

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**ATTITUDE OF PEOPLE TOWARDS MARRIAGE BY
ABDUCTION AND VICTIMS' PSYCHOSOCIAL
EXPERIENCES: THE CASE OF GOFA ZURIA
WOREDA IN GAMO GOFA ZONE (SNNPR)**

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School of Graduate Studies**

**Attitude of People towards Marriage by Abduction and Victims'
Psychosocial Experiences: The Case of Gofa Zuria Woreda in
Gamo Gofa Zone (SNNPR)**

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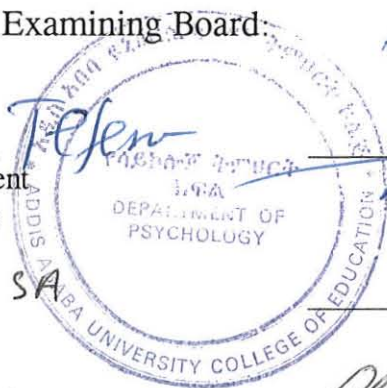
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ABSTRACT

The main objective of this study was to examine the attitude of people towards abduction and victim's psychosocial experiences.

Gofa Zuria woreda in Gomo Gofa zone (SNNPR) was selected purposefully for this study. From the woreda four 'kebels' Yala, Saziga, Sheafte and Kencho were selected as sample sites. Data regarding the issue was collected from 360 people randomly drawn from the population of the selected area. Moreover in each kebele a focus group discussion organized consisting of 12 members selected through purposeful sampling technique. Five victims selected using convenient sampling technique were involved to share their experience.

The results were indicated using percentage; t-test and experiences were presented as narrated by the victims. The findings depicted that significant number of people are in favor of abduction when there is lack of consent on date of wedding and refusal by the girl and/or her parents of the formal request by the boy. Moreover, results showed that considerable numbers of people are blaming girls for their victimization of abduction, and they are highly attached with traditional beliefs and myths encouraging abduction.

The t-test value revealed that there is no significant attitude difference towards abduction between people belonging to age group 16-29 years and above 29 years. On the other hand significant attitude difference has been observed between female and male subjects of the study. Experiences of victims showed that the trauma associated with abduction is so severe.

It is concluded that to stop abduction and enable girls to move freely with out any hesitation, large scale awareness programs on the physical, social and psychological effects of abduction on the victims should be advocated by governmental, non governmental and civic society to the community, especially to the elders and religious leaders. Furthermore to uproot the age-old attitude of people attached to abduction, its harmfulness should be addressed in elementary and secondary school curriculum.

ACRONYMS

- ICTPE = National Committee on Traditional Practices of Ethiopia
- NNPR = South Nations Nationalities and Peoples Region
- NORAD = Norwegian Agency for Development
- ANPPACAN = African Network for the Prevention of and Protection
Against Child Abuse and Neglect

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CHAPTER ONE

1. INTRODUCTION

1.1 Background of the Problem

Despite the existence of International Declarations and National Laws that realize the rights of women and girls, violence against these rights prevails all over the countries of the world. But the type and degree of violence varies from country to country. In whatever type the physical, social and psychological consequences of these violent acts are so bitter for the victim's personal life. Moreover violent acts inhibit women and girls' participation in economic, social and political development of their country.

Gender specific violent acts begin since the time of conception with the selective abortion of female fetuses. According to Ramanamma (1990), in one of large Bombay Hospital 95.5 percent of those fetuses, which tested, to be female were aborted, cited in (Richters, 1994:19).

Though violence against girls and women continue throughout their lifetime they suffer more after they get married by their husbands. Domestic violence is very common and in some societies beating by their husbands considered as justified act. In Nicaragua 25 percent of rural and 15 percent of urban women believed a husband was justified in beating his wife for reasons of neglecting the children or the house. Twenty three percent of rural and eleven percent of urban women agreed that a husband is justified in beating his wife, if she goes out without his permission. In Egypt between 40 to 81 percent of women felt beating were

justified for reasons including neglecting the house or children, refusing sex, answering back or disobedience (Panos, 2003:5).

In other societies marriage itself is instituted by acts of violating human rights of women and girls. Girls are forced into marriage. Early and forced marriage by abduction is common.

As it was indicted in Panos (2003:1), in the last ten years the issue of gender violence has moved steadily up the world's agenda. Sexual, physical and psychological violence causes as much of a burden of ill health and death among women aged 15 to 44 as cancer and more than malaria and traffic accidents combined. This reveals that irrespective of the efforts to eradicate gender specific violence it remains as a serious problem all over the world. Prevalence of violent acts result in gender gap in access to education, health services and in exercising human rights of women and girls. Among the various factors that have been contributing for gender specific violence the traditional practices of the respective community plays a key role.

In this study the researcher wishes to investigate the attitude of people towards abduction and the psychosocial experiences of the victims. Before dealing with the basic problem of the study it is helpful to define the term violence since it will appear repeatedly in this paper. Violence against women includes any act of force or coercion that gravely jeopardizes the life, body, psychological integrity or freedom of women and perpetuating male power and control, Heise 1991, cited in (Sakala; 1998:30).

Based on the above definition a number of violent acts can be listed some of the major gender specific violent acts include sexual harassment in schools and work place, wife beating, rape, female genital mutilation, early marriage and marriage by abduction.

The occurrence of these violent practices varies from country to country depending on socio-cultural conditions and traditions of the respective countries. For example, rape is a serious problem in western countries. In relation to widespread prevalence of rape in United States of America Burt (1980), stated that among the contemporary societies the United States would undoubtedly be classified as rape –prone, since it has the highest rate of sexual assault of any industrialized country in the world as cited in (Lott, 1987:149). Research studies reveal that trafficking in women is common in South East Asian countries. In countries of Eastern Africa like Rwanda and Ethiopia early marriage, female genital mutilation and marriage by abduction are common gender specific violent practices in the name of tradition.

In northern part of Rwanda local people consider marriage by abduction as customary practice. Though the local authorities and non-governmental organizations have condemned it, everyone in the Umutara province of Rwanda considers the practice as justifiable tradition and their suppression as an attack on tradition, (<http://www.aegis.com/nes/ips>.) Though, the processes differs from that of Rwanda there is abduction for forced marriage in some Asian countries.

Reported estimates suggest that every year at least 1000 women are abducted from the UK by their families and taken to a foreign country in order to be forced into marriage. The majority

appears to be Hindu, Muslim and Sikh women from the Pakistani, Indian and Bangladeshi diasporic communities in Britain (<http://www.soas.ac.uk/honorcrimes/FMarticleHossain.pdf>).

In Ethiopia, in some ethnic groups marriage by abduction is a cultural practice used to take the girl as wife by force. The girl is abducted by a group of young men, and then raped by the man who wants to marry her. In the baseline survey study by NCTPE (1998), it was stated that among the participants of the study 91.6% and 80.4% admitted that marriage by abduction is prevalent, in SNNPR and Oromyia Regional States respectively. The same study revealed that 26.4% of marriages in SNNPR were recorded in by abduction. Furthermore, though most of the cases of abduction and rape remain unreported, the annual statistical report of the Regional Supreme Court of SNNP for the years 1994 and 1995 Ethiopian Calendar showed that the number of abduction and rape cases under the court accounted for about 1687 and 2146, respectively. Gofa Zuria Woreda in Gamo Gofa Zone being the largest, shares significant number of cases of abduction of the regional statistics. Generally the available literature and experiences revealed that, despite the existence of penalizing legal system in the region, the practice persists widely. The provisions under Ethiopian penal code of 1957 are lenient to abductors. Moreover the implementers of the law being members of the society who consider abduction as one form of contracting marriage, the situation seems not promising to stop abduction unless multi-faceted efforts are exerted.

The 1957 penal code of Ethiopia under article 558 (1) states that “Whosoever carries off a women by violence or after having obtained her consent to abduction by intimidation or violence, trickery or deceit, is punishable with rigorous imprisonment not exceeding three years”. Moreover under sub article (2) it states that. “Where the women carried off is

responsible and freely contracts with her abductor a valid marriage, proceedings shall be instituted only where such marriage is subsequently annulled by law.”

The provisions under this article are criticized for its low punishment and its contradiction with the provisions of the 1995 constitution of the country. In relation to this Meaza (2002) noted that these provisions contravene the constitution and the international conventions to which Ethiopia is a party. Women should continue their opposition to such laws. Certainly no women who abducted or raped would willingly marry the offender. The practice of abduction is encouraged by this law, which orders acquittal on subsequent marriage.

Similar criticisms were forwarded by Hilline and Rakeb (2001). They stated that article 558 needs to take account of the connection between abduction and rape. Under the existing law, the abductor rapist should be charged for committing two offences i.e abduction and rape. Regarding sub article (2) of the provisions in article 558, they stated that the victim is unlikely to willingly marry the perpetrator, but may be forced to do so through pressure from families and the community as well as threats from the offender. This does not in any way reduce the guilt of the offender, nor deter others from emulating the offence, or aiding and abetting its commission. It is therefore suggested that Article 558 (2) be deleted. On the basis of the criticisms forwarded and its contradiction with the constitution of the country article 558 of the penal code of Ethiopia is on the process of amendment.

As to the effects of abduction, it incurs a series of other abuse and crimes on victims. Some of these include obstructing opportunities for education, employment and economic independence; causing mental trauma, isolation, humiliation, shame, a sense of betrayal or

causing emotional and/ or physical abuse, un-lawful imprisonment, rape, domestic violence, enforced abortions or enforced childbirth, ([http://www2.essex.ac.uk/clc/hi/childright/article/189/cR189 14 15.doc](http://www2.essex.ac.uk/clc/hi/childright/article/189/cR189%2014%2015.doc)).

In Ethiopia, the available literature and experience revealed that most of the victims of abduction are girls under the age of 18. These girls suffer from more physical, social and psychological harm because of immaturity to shoulder the responsibility of wife and motherhood NCTPE (2000).

When girls were forced into marriage by abduction, they are obliged to cut their education. Her husband does not allow her to continue education. She is expected to play the role of good wife and mother. Unmarried girls also do not want to go to school in fear of abduction and rape. A study by Befekadu (1998), revealed that fear of abduction and rape is one of the causes for low enrollment and academic performance of girls in Oromyia Region. Like wise another study in Asassa and Dodola Woredas of the same region indicated that many girls are abducted or exposed to abduction on their way to school. Mothers do not want to send their daughters to school for fear of exposing them to abductors ([http://www: womenkind. org. uk/main/Teshome.htm](http://www.womenkind.org.uk/main/Teshome.htm)).

Nowadays, the effects of abduction has become more terrifying in the face of the prevalence of HIV/AIDS. Since it is accompanied by forced sexual intercourse, thus on the top of everything else abduction denies the right to life of the victims.

1.2 Statement of the Problem

As mentioned in the background and literature (Chapter 2) part of the study, gender specific violence exists in all countries of the world. The type and extent of violence varies from country to country and from region to region within a country.

In Ethiopia among recently identified 138 harmful traditional practices that adversely affect the well-being of the society, abduction appeared to be the most common. Studies by NCTPE (1998, 1999, 2000, 2001, 2002, 2003) and by Teshome (2003) indicated that abduction for purpose of marriage is very common in SNNPRS' and Oromiya Regional State. The same studies stated that abduction impedes girls right to education, right to protect their health, to time their bearings, right to choose their marriage partner and above all the right to life in the prevalence of HIV/AIDS, since it is accompanied by immediate rape.

The problem area is one of the woredas in SNNPRS where the practice of marriage by abduction is common. Therefore it is of current importance to investigate the attitude of people towards marriage by abduction and victims psychosocial experience in order to forward appropriate intervening strategies to stop this age-old practice. Cognizant with the above discussion the following objectives of the study have been developed.

1.3 Objectives of the Study

1. To examine the attitude of people towards abduction in general.
2. To see the difference in attitude towards abduction of the people belonging to different age levels.

3. To compare the attitude of male and female subjects of the study towards abduction.
4. To study the psychological and social experiences of the victims of abduction in the problem area.

1.4 Significance of the Study

The findings of the study will help the governmental and non-governmental organizations interested in alleviating the practice of abduction by providing information on:-

- The perception of people on the practice of abduction
- Variation in attitude towards abduction from point of view of subject's sex and age
- Problems and dilemmas of the victims of abduction so that appropriate rehabilitation mechanisms can be designed.
- How to stop abduction by suggesting possible alternative strategies to be taken.

Moreover this study will instigate other studies, debates and considerations regarding abduction and its psychosocial impacts on victims and the community at large.

1.5 Scope and Limitation of the Study

A variety of gender specific violent acts harming the physical, social and emotional well being of women and girls in the name of culture are pervasive all over the country. In this study only the attitude of people and victims experiences of abduction in Gofa Zaria woreda, Gamo Gofa Zone (SNNPR) has been studied because of time and financial limitations. Secondly the study was limited to the Gofa Zaria woreda because it is possible for the

researcher to collect data without much difficulty as a result of familiarity with the people in the problem area and their language.

Eventhough it has been tried to minimize the difficulties in conducting this research by making the study sites manageable, problems related with literature highly challenged the researcher. Despite the prevalence of wide varieties of violent acts harming women and girls in Ethiopia, none of them had been thoroughly studied. The objectives of Western Countries literature related to abduction have limited relevance to Ethiopia. In Western Countries abduction was aimed at political interest, rape or in need of money. But here in Ethiopia and in the problem area its prime aim is marriage. Hence, the researcher faced difficulties due to lack of adequate literature in the area.

1.6Operational Definitions of Terms

Attitude- it is an enduring positive or negative feeling about people, objects and ideas.

Abduction- it is unlawful kidnapping or carrying away of girl (mostly less than 15 years old) for marriage.

Psychosocial experiences- it includes the psychological traumas, like hopelessness, lack of confidence, suspiciousness, blaming one self, fearfulness feeling of shame, and social problems like isolation, withdrawal, unwillingness to share ideas with other of the victims of abduction.

Gender- the social characteristic that a society considers proper for its males and females/muscularity or femininity. But does not reflect the reality.

Sex- biological characteristics that distinguish females and males consisting of primary and secondary sex characteristics.

Gender specific- of only females or males. In this context it is used to refer to only of females.

Zone-the administrative unit between woreda and region, consisting of more than one woreda.

Woreda-the smallest administrative unit next to Zone consisting of more than one kebele.

Kebele-village level and the last stage of administrative unit.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

Although all forms of violence against the rights of women and girls have different motives and inflict different physical, social and psychological harm to victims, they basically share an important element in common. That is, in all forms of gender specific violent acts the victims are women and girls. Thus understanding the prevalence, causes, consequences, societal perception and victims experiences of one form of gender specific violent act is helpful to investigate the same facts for other forms of gender specific violent acts, which were not studied exhaustively.

Therefore in this section of the study the prevalence, causes, consequences societal perception and victim's experiences of gender specific violent acts, which have relevance to abduction, are presented. Moreover, the process of abduction, causes and attitude of people towards abduction in Ethiopia are indicated, from the scantily available literature.

2.1 Prevalence of Gender Specific Violent Acts

Though the forms and degree of prevalence of violence against women and girls differ from country to country, research findings indicate that no country is immune of gender specific violation of women and girls' rights.

In accordance with the socio-cultural, political and traditional experiences of the respective countries, and life cycle of the victims the forms of violent acts against women and girls predominant in one country differs from the other.

Rape and sexual harassment of different kinds are widely prevalent in some countries, while trafficking in women and forced prostitution are predominant forms of gender specific violence in other countries. Early marriage, marriage by abduction and female genital mutilation are still other forms of gender specific violence widely practiced in some countries. Therefore, it could be perceived and conceptualized differently from one society and culture to another. To incorporate all forms of gender specific violent practices, of different nature, in 1993, the Declaration on the Elimination of Violence Against Women, defined violence against women as: "Any act of gender-based violence that result in, physical, sexual or mental harm or suffering to women including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life... [and includes] physical, sexual and psychological violence occurring in the family and in the general community, including battering, sexual abuse of children, dowry-related violence, rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women, forced prostitution and violence perpetrated or condoned by the state," (UN, 1996, pp.73-74).

From the above definition it can be understood that any restriction of the freedom, independence or physical integrity of women and girls can be considered as the violence against the right of women. Accordingly it is possible to consider abduction as one of the

forms of violence against the rights of women and girls, because it involves forceful carrying away off the girl, purposeful deprivation of her rights of movement and illegal imprisonment by the abductors, and rape.

As indicated above the forms and severity of these acts varies from country to country and from region to region within a country. Rape is the predominant form of violence being committed in United States of America. Survey study conducted by Koss and other researchers on college students of USA indicated that, generally 15% of women reported that they had been raped during either high school or college, Koss , 1992b; Koss *et al.* 1987 (in Matlin, 1996: 501)

Other similar study included both college and non college women suggested that between 14% and 25% of U.S. women will be victims of rape at some point during their lives, Calhoun and Atkeson, 1991; Kilpatrick *et al.*, 1985; Michael *et al.*, 1994; Muehlenhard and Linton, 1987 (ibid). From these studies one can easily recognize that, even in the developed countries of the world gender specific violence are not totally eliminated. Rather some forms of violations are high in developed countries.

Survey by Heise (1992) offers specific facts about gender-specific violent acts in different parts of the world, as presented here under:

- ◆ In Papua New Guinea, 67 percent of rural women and 56 percent of urban women have been victims of wife abuse.
- ◆ In India there have been 11,259 dowry-related murders in the last three years.

- ◆ A detailed, country-wide survey in Colombia reveals that one in three women have been emotionally or verbally abused by their partner, one in five have been physically, and one in ten have been raped by a partner.
- ◆ Battering is the greatest single cause of injury among women in the USA, accounting for more emergency room visits than car accidents, muggings, and rape combined.
- ◆ Among female clients at a Sexually Transmitted Diseases (STD) clinic in Ibadan, Nigeria, 22 percent were children under the age of ten.
- ◆ Every minute and a half a woman is raped in South Africa totaling approximately 386,000 women raped each year.
- ◆ One out of every three women who come to hospital emergency rooms in Peru are victims of domestic violence.
- ◆ In Shanghai domestic violence is the cause of about six percent of serious injuries and death of women (Richters, 1994: 7-8).

Meanwhile, more sadly in some other countries even the legal system empowered men to take the law in their own hands when punishing women from their own families for adultery and thus preserving the family honor. For instance the February 1990 decree of Iraq as quoted, from press reads; “any Iraqi citizen who kills, even with premeditation, his own mother, daughter, sister, aunt, niece or his cousin on father's side, for adultery will not be brought to justice” Jilani, 1992 (in Richters, 1994: 16).

The above citations about gender violence are the tip of the iceberg. Due to various socio-cultural and personal reasons, most of gender specific violence remains unreported. Lott

(1987: 152) noted that women may not report violent act because she does not realize that what happened to her is legally punishable offence. She may have been assaulted on a date, by a family member, or while intoxicated. She may be embarrassed and ashamed; she may wish to avoid the unsympathetic (some times callous) treatment she anticipates from the police and in the court; she may want to avoid continued references and attention to a deeply painful experience; or she may simply feel helpless and confused.

Similarly in Panos (2003: 5), it is stated that violence is nearly always under-reported by women because they believe it is "normal", they fear that making it public will cause them harm or shame; or they are not ready to talk about it, so levels of violence reported are often minimum levels of actual violence. It does not come into light until, specifically and sensitively looked for. For instances in Canada 22 percent, in Chile 30 percent, in Egypt 47 percent, and in Bangladesh 68 percent of women had remained silent before being questioned in research.

The tendencies of women not to report violence against their human rights can be attributed to social, cultural, psychological, economic, and even political reasons. United Nations, concluded the reasons why women remain in an abusive condition, in the following statements. "The reason why so many women 'put up with' abuse in the home is primarily due to their unequal status in society and the fact that they have no alternatives available to them. Women are often caught in a vicious circle of economic dependence fear for their children's lives as well as their own, repeated pregnancies, shame, ignorance of their rights before law, lack of confidence in themselves and social pressure. Fear of harming a husband's

career and apprehension about the attitude of the police also prevent women from reporting violence against them" (UN,1991).

The above discussions give the impression about the prevalence of gender violence and some of the reasons why most of it remains unreported. In the next section, the beliefs and attitude of people towards different forms of gender based violence acts will be discussed, in order to infer the facts for the case of abduction in Ethiopia.

2.2 Attitude of People towards Certain Gender Specific Violent acts

People have a attitude toward a wide variety of things. For instance towards AIDS victims, different cultural practices, their friends, marriage, having large family and so forth. Yet a precise definition of attitude has remained elusive. However, for purpose of this paper the definition offered by Petty and Cacioppo (1981) was adopted, which is stated as "general and enduring positive or negative feelings about some person, object or issue" (Worchel, 1991:139).

Gender based violence are the result of socialization process and are learned behavior, none of them are innate to any member of the society. Therefore on the basis of the social and cultural background under which the individual has brought up, the views toward certain types of gender based violent practices can vary from individual to individual and from one group of people to another. Moreover people may vary in their attitude towards violent practices on the basis of their age and sex. In this section of the literature the way that people

in different parts of the world perceive gender specific violence and treat the victims will be highlighted.

Various studies on gender specific violence argued that people in different parts of the world condone and tolerate gender violence and consider it as a norm (Unger and Crawford Mary, 1996; Habtamu, NA; Sakala, 1998; Hanmer, 1996; Richters, 1994; Prah, 2000; Lott,1987; Matlin,1996; Barnet & Cribb, 1999; and others).

The views of different section of people towards gender-based violence can be evidenced by the behavior they display to victims. Russell (1975) cited by Mattlin (1996: 505) attempted to show the attitude of police, hospital staff and the close relative of the victim (husband) in American society towards rape victim by taking the case of Mrs.W, a married middle - aged woman who was raped by a stranger. "She resisted the best of her ability and received a knife wound and head concussion. She was hysterical and in shock. Despite convincing evidence that there had been a genuine rape, every one blamed her, including the police, the hospital staff, and even her own husband. The police were skeptical about her story that she ran out of gas and a man volunteered to help her. The psychiatrist, who was the first hospital staff to examine her afterward saw her bleeding and battered. Eventhough he had never seen her before, he asked 'have you not really been rushing towards this very thing all your life?'

Later, when she was released from the hospital, her husband threw her down on the bed and shouted, 'if that is what you wanted, why did you not come to me?'

The story implies that all the police, the hospital staff and the husband did not believe the victim. Particularly the psychiatrist and the husband perceived the violence as initiated by victim as something she wanted it. The attitude of these significant people is the reflection of the societal attitude that the society does not believe the victim or in most cases consider the violence as usual phenomena not dangerous to the victim. From the above story it is easy to conclude that the women are double victimized, first by the assailant and later by the attitudes of other people.

Another shocking story is what happened in Kenya and the response of the school principal. On July 14, 1991, where 19 girls were killed and 71 reported being raped at St Kizito school. The headmaster reportedly commented that "the boys never meant to do any harm to the girls. They just wanted to rape them (Richter, 1994:10); in the past the boys would scare the girls out of their dormitories and in the process they would get hold of them and drop them to the bush where they would do their thing and going back to their respective dormitories (Panos, 2003:24). Whatever the apparent cause for attacking the girls would be, the principal's response clearly reflects, how far violence and harassment towards girls by male pupils ignored and tolerated, and considered as 'normal male' behavior.

Furthermore studies on gender-based violence come with differences in attitude between male and female subjects. Many men seem really to believe that a woman can lie back and enjoy it, that she has somehow asked for it, by her manner of dress, walk, speech or by the fact that she was out alone, hitchhiking, or in a bar; and that women entice and lure men and really want to be taken by strong and forceful ones (Lott, 1987:157). The author supported his statements by evidences from Malamuth, Heim and Feshback (1980), in which the

reactions of college men and women to a depiction of rape were compared. The men were found to be significantly more aroused when the victim was described as experiencing both orgasm and pain. In addition, the men, overall self reported significantly less frustration, anger, and negative feelings than women after reading rape stories.

Likewise, Judith Krulewitz (1987) has reported that when victims were described to a sample of men and women to a rape crisis center for help the women expressed more interest in talking with the victim, saw her as more upset and frightened, expected her to experience psychological problems as consequence of the rape, were consistently more supportive and perceived the situation as more serious than the men. The finding by Kubert Field (1978a) corroborates the above studies. In comparing 528 adult women with an equal number of men from the same community found that the men believed more than the women that it is women's responsibility to prevent rape, that victim precipitate rape by how they look or behave that rapists are not motivated by a need for power over women (Ibid, 1987:157-158).

After extensive research on gender violence Mattlin (1991:506), generalized that there is sex difference in attitude towards gender violence. Women were more likely than men to disapprove of hypothetical strategies for obtaining unwanted sexual intercourse on a date (Struckman Johnson, 1991). Women are also more likely to believe that rape is a serious matter, where as men are likely to say that a woman who is being raped should have tried to prevent it (Bridges, 1991). Men are more likely than women to believe some of the 'myths' about rape (Reilly, *et al.*, 1992).

It is not only in case of rape and harassment that people blame the victim and/or consider the practice as normal male behavior. It is also true in the case of wife abuse. There are certain proverbs and sayings that perpetuate wife beating. For instance; Spanish riddle; “questions; what do mules and women have in common? Answer: A good beating makes them both better”. A Russian saying: “A wife may love a husband who never beats her, but she does not respect him” (UN, 1991:67). Both the riddle and the saying admit and perpetuate violence against women.

Accordingly in this study the investigator will attempt, whether the attitude of people towards abduction in the problem area will match with the general attitude of people towards gender-based violence in different part of the world or not.

2.3 Cause of Gender Violence

There are wide range of violent acts inflicted by men against women and girls. The available literature shows that there is no controversy over the existence of different forms of gender violence. But there are differences on explaining the causes of gender violence. Accordingly three theoretical approaches were identified as to analysis of male violence against women; those of liberalism, class analysis and radical feminism.

a) Liberalism

Liberalism explains the violence in terms of the psychological derangement of a small number of men. They consider violent men abnormal, distinct from other men and to be few

in number. The explanation focuses on psychological processes rather than social context. The typical account within this approach is that of West, Roy and Nichols (1978), who argue that rape is an act of individual men who have not developed normally. They suggest that this is a product of bad childhood experiences and a disrupted family background. In evidence for their thesis, West, Roy and Nicholas provide the case histories of 12 rapists. All these rapists reported to the interviewing psychiatrist that they had problematic childhoods. They did not have the love, stability and attention children normally have... This psychological mal-development shows itself in their later adult life (Walby, 1994:130).

This argument has some very serious problems with empirical evidence. First, the notion that all or most rapists have serious psychological problems is contradicted with other more reliable empirical evidence. In 1978 only 0.35 percent of rapists were sentenced by the British courts to a hospital order under mental Health Act of 1959. That is the empirical evidence does not support the contention that rapists are psychologically deranged; this is the exception, rather than the rule. Secondly rape is far more common than this theory would predict. Russell (1982) found in a methodologically rigorous survey about the extent of rape, that in a sample of 930 women in the USA, 44 percent had been the subject of rape or attempted rape at least once in their life (Ibid). Likewise, in one study male introductory psychology students were asked how likely they would be to commit a rape that had been depicted in a story. The results showed that 30 percent said they would, Check and Malamuth (1983) (in Matlin, 1996:13).

However, the high percentage who would consider rape suggests that the inclination to rape is not limited to a few deviant men. Similar arguments and criticisms have been applied to

wife beating. Therefore the problem of upbringing and psychological mal-development as the only cause for gender violence has got opposition to which the proponents could not argue against sufficiently.

b) Class Analysis

The second group of theorists explains the reasons for gender violence from the point of view of class society. It is the act of frustrated men who are disadvantaged in class-society. In support of this view, Elizabeth Wilson (1983b), argued that, male violence against women is most common in situations of economic stress. For, instance in times of high unemployment or housing shortage men at the bottom of the class order undergo acute stress. As a consequence they lash out in frustration against those nearest to them, their wives. The ultimate cause of this violence is then a capitalist society. Similarly Gelles (1972), Straus, Gelles and Steinmetz (1980), stated that the rate of violence between husbands and wives is twice as high in blue-collar families than it is in white-collar families (Walby, 1994:132).

The work of these writers is predicted upon a notion that men who are violent towards women are disproportionately drawn from the lower social groupings. However the evidence presented to support this is shaky. The figures were based upon those rapists reported to the police. But studies indicated that majority of rapes are not reported to the police. Therefore, this view was not free of criticism. Pizzery (1974) argues on the basis of her experience at the Chiswick refuge, that men who batter their wives are drawn from all social strata; not merely the bottom. Russel (1984), in probably the largest and most rigorous survey of women

inquiring into the extent of male violence found that in the case of marital rape husbands were drawn evenly from all social classes. He argued that it is a general experience that the violence of the lower classes and races are more closely policed than those of the higher groups (Ibid: 133). Therefore the criticisms against the second approach on the causes of violence against women make one rethink about conclusiveness of the approach.

c) Radical Feminism

The third approach to violence against women is radical feminists analysis. They focus on both its gendered and its social character. Within this approach, both violence and sexuality are considered socially shaped. It is a form of social control of women by men in patriarchal society. Besides the society, feminists account the state as the cause for gender violence, the state does not provide the resources women need to remain independent from violent men, they are pushed into economic dependence Brown Miller, 1976; Hanmer 1978; Hanmer and Sauders 1984 (in Walby, 1994:135). This third approach seems sound and a number of studies corroborates with it. Prah (2000:16) after rigorous discussion with focused groups in Ghana noted that there is a link between the causes of violence and the social attitudes that inform the manner in which men and women are treated in the society. He referred these social attitudes as a gender ideology. In the discussion with focused group some specific causes listed as instigator of gender violence include, issues related to disobedience of women or stepping out of defined roles, when women raise issues about the behavior of their partner and disagreements over financial matters.

Experiencing violence due to factors like disobedience or not fulfilling gender roles whereby women are expected to be ready to accept what the men offers without questioning their partners behavior points to the prevalence of social attitudes norms and practices that allow men to exert control and force over women.

In another similar study on gender violence in Southern Africa after analyzing the data the researcher concluded that the subjugation of women within a patriarchal society has been the main contributory factor coupled with deteriorating economic situations that is prevalent in the region (Sakala, 1998:29).

After rigorous survey on gender violence Richter (1994), noted an argument supporting the radical feminist approach to the explanation of violence. He assumed gender violence as structural violence. Here violence is conceptualized as an act embedded in the socio-economic, political and ideological context of unequal relations. Gender violence may subsequently be defined as violence, which embodies power imbalances inherent in patriarchal society. To him it demands a discussion and analysis of social and cultural conditions, which promote, facilitate or prevent violence against women.

From the above discussions it can be concluded that causes for gender violence can be explained from different perspectives. These include the psychological conditions of the perpetrator, his early upbringing, having witnessed violence within the home as a child, economic conditions like low income, high alcohol consumption among the men, illiteracy, females economic dependence, unemployment and lack of education and above all the societies perception of the status and role of women in social system are some of the main

causes maintaining the cycle of violence against women and girls and thereby sustain gender violence as a norm and a way of life.

In this thesis, the investigator while studying the attitude of people towards abduction and victims' psychosocial experience will attempt to illuminate the causes of abduction in the area under study.

2.4 Harmful Consequences of Some Gender Specific Acts of Violence

The cost of gender specific acts of violence to women and girls, their families the community and the state is enormous. Violence does not occur as an isolated incident in the lives of abused married women and young girls. Physical brutality as well as mental torture, usually occurs on a regular basis, causing incalculable suffering and inflicting deep scars on the victims, the victims families, and on society as a whole. Women's and girl's physical and mental health is often permanently damaged or impaired, and in some cases violence can have fatal consequences.

The physical consequences of wife beating, rape and abduction are almost similar. Beatings cause breaking of bones, teeth, loss of eye, different sizes of scars and bruises on the body, sometimes lose of life also result from beatings. When women attempt to resist rape and abduction similar physical injuries are inflicted on victims. The most terrible physical consequence is the purposeful murdering of women and girls like dowry death in India and Pakistan, honor killing in Iraq.

Women who suffer from violence receive neglect and blame from the society. Therefore, most victims tend to keep the problem to themselves for fear of being divorced if married and they actually feel isolated (Sakala, 1998:44).

Violent acts like sexual harassment, rape, early marriage, and marriage by abduction which is followed by immediate rape undermine the pursuit of internationally agreed public health goals to enable adolescent to deal in a positive way with their sexuality and to reduce unintended pregnancies and sexually transmitted infections including HIV infection. For girls and young women, it severely limits their ability to achieve their educational potential. For society, therefore, it under cuts the transformatory power of education. Female education has been shown not only to contribute to improved family health but also to be a major driver of social and economic development (PANOS, 2003:1).

The victims of violence, particularly those of rape and abduction due to rejection and stigmatization from the society migrate from their village to nearby towns. There, they are forced to work in bars and as housemaid, where their violence is aggravated. These complicated physical and social problems cause long lasting emotional and psychological trauma on victims.

The economic costs of violent acts are not easy both for perpetrators and the victims. Large amount of money is spent in visiting hospital in case of domestic violence, rape and abduction. The perpetrators are made to compensate for the moral and physical damage they inflicted on victims and victims' families. Moreover they are imprisoned. There is also cost

of police investigation and court proceedings. Thus violent acts result in reduction of the income of the victim and the perpetrator on one hand and increase in cost of security among the government.

It is noted that economic costs of violence against women including health care costs are also high. Canada's national survey on violence against women revealed that 45 percent of wife assault incidents resulted in injuries and of the injured, 40 percent subsequently visited a doctor or nurse. In Managua, Nicaragua women who reported abuse earned 46 percent less than women who did not, after taking into account other factors that could affect earnings (Ibid,6).

The emotional aspects of the effects of violent acts are not the same to all survivors. The reactions of survivors vary from one form of act of violence to another. Even in one form of violent act individuals can differ in their reaction and feeling. Therefore, it cannot be generalized that every victim reacts in the same way to certain act of violence.

Unger and Crawford (1996:539), after extensive study of the consequences of different forms of violent acts against women and girls argued that "all victims of the rape may not experience symptoms listed as signs of rape survivors, they may not experience them all at the same time. Features of the assault occurred and the amount of force used affect victims. Various family characteristics, prior sexual victimization, personality attributes, and the support received from family, friends and the medical and legal communities also affect the victim's reactions to the rape and the extent and speed of recovery." This implies that survivors of any violent act do not react and feel similarly. There is individual difference in

response and reactions to the same act of violence. However, on the other hand it reminds us that, the survivors of any form of violence need compassion, sympathy and better treatment from the family, the police, the medical staff and from the society at large to recover from the physical and psychological damage they incur due to violence.

Individual difference being constant, in some cases victims of violence displays the same emotional feelings. Sakala (1998:32; 38) after his rigorous survey study of violence against women in Southern Africa concluded that, " an abused women finds herself submerged in a situation of fear, loneliness, feeling of guilt for breaking up of the family, pressure to return to abusive relationship, fear for safety of her children, self depreciation, lack of self confidence and some times panic. They, no longer believe themselves capable of getting out of the situation on their own strength. Guilt and, embarrassment push them further and further into isolation and extreme lack of self-esteem makes them think that no one will listen to them, believe or respect them. Being in a state of shock angry helpless and feeling of dirt or unclean". This shows that women and girls who survived violence find themselves in a complex set of emotional problems that cannot be easily healed.

The citation by Matlin (1996:496) corroborates Sakalas conclusion. According to one survey 90 percent of women who had been sexually harassed encountered psychological stress, and 63 percent reported physical symptoms such as headaches, nausea and tiredness (Crull, 1991) inability to sleep, anxiety attacks and eating disorder (Koss, 1990a).

More elaborative psychological symptoms of the survivors of violence include; recurring nightmares about the event, including possible intrusive memory flashbacks. Difficulty of

sleeping or changes in appetite, feelings of anxiety and fear, especially, when exposed to events or situations reminiscent of the trauma, depression, sadness and lack of energy, spontaneous crying, sense of despair and hopelessness, memory problems including difficulty in remembering aspects of the trauma, feeling "scattered" or "off center" and unable to focus on work or daily activities, difficulty of making decisions or carrying out plans, irritability, agitation, or feeling of anger and resentment, feeling emotionally "numb", withdrawn, disconnected, or different from others. Over protectiveness of loved one's or fear for the safety of loved one's. Not being able to face certain aspects of the trauma and avoiding activities, places and even people that reminds them of the event (<http://www.virtuallystrangenet/ufo/updates/1999/feb/Mis-0245.htm>).

A number of studies corroborate with the above net site. Unger and Crawford (1996), after having reviewed different literature on violence against women and girls explained that emotional reactions to the assault include persistent fear and anxiety, phobias, depression, diminished self-esteem, sexual dysfunction and posttraumatic disorder. Behavioral reaction can include alcohol/ drug use and dependency, and behavioral deviancy including sexual promiscuity, and an increased risk of future victimization. Physical difficulties, including psychosomatic symptoms can arise from injuries associated with assault itself and the attendant violence as well as from the emotional trauma.

As it is indicated in the previous parts of the study the second main objective of this research is investigating the psychological experiences of victims of abduction. Therefore, abduction being one form of gender-based violence against the rights of women and girls in Ethiopia, it is believed that literature on experiences of victims in other gender-based violent acts against

women and girls can serve as a stepping ground to study the victims' experience for abduction.

2.5 Abduction in Ethiopia

In previous sections of the literature the prevalence, causes, consequences, and societal perception including the victims towards gender related violent practices were highlighted, with aim of shedding light on abduction. In this part of the paper the process, occurrence, causes and practical consequences with instances from Ethiopian context will be addressed.

Ethiopia consists of a number of nations, nationalities or ethnic groups having different cultures and traditional practices and ways of life. As it is the case with most human societies, some of these practices are beneficial while others adversely affect various aspects of social relations and well being of its population. National Committee on Traditional Practices in Ethiopia identified about one hundred thirty eight traditional practices which are known to occur in 65 ethnic groups in Ethiopia (NCTPE, 2003:285-290). Some of these practices are inextricably linked up with the issues of women and gender, child survival, and development, the rights of the girl child, access to health, education and social services and above all human rights of women and girls.

These deep rooted harmful traditional practices pose great challenge that require a multi-disciplinary approach and close cooperation by wide range of disciplines. One of these

challenging traditional practices, which violate human rights of women and girls and thereby cause physical, social and psychological harm on women and girls, is marriage by abduction.

2.5.1 Process of Abduction

Marriage is one of the top ways of establishing intimate relationship among the human race. Though, there is no universal agreement on the definition of marriage, it is commonly defined as a partnership between two or more members of the opposite sexes known as husband and wife (NCTPE, 2003:123), the emotional and legal commitment of two people to share emotional and physical intimacy, various tasks and economic resources (Defrain and Olson, 2000: 8). In Ethiopia as in most societies marriage is a norm. But marriage arrangements and types vary from one ethnic group to another.

Exchange marriage is still practiced in certain areas (Anyiwak, Gumuz, Mao, Sidama, Wolayta, among some Oromo). Marriage by inheritance (levirate, i.e. widow inheritance) is practiced in some Oromo areas and by some ethnic groups in SNNPR. 'Sororate' i.e. marriage of usually a younger sister in replacement of a dead sister, is practiced in some areas for example Arsi, Oromo. Among most of the highland agricultural population (Amara, Tigray, Oromo), marriage is usually arranged by parents or relatives. It is more a family- in case of the Oromo a 'gossa' (clan) matter than that of the individuals involved. In Amhara and Tigray regions where early marriage is frequent the child, in particular the girl, is in no position to understand what is going on, let alone to participate in the decision (Opcit: 126).

These are not the only ways of obtaining wife. Though they are criminal acts in Ethiopian legal system, and violations of human rights under the Bill of rights, abduction and rape remained as traditional practice used to take the girl as wife by force in certain regions of the country.

Typically the girl is abducted by a group of young men, and then raped by the man who wants to marry her either someone she knows or total stranger. Elders from the man's village then ask the family/ parents of the girl to agree to the marriage. The family often consents, because a girl who has lost her virginity would be socially unacceptable for marriage to another man. Some times the abductor keeps the girl in hiding place until she is pregnant at which time the family again feels it has no option but to agree to the marriage (<http://www.feminist.com/violence/Ethiopia.htm>).

The process of abduction is the same in all regions of the country where it is practiced. The person who wants to abduct a girl forms a group of collaborators (more than 5) made up of his friends or relatives. They study the movements and activities of the girl to monitor her and calculate the best opportunity to seize her. For example perhaps on her way to school, from fetching water or collecting fire wood. Sometimes the group takes a lot of drink before the act to give them courage. Typically, tend to be strangers to the girl. Once they find her, the would be husband is the first to grab her. Then the collaborators grab her by force taking all the necessary measures to prevent her from screaming. They usually stuff her mouth with cloth (Sometimes she may be suffocated).

Then they transport her on a horse or a truck to an unknown place. Nobody dares to rescue her. After reaching the place the abductor will rape her and keep her hidden in an unknown locked room. The next day elders will be notified and along with the friends or relatives of the abductor will be sent to the girls parents for reconciliation. Finally as compensation they offer a certain amount of money and/or livestock. The girl may be provided with some clothes and Jewels. The parents will accept the gifts and make an official wedding ceremony, if the abductor belongs to the same or equal status as theirs and his conduct is acceptable for marriage. But if the parents refuse the reconciliation and do not accept the gifts then the case will be reported to the police and conflict among the families arises. However, in situations where the abductor anticipates resistance, he will force the girl (sometimes threaten to kill her) to sign her consent for the abductor. Thus there will be no legal issue raised even if she is under 18 years, the age when she is legally responsible for her actions (<http://www:womenkind.Org.uk/main/Teshome.htm>).

In some cases abduction is carried out with prior knowledge of the girl or she arranges the abduction (this is closer to elopement concept). Such abduction occurs when the girls parent are unwilling to give her to the boy whom she like, because of the social and economic status of the boy and his parents. In such cases, though the parents of girl become angry the risk of inter-family clashes and future feuds are reduced. But they curse the girl for her behavior of not keeping the reputation and honor of her parents and the clan by marrying non-marriageable clan.

In case of economic reasons the betrothed girl is abducted with fore knowledge of her parents. When the man asked the girl, wants to shorten the betrothal/ date of marriage to the

date not suitable for parents of the girl to prepare the wedding feast mainly due to economic reasons, the parents allow the boy to take the girl by abduction. The girl who has no information is taken up on her return from market place, because her parents dress her well, and send her to market place. In such forms of abduction the harmful effects are minimal.

Abduction arranged by the girl and her parents are rare and the physical and psychological damage inflicted on her are less severe. Therefore the concerns of this paper are on the abduction usually carried out without prior information to the girl and her parents.

2.5.2 Occurrences of Abduction

A recent survey study into traditional harmful practices of Ethiopia revealed that marriage by abduction occurs to a varying degree all over the country. According to NCTPE (1988), survey, the occurrence is indicated as listed here under.

Table 1: Occurrence of Marriage by Abduction by Region

No	Region	Percentage of marriage by Abduction
1	Tigray	36.2
2	Afar	65.9
3	Amhara	33.4
4	Oromyia	80.4
5	Somalia	32.7
6	Benshangol -Gumuz	68.7
7	SNNP	91.6
8	Gambella	41.3
9	Harari	42.6
10	Addis Ababa	7.5

Source: NCTPE (2002) Early marriage and marriage by abduction produced by NCTPE/ NORAD project fund Addis Ababa: p.21.

According to the information from the table, which is based on finding of the base line, survey of NCTPE (1998) abduction is practiced in almost all regions, but is highly prevalent in the regions of SNNP & Oromyia.

In the same study the occurrence in different zones and special woredas in SNNPR is indicated using percentages.

Table 2: Prevalence of Marriage by Abduction in SNNPR by zone/special woredas.

No	Zone / Special woreda	Percentage of Women Married by Abduction
1	Semen Omo (GomoGofa Wolyta and Dawro)	27.5
2	Debub Omo	45.7
3	Derashe	39.5
4	Konso Special	25.8
5	Amaro	22.1
6	Gedio	16.0
7	Sidama	12.8
8	Bench Maji	32.1
9	Kafico Shakicho	17.3
10	Gurage	9.3
11	Hadiya	18.4
12	Kamabatqa Alaba Tambaro	18.1
13	Burji special	89.7
14	Yem Special	42.2

Source: NCTPE (2002) Early marriage and marriage by abduction produced by NCTPE/ NORAD project fund, Addis Ababa: p.22.

According to the study by NCTPE (1998) there is variation in occurrence with in the region between zones and special woredas. Buriji special woreda being with highest rate of occurrence and Gurage zone the list. The zone under study is in 6th rank, experiencing 27.5% of marriages by abduction.

2.5.3 Reasons for Abduction

Abduction is carried out as a traditional way of entering into marriage. The underlying factors for marriage by abduction among many ethnic groups in Ethiopia are a reflection of the lower social status of women, poverty, under development, poor educational status (NCTPE, 2001:27).

Teshome (2003), categorized the causes of abduction into two main branches. These are poverty and illiteracy.

Under the poverty, factors like inability to pay dowry and to prepare the wedding ceremony, poor status of girls parents- families of a girl with poor economic status prefer to give their consent and recognize the abductor to become her husband. This is because; they have no resource to pursue the lengthy court process that resisting will cost them. Thirdly, economic dependence of the girl is considered as factor under poverty. Young girls from poor families depend on their parents' income. Since they do not have their own source of income to continue their lives as usual they prefer to give their consent to let the abductors to be their husbands.

Due to ignorance and the absence of educational facilities young people are growing up in a climate, which accepts the abduction of girls. Due to lack of education of their families and society at large about moral and immoral things, correct and incorrect act, the youth of current generation are engaged in marrying girls by forced abduction (<http://www.womenkind.org.uk/main/Teshome.htm>). Besides lack of education the manner in which they are socialized about the status and role of women and girls in the social system give courage for young generation to abduct the girls forcefully.

Though there is slight variations form region to region and from one ethnic group to another the most common causes of abduction identified by NCTPE (1998) include.

- Anticipated refusal by parents of the girl
- To avoid the expense of wedding ceremony or other economic burdens, while conducting the conventional marriage process
- Inability to pay the cost of dowry by the bride groom
- To outsmart a rival when a girl has many suitors and when inclination of parents or the girls are not predictable.
- Difference between the bride's and the bride groom's family in economic and other social positions.
- To avoid exchange marriage as in the Shinasha
- Prior commitment of the couple and shortening the marriage process.

2.5.4 Attitude of People towards Abduction

Studying the attitude of people towards certain phenomena a thing or a cultural/ traditional practice is not an easy task. People may tell what they think socially desirable rather than what is their real belief or perception of that phenomena, thing or culture/ traditional practice is. Therefore, studying attitude requires cautiousness and skillfulness among the researchers who are engaged in studying attitude of people.

In Ethiopia particularly in SNNP, Oromiya and Afar regional states marriage by abduction is widely practiced. It is repeatedly noted that, the dominant culture condones and tolerates the practice in regions where there is high prevalence.

On the contrary NCTPE (1999) revealed that there is high rate of awareness of the harmful effects and need to the eradication of abduction in Oromiya and SNNP regional States 91 and 86 percent respectively. The co-existence of high incidence of marriage by abduction and high rate of awareness of the harmful effects and need for eradication seem paradoxical.

2.5.5 Harmful Effects of Abduction

Abduction as indicated earlier the unlawful kidnapping or carrying away of a girl for marriage, entails physical, social and psychological harm to victims.

National Committee on Traditional Practices in Ethiopia (1998; 2001; 2003) identified the following as main consequences of marriage by abduction.

- Maltreatment of the girl such as beating, inflicting body harm, suffocation and some times death
- Conflict between families resulting in serious family or ethnic conflict and loss of life.
- Unhappy and unstable marriage and loneliness
- Heavy expense to conflict settlement such as composition to the family or through court cases
- Rape
- Unwanted pregnancy.
- HIV/AIDS and death
- Impediment of girls education

Moreover a girl who has been abducted has undergone serious psychological crises during the process of abduction and the accompanying rape. As the result she develops a moral damage and a confused state of mind, which could result in serious psychological disorders such as nervous breakdown, sleeplessness, fear, anger, loss of confidence and self-esteem. (http://www.virtually_strange_net/ufo/updates/199/feb/mis-0245.htm)

In addition to the above, abduction restricts the girls right to choose her partner. Since it is accompanied by forced intercourse restricts the victims right to time her bearing, kills the reputation of the girl and her parents and her chance of getting another man to marry. Therefore, victims are obliged to disappear from their birthplace for towns and live as housemaid or street girls or prostitute. (<http://www.women.kind.org.uk/main/Teshome.htm>)

After marriage by abduction education is unthinkable, as a result, the victims discontinue their schooling. Since the largest portion of prey for abduction are girls below eighteen years of age, the parents especially the mothers do not want to send their daughter to school in fear of abduction and rape. Therefore, abduction denies the girls right to education by which women are empowered to alleviate violence. Thus, abduction perpetuates further violence and maintains the cycle (Ibid).

The literature reviewed so far, indicated wide varieties of gender specific violent acts have been existed in different parts of the world. In Ethiopia among over hundreds of harmful practices that adversely affects the physical, social and psychological well-being of women and children abduction appeared to be prevalent in SNNPR and Oromyia.

Among the effects of abduction on girls, its influence on education is a key problem, because education is believed to be an essential tool for achieving equality, development and peace. Equality of access and attainment of educational qualifications are necessary if more women are to become agents of change. Thus, systematically studying the attitude of the society and victims psychosocial experiences of such violent acts that impede girls' education is of prime importance to suggest possible strategies to alleviate the incidence. Hence, in the following sections systematically collected data regarding abduction in the problem area were analyzed and the results were interpreted.

The second group of 48 subjects of the study was those who were made to participate in focus group discussion. In each kebele a focus group discussion had been held consisting of 12 members.

The third group of subjects was five victims of abduction who shared their psychosocial experiences as survivors of abduction.

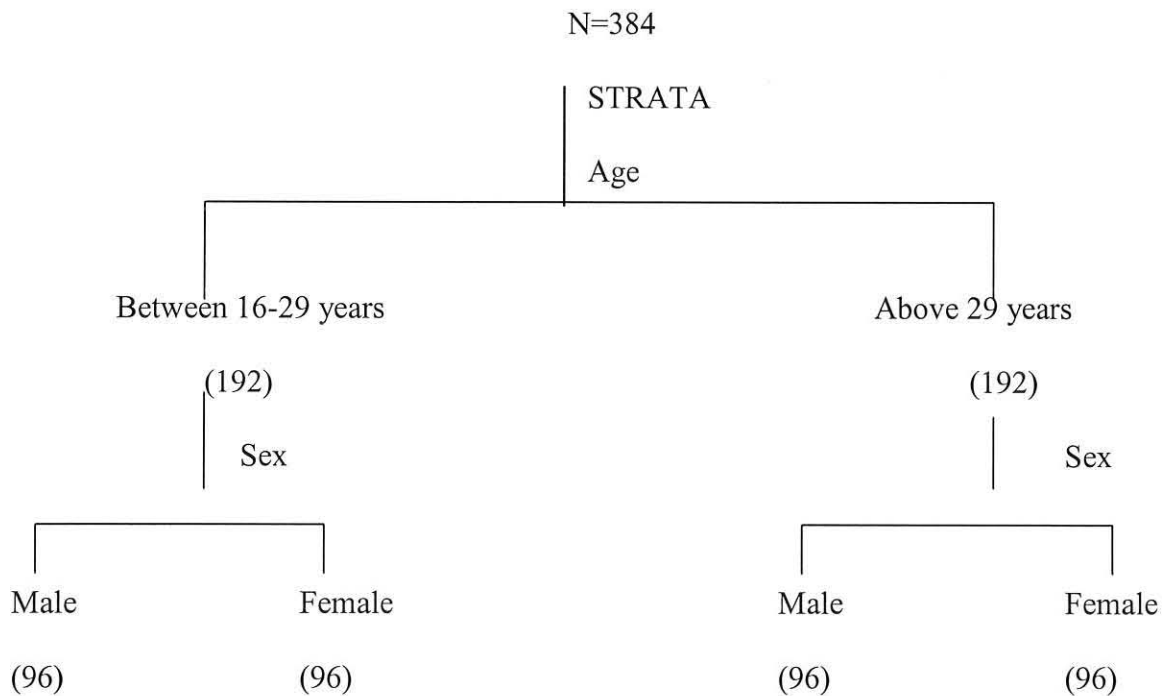
Table 3: Distribution of Sample Subjects of Different Categories of the Study from each Kebele.

Categories of subjects	Kebles				Total
	Shafite	Saziga	Yala	Kencho	
Respondents for attitude scale	96	96	96	96	384
Focus group discussion participants	12	12	12	12	48
Total	108	108	108	108	432

3.3 Sampling Technique: The problem area and the target population of the study were determined purposefully. The first group of 384 subjects was selected from the study area by employing stratified random sampling techniques on the basis of equal allocation. Out of 384, 96 (48 between 16-29 years of age and 48 above 29 years of age) were taken from selected kebele. And out of which 50 percent males and 50 percent females were included in the sample. The justification for age classification is that, experience shows that in the

problem area, most of the time those who directly involve in abduction are youngsters below the age 30 and people above the age 30 are observed when blaming the youngsters for abduction. Therefore to prove whether people belonging to these age levels actually vary in attitude towards abduction or not.

Representation of the Sample



The second group of the subjects of the study was those who participated in focus group discussion. In each of the site kebeles 12 people were selected purposefully with the help of kebele administrators. These consist of elders, religious leaders and other prominent people. Attempts were made to participate female subjects but conditions did not allow taking equal members of subjects from each sex. In Shafite, five in other sites two female subjects were made to participate in the discussion.

The third group of the subjects of the study, the victims of abduction was selected using convenient sampling technique. Convenient sampling technique was preferred, because due to cultural pressure it would be difficult to get volunteered subjects using other methods of sampling technique.

3.4 Instruments

Three tools of data gathering were employed in obtaining information for the purpose of the study.

3.4.1 Attitude Scale

Attitude scale consisting of 26 structured statements with response options ranging from strongly disagree to strongly agree was developed by the researcher. Scores were assigned for each response. One to five points are assigned depending on the way each statement, is constructed. The contents of the scale contained dimensions like causes of abduction, the process of settling abduction cases, and popular beliefs and customs related with marriage, by abduction.

The attitude scale was translated into the Amharic, the language that the respondents and the administrators of the scale could understand well. Before its final administration, it was tried out over 30 subjects other than the sample subjects of the study, and its reliability was calculated. It was 0.87, using Kuder-Richardson formula 20.

Regarding the administration of the scale, administrators were well trained and oriented to explain the objectives of the study, and help the informants by reading the scale when necessary.

For the collected data, using attitude scale, each statement of the attitude scale was scored according to the level of agreement or disagreement marked by the informant. For instance, if the informants view for a statement encouraging abduction is strongly disagree he/she will score 5 points and he/she will score 1 if his/her view towards a statement directly or indirectly encouraging abduction is strongly agree. Thus, all levels of agreement or disagreement to each statement has a value ranging from 1 to 5 points. And it is assumed that an informant who totally neglects abduction and the practices that encourage abduction directly and/or indirectly would score 130 points for attitude scale (for each statement 5 points).

Taking the above procedure of scoring into account, the ratings of each informant were scored accordingly. The ratings for selected statements of the attitude scale are tabulated and percents were presented for the whole respondents, male, female, and for age levels identified for this study.

3.4.2. Schedule for Focus Group Discussion

The second type of information for this study has been acquired through discussion with selected members of the society. Main topics of discussion include the prevalence, the

causes, consequences, attitude of people and the role of elders in settling abduction. During the discussion, each member of the group was encouraged to participate and share his views and the existing reality related with abduction. The discussion was carried out in the local language and recorded. The researcher being the native speaker of the local language of the participants' points from the discussion are interpreted and used to validate and supplement the responses for the attitude scale.

3.4.3 Interview for Victims of Abduction

The interview for the victims consisted of 18 items related to social and psychological experiences they are facing, due to being subject of abduction. It has both open and close-ended items.

The researcher conducted the interview with the respective victims. Some volunteer informants response was recorded.

3.5 Method of Analysis

In analyzing the collected data, both quantitative and qualitative data analysis techniques were employed. On the basis of independent variables of the study, i.e. age and sex percentage technique was used to compute the degree of agreement and disagreement to each statement of the attitude scale. The t-test was employed to investigate whether there is statistically significant difference between male and female subjects, and subjects belonging to age levels identified for purpose of this study in responding to the attitude scale. Regarding the psychosocial experiences of the victims, the responses were analyzed qualitatively.

CHAPTER FOUR

4. FINDINGS

In the first section of this chapter, general information about the sample subjects has been presented. After the description about sample subjects, data collected through attitude scale were analyzed based on the specific research questions raised in the first chapter of this study. The results were presented using percentage. In the third section comparisons of the results of attitude scale to see whether there is statistically significant difference in attitude between male versus female subjects and subjects categorized under two age groups were computed. In the last part of this chapter experiences of victims of abduction were presented and implications have been discussed.

4.1 General Information about the Sample

As it was presented in the methodology section, 384 subjects were selected to respond to the scale intended to measure the attitude of subjects towards abduction. Among 384 subjects who filled the attitude scale only 366 subjects finished it correctly. In order to balance the sex and age distribution of subjects of the study 360 subjects responses were included in the analysis of the data.

Table 4: - Age and Sex distribution of subjects who had responded for the attitude scale

Sex	Age		Total
	16-29 years	Above 29 years	
Male	90	90	180
Female	90	90	180
Total	180	180	360

Regarding the focus group discussion issues raised in the discussion, which have relevance to each table were described in the discussion about the implications of the results of the table.

4.2 General Findings

In the first section of this heading responses of informants related to the attitude of subjects towards the causes, and traditional practices and behaviors that have encouraging effect on the abduction of girls had been analyzed. The results were indicated from viewpoint of subject's sex and age, using frequency and percentage.

In the second section the comparison of mean-scores of male versus female subject of the study on one hand and subjects belonging to one group of age category against the other group on the other hand have been computed using independent t-test. To test the statistical significance alpha value of 0.05 was employed.

4.2.1 Results of Responses Indicating the Attitude of Subjects Related to the Causes of Abduction.

In the following four tables, table 5-8 the subjects responses to attitude scale intended to measure their degree of approval of abduction due to the mentioned reasons have been presented.

4.2.1.1 Lack of Consent on the Date of Wedding (Arranged Marriage).

In the case of abduction due to lack of consent on the date of wedding primarily there was agreement on the issue of marriage. But they fail to agree on the date of wedding. Usually it is committed when the prospective husband wants to shorten the date of wedding to the time, which is not suitable to the parents and /or the girl. Sometimes boys use this type of abduction when they want to interrupt their fiancée's education, especially during the time of examination. Table 5 below indicates ratings of subjects related to the reason mentioned.

Table 5: Responses to the Statement "Abduction of Girls Carried out due to Lack of Consent on the Date of Arranged Marriage ought not Entail Penalty on the Abductor and his Collaborators."

Levels of response	Number of respondents on the basis of their sex						Number of respondents on the basis of their age					
	Male		Female		Total		16-29 years		Above 29 years		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	23	13	11	6	34	9.5	18	10	16	9	34	9.5
Agree	45	25	28	16	73	20.5	38	21	35	20	73	20.5
Mildly agree	30	17	13	7	43	12.00	19	11	24	13	43	12.0
Disagree	56	31	80	44	136	37.5	60	33	16	42	136	37.5
Strongly disagree	26	14	48	27	74	20.5	45	25	29	76	74	20.5

As it can be seen from the table above 23,45, and 30 respondents out of 180 male subjects involved in the study approved the statement by rating strongly agree, agree and mildly agree options respectively. On the other hand 11,28 and 13 female subjects indicated their preference by selecting the same options respectively. This implies that though the degree of agreement varies, about 54.4 percent of male respondents and 29 percent of female respondents showed their approval for abducting the girl due to lack of consent on the date of arranged marriage.

In the focus group discussion it was stated that, this type of abduction is very common. Most of the time no claims are raised. Because it is believed that the abductor had already married his wife, since there is consent on the very thing (that is marriage), it is considered as his right to abduct her.

When taken together out of 360 males and female respondents 150 who account for about 42 percent approved abduction due to lack of consent on the date of arranged marriage, and they are in the favor of not penalizing the abductor and his collaborators.

As to the age of respondents 18, 38 and 19 subjects in between 16-29 years of age, and 16, 35 and 24 subjects above the age 29 years indicated their preference by selecting options strongly agree, agree and mildly agree respectively. Though there is variation in the levels of agreement with regard to age i.e., in selecting the options strongly agree, agree and mildly agree, there is no variation when summing up the responses for these three levels of agreement between subjects 16-29 years of age and above 29 years of age. This implies there is no variation in attitude towards abducting girls to reasons indicated in the statement above with regard to their age.

4.2.1.2 Refusal by the Parents and/or the Girls

One of the causes of abduction is refusal by the parents and/or the girl to the formal request of the boy. This occurs when the parents of the girl and/or the girl consider the socioeconomic status of the boy unmarriageable with theirs. The participants of focus group discussion stated that under such circumstances the boy feels as if he was undermined and no

one will agree to marry him in the future. Then he arranges himself to revenge the parents and/or the girl who had insulted him indirectly by abducting the girl. The table below shows ratings of respondents related to such kind of abduction.

Table 6; Ratings of Subjects to the Statement; " The Refusal by the Girl and/or her Parents to the Formal Request to Marriage of the Boy, Considering the Socioeconomic Status of the Boy Unmarriageable with their, has a Damaging Effect on the Moral and Limits the Boy's Chance of Getting another Girl for Marriage. Therefore, in such Cases Abduction ought not be Condemned".

Levels of ratings	Number of respondents on the basis of their sex						Number of respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	31	17.22	12	6.67	43	11.94	18	10.00	25	13.89	43	11.94
Agree	40	22.22	30	16.67	70	19.44	33	18.33	37	20.56	70	19.44
Mildly agree	27	15	20	11.11	47	13.05	22	12.22	25	13.89	47	13.05
Disagree	52	25.89	68	37.78	120	33.33	60	33.33	60	33.33	120	33.333
Strongly disagree	30	16.67	50	27.78	80	22.22	47	26.11	33	18.33	80	22.22

The results of responses for the statement tabulated in table 6 shows that out of 360 subjects who had responded for the scale 43, 70 and 47 respondents indicated their views to the

statement by selecting the options strongly agree, agree and mildly agree respectively. These responses together account for about 44.44 percent of the total participants responded for the scale.

This implies that over one third of the subjects of the study with different degrees of agreement had approved abduction as a result of refusal by parents and/or the girl. They worried about the moral of the boy without considering the girls inalienable right to choose her marriage partner.

Regarding sex of subjects on the ratings of the statement on table 6 the male subjects who had selected the options strongly agree, agree and mildly agree were 31, 40 and 27 respectively. They account for about 54.44 percent of male subject responded for the scale. On the other hand 12, 30, 20 female subjects of the study accounting to about 34 percent had rated for the statement by selecting options strongly agree, agree and mildly agree respectively. These subjects had indicated their approval with differing degrees of agreement account for about 34.45 percent of female subjects participated in the study. From the comparison of male and female respondents it can be inferred that more males are in favor of abduction due to refusal by parents and/or the girl than females.

The comparison on the basis of the subjects' age showed that 18, 33 & 22 subjects in between the age bracket 16 - 29 years and 25, 37, 25 subjects above the age 29 years had selected the options strongly agree, agree and mildly agree respectively. In terms of percent 40.56 percent of subjects in between the age brackets 16-29 year were in the favor of abduction for the reason stated in the statement and 48.33 percent of subjects above the year 29 had supported

abduction for the same reason with different degrees of agreement. This implies refusal to marriage blaming socioeconomic status is supported by more, matured people.

4.2.1.3 Causes Related to the Cost of Bride Wealth and Wedding Ceremony

Literature revealed that one of the causes why boys tend to marry by abduction is failure to afford the cost of bride wealth for the parents and costs for clothing and jewelries required by the girl. In four sites of focus group discussion it was said that a boy should have 3000-4000 Ethiopian Birr to afford for clothes and jewelry required to the girl and payments for the parents. The boy, when he fails to afford these costs arranges abduction, though there is basically consent on the issue of marriage. As to the evaluation of such kind of abduction a hot debate had been carried out. Differences in views had been observed between male and few female subjects involved in the focus group discussion. In "Saziga" kebel one women participant said, "if the boy loves the girl he should afford whatever clothes and jewelries she asks for and necessary payments for her parents, otherwise he should choose 'his equivalent' whom he can marry with minimum cost". Male subjects challenged this argument of the woman by saying; "after once agreement had been reached on the issue of marriage he can fulfill other things after getting her to his home by abduction. After being abducted she may not claim so many clothes and jewelries and her refusal has no worth since she is already became his wife". Table below indicates subject's ratings to the statement related to this notion.

Table 7: Indicating the Ratings of Subjects for the Statement: "Nowadays the Cost of Bride Wealth and Wedding Ceremony is Increasing as a Result Poor Boys cannot Afford the Cost and Establish a Family by Marrying the Girl Whom They Liked. Therefore, it is Better to Marry by Abduction and then get Consent Through Elders in the Village".

Levels of ratings	Number of respondents on the basis of subjects sex						Number of respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	20	11.11	14	7.78	34	9.44	19	10.56	15	8.33	34	9.44
Agree	46	25.56	26	14.44	79	20.00	36	20.00	36	20.00	72	20.00
Mildly agree	30	16.67	39	21.67	69	19.17	32	17.78	37	20.56	69	19.17
Disagree	59	32.78	63	35	122	33.89	59	32.78	63	35.00	122	33.78
Strongly disagree	25	13.89	38	21.11	63	17.50	34	18.89	29	16.00	63	17.50

From the responses in the table 7 one can predict the attitudes of the subjects towards abduction due to failure to afford the cost of bride wealth and wedding ceremony. Of total 360 subjects who responded for the attitude scale 34, 72, and 69 respondents accepted the statement by rating strongly agree, agree and mildly agree options respectively. Together they account to about 48.611 percent of subjects involved in the study. This implies that

nearly half of the subjects are in the favor of abduction with varying degrees of approval for the reason indicated in the statement.

When we compare the number of female and male subjects responded for the statement 20, 46 and 30 male subjects and 14,26 and 39 female subjects had responded by indicating their level of agreement by selecting strongly agree, agree and mildly agree options respectively. Male subjects who are in the favor of the statement account for 53.33 percent of the total male participants while female subjects account for about 43.89 percent of female subjects responded for the whole attitude scale.

From this one can infer that, more males are in favor of abduction than female subjects involved in the study for the reason indicated in statement.

On the other hand, based on the age classification of subjects the variation in approving the practice of abduction due to failure to afford cost of bride wealth and wedding ceremony is not as wide as it is between male and female subject of the study. Those who approved abduction for the reason indicated in the statement account for about 48.33 percent and 48.89 percent of the total respondents for the age levels 16 - 29 years and above 29 years of age respectively.

This shows there is no large variation between subjects in attitude towards abduction due to the reason indicated on the statement from viewpoint of their age.

**4.2.1.4 Attitude of People Towards Abduction Initiated Due to Rivalry
Between Suitors.**

Another reason why boys prefer abduction to arranged marriage is the unpredictability of the behavior of the girl and or her parents. Focus group discussion members had highly blamed the girls for their unpredictable behavior. According to the participants of the discussion some girls do not settle on their first promise. After they have given their promise to one boy, if another boy who can afford relatively better clothes and ornaments and whose social status is better than the previous one, the girls immediately change their promise. Under such conditions boys prefer abduction to cut the intervention of the rival. How the participants of the study had evaluated abduction due to such reasons presented in the table below.

Table 8: - Abduction Should Not Be Taken As An Option When There is Rival Between Two or More Boys to Marry a Girl.

Levels of ratings	Number of respondents on the basis there sex						Number of respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	34	18.89	46	25.56	80	22.22	45	25.00	35	19.44	80	22.22
Agree	65	36.11	76	42.22	4141	39.17	69	38.33	72	40.00	141	39.17
Mildly agree	20	11.11	13	7.22	33	9.17	15	8.33	18	10.00	33	9.17
Disagree	41	22.78	34	18.89	75	20.83	35	19.44	40	22.22	75	20.83
Strongly disagree	20	11.11	11	6.11	31	8.61	16	8.89	15	8.33	31	8.61

From this table it can be observed that those who responded positively to the statement account to about 70.56 percent. Relatively large number of respondents disapproved abduction due to rivalry between suitors for the same girl than other reasons expected to cause abduction. This is probably because such kind of abduction triggers conflicts not only between parent of the girl and the abductor but also between the two suitors and among their relatives.

Regarding the sex of subjects 75 percent of female subjects and 66.11 percent of male subjects evaluated the statement positively. As it is in the evaluation of other statements in the previous tables more woman are in favor of the statement neglecting abduction than men. On the basis of age classification 69.44 and 71.66 percent of the subjects between 16 - 29 years and above 29 years of age had favored the statement discouraging abduction. The variations are not large as it was between male and female subjects.

The presentation on table 5 to 8 indicates that significant number of respondents of the attitude scale preferred abduction as a solution in cases where there is:

- Lack of consent on the date of arranged marriage
- Refusal by the parents and/or the girl of the formal request by the boy specially due to low social status of the boys, and when the boy is unable to afford the cost of bride wealth and wedding ceremony. Since these are some of the basic causes led to abduction it can be said that nearly half of the people in the study area are in favor of abduction when such challenging circumstances face them.

4.2.2 Results of Subject Responses to Statements Related to their Attitude Towards Customary and Traditional Beliefs Encouraging Abduction.

In the study area there are a number of customary and traditional beliefs and myths to which the society is attached strictly, though these practices encourage abduction of girls for marriage.

Some of these include putting considerable effort in mediating the case of abduction, in contrary reserving oneself to rescue the girl under the risk of abduction, considering the abducted girl as once spoiled unless she marry her perpetrator, and stigmatizing the parents and the girl when they refuse to give consent for marriage after the success of abduction.

In table 9 to 14 subjects' evaluation of statements related to customary and traditional beliefs that have influence on attitude and behavior towards abduction were presented.

Table 9: Shows Subjects' Preference, to the Statement; "Getting Marriage Acquires Respect for the Girl. Therefore, Accusing those who Abducted Girls for Purpose of Marriage is not necessary, it is Preferable to Settle the Case Through Elders".

Levels of ratings	Number of Respondents on the basis of their sex						Number of Respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	19	10.56	14	7.78	33	9.17	20	11.11	13	7.252	33	9.17
Agree	42	23.33	30	16.67	72	20.00	30	16.67	42	23.33	72	20.00
Mildly agree	15	8.33	20	11.111	35	9.72	16	8.89	19	10.56	35	9.72
Disagree	71	39.44	85	47.22	156	43.33	77	42.78	79	43.89	156	43.33
Strongly disagree	33	18.33	31	17.22	64	17.78	37	20.56	27	15.00	64	17.78

In the table above, 9.17, 20.00 and 9.72 percent of the subjects showed their preference for the statement by selecting strongly agree, agree and mildly agree respectively. Together these responses account for above 38.89 percent of subjects participated in responding for the attitude scale. This implies that above one-third of the subjects have perceived only the

positive aspect of marriage, they seem to overlook the negative consequences of abduction on victims. To them, abduction is nothing, in times when its purpose is for marriage.

In relation to this, one of the popular sayings encouraging abduction in the problem area, raised during the focus group discussion was " Macci gakkiko woy Azina woy Godare; ሴት ልጅ ከደረሰች ባል ወይም ጅብ ይውሰዳት meaning; a matured girl should be taken either by husband or hyena". This saying, which is emanated from the people attitude towards women and girls undoubtedly, gives courage to abductors. Boys who are brought up in the society where such sayings of undermining women and girls are prevalent hardly fear to force girl for marriage.

Comparison of male and female subjects response to the statement shows that about 42.22 and 35.56 percent had accepted marriage as an event acquiring respect to the girl, though, it is by abduction, respectively. When classifying the responses on the basis of subject's age slight difference has been observed. Among the subjects belonging to age bracket 16-29 years 36.67 percent approved the statement with varying degrees of agreement and the same approval was made by 41.11 percent of the other groups of age category. The implication here is relatively large number of people above the age 29 years hold the attitude that marriage is advantageous though it is by abduction.

Table 10 below assesses the attitude of subjects towards arbitration of abduction cases. In focus group discussion it was said that most of the abduction cases have been settled within the village. Regarding the role of elders in mediating the cases of abduction a rule was

drafted in 'shafte' kebel. According to the members of the discussion the drafting of the rule was initiated by 'shafte' primary school board because of its serious effect on education of girls. The essence of the rule was "no individual should be involved in mediating abduction". However, the practicality of this rule was not yet evaluated.

Table 10: Number of Respondents Selected Options Ranging from Strongly to Strongly Disagree to the Statement; "If I am Asked to Settle the Case of abduction, I shall put all my Efforts to Make the Case not to be Reported to the Police and the Court".

Levels of ratings	Subjects on the basis of sex						Subjects on the basis of age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	34	18.89	27	215.00	61	16.94	36	20.00	25	13.89	61	16.94
Agree	75	41.67	51	28.33	126	35.00	59	32.78	67	37.22	126	35.00
Mildly agree	17	9.44	24	13.33	41	11.39	25	13.89	16	8.89	41	11.39
Disagree	36	20.00	66	36.68	102	28.33	47	26.11	55	30.56	102	28.33
Strongly disagree	18	10.00	12	6.67	30	8.33	13	7.22	17	9.44	30	8.33

It is obvious that, if cases of abduction are not reported to the police and the court in order to convict and pass the deserved penalty on the abductor and the collaborators, others will not be deterred from committing abduction. Therefore the attitude of people towards arbitration of abduction cases and the behavior people display in settling such case can have

encouraging or discouraging effect depending on the attitude and the resulting behaviors of people.

In table 10 above 61, 126, & 41 subjects among 360 respondents indicated their approval by rating options strongly agree, agree and mildly agree to the statement believed to encourage further abduction. Subjects who had positively rated the statement accounted to about 63.33 percent. Regarding the evaluation of male and females subject of the study, though more males than females showed their approval with various degrees of preference significant number of females accounting to about 56.66 percent preferred arbitration than reporting the case to police and the court. This implies that to eradicate the practice of abduction multi-face-ted effort should be exerted in stopping the role of elders in settling the case of abduction by arbitration.

Abduction of girls, for purpose of marriage can be minimized, if not totally eradicated, when the community condemn the practice, and actively participate in blocking it. Such negative attitudes of people can be inferred from the actions they take when they find a girl screaming in need of help at the moment of abduction. Table 11 shows subjects' response related to their attitude towards involving in protecting the girl against abduction.

Table 11: Responses of Subjects to the Statement; “Though I can Rescue the Girl I will not Involve in Protecting her Against Abduction”.

Levels of ratings	Number of Respondents on the basis of their sex						Number of Respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	33	18.33	19	10.56	52	14.44	27	15.00	25	13.89	52	14.44
Agree	45	25.00	44	24.44	89	24.72	43	23.89	46	25.56	89	24.72
Mildly agree	20	11.11	15	8.33	35	9.72	20	11.11	15	8.33	35	9.72
Disagree	54	30.00	68	37.78	122	33.89	58	32.22	64	35.56	122	33.89
Strongly disagree	28	15.56	34	18.89	62	17.22	32	17.78	30	16.67	62	17.22

In table 11 above among the subjects of the study, 14.44, 24.72 and 9.72 percent approved the statement by selecting the options strongly agree, agree and mildly agree respectively. These together account for about 48.85 percent of the subjects responded for the attitude scale. This shows that nearly half of the subjects preferred not to be involved in protecting the girl who is at risk of abduction.

In relation to this the focus group discussion members at 'Saziga' site told a proverb supporting the behavior of not helping the girl who is at risk of abduction.

The proverb says, " Machchonne tuusi aggi aadhena «ሚስትና ምስሶ ዝም ተብሎ ኣይታለፍም meaning, " one who is taking wife or dragging (carrying) pillar to construct his hut deserves help". The proverb had carried the message of helping the abductor rather than intervening against his action". Generally, it is considered as immoral act to obstruct the act of the abductors, since the aim of abduction is for marriage.

Moreover the members of the group discussion disclosed the behaviors of both youngsters' adult and old people at the time of abduction. They said, youngsters, most of the times help the abductor by carrying the victim while the adult and old people advise the abductor and his close collaborators to hide from the reach of the parents of the girl. Further more they tell the parents of the girl misleading information to divert their direction of search.

As can be seen from the results of table 11 there is variation in responses to each option among male and female subjects of the study. Subjects who had responded for options strongly agree, agree and mildly agree account for about 54.44 percent of male respondents while 43.33 percent of female respondents selected these options. On the basis of age levels the results for the same options were 50.00 and 47.78 percent for age levels 16-29 years and above 29 years of age respectively.

During the focus group discussion in all sites it was stated that only small number of abduction and rape cases reach to the police. Most of the victims of abduction and rape do not report to police to accuse the perpetrators. According to the participants of the focus group discussion this is because after once she has been deflowered it is useless to accuse the

abductor. In turn it hurts the girl because no one will courageously marry the girl even if he liked her. The abductor and his relatives revenge him especially by setting fire on his house. Therefore the chance of the girl to get another marriage is spoiled. Therefore the only chance for the girl who had been abducted forcefully is to marry her perpetrator or disappear from the area.

Table 12: Responses of Subjects to Statement; “It is Useless to Accuse and Convict the Abductor Infront of the Court After Once the Abducted Girl has been Deflowered, Rather it is Preferable to Settle the Case Through Elders”.

Levels of ratings	Number of respondents on the basis of subjects sex						Number of respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	31	17.22	10	5.56	41	11.39	22	12.22	19	10.56	41	11.39
Agree	53	29.44	41	22.78	94	26.11	40	22.22	54	30.00	94	26.11
Mildly agree	20	11.11	19	10.56	39	10.83	21	11.67	18	10.00	39	10.83
Disagree	50	27.78	62	34.44	112	31.11	54	30.00	58	32.22	112	31.11
Strongly disagree	26	14.44	48	26.67	74	20.56	43	23.89	31	17.22	74	20.56

As can be seen from table 12 above among the subjects participated in responding for the scale 41, 94 and 39 respondents had indicated their preference for the statement by selecting strongly agree, agree and mildly agree options respectively. These together account for about 48.33 percent of the informants. This implies that nearly half of the respondents have the tendency not to accuse the abductor after once the girl had been deflowered. From this it can be inferred that the societal attitude and value attached with the virginity of the girl has encouraging effect on the practice of abduction. This is why the abductors forcefully dis-virgin the girls immediately after the abduction.

The comparison of the responses of two sexes indicated that, 57.78 percent of male and 38.89 percent of female subjects preferred mediation rather than accusing the abductor after the girl had been dis-virgined by the abductor. On the basis of subjects age 46.11 and 50.56 percent of subjects with in age category 16 - 29 years and above 29 years had preferred mediation than accusing the abductor respectively. From these two comparisons it can be said that males and people above 29 years old have more inclination to settle abduction cases through mediation after the girl had been deflowered.

4.2.3 Responses of Subjects to the Statements Blaming the Victim.

The researcher from his personal experience and the discussion with focused group participants had realized that girls were blamed as a result of abduction committed on them and lose respect and dignity from the society. Some people consider girls screaming during abduction is to deceit. Others say, girls become victim of abduction when they are too careless on their way to or from schools, millhouse, market, festivals, etc.

Table 13: Ratings of Subjects to the Statement, "Girls Want to be Abducted, their Screaming and Struggle During Abduction is to deceit the Audience."

Levels of ratings	Number of respondents on the basis of subjects sex						Number of respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	13	7.22	4	2.22	17	4.72	5	2.78	12	6.67	17	4.72
Agree	56	31.11	23	12.78	79	21.94	42	23.33	37	20.56	79	21.94
Mildly agree	21	11.67	22	12.22	43	11.94	22	12.22	21	11.67	43	11.94
Disagree	70	38.89	90	50.00	160	44.44	75	41.67	85	47.122	160	44.44
Strongly disagree	20	11.11	41	22.78	61	16.94	36	20.00	25	13.89	61	16.94

In table 13 above 4.72, 21.94 and 11.94 percent of subjects selected options strongly agree, agree and mildly agree respectively. This shows that about 38.6 percent of the informants believed that, girl's screaming during abduction in need of help and struggle to escape the abduction is simply to deceit. This wrong perception of the informant can have an adverse effect in their involvement to rescue girls who are at risk of abduction. The comparison of responses on the basis of subject's sex shows that those who hold this wrong belief about the

behavior of girls during abduction account for about 50.00 and 27.22 percent of male and female subjects who involved in filling the scale respectively.

Regarding age of the subjects no significant variation has been observed between the two groups. The percent of subjects supported the wrong perception accounted for about 38.33 and 38.9 of informants belonging to age groups 16-29 years and above 29 years respectively.

Another source of blame is that people think girls are abducted because they failed to keep themselves against abduction. Table 14 shows responses of subjects related this notion.

Table 14: Subjects Responses for the Statement; "Girls Become the Victim of Abduction when they Wander in their Way to or from the School, Collecting Firewood, Market, Millhouse, etc".

Levels of ratings	Number of Respondents on the basis of subjects sex						Number of Respondents on the basis of their age					
	M		F		T		16-29		Above 29		Total	
	No	%	No	%	No	%	No	%	No	%	No	%
Strongly agree	74	41.11	60	33.33	134	37.22	73	40.56	61	33.89	134	37.22
Agree	48	26.67	51	28.33	99	27.50	39	21.67	60	33.33	99	27.50
Mildly agree	18	10.00	17	9.44	35	9.72	22	12.22	13	7.22	35	9.72
Disagree	22	12.22	31	17.22	53	14.72	26	14.44	27	15.00	53	14.72
Strongly disagree	18	10.00	21	11.67	39	10.83	20	11.11	19	10.56	39	10.83

The results of table 14 above shows that 268 subjects accounting for about 74.44 percent of informants involved in the study had wrongly perceived the underlining causes of abduction. Among these subjects 134, 99 and 55 indicated their evaluation by selecting strongly agree, agree and mildly agree options to the statement blaming girls for their victimization of abduction.

This implies that there is deep-rooted wrong perception among the community about the prime cause of abduction. Surprisingly the variation between male and female subjects is not as wide as it was in other statements evaluating the attitude of subjects towards abduction. Regarding subjects age no difference has been observed between the two groups.

4.3 Difference in Scores of Attitude Scale between Male and Female Subjects and Subjects Belonging to the two age Levels.

In the previous section of this chapter attempts were made to show the number of subjects who had approved and disapproved statements in the attitude scale on the basis of their sex and age. In this section the comparison of scores of the attitude scale were made using independent t-test for two age groups and male and female subjects of the study.

Table 15: Results of the Comparison of the Scores for the Attitude Scale of Subjects Belonging to Different Age Levels.

Group	No	Mean	Standard deviation	t-value
16-29 years of age	180	82.13	14.07	0.083
Above 29 years of age	180	82.01	13.95	

Note: alpha level of 0.05 was used to test the significance

As it can be seen from table 15 the mean score difference between subjects belonging to age levels 16-29 and above 29 is very low. There is slight variation in deviation score between the two groups. This implies there is no significant attitude difference among the subjects belonging to the age levels identified for purpose of this study.

The t-critical at alpha 0.05, $df (N-2) = (360-2) = 358$ is 1.960. Hence t-calculated is less than t-critical, the observed difference is not statistically significant. Therefore, it can be said that, there is no statistically significant variation in attitude towards abduction between subjects belonging to different age groups identified in this study. Awareness promotion activities need to be given for all disregarding their age.

Table 16: Results of the Comparison of Scores of Attitude Scale of Male and Female Subjects of the Study.

Group	Number	Mean	sd	t- value
Male	180	74.76	14.51	11.855
Female	180	89.38	7.95	

Note. To test the significance alpha level of 0.05 was used

From the table it can be seen that mean score of female subjects of the study is larger than male subjects of the study. A close observation of the means in table 16 shows that the mean score difference between male subjects were larger than the mean score difference between

female subjects of the study. This implies there is wide gap in attitude towards abduction between male subjects than female subjects.

The t-critical at alpha.05 two tailed t- table for $df = (N-2)$ reads 1.960. The calculated t-value is larger than t-critical. The result on table 16 shows there is statistically significant variation in scores between male and female subjects of the study. From this it can be concluded that there is statistically significant variation between male and female subjects of the study towards abduction. This informs that more emphasis needs to be given in creating awareness of the danger of abduction for males than females.

4.4 Psychosocial Experiences of Victims of Abduction

In this section of the chapter five subjects who had survived abduction were interviewed and their psychosocial experiences are presented as indicated by them.

4.4.1 Case 1 (This interview was conducted in January, 20/2004, at 'Kencho' Kebele)

The victim (interviewee) had survived abduction before 18 years, when she was around 18. She has no formal education and her abductor too. By now she is not with her abductor. She had married another husband. The full process of her victimization and the afterwards experience described by the victim is presented as here under.

"By now I am about 36. I was abducted before 18 years, when I was around 18. Before the abduction there was formal engagement. Our parents agreed on the issue of the marriage. But the date of wedding and the amount of bride wealth were not decided. Meanwhile, once upon a day, the abductor sent his matchmakers to discuss over the issue of the date of wedding and amount of bride wealth. I remember, they had reached on agreement concerning the issue of the bride wealth but the date of wedding requested by the matchmakers of the fiancé was not suitable for my parents to prepare a wedding feast as they thought. As a result my parents told the matchmakers that they want a little bit to delay the wedding date. The fiancé who was informed the wish of my parents to delay the wedding date, started secretly designing his plan to get me through abduction. As we heard the rumor of the plan to abduct, my parents had decided to keep me out of the sight of the fiancé in the distant 'Kebele' with our relatives, since they were so eager to celebrate my wedding ceremony. But the fiancé who firmly decided to abduct me was watching my footsteps through his spy had abducted me on my way to our relatives Kebele with my younger brother. It was Sunday morning at about 10:00 a.m, me and my younger brother were on our way. The abductor with his five collaborators, suddenly come out of the bush from each side of the road and encircled us. Then, the abductor grabbed my hands, while others warned my younger brother not to yell and call for assistance. As they frightened him, my brother immediately runaway from the place, while I was screaming and crying to get help. Since the place of abduction was somewhat 4-5 kilometers away form the abductors home partially they had dragged me over the ground to take to abductors home. As a result my clothes were torn, and I got bruised on many parts of my body. People who come out had advised me not to cry, rather than condemning the abductor. Since there was engagement people were so reluctant to help me. They were saying 'he is taking his wife'.

Meanwhile, my younger brother who had disappeared from the origin informed the situation created on our way to my mother whom he found at home. When we came closer to the abductors home, my mother arrived. She attempted to fight with the abductors, though it was unthinkable that she could win them to rescue me. But people in the surrounding caught her not to intervene and receive further damage. That memory still comes to my mind and irritates me. My mother when she realized that she could not rescue me, she wept thoroughly and cursed the marriage by saying; እኔ በወግ በማዕረግ ለመዳር ስዘጋጅ ልጄን ከሜዳ እንደ አውሬ ጉትተህ ራቁቷን አግብተህታል። ጋብቻችሁ የተረገመ ይሁን፤ አትውለዱ/አትክበዱ meaning; while I am preparing to give you having respected wedding ceremony, you kidnapped her as hunter by dragging over the ground remaining my daughter naked. Let the God curse your marriage! Do not get child! Do not get wealth!’ In this manner the abduction had succeeded.

Even though my parents had been annoyed by the tricks of the abductor, through repeated dealings by the elders in the village consent had been reached on the marriage. The abductor had paid compensation for my parents. Clothes and ornaments were bought for me. Our marriage established in this manner lasted for fourteen years until it had been ended in divorce in December 2000. The prime cause for the divorce of the marriage was my inability to conceive a child. In our fourteen years of married life I was not lucky to conceive a child. Since the fourth year of our marriage we had asked the causes for my inability to conceive from witch doctors. According to them, it is my mother’s curse that makes me not to conceive. After fourteen years of married life without any child, my husband had claimed for divorce blaming me for not being able to conceive. He said ' I want to see my offspring'.

Since I was not lucky to conceive I had nothing to say about his complain. Because of the curse forwarded by my mother I became sterile. The abduction had darkened the direction of my life. I preferred to be died at the time of abduction.

My abductor got a child before two years from his newly married wife. Though I had married another husband I could not give birth. Because there is belief that, curses are only practical on those who have blood relationship with the curser. **ርግማን ባዳ ላይ አይደርስም ወይም የሌላውን ልጅ ከረገሙት ለራስ ልጅ ያደርግል የሚል እምነት አለ።**

In our village when issues of abduction arise, my case becomes an example. All people had attributed my inability to conceive due to the curse emotionally forwarded by my mother during the date of abduction, I too, believe in it. Therefore, when I hear cases of abduction, I become ‘mad’. I never forget it until my last breath.

From the above experiences of the victim it can be understood that the abduction carried out before 18 years had imprinted unforgettable scares on the survivor. She had suffered social negligence and psychological unrest due to the act for which she was not responsible.

Whatever may be the practical cause for her inability to conceive, the community, her husband and she herself attributed it to the curse put by her mother due to the abduction. Her husband had neglected her, assuming her mother’s words of cursing had blocked him to get child from her.

4.4.2 Case 2 (The Interview was Conducted in January, 10/2004 at Sawla)

The age of the interviewee is estimated to be 16 years. Before her abduction in September 2003, she was attending grade three in Laha primary school in 'Malo Woreda' – one of the 13 Woredas of Gamo Gofa Zone. According to the interviewee her abductor had no formal education and is estimated to be 22 years old. Before the abduction he had requested for engagement, but his request did not get acceptance, because the victim had a plan to continue her education.

She described her abduction and what she feels in the following manner, "The abductor who felt annoyed by the failure of his request for engagement waited for me on my way home from school while I was alone. Suddenly the abductor and his three friends encircled me, and the abductor said; 'Let us go! Otherwise, I will kill you and give my hands to the police'. Being very frightened I replied, 'you can do whatever you can, I will never go with you'. Then two of the abductors started beating me on my legs and hands with the sticks they hold, while the other two frightened me by taking out knife out of their waist. As a result I fell down. Then, they together carried me to the bush where they could not be seen easily. That night the abductor raped me and deflowered my virginity. They kept me in the bush for two days, Tuesday to Thursday, until the police released me on Thursday at 3:00 P.M. After rigorous search the police and my parents rescued me from two days of bush life. When the police came close to us, the abductors warned me not to give, sound. Moreover, two of them covered my eyes and the other two stuffed my mouth.

But the police were able to release me out by following the trace of the abductors. As the police reached to the place, two of the abductors escaped by running into the bush, while the remaining two were captured and sent to jail. I did not follow the case. After the examination in the clinic I disappeared from my birth village and now I am here at Sawla the capital of Gofa Zuria Woreda, working in some one's house as a maid.

I decided to disappear because it is shame to me to be seen in front of my friends having been raped for two days in the bush. Though my aim was to continue education to become government employee, God did not allow it. I was made to stay in the kitchens of others. I feel great sorrow when I see students going to school on my way to market, millhouse, etc. I fear to be alone with boys in the home apprehending that the same rape may be committed on me. I feel that I am spoiled and unclean, because though the people with whom I live assume me as a girl by looking to my physical appearance, but I am not. So, I feel shame to tell my story. . Sometimes I blame myself for not giving consent for the marriage”.

From the story of the above girl one can learn that girls are not secured on their way to schools due to abduction. Abduction impedes rights of girls to choose whom and when to marry. Moreover, it inflicts psychological and social damage that cannot be healed easily.

4.4.3 Case 3 (This Interview was conducted in February 4, 2003)

This interviewee was abducted last July 2003. She is 17 years old, and by now attending her education in grade 8, in Kusti Second Cycle Primary School at Sawla town (the capital of Gofa Zuriza Woreda.)

She had narrated her experience of abduction as summarized here. "By know I am 17 years old. I was abducted last July 2003. I knew the abductor before. He had dropped out his education long ago from grade 7. We lived in the same kebele until September 2001. Since September, 2001, I have been living in Sawla town in order to attend my education. After the end of the school year in July, 2003, I had gone to my home Kebele 'Aalla' (30 kilometers away from Sawla) to see my parents, and pass the summer with them.

I had enjoyed the first week without difficulty. In the second week of my arrival at my home kebele, an event, which I had never thought of it, had challenged me. It was Tuesday at 12:00 noon, when I was on my way from Church Program (after studying spiritual song) a gang of eleven members whom I knew surrounded me suddenly. Then, one of them grabbed me and said; 'from today onwards you are my wife'. As I heard these words, I felt scared, and began to beg them, but they did not give their ears to my begging. I had been yelling and screaming repeatedly. Since the abduction was at noon, men were not around they had gone to farm fields away from the dwellings. Young children and women who were around the village were unable to rescue me. The abductors who armed with knife and spears had frightened them. Though I struggled to escape, they took me to the abductors' home by dragging over the ground. After a while my father with his close relatives came near to the home of the abductor, and asked them to release me, while, I was screaming inside the home. But the abductors were not volunteered to release me. Since, the abductor had large number of relatives who supported his action, my father had recognized that he could not release me forcefully. Immediately he had appealed to the kebele administrators to rescue me. Without delay three members of 'Kebele' administrators holding rifle came, and tried to warn the

abductors to release me, but the abductors who shut the door on me would not found volunteer to release me. The administrators had shot bullet out of the rifle into air to frighten the abductors, but the abductors continued their resistance. The would be husband said, **ግግባሬ ላይ ተኩስ! አልለቅም።** Meaning; ‘shot on my fore-head, I would never release her’. As the kebele leaders attempt to release me proved to be unsuccessful, they left their attempt to rescue me, and sent my father to appeal the case to police. Since the police substation at 'Bulki' (one of the police stations in Gofa Zuria woreda) is located at four hours journey on foot, the police who came the next day were unable to rescue me from the rape, though they had released my hands from abductors. That night the abductor had raped me by tying my hands by rope.

The police had arrested some of the abductors for one month, and then released them by bail. Still others were not captured.

By now I am attending my education in grade 8. Though, I have not dropped out my education as most of the victims of abduction, I am not as happy as, I was before. I have complained on the police and court for not looking to the case seriously. Regarding my personal life, I am always in fear of talking about my abduction with my friends. I want to be alone because, I fear, talks about my abduction may be raised. The memories of my abduction come to my mind even in dreams and disturb me seriously. Sometimes, when I see wedding ceremonies in the village, I curse my fortune. I feel shocked and turn my face when issues of abduction arise”.

4.4.4 Case 4 (This interview was conducted in February,26/2003 at 'Bulki' Kebele)

The interviewee is estimated to be 29. She was abducted before 14 years, when she was in grade 7. Her abductor (today's husband) has been a teacher since July, 1984. She has described her victimization and the afterwards experience in the following manner.

"Formerly my abductor (husband) had requested for engagement, and the request got acceptance by my parents. Though my aim was to go to my elder sister who had been living in Jimma, and continue education, I was pressurized into accepting the engagement. My parents particularly my mother highly influenced me to accept the engagement.

Immediately, after he had got the consent for marriage, my fiancé abducted me when I was on my way to '*Gulit*' (a small market place in our village – '*Barza*'). At the time he had waited me at the edge of the market place with his three friends. As soon as they saw, the abductor had greeted me by shaking hand with me. Then he said; 'I have already finished the talk with your parents let us go'. When I heard these words I got shocked; and replied; how could it be? You have to take me in front of my parents. But they laughed at me and started running by carrying me. I screamed repeatedly, but people who come out did nothing to help me. Rather, some youngsters helped him by carrying me.

After the success of the abduction he had paid certain amount of money for my parents in the form of compensation for their moral damage. Before the engagement, he had promised to help me not to interrupt my education. But after the abduction he did not keep his promise.

Since he has been Elementary school (1-6 grades) teacher, there was no seventh grade around. On the other hand he is not volunteer to send me to a distant school. In the mean time I gave birth to a child, and as the result I was obliged to drop my education from grade 7. As time passes the number of children have increased and my responsibility became heavier and heavier. Hence, the issue of my education became a forgotten agenda.

Now we have four children we are enjoying an average life form viewpoint of out villagers. Though our marriage life is not as such to be complain, about sometimes, I feel dissatisfaction with the past behaviors of my husband. I feel he had deceived me twice. He did not kept his promise to help me not to drop my education; secondly as a result of his abduction I did not to enjoy a wedding ceremony in my life. When I see my friends who continued their education, and got employment, I feel shame and hide myself from their sight. Similarly I curse my luck when I see wedding ceremonies in our village”.

4.4.5 Case 5 (This interview was conducted in February 28/2004 at 'Badiro' Kebele)

The survivor of this experience is approximately 38. She has no formal education. By now she is living with her mother. The investigator had been informed about her experience during the focus group discussion in '*Saziga*' Kebele and contacted her. She has described her experiences as indicated below.

"During the time of abduction I was around 18. The abductor and me were living in the same kebele. We had no formal education. Before the abduction there was engagement. But the

date of wedding was not fixed. My parents were expecting for discussion on setting the date of wedding. In the meantime, when, I was on my way from market (Tuesday market "*Bulki*"), the fiancé with his four collaborators dragged me to his home. I yelled and screamed repeatedly to get help. Following my yelling a number of people came out to rescue me. My father and other close relatives who immediately arrived became too emotional and started to take off the grass roof of the hut of the abductor, while I was locked inside. As a result the abductors who frightened by the acts of my relatives released me . In this manner the abduction was made unsuccessful. When we were returning home after the suppression of the attempt of the abduction one of the relatives of the abductor (his uncle's boy) who had get extremely upset, by the failure of the attempt of abduction had waited us on our way hiding him in the shade of the bush. This individual got my father alone some 10-12 meters away from us, and beat him on his head, once, with a stick attached iron at its edge. My father fell down and became unconscious. The crowd carried him home. The offender had already escaped from the kebele. On the same night the abductor married another girl whom he did not asked before by the procedure called '*Githa*' (the procedure of marriage by which elders are sent to the parents of the girl to which no request has been offered to marry before. Here, the consent and giving the hands of the girls is carried out simultaneously).

My father, who was beaten last night, was taken to the clinic at '*Bulki*'. After two days assistance in the clinic he died, due to the seriousness of the damage. As a result I lost both my father and the prospective marriage. People in the village had considered me as having evil spirit, as a prime cause for the death of my father. The attitude of the society is exacerbating my pain. My destiny is to last my life as some one who received curse from the God. Though I got marriage after three years of my father's death, I was not happy with it;

the marriage had been ended with divorce after I got two children. I am ill of my father's death throughout my life. Now I am with my mother. In our Kebele, when there is talk about abduction my luck became an example. I prefer to leave the kebele but I have no option to do so. I will become what God allowed me.”

CHAPTER FIVE

DISCUSSION

5.1 General Attitude of People towards Abduction.

Though it is not always the case, it is possible to infer the attitude of people from their intended acts or the usual behaviors they show regarding certain phenomena.

In this research the first question guided the study was concerned with the perception of people and the underlying attitude towards abduction. To investigate the perception of people and the underlying attitude to words abduction, a scale consisting of 26 items were developed (refer Appendix I). Among these ten items that were believed to reflect the attitude more were analyzed.

The first item was aimed to know the extent to which people in the problem area oppose or accept abduction due to lack of consent on date of wedding. The results for the item indicated that among 360 subjects who were involved in the study 150 subjects account for about 42 percent rated positively to the statement encouraging abduction due to lack of consent on wedding date, after once engaged. This result corroborates with impression of the participants of the focus group discussion. They stated that most people in the problem area consider abduction after the engagement as normal behavior and man's right. One who committed abduction after engagement is not blamed, as one who abducted with out engagement though some times effects of the former is so serious. This result is similar with

perception of women in Nicaragua and Egypt where they consider wife beating by husband as justified act for reasons of disobedience cited in (Panos 2003:5).

In table six and seven items related to the cause of abduction due to refusal by the girl and/or her parents due to inability to afford bride wealth and cost of wedding were analyzed. The results indicated that 44.43 percent and 48.61 percent of the subjects approved abduction for the reasons analyzed in these tables respectively. In all cases nearly half of the subjects perceived abduction as an option when there is failure among the finance to afford the required bride wealth. These and the results in table 5 are inconsistent with findings of NCTPE (1998), which states, there is high awareness of the harmful effects and need to eradicate abduction in SNNPR and Oromyia Regional State.

Among the immediate causes of abduction indicated in literature and mentioned by participants of focus group discussion was rivalry between suitors. The results of the subject's responses to the statement related to taking abduction as an option when there is rival between two or more suitors showed that relatively high number i.e., 254 subjects accounting for about 70.56 percent disapproved abduction due to rivalry. This implies that there is strong fear among the people about the conflict that can arise between the two suitors and their tribes too. But not thinking about the social and psychological damage abduction can inflict on the victim.

The second group of statements of which the responses were tabulated from table 9 -14 are related to customary and traditional beliefs that are believed to contribute for the practice of abduction. The statement in table 9 has the aim of judging subjects attitude towards getting

marriage versus abduction. Here 38.04 percent of the subjects preferred not to accuse the abductor and settle the abduction case through elders believing that, even though it is by abduction marriage acquires respect for the girl.

In the focus group discussion regarding the role of elders it was said that after once the girl is abducted it is worthless to take the case to the police and press charge against the abductor, because if the abductor have been convicted to be imprisoned it has effect on the girl too. No one would marry her courageously, because they fear the revenge by the relatives of the abductor and the long-lasting conflicts this will cause between the abductor and the new husband, and moreover between the tribes of the two. In this case the only preference for the girl and her parents is to accept the abduction or to disappear from her home village. The experience of the victim in case 3 has similarity with this fact. After her being victim of abduction she felt shame to continue her education in her previous school and her chance to marry another husband is under question (in the society where marriage is considered as guarantee for women's life). Therefore she took the option of disappearing from her home village and by now serving as a housemaid at Sawla town. Hence, the social and psychological consequences of abduction are not less bitter for victims even after the imprisonment of the perpetrators.

In table 10 and 11 statements related to arbitration of abduction cases and attempts to rescue the girl at risk of abduction were analyzed respectively. It is obvious that we cannot stop abduction if we not condemn the practice from bottom of our heart and expose the perpetrators to the desired legal punishment and actively participate to rescue the girl at risk under conditions where not heavier damage can be inflicted on us.

However, the results on table 10 and 11 showed that 228 subjects (63.33 percent) preferred the case of abduction to be settled by elders than reporting it to police and court in order to punish the perpetrators by law. Similarly 176 (48.89 percent) would not rescue the girl at risk of abduction; even though heavier damage could not be inflicted on them respectively.

The implication is that there is reluctance among the significant number of people to act against the practices that encourage abduction in the problem area.

Another factor that contributed to prevalence of abduction in the problem area is the value people attach to the virginity of the girl. Once she has been deflowered, her chance of getting another marriage is under question. Therefore abductors take deflowering the girl as a guarantee to get her consent for marriage. This is why abductors disvirgin girls immediately after the abduction. In table 12, 176 subjects (48.33 percent) preferred arbitration after once she has lost her virginity by abduction. This implies that unless there is change in the attitude of people towards girls who have suffered from abduction it is difficult to stop the practice. The behavior people display towards the victims obliges the victim to accept the abduction.

Girls are blamed for the illegal act committed on them. Some people consider the act of screaming of girls as deliberate act of pretension and as if the girls want to be abducted. The result on table 13 shows that among 360 subjects who duly completed the attitude scale, 139 subjects (38.61 percent) had blamed girls. According to them girls screaming in need of help during abduction is deliberate pretension. Similarly there is also behavior of blaming girls by people by considering them responsible for the illegal and immoral act inflicted on them.

Results of table 14 showed that 268 subjects (74.44 percent) believed that girls become victim of abduction because of their lack of care, as they stay alone in places like school, market mill house etc.

This result is consistent with findings of Russell, cited in Mattlin (1996), where the rape victim was blamed by the hospital staff, the police and her husband as presented in literature section of this study.

Generally, it can be summarized that results of analysis of tables 5 to 14 showed that significant number of people in the problem area is not in a state of firmly condemning the practice of abduction. Considerable effort need to be exerted to increase the awareness of the negative effects of abduction and to detach the people form traditional beliefs and 'myths' that encourage abduction of girls. This result is inconsistent with findings of the NCTPE (1999), in which 86% percent of the household had been shown the awareness of harmful effects of abduction and the need to the eradication of the practice.

5.2 The Difference in Attitude between Male Versus Female Subjects on one hand and Subjects Belonging to 16-29 Years Versus above 29 Years

The second and third basic questions that partly guided this study were: Is there significant attitude difference between subjects belonging to different age levels? And: Is there significant attitude difference between men and women towards abduction?

As it was discussed under table 15 and 16 the variation between subjects belonging to different age levels classified for purpose of this study was not large enough to attribute it to variation of subject's age. Specifically the value in table 15 shows that the variation between the means and standard deviations of the two groups was insignificant. Moreover, t-value on the same table revealed that statically there is no significant difference between subjects belonging to age category 16-29 and above 29 years. This implies that other factors being constant there is no difference in attitude towards abduction between people on the basis of their age in the problem area.

Regarding the subjects sex, results on tables 5 to 14 showed that there is large variation in number of subjects who had approved and disapproved statements related with abduction. The mean and stand deviation of each sex group indicated in the table 16 show that there is recognizable variation between the two sexes. More scientifically, the t-value computed for these groups had indicated that there is statistically significant difference between men and women. Therefore, it can be said that there is difference in attitude towards abduction between men and women. This result is being consistent with findings of Malamuth, Heim and Feshback (1980) cited by (Lott: 1987) in which the reaction of men and women towards rape victims were compared as indicated in the literature of this study. In addition, study on gender violence by Mattlin (1991) showed the same result.

5.3 Victims Experiences

The fourth basic question this study was intended to answer was how the victims of abduction feel? What are their psychosocial experiences? Hence the experiences of five victims of abduction were subscribed in last part of chapter four.

The experience of the victim in case one indicates that, she is in a state of confusion, tends to isolate her, and show hopelessness, due to the complications of life (she believes to be the result of her being the victim of abduction). Though it is not convincing, she had already attributed her inability to bear child to the curse her mother had put emotionally during the time of abduction. People in the village and her husband all believed that her inability to conceive child is due to her mothers cursing. Due to this, her husband (who was the prime case for the cures) had neglected her.

As she stated, she become irritated when she hears about the cases that reminds her about her unpleasant past, and prefers to be died than enjoying such a life. This implies that she has submerged herself in a situation of isolation in order not to hear about things that remember her about abduction.

The victim in the second case had interrupted her education as the result of abduction. She felt shame to appear in front of her school friends being raped for two days in the bush. The

practice killed her moral to live in her birthplace and she decided to leave her home village to the nearby town where she has been working as housemaid.

At the time when the interview was conducted, she was in Sawla town working as housemaid. When she narrates her experience a feeling of sadness was observed from her facial expression. Her eyes were filled with tears. As she said, she feels sorrow when she looks for students going to school, cursing her fortune that made her to remain in the kitchen. This implies that the victim is not enjoying a happy life even after leaving her home village, she had preferred to isolate herself from people who knew her by leaving the birthplace. Emotionally she is not settled, she has been in a state of fear, hopelessness, and blaming herself for what she was not responsible.

The experiences of victim in case three shows that, she tends to isolate herself from her friends fearing that her case of abduction may become issue of talk in her interaction with them as usual. She is in a state of emotional disturbance by the recurrent occurrence of the unpleasant experiences of abduction (nightmare) in her dreams. She feels sad and become shy when issues of abduction arise.

In case four though she is enjoying an average life from the viewpoint of the villagers, the scars of abduction had remained unhealed for 14 years. Still she feels about her education, which she was obliged to cut due to abduction. She feels sad when she looks for her friends who had succeeded in their education and tend to hide herself from them. She is not emotionally comfortable, when she sees for marriage ceremonies in her village, because she

was not lucky to enjoy such ceremony. From this, it can be understood that the scars of abduction can last for long, even under conditions where victims are enjoying a happy marriage life.

In the fifth case the consequences of abduction is disastrous for the victim. Her father had murdered for the reason related to her abduction. People in the village neglected her by considering her አጥፊ ገደቢስ እድል ጠግግ meaning: Cause of danger, with bad fortune as having devil spirit. She is suffering from social negligence.

She said; she is always thinking of her father's death that could not give her mind rest. Whenever she hears about abduction she curses her bad luck. The scar related with her abduction remained her unhappy for the rest of her life.

Generally in all five cases the experiences of victims suffering from are: neglect, isolation, fear, confusion, reoccurrence of the unpleasant experiences of abduction (night mares) in dreams and feeling of revenge are consistent with the results of studies by (Sakala 1998, Pansos; 2003; Unger, 1996); on victim of gender specific violence as presented in the literature section of this study.

CHAPTER SIX

6. SUMMARY, CONCLUSION AND SUGGESTION

6.1 Summary

The main objectives of the present study were to examine the attitude of people towards abduction and the psychosocial experiences of the victims.

In light of these objectives four specific questions were formulated for investigation. These were: How people in the problem area perceive the practice of marriage by abduction? Is there any difference in attitude among people belonging to different age levels? To what extent men and women vary in their attitude towards marriage by abduction? And what are the psychosocial problems of victims of abduction?

The study was conducted in Gofa zuria woreda, Gomo Gofa zone (SNNPRS). The study area was selected basically for two reasons. Firstly, current statistics showed that there is high occurrence of marriage by abduction in the region where the share of the study woreda was significant. Secondly it was not much difficult for the researcher to collect the necessary data as a result of having familiarity with the people in the problem area and their language.

Subjects were selected using stratified random sampling technique to respond to the attitude scale. Moreover, purposeful and convenient sampling techniques were employed to select participants for focus group discussion and victims of abduction. From purposefully selected four kebeles 96 from each, a total of 384 subjects were made to respond to the attitude scale,

of which 360 were included in the analysis. In each kebele a focus group discussion was held consisting of 12 members. And five subjects who were found volunteer to share their experience regarding abduction were made to participate in the study.

The collected data was analysed using percentage and t-test, and experiences of victims was explained qualitatively. The percentage was used to identify proportion of subjects who are in favor of abduction under certain preliminary conditions (i.e., related to causes, popular beliefs and myths related to marriage and abduction). The t-test was employed to examine the significance of the difference in attitude between subjects based on their age and sex.

Analysis of the data indicated the following;

1. It was evident that significant number of people are in favor of abduction due to factors related to lack of consent on date of arranged marriage, refusal by parents and/or the girl due to status differences, cost of bride wealth and wedding ceremony, while the number of people favored abduction to outsmart another suitor are relatively low, accounting to about 29.44 percent.
2. It was observed that traditional beliefs and 'myths;' related to marriage and abduction are highly influencing peoples attitude towards abduction.
3. It was indicated in the results that significant number of people including female (women) are blaming girls for the acts to which they are not responsible.
4. It was evident that there was statistically significant difference in attitude between male (men) and (female) women subjects towards abduction, on the contrary no significant difference has been observed between people belonging to different age levels.

5. It become clear that more people including women are in favor of settling the case of abduction through arbitration but very small number are ready to rescue the girl who are at risk of abduction.
6. It becomes clear that psychosocial consequences' of abduction are so severe and can last for long time.

6.2 Conclusion

Violence against women and girls in its various forms has been practiced in all over the countries of the world. The available literature indicated that it is so severe in countries where women's educational participation was low. Similar results were depicted by this study. Most of the causes of abduction are related with traditionally perceived roles and status of women in the society. Thus, considerable number of people in the problem area perceived abduction as one way of contracting marriage by overlooking its physical, social and psychological effects on victims, and in turn on the society. Hence the effects of abduction appeared to maintain further violence.

Girls were impeded from their education as a result of abduction. Moreover some girls were forced to disappear from their birthplace in search for environment that do not remind them of their unpleasant experience of abduction in their home village. Therefore:

1. with regard to the status of women and issues of violence against women and girls culture and tradition was seen to play a decisive role by placing women in a subordinate position vis-à-vis men, legitimizing violent behavior in men and thus

perpetuating violence against women, therefore effort to eliminate such cultural practices and traditions appears to be the area of priority in the struggle to stop abduction.

2. Being a victim of violence can be a very isolating experience. The shame that women often feel makes it difficult for them to talk about their experience of violence. Therefore, it seems better if abduction should not be considered as individual matter and people should show sympathy and compassion for victims of abduction rather than blaming them.
3. Violence against women, especially abduction is a multi-faceted problem that requires many and diverse interventions and strategies from all levels of the society including the family, traditional and religious authorities, civil society and the state.
4. The results of the study for the first basic question indicated that there is low awareness of the effects of abduction among the people in the problem area, on the contrary the interview with the victims of the abduction revealed that psychological traumas like fear, hopelessness, lack of confidence, depression and social problems like isolation, withdrawal, fear to talk with others, are common behavioral manifestations of victims that affect their competence in all aspects of their life. Therefore the implication is that multi-faceted efforts need to be exerted to eradicate the co-existence of low attitude of people towards abduction whose psychosocial effect on victims their family and the society at large is so serious.

6.3 Suggestions

On the basis of the findings the researcher forwards the following suggestions:

- The results indicated that enormous number of people still under the shadow of traditional beliefs and ‘myths’ that encourage subordination of women. Therefore sensitization programs on the issue of abduction and its physical social and psychological harms to the victims should be exhaustively advocated by government bodies, women’s association and Non Governmental Organizations working on Gender, to the community.
- More specifically, special workshops for significant people (elders, religious leaders) should be given to increase their awareness on the negative consequences of abduction for the victim and the society at large.
- Institutions forcing the registration of marriage licenses before the marriage should be established starting from the grassroots level.
- Most of the abduction and rape cases remain unreported because of lack of assistance and stigmatization. Therefore, shelter, and psychological and legal assistant should be arranged for the victims.
- To increase the awareness of the negative effects of abduction and to uproot the age-old gender biased attitude contents related to gender violence particularly related to abduction and rape should be addressed in elementary and secondary school curriculum.
- The provisions under article 558 of the 1957 penal code of Ethiopia are lenient to abductors. Therefore consideration should be given to put in to practice the newly drafted provision on abduction and rape cases (that

prohibit release by bail) which does not open ways for arbitration. Since the implementers of the law are the members of the society, they can share the societal attitude towards abduction which in turn has impact on properly interpreting the law, Therefore repeated workshops should be arranged for the police, public prosecutor and the judges to increase their sensitivity to gender issues. Moreover, efforts should be put to equate the number of female and male police, public prosecutor and judges so that the gender bias in interpreting the law will be minimized.

- Region wide rule prohibiting elders who arbitrate abduction cases should be drafted.
- Much effort to be exerted in increasing girls educational participation and academic achievement to get more and more women who become agents of change, so that they fight against traditional beliefs and myths related to the status and role of women in the society.
- More systematic research should be conducted on the attitude of people on the basis of their educational background. Furthermore, it become more reliable if women researchers conduct a detailed investigation into psychosocial experiences of the victims.

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APPENDIX 1

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF EDUCATION
PSYCHOLOGY DEPARTMENT
ADDIS ABABA

Attitude scale

This attitude scale is to be filled by the people selected for the purpose of the study. It's aim is to obtain information regarding the attitude of people towards practices encouraging and/or discouraging abduction for the purpose of marriage. The information to be collected will be used in the study designed to investigate the attitude of people toward abduction in general and difference in attitude between male and female subjects of the study, and subjects belonging to different age levels classified for this study.

Totally there are 26 statements. In front of each statement there are five levels of options ranging from strongly agree to strongly disagree. Your authentic and unbiased response is highly requested to come with valid findings. Therefore after carefully understanding the statements put an "x" mark on the option you prefer most, frankly.

1. Background Information

1.1 Age _____

1.2 Sex Male Female

1.3 Kebele _____

1.4 Educational Background

Literate 1-6 grade 6-8 grade 9-12 Above 12

No	Statement	Levels of Response					
		Strongly agree	Agree	Mildly agree	Disagree	Strongly Disagree	
1	Abduction of girls carried out due to lack of consent on the date of arranged marriage ought not entail penalty on the abductor and his collaborators.						
2	Even though, the parents of the girl allows the abduction of their daughter due to economic problems to prepare wedding ceremony, such abduction carried out without informing the girl should penalize the abductor and his collaborators.						
3	The refusal by the girl and/ or her parents to the formal request to marriage by the boy by considering the socioeconomic status of the boy unmarriageable with theirs has a damaging effect on the moral and limits the boy's chance of getting another girl for marriage therefore in such cases abduction ought not be condemned.						
4	In any case, without the consent of the girl marriage should not be reached.						
5	Though, I can rescue the girl, I will not involve in protecting her against abduction.						
6	This days the cost of bride wealth and wedding ceremony is increasing, as a result poor boys can not afford the cost, and establish a family by marrying the girl whom they liked. Therefore it is better to marry by abduction and then get consent through elders in the village.						
7	Matured girls should get married even by abduction otherwise they can give birth outside marriage.						

17	Under the existence of lack of wealth, rivalry to marry the same girl, and neglect and undermining by the girl and/or her parents, it is difficult to condemn abduction without reservation.					
18	Girls become the victim of abduction when they wander on their way to/from schools collecting fire wood, market, mill houses, etc.					
19	It is useless to accuse and convict the abductor in front of law after once the abducted girl has been deflowered; rather it is preferable to settle the case through elders.					
20	Elders in the village should not involve in mediating abduction cases, rather should disclose the abductor and his collaborators to be penalized by law.					
21	Disclosing the abductor and his collaborators to law implementers has a negative effect on the tradition of mediating conflicts created in the course of social interaction.					
22	The practice of reservation to rescue the girl against abduction should be stopped.					
23	Even though it is by abduction, getting married at appropriate age is a good chance for girls. Therefore, it is preferable to live with him rather than prosecuting the abductor					
24	When the parents of the victim refuse to give their consent after she get abducted, people say “do the parents marry their daughter by themselves? Why do not they agree to the marriage?” Some times such saying has truth in it.					
25	The girl should not marry her perpetrator though he has deflowered her.					
26	There must be no arbitration in case of abduction.					

APPENDIX 3
ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF EDUCATION
PSYCHOLOGY DEPARTMENT
ADDIS ABABA

FOCUS GROUP DISCUSSION

Title. Abduction for Purpose of Marriage

Objective of the discussion is to get information on the prevalence of marriage by abduction, and to examine the attitude of people towards it. The participants are free to run their own views regarding the issue. Honestly running one's own view highly helps the researcher to reach to valid conclusions.

Issues raised during the discussion

1. Is there any marriage by abduction in your kebele?
2. Do you think it is a serious social problem? If yes, why?
3. Do you raise about the effects of abduction and have been discussed about? If no, why?
4. What are the causes of abduction here in your kebel and surrounding?
5. At what age brackets most girls become victim of abduction?
6. In your locality people other than the parents (father, mother, brothers and uncle) of victim involve in protecting the girl against abduction? If not, why?
7. In your locality, who does mediate the parents of the victim with abductor after the success of abduction?

8. Are those who do not involve in protecting the girl from abduction involved in mediating the case after the success of abduction?
9. At what time and place abduction usually take place?
10. Do you know any conflict between the abductor and abductors families on one hand, and the victims' families on the other hand? What were the effects?
11. People in your locality seem ignorant of the practice until they suffer, what may be the reason?
12. How do people perceive abduction in your 'kebele' and the surrounding 'kebeles'?
13. Do you think that poverty and abduction has positive correlation? If yes, how?
14. Is it possible to stop abduction? How? If not, why?

በ.እስ. = በጣም እስማማለሁ።

አል. = አልስማማም

እስ. = እስማማለሁ።

በ.አል = በጣም አልስማማም

በመ.እስ = በመጠኑ እስማማለሁ።

ተ.ቁ	ዐረፍተ ነገር	በ.እስ	እስ	በመ.እስ	አል.	በ.አል
1.	በጋብቻ ቀን ላይ ስምምነት በመታጣቱ ምክንያት የሚፈጸም የሴቶች ጠለፋ ጥፋት ሆኖ ጠላፊውንና ተባባሪዎችን ሊያስቀጣ አይገባም።					
2.	ምንም እንኳን የልጅቷ ቤተሰቦች በአጋጠማቸው የገንዘብ ችግር ያለሠርግ ጠልፎ እንዲያገባት የሚፈቅዱ ቢሆንም ልጅቱ ሣታውቅ በኃይል የሚጠልፍ ባልም ሆነ ተባባሪዎች ሊቀጡ ይገባል።					
3.	የተጠላፊዎ ቤተሰቦችም ሆኑ ተጠላፊዎ ለማግባት የጠየቃትን ልጅ ጎሣ ማህበራዊና ኢኮኖሚያዊ ሁኔታ ከራሳቸው ጎሣ ጋር በማነፃፀር ለጋብቻ ብቁ አይደለም በማለት የጋብቻ ጥያቄውን እምቢ የሚሉ ከሆነ የልጅ ሞራል ከመጎዳቱም በላይ ሌላ ሚስት የማግባት እድል ጠባብ ስለሚሆን በእንደዚህ ዓይነት ሁኔታ በጠለፋ ማግባት ሊወገዝ አይገባም።					
4.	በማናቸውም ሁኔታ ከልጅቷ ፍቃድ ውጪ ጋብቻ ሊመሰረት አይገባም ።					
5.	ለመርዳት የሚችል ቢሆንም እንኳን በጠለፋ ጉዳይ ጣልቃ ገብቼ ተጠላፊዎን ለማስጣል አልሞክርም።					
6.	በአሁኑ ወቅት የጥሎሽ እና የሠርግ ወጪ እየናረ በመምጣቱ በቂ ሀብት የሌላቸው ወንድ ልጆች ያፈቀሯትን አግብተው ቤተሰብ ለመመስረት ስለሚችገሩ በጠለፋ ካገቡ በኋላ ሽማግሌዎች ቢቸገሩበት ይሻላል።					
7.	ለአቅመ አዳም የደረሰች ሴት ልጅ ከአባቷ ቤት እያለችም ልታረገዝ ስለምትችል ተጠልፋም ቢሆን ትዳር ትያዝ።					
8.	ሴት ልጅን ሳትፈልግ ጠልፎ ለጋብቻ ማስገደድ ማህበራዊና ስነ ልቦናዊ ጉዳት የሚያደርስባት ተግባር ስለሆነ ሙሉ በሙሉ ሊወገድ ይገባል።					
9.	ለሴት ልጅ ጋብቻ የምትከበርበት ስለሆነ ለዚህ ተግባር የጠለፋትን ወንድ ከመክሰስ ጉዳዩን በሽማግሌ መጨረስ ይሻላል።					

ተ.ቁ	ዐረፍተ ነገር	ቢ.እስ	እስ	በመ.እስ	አል	ቢ.አል
10	በጠለፋ ማግባት የቆየ ባህላችን ስለሆነ ልጄን የጠለፋ ወንድ በሽማግሌ አስጠይቆ ከካሰኝ ለሙግት አልሄድም።					
11	በጠለፋ ጉዳይ እንደሽመግል ከተጠየኩኝ የተቻለኝን ጥረት አድርጌ ጉዳዩ ለፍ/ቤትና ለፖሊስ ከመድረሱ በፊት አስታርቃለሁ።					
12	ጠለፋ የሴት ልጆችን የመማር፣ ጤናቸውን የመጠበቅ እና እንደፈለጉ የመንቀሳቀስ መብታቸውን የሚጥስ ተግባር ስለሆነ በዚህ ጉዳይ በአስታራቂነትም ጉዳይ ቢሆን አልገባበትም።					
13.	የተጠለፈችውን ልጃገረድ ክብረንፅህና ክገሰሰ በኋላ ጠላፊው ለቤተሰቦችዋ ተገቢውን ካሳ በመክፈል ታርቆ የሚያገባ ከሆነ ጉዳት ያለው አይመስለኝም።					
14	ምንም እንኳ አንዷን ሴት ልጅ ለማግባት በሁለት እና ከዚያ በላይ በሆኑ ወንዶች መካከል መቀናቃን ቢኖርም ሌላውን ለማስጣል ሲባል ጠለፋ እንደአማራጭ መወሰድ የለበትም።					
15	ጠልፎ ማግባት የማፍቀር ምልክት ተደርጎ ሊወሰድ አይገባም።					
16	ሴቶች ልጆች በሚጠለፋበት ጊዜ የሚጮሁትና የሚታገሉት ለሰሚና ለተመልካች ለማስመሰል እንጂ መጠለፋቸውን ይፈልጋሉ።					
17	እንደ ሀብት ማጣት ሌላ ተቀናቃኝ መነሣት በልጅቷ ቤተሰቦች መናቅና የመሳሰሉት ተግባራት ለጠለፋ የሚጋብዙ ምክንያቶች ባሉበት ሁኔታ ጠለፋን ሙሉ በሙሉ ይወገድ ማለቱ ይከብደኛል።					
18	ሴት ልጆች ለጠለፋ የሚዳረጉት ከሄዱበት /ከተላኩበት/ ቦታ ማለት ከትምህርት ቤት፣ ከእንጨት ሰበራ፣ ከገበያ ፣ ከኦፍሎ ቤትና ከመሳሰሉት እራሳቸውን ጠብቀው በጊዜ ስለማይመለሱ ነው።					

ተ.ቁ	ዐረፍተ ነገር	ቢ.እስ	እስ	በመ.እስ	አል	ቢ.አል
19.	ለጋብቻ የተጠለፈችው ልጅ ተደፍራ ክብረንዕህናዋ ከተገሰሰ በኋላ ጠላፊውን በፍ/ቤትም ሆነ በፖሊስ ከሶ ማስቀጣት ጥቅም የለውም ጉዳዩን በሽማግሌ መጨረሱ ይበጃል።					
20	የመንደር ሽማግሌዎች የጠለፉን ጉዳይ ከማስታረቅ ይልቅ ጠላፊውና ተባባሪዎቹ ለሕግ ቀርበው እንዲቀጡ በማጋለጥ አሳልፈው መስጠት ይገባቸዋል።					
21.	ጠላፊውንና ተባባሪዎችን አሳልፈው ለሕግ አስፈጻሚ መስጠት በማሕበራዊ ግንኙነት ውስጥ የሚከሰቱ ግጭቶችን በእርቅ የመጨረስ ልማድ ላይ አሉታዊ ተጽእኖ ያሳድራል።					
22.	ሴት ልጅ ተጠልፋ ስትወሰድ ጠለፋውን ለማስቀረት ያለመሞከሩ ልማድ ሊቀር ይገባል።					
23	በጠለፋም ቢሆን በልጅነት እድሜ ባል ማግባት ለሴት ልጅ ጥሩ እድል ስለሆነ ከጠላፊው ጋር ከመካሰስ ይልቅ ተጋብቶ መኖር ይመረጣል።					
24	ልጅቷ ከተጠለፈች በኋላ አባትና ወንድሞቿ እርቅ እምቢ በሚሉበት ጊዜ «ለራሳቸው አያገቧት የደረሰች ልጅ ባል ከአገባች ምኑ ነው ጉዳቱ?» የሚባለው አባባል በከፊል እውነትነት አለው።					
25.	ተጠልፋ የተደፈረች ብትሆንም ጠላፊውን ማግባት የለባትም					
26	በማናቸውም ሁኔታ በጠለፋ ጉዳይ ሽምግልና መኖር የለበትም።					

ስለትብብር አመሰግናለሁ

12. የጠለፋው ሁኔታ በምን መልኩ ተደጋግሞ ይታወስዳል? -----

13. በምን ጊዜ ነው ከጠለፋው ጋር የተያያዙ ነገሮች በሃሳብሽ የሚመጡብሽ? -----

14. በጠለፋው ወቅት በአላትሽ ላይ የደረሰ ጉዳት ካለ ብትገልጭልኝ -----

15. ከጠለፋው ጋር በተያያዘ ያደረብሽ ል የመጠራጠር፣ በራስ ያለመተማመን፣ በሌሎች ላይ ተመሳሳይ ችግር ይደርሳል በማለት የመፍራት፣ የብቸኝትና ተስፋ የመቁረጥ ሁኔታዎች ይታዩብሽል? ዘርዘር አድርገሽ ንገሪኝ -----

16. ከጠለፋው ጋር በተያያዘ ራስሽን ትወቅሻለሽ? እንደህ ባደረግሁ /ባላደረግሁ/ የሚትይበት ሁኔታ አለ? ብታብራራልኝ -----

17. በአንዳንድ የማህበረሰብ ክፍሎች ለጠለፋ የተጋለጡ ሴቶች ይኖቃሉ። ከዚህ ጋር በተያያዘ የደረሰብሽ ማህበራዊ ተፅዕኖ ካለ ብታብራራልኝ? -----

18. ጠለፋው በሥነልቦና ረገድ ያሳደረብሽን ነገር ዘርዘር አድርገሽ ብታብራራልኝ ----

አዲስ አበባ ዩኒቨርሲቲ
የድህረ ምረቃ ፕሮግራም
በትምህርት ኮሌጅ
የሳይንስና ቴክኖሎጂ ት/ት ክፍል
አዲስ አበባ

ለትኩረት ውይይት መነሻ ነጥቦች

የውይይቱ ርዕስ:- በሴት ልጆች ላይ ለጋብቻ የሚፈጸም ጠለፋ

የውይይቱ ዓላማ በጥናቱ በተካተቱ ቀበሌዎች የሴት ልጆች ጠለፋ ሁኔታ እና በማህበረሰቡ አመለካከት ላይ መረጃ ለማግኘት ነው። በትኩረት ውይይቱ ተሳታፊዎች ሆነው በነፃ እንዲያራምዱ ይበረታታሉ በግልፅነት ነበራቸውን ሁኔታ የሚንፀባረቅ መረጃ መስጠት ለጥናቱ ወሳኝ መሆኑ ይገለጻል።

በውይይቱ ወቅት የተነሱ ነጥቦች

1. በጠለፋ የሚፈጸም ጋብቻ በቀበሌያችሁ ይዘወተራል?
2. ጠለፋን እንደ ከባድ ማህበራዊ ችግር ትቆጥሩታላችሁ? ለምን?
3. ስለጠለፋ አስከፊነት አንስታችሁ በዕድር በደቦ ተወያይታችሁ ታውቃላችሁ? ካልተወያየችሁ ለምን? -----
4. በአናንተ ቀበሌና በአካባቢያችሁ ለጠለፋ መንስኤ የሚሆኑ ምክንያቶች ምንድን ናቸው? -----
5. በየትኛው የዕድሜ ክልል ወስጥ ያሉ ሴቶች ናቸው ብዙውን ጊዜ የጠለፋ ስለባ የሚሆኑት ? -----
6. በአናንተ ቀበሌና በአካባቢያችሁ ሴቶችን ከጠለፋ ለማስጣል ከተጠላፊዎ ወገን ያልሆኑ ሌሎች ሰዎች ይሳተፋሉ? ካልተሳተፉ ለምን ?
7. በአካባቢያችሁ የጠለፋን ጉዳይ የሚስታርቁት ምን ዓይነት ሰዎች ናቸው ?
8. ጠለፋን ለማስቀረት የማይሞክሩ ሰዎች ከጠለፋው በኋላ ለሽምግልና ሲሄዱ አይታዩም?
9. ጠለፋ በአብዛኛው በምን ጊዜና ከየት ቦታ ነው የሚፈጸመው ? -----
10. በጠለፋ ምክንያት በተጠላፊዎች ቤተሰቦችና በጠላፊ ወገኖች ግጭቶች የተከሰቱበት ወቅት የለም? ካለ ውጤቱ ምን ነበር? -----
11. ብዙው ሰው በጠለፋ ላይ ዝም ማለትን ይመርጣል። ምክንያቱ ምን ይመስላችኋል?
12. በቀበሌያችሁና በአካባቢ ቀበሌዎች ሰዎች ጠለፋን እንዴት ይመለከቱታል?
13. የሀብት ማጣት ለጠለፋ ምክንያት ነው ብለው ያምናሉ ?ከሆነ እንዴት?
14. ጠለፋን ማስቀረት ይቻላል? እንዴት? ካልተቻለ ለምን?

DECLARATION

I, the undersigned, declare that this thesis is my original work, has not been presented for a degree in any other University and all source of material used for the thesis have been duly acknowledged.

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Signature: 

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Date of Submission: 06-07-2004

This thesis has been submitted for examination with my approval as University advisor.

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Signature: 