Final Report

Central Operational Research Power to You(th) – Ethiopia

Effective Ways of Engaging Religious and Community Leaders in Sexual and Gender Based Violence Programming in Amhara and Afar Regions

Submitted to: Amref Health Africa in Ethiopia

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Abbreviations and Acronyms

AGYW	Adolescent Girls and Young Women
CEDAW	Convention on the Elimination of All Forms of Discriminataion Against Women
CI	Confidence Interval
CIR	Center for Information Resilience
COR	Central Operational Research
CSA	Central Statistical Agency
CSOs	Civil Society Organizations
EDHS	Ethiopian Demographic and Health Survey
EPHA	Ethiopian Public Health Association
ESDP	Education Sector Development Plan
FGD	Focus Group Discussion
FGM	Female Genital Mutilation
GDP	Gross Domestic Product
GEQIP	General Education Quality Improvement Program
GSNI	Gender Social Norms Index
HTPs	Harmful Traditional Practices
IDI	In-depth Interview
IDPs	Internally Displaced Persons
IPs	Industry Parks
MOWCYA	Ministry of Women, Children and Youth Affairs
NAP-GBV	National Action Plan on Gender-Based Violence
NAP-GE	National Action Plan for Gender Equality
PtY	Power to You(th)
SDG	Sustainable Development Goals
SGBV	Sexual and Gender Based Violence
SRH	Sexual Reproductive Health
UNFPA	United Nations Population Fund
UNIFEM	United Nations Development Fund for Women
WFLC	Worst Forms of Child Labor
WHO	World Health Organization

Executive Summary

Background

Ethiopia is the second-largest country in Africa in terms of its youthful population; 28% of the population is in the age range 15-29 years. The well-being of the youth, which is a key instrument for the overall progress of the country, is highly impacted by authority figures such as religious leaders and community leaders. As much as they advocate for women's rights, religious and community leaders can also impede the progress and effectiveness of responses to harmful practices and sexual and gender based violence that are top issues for youth development.

Objectives

The central operational research was aimed to assess the motivations and intersts of religious and community leaders to maintain the underlying socio-economic structures of SGBV, examine the factors that influence the successful engagement of religious and community leaders in ending SGBV, and their underlying structures, and analyzing the mechanisms supportive religious and community leaders contribute to counter messages from religious and community leaders and opposition groups that endorse or contribute to SGBV.

Method

The study was conducted in Dubti and Asayita Woredas from Afar regional state, and Debre Berhan and Chacha Woredas from Amhara regional state using a predominantly qualitative technique. A total of 75 IDI and 24 FGD were undertaken with religious and community leaders, youth groups, community members, women and social affairs office and project people. Desk review of previous works and databases were consulted to supplement the findings from the primary data sources. The data collection and mapping of respondents were parly done by youth researchers who participated in the baseline study and took research method training by Amref as part of meaningful youth participation in the power to youth program (PtY) of Amref. They also have engaged in the transcription of audio records and data analysis. Thematic analysis was used to undertake the analysis.

Basic Findings

- ✓ The community's understanding of SGBV is somewhat aligning to the standard one.
- ✓ The overwhelming majority of the victims are women, particularly in the age range 10-24 years.
- ✓ Physical violence was the most common type of violence in the study areas. It happens mainly within the family (intimate partner violence).
- ✓ SGBV is more common in Amhara region compared to Afar region
- ✓ Wife beating is still widely accepted in the study areas
- ✓ Urbanization, internally displaced people settlements, factories/IPs, higher education institutions and alcoholic areas were places are high risk areas
- ✓ Survivors of SGBV are not receiving sufficient support and treatment for the psychological and physical trauma they endure. Many of them preferred to stay silent due to tolerance, loose law implementation/enforcement, victim balmaing and normalization of SGBV. Married ones prefer family or community level mediation rather than law. Not more than 10% of the victims of SGBV reported the incidence of violence
- ✓ Religious and community leaders are inadvertently supporting SGBV by misinterpreting religious texts, perpetuating patriarchal beliefs, avoiding questioning the existing norms, lacking awareness or education on severity of SGBV, and accepting social and cultural standards that normalize or silence SGBV in public discourse.
- ✓ Socio economic statuses of both the victim and perpetrator have an influence to the level of attention to SGBV.
- ✓ Awareness creation on the true meaning of religious scriptures and the relationship between culture and religion, community bylaws, acollaboration and promotion alternative narratives that portray women as pillars of a family, a blessing in the lives of people, determined, motivator, indispensable, loving, caring and affirmatively secretive of are key instruments to counter messages from pro-SGBV groups.
- ✓ Lack of understanding of the concept of SGBV, resource constraint (lack of separate budget to tackle SGBV), resistance from the groups that condone SGBV, economic dependency of the survivors on perpetrators, and loose law enforcement were found to hamper engagement of religious and community leaders in ending SGBV.

Recommendations

Based on the findings above the following key recommendations were drawn

- ✓ **Holistic approach**-since SGBV prevention requires a multisectoral approach, with religious and community leaders treated as just one key stakeholder among other actors in a wider system of SGBV intervention partners. One intervention can be the intergenerational dialogue among societal actors and youths and others.
- ✓ **Education and Training** - Providing religious and community leaders with training on SGBV prevention, supporting survivors, and gender-sensitive interpretations. This needs to be linked with awareness creation works of the PtY program.
- ✓ **Dialogue sessions** – organizing a platform for learning from each other, networking and experience sharing session across the administrative tiers of the government.
- ✓ **Legal authorities –** since there is a poor low enforcement experience in the study areas, there should be relevant correctional and educational punishment on the perpetrators. Adocacy workshops organized on different level of state actors can be interventions to address this.
- ✓ **Institutionalization of SGBV**-Integrating issues of SGBV and other HTPs into the existing structures of religious and community organizations like health facilities, theology/bible schools and others contribute to sustain the change.
- ✓ **Youth Empowerment and Engagement** -an active engagement of adolescent youth and women. This can be linked to the different training and capacity building activities of the PtY program.
- ✓ **Social and Religious Sanctions for SGBV** as has been done for child marriage and female genital mutilation to bring a positive change.

1. Introduction

1.1. Background

The world's population is predominantly young. In Sub-Saharan Africa, more than one third of the population aged 10-24 years, with enormous numbers dwelling in developing countries like Ethiopia[1] (UNFPA, 2015). More than 28% of the population in Ethiopia is aged 15 to 29[2], which makes it to have the second youth population in Africa[3]. Being the largest and most energetic population makes young people's well-being an important determinant in a country's development agenda. Young people in their adolescent stage are very vulnerable and the sexual and reproductive health choices they make as they transition from childhood to adulthood determine a lot about their well-being and the development of the nation (WHO, 2010; UNFPA, 2012). The social and health choices adolescents make are largely influenced by the people with authority including religious leaders, faith-based organizations, parents and governments in their community (Chitando, 2019)[4].

Globally, African communities value religious beliefs and consequently respect views from their religious leaders[5]. In Ethiopia, more than 97% of the population is religious or a follower of a certain religion[6]. Religious leaders are authority figures who have access to all people: children, adolescents, young adults, the middle aged, and the elderly in African settings (Chitando, et al., 2019)[4]. They are important sources of guidance and influence in all aspects of life: the social, economic and political sector and Adolescent Sexual Reproductive Health (SRH) (Heward-Mills, et al., 2018[5], and Chitando, et al., 2019). This has considerably increased since the 2000s (Swart and Nell, 2016)[7]. Part of this shift includes recognizing the role of religion and religious actors in gender equality and non-violence. They are understood to be gate-keepers to local

[1] https://ethiopia.unfpa.org/en/topics/adolescents-youth-hiv-aids

[2] https://2012-2017.usaid.gov/sites/default/files/documents/1860/Fact_Sheet_Developing_Ethiopias_Youth_Jul_2017.pdf

[3] https://reproductive-health-journal.biomedcentral.com/counter/pdf/10.1186/s12978-022-01445-3.pdf?pdf=button%20sticky

[4] Chitando, E., Ragies, G. & Abednicho, N, 2019.Religious Leaders'Handbook on Adolescent Sexual &Reproductive Health and Rights.

[5] Heward-Mills, N.L., Atuhaire, C., Spoors, C., Pemunta, N.V., Priebe, G. and Cumber, S.N., 2018. The role of faith leaders in influencing health behaviour: a qualitative exploration on the views of Black African Christians in Leeds, United Kingdom. The Pan African Medical Journal, 30.https://doi.org/10.11604/pamj.2018.30.199.15656.

[6] https://www.kirkensnodhjelp.no/globalassets/lanserte-rapporter/2018/2018-engaging-faith-actors-on-gender-based-violence.pdf

[7] Swart, I. and Nell, E. (2016). "Religion and development: The rise of a bibliography", *HTS Teologiese Studies/Theological Studies*, 72(4): a3862

communities, with considerable influence on their communities' beliefs and behaviors (Tomkins et al. 2015)[8] as they are said to be embedded in, and respected and trusted by, the local community, with a thorough understanding of local dynamics that affect developmental concerns, and often have considerable leverage with state and non-state powers due to the size of their constituencies (Thomson 2014)[9]. In terms, of sexual and gender-based violence (SGBV), faith leaders are widely considered to be helpful to recognize and promote the rights of women (Tomkins et al., 2015). However, the recognition of the importance of faith leaders to reducing SGBV is also based on the understanding that faith traditions and, by extension, faith leaders can act as barriers to effective development and SGBV responses.

1.2. Power to Youth (PtY)

The Power to You (th) Consortium (PTY) is a partnership between Amref Flying Doctors, Sonke Gender Justice, and Rutgers, supported by the Royal Tropical Institute and CHOICE for Youth and Sexuality. It is funded by the Dutch Ministry of Foreign Affairs. PTY's vision is to create a world where adolescent girls and young women (AGYW) from underserved communities can make informed choices, enjoy their sexuality, and live free from harmful practices in gender-equitable and violence-free societies.

The PtY Programme aims to ensure that more adolescent girls and young women (AGYW) from underserved communities are meaningfully involved in all decision-making about harmful practices, sexual and gender-based violence (SGBV), and unintended pregnancies. The PtY Programme is implemented in seven countries: Ethiopia, Ghana, Indonesia, Kenya, Malawi, Senegal and Uganda, from 2021 to 2025.

The programme puts four pathways to attain the envisioned change. Firstly, by the end of the programme, PtY wants young people to have more knowledge of harmful practices, sexual and gender-based violence and unintended pregnancies, as well as increased agency, so they can collectively speak up for their rights as they examine and question social norms, policies, and systems (pathway 1). PtY also wants CSOs to take collective action and apply innovative and

[8] Tomkins, Andrew, Jean Duff, Atallah Fitzgibbon, Azza Karam, Edward J. Mills, Keith Munnings, Sally Smith, et al. 2015. "Controversies in Faith and Health Care." The Lancet 386 (10005): 1776–1785.

[9] Thomson, James. 2014. "Local Faith Actors and Protection in Complex and Insecure Environments." Forced Migration Review 48: 5–6.

inclusive lobby and advocacy methods on the key issues (pathway 2). Moreover, the programme wants societal actors to have increased knowledge and skills to act on these key issues, and to have increasingly positive attitudes towards the rights of young people as well as the need to address these key issues (pathway 3). Lastly, PtY envisions that, by the end of the programme, state actors will have increased knowledge and skills to design and implement effective policies and laws to act on the key issues, and the available budget to do so. The programme wants state actors to recognize the rights of young people as well as the importance of eradicating harmful practices, SGBV and unintended pregnancies (pathway 4). This is achieved by strengthening youth to claim civic space; strengthening civil society; changing social norms; and policies and policy implementation.

1.3. Statement of the Problem

International bodies and national governments have enacted various laws and established policy goals aimed at eliminating violence that infringe upon the rights of women and girls. The Sustainable Development Goals (SDG Target 5.2.1) call for the elimination of all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation. Ethiopia has put in place appropriate and effective legal and policy provisions to promote the rights of women and girls. These rights are enshrined in the Constitution. The Constitution of the Federal Democratic Republic of Ethiopia (1995) includes articles on rights including rights to life, security and liberty (Article 14, 16, 17); rights to equality (25) and marital, personal and family rights (34). Article 35 on Rights of Women supports affirmative measures to enable women "to compete and participate on the basis of equality with men in political, social and economic life as well as in public and private institutions". Ethiopia has also ratified many of the international and continental agreements that promote and protect women's rights, including the Convention on the Elimination of Discrimination against Women (CEDAW), and the Protocol to the African Charter on the Rights of Women in Africa. In addition, Ethiopia has established specific legal measures and actions to address violence, including the Revised Family Law in 2000 and the Revised Criminal Code in 2005. The government has also put in place the requisite institutional mechanisms at federal and regional levels, including the establishment of (1) The Ministry of Women, Children and Youth

Affairs Offices MOWCYA (currently ministry of women and social affairs) (2) Child and Women Protection Units within the various police units, and (3) a Special Bench for violence against women cases within the federal criminal court. The Ethiopian government has also made ending violence against women a priority in its second Growth and Transformational Plan (GTP II 2015). The Ethiopian Criminal Code criminalizes most forms of violence against women and girls including physical violence within marriage or cohabitation (Article 564). The National Action Plan on Gender-Based Violence (NAP-GBV) is also one of the key documents that outlines Ethiopian Government's strategy for addressing GBV in the country (See Table 1.1).

Table 1.1: Summary of Laws, Policies and Programmes on SGBV in Ethiopia

Category	**Item**
Legislative and policy framework	Convention on the Rights of the Child (ratified by Ethiopia in 1991), The African Charter on the Rights of the Child (1999), The Convention on the Elimination of Discrimination against Women (CEDAW) (ratified within the Constitution 1995). Constitution of the Federal Democratic Republic of Ethiopia (1995) (rights to life, security and liberty (Article 14, 16, 17); rights to equality (25) and marital, personal and family rights (34), article 35 on Rights of Women, Article 36 on Rights of Children, Article 9(4))
Laws and codes	Revised Family Code (2000) Criminal Code (2005)
Proclamations	Proclamation No. 909/2015 on Prevention of Trafficking in Person Proclamation No. 909/2015 on Prevention of Trafficking in Person
Policies, Plans and Guidelines	Sustainable Development Goals (SDG Target 5.2.1) National Policy on Ethiopian Women (1993) Education and Training policy (1994) School Leadership and Administration Guidelines/Educational Management, Organization, Community Participation and Finance Guidelines (2002 National Strategy and Action Plan on Harmful Traditional Practices

(HTPs) against Women and Children (2013)

HIV/AIDS Policy (1998)

Preferential Support Guidelines (2014)

National Action Plan on the Elimination of Worst Forms of Child Labour (WFLC) in Ethiopia (2014)

Gender Strategy for the Education and Training Sector (2015)

Anti-Harassment Code of Conduct for Technical Vocational Education and Training (2013)

Code of Conduct on Prevention of School Related Gender-based Violence in Schools (2014)

Growth and Transformation Plan II (2015-20)

ESDP V (2015)

General Education Quality Improvement Programme II (GEQIP ll) (2013-18)

National Action Plan for Gender Equality (NAP-GE) (2006-2010)

National Roadmap on Child Marriage and Female Genital Mutilation (2020-204)

Second Growth and Transformation Plan 2016-2020

Despite the laws, policies and action plans enacted to prohibit SGBV in the past, it is yet pervasive in the country. According to the latest Human Development Report (2023)[10], Ethiopia was ranked 129th with a gender inequality index of 0.520. The situation in the programme implementation areas is not different. As indicated by CSA and ICF (2016)[11], 24.5% of women in the EDHS from Amhara region reported they had experienced physical violence. The prevalence of IPV reported by ever married women aged 15-49 in the region was 35% with physical violence being reported by 22%, emotional violence by 26% and sexual violence by

[10] The GII varies between 0 (when women and men fare equally) and 1 (when men or women fare poorly compared to the other in all dimensions) accessed on 12/10/2023 from https://hdr.undp.org/content/2023-gender-social-norms-index-gsni#/indicies/GSNI

[11] https://2012-2017.usaid.gov/sites/default/files/documents/1860/Ethiopia%20DHS%202016%20KIR%20-%20Final%2010-17-2016.pdf

10%. Of women who had ever experienced violence, 64% never told anyone and never sought help. In Afar, 12.5% of women reported in the EDHS that they had ever experienced physical violence. The prevalence of IPV reported by ever married women aged 15-49 in the region was 20% with physical violence being reported by 12%, emotional violence by 13% and sexual violence by 3%. Of women in Afar who had ever experienced violence, 82% never told anyone and never sought help. SGBV has far-reaching consequences on the victims' women. It affects them physically, mentally, socially, and economically, squeezing them into a margin of poverty and hindering their ability to participate as active agents of change in their communities. The macroeconomic effect of SGBV is considerably high. Previous studies show that SGBV can cost some countries up to 3.7 percent of their GDP[12,13].

The prevalence of SGBV in the implementation areas can be partially attributed to the influence of deeply entrenched social norms that shape behavior and outcomes[14]. People with influence in the community, including religious and other community leaders are amongst the most influential actors in shaping social norms, act as advocates for ending SGBV, challenge restrictive social norms and mobilize a critical mass that become influential enough for a community to change its practices. In fact, the experience of religious and community leaders towards SGBV was mixed. Some religious leaders and institutions have often reinforced violence against women and girls both by appropriating holy texts to justify gender inequality, and by choosing to preserve the privacy and reputations of families over a responsibility to protect women and girls while others lead the way in combating gender-based violence[15].

Given the persistence of SGBV in the implementation areas, it is imperative to gain a comprehensive understanding of the motivations and underlying structures that drive religious and community leaders who perpetuate these practices. Additionally, identifying the factors that foster the successful engagement of these leaders in combating SGBV is instrumental to enhance the effectiveness, efficiency, impact, learning and sustainability of the PtY programme.

[12] https://bipr.jhu.edu/BIPREXTRAMATERIALS/20210408.pdf

[13] https://www.undp.org/sites/g/files/zskgke326/files/migration/zw/UNDP_ZW_Gender_Spotlight_Macroeconomic_costs_GBV_Zimbabwe.pdf

[14] https://blogs.worldbank.org/developmenttalk/gender-based-violence-power-and-norms

[15] https://www.unwomen.org/en/news/stories/2016/8/religious-leaders-at-the-forefront-of-ending-gender-based-violence-in-ethiopia

1.4. Research questions

The COR aims to answer the following research questions

1. How different stakeholders understand by the term SGBV?
2. What Measures are taken after victims encounter SGBV?
3. What are the motivations and interests of religious and community leaders who try to maintain the underlying socio-economic structures of SGBV?
4. What factors influence the successful engagement of religious and community leaders in ending SGBV, and their underlying structures?
5. How can supportive religious and community leaders contribute to counter messages from religious and community leaders and opposition groups that endorse or contribute to SGBV?

1.5. Operational Definitions

- **Traditional religious leaders** are Religious leaders from different denominations who are influential in the communities of the research areas and who disseminate norms that support or justify harmful traditional practices, such as sexual and gender-based violence
- **Traditional Community Leaders** represent influential individuals in the communities of the study areas, and who play a key role in maintaining and disseminating social norms that support or justify harmful traditional practices, such as sexual and gender-based violence.
- **Egalitarian Religious Leaders** represent religious leaders from different denominations that work to transform social norms that support or justify harmful tranditional practices, like SGBV.
- **Egalitarian Community Leaders** represent community leaders that work to transform social norms that support or justify harmful traditional practices, like SGBV.

2. Method

This section provides an account of the methods that has been used to undertake the COR including the research methods, the data collection methods, sampling and sample size, data management and analysis.

2.1. Research Approach

The COR employed a qualitative dominated technique but through triangulation, data was related and analyzed in relation to each other to ensure that the findings are rigorous. Desk review, in-depth interview and focus group discussions were used as data collection instruments.

2.1.1. Desk review

A comprehensive desk review were undertaken to collect and examine pertinent secondary data that provides insight to uncover the underlying factors that motivates and interests religious and community leaders to maintain the underlying socio-economic structures of SGBV; identify factors that influence the successful engagement of religious and community leaders in ending child marriage and SGBV, and their underlying structures, and pinpointing the mechanism how supportive religious and community leaders contribute to counter messages from religious and community leaders and opposition groups that endorse or contribute to SGBV. It sourced online data sources and data bases, program documentation and monitoring data, and other relevant materials such as baseline study, midterm reviews and others.

2.1.2. Mapping

We conducted a mapping exercise to identify and pinpoint the influential religious and community leaders within the selected PtY implementation areas designated for data collection. The mapping includes those individuals (religious and community leaders) who condone the underlying social norms as well as those who stands against SGBV. For the effective and relevant identification of the individuals, we did the mapping in consultation with people from the client in the project areas. The mapping is a crucial step in conducting in-depth interviews (IDs) and focus group discussions (FGDs) to ensure that the relevant stakeholders are identified, to understand their roles and relationship to the research topic and that the research objectives are

met. As complete listing of the participants was not possible, snow ball sampling was also implemented to obtain reasonable number of respondents.

2.1.3. In-depth interviews

The in-depth interviews (IDI) were done with people identified in the mapping process and that had first-hand knowledge about SGBV and could provide detailed information to address all the three research questions. The respondents are religious and community leaders who stand against SGBV, religious and community leaders who support SGBV and implementing partners, service providers, women and social affairs offices and religious congregations. We did the selection of the participants in the in-depth interview in consultation with the client or program staff, and other stakeholders in the research areas. We have prepared semi-structured questions that are flexible enough to follow up on leads and ask probing questions. It was undertaken one on one to allow for a more focused and personalized conversation, to encourage participants to be more open and honest, to allow for more flexibility in the interview process, and to minimize distractions and ensure that the participant is focused on the interview. A total of 75 IDIs were undertaken (See Table 2.1).

Table 2.1: Sample Size for the In-depth Interview

Sample **Group**	**Afar**		**Amhara**		**Total**
	Dubti	Asayita	Chacha	Debre Berhan	4
Religious leaders who counter SGBV	4	4	4	4	16
Community leaders who counter SGBV	4	4	4	4	16
Religious Leaders who support SGBV	4	4	4	4	16
Community leaders who support SGBV	4	4	4	4	16
Women and Social Affairs	1		1	1	3
PtY program staff				1	1
Service Providers	2		3	3	8
Total	19	16	19	21	75

2.1.4. Focus Group Discussions

Focus group discussions (FGDs) are a qualitative research technique that involves a facilitated or moderated group setting of 6-12 participants to gather insights into the shared perspectives, experiences, and group interactions of a specific population. It was undertaken by moderators and note takers where the moderators[16] were be principally responsible for leading the focus group discussion, posing all questions specified in the focus group question guide, keeping the discussion on track, and encouraging all participants to contribute while the note-takers were responsible for taking detailed notes of the discussion, even though the focus group sessions were typically be tape-recorded. These notes serve as supplementary documentation of the discussion, documentation of the note-taker's observations, and as a backup in the event that the recording system fails. Semi structured group of interviews have already prepared to facilitate the FGD. It was undertaken with 24 groups from youth, community members and a mix of the two.

Table 2.2: Sample Size for the FGD

Sample Group	**Afar**		**Amhara**		**Total**
	Dubti	Asayita	Chacha	Debre Berhan	4
Young People	2	2	2	2	8
Community members	2	2	2	2	8
Mixed	2	2	2	2	8
Total	6	6	6	6	24

[16] The youth will moderate the FGD with the young people to make them an active participant of the research process. These youth can be those youth champions in the implementation areas who know the project quite well and understand the context and the issue considerably.

2.2. Youth Participation in the CoR

In line with the program's commitment to Meaningful and Inclusive Youth Participation, young individuals have been actively involved in all stages of the research process. The youth coordinator at Amref arranged an introductory session for the youth researchers from Amref with the senior researchers. The youth researchers were those who took research methodology training by Amref and also participated in the baseline study of the PtY program as researchers and data collectors.

During the session, consultants presented the research proposal to the youth researchers, who then provided their feedback and input on the proposal. Then, based on their availability during the research period, three youth researchers selected to participate on the research process as researcher, and data collector. Before the actual research work was started, two days training was provided to the youth researchers based on the revised proposal.

Prior to commencing the actual research work, the youth researchers underwent a two-day training session focused on the research objectives, data collection techniques, ethical considerations, and undertaking desk review. After the training two of the youth researchers had engaged in mapping of study participants, undertaking in-depth interview and focus group discussions, and transcribing the audio records. The remaining youth researcher, taking into account her prolific experience on the issue, engaged in desk review of secondary sources. In the process of the data collection and desk review, there had been frequent discussions and communications between the youth researchers and senior researchers. This experience has presented a valuable opportunity for the youth researchers to enhance their skills in research, data collection, and data management.

The other youth engagement activity in the research process was their participation as focus group participants. The youth constituted one of the participant groups in the Focus Group Discussions conducted in all the four study Woredas. The focus group discussant participants, especially from Debuti were beneficiaries of the PtY program. This has been a good opportunity for the youth to reflect their experiences, voices and perspectives to inform programs pertinent to their needs.

2.3. Field Organization

Two teams were formed for the field work, each consisting of a team supervisor and six data collectors. A total of 12 data collectors and two supervisors conducted the data collection concurrently. Experienced senior field researchers who had prior involvement in qualitative data collection in the region and were familiar with the local language were selected. The lead researcher and youth researchers also participated in data collection and provided technical support to ensure data quality. The data collectors received comprehensive training on the data collection tool, interviewing techniques, project details, research objectives, and the client's field survey policy. During the training, role play exercises were conducted to ensure understanding of the questions and identify any issues with ambiguity, instruction, wording, or sensitivity. Feedback from the team was used to improve the data collection instrument. An interviewer manual/guideline was prepared to maintain consistency and ensure data quality. Local guides were recruited to assist with introducing data collectors to respondents, guiding supervisors and data collectors in locating potential respondents, and gaining community support. However, during interviews, the local guides were not present to maintain confidentiality and minimize response bias. Prior to contacting respondents, field supervisors and implementing partners obtained consent from local authorities by providing them with support letters in all study sites.

2.4. Data Quality Assurance

To maintain data quality, lead and associate researchers, along with youth researchers familiar with the context, directly participated in data collection. Supervisors monitored fieldwork closely. Cleaned documents were securely stored in a password-protected device for data security.

2.5.Ethical Considerations

The COR was guided by the five general ethical principles by Alele and Malau-Aduli (2023)[17] that operate as a foundational rationale for the numerous specific ethical guidelines and assessments of human behavior. It stated ethical behavior entails acting with integrity, motivated by a deep respect and concern for others. The key principles are respect for autonomy, beneficence, non-maleficence, justice, and research merit and integrity (Figure 3.1). These principles are universal that apply everywhere in the world, without national, cultural, legal, or economic boundaries.

Prior to initiating data collection for the COR, we sought ethical approval from Ethiopian Public Health Association (EPHA). This process aims to guarantee that the research is conducted in an ethical manner and that the benefits to participants outweigh any potential risks.

Figure 2.1: General Ethical Principles based on Ethical principles by Bunmi Malau-Aduli and Faith Alele (2023)

[17] https://jcu.pressbooks.pub/intro-res-methods-health/chapter/6-3-principles-of-research-ethics/

2.6. Data Management, Analysis and Dissemination of Findings

The main aim of qualitative data management and analysis is to organize, structure, and interpret collected data. This process involves thematic coding of interviews and focus group discussions, using a hybrid approach with pre-set and emergent codes. A codebook is prepared before data collection, and analysis is done using a thematic approach through ongoing content analysis. The data analysis in the COR project involves research teams with diverse young co-researchers.

3. Results and Discussion

This section gives an account of the research questions addressed by the CoR. It provides the concept and knowledge of SGBV, victim treatment following SGBV incidents and the underlying causes of SGBV. It also discusses about the motivations and interests of religious and community leaders who try to maintain the underlying socio-economic structures of SGBV, the factors that influence the successful engagement of religious and community leaders in ending SGBV, and their underlying structures, and finally to unveil the mechanisms how supportive religious and community leaders contribute to counter messages from religious and community

3.1. Concept and Knowledge of SGBV

Participants were requested to share their understanding of SGBV and its consequences. The results implied that SGBV is "*An inappropriate act that is perpetrated against a person's will and based on gender norms, disordered gender perceptions and understandings, and unequal power relationships"* (See Table 3.1). SGBV was also viewed as a harmful criminal act committed against women. For instance, FGD participants from Debre Berhan specifically put it as "*SGBV is a criminal act that violates a woman's autonomy and can have devastating consequences for her life."* Previous studies also confirm the negative effects of SGBV. For instance, a recent study conducted by the Centre for Information Resilience (CIR) revealed that over 78% of the women interviewed reported feelings of fear or anxiety after experiencing online abuse[18].

The participants have also underscored that SGBV encompasses assortments of concepts such as harassment (insults), rape, physical violence (beating/ torture including pepper torture), threats, and intimidations. In view of this, youth FGD participants from Dubti defined it as "*SGBV is an act that is done in different ways and causes damage to woman's body, life and property*."

[18] https://www.info-res.org/_files/ugd/587f01_476a7332fb6b4b18af6cc1b9604b1b81.pdf

Thus, it is possible to say that the responses from the participants are in line with established definitions and concepts outlined in the literature[19] though somewhat narrow that preclude some forms of violence against girls and women like child marriage, FGM and other harmful traditional practices.

Participants indicated that verbal and physical abuses, in comparison to other forms of violence, are more likely to result in psychological harm and social isolation, leading to potential economic hardship and social exclusion. As highlighted by an FGD participant from the community in Debre Berhan

> "*Victims of SBV may experience physical or psychological trauma that can impact their ability to work and earn a living. They may miss work due to injuries or emotional distress, leading to loss of income. In some cases, victims may be forced to leave their jobs or drop out of school due to the violence they have experienced. This can result in financial instability and poverty for the victim and their family*."

Some respondents also conceived SGBV as a sin that should be condemned. An egalitarian religious leader from Dubti defined is as *"A situation where one party coerces the other party into engaging in actions that are considered Haram (forbidden in Islamic religion) without their consent"* [religious leader from Dubit, age 50]

Table 3.1: Awareness about SGBV

Definition of SGBV	*Respondent*
As the name suggests, sexual and gender-based violence is a form of violence directed towards females by males solely based on their gender	*Community leader from Dubit*
Sexual and gender-based violence occurs when males misuse their God-given physical attributes to abuse females	*Community leader from Dubti*
Gender-based violence means any violence against women such as verbal harassment, threat, intimidation, physical violence/beating.	*Community leader from Debre Berhan*

[19] Inter-Agency Standing Committee. IASC guidelines for integrating gender-based violence interventions in humanitarian action: reducing risk, promoting resilience and aiding recovery. 2015. https://gbvguidelines.org/en/. Accessed 15 June 2022. Inter-Agency Standing Committee.

Labor exploitation; to set on fire, pepper poisoning	
From my perspective, sexual and gender-based violence refers to a situation where one party coerces the other party into engaging in actions that are considered Haram (forbidden in Islamic religion) without their consent	*Religious leader from Dubti*
An act is classified as sexual and gender-based violence when it occurs without the consent of one of the two parties involved	*Religious leader from Dubti*
Sexual assault is when a man touches a woman who is not allowed to do so, it is called sexual assault. What does it mean that it is not allowed for him to touch a woman if he is outside the 7 (seven) relatives mentioned as relatives in Islam? If he touches her without Nikah (marriage), he is said to have sexually assaulted her	*Religious leader from Dubti*
We say sexual and gender-based violence when a male inappropriately insults, rapes, and tortures another individual	*Religious leader from Dubti*
SGBV is when a male attacks a female	*Community leader from Dubti*
SGBV is Raping, beating, and cruelly handling women.	*Community leader from Dubti*
SGBV is a serious crime. Women have dignity. Beating a woman is a crime	*Community leader from Chacha*
Sexual and gender-based violence occurs when an individual mistreats another person based on their gender	*Community leader Chacha*
*As far as my knowledge goes sexual and gender-based violence is any violence based on gender which is manifested by verbal harassment (insult), threats, intimidations, physical violence/beating, rape, labor exploitation, pepper torture(**በርበሬ ማጠን**)*	*Youth FGD Participant, Debre Berhan*
SGBV is a criminal act that encroaches upon a woman's autonomy and can have devastating consequences for her life	*Youth FGD Participant from Chacha*
Though SGBV doesn't quite often happen in our region, all types of violence are prevalent	*Community leader from Dubti*
Any form of sexual threats, insults, or coercion, as well as physical	*Debre Berhan,*

actions that infringe upon one's freedom, constitute acts that result in sexual, psychological harm, and distress	*Project Coordinator*

Source: Field Survey

3.2. Prevalence of SGBV in Study Areas

The issue of sexual and gender-based violence (SGBV) has come to the forefront in international politic, policy and research over the past two decades though coined in different names like violence against women and girls or gender based violence. Google scholar returns 3,600,000 results when searching for gender-based violence, 2,760,000 results when searching for violence against women and girls, 3500000 results when searching for violence against women, and 3,010,000 results when searching for sexual and gender based violence.

Physiscal Violence is the most common type of violence with intimate partner the most commonly happening one under it.

This has occurred as a result of the increased recognition of the pervasiveness and extensive negative impact that such violence has on the lives of women. This recognition has led to a burgeoning body of research on the topic, much of which is concentrated in the disciplines of public health, development studies, social work, and sociology.

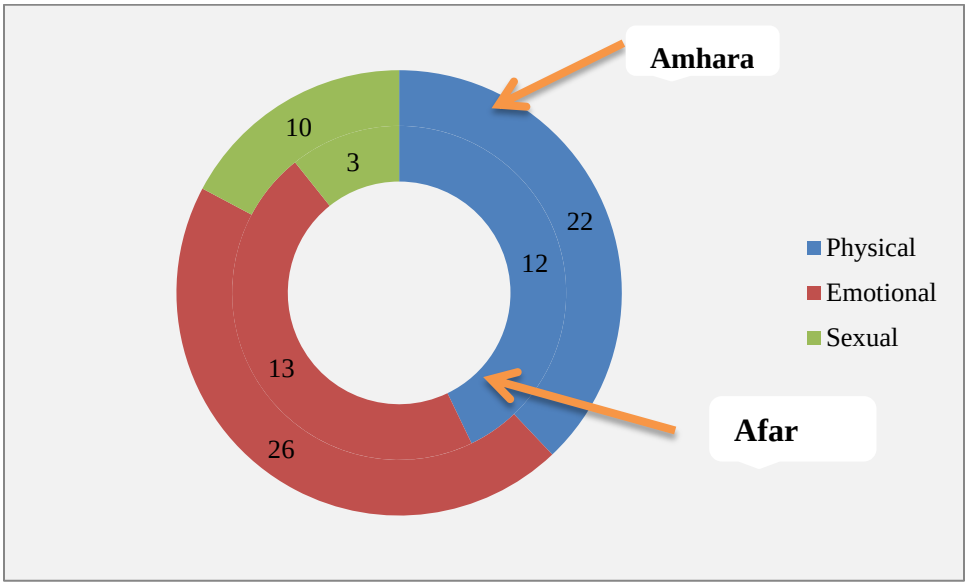
Ethiopia is one of the Sub-Saharan Africa countries with a notably high prevalence of sexual and gender-based violence. According to the EDHS 2016, 23% of women aged 15-49 have experienced physical violence, 22% have experienced emotional violence and 10% have experienced sexual violence (CSA & ICF, 2017). The EDHS indicates that intimate partner violence (IPV) is especially common. Among all ever-married women age 15-49 who have experienced physical violence since age 15, 68% report their current husbands/partners as perpetrators of physical violence, and 25% report former husbands/partners as perpetrators. Empirical research also supports this finding. In his 2017 review of 33 studies, Araya (2017) [20] found that Intimate partner violence as the most prevalent form of SGBV in Ethiopia. He found that 51% (17 out of 33) explored intimate partner violence. A systematic review of studies done

[20] Mesfin Araya. Ethiop Med J, 2017, Vol. 55, No. 3

in Ethiopia (2000-2014) by (Semahegn and Mengistie, 2015)[21] indicated that any intimate partner violence (IPV) is a known phenomenon in the country which ranged from 20% to 78%.

In Amhara, 24.5% of women who participated in the EDHS reported that they had ever experienced physical violence (CSA & ICF, 2017). The prevalence of IPV reported by ever married women aged 15-49 in the region was 35% with physical violence being reported by 22%, emotional violence by 26% and sexual violence by 10% (See Figure 3.1). In Afar, 12.5% of women reported in the EDHS that they had ever experienced physical violence (EDHS, 2016). The prevalence of IPV reported by ever married women aged 15-49 in the region was 20% with physical violence being reported by 12%, emotional violence by 13% and sexual violence by 3% (See Figure 3.1).

Figure 3.1: Prevalence of IPV in Amhara and Afar Region, by type of violence



Source: Constructed based on EDHS (2016) data

Furthermore, wife beating is widely accepted by women in both Afar and Amhara, with acceptance as high as 73% and 66% respectively. Existing literature also showed the high prevalence of acceptance of wife beating in the country. Review of 15 articles by Guracho

There are circumstances in which it is acceptable for a woman to be physically beaten.

[21] Semahegn A, Mengistie B. Domestic violence against women and associated factors in Ethiopia; systematic review. Reprod Health. 2015;12:78. Available from: https://doi.org/10.1186/s12978-015-0072-1

et al. (2018)[22] reveals that the pooled prevalence of women's attitude towards justifying domestic violence was found to be 57% (95% CI; 47.0%-67.2%). The high rates of acceptance of violence can explain why the figures on various forms of violence indicated above are so low.

Figure 3.2: Rate of wife beating, by (region)

Region	**Percentage**
Afar	72.9
Amhara	66.4
Total	69

Source: Compiled from EDHS (2016) data

In line with the aforementioned statements, all types of SGBV are present in the study areas, albeit with varying prevalence rates. The participants highlighted that these types of violence frequently occur in conjunction and are interconnected, with one type often leading to another form of violence. For instance, a youth FGD participant from Asayita argues that "*If a woman is sexually a bused, she may be at the same time physically assaulted and insulted which cause psychological disorders.*" This means women may endure a combination of physical, sexual, and psychological abuse. An in-depth interview participant from Debre Berhan expressed that "*Women in our community are quite vulnerable and subjected to different types of abuse and mistreatment including sexual, emotional and physical violence*."

The participants in IDI revealed that SGBV occurs in both rural and urban areas though the magnitude slightly higher in the rural areas. This is consistent with EDHS (2016) report. According to the report 24% of women living in rural settings had experienced SGBV compared to 21% of women living in urban areas.

[22] Guracho YD, Bifftu BB. Women's attitude and reasons toward justifying domestic violence in Ethiopia: a systematic review and meta-analysis. Afr Health Sci. 2018 Dec;18(4):1255-1266. doi: 10.4314/ahs.v18i4.47. PMID: 30766592; PMCID: PMC6354873.

Table 3.3: Prevalence of SGBV in the Study areas

Setting	**%**
Rural	30
Urban	28.25
High school, Universities, IDPs and Factories	12.5
Both rural and urban	29.25
Total	100

Source: Field Survey

The participants of the study highlighted numerous factors that contributed to SGVB. One of the reasons found to intrigue SGBV in the study areas was urbanization. FGD participants from Debre Berhan, for instance, highlighted that its prevalence is very high in the Tebassie area compared to other areas of Debre Berhan; as it is one of the fastest urbanizing areas in Debre Berhan town. This can be attributed to at least three factors:

Urbanization, IDP settlements, higher education institutions and alcoholic areas were sites where SGBV was most common.

First, the recent increase in the number of students from various parts of the country due to the concentration of higher education institutions in the area like Debre Berhan University, Victory College, Berhan College, Debre Berhan Polytechnic College and Debre Berhan Teachers College in the area. The students who come from other areas usually rent houses and live around Tebassie. This causes expansion of bars, Khat and Shisha houses.

Second, the presence of many large factories, particularly garment and textile factories with a predominantly female workforce residing near Tebassie was identified by participants as another factor contributing to the high prevalence of SGBV in the area.

Third, the influx of internally displaced persons (IDPs), particularly the over 15,000 people from the Oromia region residing in the Dashen shelter camp was identified as another contributing factor to the rise in SGBV cases in the area. Therefore, the government and developmental organizations might focus on higher education institutions, industries (IPs), and internally displaced individuals in the effort to tackle SGBV in the study areas.

Study participants underscored that women are exclusively victims of the different forms of sexual and gender-based violence as they have a high chance of falling into a trap (group effect of entrapment). A community leader from Dubti Town put this as

> "*For the question that you ask me about who are the victims of SGBV most of the time, I would say they are the women. In fact, I would say not mostly but all the time*" [Community leader from Dubti Town, age 78]

Age-wise analysis of SGBV indicates that adolescents are more likely to be victims of SGBV compared to other age groups. An in-depth interview participant from Debre Berhan indicated that "*SGBV is higher among women and children aged 10-24".* Similarly, a service provider from Debre Berhan underscored that "*Sexual and gender-based violence is anticipated to be more prevalent among teenagers than adults because of their vulnerability and limited self-protection abilities.*" Previous studies also confirm such findings (Fisseha et al., 2023[23]; Workie et al., 2023[24]).

Respondents also related victimization with ethnicity. For instance, participants in the in-depth interview from Afar repeatedly mentioned that victims of SGBV are those who are not ethnically Afar. In this regard, a community leader from Afar expressed that:

> *"Even if our religion rejects racism and discrimination, but the problem is very prevalent in our community and it is bothering us. I am saying this because most of the women who are victims of rape are ethnically non-Afar while most of the perpetrators are usually the ethnically Afar ones. As a result, the perpetrators face a simple penalty. This makes the problem more complicated to find solutions." [Religious leader from Dubti, age 57]*

There was a high prevalence of SGBV in areas with high levels of alcohol consumption. This is because alcohol consumption can lead to impaired judgment and lowered inhibitions, increasing

[23] Fisseha G, Gebrehiwot TG, Gebremichael MW, *et al* War-related sexual and gender-based violence in Tigray, Northern Ethiopia: a community-based study. *BMJ Global Health* 2023;**8:**e010270

[24] Workie K, Tinsae T, Salelew E, Asrat B. Gender-based violence and its associated factors among internally displaced women in Northwest Ethiopia: a cross-sectional study. BMC Womens Health. 2023 Apr 6;23(1):166. doi: 10.1186/s12905-023-02306-2. PMID: 37024889; PMCID: PMC10080783.

the likelihood of risky and violent behavior. Additionally, alcohol can also be used as a tool for perpetrators to manipulate and control their victims. In such environments, SGBV can be more easily normalized and overlooked, creating a cycle of violence and abuse. It is important for communities to address both alcohol abuse and SGBV in order to create safer and healthier environments for all individuals. For example, FGD participants from Debre Berhan emphasize that, after Tebassie, incidents of SGBV commonly take place in the Katanga neighborhood and Saint George areas because of the high concentration of pubs and sex workers in these areas, along with the city's largest market. This holds as well for Afar. A case in point is 'Key Mebirat' area (Red light) area of Dubti Woreda is known for the prevalent sale of alcohol and the occurrence of SGBV. The findings are consistent with findings from secondary data. As depicted in Table 3.4, there is a significant association between emotional violence experience and alcohol consumption by the perpetrators.

Table 3.4: Relationship between Experience of emotional violence and alcohol consumption in Amhara region

Experience Emotional Violence	Husband drinks alcohol	
	No	Yes
Yes	26.9	73.1
Pearson chi2(1) = 11.4035 Pr = 0.001		

Source: Computed based on EDHS (2016)

SGBV Most Commonly Happens Within the Family

The findings also showed that SGBV can occur in multiple settings such as at the workplace, in public places, within the family, and in marriage. As per the participants, it is mostly prevalent within the family followed by work places. They argued that the victims obviously do not expect being raped or abused by family members or work colleagues. The victims wouldn't be so cautious with these groups. In addition, some employers have unwritten rules that the only means to get employed or promoted to a better position is through their extra employee-employer relationship. This has been repeatedly mentioned to happen at the factories in the industry park. It is argued wages are generally low in the industrial parks and female workers receive lower wages in comparison with their male counterparts. In addition, as most of them are not provided with housing by the industry parks, female workers are pushed to cohabit with male workers exposing them to unplanned pregnancy, sexually transmitted diseases and HIV/AIDS which

impose additional gender-based constraints on their economic advancement. Women are also less likely to be promoted to higher positions compared to men. Women face sexual harassment from co-workers and management.[25] Public places (within the community) such as universities, colleges, and schools by their teachers for better grades/marks, by students learning with them and others within and around the institutions; recreation centers are areas where women get abused.

The findings of IDI and FGD also pointed out that the frequency of SGBV is higher in the Amhara region than in the Afar region. Some respondents from the Afar region even stated that they didn't hear a lot about SGBV in recent years. For example, a community leader from Dubti stated that

> *"In our Woreda, SGBV is prevalent in Dubti Town. The reason is that the people in the town is diverse. There are Afars, Amharas, Tigres. Just everyone. If you go to the rural areas (Gerbo), there is only one ethnic group that is Afar and no one dares to abuse others."* [Community leader from Dubti, age 65]

Another community leader around 80 years old from Asayita said that

> "*No one touches women here. There is no one, particularly this time. We are more aware this time. Even Absuma is currently not mandatory. Even if we wanted, the teens would not accept it. Family also cannot push them. In fact, we still hear in the rural areas though not much. People are becoming aware of the side effects of SGBV. It has been happening during our time*."

This is consistent with the findings from EDHS (2016). Adolescents in Afar are significantly less likely to have witnessed or experienced violence within the home (38% compared to 71% in Amhara. Youth FGD participants also shared the claims of community and religious leaders. A youth FGD participant from Asayita stated that unmarried girls in our region were less vulnerable than in other places due to clan traditions and anti-rape sanctions. He stated that virginity is highly valued, and breaching these norms might result in serious consequences for the individual as well as for his clan at large. In his words:

[25] https://upr.info/sites/default/files/documents/2019-04/3._ethiopian_women_lawyers_association_ppt.pdf

> *"No one sexually abuses a virgin girl. The consequence may be unbearable. The victim's family could get into a fight with the abuser, and kill him. That is why I think sexual and gender-based violence is uncommon among the ethnically Afar ones. In addition, as Absuma (maternal cousin) marriage tradition is very common and if others know about this, they do not dare to assault her."* [Male Youth FGD participant from Asayita, age 25]

Overall, SGBV is a phenomenon that is prevalent in both rural and urban areas, education institutions and factory areas mainly to adolescent women. In view of this, the discussion herein below considers women as victims of SGBV and men as perpetrators.

3.3. Victim Treatment after Violence

Literature indicates victims of sexual and gender-based violence (SGBV) require comprehensive and sensitive treatment to address the physical, emotional, and psychological effects of the trauma[26]. But most of the participants in the study highlighted that SGBV survivors are often hesitant to report their cases of violence to the law enforcement bodies or other relevant bodies and seek help. For example, our in-depth interview with the women and social affairs office in Chacha indicated that not more than 10% of the victims actually report the incident. This is consistent with reports from previous study. Studies by Muluneh et al. (2021)[27], EDHS (2016), Asegu et al. (2023)[28], Getachew et al. (2022)[29] indicated only from 6% to 10% of the survivors were found to report to either the police, healthcare providers, law enforcing bodies, women's organizations, religious leaders, family

Not more than 10% survivors of SGBV report incidents of violence

[26] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC8910593/

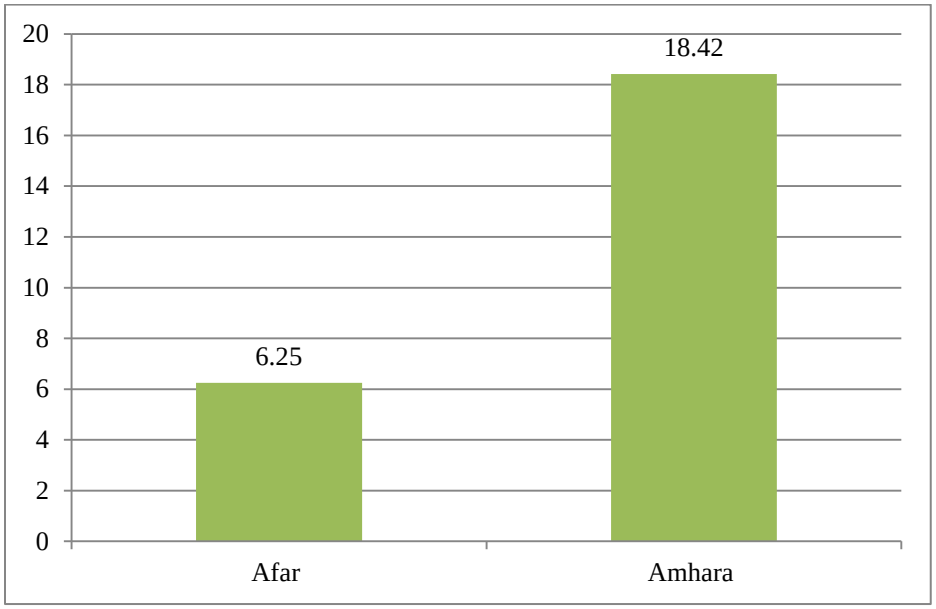
[27] Muluneh, M.D., Alemu, Y.W. & Meazaw, M.W. Geographic variation and determinants of help seeking behaviour among married women subjected to intimate partner violence: evidence from national population survey. *Int J Equity Health* **20**, 13 (2021). https://doi.org/10.1186/s12939-020-01355-5

[28] Asegu, K.A., Dessie, A.M., Tilahun, T.D. *et al.* Violence against women and associated factors among female construction workers in Addis Ababa, Ethiopia. *BMC Psychiatry* **23**, 547 (2023). https://doi.org/10.1186/s12888-023-05002-5

[29] Getachew S, Debelew GT, Abdullahi M. Gender-Based Violence and Associated Factors among Women with Disabilities in Jimma Town, Ethiopia. *Int J Womens Health*. 2022;14:1531-1545 https://doi.org/10.2147/IJWH.S380233

members/relatives, or peers when they encountered SGBV, especially IPV. In World Health Organizations (WHO) multi-country study on domestic violence and women's health conducted in ten countries, for example, the victims kept silent (tolerate) and the interviewer was the first person to which many victims had ever talked about their partner's violence.[30] Considering the study areas, the rate of sharing to anyone else about the violence is higher for Amhara region (18.42%) compared to the rate at Afar region (6.25%) with the total equals 14.8%.

Figure 3.2: Ever told anyone else about violence (%)



Source: EDHS (2016) data

This silence is more pronounced in rural areas. The WHO (2005) report indicated that, in rural Ethiopia, nearly half of the women had tolerated and didn't talk the incident to anybody. The same applies to the study areas. Survivors in rural areas are less likely to disclose their experience of violence compared to those in urban areas. The rate is higher in urban areas at 24.2% compared to 13.1% in rural areas of the study areas (Table 3.5).

[30] Garcia M, Jansen H, Ellsberg M, Watts C: WHO multi-country study on women´s health and domestic violence against women: initial results on prevalence, health outcomes and women´s response. 2005, World Health Organization, Geneva

Table 3.5: Ever told anyone else about Violence, by (place of residence)

Region		Test of Association		
Urban	Rural			
24.24	13.11	Pearson	chi2(1)=2.74	Pr=0.089

Source: Compiled based on DHS (2016)

This is consistent with the national value. Help seeking by women who have ever experienced physical or sexual violence is less common among rural women (19%) than urban women (36%) (EDHS, 2016). Possible reasons for this trend could include greater access to support services, anonymity in urban settings, and a higher awareness of available resources[31].

The literature review, in-depth interviews, and focus group discussions revealed several key themes related to the treatment of victims and the challenges women face in dealing with sexual and gender-based violence:

A). Tolerance

Participants highlighted that their cultural norms dictate that women should not leave their marital homes once they are married. This assumption stems from the idea that women are responsible for upholding family unity, especially for the benefit of their children. Consequently, women often endure challenging situations in their abusive relationships out of a sense of tolerance and commitment to these cultural expectations.

> *"Women often choose not to report incidents of violence, especially intimate partner violence to maintain family unity and preserve societal expectations. They believe that speaking out about abuse could disrupt the harmony within the family, leading to social stigma. This cultural pressure, combined with a desire to prioritize the well-being of their children, if any compels women to tolerate and endure abusive situations in silence." [Community leader from Dubti, age 70]*

[31] Lynch KR, Logan TK. Rural and Urban/Suburban Victim Professionals' Perceptions of Gender-Based Violence, Victim Challenges, and Safety Advice During the COVID-19 Pandemic. Violence Against Women. 2023 Apr;29(5):1060-1084. doi: 10.1177/10778012221099987. Epub 2022 Aug 7. PMID: 35938486; PMCID: PMC9412151.

Consistent with this, a youth FGD participant from Chacha Woreda of Amhara regional state shared his experience with the help seeking behavior of victims of SGBV as:

> "*Victims of SGBV in our community, particularly those perpetrated by intimate partners, often choose to remain silent and do not report the abuse to the police. They fear that abusers often exert control through threats, intimidation, and emotional manipulation which creates a climate of fear that silences and discourages them from seeking help, as they fear potential retaliation from the abusers."*

In a systematic review and meta-analysis, Bifftu et al. (2019) undertook 21 studies and found that the pooled prevalence of domestic violence related non-disclosure was found to be 36.2% (95% CI, 31.8–40.5%). They argued that considering violence as normal or not serious, shame, embarrassment and fear of disclosure related consequences were the common barriers for non-disclosure (See Table 3.6 for more)

Table 3.6: SGBV related disclosure among women and girls in Ethiopia

Author(year)	**Reasons**
Bifftu et al. (2019)	The pooled prevalence of domestic violence related non-disclosure was found to be 36.2% (95% CI, 31.8–40.5%). Considering violence as normal or not serious, shame, embarrassment and fear of disclosure related consequences were the common barriers for non-disclosure
Agenagnew et al.(2020)[32]	48.6% do not disclose their violent experience by their intimate partner to others due to the following reasons: feeling of embarrassment/shame (72%), do not know where to go (45.2%), not wanting others to be involved (39.5%), and afraid they may not believe me (36.7%).
Gashaw et al. (2018)[33]	During incidents of IPV one in three turned to their family (32.4%) or kept silent (29.5%). The major reasons to keep silent were: not to leave children behind, feeling shame, to honor the tradition that marriage is valued, having no money and nowhere to go, and fear that husband may retaliate or even

[32] Liyew Agenagnew, Bosena Tebeje, Ruth Tilahun, "Disclosure of Intimate Partner Violence and Associated Factors among Victimized Women, Ethiopia, 2018: A Community-Based Study", *International Journal of Reproductive Medicine*, vol. 2020, Article ID 6513246, 9 pages, 2020. https://doi.org/10.1155/2020/6513246

[33] Gashaw BT, Schei B, Magnus JH (2018) Social ecological factors and intimate partner violence in pregnancy. PLoS ONE 13(3): e0194681. https://doi.org/10.1371/journal.pone.0194681

	kill them
Tewabe et al.(2024)[34]	The silence might be due to the cultural norm of fear of stigma.
Semahegn et al. (2017)[35]	More than two third of the victims kept silent from reporting the incident to someone due to fear of embarrassment. Almost one third of them did not know whom to go to 30.0%, they considered it has not importance 33.7%, afraid of divorce 30.0%, embarrassed 61.6%, did not want to disgrace themselves 48.2% and takes as part of family life or household issue 55.6%.
WHO (2005)	Fear of consequence 53%, normal or not serious 37%
Shanko, 2013	Fear of exposing the issue 114 (68.7), fear of additional violence 90 (54.2), didn't know where to go 38 (22.9), fear of divorce 36 (21.7), cultural tradition to accept it 30 (18.1) and other reason 96 (57.8)
H/mariam, 2008	Reporting does not help 20%, do not know how to report 15%, other 11%, fear of future anticipated violence 54%.
Misganaw, 2013	Embarrassment by (29.7%), fear of rejection by legal bodies, lack of awareness where to report, fear of retribution and concern for children by 25, 20, 23 and 3.2% respectively.
Bekele, 2015	Lack of knowledge what to do (24.2%), fear of parents (21.2%), fear of the public reaction (shame) (24.2%), fear of the perpetuator (21.2) and perceived legal body is not helpful (4.5%).
Sendo, 2015	Legal body not helpful (40.7%), afraid of parent 25.9%, afraid of humiliation 14.8%, threatened by rapist 11.2% and other 7.4%
Takele, 2014	Did not know what to do (28), afraid of families (48), afraid of community (20) afraid of perpetrator (24), think legal bodies do not function (8), and others (4)
Bekele, 2014	Did not know what to do (33.8%), afraid the public reaction or shame (23.4%), afraid of parents (18.2%), fear revenge from perpetrator (15.6% and thought that legal body is not helpful (9.1%).
Yohannes,	Feeling of shame/guilty (54.9%), afraid of families' reaction (39.4%), didn't

[34] Tewabe, D.S., Azage, M., Wubetu, G.Y. *et al.* Gender-based violence in the context of armed conflict in Northern Ethiopia. *Confl Health* **18**, 1 (2024). https://doi.org/10.1186/s13031-023-00563-4

[35] A. Semahegn and B. Mengistie, "Domestic violence against women and associated factors in Ethiopia; systematic review," Reproductive Health, vol. 12, no. 1, p. 78, 2015.

2017	know what to do (36.6%), afraid of the public reaction (19.4%), afraid of the perpetrator (15.4%) and other (9.8%)
Asfaw, 2010	68.3% did not know what to do, 41.7% afraid of parents, 36.7% ashamed of it, 30% afraid of perpetrator, 10% legal body may not helpful
Abdurashid, 2013	51(14.7%) of violence victims feel ashamed, afraid of consequence 16(4.6%), afraid of perpetrator 16 (4.6%), afraid of public reaction 19 (5.5%), and other reason 13 (3.75) to this study
Benti, 2015	Fifty-one (44.7%) reported that they afraid of their parents, 49 (42.9%) afraid of public reaction, 32 (28.1%) afraid of the perpetuator, 17 (14.9%) did not know that legal body is useful in such issues

Source: Own Compilation

The main points about SGBV non-disclosure extracted from the above table are summarized in the following table (Table 3.7).

Table 3.7: Summary of reasons for SGBV non-disclosure

S. No	Indicator	%
4	Fear of retaliation/retribution from the perpetrators	86.7
1	Fear of Shame/Embarrassment	73.3
3	Not knowing where to go/how to report	60
2	Reporting does not help/ Legal authorities do not help	40
7	Not wanting to leave children behind/ afraid of divorce	26.7
5	Normal	13.3
6	Not wanting other involve	6.7
8	No money/place to go	6.7

Source: Author's Compilation

B). Prevalent Victim Blaming

The prevalence of victim-blaming in society was identified by the participants as a significant barrier that deters SGBV survivors in the study areas from seeking help and support. They underscored that rather than holding the abuser accountable, there is a tendency to blame the victim, downplay the seriousness of the abuse, and foster an environment where victims fear judgment, shame, or disbelief. This discourages them from reaching out for assistance and perpetuates a culture of silence following SGBV. Both Muslim and Orthodox religious leaders,

and community leaders overemphasize female modesty and dress codes as key to reinforce the idea that women are responsible for men's actions. For instance, a community leader from Debre Berhan puts it:

> "*We have a dangerous myth in our community that excuse violence, avoid holding men accountable, shifting perpetrator's actions, undermining the victim women to feel blamed and judged for the abuse they are enduring. Women are always scapegoats. Our culture emphasizes female modesty or victims blaming for their clothing choices which can discourage reporting and perpetuate the cycle of abuse or dictates a man's action. If the victim woman confides in friends or family members about the abuse she is facing, she may experience responses like it is your fault for not being a good wife or you must have done something to provoke him."* [Community Leader from Debre Berhan, 70]

A religious leader said the following about women's dressing code in relation to SGBV

> *"Our religion taught us women should wear Hijab. Now a days we hear women should wear whatever they like. We do not support this. This is not suppressing the women but modernization. To explain this more let me give you one example. If you take a candy, nothing touches it until the owner removes its cover. But after its cover is removed, many flies hover over it. Consider a woman's dressing like this."* [Muslim Religious Leader from Asayita, 58]

In addition, some participants held the belief that women were accountable for the violence they faced for being alone outside or went alone, particularly in the evening. A community leader from Chacha states

> *"I don't attribute the violence solely to the man. I also want to hold the woman accountable for the violence. Why was she out alone in the evening?"* [Community leader from Chacha, age 53]

Such victim blaming without understanding the underlying cause of the SGBV will have considerable psychological and emotional effects on the victims (it is like adding salt to the

victims' wounds) and serves to further harm and marginalize them [Youth FGD Participants from Chacha]. A participant, for instance, unfolded that:

> "*If abused women in our community seek help from their faith leaders, their claims are often either rejected by the faith leaders, or they are advised to remain in the relationship, mentioning sacred texts like God wants you to endure sufferings for the sake of your marriage or Divorces goes against our religious teachings"*

The participants also highlighted that individuals who experience SGBV may encounter social exclusion. According to a youth FGD participant from Asayita:

> *"Survivors of SGBV in our society often endure stigma and discrimination from the community, acquaintances, and even family members. Victims may be blamed for the violence they have witnessed or ostracized for speaking up about it. This can result in social isolation and a lack of support networks for the victim, worsening their trauma and making it harder for them to seek treatment or access resources."*

This could lead to significant psychological and emotional distress and even death of the victims. A service provider from Debre Berhan has shared her experience as

> *"I would tell you the story of a girl who came from Debresina to Debre Berhan. She graduated with a diploma in teacher's education but struggled to secure a decent job here. Consequently, she resorted to working as a day laborer in the construction sector. One day, when the other workers went for lunch from work, she was in the workplace as she brought lunch with her. As she was alone at that time, the builder raped her. When she came for a medical checkup in our center, she was 12 weeks pregnant and had a critical psychological problem. Upon learning about her pregnancy, she expressed to me a desire to end her life. I provided her with counseling services and bid her farewell. However, when I inquired about her well-being a few days later, I was informed that she had taken her own life."*

Existing literature also supports the above claims (Kaufman et al., 2019[36], Presler-Marshall et al., 2020[37]; Parkes et al., 2017[38]; Dawit, 2021[39]). According to the findings of the studies, it is revealed that SGBV may be perceived as a result of females' improper behavior, attire, or interactions with males. This victim-blaming mentality suggests that women are held accountable for the violence they experience based on their actions, appearance, or relationships with men. Additionally, the studies indicate that SGBV may also be attributed to women's perceived use of males for personal gain or their failure to prevent violence, further reinforcing the idea that women are responsible for their own victimization. These victim-blaming attitudes contribute to a culture of impunity and tolerance for SGBV, as they shift the focus away from the perpetrators of violence and place the burden on the victims to avoid or prevent harm. The studies also underscore the importance of challenging and addressing victim-blaming attitudes in order to effectively combat gender-based violence and promote gender equality and women's right in Ethiopia.

C). Lax Legal System

The participants in the study also claimed that the existing law implementation is loose and liable to various discriminatory practices including bribing the police and prosecutors to suppress the case. They also mentioned that law enforcement authorities refer SGBV cases to traditional mediation or arbitration, which may not provide a lasting solution as it often fails to address the safety needs of the survivor and even forced back into situations with their abuser without any measures to prevent future violence.

For instance, an in-depth interview participant from Chacha women and social affairs office highlighted that

[36] Kaufman, M.R., Williams, A.M., Grilo, G. *et al.* "We are responsible for the violence, and prevention is up to us": a qualitative study of perceived risk factors for gender-based violence among Ethiopian university students. *BMC Women's Health* **19**, 131 (2019). https://doi.org/10.1186/s12905-019-0824-0

[37] Presler-Marshall, E., Jones, N., Dutton, R., Baird, S., Yadete, W., Woldehanna, T., ... & Gezaghne, K. (2020). Girls don't shout if they are raped… that is taboo': exploring barriers to Ethiopian adolescents' freedom from age-and gender-based violence. *Report. London: Gender and Adolescence: Global Evidence*.

[38] Parkes, J. L. N., Heslop, J., Johnson Ross, F., Westerveld, R., & Unterhalter, E. S. (2017). Addressing SRGBV in Ethiopia: A scoping study of policy and practice to reduce gender-based violence in and around schools

39 DAWIT, S. (2021). Gender-Based Violence (GBV) Against Women in Addis Ababa: The Case of Bole Sub–City (Doctoral dissertation, ST. MARY'S UNIVERSITY).

"…15 days ago, we received a report from a rural village council. The issue was about a bride kidnapping. It happened to a girl who went to the rural areas of the town to attend a ceremony. As soon as we learnt about it, we went to the area with the police and helped her to get medical treatment. We also started to follow up on the case. Unfortunately, because of the pressure from elders and influential people in the area, the girl was made to say she felt in love with the perpetrator and entered into the marriage with her consent."

As a result, the participants said, the slow legal system is contributing to the existing SGBV. For instance, a youth FGD participant from Dubit expressed his feeling as

"In my opinion, lax legal system is fueling the alarmingly high incidence of sexual and gender-based violence. Incomparably short sentences and infrequent prosecutions embolden perpetrators, creating a cycle of abuse." [Female Youth FGD Participant from Dubti, age 28]

This was complimented by experiences from Debre Berhan. A service provider explained the challenge she faced from an SGBV survivor when she advised her to go to the Police:

"*When I told a married woman who came to our health center for medical treatment to report to the police, she told me that she had gone to the police before she came to me. But the police gave her an unexpected answer. She told me that the police said you shouldn't go anywhere. It is common and private issue. There is sort of perceived bias towards the perpetrators. Rather he told her to get back to home. She said she was embarrassed."*

Thus, it can be said that the law enforcement bodies are not taking appropriate and sufficient measures on the perpetrators. They are neglecting cases of violence considering it as a private matter. Some even reflect the prevalent tradition siding with offenders. This indicated that women are not only discouraged by informal groups but also by legal enforcers. Some women asserted that reporting to the police has no value and does not give solutions when they are seeking help. Abused women face obstacles from the police, lack of legal support and responses

of various social agencies which often demonstrate direct or indirect support for the husband's or authority and his use of violence (Diriba, 2021)[40].

Similarly, an FGD participant from Debre Berhan the gap in the implementation of the law as:

> "*There is a critical slack in the implementation of the law. For example, recently a friend of ours who was a victim of rape was told to bring the perpetrator when attempting to file a charge at the nearby police station*"

The findings from the primary data are consistent with results of the desk review. As shown in Table 3.6, nearly 40% of the secondary sources examined revealed that a lack of trust in the legal system is cited as one of the reasons survivors of SGBV does not seek help. [41]

D). Fear of Retaliation/Repercussions

The participants also revealed that the victims often worry that perpetrators, released after serving jail time/sentences, may target them or their families. This was one of the commonly cited reasons in the literature that make the survivors to keep silent. It was observed in 86.7% of the reviewed articles (See Table 3.7). A community leader from Dubit has shared his experience as:

> "*Once a girl was abused and went to the Sharia court to report about the case. At the time she was in the court room and explaining her case, the perpetrators got into the court through the court window and took away the victim. I hope you understand how difficult it is for some survivors to take their case to the formal legal system*"

The lack of protection or assurance of safety for the victims after reporting their experiences is claimed to deter them from seeking help or justice through official channels. A service provider from Debre Berhan put the fear of retaliation as "*As the victims do not have immunity after they report to the police, and get afraid of facing another violence, they do not step up to report the issues."*

40 http://repository.smuc.edu.et/bitstream/123456789/6403/1/Gender%20Based%20Violence%20in%20Addis%20Ababa%20-%20By%20Solomon%20Dawit.pdf.

41 For detailed information about the lax legal system and its impacts you may check an article Addis Maleda posted on its facebook page 29/04/2024.

Extant literature also supported the findings of the key informant interview and focus group discussion. The studies highlighted that the most commonly stated reasons that discouraged survivors of SGBV from reporting to law enforcement bodies were the survivors dealt with another way/personal (Langton et al., 2012), due to feelings of shame and embarrassment (Katiti,2016[42]; Carson et al., 2020; Thompson et al., 2007), fear of consequences of domestic violence-related disclosure (WHO, 2005; Shanko et al.,2013, Bekele et al., 2015[43]), privacy concerns(Carson et al., 2020; Thompson et al., 2007), minimization of experience (Carson et al. 2020), uncertainty about whether a victimization was experienced (Fisher et al. 2003), a belief that it was not serious enough (Fisher et al. 2003;Thompson et al. 2007), and concern that the police would not be interested or could not do anything (Fisher et al. 2003;Thompson et al. 2007), fear of violent retaliation(Kaufman et al., 2019)[44].

E). Seeking help/telling others

Initially, many victims typically seek assistance from local or village elders, religious leaders, family members, or trusted friends for mediation. These individuals frequently counsel the couple to endure and tolerate each other. However, if the issue remains unresolved, they turn to more official channels such as the kebele sharia court, women's affairs offices, the police, or the court system. Despite this, there are instances where these women are not given due consideration due to the enduring influence of community traditions.

Consistent with this, current research shows that women are often excluded from arbitration groups. This leads to decisions that tend to favor men. Mediators frequently pressure women to accept their decisions, even if they have been victimized. This lack of female representation in arbitration leads to biased outcomes that disproportionately benefit males.[45] According to EDHS (2016), among women who have experienced physical or sexual violence and sought help, the most common source for help was neighbors (34%). Other common sources were the woman's own family (31%), and her husband's/partner's family (14%). It is uncommon for women in Ethiopia who have faced physical and sexual violence to seek assistance from professionals like

[42] Katiti V, Sigalla GN, Rogathi J, Manongi R, Mushi D. Factors influencing disclosure among women experiencing intimate partner violence during pregnancy in Moshi Municipality, Tanzania. BMC Public Health. 2016; 16:715.
[43] Bekele T, Kaso M, Gebremariam A, Deressa W. Sexual Violence and Associated Factors among Female Students of Madawalabu University in Ethiopia. Epidemiology (sunnyvale). 2015;5(190):2161–1165
[44] Kaufman, M.R., Williams, A.M., Grilo, G. *et al.* "We are responsible for the violence, and prevention is up to us": a qualitative study of perceived risk factors for gender-based violence among Ethiopian university students. *BMC Women's Health* **19**, 131 (2019). https://doi.org/10.1186/s12905-019-0824-0
[45] https://reproductive-health-journal.biomedcentral.com/articles/10.1186/1742-4755-9-14

lawyers, doctors, medical personnel, and social work organizations. The DHS (2016) data show that only a small percentage, approximately 2% to 3%, of women who have experienced such violence have ever reached out for help from these resources.

Many women who experience sexual violence, regardless of the source are hesitant to seek help. This was consistent with the findings from the primary data. When asked about the characteristics of survivors who seek assistance, the participants unveiled that victims of sexual violence frequently do not seek help. Most of the survivors seeking help are those who are married. EDHS (2016) indicated none of the survivors who participated in the survey from Amhara and Afar regions went to seek help from religious leaders. Consistent with this an egalitarian religious leader from Dubti stated that

> "*The culture of visiting us by survivors of SGBV is very meager. The individuals who seek our services are primarily those who are married. In fact, we do not refer to it as sexual assault, but rather as marital discord. Our approach is centered on reconciliation and promoting forgiveness to address the issue. Cases of rape are not typically brought to us*."

Table 3.7: Percentage of women age 15-49 who have experienced physical or sexual violence and sought help, by sources from which they sought help

	Type of violence experienced			
Source	Physical only	Sexual only	Physical and sexual	Physical or Sexual
Own family	30.3	-	31.3	30.6
Husband/partner's family	6.8	-	26.6	13.5
Husband/partner	0.2	-	0.0	0.1
Friend	7.8	-	15.5	10.2
Neighbor	41.5	-	22.3	34.4
Religious leader	3.2	-	10.8	5.5
Doctor/medical personnel	1.0	-	2.6	1.5
Police	9.8	-	4.1	8.1
Lawyer	1.1	-	5.1	2.8
Social work organization	2.4	-	1.0	1.8
Other	3.3	-	2.4	3.0
Number of women who have sought help	222	12	112	346

Source: DHS (2016)

F). Perpetrators

Participants emphasized that survivors of SGBV often remain silent due to their relationship with the perpetrators. One of the reasons indicated by the participants in the in-depth interview highlighted that the perpetrators are close and known men and not interested to charge them. Previous studies also conform to this (Getachew et al., 2022; Gebresilassie, et al., 2023[46]). A study by Getachew et al. (2022)[47], for instance, unfolded that half (50.6%) of women experienced physical violence from family members followed by boyfriends/husbands (48.1%) and other relatives (28.8%). Sexual violence was mostly perpetrated by husbands/intimate partners (39.3%) and other relatives (31.1) while family members (52.2) and husband/intimate partners (33.7) were the main perpetrators of emotional violence. Consistently, EDHS (2016) report shows that among ever-married women age 15-49 that had ever experienced sexual violence, 69% reported their current husband/partner and 30% reported former husbands/partners as perpetrators.

Survivors of SGBV also kept silent due to economic problems. Survivors feel that they may not have any source income if they accuse the abuser on whom they eke a living. Others also feel that because they do not have sufficient income for medical and legal proceedings, they accuse the abusers. Consistent with this, a community leader from Dubti states that:

> "*Women are economically dependent on men. Most women are housewives, economically reliant on their husbands. This leads to ongoing cycles of violence and poverty, creating significant challenges for survivors to break free, especially from the domestic abuse and psychological trauma inflicted by their partners."* [Community leader from Dubti, age 71]

Previous studies also support the above argument that states economic empowerment enhances help seeking behavior. For instance, EDHS (2016) shows that women employed for cash are more likely to seek help (29%) than women who are not employed (19%). The same report as

[46] Gebresilassie KY, Melesse AW, Birhan TY, Taddese AA. Gender-Based Violence - Magnitude and Types in Northwest Ethiopia. Int J Womens Health. 2023 Jul 18;15:1083-1091. doi: 10.2147/IJWH.S409172. PMID: 37483886; PMCID: PMC10362876.

[47] Getachew S, Debelew GT, Abdullahi M. Gender-Based Violence and Associated Factors Among Women with Disabilities in Jimma Town, Ethiopia. *Int J Womens Health*. 2022;14:1531-1545 https://doi.org/10.2147/IJWH.S380233

cited in Atomssa (2021) indicated that the proportion of acceptance of IPV was 80.21% among women who were poor compared to women who were rich (57.24%).

In addition, if the abuse is by a family member, they desist from revealing the privacy of the family and fear that there will be animosity within the family/fear of breaking the family relationship [Service providers, Chacha, Debre Berhan, and Dubti]. The findings from the IDI and FGD are consistent with the findings of existing studies. Getachew et al. (2019) found that half (50.6%) of women experienced physical violence from family members followed by boyfriends/husbands (48.1%) and other relatives (28.8%) while sexual violence was mostly perpetrated by husbands/intimate partners (39.3%) and other relatives (31.1). EDHS (2016) also indicates that among all ever-married women age 15-49 who have experienced physical violence since age 15, 68% report their current husbands/partners as perpetrators of physical violence, and 25% report former husbands/partners as perpetrators. It also shows that never-married women who have ever experienced physical violence since age 15 reported most common perpetrators to be a sister or brother (27%), other relative (14%), father/stepfather (13%), and teacher (11%). Eight percent of women reported former boyfriends as perpetrators.

G). Clandestine Abuse

Participants also highlighted that SGBV can be hidden, with survivors feeling that they lack evidence and witnesses to substantiate their experiences. Some of them may not have physical evidence of the violence, such as bruises or injuries, which can make it harder to prove the crime. Consequently, they choose to remain silent and refrain from reporting the abuse to the appropriate authorities [Service providers in Debre Berhan, and Chacha]. A participant from Addis Tiwuld expressed this as

> *"In our society, victims of SGBV are more embarrassed and ashamed to come forward and try to explain their abuse. It is unlikely for the perpetrators to be considered harmful or destructive unless there is a very noticeable physical injury on the survivors at the time of the attack. Additionally, there are extensive efforts to avoid legal involvement and handle the situation internally through mediation or seeking forgiveness."*

There might be time gaps after the incidence happened and the women lacked confidence to pushforward. Some also didn't know the abuser as it happened in the forests far from residential areas. A service provider from Chacha Healthcare center put this as:

> "There *are some women who came here to get our services experiencing SGBV but they didn't have any information about the abuser as it happened when they move to remote areas within the forest*."

H. Normalization of SGBV

The results of an FGD with community leaders in Chacha Woreda noted that some women even didn't know if they were abused. They consider some violent behaviors, especially by an intimate partner as normal. One FGD participant put this as "*Some women here may not be aware that what they are experiencing is actually an abuse. What we consider violent behavior may be normal for them*." Related with this a healthcare provider from Dubti expressed this as

> "*Many women in our society cannot differentiate between rape and normal sex. If they feel that is a rape, they consider it as their fault. That is why some women keep silent after the incident. They assume a husband cannot rape his wife, rather he is doing just the ordinary sex. Some even quote religious scripture to justify the abuse by stating a husband can do anything to his wife."*

Focus group participants from Debre Berhan indicated that due to the frequent happening of SGBV in the community, the incident has become normal and expected. As a result, women and girls prefer to distance themselves from potential violent places, time (at night) and people. When SGBVs occur within these contexts, victims are often perceived as self-inflicting, failing to garner public attention for the suffering they endure.

Existing studies also confirm this (Asegu et al., 2023; WHO, 2005[48]; Shanko et al., 2013[49]). A study by Asegu et al. (2023) in their studies on violence against women and associated factors

[48] WHO. Multi County Study on Women's Health and Domestic Violence Against Women: Initial Results on Prevalence, Health Outcomes and Women's Responses. Geneva: WHO; 2005

[49] Shanko W, Wolday M, Assefa N, Aro AR. Domestic violence against women in Kersa, Oromia region, eastern Ethiopia. EMHJ. 2013;19(1):18–23.

among construction workers in Addis Ababa, Ethiopia evinced that 37% of the participants in their study consider violence as normal.

I. Religious Beliefs

Religious beliefs can restrain help-seeking of women subjected to SGBV. In various religious traditions, guarding one's 'purity' before marriage or even keeping limited contact with the opposite sex is important, and for survivors who are religious, an experience of SGBV may lead to the belief that they are not abiding by these principles. In Kamau's (2016)[50] study of rape survivors in Kenya, religious women who were sexually abused, reported feelings of guilt and fear of ridicule for being impure due to sexual relations before marriage. Survivors may believe in the sanctity of marriage, the husband's leadership role and the woman's role as an obedient wife and mother (Chavis and Hill, 2008)[51]. Also, spiritual struggles, for example, perceiving violence as God's punishment or abandonment, may exacerbate mental health conditions. Abused religious women may endure their predicament with the idea that 'this life does not matter', awaiting a better life hereafter (Hassouneh-Phillips, 2003:688[52]; Chavis and Hill, 2008). Also, SGBV like intimate-partner violence is often seen as a private problem in faith communities which may be underpinned by religious beliefs that a woman cannot refuse intimacy with her husband, rejecting the possibility of rape in marriage. The religious belief in 'marital rights' can be used to argue that marital rape does not exist within the framework of reciprocal marital responsibilities, in which a husband is permitted to demand intimate relationships with his spouse (Heise et al., 1996). A youth FGD participant from Chacha put this as

> "*When some women in our community experience abuse by their partners, they simply consider it as what God bring upon them. They tend to endure and forgive it. Even if some dare to the share their ordeal, they do not tell the seriousness of the situation. They are expected to safeguard the sanctity of their marriage from public scrutiny from cultural and religious perspectives in our community."*

[50] Kamau, J.W. (2016). "Female survivors of sexual violence: Cultural and socio-economic factors that infuence first visits to the SGBV clinics at Kenyatta national hospital", MSc Thesis, University of Nairobi. Viewed from http://erepository.uonbi.ac.ke/handle/11295/98486

[51] Chavis, A.Z. and Hill, M.S. (2008). "Integrating multiple intersecting identities: A multicultural conceptualization of the power and control wheel", Women & Therapy, 32(1): 121–149. doi:10.1080/0270 3140802384552.

[52] Hassouneh-Phillips, D. (2003). "Strength and vulnerability: Spirituality in abused American Muslim women's lives", Issues in Mental Health Nursing, 24(6–7): 681–694. doi:10.1080/01612840305324.

J. Service Providers

Health service providers who took part in the study revealed that they provided improved services to survivors of SGBV, including some services offered free of charge. For instance, when health extension workers encountered SGBV survivors, they said they provided counseling/psychological support, emergency contraception such as post pills, and referrals to other health facilities. They indicated that they commonly responded to cases of IPV by reconciling or counselling the couple together, and addressing physical injuries. Some respondents acknowledged there were few services they could provide to GBV survivors. A nurse from Chacha health care centre expresses this as:

> *"If a woman who have encountered sexual assault shows up to the health posts in our catchment area, they provide her emergency contraceptive and refer her to us so that we will do HIV testing and tests for other sexually transmitted disease."*

The participants from healthcare center also underscored that in addition to providing clinical services to the victims, they attempt to resolve disputes between the husband and the wife or the survivor and the perpetrator but not more than that. Typically, we don't report the crimes to the police out of concern for the offenders. A nurse from Debre Berhan Kebele 04 Healthcare service provider put this as

> *"We do not report the violence to legal authorities due to fear of retribution from the perpetrators. I can say we have a clear lack of commitment from our side to collaborate with legal authorities. What we do is to provide them with medical services, counsel, reconcile and send the partners back home"*

The providers also take an account of the challenges they have faced during service delivery. One of the key challenges raised was lack of professionals training in psychology to provide counseling to the survivors of SGBV despite the small demand. As such, they are not providing integrated response services to the survivors. One stop service centers are available only at the Hospitals. As per the participants health posts and healthcare centers do not have such services. They said if the victims came here after 12 months of the incidence, they would directly send them to hospitals.

A nurse from Asayita expressed this as

> *"We usually fail to have professionals to provide counseling services to the victims of SGBV. What we do is, after giving medical services, we refer them to hospitals for counseling services. In fact, the survivors do not usually benefit from such services."*

The service providers also emphatically confirmed that survivors of SGBV do not usually seek out medical and counseling services, choosing to conceal their situation due to the harmful traditional practices imposed through their family and the community. The claims are consistent with findings of previous studies. According to UNECA and ACGS (2010)[53], there are a number of reasons, including the predominance of the patriarchal system, the acceptance of violence against women as the cultural norm, the stigma attached to female victims of violence, and the very low rate of responding by female victims of violence.

Service providers from all the study sites also claimed that the lack of decisive action and accountability from legal authorities regarding the attack was significantly impeding their work. Victims typically seek our institution's assistance several months after the incident, often between 2 and 3 months later, risking the loss of vital evidence and confronting the possibility of unintended pregnancy and sexually transmitted diseases. Their visit is often prompted by concerns about these potential outcomes. They are not willing to go to the legal authorities even after they receive the medical services. According to the participants the survivors fear that they may not prove their case and instead be condemned for adultery.

Overall, survivors of SGBV are not receiving sufficient support and treatment for the psychological and physical trauma they endure. Many of them prefer to stay silent due to multiple intersecting factors. Thus, it is important to establish community awareness programs to empower victimized women to seek help. A holistic approach is needed to address the problems within each theme. Simply creating services for specific subgroups won't suffice.

[53] UNECA and ACGS (2010) Violence against women in Africa: A situational analysis. Available at: http://www1.uneca.org/Portals/awro/Publications/21VAW%20in%20Africa-A%20situational%20analysis.pdf

3.4. Causes of Sexual and Gender-based Violence (SGBV)

Participants in the study raised multitude of factors that exacerbate SGBV in the study areas. They reported that economic problems on the women's family side, childhood abuse (violent and oppressive upbringing of children), use of addictive drugs (various drugs), vulnerable places (providing for sexual assault; busy places; being in places where helpers are not available), having peer pressure (influence), cultural events, customs of some communities (marriage before age, kidnapping), low educational attainment, no schools in the area that enforce them to rent and attend school in the district towns, thus becoming vulnerable to unwanted sexual violence.

Previous studies confirmed the findings of the IDI and FGD. Refusing wife-beating was differed by educational attainment in Ethiopia (Gurmu and Endale, 2017[54]; Arefaynie et al., 2021). They revealed that individuals with higher levels of education were less likely to experience Sexual and Gender-Based Violence (SGBV). Arefaynie et al. (2021) [55] found that women who were attending primary education, secondary education and higher education were 20%, 60% and 70% less likely to accept wife beating when compared with not attending school. Consistently, DHS (2016) also indicated that women with more than secondary education (5%) are half as likely to have ever experienced sexual violence as women with no education (13%). According to the EDHS (2016), women who had received a secondary education reported less experiences of SGBV (13%) than those who had not received a secondary education (28%). Thus the number of years a woman spends in school has a direct correlation with the exposure to SGBV. In this regard, an IDI participant from Debre Berhan asserted that

> "*Many of the victims in our Woreda are those women who are at low educational and economic tier of the society. As you are aware, education serves as a tool to secure better paying jobs for the woman, improve her soci-economic status and reduce power imbalances between or dependency on her and the partner*." [Community leader from Debre Berhan, age 58]

[54] Gurmu E, Endale S. Wife beating refusal among women of reproductive age in urban and rural Ethiopia. BMC Int Health Hum Rights. 2017;17(1):1–12.

[55] Arefaynie, M., Bitew, G., Amsalu, E.T. *et al.* Determinants of wife-beating acceptance among reproductive age women in Ethiopia: a multilevel analysis of 2016 Ethiopian demographic and health survey. *BMC Women's Health* **21**, 342 (2021). https://doi.org/10.1186/s12905-021-01484-1

Studies in other countries are also consistent with the findings in Ethiopia[56] (Rani & Bonu, 2009; Haj-Yahia, 2003[57], Kim-Goh & Baello, 2008[58]). They demonstrated that women with higher levels of education are less likely to conform to societal norms and values, opting instead to make decisions based on logic, common sense, and modern, rational thinking (Dhaher et al., 2010[59]; Gurmu & Enalde, 2017[60]). Level of education is also intersected with income and economic empowerment of women. Higher level of education has the tendency to increase women's earning and decrease dependency syndrome on their husband and stand against wife beating (Choi &Ting, 2008)[61] and make women to be in a more modern and egalitarian relationship than uneducated women with their husbands (Rao ,1997)[62]. Gurmu & Endale (2017) found that women with higher levels of education were 7.5 and 5.12 times more likely to refuse wife beating than those with no education in rural and urban areas of Ethiopia, respectively ($p < 0.001$). Similarly, Getachew et al. (2022) found that Women with no schooling were five times more likely to experience gender-based violence in the past 12 months compared with women with the educational level of college and above.

Extant literature also showed acceptance of wife-beating increased among poor people (Rao, 1997; Uthman et al., 2009[63]). This may be due to the fact that rich communities can offer greater opportunities for higher education and employment (Glewwe & Jacoby, 2004)[64] that can positively impact women's attitude (Oyediran, 2016)[65]. Moreover, women in the poor community might face economic, social, and educational constricts to challenge the norms which

[56] Rani M, Bonu S. Attitudes toward wife beating: a cross-country study in Asia. J Interpers Violence. 2009; 24(8):1371–97.

[57] Haj-Yahia MM. Beliefs about wife beating among Arab men from Israel: the influence of their patriarchal ideology. J Family Viol. 2003;18(4):193–206.

[58] Kim-Goh M, Baello J. Attitudes toward domestic violence in Korean and Vietnamese immigrant communities: Implications for human services. J Family Viol. 2008;23(7):647–54

[59] Dhaher EA, Mikolajczyk RT, Maxwell AE, Krämer A. Attitudes toward wife beating among Palestinian women of reproductive age from three cities in West Bank. J Interpers Viol. 2010;25(3):518–37.

[60] Gurmu E., & Endale, S. (2017) Wife beating refusal among women of reproductive age in urban and rural Ethiopia. *BMC Int Health Hum Rights.;17(1):1–12*.

[61] Choi SY, Ting K-F. Wife beating in South Africa: An imbalance theory of resources and power. J Interpers Violence. 2008;23(6):834–52.

[62] Rao V. Wife-beating in rural South India: a qualitative and econometric analysis. Soc Sci Med. 1997;44(8):1169–80.

[63] Uthman OA, Moradi T, Lawoko S. The independent contribution of individual-, neighbourhood-, and country-level socioeconomic position on attitudes towards intimate partner violence against women in sub-Saharan Africa: a multilevel model of direct and moderating effects. Soc Sci Med. 2009;68(10):1801–9.

[64] Glewwe P, Jacoby HG. Economic growth and the demand for education: is there a wealth effect? J Dev Econ. 2004;74(1):33–51.

[65] Oyediran KA. Explaining trends and patterns in attitudes towards wife-beating among women in Nigeria: analysis of 2003, 2008, and 2013 Demographic and Health Survey data. Genus. 2016;72(1):1–25.

force them to accept existing social views (Sardinha & Catalán, 2018[66]; Alemayehu et al., 2015[67]; Arefayine, 2021). Arefaynie (2021) found that women who live in a high proportion of poor communities were 1.2 times more likely to accept wife-beating than women who live in a low proportion of poor communities. BSC M.G(2015) [68] found that housemaids with low income were three times more likely to get sexual violence.

Studies also confirm that exposure to television has decreased acceptance of wife-beating (Mengistu , 2019[69]; Uthman et al., 2009[70]; Arefaynie, 2021; Andarge et al., 2021[71]). In this regard, Arefaynie (2021) found that women living in communities with low television exposure were 1.4 times more likely to accept wife-beating than those in high exposure communities. This might be ascribed to the fact that media exposure creates awareness about the existing law against women discrimination in the country which is a key factor influencing the tendency of women to believe wife-beating (Haj-Yahia , 2002)[72].

In-depth interviews (IDIs) and focus group discussions (FGDs) revealed that entrenched religious beliefs, cultural attitudes, and a patriarchal system were the primary underlying drivers of SGBV. For instance, an IDI participant from Debre Berhan expressed this as

> "*Traditional practices and social norms in our community are the overarching roots causes of harmful traditional practices like child marriage, abduction and SGBV*" [Female Community Leader from Debre Berhan Taitu Subcity, age 52].

[66] Sardinha L, Catalán HEN. Attitudes towards domestic violence in 49 low-and middle-income countries: a gendered analysis of prevalence and country-level correlates. PLoS ONE. 2018;13(10):e0206101.

[67] Alemayehu, M., Yohannes, G., Damte, A., Fantahun, A., Gebrekirstos, K., Tsegay, R., ... & Yebyo, H. (2015). Prevalence and predictors of sexual violence among commercial sex workers in Northern Ethiopia. *Reproductive health*, *12*, 1-7.

[68] Bsc, M. G. (2015). Prevalence and determinants of sexual violence among female housemaids in selected junior secondary night school: cross sectional study Addis Ababa, Ethiopia 2015 (Doctoral dissertation, Addis Ababa University).

[69] Mengistu AA. Socioeconomic and demographic factors influencing women's attitude toward wife beating in Ethiopia. J Interpers Violence. 2019;34(15):3290–316.

[70] Uthman OA, Lawoko S, Moradi T. Factors associated with attitudes towards intimate partner violence against women: a comparative analysis of 17 sub-Saharan countries. BMC Int Health Hum Rights. 2009;9(1):14

[71] Andarge, E., Gebru, Z., Sisay, Y., & Shiferaw, Y. (2021). Factors associated with attitude towards wife-beating among married women of the reproductive ages in Arba Minch Town, Southern Ethiopia: a community-based cross-sectional study. *The Scientific World Journal*, *2021*.

[72] Haj-Yahia MM. Beliefs of Jordanian women about wife–beating. Psychol Women Q. 2002;26(4):282–91.

These factors reinforce harmful gender stereotypes and inequalities, and in some instances, even justify violence against women and children to maintain male dominance. This is consistent with the findings of UNECA and ACGS (2010)[73]. They indicated number of reasons, including the predominance of the patriarchal system, the acceptance of violence against women as the cultural norm, and the stigma attached to female victims of violence (See Section 3.4.1 onwards).

Early age at first marriage, frequently arranged by families in Ethiopia, is another factor associated with sexual and gender-based violence (SGBV). Social practices of arranged marriage and/or early marriage are common in Ethiopia where the median age at first marriage for women is 17.1 years, which is 6.6 years less than the median age at first marriage for men[74]. These practices limit the education and development of women, and further increases the risk of IPV at an early age[75]. In Ethiopia which has a strong patriarchy and traditionally values early marriage, women who have internalized such social norms as a normal part of life might be at greater risk of IPV (Tiruye et al., 2020).

Participants in the community FGD highlighted that violent and oppressive upbringing of children would also contribute to SGBV during adult life by becoming victims or perpetrators. One of the participants put this as

> "*In my view, how we grow up our children matter. If we grow them up violent and oppressive, for sure it will have a lasting effect. If we raise them in an environment where they witness or experience violence, abuse, or oppression, they are more likely to internalize these behaviors and beliefs as normal and acceptable. This can lead them to develop unhealthy coping mechanisms, such as aggression or submission, which can manifest in their adult relationships."*

This is consistent with previous studies (Aslam et al., 2012[76]; Fahmy and Abd, 2008[77]). For instance, Aslam et al. (2012) argued that IPV might be learnt behavior that is passed from

[73] UNECA and ACGS (2010) Violence against women in Africa: A situational analysis. Available at: http:// www1.uneca.org/Portals/awro/Publications/21VAW%20in%20Africa-A%20situational%20analysis. pdf

[74] Central Statistical Agency (CSA), Ethiopia Demographic and Health Survey 2016 full report. 2017: Addis Ababa, Ethiopia and Calverton, Maryland, USA

[75] Lamichhane P., et al., Women's Status and Violence against Young Married Women in Rural Nepal. BMC Women's Health, 2011. 11(1): p. 19.

[76] Aslam S.K., Zaheer S., and Shafique K., Is Spousal Violence Being "Vertically Transmitted" through Victims? Findings from the Pakistan Demographic and Health Survey 2012–13. Plos One, 2015. 10(6).

generation to generation (i.e., inter-generational effect of violence). Women who witnessed inter-parental violence as a child were more likely to experience IPV during adult life. This may be explained by a phenomenon whereby women exposed to violence during early life develop attitudinal acceptance and normative understanding of violence (Abd,2008). Choi & Ting (2008)[78] described this as the 'submissive hypothesis' which implies that women who are submissive to male dominance in the family are more likely to experience IPV. Tiruye et al (2020) using a chi-square test also revealed that there was significant association between witnessing of inter-parental violence and IPV accepting attitude (p = 0.036). Similarly, male partners exposed to violence as a child have an increased risk of being a perpetrator at a later age. IDI participants from Debre Berhan and Chacha confirm this. A community leader from Debre Berhan [sex: male, age: 69] put this as "*Witnessing violence during childhood, growing maltreated will denfintely make them engage as victims or perpetrators of SGBV*."

The other reason that exacerbates SGBV as highlighted by the participants of the study is being in vulnerable places and settings where support cannot be available such as passing by forests alone, walking in the evening solely, being in male dominated industries] [Health care providers from Chacha and Debre Berhan, Community leader from Dubti]. A community leader from Dubti expressed his experience as "*Though I really do not understand the reason why girls venture outside alone at night, I have heard people talking about girls experiencing SGBV here in our community in the evening*."

Table 3.6: Determinants of SGBV in Ethiopia

Author(year)	**Determinants**
Dodie (2008)	Religious affiliation, childhood rural residence, alcohol consumption, combined alcohol and khat (a natural stimulant) consumption, and witnessing domestic violence as a child
Kaufman et al. (2019)	Receiving academic support from male peers, exercising agency in relationship decision-making, having a negative self-concept, belief in stereotypical gender expectations, and engaging in transactional sex and/or substance use, females' "improper" behavior, attire, use of males for personal gain, or personal failure to prevent violence.

[77] Fahmy H.H. and Abd El-Rahman S.I., Determinants and health consequences of domestic violence among women in reproductive age at zagazig district, egypt. J Egypt Public Health Assoc, 2008. 83(1–2): p. 87–106. pmid:18992205

[78] Choi S.Y. and Ting K.F., Wife beating in South Africa: an imbalance theory of resources and power. J Interpers Violence, 2008. 23(6): p. 834–52. pmid:18292404

Muche et al. (2017)	Attitude of people and traditional
Abeya et al. (2011)	Abduction, polygamy, spousal alcoholic consumption, spousal hostility and previous witnesses of parental violence
Semahegn and Mengistu (2015)	Alcohol consumption, chat chewing, family history of violence, occupation, religion, educational status, residence and decision-making power.
Shanko et al. (2013)	IPV triggered when women fail to complete their duties, going outside the home without his knowledge, or neglecting to take care of their children
Cafo et al. (2014)	Females dressing style, their act, peer pressure, revenge and males' emotionality identified as contributing factors for sexual violence.
Tiruneh et al. (2016)	Age, number of staff in the same work shift, working in a male ward, history of workplace violence, and marital status
Tantu et al. (2020)	having female or male friends who drink alcohol, students witnessed their mothers being beaten by their partners or husband, joining public school
Mingude et al. (2021)	Educational performance, Income, free discussion about reproductive issue and experience of sexual intercourse
EngenderHealth (2022)	Entrenched religious beliefs and cultural attitudes within the prevailing patriarchal system
Wondimu (2012)	Sociocultural practices of the patriarchal
Bayu (2022)	Education, employment type, abuse during child age, income, Family disagreement, gender norms, and gender roles assignation, were variables that determined VAW in Amhara region.
Uthman, Lawoko, & Moradi, 2009, 2010 ; Waltermaurer, 2012	Women express more accepting attitudes toward IPV than men
Atomssa et al.(2021)	Women's education with secondary and above, partner's education secondary and above, women age , fully empowered in household level decision making, literate, and perceived existence of law that prevents IPV, rural residence and living in the State region were significantly associated with the women's acceptance of IPV among the community-level factors
Beyene et al.(2022)	Having girlfriend, chewing khat, drinking alcohol, watching pornography and being sexually active increased the prevalence of perpetrating any type of GBV (emotional, physical, sexual, and overall GBV) by young male
Mingude et al.(2021)	Poor educational performance, not close enough to their family, income, loose family control, drinking alcohol, not experience of free

	discussion about reproductive issues, previous sexual experience.
Kassa et al.(2015)	Factors associated with gender based violence were educational performance of good and above (AOR=0.09, 95%CI 0.009-0.88), and never drinking alcohol (AOR=0.38, 95%CI 0.15-0.93).
Lemessa (2001)	Chewing khat and smoking cigarettes

Source: Own compilation

In conclusion, various factors contribute to exacerbate sexual and gender-based violence (SGBV) in the study areas. These factors encompass economic problems, childhood abuse, use of addictive drugs, vulnerability in certain places, peer pressure, limited education or low educational attainment, poverty, exposure to television/information, deeply ingrained religious beliefs and cultural attitudes, patriarchal systems, early age at first marriage or arranged marriages, and violent and oppressive upbringing of children. All these factors perpetuate harmful gender stereotypes and inequalities that rationalize violence against women and children.

3.4.1. Motivations and Interests of Religious and Community Leaders to Maintain the Underlying Socio-economic Structures of SGBV

Violence or threats of violence may be pursued as an active resource to ensure that the cultural hegemony of men is maintained and that the position of women is defined by subservience and submissiveness. Different socialization agents and institutions, including churches, mosques, communities, families, and government departments may become complicit in perpetuating a culture of violence and impunity. Scholars such as[79],[80],[81] have maintained that gendered norms, including culturally constructed notions of masculinity and femininity do not only organize and shape people's interpersonal interactions and relationships, but that institutions may draw on these socially constructed registers to solidify and exacerbate existing unequal practices and power hierarchies. This may lead to the institutionalization of impunity in which violence becomes normalized and impunity glorified.

Cognizant with the above, the discussion herein below focuses on assessing the potential motivations and interests of religious and community leaders to maintain the underlying socio-economics structures of SGBV in Ethiopia and the study areas using desk reviews, IDI and FGDs.

Patriarchy

One commonly cited rationale for community and religious leaders to uphold the prevailing socio-economic structures that perpetuate SGBV is the entrenched patriarchal system, which is characterized by the dominance of male voices and authority. It underlines that men consciously employ violence as a tool for the control of women[82]. Men who assault their wives are actually living up to cultural prescriptions that are cherished in the society-aggressiveness, male dominance and female subordination, and they are using physical force as a means to enforce that dominance.

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[79] van Niekerk TJ. Silencing racialised shame and normalising respectability in "coloured" men's discourses of partner violence against women in Cape Town, South Africa. *Feminism & Psychology*. 2019. May;29(2):177–94.

[80] Bennett J. 'Enough lip service!' Hearing post-colonial experience of gender-based violence. *Agenda*. 2001. Jan 1;16(50):88–96.

[81] Ali PA, O'Cathain A, Croot E. Influences of extended family on intimate partner violence: perceptions of Pakistanis in Pakistan and the United Kingdom. *Journal of interpersonal violence*. 2021. May;36(9–10):3965–93. doi: 10.1177/0886260518785378

[82] Mooney J (2000) *Gender, Violence and the Social Order*. New York, NY: St. Martin's

Women, gender non-conforming people and non-dominant men are socially de-valued, diminished or controlled.[83] Faith and community leaders, like anyone, as products of their particular culture and context, may perpetuate harmful cultural beliefs and practices (Thomson, 2014). Historically, Ethiopian religious and community leaders have upheld patriarchal norms, contributing to the prevalence of SGBV, which is crucial in understanding the link between culture and gender-based violence (Winter et al., 2002). Even though faith leaders may recognize that their religion does not support or require a specific harmful traditional practice, they choose to stay quiet due to the societal pressures and power dynamics that enforce cultural norms[84] and transmit SGBV from one generation to another[85]. An FGD participant with community and youth group from Debre Berhan put this as

> "*We are slaves of our culture. There is no interest and opposition to the existing social norms that exacerbate SGBV in our community. Instead of confronting the status quo, we choose to conform and adhere to existing beliefs and practices*." [Male FGD participant from Debre Berhan, age 49]

This exacerbates the prevalence of SGBV among women in the study areas. A participant from Fana Addis Tewild expressed this as

> *"Women are being pushed into vulnerable situations due to harmful values that assign them lower social status, varying religious beliefs, and institutional procedures within different organizations such as community-based organizations (CBOs), civil society organizations (CSOs), and government organizations (GOs). This lack of clear definition in the treatment of women has led to their exploitation and facing attacks. These harmful practices stem mainly from ignorance, superstitions, and outdated cultural norms."*

Religious ideas have the potential to jeopardize the safety of women and be (mis) used by perpetrators and survivors/victims to justify abusive actions and behaviors (Carlson, 2005), in

[83] Allan G. Johnson, the Gender Knot, 2nd ed. (Philadelphia: Temple University, 2005) and Privilege, Power, and Difference (New York: McGraw-Hill, 2006).
[84] https://jliflc.com/wp-content/uploads/2017/11/HTP-report-final-draft.pdf
[85] Abeya SG, Afework MF, Yalew AW. Intimate partner violence against women in west Ethiopia: a qualitative study on attitudes, woman's response, and suggested measures as perceived by community members. Reprod Health. 2012 Aug 20;9:14. doi: 10.1186/1742-4755-9-14. PMID: 22906066; PMCID: PMC3453497.

particular by referring to patriarchal religious interpretations to justify abuse in the domestic sphere. Religious narrations have been historically interpreted in ambiguous ways favoring men and shaping power imbalances that disadvantaged women. But it should be noted that it is not the patriarchal precepts of the religion but the patriarchal interpretation that facilitated the abuse (Ghafournia, 2017). Patriarchal interpretations can lead survivors to isolation, self-blame, emotional abuse, coercion, intimidation and fear (Safe Haven, 2014).

Recognizing religion as a marker of identity that intersects with culture and social norms, studies have demonstrated how the intersection of culture and religion can expose women to gendered harm (Ghafournia, 2017; Pertek, 2020). Some have problematized how cultural interpretations of religious beliefs often shape gender norms (Nadar, 2005; Ghafournia, 2017). Kulwicki et al. (2010) highlighted how power holders, such as religious leaders and community leaders encouraged women (mainly married ones) in certain cultural contexts to endure SGBV.

Place of Marriage in the Society

Traditional community and Religious leaders participated in the study highlighted the significance of marriage in shaping societal beliefs, especially in relation to IPV, and its impact on the responses of community and religious leaders. They stated that that their roles in society should involve providing counseling and guidance to couples to strengthen their commitment to each other. A religious leader from Debre Berhan put this as:

> *"We often prioritize the continuity and stability of marriages, disregarding individual concerns of spouses. This is the advice we provide to couple (his God's children) when they approach us during violence. We do not focus on criticizing the husband but advise to support each other. " [Orthodox Religious Leader from Debre Berhan, age 69]*

However, young FGD participants from Chacha woreda stated that such an act would discourage women from leaving abusive relationships and instead promote social norms that support female submission as a means of promoting harmony. They stated that

> "*There is no such a thing often called forced sexual relations in marriage by religious and community leaders in our society. Women are considered to belong to her husband. Violence within marriage is a private issue that doesn't require interventions from the community."*

This is also supported by participants from other areas. A representative from Fana Addis Tiwulid put this as "*Violence within marriages is often not recognized or acknowledged as a form of violence, and it may be perceived as a norm or even a justified practice. This issue is not frequently discussed openly or explicitly in society*." This acceptance of abusive behaviors contributes to a social environment where intimate partner violence against women is accepted and seen as legitimate. This lifelong pattern of justifying abusive actions and having a low self-esteem makes women more vulnerable to becoming victims of partners who seek to assert power and control over them by disempowering them (Atomssa et al., 2021; Yllo & LeClerc, 1988, p.51[86]).

Patriarchal Interpretations of Holy Scriptures

It looks that harmful and patriarchal interpretations of Holy Scriptures contribute significantly to the acceptance of SGBV by traditional religious and community leaders. There are seemingly **selective** interpretations of religious texts by some religious leaders and already accepted by the community to cherry-pick passages that promote male dominance and female submission. According to youth FGD participants from Debre Berhan

> " *Most religious fathers here and beyond are guided by the traditional gender norm that preaches patriarchy that promotes male dominancy. They are of the belief that wives are created for husbands and submit for them drawing on dominant scriptural interpretations.*" [Male Youth FGD participant]

They believe that selective interpretation of religious texts, emphasizing male dominance and female submission while overlooking messages of equality, results in an imbalanced perception of gender roles. Accroding to Clarke and Jennings (2008) [87], such pathetic behavior of religious leaders is reflected in little or no commitment to empowering women and promote gender equality.

For instance, consider the following quote taken from an IDI with a religious leader from Debre Berhan:

[86] Yllo, K., & LeClerc, K. (1988). Marital rape. In A. L. Horton & J. A. Williamson (Eds.), Abuse and religion: When praying isn't enough (pp. 49–57). Lexington, MA: Lexington Books.

[87] Clarke, Gerard, and Michael Jennings. 2008. "Introduction." In Development, Civil Society and Faith-based Organizations: Bridging the Sacred and the Secular, edited by G. Clarke, M. Jennings, and T. Shaw, 1–16. Basingstoke: Palgrave Macmillan.

> *"Spouses should respect each other, as the Bible teaches. The husband should be responsible, and the wife should strive to be a good partner. In my church services, I consistently emphasize that husbands and wives should not view themselves as rivals. When women confide in me about spousal abuse, I encourage them to remain steadfast in their faith. As a servant of God, my aim is not to divide families but to bring them together as ordained by God. If your husband is abusive, consider it a test of your endurance. Sometimes, God challenges our patience."* [Religious leader from Debre Berhan, age 63]

The above quote underscores that women interacting with certain community and religious leaders in patriarchal environments may face an increased risk of violence rather protection. Yigzaw et al (2010) expressed this as "*The normative expectation that conflicts are inevitable in marriage makes it difficult for society to reject violence*." As highlighted by (Lock, 2018), women who disclose abusive relationships can be counseled by religious leaders to prioritize a 'faith first' approach, such as prayer and church attendance, over their own safety.

Engendering Sin

Participants also highlighted the issue of SGBV and woman's submission on women attributed to interpretations of sin (story of Adam and Eve on Gene 3:16) that states "*Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee*'. This was used to cement the belief in women's inferiority in relation to men and women's acceptance of this oppression or creating a hierarchy of sin and claiming women deserve it (Njoh and Akiwumi, 2012)[88]. This has in part made women to be more receptive and vulnerable to violence (See more quotes repeatedly mentioned by participants in Table 3.8). According to EDHS (2016), 63% of Ethiopian women age 15-49 believe that a husband is justified in beating his wife in at least one of the five specified circumstances (burns the food, argues with him, goes out without telling him, neglects the children, refuses sexual intercourse).

[88] Njoh, A.J. and Akiwumi, F.A. (2012). "The impact of religion on women empowerment as a Millenium Development Goal in Africa", Social Indicators Research, 107: 1–18.

Table 3.8: Some Harmful Interpretations of Religious Scriptures

Verse	**Scripture**
1Timothy 2:11-15	A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet.
1 Corinthians 11:3	But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God
Ephesians 5:22-24	Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything
Quran 4:34	Men are caretakers of women, since Allah has made some of them excel the others, and because of the wealth they have spent. So, the righteous women are obedient, (and) guard (the property and honor of their husbands) in (their) absence with the protection given by Allah. As for women of whom you fear rebellion, convince them, and leave them apart in beds, and beat them. Then, if they obey you, do not seek a way against them
Genesis 3:16	To the woman he said, I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you
Colossians 3:18	Wives, submit to your own husbands, as is fitting in the Lord.

Source: Compiled based on desk review and IDI participants

The pressure from religious and community leaders on women to submit to their husbands has has partly played in affecting the decision making power of women in the study areas as well as in the country at large. According to the Ethiopian Demographic and Health Survey in 2016, 30% of Ethiopian women do not make decisions on individual and family issues. Instead, their husbands make decisions for them on choices including the option to use birth control methods, and whether to give birth in a health facility or seek the assistance of a trained provider (See Table 3.9). Women also have smaller decision making powers regarding large household

purchases; close to 14% of women in Afar and around 7% of women in Amhara who participated in the EDHS (2016) reported that they could make decisions regarding significant household purchases. Furthermore, their control over the husband's earnings was insignificant. It was 3.7% for Amhara region and 11.9% in Afar region.

Table 3.9: Household Decision Making, by (Region)

Indicator	Region	
	Amhara	Afar
Person who usually decides on large household purchases	6.7	13.5
Person who usually decides on visits to family or relatives	13.7	20.7
Person who usually decides what to do with money husband earns	3.7	11.9
Earns more than a husband	17.7	10.4
Husband help you with household chores	39.7	24.5

Source: Computed based on EDHS (2016)

Gendered Perceptions of Vision and Intelligence

There is also a belief and unwritten rule that states men are believed to be far more sighted than women. A community leader from Chacha expressed this as "*We have the tradition and belief that the husband makes long term plans for the household while wives focus on the daily tasks in the household and serve her husband.*" Previous studies also supported the claim that social norms and systems in Ethiopia favor men over women. A gender analysis brief in Ethiopia, Afar region by Care (2022)[89] revealed that 80% of the participants expressed a strong belief that existing social norms and systems in the region overwhelmingly favor men over women. This is consistent with the national value. According to the 2023 gender social norms index (GSNI) 98.8% of men and women in Ethiopia hold fundamental biases against women[90].

However, upon closer examination of the scriptures referenced by religious leaders and normed in the society by traditional religious and community leaders to justify biased norms against women, it becomes apparent that there may be a misinterpretation or misunderstanding of their intended meaning. For instance, if we check Ephesians 5:22-24, the act of submission requires

[89] Care (2022). Feed the Future, Resilience in Pastoralist Areas: Gender Analysis Brief. Accessed from https://careevaluations.org/wp-content/uploads/RiPA-Afar-regional-gender-analysis-April-2022.pdf

[90] UNDP (2023). 2023 Gender Social Norms Index (GSNI). Accessed from https://hdr.undp.org/content/2023-gender-social-norms-index-gsni#/indicies/GSNI

both parties in marriage or intimate partnership. Ephesians 5:21 clearly evinces this. It states 'Submit to one another out of reverence for Christ (*ለክርስቶስ ካላችሁ አክብሮታዊ ፍርሀት የተነሣ አንዳችሁ ለአንዳችሁ ተገዙ*).' Thus, submission is about mutual respect, not allowing someone to control or abuse another. The Bible condemns violence and abuse (Proverbs 22:28). It is the same in the Quran as well (See Quran 4:19-emphasizes the importance of treating women with kindness and respect, and prohibits the use of force or abuse in relationships). Similarly, if we consider **1Timothy 2:11-15**, the verse is not a transcultural restriction on women as Paul himself was working with Women: If Paul did not allow any women exercise any legitimate authority over men, what do we make of Priscilla (who taught Apollos (Acts 18:26)), Junia (who was called an apostle in Roman 16:7), Phoebe (who was a deacon/minister (Roman 16:1)) and many other women Paul worked alongside?

The importance that religious leaders give to family unity acknowledging Proverb 22:6 was also considered as one of the reasons that guilt the abused into staying even at the expense of their safety and well-being. But it is clearly indicated in Galatians 5:13 that '*Your safety and well-being are important'*. Hence, it is evident that certain verses may be misconstrued to coerce victims of abuse into remaining in detrimental relationships, highlighting the potential for misinterpretation within religious texts. In view of this, egalitarian religious leaders in the study areas claim that some religious institutions are led by people who do not have sufficient religious knowledge. A religious leader from Dubti town put this as

> "*I really do not have trust in some of the religious leaders in their religious knowledge. It is not surprising to experience a misinterpretation of the religious texts. We do not frequently see religious people leading the religion. We recently started to realize that people who are religious distance themselves from the religious institutions and instead those who do not have sufficient knowledge of the religion become leaders, which I think is the source of the problem. Such leaders won't have commitment to support the victims.*" [Religious Leader from Dubti, age 78]

Arbitration/Mediation

Religious and community leaders have traditionally a big place for arbitration/mediation. They are **well-positioned to use arbitration and mediation** to effectively resolve conflicts within their communities, promoting peace and fostering sense of unity including SGBV. But they may unintentionally worsen a woman's suffering and hinder her ability to seek relief by premature forgiveness. The expectation to promptly forgive her offender and maintain the relationship serves as an illustration. For numerous individuals in the study areas, forgiveness is viewed as an important religious and social responsibility for those who have been harmed by someone else's behavior. Our discussions with religious leaders revealed that quoting passages on forgiveness from religious texts might unintentionally pressure survivors of SGBV to forgive their perpetrators. We realized religious leaders mentioned passages like Matthew 6:14-15 for reconciliation and to pressure the abused to forgive ongoing abuse that states *"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you don't forgive men their trespasses, neither will your Father forgive your trespasses."*

However, fortune(1995) argues that quick or premature forgiveness of an abuser undercuts authentic restoration of well-being for both victim and offender. Reconciliation too soon may also encourage repetition of the cycle of abuse or allow the abuser to avoid accountability for their actions. In addition, egalitarian religious leaders participated in the in-depth interview highlighted that the claim about foregiveness mentioned above is based on misunderstanding and misinterpretations of the Bible. They highlighted that religious texts emphasize forgiveness as a path to ensure survivor safety while offering a chance for perpetrators to learn and repent, and not the violence to be repeated (See Table 3.10). An egalitarian religious leader from Chacha shared his feelings of foregiveness as

> *"While reconciliation can be a valuable tool for social harmony and family, it shouldn't come at the expense of victim safety. Unfortunately, pressure from religious or community leaders can lead survivors to forgive abusers prematurely, before a true understanding of the abuse and appropriate steps to prevent future incidents are addressed.As you know our society has big respect to religious and community leaders. They accept what we say."* [Religious Leader from Chacha, age 47]

Focus group discussion from Debre Berhan also came up with similar findings. An FGD participant shared his experience of the perpetrator centric mediation process as :

> *" My experience with the traditional mediation process regarding SGBV is not good. Once, a mentally challenged woman in our neighborhood was raped by a police man but the elders let the matter go away saying it would cause family break up if the case reaches to law enforcement bodies."*

Extant literature confirms this. According to Human Rights Watch(2003a)[91], traditional mediators frequently protect perpetrators of gender-based violence, force women to live with ongoing abuse, and block women's attempts to access the police and the courts, sometimes threatening to testify against women in court.

Table 3.10: Bible Verses about Foregiveness

Practice	Scripture	Verse
Pretending that the offense never happened	God forgave King David of serious sins, but he did not shield David from the consequences of his actions. God even had David's sins recorded so that they are remembered today	2 Samuel 12:9-13
Condoning the offense.	The Bible condemns those who claim that bad actions are harmless or acceptable: "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter*!"	Isaiah 5:20
Pardoning With No Valid Basis.	God Does NOT Forgive People who are Guilty of Willful, Malicious SIN and who refuse to acknowledge their mistakes, change their ways, and apologize to those whom they have hurt: "*Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.*"	Proverbs 28:13

[91] Human Rights Watch (2003a). Uzbekistan: From House to House. Abuses by Mahalla Committees. New York.

Traditional Mediators Often Protect Perpetrators of Gender-Based Violence

Previous studies associated this with, though difficult to make ablanket statement, the lower educational attainments of conservative/traditional religious leaders or ther lack of awarness about SGBV and its consequences. Thomson(2014) underscored the fact that conservative/traditional faith leaders are undereducated or misinformed can reinforce harmful myths or disinformation.

Youth focus group discussion participants from Afar, Dubti Woreda highlighted that such types of mediation or arbitration or pressure on survivors can be problematic to the victims. They argue that there is a clear power imbalance in the traditional arbitration process. It often lacks inclusive formal structures and rely on elders or community leaders who hold patriarchal views. This can disadvantage survivors who may be pressured to accept settlements that prioritize family reputation or reconcilation over accountability for the abuser. In addition, fear of shaming or social isolation can prevent survivors from speaking up about the violence. Traditional mediation processes may inadvertently reinforce this silence by focusing on resolving the issue within the family or community, potentially pressuring the survivor to stay silent and exacerbate SGBV, especially for acts like marital rape or domestic violence. The normalization of SGBV can create a climate of silence, discouraging survivors from coming forward and seeking justice. Traditional mediation practices prioritize reconciliation at the expense of addressing the underlying violence. A youth FGD participant from Debre Berhan shared his view on the gaps of traditional mediation as:

> "*There is heavy involvement of elders and religious leaders in the arbitration process in our community. If a wife is abused by her husband and the issues reach mediation, the focus may be on maintaining a united front for the family rather than addressing the abuse itself. They prioritize preserving the reputation of the perpetrator over addressing the harm done to the victims. This, in my view, traditional mediation regarding SGBV reinforces the culture of silence and prevents the woman from seeking help or escaping the abusive situation."*

Religious and community leaders have considerably higher power and influence in the study communities which may emanate from their perceived spiritual or moral authority, their knowledge of religious texts or cultural traditions, ability to articulate and interpret values and norms, and their interpersonal skills in building trust and relationships with their followers. According to a participant from Women and social affairs office of Chaha Woreda:

> "*The authority held by religious and community leaders is formidable. In our community, these leaders wield significant control, often using it to either benefit or harm those under their influence. The power of religious leaders can extend to the point of forcibly imposing their will, as seen in instances when victims are pressured into agreement, sometimes by the display of religious symbols. There are even cases where girls aged between 16 and 18 are coerced into marriages with deacons and priests. On the other hand, community leaders, notably elders, may manipulate victims into forgiving perpetrators by posing questions about their future living arrangements if they pursue charges. Victims are also reminded of potential repercussions on their family if they were to speak out against the perpetrator*?"

Consistently, participants underscore that women have often experienced unequal (no) representation in mediation sessions. As a result women may not get the same opportunities to speak or present their side of the story; their concerns and interests may be dismissed or overlooked. A youth FGD participant from Asayita expressed the drawbacks of mediation through community leaders as

> *"Traditional arbitration practices often fail to ensure equal treatment between men and women. This is particularly evident in cases where the woman has children. Pressure is placed on her to reconcile for the sake of the children disregarding her experience, suffering and prioritizes maintaining the family unit over her safety and well-being."*

Prioritizing reconciliation over accountability in traditional mediation practices can discourage victims of gender-based violence (SGBV) from reporting abuse. Survivors may seek medical and psychological support but choose not to engage with the formal justice system, leading to a significant underreporting of SGBV (Sexual and Gender-Based Violence) incidents. As raised by participants in the FGD from Chacha Woreda of Amhara reginal state, in traditional reconciliation processes led by elders, the emphasis is often placed on restoring harmony and peace within the family or the community rather than on holding perpetrators accountable for their actions. This can result in perpetrators not facing appropriate penalties for their actions, as the focus is more on compensating the victims or their families. As a result, the cycle of impunity may continue, as perpetrators are not held responsible for their actions and may not be deterred from committing similar offenses in the future. This lack of accountability can undermine the justice system and perpetuate a culture of impunity within the community. This implies how imperious training mediators (community leaders and religious leaders) on gender equality and survivors rightly to equip them with the necessary skills and knowledge to effectively mediate cases of SGBV and support survivors. Studies show working on changing community norms is more impactful than individual or household attitudes. Murphy et al. (2021)[92] highlighted that community norms (rather than individual or household attitudes) had a significant association with adolescents' experience of household violence. In line with, Tiruye et al. (2020) found that women living in communities with high IPV accepting norms had 31% higher (AOR 1.31, 95% CI: 1.06–1.62) odds of IPV experience as compared to their counterparts.

Traditional mediation approaches prioritize reconciliation over accountability and discourage survivors of SGBV from reporting the abuse.

The participants also highlighted that the response from some groups of the community to perpetrators' action is hindering the progress of tackling SGBV. There are traditions of encouraging perpetrators of SGBV by praising or saying 'bravo' for their actions and concealing them from authorities, colleagues create an environment that emboldens criminals and reinforce their belief that their actions are acceptable or even commendable, and makes it difficult to address the problem. By normalizing or praising perpetrators of SGBV, we are sending a

[92] Murphy, M., Jones, N., Yadete, W., & Baird, S. (2021). Gender-norms, violence and adolescence: Exploring how gender norms are associated with experiences of childhood violence among young adolescents in Ethiopia. Global Public Health, 16(6), 842–855. https://doi.org/10.1080/17441692.2020.1801788

dangerous message that their behavior is not only permissible but also deserving of recognition or approval. A youth FGD participant from Chacha expressed this as

> "*There is negative attitude towards survivors by the community. People often make the victims responsible for the incident. They criticize the victims for indecent dressing or provoking him, and then applaud for the perpetrator and tended to support him. This has become a triggering factor for the perpetrators.*"

Furthermore, attitude towards the survivors by the community wouldn't be the same as before the incident. As highlighted by an egalitarian religious leader from Dubti

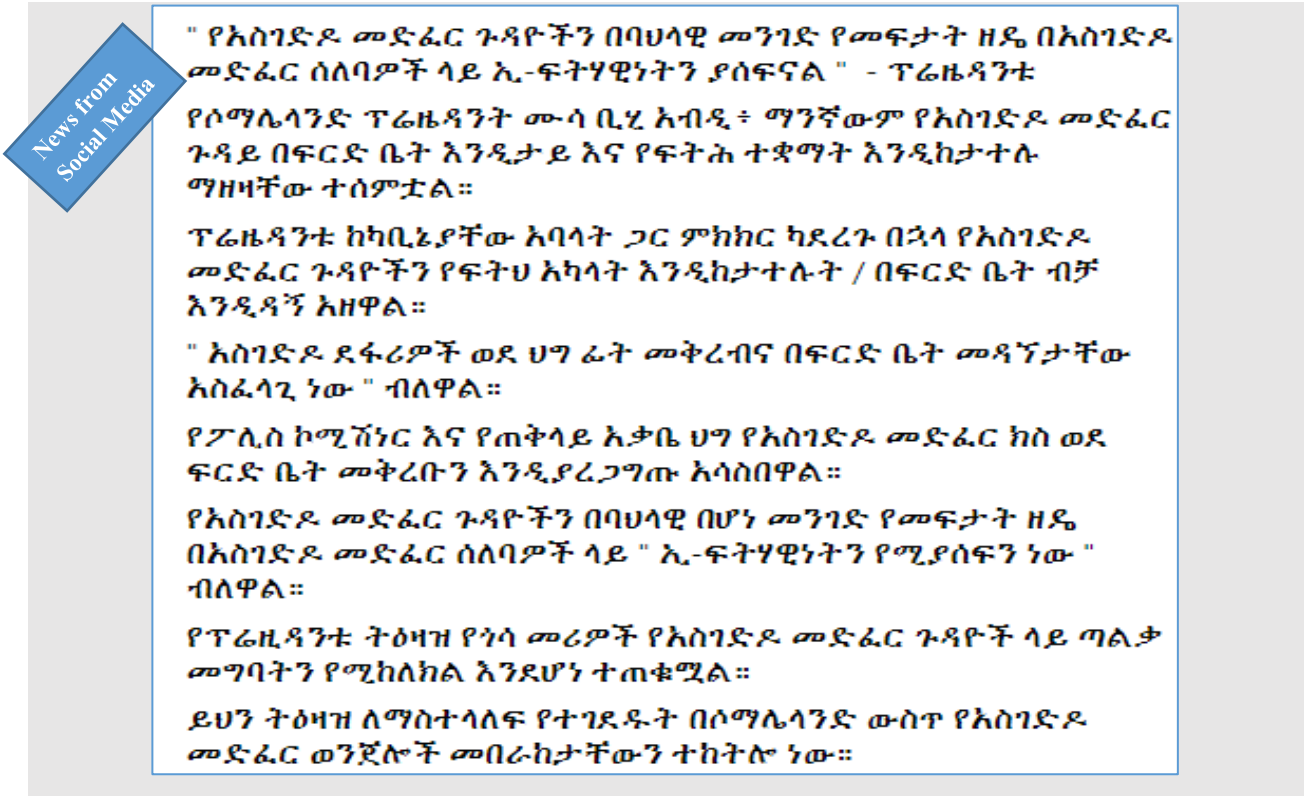
> *" Even if survivors are not marginalized in the community, they are not seen the way they were considered before the violence. As a result the victims suffer from low-esteem, dropping out of school, hopelessness and feelings of inferiority."* [Religious Reader from Dubti, 51]

Service providers has confirmed the claims that the incident is highly prevalent in the study areas. For instance, service providers from Debre Berhan said that between July 2023 and March 2024, a total of 49 rape cases were reported from the three health centers in Debre Berhan. Among them was a critical incident where a woman, who had gone shopping in the evening, was raped by three individuals in an area known as Kebele 6.

In addition, as the traditional mediation may not always prioritize the rights and well-being of survivors it can have a detrimental impact on survivors of SGBV, who may feel further marginalized, silenced, or invalidated. It is essential to challenge and condemn any form of violence, including SGBV, and to hold perpetrators accountable for their actions through legal and social means. A community leader from Dubit shared his feelings as

> "*We are the problem. We don't condemn the perpetrators*. *Everyone in the community including religious leaders, community members, and the women themselves has their own stake. The collaborative effort from various parts of society to handle the problem is woefully inadequate. This contributes to the persistence of SGBV in our community."*

The severity negative effects of traditional mediation was recently conceeded by some top leaders like president of Somaliland in his recent speech about SGBV as cited by Wasu Mohammed on his official facebook page dated June 25, 2024[93]



Gender Role Expectations (Normative Role of Men)

Another factor that leads some religious and community leaders to inadvertently support and perpetuate power imbalances, violence in marital relationships, and hinder survivors from escaping abusive situations is the expectation of traditional gender roles. Gender norms emphasize women's role in the home, leading to gender discrimination among employers and stigma around working women. Men are often seen as more trustworthy, productive and capable of doing jobs, while girls are seen as wives (reproductive). This narrow view of women's gender roles reinforces traditional patriarchal norms, promoting harmful practices such as child

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https://www.facebook.com/Wasu.Mohammed/posts/pfbid02YWaTxCDfWG9MwTZmNf8ToWpbvMX1SMwdF9CFF6rBtyCjVJ75sRyT6TwWP45UEWA5l

marriage, female genital mutilation, and SGBV(Potter,2007 [94] ; BBC Media Action, 2021[95];Jones et al.,2020[96]). According to BBC Media Action(2021), just over one in four(27%) urban females stopped working outside home and 30% of female rural participants stopped their education when they became a parent. These changes are much smaller for men. In view of this, almost half of the survey respondents (47%, a similar proportion of males and females) who participated in the study said men are more likely to be favoured for a job because they were seen as more trustworthy. And while most respondents believe in women's ability to hold top jobs, 60% of all respondents feel that men are more likely to be favoured in recruitment because they are seen as capable of doing the job. This stems from gendered expectations about their futures: boys are expected to become breadwinners and marry, while girls are seen primarily as wives, which has negative consequences for girls' education (Jones et al., 2019). Thus, transgression of such gender roles instigates violence. In the same veing, participants who condone SGBV were of the perception that violence, if any, on women attributed to their unacceptable behavior. One community leader from Asayita expressed this as "*Violence occurs when men impose their decisions on women due to the latter's lack of awareness about their roles"* [sex: male, age, 61]. According to a study conducted by Diriba (2021), approximately 21% of participants believe that the breaking of gender roles is a contributing factor to SGBV. As a result of these societal gender norms, children begin to internalize and act upon them from their very childhood (Check this video Eshetu Melese Etsub Dink Lijoch how a four year child perceived gender roles).

Hussien (2004)[97] analyzed how cultural rules reinforce women's subordinate position in secular lives among the Oromo. He found that some Oromo proverbs trivialize women and reinforce their subordinate positions in the society. For example, a proverb '*Women make good dish but not good speech discourages*' women from speaking in public. There are other proverbs that communicate male dominance in the culture, Jeylan presented the following '*The stick is matchless treatment for women and children*' that communicates that women like children are

[94] E. Poluha, "The World of Girls and Boys in Rural and Urban Ethiopia", Forum for Social Studies, Save the Children, 2007.

[95] BBC Media Action (2021). How Social and Gender Norms Influence Employment for Young Women in Ethiopia https://downloads.bbc.co.uk/mediaaction/pdf/research/ethiopia-packard-foundation-youth-women-norms-21.pdf

[96] Jones et al.(2019). Exploring the Role of Evolving Gender Norms in Shaping Adolescents' Experiences of Violence in Pastoralist Afar, Ethiopia. Accessed from https://www.gage.odi.org/wp-content/uploads/2020/10/Jones-et-al.-2019-Violence-in-Afar.pdf

[97] Hussein, J. W. (2004). A cultural representation of women in the Oromo society. *African study monographs*, *25*(3), 103-147.

corrected by physical punishment. Poluha (2004)[98] also states that, in Ethiopia, women are not supposed to speak in public arenas when men are present and men make major economic decisions alone especially in rural areas. The participants cited numerous proverbs that belittled women's traits and abilities as a way to rationalize the societal dominance of men over women (See Table 3.11 for more). For instance, a traditional saying "*As a woman is in a kitchen, a man is in a court*" in the study areas show that men are supposed to speak in public but women to manage household chores while " *A woman does not know anything but gives birth to knowledgeable child"* relates to women's lack of intelligence and critical thinking.

Study by Yick (2008)[99] has revealed that religious leaders may endorse traditional gender roles, fault women for marital difficulties, encourage them to remain in abusive relationships, and condemn them for leaving abusive situations. Traditional gender roles often position men as the dominant figures(head of the household) while women are expected to be submissive fostering power imbalance that makes women more vulnerable to violence and abuse. A study by Jeffords (1984)[100] found a correlation between traditional gender roles and tolerance for marital rape. People who held more traditional views on gender roles were less likely to view forced marital sex as wrong. Alsdurf and Alsdurf's (1988)[101] indicates that survivors may hesitate to report abuse or seek help if they believe their suffering is divinely ordained or a necessary part of growth can make individuals feel helpless and passive in the face of violation. This can impede their ability to escape abusive situations or protect themselves from additional harm. For some that do escape, separation or divorce may involve separation or stigmatization from their faith communities (Ringel & Bina, 2007)[102].

[98] Poluha, Eva. (2004). *The power of continuity: Ethiopia through the eyes of its children*. Uppsala: Nordiska Afrikainstitutet. 217 pp

[99] Yick AG (2008) A metasynthesis of qualitative findings on the role of spirituality and religiosity among culturally diverse domestic violence survivors. *Qualitative Health Research* 18(9): 1289–1306.

[100] Jeffords CR. The impact of sex-role and religious attitudes upon forced marital intercourse norms. Sex roles. 1984;11(5):543-52.

[101] Alsdurf, P. & Alsdurf, J.M. (1988) Wife abuse and scripture. In Abuse and religion: When praying isn't enough. (1988). Horton, A.L., and Williamson, J.A. (eds.) Lexington, Mass: Lexington Books. pp. 221-227

[102] Ringel, S., & Bina, R. (2007). Understanding causes of and responses to intimate partner violence in a Jewish orthodox community: Survivors' and leaders' perspectives. Research on Social Work Practice, 17(2), 277-286.

A community leader that condones SGBV from Chacha expressed his attitude towards violence as

> *"Violence is inevitable, but there are measures we can take to reduce it. I believe that both men and women have responsibilities in minimizing violence, with women having a significant role to play. If a woman demonstrates respect and good behavior towards her husband, I do not believe her husband would resort to violence."* [Community leader from Chacha, age 62]

This implies that men have the right to control their partners, potentially resorting to violence when their dominance is challenged(Potter, 2007) and endorsed traditional religious teachings that dictate that men should be the decision makers and leaders in relationships, and condemn them for leaving abusive situations (Potter, 2007; Schneider & Feltey, 2009; Yick,2008). They believed that societal promotion of female-male equality was in conflict with such teaching and led to relationship conflict (Levitt et al., 2008). Therefore, adherence to traditional ideas of wifely submission among women may hinder them from speaking out against abuse or questioning their husband's behavior. This silence allows the cycle of violence to perpetuate (Knickmeyer, Levitt, Horne, & Bayer, 2003; Nason Clark, 2004). A community leader from Debre Berhan shared his feelings of how a woman should behave in a relationship as

> " *I believe a woman has to be silent and obey her husband's commands. If she disobeys, the husband has the right to beat and direct her in his way. She shouldn't take major decisions within the household unless her husband lets her to do so.*" [A community leader from Debre Berhan, age 57]

The perception of girls' and women's roles in the traditional society leads many women and men to deny the existence of SGBV, believing for example that it is a man's right to punish his wife and to have sex regardless of the woman's consent(Norwegian Church Aid,2018)[103]. Following this, it can be inferred that there is a common belief that beating is associated with loving, and it brings the husband and wife closer to each other. A mixed FGD youth participant from Debre

[103] Engaging Faith Actors on Gender-Based Violence (GBV): Best Practices from the NCA Global GBV programme 2016-2019https://www.kirkensnodhjelp.no/globalassets/lanserte-rapporter/2018/2018-engaging-faith-actors-on-gender-based-violence.pdf

Berhan expressed this as "*Some women in our community feel unloved and mistreated by their husbands if not beaten*."

According to participants in the mixed FGD at Chacha Woreda the society's approval of the patriarchal principle of cultural confirmation of male supremacy over females is related to status. Violences such as domestic violence, specifically a husband beating his wife and the wife accepting or approving of this behavior, is often related to the construction of male identity and behavior within cultural norms and expectations. Those who reject wife-beating as unacceptable behavior are often perceived as deviating from societal norms, resulting in social alienation within the community. Society tends to show little disapproval or criticism when a husband physically abuses his wife. Conversely, if the wife takes charge and oversees the family, people often ridicule and belittle the husband. A community leader from Chacha expressed this as:

> *"I do not see wife-beating explicitly condemned or viewed as inappropriate behavior. Having grown up observing this tradition for generations, it is considered normal to us. What we find unacceptable is a wife who is not submissive and cannot satisfy her husbands will ."* [Community leader from Chacha, age 65]

Healthcare service providers from the study areas stated that wife-beating has not frequently been considered as an abnormal behavior, rather taken for granted as part of the couple life. Therefore, such types of violence rarely reach the legal authorities. A healthcare provider from Chacha put this as " *If men stop abusing their wives and start respecting, valuing and supporting them, there could be social sanctions against those who do not use violence against women*." Thus, the tradition is that gender stereotypes dictate that men should display aggression and intelligence, while women are often expected to be submissive and perceived as incompetent. Cultural sayings and expressions perpetuate this belief by confining women's skills to domestic tasks, suggesting their incapacity for intellectual pursuits, and restricting their visibility in public areas (See Table 3.11). Such expressions exacerbate violence against women by emphasizing the need to control both work and wives early on, aiming to establish male dominance and limit women's roles to domestic duties. These expressions reinforce gender inequality, restrict women's decision-making power, and uphold the subjugation of women, discourage women from pursuing education, going out in public, place blame on women for violence, restrict

women's freedom of movement, and objectify women by reducing them to possessions or objects to be controlled. These proverbs promote hegemoic masculinity, reflecting women's evil nature, women's dependence on men. They have a role in maintaining the normalization of SGBV through proverbs. For example, proverbs such as 'a woman and a mule behave the way they are trained' are common. If a male cries, he is considered 'girlish', which shows the community's attitude and tolerance towards girls suffering and crying as being normal and natural (Aschalew, 2012[104]; Abeya et al., 2012[105]).

Table: 3.11: Sample Amharic Proverbs that Condone SGBV

አህያና ሴት፣ ሲረግጧት አይከፋት Woman and donkey never feel kicked	ነፍስ በፈጣሪዋ ሴት በአሳዳሪዋ The soul by the creator woman by her guardian
የሴት መንጋ በር አይዘጋ Female groups couldn't close a door	የሴት ጠጪ የግመል ፈንጪ A female alcholic, A camel horn
የሴት ምክር የሾላ አጥር Female advic , sycamore fence	የሴት ጉልበቷ ምላሷ A woman's power is in her words
ሴት ለቤት ወፍጮ ለዱቄት Woman for home mill for flour	ሴትና ኤሊ ቀስ በቀስ Woman and turtle slowly
ሚስትና ዳዊት በብብት A wife and psalms should be kept under one's (a man's) armpit	ሴት ያመነ ፣ ጉም የዘገነ One who tru ts a woman is like one who holds mist
ሴት ምን ታውቃለች አዋቂ ትወልዳለች እንጅ A woman does not know anything, but she gives birth to a knowledgeable child	ሴት በማጀት ወንድ በችሎት As a woman is in a kitchen, a man is in a court
የሴት አስተሳሰብ ከምድጃ አይወጣም A woman's thinking ends p in the kitchen	አለባል ሴት ወይዘሮ አለማንገቻ ከበሮ A lady without a husband is like a drum without suspenders
ሴት ምን ብታውቅ በወንድ ያልቅ No matter what a woman knows, a man will do it	ሴት ለቤት ወፍጮ ለዱቄት As a woman is to home, so a mill is to powder
ሴትና በቅሎ እንደገሪዋ ነው A wom n and a mule behave like heir trainer	ሴት ብታውቅ በወንድ ያልቅ Though a woman proposes, a man decides
ሴት ከተማረች በቅሎ ከበላች አመል አወጣች Educating a woman is like feeding a mule	አለስራ አይበላ እንጀራ አለባል ቆጥ አይሰራ A perch cannot be made without a husband as food cannot be eat n without work

[104] Aschalew B, Female Disempowerment: Some Expressions in Amharic. unpublished thesis, Addis Ababa University, Ethiopia. 2012: Addis Ababa, Ethiopia.

[105] Abeya S.G., Afework M.F., and Yalew A.W., Intimate partner violence against women in west Ethiopia: a qualitative study on attitudes, woman's response, and suggested measures as perceived by community members. Reproductive Health, 2012. 9

ለሴት ምክር አይገባትም A woman cannot understand advice	በፋሲካ የተቀጠረች ገረድ ሁሌ ፋሲካ ይመስላታል A maid servant employed at Easter thinks that it is always Easter
የሴት ሞቷ በማጀቷ A woman’s death is in her kitchen	ቤት ያለሴት ከብት ያለበረት Home without a woman is like c ttle without a corral
የቄስ ሚስት አወቅሽ አወቅሽ ቢልዋት መጻፍ አጠበች A priest’s wife washes a book when she is repeatedly told that she is clever	ባል የሌላት ሴት የመንገድ ዳር እሸት A husbandless woman is like a ripened fruit near a main road
አይብ ከአግዋቱ ልጅ ከእናቱ As cheese is with i s whey, so a child is wit his mother	ነፍስ በፊጣሪዋ ሴት ባሳዳሪዋ As a soul is in its creator, a woman is in her master
በጋለሞታ ቤት ሁሉ ይጣላበት Everyone fights for a widow’s home	የታደለች ሴት በፊት ትወልዳለች ሴት A lucky woman gives her first birth to a girl
ከባልዋ ብትጣላ ብልትዋን በካራ hile she quarrels with he husband, she hurts her vulva with a knife	ሴትና ውሻ በእንክሻ Women and dogs defend by biting
በቅሎ ገዝቶ መጭ መጭ ሚሴት አግብቶ ምሳየን አምጭ Buying a mule is riding as marrying a wife is ordering lunch	ሴትና አህያ የማችሉት የለማ A woman and a donkey can tole ate everything
ሴት ከገለሞትች አውራ ዶሮ ይዞራታል ‘If a woman becomes widowed, even a cock hovers around her	ሴት የወለደ መቀመቅ ወረደ ‘Someone who delivers a baby girl goes down to a hell’
እንስራዋን ረስታ ወደወንዝ ወረደች Having forgotten her pot, she goes to a river	የሎሌ እልቃሽ የሴት ቀዳሽ A vassal mourner is like woman sanctifier
እንጨት አይሸከሙም ላመድ እሮጊት አያገቡም ላትወልድ It is not good to carry a [piece of] wood as it turns to ash and to marry an old woman as she cannot give birth	የድንጋይን ጦርነት፣የሸሮን ቀለብነት፣ የሚስትን ባርነት Conflict using stone is analog us to supplies of mush an slavery of a wife
ከሴት ጠብደል የወንድ ኮስማና ይሻላል A skinny man is better than a huge woman	ሴት አግብቶ ሴት ቢወልዱ የት አለ ንግዱ Marrying a woman and giving birth to a baby girl offers no benefit
የፊረሰኛ ጥለት ለባሽ የሴት ትምባሆ ጎራሽ A cavalry wearing decor tive bands is like a woma chewing tobacco	የሀምሌ ብራ የባልቴት ወበራ A cleared-up July is like a communal labor of elderly women

እናት ትረገጣለች እንደመሬት A mother is trampled like the earth	አህያና ሴት ቢረግጥዋት አይከፋት A woman and a donkey do not refuse being trampled
ሴት ውፍረት እንጅ ትልቅነት የላትም A woman ha a huge body but not greatness	ሴትና አህያ በዱላ A woman and a donkey are controlled by a stick
የሴት መጠጥ ደፋር የወንድ አይናፋር A woman fond of liquor is like a shy man	ከሴት ልብ የወንድ ሳምባ ይሻላል A man's lung is better than a woman's heart
	ለሴት ጠላ ለፈረስ ቆላ Local beer is to a woman as the lowlands are to a horse

Source: Compiled by the Authors from secondary source, IDI and FGDs

Socio-economic Disparities

The participants emphasized that the socio-economic status of either the survivor or the perpetrator often influences the level of attention given to cases of SGBV. According to the participants, survivors from lower socio-economic background may face additional barriers to access support services. They may be less likely to be believed or taken seriously due to societal stereotypes of prejudices. On the other hand, perpetrators from higher socio-economic backgrounds may have more resources to manipulate the justice system or cover up their actions. They may also face less scrutiny or consequences for their behavior due to their social status or connections. There can be a tendency for those around them including religious and community leaders to prioritize supporting the perpetrator/survivor over the victim. There may be a reluctance to believe that the perpetrator/survivor could commit the alleged harm, especially if they are seen as upstanding members of the community. As outlined by the participants in the youth FGD at Debre Berhan

> "*If the perpetrator is from a rich family, people in the community often say he doesn't do this. The woman may be saying this for his wealth. She may be saying this to get benefit or compensation with forgiveness. The interference of the elders with the victim is highly observed to prevent the case from going to the law, and if it has gone to stop the case.*"

The perpetrators of violence may use money or material goods as a way to manipulate and control victims in order to keep them silent about the violence that has been committed through religious and community leaders as mediators. Additionally, the perpetrator may use threats and intimidation to further coerce the victim into compliance. This can create a climate of fear and uncertainty, making it difficult for the victim to seek help or escape the abusive situation. There is also intimidating witnesses, obstructing their testimony, coercing them to alter their statements. On the other hand, if the survivor is from rich family, religious and community leaders stand by the victim, the process of monitoring, following up the case and reaching the end can be seen by the legal bodies shortly and at high level. Likewise, if the perpetrator is from a poor family, he will be a victim of all the various stakeholders and will be disproportionately subject to punitive measures. Extant literature also confirms the claim raised by the participants of the study (FTI, 2007).

One study by Abbey & Meloy (2020)[106] found that wealthy perpetrators of sexual violence were more likely to be protected by their social circles and communities, who may be reluctant to believe allegations or hold the perpetrator accountable due to their status and wealth. This dynamic can create a culture of impunity in which perpetrators are able to continue their abusive behavior without facing consequences. In addition, a study by Johnson & Smith (2019)[107] indicated that participants were more likely to justify or excuse the behavior of a wealthy perpetrator compared to a lower-income perpetrator, indicating a bias towards protecting individuals with higher social status.

Generally, religious and community leaders inadvertently support SGBV by misinterpreting religious texts, perpetuating patriarchal beliefs, avoiding questioning the existing norms, lacking awareness or education on severity of SGBV, and accepting social and cultural standards that normalize or silence SGBV in public discourse.

[106] Abbey, L., & Meloy, J. (2020). Privileged Impunity: The Social and Economic Dynamics of Rich and Powerful Sex Offending. Journal of Criminal Law and Criminology, 110(1), 43-73.
[107] Johnson, A. M., & Smith, M. (2019). Blaming the Victim(izer)?: Perceptions of wealth and the justification of sexual assault. Journal of Interpersonal Violence, 34(16), 3355-3377.

3.4.2. How can supportive religious and community leaders contribute to counter messages from religious and community leaders and opposition groups that endorse or contribute to harmful practices and/ or SGBV?

Researchers argue that religious texts may be misinterpreted and rationalized by perpetrators to justify their behavior (UNIFEM, 2001)[108] and to induce shame, guilt, and distress in their victims (Ibrahim & Abdalla, 2010)[109]. At other times, it is the attitudes of religious and community leaders that serve to exacerbate violence in families by their reluctance to deal with violence against women in their communities (Pyles, 2007)[110], especially when the perpetrators are prominent in the community (Ibrahim & Abdalla, 2010). Conversely, there are religious and community leaders that contribute to counter messages from supportive religious and community leaders.

The discussion in this section focuses on unveiling how religious and community leaders contribute to counter messages from religious and community leaders that condone harmful practice using desk reviews, IDI and FGD with relevant stake holders. The findings of the desk review, in-depth interview and focus group discussion indicated that religious and community leaders used diverse mechanisms to counter the messages that exacerbate SGBV as discussed herein below.

Education and Training

Providing education and raising awareness about SGBV is essential for religious and community leaders to effectively address the issue at large scale. The impact will be significant when religious and community leaders educate and train society directly, as they have considerable influence and their teachings are more widely accepted than those of any other group. Their egalitarian attitude is particularly well-received by the youth and other crucial stakeholders in addressing SGBV than teaching by other groups of the society through enhanced mutual trust and understanding. A key informant who is an Imam and dai from Dubti town expressed this as

[108] United Nations Development Fund for Women (UNIFEM). (2007). Facts & Figures on Violence Against Women: Domestic and Intimate Partner Violence.

[109] Ibrahim, N., & Abdalla, M. (2010). *A Critical Examination of Qur'an 4:34 and Its Relevance to Intimate Partner Violence in Muslim Families. Journal of Muslim Mental Health, 5(3), 327–349.* doi:10.1080/15564908.2010.551278

[110] Pyles, L. (2007). The complexities of the religious response to domestic violence: Implications for faith-based initiatives. Affilia: Journal of Women and Social Work, 22(3), 281–291.

"*The level of trust towards clan and religious leaders in our society is beyond imagination. If they are given a task or agenda, consider it as successfully accomplished as everyone follows their directives without question*." [Religious leader from Dubti, age 67]

In the same way a key informant from Chacha women and social affairs shared her view about the level of influence of religious and community leaders as:

"Religious and community leaders have the power to shape the attitude of the community in a contemporary way to leave sexual and gender-based violence behind. Through knowledge and good practice, it is possible to influence the community to embrace ethical behavior and participate in day-to-day social, economic and other activities."

Participants also prescribed that the teachings of egalitarian religious leaders will be successful to counter messages from traditional leaders if their religious teachings focus on blaming harmful traditional practices from religious perspectives and by conveying the actual meanings of religious texts in a sustainable manner. When asked how and what should their teachings in tackling SGBV need to consider, an egalitarian religious leader from Debre Berhan underscored that

"Our teachings need to focus on advocating against key issues like child marriage, labeling premarital sex as adultery and a sin, promoting marriage within the church system, denouncing divorce and remarriage, instructing on the appropriate timing for sexual relations with a partner, and highlighting the sinful and moral consequences of engaging in sexual activities outside of marriage." [Religious Leader from Debre Berhan, Age 55]

Thus far, the efforts of religious and community leaders in tackling SGBV were far from sufficient. It should be strengthened and done in a sustainable manner. A key informant from Fana Tewild at Debre Berhan stated that

> *"It is not an exaggeration to say that religious and community leaders are not engaged in enough awareness-raising activities to prevent sexual and gender-based violence. They often convey messages when they are invited to various forums, there is no continuity after that. Sometimes they are the creator or aggravator of the problem. They mostly participate in awareness creation activities only when there are forums for them. They are not observed imparting knowledge about SGBV on a regular basis on their own initiative. Thus, it is apt to formulate a method that is intended to promote and carry out awareness creation activities in a continuous and sustainable manner with their own initiative and resource."*

When religious and community leaders work with the community, their effect is positively significant. According to the participants the practice was already tested in combating child marriage and female genital mutilation. They underscored that through the relentless effort egalitarian community and religious leaders put into effect to address child marriage and female genital mutilation, the two harmful traditional practices become quite insignificant in both study areas. Consistent with this, an IDI participant from Debre Berhan woman and social affairs office states that

> *"Child marriage and female genital mutilation are becoming rare in our community. This has come through the relentless effort by various stakeholders including religious and community leaders in the Woreda and beyond. There has been a sort of community bylaws excluding members of the society practicing those acts."*

A report published in 1994 on early marriage in Ethiopia noted that the Church formally discouraged early marriage and other harmful practices, despite the fact that some local priests might have perpetuated these[111] as some priests themselves prioritized virginity and sought to

[111] H. G. Dagne, "Early Marriage in Northern Ethiopia", Reproductive Health Matters 2, no. 4(1994): 35–38, doi.org/10.1016/0968-8080 (94)90006-X.37).

marry young girls[112]. So, when the priest takes child bribes, often age 15 or younger, it has not been something questioned by the community. Rather, tradition dictates that a priest must marry a virgin. But through continuous education and training, remarkable changes have been registered. There is a good case in point that show how an Ethiopian priest changed his views on child marriage and became an advocate against child marriage:

> *In Ethiopia, a group called Finote Hiwot: End Child Marriage has been working to end child marriage in Amhara region. Before the group intervene, there was a belief among the priests that marrying a girl over 15 years old, after menstruation starts is a bad thing that lowers her quality. As a result, the priests have been blessing child marriage. After Finote Hiowt intervene (ran a workshop for the top priests in its intervention areas). The workshop has encouraged the priests to read the Bible about child marriage and to make their decision. By work shopping the Bible, the priests realized their long-held traditions on marriage and virginity cloaked a more important teaching: that children should be protected. They came to the consensus that child marriage is harmful. They also considered that they were misguided by tradition, rather than the Bible. As a result, it was possible to prevent about 250 child marriages. It was also recommended that the effectiveness would be more if the change came from the top down, like the patriarch of the Ethiopian Orthodox Church Proclaiming 'We must end child marriage" to at least that faith will end child marriage. It was also recommended to have a preaching guideline that come from the church and not from people outside the church or other organizations.*

The above illustration clearly evinces that understanding the actual meanings of religious scriptures is instrumental to address SGBV in a given society. As argued by Le Roux (2014)[113] a key way in which SGBV might be facilitated is through particular interpretations of sacred texts. Sacred texts play a central role in almost all faith communities, and can be used to reinforce cultural norms and attitudes that justify and condone SGBV. For instance, the Bible has

[112] Jones, N, B Tefera, J Stephenson, T Gupta and Paola Pereznieto with G Emire, B Gebre and K Gezhegne (2014a) "Early marriage and education: the complex role of social norms in shaping Ethiopian adolescent girls' lives", Country Report, London: ODI.
[113] https://core.ac.uk/download/pdf/37436621.pdf

indicated puberty is a condition that must be met before becoming someone's spouse (Ruth 1:12–13). The same applies in the Quran (Quran, 4:6; Quran, 2:221). Thus, the practice that the religious leaders have been committed to an early marriage is a pure misunderstanding and misinterpretation of the religious scriptures. So, it is imperious to reach all the layers of the hierarchy from top to down. If the religious leaders at the top are well aware of the intent and impact of such harmful traditional practices and SGBV, they can change the level of awareness of religious leaders at the lower layer of the hierarchy. A good case in point can be Archbishop Abune Markos[114] from East Gojam Zone Diocese in Ethiopia who believes in gender equality. He has been committed to end child marriage and all forms of violence against women and girls in Ethiopia. He has had a firm belief in Education. He is of the motto 'Education is power and the key to freedom'. He believed that "Marriage should only happen when people are ready…. You can only marry when you are an adult, at least 18 years old". What he did was really fascinating. He has trained more than 300 religious leaders in the East Gojam zone, Amhara region to influence their communities in preventing harmful traditional practices and violence against women and girls. He has trained religious representatives at all levels, particularly, community priests from rural areas, where such practices have been most prevalent. The training was found to play considerable role to end SGBV. Following the training, religious leaders and community members were able to prevent around 470 child marriages in Guzamn and Sinan districts of the zone.

During the focus group discussion, participants in this study highlighted instances where religious and community leaders in the study areas also started some initiatives to counter messages supporting SGBV from various sources. A positive initiative began at Tebasie Egziabherab Church for Sunday school adolescent students. Alongside their standard church education, these students receive sexual reproductive health education. This decision was motivated by issues such as child marriage and occasional incidents of violence within the church. This is principally to empower female adolescents to adhere to church principles, thereby avoiding early sexual activity and marriage, referencing Corinthians 15:58. There are also initiatives where religious leaders start to teach their followers about dressing code (and vulnerability) on the Sabbath and Sunday schools of the study areas, as outlined by religious

[114] https://www.unwomen.org/en/news/stories/2016/8/religious-leaders-at-the-forefront-of-ending-gender-based-violence-in-ethiopia

leaders. They preach about adultery (about Sodom and Gomorrah), and narcotic drugs as well. It was also claimed that both male and female were equally participatory in the lessons. As per the participants, the lessons are instrumental to address power dynamics within religious and community structures so that SGBV can be effectively addressed.

Desk review of various documents, in-depth interviews and focus group discussions reveal that religious texts and teachings are powerful sources of motivation for religious leaders as well as community leaders to condemn sexual and gender-based violence. As per them, religious books (the Bible and Quran) offer a foundation for them to advocate against SGBV by emphasizing human dignity, love, respect, justice and the protection of the vulnerable; and to promote a culture of equality and non-violence within their communities (See Table 3.12). An IDI participant from Debre Berhan said that

> "*I utterly condemn sexual and gender violence as I have learned from the Bible about the inherent dignity and equality of all people before God, regardless of gender; distinctions like gender shouldn't lead to oppression; emphasizes love, respect and care within marriage; treating wives with respect and care, fostering a healthy relationship; to defend the vulnerable. Our religion is against all forms of violence; any kind of abuse or violence.*" [Religious leader from Debre Berhan, age 59]

Consistently, an egalitarian religious leader from Asayita put this as

> "*Either I or other persons who typically possesses sound judgment believes that any aggressor who attacks a girl should be held accountable and given proper education. A girl is respected creature by God/Allah. Our religious teaching focuses on the importance of treating others with kindness and respect, and condemning violence. This is what we need to teach our followers in our preaching."* [Religious Leader from Asayita, age 62]

Thus, Participants who oppose sexual and gender-based violence (SGBV) argue that adherence to strict religious teachings of equality and mutual respect and translated into cultural practices

are crucial tools for combating SGBV in the study areas. A religious leader from Chacha put this as

> *"Abide by religious teachings that condemn violence is the best and efficient means to counter messages that encourage SGBV as religious scriptures are more trusted than any other sources. In fact, it needs perseverance and commitment as there are deeply internalized gender stereotypes that serve as barriers to girls. We can actualize this through collaborative efforts with various stakeholders, both governmental and non-governmental ones."*

See Table 3: 12 Religious Scriptures that promote gender equality and condemn violence

Text	Verse
Rape was considered as a threat to the social and economic survival of the woman and as a serious violation not only against the woman, but also against the family. The offender was to receive death penalty	(Deuteronomy 22:25–29); Exod 22:16–17; Ezek 16; 23
Time and again violence is associated with wickedness and condemned as "detestable to the Lord"	Psalm 11, Proverbs 3 & 10
Husbands, love your wives and never treat them harshly	Colossians 3:19
Husbands love your wives, just as Christ loved the church and gave himself up for her. [...] Each one of you also must love his wife as he loves himself, and the wife must respect her husband	Ephesians 5:25–33
Jesus included women on His ministry team	Matthew 27:55; Luke 8:1–3
women were named as influencers in the early church	Romans 16:1–3, 7, 12; Philippians 4:2–3; 1 Corinthians 16:19
God hates violence	Psalm 11:5 &56; Jeremiah 22:3; Ezekiel 45:9; Malachi 2:16
He calls believers to love and protect the innocent and vulnerable	Luke 10:30–37; Ephesians 4:2; Philippians 4:5
The Lord comes to the aid of those who are threatened by violence	2 Samuel 22:49; Psalm 18:48; Matthew 2:13; Luke 22:50–51
violence against women is unacceptable in God's eyes and among His people	2 Samuel 22:3; Psalm 72:14; Galatians 5:14; Romans 13:10
We can and should embrace the God-given authorities of human government and law enforcement to stop abuse and bring perpetrators to justice	Romans 13, 1 Peter 2, Acts 23:12-22

Jesus refuses to play by the rules of violence and power	Isaiah 42:3, Matthew 26:52, Mark 10:41-45
Non-violence relationship	Luke 6:29; Romans 12:17-19; Revelation 22:12-15
So, God created man in his own image, in the image of God he created him; male and female he created them.	Genesis 1:27
Woman shares the same substance and nature as man	Gen 2:23
There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus	Galatians 3:28
Husbands, in the same way be considerate of your wives as partners and give them honor as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered	1 Peter 3:7
Refusing to tolerate abuse	Ephesians 5:11-13
Husbands love your wives as Christ loved the Church	Ephesians 5:25
Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and needy.	Proverbs 31:8-9
And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought	Quran 30:21
O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer	Quran 4:1
And their Lord has accepted of them and answered them, Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another	Quran 3:195
"…they (your wives) are your garment and you are a garment for them…".	(Qur'an, 2:187)
Marriage is a means of tranquility, protection, encouragement, peace, kindness, comfort, justice, mercy, and love	Qur'an, 2:187 & 229-237; 4:19 & 25; 9:71; 30:21.
Prohibition of oppression and injustice is premised on and derived from the Qur'an	Qur'an, 7:33

Extant literature also supported the claims about the relevance of religion to prevent SGBV. Bohn (1989)[115] argued that the Bible demonstrate a more equitable social arrangement between husbands and wives while Cunradi, Caetano, & Schafer (2002)[116], Ellison et al. (1999)[117] and Nason-Clark (2004)[118] indicate that religious affiliation can decrease the likelihood of experiencing sexual and gender-based violence (SGBV) such as IPV. This is ascribed to the promotion of general commitment to family life, the institution of marriage, an understanding of positive partner role identities, and conflict strategies that the religious institutions propagate (Ellison et al., 1999). Involvement with religious organizations reduces the factors that are associated with IPV, such as social isolation, alcohol and substance abuse, and depression (Ellison, Trinitapoli, & Anderson, 2007)[119]. Furthermore, religious involvement in the form of rituals, sermons, and informal social interaction could be utilized to highlight commitment to relationships and family life that would lead to personal and spiritual growth, as it encourages altruism, self-sacrifice, shared purpose, love, and caring for the well-being of the family rather than one's own self-interest (Ellison et al., 2007). Through its principles of sanctity of marriage, religion may also motivate individuals to fulfill their familial roles while drawing upon the information, and practical and emotional support that exist within their religious communities; thus, enabling them to resolve any conflict through anger management and improved communication (Ellison et al., 2007; Lambert & Dollahite, 2006[120]). Studies also show that joint prayer performed by couples decreases negativity, contempt, hostility, and emotional reactivity towards one's partner by fostering forgiveness and by appealing to God for help and guidance (Butler, Stout, & Gardner, 2002)[121].

[115] Bohn, C. R. (1989). Domination to rule: The root and consequences of a theology of ownership.In A.L.Horton & J. A. Williamson (Eds.), Abuse and religion: When praying isn't enough (pp. 105–116). Lexington, MA: Lexington Books.

[116] Cunradi, C.B., Caetano, R., & Schafer, J. 2002. "Religious Affiliation, Denominational Homagamy, and Intimate Partner Violence among U.S. Couples." *Journal for the Scientific Study of Religion* 41: 139-152.

[117] Ellison, C. G., Bartkowski, J. P., & Anderson, K. L. (1999). Are there religious variations in domestic violence? *Journal of Family Issues, 20, 87-113*.

[118] Nason-Clark, N. (2004). When terror strikes at home: The interface between religion and domestic violence. Journal for the Scientific Study of Religion, 43, 303-310.

[119] Ellison, C. G., Trinitapoli, J. A., & Anderson, K. L. (2007). Race/ethnicity, religious involvement, and domestic violence. Violence Against Women, 13, 1094-1112.

[120] Lambert, N. M., & Dollahite, D. C. (2006). How religiosity helps couples prevent, resolve, and overcome marital conflict. *Family Relations*, 55, 439-449.

[121] Butler, M. H., Stout, J. A., & Gardner, B. C. (2002). Prayer as a conflict resolution ritual: Clinical implications of religious couples' report of relationship softening, healing perspective, and change responsibility. *American Journal of Family Therapy*, 30, 19-37.

A spiritual father from Debre Berhan put his impression of the impact of religious affiliation to ending SGBV as "*Couples who regularly attend church and participate in spiritual teachings seldom encounter violence, as there is a shared sense of mutual respect between them.*" He also shared us his attitude towards equality between male and female as "*Men and women are considered equal in our religion. This is what we conveyed in the church teachings*." [Religious Leader from Debre Berhan, age 57].

Egalitarian religious leaders in the study areas emphasized that the foundation of gender equality lies within the sacred texts of their respective faiths.They also underlined that they didn't feel gender equality was ensured in the study communities due to the influence of patriarchal culture. An EOTC religious leader marked the discrepancy between the provisions in the scriptures about gender equality and the practice on the ground as "*I have lived in this community for long time. We often hear numerous heartbreaking stories concerning sexual and gender-based violence within the community that are totally unacceptable and unjustifiable in our religion."*

An egalitarian religious leader from Asayita also asserted that according to Sharia rules, men and women are regarded as equals and are equally emphasized in Islamic teachings, which is the message they are promoting. He mentioned various Quran verses to support his argument (verses such as Surah Al-Imran, verse 195, and Surah An-Nisa, verse 124). He said that historically the birth of Prophet Mohammed has changed the bad treatment of women and that they are in principle treated as equal. Hence, things done in relation to Islam, be it prescription or proscription, are all considered primarily for the protection of women's wellbeing rather than oppressing them. Consistently, a religious leader from Dubti stated that:

> *"We strongly preach the equality of women and men. We strongly advise men to provide the necessary support and protection to women in all aspects of life. In the past, there were discriminations against women across the world, for instance, there had been killing of female infants in different parts of the world. However, after the birth of Prophet Mohammed, discrimination against women has been ruled out. Some raise Muslim women's dressing style or wearing hijab as an issue of gender inequality and argue that 'Islam does not allow women to dress as they wish. But, we advise women to wear hijab for their own safety. It is in their best interest. Frankly speaking, Islam promotes the rights of women; it*

does not undermine them. Hijab is just to safeguard women from potential risks that may arise from interactions with men."

Another religious leader from Dubit stated that women in the community should be protected by reducing their exposure to risks and dangers, although some view this as discrimination against women. He said

"*…. for instance, we do not recommend women to travel long distance alone as they may not have the physical strength to protect themselves from any danger they may face on their way. So, we advise husbands or relatives to accompany women they need to travel far from their homes*."

Muslim religious leaders that support equality between male and female further asserted that Islam is essentially and historically not discriminatory against women. They underscore that the Quran grants women the right to own, inherit, and manage property and wealth. A religious father from Asayita cited Quran 4:32 to strengthen his argument that states "*And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned*." They also highlighted that Islam preaches fundamental equality of men and women (Surah Al-Hujurat, 49:13), spiritual equality (Surah Al-Ahzab, 33:35), the right to education for both men and women (Surah 39; Verse 9).

The Muslim religious leaders also underscored that even if women generally do not teach in public and lead religious organizations, they said that there are rooms for Muslim women to engage in religious leadership and prestigious services like teachings acknowledging Quran (3.104). The same was acknowledged for Christian women as well as discussed in section 3.5.1 (See Table 3.10 for some of the religious scriptures).

Therefore, religions (both Christian and Islam) per se do not condone sexual and gender-based violence or do not put men above women, rather the interpretation and understanding of the different verses and the practice of mixing up religion with culture. In this regard, a key informant from an Ethiopian Orthodox Tewahido church states that

Gender equality and the rejection of sexual and gender-based violence are core principles that are enshrined in the teachings of religious scriptures

> "*Men and women are equal in our religion. We provide religious education for our followers in a way it promotes gender equality. For instance, church's marriage education for young men and women and Sunday school programs for instance incorporates the principle of gender equality*."

Anti-SGBV participants from Ethiopian Orthodox Tewahido church argued against the views that '*Women are undermined in Christianity*' reciting from the Bible. They highlighted that the problem is that some verses in the Bible are misunderstood or misinterpreted by those who think that Christianity is pro-men, and those who have patriarchal attitudes. The participants, recited Genesis 1:28 as an instance to show equality between male and female. The verse is read as "*They were given equal tasks of ruling and subduing all creatures.*" Egalitarian community members who participated in the FGD also agreed with the claim. They attributed the unequal relations between male and female in the study area mainly to the patriarchal nature of the society which is against the church's normative expectations. Roles of men and women in religious settings are influenced by cultural prescriptions and proscriptions of the role of men and women in the familial and community lives. A study[122] undertaken in Oromia region on "Gender Equality or Masculine Domination" demonstrates how culture attributes to gender discrimination. According to the study:

> *"Men and women are not considered equal in their communities that begin with preferential welcoming of a newly born baby boy and baby girl. ....in delivery cultural ceremony, people ululate joyfully five times for a baby boy and only three times for a baby girl. Alternatively, the number of ululations could be seven and five respectively. ... doing this shows that different values are attached to boys and girls. ... the society and the family are not considering young men and young women equal. They refer to distinctions between what men and women should do as indicators of gender inequality like mostly women work in the kitchen and men outside."*

[122] https://ejhs.ju.edu.et/index.php/ejssls/article/download/4665/1685

The egalitarian religious leaders who participated in the IDI insist that gender discrimination is perpetuated by culture rather than the core tenets of religion. They not only defend against the view that religion nurtures gender inequality, they also attribute the sources of inequality to culture (not directly provided in religious scriptures but commonly believed and practiced in everyday lives) other than religious rules and practices. The religious leaders assert that cultural perspectives and traditions take precedence over religious doctrines and guidance, leading to the subjugation of women in various aspects of life. An egalitarian religious leader from Ethiopian Orthodox Tewahdo Church put it as:

> "*Although our church preaches gender equality, cultural influences continue to impact our community to perpetuate women submission and male dominance. External cultural factors often prioritize men over women, despite the church's efforts to treat both genders equally in teachings on reproductive health issues".* [Religious leader from Chaha, age 55]

Similarly, Islamic religious leaders attribute gender inequality to cultural norms that dictate women's subordinate roles to men. A Muslim religious leader from Asayita highlighted that some men strive to put the teachings into practice, using his own experience as an example:

> *"While the majority of men hold dominance over women in our society, there are a few exceptions like myself who treat their wives as equals. Personally, I engage my wife in all family discussions and we make decisions together. However, I am aware that men in our community generally have the upper hand over women in our culture."* [Religious leader from Asayita, age 63]

He elaborated on the significance of being well-versed in religious scriptures to effectively combat Sexual and Gender-Based Violence (SGBV). He expressed this as:

> *"The notion of Islam oppressing women is a defamation of the religion, attributing it to the failure of some followers to uphold the religion's expectation of respecting women. He emphasized that the religion itself should not be held accountable for this failure. Our prophet said that all people are as equal the teeth of a comb. No distinction between men and women; they are equal. In fact, you only can understand this when you learn the Quran."*

Kedir and Admasachew (2010)[123] using samples of gender experts typically blame culture for persisting intimate partner violence in Ethiopia. They have highlighted that culture is often used as an excuse not to intervene or to remain silent about violent behavior, even if respondents think this is not a legitimate excuse (see also Bhana, 2015[124]; Meyer,2008[125]).

Teachers in Kwazulu Natal, South Africa, for instance, use culture for legitimizing gender-based violence; referring to the dominant position of men according to Zulu culture and expressing discontent about increasing attention to women's rights that may threaten this superior male position (Bhana et al., 2009)[126]. For some teachers, their attachment to traditional culture is a form of nostalgia that is threatened by more modern values of, in this case, gender equality and women's rights (DePalma and Francis, 2004).

Gender relations and their implications for SRHR interact with these notions of culture. For instance, ideals of female purity and decency are part of the belief systems supporting the practice of female genital mutilation/cutting (FGM/C) amongst African migrants in Europe (Alhassan et al., 2016)[127], where the practice served as an act of affirming a particular (African) cultural identity. In another study in South Africa, virginity was shown to be associated with the decency and morally good behavior of women, which was not expected for men (Harrison, 2008)[128]. A focus on virginity testing seemed to revive with 'neo-traditionalist and cultural' approaches to HIV prevention (Harrison, 2008) indicating the close inter-linkages between culture, sexual health, and gender relations. Such gendered ideals of decency are reinforced in schools. A study in Kenya, Ghana, and Mozambique, for instance, reveals that discourses in schools, families, and religious institutions which emphasize female chastity may lead to sexual coercion (Heslop et al., 2015)[129]. Likewise, Dunne (2007)[130] highlights that schools are gendered institutions where young men and women are socialized through gendered violence.

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[123] Kedir, Abbi and Lul Admasachew. 2010. "Violence against Women in Ethiopia." *Gender, Place & Culture* 17 (4): 437–52. doi:10.1080/0966369X.2010.485832.

[124] https://doi.org/10.1016/j.ijedudev.2011.06.002

[125] Meyer, Elizabeth J., 2008. Gendered harassment in secondary schools: understanding teachers' (non) interventions. Gend. Educ. 20 (6), 555–570

[126] Deevia Bhana et al. Male teachers talk about gender violence: "Zulu men demand respect" Educ. Rev.(2009)

[127] Alhassan, Y.N., Barrett, H., Brown, K.E. and Kwah, K. (2016), "Belief systems enforcing female genital mutilation in Europe", *International Journal of Human Rights in Healthcare*, Vol. 9 No. 1, pp. 29-40.

[128] Harrison A (2008) Hidden love: Sexual ideologies and relationship ideals among rural South African adolescents in the context of HIV/AIDS. Culture Health and Sexuality 10(2):175-189.

[129] Heslop, Jo, Parkes, Jenny, Januario, Francisco, Sabaa, Susan, Oando, Samwel, Hess, Tim, 2015. Sexuality, sexual norms and schooling. In: Parkes, Jenny (Ed.), Gender Violence in Poverty Contexts: The Educational Challenge. Routledge, London, pp.

Participants also underscored that education and training is the foundation to address SGBV and bring equality ascribed to selective and misinterpretation of religious scriptures at all levels of the hierarchy. For instance, an egalitarian religious leader from Dubti underscored that "*We only can address SGBV through education and training. We Muslims always speak of the dignity of women as set by our Sharia'ah*." They also emphasized the importance of providing training sessions specifically tailored for women.

> "*Continuous training must be provided, with a particular focus on women. They should be empowered to resolve their own issues and advocate for their rights. By learning how to address challenges, they can protect themselves from further harm*." [Egalitarian religious leader from Dubti, age 54]

The participants also emphasized that the trainings and awareness creation activities about SGBV should not be limited by time or location. An egalitarian religious leader from Dubti put this as *"We strive to educate people on the ramifications of SGBV in any and every possible opportunity we found. As you know, our community judges you not by what you speak only but also by the identity of the speaker."*

Leveraging Sanctions and Social Exclusions

Community bylaws are instrumental to tackle SGBV

The participants have also underscored that sanctions or exclusion from society are important tools to combat SGBV by serving as deterrents and holding perpetrators accountable for their actions, ultimately helping to create a safer environment for survivors and others. They stated that this practice had been instrumental to prevent child marriage and female genital mutilation in the study areas, and thus needs to be contextually implemented to SGBV as well. An in-depth interview with women and social affairs office from Chacha pointed out that

> *"In our community, there is a lack of strong societal sanctions against perpetrators of SGBV, despite the presence of public declarations (community bylaws) that aimed denouncing child marriage and female genital mutilation. To*

[130] Dunne, Máiréad, 2007. Gender, sexuality, and schooling: everyday life in junior secondary schools in Botswana and Ghana. Int. J. Educ. Dev. 27, 499–511.

effectively combat SGBV, it is essential to strengthen these sanctions, which can be enforced through social services such as Edir, Ekub, and Mahiber."

Generally, religion doctrine often serves as the foundation for shaping cultural norms, rituals, and artistic expressions. Sacred texts, moral codes, and prescribed practices have a significant impact on a wide range of aspects including including family structures, legal frameworks and social hierarchies (religious teachings promoting male dominance and female submission). On the other hand, cultural contexts shape how religious beliefs are interpreted and practiced. Rituals, proverbs, and social structures can adapt religious traditions, leading to diverse expressions of the same faith across different cultures.

Premarital or Couples Counseling Course

Religious leaders play an important role in the construction of gender norms. One setting in which they exert influence is the premarital or couples counseling course. Studies indicated that if leaders offered a more progressive religious interpretation of gender roles during these courses, emphasizing the need for men to improve their relationships by balancing power and decision making with their spouses, violence would reduce (Parhizgar et al., 2017[131]; Boyer et al., 2022).

A study in Uganda by (Boyer et al., 2022)[132] found that when Christian leaders in Uganda offered these types of courses, power shifted from men to women, and intimate partner violence decreased by five percentage points a year later. Similarly, a study conducted by Jayson (2006)[133] on 3344 couples concluded that couples who have received premarital counseling had 31% less chance of marriage failure.

Embark with other community actors on Social Dialogue around SGBV

Religious and community leaders can engage in open, non-judgmental conversations about the needs and challenge adolescent girls and women face regarding SGBV. Their role is key due to the authority that they embody and therefore their capacity to question attitudes and ideas that

[131] Parhizgar O, Esmaelzadeh-Saeieh S, Akbari Kamrani M, Rahimzadeh M, Tehranizadeh M. Effect of Premarital Counseling on Marital Satisfaction. Shiraz E-Med J. 2017;18(5): e13182. https://doi.org/10.5812/semj.44693.

[132] Boyer, C., Paluk, E.L, Annan, J., & Lehrer, R. (2022). Religious leaders can motivate men to cede power and reduce intimate partner violence: Experimental evidence from Uganda. Accessed from https://doi.org/10.1073/pnas.2200262119

[133] Jayson (2006). Premarital education could cut divorce rate, survey finds. *USA Today*.

say that harmful practices are religious, when they are in fact old customary practices. This can be realized through a serious of/sustained dialogue sessions (intergenerational) and meetings specifically on SGBV. The dialogue may constitute and include formal as well as informal government structures. It may include kebele level government structures, namely police in particular community police, health extension workers, schools and kebele administration from the formal structure, and women's and youth grassroots associations/organizations, development army groups, religious organizations, and elders from the informal structures to create a safer and more inclusive environement for adolescent girls and women facing SGBV challenges. To enhance the efficiency of community conversations, support giving organizations like Amref may assist the ***contextualization and adaptation of manuals*** that guide community conversations. The community conversations need to have regular follow-up on the progress and possible outcomes (See UNFPA, 2016 for more)[134].

Studies show such types of dialogue sessions have significant impact in reducing SGBV and enhance the participants' knowledge about SGBV, available services and mechanisms to access them. An end line evaluation of the "The Power of Religion to End Violence Against Women and Girls in Liberia" showed a remarkable 16% reduction in physical and sexual violence in intervention counties, reducing from 24.2% at baseline to 4% at endline. Quantitative and qualitative findings point to faith-leaders' influence on this reduction. The program also successfully increased women and girls' knowledge of existing support services for survivors of violence, and how to access them. By the end of the project, 62% of female congregants confirmed they learned about services from faith leaders, a ten-fold increase from baseline. 75% of community members (both male and female) knew where to seek services, compared to 28% at baseline. 70-78% (depending on age and gender) of congregants identified faith leaders as a source of support to women and girls who had experienced violence. Women also acknowledged faith leaders and County Task Force members' role in improving links with law enforcement and in reducing bribery (ERD, 2023)[135].

A continuous community dialogue program by UNICEF to reduce child marriage can also be a good case in point to show the relevance of community dialogue. For instance, according to the

[134] UNFPA (2016). Good Practices and Lessons Learned from the UNFPA Supported 'Prevention and Management of Gender-Based Violence in Ethiopia Programme. Accessed from https://ethiopia.unfpa.org/sites/default/files/pub-pdf/Good%20Practice%20and%20Lessons%20Learned_FINAL.pdf

[135] Episcopal Relief Development (ERD) (2023). The Power of Religion to End Violence against Women and Girls. Accessed from https://jliflc.com/wp-content/uploads/2018/08/2018-Liberia-Case-Study-ERD.pdf

program's 2020 annual report, 3749 child marriage arrangements were identified, of which 2,051 (55%) were cancelled and 70 cases of FGM were reported, of which 43 were prevented and 27 are under legal process(UNICEF, 2020)[136].

So, when faith and community leaders engage in community dialogue sessions, there will be a clear reduction in victim blaming and traditional mediation, increase to access health service providers by the survivors. In-depth interviews with religious leaders from Dubti confirmed the above claim. They said that when they engaged in the campaign to end child marriage and FGM, first they took sufficient awareness creation training about the impact the two had on the victims, and had intensive dialogues with the relevant stakeholder. After that they started to teach the community about such harmful practices and even report to the police if there were people doing the act in hidden. As per them, both practices are currently insignificant. As such, they are of the belief SGBV will also be insignificant if they follow the same procedure. A community leader from Asayita also affirmed that

> "*Our society is not well educated. Someone with a better knowledge can influence their attitude and practice on SGBV. If he preaches about good things about SGBV, it will for sure increase alarmingly. The opposite will happen if he preaches the negative impacts of SGBV. Education focusing on the negative consequences of SGBV is crucial to promote positive change."* [Community Leader from Asayita, age 63]

The religious leaders also highlighted that in addition to undertaking series of discussions with religious and community leaders and then reaching the other segments of the society about SGBV, financial support is instrumental to effectuate the sessions. They said budget is the main bottleneck to undertake successful discussions with various sections of the society. As a solution, the participants suggested religious and community leaders can continue and strengthen the discussion at small scale like with God children and social gatherings. As stated by a participant from Fana Tewild:

> *"Most of the time, religious fathers teach their God children about inappropriateness of violence by linking it with religious teaching and the social*

[136] UNICEF (2020). UNFPA-UNICEF Global Programme to End Child Marriage: 2020 Country Profiles Ethiopia. Accessed from https://www.unicef.org/media/111356/file/Child-marriage-country-profiles-2021.pdf

challenges it causes. This can be turned into a day to day practice. Similarly, community leaders can use everyday interactions at Idir and other social gatherings to promote positive attitudes and practices."

Promote Alternative Narratives about Women/Positive Image of Women

Some proverbs evoke positive images as they portray women as pillars of a family, a blessing in the lives of people, determined, motivators, indispensable, loving, caring and affirmatively secretive (Taringa, 2014[137]; Tiglu Geza & Shashetu Bayu, 2019[138]; Tsegaye, 2019[139]; Solomon Berhan, 2015[140]). The study areas also offer positive proverbs that uplift and empower women. Religious and community leaders can leverage these positive proverbs in public meetings and advocacy to challenge harmful stereotypes and promote gender equality. This shift in focus can significantly contribute to reducing SGBV. Some of the proverbs are ወንድ በጉልበቱ ሴት በብልሃቷ (A man with his strength, a woman with here intelligence); ከእያንዳንዱ ወንድ ስኬት ጀርባ ጠንካራ ሴት (Behind every successful man, there is a woman), ሴት የላከው ጅብ አይፈራም (The man who is encouraged by his wife does not fear death), ቤት ያለ ሴት ከብት ያለበረት (a house with no woman is like a barn with no cow), የሴት ልብ ጥልቅ የምስጢር ውቅያኖስ ነው (A woman's heart is a deep ocean of secrets); ሴቶች ግማሹን ሰማይ ይይዛሉ (Women hold up half the sky).

The proverbs are meant to positively represent women. The positive images of girls as reflected in the proverbs rely on their contributions to the economic development of their family in particular and the society in general. Women play a key role for the economic development of the family and the community. They are also reflected as the eyes and engines of household works and home management. They are considered as the beauty of the home. Solomon Berhan (2015) there is some attempts to illustrate women positively. The positive images of women revolve around conceiving, rearing children, taking care of spouses who play major roles in social activities, and the like. There are also common beliefs that even kings and famous warriors

[137] TARINGA, N. "Animals as First Class Citizens." [Land: An Empowerment Asset for Africa: The Human Factor Perspective], CG Mararike ed., 2014.University of Zimbabwe Publications: Harare. Paperback

[138] Tiglu Geza Nisrane, Shashetu Bayu Tizazu. (2019). *Discourse Analysis on the Representation of Women in Western Gurage Proverbs* (Vol. 14). Vol. 14. International Journal of Environmental & Science Education.

[139] Tsegaye, Abie (2019). Women in Awngi proverbs : positive image focus. International Journal of English Language, Literature and Translation studies.6(1),72-84

[140] Solomon,Brhane.(2015).The Portrayal of Women in Tigrigna Proverbs and Proverbial Expressions: the Stereotypical Beliefs and Behavioral Tendencies. International. Journal of English Literature Culture. 3(6),183-189

get advice from their wives whenever they face critical problems. For instance, Empress Taytu's unique wisdom and leadership skills became visible during the war with Italy in 1896'.

Promoting and supporting artistic works on women empowerment and with a wider reach like the "Ethiopian radio show led by Yegna, a girl band dubbed as the local version of the Spice Girls"[141] can have a significantly positive ripple effect in fighting SGBV; and discouraging those that normalize SGBV like those common in the Azmari's[142]. FGD participants from Debre Berhan also highlighted that some songs or music in Ethiopia shouldn't be broadcast at the media as they may exacerbate SGBV. One of the youth FGD participants expressed it as "*There are some songs in Ethiopia that denigrate women. The prevention of SGBV should involve eliminating them from the media as their reach and consequential effect is bigger*."

Collaboration with Other Actors

Religious and community leaders have been prioritizing mediation as the solution to address sexual and gender-based violence. But they can collaborate with other religious leaders, NGOs, and government agencies to create a united front against SGBV, share resources and best practices for promoting gender equality and preventing SGBV, and advocate for increased funding and support for programs that address SGBV. This will widen the reach and the support services provided to survivors of SGBV. In addition, the collaboration with religious and community leader needs to encompass on program design, implementation, and monitoring to increase their sense of ownership and effort.

To show the relevance of collaboration with religious and community leaders, Letty Chiwara, UN Women Representative to Ethiopia, the African Union Commission and the UN Economic Commission for Africa once said

> "*Investing in preventing violence against women and girls is a critical investment for upholding the rights of women and girls and traditional leaders have the power to call out the patriarchy embedded in cultural practices and traditions. At UN Women, we know we cannot go far if we go alone in our efforts to end violence against women and girls. We are excited that we are now partnering*

[141] https://www.youtube.com/watch?v=Z8DnfuUTD_k
[142] https://www.orchidproject.org/lyrical-impacts-is-gender-based-violence-normalised-in-ethiopia/

with religious and traditional leaders and we need to hear your experiences and solutions to make the partnership a partnership for change."

Similarly, King Adedapo Aderemi of Nigeria, Convenor General of COTLA, indicated the relevance of collaboration as "*When we cooperate, we operate. We need to plan and walk the plan to end harmful practices in Africa*."

Youth as instruments of change within and beyond the Church

Young people have a unique capacity to be powerful agents of change. By nurturing the potential of young people, it is possible to create a future where their voices and actions lead to positive change, both within the church and in the wider world. Thus, it is crucial for churches and communities to empower young people by providing them with leadership opportunities, mentorship, and resources to pursue their ideas. In addition, it is important to overcome stereotypes about youth as inexperienced or incapable. Their ideas and contributions deserve to be valued. Churches and communities need to create safe spaces where young people feel comfortable expressing their views, asking questions, and taking initiative (See UNFPA, 2016 for more).

Generally, the influence of egalitarian religious and community leaders in the fight against SGBV and other harmful practices can be instrumental in shifting attitudes, promoting positive norms, and creating a safer and more just society for all. Awareness creation on the true meaning of religious scriptures and the relationship between culture and religion, community bylaws and collaboration are key instruments to counter messages from pro-SGBV groups.

3.4.3. What factors influence the successful engagement of religious and community leaders in ending child marriage and SGBV, and their underlying structures

The successful engagement of religious and community leaders in ending SGBV can be influenced by assortment of factors. As many of the factors are raised in the previous sections, this section gives an account some selected factors that need particular attention from various stakeholders.

Lack of Understanding of SGBV

Religious and community leaders need to have a deep understanding of what constitutes SGBV, its various forms, and the impact it has on individuals and communities. This knowledge is crucial to trigger and motivate religious and community leaders to tackle SGBV. While participants in the study have a basic understanding of the concept of SGBV, it is evident that their comprehension of the broader term and its implications is not uniform across them. While some of them have a clear understanding of its negative consequences, others consider violence as normal and a part of daily routine that can happen among couples and virtually on women. Some participants in the study chose not to respond to the question about the consequences and definition of SGBV during the discussion. This downplays the severity of the issue, lead to a lack of support and result in women enduring more hardships. A key informant from Fana Tewild stated this as

> "*I believe that lack of sufficient awareness about SGBV in the society is a significant barrier to SGBV prevention efforts. In my view all the misconceptions, victim-blaming attitudes normalization of SGBV and culture of silence are associated with lack of awareness. "*

This imples, increasing awareness and education about SGBV is instrumental in order to challenge harmful beliefs, support survivors, and prevent future acts of violence. Education and awareness-raising efforts can help to change societal norms and attitudes towards SGBV, ultimately leading to a safer and more supportive environment for the women.

Cultural Sensitivity

It is important to approach the community with cultural sensitivity when addressing SGBV. Recognizing the societies' cultural beliefs, values, norms, and traditions is essential in gaining their support towards ending SGBV without offending them. Thus, when implementing SGBV tackling programs, it is important to engage with local communities, and religious and community leaders to understand the cultural context and tailor interventions accordingly. This can help ensure that the prevention strategies are culturally appropriate and effectively address the specific needs and challenges within the study areas. A community leader put the relevance of engaging clan leaders in awareness creation activities about SGBV as:

> "*I can confirm you that involving clan leaders in SGBV prevention efforts can help create a more supportive and inclusive community response. When you engage them, you can benefit from community buy-in, increased reach and cultural relevance*." [Community leader from Asayita, age 63]

Resource Constraint

As much as religious and community leaders have significant resources at their disposal, they are constrained with resource shortage to work at their full capacity, as per the IDI participants. They underscored that they do not have separate budget for these types of activities, especially if there is a need to go far from their place of work, they need some pocket money at least for transport and water. It is also important to underline that training participants in SGBV prevention and response awareness creation programs need to be motivated to fully engage and participate through various incentives. If there are no motivating incentives for the participants, they may not show up on the training more than once. A religious leader from Dubti put this as

> "*I am not saying much money is required. For instance, if cooking oil is given to the participants, they will do what every you ask them. Money and aid do not have religion. Everyone will take them."* [Religious leader from Dubti, age 59]

Then, the continuity of the support program may depend upon the extent to which individuals are able to adopt a positive change in attitude and actively engage in preventing sexual and gender-based violence. A religious leader in his 60's from Dubti put this as "*…you may provide aids to*

people with conditions such as if daughter not circumcised; no child marriage in family or effort to prevent SGBV". This can be scaled-up even to well-known and large government programs like productive safety net programs (PSNP). That is, putting SGBV prevention efforts (at least by not being perpetrator) as a condition for benefiting from PSNP.

Loss of Privilege

Historically, many biblical passages have been interpreted to support male dominance and female submission. Reinterpreting these passages to promote gender equality can threaten the existing power dynamics and privileges enjoyed by men. Traditionally, certain groups within religious communities have held the authority to interpret scripture. Reinterpretations by others, especially those challenging the status quo, can be seen as a threat to their power and control over religious discourses. Thus, men who benefit from the existing social order may indeed resist changes that challenge their status and control. This resistance can stem from a fear of losing privilege, a reluctance to relinquish power, or a lack of understanding or awareness of the need to change. This was also confirmed by religious leaders that support ending SGBV from both study areas. An egalitarian religious leader from Debre Berhan shared us that

> *"The biggest problem we face in our work is the resistance we face from our colleagues. We don't freely preach about the negative consequences of SGBV due to the pressure and potential backlash from conservative religious leaders in our congregation."*

Engaging them as allies and advocates for gender equality can help shift their attitudes and behaviors that contribute to harmful social norms and practices. By involving the traditional leaders in dialogues, education, and advocacy around SGBV prevention, it is possible to work towards fostering empathy, understanding, and accountability for creating a more equitable and just society. We can take a case from PtY mid-term evaluation how education and training about the harmful effects of traditional practices have brought a positive change on community leaders praciting and supporting them for long periods, and start to influence families, adolescent and youths and the local administration supporting the traditional practices. This was the case:

"Mr Estibel Walelign, a farmer and community actor, in Yemekat Kebele, Bahirdar zuria district of Amhara region, cancelled three child marriages. Influenced by the social norm in the community, he got married to his wife when she was 15. He also wed his 2 girls before 18. After he took PtY training, he realized about the consequences of child marriage and became a committed advocate.In consultation with the local administration, he set upa committee comprising of stakeholders from religious institutions, schools, police and others. He then requested a platform to use to educate communities, and echo PtY issues. He goes to schools, churches and community gatherings to teach about the PtY issues. He visits mothers who give birth and tell not to undertake FGM by sharing the benefiting of not doing it. He became known as an advocate of PTY issues in his localities and appreciated for what it does." [PtY mid-term review and PtY final annual report]

Economic Dependence

Survivors of SGBV who are economically dependent on men might be hesitant to challenge the status quo and trapped in abusive situations for fear of jeopardizing their livelihood. So, if they think they will lose the benefit by being silent, it may take time to convince them and stand against violence. As highlighted by an FGD participant from Debre Berhan *"Women who are financially dependent on their abusers or families may lack the resources to leave or report the abuse, making them more vulnerable and trapped in the situation."*

Commitment from Law Enforcement Bodies

The lack of commitment and considering SGBV as normal may risk the effectiveness of SGBV programming as it may be difficult to undertake its activities without commitment from law enforcement bodies. This needs collaborative engagement of different actors to enhance the effectiveness, efficiency, outcome and impact of the programs. A key informant from Women and Social Affairs Bureau at Chacha underscored that "*The loose law enforcement in our Woreda is leading perpetrators committing more SGBVs, discouraging victims from reporting and making our efforts feel like pushing a rope uphill."*

4. Conclusion and Recommendations

The CoR aims to give insights about the motivations and interests of religious and community leaders to condone SGBV and the underlying structures, counter measures to messages by supportive religious and community leaders and contributing factors for the effective engagement of religious and community leaders to end SGBV. The data for the analysis was garnered using desk review, in-depth interviews and focus group discussions from four woredas of Afar (Dubti and Asayita) and Amhara (Debre Berhan and Chacha) regional state.

The findings of the study implied that participants in the study have a good understanding of SGBV with women usually the victims and men the perpetrators. Additionally, the research revealed that intimate partner violence was the most commonly occurring form of violence in both rural and urban areas within the study areas. It was also noted that many cases of SGBV go unreported due concerns about stigma and repercussions, lax justice system, and the preference for family- and community-level mediation.

The research revealed that deeply rooted cultural norms as the primary factors contributing to SGBV. The research also evinces that religious interpretations and social norms, and SGBV have complex and multifaceted relationship. While some interpretations condemn harmful gender norms, promote critical thinking, amplify progressive voices, and foster dialogue within religious communities, others perpetuate harmful gender norms and SGBV.

The findings from egalitarian religious leaders imply that religious scriptures unless otherwise misinterpreted promote gender equality, condemn violence and harmful traditional practices. Traditional religious and community leaders, even perpetrators use a clearly selective interpretation of religious texts to perpetuate patriarchy among the society. Thus, religious leaders and community leaders should be the primary focus of SGBV intervention programs since they hold significant influence and power to advocate for positive change and prevent SGBV. To transform the fundamental societal norms, beliefs, and practices in the study areas, the following recommendations are forwarded:

- **Education and Training**
  - ✓ Providing religious and community leaders with training on SGBV prevention, supporting survivors, referral pathways and gender-sensitive interpretations to enhance

their efficacy in combating this issue. This requires identifying the right leaders to work with in tackling SGBV.

- ✓ Ensuring that counter and alternative messages are disseminated in local languages, including local dialects
- ✓ Religious institutions should prepare standard training manuals that will be used in their religious activities with their followers.
- ✓ As teenagers are the most commonly affected ones, strengthening school-based learning and teaching programs like Meharebe to build their agency, skills and knowledges.
- ✓ CSOs can engage in fund training and long-term support and mentoring faith and community leaders
- ✓ Such activities can be linked with awareness creation works of the PtY program.

- **Social and Religious Sanctions for SGBV**
  - ✓ Religious leaders should denounce perpetrators of SGBV in their church sermons, and prohibiting from and telling them to deny religious services provided by them to their religious followers (blessing their house, funeral prayer/Salat al-Janazah (Janazah prayer) and teach followers of the religion that SGBV is strictly forbidden and a sin.
  - ✓ The religious community may prohibit perpetrators from religious associations like 'Tsiwa Mahiber' and 'Senbete'.
  - ✓ The local community may discourage SGBV perpetrators from attending and joining social organizations and groups like Ekub and Idir, or impose penalties. For example, in a Checki Kebele (nearby Chacha) the community bylaw puts a penality from 200-1000 Birr for those who engages in abduction, cooperates with abductors, who hides the abuductee.
  - ✓ Community leaders should advocate about SGBV to foster community-wide understanding of SGBV and promote a culture of zero tolerance towards it.
  - ✓ Community and religious leaders shouldn't consider mediation as the main solution to tackle SGBV

This public condemnation and teaching serves to hold perpetrators accountable for their actions and to send a strong message that such behavior is not tolerated within the community.

- **Community Dialogue**
  - ✓ Organizing dialogue sessions among various societal actors (such as community and religious leaders, adolescent and youth, men and women) including networking and experience sharing sessions across the different administrative tiers of the government. Engaging religious and community leaders helps to promote a deeper understanding of SGBV and fostering a culture of accountability and respect.

- **Conferences, Seminars and Sermons**
  - ✓ When organizing forums for religious leaders and teachers to share religious teachings with their followers within their parish and diocese, it is important for facilitators to ensure that discussions about SGBV are also incorporated into the agenda. This approach provides a more effective means of engaging with the community as they are more likely to follow the advice of religious leaders rather than other individuals.
  - ✓ Organize multi-religious seminars that entertain both male and female from different religions on topics like the causes, effects and tackling mechanisms of SGBV. By bringing together participants from different religious backgrounds, these seminars facilitate interfaith dialogue and collaboration in addressing SGBV. This promotes a shared understanding of the issue and encourages collective action across religious boundaries.

- **Holistic Approach**

  Engaging religious and community leaders in SGBV prevention should not be done in an exclusive way. SGBV prevention requires a multisectoral approach, with religious and community leaders treated as just one key stakeholder among other actors in a wider system of SGBV intervention partners. This does not mean that one organization must do everything but that partnering with other organizations and government services is necessary to avoid religious and community leaders seeking to carry out activities for which they may not have the appropriate skills. This integrates rather than isolates them from the wider SGBV prevention task and creates accountability to their peers in other sectors (as both individuals and institutions). This also decentralizes the authority of the leaders in the eyes of their

followers by placing it alongside (not above) other types of social power. One intervention for this can be the intergenerational dialogue among societal actors and youths and others.

- **Holistic Support system to Survivors**
  - ✓ Provide survivors with medical support and satisfy their legal, psychological, social and economic needs that may be influenced by other intersecting identities.
  - ✓ Create multi-religious support groups for victims of violence or structured groups that bring together individuals from diverse religious backgrounds to provide assistance, support, and resources to survivors of SGBV. This can help tailor support services to meet the unique needs of survivors from various religious communities. The collective approach also sends powerful message that SGBV should not be tolerated in any religious tradition and emphasizes the shared values of compassion, healing and justice across diverse faith communities. In addition, by pooling together resources and expertise from different religious communities, these support groups can offer a richer array of services, such as counseling, legal assistance, and advocacy, to better meet the holistic needs of SGBV survivors.
  - ✓ Provide shelter and counseling services to victims of violence at existing religious structures. This helps to provide a valuable resource for survivors, promote healing and empowerment, offer culturally sensitive support, build community resilience, and contribute to the prevention and response efforts against gender-based violence within religious contexts.
- **Institutionalization of SGBV**
  - ✓ Integrating issues of SGBV and other harmful practices into the existing structures of religious and community organizations like health facilities, theology/bible schools and others contribute to sustain the change.
  - ✓ Providing technical support for institutionalization of the effort to end SGBV within religious organizations existing structure, ownership to integrate SGBV in their curriculum and anti-SGBV messages disseminated through regular sermons, Sunday school, youth teachings, faith media, and faith owned health facilities and schools.

- ✓ Finding the right entry point and developing trust by understanding religious diversity and power dynamics between and within faith actors makes the work of social norm change effective as no one size fits for all.
- ✓ Working with all levels of religious and community leadership from top-down including clergy, elders, youth leaders, and grassroots organizers to broaden perspectives for SGBV prevention and response, and ensure that diverse voices and contexts are represented.

- **Amplifying Progressive Voices/Success Stories**

  Highlighting the work of religious and community leaders who successfully champion gender equality and tackling SGBV reinforces positive models and interpretations, and inspire others and build confidence in the approach.

- **Youth Empowerment and Engagment**

  Effective SGBV prevention programs and activities should include an active engagement of adolescent youth and women. Youth have the ability to question outdated thinking about gender roles and establish respectful relationships promoting gender equality. At the same time, empowering youth's self-confidence and decision making power and providing gender transformative trainings are key requirements for an effective SGBV prevention intervention such as advocacy and activisim. This can be linked with capacity building activities of the PtY program.

- **Legal Authories**

  Since there is poor law enforcement, there should be a relevant correctional and educational punishment on the perpetrators. Organizing advocacy workshops organized on different level of state actors can be one of the interventions.

- **Health Institutions**

  Health institutions need to be strengthened to provide comprehensive and integrated work. They need to strengthen their link and relationship with legal authorities by providing well organized and ethical examination reports and information about the survivors apart from supporting the survivors psychologically and medical treatment.

- **Academia and Researchers**

  Academic and researchers need to develop and disseminate alternative, SGBV-sensitive interpretations of religious texts and alternative, SGBV-sensitive religious practices, proverbs and songs that promote gender equality and undermine patriarchy. These alternative interpretations and practice can serve as tools to challenge and reshape traditional belief and practices that may contribute to the normalization or perpetuation of SGBV. It also highlights the potential of using religious teachings and cultural expressions to promote messages of equality, respect, and non-violence, thereby fostering a more inclusive and supportive environment for survivors of SGBV.

- **Academic Institutions**

  Educational institutions may contribute in addressing SGBV by providing extensive and continuous awareness trainings about SGBV within and outside of the institutions; avoiding risk factors to SGBV (Shesha houses, Khat houses, bars, betting houses) from around the institutions together with the police and other relevant authorities; organize dialogue sessions and disseminate alternative SGBV-sensitive interpretation of religious texts and SGBV sensitive religious practices, proverbs and songs that promote gender equality and undermine patriarchy.

- **Continued Media Action**

  By working alongside government and NGOs, the media through its wider reach can play a significant role in raising awareness in the society to challenge societal norms that perpetuate SGBV, and advocate for gender equality. Media shouldn't restrict its coverage of SGBV to special occasions like March 8 (A day to celebrate the social, economic, cultural, and political achievements of women around the world. It is also a day to call for gender equality and women's rights). The Championing Gender Equality: The CHAMPION Project's Gender-Based Violence Prevention Interventions by Engenderhealth can be a good example for this.

- **Partner key stakeholders** can be community and religious leaders, local NGOs, health care providers, women and social affairs, youth and sport, youth centres/clubs, youth associations, youth league, academic institutions and local law enforcement bodies

Annex: Data Collection Instrument

1. In-depth Interview (IDI) Guide

IDI Guide for Religious and community leaders who try to maintain the underlying socio-economic structures of SGBV

Hello. My name is _____. I am working with Haced Consultancy. We are conducting an in-depth interview on "Effective ways of engaging religious and community leaders in SGBV programming in Amhara and Afar regions". The information we collect will be used as an input to foster cooperation between Power to Youth implementers and religious authorities to promote gender equality and prevent SGBV. The questions will take about 45 minutes. The answers you give will be confidential and will not be shared with anyone other than members of the research team. You don't have to be in the interview, but we hope you will agree to answer the questions since your views are important. If I ask you any question you don't want to answer, just let me know and I will go on to the next question or you can stop the interview at any time. In case you need more information about the interview, you may contact us through his number 0924134123.

Do you have any questions? Yes/No

If you do not have any questions, may I begin the interview now?

Part I: Profile of the Respondent

Region

Woreda

Sex

Age

Religion

Responsibility

Part II: General Awareness

The discussion questions in this part focuses on exploring the level of awareness of the religious and community leaders about SGBV.

1. How do you (the community) understand by the term SGBV?

2. In which areas of the Woreda is SGBV more common? Why or why not?

3. What types of SGBV are more common in your constituency? (Sexual, Psychological, Physical) Probe: Who are the victims of SGBV? Why that is the case? Any consequences of SGBV?

Part III: Determinants of SGBV

This section focuses on identifying factors that exacerbate sexual and gender-based violence within the research areas under investigation.

4. What triggers SGBV in this area?

5. What are the specific social norms, traditions and customs that underpin SGBV?

6. Could you tell us the history of these traditions and customs in the context of SGBV? Probe: What is the role of your institution in maintaining or ending such traidtions?

Part IV: Role of Religious and Community Leaders

The discussion in this part aims to identify the role of religious and community leaders regarding sexual and gender based violence.

7. What motivates and interests religious and community leaders to create or maintain the existing social norms, traditions and institutions that condone SGBV? (Are there any religious discourse and/or norms). Please mention them?

8. Where do victims of SGBV usually go if it happens? Is there a possibility that they come to religious leaders? If yes, how it is dealt with?

9. Do religious or community leaders encourage or discourage them to report to the police or legal authorities? Why?

10. Do you think perpetrators of SGBV should face legal consequences for their actions? Why?

11. How do religious/community leaders counter messages promoted against SGBV by various actors? Probe: Which alternative discourses do you use to counter the messages? How are these alternative discourses delivered? How these alternative discourses are received and reproduced by community members? How these alternative discourses are received by other religious and community leaders? How are these alternative discourses affecting the social norms that underpin SGBV in a specific context, the traditions and customs that reinforce them and the institutions that keep them into place?

12. In your opinion, what should be done regarding sexual and gender based violence in the woreda?

13. I am finalizing my questions, do you have anything to say? Thank you for the time we had!

በጾታ ላይ የተመሰረተ ጥቃትን ከሚደግፉ የሀይማኖት እና የማህበረሰብ መሪዎች ጋር ለሚደረግ ቃለ ምልልስ የተዘጋጀ መመሪያ

ሰላም። ስሜ _____ይባላል። ከ Haced Consultancy ጋር እየሰራሁ ነው። "በአማራ እና አፋር ክልሎች የሚገኙ የሃይማኖት እና የማህበረሰብ መሪዎችን ስርዓተ-ፆታን መሰረት ያደረገ ጥቃት የመከላከያ ፕሮግራሞች ላይ ውጤታማ የማሳተፊያ መንገዶች" በሚል ርዕስ ቃለ ምልልስ እያደረግን ነው። የምንሰበስበው መረጃ የሥርዓተ ፆታ እኩልነትን ለማጎልበት እና ና ስርዓተ-ፆታን መሰረት ያደረገ ጥቃትን ለመከላከልከ በብቃት ለወጣት ፕሮግራመ ፈጻሚዎች እና በሃይማኖት መሪዎች መካከል የሚደረገውን ትብብርን ለማሳለጥ እንደ ትልቅ ግብአትነትን ይረዳል። ጥያቄዎቹ ወደ 45 ደቂቃዎች ይወስዳሉ። የምትሰጪቸው መልሶች ሚስጥራዊነት የተጠበቀ እና ከተመራማሪው ቡድን አባላት በስተቀር ለማንም አይጋሩም። መመለስ የማትይፈልጉት ማንኛውንም ጥያቄ ብጠይዎ አሳውቁኝ እና ወደሚቀጥለው ጥያቄ እንሄዳለን ወይም በማንኛውም ጊዜ ቃለ መጠይቁን ማቆም ይችላሉ። ስለ ጥናቱ ተጨማሪ መረጃ ከፈለጉ በስልክ ቁጥር 0924134123 ማግኘት ይችላሉ።

ጥያቄ አለዎት? ከሌለዎት በቀጥታ ወደ ጥያቄዎቹ እናልፋለን

ክፍል አንድ፡ የቃለ-ምልልሱ ተሳታፊ መገለጫ

ክልል

ወረዳ

ፆታ፡

ዕድሜ

ሃይማኖት

ሃላፊነት

ክፍል ሁለት፡ አጠቃላይ ግንዛቤ

በዚህ ክፍል ውስጥ ያሉት የውይይት ጥያቄዎች የሃይማኖት እና የማህበረሰብ መሪዎች ስለ በጾታ ላይ የተመሰረተ ጥቃት ያላቸውን የግንዛቤ ደረጃ በመዳሰስ ላይ ያተኩራሉ።

1. በጾታ ላይ የተመሰረተ ጥቃት ማለት ምን ማለት ነው?

2. በወረዳው ጾታን መሰረት ያደረጉ ጥቃቶች በብዛት የሚከሰቱባቸው ቦታዎች የትኞቹ ናቸው? ለምን?

3. ምን አይነት ጾታ-ተኮር ጥቃት በብዛት ይገኛሉ (ወሲባዊ፣ ስነ-ልቦናዊ፣ አካላዊ)? ብዙ ጊዜ የጥቃቱ ሰለባዎች እነማን ናቸው? ምክንያቱ ምንድነው? በጥቃቱ ሰለባዎች ላይስ ምን ጉዳት ያስከትላል?

ክፍል ሶስት፡- በፆታ ላይ ለተመሰረተ ጥቃት መንስኤዎች

ይህ ክፍል ጾታዊ እና ጾታን መሰረት ያደረጉ ጥቃቶችን የሚያባብሱ መንስዔዎችን ለመለየት የሚደረገውን ውይይት ለማካሄድላይ የተዘጋጀ ነው።

1. በፆታ ላይ የተመሰረተ ጥቃት መነሻው ምንድን ነው?

2. በፆታ ላይ የተመሰረተ ጥቃትን የሚያበረታቱ ማህበራዊ ደንቦች፤ ወጎች እና ልማዶች የትኞቹ ናቸው?

3. የእነዚህ ወጎች እና ልማዶች ታሪክ ምን ይመስላል? እነዚህን ደንቦች፤ወጎች እና ልማዶች ከማስቀጠል አኳያ ያንተ ተቋም አስተዋፅዖ ምንድነው?

ክፍል አራት፡ የሃይማኖት አባቶች እና የማህበረሰብ መሪዎች አስተዋፅዖን በተመለከተ

በዚህ ክፍል የሚካሄደው ውይይት የሃይማኖት እና የማህበረሰብ መሪዎች ጾታዊ እና ጾታን መሰረት ያደረጉ ጥቃቶች ያላቸውን ሚና ለመለየት ያለመ ነው።

4. የሃይማኖት መሪዎች በፆታ ላይ የተመሰረተ ጥቃትን የሚደግፉ ማኅበራዊ ደንቦችን፣ ወጎችን እና ተቋማትን እንዲፈጥሩ ወይም እንዲጠብቁ የሚያነሳሳቸው እና የሚስባቸው ነገር ምንድን ነው? (ማንኛውም ሃይማኖታዊ ንግግር እና/ወይም ደንቦች)። ቢያብራሩልን

5. በተለያዩ ተዋናዮች በፆታ ላይ የተመሰረተ ጥቃትን በመቃዎም የሚተላለፏ መልዕክቶችን እንዴት ይከላከሏቸዋል? ምን አይነት አስተምሮ ይከተላሉ? አስተምሮዎች በማህበረሰቡ ዘንድ፤ በሃይማኖት እና የማህበረሰብ መሪዎች ዘንድ እንዴት ይታያሉ? እነዚህ አስተምሮዎች በአንድ ማህበረሰብ ውስጥ ያለውን ፆታ ተኮር ጥቃት እንዴት ይወስኑታል?

6. በፆታ ላይ የተመሰረተ ጥቃት ሲኖር ተጎጂዎች የት ይሄዳሉ። ወደ ሃይማኖት መሪዎች የሚመጡበት ዕድል ይኖር ይሆን? ካለ እንዴት ነው የሚስተናገዱት? ቢገልፁልን

7. ተጎጂዎች ለፖሊስ ወይም ሌላ የህግ አካል ሪፖርት እንዲያደርጉ ያበረታቷቸዋል? ለምን

8. በፆታ ላይ የተመሰረተ ጥቃት የሚፈፅሙ ሰዎች ህጋዊ ቅጣት መቀጣት አለባቸው ብለው ያምናሉ? ለምን

9. በእርስዎ አስተያየት በወረዳው ውስጥ ጾታዊ እና ጾታን መሰረት ያደረጉ ጥቃቶችን በተመለከተ ምን መደረግ አለበት ብለው ያምናሉ?

በኔ በኩል ያሉኝን ጥያቄዎች ጨርሻለሁ። እርስዎ በመጨረሻ ማለት የሚፈለጉት ነገር ካለ ቢቀጥሉ። ስለነበረን ጊዜ አመሰግናለሁ።

IDI Guide for Religious and community leaders that Engage in ending child marriage and SGBV, and their underlying structures

Hello. My name is _____. I am working with the Haced Consultancy. We are conducting a key informant interview on “Effective ways of engaging religious and community leaders in SGBV programming in Amhara and Afar regions”. The information we collect will help to be used an input to undertake an operational research that is supposed to contribute to a cycle of cumulative learning which will, in turn, strengthen civil society on themes of harmful practices, sexual and gender-based violence, gender transformative approaches, meaningful and inclusive youth participation and sexual and reproductive health and rights. It also fosters cooperation between PtY implementers and religious authorities to promote gender equality and prevent SGBV. The questions will take about 45 minutes. The answers you give will be confidential and will not be shared with anyone other than members of the research

team. You don't have to be in the interview, but we hope you will agree to answer the questions since your views are important. If I ask you any question you don't want to answer, just let me know and I will go on to the next question or you can stop the interview at any time. In case you need more information about the survey, you may contact us through this number 0924134123.

Do you have any questions?

May I begin the interview now?

Part I: Profile of the Respondent

Region

Woreda

Sex

Age

Religion

Responsibility

Part II: Awareness about SGBV

The discussion questions in this part focuses on exploring the level of awareness of the religious and community leaders about SGBV.

1. How do you (the community) understand by the term SGBV?

2. In which areas of the Woreda is SGBV more common? Why or why not?

3. What types of SGBV are more common in your constituency? (Sexual, Psychological, Physical) Probe: Who are the victims of SGBV? Why that is the case? Any consequences of SGBV? Where SGBV do most frequently observed (family, in the marriage, public places, workplace, etc.)?

4. How are victims of SGBV treated in the community? Probe: What are the reactions of the women who survived the abuses? Do they often have recourse to the police or any other place? Should perpetrators of SGBV face legal consequences for their actions?

Part III: Determinants of SGBV

The discussion in this part principally aims to identify the role of religious and community leaders regarding sexual and gender based violence.

1. What are the triggering factors for SGBV in the community? (individual, family, community, institutional factors)

2. What are the social norms that disregard SGBV in the community?

3. Which actions do religious and community leaders take to challenge the social norms that underpin SGBV? Follow up: how do you address these negative social norms to prevent SGBV (as individuals, families, as a community and society?): Probe

○ Which individual attitudes contribute to engagement to end SGBV and its underlying structures?

○ To what extent and how does individual knowledge influence these attitudes?

○ To what extent and how does their education (and, if applicable, the education level of their children) influence these attitudes?

○ To what extent and how do economic circumstances influence these attitudes?

○ Which social factors influence engagement to end SGBV and its underlying structures and how?

○ Which institutional factors influence engagement to end SGBV and its underlying structures and how?

○ Which factors, other than the aforementioned, influence their engagement to end SGBV and its underlying structures and how?

4. How do the above factors interact with each other?

5. What are the dominant discourses used by religious and community leaders and other opposition groups in the respective context that endorse SGBV and promote the underlying norms?

6. Which alternative discourses do you use to counter the above discourses? Probe: How are these alternative discourses delivered? How these alternative discourses are received and reproduced by community members? How these alternative discourses are received by other religious and community leaders? How are these alternative discourses affecting the social norms that underpin SGBV in a specific context, the traditions and customs that reinforce them and the institutions that keep them into place?

7. What should be done to effectuate efforts of religious and community leaders to end SGBV in the community?

8. I am finalizing my questions, do you have anything to say? Thank you for the time we had!

በፆታ ላይ የተመሠረተ ጥቃትን ከሚቃወሙ የሀይማኖት እና የማህበረሰብ መሪዎች ጋር ለሚደረግ ቃለ ምልልስ የተዘጋጀ መመሪያ

ሰላም፡፡ ስሜ _____ይባላል፡፡ ከ Haced Consultancy ጋር እየሰራሁ ነው። “በአማራ እና አፋር ክልሎች የሚገኙ የሃይማኖት እና የማህበረሰብ መሪዎችን ስርዓተ-ፆታን መሰረት ያደረገ ጥቃት የመከላከያ ፕሮግራሞች ላይ ውጤታማ የማሳተፊያ መንገዶች” በሚል ርዕስ ቃለ ምልልስ እያደረግን ነው። የምንሰበስበው መረጃ የሥርዓተ ፆታ እኩልነትን ለማጎልበት እና ና ስርዓተ-ፆታን መሰረት ያደረገ ጥቃትን ለመከላከል ከ በብቃት ለወጣት ፕሮግራመ ፈጻሚዎች እና በሃይማኖት መሪዎች መካከል የሚደረገውን ትብብርን ለማሳለጥ እንደ ትልቅ ግብአትነትን ይረዳል። ጥያቄዎቹ ወደ 45 ደቂቃዎች ይወስዳሉ፡፡ የምትሰጪቸው መልሶች ሚስጥራዊነት የተጠበቀ እና ከተመራማሪው ቡድን አባላት በስተቀር ለማንም አይጋሩም። መመለስ የማትይፈልጉት ማንኛውንም ጥያቄ ብጠይዎ አሳውቁኝ እና ወደሚቀጥለው ጥያቄ እንሄዳለን ወይም በማንኛውም ጊዜ ቃለ መጠይቁን ማቆም ይችላሉ። ስለ ጥናቱ ተጨማሪ መረጃ ከፈለጉ በስልክ ቁጥር 0924134123 ማግኘት ይችላሉ።

ጥያቄ አለዎት? ከሌለዎት በቀጥታ ወደ ጥያቄዎቹ እናልፋለን፡፡

ክፍል አንድ፡ የቃለ-ምልልሱ ተሳታፊ መገለጫ

ክልል

ወረዳ

ፆታ፡

ዕድሜ

ሃይማኖት

ሃላፊነት

ክፍል ሁለት፡ በፆታ ላይ የተመሠረተ ጥቃትን በተመለከተ ያለው ግንዛቤ

በዚህ ክፍል ውስጥ ያሉት የውይይት ጥያቄዎች የሃይማኖት እና የማህበረሰብ መሪዎች ስለ በጾታ ላይ የተመሰረተ ጥቃት ያላቸውን የግንዛቤ ደረጃ በመዳሰስ ላይ ያተኩራሉ።

1. በጾታ ላይ የተመሰረተ ጥቃትን እንዴት ይረዱታል?

2. በፆታ ላይ የተመሰረተ ጥቃት በየትኞቹ የወረዳው አካባቢዎች በብዛት የከሰታል? ለምን?

3. የትኛው ዓይነት ጥቃት (ወሲባዊ፣ ሳይኮሎጂካል፣ አካላዊ) በብዛት ይስተዋላል? በብዛት ተጠቂዎችስ እነማን ናቸው? ለምን?

4. በፆታ ለይ የተመሰረተ ጥቃት በብዛት የሚስተዋለው (ቤተሰብ፣ በትዳር፣ በሕዝብ ቦታዎች፣ በሥራ ቦታ፣ ወዘተ) የት ነው? በተጎጂዎች ላይስ ምን ዐይነት ጉዳት ያስከትላል?

5. በሥርዓተ-ፆታ ላይ የተመሰረተ ጥቃት ተጎጂዎች በማህበረሰቡ ውስጥ እንዴት ይስተናገዳሉ? የጥቃቱ ሰለባዎች ጥቃቱ ከደረሰባቸው በኋላ ምን ያደርጋሉ? ብዙ ጊዜ ወደ ፖሊስ ወይም ሌላ ቦታ ይሄዳሉ? ጥቃት አድራሾች በህግ መጠየቅ አለባቸው ብለው ያምናሉ? ምክንያቱን ቢገልፁልን። የማህበረሰቡ አመለካከትስ ምን ይመስላል?

ክፍል ሶስት፡ በፆታ ላይ የተመሠረተ ጥቃት መንስኤዎች

በዚህ ክፍል የሚካሄደው ውይይት በፆታ ላይ የተመሰረተ ጥቃት መንስዔዎች እና የሃይማኖት እና የማህበረሰብ መሪዎች ጾታን መሰረት ያደረጉ ጥቃቶች ላይ ያላቸውን ሚና ለመለየት ያለመ ነው።

6. በህብረተሰቡ ውስጥ በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት መነሻው ምንድን ነው?

7. በማኅበረሰቡ ውስጥ በሥርዓተ-ፆታ ላይ የተመሰረተ ጥቃት ትኩረት እንዳያገኝ የሚያደርጉ ማኅበራዊ ደንቦች ምንድን ናቸው?

8. የኃይማኖት እና የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን የሚደግፉ ማህበራዊ ደንቦችን ለመቃወም ምን አይነት እርምጃዎችን ይወስዳሉ? ወይም በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል እነዚህን አሉታዊ ማህበራዊ ደንቦች እንዴት መፍታት ይቻላል?

9. ምን ዓይነት የመከላከያ እርምጃዎች መወሰድ አለባቸው? እንደ ግለሰብ፣ ቤተሰብ፣ እንደ ማህበረሰብ እና ተቋም?

○ በፆታ ላይ የተመሠረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማስወገድ የትኞቹ ግለሰባዊ አመለካከቶች አስተዋፅኦ ያደርጋሉ?

o የግለሰብ ዕውቀት በእነዚህ አመለካከቶች ላይ ምን ያህል ተጽዕኖ ያሳድራል?

o ትምህርታቸው (እና ተግባራዊ ከሆነ የልጆቻቸው የትምህርት ደረጃ) በእነዚህ አመለካከቶች ላይ ምን ያህል እና እንዴት ተጽዕኖ ያሳድራል?

o የኢኮኖሚ ሁኔታዎች በእነዚህ አመለካከቶች ላይ ምን ያህል ተጽዕኖ ያሳድራሉ?

- በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማቆም በሚደረገው ጥረት ላይ ተጽእኖ የሚያሳድሩት የትኞቹ ማህበራዊ ሁኔታዎች እና እንዴት ነው?

- በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማስወገድ የትኞቹ ተቋማዊ ሁኔታዎች በተሳትፎ ላይ ተጽዕኖ ያሳድራሉ እና እንዴት?

- ከላይ ከተጠቀሱት ውጭ የትኞቹ ምክንያቶች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማጥፋት ተጽዕኖ ያሳድራሉ እና እንዴት?

11. ከላይ የተጠቀሱት ምክንያቶች እርስ በርስ የሚገናኙት እንዴት ነው?

12. የሃይማኖት እና የማህበረሰብ መሪዎች እና ሌሎች ተቃዋሚ ቡድኖች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን የሚደግፉ እና መሰረታዊ ህጎችን የሚያራምዱ ዋና ዋና ንግግሮች/አስተምሮዎች ምን ምን ናቸው?

13. ከላይ የተጠቀሱትን ንግግሮች/አስተምሮዎች ለመቃወም የትኞቹን አማራጭ ንግግሮች ይጠቀማሉ?

14. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች የሚቀርቡት እንዴት ነው?

15. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች በማህበረሰብ አባላት ቅቡልነት የሚያገኙት እና የሚባዙት እንዴት ነው?

16. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች በሌሎች የሃይማኖት እና የማህበረሰብ መሪዎች ዘንድ ያላቸው ተቀባይነት ምን ይመስላል?

17. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን በተወሰነ አውድ ውስጥ የሚያራምዱትን ማህበራዊ ደንቦች፣ የሚያጠናክሩዋቸው ወጎች እና ልማዶች እና እነሱን የሚደግፉ ተቋማት ላይ ተጽእኖ የሚያሳድሩት እንዴት ነው?

18. በማህበረሰቡ ውስጥ በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለማጥፋት የምታደርጉትን ጥረት ውጤታማ ለማድረግ ምን መደረግ አለበት?

19. በኔ በኩል ያሉኝን ጥያቄዎች ጨረሻለሁ፤ እርስዎ የሚጨምሩት ነገር ካለ። ስለነበረን ጊዜ በጣም አመሰግናለሁ።

IDI with Service Providers

Hello. My name is _____. I am working with Haced Consultancy. We are conducting a key informant interview on "Effective ways of engaging religious and community leaders in SGBV programming in Amhara and Afar regions". The information we collect will help to be used as an input to undertake an operational research that is supposed to contribute to a cycle of cumulative learning which will, in turn, strengthen civil society on themes of harmful practices, sexual and gender-based violence, gender transformative approaches, meaningful and inclusive youth participation and sexual and reproductive health and rights. It also fosters cooperation between PtY implementers and religious authorities to promote gender equality and prevent SGBV. The questions will take about 45 minutes. The answers you give will be confidential and will not be shared with anyone other than members of the research team. You don't have to be in the interview, but we hope you will agree to answer the questions since your views are important. If I ask you any question you don't want to answer, just let me know and I will go on to the next question or you can stop the interview at any time. In case you need more information about the survey, you may contact us through this number 0924134123.

Do you have any questions?

May I begin the interview now?

Part I: Profile of the Respondent

Region

Woreda

Sex

Age

Religion

Responsibility

Part II: Awareness about SGBV

The discussion questions in this part focuses on exploring the level of awareness about SGBV.

1. How do you understand by the term SGBV?
2. In which areas of the Woreda is SGBV more common? Why or why not?

3. What types of SGBV are more common in the woreda? (Sexual, Psychological, Physical)

Probe: Who are the main victims of SGBV? Why that is the case? Any consequences of SGBV? Where SGBV do most frequently observed (family, in the marriage, public places, workplace, etc.)?

4. Could you share us your experience of SGBV in the Woreda? Probe: What are the types of abuses perpetrated on women that you may have witnessed, observed or heard about? Any story that you may share us?

5. How are victims of SGBV treated in the community? Probe: What are the reactions of the women who survived the abuses? Do they often have recourse to the police or any other place? Should perpetrators of SGBV face legal consequences for their actions

6. How do you assess the services provided to victims of SGBV in your organization (one stop services: medical, legal, and psychosocial services)? Probe: any gaps and challenges

Part III: Determinants of SGBV

The discussion in this part principally aims to identify the role of religious and community leaders regarding sexual and gender based violence.

7. What are the deep causes or roots of the abuses (social, cultural, economic …)?

8. Is there intersection between gender and other identities, such as age or gender and other socio-economic/demographic variables that influence power and vulnerabilities in the society?

9. Are harmful gender norms being addressed or are they rather reinforced?

10. How do religious/community leaders counter messages promoted to maintain /stop SGBV by various actors? Probe: Which alternative discourses do you use to counter the messages? How are these alternative discourses delivered? How these alternative discourses are received and reproduced by community members? How these alternative discourses are received by other religious and community leaders? How are these alternative discourses affecting the social norms that underpin SGBV in a specific context, the traditions and customs that reinforce them and the institutions that keep them into place?

11. Is there a culture where religious and community leaders have to tackle SGBV in the woreda? How? Why, not?

12. Do you believe that religious and community leaders have a responsibility to challenge behaviours towards within their communities? How?

13. What strategies do you recommend for the effective eradication of the SGBV in the woreda?

14. How can we unlock the potential of religious and community leaders to play a transformative role in preventing and addressing SGBV?

15. What role can religious leaders play in promoting gender equality, challenging traditional gender roles and addressing SGBV?

16. I am finalizing my questions, do you have anything to say? Thank you for the time we had!

አገልግሎት ሰጭ ተቋማት ጋር ለሚደረግ ቃለ ምልልስ የተዘጋጀ መመሪያ

ሰላም። ስሜ _____ይባላል። ከ Haced Consultancy ጋር እየሰራሁ ነው። "በአማራ እና አፋር ክልሎች የሚገኙ የሃይማኖት እና የማህበረሰብ መሪዎችን ስርዓተ-ፆታን መሰረት ያደረገ ጥቃት የመከላከያ ፕሮግራሞች ላይ ውጤታማ የማሳተፊያ መንገዶች" በሚል ርዕስ ቃለ ምልልስ እያደረግን ነው። የምንሰበስበው መረጃ የሥርዓተ ፆታ እኩልነትን ለማጎልበት እና ና ስርዓተ-ፆታን መሰረት ያደረገ ጥቃትን ለመከላከልከ በብቃት ለወጣት ፕሮግራመ ፈጻሚዎች እና በሃይማኖት መሪዎች መካከል የሚደረገውን ትብብርን ለማሳለጥ እንደ ትልቅ ግብአትነትን ይረዳል። ጥያቄዎቹ ወደ 45 ደቂቃዎች ይወስዳሉ። የምትሰጪቸው መልሶች ሚስጥራዊነት የተጠበቀ እና ከተመራማሪው ቡድን አባላት በስተቀር ለማንም አይጋሩም። መመለስ የማትይፈልጉት ማንኛውንም ጥያቄ ብጠይዎ አሳውቁኝ እና ወደሚቀጥለው ጥያቄ እንሄዳለን ወይም በማንኛውም ጊዜ ቃለ መጠይቁን ማቆም ይችላሉ። ስለ ጥናቱ ተጨማሪ መረጃ ከፈለጉ በስልክ ቁጥር 0924134123 ማግኘት ይችላሉ።

ጥያቄ አለዎት? ከሌለዎት በቀጥታ ወደ ጥያቄዎቹ እናልፋለን

ክፍል አንድ፡ የቃለ-ምልልሱ ተሳታፊ መገለጫ

ክልል

ወረዳ

ድርጅት

ፆታ

ዕድሜ

ሃላፊነት

ክፍል ሁለት፡ በፆታ ላይ የተመሠረተ ጥቃት ግንዛቤ

በዚህ ክፍል ውስጥ ያሉት የውይይት ጥያቄዎች በጾታ ላይ የተመሰረተ ጥቃት ላይ ያለንን የግንዛቤ ደረጃ መዳሰስ ላይ ያተኩራሉ።

1. በጾታ ላይ የተመሰረተ ጥቃትን እንዴት ይረዱታል?

2. በወረዳው በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት በብዛት የሚከሰትባቸው ቦታዎች የትኞቹ ናቸው? ለምን?

3. በወረዳው ውስጥ ምን አይነት በፆታ ላይ የተመሰረተ ጥቃት(ፆታዊ፣ ስነ-ልቦናዊ፣ አካላዊ) ይገኛል? ዋና የጉዳቱ ሰለባ እነማናቸው? በፆታ ላይ የተመሰረተ ጥቃት በብዛት የሚስተዋለው(ቤተሰብ፣ በትዳር፣ በሕዝብ ቦታዎች፣ በሥራ ቦታ፣ ወዘተ) የት ነው? የሚያስከትለውስ ጉዳት(አካላዊ፣ አእምሮአዊ፣ ስነ-ልቦና…) ምን ይመስላል?

4. ፆታን መሰረት ያደረጉ ጥቃቶች ላይ የርስዎን ልምድ (ያዩት፤ የታዘቡት ወይም የሰሙት) ቢያካፍሉን? ምን ምን አይነት የመብት ጥሰቶች በሴቶች ላይ ይፈፀማሉ?

5. በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት የደረሰባቸው ሴቶች ምላሽ ምን ይመስላል? ብዙ ጊዜ ወደ ፖሊስ ወይም ሌላ ቦታ ሄደው ችግራቸውን የማመለከት ልምድ ምን ይመስላል? ጥቃት አድራሾች እንዴት ይታያሉ?

6. በድርጅትዎ ውስጥ ፆታን መሰረት ያደረጉ ጥቃቶች ተጎጂዎች የሚሰጡውን አገልግሎት (የሕክምና፣ የሕግ እና የሥነ ልቦና አገልግሎቶች) እንዴት ይገመግሙታል? ምን ክፍተቶች አሉበት? ምንስ ፈተና ገጠማችሁ?

ክፍል ሶስት፡ በፆታ ላይ የተመሠረተ ጥቃት መንስኤዎች

በዚህ ክፍል ውስጥ ያሉት የውይይት ጥያቄዎች በጾታ ላይ የተመሰረተ ጥቃት መንስኤዎች እና የሃይማኖት እና የማህበረሰብ መሪዎች በፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል የሚያደርጉት አስተዋፅኦ እና ችግሩን ለመከላከል መደረግ ስለሚገባቸው ጉዳዮች ይሆናል።

7. ፆታን መሰረት ያደረጉ ጥቃቶች መንስኤዎች ወይም መነሻዎች ምንድን ናቸው(ማህበራዊ፣ ባህላዊ፣ ኢኮኖሚያዊ…)?

8. ፆታን መሰረት ያደረጉ ጥቃቶች መንስኤዎች ወይም መነሻዎች መካከል መስተጋብር አለ?

9. ጎጂ የሥርዓተ-ፆታ ደንቦች እየቀነሱ ነው ወይንስ ይልቁንስ የተጠናከሩ ናቸው? እንዴት?

የሃይማኖ አባቶች እና የማህረሰብ መሪዎች በተለያዩ ተዋናዮች በፆታ ላይ የተመሰረተ ጥቃትን በመደገፍ የሚያስተላልፏቸው መልዕክቶች እንዴት ይከላከሏቸዋል? ምን አይነት አስተምሮ ይከተላሉ? አስተምሮዎች በማህበረሰቡ ዘንድ፤ በሃይማኖት እና የማህበረሰብ መሪዎች ዘንድ እንዴት ይታያሉ? እነዚህ አስተምሮዎች በአንድ ማህበረሰብ ውስጥ ያለውን ፆታ ተኮር ጥቃት እንዴት ይወስኑታል?

10. በወረዳው ውስጥ የሃይማኖት እና የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት በተመለከተ መዋጋት ያለባቸው ባህል አለ? እንዴት? ለምን አይሆንም?

11. የሃይማኖት ና ማህበረሰብ መሪዎች በማህበረሰቡ ዘንድ ፆታን መሰረት ላደረገ ጥቃት ያለውን አመለካከት ለመካላከል ታላፊነት አለባቸው ብለው ያምናሉ? እንዴት?

12. በወረዳው ውስጥ ውስጥ በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት ውጤታማ በሆነ መንገድ ለማጥፋት ምን መደረግ አለበት ብለው ያስባሉ?

13. የሃይማኖት እና የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን በመከላከል ረገድ የለውጥ ሚና እንዲጫወቱ ያላቸውን አቅም እንዴት መጠቀም እንችላለን?

14. የሃይማኖት እና የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል እና የፆታ እኩልነትን ለማምጣት ያላቸው ሚና ምንድነው?

15. በኔ በኩል ያሉትን ጥያቄዎች ጨርሻለሁ፤ ስለነበረን ጊዜ አመሰግናለሁ። የሚጨመሩት ነገር ካለ

Project Implementers and Women and Social Affairs

Hello. My name is _____. I am working with Haced Consultancy. We are conducting a key informant interview on “Effective ways of engaging religious and community leaders in SGBV programming in Amhara and Afar regions”. The information we collect will help to be used an input to undertake an operational research that is supposed to contribute to a cycle of cumulative learning which will, in turn, strengthen civil society on themes of harmful practices, sexual and gender-based violence, gender transformative approaches, meaningful and inclusive youth participation and sexual and reproductive health and rights. It also fosters cooperation between PtY implementers and religious authorities to promote gender equality and prevent SGBV. The questions will take about 45 minutes. The answers you give will be confidential and will not be shared with anyone other than members of the research

team. You don't have to be in the interview, but we hope you will agree to answer the questions since your views are important. If I ask you any question you don't want to answer, just let me know and I will go on to the next question or you can stop the interview at any time. In case you need more information about the survey, you may contact us through his number 0924134123.

Do you have any questions?

May I begin the interview now?

Part I: Profile of the Respondent

Region
Woreda
Sex
Age
Religion
Responsibility

Part II: Awareness about SGBV

1. How do you understand by the term SGBV?

2. In which areas of the Woreda is SGBV more common? Why or why not?

3. What types of SGBV are more common in the woreda? (Sexual, Psychological, Physical) Probe: Who are the main victims of SGBV? Why that is the case? Any consequences of SGBV? Where SGBV do most frequently observed (family, in the marriage, public places, workplace, etc.)?

4. Could you share us your experience of SGBV in the Woreda? Probe: What are the types of abuses perpetrated on women that you may have witnessed, observed or heard about? Any story that you may share us?

5. How are victims of SGBV treated in the community? Probe: What are the reactions of the women who survived the abuses? Do they often have recourse to the police or any other place? Should perpetrators of SGBV face legal consequences for their actions?

6. How do you assess the services provided to victims of SGBV in your organization (legal, and psychosocial services)? Probe: any gaps and challenges

Part III: Determinants of SGBV

The discussion questions herein below aims to explore the key determinants of SGBV, their intersectionality, role of religious and community leaders regarding SGBV and ways forward to address SGBV.

1. What are the main causes of SGBV in the project area? Are there any intersectionalities among the various factors? How?

2. To what extent do you think religious and community leaders influence SGBV prevention and response here?

3. How have religious and community leaders been involved in promoting awareness and education about SGBV, and what strategies have been effective in engaging them in these efforts?

4. Which alternative discourses do religious and community leaders to counter messages against SGBV or to maintain SGBV? Probe: How are these alternative discourses delivered? How these alternative discourses are received and reproduced by community members? How these alternative discourses are received by other religious and community leaders? How are these alternative discourses affecting the social norms that underpin SGBV in a specific context, the traditions and customs that reinforce them and the institutions that keep them into place?

5. What should be done to make the effort of religious and community leaders to tackle SGBV effective? Probe: The role of the project

6. In your experience, what are the key challenges or barriers in working with religious leaders to address SGBV, and how have these challenges been addressed or overcome?

7. What are some of the positive outcomes or impacts that have resulted from the involvement of religious leaders in SGBV prevention and response initiatives?

8. How do you assess the level of support and commitment from religious leaders in addressing SGBV, and what factors have influenced their engagement in these efforts?

9. Can you provide examples of how religious leaders have contributed to changing attitudes and behaviors related to SGBV within their communities?

10. What strategies or approaches have been effective in building partnerships and collaboration between religious leaders, community organizations, and other stakeholders to address SGBV?

11. From your perspective, what are the key recommendations for effectively engaging religious leaders in ongoing efforts to address SGBV and promote gender equality within the community?

12. I am finalizing my questions, do you have anything to say? Thank you for the time we had.

ከብቃት ለወጣት ፕሮጀክት ተወካይ እና ከሴቶች ና ማህበራዊ ጉዳይ ቢሮ ተወካይ ጋር ለሚደረግ ቃለ ምልልስ የተዘጋጀ መመሪያ

ሰላም። ስሜ _____ይባላል። ከ Haced Consultancy ጋር እየሰራሁ ነው። "በአማራ እና አፋር ክልሎች የሚገኙ የሃይማኖት እና የማህበረሰብ መሪዎችን ስርዓተ-ፆታን መሰረት ያደረገ ጥቃት የመከላከያ ፕሮግራሞች ላይ ውጤታማ የማሳተፊያ መንገዶች" በሚል ርዕስ ቃለ ምልልስ እያደረግን ነው። የምንሰበስበው መረጃ የሥርዓተ ፆታ እኩልነትን ለማጎልበት እና ና ስርዓተ-ፆታን መሰረት ያደረገ ጥቃትን ለመከላከል በብቃት ለወጣት ፕሮግራመ ፈጻሚዎች እና በሃይማኖት መሪዎች መካከል የሚደረገውን ትብብርን ለማሳለጥ እንደ ትልቅ ግብአትነትን ይረዳል። ጥያቄዎቹ ወደ 45 ደቂቃዎች ይወስዳሉ። የምትሰጪቹው መልሶች ሚስጥራዊነት የተጠበቀ እና ከተመራማሪው ቡድን አባላት በስተቀር ለማንም አይጋሩም። መመለስ የማትይፈልጉት ማንኛውንም ጥያቄ ብጠይዎ አሳውቁኝ እና ወደሚቀጥለው ጥያቄ እንሄዳለን ወይም በማንኛውም ጊዜ ቃለ መጠይቁን ማቆም ይችላሉ። ስለ ጥናቱ ተጨማሪ መረጃ ከፈለጉ በስልክ ቁጥር 0924134123 ማግኘት ይችላሉ።

ጥያቄ አለዎት? ከሌለዎት በቀጥታ ወደ ጥያቄዎቹ እናልፋለን

ክፍል አንድ፡ የቃለ-ምልልሱ ተሳታፊ መገለጫ

ክልል
ወረዳ
ድርጅት
ፆታ
ዕድሜ
ሃላፊነት

ክፍል ሁለት፡ በፆታ ላይ የተመሠረተ ጥቃት ግንዛቤ

በዚህ ክፍል ውስጥ ያሉት የውይይት ጥያቄዎች በጾታ ላይ የተመሰረተ ጥቃት ላይ ያለንን የግንዛቤ ደረጃ በመዳሰስ ላይ ያተኩራሉ።

1. በጾታ ላይ የተመሰረተ ጥቃትን እንዴት ይረዱታል?

2. በወረዳው በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት በብዛት የሚከሰትባቸው ቦታዎች የትኞቹ ናቸው? ለምን?

3. በወረዳው ውስጥ ምን አይነት በፆታ ላይ የተመሰረተ ጥቃት (ፆታዊ፣ ስነ-ልቦናዊ፣ አካላዊ) ይገኛል? ዋና የጉዳቱ ሰለባ እነማናቸው? በፆታ ላይ የተመሰረተ ጥቃት በብዛት የሚስተዋለው(ቤተሰብ፣ በትዳር፣ በሕዝብ

ቦታዎች፣ በሥራ ቦታ፣ ወዘተ) የት ነው? የሚያስከትለውስ ጉዳት(አካላዊ፣ አእምሮአዊ፣ ስነ-ልቦና…) ምን ይመስላል?

4. ፆታን መሰረት ያደረጉ ጥቃቶች ላይ የርስዎን ልምድ (ያዩት፤ የታዘቡት ወይም የሰሙት) ቢያካፍሉን? ምን ምን አይነት የመብት ጥሰቶች በሴቶች ላይ ይፈፀማሉ?

5. በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት የደረሰባቸው ሴቶች ምላሽ ምን ይመስላል? ብዙ ጊዜ ወደ ፖሊስ ወይም ሌላ ቦታ ሄደው ችግራቸውን የማመለከት ልምድ ምን ይመስላል? ጥቃት አድራሾች እንዴት ይታያሉ?

6. በድርጅትዎ ውስጥ ፆታን መሰረት ያደረጉ ጥቃቶች ተጎጂዎች የሚሰጡውን አገልግሎት (የሕክምና፣ የሕግ እና የሥነ ልቦና አገልግሎቶች) እንዴት ይገመግሙታል? ምን ክፍተቶች አሉበት? ምንስ ፈተና ገጠማችሁ?

ክፍል ሶስት ፡ በፆታ ላይ የተመሠረተ ጥቃት መንስኤዎች እና የመፍትሄ አቅጣጫ

7. በፆታ ላይ የተመሠረተ ጥቃት ዋና ዋና መንስኤዎች እነማናቸው? በምክንያቶቹ መካከል በፆታ ላይ የመሠረተ ጥቃትን በተመለከተ የሚያስተሳስራቸው ነገር አለ? እንዴት?

8. የሃይማኖት እና የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን መከላከል እና ምላሽ ላይ ምን ያህል ተጽዕኖ ያሳድራሉ ብለው ያስባሉ? እንዴት?

9. የሃይማኖት እና የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን መከላከል የግንዛቤ ፈጠራ ስራ ላይ ያላቸው ተሳትፎ ምን ይመስላል? ምን ዓይነት ስልት መከተል የነሱን ተሳትፎ ውጤታማ ያደርገዋል?

10. የሃይማኖት እና የማህበረሰብ መሪዎች ጾታን መሰረት ያደረጉ ጥቃቶችን ለመቅረፍ የሚያደርጉትን ጥረት ውጤታማ ለማድረግ ምን መደረግ አለበት? (የፕሮጀክቱ ሚና)

11. በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ከመካላከል አንፃር ከሃይማኖት እና የማህበረሰብ መሪዎች ጋር በትብብር ለመስራት አዳጋች የሆነባችሁ ነገር ምንድነው? ችግሮችን ለማስተካከል በናንተ በኩል ምን እየተደረገ ነው?

12. ከሃይማኖት እና የማህበረሰብ መሪዎች ጋር በጋራ በስራታችሁ ያገኛችሁት አዎንታዊ ለውጥ ካለ ቢጠቀሱልን

13. የሃይማኖት እና የማህበረሰብ መሪዎችበስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል በሚደረገው ጥረት ውስጥ ያላቸውን ድጋፍና ቁርጠኝነት እንዴት ይገመግሙታል? ያላቸውን ተሳትፎ ምን የሚወስነው ይመስልዎታል?

14. የሃይማኖት እና የማህበረሰብ መሪዎችበስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ጋር ግንኙነት ያላቸው አመለካከቶችና ባህሪያትን ለመቀየር እንዴት እየሰሩ እንደሆነ ምሳሌ ካለ ቢገልፁንኝ

15. በፆታላይ የተመሰረተ ጥቃትን ለመፍታት በሃይማኖት መሪዎች፣ በማህበረሰብ ድርጅቶች እና ሌሎች ባለድርሻ አካላት መካከል ያለውን አጋርነት እና ትብብር ለመፍጠር ምን አይነት ስልቶች ወይም አካሄዶች ውጤታማ ነበሩ?

16. በእርስዎ ዕይታ የሃይማኖት እና የማህበረሰብ መሪዎች በፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል እና የፆታ እኩልነትን ለማረጋገጥ ውጤታማ ተሳትፎ እንድኖራቸው ምን ይመክራሉ?

17. በኔ በኩል ያሉትን ጥያቄዎች ጨርሻለሁ፤ ስለነበረን ጊዜ አመሰግናለሁ። የሚጨመሩት ነገር ካለ

KII Guide for Religious Congregation

Hello. My name is _____. I am working with the Haced Consultancy. We are conducting a key informant interview on “Effective ways of engaging religious and community leaders in SGBV programming in Amhara and Afar regions”. The information we collect will help to be used an input to undertake an operational research that is supposed to contribute to a cycle of cumulative learning which will, in turn, strengthen civil society on themes of harmful practices, sexual and gender-based violence, gender transformative approaches, meaningful and inclusive youth participation and sexual and reproductive health and rights. It also fosters cooperation between PtY implementers and religious authorities to promote gender equality and prevent SGBV. The questions will take about 45 minutes. The answers you give will be confidential and will not be shared with anyone other than members of the research team. You don't have to be in the interview, but we hope you will agree to answer the questions since your views are important. If I ask you any question you don't want to answer, just let me know and I will go on to the next question or you can stop the interview at any time. In case you need more information about the survey, you may contact us through this number 0924134123.

Do you have any questions?
May I begin the interview now?
Part I: Profile of the Respondent
Religion
Age
Sex

Part II: Awareness about SGBV

This section inteds to explore your understanding of sexual and gender-based violence, its prevalence and the mechanisms how institutions are working to tackle it

1. How do you understand SGBV?

2. How do you see the prevalence of SGBV in Amhara and Afar regions? In which parts of the two regions it is highly prevalent? Why?

3. Who are the victims of SGBV? Why? Follow up: Where do SGBV most frequently observed (family, in the marriage, public spaces, workplace, etc.)?

4. How are victims of SGBV treated?

5. What are the reactions of the women who survived the abuses? Probe: Do they often have recourse to the police or any other place? Should perpetrators of SGBV face legal consequences for their actions?

Part II: Determinants of SGBV

This section delves into the factors that contribute to SGBV, examines the unique role of religious and community leaders in preventing and responding to it, and explores potential measures for tackling this issue at different levels.

6. What is/are the basis for SGBV?

7. What are the social norms that disregard SGBV?

8. Which actions do religious and community leaders take to challenge the social norms that underpin SGBV? Or how do you address these negative social norms to prevent SGBV? Any alternative discourses? How are they delivered to various segments of the society?

9. What protection measures should be taken? As individuals, families, as a community and society?

○ Which individual attitudes contribute to engagement to end SGBV and its underlying structures?

○ To what extent and how does individual knowledge influence these attitudes?

○ To what extent and how does their education (and, if applicable, the education level of their children) influence these attitudes?

○ To what extent and how do economic circumstances influence these attitudes?

○ Which social factors influence engagement to end SGBV and its underlying structures and how?

○ Which institutional factors influence engagement to end SGBV and its underlying structures and how?

○ Which factors, other than the aforementioned, influence their engagement to end SGBV and its underlying structures and how?

10. How do the above factors interact with each other?

11. What are the dominant discourses used by religious and community leaders and other opposition groups in the respective context that endorse SGBV and promote the underlying norms?

12. Which alternative discourses do you use to counter the above discourses?

13. How are these alternative discourses delivered?

14. How these alternative are discourses received and reproduced by community members?

9. How these alternative discourses are received by other religious and community leaders?

10. How are these alternative discourses affecting the social norms that underpin SGBV in a specific context, the traditions and customs that reinforce them and the institutions that keep them into place?

11. What should be done to effectuate your effort to end SGBV in the community?

12. I am finalizing my questions, do you have anything to say? Thank you for the time we had!

ከሃይማኖት ጉባኤ ተወካዮች ጋር ለሚደረግ ቃለ ምልልስ የተዘጋጀ መመሪያ

ሰላም። ስሜ _____ይባላል። ከ ሃሴድ ኮንሰልታንሲ ጋር እየሰራሁ ነው። “በአማራ እና አፋር ክልሎች የሚገኙ የሃይማኖት እና የማህበረሰብ መሪዎችን ስርዓተ-ፆታን መሰረት ያደረገ ጥቃት የመከላከያ ፕሮግራሞች ላይ ውጤታማ የማሳተፊያ መንገዶች” በሚል ርዕስ ቃለ ምልልስ እያደረግን ነው። የምንሰበስበው መረጃ የሥርዓተ ፆታ እኩልነትን ለማጎልበት እና ና ስርዓተ-ፆታን መሰረት ያደረገ ጥቃትን ለመከላከል ከ በብቃት ለወጣት ፕሮግራመ ፈጻሚዎች እና በሃይማኖት መሪዎች መካከል የሚደረገውን ትብብርን ለማሳለጥ እንደ ትልቅ ግብአትነትን ይረዳል። ጥያቄዎቹ ወደ 45

ደቂቃዎች ይወስዳሉ። የምትሰጪቸው መልሶች ሚስጥራዊነት የተጠበቀ እና ከተመራማሪው ቡድን አባላት በስተቀር ለማንም አይጋሩም። መመለስ የማትይፈልጉት ማንኛውንም ጥያቄ ብጠይዎ አሳውቁኝ እና ወደሚቀጥለው ጥያቄ እንሄዳለን ወይም በማንኛውም ጊዜ ቃለ መጠይቁን ማቆም ይችላሉ። ስለ ጥናቱ ተጨማሪ መረጃ ከፈለጉ በስልክ ቁጥር 0924134123 ማግኘት ይችላሉ።

ጥያቄ አለዎት? ከሌለዎት በቀጥታ ወደ ጥያቄዎቹ እናልፋለን።

ክፍል አንድ፡ የቃለ-ምልልሱ ተሳታፊ መገለጫ

ክልል
ወረዳ
ፆታ፡
ዕድሜ
ሃይማኖት
ሃላፊነት

ክፍል ሁለት፡ በፆታ ላይ የተመሠረተ ጥቃትን በተመለከተ

ይህ ክፍል ስለ ጾታዊ እና ጾታ-ተኮር ጥቃት ያለዎትን ግንዛቤ፣ ያለበትን ሁኔታ እና ጉዳዩን ለመፍታት የሚመለከታቸው ተቋማት ምን እየሰሩ እንደሆነ ለመዳሰስ ያለመ ነው።

1. በጾታ ላይ የተመሰረተ ጥቃትን እንዴት ይረዱታል?

2. በአፋር እና አማራ ክልሎች ውስጥ ያለውን የስርዓተ-ፆታ ጥቃት መስፋፋትን እንዴት ያዩታል? መጨመር፤ መቀነስ

3. በጾታ ላይ የተመሰረተ ጥቃት ሰለባ የሆኑት እነማን ናቸው? በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት በብዛት የሚታየው የት ነው (ቤተሰብ፣ በትዳር ውስጥ፣ የህዝብ ቦታዎች፣ የስራ ቦታ፣ ወዘተ)?

4. በሥርዓተ-ፆታ ላይ የተመሰረተ ጥቃት ተጎጂዎች በማህበረባቸው ውስጥ እንዴት ይስተናገዳሉ?

5. የጥቃቱ ሰለባዎች ጥቃቱ ከደረሰባቸው በኋላ ምን ያደርጋሉ? ብዙ ጊዜ ወደ ፖሊስ ወይም ሌላ ቦታ ይሄዳሉ? ጥቃት አድራሾች በህግ መጠየቅ አለባቸው ብለው ያምናሉ? ምክንያቱን ቢገልፁልን። የማህበረሰቡ አመለካከትስ ምን ይመስላል?

ክፍል ሶስት፡ በፆታ ላይ የተመሠረተ ጥቃት መንስኤዎች

ይህ ክፍል በፆታ ላይ ለተመሰረተ ጥቃት አስተዋጽኦ የሚያደርጉ ጉዳዮች; የሃይማኖት እና የማህበረሰብ መሪዎች ፆታን መሰረት ያደረገ ጥቃትን በተመለከተ ያላቸው ሚና ላይ እና ፆታን መሰረት ያደረገ ጥቃትን ለመከላከል የሚያስችሉ እርምጃዎችን ይዳስሳል።

6. በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት መነሻው ምንድን ነው ብለው ያምናሉ?

7. በሥርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ትኩረት እንዳያገኝ የሚያደርጉ ማኅበራዊ ደንቦች ምንድን ናቸው?

8. የኃይማኖት እና የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን የሚደግፉ ማህበራዊ ደንቦችን ለመቃወም ምን አይነት እርምጃዎችን ይወስዳሉ? ወይም በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል እነዚህን አሉታዊ ማህበራዊ ደንቦች እንዴት መፍታት ይቻላል ብለው ያምናሉ?

9. ምን ዓይነት የመከላከያ እርምጃዎች መወሰድ አለባቸው? እንደ ግለሰብ፣ ቤተሰብ፣ እንደ ማህበረሰብ እና ተቋም?

○ በፆታ ላይ የተመሠረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማስወገድ የትኞቹ ግለሰባዊ አመለካከቶች አስተዋፅኦ ያደርጋሉ?

o የግለሰብ ዕውቀት በእነዚህ አመለካከቶች ላይ ምን ያህል ተጽዕኖ ያሳድራል?

o ትምህርታቸው (እና ተግባራዊ ከሆነ የልጆቻቸው የትምህርት ደረጃ) በእነዚህ አመለካከቶች ላይ ምን ያህል እና እንዴት ተጽዕኖ ያሳድራል?

o የኢኮኖሚ ሁኔታዎች በእነዚህ አመለካከቶች ላይ ምን ያህል ተጽዕኖ ያሳድራሉ?

o በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማቆም በሚደረገው ጥረት ላይ ተጽእኖ የሚያሳድሩት የትኞቹ ማህበራዊ ሁኔታዎች እና እንዴት ነው?

o በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማስወገድ የትኞቹ ተቋማዊ ሁኔታዎች በተሳትፎ ላይ ተጽዕኖ ያሳድራሉ እና እንዴት?

o ከላይ ከተጠቀሱት ውጭ የትኞቹ ምክንያቶች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን እና መሰረታዊ አወቃቀሮቹን ለማጥፋት ተጽዕኖ ያሳድራሉ እና እንዴት?

10. ከላይ የተጠቀሱት ምክንያቶች እርስ በርስ የሚገናኙት እንዴት ነው?

11. የሃይማኖት እና የማህበረሰብ መሪዎች እና ሌሎች ተቃዋሚ ቡድኖች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን የሚደግፉ እና መሰረታዊ ህጎችን የሚያራምዱ ዋና ዋና ንግግሮች/አስተምሮዎች ምን ምን ናቸው?

12. ከላይ የተጠቀሱትን ንግግሮች/አስተምሮዎች ለመቃወም የትኞቹን አማራጭ ንግግሮች ይጠቀማሉ?

13. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች የሚቀርቡት እንዴት ነው?

14. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች በማህበረሰብ አባላት ቅቡልነት የሚያገኙት እና የሚባዙት እንዴት ነው?

15. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች በሌሎች የሃይማኖት እና የማህበረሰብ መሪዎች ዘንድ ያላቸው ተቀባይነት ምን ይመስላል?

16. እነዚህ አማራጭ ንግግሮች/አስተምሮዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን በተወሰነ አውድ ውስጥ የሚያራምዱትን ማህበራዊ ደንቦች፣ የሚያጠናክሩዋቸው ወጎች እና ልማዶች እና እነሱን የሚደግፉ ተቋማት ላይ ተጽእኖ የሚያሳድሩት እንዴት ነው?

17. በማህበረሰቡ ውስጥ በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለማጥፋት/ለመከላከል የምታደርጉትን ጥረት ውጤታማ ለማድረግ ምን መደረግ አለበት?

18. በኔ በኩል ያሉኝን ጥያቄዎች ጨረሻለሁ፤ እርስዎ የሚጨምሩት ነገር ካለ። ስለነበረን ጊዜ በጣም አመሰግናለሁ።

2. Focus Group Discussion Guiding Questions Community Representatives and the Young People

Hello. My name is _____. I am working with the Haced Consultancy. We are conducting a focus group discussion on “Effective ways of engaging religious and community leaders in SGBV programming in Amhara and Afar regions”. The information we collect will help to be used an input to undertake an operational research that is supposed to contribute to a cycle of cumulative learning which will, in turn, strengthen civil society on themes of harmful practices, sexual and gender-based violence, gender transformative approaches, meaningful and inclusive youth participation and sexual and reproductive health and rights. It also fosters cooperation between PtY implementers and religious authorities to promote gender equality and prevent SGBV. The questions will take about an hour. The answers you give will be confidential and will not be shared with anyone other than members of the research team. You don't have to be in the discussion, but we hope you will agree to answer the questions since your views are important. If I ask you any question you don't want to answer, just let me know

and I will go on to the next question or you can stop the interview at any time. In case you need more information about the discussion, you may contact us through his number 0924134123.

Do you have any questions?

May I begin the interview now?

Part I: Profile of the Respondent

Region
Woreda
Kebele
Sex
Age
Religion

Part II: Awarness about SGBV

This section inteds to explore your understanding of sexual and gender-based violence, its prevalence and the mechanisms how institutions are working to tackle it.

1. How do you understand by the term SGBV?

2. What are the common types of SGBV in this area? Why that happened? In which parts of the woreda are they most prevalent? Why?

3. Who is most affected by SGBV in the Woreda? Probe: Why? Are there intersections among different attibutes of individuals regarding SGBV?

4. Do you know of organizations/centres that provide services to women suffering from SGBV? If yes, what are they? What services do they provide and do you think the services they provide are sufficient? Why?

5. What is the attitude of various sections of the society (religious leaders, community leaders, women, youth…) towards victims of SGBV? Probe: are there any supports to the victims? Tell us the whole process after the incident. What will happen to the perpetrators as well?

Part III: Determinants of SGBV

This section delves into the factors that contribute to SGBV, examines the unique role of religious and community leaders in preventing and responding to it, and explores potential measures for tackling this issue at different levels.

6. What is/are the basis for SGBV in the community? What are myths and facts about SGBV, if any?

7. What are the social norms that disregard SGBV in this community? Or do you think culture is promoting Gender Based Violence? If yes explain how? How do we address these negative social norms to prevent SGBV?

8. Based on the answer above, indicate how culture can be useful in averting Sexual and Gender Based Violence?

9. What do you think would be the role (s) religious or community leaders regarding SGBV? To sustain or end it

10. What are some of discourses religious or community leaders use to address Gender Base Violence issues?

11. Are there instances where religious or community leaders come together to advocate against Gender Based Violence? If yes, describe the instance. Based on the answer above, indicate the most effective forms of advocacies that religion/religion leaders has put in place to avert Gender Based Violence.

12. Based on your experience, how best can religious or community leaders be involved in averting Gender Bases Violence?

13. What protection measures should be taken to address SGBV in the community? As individuals, families, as a community and society?

የማህበረሰብ ተወካዮች እና ወጣቶች ጋር ለሚደረግ የቡድን ውይይት መነሻ ጥያቄዎች

ሰላም። ስሜ _____ይባላል። ከ ሃሴድ ኮንሰልታንሲ ጋር እየሰራሁ ነው። “በአማራ እና አፋር ክልሎች የሚገኙ የሃይማኖት እና የማህበረሰብ መሪዎችን ስርዓተ-ፆታን መሰረት ያደረገ ጥቃት የመከላከያ ፕሮግራሞች ላይ ውጤታማ የማሳተፊያ መንገዶች” በሚል ርዕስ ውይይት እያደረግን ነው። የምንሰበስበው መረጃ የሥርዓተ ፆታ እኩልነትን ለማጎልበት እና ና ስርዓተ-ፆታን

መሰረት ያደረገ ጥቃትን ለመከላከልከ በብቃት ለወጣት ፕሮግራም ፈጻሚዎች እና በሃይማኖት መሪዎች መካከል የሚደረገውን ትብብርን ለማሳለጥ እንደ ትልቅ ግብአትነትን ይረዳል። ጥያቄዎቹ ወደ አንድ ሰዓት አካባቢ ይወስዳሉ። የምትሰጪቹው መልሶች ሚስጥራዊነት የተጠበቀ እና ከተመራማሪው ቡድን አባላት በስተቀር ለማንም አይጋሩም። መመለስ የማትይፈልጉት ማንኛውንም ጥያቄ ብንጠይዎ አሳውቁን እና ወደሚቀጥለው ጥያቄ እንሄዳለን ወይም በማንኛውም ጊዜ ቃለ መጠይቁን ማቆም ይችላሉ። ስለ ጥናቱ ተጨማሪ መረጃ ከፈለጉ በስልክ ቁጥር 0924134123 ማግኘት ይችላሉ።

ጥያቄ አለዎት? ከሌለዎት በቀጥታ ወደ ውይይቱ እናልፋለን

ክፍል አንድ፡ የወይይቱ ተሳታፊ መግለጫ
ክልል
ወረዳ
ቀበሌ
ፆታ
ዕድሜ
ሃይማኖት

ክፍል ሁለት፡-በጾታ ላይ የተመሰረተ ጥቃት ላይ ያለን ግንዛቤ

ይህ ክፍል ስለ ጾታዊ እና ጾታ-ተኮር ጥቃት ያለዎትን ግንዛቤ፣ ያለበትን ሁኔታ እና ጉዳዩን ለመፍታት የሚመለከታቸው ተቋማት ምን እየሰሩ እንደሆነ ለመዳሰስ ያለመ ነው።

1. በጾታ ላይ የተመሰረተ ጥቃት ለእርስዎ ምን ማለት ነው?

2. በዚህ አካባቢ የተለመዱ በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት ዓይነቶች ምን ምን ናቸው? ምክንያቱን ቢገልፁልን:: በወረዳው ውስጥ በብዛት የሚገኙት በየትኞቹ ክፍሎች ነው? ለምን?

3. በወረዳው በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት በጣም የሚጎዳው ማንነው? ለምን? በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን በተመለከተ በተለያዩ የግለሰቦች ባህሪያት መካከል ግንኙነት ይኖር ይሆን?

4. በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት ተጎጂዎች አገልግሎት የሚያገኙባቸው ተቋማት አሉ? ካሉ እነማናቸው? ምን ዓይነት አገልግሎት ይሰጣሉ? የሚሰጡት አገልግሎትስ በቂ ነው ብለው ያስባሉ? ለምን

5. የተለያዩ የህብረተሰብ ክፍሎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት ተጠቂዎች ላይ ያላቸው አመለካከት ምን ይመስላል? ለተጠቂዎች የሚደረግ እገዛ አለ? ከ ጥቃቱ በኋላ ስላለው ሂደት ቢነግሩን ፤ ጥቃት አድራሾችንም በተመለከተ የሚደረግ ነገር ካለ እሱንም ጨምረው ቢገልፁልን

ክፍል ሶስት፡ በፆታ ላይ ተመሰረተ ጥቃት መንስዔዎች

ይህ ክፍል በፆታ ላይ ለተመሰረተ ጥቃት አስተዋጽኦ የሚያደርጉ ጉዳዮች; የሃይማኖት እና የማህበረሰብ መሪዎች ፆታን መሰረት ያደረገ ጥቃትን በተመለከተ ያላቸው ሚና ላይ እና ፆታን መሰረት ያደረገ ጥቃትን ለመከላከል የሚያስችሉ እርምጃዎችን ይዳስሳል።

6. በህብረተሰቡ ውስጥ በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃት መሰረቱ/መነሻው ምንድን ነው? በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን በሚመለከት ያሉ አፈ ታሪኮች እና እውነታዎች ምንድን ናቸው?

7. በዚህ ማህበረሰብ ውስጥ ጾታን መሰረት ያደረጉ ጥቃቶችን ችላ የሚሉት ማህበራዊ ደንቦች ምንድን ናቸው? ወይስ ባህል በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን የሚያበረታታ ይመስላችኋል? አዎ ከሆነ እንዴት ያብራሩ? ጾታን መሰረት ያደረጉ ጥቃቶችን ለመከላከል እነዚህን አሉታዊ ማህበራዊ ደንቦች እንዴት እናስተካክላለን?

8. ባህል ጾታን መሰረት ያደረጉ ጥቃቶችን ለመከላከል አስተዋፅዖ ያለው ይመስልዎታል? ካለው/ከሌለው እንዴት?

9. ፆታን መሰረት ያደረጉ ጥቃቶችን በተመለከተ የሃይማኖት ወይም የማህበረሰብ መሪዎች ሚና ምን ሊሆን ይችላል ብለው ያስባሉ? እሱን ለማስቀጠል ወይም ለመከላከል

10. የሃይማኖት ወይም የማህበረሰብ መሪዎች የሥርዓተ-ፆታ ጥቃት ጉዳዮችን ለመፍታት የሚጠቀሙባቸው አንዳንድ ንግግሮች/አስተምሮዎች ምንድን ናቸው?

11. የሃይማኖት ወይም የማህበረሰብ መሪዎች በፆታ ላይ የተመሰረተ ጥቃትን ለመቃወም የሚሰበሰቡባቸው አጋጣሚዎች አሉ? አዎ ከሆነ በምሳሌ ቢገልፁልን። ከላይ በተሰጠው መልስ መሰረት የሃይማኖት/የማህበረሰብ መሪዎች በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል ያስቀመጧቸውን በጣም ውጤታማ የሆኑ የቅስቀሳ ዘዴዎችን ቢያነሱልን።

12. እንደ እርስዎ ልምድ፣ በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ከመከላከል (ከማስወገድ) አንፃር የሃይማኖት ወይም የማህበረሰብ መሪዎች ያላቸው ተሳትፎ ምን መሆን አለበት?

13. በስርዓተ-ፆታ ላይ የተመሰረተ ጥቃትን ለመከላከል ምን ዓይነት የመከላከያ እርምጃዎችን መውሰድ አለብን? እንደ ግለሰብ፣ ቤተሰብ፣ እና ማህበረሰብ?

14. ያሉንን ጥያቄዎች ጨርሰናል፤ መጨመር የምትፈልጉት ነገር ካለ መናገር ይችላሉ።

ስለነበረን ጊዜ በጣም እናመሰግናለን