VIOLENCE IN THE FAMILY AND IN THE COMMUNITIES

WITH DIFFERENT ETHNICITIES

This study was realized in the framework of the project:
"Sensitizing campaign for the awareness of young, girls and women of the Roma community for the risk that presents human trafficking and the integration of the trafficked victims.

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The study on domestic violence came as an urgent need because of the development and dimensions violence has taken nowadays which is generating in a high degree crime within the family.

"Vatra" has realized two studies on violence before in 2000 and 2004; but both these studies have had a special specific. If in the first study, we analyzed violence against women in the district of Vlora, in the second we analyzed the situation of violence seen by the human trafficking point of view.

The study that we are publishing today is conceived as a real evaluation of domestic violence in some district of Southern Albania; seen in the aspect of how violence develops within the communities and among the communities with different ethnicities.

I thank NCA (The Norwegian Church Aid) that enabled the support of this study and the work group that realized the preparation of the questionnaires, their completion and processing.

Acknowledgements and gratefulness go to all those who were occupied in this study and gave their contribution to illustrate the real situation of the phenomenon of domestic violence in Southern Albania and those that helped and offered specific recommendations to prevent this phenomenon that is being developed in a scary way these years.

Vera Lesko

Executive Director

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INTRODUCTION

The phenomenon of domestic violence is quiet a serious phenomenon that carries in itself a series of social, economic and legal consequences. It is known that violence is a worldwide phenomenon, which impinges on the physical, psychological, economic and social integration, mainly on the most vulnerable part of the society: women, Children and elderly.

This worldly worrying phenomenon has continuously attracted the attention of the international institutions, which continuously declare for the elimination of any kind of violence that bring consequences in the society. "The Covent for the elimination of all the forms of discrimination toward the woman", The Declaration "Against Violence toward Women" of the General Assembly of the United Nations, "The Convent on Children Rights", punish any kind of violence used on the individual since its use consists of a heavy offence on human rights.

Seen in the worldly context it is worth highlighting that even our country in the framework of democratic processes occurred after 1991 was included in the economy of free market where many negative social problems foreign for the Albanian tradition, culture, mentality and society appeared finding it unprepared to react on time and prevent them.

Our society was exposed to the phenomenon of domestic violence more than ever creating a worrying problem with the increase of family crime whose roots are to the violence exercised within the family members. It is exactly the socio-economic and psychological consequences that make this phenomenon not to remain in the framework of those relationships that belong only to the family, but outside it, becoming a problem for the whole society since domestic violence is identified today with family crime. This fact becomes more serious when the police, state and legal institutions do not register or identify this phenomenon in order to consider it a concern.

The aim of the study is to evaluate the actual situation of domestic violence in the communities with vulnerable target groups, in some municipalities and communes of Southern Albania.

It intends to analyze the phenomenon within the communities and how much this affects the Roma and Egyptian communities due to the different ethnic, cultural and linguistic belonging.

As long as domestic violence continues to be considered a family issue because of the mentality of our society which should not be denounced, it is difficult to have official data to measure the level and dimensions of this phenomenon. "Vatra" center has worked and continues to work in the field of violence. It has realized some studies on the development of this phenomenon in Vlora district in 2000 and 2004, where it has identified that this phenomenon not only has existed but with the passing of years, it has taken great dimensions. The direct work with the victims of violence has not given us the opportunity to be acquainted with the phenomenon by close, the factors that stimulate it, the consequences that it causes in the society and the problems that violence itself generates. In this context, we would say that in the studies of Vatra the actual situation of the phenomenon has been illustrated based on the real facts and data gathered by the victims of violence themselves.

THE USED METHODOLOGY

For the conduct of the study there were defined the real areas where its realization would take place and concretely in the district of: Vlora, Fier, Berat and Gjirokaster; as areas that have a considerable number of members of Roma and Egyptian communities.

500 questionnaires were completed from which 74 resulted useless due to the inaccuracy during their completion. From 426 valid questionnaires, 202 were completed by the community in general and 224 questionnaires by the Roma and Egyptian community. The questionnaire was outlined in agreement with some terms, which would allow us to make a right evaluation of the phenomenon of domestic violence and that among the different communities. There were taken into consideration a series of ratings to reach the proper conclusions, which would enable a general assessment of the economic conditions, of the respective education, family composition, experience of different forms of domestic violence, knowing the legislation for the victims of domestic violence, forms of violence or discrimination due to the different ethnic, cultural, linguistic belonging etc.

It has been years that "Vatra" center has been working with the Roma community in the areas included in this study through the sensitizing campaigns and the programs for the accommodation, rehabilitation and reintegration of the victims of human trafficking and those of domestic violence. The filling in of the questionnaires by the members of Roma community gave us the opportunity to be better acquainted with the phenomenon of domestic violence within this community but also the violence that this community experiences as a separate entity, due to the different ethnic, cultural, linguistic belonging. The processing of data and the analysis of the phenomenon in relation to the social problems that accompany this community gave us the opportunity to identify the causes and consequences and to reach the right conclusions as far as the forms, its dimensions, the responsibilities of the state institutions and the society itself and finally the ways to prevent this.

A BRIEF LOOK ON THE SOCIO-ECONOMIC SITUATION IN THE DISTRICT OF VLORA, FIERI, BERAT AND GJIROKASTËR MUNICIPALITY

We selected for a brief evaluation these three districts since they consist of cities and communes with a considerable number of Roma families.

The Situation in Vlora Region

Vlora region is a mountainous area in the Southwest of Albania and has a surface of 2706km². It administrates three districts: Vlora, Saranda and Delvina and seven cities Vlora, Saranda, Delvina, Himara, Orikum, Selenicë and Konispol. It has 17 communes. The population of this region is 343 035 inhabitants from which 170 215 are women (49.6 %) and 172 820 are men (50.4 %). The level of poverty in this region in rapport with the other regions of Albania is lower. According to the data of the Social State Service that is responsible for the distribution of economic assistance for the families in need, it results that only 4% of the families of this region profit assistance. Actually, the number of families that profit economic assistance on a region scale is 3066.

The Roma community in Vlora region is mainly concentrated in some villages of Vlora city, concretely in Llakatund and Risili areas, where there actually live 400 members of Roma community, in Novosel live 350 members of this community and in Akërni 180 members. The majority of the members of these communities have profited from the reform of "Dismemberment of Land", but it is part of those family categories, which do not cultivate the land. Leaving the land fallow has made the community not to generate adequate incomes to live.

We should emphasize the fact that even though the families of Roma community live below the standard of living they are excluded from any kind of economic assistance accorded by the local government. The women in this region suffer from inequality in the labor market, something that has affected the increase on a higher level of their unemployment. Gender inequality in job positions is characteristic of the labor market in Vlora region. The level of employment according to gender is lower for the women than the men. Women do not find themselves included in the labor market, more depriving them of the right for employment. This has resulted in women's having a low status in the family and society.

The socio-economic status of the women of Roma community is lower in rapport with the non-Roma women. This is explained with the social and cultural factors that accompany this community such as:: the low cultural and educational level, the family tradition, the patriarchal mentality that this exists in this community etc. The employment of women either in the private sector or in the public one is negligible because this community cannot compete in the labor market due to the low educational level and the lack of professional abilities. More or less Roma men who are mainly occupied with heavy jobs such as gathering cans, scrap-metals etc, find themselves in the same situation. It is difficult to reach accurate conclusions in relation to the employment of this community since they are not registered to the employment office of the cities where they live.

117 kindergardens function in Vlora region in which 6042 children are registered of the ages from 3 to 6 years old. Meanwhile, we do not have official data for the participation of Roma children in kindergardens. Our data show that they do not frequent the kindergardens.

In the 9th grade education in Vlora region function 151 9th grade schools which are frequented by 28 801 pupils. The frequentation of this kind of education remains low by the Roma community in rapport to their general number. The children of Roma community drop school in the 5th grade because of the family pressure that makes them beg.

There are 35 schools for the high school education, which are frequented by 9367 pupils. Statistics show that a negligible number of Roma young frequent high school. Even though there is a "National Strategy for the

Improvement of the Standard of Life of the Roma Minority", no concrete step has been taken by the respective state institutions to improve the situation.

The above facts show that on a local level the education system in Vlora region function quiet well for the children and the young of the community in general. The contrary happens for the Roma children and young who are excluded from this representation not only because of the culture of the community but also because of negligence and indifference of the local government to improve their educational level.

The Situation in the Region Fier

Fier is the second region with a population of 382 544 inhabitants; it includes 35 communes and 6 municipalities for the three districts: Fier, Lushnje and Mallakastër. This region includes 12 % of the population in the country. The women consist of 49.9% of the population of this district. According to the official statistics they consist of 35.5% of the employed in Fier district. Even though the women in this district have a high level of employment, discrimination problems in their work place still exist. Therefore, the participation of women in the executive positions is quiet low. Only 20,9% of women possess heading positions. The same situation is for the women in the political and decision-taking structures. Agriculture is the main branch of economy of this district since 66 % of the employed work in this sector. Another important source of incomes is emigration. Each emigrant sends money to fulfill the family's basic needs. In the education system, Fier district has 219 kindergardens (9017 children), 156 9th-grade schools (61394 pupils), 36 high schools from which 4 are professional ones. The dropping out of school remains a concern even for this district.

Roma union consists of the biggest linguistic minority group in the region of Fier, with a population of nearly 10.300 inhabitants concentrated mainly in the communes of Levan, Rroskovec and Drize. The Roma union consists of 4 big tribes that differ from each other as far as the dialect, lifestyle, social and professional past are concerned. The biggest group is the tribe of Meçkareve, the members of which have traditionally been included in the agriculture production and have been occupied with

music. While the other tribes Cergare, Bamill and Kurtof were occupied with the treatment of horses, art-crafting and music. **Levan area within the district of Fier is considered as the center of Roma because of the high concentration of this community.** There are 500 families in Levan and 2500 inhabitants. The process of transition has not brought positive changes for the economic life of Roma population, where almost 80 % of Roma families belong to the "very poor" groups. A big problem of this union is the education of children, where almost 52.7% of the Roma population above 7 years old is illiteral. In addition, the gender inequality between the woman and the man in the Roma community due to the patriarchal mentality has made women to be depended economically on men. The inadequate sources of incomes means that the majority of this community does not profit from the scheme of social relief that offers the state for the strata in need. This has made the community to live in great poverty. This community is most at risk to be involved in the human trafficking networks, violence and family crime due to the economic poverty and impossibility to be employed or motivated otherwise.

The Situation in Gjirokastra Municipality

Gjirokastra is a city of the Southern Albania with a population of 34.251 inhabitants. On the outskirts of the city, there is the Roma neighborhood. More than 35 % of the population in this municipality is unemployed. Emigration is the main source of income, mai9nly from Greece. The main sectors of employment are: the construction sector, the clothes sector, the nutritive sector, the sector for the production of agricultural, diary products and that of honey etc. In Gjirokaster as in the other above-mentioned areas, there is the black labor market and the informal one. The women are the most discriminated as long as job opportunities are concerned since the statistics show that 66 % of the total number of the unemployed are women even though they consist of the 50% of the population of this municipality. According to the official data of the municipality, 37 % of the unemployed profit economic assistance.

The location of this community on the outskirts of the city isolated from the other part of the society, shows that it is a marginalized community and deprived of any right that profits the non-Roma community from the state.

From the data results that the majority of this community is illiteral and they secure their incomes by immigration in Greece or doing heavy jobs such as begging or gathering of cans etc. This community is distinguished for marriages at a young age. This has lead to an increase not only of the number of divorces due to the unregistered marriages but also of the unregistered children who often fall prey to the different criminal networks. The indifference of the local government toward the integration of the Roma community to the other part of the society is obvious since the local government has not undertaken any project or short-term or long-term program to improve the social situation of this community.

The Situation in the Region of Berat

The Roma community in Berat is spread and not grouped. There are Roma families in the municipality of Kucova, a minority lives in Vajgurore bridge and another group is located in Berat city. The Roma community in Berat is concentrated on the New Neighborhood. The number of Roma community in Berat is small, no more than 60 families. Their dwellings are next to the river of Berat. This community lives in poverty because they do not possess land or any other possession. What should be identified is that the members of this community are not registered in the local authorities to be treated and included in the socio-economic programs undertaken by the local government. From the data results that its socio-economic condition is more difficult than that of the Roma community in the cities of Fier, Vlora and Gjirokastra.

This shows that in these areas the Roma community is unorganized, makes a vagrant life without searching for chances to be integrated. The local government does not make attempts to treat and include them in the social, economic, cultural life. Therefore, the total lack of organization of the organizations that operate in this region to sensitize the local institutions and to work directly with the families of this community has made this group to be excluded and discriminated by the other part of the society.

DOMESTC VIOLENCE AND THE CAUSES THAT AFFECT ITS DEVELOPMENT

In general, domestic violence is equivalent to that used on the woman and this is why she enjoys special protection. In the statement "Against Violence To Women", made by the General Assembly of the United Nations is given this official definition: "Violence Against Woman in the family will be considered any act based on gender belonging that results in: physical, sexual or psychological damages or causes suffering to the women including even threats for such acts, imposition or arbitrary privation of freedom, no matter if they are found in public or private life". The women are the main victims of violence.

There are a series of causes that affect the generation of violence, causes that in essence are not unknown to our society. The main causes or factors that generate domestic violence stem from the culture and the inherited patriarchal mentality of the past. Historically the Albanian woman has been seen in the family as an issue of second hand, without the right of speech, thought or action etc. Even though the previous regime the woman gained some basic rights such as that of employment, education, and the right of vote etc, in essence she remained a traditional woman since the patriarchal mentality continued to affect the family life identified in this way as the main cause of domestic violence. This is explained by the fact that:

Firstly, the patriarchal tradition of the Albanian family, which sanctions gender discrimination between the man and the woman in the family, affects directly the violation of the woman. The wrong conception of the women's role in the family, subduing the man and her duty taking care only of the family issues and the growing up of children, generates different forms of violence in case she wants to change these wrong stereotypes for her role. In this case, the man finds himself threatened by the loss of power and control, showing aggressive behavior and intolerance toward the woman for as long as he thinks that he is not the epicenter of the power in the family. It is

understood that the change of attitude toward the woman role the in the family requires time, especially for a very patriarchal society as the Albanian one. This long and difficult process will definitely be accompanied with sharp social problems such as domestic violence.

Secondly, unemployment is another main factor that affects domestic violence. The stress of unemployment and the loss of authority in the family, where the man often feels like "Incapable" to provide enough income for the family, consists of another cause for its generation.

Thirdly, alcohol, drug and smoke abuse affects directly the harmony of the family accompanied with different forms of violence.

Fourthly, professional incapability, sexual incapability in a relationship, jealousy, growing up in a numerous family or in a divorced one, which hinders the normal development of child personality affect negatively the following life of an individual.

Fifthly, growing up in a violent family environment affects also the creation of violent models for the children in the future making them having chances of being violent abusers toward the others.

Sixty: the negative role that media plays on the presentation of events. Violence is not an inherited behavior. It is learned in the family and society, that is why the role of the media should be educational, avoiding violent scenes giving successful messages and models of family relationships.

THE CONSEQUENCES OF DOMESTIC VIOLENCE

Domestic violence and intolerance carry consequences not only for the family members but also for the whole society.

The consequences of violence are personal, family, economic and social:

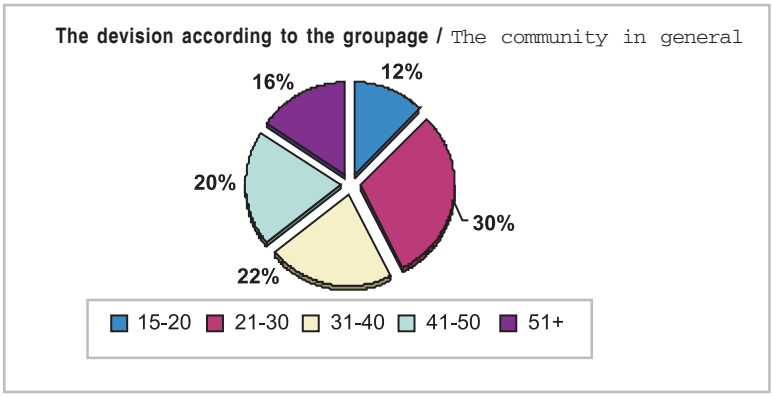
- *Personal consequences:* **The victims of violence being physically, sexually, psychologically and economically abuses often have a low self-estimation.** This makes them to withdraw from the active social life, to be reserved in themselves and not to find ways to fight or to get out of this condition. This isolation creates them many health problems such as depression, mental disorders, addiction to alcohol etc, part of which becomes the whole family.
- *Family consequences:* the family consequences are heavier for the fact that they involve the children and the other family members such as the parents, mothers in-law and fathers in-law etc. All these become part of a violent family model due to the relationships that accompany this cohabitation.
- *Social consequences:* the family is the basic cell of the society. A violent family always generates negative social problems, which affect the development of the society. The children and young raised in problematic families have a tendency toward violent acts and criminal phenomena, which harm not only the society but also affect directly the stability and safety of the country.

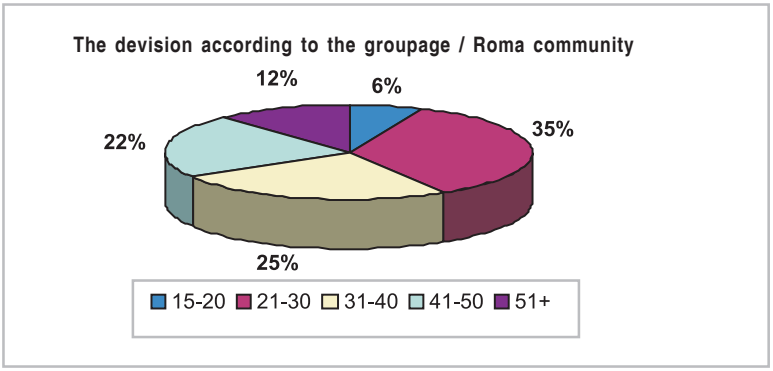
ANALYSIS OF QUESTIONNAIRES

For the conduction of this study there were realized and distributed 500 questionnaires, from which 76 resulted useless due to the irregularities done during their completion by the contacted persons.

After the processing of data it resulted that 224 persons of the Roma community answered the questionnaires correctly from which 146 were women and 78 men. For the non-Roma community were completed 202 questionnaires, from which 143 women and 59 men.

Groupage

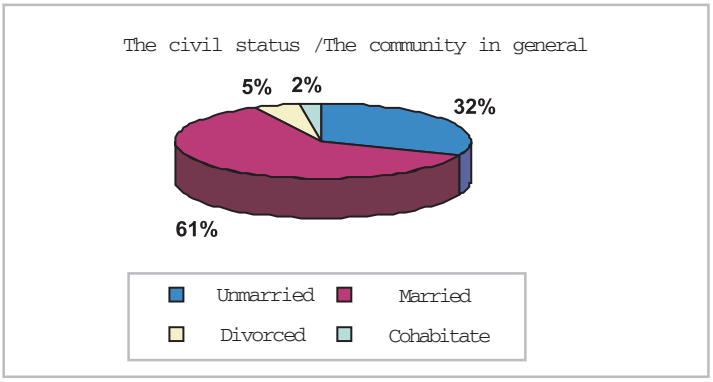


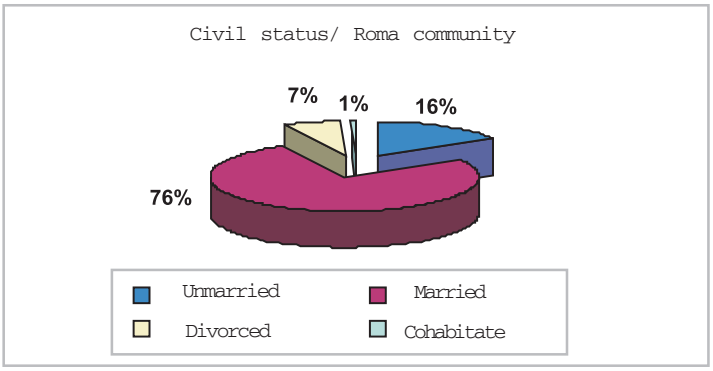


As it can be seen from the graphics for both communities the groupage that has dominated in the completion of these formats has been, 21-30 years old and respectively 29% for the Roma community and 35% for the community in general. This groupage was selected for the fact that the completion of

the questionnaires by members of Roma community over 40 years old presented difficulties due to their low educational level. In addition, based on the analysis and evaluation of the situation on domestic violence used in this community, this is the groupage more affected by this phenomenon.

Civil status:

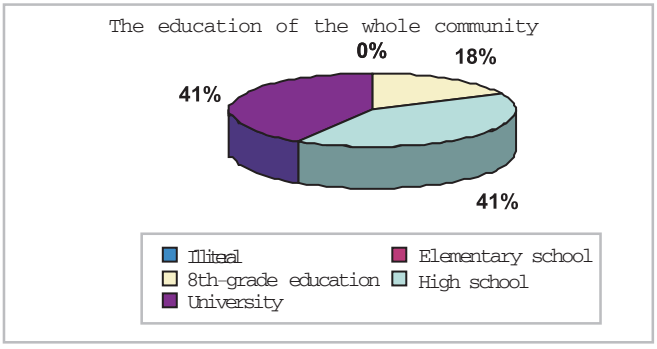


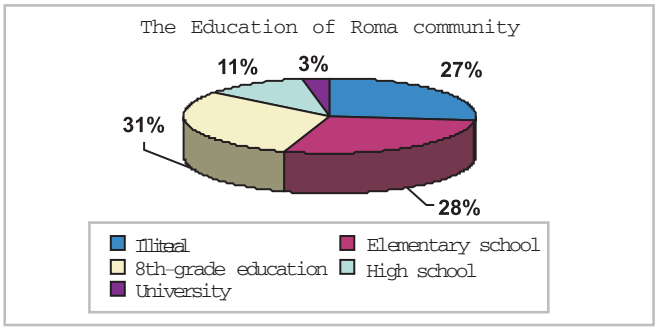


The above tables show that 76% of the interviewees are married, 16% are single and 7% divorced. For the whole community 61% are married, 32% are single, and 5% (10) are divorced. **The fact that the majority of the interviewees belong to the group age 21-30 years old, are married and admit feeling the pressure of domestic violence more compared to the unmarried persons shows that at the moment the family is created , the creation of gender relations within it brings social and personal concerns between the man and the woman.** The social and gender perceptions between them and the role that each one should have in the family relationships start to be created with the creation of the

family. This fact brings negative reciprocal consequences causing family and personal disturbances in many cases. While those singles having no duty to share any family responsibility feel less affected by the problems of violence in all its forms. This occurrence appears almost the same for both communities. Similarly, the majority of the divorced interviewees for both communities accept that the main cause for their divorce is the experience of domestic violence in all its forms. The graphics show that the greater number of divorces is found in the Roma community even though in most cases they do not make legalized marriages.

Education



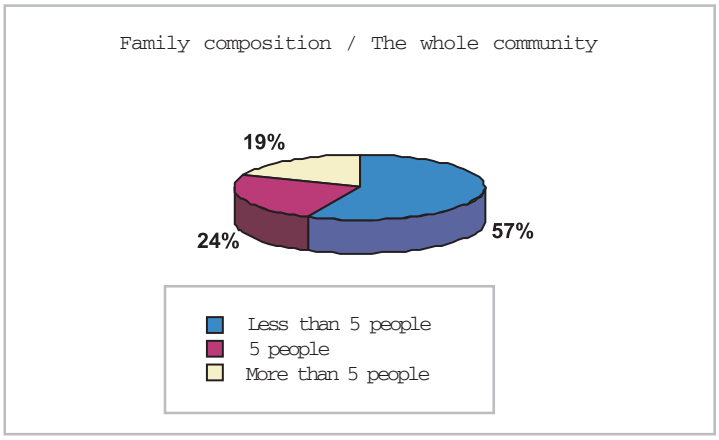


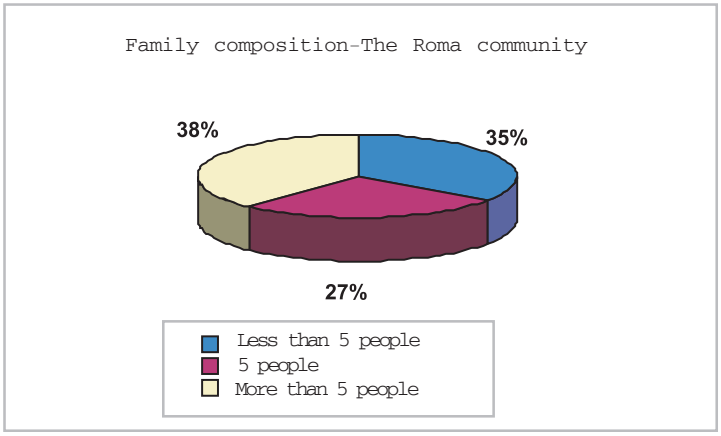
From the analysis of the questionnaires for the Roma community results that 27% are illiteral, 28% have elementary education, 31% have the 8th grade education, 11% have middle education and only 3% have high education.

For the whole community results that 18% have the 8th grade education, 41% have middle education and 41% have high education. Meanwhile, it results that this community does not have any illiteral interviewee or with elementary education. The data show clearly that the educational unbalance

between the two communities is high. This unbalance reflects how capable are these two communities of reacting and overcoming such negative phenomena as domestic violence. The more educated the individuals the less the possibility of domestic violence. The low educational level that exists within the Roma community shows that this community has a tendency to carry and generate different forms of domestic violence.

Family Composition

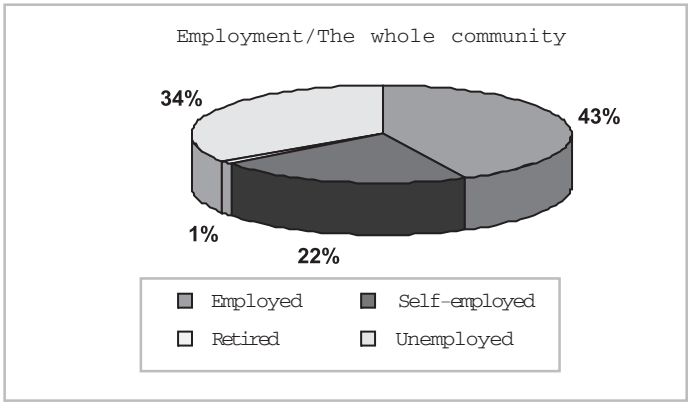


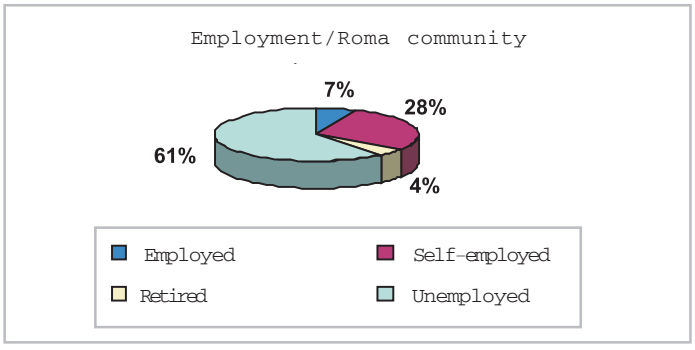


A factor that affects the generation of domestic violence is also the high number of the members of the family since the economic inadequacy to meet the demands of a big family is often the cause of violence generation. From the analysis, we have done to this element it results that in the families of Roma community dominate the big families with more than 5 members.

Therefore, 38% of the Roma interviewees have more than 5 members in the family; while the situation in the families of the community is completely different. 57% of the interviewees live in families with less than 5 members. Based on these data we can say that the non-Roma families have a tendency to have a low number of family members while in the Roma community the tendency is to have more children in the family. This phenomenon is explained with the mentality and the culture that this community has for marriage and family and above all with the lack of information in relation to family planning. It is known that the families with a low economic and social status generate a high level of violence among the family members.

Employment

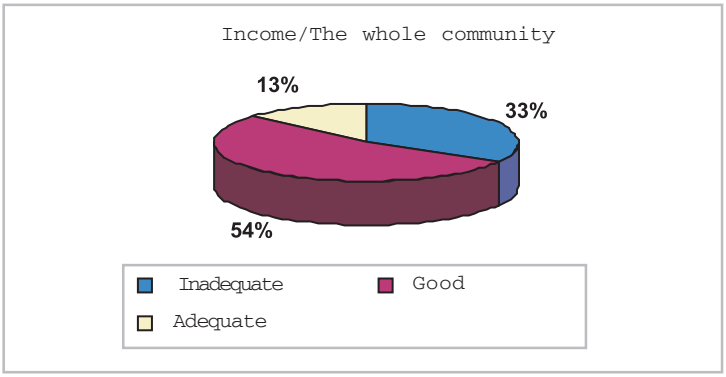


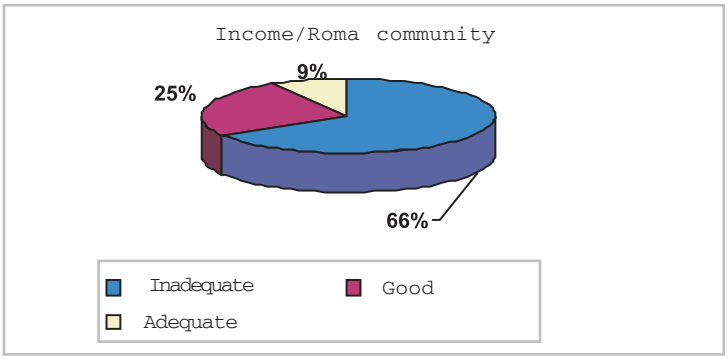


Another factor that affects directly the generation of violence is unemployment. The higher the level of unemployment, the greater the risk for a violent family atmosphere. In the most cases unemployment is a source of violence. Seen in the analytic point of view of the conducted graphic by the questionnaires, we see that: both communities suffer from this problem,

but the high level of unemployment is more obvious in the Roma community. From the Roma interviewees there are 7% are employed, 61% are unemployed, 29% self-employed; the graphic of non-Roma community shows a better situation of employment where 43% are employed, 22% self-employed and 34% are unemployed. The figures show clearly that the level of employment in these two communities is in big contrast; 61% of the Roma are unemployed in rapport with 34% of the non-Roma community. This fact shows that the non-Roma community is more able to compete to the labor market due to the higher level of education, avoiding in this way the great unemployment.

Family income





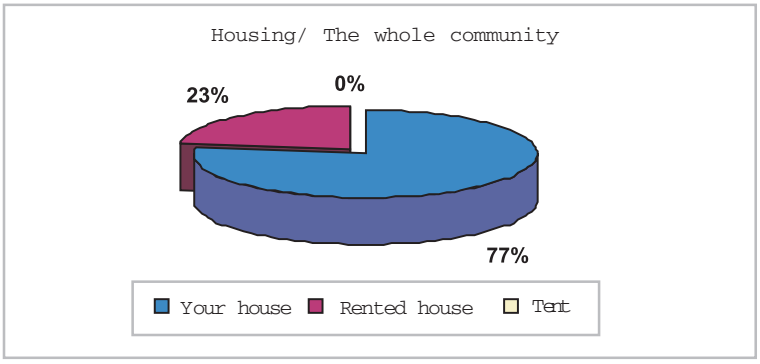
It is natural for the Roma community to provide many times less economic incomes than the whole community where the employment table shows that 61% of them are unemployed. The figures presented above show **that the Roma community presents a heavier economic condition than the community in general due to the unemployment**. According to the

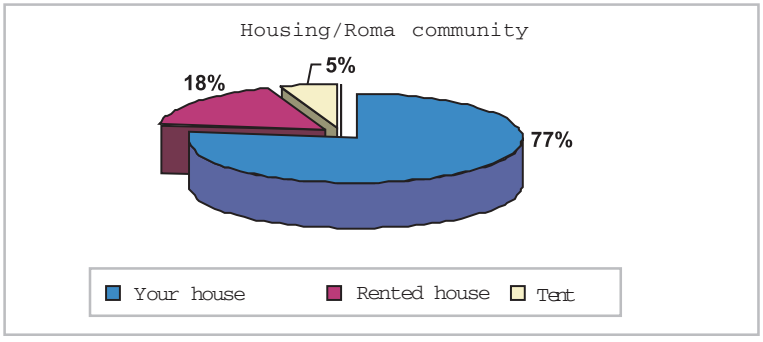
graphic it results that 66% of the Roma community lives with inadequate incomes, 25% have adequate incomes and only 9% have good incomes.

The community in general has a better economic and family condition than the Roma one since only 33% of the population lives with incomes below the standard of living, 54% have adequate incomes and only 13% of this community lives well.

This shows that the economic condition of the Roma family is more difficult than that of non-Roma. The low economic status of Roma families in rapport with the non-Roma families makes the phenomenon of violence to be present and in continuity in this community.

Housing

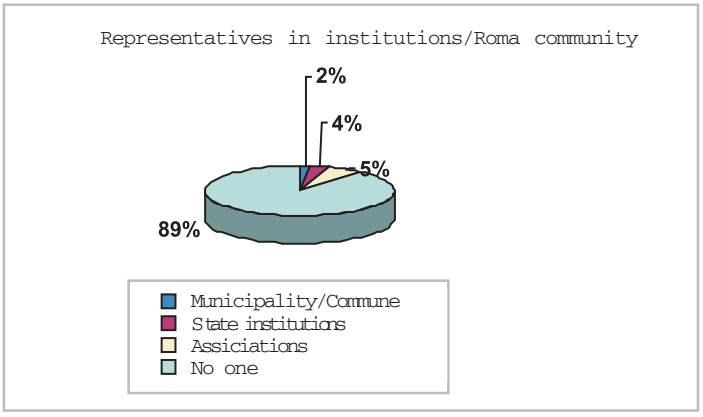


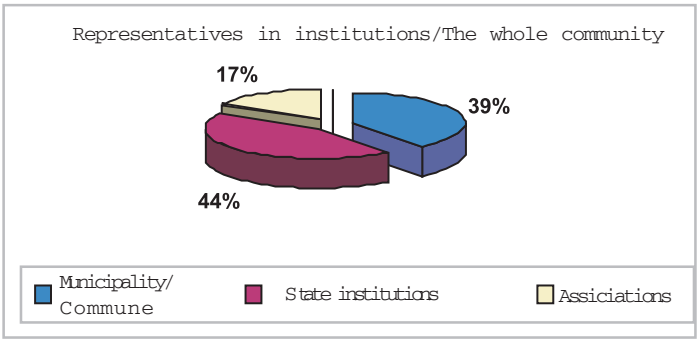


The distinction of lifestyle between the two communities shows not only the differences that exist between them but also the problems that this element generates, affecting the harmony and development for the integration and adaptation of Roma community in the society. The above graphics show that 79% of the Roma community and 77% of non-Roma one are owners of their houses and do not suffer from the lack of accommodation. This

shows that housing is the only mutual element showing that the Roma community and that in general do not suffer from housing problems. However, 6% of the Roma interviewees claim that they live in tents while the non-Roma community does not have such cases. The living in tents of this part of Roma community is directly related to the culture and lifestyle of this group who lead a vagrant life.

The participation in state institutions

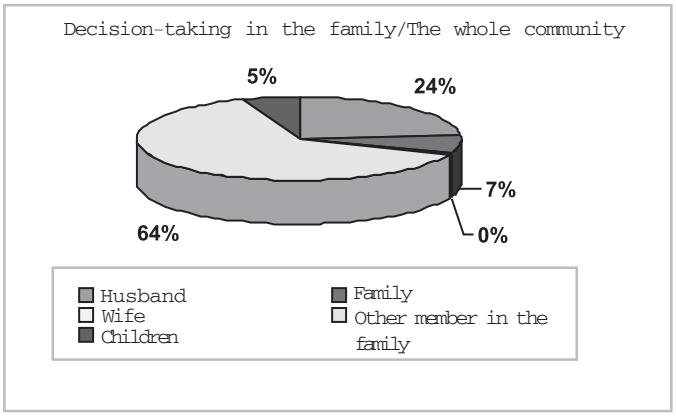


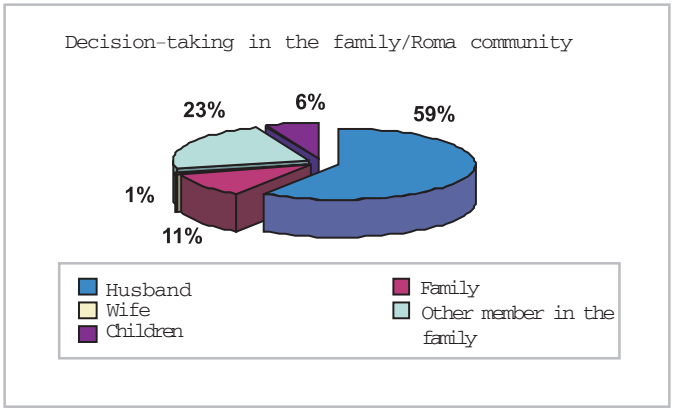


The representation in the organs of local government, state institutions and NGO-s is an important element that shows the weight and role that the different linguistic minorities have in the society. This also shows how much represented they are in any level of local or central government. A quick and superficial look at the graphics shows clearly that the Roma community is slightly represented in the different institutions such as municipality, commune, state institutions or associations. Not being represented in all the levels of central and local government, is directly

related to the lack of education and qualification of the members of this community. Illiteracy and the low educational level, has made this community not to have its voice in the local institutions. Only 11% of the Roma interviewees have claimed that they have representatives in communes or associations. The interviewees of the non-Roma community in contrast with the Roma one admit that they are totally represented in all the state levels. More concretely, 44% of this community has claimed that it has representatives in municipalities and communes, 39% has representatives in state institutions 17% representatives in associations. **These data show clearly that the Roma community not being represented in the local institutions cannot be part of the solution of their problems in all the state levels. The members of the non-Roma community decide for the most important problems of their life.**

Decision taking

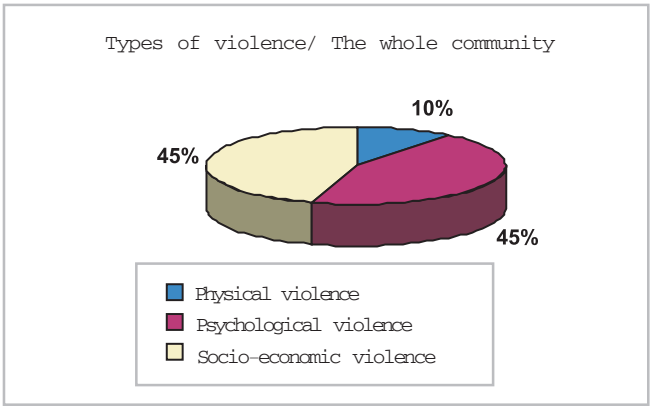


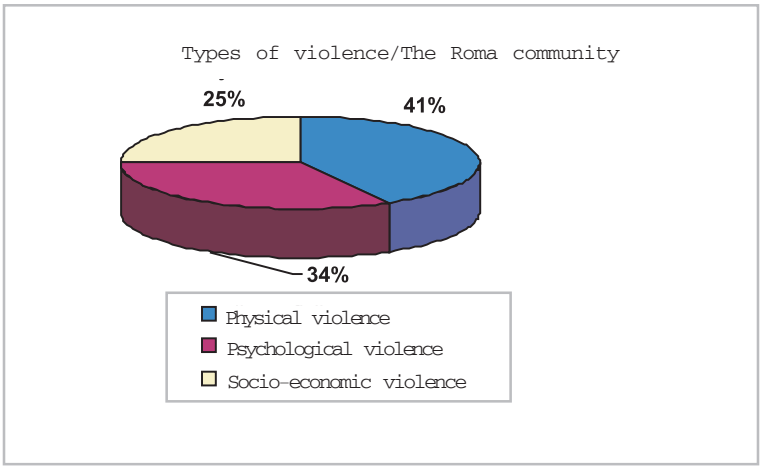


The Albanian family being traditionally patriarchal has always reflected deep inequality between the man and the woman. **From the analysis we have made to the graphic of whom takes decisions in the family, the situation is completely different for both communities. Therefore,** 59% of the Roma interviewees claim that the decisions in their family are taken only by the husband, 23% claim that the decisions are taken together and 11% of them claim that they are taken only by the wife. The contrary happens for the non-Roma community where 64% claim that the decisions in the family are taken together, 24% claim that the decisions are taken only by the men and 5% claim that the family decisions are taken only by the women.

This graphic concludes that the Roma family remains deeply patriarchal. This means that the woman in this community continuous to have an inferior and subservient position. While for the non-Roma community we have a qualitative step in the family relationships where 64% of the interviewees accept that the family decisions are taken between the husband and the wife in agreement. This shows that the role of the woman in the non-Roma families is gradually being strengthened. However, it is worth mentioning the fact that the financial issues within the house walls are administrated by the wife but the husband is he that spends more from the family incomes. This fact is true for both communities. Although the finances in both communities are kept by the wife, more concretely 39% of the women of Roma community and 57% of the women of non-Roma community it results that the men of both communities spend more than all the other family members.

Types of violence





Physical violence. According to the data presented in the graphic, so 41%, it is obvious that **in the Roma community physical violence is present.** 34% of them accept that they have experienced psychological violence and other 25% socio-economic one that is expressed through the daily stress.

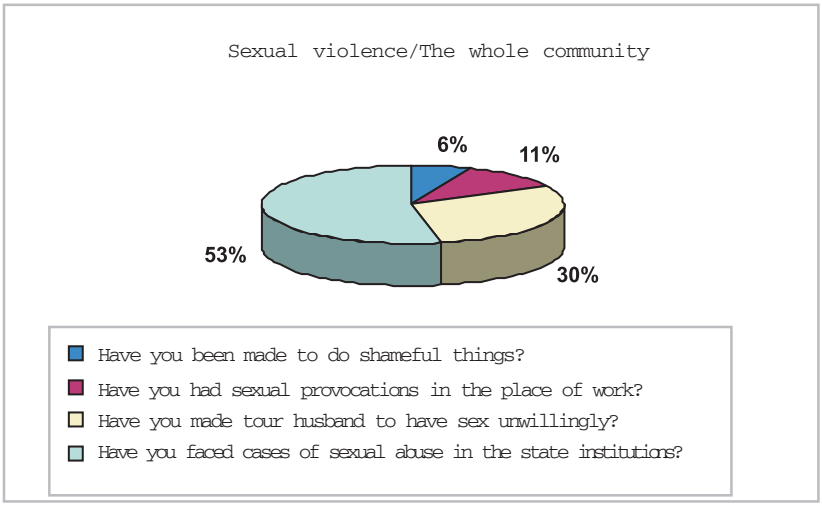
While the interviewees of the community in general claim that, they suffer from the psychological and socio-economic violence more which are which are almost at the same levels 45%, while 10% of them have experienced physical violence. If we would compare the answers that the interviewees of the low communities have given, **we would notice that physical violence in the Roma families is greater**. The analysis of graphics shows that the most violated person in the family for both communities is the woman. All the interviewed women have admitted that they have experienced one of the forms violence is presented.

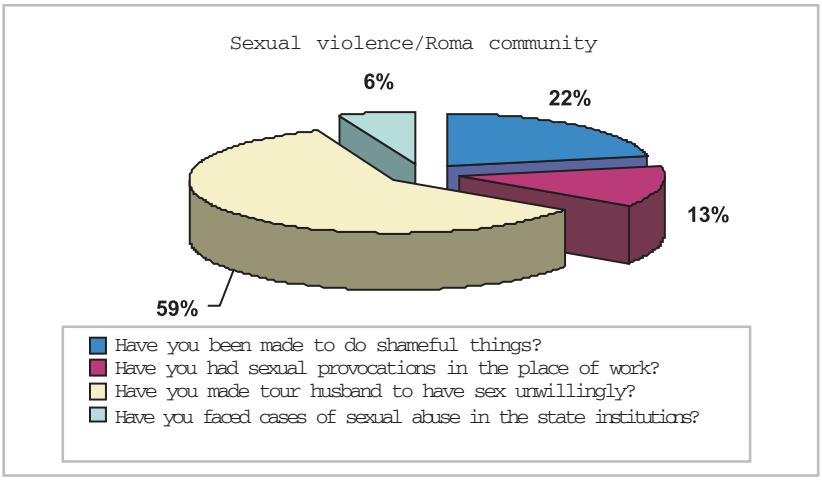
Worrying is the fact that all women that admitted having been physically violated, they had experienced even other forms of violence in most cases.

Socio-economic violence. The results of the questionnaires show that the men of both communities are less violated than the women. Even the men of both communities accept that they experience violence but it appears in the form of socio-economic and psychological violence. This is related to the fact that men feel more the external pressure of the society and of the patriarchal family mentality where the man is responsible of providing the

family incomes. However, the high level of unemployment makes men face difficulties in the adequate provision of incomes in order to meet the family demands. **This is the reason why the men feel more the socio-economic and psychological violence than the physical one since in most cases the violators are they themselves.**

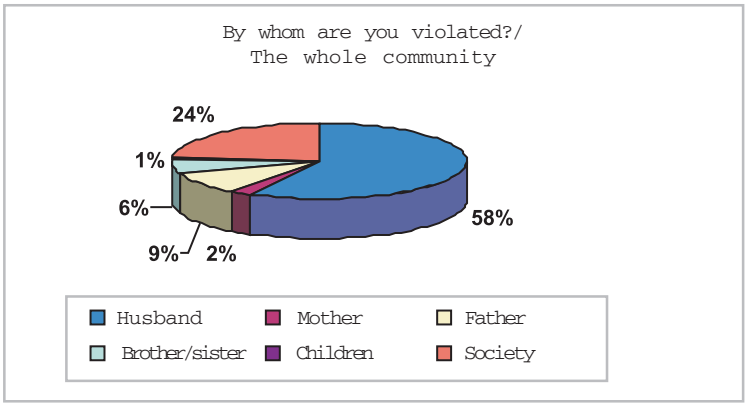
Psychological violence. The interviewees of both communities accept that the most experienced forms of psychological violence are the situations of anxiety and stress. **So, 13% of the Roma interviewees have asserted that due to stress they have attempted to commit suicide, while 9% of the interviewees from the community in general claim that they have thought to commit such an act.** This shows that psychological and socio-economic violence cause heavy psycho-emotional consequences to the individuals creating the feeling of incapability to deal with different situations. The fact that such a figure of the interviewees claims has thought to commit a suicide shows how threatening this phenomenon is becoming for the society.

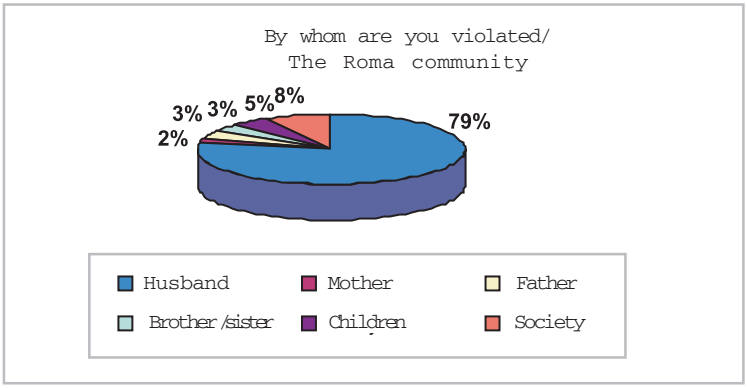




Sexual violence. As far as this form of violence is concerned the interviewees of both communities have avoided answering, however, the above graphics reflect the answers of those interviewees that accepted to answer**. Refusing to answer this question has to do with that part of the Albanian mentality that does not accept to treat problems that are considered as "taboo" of the Albanian society.** The analysis of the questionnaires shows that victims of sexual violence are mainly women from both communities. Those that have accepted to have had sexual abuse in the family or other forms of sexual provocations (in the form of gestures, provoking words etc.) from persons that work in the state institutions. The Roma women in 59% of the cases are obliged to perform sexual acts unwillingly or to commit shameful acts by their husbands. Another fact is that 53% of the cases, the women of the non-Roma community have claimed that they have come up with sexual abuses in the state institutions and in 30 % of the cases they are obliged by their husbands to have sexual relationships gains their will, especially when their husbands have been under the effect of alcohol. **These data show that the women of Roma community experience the sexual violence within the family at a higher level than the women of the community in general, who face sexual provocations and violence more outside the family and from people with political and public positions.**

Who are the violators

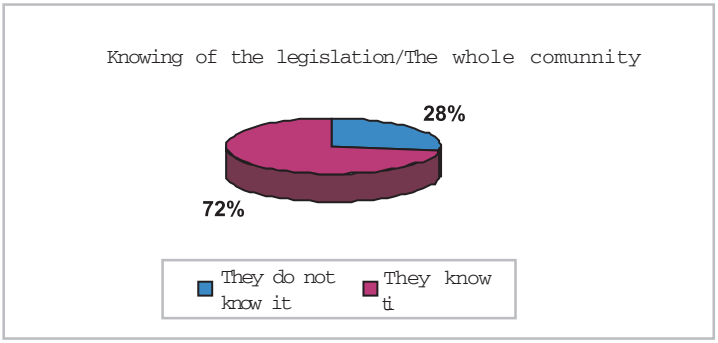


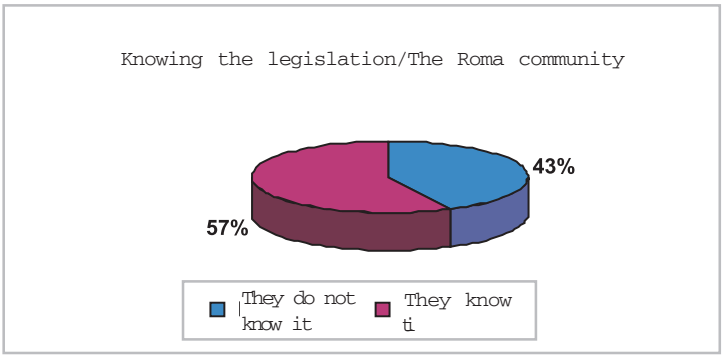


79% of the Roma and Egyptian interviewees have answered to the question of "Who are the violators" that the main violator in the family is the husband, for 8% of the interviewed is the society, while the violence used by the other members of the family is lower. **However, during the completion of the questionnaires, the Roma women claim that the men are more violent when they drink.** Although the used violence by the other members of the family is lower they say that they are not violated only by the men but also from their older sons. Even for the community in general the situation is almost the same with the only difference that the violence used by the old children on the women does not exist. For 58% of the interviewees of the community in general the main violator is the husband while for 24% of them is the pressure of the society. The violence used by other members of the family is less present. **Therefore, as it results from the analysis of the questionnaires, the main violators**

of women for both communities are the men. What is special is that the violence and the pressure that the society uses on both communities is great. **This shows that the women feel violated both from the family and from the society.**

The Albanian Legislation for Violence

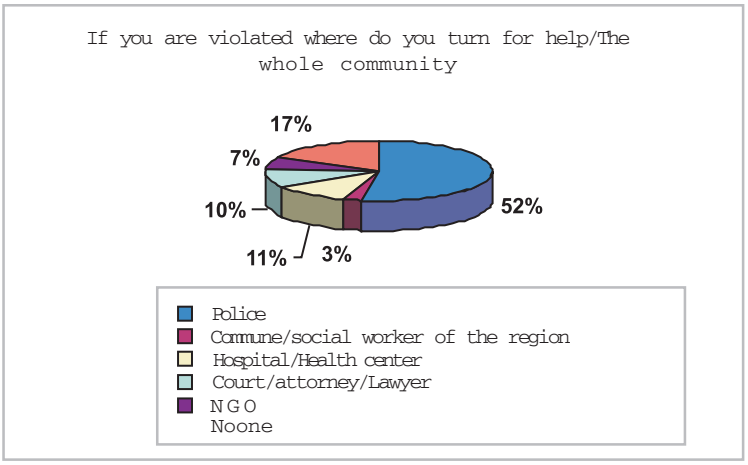


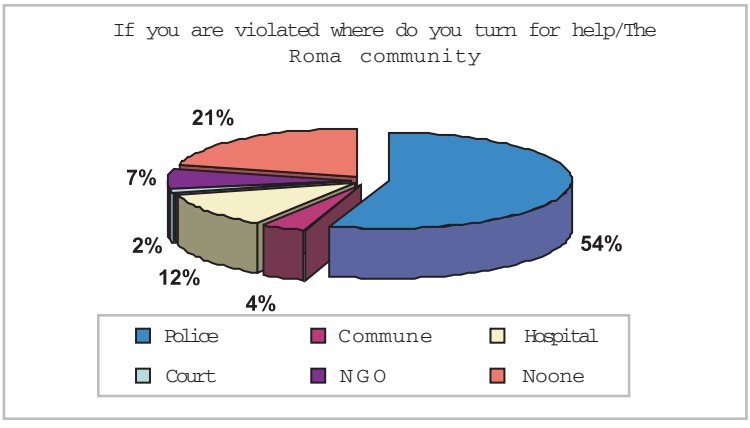


Recognition of the legislation for the victims of domestic violence for the whole community remains still a present concern. This happens for the fact that the level of information that both communities have for the legal protection means for the victims of domestic violence is low. 85% of the Roma interviewees any legal protection means toward domestic violence, only 15% of them assert that know any provision of the Criminal Code or the Family Code. These data show that this community lacks information on the legal protection means that helps them in case of being violated. Nevertheless, even the level of knowledge that the community has for the legal protection means for the victims of domestic violence is in very low levels. 72 % of the interviewees from the community in general

claim that they know legal protection means toward domestic violence. 39% of them know provisions of the Criminal Code and 34% of them provisions of the family code, however when they are asked to say what they know specifically in relation to this legislation they cannot respond correctly. The question whether they turn for help to the new law "Measures against Domestic Violence", in case they fall victims of domestic violence has been answered by the interviewees of both communities that they do not only feel the effects of its implementation but they also have not heard for such a law. **This shows that great work of sensitizing should be done in the community for the recognition of laws that support the victims of domestic violence and especially now that the law is being implemented.**

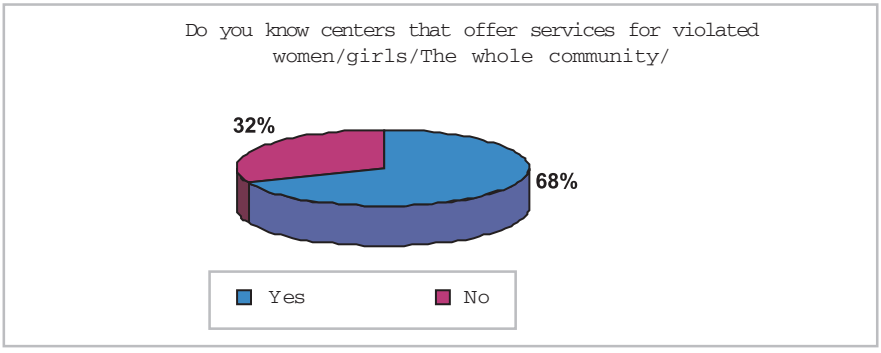
The institutions that offer assistance for the victims of violence

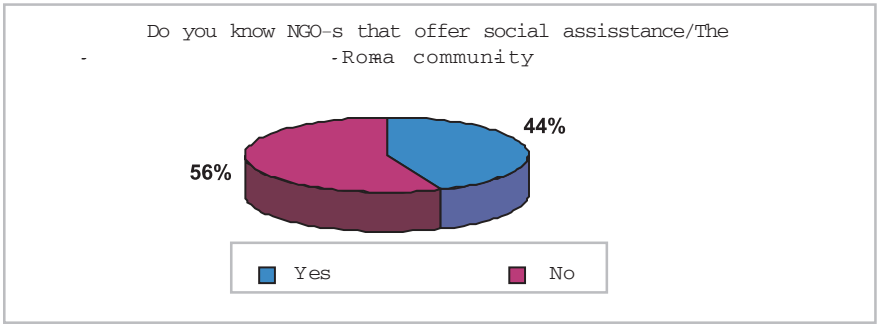




52% and 54% respectively from both communities have said that the first place they turn for help in case they fall victims of violence is the police, 11% and 12% respectively for each community turn to the hospital and 10% of the community in general and only 2% of the Roma community turn to the court and attorney. It is understood that the safest place where the interviewees find more protection is the police while they trust less the attorney and the court. However, the fact that the interviewees of both communities turn to the police for help in case they are violated in the family and not to the other institutions stems from the fact that they do not have enough information for the kinds of violence they can profit from these institutions in case they are threatened by this phenomenon. Therefore, these is not an effective state network which should cooperate to refer the victims of domestic violence in the proper institutions in order to receive the better legal assistance. Both communities suffer from the lack of information when it is known that the number of the state institutions and NGO-s, which can offer help to the victims of domestic violence, has been increased the last years.

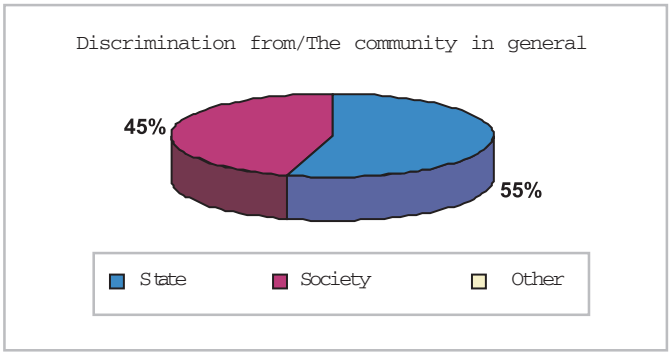
The institutions and NGO-s that offer social assistance

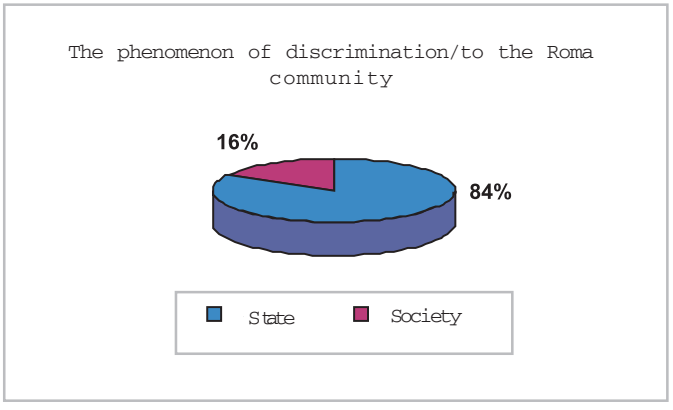




How much information the members of the two communities have for the social institutions and NGO-s of the civil society , the interviewees have said that they have heard about centers that offer services for violated women and girls, relatively 44% of the Roma interviewees and 68% of the non-Roma one, assert that they have heard about these centers but the fact the majority of them turn mostly to the police shows that there should be done sensitizing work with the community for the services that the social centers offer for the victims of violence. In the framework of the composition of the National Strategy for Domestic Violence, the operative actors supporting, training, rehabilitating and reintegrating the victims of violence for any gender and groupage are being increased. It has been more than 10 years that Vatra works in the field of violence and more than two years that offers residential service for the treatment, rehabilitation, legal protection and reintegration for the victims of domestic violence.

Discrimination





The analysis of the questionnaires shows clearly that the Roma community is one of the communities most discriminated by the state and the society. The Roma interviewees confirm that 84% of them feel discriminated by the state and 16% of them even by the society. While only 55% of the whole community feels discriminated by the state and 45% by the society. **The fact that more than 80% of the Roma interviewees assert that they feel discriminated both from the state and the society, shows that one of the main forms of violence that this community suffers from is not only the domestic one but also another form of violence such as the discrimination, isolation, negligence by the state and the society.** This fact shows that this community remains a gage of prejudice and discrimination due to the different cultural and ethnic belonging preventing them from being adapted and reintegrated with the other part of the society.

A SPECIFIC ANALYSIS OF VIOLENCE AND ITS FORMS IN THE LINGUISTIC MINORITIES

Domestic violence is a universal phenomenon that occurs today in all the countries of the world. The level of extension, the causes of violence, the legislation, the politics for its prevention but one thing remains constant : the consequences of violence are destructive for those that experience it and its witnesses.

The complexity of human relationships, the cultural, social, economic and personal factors make the families of this community to be threatened by all the forms and kinds of violence.

The different cultural traditions, which carry the inherited patriarchal outlook from the past, elements of gender discrimination, unhealthy life conditions, discrimination from the main culture, not knowing the human rights, malnutrition and unemployment present the prognosis for the appearance of violence with all its forms.

The study undertaken by our center in relation to the phenomenon of domestic violence for the whole community and the Roma one in particular shows clearly that the violence within the families of this community is greater. The study shows that Roma women and children are victims and witnesses of violence not only for the reasons mentioned above but also for other reasons or causes that are generated by this community. The interviewed Roma women admit that their violators are not only their husbands but also their older sons. They are violated continuously but they rarely accept to denounce it as a domestic issue due to the lack of trust to the organs of law implementation. The Roma interviewed women assert that even when they attempt to denounce the violators in the police or attorney they are not taken into consideration due to the prejudices and discriminating attitudes that the state authorities have toward that

community, pretending that "this is common for this community and they can solve their problems by themselves". Therefore, the Roma women admit that they feel twice violated and in many cases, they want to commit a suicide.

Physical violence - 41% of the Roma and Egyptian interviewed admit having experienced such kind of violence in the family. During the interview, they have admitted having been hurt, beaten, threatened with knife or any other arm, with serious fractures in all the body by their husbands and their sons too. This shows that the model transmitted in the family and the social environment urges the use of chronic violence even by the other members of the family who are continuously exposed to the violent family models. The high percentage of this violence reflects the problem of the family where a sharp lack of communication in the wedded relationships exists. Beating is presented as the easiest form to be used even as a way of education. With domestic violence it is attempted to be established the authority of the oldest in the family.

Psychological violence - 34% of the Roma interviewed admit feeling a great pressure of psychological violence which consists of kidding, life threatening, pursuing, denial of the chance to take decisions, obstacles to go out with friends, continuous critics for their abilities and behaviors. The Roma women say that their husbands threaten them to take their children in case they attempt to leave home due to the continuous use of violence on them. They also feel weak to react against the violence they experience in the family. It is understood that the psychological pressure goes in a parallel way with the lack of tolerance and outlook which stem from unschooling enabling the formation of solid mental schemes which do not allow space for the absorption of new information in relation to the gender roles within the family and adaptation to the existing scheme. Characteristic of this community is that there exists a typical patriarchal mentality and at the same time and easiness for the age of marriage, a model that is frequently accompanied with family divorces. The early marriages within the community present more disadvantages than advantages as far as the family responsibilities at an age so young are concerned. Therefore, there are difficulties for both genders passing to the normal periods of the age. This makes difficult their preparation as future partners, not knowing the

responsibilities they have when they take on to create a family. Most of the young heads of family are unemployed and as such they are unable to realize the duties each period requires. That is why there is a high number of divorces within a few years of marriage. The lack of knowledge makes them unable to change their mentalities, both for the will to find employment and to look at the family as a place which needs much love in order to transmit positive models of understanding and less violence.

Socio-economic violence- consists of the control of money in such a way that the victim has no chance to take decisions for financial matters. Having little money not covering the economic expenses, makes them use violent acts such as stealing or selling valuable things etc. The data of the study show clearly that 25% of the interviewed suffer from this violence. The main factor that affects directly its generation is the lack of adequate financial means to meet the family needs. In this aspect, the Roma women suffer more from this kind of violence than the men. 59% of the Roma interviewees say that the decisions of an economic character in the family are taken by the men even though 39% of the women accept that they keep the financial matters in the family. The truth is that those who spend more are the men.

Perhaps economic violence for this linguistic minority stems from the unfavorable politics for them by the state institutions or the organs of the local government in the areas where they live.

Sexual violence - includes the sexual relationships by force, the treatment of the partner as an object, enforcement to have sex unwillingly, enforcement of sex in undesired and unacceptable forms for the partner, declaration of an extramarital relationship etc. A known fact should be emphasized that in this community this violence is relatively high, although the data are kept secret. 59% of the Roma women interviewees admit that they have experienced such violence only by their husbands. As far as the question for rapping and incestuous relationships is concerned (being difficult to be understood as a word) within the family or with other members of the tribe they categorically did not answer it. This kind of violence causes serious traumas to the women who have sharp personal identity and gender injuries. In many cases, they become pregnant due to the forced sexual relationships by their partners. In fact, the sexual violence is not perceived as such even from the interviewees themselves because they are raised in a family

environment where the man has absolute rights toward them, even treating them as a possession.

With all this violence, based on the economic, social, cultural factors and the individual personality we can say that the family environment runs the risk of being an unsafe place and always with problems on the increase. Violence in itself consists of a complex relationship of the individual with the physical environment he lives, where the causes, consequences and the solutions remain so diversified and relative, like the process itself that violence represents.

DISCRIMINATION AS A FORM OF VIOLENCE TOWARD THE ROMA COMMUNITY

The human relationships are characterized by a wide range of feelings, interests, clear ways of communication or not, understandable or not, full of prejudices and discrimination, racism and altruism, altruism and aggressiveness, so part of being a human.

The prejudices are negative unstable attitudes toward the members of a minority based on uncomplete or false information.

The Roma community in our country consists of a population with a considerable number of residents. They are spread in a part of Middle and Southern Albania. This kind of concentration helps some of them to be employed while the other category that does not work may find it easier to provide the incomes in the "traditional" way. The climate is another factor for their concentration in these areas since it favors their way of lifestyle. The Roma community has always faced socio-economic problems. They are frequently seen as "strangers" by the dominant culture of each place they are sheltered.

Historically, a good part of the Roma community has a normal lifestyle, which results with an excluded relationship with the main culture. The prejudicing attitudes toward this community have deep roots affecting their perceptions and tradition. The politics of the countries where they live have had deficiencies in the favoring of a new lifestyle facilitating the financial incomes. Improvement of accommodation and education but above all hard work is needed to change their mentality which has its roots either to the prejudices of other communities or to the vagrant life they lead in order to profit material goods.

We can say that the latter one consist of a clear psychological violence from all the causes that stimulate the deepening of violence. One of the most

interesting conclusions achieved by our study is the fact that, more than 80% of the Roma interviewees say that they feel discriminated both from the state and the society. Almost all the Roma interviewees declare that the state does not help in the solutions of their problems. All feel isolated and forgotten by the state and the community. Now the community is getting used to the psychosis that does not deserve human respect and dignity by the others, that the only way of earning a living is doing heavy and degrading works such as gathering cans, begging on the streets etc. Even in those sporadic cases where members of this community reflect cultural and intellectual values, they are discriminated and they are not given the same chances for employment like the other part of the society duet to the prejudices and discrimination as a community.

A concrete case of discrimination:

One of the Roma interviewee of this study, A.D, 24 years old, disappointed and depressed does not hope that the life conditions of Roma community will change in the future since it has lost face in the social human values when she herself is seized with racial and ethnic prejudices. One of her bitter experiences was when she applied for a job position. Although she has the high education she was denied that job at the moment the employer learned that she came from the Roma community. This was unbelievable for her. This means that we live in a society with racial and cultural prejudices and mentalities, which prevents us from evaluating the others for the values they have.

The essence of human being is given in variable versions by the specialists of different fields. The aim is not to understand their outlooks in relation to the essence of being a human but to see how discrimination is "colored" by these outlooks. Nowadays a form of discrimination is even indifference and negligence. This discrimination of the modern times gives the "results" as effective as the open discrimination. With all the ratified strategies for this community and the initiatives undertaken in the framework of the years devoted to the Roma we can say that the obstacles we face come as a result of that indifference and negligence used by the dominating culture and the unfavorable politics followed against this community.

How can we look for and achieve progress with the "speed of light" for this community only with 10 years; where there has been no interest for this community for a long time?

So, eradicating thoughts fed in a "healthy" way all the time consists of another challenge so difficult and problematic as the facilitation of Roma's life is from the bias.

The other communities frequently have paradox behaviors toward the Roma leaving them unclear whether they are helped or continues to make unstable their status. This kind of self-victimization that Roma prefer to maintain toward the other communities stimulates and increases the doses of discrimination.

How can prejudice and discrimination be reduced?

The social psychologists come for help with the presentation of some ways where three are seen as the most efficient:

- The use of contact between the prejudiced and the superstitious
- Cognitive treatment
- Educational treatment

The increase of the possibility of the contact between the prejudiced and the superstitious has been verified that decreases sensitively the negative stereotype (Miller&Breëer1984).

1- Encouragment of intercommunication among the racial groups in order understanding and reciprocal respect to be urged presents a way that in general gives results. Other conditions that favor the change of attitude are: the equal status, the opportunity to know each other as a population and people, the existence of the norms that predict good manners from both sides, non- confrontation with the stereotypes and bias on their groups and the situation that encourages interdependence and competition seeing the victory of the group where it makes part.

2- The cognitive treatment connects the smoothness of discrimination making apparent the values of the prejudiced groups through

propaganda (one of the techniques to give an end to the bias).

3- Education consists one of the forms that is being worked a lot to make clear to the Roma community the need and necessity of the education of their children enabling them a better life in the future. A practice of values of the last technique has been seen in some schools in Tirana where the integrated classes have been realized where the daily life with Roma children minimizes and reintegrates them in the dominant culture.

The sensitizing of the communities for the cultural norms, for their background, for the ways of lifestyle, for the ways of thinking and acting with each other, gives us the opportunity to become conscious for our differences, to love them, not to prejudice and discriminate them but to learn how to live with them achieving the creation of a mutual symbolic which leads to an understandable tolerance.

THE SUPPORT OF THE SOCIAL SOCIETY FOR THE ROMA COMMUNITY

This is another element for the analysis of the questions done during the interview for the victims of domestic violence regardless of their origin, cultural, ethnic and linguistic differences etc. From the analysis it resulted that 32% of the interviewees from the whole community and 56% of the Roma one do not have enough information for the organizations and associations that offer psycho-social services for women and girls who are victims of domestic violence. While 66% of the non-Roma interviewees and 44% of the Roma one, say that they know NGO-s that operate in the field of civil society but not knowing what concrete services each one offers. Some of the NGO-s known by the interviewees are: The Red Cross, Amarodrom, Psycho-Social Center "Vatra", World Vision and the Woman Center. The interviewees have also asserted that in spite of being talked for associations that offer social services in support of the vulnerable groups or the victims of domestic violence there is not done much for the sensitizing of the community, for the promotion of the work of those associations that actually work for the smoothness and prevention of the different social problems part of the Albanian society today. The civil society which is identified with the different non-governmental organizations which work with the victims of violence should sensitize more the society for the kinds of services they offer so that the victims of violence could profit from these services. In the cases when the state does not have its proper mechanisms and structures to support them, the NGO-s can play an active role in the protection of the victims of violence and in their reintegration in the society. In 2007 the shelters that offer residential services for the reintegration of the victims of human trafficking created the Coalition of the Albanian Shelters. "Vatra" shelter in Vlora, "Different and Equal" in Tirana, the Welcoming Center in Tirana; "Another Vision in Elbasan and the community center "Life and Hope" in Gjirokastër offer support for the victims of violence.

The services that these shelters offer are diverse including programs of the legal, security protection, psycho-emotional, and health rehabilitation programs, reintegration programs that consist of their professional preparation, employment and temporary accommodation.

During 2007, "Vatra" treated 11 women and girls, victims of violence, 5 of them coming from the Roma community.

THE LEGAL PANEL FOR THE PROTECTION OF THE VICTIMS OF DOMESTIC VIOLENCE

The Constitution of the Albanian Republic is the highest legal act which sanctions the principle of equality and of non-discrimination in the communities and among them. In its article 18/2 it is expressed clearly that:"**No one can be discriminated unfairly for causes such as gender, race, religion, ethnicity etc".** In this important document terms such as: "Nobody", "everyone", "anyone" etc are used. This is made only for the fact that this provision does not make any exception, that it belongs to the whole human union.

All our legal system is based on the principle of equality and non-discrimination. Respecting and protecting the human rights of the all community is a duty of the constitution. Not only this but the basic law provides special protection for the life, marriage, young, pregnant women and those families which have not joined the marriage. This is done by being based on the article 25 of the Constitution where the lawmaker considering the fact and concept of violence not only as an act performed by powerful persons but also by individuals come to the conclusion that :"No one can sublime to torture, punishment or miserable and humiliating treatment".

Apart from the Constitution of the Albanian Republic as fundamental law, the Albanian state after 1990 has signed and ratified some treaties and international agreements that have to do with the fight against social discrimination and protection from domestic violence. The Albanian Republic is a party in the convents framed by the Organization of the United Nations and the European Council such as:

- The convent "For the elimination of all the forms of women discrimination " (CEDAW) which came into force in 1994
- The convent "Against Torture and miserable, humiliating treatment

and punishment" which came into force in May1994.

- The European Convent for the protection of the rights and the basic human liberties, which came into force in October 1996.
- Whether these convents are implemented, it is not worth commenting since they are not implemented as they should yet.

From the poll that Vatra's staff has conducted in order to see the scale of knowing the Albanian legislation 78% of the interviewees have answered the question negatively: "Do you know legal protection means toward violence? „ This shows that the information on the different laws that punish the violators and protect the victims of violence lacks. The greatest part of the population uses self-condemnation making the solution of the problems leading to banal fights and family crimes.

Definitions of violence in the legislation

There has not been a definition of domestic violence in the existing legislation. In the Family Code violence has not been predicted as a cause for a marriage cancellation but there is no definition for it. Even in the Criminal Code there is no exact definition for violence and there is not still a special provision to classify it as a criminal act but article 82 of the Criminal Code defines that: "With violence it is understood the physical violence, beatings, pushing, injuries, sexual relationships by force etc...". Therefore, the only inherent element that pervades this term is the violation of the person's integrity. Being seen as a lack of the existing legislation for the first time in the Family Code in article 62 there was predicted a compulsory measure for the violent husband making him leave the house but this provision resulted ineffective. The failure of the efficiency of this provision has to do with it being a lonely provision and it was not followed by other material and procedural provisions and with the absence of the responsible state structures for the protection of the victims of violence.

Our Criminal Code gives a special position to the protection of the person, to the basic human rights and liberties and provides protection for those acts that violate the physical, moral and sexual integrity for a person in general and in particular for the women of domestic violence and of violence

in general. This protection is made by not being constrained by the gender, religious or ethnic belonging. According to the actual law domestic violence does not consist of a special criminal law yet but the presence of violence in the commitment of criminal acts makes the criminal act specified and heavy punishments are predicted for it.

The fact that in the cases of investigation of the criminal acts with the use of domestic violence, the process of the tried one presents importance for the nature of these criminal acts and for their type since they occur in special circumstances, in family relationships makes this process very difficult, prolonging in time tiring the victim by not finding an immediate solution and falling again prey to a repeated violence. In many case the violated victims has withdrawn the accusation finding herself unprotected by the lawyer and blaming herself for the cases of domestic violence according to the existing legislation.

But what chances does the community have to know these legal means in order to use them against the persons that cause violence.

From the analysis we made to the distributed questionnaires in the Roma community and in the general one we noticed that, **in the Roma community no one of the interviewees knew the fact that if a person of the family uses violence on the other members he may be penally sued.** Since violence is personified between the spouses as a typical violence in the family relationships, the wife accepts it without thinking to denounce the husband. Also the interviewees **from both communities have claimed that it has not happened in any case for the woman to denounce her husband at will** even though violence may be in the form of beatings, injuries that according to the Criminal Code consists of a criminal act and is sued penally.

Apart from the protection that the criminal legislation gives to the cases of violence, the civil legislation and in particular the Family Code also makes predictions through the divorce proceedings. This procedure from its nature presents difficulties in being proved and is also prolonged since it is beyond the conscious of the Albanian woman.

Is domestic violence denounced?

Seeing divorce as a means of protection from violence in the family relationships in the Roma community only 5% of the interviewees have

directed to the court with a sue for a marriage dissolution because of violence, so 5% admit it. Even when the women have directed to the court, taking into consideration the statistics during the work of Vatra center it has resulted that the process prolongations or other obligations have made them to withdraw the sues and continue the married life and falling again prey to other violent acts.

From the statistics of the Court of Vlora District, it results that the number of divorce cases has increased from 419 registered cases in 2006 for divorce; in 2007 this figure is 590 registered suits. Only during the period June 2007-February 2008, there have been 33 trials for childbirth and marriage dissolution. All these have been from members of Roma community.

There have been foreseen even some other important provisions which help the victim of violence. They have to do with the deposit of a compensating contribution by the ex-violating husbands in favour of the ex-wife. Similarly the provision that has to do with the cases of marriage dissolution with the use of the apartment by the wife who has been given the responsibility of the children taking out the violating husband etc.

However, their implementation in practice presents difficulties in the reality of the society. The lack of the accompanying procedural provisions and of the other links that would enable their implementation, the inadequate level of legal education of the women victims of violence, the inadequate level of the sensitizing of the projectionists o0f the justice make these provisions difficult to be implemented.

A new definition of violence in general and familiar one in particular, is given according to the changes which are done in Legislation in relation to violence definitions and coming into force of Law ' Measures against Domestic Violence'. **According to this law, we consider as violence every act or inactivity of one person toward another which brings as a result physical, moral, psychological sexual, social violence and economic integration of that person.** This Law is considered as a special one for the prevention of violence, and guarantee with a special and effective protection for victims of domestic violence, who are or have been in familiar relationships not only in marriage but also in engagement and cohabitation.

In addition, here are included all persons who use a common house and are

in a kinship, matrimonial, adoption or custody relationships. Many protective precautions which are taken by IDO (Immediate Defense Order) and IO (Immediate Order) are foreseen for the victim, according to the nature of the law which has an administrative and civil character

Both these orders, which have a temporary character, are Court's Verdicts. The competent Organ for the emission is the family sector of the Civil Court and the locality of the victim or the place where the act of violence has happened. IDO is a decision which can be taken by the Court within 48 hours with the presentation of accusation from the victim and it is valuable up to the outcome of IO. The victim (accuser) should present to the Court proves to evidence IO, for which the Court should act within 15 days. The term of validity of protective precautions cannot be longer than one year. The victim can ask the extension of this term with an accusation directed to the Court, when the circumstances are in favor of a new violence or it's interruption in case that the threat for new violence has been disappeared. **Both these orders are executive titles and their immediate execution will guarantee an effective and quick protection for the victims of violence.** In the framework of implementation of the Law from **"Vatra" Center** , the emission of Defense Order for a victim of violence, has been realized, and also they are trained and supported with legal assistance for a marriage dissolution of the women of Roma community, victims of violence.

The results of this study have evidenced the fact that Roma community as well as the whole community do not only try to find support to this law if they are victims of violence, but they also do not have any kind of data for it's existence. With the emersion and coming into force of this law, state institutions and especially those of civil society have the duty to undertake large sensitizing in order to aware the people to recognize and use this law, as another protective means for victims of violence. Since from June 2007 and ongoing "Vatra" Center has been realizing many sensitizing activities for the protection of victims of violence with free legal assistance in all the districts of South Albania.

Thank to this sensitizing, especially in rural areas of Vlora, Fier, Berat, Lushnje, Gjirokaster, etc. 358 women and girls of Roma and the whole community have been legally assisted.

Bearing in mind the mentality which exists in Albania, in those few denounced cases, the victims of domestic violence have first contacted with employees of state policy, for the fact that only on them they can find a solution. But the situation of this structure is differently presented, because according to its employees the woman narrates a false story and they think she has deserved that violence. They often do not want to conflict with the violator and say to the victim to turn back home close to marital life. This has obliged victims to draw and not to continue their further efforts because of disillusion and mistrust to the organs of law and justice.

With the coming into force of Law "Measures against Domestic Violence", which clearly defines that each employee of police who will be contacted by a woman that wants to denounce the violence used on her, will be prosecuted if they won't accomplish the legal actions decided on the above law in order to support the violated woman. The police is obligated to fit up the victim with a verdict for the accomplishment of a forensic expertise and to announces to the victim of violence the number of TIMS (The system of Total Information Management) report; and to be directed itself to the Court with the accusation for the emission of Protective Orders.

In addition, the employees of policy are obliged to inform victims of violence for other opportunities they have towards social services offered by different organizations, which operate in this field. In the framework of sensitizing campaigns, done by "Vatra" for the informing of public on law " Measures against Domestic Violence" the lawyer of "Vatra" Center has realized two defense orders for two victims of domestic violence during January and February 2008.

CONCLUSION

Seen in its all complexity, domestic violence has inherited sharp social problems which have affected the development of violent situations not only in families but also in the society because of the mentality which exists in our society for the role of woman in family.

According to the realized study based on the interviews done with representatives of different communities and ethnic groups we have noticed that:

1- Violence in general, exists not only in communities with different cultural and linguistic identity but also among communities. When we speak about violence we should bear in mind not only physical and verbal violence but also discrimination, disinterest and malpractice which are pure forms of psychological violence and at the same time social economic one. This study has evidenced the fact that Roma community experiences a double violence in relation to the other part of society such as: a) Violence inside the family because of the crisis the family is experiencing. b) Violence among communities because of society prejudices toward groups with a different cultural and linguistic identity.

2- The rights of the Roma community for employment, education and representation in different state organs, has been discriminated. As it is a marginal community, it is totally forgotten by state and society, when at the same time it is known that in a democratic state with a developed society it is the state itself which should draw and implement extensive social policies and not exceptive ones.

3- Violence, with all its forms has been present in Roma community as well as in the whole one. It is especially evident in Roma community for many factors related to cultural and ethnic tradition and the patriarchal mentality of this community. Physical violence

is evident inside family relationships in Roma community; in difference with psychological violence which predominates in the whole community.

4- Sexual violence, which has been displayed in the form of sexual provocations, is present for both communities, not only inside the structure of the family but also in state institutions, even though it is less denounced.

5- Women are the main victims of violence. The main violators for both communities are men.

6- Despite the improvements done in legislation in order to help victims of domestic violence, the whole community is more informed on defending legislation or on different supporting state structures or non-government ones; while Roma community suffers from the lack of information for legal protection means for victims of domestic violence who do not know where to direct in order to ask help when they are violated.

7- Both communities, especially the Roma one, have an emphatic lack of information for NGOs which offer social services for victims of violence.

8- Discrimination, isolation, indifference and malpractice are the most affected forms of violence inside of Roma community because of the fact that this community is not represented in decision-taking, politics and social life. It is exactly one of the main reasons for which this community has remained isolated and has been very little integrated with the other part of society.

RECOMMENDATIONS

1- The state should take all the foreseen measures in the "National Strategy for the improvement of the life conditions of the Roma community", in order to be implemented and create complete integration chances for this community with the other part of the society giving an end to any kind of discrimination, indifference and isolation.

2- The state institutions, the organs of law, and the civil society should undertake sensitizing campaigns in the society for the recognition and implementation of law "Measures against Domestic Violence". Mediatic campaigns should be urged continuously for the sensitizing of the population for the prevention of violence in the society, disappearing of bias toward the communities with different ethnicities for their full adaptation and integration in the society.

3- The schools curriculums should be enriched with programs that sensitize the new generation for the gender equality between the woman and the man.

4- There should be work for a better coordination and cooperation among the state institutions and NGO-s for the establishment of structures specified in law and putting in efficiency all the sources that the organizations own for the prevention of domestic violence.