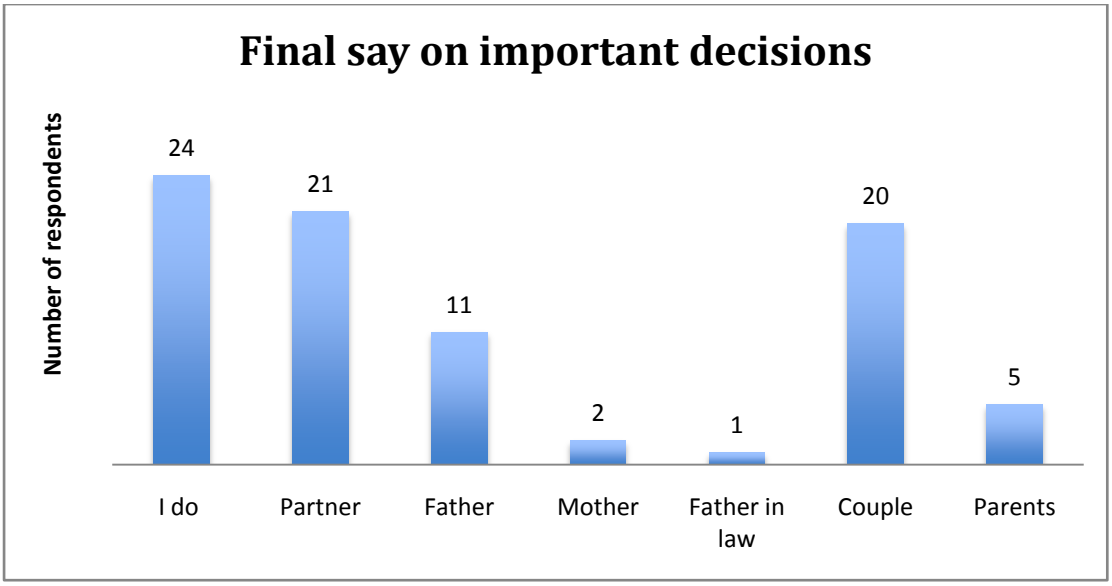


Figure 43. Who has final say on important decisions in family (#)

In order to ascertain women's decision-making power and control over income in their families, the survey participants were also asked to identify persons in their families who make decisions on expenditures in their families and decisions over children's education.

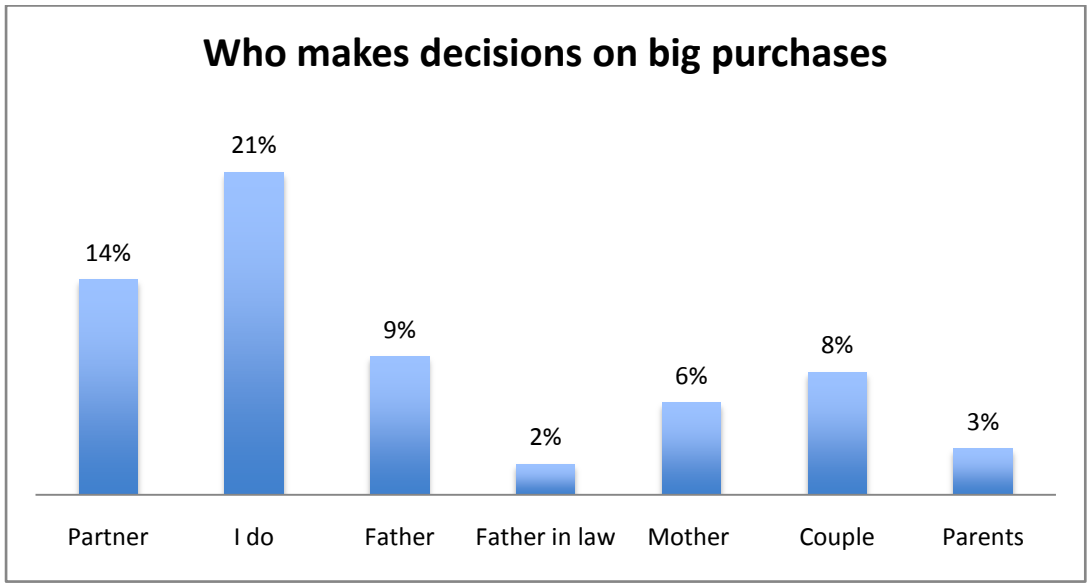


Figure 44. Who makes decisions on big purchases (%)

Largely women appear to hold significant decision-making power in regard to purchases for the household, including large purchases. Respectively, 28 (21%)womenrespondentsstated they make the decision themselves (all Serbian women). 8 (14%)respondents said their partners makethedecision on big purchases. The interpretation of these figures must consider that 23% of respondents did not provide an answer to this question, and respondents were mainly single. Also, 10 (8%) or respondents stated that decisions are made joint by the couple. Of these 6 were Serbian women, whereas only 3 Roma women and 1 Ashkaliwomanbelonged to this group. 8 (6%) said their mothers make thedecision, and 4 (3%) said their parents do.

Decision-making power on children's education appears to be somewhat equally distributed: 26 (20%)respondents noted that they or their mothers decide about children's education, 25 (19%) respondents said that it was their husband and fathers, 16 (12%) reported that it was a decision made by the couple, and 4 (3%) stated that the decision is made together with the children. Only one Roma women reported that the couple makes the decision jointly. All other Roma and Ashkali women, who responded to the question, reported that their partners, fathers or sons make the decision.

The respondents were asked to select from a list of options of what happens when the decision-maker in the household is questioned about their decision.

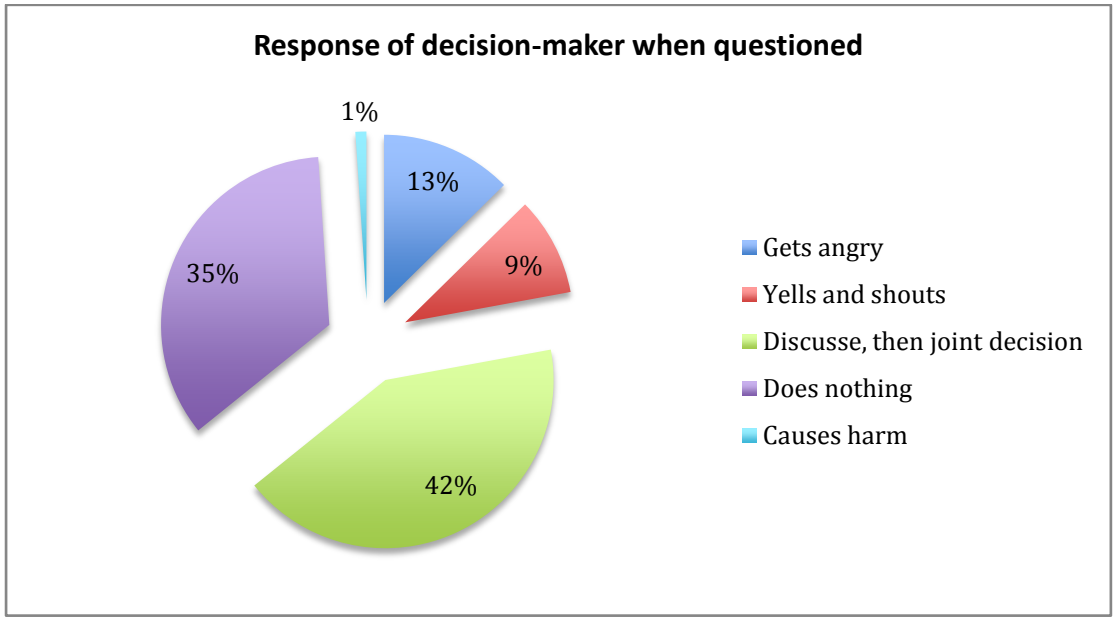


Figure 45. Response of decision-maker when decision is questioned

The significant percent of respondents, 35% overall, reported that there are no consequences when the person making an important decision in the family is questioned. This was true for responses offered by Serbian women and 20% of Ashkali women. The largest percent, 42%, stated that the issue is discussed and then a joint decision is made. Half of respondents in the 18 – 35 age group reported the latter.

However, 13% stated that the person making the decision gets angry, and another 9% reported that the person yells and shouts if their decision is questions. Only one woman (Roma) reported that the person being questioned for their decision causes harm, although women of all ethnicities report cases of anger and yelling. Of these, 8 were Serbian women, 12 Roma, and 4 Ashkali.

4.4. Outcome 1: Paralegals provide adequate assistance to women in the community with matters related to GBV.

Indicator 1: Number and percentage of paralegals who provide assistance to minority women on GBV issues

Indicator 2: Number and percentage of minority women from the targeted municipalities who accessed prevention and treatment services by type in the last year

Indicator 3: Perspectives of minority women in the targeted municipalities on the availability and quality of available prevention and treatment services

Lack of prevention and treatment services, including lack of access, for minority women have been noted as contributing factors to continued women's vulnerability to GBV. Access is made difficult by the lack of services in the villages and towns where the communities live, as well as social and physical constraints (ability to leave the house without asking for permission, financial ability to travel, knowledge of availability of service, types of services, and location of service providers, etc.). The project currently has two trained paralegals, in each municipality, for a total of eight (8) paralegals offering services to women.

Indicator 1, listed above, cannot be measured at this time. However, where indicated by the respondents, services provided or soughtby victim advocates are noted. Indicators 2 and 3 are discussed below. It must be noted that, perspectives about the availability and quality of available services, are directly tied to the numbers and percent of women who have attempted access, or recommended a service to a family member, relative or friend. Identification of alternatives to institutional services and support – in the forms of advice given to victims and survivors of violence – provide relevant information on the perspectives of women on how to resolve problems and harness support.

Indicator 2: Number and percentage of minority women from the targeted municipalities who accessed prevention and treatment services by type in the last year

4.4.2.a. FushëKosovë/Kosovo Polje

Survey participants were asked about the institutions and service providers they and their relatives had accessed in the past year in their municipality, and to report on their satisfaction with the services they received from the listed institutions.

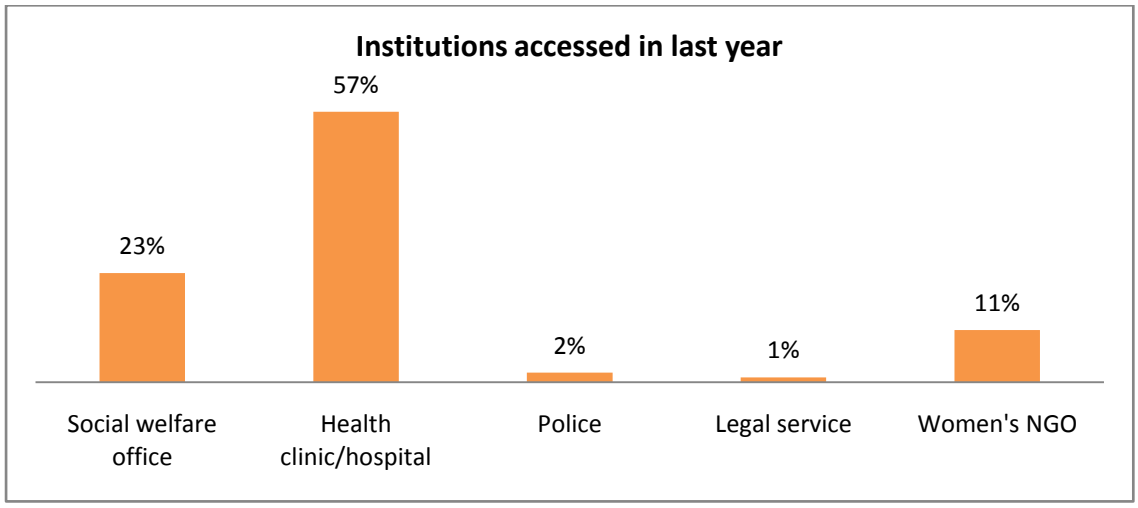


Figure 46. Institutions respondents accessed during the last year

A close percent of Roma (10%; 10 respondents) and Ashkali (15%; 15 respondents) women had accessed the Social Welfare Office. Only 2 (two) of the 8 (eight) Serbian women surveyed had accessed the Social Welfare Office. These numbers should not be considered

as a reflection of persons receiving welfare assistance, because that was not measured in the survey. Rather, the number may be seen as indicative of the ease of access.

Ashkali and Roma women, 12% (12 respondents) and 13% (13 respondents) respectively, also reported accessing a women's NGO, but not the Serbian women. A significant number of Ashkali women had sought healthcare services (40 respondents); 7 (seven) Serbian women, 7 Roma, and 3 Egyptian women also had accessed healthcare services. The latter may also be an indication of the poorer health of Ashkali women.[84]

Women's NGOs were contacted by 11 respondents, with the aim of taking part in training projects, including trainings on women's rights and engagement in an income-generating project (opening kindergarten, soap production, cleaning services).

Health services were mainly accessed for physiological illnesses (listed were: heart disease, asthma, cancer, eyes, lungs, etc.) and were not routine check-ups or due to common cold or flu. One was a case of domestic violence, of a mother who took her daughter to be treated from injuries. Only 2 women reported accessing services of the police, both Ashkali, and one had accessed legal services.

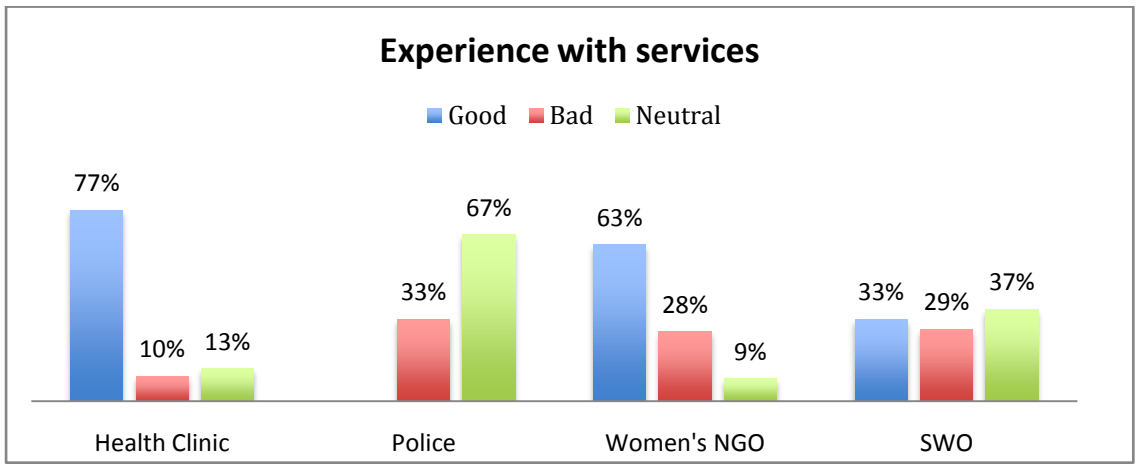


Figure 47. Experience with listed service providers

The one institution that most members of the community regularly access, the Social Welfare Office (SWO), fared the worst. 67% of those who provided an answer considered their services very bad/bad or neutral. While 57% had accessed a health clinic or hospital, 10% also considered quality of health services to be in the same range of inadequate services, although 77% evaluated their experience as good. Most respondents hesitated in providing an answer or selected the neutral category. Only one case of a bad experience with legal services was reported. As was discussed above, this may be partly due to lower expectations placed on the institutions and hesitation to denounce disservice (fear of reprisal or withdrawal of services being just two possible explanations).

4.4.2.b. Ferizaj/Uroševac

Survey participants were also asked about the institutions and service providers they and their relatives had accessed in the past year in their municipality, and to report on their satisfaction with the services they received from the listed institutions.

[84] In all focus groups, Roma, Ashkali and Egyptian women complained of their poor health, and that of their families.

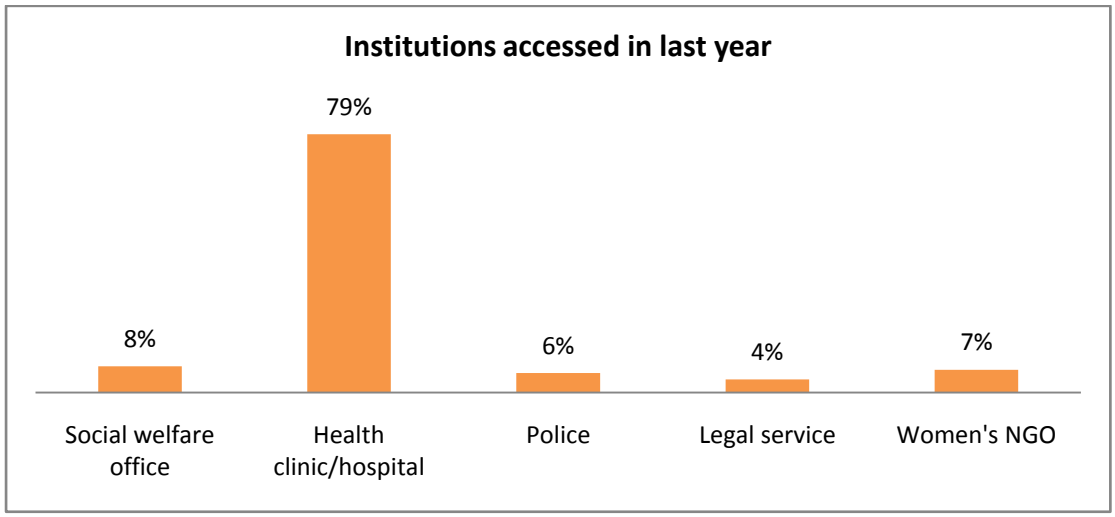


Figure 48. Institutions respondents accessed during the last year

Of the 8 women who reported to have accessed the services of the Social Welfare Office, 3 were Roma, 1 was Egyptian, and 2 were Ashkali women. Serbian women did not report to have sought services at the SWO. These numbers should not be considered as a reflection of persons receiving welfare assistance, because that was not measured in the survey. Rather, the number may be seen as indicative of the ease of access.

A significant number of Roma, Ashkali and Egyptian women had sought healthcare services, 5 (38% of Roma respondents), 42 (85% of Ashkali respondents), and 8 (all Egyptian respondents), respectively. Only one Serbian woman of 6 Serbian respondents had accessed healthcare services in the past year. The latter may also be an indication of the poorer healthcare services in some communities and/or trust, or lack therefore, in these institutions. However, 57 (75%) respondents agreed that they can trust doctors to help them, while 3% refused to answer and the remaining 22% (17 respondents) disagreed or somewhat agreed. Two (2) of the eight Serbian women had also sought the services of the police services.

Only Ashkali women, 5 respondents, reported accessing a women's NGO. Women's NGOs were contacted with the aim of taking part in a training project on agriculture and income generation. Health services were mainly accessed for pediatric services as well as physiological concerns (listed were: blindness, rheumatoid arthritis, lung cancer, heart disease, etc.). Some were routine check-ups or due to common cold or flu.

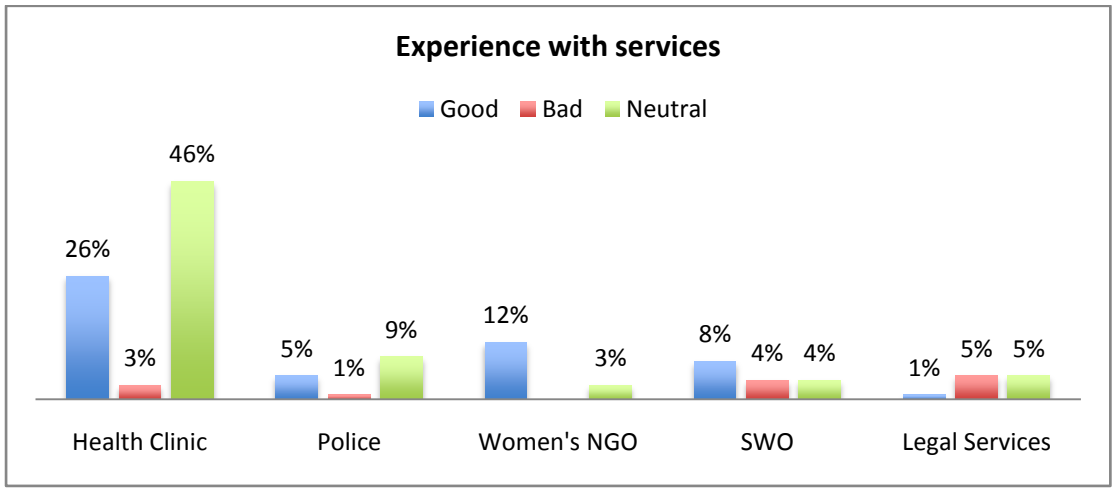


Figure 49. Experience with listed service providers

Health clinics and hospitals, the institution most members of the community reported accessing in the last year, did not fare well. Only 26% of respondents stated that they agree or somewhat agree that the services they received were good. Only 8% of respondents had the same opinion of the Social Welfare Office (SWO), and 5% of respondents also reported a bad experience with legal services was reported. There was one report of a case of domestic violence where health care professionals provided protection and referral.

Most respondents hesitated in providing an evaluation of service providers. As was discussed above, this may be partly due to lower expectations placed on the institutions and hesitation to denounce disservice (fear of reprisal or withdrawal of services being just two possible explanations).

4.4.2.cGraçanicë/Gračanica

Survey participants were also asked about the institutions and service providers they and their relatives had accessed in the past year in their municipality, and to report on their satisfaction with the services they received from the listed institutions.

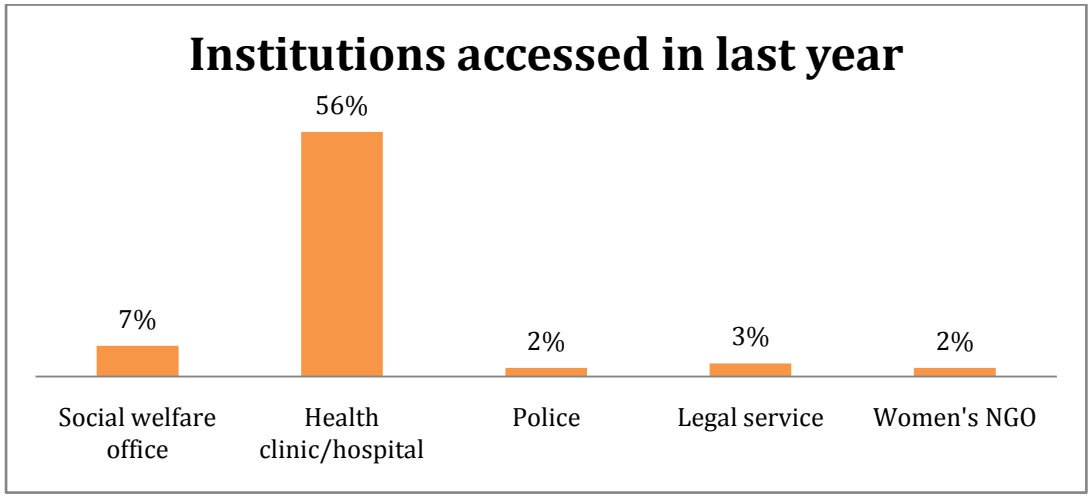


Figure 50. Institutions respondents accessed during the last year

The data from the survey shows that apart from health clinics and hospitals (76 respondents; 56%) the respondents' interactions with services were highly limited. This may be partly explained by the gendered division of labor, whereby women are generally responsible for the health of children and other family members, and men are responsible for interactions with legal services. Unlike in other municipalities, the respondents did not provide reasons for these visits. Overall, 51 Serbian women, 27 Roma, and 1 Ashkali woman accessed healthcare services. However, 32 (27%) and 47 (39%)respondents agreed and somewhat agreed, respectively, that they can trust doctors to help them. 10 (8%)did not answer, and 22 (18%) disagreed or somewhat agreed that they can trust doctors.

No significant distinction appears according to ethnicity. However, although only Serbian women reported being approached by an NGO (above), here only Roma women reported seeking the services of a women's NGO (all women new only two local NGOs and one international agency). Also, only Serbian women reported accessing the services of the Social Welfare Office. One Serbian and one Roma woman sought the services of the police, and four (4) Serbian and one (1) Roma woman sought legal services. These numbers should

not be considered as a reflection of persons receiving welfare assistance, because that was not measured in the survey.

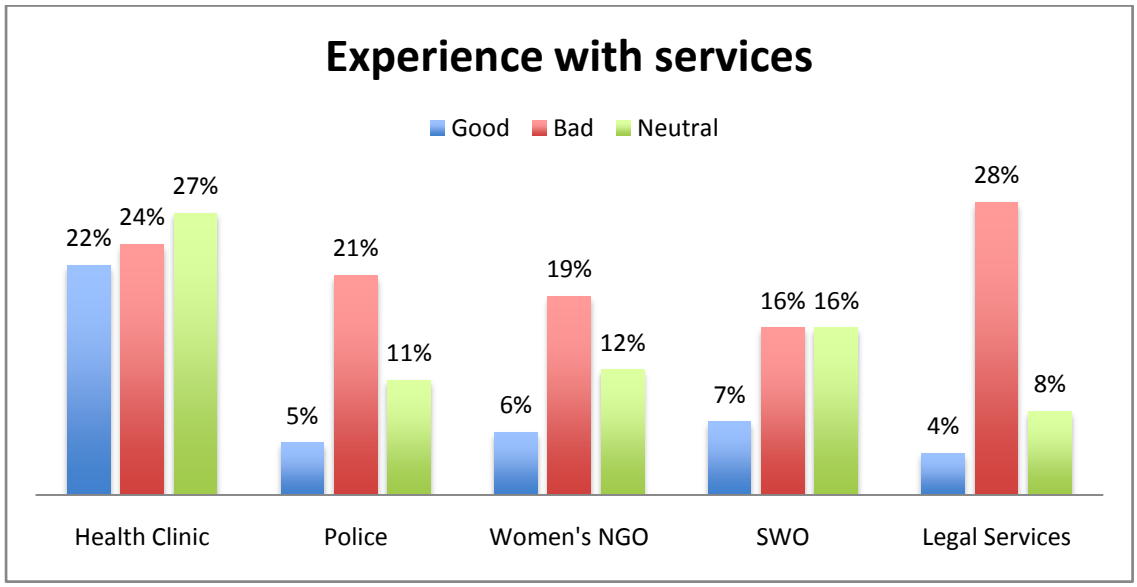


Figure 51. Experience with listed service providers

Health clinics and hospitals, the institution most members of the community reported accessing in the last year, did not fair very well. Only 22% of respondents stated that they agree or somewhat agree that the services they received were good. Only 7% of respondents had the same opinion of the Social Welfare Office (SWO), and 28% of respondents also reported a bad experience with legal services was reported. Bad experiences with police (21%) are also high.

In comparison to the two municipalities discussed thus far in this section, a larger number of respondents offered their evaluation of service providers. Overall, perceptions of services are more negative. Younger women, up to 45 years old, were generally more critical. Also, more Serbian women (23 respondents) reported good services in health clinics then Roma women (4 respondents). Only 5 (five) Roma and Ashkali women reported experiences with legal services, all of which were good, while out of the 42 Serbian women who reported experiences with legal services 29 stated that those were bad. Both Serbian and Roma women reported bad experiences with NGOs.

4.4.2.d. Mitrovicë/Mitrovica North

Survey participants were also asked about the institutions and service providers they and their relatives had accessed in the past year in their municipality, and to report on their satisfaction with the services they received from the listed institutions.

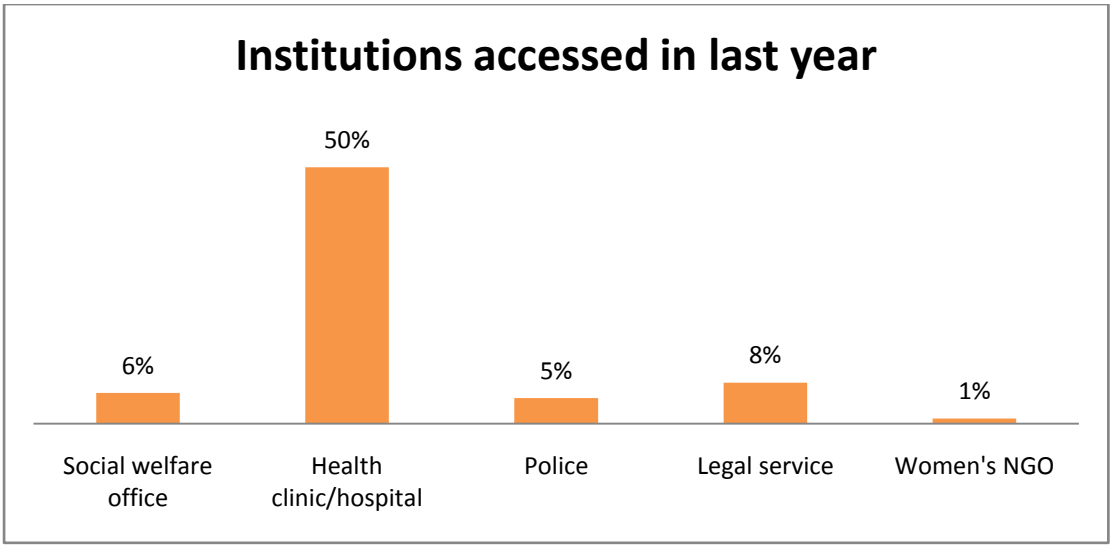


Figure52. Institutions respondents accessed during the last year

The data from the survey shows that apart from health clinics and hospitals (66 respondents; 50%) the respondents' interactions with services are highly limited. While half of respondents had accessed health care services in the last year, 39 (30%) and 46 (35%)respondents agreed or somewhat agreed, respectively, that they can trust doctors to help them; 14 (11%) refused to answer and 24 (18%) disagreed or somewhat disagreed that they can trust doctors to help. Although 27% had stated that in cases of domestic violence one should contact a SWO, only 8 (6%) reported to have sought their services in the last year. Similarly to respondents in Graçanicë/Gračanica, the respondents did not provide reasons (additional information) for these visits. These numbers should not be considered as a reflection of persons receiving welfare assistance, because that was not measured in the survey.

The data above may be partly explained by the gendered division of labor, whereby women are generally responsible for the health of children and other family members, and men are responsible for interactions with legal services. However, previously reported distrust of institutions should also be considered.[85] No significant differences in reporting appear according to ethnicity. However, while women of all communities reported being approached by an NGO (7 women were Serbian, 7 Roma and 1 Ashkali), here only Serbian women reported seeking their services. Of the total number of respondents, only 12 women knew of an NGO in their municipality and 26 did not (respondents new of four local NGOs and two international agencies). Of the total 5% (6 respondents) that sought the services of police, all were Serbian women respondents.

[85] See *Report on Prevalence of Domestic Violence in north Kosovo*. NGO Aktiv: 2013

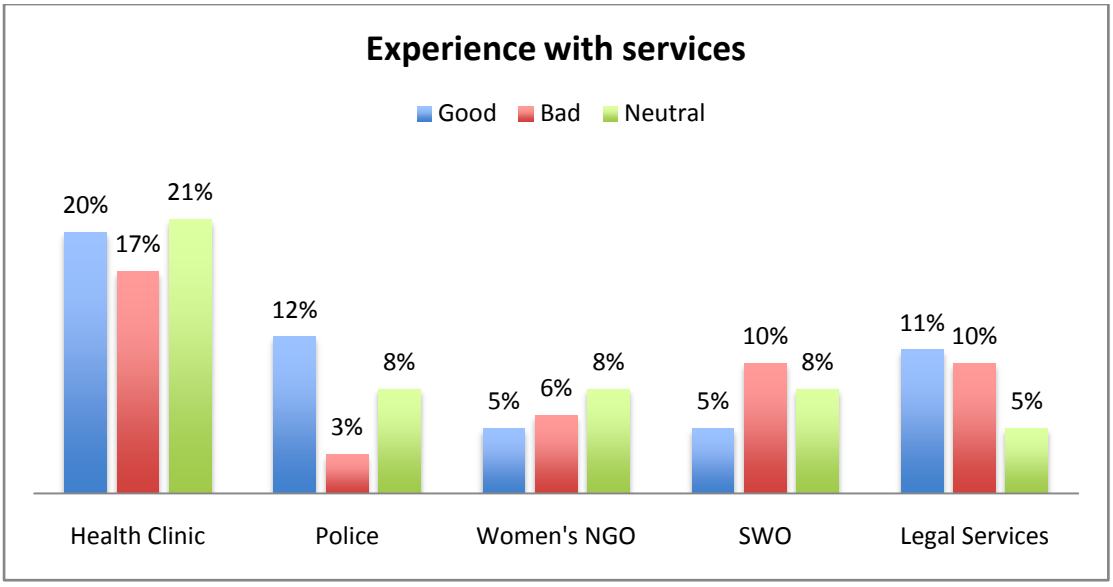


Figure 53. Experience with listed service providers

Health clinics and hospitals, the institution most members of the community reported accessing in the last year, did not fair very well. Only 20% of respondents stated that they agree or somewhat agree that the services they received were good. 17% said those services were bad and 21% were neutral. However, this percent is higher than that of other institutions. Only 5% of respondents reported good experiences with Social Welfare Offices, and 10% said that their experiences services were bad. Also, 11% of respondents reported good experiences with legal services they received, but 10% said they were bad. The percent of bad experiences with police (3%) is low.

Overall a smaller number of respondents offered their evaluation of service providers. Generally, perceptions of services are negative. Younger women, up to 45 years old, were generally more critical. Also, more Serbian women reported bad experiences, 68 respondents, compared to 4 (four) Roma and Ashkali respondents. Roma and Ashkali women reported bad experiences only for health clinics/hospitals, although most were neutral (14 respondents).

Indicator 3: Perspectives of minority women in the targeted municipalities on the availability and quality of available prevention and treatment services

4.4.3.a. FushëKosovë/Kosovo Polje

It is difficult to ascertain knowledge of existing gender equality and anti-discriminatory legislation. 40% of the respondents stated that they know the Law Against Domestic Violence exist in Kosovo (a significant percent), while 54% did not provide an answer.

Respondents were asked about the response of institutions to cases of DV they knew of in their community, as well as whether they provided any help to the survivor/victim.

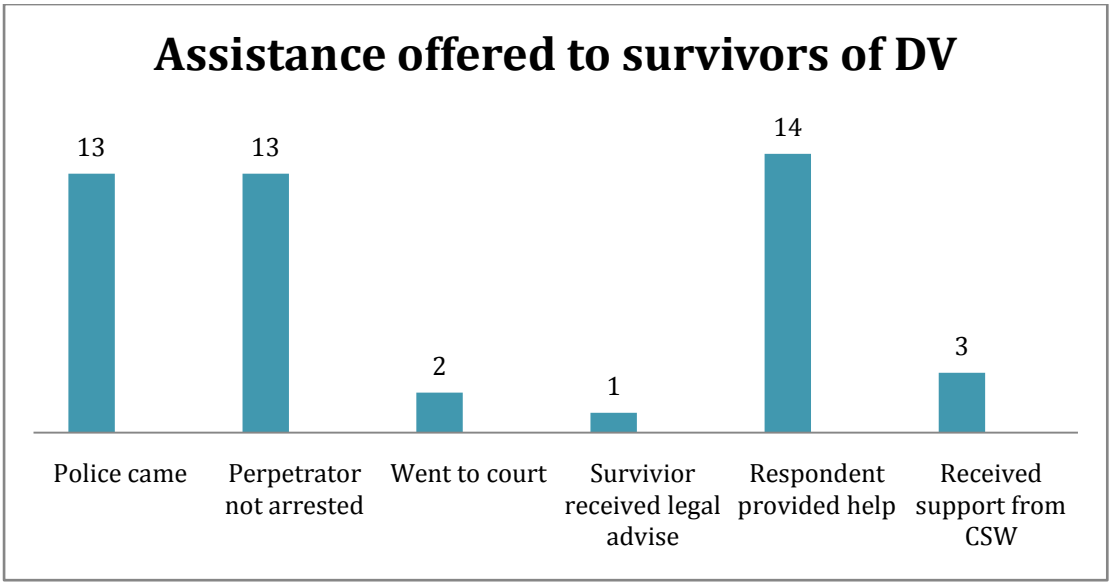


Figure 54. Assistance offered to victim/survivor of DV in cases known by respondents

Out of 27 cases when the police were said to have been contacted, only 13 received a response (the police came). Out of those same 27 cases, the person continued to be subjected to domestic violence. In 13 out of the 27 cases, the perpetrator was not arrested or became subject to legal investigation, and only two were sent to court. In only one case the survivor received legal advice from a victim advocate and a woman's NGO. This was one of the two cases that respondents knew was sent to court.

Half of the respondents (14 of 30 respondents that provided information) claimed that they provided assistance to the survivor/victim, and the other half did not. Most assistance came in the form of cooking meals for them, helping with household chores and taking care of their children. One woman provided shelter in her home, another reported the case to the police, and one contacted a doctor for advice. There were also cases where an attempt was made to speak to the perpetrator who was an alcoholic. In one case, a woman that was being beaten by her husband was given advice and aided in receiving a divorce. One case was reported where the perpetrator was paid money as an incentive to stop beating his wife. One woman stated that she helped the victim but was reprimanded.

In regard to perpetrators, respondents provided information on more cases (instances) of violence than were reported in terms of assistanceprovided. In total, 33 respondents provided information on perpetrators, of which 25 stated that they know a partner who is a perpetrator, 2 were fathers, 3 were sons, and one was a mother-in-law. One respondent stated that she herself has been a perpetrator of DV. One was a case of human-trafficking by a stranger, and one of violence committed by a friend.

The survey participants were asked if they know where a person could go to get help if they were victims of violence.

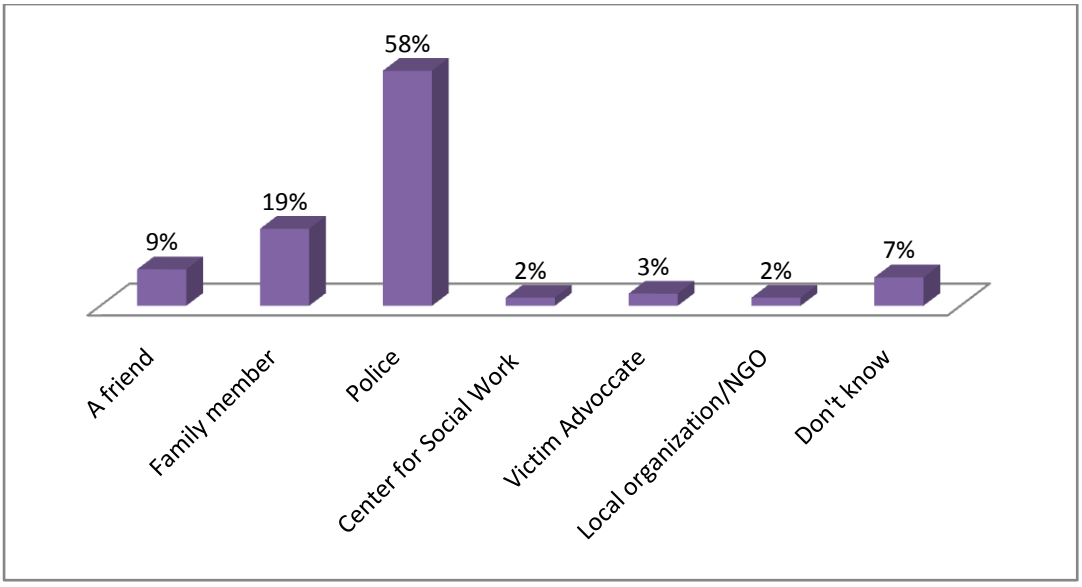


Figure 55. Where can a person get help if violence is happening to them?

Although 58% of respondents listed police, and other institutionalized services (CSW/Victim advocates/NGOs in total 7%) as providers of support, most did not advise known victims/survivors to access those services. Friends and relatives are seen as relevant providers of assistance and support, 9% and 19% respectively. However, other relevant actors are not identified as such. The data suggests that this is due to previous unsuccessful attempts to access those services and/or inadequate response. For example, 44% somewhat disagreed of disagreed that one can trust a health care professional. Victim Advocates, NGOs and Centers for Social Work are largely seen as non-responsive, although lack of knowledge of the services they provide is a significant factor.

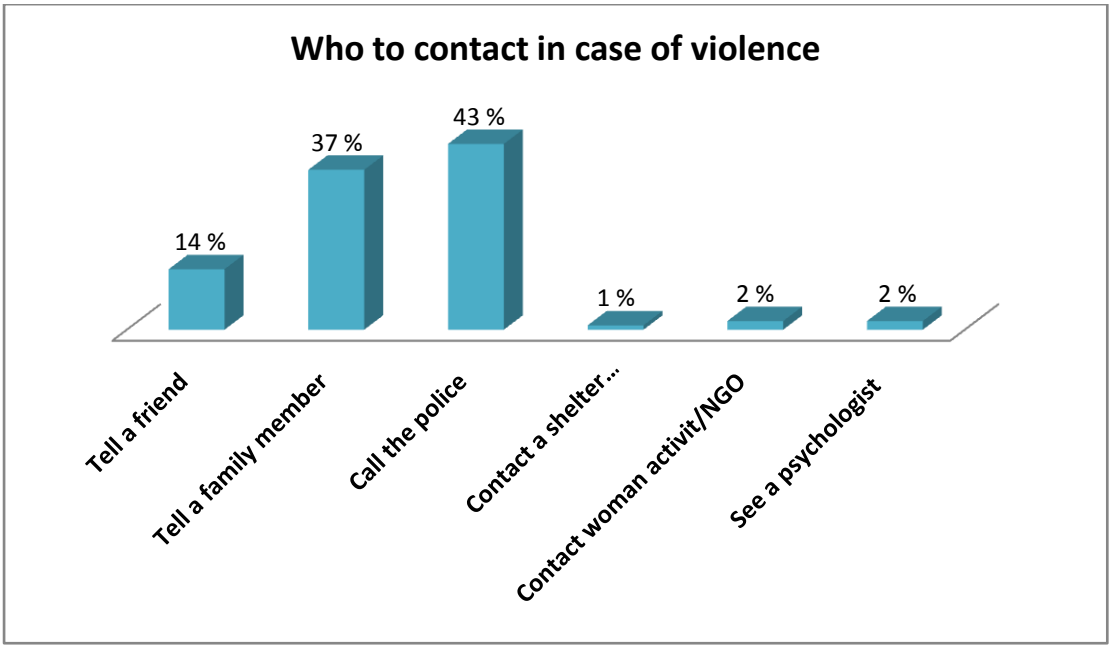


Figure 56. Based on personal experience, that of family members and/or friends, what is the best thing to do when one experiences violence

Based on the table presented above, the respondents think it is best to call the police (43%); however family members (37%) and friends (14%) are just as significant. Shelters, activists/NGOs, and psychological counselors, do not seem to possess a positive reputation. Only 5% of respondents, in total, thought that the latter are the best actors to contact, although 39% of women had at one point been approached by an NGO. On the other hand, when asked to evaluate the quality of service the women received from NGOs, 60% of the 11% of respondents who provided an answer agreed or strongly agree that the services were of very good.

There are some significant differences according to age group on the institutions best thought to contact in cases of violence. Older women state a preference for seeking support among family and friends, whereby younger women (72% of those who responded) stated a preference for contacting the police. Although a number of women stated that: "it is best not to make a big deal out of it," or "just go into the other room," they still thought that the police should at least be notified.[86] Only women in the 18-25 age-group though that NGOs and psychological counselors provide adequate support, although some others did think it would help to speak to a counselor.

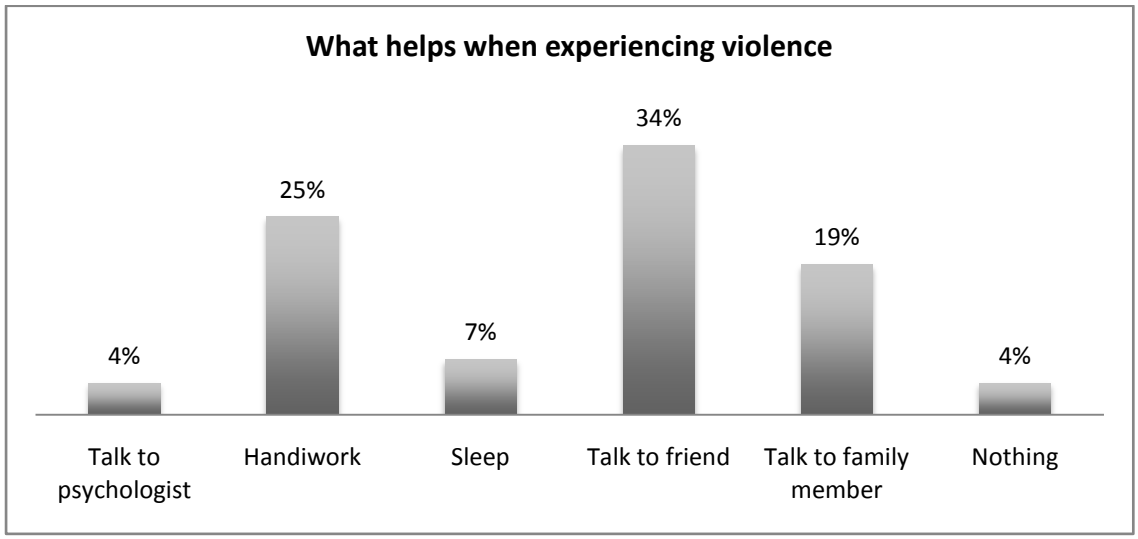


Figure 57. When a person experiences violence, what makes them feel better?

34% of women thought that in cases of violence what makes one feel better is to talk to a friend, while 19% to speak to tell a family member. Significantly, 25% declared that what makes one feel better is if they do something with their hands (sewing, knitting, or any other kind of work). 7% though that sleeping helps, and even a lesser percent declared that talking to a psychologist helps one feel better.

[86] Focus group FK

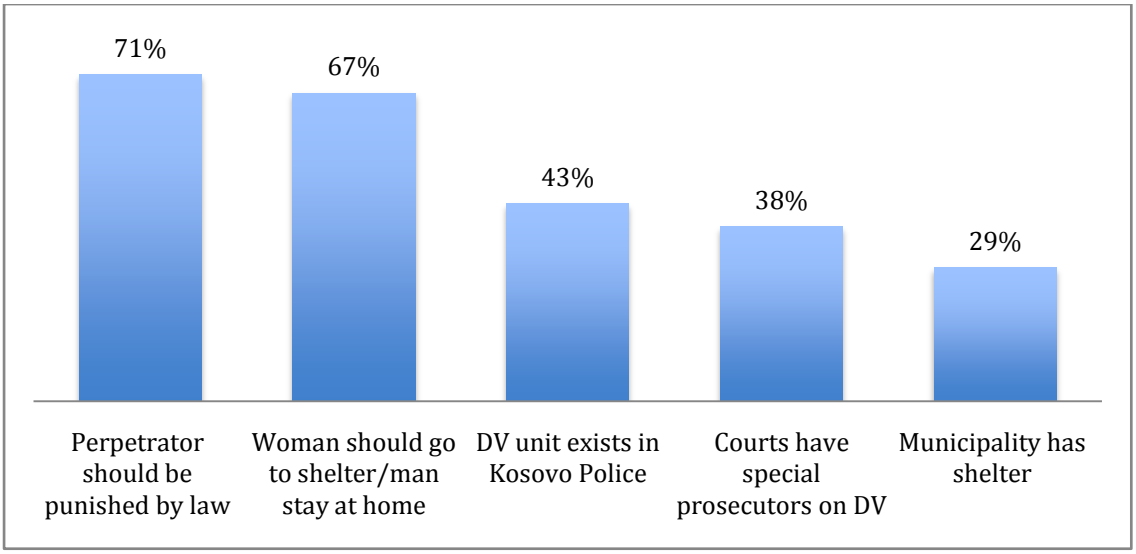


Figure 58. Existence of DV prevention and treatment services

In cases of domestic violence, 71% agreed that perpetrators of violence should be punished by law, however 67% thought that the woman should go to a shelter and the man should stay at the house of their residence. 29% declared that the municipality has a shelter for survivors of GBV/DV, although the shelter in Prishtinë/Priština received referrals from FushëKosovë/Kosovo Polje. 43% declared that they knew a domestic violence unit exists within the Kosovo Police, but only 38% knew that there is a special prosecutor for domestic violence.

4.4.3.b. Ferizaj/Uroševac

Knowledge of existing gender equality and anti-discriminatory legislation, as well as availability of prevention and treatment service may be used as an indicator of women's empowerment against GBV. 84% of the respondents stated that they know the Law Against Domestic Violence exists in Kosovo (a significant percent). The majority of the women in the study thought that in cases of DV/GBV the best thing to do is contact the police, as well as centers for social work and victim's advocate (See Figure 59 below). However, when asked about the kind of support they offered a victim/survivor of domestic violence, most had refrained from contacting the said institutions.

Respondents were asked about the response of institutions to cases of DV they knew of in their community, as well as whether they provided any help to the survivor/victim.

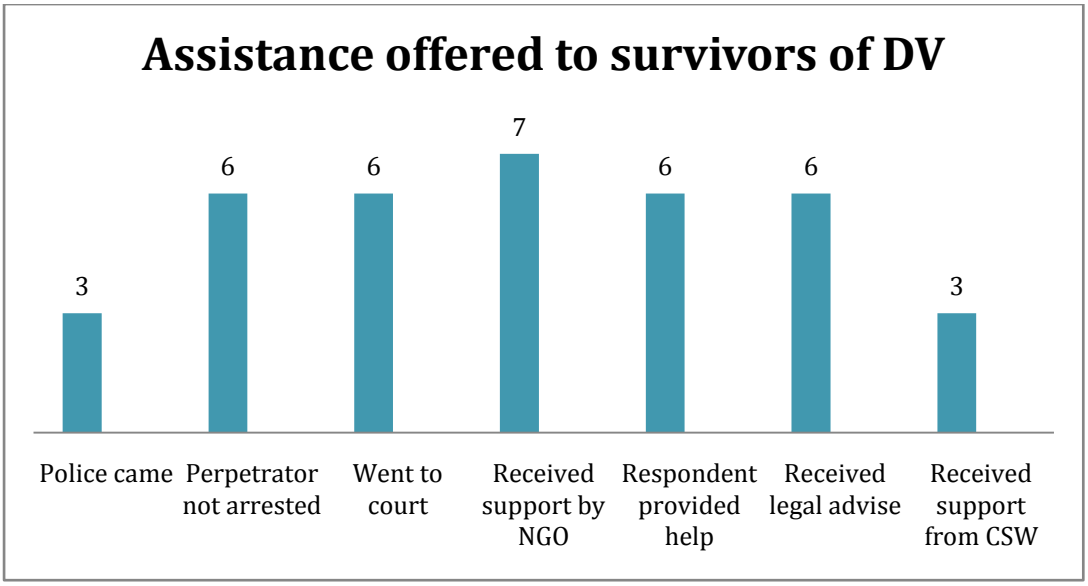


Figure 59. Assistance offered to victim/survivor of DV in cases known by respondents

Of the 11 cases of DV respondents knew in their community in terms of assistanceoffered,seven (7) received support by NGO, sic (6) received legal advice from a victim advocate,three (3) received support from SWO, and three (3) respondents knew of cases where the police came. Of those 11 cases, they knew six (6) perpetrators who were not arrested (2 were arrested), andknew of six (6) cases that went to court.

Half of the respondents (6 of the 12 respondents who provided information) claimed that they provided assistance to the survivor/victim, one did not and five (5) refrained from responding (selected don't know). There appears to be hesitation to both contact institutions and become involved. The reported assistance came in the form of cooking meals for the person experiencing violence and providing moral support, although one respondent had contacted the police and one contacted a doctor. One woman reported that she was a survivor of domestic violence but that she had not received support from anyone.[87]

In regard to perpetrators, respondents reported to know of 7 cases were theperpetrator was the partner, in one (1) case the mother and in two (2) cases the mother in law was the perpetrator. Largely men were reported to be perpetrators.

The survey participants were also asked if they know where a person could go for help if they had violence happening to them.

[87] The researcher provided the woman with the contact details of a paralegal as the woman did not wish her contact information disclosed.

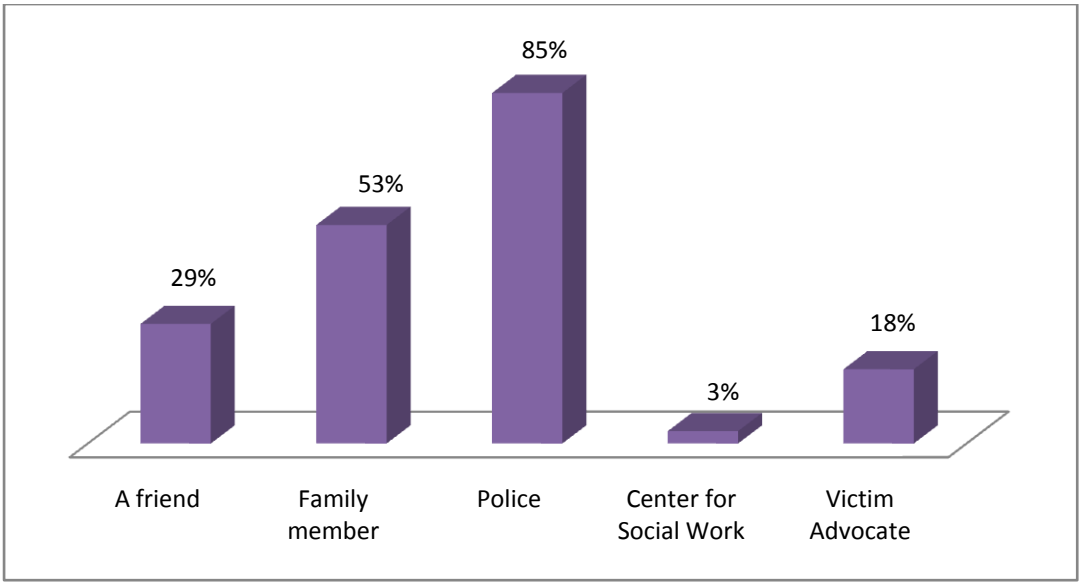


Figure 60. Where can a person get help if violence is happening to them?

Although 85% of respondents listed police, and other institutionalized services (Victim Advocate 18%; CSW 3%), as providers of support, most did not advise known victims/survivors to access those services. Friends and relatives are seen as relevant providers of assistance and support, 29% and 53% respectively. However, other relevant actors are not identified as such. While victim advocates figure at 18%, women activists, NGOs, doctors, and counselors (legal or psychological), are not mentioned. Youngwomen (up to 35 years old) selected police to a greater extent.

The data suggests that previous unsuccessful attempts to access institutional services and/or inadequate response partially explain preference to seek help from friend and family. For example, 44% reported that services they received from health care professionals were bad. Victim Advocates, NGOs and Centers for Social Work, also, are largely seen as non-responsive, although lack of knowledge of the services they provide is a significant factor.

The respondents were asked whether they knew what happened in cases when either of the listed actors and institutions was contacted. Out of 7 cases when the police was said to have been contacted, only 3 received a response (the police came). In 60% of cases, the victim/survivor continued to live with the perpetrator. However, 18% reported that the perpetrator was arrested, but there were no known cases that went to court. One case of the perpetrator being punished was reported, however the type of punishment is not specified. In only one case the survivor received legal advice from a victim advocate.

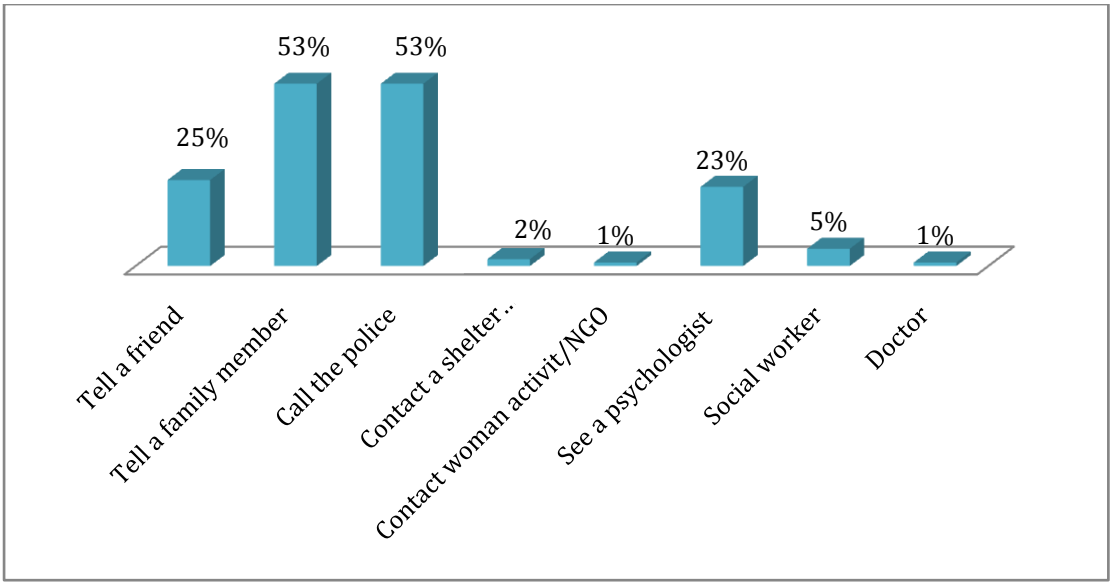


Figure 61. Based on own experience, that of family members and/or friends, what is the best thing to do when one experiences violence

Based on the table presented above (respondents could select all that apply), the respondents think it is best to call the police (53%) or tell a family member (53%). Friends (25%) also are seen as significant source of support. Shelters and activists/NGOs do not seem to possess a positive reputation. Only 3% of respondents, in total, thought that the latter are the best actors to contact, although 22% of women had at one point been approached by an NGO. On the other hand, when asked to evaluate the quality of service the women received from NGOs, none of the 11 respondents who provided a response assessed that their services were good and 2 had a neutral position.

There are some differences according to age group on respondent selection of institutions best thought to contact in cases of violence. More women over 56 years old refrained from answering this question although they were the only ones to select shelters and NGOs. Speaking to a friend is the best thing to do for 78% of the younger women, although they also showed a preference for speaking to a psychologist.

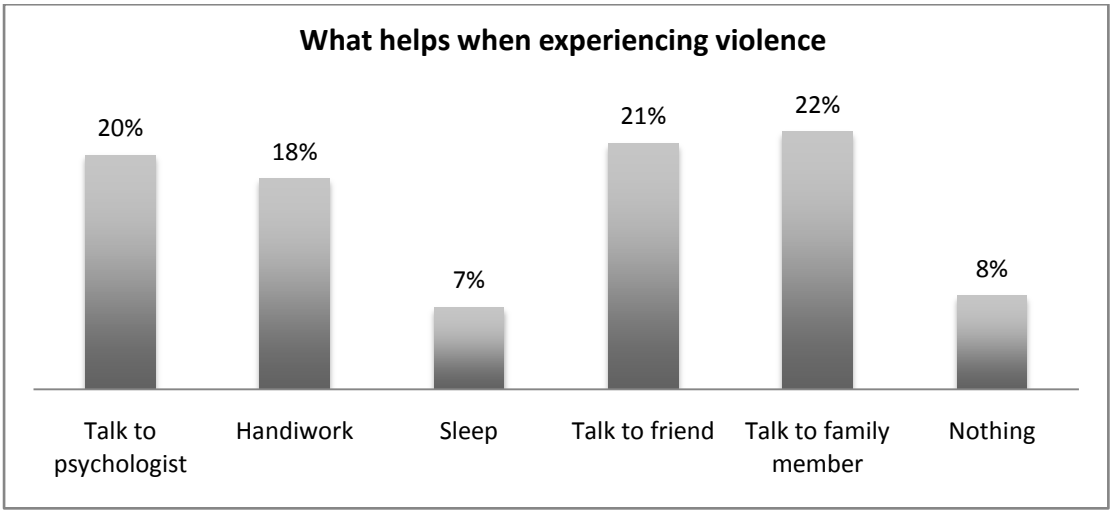


Figure 62. When a person experiences violence, what do you think makes them feel better

Psychologists appear to enjoy significant trust as 23% of the respondents stated that in cases of violence one should contact a psychologist. Significantly, 20% also stated that when a person is experiencing violence talking to a psychologist helps. Women 18-25 years old particularly emphasized this. Another 18% declared that what makes one feel better is to do something with their hands (sewing, knitting, or any other kind of work), and 7% though that sleeping helps. However, 8% declared that there is nothing that helps when one is experiencing violence.

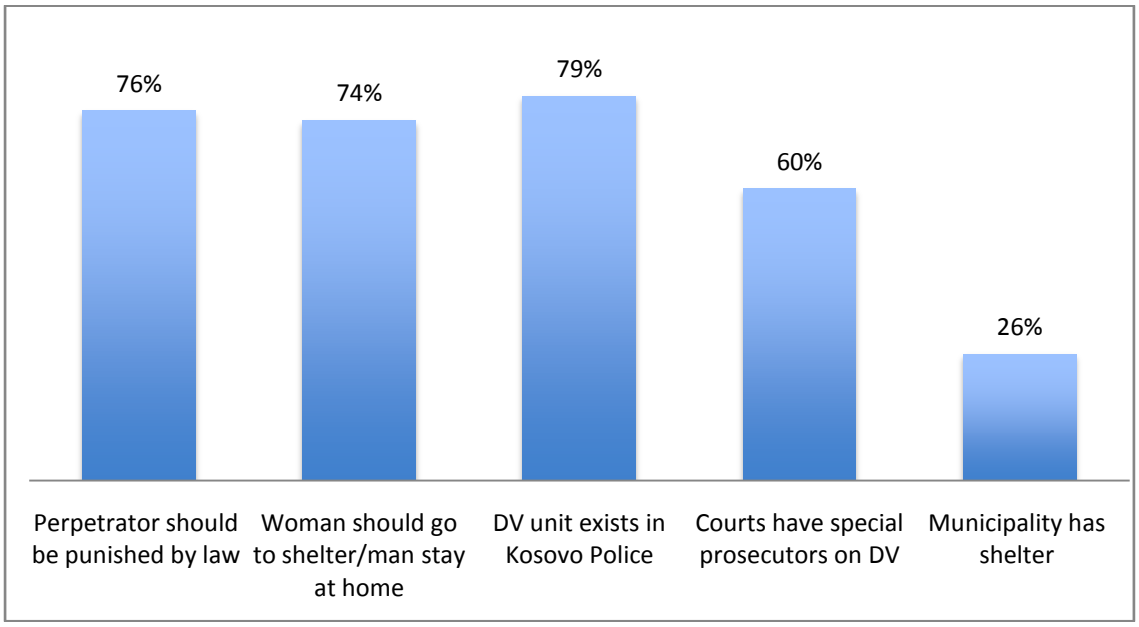


Figure63. Existence of DV prevention and treatment services

In cases of domestic violence 76% agreed that perpetrators of violence should be punished by law, however 74% also thought that the woman should go to a shelter and the man should stay at the house of their residence. 26% declared that the municipality has a shelter for survivors of GBV/DV, although the shelter in Prishtinë/Priština received referrals from Ferizaj/Uroševac. 79% declared that they knew a domestic violence unit exists within the Kosovo Police, and 60% knew that there is a special prosecutor for domestic violence.

4.4.3.c. Gračanica/Graçanicë

The extent to which communities access and receive adequate available prevention and treatment services, including existing gender equality and anti-discriminatory legislation, can offer an indication of women's empowerment against GBV. Only 32% of the respondents stated that they know the Law Against Domestic Violence exists in Kosovo, another 32% were unsure and 16% stated that the Law does not exist; the rest refrained from answering.

Respondents were asked about the response of institutions to cases of DV they knew of in their community, as well as whether they provided any help to the survivor/victim.

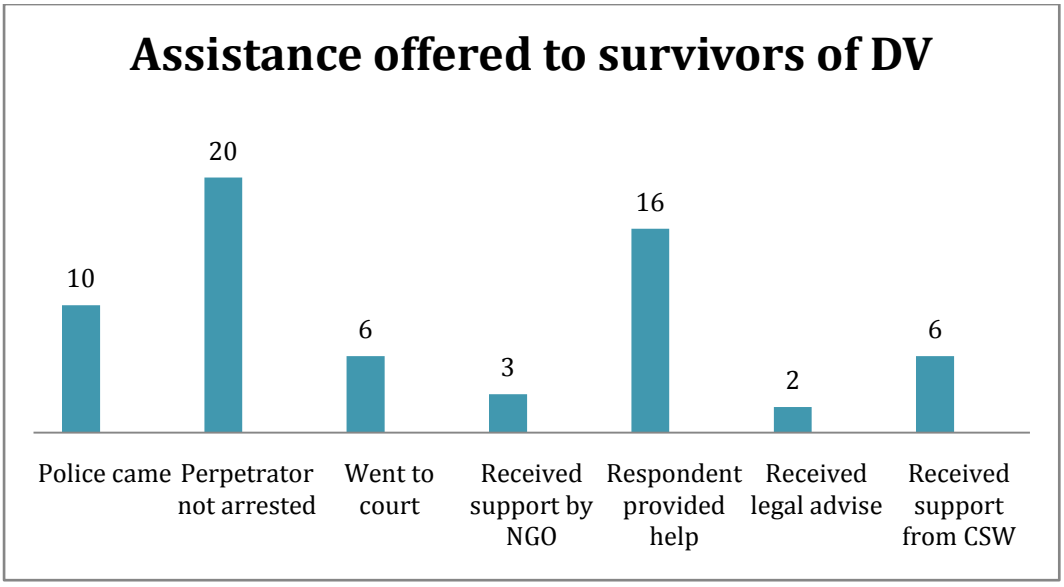


Figure 64. Assistance offered to victim/survivor of DV in cases known by respondents

The majority of the women in the study thought, that in cases of DV/GBV, the best thing to do is to contact the police and/or contact centers for social work (See Figure 65 below). However, when asked about the kind of support they offered a victim/survivor of domestic violence, most did not contact the said institutions. The majority contacted family members, which was also one of the preferred choices.

Of the 25 cases respondents noted in terms of assistance provided.16 respondents statedthat they offered support and assistance to the survivor/victim, 14 did not, and29 refrained from responding (selected don't know). The reported assistance came in the form helping with childcare (4 respondents) and helping the survivor to contact and visit family members (6 respondents). In cases were assistance was provided, 4 contacted the police, 1 contacted a doctor, and 2contacted a person of influence to help settle the dispute. There appears to be hesitation to both contact institutions and become involved, although 3 women reported speaking to a victim and advising them to leave and divorce their partners.

In regard to assistance provided to victims/survivors, 25(21%) respondents provided information of an instance of DV/GBV of which they knew; however 29 respondents provided information about a perpetrator they know. Of the latter, 22reported the partner as the perpetrator; two (2) reported that the fatherwas the perpetrator, two (2) the son, in one (1) case the father in law and in two (2) cases the mother in law was reported to be the perpetrator. Largely men were reported as perpetrators of violence.

The survey participants were asked if they know where a person could go to get help if they had violence happening to them.

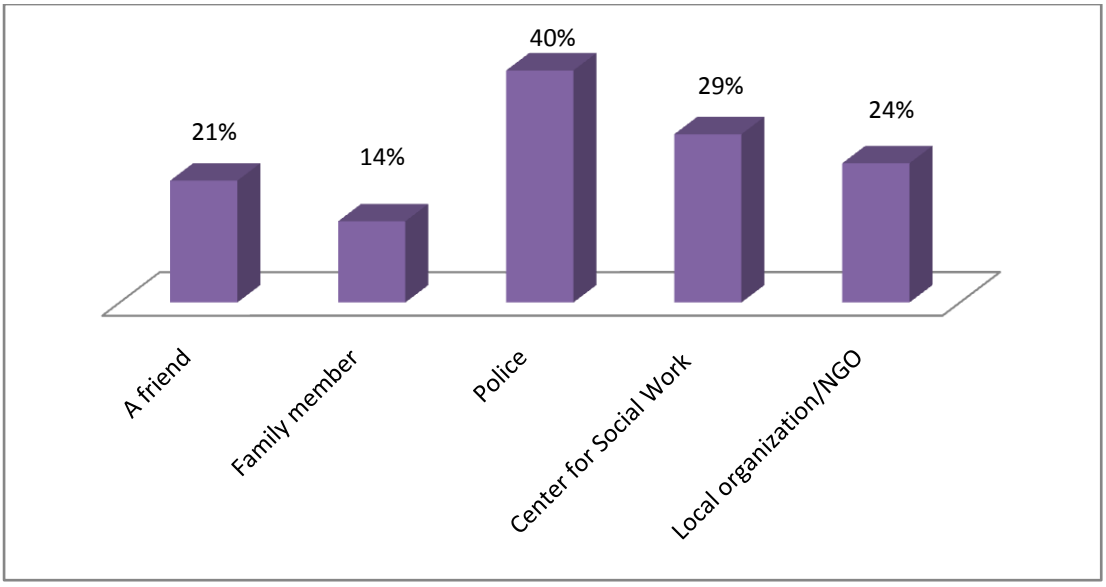


Figure 65. Where can a person get help if violence is happening to them? (%)

Although 93% of respondents listed police and other institutionalized services (Police 40%; CSW 29%; NGO 24%), as providers of support, most did not advise known victims/survivors to access those services. Friends and relatives are seen as relevant providers of assistance and support, 21% and 14% respectively. However, other relevant actors are not identified as such; victim advocates are not mentioned at all, and neither are doctors or counselors (legal or psychological). Among the Serbian women (30 respondents) there is a noted preference for Centers for Social Work, while more Roma and Ashkali selected the police (13 respondents). The data suggests that there is overall dissatisfaction with service providers, but Centers for Social Work, police and health care providers fare somewhat better (see Figure 66 below).

The respondents were asked whether they knew what happened in cases when either of the listed actors and institutions was contacted. Out of 29 cases when the police were said to have been contacted, 10 received a response (the police came), and only 2 were arrested (7%). In 40% of cases the victim/survivor continued to live with the perpetrator. Overall, 6 (six) respondents new of a case that was sent to court, and 9 (nine) cases of the perpetrator being punished was reported, however the type of punishment is not specified. In only two (two) cases the survivor received legal advice.

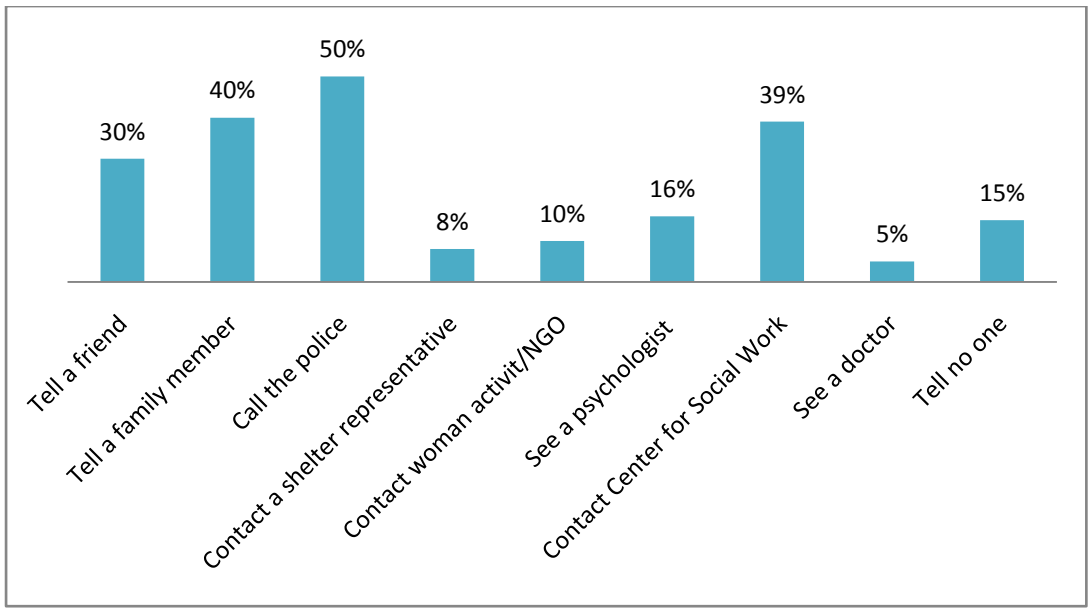


Figure 66. Based on own experience, that of family members and/or friends, what is the best thing to do when one experiences violence (%)

Based on the table presented above (respondents could select all that apply), the respondents think it is best to call the police (50%) or tell a family member (40%). Friends (30%) and CSW (39%) also are seen as significant source of support. Shelters and activists/NGOs do not seem to possess a positive reputation. Only 8% and 10% of respondents, respectively, thought that the latter are the best actors to contact, and only 4% of women had at one point been approached by an NGO. When asked to evaluate the quality of service the women received from NGOs, 16% of the 37% of respondents, who provided an answer from the total number of respondents, agreed or strongly agreed that the services of NGO are good.

There are some differences according to age group and ethnicity on respondent selection of institutions best thought to contact in cases of violence. More women over 46 years old refrained from answering this question. None of the Roma and Ashkali women selected shelters and only 4 (four) selected Centers for Social Work. Overall, 16% stated that contacting a psychologist is the best thing to do, and these were predominately Serbian women respondents.

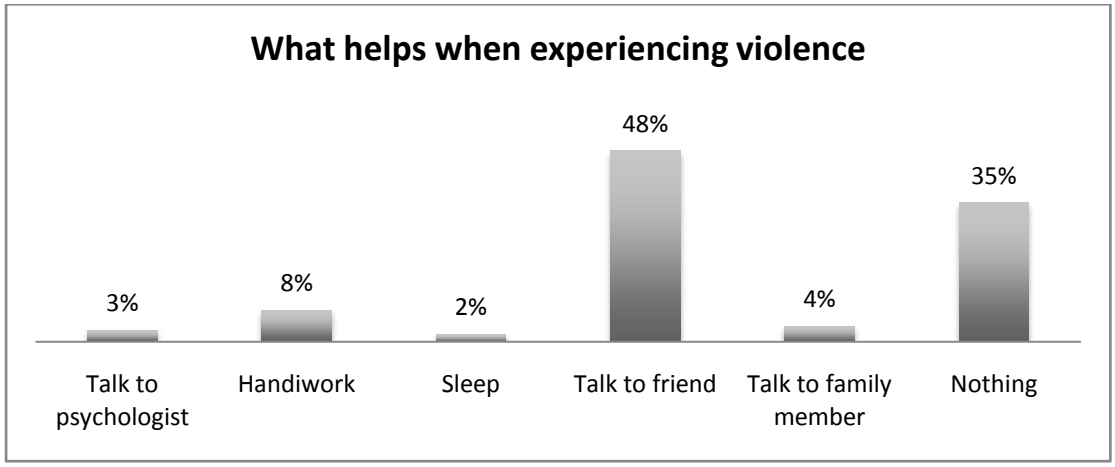


Figure67. When a person experiences violence, what do you think makes them feel better

According to 48% of the respondents talking to a friend is what makes one feel better if they are experiencing violence. However, 35% of respondents thought that nothing helps. More women over 46 years old refrained from answering this question, although more of them said that talking to a friend (14 respondents) and doing something with your hands (5 women), such as needlework, helps. A significant number in this age group (11 respondents) thought that nothing helps, although 31 women in the younger age group also agreed. Speaking to a psychologist was seen as helpful by only 3% of the respondents.

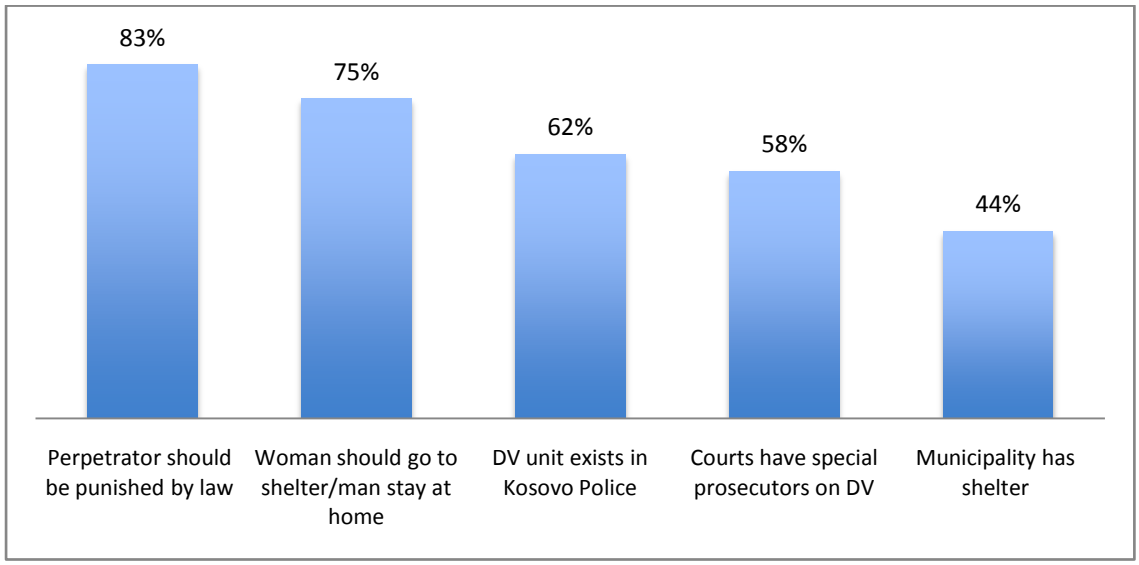


Figure 68. Existence of DV prevention and treatment services

In cases of domestic violence 83% agreed that perpetrators of violence should be punished by law, however 75% also thought that the woman should go to a shelter and the man should stay at the house of their residence. 44% declared that the municipality has a shelter for survivors of GBV/DV, although the shelter in Prishtinë/Priština received referrals from Graçanicë/Gračanica. 62% declared that they knew a domestic violence unit exists within the Kosovo Police, and 58% knew that there is a special prosecutor for domestic violence.

4.4.3.d. Mitrovicë/MitrovicaNorth

The extent to which communities access and receive adequate available prevention and treatment services, including existing gender equality and anti-discriminatory legislation, can offer an indication of women's empowerment against GBV. Only 17% of the respondents stated that they know the Law Against Domestic Violence exists in Kosovo, another 9% were unsure and 37% stated that the Law does not exist. The remaining 63% refrained from answering.

Respondents were asked about the response of institutions to cases of DV they knew of in their community, as well as whether they provided any help to the survivor/victim.

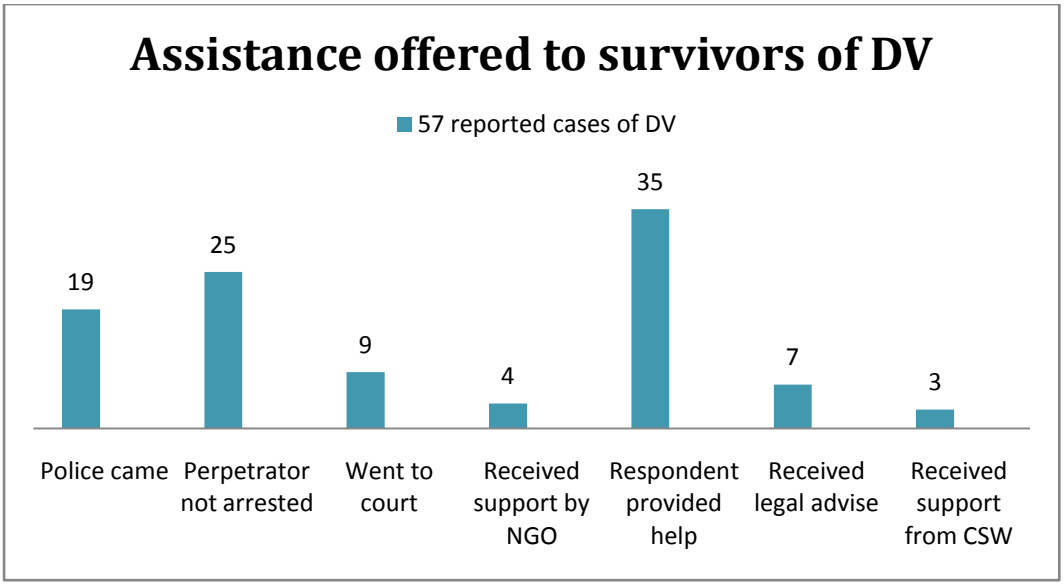


Figure 69. Assistance offered to victim/survivor of DV in cases known by respondents

When asked about assistance offered to a victim/survivor of DV 57 respondents (47%)reported to known case in their family, neighborhood and community; 35respondents reported that they offered support and assistance to a known survivor/victim of domestic violence, 18 did not, four (4) selected that they did not know. The reported assistance came in the form helping with childcare (11%), helping with cleaning and cooking (7%), calling the police (6%), contacting a person of influence to settle the matter (4%). Two (2) respondents contacted an NGO and three (3) helped the survivor to contact and visit family members. There appears to be hesitation to both contact institutions and become involved, although five (5) women reported speaking to the victim/survivor and offering support. However, they were unsure of how much they were able to help.

In regard to perpetrators of violence, 57 of respondents provided information of an instance of DV/GBV of which they knew. Of these, 44 respondents knew of a partner who was the perpetrator. Fathers (5), brothers (1) and sons (1) were perpetrators in 12% of cases. In one case the mother was the perpetrator, and in one case each the mother and father-in-law was the perpetrator. Largely, partners (77%)andmen were reported as perpetrators of violence.

The majority of the women in the study thought, that in cases of DV/GBV, the best thing to do is to contact the police and/or tell a family member (See Figure 70 below). However, when asked about the kind of support they offered a victim/survivor of domestic violence, only 6% called the police as support and only 2% helped the victim/survivor visit their family. 18% provided support by helping take care of the children and doing cooking and cleaning.

The survey participants were asked if they know where a person could go to get help if they had violence happening to them.

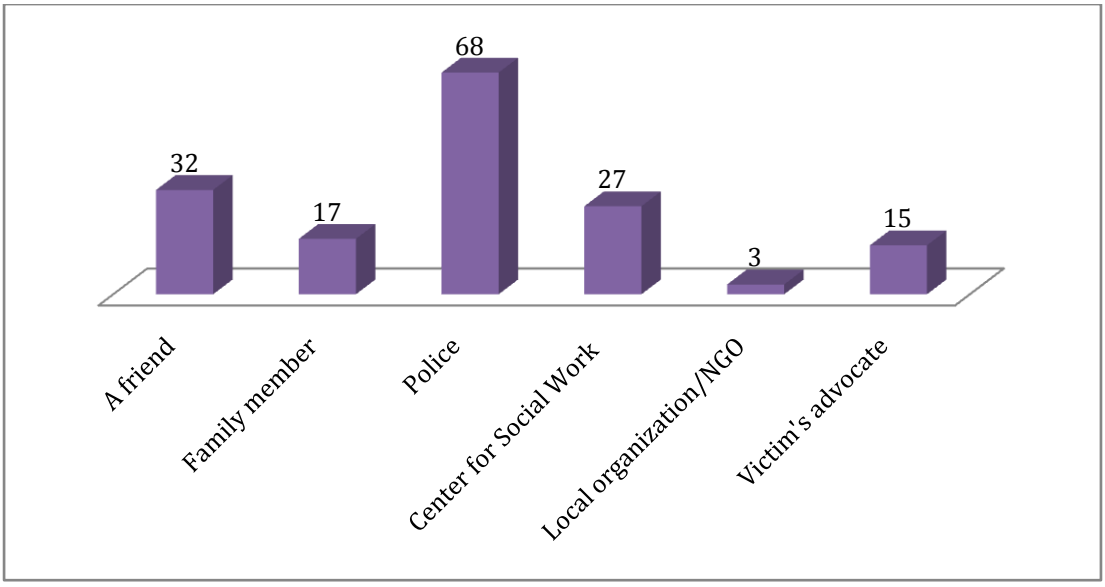


Figure 70. Where can a person get help if violence is happening to them? (%)

Although 68% of respondents listed police, as well as other institutionalized services (CSW 27%; Victim advocate 15%) as providers of support, most did not advise known victims/survivors to access those services. Friends and relatives are seen as relevant providers of assistance and support, 32% and 17% respectively. However, other relevant actors are not identified as such; doctors or counselors (legal or psychological) are not mentioned at all. Among the Serbian women there is a noted preference for Centers for Social Work and police (27 and 46 respondents), while more Roma women selected police and friends (17 and 11 respondents). Women from all ethnic communities selected victim advocates, but only Serbian women selected NGOs and CSW. The data suggests that there is overall dissatisfaction with service providers, but health care providers fare somewhat better (see Figure 53 above).

The respondents were asked whether they knew what happened in cases when either of the listed actors and institutions was contacted. Out of 31 cases when the police was said to have been contacted 19 received a response (the police came), and only 9 were arrested (47%). In 47% of times (19 out of 40 cases) the victim/survivor continued to live with the perpetrator. Overall, nine (9) respondents new of a case that was sent to court, and 6 (six) cases of the perpetrator being punished was reported, however the type of punishment is not specified. In only seven (7) cases the survivor received legal advice, seven (7) of the cases received assistance from victim' advocates. Also, three (3) women new of a victim/survivor that received help from CSW and three (3) that received support from a women's NGO.

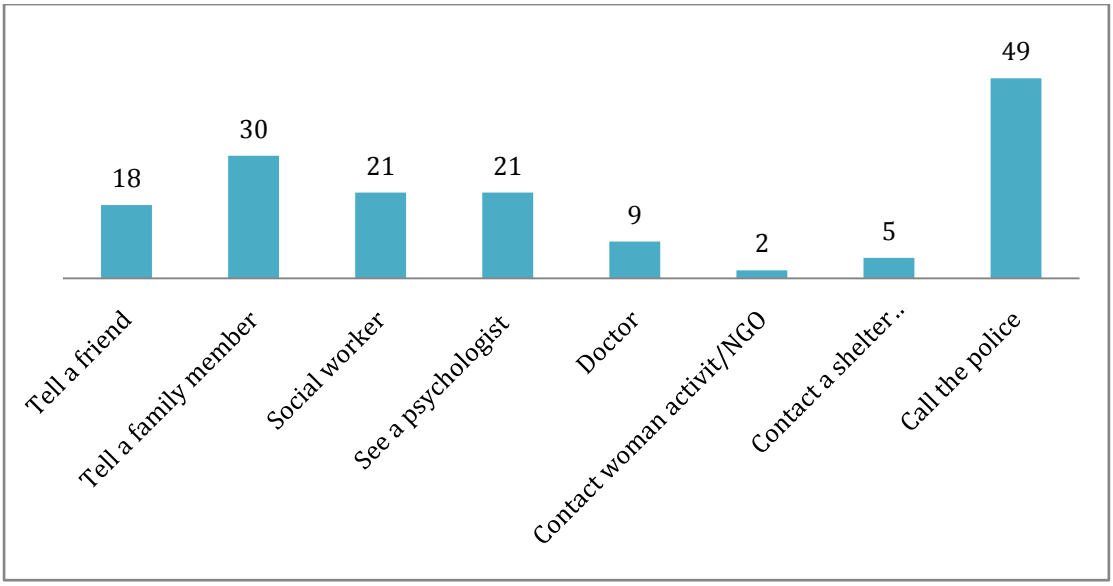


Figure 71. Based on own experience, that of family members and/or friends, what is the best thing to do when one experiences violence (%)

Based on the table presented above (respondents could select all that apply), the respondents think it is best to call the police (49%) or tell a family member (30%). Friends (18%) and CSW (21%) also are seen as significant source of support. Shelters and activists/NGOs do not seem to possess a positive reputation. Only 5% and 2% of respondents, respectively, thought that the latter are the best actors to contact, and only 11% of women had at one point been approached by an NGO. When asked to evaluate the quality of service the women received from NGOs, 3% of respondents, who provided an answer from the total number of respondents, agreed or strongly agreed that the services of NGOs were good. On the other hand, a significant percent considers that the best thing to do in cases of violence is to see a psychologist (21%).

There are some differences according to age group and ethnicity on respondent selection of institutions best thought to contact in cases of violence. 27% of all women in the 18-45 age groups considered that the best thing to do is contact a psychologist, whereas women 46 years of age, or older, state a preference for contacting the police. More women over 46 years old refrained from answering this question. None of the Roma and Ashkali women selected shelters and only 1 (one) Ashkali woman selected CSWs, however 15% of all Roma and Ashkali women respondents thought that seeking psychological council is the best thing to do when one experiences violence. A significant percent (13%) stated that it is best not to contact institutions or speak to anyone.

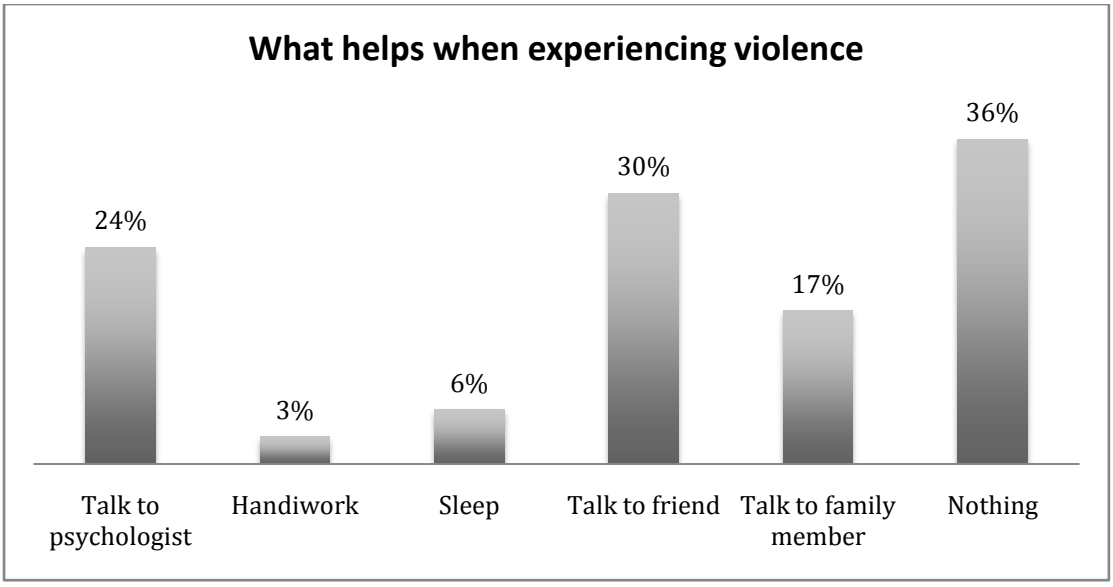


Figure 72. When a person experiences violence, what do you think makes them feel better

According to 30% of the respondents talking to a friend is what makes one feel better if they are experiencing violence. Although, 36% of respondents thought that nothing helps, speaking to a psychologist was seen as helpful by 24% of the respondents. The latter was seen as helpful mainly by women ages 18 – 35 (27 respondents, over one third in this age group). The majority of women over 36 years old refrained from answering this question. A significant number in this age group (28 respondents) thought that nothing helps, although 19 women in the younger age group also agreed. Two (2) women said that they do not know what makes one feel better when experiencing violence.

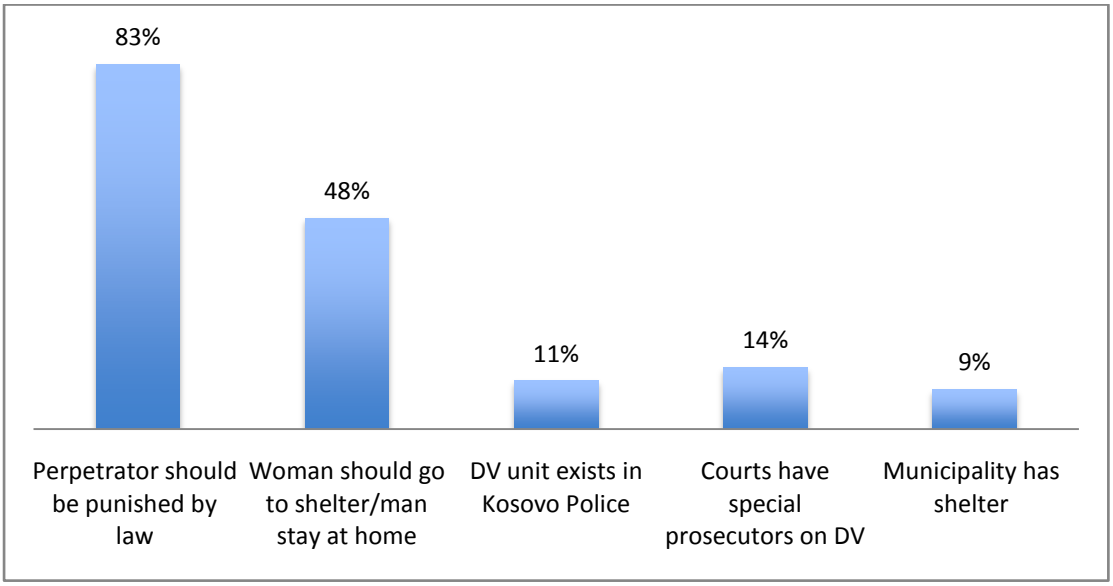


Figure 73. Existence of DV prevention and treatment services

In cases of domestic violence 83% of respondents agreed with the statement that 'perpetrators of violence should be punished by law'. While 48% thought that the woman should go to a shelter and the man should stay at the house of their residence, 40% either disagreed or somewhat agreed. Only 9% declared that the municipality has a shelter for survivors of GBV/DV, although there is shelter in South Mitrovicë/Mitrovicabut not in the north. Only 11% declared that they knew a domestic violence unit exists within the Kosovo

Police, which is partly accurate being that three police stations in North Mitrovicë/Mitrovicado not have a point of contact for survivors of domestic violence. Also, only 14% knew that there is a special prosecutor for domestic violence. Overall, there is little knowledge of the existing legal framework and services that protect victims/survivors of domestic violence/GBV. They may be seen as indications of the vacuum created by competing institutional and legal frameworks in North Mitrovicë/Mitrovica.

4.5. Outcome 2: Minority women are able to access improved opportunities for income generation and professional activities.

Indicator 1: Number and % of minority women in the targeted municipalities who engage in income generating and professional activities (by type)
the project

4.5.1.a. FushëKosovë/Kosovo Polje

The employment status of women is especially precarious. Out of the total respondents only 25% currently hold a paid position. The majority of the respondents (45%) conduct unpaid domestic work, only 11% are looking for work, 3% are unable to work, and 23% reported that they had looked for work but were unable to find a job.While 26% of respondents stated that they have looked for work but have been unable to find it, another 36% stated that work to do inside the house is the main reason they are not working in a paid position.

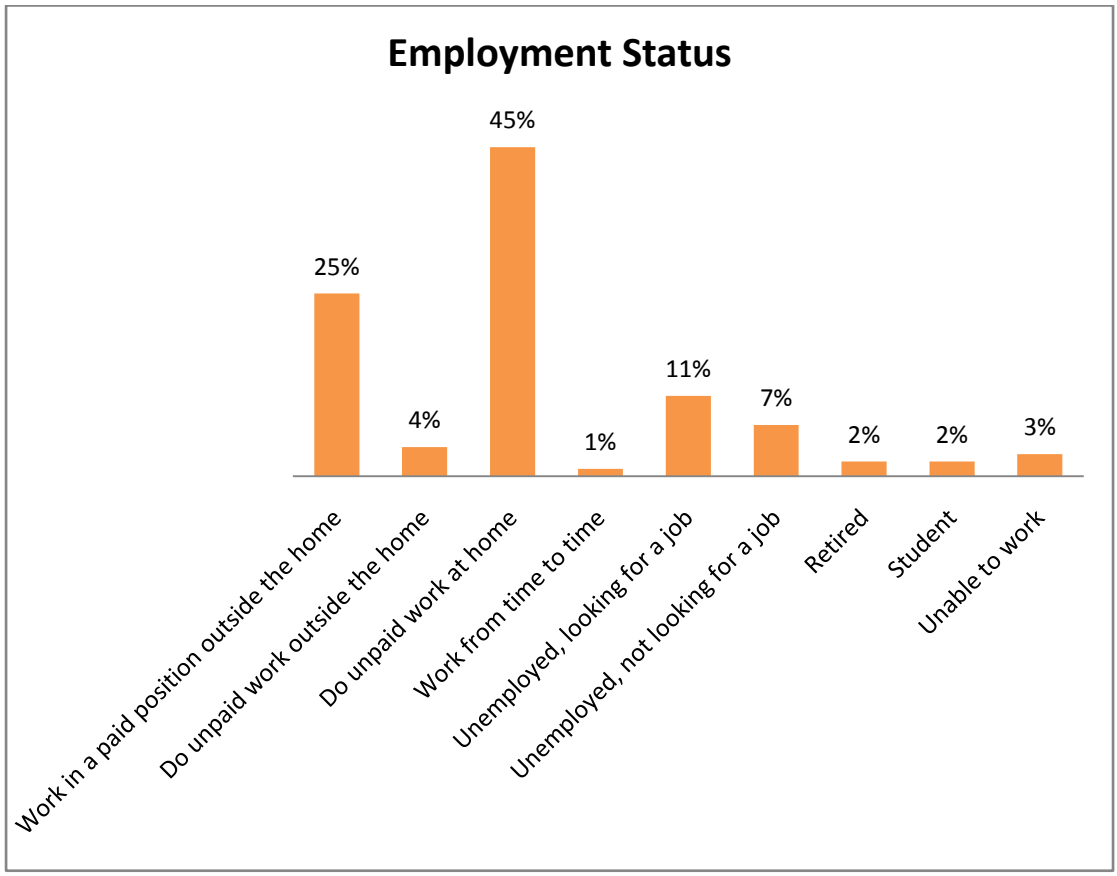


Figure 74. Current employment status (%/#)

The table above shows the employment status of women at the time of the survey. In total 25 (25%) women were conducting wage work (one Ashkali women reported working from time to time). Of those, the majority was Ashkali, reflecting the larger sample size of Ashkali women in the survey. In total 23 Ashkali women reported they were employed, one was Serbian and one Roma. The majority of women, 45 (45%) in total, conduct unpaid work at home. Only Serbian women (two respondents) reported to be students. Of the three that reported to be unable to work, 2 (two) were Roma and 1 (one) Ashkali. In total 18 (18%) women reported that they were unemployed. Of those, 11 are looking for a job (9 Ashkali, 2 Roma), and 7 (seven) are not looking for a job (5 Roma, 2 Ashkali).

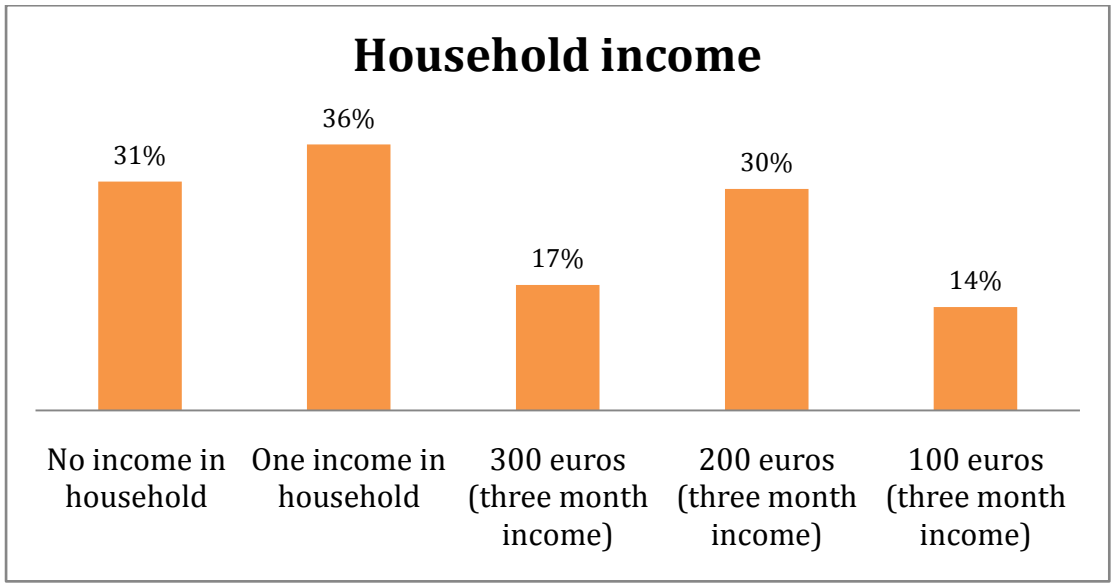


Figure 75. Household income

Only three women reported their salary, one is earning up to 100 euros per month and two up to 200 euros per month. Of those who are married, 26% had partners who were earning money. In addition, 31% percent (31 respondents) did not have a household member earning income, and 36% (36 respondents) had only one person earning income for the entire household. Among those, Serbian women had at least one employed member of their family. Overall, 30 respondents (30%) declared that their monthly household income for the past three months was 200 Euros, 13 (13%) declared less than 100 Euros, and 17 (17%) up to 300 Euros.

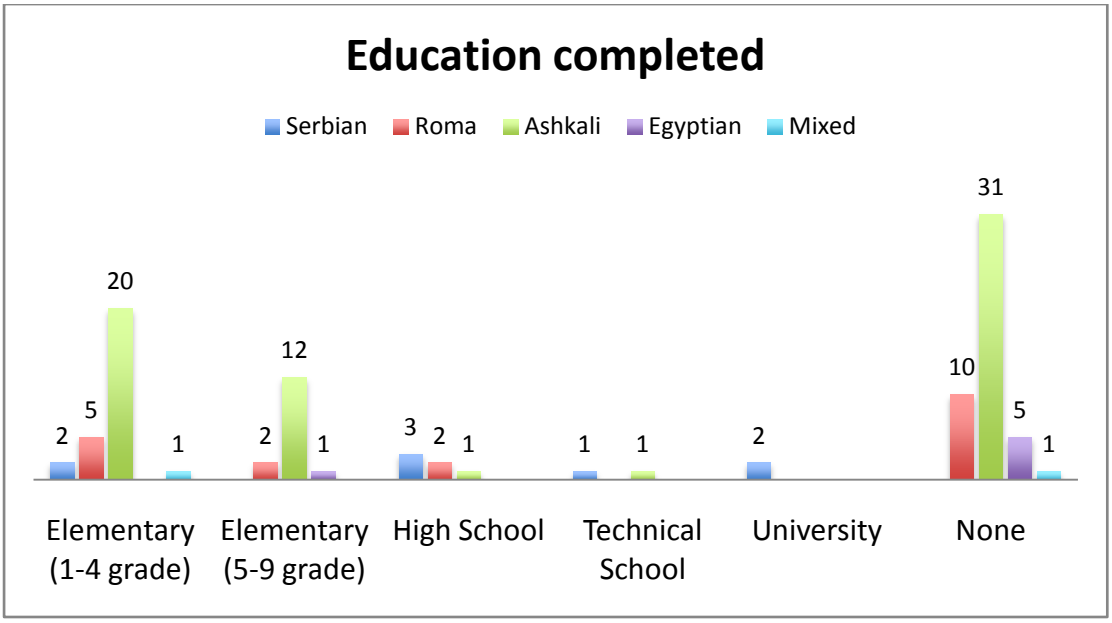


Figure 76. Education level completed according to ethnicity (number of respondents)

One of the most sticking indications of women's unemployment pertains to their level of education. Out of the 100 women who responded to the question only 2 had finished university, both Serbian. Reasons given for either not seeking formal education or discontinuation were varied. 28% percent had up to 4 years elementary schooling, 15% had completed elementary school, 6% women had completed high school (Ashkali and Serbian equally), 2% had completed a technical school (Ashkali and Serbian equally), and 2% of the Serbian women had completed university.

For Ashkali women the lack of finances in the family and family pressure to discontinue education dominate (37% noted the first reason). Family pressure comes from both parents; with reason given being that school was too far to attend. One woman declared that her teacher kept beating her, and 11% of the women declared that their family did not think it important for them to continue schooling. In addition, most respondents stated family obligation, such as taking care of siblings and parents, prevented them from attending formal schooling.

Previous participation in income-generating programs and trainings has resulted in mixed results for the women that participated in the study. The women claim that they have attained some skills but they have not been able to utilize them. Two of the main hindrances, according to the women themselves, are lack of initiative and leadership. Some of the women have advanced skills, such as sewing and knitting, including gardening and agriculture. However, they lack the resources and skills to develop these into sustainable businesses or continual income generating activities.

4.5.1.b. Ferizaj/Uroševac

Only 7% of women who participated in the survey in Ferizaj/Uroševac work in a paid position. The majority of the respondents (33%) conduct unpaid domestic work, only 13% are looking for work, 9% are unable to work, and 26% reported that they had looked for work but were unable to find a job. 6% did not report their employment status.

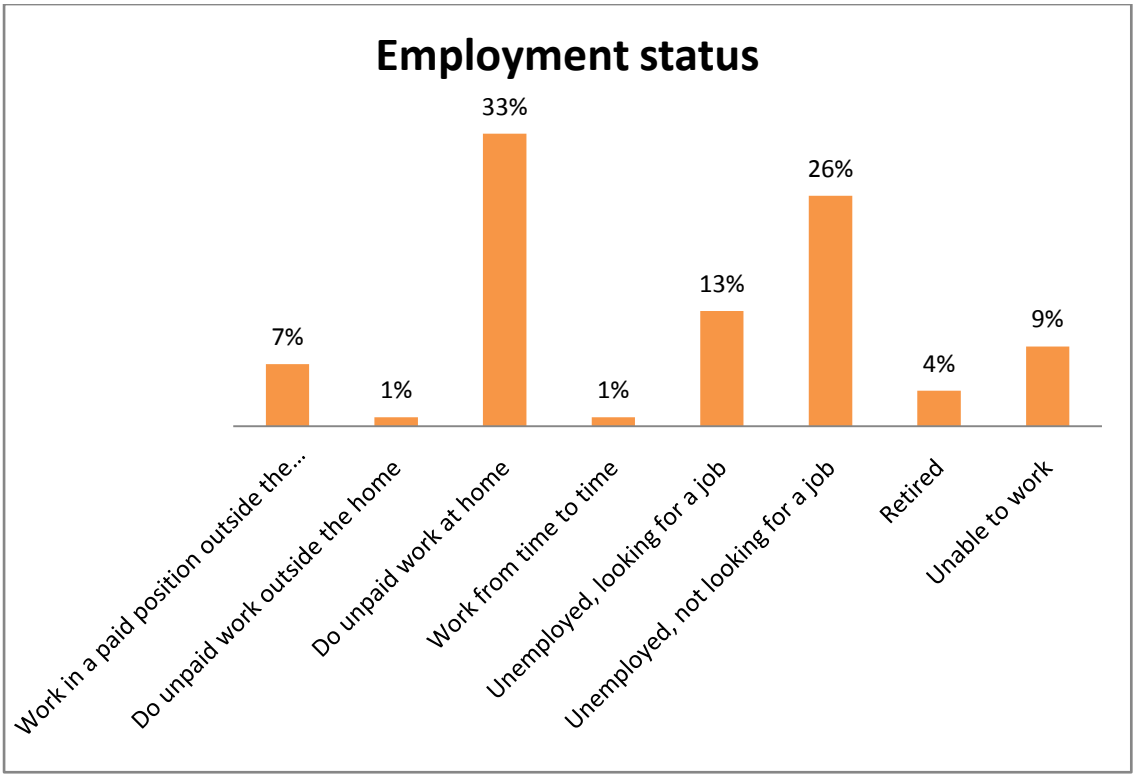


Figure 77. Current employment status

The largest percent, 33% (25 respondents) conduct unpaid work at home. While 16 (21%) respondents stated that they have looked for work but have been unable to find it, 12 (15%) declared that it is not worth working, and another 12 (15%) stated that work to do inside the house is the main reason they are not working in a paid position. One woman (age group 26-35) declared that her family would not allow her to work. Seven respondents (9%) declared theyare unable to work. Of the total 39% (30 respondents) who declared they were unemployed, 13%(10) are looking for work and 26% (20 respondents) are not).

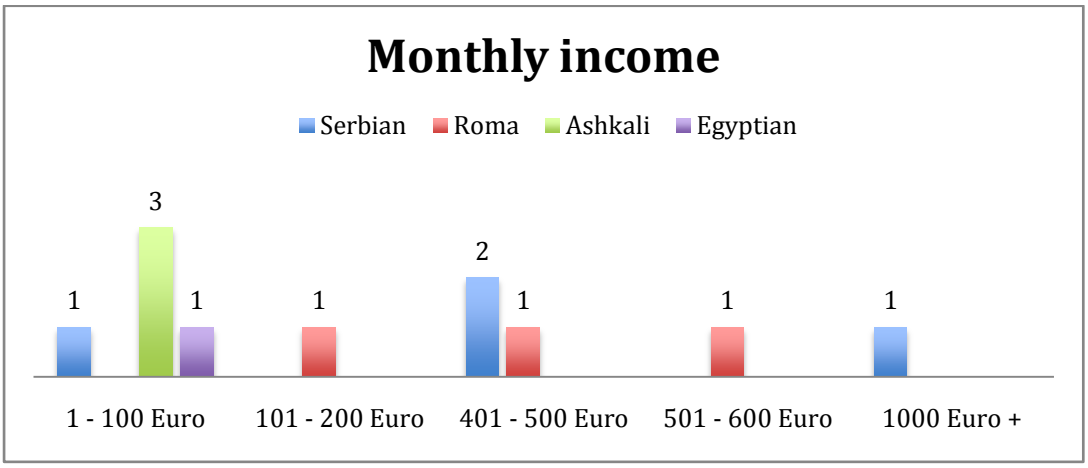


Figure 78. Average income according to ethnicity (number or respondents)

In total 11 women reported their salary. Only one Egyptian woman reported her income (up to 100 euros per month). All of the Ashkali women (3 respondents), that reported their income, were earning up to 100 euros per month. Two Serbian women were earning 401 to 500 euros per month, one had an income up to 100 euros per month, and one 1000 euros or more. Three Roma women reported income, with one in each of the 101 to 600 euro

categories.

Of those who are married, 21% had partners who were earning money. In addition, 65% percent did not have a household member earning income, and 26% had only one member earning income for the entire household. 7% had 2 or more people in the household earning income.

Overall, 26% of respondents declared that their monthly household income in past three months was up to 200 euros, although 4% of those were earning only up to 40 euros per month. Another 26% of households had income of 201 – 400 in the past three months, and another 13% had earned 400 - 700 euros.

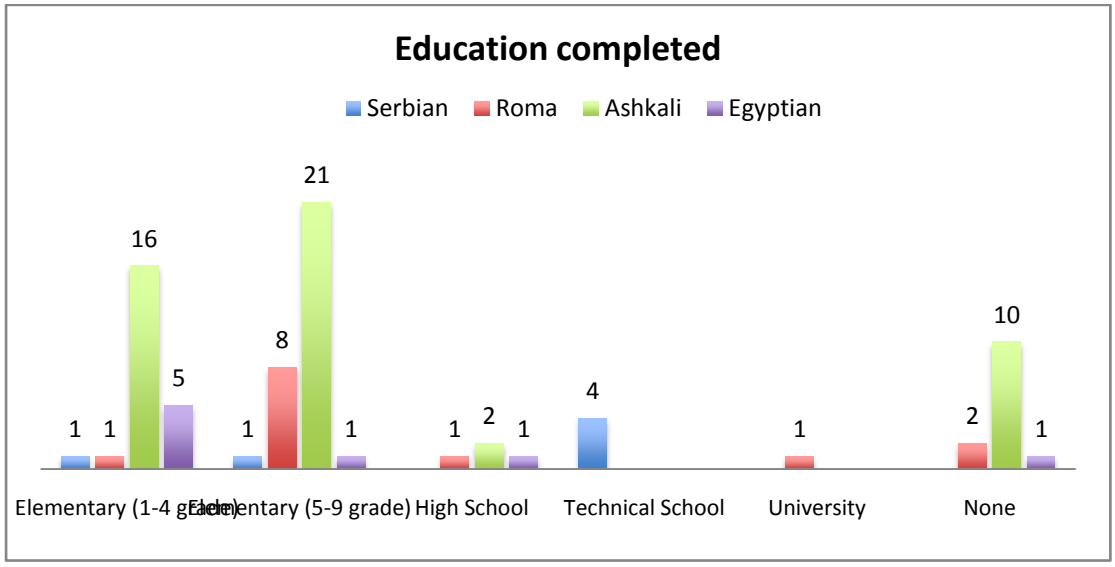


Figure 79. Education level completed according to ethnicity (number of respondents)

One of the most sticking indications of women's unemployment pertains to their level of education. Out of the 76 women who responded to the question only one Roma woman had finished university and four Serbian women had completed a technical school. 30% percent had up to 4 years elementary schooling, 31% had completed elementary school, and 5% of women had completed high school. However, 17% had no schooling at all.

Reasons given for either not seeking formal education or discontinuation were varied: 50% declared that it was due to insufficient finances in the family, 22% did not wish to continue, and 8% had pressure from father and family to discontinue. Most respondents stated family obligations, such as taking care of siblings and sick parents, prevented them from attending formal schooling. One woman had discontinued her education in order to work abroad, and two cited marriage as a reason. One woman poignantly stated that then she did not know better.

Previous participation in income-generating programs and trainings has resulted in mixed results for the women that participated in the study. The women claim that they have attained some skills but they have not been able to utilize them. Over 30% claimed that they would be interested to attend trainings on women's rights. Also, they consider that the same group of women is recruited for training programs and not everyone is given the opportunity to benefit. Some of the women have advanced skills, including gardening and agriculture; however they lack the resources and skills to develop these into sustainable businesses or continual income generating activities.

4.5.1.c. Graçanicë/Gračanica

The majority, 34% (40 respondents), reported being employed and earning wages. Of those, only 4% were Roma and none were Ashkali. A significant number, 23 (19%) conduct unpaid domestic work, 13% are looking for work and 6% arenot looking for work. 4% also do unpaid work outside the home.

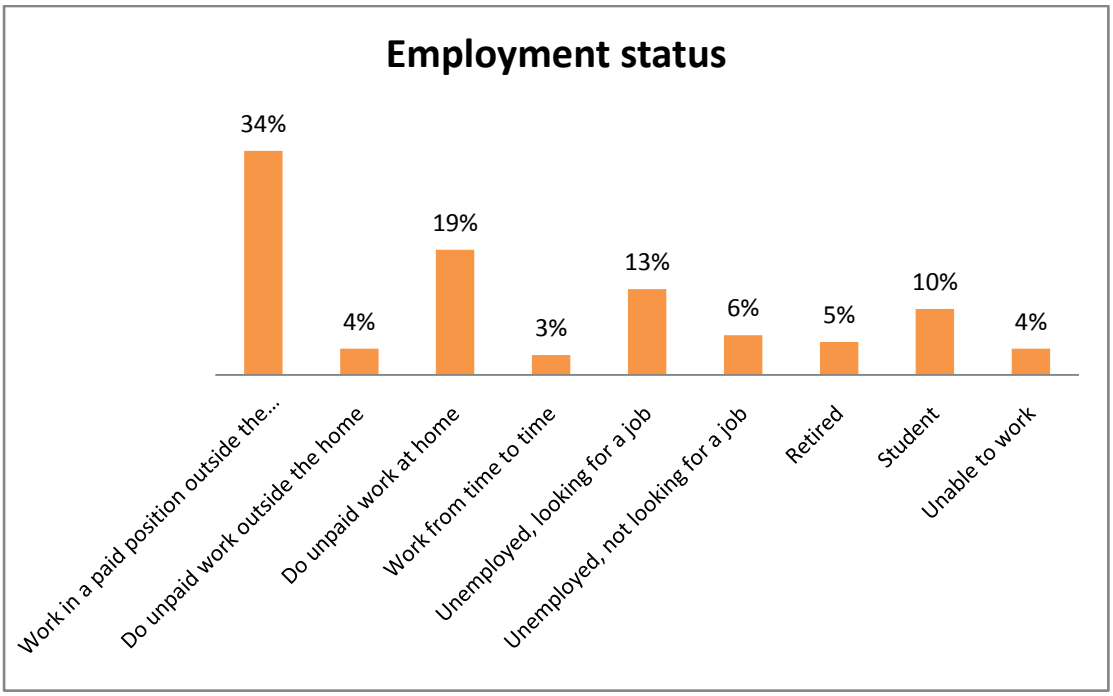


Figure 80. Current employment status (%)

In total, 43% (52 respondents) reported not earning wages and 6 (5%) were retired. Of those working for wages, 35 were Serbian and 5 (five) were Roma women. 10% of respondents were still students, of which 2% were Roma and Ashkali. Here, as well, a significant percent, 19% (23 respondents), do unpaid work at home, of which 15 were Roma (65% of all Roma respondents). Of the 13% that were unemployed and looking for work, 4% were Roma and Ashkali, and 9% were Serbian. Of those unemployed, but not looking for work, 3 (three) were Roma women who also reported that their family does not permit them to work (one in each age group from 26 years old to over 66 years old).

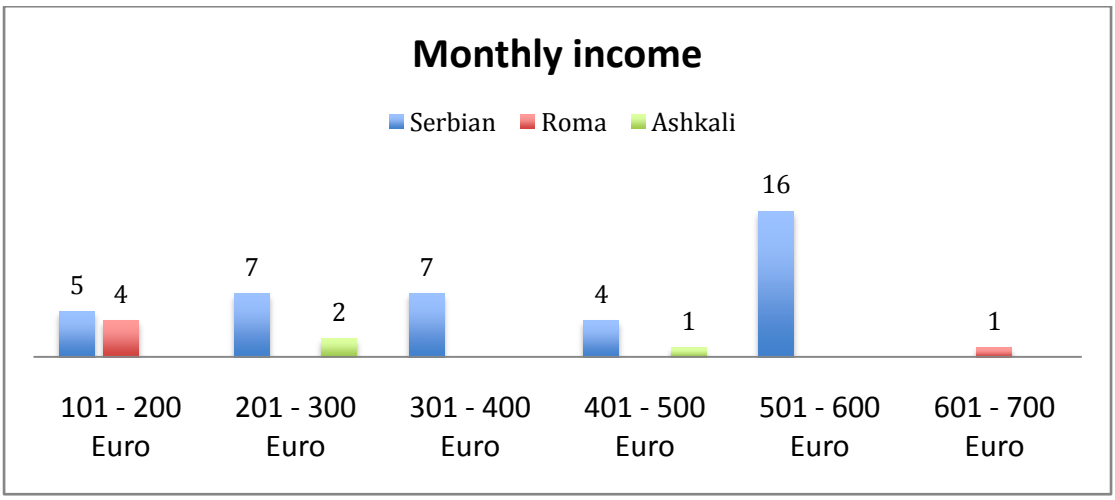


Figure 81. Average income according to ethnicity (number or respondents)

Some of the data provided for monthly income does not correspond to data gathered on employment status. While none of the Ashkali women reported being employed, here 2 (two) reported earning 201-300 euros and 1 (one) reported earning 401-501 euros. In total 47 women reported their salary, of which 39 were Serbian and 5 were Roma. Only four women (Serbian) reported their profession and all were pre-school educators.

Of those who are married, 73% had partners who were earning money. 3% percent did not have a household member earning income, and 35% had only one member earning income for the entire household. 62% had 2 or more people in the household earning income.

Overall, 23% of respondents declared that their household income for the past three months was up to 200 euros, although 32% of those had earned only up to 100 euros. Another 22% of households had income of 201 - 400 euros, 22% had earned 400 - 700 euros, and another 15% had earned over 700 euros. 12% or respondents were not able to give an estimate.

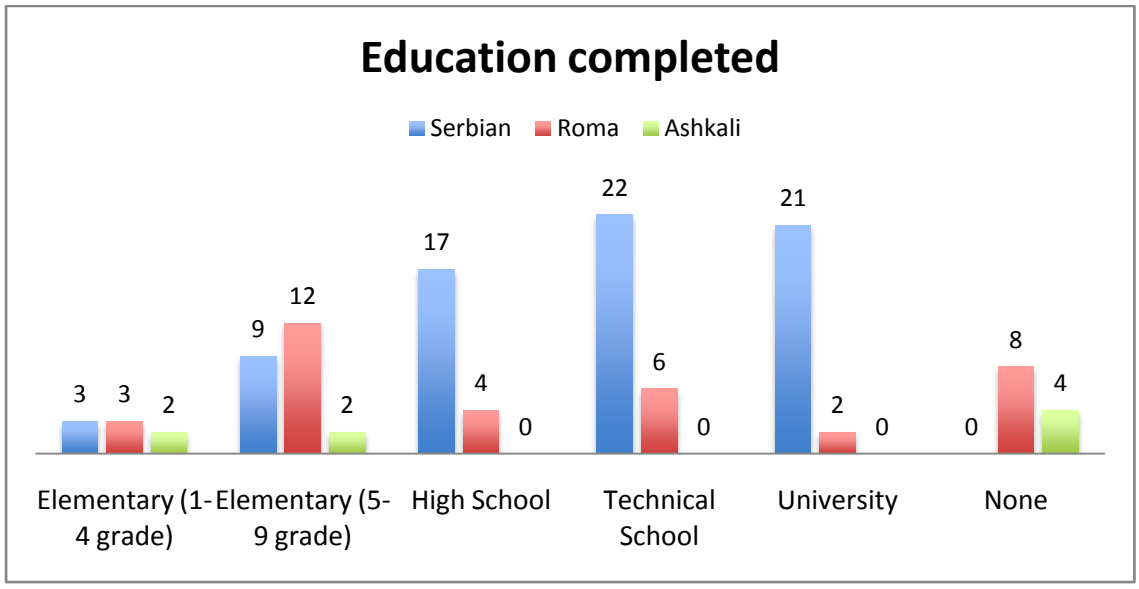


Figure 82. Education level completed according to ethnicity (number of respondents)

Overall women in Graçanicë/Gračanica have more formal schooling then those in FushëKosovë/Kosovo Pole and Ferizaj/Uroševac. Only 2 (two) women in the 18-25 age category have completed 1-4 grade of elementary schooling, others are 56 years or older. The majority with only elementary schooling (5-9 grade) is Roma, but 2 (two) are Ashkali and 9 (nine) are Serbian, and belong to all age groups. None of the Ashkali women had completed high school, a technical school or university. 6 (six) Roma women had completed a technical school, and two (2) had completed university. In terms of percentages, 7% had 1-4 grade schooling, 19% had 5-9 grade schooling, 18% had completed high school, 23% finished a technical school, and 19% had finished university. 60% of the Serbian women had completed high school, a technical school or university. 10% (Roma and Ashkali) had no formal schooling.

Reasons given for either not seeking formal education or discontinuation were varied: 30% declared that it was due to insufficient finances in the family, 20% did not wish to continue, and 13% discontinued schooling because their families did not think it important. Also, 2

(two) women stated that the left school upon getting married, 8 because they had to work to earn money, and 5 stated safety reasons.

Previous participation in income-generating programs and trainings has resulted in mixed results for the women that participated in the study. The women claim that they have attained some skills but they have not been able to utilize them. One woman with a university degree in pedagogy had been working as a waitress, and as most women claimed that she does not have the proper connections to find work. As one woman stated "it is no longer about the degree you have, but who you know."[88] A number of the women, 13%, also stated lack of training as main reason they have not been able to find employment. In addition to lack of available work in the community, two of the main hindrances to income generation, according to the women themselves, are family obligation and not knowing how to go about getting employment. There is also pressure from partners and parents in law on the women not to work (4 women declared that their partners would not allow it).

4.5.1.d. Mitrovicë/MitrovicaNorth

A significant percent, 31% (54 respondents), reported being employed and earning wages. Of those, only 6 (5%) were Roma and 1 (one) wasAshkali. Only 8% (10 respondents) stated they conduct unpaid domestic work, 7% are looking for work and 6% are not looking for work. 11% were students and 11% do paid work from time to time..

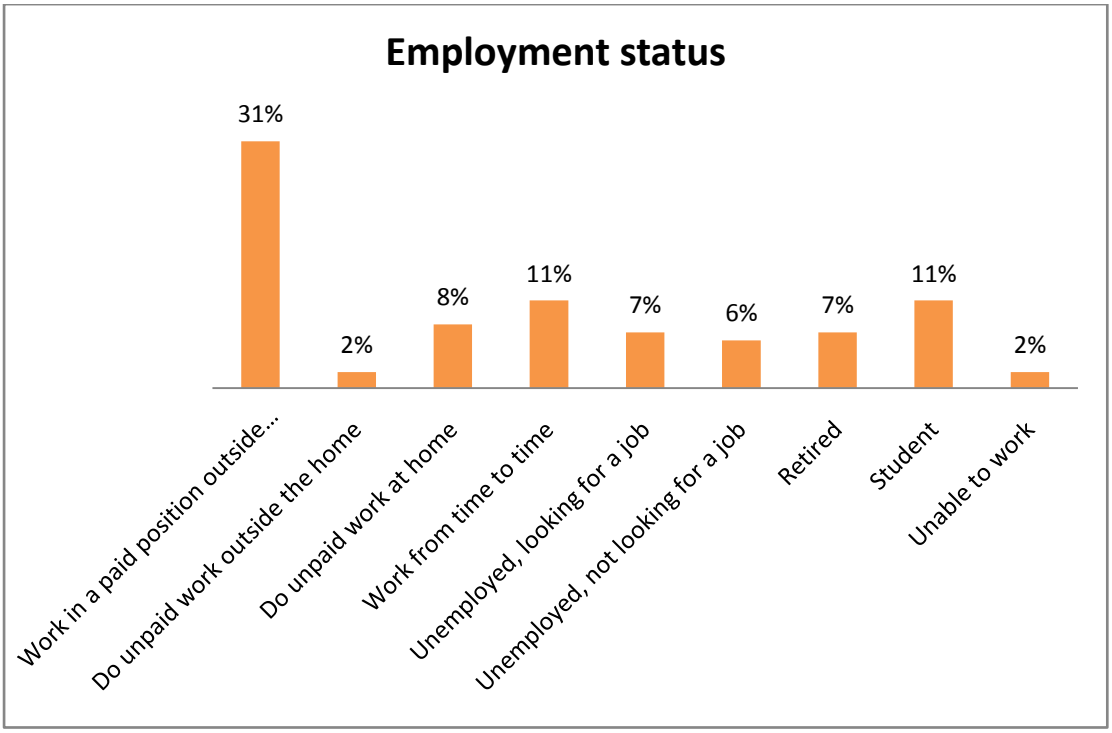


Figure 83. Current employment status (%)

Of the 31%(54 respondents) that were employed and earning wages, 57% (31 respondents) were up to 35 years old and 36% (47 respondents) were Serbian. Of 21 Roma respondents, six (6) Roma women reported being employed for wages, and one (1) of the five (5) Ashkali women reported working for wages.

[88] Focus group, Graçanicë/Gračanica, 22 April 2014.

In total, 12 (10%)respondents reported that they do unpaid work at home and outside the home. While 15 (11%) conduct paid work from time to time, 17 (13%) reported being unemployed (both those looking and those not looking for a job). 9 (7%) respondents were retired (8 Serbian and 1 Roma women), 14 (11%) were students (all Serbian apart for one woman that reported a mixed ethnic background), and 3 (2%) said they are unable to work. Of the latter 2 were Roma and 1was an Ashkali woman. Roma women mainly do unpaid work at home (6 of those who responded) and work from time to time (4 of those who responded).

Only 12 respondents provided information on current occupation. Among the Roma women, 3 (three) were teachers and 5 (five) did cleaning and laundry. Among the Serbian women, 1 (one) worked in administration, 1 (one) was a hairdresser, 1 (one) was a professor, and 1 (one) worked in trade.

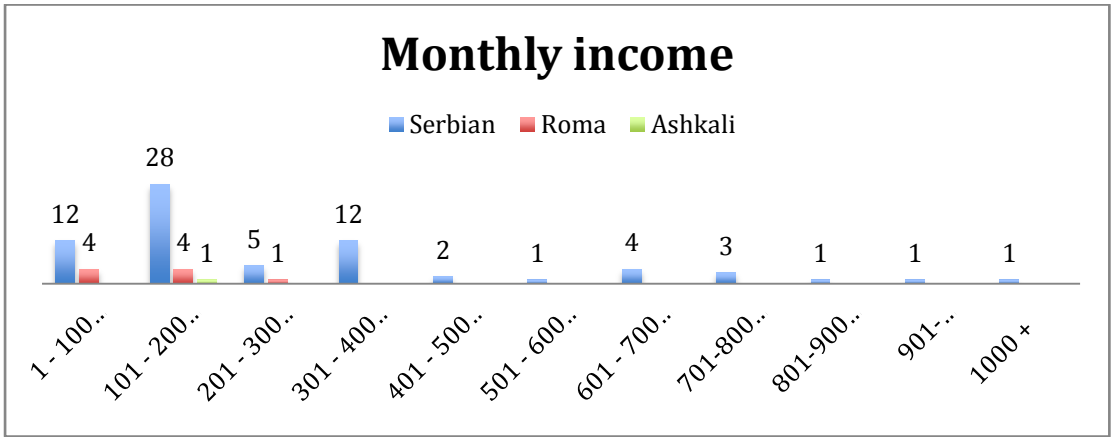


Figure 84. Average income according to ethnicity (number or respondents)

In total 80 women reported their salary, of which 70 were Serbian, 9 (nine) Roma, and 1 (one) Ashkali. 51 women did not provide information on their personal income. Overall, 13 women were earning 400 euros and above. All of the women earning more than 300 euros per month were Serbian (25 total). The majority, 33 respondents, reported earnings between 101-200 euros per month, however 16 respondents stated that they earn up to 100 euros per month.

Of those who were married, 43% had partners who were earning money. Of the total number of respondents, 2% did not have a household member earning income and 33% had only one member earning income for the entire household. 43% had 2 (two) or more people in the household earning income, although of those 82% had only two.

Overall, 9% of respondents declared that their household income for the past three months was up to 200 euros, although one third of those had earned only up to 40 euros (Serbian women respondents). Another 25% of households had income of 201 - 400 euros, of which 96% were Serbian and 4% Roma. Earning 400 - 700 euros were 27%, and another 12% had earned over 700 euros. 12% or respondents were not able to give an estimate. 18% of women reported that they do not know estimate of their household income for the past three months (18 Roma, 4 Ashkali, and 1 Serbian woman).

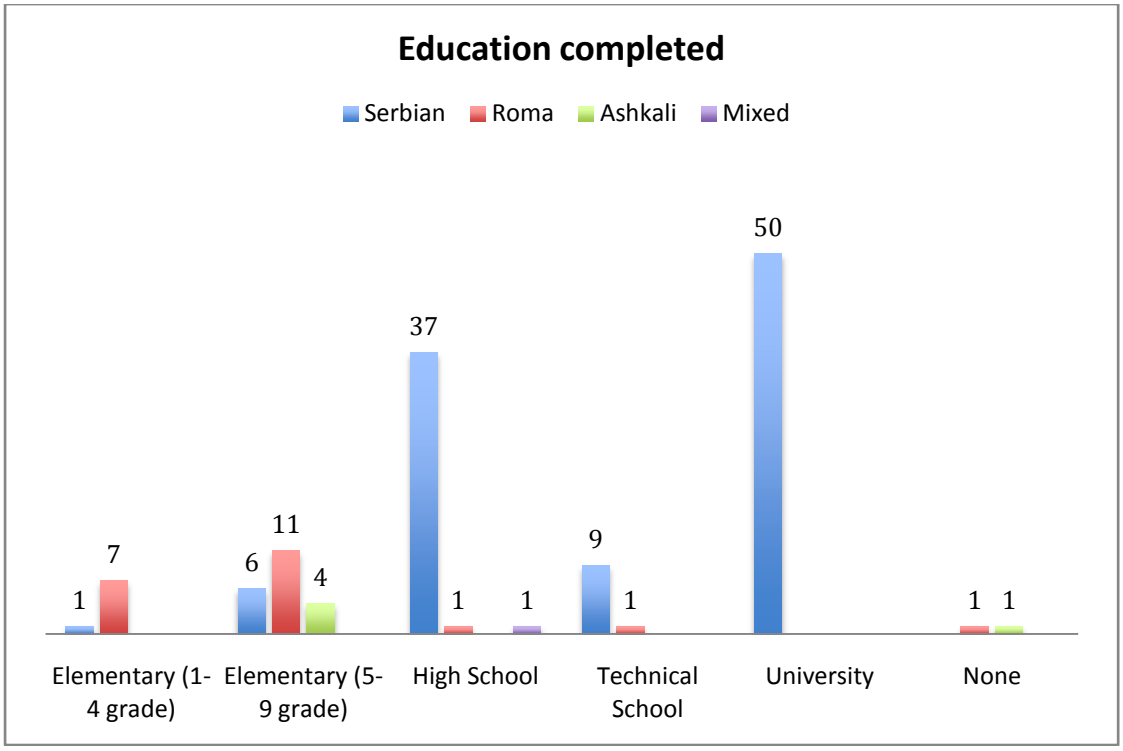


Figure85. Education level completed according to ethnicity (number of respondents)

Overall women in Mitrovicë/Mitrovica Northa have more formal schooling then women in the other municipalities discussed here. 49% of all Serbian women respondents had completed university, while 7% had completed 1-9 grade of elementary school, 36% had completed high-school, and 8% technical school. In terms of overall percentages, 6% had 1-4 grade schooling, 16% had 5-9 grade schooling, 30% had completed high school, 8% finished a technical school, and 38% had finished university.

Women of all ages had completed only up to 9th grade of elementary school, of which 3 (three) were in the 18 - 25 age group. Most with only elementary schooling (1-9 grade) are Roma (28 respondents), but 4 (four) are Ashkali and 7 (seven) are Serbian. Only one Ashkali and one Roma woman had not formal education. Only 1 (one) Roma woman had completed a technical school, and 1 (one) had completed high school.

Reasons given for either not seeking formal education or discontinuation were varied: 11% declared that it was due to insufficient finances in the family, 15% did not wish to continue, and 6% discontinued schooling because their families did not think it important. Women of all ethnic backgrounds gave these explanations. Also, 2% of women stated that they left school in order to work and earn money, and 3% said that the school was too far away.

One Serbian woman, in the 18 - 25 age group, reported that she discontinued schooling due to violence in the family. 5 Roma women stated pressure by parents, mainly fathers. One Serbian woman, age group 26-35, was pressured by her partner to discontinue schooling.

Women in Mitrovicë/MitrovicaNorth consider that gender equality projects have contributed to raising awareness, but mainly among women. They consider that the gendered division of labor between the public and private spheres discriminates women. Overall, according to them, men more easily find work. In addition to lack of available work in the community, two of the main hindrances to income generation, according to the women themselves, are family obligation. A significant percent of women, 42%, stated that

they have not been able to find work, but another 42% said that they have other work to do in the home. 10% of respondents were still students.

4.6. Outcome 3: Students, teachers and male leaders demonstrate increased awareness and improved attitudes towards gender equality and GBV.

Indicator 1: Perspectives of male leaders, students and teachers on gender equality and GBV, particularly in relation to domestic violence and early and forced marriages

The study here has shown that women and girls consider gender equality, domestic violence, and gender-based violence, can be addressed only when men and boys become partners in the discussion, and advocate and support change. To understand some of the dynamics and perspectives on women's vulnerability to DV/GBV, on the part of respondents and communities that participated in this baseline study, male representatives of formal and informal institutions were interviewed. In total 12 (twelve) male leaders were interviewed (3 in each municipality). Their opinions and perspectives are discussed below, and so are data collection interviews conducted with male representatives of institutions.

4.6.1.a. FushëKosovë/Kosovo Polje and Ferizaj/Uroševac: Interviews with Roma, Ashkali, and Egyptian men

Interviews conducted with male community representatives included religious leaders, community leaders, activists, community officials (municipality), and teachers. The interviews generated insight into the extent to which gender equality has become a part of everyday discourse of leaders in FushëKosovë/Kosovo Polje and Ferizaj/Uroševac, as well as offer an indication of the public discourse on gender equality those leaders promote in the communities in question. Ashkali and Egyptian leaders, in particular, appear to have become versed in some human rights and gender equality considerations. The same is true for Roma men in these two municipalities, particularly in comparison to interviewees in Graçanicë/Gračanica and Mitrovicë/Mitrovica North. The number and effect of gender equality projects, implemented by both NGOs and local institutions in said municipalities may offer a partial explanation.

All community leaders, interviewed for the purposed of this study, stated that work on gender equality is of great relevance to their communities. Mainly, gender equality was referred to as the equality between men and women as prescribed by law. According to a religious leader in the Ashkali community, attaining gender equality is relevant because of the clearly evident and existing inequalities. Specifically, he considered, these inequalities manifest themselves in the form of violence against women, early and forced marriage, and violence against children. In regard to the latter, he cited the small number of Roma, Ashkali and Egyptian children continuing their education.

A representative of an NGO stated that gender equality is relevant to Kosovar society as a whole, and the Roma, Ashkali and Egyptian communities in particular. According to him, equality carries the meaning of equal rights to employment and equal rights to political participation, specifically in the face of continued ethnic and gender discrimination of said communities. In addition, lack of physical safety and economic security, according to said representative, is something that all Roma, Ashkali and Egyptian communities in Kosovo face,

especially women. Discrimination and violence based on ethnicity and gender, according to him, occurs between and within ethnic communities in Kosovo.[89]

A community leader in Ferizaj/Uroševac noted that some progress has been made and is evident in some families. However, according to him: "gender equality has not made it to all families, and thus we will have to continue our work. Especially with men, as well as women, in the community, so that they become aware of the relevance and need for [gender] equality."[90] Other interviewees, in addition to pointing to the need for implementing existing legislative and protection mechanisms, identified the family as the most relevant institutions through which to enact change towards gender equality. A community leader in FushëKosovë/Kosovo Polje, also, stated that: "inequality overall defines the Roma, Ashkali and Egytian communities in Kosovo."[91] Gender inequality, according to him, is manifested through particular community norms and values, but also the limited extent to which gender equality laws and mechanisms, and civil society work, have been implemented in these communities.[92] However, they did not discount the work that have been done and the existing support available and consider lack of economic empowerment opportunities and stagnation in education as the root causes of gender inequalities in their communities.

Community leaders and teachers in both municipalities argued that in order to move towards gender equality in their communities there needs to be a concerted effort at the legislative and institutional level, and increased civil society engagement. They also argued for considering the relevance of the family as the unit through which to implement projects. To further create equality among genders, they considered, most efforts have to be focused on the education of girls and women, raising awareness of parents for the equal rights of boys and girls, and raising the awareness of women and men about gender rights.

The most notable form of violence, according to the interviewees, is the abandonment of schooling of Roma, Ashkali and Egyptian children, and especially girls. According to one interviewee, teachers and principals do not attend, as they should, to the needs of Roma, Ashkali and Egyptian children unless local NGOs and male community leaders become involved. However, they also consider parents to be at fault for pushing their children to solicit and work. These perspectives strengthen the argument that men should become partners in initiatives and projects whose goal is gender equality and the elimination of DV/GBV in particular. Interviewees also reported some confusion on the part of principals and directorates on education at municipal levels in regard to correct procedures in the implementation of the Administrative Instruction 19/2012 on Prevention and Response Team towards Abandonment and Non-Registration.

The relevance placed on education may be a result of existing projects implemented in the municipalities discussed here, but also is a reflection of the gravity of the problem in these communities. One interviewee in FushëKosovë/Kosovo Polje noted that some progress has been made, and that currently there are over 40 university students, 50 highschool students, and 700 elementary school pupils from the Ashkali community. Interviewees saw school abandonment having a direct affect on the vulnerability of girls and women to domestic and gender-based violence, as well as on potential and future perpetrators. As one interviewee noted: "First children are deprived of their right to an education, then women are deprived

[89] Interview, Ferizaj/Uroševac, 3 May 2014.
[90] Interview, Ferizaj/Uroševac, 3 May 2014.
[91] Interview, FushëKosovë/Kosovo Polje, 10 May 2014.
[92] Interview, FushëKosovë/Kosovo Polje 10 May 2014.

of their right to work, and at times all of this manifests in direct violence against women."[93] According to all interviewees, withholding children from school, for any reason, is a form of domestic violence. They also considered that the only way "a community, a people, can move forward"[94] is for families to recognize the relevance of education. This, according to them, is the only way to eliminate violence.

Interviewees also spoke of economic violence, and considered that domestic violence generally also occurs due to difficult economic conditions. Although one interviewee mentioned lack of respect (*burrinuk e respektongruan/a husband does not respect his wife*), for the most part they considered that the overall economic inequality faced by Roma, Ashkali and Egyptian communities leads to circumstances conducive to violence. As one interviewee explained, "Certainly there should be understanding, but the parent, the husband, is burdened with providing for his family. The children need clothing and food, and other things, so he becomes aggressive towards the children, and perhaps towards the spouse."[95]

One Egyptian community representative described the manner in which violence often manifests: "During conversations between a husband and wife, a wife will ask the husband 'did you work?' If he could not find work, she will say 'but how come others find work? You are the only one who doesn't.' This leads to violence because he will say 'I am a man' and so he gets up and beats his wife."[96] Most women respondents in the household survey also considered domestic violence to be a result of a husband's unemployment and overall poor economic conditions. They also stated that they must be understanding of the situation that the men find themselves in, and that they aim to be supportive when their husbands are unable to find work and earn for their families. Clearly the pressures placed on women go unnoticed, as they negotiate care for their children, a potentially violent household, and poverty.

Economic violence in the examples provided above is defined as the precarious situation – the discrimination and marginalization – faced by Roma, Ashkali and Egyptian men. It is one form of violence, which generally goes unaddressed, and touches the poor in Kosovo and these men in particular. Such does not provide for a justification of violence, but does point to the complexities of GBV dynamics in marginalized and disenfranchised communities. On the one hand, there is the need to understand the specific needs of communities; on the other, there is the need to understand that DV/GBV occurs among all socio-economic groups, regardless of levels of education. However, interviewees recognized that not allowing women to work and earn income is also a form of GBV violence.

Three interviewees also spoke about sexual violence. One interviewee offered the example of a case of sexual violence between husband and wife that was addressed in an *oda.*[97] The husband had forced his wife to have anal sex, and according to the interviewee "this is the extent to which physical and emotional violence can occur."[98] Another interviewee noted that cases of sexual violence are rare, however they do occur. The third interviewee

[93] Interview, Ferizaj/Uroševac, 3 May 2014.
[94] A phrase used by all interviewees.
[95] Interview, FushëKosovë/Kosovo Polje 10 May 2014.
[96] Interview with Egyptian community representative.
[97] *Oda*literally refers to room in a home, which serves as an institution for men to gather, receive guests and deliberate important issues pertain to the kin group and larger community. It is considered a central institution of Albanian customary law.
[98] For issues of confidentiality information on interviewee is not provided.

mentioned incidents of rape, in local bars, that have required the support of the victim's task force (Kosovo Police, Municipal Office for Minorities, SWOs, etc.).

According to the interviewees, cases of domestic violence are mainly reported to the Kosovo Police, but SWOs, community centers, and NGOs, also provide various services. In FushëKosovë/Kosovo Polje an elders' council also deliberates on cases of domestic violence. Mosques also are providing sessions for men and women, and according to one religious leader, more women are now being invited to learn about the rights afforded to them through Islam. Two interviewees explained that they also make use of their social capital in the community to address domestic violence in informal settings. Indirectly, even during family gatherings, or when they receive guests, they bring up issues of education, rights and discrimination, and inequality. As one of the interviewees explained:"I will say for example, 'don't become the type that locks his wife at home and to think you are kings'. I say, in this or that family, the women and men are more democratic, they are not like that other family which is closed."[99]

In terms of causes of violence, most interviewees considered three factors as key to the continuing inequality and violence faced by women: 1) lack of education, 2) lack of awareness of rights, and 3) poor economic conditions. According to one religious leader in FushëKosovë/Kosovo Polje, the community would benefit from teams that would work on raising the awareness of women on their legal rights. In addition, income generation projects were recommended. He considered that sometimes "the requests wives make are beyond what the husbands can provide," and therefore women should also work in order to meet all the demands of the family. Here employment is not necessarily seen as a woman's right, but rather a means of creating a family environment where pressures for income generation are not all placed on men.

One of the interviewees also explained how training he received on domestic and gender-based violence gave him the means to help families where these were an issue. He reported success in a couple of cases where he convinced the fathers to allow their daughters to continue their education. Although, such success is not always achieved as he explained, to emphasize his commitment to this work he repeated, "we will not stop here, we will not stop."[100] All interviewees seemed to share this sentiment.

4.6.1.b. Graçanicë/Gračanica and Mitrovicë/Mitrovica North: Interviews with Serbian men

Interviews with Serbian male community leaders and representatives generated insight into official positions held by representatives of state (municipalities), religious (the church specifically), health, and educational institutions. However, the men also shared knowledge and perspectives, and own experiences from outside institutional contexts. There is some evidence that at the municipal level current gender equality discourse, as well concerns for ongoing gender inequality, are present. Some schoolteachers and directors also refer to legal frameworks that guarantee gender equality. They also consider that domestic violence is well regulated in their institutions. A representative of the Serbian Orthodox Church also claimed that: "the Kosovar people direly need" gender equality, and considered that the church provides grounds on which to promote such relations. However, as local institutions vie for power the provision of effective services, and the larger recognition of DV/GBV, are subsumed under the ongoing political struggle for legitimacy in Mitrovicë/Mitrovica North.

[99] Interview, FushëKosovë/Kosovo Polje, 15 May 2014.
[100] Interview, Ferizaj/Uroševac, 15 May 2014.

For the most part the men who were interviewed showed greater concern for claiming legal and political legitimacy of their institutions, and Serbian state laws. For example, school directors claimed that there were no cases of domestic violence in their schools and explained that the laws of the Republic of Serbia, based on which they operate, "function perfectly."[101] One representative of a CSW explained that an expert team of psychologists, teachers and social workers is there to deal with cases of domestic violence, either when a student or someone in their family is the victim. No reference to standard operating procedures was made, but he claimed that the law of the Republic of Serbia provides significant protection. Only one representative of a health center disagreed and explained that in the health sector "apart from free health services none of the procedures [or laws] foresees any kind of protection for women. Women, victims of any kind of violence, are not in our focus" he explained.[102]

At the local municipal level there is some recognition that DV/GBV are issues in the community. According to one public employee in Mitrovicë/Mitrovica North, also a jurist by training, "the category of gender equality is more than clear and is used to refer to the equal rights of women and men in all spheres of life."[103] According to him, former Yugoslav laws had regulated such rights. However, as he stated: "one could by no means claim that we live in a society were everyday relations between men and women are equal."[104] He explained that the main line of cooperation at the municipality is with Kosovo Police and CSWs, but there was no reference to existing legal mechanisms for the protection of victims/survivors under Kosovo law. A public servant in Graçanicë/Gračanica considered that the issue of domestic violence is relevant and must be more seriously addressed in his municipality. He arguedforthe need of better trained staff, working groups that would tackle the issue, and enhanced cooperation with NGOs. Specifically, he considered that focus has to be on providing support to the Roma community in his municipality.

Perspectives on gender equality and women's vulnerability to DV/GBV were also elaborated in terms of the socio-cultural and political empowerment of women. A representative from Mitrovicë/Mitrovica North municipality considered that the continued dominance of men in decision-making positions is the best example of the continued gender inequality. He explained that during the previous local government (Municipal Assembly) not a single point of discussion was ever raised on issues pertaining to gender, or women in particular. Although he could not offer insight into the particular issues women face, he considered inadequate that gender equality has been relegated to the affirmative law that guarantees women's participation in assemblies with 30% of seats. His greatest disappointment, he claimed, was that women in politics are not raising issues of gender equality themselves.

One interviewee pointed to the social and cultural differences between urban and rural contexts. In rural settings, according to him, "a village mentality does not leave much room for gender equality. Women, from the time they are young, are taught to be wives, and above all mothers. That kind of upbringing, in some way, means the women's subordination to men. First to their fathers, and then to their husbands."[105] Other men also shared some of these views, and consider that current family structures and gender roles within the family create the initial inequality between men and women. However, institutional

[101] Interview, Mitrovicë/Mitrovica North, 28 April 2014.
[102] Interview, Mitrovicë/Mitrovica North, 28 April 2014.
[103] Interview, Leposaviq/Leposavić, 30 april 2014.
[104] Interview, Leposaviq/Leposavić, 30 april 2014.
[105] Interview, Leposaviq/Leposavić, 30 april 2014.

representatives did not seem to consider gender issues as part of everyday political issues, rather as "special topics" to be addressed by "special means."

The representative of the church explained that current gender differences are best seen in the relations of children with their parents. In religious education classes, he has noticed: "children are afraid of their fathers, while the mothers gather round their children like a hen her chicks."[106] The metaphor notwithstanding, in this description, mothers' nurture and the disciplinary power of fathers establishes distinct gender roles in parenting which the children themselves follow. However, according to the priest, the church guarantees the equality of the genders. Specifically, heexplained: "in Christian orthodoxy the figure of the woman is always shows through that of the sister, mother, and wife, and they must always be respected. Nuns are the best example of gender equality. In addition, the role of the women in the orthodox family is central…they are those who every Christian orthodox, spiritually, loves the most."[107] Here religious beliefs are used to create an opportunity for discussing gender equality in society at large; however church representatives seem to find themselves at a crossroads. While on the one hand the church holds to the sacrament of marriage, on the other it provides and accepts the divorce of couples without much hesitation, according to one church representative. Also, the church elevates women's roles as mothers, sisters, and wives, as basis for respect, but it recognizes women's identities only in terms of their relation (kin, etc.) to men; the same relations other men, who were interviewed, considered the basis of women's subordination.

The interviews also made it evident that women's vulnerability to DV/GBV is understood as being tied to the economic vulnerability of men, and also the changing gendered expectations men and women have in a context of social change. As one interviewee stated: "We were all raised in settings where men are the heads of households, the despot, even when he is wrong. We have such marriages even today."[108] In particular, he thought, in new changing circumstances men have "hurried to bring their wives in order" afraid of how new employment opportunities for women, specifically with international organization, may circumvent the authority of men.

On the other hand, interviewees considered that women's vulnerability to DV/GBV is mainly a result of women's lack of economic independence and "emancipation." The interviewees thought that husbands treat women who are employed and educated, and thus emancipated, better. However, in such circumstances, men become jealous, and according to them, women also "cross the line."[109] Women's emancipation was generally understood as something that leads to divorce. Women who set goals for themselves outside of the domestic sphere are seen as indirectly placing the family at risk. Ultimately, according to some interviewees, the children are those who suffer the most. Discussion of domestic violence thus led some of the men to question and wonder about the results of gender equality and the ongoing transformation of existing familial and social norms.

One representative of the church considered that psychological violence is most present in the community, but as are other forms of violence. He considered that one of the problems is the way in which violence comes to be seen as "normal behavior," especially for children who grow up in abusive households and who see their fathers hitting their mothers. He was also forthcoming about sharing an experience of domestic violence in his own family.

[106] Interview, Mitrovicë/Mitrovica North, 28 April 2014.
[107] Interview, Mitrovicë/Mitrovica North, 28 April 2014.
[108] Interview, Mitrovicë/Mitrovica North, 29 April 2014.
[109] Interview, Mitrovicë/Mitrovica North, 28 April 2014.

Although he and his parents at first attempted to convince the woman against divorce, once they realized how violent the husband was, they supported her decision. While religious institutions and their representatives hold conservative gender values and norms, they also expressed their condemnation of domestic violence.

Overall, the interviewees considered that domestic violence is a problem in their communities but is still kept private. A number of the men offered their opinions of what they considered are best ways to prevent and eliminate violence, and offer support to survivors. Schools were identified as some of the most important institutions were awareness can be raised, by working both with children and teachers. In particular, they considered that more knowledge of legal rights and available services is needed. In addition, there was a recommendation for politicians to become more involved and discuss issues of DV/GBV in public. In this regard media were seen as potentially playing a key role.

4.6.1.c. Graçanicë/Gračanica and Mitrovicë/Mitrovica North: Interviews with Roma men

In Mitrovicë/Mitrovica North and Graçanicë/Gračanica there was great difficulty to secure the consent of Roma men to provide an interview. Based on the interviews that were conducted, and without further research, it is difficult with certainty to explain the hesitation of men to participate in the study. However, the interviews show that answers were given based on what the interviewees considered to be socially acceptable responses, even official or public gender discourse was not utilized, and the term gender equality did not produce an immediate response. For example, one interviewee stated that he considered equality a positive social value, but the example of perceived inequality he gave was of fathers who do not allow their daughters to work late in bars.[110]Here, the potential consequence to women's moral standing is the first concern that comes to mind when gender equality is discussed.

The example above shows that men hold concern about ways in which initiatives on gender equality, and DV/GBV specifically, may affect existing norms and values, and might remake standing distinctions between the public and private spheres. One of the interviewees explained: "there are cases of domestic violence in the community, but one has to be careful not to cross the line by interfering among neighbors. You are not allowed to protect your neighbors, another person's wife. Her husband, the one you are protecting her from, reacts immediately, because he is jealous."[111]The concern for maintaining amicable male-to-male relations in the community, which underpin male dominance and power, undermines the concern for women's safety and rights.

The interviewees noted that physical violence is most evident, but other forms are present as well. Alcohol abuse was identified as a particularly large problem in the community and in those instances both husbands and wives are perpetrators. In most cases the police is called, and neighbors speak to the perpetrators. Although neighbors may advise the perpetrator against repeating his actions, according to one interviewee, one has to be very careful in those conversations. In more severe cases, interviewees noted, victims/survivors go to stay with their parents, brothers and relatives. According to one interviewee, in cases of sexual violence women do not raise complaints out of fear of even harsher retaliation through physical violence. All of these examples may be evidence that men largely do not provide

[110] Interview with Roma leader (male), Mitrovicë/MitrovicaNorth 29 April 2014.
[111] Interview with Roma leader (male), Mitrovicë/Mitrovica North 29 April 2014.

support to victims/survivors of DV/GBV, nor are they active in changing the existing relations that enable DV/GBV violencein the community. Specific perspectives and relations of power, also, contribute to the persistence of sexual violence (rape, etc.) among partners.

For the most part, the interviewees considered that parents' awareness has to be raised about violence and its consequences. In addition, schools were considered as institutions that can play a key role.[112] Interviewees were not able to offer other examples of how to tackle DV/GBV. They did not name a good-practice, they know of, implemented in their communities, neither were they able to claim that they ever offered support to a victim/survivor of violence. There was general silence in terms of perspectives to women's empowerment, and whether such could be achieved through income generation projects.

Younger Roma men, particularly those with university education, had somewhat different, less conservative, opinions. Those identified were still quite young and currently do not possess the social capital, according to them, to affect perspectives in the community. Considering women's interests to partner with men for change, strengthening the roles of these men towards gender equality, against DV/GBV, may be considered as a potential strategy. However, any such initiatives will require a long-term commitment and deeper understanding of gender relations in the communities involved, and intersections with cultural and economic concerns. Such opinions were echoed in some of the interviews with Ashkali, Egyptian, and Serbian men.

5. Conclusions and recommendations

The data and analysis presented in this baseline study shows that minority communities in Kosovo have an increased vulnerability to Gender Based Violence, and domestic violence in particular, due to their social, economic and political marginalization. Ethnic discrimination marginalizes members of ethnic minority communities, affecting their potential for education, employment, and thus receipt of information and services somewhat more available to the majority ethnic population. This is particularly true of Roma, Ashkali and Egyptian communities. Serb women, especially in the four municipalities in northern Kosovo, fail to receive adequate prevention, protection and rehabilitation services, because of the general absence of institutional mechanisms on DV/GBV due to competing institutional and legal authority. Here the necessity of government and institutional support, inclusive of financial and human resources, will not be elaborates as it has been compelling addressed elsewhere.[113]Rather, specific recommendations are made for: 1) ECMI project "Empowering Minority Communities Against Gender Based Violence," 2) ECMI and other civil society partners, 3) Policy makers and institutions.

1. Recommendations for ECMI project "Empowering Minority Communities Against Gender Based Violence"

1.1. Work with NGOs and activists to support the establishment of a shelter for the protection of survivors of violence in Graçanicë/Gračanica and Mitrovicë/Mitrovica North.

[112] Here it is relevant to mention that apart from low school attendance of Roma children, curricula in the Romani language exists for only three courses: Roma language, the history of Roma, and Roma Art and Culture. According to the *Country Gender Profile":* "the government does not have funding for printing textbooks, hiring or training teachers" in the Romani language (2014: 19).
[113] Security begins at Home, Study on Dimensions, At What Cost

1.2. Provide knowledge products, data, and analysis, based on this Baseline Study, to inform the strategies (programs and projects) of forthcoming shelters in Graçanicë/Gračanica and Mitrovicë/MitrovicaNorth.

1.3. Develop lessons-learned and best-practice products, specifically targeting citizens, organizations, and institutions.

1.4. Share with NGOs, shelters, and institutions, lessons learned from support delivered through paralegal and educational components of project.

1.5. Develop an advocacy campaign, and public relations strategy, reflective of perspectives and concerns voiced by respondents (citizens) in this study.

2. ECMI and other civil society partners

2.1. Utilize human resources in the communities, know-how and current best-practices, to implement project.

2.2. Conduct review of school curriculum in primary and secondary schools and provide concrete content that will include more information about domestic violence, sex education, and family education. Specifically review existing curriculum for gendered and ethnic stereotypes and offer new content that contends existing gender and ethnic stereotypes and discrimination.

2.3. Collaborate with public and private universities to support preparation of high-school girls and boys in minority communities for university education.

2.5. Launch pilot projects through existing counseling centersto serve multiple purposes: raise awareness about violence,offer counseling for couples, victims, families, andperpetrators or potential perpetrators. In addition, develop programs that address alcohol abuse among men to include both prevention and treatment.

2.6. Create and offer free vocational training available for at risk groups, particularly women in ethnic minority communities, which could help them secure employment and contribute to reducing violence.

2.7. Offer capacity development trainings to CSW, health workers, and victim advocates, in their provision of support to women, and ethnic minority communities in particular.

2.8. Support existing shelters to deliver services to survivors of DV/GBV from ethnic communities.

3. Policy recommendations

3.1. An assessment of the current National Strategy and Action Plan against Domestic Violence, due to close in 2014, should assess its affect on minority communities in Kosovo.

3.2. Data presented in this baseline study, should inform the forthcoming National Strategy and Action Plan against Domestic Violence, and include concrete objectives and indicators

for the prevention, protection and rehabilitation of victims/survivors of domestic violence in ethnic minority communities.

3.3. Create mechanism and develop capacities for strengthening data sharing among NGOs, shelters, and institutions in Mitrovicë/Mitrovica North, possibly through municipal gender caucuses.

3.4. Institutions part of the current Standard Operating Procedures dealing with cases of domestic violence should begin collection of data disaggregated according to age and ethnicity.

3.5. Train and include in Kosovo Police, CSW, victim advocate units, hospitals, and schools, through affirmative employment policies, members of minority communities to deliver services inclusive of approaches against GBV/DV.

3.6. Support existing shelters to deliver services to survivors of DV/GBV from ethnic communities.

Annexes

6.1. Results Monitoring Plan with actual baseline data and plan for end-line data collection

Annex I: Results Monitoring Plan

6.2. Data collection instruments

Annex II: Household Survey Questionnaire – Women

Annex III: Household Survey Questionnaire – Girls

Annex IV: Certificate of Consent and Consent Form

Annex IV: Focus group guides/questions

Annex V: In-depth interview questions – Male leaders

Annex VI: Data collection checklist

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