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## **College of Development Studies**

### **Center for Gender Studies**

# **Exploring “Honor”- Based Violence among Women Living in Addis Ababa from Cultural and Human Rights Perspectives**

**By Girmawit Dereje**

**A Thesis Submitted to The School of Graduate Studies of Addis Ababa  
University in Partial Fulfillment of the Requirement for The Degree of Master  
of Arts in Gender Studies**

**Advisor: Hirut Terefe (Ph.D.)**

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**Addis Ababa**

## **Declaration**

I, the undersigned, declare that this thesis is my own work and has not been presented or submitted partially or in full by any other person for a degree in any other university, and that all sources of materials used for the purpose of this study have been duly acknowledged.

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## **Acronyms and Abbreviations**

<b>CEDWA</b>	Convention on the elimination of Discrimination against women
<b>CPS</b>	The Crown prosecution service of England
<b>CRC</b>	Convention on the Rights of the Child
<b>DV</b>	Domestic violence
<b>EBC</b>	Ethiopian Broadcasting Corporation
<b>EWLA</b>	Ethiopia women lawyers Association
<b>FDRE</b>	Federal Democratic republic of Ethiopia
<b>GBV</b>	Gender Based violence
<b>HBV</b>	Honor based violence
<b>IPV</b>	Intimate Partner violence
<b>NGO</b>	Nongovernmental organization
<b>UDHR</b>	Universal Declaration of Human Rights
<b>UN</b>	United Nations
<b>VAW</b>	Violence against women
<b>WHO</b>	World Health organization

## **Abstract**

“Honor” based violence (HBV) is a collective term for violence directed against women because it is believed their transgressions bring shame to their family or community, making HBV a global and policy concern. Literature shows that most explanations given for it are context-specific and culture-based. While all these issues pose problems, few studies have examined what they mean in Ethiopia. Seeking to strengthen knowledge, an exploratory study was conducted aimed at identifying how HBV is characterized among women living in Addis Ababa, Ethiopia, the challenges that survivors are experiencing, and the potential legal and structural constraints in addressing HBV.

Sampled seven cases were referred, and in-depth interviews with eight survivors and sixteen key informants were conducted using a phenomenological research design. In addition, one focus group discussion session was held. Accordingly, the interpretative phenomenological analysis of this study revealed that HBV is practiced with the support of the patriarchal system. The notion of “honor” play is entrenched within religious misconceptions, culture, social orientation, gender norms, and different formal institutions. Survivors face a multitude of life costing challenges.

This study sheds some light on HBV, which was overlooked in the Ethiopian context; thus, it has implications for conducting further in-depth studies and may move stakeholders to bring about improvements in women's lives. Employing feminist conscious-raising and empowerment, men, and boys’ engagement through a gender transformative approach to the dealing of HBV, and government efforts to reform structural and legal frameworks to promote women's equality, as the international human rights law calls, were the findings and concluding remarks to consider.

**Key Words: “Gender-Based Violence”, “Honor, “Honor based violence”, “Shame”**

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background

Violence has been affecting marginalized sections of society throughout history (Krahé, 2018). According to Krug et al. (2002, p. 5), the World Health Organization defines violence as *“the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation”*. Thus, it is a significant public health issue and a violation of human rights that continues to make women and girls subject to physical, mental, and emotional harm.

Existing facts and patterns show that violence is mirrored in numerous forms worldwide, primarily in disadvantaged groups, including women. As such, the violence (Björktomta, 2019) that women are experiencing is considered an indicator that the global community has failed to address because of the role that gender plays within social, cultural, economic, political, legal, and other factors. Therefore, gender-based violence (GBV) exists at a level that requires special acknowledgment. GBV may take many forms, such as sexual violence, child marriage, intimate partner violence, female genital mutilation, and so-called “honor” crimes (UNHCR, n.d.). However, this study focuses only on “honor”-based violence that falls within the broad spectrum of violence against women.

“Honor”-based violence (HBV) has usually been framed within the broader context of GBV or as a specific form of violence linked to an “honor” culture (Ertürk 2009; Carbin 2013; and Gill 2014). Nevertheless, more rarely as expressions of child abuse, child maltreatment, parents' violence against children or young people, or brothers' violence against sisters (Björktomta, 2019, p. 450). With this background understanding, this study attempts to explore violence, identifying “honor” as one of the reasons for GBV that causes actual physical, mental, and psychological harm to the survivors within the family “honor” framework of a given society. In addition, deeds that become more certain causes of HBV are considered throughout this study.

Since the mid-1990s, HBV has begun to earn concern from human rights organizations, non-governmental organizations (NGOs), and enacting legal provisions accepting “honor”- motivated violence as a crime and intervention agenda (Payton, 2014). Such attention demonstrates how it has grown into a global phenomenon. From HBV perspective, patriarchal social structures are the source of HBV. Thus, this form of violence is not rooted in divisions between the west and the east, or individualism and collectivism, and is just an example of patriarchal VAW (Akpinar, 2003; Erturk, 2009; Alinia, 2013; Gill et al., 2012; Gill, 2013), as cited by Sedem (2015, p. 227).

HBV refers to any act of violence committed by a family member against women to restore familial honor as a response to the perceived or actual violation of the “honor” code, or if the family feels that the woman behaved in a way to "dishonor" the family, that is enough to commit any violence (Elakkary et al., 2014; Deol, 2014). “Honor” codes extend to prescribed sexual and behavioral impositions on women, which are widely viewed as a factor associated with HBV. Committing adultery, seeking a divorce, and defying the brother and father are some of the driving reasons for HBV (Deol, 2014, p. 193). Besides, inter-faith relationships/marriage, romantic relationships with a disability (El-Maghlawy, 2019; Cramer et al., 2017), falling in love with an “inappropriate” person or wanting to leave a forced and unwanted relationship, and deciding whom to marry or not (Welchman and Hossain, 2006) are some potential grounds considered under the notion of protecting “honor” that motivate different acts that amount to HBV.

However, no binding confirmation of the deeds of HBV and its components is available for a suite of cross-cultural specificities. Acts of violence directed at women to regulate their sexual behavior and availability under the guise of restoring family “honor” should not be considered acceptable, regardless of cultural and social context (Gill, 2006). The manifestation of HBV varies by region, but the root causes of socioeconomic inequalities and gender-based discrimination are shared among women (Christianson et al., 2021).

Findings at the international level indicate and make a compelling case that HBV cannot be ignored. Violence related to “honor” has been widely practiced and reported in countries such as Iran, Turkey, Afghanistan, Saudi Arabia, Egypt, Jordan, Bangladesh, Algeria, Brazil, Morocco, Israel, Ethiopia, Somalia, Uganda, Sweden, Holland, Germany, Italy, and many more (Ali, 2008, p. 9; Zaid, 2015). However, there is a paucity of evidence regarding violence committed in the name of restoration of “honor” within the Ethiopian context and ignored by academics. The study

conducted by CORI (2015) is the only related literature that sheds light on the discussion about HBV and explicitly talks about “honor” killing in Ethiopia among many forms of HBV. According to the report's findings, “honor” killings are not common in Ethiopia.

According to the Guardian (2021, introduction) report, the reported number of cases concerning HBV in England has mounted by 81 percent in the last five years, from 884 in 2016 to 1,599 in 2021, including crimes like death, rape, threats, and assault. Suppose its intensity within a developed country where human rights and individual values are respected has increased with such speed; one can presume the magnitude would be in many patriarchal and communal societies where strong communal virtues override the individual right. The Middle East Institute (2021, introduction) has also reported that “honor” killing is becoming a threatening issue that shows the worst impact of HBV. Every year in Iran, 400–500 women are killed by close relatives to protect men's “honor” for bringing “disgrace” to families.

To conclude, the above reviews indicate the magnitude of “honor”-motivated violence extends from death to other parallel complications that affect mental and physical health, eroding one's self-esteem and exposure to other potentially violent situations (Heise et al., 2002). Given the severity and impact of HBV that women worldwide are experiencing, this study aims to set forth the different aspects of “honor” motivated violence in the context of Ethiopia.

## **1.2 Statement of the problem**

Gender-based violence (GBV) is a human rights issue that causes widespread concern worldwide. Regardless of class, ethnicity, age, sexual orientation, disability status, or culture, one of every three women and girls is affected by GBV, and it is the fourth leading cause of death worldwide for people aged 15–44 years and more than 1.3 million people die each year, accounting for 2.5% of global mortality (Abayneh et al., 2019. p. 36). Domestic violence, sexual harassment, forced marriage, female genital mutilation, and “honor” crimes all contribute to this injustice against women that must be addressed in the broader context of battling GBV (WHO, 2014; Concern Worldwide, 2021).

Around the world, 5,000 honor killings are reported annually on women and girls by fathers, husbands, uncles, brothers, and other males from the community and sometimes even female family members (mothers and mothers-in-law) (UN, 2010, introduction). It can be considered an extreme symptom of gender prejudice that includes, but is not limited to, women and girls being shot, stoned, burned, buried alive, acid attacked, suffering severe physical and psychological injury, suffocated, and knifed to death in the name of maintaining family “honor” (ibid.).

Previous studies (Idriss, 2021; Strid et al., 2021; and Siddiqui, 2014) were conducted to find factors contributing to GBV, stating “honor” as one of the causes that challenge women's existence and deny their rights across the world. Though GBV has been widely recognized globally as a human rights violation and public health problem, HBV remains understudied to consider it within the realm of GBV (Mayeda, 2016). This is also the pattern for Ethiopian women.

Similarly, in Ethiopia, studies place too little emphasis on “honor”-motivated violence against women to consider it GBV. The study conducted by CORI (2015) states that in Ethiopia, there are no honor killings (the extreme end of HBV). However, HBV, on the other hand, is not restricted to killing; it has a broader range of futures and effects, which will be the focus of this study. To this end, little is known about how HBV is regarded among academics, practitioners, and other vital stakeholders in Ethiopia, where still “honor” rules play a significant part in determining the roles of women and men in society.

According to the findings of a study conducted by Mulumebet and Haukanes (2019), a woman who does not conform to the “honor” codes of the family is considered to have brought shame to her family, and this has been identified as a sociocultural factor that can ruin family pride and the reputation of the family's “honor.” As a result, “honor” is one determinant cause of GBV in cultural societies like Ethiopia. Much of the available literature in Ethiopia considers GBV that implicate predominantly women and girls and continue to be a severe public health issue (Temesgen et al., 2020; Beyene et al., 2021). Nevertheless, these studies have only indicated the prevalence of GBV and its risks with potential reasons and failed to determine the underlying causes that trigger GBV, such as “honor”. For this reason, some authors, such as Alemu and Tadesse (2021), have recommended different studies to identify the root causes of GBV, such as “honor,” as a compelling reason to consider HBV under this study. Some specifically indicated that further study

must identify the causes of GBV and traditional detrimental behaviors against women in urban settings (Tewelde, 2020).

“Honor”- based violence is a neglected topic in most countries, including Ethiopia, due to the interwoven elements of culture, gender, economic and social position, migration, and religion causing the phenomenon, which remains understudied (Mayeda and Vijaykumar, 2016). More so, it is not even seen as a kind of abuse in many nations but rather as a cultural issue. Hence, little is known about its origins, characteristics, or frequency (Lancet, 2013). That, in general, leads to insufficiency of acknowledgment and awareness. Such absence of recognition and knowledge is identified as a challenge. According to the International “Honor” Based Violence Resource Center (2021), professionals and public sector workers lack awareness and usually treat HBV as domestic violence without fully understanding the violence's ideological and collective nature, making this study relevant in exploring HBV from an Ethiopian perspective.

Global and national trends show that women have traditionally been under the control of men and excluded from the consideration and interpretation of human rights principles. Therefore, it is essential to address the legal loopholes contributing to women's human rights violations and denying justice to women survivors. To this end, violence, which has occurred in the name of “honor,” has not been positioned in the framework of human rights violations. Instead, HBV is confined within cultural and family frameworks and remains out of the reach of legislative reform in many countries (Gill, 2006). Due to the harm they cause to women, many violations, including HBV, have continued unabated in the justice system thus far.

The study aims to contribute to the existing knowledge gap by failing to consider “honor” as a major cause of HBV by unpacking its features and the operation of the notion of “honor” on women within the interplay of multilayered factors that women are subjected to within the urban setting of Ethiopia.

### **1.3 Objectives of the study**

#### **1.3.1 General Objective:**

The overall objective of this study is Exploring “Honor”-based violence (HBV) among women living in Addis Ababa from cultural and human rights perspectives.

#### **1.3.2 Specific Objectives:**

- Exploring what HBV means to women living in Addis Ababa, narrating the nature, characteristics of HBV.
- To identify the challenge of HBV on survivors, in Addis Ababa and.
- To explore potential legal and system constraints in addressing HBV and to indicate possible actionable recommendations.

### **1.4 Research questions**

In qualitative studies, approaching questions is an important part of understanding the compositions and patterns describing human actions and intentions (Agee, 2009). Throughout the research process, research questions are subject to modification or change based on emerging experience, depending on the new insight. The following study questions listed below address both general and specialized objectives.

- How are HBV narratives represented within the culture of “honor” assumption in Addis Ababa? What are the essential characteristics and occurrence of HBV in such a city as Addis Ababa?
- How does HBV affect the survivors' life, livelihood, and status in society?
- What are the existing legal and system gaps in addressing HBV in Ethiopia and what are possible actionable recommendations?

### **1.5 Significance of the study**

This study will provide understanding by taking a comprehensive look at “honor”-motivated violence against women. Understanding the operational manifestation of this violence helps with the gender sensitization of communities, religious leaders, the criminal justice system, and the media. More so, to mount various forms of social pressure by civil societies, human rights and gender advocates, and religious and community-based organization leaders to hold all parties accountable (legislators, judges, local governments, and individuals). In addition, it contributes to

the joint engagement of stakeholders in providing a protective and rehabilitative helpline for HBV survivors.

Furthermore, it has a positive impact on the development of a long-term strategy with multiple stakeholders' participation for effective initiatives in understanding the cause and underlying risk factors of HBV, like the attempt to redefine the concept of “honor” in a way that values women and society in the process of creating awareness through gender transformative interventions.

### **Significance for different disciplines**

**Gender:** The patriarchal system is a solid base for controlling women's sexuality and life direction, which triggers women's subordination. Patriarchy has used male-centric visions of female subjectivity, social ideals of gender essentialism, and the subconscious drive for male reproductive generative power to obscure the socially constructed nature of gender and to facilitate the ongoing oppression and control of womankind (Matthews, 2018, p. 3). Thus, this study will lay the groundwork for future studies to challenge the odds of patriarchy.

**Law:** making HBV an issue in Ethiopian legal discourse would widen the gendered consideration of legal arenas and make the existing legal framework and professionals more responsive and gender sensitive.

**For other disciplines:** as the violent act has many effects that increase the cost of violence, redressing mechanisms presuppose an understanding of the unique futures of HBV to enable different professionals (like social workers, physicists, and psychologists) to deliver impactful interventions in a way that purposefully manages survivors' public and private standing.

### **1.6 Scope of Study**

The scope of the study is limited to providing an insight into the components and dimensions of examining a specific type of GBV exclusive to “honor”-motivated violence. Besides, the study further restricted itself to women survivors of HBV living in Addis Ababa and reported cases in Addis Ababa, Ethiopia, to serve as an explorative study for this particular population and area of study. The proposed source for the study includes support provider groups like rehabilitation centers, key informants, radio stations, service providers, religious leaders, and HBV survivors. In

addition, as a secondary source, the track record of the organization, case reports to authorities, verbal examinations, and newspaper reports were included.

**Over the course of the study, the following factors limited the scope of the study:**

**Nature of the violence:** unlike many other kinds of GBV, “honor”-motivated violence has some dimensions that make it eligible to be treated as HBV independently, and the researcher is obliged to be selective about GBV committed under the name of restoring “honor” and violence that fulfill the definition and unique futures of HBV based on the literature.

**Willingness of survivors:** while researching topics that deal with people's personal lives and privacy, challenges were experienced because of restricted access to this specific type of violence. The sensitivity of violence makes it challenging to identify easily, and the survivors of HBV, because of its nature, are most of the time unwilling to disclose and share their lived experience.

**Sample bias:** only a small number of the acts of violence that affect the lives of women in the country are reported, which limits the availability of cases as per requirement. Access to the study respondents and reported instances was made easier by the researcher's choice of an Addis Ababa-based radio station, rehabilitation center, NGO, and legal aid center. By contacting survivors through these organizations, confidence in the survivors' openness to share their lived experience has built up. In addition, there were no restrictions on the age, class, or status of female respondents.

### **1.7 Limitation of the study**

This research was an exploratory qualitative study. The results will eventually elucidate the root of GBV, which is primarily “honor” in Ethiopia. However, it is not necessarily representative of HBV survivors. Furthermore, many other forms of HBV were absent from the study because of time access constraints, and even understanding the notion of “honor” was a challenge since most key informants were not familiar with the consideration of HBV as violence. Lack of relevant literature concerning HBV in the Ethiopian context urges the researcher to rely mainly on international studies and contextualizing literature about GBV available at the national level. Language barriers were also another limitation while analyzing and discussing the data findings to depict the very intent of respondents as what Amharic expressions did; thus, the researcher was

also challenged to show the direct replica of words in some instances and expressions. The researcher's religion and personal identity may have influenced data collection and analysis. Nonetheless, efforts were made to reduce the effects of these factors through the triangulation of data, the use of secondary data, the participation of a diverse set of key informants with different professional backgrounds and religious leaders and focus group discussion. Survivors may have faced difficulties because of the violence and shame, and the fear of social desirability bias challenges them to share their inner-felt experiences that the researcher identified that should not be overlooked, particularly when dealing with more culturally sensitive situations.

However, attempts were made to comfort respondents by protecting their privacy and choosing interview places as per their preferences upon sharing their experience, which was accounted for in a detailed verbal explanation by the researcher and sharing the information sheet. More so, the researcher took the utmost caution not to show any body language or facial expression during the interview. Their responses were critically analyzed in a way that served the objectives of the study based on the reviewed literature and ethical considerations.

### **1.8 Operational definitions of terms used in the Study.**

The concepts listed below are all operationally defined in the context in which they are used throughout the study.

**Gender Based Violence:** The Declaration on the Elimination of Violence Against Women (CEDWA, 1993) defines VAW as a sub-category of GBV: “Any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivations of liberty, whether occurring in public or private life”.

**Honor-based violence:** In 1999, the United Nations presented one of the first definitions of “honor” crimes against women. *“Honor” is defined in terms of women assigned sexual and familial roles as dictated by traditional family ideology. Thus, adultery, premarital relationships (which may or may not include sexual relations), rape, and falling in love with an ‘inappropriate’ person may constitute violations of family honor (p. 7).”* but more rarely as expressions of child abuse, child maltreatment, or parents’ violence against children or young people, or brothers’ violence against sisters (Björktomta, 2019, p. 450).

**Honor:** “Honor” is the value of a person not only in his own eyes but also in the eyes of his society (Pitt-Rivers, 1965, p. 21).

**Shame:** “Shame” is most frequently defined as the emotion we feel when we fail to live up to standards, norms, or ideals. (Thomason, 2015)

**Violence against women** is defined by CEDWA as any act of gender-based violence that results in, or is likely to 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 private life.

## **1.9 Organization of the study**

The study is organized into five chapters with respective categorical sections. Chapter one is an introductory mark on the concept of HBV, sketching a general overview of HBV as the groundwork for the following chapters of the study. It will then continue by detailing how HBV is shaped by several social characteristics, such as “honor,” “shame,” control, gender, and religious interpretations that may be influenced by cultural factors, and how HBV has been described as a collective practice that perpetuates gender inequality. Further, it contains a statement of the problem, research objectives and research questions, the significance of the study, its scope, limitations, and operational definitions of terms.

The study next reviewed the body of literature under chapter two, which examines the guiding theoretical frameworks of the study and a literature review on HBV. Hence, the literature review presents HBV from the notion of the “honor” and “shame” nexus. The study explored pertinent literature to indicate HBV as a form of GBV, the cultural and religious foundations of HBV, and the far-reaching consequences of losing “honor.” HBV is discussed in the Ethiopian context, too, as the foundation for a later attempt to define HBV in an Ethiopian scenario. Feminist gender and power theory and intersectionality as a theoretical base, outlining how patriarchy, gender, culture, religion, gender socialization, and other discourses have positioned HBV, were also evaluated, along with discussions of international and national human rights law terminology, with the statement that these laws can play an important role in analyzing HBV as multiple violations of women's human rights and arguing for state accountability for this crime, which is also a common theme throughout the study.

The third chapter is dedicated to narrating the methodologies and design employed in this exploratory qualitative study. These comprise background information regarding the study area, an overview of the research design, study participants, the sampling and data collection procedures and instruments utilized, the data analysis technique, ethical considerations, and the study's reliability and validity.

Chapter four outlines the analysis and findings of the study. Accordingly, this chapter presents the study's findings and discussions from themes and corresponding subthemes that were categorically derived. The themes include framing HBV in the Ethiopian context, an “honor-shame” worldview, the “honor” code facets, mapping HBV (which is an emerging theme with its subthemes), women's human rights and gender-related concerns in the culture of “honor”, challenges faced by HBV survivors, bringing an intersectional lens to understand HBV, and a feminist conscious raising of HBV.

Chapter five highlights the conclusion and summary of findings, followed by recommendations.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

The origin and meaning of “honor” differ from culture to culture in its interpretation and frameworks applied. Accordingly, “honor” has historically existed in most communities and is a flexible term that is defined and interpreted in various socio-economic and cultural conditions with diverse contexts and settings (Fildis, 2013; Keyhani, 2013). Thus, it is not a distinct or unique trait of Islam, as some either perceive or associate with it and restrict it to societies with a backward social order (Sen, 2005).

#### **2.1 Concepts and definitions**

“Honor” crimes are the extreme form of GBV and occur in civilizations where the female body is culturally valued for its role in maintaining the family structure (Encyclopedia Britannica, 2019, introduction). Further, they are also considered traditional practices detrimental to women since they are committed to women who have been perceived as bringing “shame” to the family by their actions, the actions of others, or rumors that might socially dishonor the family (Becknell, 2005). Likewise, Gill and Brah (2014) argue that “honor” frequently has connotations related to pride, respect, reputation, morality, and avoiding shame, which were discussed with the interplay of other factors in the following sections.

##### **2.1.1 The notion of “Honor”**

“Honor” is a fluid concept that lacks a precise definition and is subject to interpretation by various societies based on cultural perceptions and orientations, which is considered relevant to the culture of “honor.” Literature related to “honor” refers to two overlapping terms. “Honor” is often used to refer to some rewarding behaviors that are designed within a society; positivity denotes holding someone, something, or any institution in high esteem or respect that one can experience in daily life routines (which is not the concern of this study). When associated with violence or crime, the positive connotations of “honor” have an opposing tone. The same sense of the word lost its essence and is assigned to those individuals suffering because they are presumed to have brought “shame” to the highest institution called “family” (Mangoli & Anchan, 2016).

In most societies, the family is viewed as a respected institution in the eyes of the community, and deserving respect is regarded as a decent act and an expectation that all members should uphold. What constitutes disrespect for a family, on the other hand, is sometimes based solely on female purity, where the concept of “honor” is a critical component that compromise women's rights and is assumed to cause harm (Awwad, 2011; Mangoli & Anchan, 2016). “Honor” as a reason for the appealing factor of violence is the primary focus of this study.

Many researchers agreed on the detrimental implications of HBV for survivors and the community at large, stating traditional ideology, religion, and culture as an excuse for HBV perpetrators; nevertheless, there is no consensus on whether the term “honor” should be used in conjunction with violence. Some, like Al-Badil (1994), oppose using the term “honor” because it has a positive meaning, provides legitimacy to violent social conduct, and restricts women's freedom. However, trends displaying that HBV occurs in most patrilineal societies that consider strict control over women and their reproduction within the familial power structure as a legitimate act (Kulczycki & Windle, 2011, p. 1445).

Defining “honor” and what constitutes “honor” helps to understand HBV throughout the review. Accordingly, in 1999, the United Nations presented one of the first definitions of “honor” crimes against women. Defied “honor” in the following manner:

*“Honor” is defined in terms of women assigned sexual and familial roles as dictated by traditional family ideology. Thus, adultery, premarital relationships (which may or may not include sexual relations), rape, and falling in love with an ‘inappropriate’ person may constitute violations of family honor (p. 7).”*

To maintain the family's reputation, “honor” is a significant variable controlling women's sexuality. Men and boys in the family may be compelled to watch and supervise their mothers and sisters (Rexvid & Schlytter, 2012). Four factors for GBV were identified by Gender Matters (2022): cultural (honor as one set), legal, economic, and political. Of the causes of HBV, “honor” is a traditional family ideology factor that legitimizes violence and the dominance of men over women. This construction of “honor” within social, cultural, and traditional practices dictates how women and men are expected to behave to retain family reputation within a society according to distinct roles and codes prescribed for being “feminine” and “masculine,” respectively (Fildis, 2013). Codes attached to “feminine honor” include sexual purity, shyness, submissiveness, and

limited social interaction, with men, who are unable to make personal choices on private and public matters (Sen, 2005). The “masculine” “honor” code instead offers men the ability to exercise independent power and will over women (Cihangir, 2012).

The notion of “honor” holds comprehensive codes of concepts, practices, and ways of behaving that are meant to be displayed in both private and public life (Kirti et al., 2011). According to Wikan (2003), these codes of conduct or expectations that “honor” is founded upon could be based upon specific “honor” codes.

*“Honor” codes are a set of rules that specify what brings “honor” and what does not bring “honor.” According to these rules, “honor” could be won or lost... “Honor” is a claim to the right to be treated equally in parity with legal rights. Nevertheless, “honor” is also tied to a collective: the family, the relatives, and the clan. The family members have a standard of “honor.” “One’s dishonor” affects others (Edvardsson, 2008, p. 9).*

Even though “honor” pertains to men and women (Sharma, 2015), the standards or norms governing their behavior differ. Codes of “honor,” Gill (2006), are boundaries and limits of acceptable behavior and discourse to which women must conform to prevent transgression of a set of “honor” codes. Accordingly, what is considered “honorable” for men and women varies significantly. Females must follow and adhere to “honor” codes and regulations that emerged from these codes or face being penalized (Feldman, 2010) because a whole group of people (the collective) perceive that they brought them to shame. Similarly, the online Etymology Dictionary defines “honor” in societies worldwide as “feminine purity, a woman's chastity.” For men, “honor” instead (Feldman, 2010) refers to the development of maleness expressed in regulating women's sexuality and punishing women who transgress accepted norms of “honor” to govern the “shame” of their women.

Human Rights Watch (2001) also adds that the rule of “honor” is unwelcoming, through which women who are assumed or suspected are not provided with the opportunity to try and protect them. Family members have little or no socially acceptable alternative apart from taking any action viewed as “honorable deeds” and violently attacking the women to restore their “honor.” Thus, if the “honor” rules are violated, the family or community will opt to remove the “honor stain” in different violent ways that they perceive will restore the claimed familial “honor”. Instead of doing so, they believe there is no way out. In this sense (Feldman, 2010), “honor” has a collective form in which the member's position and reputation are highly valued.

“Honor” is also used by Kirti et al. (2011) in various overlapping senses of control power over women, specifically women's sexual activity, control over social and economic resources, and control over property. Hence, “honor” is a solid communal portrayal that defines an individual's reputation, status, and social standing within their society (Sharma, 2015), particularly to women. Given this social portrayal of women, there are two essential foundations for “honor” as a common denominator shared by women worldwide. First, traditionally, women were and continue to be considered property possessed by males, their families, and the larger society to preserve family “honor” and justify the act of HBV. Second, women are born virtuous, which must be retained throughout their lives because a stain on a woman's modesty conveys the image that she is undermining the male members of her family and the community (Keyhani, 2013).

### **2.1.2 The notion of “Shame”**

“Honor”- based violence is committed to restoring family “honor,” which is deeply embedded in the observance of female codes. Family “honor” (Ertürk, 2009) is founded upon female sexuality and body and is directly associated with modesty and “shame” over an entire group. Consequently, preserving the “honor” of the collective entity demands women conform to the group norms (to exercise modesty and chastity) as opposed to men exercising control over women and ensuring their compliance with these group norms (Payton, 2014).

In the Oxford English Dictionary, “honor” means “respect,” “great esteem,” or the virtue of recognizing and doing what is morally acceptable. Accordingly, moral standards are meant to control women “immoral” behavior and are emphasized to avoid “shame”. The moral line (Sharma, 2015) within which people are required to bind them is to protect those close to them from “shame”. For this reason, moral standards are destined to control “immoral” behavior and stress, avoiding the “shame” resulting from their breach. In this way, “honor” is weighed within the context of “shame,” specifically “sexual shame” (Fildis, 2013). Hence, “honor” refers to the expected behavior of individuals, particularly women, and “shame” refers to a violation of these norms. Consequently, “honor” and “shame” are intrinsically tied in the sense that “honor” must be continuously reaffirmed in practice, reinforced in action, guarded against assault, and re-earned, and advanced in competition (Gill, 2014).

Whereas “shame” for Wikan (2008), is individuals in cultures that value “honor” who are motivated not only by a desire to retain or earn “honor,” but also by a strong sense of avoiding “shame”. Maintenance of strict rules of gendered behavior to impose perceptions of “property” and “shame” against women is the primary function of “honor” through controlling women's conduct and behavior in interpersonal, family, societal, and community situations (Keyhani, 2013).

“Honor” is therefore attributed to a social setting in others' eyes, and “honor” is frequently associated with men and “shame” with women. Everyday existence is influenced by societal demands to conserve and maintain “honor” (Paulusson, 2013). The dual notions of “honor” and “shame” are deeply tied; any stains on “honor” will inevitably bring shame to the family name since women are viewed as belongings of their male family members (Keyhani, 2013). As a result, “honor” and “shame” have different practical implications for men and women. Men are expected to protect “their women” from disgracing and shaming the family. On the other hand, women's behavior is prone to moral consideration and is typically associated with disgracing the family because of the consequent shame (Gill, 2014).

Furthermore, “honor” and “shame” (Feldman, 2010) are socially constructed sets with contested degrees of meaning in which women limit their options, whether deciding on marriage, relationships, work, or public activity. Afterward, women hold a significant negative influence since any transgression may bring “shame” and dishonor to the male members of an entire group, bloodline, or family (Fildis, 2013).

### **2.1.3 Understanding “Honor” -based violence**

An explanatory and encompassing definition of HBV is required to identify and comprehend the larger context in which it occurs. However, there is currently no cross-culturally applicable or relevant definition that encompasses all kinds of HBV. Nevertheless, the lack of a concise definition does not imply that it does not exist or is limited to specific communities (Kirti et al., 2011). Instead, it can be defined as a set of practices used in the name of “honor” to limit women's and girls' behavior within families or other social groups to defend allegedly cultural and religious ideas, values, and social standards (HMICFRS, 2017).

Referring to HBV, it is a type of violence committed by family members against an individual who has brought “dishonor” or “shame” to the household by violating “honor” codes. These codes are derived from religious beliefs, communal practices, or cultural understanding (The Gender Security Project, 2021) and are primarily committed against female family members (Human Rights Watch, 2001). Assault, confinement, or imprisonment, and interference with marriage choice (Feldman, 2010); physical violence and abuse (kicking, beating); emotional abuse, sexual abuse, and financial abuse Gill and Brah (2014) argue that sexual violence (rape, harassment), psychological abuse (strict monitoring, humiliation, threats), deaths (forced suicide, killings), and other harmful practices are examples of “honor” crimes. Because violations of these “honor” rules result in wide-ranging punishments, they present themselves in their most intense and visible forms and lead to the “honor” killing of family members (Gill, 2014; Siddiqui, 2014; Strid et al., 2021). According to Sen (2005), the intent of committing HBV is to remove the stain of “shame” through social, emotional, or physical pressure on the person, mainly on women who’s actual or supposed actions have brought dishonor to the family and community.

Human Rights Watch (2001) mentions several reasons that could potentially target women or individuals within their families for HBV to happen: unwilling to enter an arranged marriage; trying to seek a divorce even from an abusive husband; becoming the victim of a sexual assault; or (allegedly) committing adultery. Suspicion alone that a woman has engaged in sexual behaviors that “dishonor” her family is enough to incite an attack on her life. The publicly articulated basis, in this case, is attributed to a social order that necessitates the maintenance of “honor” vested in male authority over women, especially over women's actual, suspected, or potential sexual and social behavior (Sen, 2005). In general (Feldman, 2010), “honor” violence is a system for

preserving or regaining a family's "honor" by punishing or killing girls and women, in extreme cases, whose acts generate suspicions, invite rumors of sexual impropriety, and affect family social standing within the community.

#### **2.1.4 "Honor"-based violence as gender-based violence**

Violence against women is a form of gender-based aggression because it is connected to the membership of perpetrators and victims in distinct gender groups and comprises any behavior intended by a male actor to cause harm to a female target (Krahé, 2018, p. 5). "So-called" "honor"-based violence is an extreme type of gender discrimination and violence against women, affecting women's well-being (Hamdan et al., 2011; Paulusson, 2013).

As a crime, HBV has received attention from the media (India's forbidden love, Hussein, 2021 at Al Jazeera, 2021), surviving an honor killing (Talwar and Ahmad, BBC News, 2015), human rights organizations, academics, and the public due to its disproportionate impact on women. In most cases, the survivors of these crimes are women and girls who have brought "shame" to the family by violating a defined "honor" code of conduct. Instead of valuing women's preference and existence, "honor" codes are foundations for others' justification, making women survivors of violence (Mayeda & Vijaykumar, 2016).

Most survivors of HBV are women and girls (Ali & Gavino, 2008). Thus, HBV is a type of GBV, whereby "honor" constitutes the maintenance of tight standards of gendered conduct to regulate conceptions of "property" and "shame." As well, it is maintained by the supervision of women's conduct and consideration of women as property, with males wielding total power (Keyhani, 2013). In that way, it involves the restoration of a family's "honor" by punishing a female family member or a family member's intimate partner who has brought "shame" to the family by breaching sexual boundaries (Mayeda & Vijaykumar, 2016).

Understanding the traditional understanding of femininity and masculinity suggests that women and girls' alleged sexual purity is vital to the family's "honor". Adolescent females and young adults' virginity before marriage and faithfulness to their husband after marriage have become important in maintaining family "honor"; violations of these patriarchal standards can result in harsh punishments that men are not expected to display (Baker et al., 1999; Mayeda et al., 2016).

For these reasons, it would appear acceptable to characterize HBV as a type of GBV against women since “honor” is applied unequally to men and women (Keyhani, 2013). Most of the time, the person who commits an HBV is a man who is afraid of what society will think of him if he does not keep being disobedient and implying sexuality (The Gender Security Project, 2021). This is because “honor” in a culture of “honor” has to do with male traits, even though male members commit violent crimes all the time (Wikan, 2008; Al, S., 2017; Gender Security Project 2021). Thereby, men employ the impression of “honor” as an explanation or justification, while women use it to bind themselves to strict behavioral rules. Consequently, “honor” plainly has different meanings and connotations for men and women. In other words, “honor” is still wholly gendered (Keyhani, 2013).

### **2.1.5 Cultural and religious perspectives of “honor” -based violence**

It is vital to be curious when analyzing and assessing violence in general, and GBV in particular, in cultural terms; as some scholars argue, cultural understanding and portrayal of violence evoke more pressing and central structures of violence affecting women, particularly in those parts of the world where culture is commonly blamed (Shah, 2007; Abu-Lughod, 2011; Sadiq et al., 2016). In this manner, Hellden and Carbin (2010) state that “honor” violence may be understood from two perspectives: the cultural viewpoint, which explains “honor” violence in cultural context, and the gender perspective, which elucidates the violence of men over women because of the dominant role of men in patriarchal and cultural settings, as mentioned in Paulusson (2013).

“Honor” as a driving force to commit HBV is a sociocultural link that connects families and communities and is a common occurrence within a variety of cultures and communities (Faqir, 2001; Gill et al., 2014). In such contexts, culture plays a crucial role in defining what is “masculine” and “feminine,” who can perform what and who cannot, who can be an insider, and who must remain an outsider (Essien & Ukpong, 2012). HBV, like many other forms of GBV, is a form of family violence, particularly when the family adheres to culturally based “honor” codes that distinguish between masculine and feminine traits (Mayeda & Vijay Kumar, 2016).

Elements of “honor”-related violence are founded on the honor code, expectations, and concepts of these communal values to preserve social and cultural values and standards (Larsson, 2021). The primary argument for HBV is the defense of a value system based on customs and traditions

centered on “honor” (Gill and Brah, 2014) and a legitimate act for deviation from cultural or religious standards (Sharma, 2015). Such a system of cultural norms and rules has become a norm of behavior within social institutions, in traditions, social rules, and cultural practices based on collective and patrilineal values in “honor” culture. These cultural norms (Paulusson, 2013) describe what acceptable behavior is in the public's eye.

Accordingly, the “unwritten role and function” assigned to women reveals patriarchy and gender inequality as being culturally and politically preserved for men only (Essien and Ukpong, 2012, p. 286). Therefore, (Björktomta, 2019) considering the relevance of social and cultural variances in determining the meaning of “honor” and violence motivated by “honor” is essential.

## **Religion**

Religion is profoundly ingrained in most cultures and societies. It is an essential institution for communities, providing important context to people who have endured HBV through narratives, conventions, information, and principles that convey ethics and concepts to their followers. Although these traditions, pearls of wisdom, and scriptures can help survivors with aid, cures, and psychological calm, they can also be misinterpreted and used to commit violence against any gender (The Gender Security Project, 2021).

Religions have influenced family values and sexuality. For ages, men and women's relationships have been controlled by tradition, society, and religion, which have flagged male dominance in the structure of different social organizations and institutional levels (Makama, 2013). Religions emphasize (Björktomta, 2019) traditional family values and complementary gender roles, often combined with a negative attitude towards divorce. Some, like Kumar (2021) and Gupte (2013), argue that religion lays a more significant duty on women to be accountable for preserving religious doctrine boundaries due to their reproductive powers. The public considers rooted in religion (Korteweg and Yurdakul, 2009), and religion does offer criteria for right and wrong, which may impact attitudes and conduct in conflict situations of social norms.

Strong religious underpinnings, according to Nason-Clark et al. (2018), also influence what emerges in situations of domestic abuse; female survivors may be discouraged from seeking treatment and leaving an abusive relationship due to solid male authority, the religious nature of

marriage, and the woman's position as a wife and mother (Björktomta, 2019). According to Westenberg (2017), the language of forgiveness promotes an implied concept of sustaining and overlooking power and abuse, as noted in Björktomta (2019). In addition, some blame the fact that religion tolerates the commonly recognized "patriarchal cultural explanation" of HBV, as presented by some, such as Ali and Gavino (2008).

### **2.1.6 Particularities of “Honor” -based violence**

The following characteristics set HBV apart from other types of VAW, or domestic violence: the organized nature of violence, the collective nature (even female family members take part), and the involvement of a community in deciding on the "punishment" are sufficient to see HBV independently (Idriss, 2017, p. 2). On the other hand, some argued that the broader definitions of HBV forwarded by others encompass much more behaviors and can lead to the risk of over-reporting HBV (Roberts et al., 2019). In contrast, Helba et al. (2014) assert that HBV is used as a collective term to encompass all aspects of “honor” violence committed based on a shared mentality and in response to the threat of or perceived damage to the “honor” of family. Strict observance of distinctive futures and consequences of HBV enables one to distinguish from the rest of GBV.

The researcher favors HBV, as violence refers to any form of “honor” violence executed in the name of a collective mindset in response to a threat of or perceived harm to the “honor” family. As a result, the primary component of this definition is the end of regulating women's sexual behavior under the guise of restoring family and community “honor” codes. “Honor” codes can be divided into four different types of concern: family code, masculine code, feminine code, and social interdependence code (Mosquera et al., 2002b, p. 335). However, this study focuses only on family and masculine “honor,” which are rooted in the patriarchal order that gives real meaning to discussing “honor”-motivated GBV.

Aiming to explain the high prevalence of GBV, which is mainly the product of gender inequality, where men are dominant in determining and embodying the standards of superiority in social, political, religious, cultural, and familial institutions. Thus, the researcher will attempt to consider how “honor” rules are important for women to follow and may be given the least attention when dealing with GBV. As a result, “honor,” as one undelaying case for violence, exhibits a distinct

character that differs from other forms of GBV, which will be discussed in this section to comprehend how “honor” exhibits in these various sets of GBV.

Leonard (2020) defined HBV as violence motivated by individuals, families, and community members who are oriented in the culture of honor for perceived sexual impropriety or female disobedience that is primarily practiced collectively. For others, HBV is characterized as domestic violence against women (Kulczycki et al., 2011). Nonetheless, in many aspects, HBV is seen as distinct from other forms of GBV or conventional domestic violence. The literature lists the following unique aspects of HBV (Bhanbhro et al., 2016, p. 7).

- Deliberately, collectively committed, and overlooked by the community (Sen, 2005; Erturk, 2009; Payton, 2014 and Salter, 2014;)
- Most perpetrators are male family members; however, women are also engaged, silently or openly (HMICFRS, 2017; Eisner and Ghuneim, 2013).
- It keeps social, cultural, or religious traditions or conventions alive (HMICFRS, 2017).
- Multiple perpetrators are involved (HMICFRS, 2017; Salter, 2014).

According to (Sharma, 2015); (Mangoli and Anchan 2016), common triggers for “honor”-motivated violence against women, girls, and children include:

- To safeguard family “honor”.
- To protect perceived cultural or religious ideals those are misguided or outdated.
- In response to the breach of family and community of honor rules.
- To prevent “inappropriate” relationships in the eye of the social “honor” codes.
- To keep wealth, property, or land in one's family.
- To control or respond to unwanted or immoral behavior and sexuality (including promiscuity (being lesbian, gay, bisexual, or transgender), kissing or showing other forms of intimacy in public, running away from home, being a victim serious assault, inter-faith relationships/marriage, becoming pregnant outside of marriage, seeking a divorce.
- Refusal of forced/arranged marriage.
- To strengthen family links.
- Committing adultery or having an extramarital affair.

- Marrying a man that a woman chooses to be with, without the family's will for varied reasons (economic, traditional belief)
- For having been survivors of rape
- For being a female relative of a man responsible for disregarding another's family name.

Overall, VAW is supported by control, which is central to most gendered violence. On the other hand, domestic violence has certain private motives, whereas HBV violence is primarily focused on public confirmation. Furthermore, it contains an element of “terrorizing” and the capacity to send a strong message to other women to deter others and to set an example for other women and girls in the community or other females (Idriss, 2017). HBV is committed to a “double audience”, which distinguishes it from other GBVs. Most “honor”-motivated violence arises from communal motivations to send signals to mute women to change transgressed conduct (Wilson, 2006, pp. 33–34), and the HBV “perpetrator” committed the crime to restore or avoid familial and communal “shame” or protect man's “honor.”

It also has a communal element and makes decisions for the entire family or community. Actions of “honor”-motivated violence share similarities with intimate relationship violence but deviate due to the collective character of the aggressors, where it falls on all male members of the family to enforce. Several other crimes involving “honor” have shown collective perpetration, some of which may or may not have a domestic tie with the victim (Payton, 2014; Idriss, 2017). In deciding on “punishment,” mothers, aunts, in-laws, or other senior female community members are also influential. Either instigating or covering crimes or turning a blind eye to “honor” attacks or torture, women might have decided to bargain when they perceived that they would benefit more by adapting to the system than by demonstrating against it (Herrero-Arias et al., 2021). Through instigating or silencing HBV, women thought that they saved themselves and their families from stigma, gossip, or social seclusion, which they considered a great benefit. Women’s constraints, resources, and potential benefits of subsequent outcomes influence women’s patriarchal bargains (Chaudhuri et al., 2014). Therefore, women who have decided to comply with the existing patriarchal system, fearing the consequences for a family member or community, consider bargaining with patriarchy a way out to decide on other women's costs of suffering, which has also become an expected feminine trait that other women should comply with. For women to attain power and security within extended families and communities, the patriarchal bargains they make

can reinforce and prolong gender constructions that disempower women (Chaudhuri et al., 2014). Thus, patriarchal bargains are the coping mechanisms that women engage in to optimize their wellbeing and survival within male dominance systems (Herrero-Arias et al., 2021, p. 2). This is also another fundamental distinction between HBV and “regular” domestic abuse against women, where women are practically involved in abusing women (Smartt, 2006; Gill & Brah, 2014).

Contrasted with other GBV, there is less reporting of a trend because of the shame survivors are experiencing or the tendency to feel dishonored. Survivors' fear and hesitation in speaking up contribute to underreporting cases (Payton, 2014). Family members, the community, or even the police urge survivors of domestic violence to come forward and report their abuse. However, “honor” crimes “remain substantially under-reported and under-investigated” (Keyhani, 2013), owing to the “shame” that such exposure would entail. More importantly, the perpetrator of “honor” violence has a sense of “honor” rather than one of wrongdoing and believes that coercing, injuring, or murdering the victim seems to be the only way to either avoid conduct that would bring disgrace to the family or repair the family's damaged “honor” (Helba et al., 2014). Women's and girls' failure to manage cultural and social norms and family “honor” expectations causes stigma in the context of family “honor” and must be punished because the “honor” must be restored. Thus, so-called “honor” crimes are always planned and sanctioned by society, after which, as Ouis (2009) describes, the family almost celebrates the act, unlike that of other violence (Paulusson, 2013).

“Honor”- based family systems are established in culturally constructed institutions with the understanding of maintaining “honor” as a central theme and attempting to avoid “shame”, which itself is deemed a social project pivotal to try to maintain social acceptance and affirmation for the commitment to get along with the code of “honor” (Feldman, 2010; Mayeda et al., 2016; Gregory et al., 2020). The fear of being rejected by the community is necessary for committing “honor”-motivated violence against women. Members of a collective who have failed in their vivid responsibility to “purify honor” may be stigmatized and even harassed by the community (Payton, 2014). Therefore, HBV Idriss (2017) is the persistence of the desire to punish because the damage to “honor” and reputation is something that people do not forget, and sentiments run deep due to the ingrained values that society awards to protection or restoration of “honor”.

### **2.1.7 Consequences of Losing “Honor”**

Family and community operations dependent on the family's “honor” are set up to maintain human capital and well-being. “Honor” may be won or lost, and shame brought on a family by a family member can affect the family now and, in the future, (Miller and Petro-Nustas, 2002). Subsequently, violence in the name of “honor” is an investment in the future of families and communities, and some HBV is a cover-up for intergenerational issues (Faqir, 2001). Individuals who violate traditional “honor” norms in social groups where HBV is prevalent bring dishonor to their entire family and severely threaten the family's future and lives, fearing the direct consequence that is “exclusion from the group” (Gill and Brah, 2014).

Maintaining a good reputation (Paulusson, 2013) in the eyes of society is critical, and “honor” serves as an investment in the family's social standing as well as an investment in the family's future. For breaches of “honor” codes, individuals face punishment. Community members are allowed to have a collective sense of belonging and to ensure that these individuals are ostracized, marginalized, gossiped about, or punished to preserve community “honor” and norms of behavior that are regarded as affected and excluded from community activities (Björktomta, 2019). As an example, Marriage is an important institution that is also considered a privilege for families and women in society. Existing societal expectations impose some expected behaviors associated with female purity and chastity as major marriage foundations. Desirable marriage partners become more challenging, and people may refrain from interacting with or doing business with family members (Paulusson, 2013), especially for women who are not alien to “honor” codes meant for marriage. Starting with greeting neighbors, they will not say they will not trade with or socialize with members of the group, and even because of the rumors over the entire family, other female members would also be implicated for not being preferred to marriage in such a way that the community attempts to exclude them (Payton, 2014). Because of this fear, the family mostly imposes parental sanctions on girls to encourage them to adhere to social protocols more closely than boys do.

Women are also equally concerned about not bringing disgrace to their families and ruining family “honor,” but they are also concerned about the associated “social ostracism and harassment” (Keyhani, 2013). In several patriarchal societies, an essential component of women's roles is to bear children and heirs to pass on the family name to ensure that their kids continue the cycle by

entering socially acceptable marriages (Makama, 2013; Keyhani, 2013). Therefore, anyone who has the chance to undermine these priorities is a source of great worry for mothers, who are willing to take severe measures to prevent by keeping silent and siding with or staying with the abuser, women maximize their chances of survival and social standing (Herrero-Arias, 2021).

In a poor welfare state, the family network tends to rely on image and “honor” as the only way to live (Miller et al., 2002). For example, claimed dishonor may threaten the family's economic and marital future, which is as an important issue for many mothers who are economically reliant on their husbands and sons (Keyhani, 2013). Surprisingly, within economic progress and modernization, even in a solid welfare state, “honor” also serves as social capital and insurance (Paulusson, 2013), which confirms how the notion of “honor” extends beyond economic concerns and how social standing in the community confers privilege and acceptance of family within social interaction and engagement. If a family member is thought to be lowering their social standing, one may regard this as a substantial danger, and one may be more motivated to punish this individual and restore one's own social status (Beller, 2021).

### **2.1.8 “Honor”-based violence from Ethiopian context**

Women's issues need attention in many African countries compared to other marginalized groups. Women are what Obi (2005, p. 2) refers to as “the most marginalized of the marginalized” because of their political, social, economic, and other positions in their society. Considering the intersection of poverty, religion, poor educational status, and cultural beliefs, the violence that emerged from patriarchal communities in most African nations is not just embedded but deeply entrenched (Abbi & Lul, 2010). Along with many intersecting truths, gendered norms manifestation in many sub-Saharan African countries, including Ethiopia, are unbalanced power between men and women relations significantly impact cultural practices that continue to be reality (Browes, 2015) for many women and girls. The socialization process, which imposes gender roles, is to blame for women's subordination in Ethiopia, too (Abit et al., 2019). Furthering the link, many indicated that most Ethiopian culture encourages women to be submissive; men think that women are not equal to them and resort to abusive behavior to show their authority and supremacy (Abbi and Lul, 2010). Ethiopian women are unfairly treated as members of society; they are expected to endure the roles and responsibilities of life that the patriarchal system enforces. Women's marginalized positions are reinforced and perpetuated by substantial national and cultural discourses, as well as

customary, religious, and statutory rules (Dejene, 2009), and culture is typically used as a justification not to act or remain silent about violent conduct (Le Mat et al., 2019).

Moreover, predominantly, women's strength and tolerance of domestic violence, and their belief that violence is expected or not severe, is generally viewed as an indication of strength in the course of retaining good relationships in society; disclosure to third parties such as friends, family, or legal bodies is considered and leads to “shame”, embarrassment, and alienation; women and girls are severely impacted by blame in society, for which culture is used as a justification (Abit et al., 2019). In addition, communities are intensely patriarchal, with households ruled by men and women heavily disempowered in all spheres of life. Poverty, fear, poor institutional support, and police bias prevent women from using local institutional services (Etsegenet, 2016). These statuses attached to women in Ethiopian societies lead to a presumed tolerance of abuse or violence directed at them (Abbi & Lul, 2010). Fear of the continuation of domestic violence, loss of support and partnerships, societal and cultural values attached to women, and family “honor” are other characteristics shared by Ethiopian survivors of violence (Abit et al., 2019). Discrimination and stigmatization from others (family and community) were also widespread. Stigma and “shame”, coupled with religious views about the reason for disability (i.e., sin, God's punishment), were disproportionately condemned women and mothers (Etsegenet, 2016; Jansen-van et al., 2021).

Ethiopia's diverse population has dispersed and contributed to most of the country's cultural variability. It is more realistic to assume considerable differences between areas based on settlement. Therefore, it is essential to analyze how this diversity affects the argument of Ethiopia's culture of “honor,” and for specificity, Addis Ababa was selected to conduct this study. Having established the material conditions under which Ethiopian culture encompasses “honor” as its intrinsic dimension through which the societal orientation is constructed, it is possible to examine the line of “honor,” which is reflected in the specific context. The strong cultural and religious basis, which is the norm most of the time, served as a solid and tight social cohesiveness that provided a conducive environment for an “honor” culture in Ethiopia. As a result, the culture of “honor” exists in Ethiopia; however, it is not framed in the specific context of Ethiopia because it is not recognized as one case of widespread GBV in Ethiopia.

Assuming that these material basics of “honor” cultures exist in parts of Ethiopia and expecting significant regional disparities in “honor” culture in Ethiopia, the current study attempts to address

this by exploring various cultural “honor” foundations within the Ethiopian capital, Addis Ababa. Therefore, this study explores how “honor” culture is experienced and, if so, for what could explain the variance accounted.

## **2.2 “Honor”-based violence in light of human rights Instruments**

The fundamental acts of international law establish the framework and elements required for identifying and protecting against violent acts, including those committed in the name of restoring “honor” and avoiding “shame.”

### **2.2.1 The 1948 Universal Declaration of Human Rights (UDHR)**

The Universal Declaration of Human Rights (UDHR, 1948) articulates the right of every human being to be free from any form of violence, including being free from inhuman and degrading treatment and recognizing any enshrined rights without discrimination based on sex (Articles 2 and 5). It welcomes respect for human rights and inherent freedoms for all without discrimination based on sex, race, gender, sex, language, or religion. Further, it prohibits harmful discrimination against women based on their sex. Every human being is born free and equal in rights and dignity. Everyone has the right to liberty, life, and personal security, according to articles 1 and 3 of this declaration. More so, the declaration establishes women's overall rights as equal to their male counterparts and the state's commitment to upholding these values. According to this declaration, an act falling under HBV is a discriminatory practice that degrades the right to life and security of the survivor.

Different United Nations resolutions, like Resolution 55/66 of the United Nations General Assembly, articulate that "to work for the elimination of crimes against women committed in the name of honor", call on member states to step up legislative, educational, social, and other efforts to prevent and eliminate HBV, including by involving public opinion leaders, educators, religious leaders, chiefs, traditional leaders, and the media in public education; and encourage, support, and implement measures to increase legal and health professionals' understanding of the causes and consequences of this violence. United Nations General Assembly Resolution A/RES/57/179 is also calling on member states to eliminate HBV. In addition, urge states to conduct prompt and thorough investigations, prosecute and document “honor” crimes, and punish perpetrators; raise awareness about men's responsibility to promote gender equality and facilitate change to eliminate

gendered stereotypes; support civil society's work on this issue and strengthen cooperation with intergovernmental and non-governmental organizations; and encourage the media to raise awareness of the issue.

### **2.2.2 The 1979 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)**

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1979) declares that any discrimination, exclusion, or limitation based on gender has no effect and that the state must work towards gender equality. CEDAW requires nations to give women equal legal standing and the ability to use that standing in civil disputes (Art. 15). It also requires, under article 2(c), countries to provide equal legal protection for women's rights as they do for men's rights and to ensure that women are protected from discrimination through national courts. It further requires state parties under art. 2(g) to remove any discriminatory penal provisions against women and to enact legislative and other measures to prevent discrimination against women (art. 2(b)). States are entitled under this convention to take necessary measures to amend discriminatory social and cultural patterns, such as customs and other practices based on the assumption of the inferiority or superiority of either sex or stereotyped roles for men and women (art. 5(a)). Nonetheless, some countries continue to maintain discriminatory legal provisions aimed at regulating women's behavior or ignore the very fact of equality before the law, which amounts to denying justice. In addition, states failed to regulate discriminatory cultural practices that support and ground GBV, including HBV. CEDAW general Recommendation 19 states that measures necessary to overcome family violence include legislation to remove the defense of "honor" with the assault or murder of a female family member" (art. 24(r)(ii)).

### **2.2.3 The Beijing Declaration and Platform for Action of 1995**

The Beijing Declaration and Platform for Action of 1995 is an agenda for women's empowerment that continues to serve as a source of inspiration and direction for achieving gender equality and the human rights of women and girls across the world. Likewise, it functioned as a comprehensive worldwide policy framework and action plan. Strategic objectives are specified for a crucial area of concern for violence and human rights, among others, as well as a complete list of relevant activities to be implemented by governments and other stakeholders at the worldwide, regional, and national levels (U.N., Women, 1995).

Cultural and sexual exploitation, crimes done in the name of “honor,” acid attacks, assaults, and damaging traditional or customary practices such as female genital mutilation and early and forced marriages, as per Art. 95(h), are thorny issues that states are expected to act otherwise on. Thus, this action plan underscores that “honor” crimes are a cultural practice that cannot be tolerated and demands action in every way possible, including raising awareness to penalize “honor” crimes.

With the launch of the Beijing Platform for Action, a gender-transformative development approach and implementation, as well as groundbreaking concepts in theoretical and practical development, were introduced (MacArthur et al., 2022). As such, engagements that incorporate men’s gender transformative strategy appear to be more likely to effectively shift men's gender and violence-related attitudes and behaviors than efforts that do not expressly address views about gender norms (Barker et al., 2007). Gender transformative approaches taken in addressing violence against women and girls may benefit from more clear incorporation of discriminatory beliefs and linked gender-based harassing behaviors. In practice, transformative education helps pave the way for how men and boys should engage with women and girls (Brush et al., 2019). HBV is violence directed at women by men with the intent of punishing transgressions of “honor” codes to restore “honor” to family, and men are actively engaged with community support, which necessitates men's involvement to redefine their role from defending “honor” through violent acts to protecting women.

The Convention on the Rights of the Child (CRC) also provides applicable standards in cases when “honor” crimes target girls and young women. Article 19(1) of this convention requires states to implement all necessary administrative, legal, social, and educational safeguards to protect children from sexual abuse and other types of violence, injury, abuse, neglect, and exploitation. Safeguarding should include effective procedures for the establishment of social programs to provide the necessary support for the child and those who have cared for the child, and for other forms of prevention and the identification, reporting, investigation, treatment, referral, and follow-up of child maltreatment cases described as appropriate, judicial involvement, according to Article 19(2) CRC.

## **2.2.4 Regional Instruments**

### **Europe**

Recommendation 1881 of the Parliamentary Assembly of the Council of Europe, issued in 2009, urges the Committee of Ministers to develop a comprehensive plan to address so-called “honor crimes.” Resolution 1327 (2003) of the Parliamentary Assembly of the Council of Europe on so-called “honor crimes” establishes detailed requirements for its member states. The resolution urges member states to amend laws to allow women to do so; to enforce laws punishing all “honor” crimes and treating complaints of violence as serious criminal matters; to ensure effective and sensitive investigation and prosecution of these crimes; to exclude “honor” as a mitigating factor or justifiable motive in criminal proceedings; and to take steps toward enacting “honor” crimes legislation.

### **The Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa**

Under this of the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa Protocol states must enact legislation to prohibit and combat gender-based discrimination. It requires states to include gender equality in their constitutions and other legal documents. Article 5 of this protocol calls on states parties to take all necessary and legal steps to eliminate harmful traditional practices, including public awareness campaigns, legal prohibitions and sanctions, support for survivors, and protection of women at risk of such practices.

## **2.3 Ethiopian legal Context**

Ethiopia has also ratified international laws to advance its commitment to serving human rights values. The Federal Democratic Republic of Ethiopia Constitution of 1995 emphasizes the rights of women (Article 35 is dedicated to women) and declares that women have equal rights as men. The FDRE Criminal Code, 2004, criminalizes violent acts that contravene constitutional and international principles. Articles 561–570, Art. 580, Art. 588, Art. 620–628, and Art. 635 are designated articles to penalize violence against women. Currently, many efforts are being exerted to amend discriminatory laws rooted in patriarchal law to address the equality of men and women before the law within the Ethiopian judiciary system. However, VAW still lacks inclusive coverage in Ethiopian legal discourse. According to Megersa (2014), the FDRE Criminal Code of 2005 does not address VAW more comprehensively; it still has some significant loopholes as it only covers ordinary physical injury; more is needed to enhance the protection of VAW. Unquestionably, such

a legal void may present difficulties in administering justice when protecting women (Lamessa, 2019).

International standards require states to ensure that forms of VAW are incorporated into the criminal laws of a country as acts of violence. However, Ethiopia does not criminalize VAW in any way that considers the complexity of the nature of the violence, as most literature and lived experience indicate. Since most VAWs are gender-based, they take advantage of the subordinate position that women have in society and the intersecting factors that women are experiencing. As indicated by Lassa (2019), numerous forms of VAW, such as sexual, psychological, and HBV, are not addressed under the FDRE Criminal Code, 2005. It failed to consider the unique nature of VAW, as well as the cross-reference provisions made to ordinary crimes committed against the physical and psychological well-being of individuals in general, to determine the offense and its punishment, which has the effect of complicating matters during the production of evidence (Etsegenet, 2016).

Ethiopia has agreed to transform social and cultural patterns of conduct based on the idea of the inferiority or superiority of both sexes (CEDAW, article 5) and (AU, Charter, article 4.2.d.). As a result, the right to private and family life cannot be used to justify private acts of violence motivated by the restoration of “honor,” where the family interest was justified in committing violence (Cook et al., 2008, p. 387) and (Megersa, 2014). The FDRE Criminal Code, 2005, discusses transgressions against “honor” or reputation, slander, and insults under articles 607–619. Intimidation, shaming, coercion, removing the right to choose, and illegal constraints are all crimes under Articles 580–585 of this code. However, these words downplay the particularity of psychological harm, and a blanket statement denies the unique nature of violence against women; thus, it needs extra attention throughout an investigation and prosecution (Lamessa, 2019). Further it, contains severe flaws (Etsegenet, 2016), such as its poor treatment of GBV considering CEDAW, the African Treaty on the Rights of the Woman, and different international instruments like the Beijing Platform of Action and the narrow reach of the VAW legislation. Furthermore, there is no way to distinguish between diverse types of VAW (Megersa, 2014), including HBV. Because of this, it is difficult to prosecute HBV under ordinary laws that are enacted to address other offenses. The law does not view many GBV and HBV cases as separate offenses. Though “honor”-motivated violence is GBV and VAW in their totality, they have a distinct nature and a

complicated kind, yet they do not get sufficient attention and are not even considered crimes. Moreover, Ethiopian legal provisions implicitly address VAW, and room for international law enforcement is limited (Marisa Cordon et al., 2018), which is a major challenge in serving justice for survivors.

## **2.4 Theoretical frameworks**

Collins and Stockton (2018) have contended that a solid theoretical framework allows the researcher to reveal existing predispositions about a study and assist in framing data coding and interpretation. A theoretical framework is defined by Grant and Osanloo (2014) as the "blueprint" or guides for research "borrowed" by the researcher to build research inquiry. In other words, a theoretical framework is the foundation upon which research is constructed (Collins and Stockton, 2018; Mensah et al., 2020). To serve the purpose of the study, gender, power, feminist theory, and intersectionality theory are selected.

### **2.4.1 Gender, power, and feminist theory**

Gendered expectations, frequently versed in moral language, are not set, even though they look natural and help shape how women act and make decisions (Feldman, 2010). According to academic research, gender norms assigned to women are associated with violence worldwide (Björktomta, 2019). Gender is an important aspect of dealing with GBV, including HBV. Gender roles dominate and are institutionalized in social conventions and beliefs and other settings that establish a patriarchal system (Paulusson, 2013). Individuals that do not comply with gender norms and narratives of power distribution and social conformity are viewed as deviant or contesting normative structures and power dynamics, which are perceived as a threat (Gill & Brah, 2014, p. 84–85).

In feminist philosophy, patriarchy is a system in which men dominate and influence political, financial, economic, religious, and social systems (Akgul, 2017) that contribute to women's subordination and vulnerability to different forms of violence. In addition, it pertains to any social construct that perpetuates and imposes male dominance over women (Makama, 2013). This male dominance and patriarchal systems (Hunnicut, 2009; Björktomta, 2019) operate on two levels: macro (bureaucracies, governments, laws, markets, and religions) and micro (interactions, organizations, families, and patterns of interpersonal behaviors). In societies that celebrate male

dominance and male sexual entitlement, such power inequalities are frequently fostered by patriarchal influence because males have dominated leading positions in such societies and because cultures have also been established and shaped more by men than by women (Le Mat, 2019). For this reason, patriarchal-oriented culture has a powerful influence on masculine behavior to exercise power over females. Men in positions of power in the family are required to preserve the family's "honor's" name (Makama, 2013). Hegemonic masculinity, in its patriarchal expression, attributes such as dominance for males to be viewed as honorable as masculine elements and strives to impose varying types of violence as retribution for those who depart from the "honor" code (Idriss, 2021). "Honor" interpretations for Baker et al. (1999) are simply another method of describing patriarchy's operation. Therefore, by restricting women's sexuality and dominating private and public life, males gain an unfair advantage over women (Makama, 2013).

Feminist knowledge identifies and recognizes cultural beliefs among men as the dominant causes of violence. Social norms play a role in preserving various forms of GBV (Cislaghi et al., 2018). As a result, existing standards create an abusive pattern since cultural norms demand that women be docile, submissive, and dependent on men. Conversely, men are expected to have aggressive, dominant, and controlling characteristics, which function as privileges. Cultural and religious traditions also influence family, gender, and sexuality norms. Culturally imposed standards for men lead to their having power over women's sexuality and to acts that could have violent implications for women who are not able to protect and defend themselves. Besides, patriarchy offers power to males within the family and community by allowing them to exercise power, which is seen as a masculine virtue and keeps the focus on dominance, power, and gender; patriarchy can influence GBV (Tonsing, J., & Tonsing, K., 2019).

By the same taken, HBV is associated with a patriarchal value and system that targets restoring a family's "honor" after it has been destroyed, usually due to a woman's transgression of established or perceived sexual boundaries (Mayeda and Vijaykumar, 2016), according to "honor" codes. The patriarchal notion of male supremacy set masculine definitions and expectations of "proper" female behavior that women were expected to adhere to (Fildis, 2013). In addition, patriarchy establishes a cultural framework for women's inherently unequal position in families by implicitly accepting violence (Makama, 2013). More importantly, HBV may involve the woman being hidden or silenced and justifying their behavior by relying on socially and culturally constructed

power over women. The muting (silencing) process is a socially shared phenomenon that presupposes a collective understanding of who is in power and who is not (Gendrin, 2000, p. 203) and is marginalized by those who are in power (Mahrukh et al., 2017). Women are a muted group as they are defined by their experiences as survivors, harmed by a violent act that tends to be seen as the survivor's fault rather than the perpetrators, and the language used to describe their assaults, as well as the institutions responsible for their definitions, all of which operate within the dominant culture of muting and blame (Baer, 2017). Such social construction then permits families to commit violence against their daughters, sisters, and wives because women are thought of as a collective and not as individuals (Smartt, 2006) to commit "honor"-motivated violence. Therefore, HBV refers to any violence committed with "honor" intent by women within the organization of patriarchal social and family systems where "honor" has greater importance than any specific culture and is intended to be a public demonstration of patriarchal dominance (International honor-based violence resource center, 2021; Gill & Brah, 2014). The construction of this normative behavior is grounded within the patriarchal descriptions of "honor" and "shame," which are of high importance to consider (Feldman, 2010).

#### **2.4.2 Intersectionality**

Intersectionality, as Grabham et al. (2009, p. 1) defines it, is *"moving beyond static conceptions of inequality to recognize forms of inequality that are routed through one another, and which cannot be untangled to reveal a single cause."* The importance of this term is recognized by feminist proponents, who emphasize that current efforts to fight violence and address its consequences are only marginally successful. Mainly because of the complex interplay of individual, social, cultural, and economic factors. Other factors that could only be understood with the intersectional lens (Sokoloff and Dupont, 2005) added that GBV is not a monolithic phenomenon; instead, nature is experienced and responded to by others based on personal and social consequences. Additionally, whether escape and safety can be obtained is how "intersectionality" can be defined (Bograd, 2005, p. 276). Besides, it permits establishing a solid foundation for acknowledging the manifold identities and institutional structures that historically disempower and marginalize women since their lives are crafted by multiple intersecting oppressive systems, which have become relevant within feminist theory (Warrier, 2021). The multifaceted oppression that women have faced is not a single process or a binary relationship but rather a collection of various, convergent, or interconnected systems that arise from the feminist

perspective of the premise that women's repression can be described solely through an intersectional analysis (Carastathis, 2014).

Gender portrayal is claimed to be the essential, socially assigned identity, and it is the prevalent, apparent, and defined (Shields, 2008) construction within society. In the context of HBV, it is imperative to transcend concentrating just on gender as a significant factor and explore other forms of discrimination faced by survivors. Gender issues are also discussed in terms of hierarchy, power, and inequality as an additive or mutual construction of inequalities to understand how complex inequalities interact and mutually influence violent encounters (Kimmel, 2008; Al, S., 2017; Strid et al., 2021). Tracing and revealing the intersections of many modes of prejudice is required for engagement with survivors, research, and public policy to make practical progress (Warrier, 2021). Although there is no agreement on how to define “honor” or “honor” standards, however, there is agreement that “honor” systems are distinguished by being patriarchal, age-hierarchical, hetero-normative, authoritarian, and legitimizing violence (Strid, 2021). This is why intersectionality is used to discover intersections and particular issues associated with HBV. Therefore, an intersectionality approach necessitates that identity and categories be investigated with one another, as the facts of interconnectedness at the individual, interpersonal, and structural levels urge all to be overseen (Warrier, 2021).

Framing “honor” as a patriarchal culture is entirely inadequate; the complexities of the act and grounds of HBV stem from the influence of several biases such as sex, gender, ethnicity, age, sexuality, handicap, race, sexual orientation, or class and socioeconomic contexts (Strid et al., 2021; Warrier, 2021). As a result, intersectionality serves as a handy catch-all concept that tries to make visible the myriad positionings that define everyday lives, as well as the power dynamics that are important to them (Phoenix & Pattynama, 2006). Hence, this concept assists in understanding how survivors of HBV experience violence from multiple sources of oppression and discrimination, mainly because of the complex interplay of individual, social, cultural, economic, and other factors that would not have been understood without the intersectional lens (Sokoloff and Dupont, 2005).

Most women exist at the intersection of complex social contexts. Most importantly, gender inequality is influenced and shaped by the existing unbalanced power portrayal and oppression, which have real-life consequences for HBV survivors who are seeking protection and justice

(Sokoloff and Dupont, 2005). Accordingly, in terms of societal gender representation, values associated with “honor” are embedded in social, economic, cultural, religious, and political structures intended to dominate and control low-status members of society, women. So, the culture of “honor” increased the rate of HBV and even homicide (Awwad, 2011). Feminist intersectional understanding of HBV, therefore, appears to hold intersectional inequalities as fundamental causes and consequences of violence; it allows for the analysis of a broader range of forms of violence, such as coercion, “honor”-based control, and lack of consent; and it pays special attention to how foundations of inequalities intersect with sexual identity to strengthen or weaken vulnerability to HBV (Strid et al., 2021)

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.1 Research Methodology and design

It is common to employ a qualitative approach due to the complex nature of social phenomena, which cannot be quantified. This section presents the study methodologies and design employed in the study. The study methodology chosen is based on and directed by the research questions' aims and knowledge of the research's philosophical underpinnings (Opoku et al., 2016).

#### 3.2 Research design

Given that few studies in Ethiopia focus explicitly on “honor” as one motivating factor among the root causes of widely experienced GBV, this study employs exploratory qualitative research. An exploratory study is described as research conducted to investigate an undefined problem. As Stebbins (2001, p. 8) notes, “*exploration is the preferred term under at least three conditions: when a group, process, activity, or situation has received little or no systematic empirical scrutiny, it has mainly been examined using prediction and control rather than flexibility and open-mindedness about where to find them.*” HBV has received little attention in the Ethiopian context, and to understand its essence in the local context, exploring the topic is appropriate for this qualitative study. Accordingly, the objective of this exploratory study is to explore more about a subject of interest by making connections between determinants without relying on any prior conceptions or assumptions.

Accordingly, this study used a phenomenological perspective to explore the lived experience of HBV survivors. Phenomenology is a type of qualitative research that emphasizes exploring how people experience the world (Neubauer et al., 2019). Additionally, it is a philosophical research position that stresses understanding the basics of phenomena to elaborate on existential and hermeneutic (interpretive) elements (Finlay, 2009).

### **3.3 Study area**

The study was conducted in Addis Ababa, Ethiopia's capital city. Addis Ababa was chosen as the study location due to its distinct traits, which offer the study various perspectives. It is the federal government's seat to get access to key informants relevant to the topic and has the infrastructure, amenities, and employment opportunities, making it the city of choice for many. As a result, this city may hold the highest cultural, ethnic, and religious variety in the country (World Population Review, 2020). These characteristics, along with many other socioeconomic statuses, advancements, and media exposures, provide the city with a platform for the realistic portrayal of interactions among its multicultural audience, making it preferable to understanding the intersecting constitution of “honor” in family and community.

From the researcher's lived experience, individual and communal “honor” have great relevance, and finding more survivors of HBV would have been easy in the capital with facts on the ground like media outlets, the relative probability of safety and security for survivors, and responsive mechanisms that were not available in other parts of the country.

Survivors of HBV who live in Addis Ababa were the study's data sources, from whom information was gathered. Utilizing various index individuals, organizations, and personal networks, these survivors were located. Professionals, religious leaders, and other responsible personnel at different government and non-government entities participated in the study as key informants. The good will of their staff, radio station journalists, rehabilitation center, and legal aid center residing in Addis Ababa made simple access to study respondents and allowed the researcher to access pertinent documents and reported cases to be used in the most classified way for the sole purpose of this study.

### **3.4 Participants of the study**

The study included three selected population groupings to ensure the study's credibility while acquiring a comprehensive picture of HBV in the Addis Ababa context. The first group of respondents were HBV survivors currently residing in Addis Ababa. The women included in this study were from Addis Ababa, where the notion of “honor” governs everyday behavior or violence. They had experienced a range of impediments and restraints at the time of the interviews, as well as abuse from their parents, the neighborhood, male family members, and, in some

instances, from organizations. The second group was made up of focus group participants. They were asked to explain the portrayal of women in society from their respective perspectives in understanding the “honor” foundation in Ethiopia's societal constitution. While the third group of people were key informants who were professional and working on gender-related issues at institutional levels, their professional engagement provided insight into how the institutional and structural functions were responsive to GBV, including HBV.

**Inclusion criteria:** respondents who were willing survivors of “honor”- motivated violence were invited to the study and later included after giving informed consent. Key informants working on gender issues in various offices who agreed to participate in the study were included. Based on what was depicted in the literature review, the researcher purposefully selected cases reported to authorities and institutions and tracked records of the organization that revealed how HBV experienced

**Exclusion criteria:** similar narratives and experiences were avoided to reduce the potential redundancy of information.

### **3.5 Sampling and selection**

#### **Sampling Method**

A purposive sampling technique was applied to focus on specific features of HBV that are of interest to answer research questions and serve the specific objectives. Purposive sampling is judgmental, selective, or subjective in that it rests on the researcher's judgment in picking the units to be investigated (Purposive Sampling, 2022) and to identify categories of illustrations for in-depth inquiry or to obtain a better knowledge of respondents rather than generalize to a broader population (Kreuger and Neuman, 2006).

This exploratory qualitative study also employed critical-case sampling to determine whether the phenomenon of interest (HBV) exists. To know if a case is decisive, think about the following statements: *If it happens there, will it happen anywhere or if it does not happen there, it will not happen anywhere and if that group has problems, then we can be sure all the groups are having problem* (Rai & Thapa, 2015, p.8). Meanwhile the objective of this study is to better understand HBV from the lived experiences of the survivors rather than generalizing about the study

respondents. Thus, the study adopted purposive and critical case sampling to serve a definite need or purpose.

### **3.6 Data collection methods**

#### **In-depth interview**

In-depth interviews were used to contextualize participant perspectives and experiences in a flexible and participatory manner (Adams and Cox, 2008b). The study focused on the targeted groups to answer the research questions. Data was obtained through an in-depth interview in which the individual could speak freely about the subject. A face-to-face interview is preferred to observe participant body language, feelings, or impressions, and the in-depth interviews were forwarded to HBV survivors to understand their lived experience. In addition, interview places and timing were chosen by the will of the respondents to be conducted in the office, house of the survivor, cafeteria, or religious vicinity. For further clarification, a phone interview and email communication were also used. More so, interviews with relevant government officials, religious leaders, and professionals were conducted. Key informants' lived experiences were also considered as additional supporting cases, along with a purposefully selected sampled case.

#### **Case studies**

A case study examines every element of a person's life and background to find patterns and reasons for behavior. Case studies are a helpful tool for the exploratory type of study, and they are an empirical investigation of a current phenomenon in its real-world environment (Rowley, 2002). Different reported cases, both from documentation and from audio recordings of HBV survivors, were explored to understand the multifaceted future of HBV.

#### **Focus Group Discussion**

Focus groups usually consist of one investigator and many participants in a session. Discussions facilitated within the groups often result in valuable data in a shorter space than required by one-on-one interviews (Adams and Cox, 2008). A focus group comprises carefully selected people who contribute to open research conversations. Participants for the research were carefully chosen to reflect the more significant community they seek to reach (O. Nyumba et al., 2018). One focus group participant was selected with the support of Key Informant (KI2), who was identified with

the help of KI16. This group member is from Nifas Silk Lafto, sub-city Woreda 6, and is a community conversation facilitator on women and child protection, mandated to oversee and report on women and children's wellbeing and security. The focus group participants were twelve, and the discussion was held in the hall of the Nifas Silk Lafto Woreda 6 office for about an hour. This group was chosen because KY2 has long served as a facilitator in the formation of this community conversation group, with the hope that he would have ample experience and follow up on the members' challenges and progress, allowing him to understand how community-centered intervention has an impact and how women's and societal attitudes have changed. For the participants, discussion points were raised to understand their perspectives on women's position in social structures, challenges, and how societal “honor” foundations were the cause of GBV in an hour.

### **3.7 Analysis Method**

Understanding the lived experience of a particular phenomenon is central to the interpretive phenomenological analysis (IPA) method (Smith, 2004). IPA defines phenomenological concepts by recognizing that experience is inextricably linked to and dependent on human relationships, which are influenced by society, culture, and history (Eatough and Smith, 2008). Furthermore, it enables researchers to employ adaptable methodologies to manage unexpected subjects or themes that arise during the phases of analysis (Smith, 2004). Accordingly, using this analysis technique enabled us to find how intersecting contexts shape the concept of HBV from the lived experiences of survivors and respondents and revealed frequently held views while highlighting key distinctions between respondent categories or the parallels between the respondent’s experiences.

Each respondent had a one-on-one interview with both semi-structured and open-ended questions focused on exploring HBV in Addis Ababa with selected HBV survivors and key informants. Questions were intended to explore the family and community roles that the respondents believed violence committed with the notion of restoring “honor” and avoiding “shame”. During the interview, the interviewer openly asked what the respondents thought family members and the community might impose if they found women who had violated family norms or grounds for “honor.” As stated in the limitation, the very fact of “honor” was confusing from the prior informal and formal conversations and assessments that the researcher had with key informants, and the interview questions were communicated some days before conducting the interview to each key

informant to make them familiar with the interview questions, which were then easy to comprehend and provided in-depth insight from their professional and lived experience.

The IPA technique was used to transcribe and evaluate the collected information, which comprises numerous processes beginning with a thorough reading to become acquainted with the intent. The researcher transcribed and translated the data from Amharic into English in a manner that protected the participants' confidentiality and the intent of the respondents. At this stage, the researcher faces difficulties in translating some Amharic terminologies and statements to English. Finding appropriate or expressive wording was a challenge in some contexts. The researcher became intimately acquainted with the data by listening to the recordings, reading the detailed notes taken during the interview, and rereading the transcription numerous times to gain an outline of the representations of HBV and what it constitutes.

The contents were then summarized and provided with introductory notes, and then elaborated on the emerging themes before being broken down into cases offered and subsidiary topics. Themes were created using codes and terminologies that highlighted differences in HBV survivors' exposures. Each of the themes was conceived in the literature, emphasizing the influence of family and community control, and deepening the understanding of how culture and religion orientation shape “honor” ruling and “honor”-motivated violence, which defined many intersecting factors that influence motives of “honor” that result in violence. Further analysis concerned the deconstruction of patriarchal control in connection to HBV survivors. Additionally, analysis was conducted to capture various manifestations of patriarchal power since HBV is characterized by acts that show strong patriarchal dominance. All extracts were further categorized and grouped to reveal reoccurring themes of analysis and conceptual relationships.

Every step of the analysis followed the rules of the IPA quality evaluation guide, and in the data analysis, other sources of information concerning “honor” violence include case studies, media stories, secondary analysis data, case reports to authorities, and verbal debriefings. By triangulating the data, it was able to find hidden meanings within the text by cross-referencing the data from different sources. Sampled cases also permit analysis of the complex and evolving environment around HBV survivors and, hence, better explain how to acknowledge the existence of different realities and experiences and use inductive approaches to explore these (Browes 2015). Since the study used a phenomenological approach, verbatim interview extracts from the

interviews were used to show the respondent's actual experiences and interpretations of the data in the discussion unit.

### **3.8 Ethical consideration**

A study is aimed at having a good understanding of the phenomena impacting human life through a comprehensive outcome for the good of others in a manner that retains the privacy of participants, and to do so, consideration of ethical principles is essential (Orb et al., 2001). The very nature of the study topic is sensitive and demands that people share their most sensitive and personal secrets, which makes an ethical consideration integral to developing a meaningful and trustworthy relationship between the researcher and respondents. To do so, ethical clearance was obtained from the Addis Ababa University research ethics committee of the Center of Gender Studies, which affirms that this study fulfills the standard requirements described in the IRB-CoDS standard operating procedure (SOP) and that all protocols are observed.

During data collection, respondents' willingness was requested, and they were informed about the purpose of the study and how personal information would be used. They were also informed that if they did not want to answer them, they could exit the procedure at any point. Informed written or verbal consent was obtained from respondents. Discretion was given to the respondent to choose a convenient place and time to comfort them and conduct the interview. Recordings were made with the permission of everyone who took part. However, some of them asked not to be recorded, and their wishes were respected, and interview notes were taken. Throughout the data gathering procedure and afterwards, the confidentiality of the information and its privacy were preserved. The researcher also utilized codes to protect all respondents and their anonymity. All the generated data is stored on a password-secured computer that only the researcher can access. Therefore, none of the details have been disclosed to protect the respondents' identities.

### **3.9 Reliability and validity**

The tendency of “honor” deals to become sources of violence, considering their appearance as literature, has been found to be minimal from an Ethiopian perspective. The researcher therefore first addressed a variety of professionals in search of what forms of women's behavior and status were dishonorable and shameful to family and community. This allowed the researcher to define the scope and share an understanding of what constitutes the notion of “honor” and “honor” -

motivated violence on which to base an exploration of this specific subject matter in Ethiopia, specifically in an urban context (Addis Ababa). This, in turn, serves to ensure the study's validity and reliability based on a common consensus of professionals' foundations. Further, it eased the further search for women who were survivors of different HBV acts and selected cases reported on identified grounds by these professionals, which in turn promotes validity.

The researcher ensures validity by correlating the findings with established theoretical frameworks and other concepts that were mentioned in the literature. The interview guide was prepared based on the selected theories and previous findings, and the questions were carefully and precisely worded in a way to reveal the “honor” frameworks that were widely practiced and continued as a hub for different contents of HBV in an understandable manner. Upon conducting interviews, it was determined how the specific prevalence of the “honor” rule would be counted, and specific questions were given to respective survivors, focus group participants, and key informants. Cases were also selected and reviewed based on their contents in relation to what was discussed in the literature.

Narration and response were consistent across key informants (professionals and religious figures), survivors, focus group participants, and the reviewed cases. Consequently, efforts were made through triangulation to improve the reliability and validity of the data: themes and codes were extracted from survivors, key informants, focus group talks, and purposefully selected cases. In addition, the findings of the study were also discussed considering previous work to ensure their validity and reliability. However, to some extent, the data's validity may have been compromised because it was heavily dependent on primary data, mainly interviews with key informants, focus group participants, survivors, and cases reviewed. The data derived from case studies and survivors were small or non-representative samples that may not yield reliable or generalizable results (Kulczyki & Windle, 2011).

## **CHAPTER FOUR**

### **ANALYSIS AND DISCUSSION OF FINDINGS**

This study, in general, is set to explore HBV in Addis Ababa from cultural and human rights perspectives, focusing on the lived experiences of HBV survivors. The findings were analyzed in a way to attain the general and specific objectives of the study, which include exploring what HBV means to women living in Addis Ababa, identifying its nature and characteristics, the challenge of HBV on survivors, exploring legal and system constraints in addressing HBV, and indicating possible actionable recommendations. The study was analyzed using IPA, and accordingly, findings were sorted into themes and subthemes developed from reviewed cases and respondents' responses. Accordingly, this chapter presents the study's findings and discussions of themes with corresponding subthemes. The themes include framing HBV in the Ethiopian context, an “honor”-“shame” worldview, and the “honor” code's facets: mapping HBV (which has a set of emerging subthemes), women's human rights and gender-related concerns in the culture “honor”, challenges experienced by HBV survivors, gaps in the Ethiopian legal framework, and feminism's conscious raising and empowerment.

#### **4.1 General profile of respondents and survivors**

The study was conducted among different population groups in Addis Ababa: HBV survivors, key informants, and focus group participants. The data was collected using a semi-structured, in-depth interview among these groups, and cases were selected to illustrate the role “honor” plays in the context of GBV. The detailed demographic background of the respondents and survivors is attached as an annex. In addition, a summary of the cases reviewed, and survivor experience of HBV is also attached in the annex to provide summarized insight.

#### **4.2 Framing “honor” -based violence in the Ethiopian context**

Using the term HBV and framing it as a problem contributed to understanding it as one GBV cause and paved the way for positive outcomes. National government agencies and stakeholders have begun to regard “honor” as one of the root causes of GBV to challenge society's abusive and oppressive norms and values against women. Academicians then recognized and localized the “honor” dimensions of GBV for future researchers to fill the existing knowledge gap. According

to Kelly (1990), the lack of terms for women's experiences makes them invisible and voiceless. The finding suggests that women in Ethiopia are suffering from GBV for a variety of reasons. For many reasons, “honor” has not been addressed to address the constraints and experiences of HBV survivors since HBV has not been given attention, which in turn has left survivors invisible and voiceless. Giving a name to women's experiences empowers them and validates their contemplations and actions. Du Bois (1983, p. 106) explains:

*The power of naming is at least two-fold: it defines the quality, value of what is named and denies reality, and value to what is never named, never uttered. That which has no name, for which we have no words or concepts, is rendered mute and invisible: powerless to inform or transform our consciousness or experience, understanding, or vision; powerless to assert its existence; such is the situation of women in our world.*

Ever since HBV has been a reality for many women in the nation, this study was intended to bring the subject matter to the fore for further consideration by different stakeholders. As far as giving them specialized legal, medical, and other help for this kind of GBV, these survivors did not receive enough attention. Due to a lack of space within the current systemic and structural settings, many GBV survivors continue to be muted and neglected. Key informants also hinted at the possibility that Ethiopian women were subject to “honor” culture as a powerful and influential cause of women's seclusion, although it was disregarded. Thus, an attempt was made to construct a broad framework for HBV in Addis Ababa discourse based on the understanding gathered from respondents, selected cases, and survivors to shed light on this specific concept.

#### **4.2.1 Pattern of “Honor” based Violence in Ethiopia**

The study findings from key informants inferred that national figures do not adequately show the prevalence, root causes, and patterns of GBV in Ethiopia. Pieces of literature, reports, and research conducted have mostly provided general pictures of the several types of violence to which Ethiopian women are subjected. The same holds true in the case of the prevalence of HBV being outside the ambit of consideration as one of GBV, in which in some country contexts appear to contribute to the occurrence of HBV. As a result, there is no reason to ignore it while experiencing the negative impact on women's lives and bringing it under the spotlight of gender consideration is essential.

In addition, the findings of the study that were further identified by respondents and the cases reviewed show that existing gender inequality became normalized and gender equality between

men and women was denied due to the reinforcement of traditional gender assignments that empower men over women by promoting religious and cultural references. Women as individuals deserve human rights and values and freeing them from the restrictions imposed by patriarchal societal structures is relevant in the larger domain of dealing with GBV. One of the possible paths for this improvement was to understand the cause of GBV. For this study, “honor” was selected as the basis for understanding GBV under the conception of “honor motivated violence.” Women's chastity, their social behavior and status are attached to the “honor” of the family and community in the study area.

Hegemonic masculinity privileges to regulate female sexuality, which is engrained in Ethiopian culture but not uniformly or in all parts, as key informants suggest for further research. Still, it is considered that some virtues that entertain women's subjugation are valued in many parts, irrespective of substantial social and cultural transformations that shape urban and educated populations like Addis Ababa. The consideration of female bodies as significant manifestations of community and the cultural continuity of valuing family and communal “honor” remain ways of life for many women, along with other multifaceted cultural impositions. Controlling women's sexuality has conventionally been seen as one of men's core prescribed roles in protecting “honor” rules. Men's power over female bodies and their chastity legitimizes several acts of GBV committed in the name of restoring “honor,” which can also keep on impeding the effective execution of legal rules, as was identified by legal professionals in their course of professional service delivery.

Women's behavior is often governed by the societal “honor” code, which blames only women and girls for a matter that was not their fault. According to the key informants (KI4, KI5, and KI7), families go so far as to hold their child who survived violence as a hostage to silence the violence against their child, not to lose their social status, and to maintain their social standing. Women, including mothers, played a significant role in participation by providing blind eyes. The cultural situation further empowers families to decide on personal preferences for women. Taking the blame to protect families may intensify the existing unequal power dynamics between women and present men with self-justifications for blaming and violence (Moulding, 2015). This is mainly because, as the most key informants indicated, women's poor economic status forces them to be tolerant of any imposition, and gender socialization defines the acts and status of women. A girl

raised in that culture to tolerate violence, submissive, and under strict surveillance to observe the social code, who is regarded as communal property, has a say in her life discourse. As a result, the web of mother-blame that defines violence in general, combined with more particular guilt for 'failure to protect,' may conspire to further entangle women and children in violence, weakening their choices, safety, and mother-child connections (Moulding, 2015).

The finding revealed how interlinked conceptions of religion and cultural status in society were enabling the environment to commit acts of violence under the name of restoring “honor”. Culture and religion “misunderstanding” shape the family and “honor” frames of reference for this study. Key informants, focus group discussion, selected cases, and the lived experience of survivors disclosed that women were subjects of HBV due to cultural and religious perceptions that perpetuate gender inequality and empower men and the community to defend perceived dishonorable behavior and targeting of women.

#### **4.2.2 Defining “honor” -based violence in Ethiopian discourse.**

Interviewed professionals shared their respective professional understandings on grounds that invite HBV. Under the annex five listed what society considers dishonorable to the family and to the community, and the foundational grounds were culture and religious misunderstanding, wherein women are blamed for all transgressions. Accordingly, HBV survivors and cases were chosen based on professionals' indications. Only a few grounds (adultery, interfaith marriage, sex work, being a victim of rape, being the mother of a child with a disability, marriage without the consent of the parents, leaving an abusive husband, forced abortion) were considered because of time, availability, and grounds that were stated on the research limitation section. The researcher argues that any of the HBV definitions would also apply in the Ethiopian context too, and in this sense, what the reviewed literature entails in the discussion of HBV is: preserving “honor” and avoiding shame as feminine obligations to adhere to patriarchal domination, mainly reflected in culture and religion-defined “honor” codes of a community that predominantly apply to women to comply with. Thus, what was indicated on the operational definition of terms the definition of HBV provided by UN,1999 applied in local context also. In the following sections, HBV survivors' lived experiences, and key informant detailed looks allow for a more in-depth exploration of the topic that will be discussed and analyzed with this definitional understanding.

### **4.3 “Honor”- “Shame” from worldview**

Once HBV is framed in a local context, it is easier to understand how the notion of “honor” is shared within the Ethiopian urban community and to explain the role of the “honor”- “shame” view, where its values are strongly linked to cultural and religious understanding/influence, as elsewhere in the world in the literature review, in advancing “honor”- motivated violence. Within the scope of this study, “honor” was understood as a reflection of social and individual functioning, lifestyles, beliefs, and practices that trigger HBV to transgress the “honor” foundation. HBV is a mental construct of authority based on family retention, reputation, and female chastity that has cultural and traditional roots passed down to generations (Ouis, 2009). Such gendered norms of decency are reinforced in familial and community settings. The status of women in Ethiopian societies is subjected to disproportionate violence directed against them that emerges to restore “honor” and avoid “shame.”

#### **4.3.1 Notion of “Honor” as feminine virtue**

Despite substantial progress in urban settings, women's responsibility plays a large part in characterizing “honor” in the Ethiopian urban context. Women's ideals and dispositions are fundamentally gendered. They were seen as the custodians of a family's, community's, and men's “honor” and expected to always maintain their chastity to uphold the dignity and standing of their family, community, and men. If they failed to do so, they were held accountable. Most respondents emphasized the role of males in maintaining “honor”.

There is still a conception and thought that women should be calm and submissive, act honorably, and respect their spouses, brothers, fathers, and so on; however, otherwise, this does not work for men. Family “honor” could not be compromised, and efforts to uphold or preserve “honor” affected women's rights. In this sense, the concept of “honor” among women refers to the shared “property” of a patrilineal collective whose members have a vested interest in protecting the collective's reputation, which depends on the socialization of its female members to normative standards for female behavior and punishing women who are judged to have acted dishonorably (Payton, 2014).

As a result, “honor” transcends an individual's self-interest and is crucial to the community. In addition, men act as overseers of the “honor” of the family, as KI4 and KI2 indicated. According

to KI3, the key contributing factor to HBV is people's efforts to uphold their sense of self-worth and social position in the eyes of others and society at the price of wrong perceptions or beliefs. Further, KI5 indicated that women's transgressions of cultural standards might be regarded as revolting in a traditional culture where male and family "honor" are acknowledged for attaining "honor." The case of an adulterous woman examined in Case AD would be a typical example of the transgression of the "honor" code that requires women to be loyal and refrain from shaming their man by engaging in such behavior. Suppose similar violations of societal norms by men were tolerated. This validates that "honor" is considered a feminine virtue that emerged from the unequal gender positioning of women and men in Ethiopian society, whereby the "honor" and "shame" nexus are attached to protecting male "honor."

Another reason was, according to KI6, self-interest; often, *"we choose 'honor' above compassion and justice from the suffering and difficulties of women"*. As a result, "honor" was considered a feminine social construct in a traditional society where protecting male and family "honor" is credited with ensuring "honor". Women's transgressions of social standards might be thought of as distasteful one. Since women are concerned about the repercussions on their social status and safety if they expose their families to public disgrace, and second, they worry about the consequences on their families, women are mandated to adhere to "honor" standards unlike their male counterparts (Keyhani, 2013). Being a victim of rape, as some key informants indicate, endangers the "honor" of the family. It is, therefore, likely to describe "honor," a socially constructed and enforced standard of repute, wherein a collection of a group's behavior is protected and based on the characters of its individual women members (Payton, 2014).

#### **4.3.2 Notion of "shame"**

Women are frequently associated with shame because, most of the time, they are accountable for breaking social conventions. It is primarily a woman's responsibility to adhere to codified principles where "honor" is constructed to avoid bringing dishonor to family and community. The recurring theme from the data entailed that individuals, families, and communities would go miles to maintain their family's respect and "honor" in the community to avoid shame. Key informant perspectives on HBV exemplify how behaviors of women that society and family felt, or even suspected, would result in "shame" for violation of the "honor code" may invite HBV and be viewed as unaffordable either by the family or community.

Women were supposed to adhere to the culture of “honor,” which emphasizes family and community as the foundation of their social identity, and this included remaining silent in cases of violence. It was discovered that it was customary to put one's social position before a woman's life to avoid “shame.” HBV was motivated by maintaining a family's reputation in society and adhering to the established cultural norms that supported “honor.” It was revealed from the study that it was the community value that dictates possibilities and choices for the family when dishonorable conduct occurs, using the collective forces of society to attack the family or the survivors with “shame” and gossip since maintaining family respect is regarded as part of “honor,” participating in communal gossip or being violent is viewed as a restoration of “honor” and the avoidance of “shame.”

Similarly, rape case reporting was often ignored to protect family “honor”; even when a family member was the victim, the rape victim was seen as having "*damaged the reputation of the family,*" making the patriarch look weak (Vendrame, 2013). The stigma caused by talking about violence, supposed family matters, and women's dependency on men is enough to not report the crime. According to KI4, there is a culture of shame and social isolation for many cases of GBV that go unreported. In addition, female purity is highly valued, and women who have been raped are treated as a source of “shame” to the family as well as to the community, mainly because the perception attached to raped women invites rumor, gossip, and fear of implication in later marriage life instead of blaming the rapist (the man). Whereas, if a man engages in extramarital sexual experiences, they are considered normal or may not be an issue at all. The value that societies place on men and women is evident in sexual double standards; women globally are the weight of social expectations, and associated gendered responsibilities are also held in Asian and Western cultures, as represented in the study conducted by Warner et al. (2017).

#### **4.3.3 Cultural and religious foundations of “Honor”**

**"ልግድ ዐስሮ ሲጎትት ከሰይጣን ይበረታል" "When culture draws you back, it is even stronger than the devil." (A cultural saying shared by RF1)**

This cultural saying shared by RF1 religious leader demonstrates the extent of cultural influence and how deeply entrenched in a societal construction that indicates effort must be extended to change multiphase problems that were deeply rooted in such cultural construction; this also made

demanding and more complicated the task of battling culturally imposed discrimination and standards that women were exclusively expected to comply with. Nonetheless, cultural perceptions have greatly influenced religious misunderstanding and misreading. In my long year of spiritual service in many parts of the country (RF1):

*I have noticed that women's modesty is highly regarded in many dimensions of Ethiopian society. Despite the rapid social and cultural change affecting urban populations, many societies continue to value female bodies as community and cultural continuity markers, especially in relationships that need intimacy, like marriage, where women are assumed by the community to be made for serving the marriage institution. (RF1 interviewed on September 22, 2022, in the religious vicinity)*

From key informants' reflections and cases reviewed, it was revealed how women are treated within cultural and traditional perspectives in a way that devalues their status and exposes them to different forms of violence. Informants believed the act of HBV on women was a norm that has always been present in society. According to Essien and Ukpong (2012), HBV operated as a disciplinary tool to govern women's "wrong" social behavior. A similar meaning was shared by KI2 about how culture serves as the foundation for violent action towards women for the restoration of "honor":

*Males have a dominant role because it is culturally acceptable and expected. In contrast, females who find themselves in situations that are dishonorable to their man or family are so harsh on them that it leads to various waves of abuse. Culturally, women were obliged to follow some socially constructed set-ups because women were thought to be the ones who created the conditions for violence. (KI2 interviewed on September 14, 2022, at the office)*

Women were highly susceptible to HBV because of social and religious biases and pressure against them. Even some violations of norms were bearable for men or sometimes expected because of the cultural expectation posed on women attached to modesty. Thus, these make it the most challenging aspect of being a woman concerning HBV, as (KI4) specified. Adulterous women are a typical example of the cultural transgression of being loyal to husbands that subject women to HBV. Even when elders sat for reconciliation on the marriage issue, they even justified the act of an adulterous man by saying that it was expected for the man to display such "masculine trait". Marriage counselor KI8 shared the following from the lived experience of the clients that she has been serving:

*The acts of men (husbands) were most of the time excused, and women (wives) were forced to tolerate them to maintain the marriage. Elders, upon sitting for arbitration of marriage disputes,*

*sometimes welcome adulterous men, saying, "It is unimaginable to think that a man could not commit adultery." However, if the husband claims his wife committed adultery, elders do not hesitate to blame her and support divorce. (KI8 interviewed October, 13 2022, Office)*

Strengthening the above, the viral video case (Case AD) further strengthens how founding adulterous women were lauded. *"Tsega Telkesekech"* (Tsega has committed adultery) is what her husband called his adulterous wife while recording her committing adultery. According to the transcription of the video stated, *"She has betrayed me; my neighbors came and see what my wife is doing. She betrayed me. She committed adultery in my house. My neighbors. See what shameless my wife has done to me...."* Compared to men, women's "honor" is primarily maintained through the avoidance of shameful behaviors and the explicit demonstration of "honor" through action. The reason for filming the video was apparent: the cultural standard does not allow women to engage in or display such behavior. The husband knew and was confident that the neighbors were against her because the community's makeup made adulterous women unacceptable since, in Ethiopian cultures, a woman's virtue is measured by her purity, modesty, and faithfulness to her husband. Wherein women should avoid having extramarital relationships at all costs. In addition, forgiving a "misbehaving" woman may jeopardize the social position of her male relatives; the links that bind a woman to her family justify violence against her (Keyhani, 2013). This man has filed a case in court; the trial is under way, and he stated that he would not want to live with her at such cost and that there is no room for negotiation. Her family was also offended and was against her, siding with her husband, who claimed to be betrayed.

According to the key informants and survivors' assertions, sex workers have always been considered disgraceful in Ethiopian society, but only women are considered responsible for casting shame on their families and communities. Most sex workers shared this practice as their daily truth, and society denounced, humiliated, and neglected these women, who were referred to as "prostitutes," which is an exclusive name for woman sex workers. SV1 further supports this impression.

*.... Clearly, we were not sharing a bed alone; we were sharing a bed with a man. It is incredible that most of our customers are married and live in institutions recognized by law and society. However, culturally, only women were held responsible, and no one questioned why a married man was having an extramarital affair. When I saw the ring on their hand, I asked why they wanted to cheat on their wives while they were still married. I encountered multiple incidents of abuse; most of them slapped me, stating that "as far as I was paying you, it was only expected that you deliver the service I had requested; it was not my right to tell him otherwise." (SV1, interview conducted on September 6, 2022, at the Rehabilitation Center)*

The study conducted by Lijalem (2014), and Mulatu (2016) also revealed that being a sex worker is shameful in the eyes of the community and family of the sex workers themselves; it is disgraceful to the woman, and everyone associated with her, and respondents admitted in this study that it was a dishonorable trade that lacked social support and was stigmatized and stereotyped. Survivors who used to be sex workers mentioned a similar feeling of humiliation because they felt uneasy among others and worried that people would judge them. Similarly, KI15 reaffirms that societal labeling has an impact on these women and even impedes the smooth running of their activities. Since their existence, there has been the perception that *"they are no longer important and assisting them to change their status is not relevant, and we lack funds and are facing a poor helpline to provide different support for them."* The traditional religious understanding and prevalent belief behind many wrong religious interpretations were also sources of women's experiences of violence. Accordingly, considering women's accountability for any of what society defines as appropriate conduct and behaviors, religious misunderstandings and misinterpretations of religious leaders or preachers and the understanding of fellow misinterpret female biological functions made women feel unclean. The following interview elucidates this more:

*I was so afraid even to go to the holy place. You can tell from their facial expressions of community members' hesitation. Some insult me, saying, "You should not come to this holy place while you were a sex worker... After joining the rehabilitation center, I went to the religious leader to repent of my sin and get relief for my soul. However, the religious father told me he was unwilling to accept my confession, and my heart was broken. Who else would be close enough to serve a "sinful" person other than a religious figure?" (SV2, interview conducted on September 6, 2022, at the Rehabilitation Center)*

The experience of this survivor entails how a spiritual leader wrongly interprets religious thought since scripture dictates to serve all equally, irrespective of their situation. Though findings like Mulatu (2016) indicate that religious institutions and spiritual services have an undeniable role for women who want to leave sex work, many women are made to leave and stressed to serve with careful consideration of stigma by other groups who are outside of sex work for fear of the community that considers acts of sex workers dishonorable and blames women, not men. Adding to the HBV survivor's lived experience, she recalled how religious perception was used to justify violent behavior by justifying religion for abuse. The narratives of these respondents disclosed how religious misconceptions lead to a source of violence and how female sexuality is abused.

*I have married a man in a religious ceremony. Soon after, I became pregnant, and he started spending many nights away from home. I knew he had begun an affair with another woman, and I*

*attempted to explain why he was engaging in adultery while I was his wife. Since then, he has repeatedly harmed and assaulted me until my uterus bled, and he has argued that his religion allows him to have a relationship with another woman and that I have no right to bring this up. No one understands my situation, and I am very challenged. (Case CA)*

Husbands who married and promised to adhere to religious rules to respect their wives instead identified in the Sofanit (2016) study that husbands mistreat their wives in many ways, even though women are not permitted to criticize their husbands and that the husband has the authority to dominate, control, and correct anyone he chooses. Male dominance and gender inequality can be seen in these marital relationship conditions. Furthermore, *RF4 states that in Islam, a woman is considered a "Rrebule," which means queen of the house, and the gates of paradise are under the feet of a mother. A man has an obligation to protect a girl and to give her equal opportunity. This is what is written in the Qur'an, but what we observe on the ground is the opposite.* Another religious misunderstanding that invites HBV is an interfaith marriage, as was inferred from Case IM. In this case, the woman's family expected women to marry men from the same religious background; otherwise, the family warned that they would dissolve the marriage at all costs or denounce her as she was no longer her daughter. However, she refused and married a man of a different religion. The entire family was angry, and they chased her out, ceased communicating with her, and even imprisoned her, claiming that she was insane, faced so much hardship due to familial pressure, and was on the verge of divorce.

The Muslim community opposes Muslim women who marry outside of their faith. They are considered violators of religious standards and the social order that discourage interfaith marriage; they are viewed as destroyers of family "honor" and stability (Buisson, 2016). In Ethiopia, interfaith marriages involving the conversion of one of the two spouses are also rare because of the established boundaries that do not appreciate such relations and even lead to violence (Ficquet, 2019). According to the study (El-Maghlawy, 2019), Talaat's story exemplifies how conservative elements in the Christian and Muslim communities frequently engage in violent battles over women's bodies. Her freedom to convert to Islam and marry a Muslim person is viewed as "tarnishing" the "honor" of her community. Christian forces desired her return to "repair" the community's "respect." A conversion to Islam, on the other hand, is framed as a win for the Muslim community by conservative sections of the Muslim community.

Violence committed by religious leaders has also been identified as one potential factor that invites HBV. Some figures commit violence because of their respected social status, and with the perception that no one is suspicious of them that they would engage in such violent acts, according to KI1, KI3, and KI4, violence committed by religious figures on women has been increasing more than ever. For the question, asked religious figures why this violence was increasing RF1, he shared that he has been familiar with such violence and stated the following: *Sometimes I saw a flaw on the fellow side; their respect went so far as to forget that these religious leaders are human beings who, like ordinary people, make mistakes; for that matter, being vigilant at every step was essential, but that did not mean supporting their deeds. It was unacceptable and against religious beliefs.*

Religion is the most important social institution that influences people's beliefs and lives (Essien & Ukpong, 2012). In Ethiopia, too, religion has a strong position. Cultural perceptions influenced religious interpretation to the extent of tolerating abusers under the pretext of religion. In Pakistan, too, religious leaders and parties wield extensive power. It can be challenging to oppose them because doing so may be interpreted as an attack on religion rather than on the misinterpretation and gross abuse of scripture verses (Zia, 2013). From a religious understanding, which is constituted by religion, culture, and norms, people still believe that women should be treated with respect to the family and the community. Some underlying presuppositions tend to favor male self-hood while disadvantageous and degrading women. It can be challenging to determine whether the holy books support gender inequality in general because a proper reading of the scriptures upholds the dignity of every person initially made in the likeness and image of the Almighty (Essien & Ukpong, 2012). There was a gap in the provision of "social gospel," a call for social reform, according to key informants among Christian religious figures. In addition to the fact that existing culture heavily influenced the preacher, they reflected sexist behavior in teaching and failed to discuss influential women figures from holy books and the role of women in religious scripture. Instead of acknowledging and sharing the holy books dictations of equality and mutualistic relations, most of the time religious leaders focus on how women are supposed to be submissive. As a result, society is immersed in traditional thought, misinterpreted religious foundations, and a lack of knowledge to apply the holy book's notation with the very intent of entertaining the holy book's dictation. The leader of the Catholic religious' community (RF2)

stressed that our gender socialization was creating a huge problem that perpetuated gender-based dominance and violation, and as an institution:

*.... We are working on the families of our fellows, where we consider family and marriage to be the foundation for everything. A term like "opposite sex" conveys the wrong message that it means men and women are created to be opposite, instead of considering the attraction based on mutualistic relations. Such words have the power to create hostility and unfair dominance. The interpretation of biblical words without consideration of scenarios, the time they were written, and the culture in which they were scripted has influenced and created a gap in understanding the religious foundation that was served by respecting and loving each other. (RF2 interviewed on October,13 2022, office and phone)*

Disability status is one fact that invites HBV. Key informants mentioned and emerging from this finding relate specifically to being the mother of a child with a disability or marrying a woman with a disability as grounds to inflict HBV on the mother and child too. SV4, a mother of an 18-year-old child with a disability, narrates her experience and the challenges she faced from her husband, family, and community, as below:

*After my husband learned that our daughter has a disability, he started humiliating me as if it were my fault that our child was born with such conditions. He left the house, denouncing her. Since then, my father and brothers have ceased any familial interaction. Calming that "I have cursed the family by God's punishment," I have been challenged to get a house rental. My neighbors gossiped about me. God only knows the price that I have paid because of my child. (Cry). (SV4 was interviewed at her home on August 13, 2022.)*

Children were also victims of HBV, which also indicates how society views the status of having a child with a disability as a motivating factor that invites rumors and shame. Several prior studies have revealed, among other things, that having a child with a disability is seen as a source of shame in Ethiopia, which typically causes the mother significant psychological distress and is frequently perceived as a misfortune by others. This creates uncertainty for parents, spouses, family members, and the community at large, followed by frequently being stigmatized and negatively characterized by neighbors and society. These results match those observed in earlier studies (Tizita, 2014; El Sherbini, 2016; Nati, 2020), showing that children with disabilities cause embarrassment and lead many women to difficulties such as divorce.

In response to the restoration of "shame," social isolation was prevalent because family and community members thought it was a more effective way to restore individual "honor." Therefore, HBV, in the context of patriarchal dominance, needs to override many communal and individual conditions to ensure the fulfillment of women's rights and reform cultural and religious foundations

to promote women's rights. One path for prevention efforts (Beller, 2021) could be to engage religious authorities in stronger opposition to honor-based violence.

#### **4.3.4. Patriarchy**

In response to the interview question challenges of being a woman in a cultural society, a range of responses indicated by the key informants, reviewed documents, and the cases examined articulated and blamed patriarchal orientation as the prevalent discourse in an urban context. Patriarchal setups affected living circumstances, such as determining family “honor”. Men believe they have the right to manage and direct women's sexuality and order of life. Respondents described the adverse implication of patriarchy, including but not limited to loss of self-confidence, powerlessness, and effect on communal and family relationships of women. Experiences of gender specialists and marriage counselors, for example, described male dominance in controlling women in private and public, undermining women's existence, witnessed in the institution of marriage. From the professional exposure and client service records that KII indicated for the urban community, the success of women was also measured by the status of marriage, not her achievements. " *Most of the time, women were asked, "Have you married?" rather than "have you completed your education?" or "have you had any accomplishments?"* Women were also celebrating their marriage as a big and only success, stating, "*I just got married*". The value attached to marriage forced women to align themselves with such societal expectations and were socialized in a way to serve this institution. As a result, the findings of the current study suggest that such gender expectations over women and cultural prospects need advancement to allow women to benefit from their potential, build their resilience, and manage their lives according to their own preferences. Thus, institutions like marriage are expected to be conducive to and protective of women.

Existing patriarchal socio-cultural ideals need advancement. Masculine “honor” and masculinity narratives that control the shame of their females, similarly, to blaming patriarchy for gender inequality, are the foundations for what constitutes acceptable conduct (Feldman, 2010). When a woman's actions and behavior are deemed dangerous to the patriarchal system, her body is penalized and punished for transgression of the “honor” code. Beatings, physical and sexual assault, and even attempting to kill for the sake of honor are a few instances. This implies that a woman has to get what she deserves for endangering patriarchal norms, even to the extent of

being knifed (referring to the survivor's lived experience from Case JK), as she described the emotional release that she felt when her husband stubbed her because of her refusal to live with an abusive husband, and his words were, “*What kind of family did raise you? How could you say to me that you do not want to live with me?*” which amounts to endangering patriarchal dominance that entertains women's submissiveness.

Patriarchal expectations further stress women's “sexual purity,” considering a man's dignity lies between a woman's legs that invite rumor, belief, and implication, which are sufficient to contaminate “honor” and need redress (Hadi, 2017, p. 291). It was the end of the world for men if a woman was caught being adulterous. The reactions to this viral video of an adulterous woman from Case AD, the community, and the virtual community demonstrate that patriarchal rule was intolerant of women even for the same action that would be assumed to be so typical or even expected if men committed it. But if a woman shared the same story as her husband, the next social labeling would be “*How did she disclose her private matter while she is his wife/woman?*”

Likewise, FGD participants highlight that a strong link may exist between patriarchal domination and women's suppression in urban contexts too. They also experienced patriarchal dominance in different forms, and their efforts towards resistance were intertwined with their experiences of the endangering culture of “honor” that subjected them to HBV. Women spoke about refusing to uphold cultural expectations of women and the normalization of abuse both in public and private life, as follows:

*Ethiopian men were left with many advancements to be changed, even in the capital. Most men prefer women to stay at home and care for their children. One participant said, "I have started to participate in different community engagement programs in my vicinity soon after I entered an argument with my husband since he did not allow me to go out, stating that if “I am fulfilling your basic needs, what else would you want?” After years of argument, he began to accept my freedom, which is my message to other women to fight for their rights. (FGP1 was held on September 14, 2022, at the office of Woreda, 6 Nifasilk Lafto.)*

A marriage counselor shared a similar experience: *many husbands argued that, if they have provided enough money to sustain the family's livelihood, what is the need for women to go out? In addition, husbands do not trust their wives and perceive that if women experience the outside world once they are married, they will go with another man and be suspicious of being betrayed.* Female sexuality has traditionally been considered subordinate to male sexuality and should be controlled by restrictions on female behavior in many societies. Traditional cultural impositions,

such as chastity and modesty, tend to restrain females more than men do. Similarly, “honor” and shame are the basis for family and social privilege, rooted in claims about the normative standards of the patriarchal order used to define how women are portrayed in the social order.

Hostile sexism is synonymous with dominance, degradation, and hostility, as well as jealousy and possession (Glick & Fiske, 1996; 2001). Hostile sexist attitudes may have played a vital role in bringing about HBV among women. The reported acid attack case from Case SJ was followed by an argument between the husband and wife due to jealousy, according to the perpetrator, who explained the cause of his action to the court. The responsibility for men to restore “honor” was intergenerational continuity throughout males that ensured the desire for “honor” remained within communities (Faqir, 2001). Regaining “honor” from family was an important way of displaying patriarchal dominance and increasing the vulnerability of some women to being exposed to HBV through collective action that shows the collective nature of HBV acts. This experience was reflected in the following interview with SV3:

*.....Being beaten was a daily routine. One day, my brother, my mother, and my sister were about to kill me to force me to end my relationship with the man I am in love with. My brother hurt me until the stick broke into pieces. My brother had forcefully taken me to live with him, where he resided for a long time, planning to break off my relationship with the then-boyfriend after he knew that I was pregnant. He was insisting that I abort. I was in great fear that he might beat my uterus since he wanted me to abort at any cost. I refused to abort and gave birth amidst all the pain from my family. (SV3 was interviewed on October 08, 2022, in the cafeteria.)*

Overall, study findings from the survivors’ lived experiences and cases shared in this section support the view that patriarchal dominance confirms its impact in defining women's status and vulnerability to a diverse range of violence, including HBV. Patriarchal conventions uphold male and family “honor” and expect women not to defy communal demands. Patriarchal impunity in India has, too, been built by laying the responsibility of family “honor” on women in situations where the woman is doubly victimized for “throwing up” her “honor” (Kale, 2013). Such an order is set to preserve the family's reputation from individuals (women are blamed for) who might violate the “honor” code. In this context, family “honor” is viewed as a social behavior code enforced on women to reinforce male supremacy and entertain women's subjugation.

By employing the “honor” and “shame” rhetoric, patriarchal social structures try to keep group boundaries closed (Altınbaş, n.d.). In support of this finding of the study, Essien and Ukpong (2012), who are critical of the conclusions drawn from the findings in the study conducted in

Akwa-Ibom State, Ghana, found that patriarchy sustained and fostered the subordination and intimidation of women. This pattern is consistent with what was found in previous studies that described the conditions under which HBV occurs, and patriarchal theory was preferred for a better understanding and explanation (Siddiqui, 2014; Mayeda et al., 2016; Idriss, 2021; and Strid et al., 2021). Regardless of the plausible causes of HBV and the contribution of aspects of patriarchal men's behavior against women, in a patriarchal society, it is much harder to accept sexual deviation among women. Taken together, the findings identify that patriarchal gender order in urban settings is one of the recognized causes of female suffering and a motivating factor where “honor” has also emerged.

#### **4.4 The “Honor” code - facets**

The evidence presented in this section suggests, from the respondents’ narratives and reviewed cases, that women passed through various pathways that influenced the experiences of survivors of HBV. These acts of HBV have certain features, and this section will discuss and analyze the “honor code” facets of how HBV was practiced and how these factors may explain the correlation of these features.

##### **4.4.1 Bargaining with patriarchy**

Within patriarchal bargaining, women submit to different gender ideals that disadvantage them, intending to gain cultural, social, economic, or any other benefits while unknowingly recreating the patriarchal-imposed system (Kandiyoti, 1988). For most women and their extended families, social standing and reputation were powerful mechanisms for reinforcing cultural norms and shaping perceptions and decisions about how to behave in places where “honor” controls dominate. The present study found from key informant statements that gendered expectations are rooted in the culture of urban women’s lives and that transgression of expected norms stains an individual’s reputation and culture. This was indicative of how reputation played a prominent role in women’s identities in response to patriarchal direction. The narratives of respondents revealed unique patterns in the ways in which different statuses of women and gender perceptions influence their experiences. This was primarily because women defied a certain identity grouping by examining their social world in relation to others who they normally associate with their social standing. Women’s reputation was attributed to societal gendered expectations in the culture of

“honor”. Respondent discussed how behavior was regulated, as SV3 recalled how her mother and sister monitored:

*My mom humiliated me in front of my husband because she wanted to show how my husband dishonors the family. I was continually told that I was no longer their daughter and had no entitlement to any familial property. My mother was serving a soft drink for my brother to get energy since he was tired of beating me....(cry)... I refused to abort and instead gave birth, and after that, any of them dared to care for me as a new lactating mother. Have you imagined the anguish I felt as an Ethiopian woman who lost the privilege of being served by family, particularly my mother? My sister was even against me; she was not willing to stand with me. (SV3 was interviewed on September 8, 2022, in the cafeteria.)*

Another finding that witnessed how women and mothers were bargaining with patriarchal rule was covering up violence, which leads to silence or refusals to report violence that reflect society's tolerant attitudes towards GBV for many reasons. This makes the incidence of reporting, prosecution, and conviction for violent offenses low. One reason is a fear of losing social standing through disclosure. Following the violence, survivors may face additional violence or threats from the perpetrator as well as from another woman who wants to retain her family's “honor.” For women, reputation, and social standing prevailed; as KI4 shared, most women said, *"I do not want anyone to hear,"* be afraid of upcoming rumors and gossip, or prefer to live with an abusive husband instead of dissolving the marriage and fearing being labeled as a divorcee. To share another experience from the professional engagement of KI4 that shows how far women went to protect a man who alleged to rape a woman, *“a police officer has raped a woman who was in his custody for theft. A case was instituted against this police officer soon after, and his wife was falsely testifying that he was with her on the day he committed the crime, and she was the one who covered up this violence.* Etsegenet (2016) shared a similar case from a published case (of federal public prosecutor vs. Serawit Denke 2015). A woman was also a contributor to violence in the case of HBV defending her husband, who is accused of rape. This wife testified deceptively in court, indicating that the accused was with her during the night of the alleged rape against the victim.

While communal influences were more likely to affect women, the case below also distinguished how community members valued the notion of “honor” while upholding the imposition on women to decline a suit and what the community would pay if the case was closed, calculating the devaluation of their social standing upon the disclosure or punishment of the offender. KI4 stated that:

*These days, we have been facing challenges in our attempt to serve justice for GBV survivors because of family and community members who prioritize their "honor" and social standing over seeking justice or helping the survivors. As a system, we must all work together to create a society that fights violence, or else situations will get worse, and now a days, acts or deeds are only considered acts of violence as far as the interests (social standing, shame, different social privileges) of the individual, family members, and community are not affected. (KI4 interviewed at 10/8/2022, office and phone)*

Women are engaging in violent behavior and showing their bargain with the patriarchy and adherence to patriarchal dominance. KI4 shared some lived experiences of how families and communities, particularly mothers, submitted to patriarchal expectations. For example, *"in one case, a mother decides not to take her daughter's rape case to court for the fact that she did not want to damage her relationship with her community because the offender was from a nearby neighborhood, and she then decides to remain silent.* Another experience.

*A man raped a girl who rented their house, and her mother was in the process of taking the case to court. However, community members forced her to quit her pending lawsuit and requested that the mother of the survivor receive money instead, stating that she should receive the money once she has already lost her "honor" because of what has happened to her daughter. (KI4 interviewed in September 2022, office, and phone)*

Such kinds of experiences and responses show that some people believe that HBV is a legitimate means to restrict sexual violence. In urban society as well, a woman's conduct is perceived as an expression of her family's reputation in the community. Fearing rumors and gossip, women exemplified the importance of reputation. Family and community members, especially mothers, did not allow others to know about the status of a raped woman or child. Stating that *"I do not want anyone to hear about what has happened to my child,"* this demonstrates how mothers notably contribute to the continuation of GBV while barraging the patriarchal notion of maintaining "honor" and social standing. Being silent was the best way to protect themselves and their children from gossip and discrimination. Despite their fears of humiliation and stigma (Herrero-Arias et al., 2021), the study revealed that these women also prioritized their children's well-being and protection.

The most interesting finding of the study was that, in the context of "honor" interplay, family members would justify HBV as welcoming even for their daughters; according to Case AD, an adulterous woman's family was in favor of the husband since they considered that she dishonored the family, and the experience of SV3 also shows how female family members have actively been involved in the restoration of familial "honor".

Although there were prescriptions for adherence and conduct in “honor” codes for women, and women were active players in the preservation and enforcement of “honor” standards, a woman's “honor” is frequently presumed if she avoids embarrassing situations. It may result in a severe blow to the self-esteem of the parents, create disappointment, and result in the child becoming a social obstacle that will also cause feelings of shame and embarrassment (Singer, 2006). In the case of HBV, it involves female-on-female violence or even female-on-male violence since the notion of restoring “honor” prevails more than everything in the family and communal framework. Many academic works, including Idriss (2017), note that mothers have been implicated in the infliction of HBV upon daughters.

#### **4.4.2 Culture of blaming women**

It also provided some examples of behavioral actions that could challenge a man's “honor” to blame a woman in the family, including having sexual relations outside of marriage, interfaith marriage, having an unacceptable relationship with (based on social, religious, or economic status), being a sex worker, being a mother of a child with a disability, and being a victim of rape. The pressure placed on men is significantly less than that placed on women. Being an “obedient woman” to preserve the reputation of the family and the community’s name is one of the norms that the study produced. Thus, women are commonly required to learn how to feel comfortable institutionalizing family “honor,” and forms of gendered standards frequently go unreported, unquestioned, and unchallenged.

Most of the time, families commit violence because women are thought of as collectives and not individuals. Even after the incidence of violence was reported, most of the community blamed the survivor, claiming that she had something to do with it because of where she had been and how she dressed, spoke, and approached (KI6 and KI7) shared that women who are suspected of or caught violating the “honor” code are blamed for the violation, and the perpetrators are usually proud of their actions and feel obligated to restore male and community “honor.” In the case of the adulterous woman (Case AD), apparently, the public condemned the adulterous woman because of what her husband recorded: being a mother of a child with a disability (SV4). Interfaith marriage could be added where women were blamed.

As seen in the extract from respondents and reviewed cases, there is a culture of blaming for breaching evident cultural and gender rules that perpetuate HBV. Accordingly, (KI4) indicated that *we received several rape cases by religious figures. Blaming the victim was the trend in most families, and disclosing such acts invites rumors and gossip and dishonors religious institutions too*. This finding supports what was studied by Zakar and Kramer (2011): religious leaders' attitudes toward violence in urban areas. They discovered that most religious leaders they spoke with blamed the survivors and rejected the statistics.

Words from KI2 and KI9 further affirm that women were always blamed, and families always warned girls from a young age not to develop behaviors against existing social norms, fearing a later response from the community if the woman was found in violation of these codes. Some families advise adolescent girls to “*take care of yourself so you do not get pregnant,*” fearing the rumor from the community and the complications of early pregnancy (KY 9). None of this persuasion, however, applied to boys, and even the family advised boys to walk around rather than stay home. A study by Sedem (2015) also noted that the mothers of the young women felt blamed by their relatives and by their social circle for not being able to raise their daughters properly. In a society where males frequently prefer to regard violence against women as having been instigated and, therefore, not the perpetrator's fault, sexist attitudes coming from a position of authority can be highly harmful and lead to various issues, from non-reporting to miscarriages of justice. In the study conducted by Jansen-van Vuuren et al. (2021) in Ethiopia, husbands abandoning the family, rejecting the child with a disability, arguing, divorcing, or blaming the mother do not provide fatherly affection to the new-born after the mother gave birth.

#### **4.4.3 Interference with one's preference.**

The notion of “honor” in terms of what is acceptable has restricted individuals' expression and been a primary motivator for HBV. In these circumstances, women's rights to regulate their own lives, liberty or freedom of expression, association, mobility, and physical integrity have limited meaning (Kirti et al., 2011). Marriage is one institution in which personal preferences are sacrificed, family is involved for the sake of family “honor,” or family attempts to intervene. Here lies the foundation of HBV's failure to adhere to this family expectation. For this to happen, the role of female family members in exerting restrictions over marriage choices, as well as in acts of violence, cannot be ignored.

One of the respondents, SV3, has shared how her mother was meddling on her preference: "*I prayed a lot to love your husband, but I could not.*" "*It was because of you that I have gray hair*". Despite acknowledging the perceived intertwined cultural, social, and religious standards, they could not comprehend a situation within their culture in which some women were not concerned about "honor" and deviated from social norms while establishing relationships. Irrespective of all domestic and communal opposition and challenge, SV3 persisted in her stand to live with the man, giving birth, and leading her life, continuing the challenges' that emerged from rough familial relations. Rather than what women want for the family, families have dominant control over a woman to gain societal respect. It involves selecting a spouse (with the social, economic, and religious standing of males taken into consideration for various reasons). The first and most crucial intention was to promote family dignity in the eyes of the community, not women's comfort and interest. Key informants (KI1, KI6, and KI9) agreed that familial interference in women's decisions was undeniable, and their professional lived experiences reveal that many women were approaching seeking professional support because of such interference.

Survivor experience entails how "honor" is still appreciated within a family that is economically sufficient. Parents with good economic status would not allow their daughters to marry men with lower socioeconomic status to defend their social standing. The lived experience of a woman, SV5, who was a survivor of HBV by her choice to marry a man with lower economic status that made all her family against her preference, shared her story as follows:

*...My relationship with the man working in our family business that I am in love with was not accepted by my family, and they all warned me to stop. This pattern has persisted. My father even imprisoned him. Due to his stretched hand, my father made my husband not to work in other organizations and had no option but to become a casual laborer. My families collectively chased me out of home; their acts were almost denouncing me, and I have started to live with the man I love. We have suffered a lot since then and even reached the point where we could not even get food to sustain ourselves. I called my family to tell them that I gave birth; no one had attended or visited me. (SV5 interviewed on September 9, 2022, cafeteria)*

The lived experience of this survivor brings about how economic status and position endure in social standings in defining the honorable status of the family, and this leaves many to wonder. The sociocultural pressure to uphold dignity placed on women's shoulders prevents them from reacting to violent confrontations. A woman is bound to uphold her family's "honor," which encourages violence against her because forgiving a "disloyal" woman (Keyhani, 2013) would make it harder for her male relatives to maintain their social standing. Opposition to these norms

shows women's support is equivalent to their stubbornness, which the Indian woman's subservient nature does not allow (Dutt, 2018), and the findings of the study indicated the same result.

Control is enforced on the one hand through restrictions in relationships, friendships, and normative expectations, and on the other through collectively legitimized violence or threats of violence by family members. However, sometimes aligning with "honor" codes may ease tensions and amount to a societal preference to reduce the likelihood of HBV. SV1 shared her experience when she was a sex worker. Everyone was despising her, but after she stopped this work, her social acceptance progressed, though she still had whispers and a fear of insecurity for her upcoming life.

*...Up until now, my family did not know I was in such an engagement. If my mother knew, she obviously despised me, and she could not afford the social labeling of a mother of a sex worker. As a result, I will never tell her. Such an experience would even be difficult for my later life. How am I going to share with the man I will be marrying that I was a sex worker? No man in our society wants to be with a woman with experience like me. (SV1, interview conducted on September 6, 2022, at the rehabilitation center)*

#### **4.4.4 Implicit forms of abusive language**

Behaviors manifested in most countries indicate men to be superior to women; sexism has long been an issue, and language is one way that sexism is reflected. There are many diverse types of linguistic abuse against women, including institutional, personal, overt, and covert forms (Gay, 1997). The cultural stereotype of sexist language toward women is negative, but the stereotype of a male in the same situation is normalized, which demonstrates how language usage devalues women.

Key informants and survivors termed that these words carry much weight to explain how they are used as manifestations of the family or community angle to express concern over upholding "honor" expectations or resentment over a breach of the social "honor" code because of women's status or portrayal in various situations. Hence, language is also one tool that is used to cause serious harm to others, particularly women, by directing sexist remarks at them. Since the patriarchal system favors men to rule over women, men have also constructed a variety of standard language conventions to improve their dominance over women, according to Cameron (1985).

Furthermore, women who are afraid of such humiliating words in society are forced to live in an abusive relationship or remain silent in order not to disclose their situation. Hence, language is

used as an expression of a dishonorable act by the community and, at the same time, a weapon to silence women too. Studies by Kessler (2005), Umera-Okeke (2012), and Wiegand et al. (2021) emphasize the use of abusive language toward women to uphold patriarchal power and cause unseen suffering for women.

These were the most frequently used abusive words based on the responses of the respondents. “ዲቃላ” (Child born out of marriage), “ሸሌ” (Sex worker), “የሸሌ ልጅ” (Child of Sex worker), “አሳሳች” (woman that seduces man), “ፈቻ” (Divorcee woman), “ቆሞ ቀር” (Woman who does not marry); “ዘር አሰዳቢ” (The one that stains the family root), “ተልከሰከሰች” (Woman committed an adultery); “የተረገመች” (Cursed). From the researcher's experience and the key informant's (KI15) proverbs, cultural idioms were gendered and dictated women's portrayal, including shyness, submissiveness, appearing virgin, etc. More so, words in the wedding song also entertain women's chastity and beauty, which were considered expected feminine traits that women were supposed to display, as these virtues of the female could be the foundation of family pride.

#### **4.4.5 Muting “Honor”-based violence survivors**

Muted group theory examines how language use and choice can silence or mute a minority population. In feminist texts, silence is strongly opposed because it represents passivity and weakness. Women pursue one of two paths because they are unable to express their experiences in a male-specific language (Wall and Gannon-Leary, n.d.; Warner et al., 2017).

The psychosocial service provider (KI1) has provided psychosocial support for HBV survivors who came and sought service after being raped by religious figures and interviewed (SV7) by the researcher. However, this survivor has been silenced by their family and community members and remains to be muted to protect the family's “honor” and the religion's reputation, stating that “how come did you get the courage to share what has been happening to you rather than forgiving and letting God punish him?” This is what is expected from fellow taking the words of (KI1), *“at this time, religious leaders take advantage of the culture of respect and honorable status; they widen the power imbalance and perpetuate women's rights denial through silencing. The community of the fellow also has no courage to question or confront religious figures because of the value attached to religion.”* Muted group theory provides a foundation for comprehending power disparities between a dominant and a minority group (men and women, respectively). According

to the woman interviewed, who was warned to drop the case because she was dishonoring her family and religious institution.

Similarly, the rape case in Y religious institution (Case RRY) is also an indication that a religious leader raped in the vicinity of a religious institution. She has tried to convey this to other individuals, but they blamed her and warned her not to disclose anything to anyone and to remain silent. Along with such imposition, despite the prevalence of abuse, women are rarely aware of their legal rights and do not report such events to the police. In such a society, it is vital to understand that women who have experienced violence and abuse typically comply with their abusers by remaining silent (Abbi & Lul, 2010).

Selected cases (Case CP and Case AD) were considered an indication that violence experienced through social media has the purpose of humiliating and muting survivors while deliberately displaying private photos and videos on those platforms. Women's voices have thus been muted in several ways, including how they share their stories in media dominated by men, how women's bodies are portrayed and examined, and through censorship (Houston & Kramarae, 1991). In addition, women voiced their dissatisfaction with third parties (such as friends, parents, and elders), who complied with the violence experienced by survivors by remaining silent. It disclosed that such measures constitute a double hit for them. For instance, in the case reviewed with the woman who was knifed by her husband (Case JK), her in-laws insisted on dismissing the court case instead of siding with her.

Men have entirely dominated language and law, as this study finds out. Men have shaped, defined, and interpreted it, giving it meaning consistent with their understanding of men's world. Languages with abusive words were intended only for women. For example, “**ሴተኛ አዳሪ**” is a term used to describe female sex workers that does not apply to men as “**ወንድኛ አዳሪ**” (men sex workers), and for untreated violence under the law, the legal system can also be silent, and, by default, women are expected to remain silent. For many, what matters in societal mind-making is "who does what" instead of condemning any violent act considering its harmful consequences, irrespective of by whom it was committed.

Existing gender socialization was also one factor that entertained muting women and survivors, and it has progressed to the point where we should all be concerned about how young people are

oriented or learn. During her professional engagements, KI4 has shared and discussed the impact of gender socialization, resulting in *a family leaving their two kids—a 10-year-old girl and an 8-year-old boy—alone with a religious figure. He raped the little girl after sending the baby boy out to go shopping. The little girl shared what had gone to her brother. Nevertheless, her brother told her to keep silent because no one would believe her if she disclosed this.*

Women by themselves were also proponents of muting themselves for many reasons, and KI1 from his long-term experience of counseling alleged that because of economic constraints, women were obliged to be tolerant of violence and even advised other women to be silent in cases of incest, for example. To use an example from my clients, most women told you that, *"I should keep my mouth shut as long as I have received money for my livelihood; I will sustain harm as long as I have something to eat at least." Such a situation is common for women who have children.* This denotes the implication that a woman is forced by economic constraints to be tolerant of violence and bear the pain of violence. Most men believe that a mother should not leave her children and be tolerant of anything for the sake of her children; as a result, men make the best use of imposing economic violence unless women become submissive to their rule and deny what they deserve.

#### **4.5 Mapping “Honor”-based violence**

In this section, two emerging themes (professional and social media violence) and structural violence will be discussed to examine how violence contributes to HBV directed against women. The concept of mapping is used to illustrate what HBV survivors experience and the key informant’s inputs that affect women’s experiences. Mapping violence brings about the simultaneous exploration of multiple themes and a better understanding of how those themes are related (Montesanti & Thurston, 2015).

##### **4.5.1 Drawing professionals' violence**

The study remarks on the trends among professionals in how they perceive the construct of GBV, or reaction. Professionals hold the key to preventing GBV, including HBV, and need more support to keep women safe. However, in some cases, professionals are part of the problem. The study shows that professionals abuse their professional position of power by engaging in psychological harassment, displaying violent discipline, having biased attitudes, or even engaging in custodial violence. Similarly, a marriage counselor emphasized the importance of considering professional

men's violence from counseling experience with professional men who were abusing their wives'. Further explained, even the expectation of marriage has biased their understanding and the influence of culture on these professionals, who were raised in a culture that makes women subject to violence and deprives them of their rights.

*Most of my clients are women seeking professional assistance because of the abuse, economic violence, and psychological violence perpetrated by their husbands, most of whom are professionals. Many of my clients are women who claim that the violent behavior of men (husbands) is affecting their womanhood. Surprisingly, most husbands are professionals (lawyers, pilots, doctors, etc.), though they are supposed to be otherwise. These professionals abuse their wives because they do not want their wives to experience the public sphere. When I asked male clients why they wanted to marry, the majority said they were tired of eating in hotels, wanted to save money, to satisfy their sexual needs, to have children, and wished to avoid the pressures of family and other married friends to marry. They also said they wanted women to serve them rather than plan a life based on cooperation. If a man is tired of eating at the hotel, he should not be forced to marry a woman; instead, "he should hire a chef", and society's current definition of women as fulfillers of men's desires should be redefined. (KI8 Interview, 13/10/2022, Office)*

The extent to which professionals go to retain family "honor" or fear reprisal within the family and community has been identified by the study's findings regarding professionals' attitudes and beliefs regarding GBV. Accordingly, the socialization process, which establishes gender roles, is partly to blame for the oppression of women in urban areas as well. Women were overly critical of the institution of marriage and raised in a way to value marriage and its bearings, and women should go further to protect this institution because the influence of gender socialization imposes that marriage is where every woman should end up. Existing cultural sets impose different psychological pressures on women who are not married or divorced, and fearing these pressures, women commit themselves to preserving their marriages at any cost, including protecting the "honor" of themselves and their families. Because of this orientation, even those professionals presumed to have rational thought in valuing the dignity and human rights of others have been involved in a variety of violent acts. The experience of survivor SV8 strengthens this argument, and she described how a medical doctor, whom she used to serve as a maid, insisted on aborting the children that she had impregnated from her husband:

*The man who impregnated me is the husband of a woman (a medical doctor), and his wife is forcing me to abort. She told me that she knew the best medical practitioner who could assist me in aborting twin babies as soon as possible instead of raising children who did not have a father; otherwise, she was forced to hire gangs to kill me because she did not want her husband to have a child from an extramarital relationship (SV8 interviewed on August 25, 2022, radio station studio).*

Furthermore, the findings offered another example of how professionals' thoughts, feelings, and actions violate their commitments and contribute to GBV. Blaming women, as well as the gender assumption that women's chastity for men and the community was the governing rule that these professionals were intentionally or unintentionally displaying, After the release of the video that revealed an adulterous woman in the case of (Case AD), the video went viral on social media, and no one asked why she had committed adultery. The footage was handed to the public prosecutor, and he was the one who released the video, according to the words of the man (husband) who claimed to have been betrayed:

*...Some government media journalists called to interview me. I work for a government organization, and my colleague favored me and condemned her act. The police investigating the case were so surprised that I did not commit murder but instead controlled my emotions, stating that he would kill her right away if he caught his wife in such a shameful act. After I instituted the case in front of the court, the then-female judge was so supportive and showed me deep pity, and I was so grateful to her. She even praised me for my patience.*

The consequences of gender socialization and cultural influences extend to adversely influencing the quality of professional service delivery, and it is the lived experience that shows the extent to which professionals were influenced. KI4 and KI9 have shared that many judges failed to consider gender matters while entertaining violence directed towards women. The most striking experience that KI4 shared was that a lawyer once defended a rapist who raped a five-year-old girl. His defense was that "*the baby girl has seduced his client (the man convicted of rape).*" This justification was noted by the psychosocial support professional who was assigned to oversee the surviving child at the hearing of the trial. Such experience could have several underlying interpretations to serve the purpose of this theme; the researcher might question, "how could a five-year-old be in a position to seduce a man?" and the professionalism of this legal professional was in question; who was expected to remain genuine and loyal to professional values?

Professionals who were influenced by the dominant cultural construction, which valued women's chastity and tended to blame women and girls, were served in the justice system. Being non-judgmental and serving everyone equally were what was expected from professionals, rather than acting in irrational, abusive, and unprofessional ways, which is against what national and international human rights instruments demand for strict observance of these values. Considering many intersecting factors as a package to secure the well-being of women, it is likely to make the justice system more responsive by accommodating different professionals starting from the

investigation to the end of the trial to make a real difference in addressing GBV, including HBV. It is important to note that the role of the psychosocial supporter in overseeing the given legal proceeding is one example, and multidisciplinary engagement creates efficient service provision and care as one gender-transformative approach to reaching out to women and girls that seek justice.

The stabbed woman's case also reveals how professionals engaged in life-threatening violence, as evidenced by the fact that she was knifed by her husband, a police officer (Case JK), who was still on duty and not even penalized. While he was mandated to keep security and order as a police officer, finding him in violent behavior and never being punished raised inquiries and suspicions about adherence to professional ethics, poor administrative measures, and the failure of the criminal justice system to administer justice, which resulted in a lack of confidence in the existing system and discouraged other potential survivors from reaching out to sectors of the justice system.

Leaving these in place will widen the spaces in which women are structurally abused and denied their rights. Abbi and Lul (2010) discussed that there are many other factors in Ethiopia that discourage women; stigma and police prejudice are among them. Custodian violence is included in this study for the purpose of mapping violence. Given her practical experience, according to KI4, the police raped a woman who was in his custody for theft, which shows custodial violence was identified as a woman's challenge, which is even institutionalized within institutions in patriarchal communities, resulting in a lack of trust in the professionals and justice structure. This result matches what was identified in the study by Feteh (2012): how police officers themselves are also perpetrators of GBV that results in secondary victimization of survivors because police officers' attitudes towards women are a replication of patriarchal societal values.

Other workplace violence was portrayed as a barrier that women face in terms of the extent of violent behavior. In the reported case of Case CA, a woman who had faced challenges from her professional colleagues and failed to recognize the real-life situation that she was in because of her husband:

*"My husband has photo-shopped some of my naked images and shared them with individuals on my contact list via social media, even people who work with me, including my manager at the organization." "I was about to be fired from the organization, and as a punishment, they transferred me to another branch, and I*

*am not sure what will happen next to me since I have been receiving warnings from my managers." "I feel so insecure."*

Consequently, online aggression can undermine women's livelihoods by silencing them or driving them away from online venues and, more critically, harm a person's reputation. It may also lead to a loss of employment and social standing (Arianna, 2020). Findings were consistent with previous studies by Tewelde et al. (2020) that police officers, public prosecutors, political administrators, and doctors are significant perpetrators of "honor"-motivated violence in Ethiopia. Furthermore, sex workers' women identified various shielding factors that influenced their decision to leave their current job throughout their narratives. SV1 shared her experience when attempting to quit the sexual work and how the government's responsible person treated her:

*I went to the government office and honestly stated that I am a sex worker, hoping that they would feel pity for me to quit this job because it was costing me a lot. My friends registered as casual laborers, nannies, etc. My friends received the seed money, but they failed to provide it for me. I asked them why they did not give me the money like my friend. The government official told me I am "Asasach," which means "those who deceive men." You are engaging in non-taxable activity and do not deserve the privilege. I would have been respected if I had revealed my false identity to a friend. (SV1, interview conducted on September 6, 2022, at the rehabilitation center)*

In accordance with the present results, previous studies (Mulatu, 2016) have demonstrated that sex workers are not comfortable with organizations, whether they are governmental or not, because of the fear and judgment that they generalize to all of them.

The implications of this study's findings are summed up by the words of RF1: professionals staked out private, public, and professional expectations. Thus, professionals could not speak out about violence against them because of fear retribution, or maintain family "honor" and cultural orientations of gendered view. In such cases, professionals prefer to share with religious figures only or remain silent. This implies that practical professional implementation within private life is far too alien to it. In his statement, women's rights proponents and professionals need to consider how the understanding of gendered representation of women is one reason for the multitude of women's challenges in the approaches employed to bring about gender transformation for deeply embedded orientations in individuals, professionals, and systems as well. Professionals were identified as reasons for HBV in a variety of contexts that contribute to violations of women's rights. Professional workplaces and professional attitudes toward women have been identified as fostering violence, but they can also be a considerable part of the solution.

### 4.5.2 Social media violence

Social media violence was identified as one emerging theme from the cases reviewed (Case AD, Case CA) in the words of key informants and survivors (SV6). Online GBV included unwanted sexual remarks, non-consensual sharing of photos, threats, and gender-based discriminatory memes and postings that were identified with the very purpose of disgracing women in front of the public. The media frame the world from a man's point of view, picturing women as sex objects. This kind of framing, which Laura Mulvey called the "male gaze," creates power differences between social groups in society by emphasizing their differences and encouraging men to see women as objects. It also encourages women to see themselves as objects of men's desire (Kang, 2012, p. 22).

As a means of retaliation, warning, or silencing other women into staying in abusive relationships for the rest of their lives, abusers have turned to social media to broadcast content to distort the private and public lives of women in a way that results in dishonoring the survivor and to be blamed by the community. Many women's lives were irreparably damaged by the high price of character assassination on these sites. SV6 described her encounters because of what her abusive husband caused using social media in relation to her decision to divorce him.

*....After I divorced my husband, he created a fake social media account in my name, gained access to people, and began posting my private pictures. The worst part was that he posted my picture and phone number at the top of social media, along with the message, "I am a sex worker, and I will be available for anyone who wants to sleep with me." .... (Cry)... I was ashamed while walking around because of the label that was given to me as a sex worker, since everyone knows how the community perceives sex workers as dishonorable in our community. For this reason, I have moved to another community, hoping no one will identify me there. (SV6, interviewed on August 15, 2022, at the radio station studio.)*

For social media, emotional abuse was common, and this was the intention as well, with perpetrators using insults and claiming that these abusive words had a greater impact than physical and sexual violence, as well as future adverse implications. The contents and shared images were carefully planned and designed to create a potentially dishonorable context in the eyes of the public, indicating that the intended purpose of harming and shaming women was met since women who exposed more of their bodies than usual were considered devalued and lost their community's respect (Bateman, 2021).

Online GBV may be predictive of violent acts in the physical world, where men systematically use social structures to keep women oppressed (Arianna, 2020). Consequently, this violence has been a significant impediment to the full realization of women's human rights, as evidenced by this act in online and offline communities. A gender expert (KI7) at the Ministry of Health spoke about the ever-increasing social media violence to gain control over women's lives:

*Some forms of HBV today make use of advanced methods facilitated by technology to spread fabric meant to shame a woman in front of a larger population. This revealed that men's dominance was still prevalent, even if in a more devastating and beyond-control way than it has been in previous years, which were mostly focused on physical harm; today, the form of dominance has changed and taken an online form with the intention of having more devastating consequences on the survivors online and offline lives without making any effort.*

Women all over the world are now more susceptible to online crimes due to the advent of social media platforms, and they are objectified by having their bodies torn apart by camera systems and then digitally remade to produce feminized bodies, fake profiles, and cyberbullying (Kang, 2012; Arjun and Gireesh, 2021). Reviewed cases of this study revealed lived experience to strengthen the key informant's view of how perpetrators used feminized bodies on social media to violate the privacy of women. An adulterous woman caught and recorded by her husband's testimony to this in the video released (Case AD) has gone viral since March 2022. Up until October 24, 2022, 1172 comments were submitted. The recording is intended to serve as a lesson to others and to expose the wife's infidelity to the public. T-shirts were printed, "funny" music videos were released, some taboo words that her husband used to insult her while recording were trimmed, and different viral memes were released via Tiktok. Of the 1172 comments, almost all belittled the woman and praised her husband, blaming her disloyalty and praising him for being the most patient man not to kill her; no one was willing to ask why she was being unfaithful or think about how she would handle the resulting emotional harm and character assassination caused by the release of this video.

Because of its public nature and widespread anonymity, social media is an ideal platform for hostile gender abuse, serving as a foundation for perpetrators and intensifying the exposure of survivors; this is the ultimate hidden intent behind social media violence (Arjun and Gireesh, 2021). This finding agrees with McCauley et al. (2018), who showed that emotional abuse is a common theme in social media violence. Offenders frequently used insults and claimed that these comments were significantly more harmful than physical and sexual violence. Online abuse can

have severe psychological, social, and financial repercussions. It mostly has an impact on the personal and social liberty and desirability of women.

The increase in social media abuse is attributed to immense damage, according to KI3, who assert that over the past many years social media abuse has been the most prominent case they have been handling. The situation needs critical attention when controlling the platform; otherwise, what women bear would be worse. Around 70% of clients were women whose husbands battered them and used social media to disgrace their wives in the eyes of everyone as punishment, and reported cases have been increasing in relation to the social media abuse that women are currently facing, according to the professional experience of KI9.

However, making the best use of social media is vital to challenging the violence that emerged from such abusive use of such a platform. It was helpful for this study to access and select cases of survivors' lived narratives with the help of journalists. This deliberate use of social media allows us to reach out to many people to learn and understand the real context that women have been through, determine perpetrator intent, and, most importantly, promote helpline access for survivors instead of means of violence. Such use of social platforms helps to bridge the gaps and alleviate women's disadvantages.

#### **4.5.3 Structural violence**

Structural forms of violence are the invisible manifestations of violence, or any harm rooted in society's political, social, cultural, and economic order that creates and maintains inequalities within and between diverse socioeconomic, gender, and cultural groups (Bekmuratova, 2017). In contrast to physical violence (Dominguez and Menjivar, 2014), structural violence is invisible and may have an indirect influence.

One of the themes that emerged from the findings was structural violence. The results are therefore interpreted in terms of identifying possible structural constraints that intensify violence. According to the study, the violence experienced by HBV survivors was related to structural forms of violence. Cultural, legal, social, and economic aspects of women's status have a significant association with women's experiences of violence that notably result in psychological abuse, physical aggression, humiliation, coercive control, blaming, denial of justice, and sexual violence. More so, survivors' experiences were identified as context-specific (i.e., gender, economic status,

culture, and religion), and thus women's perspectives on violence and coping tactics are prominently influenced by a variety of factors, including their beliefs, culture, trust in support mechanisms, financial independence, and emotional strength. Patriarchal influence was imposed by institutions, which were reflected in service delivery, denial of justice, humiliation, and even negating women's practical reality, either by the professional and institutional system or by the existing social, cultural, and religious institutions. Hunnicutt (2009) also showed that institutional patriarchy is another system hindrance that intensifies women's marginalization and contributes to the denial of their rights.

The focus group discussion revealed that women's isolation and lack of social support, as well as male social support networks that legitimize male violence, were predictors of higher rates of violence at the community level. When discussing “honor” cultures that regulate male and female roles, masculine “honor” to dominate women is specifically mentioned (Baldry et al., 2013). This preliminary finding also identified how women were regarded as society's common property in all aspects of private and public life that were subject to social evaluation.

The widespread cultural acceptance and tolerance of violence is another factor explaining why there has been inefficient justice provision in the challenging criminal justice system. Victim reporting, prosecution, and punishment for all forms of GBV, including “honor crimes,” are low; perceptions (by professionals and institutions) of male superiority, the culture of blaming women, and the view that violence directed at women is a cultural norm prevail even at the investigation level; and survivor support services are severely constrained. Many people place more importance on local mechanisms for women survivors than on formal, national laws. As a result, the welfare and capacity of survivors are endangered since the “self” is constructed within a framework of social norms that normalize violence in a sociocultural context (Burman et al., 2004).

Institutions and professionals were structurally limited and gendered in addressing different forms of violence. Coping through institutional support is uncommon due to a lack of widespread societal support, patriarchal dominance, and the challenge of assisting survivors. Key informants underscored (KI1 and KI7) that in many situations, women are impoverished and have no option but to consider that the existing poor helpline system is insufficient. KI3 and KI13 *added that most survivors visited us more to get economic support than anything else, and in our discretion as an institution, we tried to provide psychosocial support and legal aid support through referral*

*mechanisms, but still we have been challenged by financial and professional constraints to meet economic and psychological needs in a sustainable manner.* Though Article 5 of CEDAW seeks to change institutional, social, and cultural attitudes that support discrimination against women, the lived experiences of women survivors reveal the reverse and show how structural constraints are still impeding the smooth delivery of services.

The legal aid coordinator, lawyer, and public prosecutor boldly expressed their concern that this contributes to Ethiopia's flawed judicial system's ineffectiveness. Some institutional frameworks for law enforcement are currently in place, and efforts are being made to conduct investigations and gather evidence in gender-sensitive criminal cases. For example, investigation procedures need to be explored in a way that accommodates gender-specific context, and motives such as “honor” for the violence committed, empowering professionals in a gender transformative approach to delivering justice, were mentioned for further consideration. Additionally, KI4 and KY11 share their views that, although several regulations are designed to penalize violence against women, not all are effective. They have also emphasized that they are working on it with different stakeholders, but much remains to secure women's rights. As an institution, they are facing challenges, and the lack of strict punishment and laws gives the police more power and forensic evidence; the survivors bear the burden of proof and face a lengthy trial; and the institutional capacity to address GBV factors, including “honor,” discourages and denies survivors justice or support.

To provide effective support, there is an urgent need to coordinate the activities of police, social workers, and lawyers to bring perpetrators to justice and aid in recovering survivors from their ordeals. Currently, the lived experiences of survivors have little support in every dimension (health, legal, economic, social support, etc.) and few resources to meet their demands, requiring special attention from service providers. The implications of this study’s findings can be summed up in the words of Bekmuratova (2017, p. 11); focusing on structural violence shifts attention from dichotomized notions of "survivors and perpetrators," where individuals are at the center of the issue, considered good or bad, violent, or non-violent, and looks at the problem of violence from the perspective of political, social, legal, historical, and economic processes. Therefore, understating violence committed under the restoration of “honor” only in cultural terms does not provide sufficient insight to provide solutions to survivors and to avert the impact of GBV.

#### **4.5.4 Bringing an intersectional lens to understand “Honor” based violence.**

Because the intersecting identities that define women's status, like social, gender, cultural, and economic-religious dimensions that perpetuate inequality and suppression, implicate the meaning of gender and violence, an intersectional approach therefore makes the unique and marginalized status of women visible and provides a more complex understanding of social reality. Women survivors were more susceptible to violence that ranged from psychological to deadly attacks in each of the selected cases and interviewed respondents because of a combination of factors surrounding them, including social-cultural constraints, gendered expectations, low educational attainment, economic constraints, legal restraints, and institutional limitations.

Major findings of the study indicated a failure to consider “honor” as a source of violence, which all key informants agreed with, and called for an effort for stakeholders to consider the concept of “honor” as one pervasive cause of GBV, which is widely ignored. Subsequently, responsive mechanisms lack efficiency and are unable to provide a sustainable solution and care in accordance with the understanding of the unique futures of HBV and survivors' needs. Continue action-oriented research and build the foundational skills of the professionals advised to bring meaningful total results. The international “Honor” -based violence resource center (2021) identified lack of recognition and professional knowledge as other challenges.

Applying intersectionality helps to examine how structural inequities foster “honor”-motivated violence and the influence of social identities on women's vulnerability, which are inherent and directly related to the responses of helping professions and social agencies to women experiencing HBV. In this way, it is advisable to understand in a local context where the interest of “honor” is at stake while analyzing structural oppression and providing a framework for understanding how individuals' intersectional identities play a role. In turn, this has prompted the assertion that survivors' social, psychological, and legal support should be tailored to their specific needs and vulnerabilities based on their social situations. There is a significant effect that religious institutions may have on public education, cultural progress, and cross-sectoral engagement to create a helping line or strengthen the efficiency of an existing one.

The pursuit of serving social justice compels feminist intersectionality to explain the processes by which individuals in various oppressed social positions, such as age, gender, culture, sexual

orientation, disability, and religion, have unequal access to resources and social representation, leading to societal inequalities and social injustice. According to the findings, these intersecting facts exposed them to different acts of violence that constitute HBV. Thus, intersectionality enables a more comprehensive understanding of the multiplicative effects of the social inequalities that HBV survivors experience and the development of interventions that address different disparities (Kelly, 2011).

Most key informants stressed that reducing adverse complications of HBV was vital, as addressing other parallel priorities of the state developmental agenda to achieve it soon requires far more commitment. The fight against GBV will also necessitate an integrated, multifaceted approach assisted by actions to improve women's lives, such as increased social protection for HBV survivors. Building more equitable, inclusive, and resilient systems requires a whole-of-government approach and sound policy design backed by a solid social, political, and financial commitment. Therefore, considering other factors like age, education, socio-economic status, disability, migration, religion, and culture that women and girls live in as causes and effects of GBV can help us see the wider aspects of HBV in a comprehensive sense. In the study, Feteh (2016) also emphasized the importance of intersectionality in understanding the causes and effects of GBV from a border perspective.

The study shows that treating violence directed towards women, including HBV, through an intersectional lens helps move beyond generalized categories of blaming men and patriarchy and develop a contextualized understanding of HBV in the urban context. Though men have been blamed for the apparent violence directed against women, outreaching men as part of the way out to reverse these male-centric familial, social, cultural, and institutional frameworks and considering gender transformative approaches as an important package helps improve the portrayal of existing gendered norms. The rationale for focusing on men's involvement as part of the overarching aim of GBV prevention has been extensively stated in previous works (Barker et al., 2007; Peacock & Barker, 2014).

The relevance of men's engagement in different community conversation settings was mentioned by the focus group participant, who stated that men should understand women's realities and challenges to be part of the advancement. However, the participant shared their worry that most men, including their husbands, were hesitant to accept that women's issues were also men's issues

and instead considered women's issues to be reserved for women alone. Given the practical reality of the city, most organizations, including NGO's, exclusively target women. That is why we could not bring about change in the public: "*We thought of our rights, but when we get back home, the man we live with has no idea about women's situations*". Gender standards are ingrained in both the risk of committing violence and the desire to engage in prevention; thus, efforts to involve men necessitate careful consideration of how to appeal to men without perpetuating notions of gender hierarchy (Casey et al., 2018).

#### **4.6 Women's human rights and gender-related concerns in the Ethiopian culture of “honor”**

Violence against women in general endangers women's well-being and denies their human rights. Findings suggest that gender-specific norms may be a risk factor for behavior disorders in women and girls subjected to violence. The results show that these roles may be a risk factor for behavioral issues in women and girls who have experienced different forms of violence that amount to human rights violations.

##### **4.6.1 “Honor” -based violence: a human rights issue**

GBV raises questions about the breach of fundamental human rights principles that allow people to live with dignity, equality, and social justice without discrimination. However, women's human rights are denied due to structural constraints that discount the interplay between gender and other intersecting factors. Thus, it was seen as a challenge to achieve the inherent dignity and worth of humans as a common standard of achievement for the rights and dignity of survivors. These women, as justice seekers, have limited capabilities to access justice due to varying barriers. In addition, they have been the subject of contemplated targets in many laws and their procedures. The human rights instrument forbids arbitrary deprivation, torture, cruel treatment, or punishment; invasion of privacy; and discrimination on any basis. However, survivors and reviewed cases revealed that they were denied these rights and became subject to sexual, physical, emotional, and financial harm perpetrated in public or privately. Threats of violence and coercion from the community and family members were also mentioned.

According to the study, interference with one's preference, character assassination via social media, acid attacks, physical harm such as being knifed, neglect, child abuse, denial of justice and

other services, psychological violence, neglect, and many other forms of violation were among the most common ones experienced by survivors. In addition, cases reported to authorities, focus group participants, and key informants indicated the extent of rights deprivation for survivors and stated that the risky situations that most women were in made them vulnerable to different forms of violence.

All forms of violence targeting women have cultural and social foundations backed by various structural setups that, in one way or another, entertain women's seclusion, making them vulnerable to forms of violence. The UN Special Rapporteur in the field of cultural rights states that cultural interpretation should not compromise women's rights (AWID, 2015). Article 5(a) of CEDAW further indicated that countries must take steps to change social norms that perpetuate gender inequality and other practices based on the assumption that either sex is inferior or superior or on stereotyped roles for men and women. The Protocol to the African Charter on Human and People's Rights on Women's Rights in Africa, the Beijing Plan of Action, CEDWA, and other international instruments set forth the obligation of states to eliminate customs, traditions, and all other practices based on the idea of inferiority or superiority of either of the sexes or on the stereotyped roles for women and men that legitimize violence.

The lived experiences of survivors and the cases mentioned in the study illustrated the challenges they faced. An acid attack left women disfigured beyond recognition. Religious leaders' and institutions' violence was hampering the rights to life, freedom from inhuman or degrading treatment, the right to privacy, the right to marry (while women are obliged to compromise their will because of familial interest over marriage and denied their privacy and freedom of choice), security and freedom (deviating from the “honor” code consequently endangers the security and freedom of the woman), access to court solutions( gendered neutral laws, professional violence, culture of blaming women, normalizing violence denies survivors right to be served in front of court), all of which are against human rights principles recognized by various international and national laws. Ethiopia's constitution also includes provisions to protect women's rights. Existing VAW undermines sustainable growth as a significant contributor to human rights violations, and shortcomings in the quality of life are leading contributors to the continuation of the violation, which denies women engagement.

Key informants (KI1, KI2, KI7, and KI9) who were directly working at the institutions that were directly working on different service provisions were not functioning well enough to serve justice and humanity for survivors. They lack the professional human capital and they need to power their capacities to provide the best care and service. For a state, a woman not protected by institutional mechanisms fails to master development later in the country's destiny. Considering the country's unique context, prioritizing the fundamentals, and focusing on missed content within the legal discourse suggests several options for strengthening the combating violence system and minimizing women's rights deprivation.

For the sake of objectivity, the study considers “honor”-motivated violence in the context of patriarchal dominance, which overrides many communal and individual conditions and ensures the fulfillment of rights that women deserve, and thus calls for legal, cultural, and religious foundational reforms to promote women's rights. Existing structural gaps make it easy to overlook many causes of GBV, including “honor”. There are significant problems that women face under the influence of the family or community following religious or cultural beliefs. These problems are made worse by male-dominated positions in the private sphere, especially regarding marriage. No matter what cultural impositions and gendered social norms have taken root in the Ethiopian community, women's rights should not be compromised, as they are the foundation for acts that invite HBV. Religious and social institutions are expected to stand by this rather than bless or ignore it.

#### **4.6.2 Ethiopian Legal framework gaps in addressing Gender-based violence.**

Gender-based violence is not adequately addressed in Ethiopia's legal framework. In Addis Ababa, women also continue to face a multifaceted problem of “honor”-associated violence that worsens their lives and undermines societal growth, protection, and stability. Legal loopholes, legal interpretations of existing violence laws, and access to services all contribute to the denial of justice for survivors of HBV. Legal interpretation of existing laws continues to challenge enforcement actions since existing laws and the courts, as well as the penalties associated with them, interpret them in ways that lack gender sensitivity.

The nature of VAW is unique; thus, it needs extra attention throughout an investigation and prosecution. This was the concern of key informants (public prosecutor of women's rights

indoctrination and protection experts, legal aid coordinator). Many developments need to advance the evidence-gathering process, prove the cause and intent of crimes, including “honor” to penalize perpetrators, and serve justice. Such advancements would be much more important in a society that is culturally tolerant of most violence directed at women. Existing regulations neglect the specific nature of the GBV. For example, in the case of “honor” crime, “honor” is a specific context that is rampant in the patriarchal structure of urban culture. As Megersa (2014) stated, there is no way to distinguish between different types of GBV from an Ethiopian perspective. For instance, HBV and other aspects of domestic abuse committed with different motives are disregarded. *For example, in the case of HBV, families are also perpetrators, and identifying the motive and reason for violence will make the investigation complicated and require an advanced investigation mechanism, which has now become a hindrance in our day-to-day activities* (KI4).

Governments are urged, according to CEDAW, to establish special investigation and prosecution units and victim-friendly benches in the court system to help women and children’s survivors of violence. In addition to creating victim-friendly benches in separate courts and hearing trials, which is what states are required to do, the KI4 perspective supports this:

*"At least we strive to make women judges with the assumption that they will feel the pain of women survivors upon rendering justice. In this regard, the justice system must invest in advancing the structural capacity of the court to make the convenience of legal aid services efficient. In most settings, men view and treat women from a male perspective, not from women's experience, and women are treated through the male eye rather than through women's definition and satisfaction.*

However, such a biased attitude still implies that male professionals lack conception of women's and girls’ practical situations, which appeals for strong consideration of a gender transformation approach as an important strategy to enhance professional awareness. Men should feel women's suffering, and they must be attentive to any woman's concerns to safeguard women and girls from unfair treatment.

“Honor” crimes are difficult to prosecute under domestic violence's restrictive standards. The law does not view them as separate offenses. HBV is a distinct and complicated kind of GBV; it is not criminalized, yet it is not even considered a cause of GBV. On top of that, it is also noted that international law enforcement (CEDWA, the Beijing Protocol, and other charters to which Ethiopia is a signatory) has less room in Ethiopia (Marisa Cordon et al., 2018). In addition, legal

professionals' concerns were expressed about the smooth implementation of international standards.

The common view among interviewees and key informants was that some acts of VAW were not covered by Ethiopia's criminal code. For example, acid attacks are treated by the articles that are applied to body injuries, which denies the seriousness of the violence and its far-reaching terminal consequences on the lives of survivors. However, acid attacks in different countries and on different human rights organs are treated with independent articulation in ways that accommodate their occurrence and consequence. For example, in the case of Case RR, the person who attacked Kamilat Mehadi with acid received a final life sentence of 20 years, alleging the injury was only to the survivor's external body. In the case (Case SJ), the criminal bench also sentenced a man to two years and ten months in prison for an acid attack on his wife's face, alleging that he caused only severe bodily harm to her. This also accords with earlier studies by Esegenet (2016) and Lamessa (2019), which showed that the Ethiopian legal system failed to consider the complex reality of GBV. Acid and other corrosive substance attack reports in Ethiopia are increasing, but there is still no legal foundation to penalize them. Countries like Bangladesh that have taken measures to address this gross damage of acid attacks through the implementation of stricter laws, the rapid administration of justice, and stringent regulations on the sale of acid have seen the number of attacks decrease (Hameed & Bhattacharya, 2022).

Both court verdicts were rendered on the ground that the attacks were done to the survivors' external bodies, along with notes of mitigating circumstances of the offenders denying what the attack had done to survivors', including permanent and irreversible bodily and mental damage, as well as various health, emotional, and social costs that they were about to incur. Different survivors were denied justice, and a considerable number of survivors lack the courage to forward their case to court as the decision is disproportional to what they have been experiencing and lack trust in the legal system. KI1 and KI3 also agree that rather than going to court, survivors prefer to find ways to access economic and health support instead, based on what they have witnessed from their experiences, and legal professionals also agreed on this.

In the case of Case SJ, the husband suspected jealousy, and in the case of Case RR, the man who claimed to love the young woman was the reason for the acid attack. Both offenders apparently stated their underlying motive, which is one manifestation that "honor" crime perpetrators are

proud of their acts considering that the system supports them. Men feel more comfortable and confident using the dominant communicative system and trust institutions more than women since institutions are shaped and “named” by “men” (Burnett et al., 2009). In other words, institutions are tuned and convenient to serve men more than women. The perpetrator in the case, RR, served for eleven years and was released, and again, he was convicted of another offense against different women, according to a state television Ethiopian broadcasting corporation news (EBC) report as of October 2022. Where might one ask to consider the penalty deterrence effect? What will the survivor of a woman who was denied justice feel like? When courts apply gender-neutral laws concerning the defense of provocation or other mitigating circumstances, it results in, for example, many penalty reductions for men who have committed the violence, which is a question of indirect and institutional discrimination (Luopajarvi, 2004).

Ethiopian laws have less coverage of civil remedies, such as the right to obtain a protection order, compensation, custody order, residency order, shelter, or medical care for survivors of GBV (Megersa, 2014). Some survivors interviewed might be able to join a rehabilitation center and receive minimal support, like life skills training. Other people tried to approach journalists to share their experiences and get financial support; others moved elsewhere not to be traced by them. International standards require states to ensure that forms of VAW are incorporated into criminal law as criminal acts. The results indicate that numerous forms of GBV, including HBV, are not criminalized under national law. It is critical to become more gender-sensitive and improve the criminal justice system by accommodating a diverse range of violence directed at women. In line with feminist scholar De Keseredy (2000), employing wide definitions of VAW is critical since adopting constrained conditions leads to lower estimates of incidence and prevalence. Failing to employ a wider definition of GBV in Ethiopia has also resulted in a lower estimation of HBV, which is the main finding of this study. The law in Ethiopia regards psychological assault against women like any conventional insult or threat, omitting its crucial gender component. Since the law addresses several types of violence independently of the gender of the offender and survivors and the underlying gendered character of the violence (Lamessa, 2019), many HBV survivors were subjected to what emerged from the results reported in the study was the need to consider the consequences of social media violence. One explanation for the outcome of social media violence is "character assassination." By destroying these women's future lives and causing them to suffer in unbearable pain, they range from suicide. The current legal system is unresponsive to such well-

planned acts of violence, which result in numerous losses and raise the cost of violence and civil remedies. Thus, the existing legal framework should accommodate such costs. Women's rights indoctrination and protection experts (KI5) indicated that *“the cost of violence on women is so high that, at the national level, we are preparing a draft on the assessment of the cost of violence, and I believe that it will be a great move if it is applied.”*

#### **4.7 Challenges experienced by “Honor” based violence survivors.**

Gender-based violence is an apparent violation of women's rights. Different human rights charters have endorsed health, legal, and social protection; however, discrimination and challenges continue to deny women's wellbeing as they are subject to discriminatory social norms ascribed to men and women, including “honor”, which has become a socially framed line that women should adhere to, and failure to observe leads to punishment. Acts and conduct are then judged as honorable or dishonorable rather than right or wrong (Cinthio and Ericsson 2006), exposing many HBV survivors to multiphase challenges. The reputation and “honor” of the family are valued by following how girls and women behave and adhere to conventional “honor” principles (Paulusson, 2013).

The survivor's experience from the case (Case CA) and the legal aid coordinator who was facilitating her case discussed the woman's then-challenge of dealing with negative feelings and psychological disturbance, imagining the response of the people who saw her private picture and how her life would be after sharing her accounts of experience:

*...Because of her refusal to live with an adulterous man who provoked his religion, it allowed him to have relations with other women. Her husband has shared her naked picture with people whom she knows, including her colleagues and managers, and she even received a warning from the organizational management. She was in deep insecurity, and we are in the process of an investigation to bring the case before the court. These days, we have been receiving several such cases, and in doing so, men want to ruin the private and public lives of women.*

“Honor” goes beyond women's chastity and encompasses relational appropriateness more broadly: “Social intercourse” (interaction) between unrelated men and women is considered virtually the same as sexual intercourse in many communities (Akpınar, 2003, p. 432). As one interviewee put it, she used to be a sex worker (SV1), having been psychologically and socially abused by the community members.

*...The owner of the house that I used to rent sometimes later discovered that I was a sex worker and warned me to leave this house as soon as possible. When I gave him a house rental, he did not want to receive it, stating that it was "money of the devil." Community members would not ask to be involved in any social life (like contributions for weddings and mourning), which is typical of the social exclusion most sex workers face. My worst experience: I attended one wedding ceremony... I took some food and began to eat, and some attendees started whispering that I was a sex worker. I cried, could not tolerate it, and left the ceremony. I am excluded from any social organizations like "Ikub" and "Iddir", and it was painful that no one understood why I was engaged in such activity. (SV1, interview conducted on September 6, 2022, at the Rehabilitation Center)*

The difficulties this woman faces because of the consequences of HBV extend to her child, which was tense. Keeping one's "honor" appears to humiliate children who are considered the children of sex workers and labeled as dishonorable because of their status. This runaway woman from her abusive husband and family, who had no choice but to sustain her son and herself, started sex work. *"When my son was playing with the children of my neighbors, they called him "Ye shelle liji," or "son of a prostitute." Can you imagine how upsetting it was for a mother to hear her son belittled in such a disgraceful manner for no reason? (SV2).* Another interviewee, when asked about the challenge that she faced as a survivor (SV3), described physical separation from her family since the rough relationship between them became a source of abuse for her children and herself because of her marriage to a man whom her family refused to accept accordingly:

*...The discouraging insults thrown at my children and me were so painful. My mother insulted my children in front of their father, "Your kids look like monkeys." My children questioned, "Why did our grandma despise you so much?" What could you say to them as their mother? As a result, I lost confidence and felt ignored and insecure. The psychological torture I inflicted on my children was incomprehensible to me (SV3, interview conducted on Septmbr, 08, 2022, cafeteria).*

HBV is also an expression of child maltreatment and child abuse against children, as stated in the operational definitions of the terms of this study, which is against what international instruments like the CRC dictate to protect child rights and their best interests.

Another finding that stands out from the study is that, for whatever reasons, Iddris's (2017) study demonstrates how a DV case can turn into an HBV case. That has also led some, like the Center for Social Cohesion (2010, p. 27), to coin "honor"-based domestic violence to indicate HBV as the manifestation of the broader problem of VAW, which recognizes the possible realization of HBV by integrating control as an element in both forms of violence. The following is a case narrative from stubbed women in Case JK that reflects the concept of "honor"-based domestic

violence. She has been suffering from serious bodily harm because her husband has stabbed her twelve times."

*... Since then, I have been suffering from severe trauma and psychological pain that I could not afford. He was not jailed or sentenced even though I reported and instituted the case, and as a result, I am leading an insecure life. I do not trust anyone who is near me; I could not hold or look at a knife because of the trauma that I am still in. cry... I cannot cook, even...*

The survivor woman in the reviewed case (Case CA) offered another finding: she was facing challenges because of the physical violence by her husband, whom she wanted divorced from because he was abusive and adulterous, which ended up causing serious health challenges since she was repeatedly harmed till her uterus bled while she was pregnant, and it was easy to imagine the pain of this woman while she was pregnant. Mostly, "honor" requires women to be obedient to men. Accordingly, "honor" violence punishes autonomy in ways other than inappropriate relationships or leaving an abusive marriage. Divorce occurs for a variety of reasons, such as pressure from family. KI3 has expressed that interfaith marriage was considered one reason for divorce. *"I had clients who both belonged to different religions, got married, and had one child. After years of intense pressure, these couples decided to divorce because of the family's hesitation to acknowledge this marriage, which was a challenge for the child and the parents.*

The surprising central tragedy of HBV is how social status and family reputation precede the natural blood relationships between family members, even if no family wants to hurt their daughters or sisters. The necessity to repair the family reputation sets HBV supposed action that SV3 experience revealed, in which she was humiliated, bitten, and insulted by her mother and sister, and even threatened by her brother to abort what she had conceived, demonstrates how "honor" standing triumphs over natural blood bonding. The extent of my mother's pressure was painful; she was not allowed to attend social events because she was hesitant to see my husband because it would invite rumor and gossip, she explained. *When my mom went to wedding ceremonies, she would be mad at me, stating that if I had married a man from a respected family, I would have had the "honor" of being respected with such a ceremony.* Findings of this study comply with Sedem (2015): families were concerned about being judged by their compatriots in Sweden and their relatives in their home countries if family members reported loss of "honor" and social exclusion because of not complying with the norms that their family values most; they fear being regarded as having failed as parents.

An additional important finding was that acid and corrosive material attacks on women have increased in urban areas, based on the lived experience of the researcher. The findings of Action Aid (2017) and Pandey (2021) indicate an increase in urban areas in various nations and require attention. The findings of this study also indicate the acid attack in Ethiopia is showing a tendency to increase. Causes of acid attack violence include a loss of “honor” and other risk factors supported by the patriarchal system. It is a crime heavily associated with marriage and relationships, with many cases involving a man's “honor” toward a woman who refused to marry or accept a relationship and refused sex (Welsh, 2009; Action Aid, 2017; Pandey, 2021). The researcher chose the published acid attack cases of "Kamilat Mehadi" and "Hayat Abdurezak" to demonstrate acid attack as one form of HBV. "Kamilat Mehadi," a survivor of an acid attack, was disfigured beyond recognition because of her refusal to be in a relationship. Her skin is raw and red, her hairline has been burned back, and her eyelids have been destroyed. “Hayat Abdurezak” also, because of the acid attack, had acid burns on the left side of her chest, neck, temple, and chin.

A possible explanation for acid attacks is that they are primarily intended to endanger and threaten the lives of women. First, it conveys the message of "terrorizing" other women into submission to the patriarchal dominance that most men wish to maintain and has the underlined connotation that *"if woman fail to comply, your fate will be to be in such a condition."* Which is also a major characteristic of acts of "honor"-motivated violence that encourages other men to follow the same path for the woman who refuses their relationship offer or to be under their control and for women to be bound by this “honor” line. Secondly, while examining why acid attacks target women's faces, perpetrators' possible hidden intentions were: *"If she is not mine, I would not allow her to be for others."* Destroying women's future lives, particularly marriage relationships, for the fact that men do not choose women with disfigured faces and do not allow such women to be a part of their lives because men prioritize and value women's beauty as a requirement to establish marriage, and so does society. Since women's beauty is considered communal property, attempts to disfigure women's beauty result in humiliation in front of everyone to create social stigma and make women blame themselves. The cost incurred by these women necessitates further investigation within the scope of other researchers, and for the purposes of this study, to explore the challenges of survivors of HBV to meet one of its specific objectives, such as “honor” crimes like acid attacks, resulting in significant challenges to the women's lives, society, and even institutions such as hospitals and care providers simply by considering how much medical expenditure would be.

By way of illustration (Mittal, 2021; Hameed and Bhattacharya's, 2022), show how the physical injury caused by an acid attack is severe and has long-term health consequences. Distinct levels of burns, temporary or permanent blindness, partial or total blindness, skin damage, and other complications are brought on by the acid's destructive nature. In a few instances, the survivors' eyes and mouths either disappeared completely or nerve damage occurred. The reasons given by acid attack survivors indicate that it should be considered a serious “honor” crime that endangers the survivor, family, community, and institution, as well as the costs associated with them.

Putting them together, the findings of the current study suggest that women who were subjected to different acts of HBV often have different understandings and experiences of challenges. Male abusers invoke the notion of “honor” to excuse their aggression, but “honor” traps women because of its restrictive character, as the religious figure (RF4) articulated. Character assassination, denial of justice, physical harm, and the disclosure barrier impacted the survivors need for assistance because of their fear of the consequences, humiliation, child abuse, and embarrassment connected with the disclosure of violence and divorce. Survivors frequently worry about what will happen if they share their experience with violence. When compared to other visible effects of violence, verbal abuse is frequently overlooked because it affects people psychologically and emotionally rather than physically, thus making it "invisible." One of the negative consequences of HBV is damage to physical and mental health, such as sadness, anxiety, and other symptoms that all respondents experienced, and it would be easy to infer the pain and humiliation of survivors from sampled cases. The researcher further suggests that other academicians conduct an in-depth study to further understand the extent of the challenges that these survivors were facing so that intervention strategies can be developed to impart the necessary services. Findings of the Björktomta (2019) study also show the psychological violence that HBV survivors exhibit, including silence, verbal abuse, showing degrading acts and behaviors, violation of integrity, confinement, isolation, repudiation, rejection, and threats of violence and death threats. These are the prominent findings that the current study has also confirmed.

#### **4.8 Feminist conscious raising and empowerment.**

Findings of the study indicated that preventing the pitfall of HBV urged the use of feminist researchers to gain a comprehensive understanding of the root causes of GBV, like "honor", which is prevalent but often discounted by academics, the legal system, or institutions. This lack of

awareness leads to the implication that efforts to raise awareness within a professional or institutional setting require a greater commitment to tackle pressing issues that women are facing. Then this approach allows survivors and contributors to contribute to the existing knowledge gap for GBV causes, particularly HBV. Research on the prevalence of GBV in Ethiopia is limited, as confirmed by a recent study (Etsegenet, 2016), some of which lacks depth. Lack of depth is an indicator that ignoring the different causes of GBV, including “honor” and honor-motivated violence, also lacks attention and in-depth understanding.

In countries where the rule of law is strong and is considered to secure equality between men and women (the United Kingdom, Canada, the United States, and the Netherlands), GBV still occurs (Baldry et al., 2013), let alone in countries like Ethiopia, where the applicability of the gender neutral is high and where there is a challenge witnessed in the equal treatment of women and men. Thus, other ways of dealing with the unequal position of women's status exposed them to different forms of violence, including HBV; therefore, action apart from strengthening the legal framework and empowering women is essential. This way, the multifaceted realities of violence resulting from various sources can be managed. Here, the relevance of addressing the lack of awareness of individuals, including women, community frameworks, system functioning, and professionals, requests the applicability of feminist consciousness-raising. It is then possible to situate emerging systemic efforts to raise awareness and build the capacity to address violence.

Considering the findings, this study raises critical questions and concerns that need to be examined within emerging strategies that consider professionals as one means of addressing HBV in Ethiopia. It was observed that professionals were also products of existing cultural norms that impose restrictions on women and celebrate male dominance. The theme of professional violence indicated that professionals, consciously or unconsciously, did not question the prevailing attitudes that support GBV or even found in committing violence. Supporting professionals at every level is essential to change their attitudes that reflect prevailing patriarchal and victim-blaming perspectives through different feminist approaches to raising their consciousness. Considering a gender transformative approach for the engagement of professional men would be an added asset to make the conscious raising effort accommodative and for holistic benefit. Legal professionals share their concern about the gaps in professionals understanding of women and believe that a strong feminist consciousness rising on gender-related matters will enhance the efficiency and

effectiveness of professional service delivery. In addition, training the police, investigation teams, and other law enforcement agencies is also crucial, as most key informants suggest.

Creating consciousness-raising groups in the community provides spaces where women can have necessary conversations about causes that shape women's suppression and approaches to reversing violence's impact. To mention, members of the focus group participants selected for this study were formed with the support of government and non-government bodies to engage women in different community concerns, such as reporting violence, maintaining peace and security, and conducting different community conversation sessions to create awareness. In the focus group discussion, participants confirmed that different community platforms have enabled them to fight against violence and observed a change from individual to community awareness activities. They have witnessed tangible results in empowering and awakening women and men, though they have reservations about the change in men's mindset from what they have experienced. That indicates the importance of considering a gender transformative approach in reaching out to men, and much effort is needed to change the societal mindset, including men's and boys' attitudes towards women's and girls' social positioning. Increasing or maintaining community awareness-raising initiatives to effectively reduce violence is essential (Marisa Cordon et al., 2018).

HBV is also a form of violence that women are subjected to, and it requires an effort to create awareness about its character and occurrence, as it has a unique future that is supported by societal institutions most of the time, unlike that of many other forms of GBV. Thus, considering men in a gender transformative approach to redefining "honor" in the way that they value women to address "honor"-motivated violence as part of the consciousness-raising process is important to reduce the advantage that men and society have taken over women under the restoration of family "honor". Teaching the children from their early childhood a set of behaviors and ideals that are considered honorable behavior and principles (RF2 and RF3).

Long- and short-term interventions are essential to lead to a broad acceleration of awareness of women's rights. Acheneff et al. (2017) proposed two solutions to the problem of GBV: employing feminist consciousness-raising education on a variety of strategies to reach target addressees involved at every layer, empowering women, and using more investigative techniques to refute myths, preconceptions, and conventional attitudes concerning HBV in the community. It is also essential to pressure the government to support women and children. The issue of women needs

to be considered an issue for all, and every member of society must contribute instead of being abusive or ignorant. There were some suggestions that KI4 has put forward since their professional engagement was highly affected by the existing social norms that violate the rights of women: *“We need to create a society that is hesitant to violence and respects women and girls. To do so, I do not think that enacting laws only serves a purpose because using the law to evidence all that is happening in every household is not visible; instead, raising the consciousness of the individual and the community is important.”*. Another informant echoed this view, KI7: As responsible people, they work on prevention, and this strategy includes creating awareness in different segments of society and stating that most of the time they face challenge and resistance from men and religious figures, especially on the countryside. According to her, *“when you speak to them about equality, they consider it as if we are spoiling the Ethiopian culture, and there is a negative perception about the very notion of feminism that advocates equality.”*

Adding to the two results from KI2, as

*“I am working close to the grass-roots level community; we have experienced diverse issues in relation to women. There is some progress in raising societal awareness in the sub-city level that I am working in. However, deconstructing the existing cultural barriers that promote women's violence needs critical attention, and as a sector office, we are trying to create a link with the multisector to address the community. Women are now heavily involved in various platforms for raising awareness, but men's roles have been minimal, which requires attention to protect women and girls. (KI2, interviewed on September 14, 2022, Office)*

A common view amongst interviewees of religious figures was that there existed a gap within their respective institutions, and they believed that there was a gap to discuss women's placement and a personal bias of the preacher towards religious thought. The Christina domain religious figure suggested addressing the *“social gospel”* to promote awareness among their fellows about women and gendered perceptions. It is suggested that male religious leaders must take the lead as part of the implementation of a gender transformative approach to find the underlying cause of the image of women's status in religious contexts and the wrong religious understanding that has been used as justification or an excuse for violence directed at women and girls.

According to Dejene (2009), the oppression of women in Ethiopia is a cultural condition of gender roles. Women are the group least likely to believe they have the autonomy to reject potentially violent experiences, as per the findings of the study as well (Abbi and Lul, 2010). Women have traditionally been confined to the home as daughters, wives, and mothers in most cases because

influential community members and religious leaders portray them within the culture as tolerant of violent encounters due to their indoctrination. Overall, these results also indicated that HBV survivors were daughters, mothers, and women who were then subjected to violence intended to restore “honor,” whose foundations are deeply imbedded in cultural standards and religious understanding.

In addition, existing gender socialization dictates women as docile, which is even confirmed in educational materials, and this, importantly, requires foundational awareness in every sector to avert the inter-generational problem (Etsenbet, 2016). The gender socialization effect is indicated by the interview with KI4, which indicates that it entertains muting girls for the violence experienced as described in this study. It is critical to continue marching against HBV as a successful component of the campaign to repeal statutory and customary laws against GBV, as well as to collaborate with law enforcement and religious leaders. The study by Berhanu (2019) has also confirmed that societal consciousness is formed through the engagement of men to identify norms that justify GBV, like “honor,” which is the major motivating factor for HBV and a typical manifestation of patriarchy.

Together, these results provide imperative insights into the importance of considering gender transformative approaches aimed at centering men/boys to create awareness in men and boys as well as women and girls, professionals, community-based associations, and institutions. More importantly, men and patriarchal systems are supposed to be defendants for women's rights and protection, and the notion of “honor” should be understood in accordance with the human rights articulations for the worth of the dignity of a person, redefining its purpose, and valuing women instead of considering “honor” sources or motives for violence. The next chapter, therefore, proceeds on to discuss the conclusion and recommendation for the study.

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATION

#### 5.1. Conclusion

This study has investigated how HBV is understood in the local context through interviews conducted with key informants and survivors of HBV lived experiences, focus group discussion, and a review of cases to explore how the notion of “honor” interplay is experienced in the broad context of one cause of GBV among many women. The findings shed some insight into the existence of HBV and the present phenomenon in Addis Ababa, Ethiopia. However, relying only on the current results could not be a concluding remark for generalizing HBV occurrences across the country. One of the challenges noted in this study was the absence of literature that specifically talks about HBV at the national level, which shows the subject matter lacks attention and is also considered a major finding and limitation of the study.

Social norms embedded in culture and religious conception were identified as the foundation of “honor”, legal gaps (which failed to accommodate the specific context that GBV occurs under the law), existing systems, and institutional ineffectiveness because of a lack of awareness and inefficacy, a poor helpline, and care to assist survivors. Findings emerged from this study that indicate HBV is overlooked but continues to endanger the lives of women and girls.

The notion of restoring family or community “honor” is influenced by the fact that the violence is rooted in patriarchal influence over cultural and religious understanding. Existing structural constraints make it easy to deny and contribute to significant problems that women face with the support of their family or community, following religious or cultural understanding. The public health implications of HBV among survivors have a far-reaching impact. The emotions reported by survivors range from simple perception to practical feelings; most experienced psychological and physical harm, silencing, divorce, neglect, rejection, and discrimination owing to deeply entrenched cultural influence, a lack of comprehensive awareness and attention, and the absence of a regulatory frame of "honor".

GBV, including HBV, violates fundamental rights within the established unbalanced power relations, which are often disregarded, tolerated, or accepted by society and state machinery. This

study reveals the beliefs, attitudes, and experiences associated with acts of HBV. The types of violence that women were facing in the name of restoring “honor” and avoidance of shame were violations of human rights and inhuman treatment, which are against international and national laws.

The Ethiopian legal framework, mainly of the justice administration, can be labeled gender neutral: failure to enact gender sensitive laws and procedures; a lower number of reported cases; investigating cases in a biased or inadequate manner; unproportioned court decisions with the harm inflicted; a culture of blaming women; and an inadequate level of legal professional awareness. All this appears to be a gender-neutral legal framework that falls short of ensuring the rights of survivors of HBV and violates their dignity, denial of justice, endangered survival, security, and health, among other rights. Legal loopholes were the major pointed issue that the study identified as reasons for widely practiced GBV, including HBV, and the present poor criminal justice systems fail to consider distinctive dimensions of women that emerge from their portrayal in social, economic, and cultural spheres to consider women's rights as what international laws voiced.

Unattended social media platforms were also related to the current wide use of social media violence, widely promoting different forms of violence targeting women, including HBV. Professional and religious figures' involvement in violence was also indicated due to cultural influence and gender socialization. Though both professionals and religious figures at the same time indicated that they played a significant role in the gender sensitization agendas, upon consideration of the gender transformative approach, which was identified as an important approach to improving gendered social norms by encompassing men and boys.

## **5.2 Recommendation**

HBV against women is rooted in societal, cultural, and institutional systems, such as discriminatory regulations, laws, society, customs, and sexist attitudes. These structures impact how individuals, communities, and particularly professionals think and behave, both consciously and unconsciously. People who are socialized with these frameworks go on to sustain them, continuing violence against women unless intervention actions are taken based on the study's findings.

**The following recommendations are forwarded based on the implications of the major findings of the study.**

- Conducting a study at the national level from the perspectives of different disciplines would help explore attitudes, experiences, and beliefs in relation to HBV against women across the country to broaden current understandings of HBV.
- HBV is an unnoticed pressing issue, and it is suggested that imposing strict laws and severe sentences for offenses committed under the notion of restoring “honor” is essential. However, failure to articulate provisions exclusive to penalizing HBV and other many sets of GBV remains (social media regulation, acid attacks treated under an article that treats them in a gender-neutral essence while their effect extends beyond).
- To strengthen evidence gathering and compilation in a comprehensive manner, utilizing expertise from various disciplines, such as criminology, social work, psychology, sociology, anthropology, law, history, and political science, to improve the effectiveness of service delivery and provision of care.
- Strengthening support mechanisms to empower survivors and rehabilitation services, including social, health, legal, and educational support; preparation of safe housing; support lines; counseling services; and information campaigns.
- Competent interventions should be sensitive to structural gender inequalities within family and societal contexts. Education, reorientation, and adaptation of beneficial norms combined with services identified to the unique nature and situation of women are essential to promoting institutional responsiveness.
- HBV is also a social concern, and religious institutions must play a role in feminist conscious raising on HBV awareness targeting men members in family and community by considering gender transformation approach as an integral move in creating awareness and allow for open community conversation in all venues (e.g., media, religion, school, and community groups). Through a comprehensive, rights-based approach, youth, and media engagement.
- Strengthen community-based organizations to advocate and engage men for women's rights and to accommodate different rules and social impositions in their bylaws to penalize perpetrators. Engagement of religious and cultural leaders in community conversations and training activities.

- Equipping and strengthening early childhood centers to provide competent service provision in a manner that advances gender socialization and orientation in a way that values women starting from an early age.

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## Annex 1

<b>Table 1- Background information of Key informants (Professionals)</b>					
<b>CODE</b>	<b>Sex</b>	<b>Age</b>	<b>Educational Background</b>	<b>Position/ Role</b>	<b>Date of Interview and place</b>
<b>KI1</b>	M	42	Social work	Psychosocial service provider	12/08/2022, Office
<b>KI2</b>	M	30	Business Administration	Woreda 6 women and children rights indoctrination coordinator	14/09/2022, Office
<b>KI3</b>	M	41	Journalism	Journalist	16/8/2022, Office
<b>KI4</b>	F	28	Law	Public prosecutor (cross cutting affairs directorates) at minister of justice	10/8/2022, Office and phone
<b>KI5</b>	F	29	Sociology	Women right indoctrination and Protection Experts at women mister of women and social affairs	16/8/2022, Office and phone
<b>KI6</b>	F	29	Gender and Social work	Gender specialist	05/07/2022, cafeteria
<b>KI7</b>	F	28	Sociology	Gender expert at Minister of Health	21/07/2022, Office and phone
<b>KI8</b>	F	28	Psychology	Marriage Councilor	13/10/2022, Office
<b>KI9</b>	M	49	Law	Legal aid coordinator	5/08/2022, Office
<b>KI10</b>	M	36	Social psychology	Community development worker	7/8/2022 cafeteria
<b>KI11</b>	F	32	Law	Program Manager	5/08/2022, Office
<b>KI12</b>	M	41	Sociologist	Project coordinator	06/08/2022, Cafeteria
<b>KI13</b>	F	28	Psychology	Counselor at Eerqma'ed Radio	20/08/2022, Office

<b>KI14</b>	M	43	Public health	Consultant	6/06/2022, office
<b>KI15</b>	M	31	Social anthropology	Monitoring and Evaluation in rehabilitation center	13/08/2022, cafeteria
<b>KI16</b>	F	30	Social work	Community development worker	5/06/2022, cafeteria

<b>Table 2- Background information of Key informants (religious leaders)</b>					
<b>CODE</b>	<b>Sex</b>	<b>Age</b>	<b>Religious domain</b>	<b>Role</b>	<b>Date of Interview and place</b>
<b>RF1</b>	M	69	Orthodox	Preacher and counselor	22/9/2022, Religious vicinity
<b>RF2</b>	M	57	Catholic	Preacher and spiritual marriage counselor	13/10/2022, office and phone
<b>RF3</b>	M	68	Protestant	Preacher and community development worker	05/ 08/2022, office
<b>RF4</b>	M	45	Muslim	Ustaz	08/10/2022, Email and phone

**Annex 2**

<b>Table 3- Background information of Interviewed HBV survivors</b>						
<b>CODE</b>	<b>Sex</b>	<b>Age</b>	<b>Educational Background</b>	<b>Occupation</b>	<b>Source</b>	<b>Date and place of interview</b>
<b>SV1</b>	F	22	Grade 8	Taking life skill training in rehabilitation center	Rehabilitation center	6/09/2022 Rehabilitation center
<b>SV2</b>	F	31	Grade 6	Taking life skill training in rehabilitation center	Rehabilitation center	6/09/2022 Rehabilitation center
<b>SV3</b>	F	29	Bachelor's degree	Accountant	KI16	10/08/2022, Cafeteria
<b>SV4</b>	F	42	Grade 3	Petty trader	KI3	12/07/2022, Survivor house
<b>SV5</b>	F	29	Bachelor's degree	Housewife	KI11	10/09/2022, Cafeteria
<b>SV6</b>	F	31	Grade 12	Housewife	KI3	15/08/2022, Radio station studio
<b>SV7</b>	F	29	Grade 12	Housewife	KI1	22/08/2022, Radio station studio
<b>SV8</b>	F	28	Grade 8	Housewife	KI1	26/08/2022, Radio station studio

### Annex 3

<b>Table 4- Background information on selected cases of HBV survivors</b>						
<b>CODE</b>	<b>Case</b>	<b>Sex</b>	<b>Age</b>	<b>Occupation</b>	<b>Remark</b>	<b>Source</b>
Case AD	“Tsega Telkesekech”	F	—	Merchant	The case did not indicate the age	KI3
Case RR	Kemilat Acid Attack	F	21	Student		Ezega. News website
Case SJ	Husband Acid Attack	F	18	—	The case did not include the occupational status	Ethiopia forums website
Case JK	Knifed Woman	F	28	Police officer		EBS Television
Case IM	Interfaith marriage	F	25	Housewife		EWLA
Case RRY	Religious figure raped	F	18	Student		Astaraki Radio program
Case CA	Physical attack and social media violence	F	32	Customer service provider		EWLA

## Annex 4

<b>Table 5- Background information of focus group participants</b>						
<b>CODE</b>	<b>Sex</b>	<b>Age</b>	<b>Educational status</b>	<b>Marital status</b>	<b>Occupation</b>	<b>Remark: all are from Woreda 6 Nifas silk Lafto sub-city</b>
<b>FGP 1</b>	F	49	12	Married	Housewife	Community conversation session member
<b>FGP 2</b>	F	32	10	Married	Housewife	Community conversation session member
<b>FGP 3</b>	F	28	12	Married	Housewife	Community conversation session member
<b>FGP 4</b>	F	38	10	Married	Housewife	Community conversation session member
<b>FGP 5</b>	F	40	8	Married	Housewife	Community conversation session member
<b>FGP 6</b>	F	45	10	Married	Housewife	Community conversation session member
<b>FGP 7</b>	F	35	8	Married	Housewife	Community conversation session member
<b>FGP 8</b>	F	37	8	Married	Housewife	Community conversation session member
<b>FGP 9</b>	F	40	8	Married	Housewife	Community conversation session member
<b>FGP 10</b>	F	42	12	Married	Housewife	Community conversation session member
<b>FGP 11</b>	F	38	8	Married	Housewife	Community conversation session member
<b>FGP 12</b>	F	36	12	Married	Housewife	Community conversation session member

## Annex 5

<b>Table 6- List of professionals and understanding of “Honor” in the Ethiopian Context</b>			
<b>Professionals</b>	<b>Dishonorable acts, behaviors, or perceptions that invite HBV</b>	<b>Who is to be blamed?</b>	<b>Possible justification for considering as dishonorable</b>
Social psychologist	Adultery, marrying person who is not accepted by family because of social status, cultural belief, homosexuals, Sex worker	Women	Religion/culture
Sociologist	Any violence done under the notion of protecting “honor”, being survivors of rape, homosexuality, adultery	Women	Religion/culture
Journalist	Adultery, interfaith marriage, sex worker, refusal to leave an abusive husband, refusal of friendship request	Women	Religion/culture
Lawyer	Adultery, interfaith marriage, prostitution, refusal of friendship request, homosexuals	Women	Religion/culture
Psychologist	Marring disabled person, adultery, initiating divorce, having child with disability, interfaith marriage, violence committed by religious figures	Women	Religion/culture
Nurse	Forced abortion, sex work and adultery	Women	Religion/culture
Social Anthropologist	Sex worker, interfaith marriage, loss of virginity, adultery	Women	Religion/culture
Public Health	Sex worker, marrying person who is not accepted by family because of social status cultural belief, having child with disability	Women	Religion/culture
Gender specialist	Adultery, Sex worker, refusal of friendship request, homosexuals,	Women	Religion/culture
Social work	Pregnancy of marriage, having child with disability, victim of sexual assault	Women	Religion/culture

## Annex 6

<b>Table 7- Motives for HBV: A summary of cases reviewed and interviewed survivors</b>		
<b>Motives for HBV: Summary of selected cases of HBV survivors</b>		
<b>CODE</b>	<b>Sample Cases selected</b>	<b>Status/ act that invites HBV</b>
<b>Case AD</b>	“Tsega Telkesekesech”	Adultery
<b>Case RR</b>	Kemilat Acid Attack	Relationship refusal
<b>Case SJ</b>	Husband Acid Attack	Suspicion of Jealousy
<b>Case JK</b>	Knifed Woman	Refusal to leave an abusive husband (who was police officer)
<b>Case IM</b>	Interfaith marriage	Interfaith marriage
<b>Case RRY</b>	Religious figure raped	Raped by Y religious figure who is silenced not to disclose
<b>Case CA</b>	Physical attack and social media violence	Justifying adultery with Religion
<b>Motives for HBV: Summary of Interviewed survivors</b>		
<b>CODE</b>	<b>Interviewed survivors</b>	
<b>SV1</b>	Who was sex worker	
<b>SV2</b>	Child being victim of HBV because of mother status (since she was sex worker)	
<b>SV3</b>	Marrying a man without the will of parents	
<b>SV4</b>	Having child with disability	
<b>SV5</b>	Marrying man with lower economic status	
<b>SV6</b>	Refusal to live with an abusive husband.	
<b>SV7</b>	Raped by X religious figure who sued the religious figure faced HBV	
<b>SV8</b>	Threatened to Abort child	

## **Annex 7**

### **Study Respondent's Informant sheet**

Greetings,

You have been requested to participate in a study. Before deciding whether or not to participate, it is important that you understand why the study is conducted and what it will encompass. Please take time to understand the following information thoroughly. Please contact information if you need clarification of further details. Also freely express your opinion whether you want to participate. The title of the study is **Exploring "Honor" based violence among women living in Addis Ababa, from cultural and human rights perspectives.**

**"Honor"-based violence (HBV)** according to the Crown prosecution service of England is:

"Honor"-based violence encompasses an incident or crime "which has, or may have, been committed to protect or defend the 'honor' of the family and or the community." 'Honor' can be the motivation, excuse, or justification behind a range of violent acts against women and girls.

1. **The purpose of the study:** this study is aimed at fulfilling the requirements to complete the Master of Arts program in Gender studies which I am currently conducting at Addis Ababa University. It is hoped that the research will provide insight into related issues of HBV in urban settings like Addis Ababa.
2. **Who will conduct the study?** The study is conducted by Girmawit Dereje (Master of Arts in Gender studies student at Addis Ababa University) and my advisor Dr. Hirut Terefe.
3. **Why have you been asked to take part?** You have been approached for an interview because of your experience of working in settings associated with addressing gender-based violence including HBV or for being survivor of HBV. Your expertise, opinion and lived experience will be valuable input for this study, which aims to understand HBV in specific context to Addis Ababa, Ethiopia.
4. **What would I be asked if I took part?** You will be asked to participate in a face-to-face/phone interview at your convenience with me, Girmawit (the data collector) 0913401923. Interviews will be conducted at your convenient place and time, which can take an hour. You will be asked open-ended questions and probing questions to which you

can add your own opinions. The interview will be recorded (audio and written) for later transcription.

5. **What will happen to the information you give?** The findings will be incorporated into a master's thesis once the interview data has been transcribed and analyzed. Data may also be used for publication in journal articles and/or conference presentations. You and your opinions will remain anonymous, and you will not be named or identifiable in any of the outputs. Third parties will not have access to the information you have provided. All the information is confidential.
6. **How is confidentiality maintained?** All the information you provide will be kept strictly confidential. You will be prompted to give your verbal/written consent before the interview begins. All transcripts will be de-identified and kept securely. Under no circumstances will any identifying responses be provided to a third party.
7. **What happens if I want to avoid taking part or if I change my mind?** It is up to you whether to engage in the study. If you decide to participate but then change your mind, you may withdraw at any moment without giving a reason.
8. **What are the benefits/advantages of taking part in the research?** this will be an opportunity to share your experiences to generate possible actionable recommendations in the effort to address Gender-based Violence, which in turn to contribute towards filling the knowledge gap about HBV in Ethiopia specific context to Addis Ababa.

### **Statement of Consent and signature**

Please read the information above and indicate your consent by putting your name and signature in this format.

I \_\_\_\_\_ agree to take part in this academic study, "Honor"-based violence among women in Addis Ababa, from a cultural and human rights standpoint. I have been provided with a written summary of the study's aims and purposes. Therefore, I am giving my consent to take part. When the study begins, or at any moment throughout my participation, I may terminate my involvement without penalty. I realize that anonymity will be maintained by concealing my identity. If I give my consent below, I realize that excerpts of my interview may be used in the study and any subsequent publications.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

## **INTERVIEW GUIDE FOR “HONOR” BASED VIOLENCE WOMAN SURVIVOR**

### **1. Background information**

- Sex\_\_\_\_\_
- Age \_\_\_\_\_
- What is your current occupation or means of livelihood?

### **2. How are women positioned in the Ethiopian society mainly in urban cities like Addis Ababa?**

- What comes to your mind when you hear about the word HBV?
- Have you faced HBV or know someone who experienced HBV?
- If yes, what exposed you or other survivor(s) to this violence?

### **3. What are the challenges of being a woman in an Ethiopian in urban society where male and family honor are valued?**

- Can you share what act, behavior or status of women considered as honorable and dishonorable to family and community?
- What is the manifestation of valuing "honor" of family and community in your area?

### **4. How do you describe HBV? What are the characteristics that you think are the manifestation of such an act?**

- Who are the most common perpetrators and why?
- What drives the perpetrators to inflict HBV to happen?

### **5. How do the community/ family react to the case of perceived HBV survivors?**

- Have you shared with your family or community what happened to you because of violence that invited HBV? If not, why?
- If your answer to the above question is yes, has the family or community understood your situation? If not, what do you think the reasons are?
- What were your perceptions of the reaction of the community or family?

### **6. What are institutional mechanisms being put forward to deal with HBV?**

- What support was or is available to you following the incident of HBV (spiritual, medical, counseling, seeking justice, etc.)?

- What do you think are the challenges of the institutional and policy system to setting up procedures that support and protect women from gender-based violence, including HBV?
- What do you suggest preventing HBV from an institutional and structural setup point of view?
- What practical developments would be effective in dealing with HBV?

## **INTERVIEW GUIDE FOR KEY INFORMANTS**

### **1. Background information**

- Sex \_\_\_\_\_
- Age \_\_\_\_\_
- Educational Background \_\_\_\_\_
- What is your current professional position? \_\_\_\_\_

### **2. How is “honor” based violence (HBV) understood from your professional background and treated in the institution that you are working for?**

- What acts, behaviors, and situations of women are considered dishonorable and honorable to family and community?
- What are the perceptions/actions that women who are considered dishonoring to their family/community face?
- What do you think are the major causes of HBV?
- Do you know a survivor of HBV?
- What kind of need are most of these HBV survivors seeking?
- What are your challenges that hinder effective service delivery on this issue? Or any system or legal gap you have witnessed so far?
- Are helplines, laws, and systems convenient or accommodating for HBV survivors in addressing their fundamental human rights? If not, why?
- What changes do you propose to improve the quality of services for HBV survivors?

## **KEY INFORMANT INTERVIEW GUIDE FOR MARRIAGE COUNSELOR**

### **1. Background information**

- Sex\_\_\_\_\_
- Age \_\_\_\_\_
- Educational Background\_\_\_\_\_
- What is your current professional position? \_\_\_\_\_
- How is marriage perceived in urban Ethiopian society?
- If so, are there any challenges (individual, familial, communal, or institutional) to women's rights within marriage?
- What do men and women expect from marriage?
- Suggestions that you may forward for this institution to be suitable.

## **INTERVIEW GUIDE FOR KEY INFORMANT RELIGIOUS LEADERS**

### **1. Background information**

- Sex\_\_\_\_\_
  - Age \_\_\_\_\_
  - Religious background\_\_\_\_\_
2. Can you share the position and role of women from your religious perspective?
- From your lived experience, please share the role of women and men in society.
  - How do you incorporate the existing perception of women and religious understanding to shape the notion of honor?
  - How do you understand HBV from your religious perspective?
  - What are the reasons for HBV?
  - What suggestions can you mention to protect HBV survivors?

## **FOCUS GROUP DISCUSSION GUIDING QUESTIONS**

### **1. Background information**

- Sex\_\_\_\_\_
- Age \_\_\_\_\_
- Occupation\_\_\_\_\_
- Marital status\_\_\_\_\_

- How are women and men perceived in Ethiopian society (in Addis Ababa)?
- What acts, behaviors, and situations of women are considered dishonorable and honorable to family and community?
- How do you understand HBV?
- What are the reasons for HBV?
- What do you think the role of men should be in society?
- What changes do you suggest improving the status of women in society?

**Annex 8**  
**Amharic version of study respondent's information sheet**

**የጥናቱ ተሳታፊዎች እና የመረጃ ሰጪዎች ቅጽ**

ሰላምታዬን በማቅረብ

በጥናቱ ውስጥ ተሳትፎ እንዲያደርጉ ጥያቄ ቀርቦልዎታል። መሳተፍ አለመሳተፍዎን ከመወሰንዎ በፊት ጥናቱ ለምን እንደሚካሄድ እና ምን ምን ያቀፈ እንደሆነ ሊረዱት ይገባል። ቀጥሎ የተመለከቱትን መረጃዎች በጥልቀት ለመረዳት ጊዜ ይውሰዱ። በተጨማሪም ተሳትፎ ለማድረግም ሆነ ለለማድረግ የሚወስኑትን ውሳኔ እንዲሁም ማብራሪያ ወይም ዝርዝር መረጃ ይፈልጉ እንደሆነ ሀሳብዎችን በነጻነት ይግለጹ። የጥናቱ ርዕስ “በአዲስ አበባ ውስጥ ነዋሪ ከሆኑ ሴቶች መካከል ክብር ለማስጠበቅ የሚፈጸሙ ጥቃቶችን ከባህላዊ እና ከሰብዓዊ መብቶች እይታ መገምገም።

እንደ እንግሊዘኛ የክራውን ፕሮግራም ሰርቪስ ከሆነ ክብርን ለማስጠበቅ የሚፈጸም ጥቃት የምንለው፡

**ክብርን ለማስጠበቅ የሚፈጸም ጥቃት የሚያካትተው የቤተሰብን እና/ወይም የማህበረሰብን ክብር ለመጠበቅ ወይም ለመከላከል የሚፈጸም ወይም የተፈጸመ ክስተት ወይም ወንጀልን ነው። ክብር ለማስጠበቅ በሴቶች እና ልጃገረዶች ላይ የሚፈጸሙ መጠነ ሰፊ የመብት ረገጣዎች በስተጀርባ እንደ ተነሳሽነት ነጥብ፣ እንደ ሰበብ ወይም እንደ ምክንያት ሊቀረብ የሚችል ነው።**

1. **የጥናቱ አላማ፡** ይህ ጥናት በአዲስ አበባ ዩንቨርሲቲ በአሁኑ ወቅት እየተከታተልኩት የምገኘውን የስነ ጽሑፍ ጥናቶች ማስተር አፍ አርት መርሀማብር ለማጠናቀቅ እንደ ቅድመ ሁኔታ የታሰበ ነው። የጥናት ስራው በአዲስ አበባ ከተማ ውስጥ ክብርን ለማስጠበቅ በ ሴቶች እና ልጃገረዶች የሚፈጸሙ የመብት ጥሰቶች ጋር በተገናኘ እውቀት ይሰጣል የሚል ተስፋ አለ።
2. **ጥናቱን የሚያከናውነው ማነው?** ጥናቱ በግርማዊት ደረጃ (በአዲስ አበባ ዩንቨርሲቲ የስነ ጽሑፍ ጥናቶች የማስተር አፍ አርት ተማሪ) እና በአማካሪ ዶ/ር ሂሩት ተረፈ አማካኝነት ይከናወናል።
3. **ተሳትፎ እንዲያደርጉ የተጠየቁበት ምክንያት ምንድነው?** ክብርን ለማስጠበቅ የሚፈጸሙ የመብት ረገጣዎችን ጨምሮ ጽሑፍ ተኮር የሆኑ የመብት ጥሰቶችን መፍትሄ ከመሻት ጋር በተያያዘ የስራ መስክ ላይ ባለዎት ተሞክሮ ወይም መብት ለማስጠበቅ የሚፈጸሙ የመብት ረገጣዎች እና ተያያዥ

ስራዎች ላይ የሰሩ በመሆኑ ለዚህ ቃለመጠይቅ ተመርጠዋል። የእርስዎ ልምድ፣ አስተያየት እና በህይወትዎ ያጋጠምዎት ተሞክሮዎች ለዚህ ጥናት ከፍተኛ ቦታ የሚሰጣቸው ግብዓቶች የሚሆኑ ሲሆን ይኸውም በተለይ በአዲስ አበባ፣ ኢትዮጵያ ልዩ ሁኔታ ረገድ ክብርን ለማስጠበቅ የሚፈጸሙ የመብት ረገጦችን ለመረዳት የሚያግዝ ነው።

4. **ተሳትፎ ባደረግ ምን ልጠየቅ እችላለሁ?** ከእኔ ግርማዊት (መረጃ ሰብሳቢ) ጋር ለእርስዎ አመቺ በሆነ ሁኔታ በግንባር ቃለ መጠይቅ ለማድረግ ተሳትፎ እንዲያደርጉ ይጠየቃሉ። ቃለ መጠይቆቹ ከአንድ ሰዓት ባልዘለለ ጊዜ ውስጥ ለእርስዎ አመቺ በሆነ ቦታ እና ሰዓት የሚከናወኑ ይሆናሉ። ሀሳብዎን በዝርዝር የሚያስቀምጡባቸው እና መሪ ጥያቄዎች የሚጠየቁ ሲሆን ለእነዚህ ጥያቄዎች የገዛ አመለካከትዎን ማንጸባረቅ ይችላሉ። ቃለ መጠይቁ ኋላ ላይ ወደ ጽሑፍ እንዲቀየር ታስቦ የሚቀረጽ (በድምጽ ወይም በጽሁፍ) የሚወሰድ ይሆናል።

5. **ያቀረቡት መረጃ በምን መልኩ ጥቅም ላይ ይውላል?** ግኝቶቹ የቃለመጠይቅ መረጃው ወደ ጽሑፍ ከተገለበጠ እና ከተተነተነ በኋላ ወደ ማስተርስ የመመረቂያ ጽሑፍ ተገልብጦ ይካተታል። መረጃ በጆርናል ጽሑፎች ህትመት እና/ወይም በኮንፈረንስ መግለጫዎች ላይ ለህትመት የሚበቁ ይሆናሉ። እርስዎም ሆኑ አስተያየትዎት ስም ሳይጠቀስባቸው ጥቅም ላይ ይውላሉ እና በማናቸውም ውጤቶች ላይ ስምዎ አይጠቀስም ወይም ማንነትዎ አይገለጽም። 3ኛ ወገኖች የሰጡትን መረጃዎች የሚያገኛቸው አይሆንም። ሁሉም መረጃዎች ሚስጥራዊ ናቸው።

6. **ሚስጥራዊነት የሚጠበቀው እንዴት ነው?** ያቀረቧቸው ሁሉም መረጃዎች በከፍተኛ ሚስጥራዊነት ይያዛሉ። ቃለመጠይቁ ከመጀመሩ አስቀድሞ የቃል/የጽሑፍ ስምምነትዎን እንዲሰጡ ይጠየቃሉ። ሁሉም መረጃዎች የግለሰቦች ማንነቶች እንዲለወጡላቸው ይደረግ እና በሚስጥር ይያዛሉ። በምንም ሁኔታ ለ3ኛ ወገን የግለሰቦችን ማንነት መለየት የሚያስችሉ ምላሾች አይቀርቡም።

7. **በቃለመጠይቁ ላይ ተሳትፎ ለማድረግ የወሰንኩትን ውሳኔ ብቅይር ወይም ላለመሳተፍ ብወስን ምን ይከሰታል?** በጥናቱ ውስጥ መሳተፍም ሆነ አለመሳተፍ ምርጫው ሙሉ ለሙሉ የእርስዎ ነው። ተሳትፎ ለማድረግ ከወሰኑ እና የኋለኛ ሀሳብዎን ከቀየሩ ምንም ምክንያት መስጠት ሳይጠበቅብዎ በማንኛውም ጊዜ ከቃለ መጠይቁ ራስዎን ማግለል ይችላሉ።

8. **በዚህ የጥናት ስራ ውስጥ የመሳተፍ ጥቅሞች እና መልካም አጋጣሚዎች ምን ምን ድናቸው?** በኢትዮጵያ ውስጥ በተለይም በአዲስ አበባ ሁኔታ ስለ ክብርን ለማስጠበቅ የሚፈጸም የመብት ጥሰት ላይ ያለውን የእውቀት ክፍተት በመሙላቱ ረገድ በምላሹ አስተዋጽኦ የሚኖረውን የጾታ ተኮር

ጥቀትን ብዝበዛን መፍትሄ ለመሻት በሚደረገው ጥረት ውስጥ አዎንታዊና በድርጊት ሊገለጥ የሚችል ምክረ ሀሳቦችን ለማመንጨት የእርስዎን ተሞክሮዎችን ለማጋራት እንደመልካም አጋጣሚ የሚሆን ክስተት ነው።

**የስምምነት መግለጫ እና ፊርማ**

እባክዎን ከፍ ብሎ የተመለከተውን መረጃ ያንብቡ እና በዚህ ቅጽ ላይ ስም እና ፊርማዎን በማኖር የተስማሙ መሆኑን ይግለጹ።

እኔ \_\_\_\_\_ በዚህ በአዲስ አበባ ውስጥ በሚኖሩ ሴቶች ላይ ክብርን ለማስጠበቅ የሚደረግ የመብት ጥሰት ከባህላዊ እና ከሰብዓዊ መብቶች እይታ መገምገም። በተሰኘው ትምህርታዊ ጥናት ውስጥ ተሳትፎ ለማድረግ ተስማምቻለሁ። ጥናቱን አላማ የጽሑፍ ማጠቃለያ ተሰጥቶኛል። ስለሆነም ለመሳተፍ ስምምነቴን እሰጣለሁ ጥናቱ ሲጀመር ወይም ተሳትፎ በማድረግበት በማንኛውም ጊዜ ያለምንም ቅጣት ተሳትፎን ማቋረጥ እችላለሁ። ማንነቴን በምንም መስፈርት የማይጠቀስበት ሁኔታ የሚከበር እንደሆነ ተገንዝቤአለሁ። ዝቅ ብሎ ስምምነቴን ከሰጠሁ ከቃለ መጠይቁ የሚወሰዱ ሀሳቦች በጥናቱ እና በማናቸውም በቀጣይ በሚኖሩ ህትመቶች ላይ ጥቅም ላይ እንደሚውሉ እረዳለሁ።

ፊርማ \_\_\_\_\_

ቀን \_\_\_\_\_

ክብርን ለማስጠበቅ የሚፈጸም የሙብት ጥሰት የተፈጸመባቸው ሴቶች የቀረበ የቃለ መጠይቅ መመሪያ

**1. ዳራ**

- ዳታ \_\_\_\_\_
- እድሜ \_\_\_\_\_
- የወቅቱ ስራዎች ወይም ኑሮዎን ለመግፋት ገንዘብ የሚያገኙበት መንገድ ምንድነው? \_\_\_\_\_

**2. በኢትዮጵያ ማህበረሰብ ውስጥ በዋነኝነት በአዲስ አበባን በመሳሰሉ ከተማ ቀመስ አካባቢዎች የሴቶች ማህበራዊ ሁኔታ ምን ይመስላል?**

- ክብርን ለማስጠበቅ የሚፈጸም የሙብት ጥሰት ሲሰሙ በመጀመሪያ ወደ አእምሮዎ የሚመጣው ምንድነው?
- ክብርን ለማስጠበቅ የሚደረግ የሙብት ጥሰት ደርስዎበታል ወይም ክብርን ለማስጠበቅ የሚደረግ የሙብት ጥሰት የደረሰበት ሰው ያውቃሉ?
- መልስዎ አዎ ከሆነ ለዚህ የሙብት ጥሰት የዳረገዎ ወይም ሌሎች የሚያውቋቸው ሰለባዎች የዳረጋቸው ምንድነው?

**3. ኢትዮጵያ ውስጥ በዋነኝነት ወንዶች እና የቤተሰብ ክብር ልዩ ቦታ በሚሰጥበት ሴት ልጅ የመሆን ተግዳሮቶች ምንድናቸው?**

- ለቤተሰብ እና ለማህበረሰብ ክብር እና ክብረ ነክ ተደርገው የሚቆጠሩ የሴቶች ተግባራት፣ ባህሪዎች ወይም ሁኔታዎች ሊያጋሩን ይችላሉ?
- በአካባቢዎ በቤተሰብ እና በማህበረሰብ ውስጥ ክብር የሚሰጥባቸው መንገዶች መገለጫ ምን ምንድናቸው?

**4. ክብርን ለማስጠበቅ የሚፈጸም የሙብት ጥሰትን እንዴት ይገልጹታል? የመሰል ተግባር መገለጫ ናቸው ብለው የሚያስቧቸው ባህሪዎች ምን ምንድናቸው?**

- በእጅጉ የተለመዱ የወንጀሉ ፈጻሚዎች እነማን ናቸው እና ለምን?
- ወንጀሉን የሚፈጽሙት ክብርን ለማስጠበቅ የሚፈጸምን የሙብት ጥሰት ለመፈጸም የሚያነሳሳቸው ምንድነው?

**5. የተረጋገጠ ክብርን ለማስጠበቅ የሚፈጸም የሙብት ጥሰት ሰለባዎችን በተመለከተ ማህበረሰቡ ወይም ቤተሰቡ ምላሽ የሚሰጥባቸው መንገዶች ምን ምንድናቸው?**

- ክብርን ለማስጠበቅ የሚደረጉ የመብት ረገጦች ምክንያት የተከሰተባቸውን ለቤተሰብ ወይም ለማህበረሰብ አጋርተዋል?
- ከፍ ብሎ ለተመለከተው ጥያቄ የሰጡት ምላሽ አዎ ከሆነ ቤተሰብ ወይም ማህበረሰብ ያሉበትን ሁኔታ ተገንዝቦታል? መልስ የለም ከሆነ፣ ምክንያቶቹ ምንድናቸው ብለው ያስባሉ?
- የማህበረሰብ ወይም የቤተሰብ ድርጊት ላይ የእርስዎ ሀሳብ ምንድነው?

**6. ክብርን ለማስጠበቅ የሚደረጉ የመብት ጥሰቶችን በተመለከተ የተቀመጡ ተቋማዊ ዘዴዎች ምንድናቸው?**

- ክብርን ለማስጠበቅ የተፈጸመውን የመብት ጥሰት ተከትሎ (መንፈሳዊ፣ የህክምና፣ የማማከር፣ ፍትህ የመፈለግ፣ ወዘተ) የመሳሰሉ ምን አይነት ድጋፎች ተደርጎልዎታል?
- ክብርን ለማስጠበቅ የሚደረግ የመብት ረገጥን ጨምሮ ከጾታ ተኮር የመብት ጥሰት ላይ ሴቶችን የሚደግፍ እና የሚጠብቅ ደንብ በማዘጋጀቱ ረገድ ተቋማዊ እና ፖለቲካ ስርዓት ላይ ያሉ ተግዳሮቶች ምንድናቸው ብለው ያስባሉ?
- ክብርን ለማስጠበቅ የሚደረግ የመብት ረገጥን ለመከላከል ከተቋማዊ እና መዋቅራዊ አቋም እንዲሁም ምልክታዊ ይጠበቃ ብለው አስተያየት የሚሰጡት ነገር ምንድነው?
- ክብርን ለማስጠበቅ የሚደረግ የመብት ረገጥን ለመነስ/ ተጠቂዎችን በመረዳት ረገድ ውጤታማ የሆኑ ተግባራዊ መሻሻሎች ምን ምንድናቸው?

**ለቁልፍ መረጃ ሰጪዎች የቀረበ ቃለመጠይቅ መመሪያ**

**1. ዳራ**

- ጾታ \_\_\_\_\_
- እድሜ \_\_\_\_\_
- ትምህርት ደረጃ \_\_\_\_\_
- ሥራ \_\_\_\_\_

2. ከሙያ ዝግጅት በመነሳት ለቤተሰብ የወንድን እና ለማህበረሰብ ክብር ለማስጠበቅ የሚደረግ የመብት ጥሰትን እንዴት ይገነዘቡታል እና በሚሰሩበት ተቋም ውስጥ እንዴት ይታያል?

- ለቤተሰብ እና ለማህበረሰብ የትኞቹ የሴቶች ተግባራት፣ ባህሪዎች እና ሁኔታዎች ክብረን እና ክብር ያላቸው ተብለው ይታወቃሉ?

- በቤተሰባቸው/በማህበረሰባቸው ክብረንክ ተብለው የተፈረጁ ሴቶች ያሏቸው ግንዛቤዎች ወይም የሚፈጽሟቸው ድርጊቶች ምን ምን ድናቸው?
- ክብርን ለማስጠበቅ የሚደረጉ የመብት ጥሰት አበይት ምክንያቶች ምን ድናቸው ብለው ያስባሉ?
- ክብርን ለማስጠበቅ የሚደረግ የመብት ጥሰት ሰለባዎችን ያውቃሉ?
- አብዛኛዎቹ እነዚህ ክብርን ለማስጠበቅ የሚደረጉ የመብት ጥሰት ሰለባዎች የሚኖራቸው ፍላጎቶች ምን ድናቸው?
- በዚህ ጉዳይ ላይ ውጤታማ የሆነ አገልግሎት አቅርቦት እንዳይደረግ እንቅፋት የሚሆኑ ተግዳሮቶች ምን ድናቸው? ወይም እስካሁን ድረስ የታዘቧቸው ማናቸውም ስርዓት ወይም የህግ ማእቀፎች ምን ምን ድናቸው?
- መሰረታዊ ሰብዓዊ መብቶቻቸውን በማስከበሩ ረገድ ክብርን ለማስጠበቅ የሚደረግ የመብት ጥሰት ሰለባዎች የተቀመጡ የድጋፍ መስመሮች፣ ህጎች እና ስርዓቶች አመቺ እና አሳታፊ ናቸው? ካሆኑ ለምን?
- ክብርን ለማስጠበቅ የሚደረጉ የመብት ጥሰት ሰለባዎች የሚያገኛቸውን አገልግሎቶች የጥራት ደረጃ ለማሻሻል ምን አይነት ለውጦች ቢደረጉ ይሻላል ብለው ሀሳብ ያቀርባሉ?

**ለጋብቻ አማካሪ የቀረበ የቁልፍ መረጃ ሰጪ ቃለመጠይቅ መመሪያ**

1. ዳራ

- ደታ \_\_\_\_\_
- እድሜ \_\_\_\_\_
- ትምህርት ደረጃ \_\_\_\_\_
- ሥራ \_\_\_\_\_
- በከተማ ቀመስ በሆኑ የኢትዮጵያ ማህበረሰቦች ውስጥ ጋብቻ እንዴት ይታያል?
- ይህ ከሆነ በጋብቻ ውስጥ ለሴቶች መብቶች ተግዳሮቶች (በግል፣ በቤተሰብ፣ በጋራ ወይም በተቋም ደረጃ) አሉ?
- ከጋብቻ ወንዶች እና ሴቶች የሚጠብቁት ምን ድነው?
- ለዚህ ተቋም አመቺነት የሚያስተላልፏቸው ሃሳቦች ካሉ?

**ለሃይማኖት መሪ ቁልፍ መረጃ ሰጪዎች የቀረበ የቃለ መጠይቅ መመሪያ**

1. ዳራ

- ደታ \_\_\_\_\_
- እድሜ \_\_\_\_\_
- ሥራ \_\_\_\_\_

2. ከሃይማኖት እይታዎ በመነሳት ሴቶች ሊኖራቸው የሚገባን ኃላፊነት እና ሚና ሊያጋሩ ይችላሉ?

- የክብር ጽንሰ ሀሳብ ልዩ ቅርጽ ለማስያዝ ሴቶች እና የሃይማኖት ግንዛቤዎች የያዘቸውን አስተሳሰብ እንዴት ይረዱታል?
- ከህይወት ተሞክሮ በማህበረሰቡ ውስጥ ሴቶች እና ወንዶች ያሏቸውን ሚና ያጋሩን።
- ክብርን ለማስጠበቅ የሚደረጉ የመብት ጥሰቶችን እንዴት ይረዳሉ? የሃይማኖት አስተምሮት ምን ይመስላል?
- ክብርን ለማስጠበቅ የሚደረጉ የመብት ጥሰቶችን ምክንያቶች ምንድናቸው?
- ክብርን ለማስጠበቅ የሚደረጉ የመብት ጥሰት ሰለባዎችን ለመከላከል የሚጠቅሷቸው አስተያየቶች ምንድናቸው?

**የትኩረት ቡድን የምክክር መሪ ጥያቄዎች**

1. ዳራ

- ደታ \_\_\_\_\_
- እድሜ \_\_\_\_\_
- ሥራ \_\_\_\_\_
- የጋብቻ ሁኔታ \_\_\_\_\_

- በኢትዮጵያ ማህበረሰብ ውስጥ (በአዲስ አበባ) ሴቶች እና ወንዶች ምን አይነት እሳቤ አላቸው?
- ለቤተሰብ እና ለማህበረሰብ የትኞቹ የሴቶች ተግባራት፣ ባህሪያት እና ሁኔታዎች ክብረነክ እና ክብር ያላቸው ተደርገው ይፈረጃሉ?

- ክብርን ለማስጠበቅ የሚደረጉ የመብት ረገጥዎችን እንዴት ይረዳሉ?
- ክብርን ለማስጠበቅ የሚደረጉ የመብት ረገጥዎች ምክንያቶች ምንድን ናቸው?
- በማህበረሰብ ውስጥ ወንዶች ሊኖራቸው የሚገባው ሚና ምንድነው ይላሉ?
- በማህበረሰብ ውስጥ የሴቶችን የኃላፊነት ደረጃ ለማሻሻል ምን አይነት ለውጦች ቢደረጉ ይመክራሉ?