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DEPARTMENT OF COMMUNITY HEALTH**

**AN EXPLORATORY STUDY ON THE CONTEXTS OF DOMESTIC VIOLENCE IN
GONDAR TOWN, NORTHWEST ETHIOPIA**

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DEDICATION

I dedicate this work to all Ethiopian women

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ABSTRACT

Background: Increasingly domestic violence is being recognized as an important public health concern. However, we know little how and why domestic violence occurs.

Objective: To obtain in-depth contextual insights about domestic violence

Methods: A qualitative study was conducted in Gondar town between December 2004 and February 2005 involving women, men, victims, abusers, “Yager Shimaglies,” legal bodies and professionals with vested interest and/or expertise in gender issues. Six focus group discussions and five in-depth interviews were carried out with purposively selected subjects. OpenCode software was used to code, search and sort data and conceptual framework was constructed following grounded theory approach.

Results: Contextual factors (ideological, economic and politico-legal factors) deny women equal opportunity as men contributing to their subordination, predispose them to abuse and justify and perpetuate violence. Causal conditions (like economic reasons, drinking and sexual incompatibility) give rise to discontent and misunderstanding in marriage. Intervening conditions, which depend on gender norms, attitude and skills in conflict management and individual socioeconomic standing, determine whether conflicts will grow into violence.

Conclusion: Domestic violence is rooted in the socioeconomic, cultural and politico-legal context that upholds men dominance. IEC, empowerment of women and reforming laws and translating them into action are recommended.

Keywords: domestic violence, qualitative study, focus group discussions, in-depth interviews, OpenCode, grounded theory.

INTRODUCTION

Domestic violence that typically occurs when a man beats his female partner is the most prevalent form of gender-based violence. Domestic violence includes physical, sexual, or psychological aggression or coercion and is a pattern of behavior employed by one person in a relationship to control the other. The violence may include battering, burning, emotional blackmail, mockery or ridicule, threats of abandonment, confinement to the home, and the withholding of money and other family support¹.

Partner violence occurs in all countries and transcends social, economic, religious, and cultural groups. Around the world at least one woman in every three has been beaten, coerced into sex, or otherwise abused in her lifetime. Most often the abuser is a member of her own family². Studies in Ethiopia have also shown that about one-half to two-third of women experience one or other forms of intimate partner abuse at least once in their lifetime³⁻⁶.

Violence by intimate partners is an important public health concern associated with a host of health consequences⁷. The World Bank has calculated that gender-based violence is as heavy a health burden for women aged 15 to 44 as that posed by HIV, tuberculosis, infection during childbirth, cancer and heart disease¹. The negative consequences of abuse extend beyond women's sexual and reproductive health to their overall health, the welfare of their children, and even the economic and social fabric of nations². In addition to its human costs, violence places an enormous economic burden on societies in terms of lost productivity and increased use of social services⁷. As a result, violence was declared a leading public health problem worldwide and its prevention a public health priority^{8,2}.

Despite being a serious public health issue, domestic violence is little researched in Ethiopia, especially the why and how it occurs. The few studies conducted in Ethiopia were mainly cross-

sectional surveys focusing on the magnitude of the problem ³⁻⁶. While surveys are useful to show the burden of the problem, they do not provide enough details to understand how and why domestic violence occurs, which is vital to develop interventions that prevent domestic violence. Moreover, all the surveys carried out in Ethiopia generated data from women only while the perspective of men is also essential not only to understand the problem in its holistic term but also to mount effective interventions. As James and others argued, in order to stop men's violence against women it is useful to know how men understand violence against women ⁹. In fact as we have come to recognize the importance of involving men in reproductive health matters equally important is their involvement in addressing domestic violence ¹⁰⁻¹².

In order to fill this gap, this study has employed qualitative methods to obtain a detailed and full-fledged understanding of domestic violence by incorporating the perspectives of men as well as women and has tried to involve different groups that could contribute relevant viewpoints for generating a more or less comprehensive framework.

LITERATURE REVIEW

Gender-based violence occurs in all societies and is largely unpoliced. Such violence occurs within the home or in the wider community and affects women and girls disproportionately¹. Worldwide, one of the most common forms of violence against women is abuse by their husbands or other intimate male partners².

National and international estimates of the incidence and prevalence of domestic violence vary from study to study due to variations in definitions of interpersonal violence, differences in sample sizes and whether high risk groups are included or not, differences in what and how those surveyed remember events, including variations in the time frame used and so on¹³.

In 48 population-based surveys from around the world, between 10 % and 69 % of women reported being physically assaulted by an intimate male partner at some point in their lives⁷. Physical violence in intimate relationships almost always is accompanied by psychological abuse and in one-third to over one-half of cases by sexual abuse^{2, 4, 5, 7, 13-15}.

Violence is also widespread in Sub-Saharan Africa; surveys conducted in the region showed that 46% of Ugandan women, 60% of Tanzanian women, 42 % of Kenyan women, and 40 % of Zambian women reported regular physical abuse¹. Surveys in Ethiopia have also reported that nearly one-half to two-third of ever partnered women experienced intimate partner violence³⁻⁶.

Violence is a major health problem for women and undermines children's well-being as well as survival^{1, 2, 5, 6, 16, 17}. Increased health problems such as injury, chronic pain, gastrointestinal, and gynecological signs including sexually transmitted diseases, depression, and post-traumatic stress disorder are well documented by controlled research in abused women in various settings¹⁸.

Data from a wide range of countries suggest that partner violence accounts for a significant number of deaths by murder among women. Studies from Australia, Canada, Israel, South Africa and USA show that 40-70% of female murder victims were killed by their husbands or boy friends, frequently in the context of an ongoing abusive relationship^{7, 18, 13}.

Many cultures hold that men have the right to control their wives' behavior and those women who challenge that right—even by asking for household money or expressing the needs of children—may be punished. In countries as different as Bangladesh, Cambodia, India, Mexico, Nigeria, Pakistan, Papua New Guinea, Tanzania, Zimbabwe, studies found that violence is frequently viewed as physical chastisement—the husband's right to “correct” an erring wife. Justifications frequently evolve from gender norms about the proper roles and responsibilities of men and women². The Demographic and Health Survey (DHS) of Ethiopia also reported that 85 % of women believe a husband is justified in beating his wife for at least one reason¹⁹.

Worldwide, studies identify a consistent list of events that are said to “trigger” violence. These include: not obeying her husband, talking back, not having food ready on time, failing to care adequately for the children or home, questioning him about money or girlfriends, going somewhere without his permission, refusing him sex, or expressing suspicions of infidelity. All of these constitute transgressions of gender norms².

Theories of causation inform our understanding of prevention, prediction and treatment. Researchers from different parts of the world have attempted to come up with different theories to explain the causation of intimate partner violence, which would be of practical use to stop violence against women²⁰.

There are biological theories that explain family violence based on biological variables, the predominant being head injury and gene-based explanation. The first is head injury in men can or

could cause them to be violent to family members. The second approach, a gene-based explanation, focuses on sexual jealousy and male efforts to ensure sexual propriety over their partners. Woman abuse is seen as a “mate retention tactic” which will be used only under the right set of circumstances, such as when a man senses his wife could attract and keep a better partner. Empirical evidence for these controversial ideas is not strong but most researchers would acknowledge biological factors can play a role in some cases. However, attempts to predict family violence using biological variables will only be valid when a host of other non-biological factors are added. Therefore, they have limited applicability²⁰.

Psychopathology, the second category of explanation, focuses as with the last one on individual factors but with greater emphasis given to psychodynamic than organic variables. Many researchers and practitioners who adopt this perspective focus on childhood and other experiential events that have shaped men to become batterers. In this view, family violence may coexist in a constellation of other interpersonal problems and functional deficits could be evident in non-family settings such as the workplace. Some critics believe this approach erodes years of advancement in seeing male violence as a power and control technique reinforced by society. Others argue these disorders among batterers are overdiagnosed. Another problem is that treatment of personality disorders is not always associated with high levels of success²⁰.

In the systems approach, the family is a dynamic organization made up of interdependent components. The behavior of one member and the probability of a reoccurrence of that behavior are affected by the responses and feedback of other members. Family violence researchers using this perspective look at the communication, relationship and problem-solving skills of couples where violence occurs. The strength of this approach is it accommodates female-to-male violence and child abuse. Control is an important but non-gendered variable. Criticisms are

many. Women are blamed for their own victimization, minimizing the degree of responsibility of the man and potentially placing them at risk for further abuse²⁰.

From the social learning perspective, children observe the consequences of the behavior of significant others and learn which behaviors, even socially inappropriate ones, achieve desired results without drawing a negative sanction. When inappropriate behaviors are modeled for young children - especially if reinforced elsewhere such as in the media – these patterns of interactions can become entrenched and will be replicated in other social interactions. Empirical support of this view comes from evaluation of cognitive-behavioral batterers program and researches demonstrating high rates of family violence perpetrated by men exposed to violence in their childhood. However, social learning in isolation from other theories does not explain why the intergenerational transmission of violence is not universal and, conversely, why some batterers do not report histories of exposure to violence in their families of origin²⁰.

While there is no one feminist approach to family violence, many theoreticians in this field look to the power imbalances that create and perpetuate violence against women. These imbalances exist at societal level in patriarchal societies where structural factors prevent equal participation of women in social, economic, and political systems. Societal level imbalances are reproduced within the family when men exercise power and control over women, one form of which is violence. Empirical support for this view comes from qualitative studies developing models from the experiences of women that have utility when applied to advocacy and clinical work with women; cross-cultural studies examining prevalence of violence across cultures with different levels of patriarchy; and evaluation of batterers programs designed using feminist principles²⁰.

Each theory provides, by definition, a logical explanation of its proposed determinants of family violence and each one has some empirical support. However, no one theory emerged as having

unequivocal support. Instead calls were made for integrative approaches that incorporated aspects of each²⁰.

These days, researchers are using an “ecological framework” to understand the interplay of personal, situational, and socio-cultural factors that combine to cause abuse. In this model, violence against women results from the interaction of factors at different levels of the social environment².

The model can best be visualized as four concentric circles. The innermost circle represents the biological and personal history that each individual brings to his or her behavior in relationships. The second circle represents the immediate context in which abuse takes place—frequently the family or other intimate or acquaintance relationship. The third circle represents the institutions and social structures, both formal and informal, in which relationships are embedded—neighborhood, workplace, social networks, and peer groups. The fourth, outermost circle is the economic and social environment, including cultural norms. A wide range of studies agree on several factors at each of these levels that increase the likelihood that a man will abuse his partner².

While intimate partner abuse is widespread, it is not universal. Anthropologists have documented small-scale societies where domestic violence is virtually absent. Though not total protection, the study among the Oromo ethnic group has also shown certain traditions guarding pregnant and recently delivered mothers from violence. These findings stand as a testament to the fact social relations can be organized in a way that minimizes partner abuse^{2,6}.

For domestic violence research to be relevant, it should aim at getting in-depth and contextually meaningful understanding. It should take into account the social and cultural background and diversity of people’s experience¹³. We need to understand people’s own definition of problems

and how they make sense out of their experiences²¹. Thorough understanding of the dynamics and contexts of domestic violence in our setting is a prerequisite for designing culturally sound intervention strategies at individual, family, community and society levels.

Surveys, which the violence studies done in our country mainly are, however, do not contribute much to the understanding of how women themselves experience violence, which is crucial for developing more effective interventions to protect abused women and to prevent violence²².

This is well suited to a qualitative research. This paper particularly benefited from a combination of focus group discussions (FGDs) and in-depth interviews. While the FGDs helped to gather rich and diverse opinions and learn about the social and cultural underpinnings, the in-depth interviews complemented the findings from the FGDs by allowing privacy and probation at a greater depth. They were particularly useful to examine the insider perspectives of victims and perpetrator of violence. Furthermore, this study has assessed the views of eclectic sample with the possibility of embracing diverse opinions from different vantage points. Even more value can be added to this study as it used grounded theory approach helpful to develop workable framework grounded in the data.

OBJECTIVES

GENERAL OBJECTIVE

- To obtain in-depth contextual insights about domestic violence

SPECIFIC OBJECTIVES

- To assess the perceptions and experiences of people about domestic violence
- To explore attitudes toward domestic violence
- To examine reasons for domestic violence
- To explore suggestions for preventing domestic violence
- To develop model for understanding the occurrence of domestic violence

METHODS

STUDY DESIGN: An exploratory study using focus group discussions (FGDs) and in-depth interviews was conducted between December 2004 and February 2005. FGDs were used to stimulate richer responses, allow valuable thoughts to emerge and highlight (sub) cultural values or group norms^{23, 24}. The in-depth interviews were aimed at getting greater depth of responses as domestic violence is a complex and sensitive subject²³. They helped to get at the private, often contradictory and complex beliefs people held²⁵. During the FGDs, participatory techniques (free listing, ranking and diagrams) were used as needed to enrich the discussion.

STUDY AREA: The study was conducted in the historical Gondar town, which is 747 kilometers from Addis Ababa. Gondar town is one of the districts in the North Gondar administrative Zone, Amhara regional state. The projected population of Gondar town (using exponential projection formula of $P_t = P_o e^{rt}$ and $r = 2.7\%$ and $t = 10$ years)²⁶ based on the 1994 census was estimated to be 147,042. The population is predominantly Amhara and Orthodox Christian²⁷.

SAMPLING: Subjects were selected by purposive sampling. A total of six FGDs were conducted allotting two sessions for each type of group, which is recommended for scientific rigor of the study²⁸. There were sessions with professionals (7 males and 7 females but mixed) which comprised health professionals (nurse, midwife and doctor), psychologists, sociologists and teachers. This group was considered because of the relevance of the nature of their work and their professional perspectives to understand domestic violence. It was attempted to recruit individuals with vested interest and/or who were presumed to have useful experience in gender issues. The second group was ever-partnered women believed to know the local culture. An attempt was made to invite women capable of expressing themselves and from varied socio-

demographic classes. The rationale for having FGD with women was that mainly women are the victims of domestic violence and, hence, capable of providing a good account of the situation. The last one was group of '*Yager Shimaglies*' (traditional arbitrators) considered because of their role in resolving domestic violence and their deep understanding of the cultural context^{4, 6}. In the third group priests from Orthodox Church and Moslem intellectuals were included to share religious perspectives. Except one woman in one group, participants in the *Yager Shimaglies* groups were exclusively men, which is the case in the study area. Therefore, this group represented men as well, apart from *Yager Shimaglie*, sharing the perspectives of men.

Although it is not typical of a qualitative study to fix the number of FGDs and in-depth interviews before one enters the field²⁸, I had to propose a reasonable number of sessions for securing budget, which largely depends on the explicit description of expected activities and amount of money required for each activity. At first the plan was to run ten FGDs and ten in-depth interviews but I stopped at six FGDs and five in-depth interviews for two important reasons. First of all the information I got from the six FGDs was sufficiently rich and diverse making further sessions less important (saturation). Secondly, given the amount of time I had and the fact that I had to do everything by my own it was impossible to do further sessions in the tight schedule. But I have tried to represent all the groups I contemplated of at first either in the FGDs or in-depth interviews. I, for instance, conducted two in-depth interviews instead of FGDs with law enforcement bodies. I also abandoned my intention to conduct extra FGDs with men, as I had good representation of men in other FGDs.

Five in-depth interviews were conducted: two with survivors of violence, one with perpetrator of violence, one with judge and one with a woman police officer (probation officer) suggested

by informants and willing to share their experiences. I met the victims of violence through the district women's affair office. I met the perpetrator of violence through the local police station. Although I had wanted to add one more interview with a perpetrator, I ran out of time and the output from perpetrator I talked to was sufficiently robust.

DATA COLLECTION

Instrument: An open-ended topic guide was prepared first in English and translated into Amharic and back translated into English by two colleagues. With some modifications a topic guide was produced in Amharic to facilitate the FGDs and in-depth interviews. FGD topics were made adaptive to the type of the groups and were refined to explore on less elaborate areas over the course of the research. In-depth interview guides were informed by the preliminary results of the FGDs and tailored to the type of respondent and refined progressively. The issues the topic guides tried to address were how people defined domestic violence, their experiences, the meanings they attached to acts of domestic violence, reasons for violence and suggestions for ameliorating the problem (Annex)^{23,29}.

Study participants were first selected by recruiters who received written and/or verbal instructions on whom to recruit. I relied on the help of several recruiters for two reasons. Firstly it was impossible for an individual to locate and invite the desired number and type of study participants. I also felt one individual was likely to call a similar but biased group of individuals who probably would be easier for him to convince to come. I was also advised on the best way to locate key people and through them approached resource persons who helped in the recruitment and/or participated themselves. Almost all study subjects were informed many days before the day of the sessions in writing (for Yager Shimaglie), orally and/or in person. Then participants were reminded a day before the session and on the same day. In case of in-

depth interview participants, the investigator personally talked to them before they were taken to the place of interview.

The focus group discussions were moderated by the investigator and assisted by a medical doctor with research experience. The assistant moderator received training on domestic violence, ethics of domestic violence research and skills required for an assistant moderator for one week before the start of data collection. All in-depth interviews were conducted by the investigator.

All of the focus group discussions and four of the in-depth interviews were conducted on the campus of Gondar College of Medicine and Health Sciences in a relatively quiet room with round table arrangement. The in-depth interview with a judge was carried out in open air at Fogera Hotel to the convenience of the interviewee. Most sessions were conducted in the afternoon and there was flexibility in time arrangement to suit the needs of study participants. But here I have to admit there were problems in compromising the needs of every person.

Participatory techniques like free-listing, ranking and diagrams of violent acts were used to facilitate the discussion. After obtaining consent from participants, both FGDs and in-depth interviews were tape-recorded. Notes were also taken during the focus group discussions. Reflections about the overall process of a session were documented on the same day of a session as soon as possible.

The sessions were very fruitful in terms of richness and openness. Different opinions were forwarded freely. Differences in gender across participants and among moderators and study participants did not present any conceivable impediments. There were only few individuals who were dominant, verbose, irrelevant, shy, conforming, and using a different language (English and *Geez*) but appropriate measures were taken to correct the problems

instantaneously. In general most sessions were so absorbing that participants hardly noticed the time. The moderator was often worried about possibility of protracted session. In fact, some FGDs were terminated even when some participants wanted to talk more.

Only one session was conducted per day and there was a three-day hiatus between successive FGD sessions and at least two-day hiatus between in-depth interviews. The number of participants in the focus group discussions was between six and eight people. The duration of focus group discussions ranged from 1:35 to 2:20 hours. The duration of an in-depth interview ranged from 36 to 64 minutes. Study participants were given 10.00 Birr incentive, which is a modest amount, and refreshment during the sessions.

DATA PROCESSING AND ANALYSIS

Data collection and analysis were undertaken simultaneously in line with the iterative nature of qualitative methods. The tapes were transcribed verbatim in Amharic and then translated into English. The principal investigator along with the assistant moderator did the transcription of the tapes. The hand written notes were particularly used to register observations and fill in less audible statements in the tapes. Transcription of an hour long tape took seven to nine hours which is comparable to the estimation by some authors that an hour worth of interview might take six to seven hours of transcription³⁰. After each field contact, an average of three more days were taken to do preliminary analysis on the FGDs and an average of two more days on in-depth interviews. The preliminary analysis consisted of generating write-ups and contact summaries, which involved reviewing the main concepts, themes, issues and questions seen during the contact. This guided planning for the next contact, gave a chance for modification in approach and to decide on continuing the data collection until a point of saturation³¹. A useful component of preliminary analysis is coding. However, after unsuccessful attempt to do some

coding of the first session, I had to postpone coding and do my best with summarizing documents due to time constraint.

Following the techniques of grounded theory approach, open coding, selective coding and axial coding were done; the coding was accomplished using OpenCode software²¹. The codes were generated after looking at the data. Some of the codes were interpretive while others were descriptive. Then similar codes were brought together to form categories. Categories were formed keeping the objective of the study in mind to be systematic while remaining open as much as possible. Major concepts were deciphered by repeated reading through the notes and memos, summarizing, displaying (using matrix) and verifying.

Finally conceptualization and generalization to wider contexts of meaning was done by developing a theoretical framework as follows²¹. I started with selecting the core category, that is, domestic violence. Then from the theoretical code families, the most appropriate were picked. Since the ultimate aim of this study is finding out causal relations, I found causes, contexts and conditions most useful. Causes are events that lead to the occurrence of a phenomenon (in this case domestic violence) and contexts are background variables. Intervening conditions are mediating factors^{21, 32}. Using these theoretical codes, links between categories were sorted out to get a clear picture of what the data were all about and eventually putting the relation in a model.

DATA QUALITY ASSURANCE

The trustworthiness of the results were ensured by careful selection of informants with assistance of recruiters, selection and training of assistant moderator, establishing good rapport with study participants and the use of different data sources and different methods (triangulation)^{21, 23}. Moreover, the tapes were transcribed word by word minimizing selective

retention by the transcriber. The fact that data collection was accompanied by preliminary analysis, the draft thesis was reviewed and criticized by three experts (two are my advisors and one professor and senior researcher) and audiotapes and transcripts are available for auditing increase the credibility of the findings. However, I cannot claim I had the best informants due to time constraint. I, for example, was not able to select survivors of abuse who could express themselves well. The rigor of preliminary analysis was also constrained by the limited time I had.

ETHICAL CONSIDERATIONS

Domestic violence is a highly sensitive issue raising a lot of ethical concerns. The following considerations were made in line with recommendations by the World Health Organization for research on domestic violence ³³. The assistant moderator received training on domestic violence, the skills required for assisting moderation of an FGD and ethical conduct of the research. The purpose of the study and possible risks and benefits of participation were described to the participants and involvement was entirely on voluntary basis. The research was introduced as a study on “family life and how couples resolve conflicts.” For survivors of violence adequate information was given to them before presenting for interview (few days before the interview) so that they would have time to sleep on it. The sessions were arranged in a private and quiet place relatively convenient for the participants. Measures were taken to ensure confidentiality. Codes instead of names were used in the transcripts. In the registration form choices were given for survivors of violence to be registered by a different name, which one interviewee did. The tape records and transcripts were kept in a safe place and remained confidential. Attempt has been made to avoid descriptions that would make study participants

identifiable. To avoid risks of further violence, survivors instead of victims living with an abusive partner were included in the study.

Ethical clearance was obtained from Ethical Review Committee of the Research and Publications Office of Addis Ababa University and permission was also secured from pertinent personalities and offices in the study area.

There is plan to arrange a workshop in the study area in collaboration with the Women's affair office in Gondar and Actionaid Northern Regional office for communicating the results to the community to use the study as a catalyst for social change. This information was told to study participants and they were invited to attend if they wished.

The study will also be presented in different conferences and published in scientific journal to make it available for use to change the situation of women in Ethiopia.

RESULTS

Socio-demographic characteristics

A total of 46 individuals were involved in the study of which 52.2 % were women and 47.8 % were men. While the median age of study participants was 40, age of participants ranged from 19 to 90 years. One-half of the respondents were between ages of 29 and 48 years. Educational status of participants varied from illiterate to postgraduate studies. There were groups of women, professionals with relevant exposure to issues of gender, law enforcers, Yager Shimaglie (virtually all men), survivors and perpetrator of violence thereby canvassing the opinion of different groups.

Status of women

There was a unanimous agreement that the status of women in the community was low. All believed the representation of women in social, economic and political spheres has been minimal. They said men were head of the family and women had no control over the resources. Most and major decisions were made by men even when the wife is educated and employed. Women can't even decide on their fertility. Based on his experience with women coming for delivery, a midwife said, "When I ask women why they do not limit the number of their children, they say: *Yesew Bet Yije Min Ladrg (What can I do living in somebody else's house)?*"

"Due to the culture the husband is dominant. The woman is obedient and lives accepting the authority of her husband. Therefore, a husband is superior and a wife is inferior in Gondar."

(Employed woman)

Women are confined to the kitchen and are responsible for the housework. Women overwork shouldering domestic responsibilities and childcare single-handedly. Even then women's work is

not as much valued as that of men. Most of the time women are economically dependent and as a result they have to put up with any oppression and harms because they have no where to go.

“If the woman is a housewife, the husband makes all the financial decisions and even treats her as an object. She cannot go out without his permission. There are women who would ask their husbands’ permission even to go to their neighbors.” (50-year old woman)

They said men did not treat women fairly as an equal partner. However, the situation of women was better in urban than rural areas. In the latter case, the tradition was still strong; and more women were illiterate and economically dependent. The plight of educated and employed women was also said to be relatively better.

Asked about the attributes of a good husband and wife, respondents mentioned being loving, caring, peaceful and faithful as common denominator for men and women. But there were peculiarities. Almost all mentioned fulfilling domestic chores first thing to qualify as a good wife but not as attribute of a husband. Resilience in handling a husband even when he is angry and misbehaving mostly by not reacting was mentioned to gauge behavior of a woman but not that of the man. On the other hand, providing, protecting, winning, heroism, being powerful and directing a family were described entirely as trait of a good husband but not that of a wife.

No matter we walk equally, no matter we sit together in classrooms, no matter we say we are equal or even better, when it comes to marriage, it is the woman who can do the house chores properly.” (Female physician)

“When he vents his anger, she should let it go. After his anger is gone, she would ask him what it was all about. Then he would say, ‘What would I be if the Lord did not give me you as a wife? I came home angry and in bad mood but you calmed me down. God bless you.’ ” (Female Yager Shimaglie)

Perception and Experiences of Domestic Violence

Domestic violence was generally recognized as doing undesirable things on one's partner. It was also understood as doing something against the interest of an individual or without that person's consent. Relatively more enlightened subjects provided a more formal definition of domestic violence encompassing physical, sexual, psychological and economic dimensions and different controlling behaviors. Almost everyone invariably mentioned verbal aggression and beating as expressions of partner violence.

Although the type and degree may vary from family to family, all participants believed that domestic violence was rampant in the society. The following acts were mentioned as instances of intimate partner violence: beating with/without an object, use of weapons, burning/scalding, forced sex, unusual sex, insults, undermining, not listening emphatically, calling names, intimidation, withholding money, extramarital affairs, annexing/selling/destroying properties, monitoring movements, preventing from learning/working, deliberately infecting a spouse with HIV, forcing a woman to become pregnant (have too many children), abandoning a woman and denying equal rights on resources and decision-making.

While acknowledging men as well as women could be violent, all believed men were the offenders in most cases and women assaulted in reciprocity. As a result, most related domestic violence to a mere expression of male dominance.

Regarding experiences, there were instances of different forms of violence. The experiences mentioned were communicated often as observations and less as self experience. This nonetheless permitted rich and relaxed discussions. Examples of physical violence varied from slaps and punches to beating with a stick, burning and use of weapons. It was indicated that slaps, punches and kicking were the staple in many families. In fact in the word of a woman

FGD participant, *“It is difficult to say a Habesha ((an Ethiopian)) man won’t raise his leg when he is angry with his wife.”*

Potentially serious assaults occurred often due to suspicion of infidelity and jealousy. Focus group participants shared real life experiences of violent acts they had heard and/ or observed. Violent acts ranging from intentional severe burn injuries to murdering a partner by jealous husbands and wives were narrated.

In the in-depth interviews, survivors of violence said they were slapped, punched, kicked and beaten with an object. One of the victims said her husband had broken her teeth with a stone. A perpetrator of violence said at one time he had to take his wife to hospital due to the beating that caused her difficulty to eat.

Sexual violence was defined as forcing a woman to have sex against her will. In the women’s group discussions and interview with an abuser, there were stories of coerced sex. Here again neither the FGD participants nor the in-depth interviewees (aside from the abuser) disclosed personal experience of forced sex. A woman recounted the story of a friend of hers who was bitter with her husband pressuring her to have too frequent sex which was causing her pain and “uterine problem”. Another participant described the experience of her friend who developed a “uterine infection” and was on the verge of divorce due to forced sex. She said a health professional had asked her if she were a commercial sex worker and was advised to avoid intercourse. An abuser admitted that there were times he forced his wife into sex especially when he was drunk even by beating her up.

Examples of psychological abuse included insults, withholding family support, constant degradation and calling of names. One survivor of violence stated that her husband used to say

he should not have married a prostitute and that hurt her a lot. A young woman in the women's group also indicated that it always upset her when her husband called her "*Tiwir*" (dependent).

Many women found withholding of money tormenting. When men do not provide enough money for family spending, women worry about the needs of the kids. Having nothing to prepare food with they lead their life in misery. While a woman is suffering with the meager money her husband gives her, her husband will squander their property over drinking and other things. The problem gets worse if the woman does not have her own income, which is often the case. But even when both the husband and wife are salaried, resources are under the control of the husband. A comment by a survivor of violence is illustrative: "*But I don't forget withholding money; I mean you can't live unless you eat. You live only if you eat.*" Men also use the fact that they are the breadwinners to shut women up when they ask for money.

The other dimension of the problem is men passing/selling properties to a third party without the knowledge and/or consent of their spouses and unfair division of properties at the time of divorce. In fact, according to a judge the presenting complaint for divorce was often economic issues much more than physical abuse. Complaints were more about not having food to eat than being beaten by a husband.

Yet another damaging experience for a married person was said to be having unfaithful partner. Involvement in extramarital affairs was believed to be more common among men. For a woman, risks of infection with HIV, diminution of the love and care and financial support she would get from her husband and subsequent disagreement and beating make the issue particularly unwelcome according to study participants.

Many women considered abandonment by a husband as a severe violence especially once they have given birth. They said men tend to get sick of women after some time in marriage often

after women give birth. Group of women said this was so partly due to fading of beauty due to excessive domestic responsibilities, motherhood and aging. The fact that women are dependent on men was also mentioned as a reason for men losing interest in their wives. A survivor of violence located the change in behavior of her husband some time after she quit her job. Another scenario where a man would get tired of his wife was said to be his involvement with another woman.

Desertion by a husband was said to be a very painful experience for women because of their emotional attachment and economic dependence. They were particularly anxious about the well-being of their children. According to a survivor of abuse the worst thing that happened to her was the fact that she was abandoned by her husband. She would have liked to live with her husband enduring the violence for the sake of her daughter.

Attitude towards domestic violence

Almost all study participants felt conflicts were part of marriage. It was said that since marriage was a union of two people with differing thoughts and experiences, disagreements were expected. Moreover, the interaction existing between two people and, hence, a husband and wife is filled with emotions and there are times when emotions could override between any two persons resulting in conflict. The following quotations illustrate this sentiment.

“When you live under one ceiling, conflicts are expected even between a brother and sister let alone a husband and wife. But they tolerate each other.” (Survivor of violence)

“The irony of marriage in our country is that there will be signature by “Yeneger Abat” at the time of inception of the marriage ((laughing)). This implies that conflicts are expected in marriage. It is not possible to say there won’t be arguments and conflicts in a family. It will always be there.” (A 58-year old married man)

Almost all participants said all forms of domestic violence were generally inappropriate. They preferred for a husband and wife to live in peace, do everything in agreement and resolve differences patiently and carefully. However, this stand was not maintained upon probation and further discussion on tangible experiences.

The attitude of study participants towards physical violence was mixed. For many respondents, wife beating was acceptable because conflicts were expected in marriage and a man could beat his wife when he is angry especially at young age. They said condemning beating was denying reality. As long as it was mild and did not inflict injury it was said to be acceptable. Even the police would decide to prosecute the offence mainly based on the severity and would go for reconciliation for otherwise mild attacks.

For this group, although it is wrong to beat someone, it is part of life and, hence, acceptable. Moreover, some considered beating as a sign of love. They said those men who love their wives would beat them and women who recognize beating to be a symbol of love would even try to trigger it. In fact, men as well as women in the focus groups indicated that they knew some women who said their husbands beat them because they liked them.

They also mentioned situations when a woman deserves to be beaten. They said if a woman was unfaithful to her husband or could not be corrected by reprimand she should be beaten. Similarly the other ground for favoring wife beating was the notion that a husband is responsible for disciplining and putting an erring wife on the right track. And a man not wanting to punish his wife would be criticized and called 'unmanly' and '*Yewond Alcha*' (docile). Study participants uttered many proverbs that highlighted the appropriateness of physical violence. Just a look at the following quotes is enlightening.

Endie Mistun Yalmeta Wofchown Weys Mukechawn Limeta New (If a husband should not beat his wife, whom should he beat then, the mill)?”

“Yebal Betre Yekibe Nitre/ Yebal Betre Kibe New (Beating by a husband is like butter).”

“What kind of husband is he if he does not beat his wife?”

“He beats me because he likes me. Who else should he beat? If he hated me, he would not talk to me, let alone beat me.”

On the contrary many others opposed physical violence. They indicated that no one has the right to beat anyone and beating could result in injury and death and might sour the relationship in marriage resulting in divorce. They emphasized that a loving husband would not beat his wife. Instead he would sympathize with, care for and do good things to the woman he loves. They said a person cannot be corrected by beating; and dialogue and patience were better options to manage conflicts. Criticizing the idea that an erring wife should be beaten a woman in one FGD made the following remark. *“If beating is indicated for an erring person, men will not be exempted.”* They also declined the saying that likened a husband’s beating to butter. The victims of violence said: *“How on earth can beating be like butter?”*

The attitude of respondents towards forced sex was also varied. While the majority of men FGD participants had favorable attitude towards marital rape, majority of the participants in women’s groups disapproved forced sex. Many respondents felt once a man and a woman have entered into marital contract, which is a legitimate voluntary institution, it is difficult to talk about coerced sex. They said involved parties have the obligation to provide sex to their respective partners. They reinforced their point by saying sex is the major reason a man and a woman would get married and added that it is difficult for men to resist having sex while sleeping in one

bed. There was also an opinion that sexual pleasure is a shared feeling bad for neither of them and, therefore, acceptable.

It was also added that the involved parties are expected to care for each other's feeling and one should have sex to please his/her partner even if s/he does not want to. In addition, there was a view that marriage is about helping one another and satisfying a partner's sexual desire is an instance of help a wife can do easily. Otherwise sex refusal might prompt a partner to involve in extramarital affairs. There was also an opinion that sexual pleasure is a shared feeling bad for neither of them and, therefore, acceptable.

It was said that both Christianity and Islam say women should not disobey their husbands and especially in the latter case it explicitly instructs women to provide sex whenever their husbands demand, according to religious delegates. Even from cultural point of view, the fact that women do not express their desire openly and men would often take the initiative leaves matters of sex to the discretion of men. Similarly, a judge interviewee said the Revised Family Code rules out the existence of marital rape; he said marital partners have legal obligation to provide sex to each other. This group did not even like the mention of forced sex in marriage. They said the word is inappropriate and out of context.

On the other hand, many others believed anything done against the interest of a woman is violence and, therefore, having forced sex with a woman is unacceptable. They indicated that anything that has a component of force is wrong. It was said that that women refuse sex for some reasons and a man coercing his wife is one who does not care about her feelings. It was perceived as another dimension of male dominance. They substantiated their argument making reference to the undesirable consequences of forced sex like unwanted pregnancy, HIV infection and psychological trauma. They also emphasized that forced sex is reaping pleasure over the

pain of a woman. One woman said, “*As women get older and see that there is sexual incompatibility, they will go to the extent of seeking out a young woman for their husband to live in peace.*” The majority of women saw coerced sex as inappropriate. However, even when they felt that it was inappropriate for a man to have sex with his wife against her will, they were hesitant to call it a rape. They thought rape was not the right word in marital context.

Women mentioned a relatively consistent list of reasons when a woman might refuse sex like being on menses, risk of pregnancy, fatigue from work and sickness. They said if a man forced his wife into sex despite telling him her reasons, it would be unacceptable. They said a loving husband should understand his wife’s problems. In contrast, if she has no reason apart from not wanting to have intercourse the blame will be on her.

The views of study participants towards psychological abuse were also varied. Many said verbal abuse could be acceptable. They said two people living together cannot help speaking at each other, sometimes women might want to be insulted and words would not hurt a woman. There was also an opinion that people usually said things that they saw on that person.

On the other hand, many others condemned verbal abuse in marriage. They said saying degrading and demoralizing things hurt a woman’s psychology. As an abuser indicated he deliberately said things that he knew would wound his wife’s moral. It was also said that insults often extended to touch family background and exchange of words could culminate in physical violence and damage the love partners had for one another. They advised differences to be resolved by dialogue. A quotation by a survivor of abuse might help to illustrate the impact of words: “*He always nagged me. It is not a living if a person always nags you, if he nags you even at the time of meal.*”

Another contention condemning emotional abuse had to do with the tendency to allow male extramarital affair by discouraging women from opposing their husbands. Telling a woman to stomach unfaithfulness was said to be depressing. According to women's group, this was a mind game insinuating to a woman she is nothing.

It was also said that some women would rather endure violent relationships than divorce their husbands. One reason was the stigmatization of being a divorcee for a woman and her consequent minimal chance of getting a husband partly due to fear of her ex-husband. The other reason was the economic dependence of women on their husbands. The third and most important reason was the concern for the welfare of children. Women preferred to raise their children with their husband not only because of financial considerations but also because they felt it would be best for the child to be nurtured by both parents. The emotional attachment of women to their husbands is yet another deterring factor.

Reasons for Domestic Violence

Several reasons were mentioned in connection with the occurrence of domestic violence of which economic reasons were one of the most frequently mentioned conditions creating favorable ground for argument. These include situations where there is shortage of money for household spending (due to low income, having too many children, and/or being extravagant) and refusal of a man to give his wife enough money for family use.

It was mentioned that the fact that women in most families are housewives, only men generating income, creates power imbalance, on top of the limited income, which obviates two-way communication on expenditures. The wife would ask her husband to give her money while the husband insists that she should have used the amount he gave her earlier properly. This argument will get worse if a woman sees that her husband has drinking habit or other addictions. She might

also compare their situation to a better off neighbor deepening the conflict. Repeated arguments in turn give rise to domestic violence. It was also said that a husband tired of his wife's nagging for more money will start to come drunken thereby precipitating violence.

“Since you do not have money you will argue with him about money. How else can you feed the children? When you run short of something in the house, you will ask for money. Because of your persistent request for money, your husband will hate you and the marriage. After all it is an argument.” (Survivor of violence)

They also said that economic problems could be the result of marriage established before the couples have enough money to support a family or having too many children than one can support.

The other point mentioned was being extravagant. According to informants men as well as women share the blame. There are women – typically young women- who spend their money over clothes and ornaments. However, more often than not men were the guilty party. Due to drinking and extramarital affairs, men would waste their money and, subsequently, fail to provide enough money for the family.

“We, government employees, would not go straight home when we receive our salary. We will go somewhere and spend it. As a result, when we go back home, we will fight with our wives.” (A man in the Yager Shimaglie group)

Drinking was the other most consistently mentioned reason for domestic violence. They said if a man had drinking habit he would waste money and, subsequently, fail to provide enough money for the family. It was also related to coming home late at night, infidelity and not watching words. All these factors were said to give rise to disagreement and arguments. Moreover, a habitually drunken man was said to have little restraint, apt to assault physically as well as

sexually; he would even quarrel with other people leave alone his wife. When the husband is drunk, minor incidents might grow into a major fight.

It was also pointed out that men might also come home drunk when they have some misunderstanding with their wives thereby they would get the courage to say what they want and even assault their wives physically as well as sexually. Furthermore, most people believed that a woman should not react to her husband if he were drunk acknowledging possible physical aggression by a drunken husband.

“I quarrel with my wife when I relax. If I did not drink I would contain my feelings albeit offended. But it would come to my mind if I drank. I remember even those things I forgot. At that time I would be happy to vent my feelings three and four times. At that point I should get acceptance. If I were not accepted, I would go to quarrel, argument and beating.”(An abuser)

The other set of reasons was related to how marriage is established. These consisted of family arranged marriage, marriage between unequals (including early marriage) and marriage established without knowing one's partner well. The common denominator was said to be shallow love and weak attachment. It was said when marriage was not premised on love and consent of both parties, as in family arranged marriage, there would be different interests, sexual incompatibility, misunderstandings. They may not even like each other's looks. The husband could have unknown behavior like drinking, khat chewing, smoking habits and bad temper. They would not tolerate each other. And since most of the time there would be difference in age, they could not solve their problems through discussion. This was also said to be the result of male dominance where the husband would often try to impose his ideas on the woman.

“Most marriages in Gondar are family-arranged. A woman marries her husband without knowing his behavior. The husband does not know the behavior of his wife either. When they start living together, their behaviors start to diverge.” (50-year old woman)

Marriage between unequals and early marriage were also said to set the stage for conflicts. They underlie problems like sexual incompatibility, intolerance, and failure to resolve differences by discussion. Then the husband would get his way around through violence.

“Two persons of different ages cannot understand each other. The husband might say, ‘Live as I say’. There may be disagreement. If it is marriage between equals, when one of them says something, the other one can understand. Since they are of the same age, they will understand each other for they have similar interests.” (Married woman)

The importance of knowing one’s partner well was also underlined. They said if couples did not know each other very well, there would be distrust when one finds out the background of his/her spouse. As a perpetrator of violence indicated their disagreement occurred when he found out his wife had been a prostitute before they got married. Later on he became very suspicious and was unhappy about her relations with her ex-boyfriends and this created favorable ground for arguments and, subsequently, to violence.

Comparing marriage of the present time with that of the past study participants indicated that although it is good that individuals are choosing whom to marry by themselves, decisions for marriage are being made hastily without studying the would-be-spouse very well. The FGDs with Yager Shimagle capitalized on the point that these days marriages were being forged hastily resulting in conflict, violence and divorce.

“Unless marriage is well thought of at first, it is difficult. This is what happened to me...I chose my wife but without studying her. I saw her and found out she was willing to marry me and then

we got married. However, later I discovered that her background was not good. As a result, some disagreements started to crop up.” (An abuser)

A very important underlying cause for domestic violence was problems related to sex. In fact sex was dubbed as the main reason for conflict as well as divorce. It was indicated that sexual incompatibility can be attributed to the practice of family arranged marriage. They also said women often grow tired of sex prematurely due to the burdens of domestic responsibilities; women often don't want to have sex. And when men asked for sex women would refuse resulting in physical violence. Refusal of sex was also cited as an important reason for having coerced sex. Refusal of sex was an outcome of violence as well. Following a disagreement with her husband, a woman might refuse to sleep with her husband. But her husband would rape and beat her up continuing the vicious cycle. However, sex as a reason for conflict was seldom revealed to other people.

“The cause for divorce is the bed. If the couples do not have a good sexual life, they will look for a pretext to fight. They can give it names but it is not true. Especially in our society sex is a hidden topic.” (Female physician)

Another dimension of conflict related to sex was verbal provocation by women on the sexual competence of men.

“Sometimes things wives say might annoy men instigating beating. Especially if it is related to sexuality, it is very provocative and sensitive. If it is heard outside that the man has problems with sex, it is equivalent to death. He would rather kill her than see this happen.” (Male psychologist)

Having extramarital affairs was also cited as a reason for the occurrence of domestic violence. This can be seen in two ways. The first scenario is when the husband has extramarital affair.

Once a woman suspects her husband has extramarital affair there will be arguments. She will challenge him. Particularly at this time women are worried about contracting HIV/AIDS from their infidel husbands. Nonetheless her husband might say it is none of her business as long as he could provide for the family widening the conflict. Neighbors might also silence her saying: *“Why would you care even if he digs a mountain with it?”* according to a woman FGD participant. A male FGD participant also said, *“Wond Lij Liela Set Ga Ayheidm Malet Komo Ayshenam Malet New (Saying a man won’t sleep with another woman is equivalent to believing a man urinates in a sitting posture).”*

On the contrary, if a woman has extramarital affairs or is suspected to be involved in such relationship, her husband will take serious measures. He would beat and even kill her. If there is suspicion of infidelity, there will not be peace in the house. They will always argue and the disagreement might erupt into occasional beating. Beating will ensue even if a woman sleeps with another man to revenge her unfaithful husband. And even an otherwise infidel husband will beat his wife following suspicion and jealousy. There were stories of partner homicide out of distrust and jealousy. The gravity of the consequence if a woman is unfaithful can be read between the lines in the following remark made by one FGD participant.

“Using a gun or a knife against a woman is not very common. May be occasionally if she is found unfaithful.” (Male nurse)

A man would be particularly suspicious if a woman’s past is not good. He would even not be happy to see her ex-boyfriends. He would always nag her about the past. This will be a cause for frequent conflict. In fact this was the underlying reason for the quarrel and subsequent beating according to an abuser.

“Since I was living in the vicinity the woman had been leading her private life as a prostitute and had many clients, I was not happy about the relationships she had with men even though I could not say she had extramarital affairs.”

It was said most violent episodes are preceded by arguments, which could as well stem from difference of opinions and disobedience. Men do not like it when their wives make suggestions, oppose their views or answer them. Men get angry when women raise questions on resources and decisions. Disagreement could also arise from disobedience, not fulfilling demands of a husband. For instance, refusing sex, which is construed as transgression, was often mentioned as a reason for physical as well as sexual violence. Conflicts also arise when a man sees that a woman is not discharging her expected roles like getting food ready on time, childcare and housekeeping. He would blame her for the failure and they might exchange words culminating in beating.

“When there is conflict between a husband and wife, the male will show his superiority by beating her.” (A 58-year old married man)

Family interference was also mentioned as a cause for conflict between a husband and wife and subsequent violence and separation. A man will try to please and keep good relationship with his family as well as his wife. Nonetheless his families might make untoward comments about his wife and give him material for arguing with his wife. For example, they might tell him his wife is unfaithful. In fact a divorced woman expressed her unhappiness over family interference in the following way.

“Parental interference, be it parents of the husband or the wife, is a cause for divorce. It is not here that I would like to say this. I would like to say this on the Radio Fana. I swear in the name of God. This thing called family and relatives are causes for divorce. Loving couples divorce due to family influence.”

Failing to have children could also constitute a reason for the occurrence of conflict and subsequent violence.

It was said that the fact that men were physically superior, often the breadwinners and perceived as the head in the family made them feel they were the boss who could do anything. They want to turn around the house as they wish. They want to control their wives' activities. They would say and do anything they like. They don't accept challenges from their spouses. As a result, they feel it is their right to do anything with their wives.

Sometimes violent men do not even need a reason to insult and beat their wives. A violent husband can instigate conflict over a minor thing and beat his spouse subsequently. A perpetrator of violence made the following comment.

“Say for example I may ask for warm water to wash my feet and find that there is no water in the house. Then I would exclaim that it was a disrespect not to have put warm water for me. Then I would start a quarrel because I was looking for a pretext to quarrel. Since there is a feud inside you would start with a pretext.”

The role of culture in the occurrence of domestic violence

The influence of the culture on women is immense. Discrimination between men and women starts from childhood. Parents do not treat boys and girls equally. The socialization, expectations and opportunities availed are different. Girls are expected to help with the housework and have limited time for studying and playing. A girl is instructed to obey her younger brother. In the rural areas boys are given priority over girls in sending to schools.

Women are perceived as inferior to men physically and cognitively as implied in the following quotes recited by respondents.

“Min Set Bitawk Bewond Yalk (No matter how well a woman knows, it will be finalized by men)”

“Wond Bemieda Set Beguada (As a man works outside, a woman works in the kitchen)”

Cultural practices predispose women to domestic violence. Marriage practices like family-arranged marriage and early marriage bring together couples who do not know each other, who do not love each other and for that matter people who may not be happy about getting married. Early marriage will also impose responsibilities of marriage and motherhood on young women who have no idea on what it takes to be a wife. Such marriage could also be characterized by poor sexual life and behavioral incompatibility. These can bring about dissatisfaction with the relationship and subsequent disagreements and misunderstandings.

Lack of openness was also said to account for the occurrence of misunderstandings and inability to manage conflicts through dialogue. For instance, sex is generally a hidden topic. Women in particular do not talk about sex. If a woman discloses her sexual feeling she will be called *“shermuta (harlot)”*. As a result, problems in sex are not discussed between couples nor are they unraveled to arbitrators if there is a disagreement. Consequently, problems in sex lead to conflicts, violence and divorce.

Despite some improvements, the society approves wife beating as evidenced by a number of quotations recited by study participants. At least neighbors and friends won't be surprised to hear about wife beating. The culture dictates men to discipline their wives portraying men as correctors. This attitude is reinforced by favorable attitude of some women towards beating. Some women think it is just to punish a woman going astray and the “disciplinary” measure will correct her. Even those women who disapproved beating said there are times when wife beating would be justified. This notion is put more vividly in the following quotes.

“A girl has two horns. Her father will break one of her horns and her husband will break the remainder. Therefore, a husband is like a corrector and administrator. He is expected to ensure

that she is disciplined. He is expected to beat, punish, correct and put her on the right track.” (A woman in the professionals group)

“I lived 23 years in marriage and my husband had beaten me twice. But the beating was justified because I could have gone astray if he hadn’t beaten me. It corrected me. He beat me twice in our married life and in both cases he had good reasons.” (An employed woman in the women’s group)

“Betefir Lijnet Kale Lemastekakel Yigerfalu (One may beat a woman with leather strip to correct childishness.” (Priest)

There is a tendency to blame women. It is assumed that men often start to drink and see other women when they are not happy at home. Women’s refusal of sex is also blamed as a cause for men having extramarital affairs. However, while transgressions by women are given as reasons triggering violence, men are excused to go astray. When a woman complains about being beaten by her husband people will tell her it is natural for a man to beat his wife. If she attempts to press charges, they will discourage and even criticize her for accusing her husband and the father of her children. She will be called “*Negeregna*” (problem-seeker). If a woman complains about her husband being unfaithful, they will quell her saying she should not care as long as he provides enough for the family. After all he is a man. This perpetuates the tradition.

Religious perspectives

Study participants including religious representatives (priests from Orthodox Christianity and men who had education on Islam) agreed that there was no statement permitting men to beat and insult their wives in both Christian and Islam faiths. They also stated that religion advises a man to love and respect his wife. In fact the triggering factors like drinking and adultery and the resultant violence were said to be satanic.

“You see, in Christianity, the words of God say, ‘Let the husband love his wife as he loves himself; like Christ loved the church.’ The word of God does not say oppress her.”

(Married Christian woman)

However, the Holy Books of the two religious denominations assert that men are the head of the house and instruct women to obey their husbands. The Old Testament puts the precedent of Abraham and Sara for couples to follow. Christianity teaches the supremacy of men evident in the following quote: *“Yeset Ras Wond Yewond Ras Christos (The head of a woman is a man while the head of a man is Christ). ”* Christianity asserts that neither a man nor a woman has right on his/her body. Therefore, withholding sex is forbidden.

“The Words of God say: “A woman is created to help man and she should be obedient to him.” Therefore, if we accept religious teaching, we will be dead altogether ((Women won’t have any rights)). Absolutely ((participants laugh)).” (Christian woman)

According to the Moslem intellectuals and a Moslem man, Islam says a woman has to provide sex when her husband wants to. It actually makes providing sex to be the only duty of a woman. A woman is not obliged to do the housework and even breastfeed her infant. It, however, dictates that a woman should stay solemn in her house and satisfy the sexual desire of her husband. It even says that she should await him prepared putting on apron and not her dress. Besides, the Moslem intellectuals in the two groups of men emphasized that women were not as strong and thoughtful as men and, therefore, external affairs are better handled by men. They also indicated that women were emotional and not as rational as men.

“The thoughtfulness and ability to judge (“Akle-Arabic word”) of men and women is different. As indicated in religion, men are more thoughtful than women by nature” (Moslem intellectual).

The practice of polygamy in Islam was also mentioned by FGD participants in connection with religious practices that harm women.

Legal issues

It was capitalized that law enforcement bodies do not take appropriate measures on assailants. They tend to neglect cases of violence considering it as private matter. Some even reflect the prevalent tradition siding with offenders. Court decisions were also said to be delayed contributing to dropping of charges by victims. The law does not protect victims of violence. Violence could get worse and even become life-threatening if a woman files charges against her husband. In fact, according to a judge, some women return to court with bruises on the date of appointment. As a result, there is nihilism in the law on the part of women.

While it for the most part relieved women from many problems in marriage, the Revised Family Code was said to have some untoward sides. Since most women are economically dependent, allowing divorce upon request may not be in the best interest of all women. Some women would rather endure violent relationship than lead their life in poverty, according to survivor of violence and a judge.

According to a judge, the Revised Family Law does not consider forced sex in marriage as violence. There is no marital rape. A woman cannot withhold sex from her husband. Nor can she accuse him of marital rape.

From the point of view of a judge, the Commercial Code allowing the transfer of properties for commercial purpose without the knowledge of a spouse hurts women. This contributes to conflict between couples. Besides, women go empty-handed at the time of divorce causing them economic suffering.

Most study subjects felt that decisions made by Shimagle were partial often favoring men. No matter what a man does to his wife, the woman will be advised to be patient without examining the case in depth. Besides, decision passed by the Shimagle is not binding. As a result, even if a decision favorable to a woman is made, it cannot be materialized forcing the woman appeal to the legal system. Due to these reasons women preferred the legal system to the traditional system.

On the other hand, participants in one of the groups with Yager Shimagle, who were older people, believed the traditional arbitration was superior. They said the legal system was divorcing couples and corrupted while the traditional arbitration maintained marriages. They countered the favoritism argument saying those were not real *Shimaglies*. They underscored the wits of Shimaglies in negotiating quarreled people using proverbs such as the following: “*Semay Tekedede Bilew Tewow Atchenek Shimagle Yisefawal Ale (When one person said the sky is torn, the other person said not to worry. He said traditional arbitrators would repair it.)*”

Suggestions to reduce domestic violence

Asked about their suggestions to prevent domestic violence, they proposed for the would-be-married to know each other well before they get married. They should study each other's behavior. Marriage should be premised on love. These require avoiding family arranged marriage and hasty decisions to marry a person one barely knows.

Once they get married the couple should be caring for each other. They should be tolerant. When one of them is hot the other one should be cool. In the word of a married man, “*Marriage means patience.*” They should consult one another to make decisions and manage differences through open dialogue.

Almost all participants underlined the need for education. They said it was imperative to change the attitude of the society approving violence and undermining women. Information on the essence of gender should be disseminated and couples should know their rights and obligations. But the education must go beyond raising awareness to influence attitude and behavior. Cultural values and traditional notions and beliefs that disfavor women should be altered. Change should begin from socialization of boys and girls. Men as well as women should be educated on conflict management. They need such life skills as assertiveness and decision-making.

They said so far interventions on men have been neglected but unless they are changed success will not come about. There should be forums for men to discuss their problems. As one woman said, *“Most of the interventions are currently geared towards women...This is meaningless. If we believe that women are the victim, we have to teach men. If you, for instance, changed me now but not my husband, what use is it if he would abuse me?”* The need to involve community and religious leaders in educating the public and the use of different means like mass media and public dialogue at grassroots levels were also emphasized.

There were warnings, however, that educational interventions should be culturally sound and appropriate to the socioeconomic development of the target community. Some participants expressed their worry that capitalizing on telling women they are oppressed and changing the norms might disrupt many marriages. Some participants appeared to be worried about attempts to ensure gender equality. They said the way it was being done had adverse effects as it merely tried to adopt the western style disregarding the local culture and level of socioeconomic development. They felt it was destroying the love and care between a husband and wife and divorce rate was increasing.

“It should not be overstretched...The so-called women’s right is unknowingly disturbing many marriages...I don’t think those women who say they are educated, income generators and capable are happy in their homes though they are free from beating.” (Woman in the professionals group)

Empowerment of women was underscored to salvage women. It was said the key for changing the situation of women was for them to become economically independent. More girls should get access to education. Women should come out of the kitchen and the government should help them to have income generating jobs. Women should also strive to create productive work for themselves thereby redressing the inequality and increasing income of the family, eliminating economic problems as a cause for conflict. The other dimension of empowerment is increased participation of women in social and political spheres. More women should be placed in leadership and other key posts.

“Women will be free from violence only when they are economically independent...I don’t think oppression of women and male dominance will decrease until this key problem of women is solved.” (A woman)

“Women like me should be educated and have job. I don’t want women to get married before getting a job. If I had had a job, my husband would not have left me.” (Survivor of violence)

Most viewed the movement to ensure gender equality as encouraging. Although far from satisfactory the presence of women’s affair office and attempts by the government to remedy the gender disparity were seen as positive developments. Women’s affair was said to be not strong enough to avail meaningful help to victims of violence though. It provides only advice. It was suggested for it to do more like hiring lawyer, protecting victims from further violence and financial support to poor women. More commitment was expected from the government. The

government should support interventions and facilitate changes. Protecting victims of violence must be institutionalized. There should be an institution that can protect victims from further violence pending court decisions. This body must also follow the court process until appropriate decisions are passed on offenders and in the mean time provide economic support for needy women. The women's affair office could be upgraded to such an institution.

The need to ensure enforcement of the law was also stressed. Most study participants believed despite the presence of good laws there were problems in implementation. Justice is not served; court decisions are protracted and the police have the same bias the society holds against women. As a result, they don't sympathize with victims of violence. Law enforcers don't attempt to examine the problem thoroughly and give unbiased verdict.

“Regarding what is being done currently, let alone domestic violence nothing was done to punish the severe form of violence, rape of young girls of ages 7, 9 and 3 years.” (Male gynecologist)

There was also a concern about some articles putting women at a disadvantage in the laws that needed to be reformed. This recommendation largely came from a judge and was supplemented by a few other individuals. According to the prevailing Criminal Law charges of rape will be suspended if the rapist marries the victim. It was said that marriage established under such context was unlikely to be healthy. It was also argued that the Commercial Code allowing transfer of properties for commercial purpose without the knowledge of a wife put women at a disadvantage. Finally while appreciating the improvements in the Revised Family Law the article on divorce was said to be too liberal. Given the fact that most women in Ethiopia were economically dependent unregulated divorce would harm women. The article did not take into

consideration the reality of women in Ethiopia. The need to put some restraint on marital rape such as conditions when a woman might refuse sex like medical reasons was also mentioned.

DISCUSSION

In this study I have attempted to reveal why and how domestic violence occurs using qualitative methods. The suitability of qualitative method and grounded theory approach to answer the research objective plus the absence of a similar study in Ethiopia make this study groundbreaking.

The status of women in the study area was deplorable like the rest of Ethiopian women ³⁴. Women are economically dependent and men consider themselves as the only rightful owners of their shared properties. Women are undermined and discriminated and yet are overburdened with domestic responsibilities. Women's involvement in decisions and actions affecting their lives is minimal. They have little role in the public sphere.

There were distinctions between men and women relating manhood to breadwinning, leading and toughness in contrast to likening womanhood to being submissive and doing domestic chores. This is in harmony with the construction of the hegemonic model of masculinity ³⁵. A study in Ethiopia among eleven ethnic groups has also shown that an ideal husband is a breadwinner, manager of family income and one advancing family interests while an ideal wife is one involved in childbearing and childrearing activities ³⁶.

In line with common knowledge men were consistently reported to be the offenders in most of the cases ². People understood domestic violence in a comparatively broad sense including all acts placing a married woman at a disadvantage. They also felt that domestic violence was just another expression of male dominance, which is in harmony with the view of placing domestic violence as part of gender-based violence ².

Almost all said conflicts and subsequent violence were part of life. They said two people living together would some day have conflicts and men often preferred to get things the way they wanted by force –through violence – when differences occurred.

Study participants shared experiences of physical, sexual and psychological abuse and other controlling behaviors. Under physical violence they described acts ranging from slaps to the use of weapons resulting in death. Slaps, punches and kicks were said to be very common which is in agreement with research findings from different parts of the country that showed physical violence affected about a third to over half of ever partnered women³⁻⁶. Accounts of severe violence to the extent of murder were provided demonstrating the malicious nature of violence and undermining the argument of some individuals who said beating was a symbol of love.

Although many were cynical about marital rape, some women made direct references to unpleasant sexual life of women acquaintances. They related forced sex to painful intercourses and uterine problems. Women go to the extent of soliciting a young wife to their husband to get peace at home symbolizing the problem women face in relation to sex.

Psychological abuse was also discussed encompassing events that hurt women emotionally. Due to the pervasive male dominance women endured insults, intimidation, degradation, extramarital affairs and withholding of money. When women challenged men for their wrongdoings men typically said excruciating things. For instance, when a woman asks her husband about his girlfriends he will say it is none of her business as long as he provides for the house denying her equal status as a partner. On the other hand, a man would take serious measure if he suspects his wife of infidelity. This exemplifies how men construe masculinity and femininity. Many women also indicated withholding of family support to be a severe violence. Since most married women

in Gondar, and for that matter in Ethiopia, are housewives³⁷ they found refusing money agonizing.

By virtue of their socioeconomic supremacy and physical strength men exercise different controlling behaviors. Men restrict their wives movement and access to resources. They prevent them from getting education. When women fail to comply with their demand they can punish or threaten to punish them by withholding money and physically assaulting them. They may also threaten to damp them forcing women to abide.

People give justifications for allowing domestic violence. Some legitimize violence by prescribing it to an erring wife, which is the result of perceiving men as correctors and women error-prone. This clashes with the acknowledgement that mostly men are the offenders – the ones who are unfaithful (almost consistent reason for justifying wife beating), wastrel, drinking and so on – while there is no mention of punishing an erring husband. This unmask the prejudice people hold. Such an attitude has been shown to be prevalent across cultures from different parts of the world. Women in many developing countries are also said to share the notion that men have the right to discipline their wives by force^{2, 19}. The demographic and health survey of Ethiopia indicated that the majority of women said a husband is justified in beating his wife at least for one reason¹⁹.

There was also a feeling that conflicts are inevitable when two people live together and it was natural for conflicts to grow into violence. Although there is some truth in the pervasiveness of conflict, conflicts do not and should not always lead to violence. There are civilized ways of solving differences like dialogue. Moreover, this contradicts with the emphasis people placed on patience for a marriage to work. Why, therefore, people still cling to violence? Why not men bear with their wives? The possibilities are lack of skills in conflict management and attitude as

to how differences should be resolved. The latter is determined by gender norms, which in turn is shaped by culture, traditional notions, myths, religious teachings and exposure to modern education. For example, if the culture upholds beating to correct an erring wife, a man will adopt it. Besides it was said that violence could occur at young age but would be unacceptable if it occurs when the couple are old. This would contradict with the “notion of inevitability” because it has to do more with containing one’s nerves than the mere number of years.

Still a valid argument is the prevalent tradition that portrays men as superior and link masculinity to aggressiveness. In fact as a woman noted, if a man does not punish his infidel wife, he will be called ‘unmanly’ and ‘*Yewond Alcha (docile)*.’

The other argument for supporting wife beating was the myth that beating is a symbol of love. But often beating attributed to love signifies jealousy and distrust, which were mentioned as reasons for violence. Study participants also related murdering a partner to jealousy and distrust. Therefore, love by its own would not prompt a man to inflict physical and emotional injury on his beloved. As one participant noted, “*He should rather kiss her but not beat her if he really loves her.*” Jealousy and distrust can be explained by individual behaviors as well as marriage established between persons who barely know each other.

Women were also said to share this view though not supported by the victims of violence. The explanations I can think of are two. One is women are part of the society and have come to learn and believe (brainwashed?) beating to be a symbol of love. Subsequently, they do not see it as a problem. The other explanation could be women are always worried about their husbands going to other women or abandoning them. They always want to feel secure that their husbands still love them. As a result, they would stomach anything done by their husbands as long as it is presumed to represent love. This perhaps is a strategy for women to live with an abuser. Some

study participants used the fact that women cover up violence to substantiate their view that women like to be beaten. But this might reflect the nihilism in the traditional (*Shimglina*) and legal arbitration and fear of aggravation of violence and divorce in the face of disclosure.

Taking beating as a symbol of love and the notion that victims who know this will trigger physical aggression better fits the systems theory that focuses on interpersonal factors. According to this theory an aggressive action by a man towards his wife results in a reaction by another family member, which in turn affects the probability of aggressive behavior in the future. Violence is thought to be maintained through the roles, relations and feedback mechanisms that regulate and stabilize the system. It explains conceptualization of aggression as a communicative act²⁰. If we take for granted such possibilities do exist it calls for efforts to change such harmful attitudes and foster skills of communication between couples.

Of all the dimensions of domestic violence sexual violence appeared to create greater ambivalence among participants. All participants agreed it would be best if sex is practiced with consent of both parties. However, most participants, accepters and non-accepters alike, were not comfortable about the use of the term marital rape. Especially the former seemed afraid and disgusted to use the phrase marital rape. In fact an educated man in his fifties made the following remark: *“If you call my asking for sex with my wife a rape, what would you call then the illegal forced sex done outside marriage?”* Justifications for forced sex came from cultural, religious and legal points of view. For many, marriage translates into sexual entitlement. According to the religious delegates both Christianity and Islam dictate that denial of sex to a marital partner is transgression. The Family Law of Ethiopia also rules that married couples should have sex^{38, 39}. However, the truth is that many women related sex refusal to illness, pain during intercourse, fatigue, and fear of pregnancy and HIV infection. Therefore, where is the understanding? Where

is the pleasure? As a gynecologist noted relating to his experience, *“Many women long for their husbands to get off them during sex.”* Besides, it is not like a woman to ask for sex. Like one woman said: *“You will be called names if you talk about sex openly let alone ask for it.”* Therefore the religious and legal instructions do not work for women. Couples will have sexual intercourse only when the husband wants. This constrains women’s ability to negotiate matters of sex with their husbands predisposing them to HIV infection and unwanted pregnancy. As a result, in the absence of legal provisions, women are unable to control their sexual and reproductive health. Therefore, forced sex is yet another manifestation of male dominance.

“For instance, a woman cannot say her husband should check his HIV status before they have sex when he comes back after three to four months of separation due to work. She cannot raise such question. Since there is a law that says a woman should have sex with her husband, refusing sex is equivalent to disobeying the law. Therefore, even if her husband holds her by the neck and has sex with her, the law does not protect her.” (Judge)

Although almost every one believed sex against consent is wrong, many were reluctant to condemn it giving excuses and mentioning consequences of refusal. Though most women in contradistinction to most men did not approve the use of force in sexual intercourse, they said a woman should have sex with her husband unless she has a good reason to refuse. They were not comfortable about the term rape in marriage. This might reflect the understanding that marriage is entitlement to have sex. Importantly, it signals for the need to be sensitive to local contexts before one criminalizes a certain act and poses a tremendous challenge to change such attitudes.

Psychological abuse was also hurting for women. Although those approving emotional abuse retreated to the inevitability of conflicts and exchange of words to justify insults in marriage, typical verbal abuse in abusive relationships is not characterized by equal exchange. If a woman

answers her husband, she will invite physical violence. This has been shown in this and other studies^{2, 6}. *“He would beat me especially if I answered him - if I said what was wrong with him”* (Survivor of violence). There is also a consistent stand that women should let go when their husbands speak at them exposing the prejudice. Moreover, as an abuser indicated men would deliberately say things that hurt women to the most showing it is not just exchange of words. *“I would say things that hurt her mind”* (An abuser). This is not to insinuate that couples should not tolerate each other. Rather it is to emphasize the need to eliminate the double standard that legitimizes subjection of women to their husbands.

The judgment of an act of violence and the meaning it carries to people hinges on several factors. First of all many people think it is unrealistic to imagine a world free from conflicts and, hence, occasional violence is unavoidable. As a result, they feel it should not be a big deal if violence occurs between a husband and wife. However, we know that there are civilized ways of resolving differences and there are societies virtually free from domestic violence². Therefore, this is one area of concern. Conflicts are ubiquitous but they should not lead to violence. We need to communicate this and equip people with the skill to abort conflicts peacefully.

People also evaluate the reasons for the act. They try to see the triggering factor, which is measured against the normative behavior of a husband and wife. If a man beats an “erring” wife, most see it as appropriate even if not right. For example, beating an infidel wife is seen as appropriate. We can surmise two things here. People often look for justifications, a stand that emanates from the view that a victim of violence must have done something to warrant violence. Secondly, it unveils the stringent requirement of women to be faithful to their husbands in sharp contrast to the indifference and sometimes favorable attitude towards the same act by men. This is congruent to the ideals of hegemonic model of sexuality where men associate high levels of

sexual activity with masculinity and portray femininity just opposite to masculine characteristics

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They also assess if the act has caused or was likely to cause serious injury like the use of weapon. If it is a mild assault they would appease the victim saying such proverbs as: “*Beating by a husband is like butter.*” If it is an insult it would similarly be evaluated for its impact and truthfulness. For example, if it is saying demoralizing things and calling bad names it is unacceptable. If one tarnishes his spouse’s reputation by falsely alleging she is unfaithful, he will be condemned. On the other hand, if she is known to be unfaithful then the insults are acceptable. This is in agreement with research findings from different countries which showed that societies differentiated between just and unjust causes of violence and thresholds of acceptable violence ². But the concern here is even if we accept the mild forms a woman living in such relationship will live in terror lest injurious assaults might ensue.

In general attitude towards intimate partner abuse and justifications for actions seem to emanate from gender norms, cultural beliefs and myths, religious ethos, legal context, and attitude and skills in conflict management.

Many women find leaving their violent partner difficult for the sake of their children and due to economic dependence. The overall impact of not wanting to leave a partner would be to put up with the abuser which might be misconstrued as accepting and, even worse, liking the violence.

Several triggering factors for partner violence were mentioned but discussion centralizes on those which were mentioned most frequently, consistent across groups and related to personal experience. Economic reasons were repeatedly mentioned as reasons for violence. Economic problems give rise to disagreement and argument between a husband and wife. Aside from giving subject for argument, the stress and frustration associated with poverty would facilitate

conflicts and subsequent violence. It would also constrain access to education and other opportunities that might minimize conflicts.

It is also worth asking what underlies economic constraints and why it leads to violence. The first one is low income which in turn is the result of low pay and total dependence on one source (often the husband is the breadwinner) that can be visualized in the broader context of economic situation of the country and the specific locality. The other scenario is one of control of resources which is a reflection of power imbalance. The husband withholds money and this troubles his wife as she is expected to take care of domestic work including preparing food. Again men quarrel with their wives when they are asked about money. This has to do with the desire of men not to be asked and for women to be submissive. In general three issues are at stake here: low income, men control of resources and gender norms. The association of poverty with domestic violence has also been reported by other studies ². Ethiopian studies have also shown that economic problems are one of the main causes of marital conflict ^{6,36}.

Examining the explanations of respondents who related drinking to violence reveals some pattern. Women question the behavior of their husbands when they come after a drink. Men get angry when they are questioned which they feel is inappropriate. As an abuser indicated, men don't want to be challenged. *“At that point I should get acceptance. If I were not accepted, I would go to quarrel, argument and beating.”* Subsequently, they assault their wives. The second point apparent in the responses is that men use the drink to get the courage to vent their feelings and do whatever they want. A drunken man can ascribe his misbehavior to the drink he took thereby projecting the blame. His wife also recognizes the need for not reacting when he is drunk. If she reacts, the society will blame her for responding to her husband while he is drunk. As a result, beating one's wife after a drink might appear, though not directly, legitimate.

Although causal relationship between drinking and intimate partner violence has not been established their association has been consistently shown by various studies across the world ^{2, 6, 40-42}.

A very important underlying cause for marital conflict and violence was said to be marriage problems which comprise family-arranged marriage, marriage between unequals (including early marriage) and marriage after little acquaintance. When marriage is established between persons who do not know each other very well, they usually do not get along. There may be sexual incompatibility, which was said to be an important cause of marital conflict in a national study ³⁶. But this cannot be discussed and solved as sex is a taboo in the culture. Women in particular would not say anything about sex to their husbands or in public. They may not like each other. Their behaviors may be divergent. Early marriage levies burden on very young women who may not have the aptitude required in marriage. Due to age difference there could be poor communication between the husband and wife. As a result, conflicts would occur ending up in violence.

Marital patterns could be explained by cultural and economic reasons. Family arranged marriage and early marriage are common traditions. Early marriage has been reported to be very rampant in Ethiopia particularly in the Amhara region where the level of occurrence is 82 % ³⁷. Marriage could also be established between individuals motivated by economic reasons for better life. When conflicts occur there is no culture of open dialogue especially regarding matters of sex leading to a fight. Early marriage also forces a young woman to live with an older man. The age difference prompts men (or at least they feel so) to physically discipline their wives which they feel is a correction of childishness.

“I speak of my personal life experience. It does not matter whether both are educated. If the marriage is between unequals, there will always be argument. There will not be peace.”

(Divorced woman following postsecondary education)

“Betefir Lijnet Kale Lemastekakel Yigerfalu (One may beat a woman with leather strip to correct immaturity (childishness).” (Priest)

Jealousy and distrust were also frequently mentioned as reasons for violence especially the precedents for taking harsh measures. Even though no one will suggest for a woman to be unfaithful, the double standard makes one to think it is about controlling a woman. Here it pays to contrast with the issue of male infidelity. Needless to say both a husband and wife should be faithful and from the surface the culture encourages so. However, while unfaithful woman is condemned to be beaten by her husband, the same act by the husband would go unchallenged. If a woman raises such question, she will be beaten. Other people will tell her it is natural for a man to sleep with other women giving it an aura of honor and masculinity.

The fact that men beat their wives out of jealousy and distrust go with gene-based explanation of the biological theory of male violence against women, which argues sexual jealousy and suspicions about a female partner's infidelity, real or imagined, will be the basis for many spousal assaults and homicide. It is suggested that male aggression and assaultiveness towards partners may have evolved as a specific tactic to maintain the sexual fidelity of a female mate, thereby retaining reproductive control over that female and avoiding cuckoldry²⁰.

Argument is the precursor of most violent episodes and could arise from a variety of situations including scenarios considered by men as transgressions such as disobedience, opposing the views of a husband and failure of a woman to discharge her responsibilities. Anything giving rise to arguments among couples will be met by physical punishment. For instance, there is

stratification of work by gender, women doing the kitchen work and men being the breadwinners, and failure to fulfill the domestic chores on the part of women will result in arguments and, consequently, face punishment. This along with infertility constituting a reason for conflict stems from relating domestic sector and maternity to femininity in the dominant male model ³⁵. The latter notion has been reflected in the national study that revealed an ideal wife is a woman fulfilling maternity ³⁶. Furthermore, there are myths that emphasize the need and right of men to discipline their wives. There are also myths that affirm the desire of women to be beaten by their husbands.

“Some even get happy when they are beaten because the soothing after the beating will erase anything ((Smiling)). Some even have time. My elder brother has two wives. One of his wives would start to insult him when she wants to be beaten. When he hits her with ‘filt’ (piece of wood), she will be quiet for some three months.” (Married man)

This is the problem. While I gathered from the above saying that the woman withdrew for fear of aggravation of physical aggression or other adverse consequences, her silence was interpreted as liking the beating. It was also misunderstood that she intentionally induced the violence.

Even more enlightening to the understanding of causation of domestic violence is the fact that sometimes violence occurs without any reason or for a trivial reason. This might be explained by the prevalent tradition that links masculinity to aggressiveness, being powerful and seeking to ensure dominance. Men find it easy to get around differences through violence.

Although contextual factors have a major impact in the genesis of conflicts, how differences will be resolved is determined by attitude and skills in conflict resolution, gender norms and individual socioeconomic factors. Skills for conflict resolution (temperament, openness, negotiation, communication, compromise, patience, assertiveness, decision-making and problem-

solving skills) are largely learned behaviors dictated by cultural values and beliefs, religious teachings and modern education. Gender norms, which are swayed by cultural, religious, economic and educational variables, comprise expectations and notions of masculinity and femininity. Where the norm is such that manhood is associated with excess masculinity and womanhood is perceived as weaker, less thoughtful and requiring oversight by men, there won't be space for dialogue and conflicts will be resolved through violence.

“Around here is a place where we see a lot of male chauvinism.” (Married woman)

Educational and income status of individuals in marriage are also important intervening factors between disagreement and violence. If the couples are educated they might sit down and discuss to narrow their differences. An educated man is more apt to be liberal and get over traditional notions of masculinity. He would try to resolve conflicts through dialogue. Similarly, if a woman is educated, she is more likely to know her rights and duties. She will be assertive and free from the harmful myths and will defend her rights through all means. In fact it has been shown in the demographic and health survey (DHS) that educated women are less likely to agree a man is justified in beating his wife for any reason at all compared to uneducated women¹⁹. Likewise if a woman has her own income, she will not worry about supporting herself in the face of separation. Her husband would also be reserved. Otherwise men tend to be violent when they see that women have no means of living.

“When I was independent we respected each other. After I withdrew my license ((she had a bar)) and became totally dependent on him, he changed completely. His behavior changed very much because I started getting money from his pocket...He beat me and withheld money.” (Survivor of violence)

Ideological Context

The influence of culture includes gender discrimination at young age till death of a woman. Little girls are denied equal opportunities to develop their physical and cognitive potential. This contributes to the power imbalance between the two sexes later in their lives especially in the economic and social spheres. It diminishes the potential of women to participate in public spheres. Later on there are double standards in the measurement of appropriate behavior by a husband and wife. While women are instructed to be quiet and submissive men are encouraged to punish their wives. When a woman complains about the beating, they will undermine her complaint. If a woman accuses her husband of harming her, she will be criticized and given names such as “*Negeregna* (problem-seeker).”

There are sayings that preach the suitability of men for public affairs and women for domestic affairs. Examples are: “*Wond Bemieda Set Beguada* (As a man works outside, a woman works in the kitchen). *Set Bemajetu Wond Bechilotu* (Women should be in the kitchen and men should be in the court).” This essentially hitches women from becoming economically independent and involving in public spheres.

There are myths and metaphors that emphasize the supremacy of men. “*Min Set Bitawk Bewond Yalk* (No matter how well a woman knows, it will be finalized by men).” There are also sayings that assert that men are the correctors and prescribe physical aggression to an “erring” wife (see page 39) and those demonstrating the desire of women to be beaten by their husbands. “*Bale Yemimetagn Silemiwodegn New* (My husband beats me because he likes me).”

As it was indicated under the reason for violence there are also traditions like family-arranged marriage and early marriage that underlie marital conflict.

Moreover, culture determines and shapes gender norms. It sets the boundary for the behavior of females and males. In fact, gender itself is a socio-cultural construct and, therefore, attributes of

a proper girl and boy at young age and attributes of a proper man and wife later in life are defined by the indigenous culture. It defines the do's and the do not's. This in turn has a bearing on how individuals perceive and react to actions of a marital partner. For instance, a man who was nurtured in a society that believes a woman cannot question her husband is likely to be furious in the face of challenge. Similarly, a woman brought up in a society that approves wife beating is unlikely to resist and, even worse, might approve violence.

While it is dubious whether religion espouses gender-based violence, most were of the opinion that religion legitimizes and serves to perpetuate violence against women. This is in agreement with the analysis of Gemetchu who says, "Almost in all forms of Christianity and Islam women generally have no right as a free person- she is subject to a man." In fact he discusses elaborately how the Holy Bible reflects gender discrimination and upholds women's subjugation in the New and Old Testament. In the paper it was argued that no religion in the world positively promotes gender equality. All religious writings were written by men; women were never made religious or spiritual leaders⁴³.

On the other hand, Tsegaye argues, "While women are not fairly represented in the Biblical narrative, Christianity is a peaceful religion. Violence in all its forms is a sin. It instructs not to be violent even on enemies (Mathew 7:44). The Christian ideal allows elimination of gender imbalance (Gal. 4:28, Mathew 7:12 and Eph. 5:22)." He, however, underlines the fact that Christian texts are susceptible to varied interpretations, and hence, the possibility of people interpreting it the way it suits them. Moreover, he indicated that gender inequality is more entrenched in the customs and culture than religion⁴⁴.

With respect to Islam, Alemmaya quotes that women's subordination is mandated by Islam in certain of its legal religious texts and by a complex of traditional values for some believers who

do not have access to the texts ⁴⁵. On the other hand, according to a publication by Muslim Women's League, "Islam requires that husbands treat their wives with respect and it prohibits any form of physical or emotional abuse. The Koran requires that spouses treat each other with love and mercy. (Koran 30:21). Moreover, the Koran repeatedly warns against the use of injurious statements by a husband against his wife. (Koran 58:2-4) " ⁴⁶.

Keeping the debates aside, we should focus on promoting those upholding gender equality and challenge those justifying subordination of women. Although religious justifications are often difficult to reject and the faithful are tenacious to religious references, I favor the stand of Alemmaya who assert that the feature of God is one of equity, justice and safety for all human kind; if not, that perspective is ideology and cannot be Divine but man-made ⁴⁵. As Dr Nafis Sadik said in Beijing in 1995, "No value worth the name supports the oppression and enslavement of women. The function of culture and tradition is to provide a framework of well-being." Therefore, interpretations supporting mutual submission and tolerance should proliferate. Finally an important intervening factor in the occurrence of domestic violence is attitude and skills in conflict management, which is the cumulative effect of personal temperament, cultural, religious, and educational and other situational influences (E.g. drinking). Not all disagreements and conflicts will lead to domestic violence. In fact I share the notion that conflicts are unavoidable in social life including marriage. But what distinguishes conflicts that culminate in violence from others is how differences will be resolved. Here comes attitude and skills of conflict resolution, gender norms and individual socioeconomic factors which are interrelated. This is why some behavioral patterns or predisposing factors do not always lead to violence. For example, while many stressed the importance of knowing one's would-be-spouse, some countered saying their marriage was arranged but had good husbands. "*I did not know him. I did*

not like him. I even did not like him when I saw him. But after we got married, we love each other and live in peace until now." (Young housewife married for five years). Similarly, as a survivor of violence indicated, her husband started to be violent once she became totally economically dependent seeing she had no choice. The fact that a woman has no means of living will encourage a man to silence a woman through violence.

Politico-legal Context

The Revised Family Code does not acknowledge marital rape. There is no legal basis to complain about 'marital rape' and there is no special consideration of wife battering as distinct from a physical harm inflicted to a person outside a marital contract^{38, 39}. By implication, a man is legally entitled to force his wife into sex and a woman has no ground to complain about it. But at least there should have been some restrictions like suspicion of HIV where a man cannot have sex with his wife. This is particularly disturbing when we see that many married couples are coming down with HIV/AIDS.

One may counter this argument by referring to Article 53 of the Revised Family Law that states, "They shall have sex with one another the sexual relations normal in marriage unless these relations involve a risk of seriously prejudicing their health."³⁸ But this is very subjective open to different interpretations. The Law should have explicitly discussed under which circumstances a woman can refuse sex. For example, is suspecting possible HIV infection good enough to withhold sex? Moreover, the fact that forced sex is not considered as violence in marriage refutes/undermines any claim of undesired sex. The spousal exemption will thwart cases from coming to court. Therefore, this does not protect the woman from health risks.

Likewise not considering wife beating as distinct from other forms of interpersonal violence is simplifying the matter. The fact that women are emotionally involved with and financially

dependent on those who abuse them has profound implications for how women experience violence and how best to intervene².

The Commercial Code was also blamed for contributing to economic disadvantage of women. Given the fact that most women in our country are housewives and know little about what is going on outside added to the tendency of men to exclude them from decisions, they are vulnerable to economic abuse. Men sell or transfer as gift their property without their wives' knowledge. In fact, according to a judge, women often discover the mischief after it is too late.

Enforcement of the law, which was said to be a problem by many participants, also has a bearing on the dynamics of domestic violence. In fact this is the most important obstacle as far as gender equality is concerned. If the provisions written in the Constitution, policies and laws were put into practice, most problems of women would be solved. If a woman does not get justice timely and see that assailants are not getting appropriate punishment, she will not come to courts. She would rather endure and probably come to accept violence as her fate as a female. As a result, offenders will be encouraged perpetuating violence over generations.

The presence of institutions that protect women from abuse is also one indication of government commitment. For example, women's affair can help a lot in the prevention of violence but its capacity and mandate is largely determined by the political will. Although they welcomed its presence, there was a feeling among study participants that it was nominal affording little help to needy women. Whether the government is dedicated to eradicate traditional malpractices and beliefs that place women at a disadvantage like early marriage, family-arranged marriage and polygamy is yet another litmus test for its devotion to the cause of women.

Study participants were also asked to suggest ways to reduce and eliminate domestic violence. All stressed the need for educating the public using different means. Regarding education, the

objectives were, however, different. Some said for changing public attitude towards women and modifying harmful practices and myths. Others were more interested in instilling love, respect and tolerance in the minds of couples so that they can hold out together. The latter points to the emphasis placed on preservation of marriage. In fact the notion of retaining marriage is apparent in the responses of study participants at all times.

However, caution was made to make interventions sensitive to the indigenous culture and level of socioeconomic development.

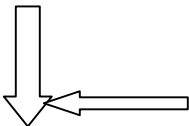
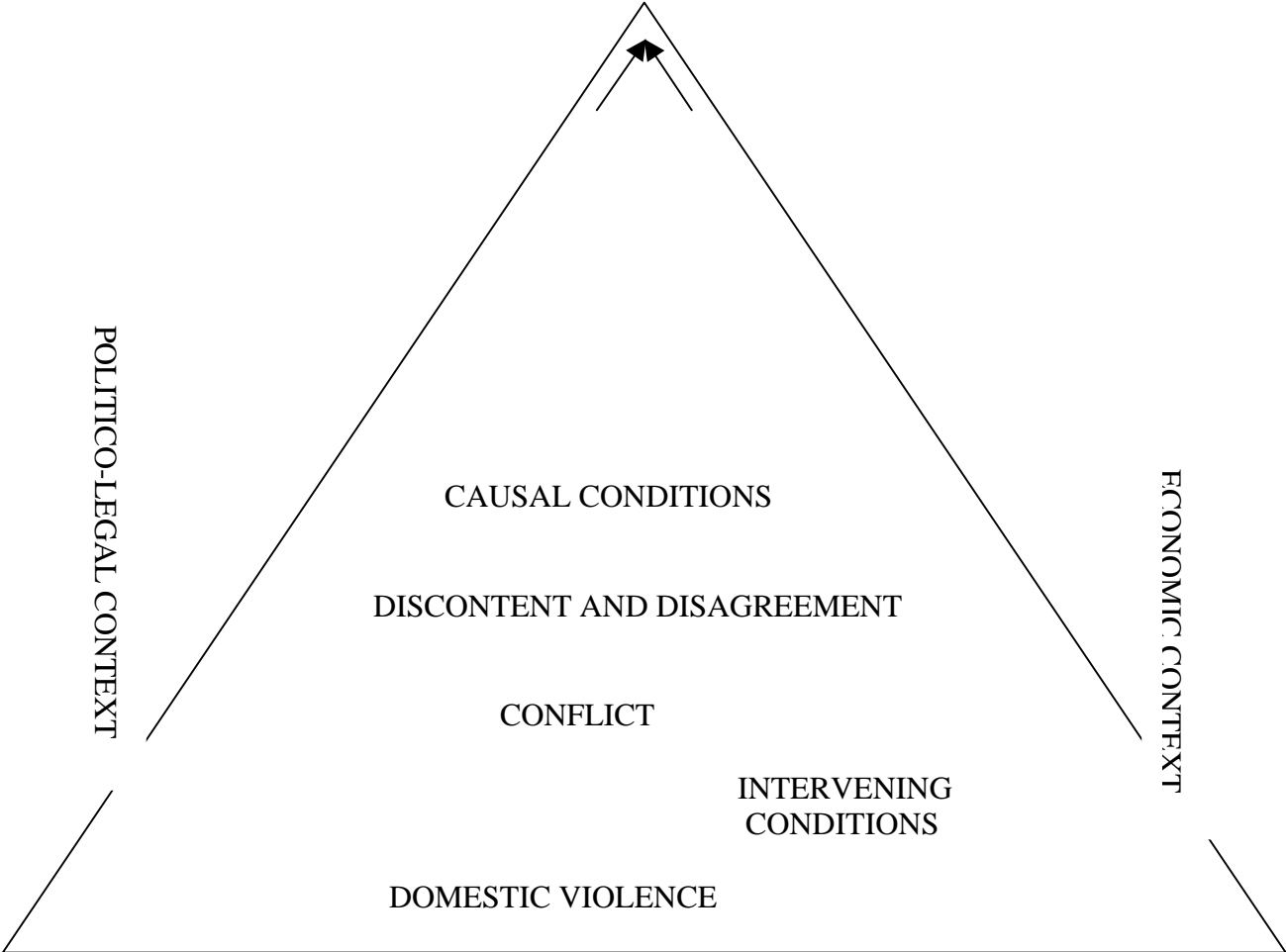
The suggestion to target men in IEC efforts is notable because changes in both men's and women's knowledge, attitudes and behavior are necessary conditions for achieving the harmonious partnership of men and women. (ICPD 4.24)³⁵. Experiences can be taken from different countries. An example of a successful intervention on men perpetrators of violence is that of Jamaica's Brother for Change, a program of the Jamaica Family Planning Association, which is a counseling initiative designed to get at the root of the problem of gender-based violence by helping men change their attitudes towards power and control⁴⁷.

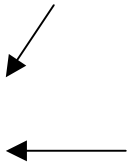
The other recommendation was empowering women. Many stressed that the most important step to emancipate women is to redress the economic imbalance between men and women. I buy the contention that as long as women continue to economically depend on men, violence against women cannot be stamped out.

Finally study subjects underlined the need for more commitment from the government to fight and eradicate gender inequality. The need for ensuring policies and laws are gender sensitive and will be realized was said strongly. They sought more work to be done in terms of helping abused women and serving justice.

Although why domestic violence occurs and how causal conditions interact is a complex process that cannot be predicted accurately with a given formula, the basis is to be found in the social environment constructed and molded over generations. I have simply displayed the roadmap for the occurrence of domestic violence following the techniques of grounded theory. While specific factors and their relative importance might vary from place to place, the overall picture is essentially the same. I believe this line of thinking makes understanding the phenomenon and designing of interventions easier. I also share the view that theories and frameworks are created to be tested and modified, and hence, won't propose this to be a final thing ²¹. Rather users are encouraged to appraise the contextual factors, immediate causal conditions (triggering factors) and intervening factors in their respective area keeping the framework in mind and work to modify them as needed.

MODEL FOR UNDERSTANDING THE OCCURRENCE OF DOMESTIC VIOLENCE





IDEOLOGICAL CONTEXT

1. CAUSAL CONDITIONS: These are a set of conditions which give rise to disagreements and misunderstandings between a husband and wife. This includes economic reasons, drinking, distrust and jealousy, sex-related problems, extramarital affair, disobedience, failure of a woman in domestic responsibility, family interference and infertility. The list can be expanded and may vary from place to place. It is worth noting that some of the causal factors are related to one another. E.g. Drinking habit can result in economic problems.

2. INTERVENING CONDITIONS: These are the factors that determine whether or not a misunderstanding between a husband and wife would lead to domestic violence. For example, there could be an argument over expenses. Then the husband might beat his wife if his life skills (negotiation skills) are poor or if according to the gender norm a woman should not ask or challenge her husband.

A. Gender norms and expectations (masculinity and femininity)

B. Attitude and skills in conflict management

- Attitude as to how differences/conflict should be resolved which is influenced by personal (temperament, educational status, soberness) and situational factors (culture, religion).

- Life skills: communication, negotiation, listening, compromise, assertiveness, openness, anger management, patience, decision-making and problem-solving skills.

C. Socioeconomic status: educational status of individuals, income of individuals.

3. CONTEXTUAL FACTORS

This is like umbrella influencing at all levels. It forms the precedent, defines and acts on causal conditions, determines whether causal conditions will trigger discontent and disagreement, sways intervening factors and dictates the response. The type of response will help to perpetuate or discourage domestic violence. There are also interactions among contextual factors magnifying or undermining their impact. For example, ideological factors influence the economic sector and can make legal provisions ineffective. Politico-legal factors can criminalize or abolish harmful customs and traditions nullifying their impact.

A. Ideological Factors (Culture and religion)

They constitute predisposing as well as reinforcing factors for the occurrence of domestic violence. They also influence the intervening factors particularly in the shaping of gender norms and attitude towards gender roles.

There are cultural factors that predispose women to domestic violence. For example, values, beliefs and myths in the specific culture denying women equal opportunity as men to participate in socioeconomic and political spheres contribute to the subordination of women. Included here are traditional notions that undermine and discriminate women and those approving wife beating. Marriage practices like family-arranged marriage and early marriage underlie marital conflict, which is an important precursor of violence.

Religious teachings that women should obey their husbands and satisfy their demands grant men right over women. Theological instructions defining the roles and duties of men and women

dictate the boundaries and help to defend the discriminatory culture. There are also writings in the Holy Scriptures that state the inequality of men and women and prescribe harsher discipline for women.

B. Politico-legal context (Policies, laws, government institutions, organizations and law enforcers)

This stands as an important basic cause for the occurrence of domestic violence. If human rights and true democracy prevail, gender relations will be balanced. The political commitment of governments to the cause of women dictates gender sensitivity of policies, laws, government institutions and organizations, and the resultant status of women. The participation of women in socioeconomic activities is contingent upon the exercise of gender equality. Empowerment of women rests on the will of governments. The efficacy of the legal machinery in taking corrective measures on offenders and protecting the rights of women is also important. However, the problem as related to the politico-legal context is for the most part failure to translate policies, laws and international conventions signed by Ethiopia into action.

C. Economic Context

The subjugation of women emanates largely from their subordinate economic status. Most women are not employed. Those who are employed get humble and less paying jobs. Resources are under the control of men. As a result, there will be power imbalance between men and women. This predisposes women to domestic violence and reinforces domestic violence. If a woman is economically dependent, she cannot leave a violent husband even if she wants to. Economic factors are also subject to cultural and political influences. The overall economic system of a country also has a bearing on the dynamics of domestic violence.

The finding that socioeconomic, cultural, personal and situational factors are important in the genesis of domestic violence lends support to the ecological model of factors associated with partner violence ². While this framework has a lot of things in common with the ecological framework, it goes beyond to outline the pathway to domestic violence and the interrelationship between several factors. I, therefore, think it supplements the ecological model particularly in depicting how domestic violence occurs.

STRENGTH OF THE STUDY

- Suitability of the study design to answer the research objective.
- Familiarity of the researcher to the study site.
- Prolonged field stay compared to the total amount of time available which is useful in qualitative studies.

LIMITATION OF THE STUDY

- Time constraint, which influenced both data collection and analysis.

CONCLUSION

There is pervasive male dominance and women are not seen as equal partners in the society. There is a patriarchic power system based on the supremacy of the masculine over women and anything feminine, which are considered inferior. The views and practices fully support the hegemonic model of masculinity which characterizes men as important people; as providers; as active, autonomous, strong, powerful, rational, emotionally-controlled, heterosexual beings in opposition to women who are considered to be unimportant segment of society³⁵.

Domestic violence is understood in a broad manner encompassing all acts that hurt a marital partner (who is often the woman). Although there is a general consensus that violence is inappropriate by common sense and from cultural, religious and legal points of view, there were variations in views as related to particular instances. Many people still have favorable or at least non-disapproving attitude towards domestic violence. And this notion was buttressed by a number of cultural values and myths that uphold gender inequality and prescribe some form of violence.

Conflicts were said to be inevitable in marriage due to a number of reasons, men being the culpable party in most instances. Economic reasons, alcohol use, jealousy and distrust and sexual mismatch were said to be the most frequent triggering factors. However, whether conflicts will grow into violence depends on attitude and skills in conflict management, gender norms and socioeconomic status of the couples, against the backdrop of the broader socio-cultural, economic and politico-legal context.

Contextual factors provide the basis for the occurrence of domestic violence and its perpetuation. There are cultural and religious elements that serve to maintain subordination of women and perpetuate domestic violence. They nurture the dominant model of men by portraying men as

providers, administrators and correctors. The cultural system predisposes, justifies and perpetuates violence. The socioeconomic standing of women predisposes them to domestic violence and perpetuates their inferior status. The politico-legal context has not fully submitted to the cause of women. At times it paves the way for the occurrence of domestic violence and at other times it does not protect and rehabilitate disadvantaged women.

RECOMMENDATION

- 1. IEC.** There should be planned and extensive education to all segments of the population to eliminate violence against women. Men as well as women should be the target for the education starting from childhood. Unless men are changed educating women alone is partial treatment of a disease. Parents should also play an active role in socializing their children - boys and girls- alike.

Cultural and religious practices, myths, misconceptions and distortions that sanction and contribute to discrimination and subjugation of women should be re-examined and rectified discussing with opinion leaders in the specific localities and those cultural values promoting love, respect and tolerance should be encouraged. While attempt has to be made to promote good values like marriage, it should not serve to maintain subordination of women. Emphasis has to be placed on the need to choose one's marital partner carefully. Harmful practices like arranged marriage, early marriage and polygamy should be discouraged. The would-be-married and already married couples should be educated on the duties and responsibilities of husbands and wives. They should also learn how to resolve differences peacefully in a civilized manner.

- 2. Empowerment of women.** More and more women should be educated. Increased number of women should be helped to become economically independent through education, training and credit schemes. The participation of women in public spheres and decision-making should be enhanced by building their cognitive potential and eradicating discriminatory laws and customs.
- 3. Reforming the Law (Revised Family Law and Penal Code).** While the ultimate goal is to outlaw marital rape, there should be at least provisions when a woman might refuse

sex for the time being. When the consciousness of the society is raised with sustained IEC interventions, marital rape could be made entirely illegitimate. However, at present the consciousness level of our society compounded by the prevailing cultural and religious thinking make such goal a bit overambitious. But this in no way is intended to defend the use of force to have sex and we must work towards eliminating any act done with force or threat of force. As Bergen quotes, the existence of spousal exemption indicates an acceptance of the archaic understanding that wives are the property of their husbands and the marriage contract is an entitlement to sex ⁴⁸. Moreover, physical and psychological injuries caused by a marital partner should be treated as unique from other forms of interpersonal violence.

4. An independent institution which advocates for equality of women, supports tracing and prosecution of offenders, protects and rehabilitates abused women and counsels couples who have problems should be established. The women's affair can be upgraded to such an institution. The organization of the institution should be at local, regional and national levels for a greater impact. This institution should work closely with community representatives, government agencies (particularly the law enforcement bodies), non-governmental organizations and other parties. Membership should be open to women as well as men. Unless men are made part of the fight, violence against women cannot be eliminated. Men play a key role in bringing about gender equality since, in most societies, men exercise preponderant power in nearly every sphere of life, ranging from personal decisions regarding the size of families to the policy and program decisions taken at all levels of government.(ICPD 4.24) ³⁵ .

5. Researching and strengthening traditional mechanisms that discourage domestic violence is also suggested. We can learn from other successful programs. For instance, activists in Canada have developed Circle Sentencing, an updated version of the traditional sanctioning and healing practices of Canadian aboriginal peoples².
6. Whether religion truly predisposes to partner abuse or not is very debatable deserving a further research by astute and knowledgeable theologians.

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ANNEXES

ANNEX 1. TOPIC GUIDE FOR THE FGDs^{23, 29}

I. Warm-up and Explanation (10 minutes)

A. Introduction

1. Thanks for coming. My name is Tegbar Yigzaw and my assistant is Getahun Asres. I am a postgraduate student in public health at Addis Ababa University and am a teacher at the University of Gondar.
2. Your presence is important. We are going to have group interview and discussion. We will ask you very general questions.

B. Purpose

1. We are aware that family is the building block of a society. We want to learn from your experiences about family life and how couples manage problems arising in this relationship, so that the policies and laws formulated will be based on the reality on the ground.
2. I am interested in all your ideas, comments and suggestions. There are no right or wrong answers. All comments-both positive and negative-are welcome.
3. Please feel free to disagree with one another; we would like to have many points of views.
4. Whatever you say will not make me feel good or bad or affect me in any way. So feel free to give frank and honest answers.

C. Procedure

1. If you don't mind, we will record (audiotape) the discussion. The purpose is to ensure we don't miss anything you said. All comments are confidential, used for research purposes only.
2. I want this to be a group discussion. So you need not wait for me to call on you. Please speak one at a time, so that the tape-recorder can pick up every thing. I expect you to talk to one another but you should not interrupt when someone is speaking. You have to respect the views of others even if it may be different from yours.
3. We have a lot of ground to cover, so I may change the subject or move ahead. Please stop me if you want to add something.
4. If anyone of you have a mobile phone please switch it off until the end of the session.
5. You all participants have an obligation to keep confidential what you hear from other participants.

D. Self introduction

Tell us your name (first name is enough) and something about yourself. E.g. what you do, how long you have lived in this area, how long you have been married...?

II. Main discussion - Domestic Violence

A. How do you describe/account for the relationships/interactions existing in a typical family life in this community?

- What attributes/virtues better explain a good husband in this community?
- What attributes/virtues better explain a good wife in this community?

- How do you characterize or describe good relationship between a husband and wife? Can you explain it by taking example from real life of couples you know?
- How do you characterize or describe bad relationship between a husband and wife? Can you explain it by taking an example from real life of couples you know?
- How is decision on household matters made in a typical couple in the community? Are there any decisions that are made more often by either of the parties? Which are which? Why?

B. What do you understand by the term domestic violence? (Employ free listing and ranking as required)

- What comes first to your mind when I say domestic violence?
- Could you tell me all the acts that you regard as domestic violence?
- What types of domestic violence happen in this community?
- What are the important considerations for labeling: severity, context (time, place, soberness...)?
- How common is domestic violence in this community?

C. Who in the family most often commits violence (or experiences) it? What are your reasons for feeling that way?

D. What do you think of this figure (violent episode between a husband and wife)?

Allow some minutes of thinking.

- What do you think might have happened before and after this event?
- Tell me about 2 to 3 situations when this could happen.

- What kind of people are these? Tell me about them. How are they different from other people?

E. Do you think domestic violence is a problem in the community?

- Do you think the things you mentioned above happen to many women?

F. Why do you think domestic violence happens?

- What do you think some of the causes are?
- What predisposes women to domestic violence?
- What triggers male partners to be violent to their spouses?
- What is the role of cultural values and belief systems in the occurrence of domestic violence? Are there specific cultural elements which promote domestic violence/predispose women? Are there any which safeguard women? Please tell me more about these.

G. What would you do if any of the acts happen to someone close to you (relative, neighbor)? What makes you feel this way?

- Is domestic violence an expected part of marriage? What is expected? What is not expected? What makes you feel that way?
- Is domestic violence an acceptable part of marriage? What is acceptable? What is not acceptable? What makes you feel that way?

H. What do you think should be done about domestic violence?

- What measures are there to manage domestic violence?
- Who should do what?
- What actions are being undertaken now? In what context?
- What would you do if you had the authority?

III. Closing

- Summarize the themes discussed
- Before we end, do you have anything else you would like to say or ask? Anything you liked or disliked about this discussion? Do you suggest anybody else whom you think to be very knowledgeable to be interviewed? If you want to talk to me in person, you are welcome to do so after we finish.
- Thank you so much for coming and sharing your views! Your insights have been very helpful!

ANNEX 2

የቡድን ውይይት (ፎክስ ግሩፕ ዲስክሽን) ነጥቦች መምሪያ

I. የእንኳን ደህና መጡ ንግግርና ስለ ጥናቱ ማብራሪያ

ሀ. መግቢያ

1. ጥሪአችንን አክብራችሁ በመምጣታችሁ ከልብ እናመሰግናለን። የእኔ ስም ተግባር ይግዛው ሲሆን አብሮኝ ያለው ደግሞ ጌታሁን አስረስ ይባላል። ሁለታችንም በጎንደር ዩኒቨርሲቲ መምህር ስንሆን በአሁኑ ሰዓት እኔ በአዲስ አበባ ዩኒቨርሲቲ በሕብረተሰብ ጤና አጠባበቅ ትምህርት ክፍል የመጨረሻ አመት ድህረ ምረቃ ተማሪ ነኝ።
2. የሁላችሁም እዚህ መገኘት ለጥናቱ አስፈላጊ ነው። የቡድን ውይይት የምናደርግ ሲሆን ለውይይቱ መነሻ የሚሆኑ ጠቅላላ እና ሰፊ ያሉ ነጥቦችን በማንሳት ጥያቄዎችን እንሰነዘራለን።

ለ. አላማ

1. ቤተሰብ/ትዳር/ የአንድ ማህበረሰብ መሠረት እንደሆነ ይታወቃል። ስለሆነም በቤተሰባዊ ሕይወት ዙሪያ እና ጥንዶች በዚህ ግንኙነት ወቅት የሚጋጥማቸውን ችግሮች እንዴት እንደሚፈቱ ከኑሮ ተሞክሯችሁ እንድታካፍሉን እንፈልጋለን። የምትሰጧቸው ጥቆማዎች እና አስተያየቶች ሀገራዊ እና ክልላዊ ፖሊሲዎች ሕጎች እና መመሪያዎች በእውነታው ወይም ጭብጥ ላይ የተመሠረቱ እንዲሆኑ ያግዛሉ።
2. የሁላችሁንም ሀሳብ አስተያየትና ጥቆማ መስማት እንፈልጋለን። በዚህ ውይይት ትክክለኛ ወይም የተሳሳተ መልስ የሚባል ነገር የለም። ይልቁንም ሁሉም አስተያየቶች አንድን ሀሳብን የሚደግፉም ሆኑ የሚነቅፉ እኩል ጠቀሜታ አላቸው።

3. የተለያዩ አስተሳሰቦችና አመለካከቶች እንዲንፀባረቁ እንፈልጋለን። ስለዚህ በሃሳቦች ላይ አስተያየት መስጠት እና የሃሳቦች መፋጨት አስፈላጊ ስለሆነ እራሳችሁን ነፃ አድርጋችሁ ሀሳቦቻችሁን እንድታንፀባርቁ መድረኩ ክፍት ነው።
4. የምትሠጡት ማንኛውም አስተያየት በእኔ ላይ የተለየ ስሜት (ማስደሰትም ሆነ ማሳዘን) አይፈጥርብኝም። ስለሆነም የሚሰማችሁን እና ትክክል የሚመስላችሁን ነገር ከመናገር አትቆጠቡ።

ሐ. አካሄድ

1. መልካም ፈቃዳችሁ ከሆነ ውይይቱን በቴፕ እንቀዳዋለን፤ አላማውም የተነሱ ሃሳቦችና እና ነጥቦች ሳይፃፉ እንዳያመልጡ ነው። ሁሉም አስተያየቶች በሚስጥር የሚጠበቁ ሲሆን ለምርምሩ አላማ ብቻ እንደሚያገለግሉ መግለጽ እወዳለሁ።
2. ሁላችሁም የምትሳተፉበት ውይይት እንዲሆን እፈልጋለሁ። ስለሆነም እስክጠራችሁ መጠበቅ የለባችሁም። ነገር ግን ቴፕ ሪከርደሩ ሁሉንም ነገር መቅረጽ ይችል ዘንድ በአንድ ጊዜ አንድ ሰው ብቻ መናገር ይኖርበታል። ስለዚህ አንድ ተሳታፊ ሲናገር ማቋረጥ ተገቢ አይደለም። የሀሳብ ልዩነት እንዳለ ሆኖ የሌላውን ሀሳብ ማክበርም ይገባል።
3. ብዙ የምንዳስሳቸው ነጥቦች ይኖራሉ። ስለሆነም ከአንድ ሀሳብ ወደ ሌላ ሃሳብ ውይይቱን ላሽጋግረው እችላለሁ። መጨመር የምትፈልጉት ነገር ካለ ግን በማንኛውም ሰዓት ልታስቆሙኝ ትችላላችሁ።
4. ተንቀሳቃሽ ስልክ የያዛችሁ ውይይቱን እስክንጨርስ ስልካችሁን እንድታጠፉ በትህትና እንጠይቃለን
5. በመጨረሻም ሁሉም ተሳታፊ እዚህ የተባለውን ሁሉ ሚስጥር አድርጎ እንዲጠብቅ አሳስባለሁ።

መ. የእርስ በእርስ ትውውቅ

አሁን እርስ በእርስ የምንተዋወቅበት ጊዜ ይሆናል። በመጀመሪያ ስማችሁንና ስለራሳችሁ አንድ ነገር- ለምሳሌ ምን እንደምትሰሩና ለምን ያህል ጊዜ እዚህ አካባቢ እንደኖራችሁ ትገልጹልናላችሁ።

II. ዋና መወያያ ርዕስ - የቤት ውስጥ ጥቃት

ሀ. በዚህ ማህበረሰብ ውስጥ በባልና ሚስት መካከል ያለውን ግንኙነትና መስተጋብር እንዴት ትገልጹታላችሁ?

- በማህበረሰቡ ውስጥ የጥሩ ባል መገለጫ ምንድነው?
- በማህበረሰቡ ውስጥ የጥሩ ሚስት መገለጫ ምንድነው?
- በባልና በሚስት መካከል ጥሩ ግንኙነት አለ ስንል ምን ማለታችን ነው? ጥሩ ግንኙነትን እንዴት ትገልጹታላችሁ ከህይወት ተሞክሮ (ከምታውቋቸው ሠዎች ሕይወት በመነሳት ሊሆን ይችላል) ምሳሌ ልትሰጡን ትችላላችሁ።
- በባልና ሚስት መካከል ያለው ግንኙነት መጥፎ ነው ስንል ምን ማለታችን ነው? እንዴት ትገልጹታላችሁ? ከህይወት ተሞክሮ (ከምታውቋቸው ሠዎች ሕይወት በመነሳት ሊሆን ይችላል) በምሳሌ ብታብራሩት።
- በቤት ውስጥ እለት ተዕለት በሚያጋጠሙ ጉዳዮች ባልና ሚስት እንዴት ነው የሚወስኑት? በአመዛኙ አንደኛው አካል በይበልጥ የሚወስንባቸው ጉዳዮች አሉ? የሚወስኑት?

ለ. የቤት ውስጥ ጥቃት ስንል ምን ማለታችን ነው? የቤት ውስጥ ጥቃትን እንዴት

ትረዱታላችሁ? (Employ free listing and ranking as required)

- የቤት ውስጥ ጥቃት ስንል በአእምሮአችሁ ብልጭ የሚለው ምንድነው? እንዲያው በእናንተ አስተያየት እንደ ቤት ውስጥ ጥቃት የምትፈርጁቸውን ድርጊቶች ሁሉ ብትዘረዝሩልኝ።

- ምን ምን አይነት የቤት ውስጥ ጥቃቶች በማህበረሰቡ ውስጥ ይፈጸማሉ?
- ጥቃት ደርሷል አልደረሰም ይኸ ጥቃት ነው አይደለም ለማለት የሚቻለው እንዴት ነው? ግንዛቤ የሚገቡ ነጥቦች አሉ? ካሉስ ምንድን ናቸው? (የጥቃቱ ክብደት፣ ጥቃቱ የተከሰተበት ሁኔታ [ጊዜ፣ ቦታ፣ መጠጥ ከተወሰደ ወዘተ])
- የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ምን ያህል የተለመደ ነው?

ሐ. ብዙ ጊዜ በትዳር (ቤተሰብ) ውስጥ ጥቃት የሚፈጽመው ማን ነው? የሚፈጸምበትስ? እንዴት እንደዚህ ሊሉ ቻሉ?

መ. ስለዚህ ስዕል ምን አስተያየት አላችሁ? (ጥቂት እንዲያሰላስሉ ይፍቀዱላቸው)

- ይኸ በስዕሉ ላይ ያለው ክስተት ከመፈጠሩ በፊት ምን የሆነ ይመስላችኋል? እንዴት እና መቼ እንደዚህ አይነት ክስተት ሊፈጠር ይችላል?
- እስኪ ይህ ሊከሰትባቸው የሚችሉ ሁለት ወይም ሶስት ሁኔታዎች (አጋጣሚዎች) ይጥቀሱልኝ።
- ምን አይነት ሰዎች ናቸው ብላችሁ ታስባላችሁ? ከሌሎች ሰዎች እንዴት እና በምን ይለያሉ?

ሠ. የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ውስጥ አንድ ችግር ነው ብላችሁ ታስባላችሁ? ከላይ የጠቀሳችኋቸው አይነት በደሎች ብዙ ሴቶች ላይ የሚደርሱ ይመስላችኋል?

ረ. የቤት ውስጥ ጥቃት ለምን የሚከሰት ይመስላችኋል?

- እስኪ ከመንስኤዎቹ /ምክንያቶቹ/ የተወሰኑትን ጥቀሱልኝ?
- ሴቶችን ለጥቃት የሚዳርጉ ሁኔታዎች ምንድን ናቸው?
- ወንዶች በሚስቶቻቸው ላይ በደል እንዲያደርሱ የሚዳርጓቸው ወይም የሚጋብዟቸው ሁኔታዎች ምንድን ናቸው?

- በማህበረሰቡ ውስጥ ያሉ ወግ ባሕልና እምነቶች የቤት ውስጥ ጥቃትን በተመለከተ ያላቸው ሚና ምንድን ነው? ሴቶችን ከጥቃት የሚከላከሉ /የሚታደጉ/ ባሕላዊ እሴቶች አሉ? ካሉ በዝርዝር ቢገለጹ። ሴቶችን በግልጽ ለበደል የሚዳርጉ አሉ? ካሉ በዝርዝር ቢገለጹ።

ሰ. አንድ የእርስዎ ወዳጅ የሆነ/የሆነች ሰው (ለምሳሌ ዘመድ ወይም ጎረቤት ሊሆን ይችላል)

ላይ የቤት ውስጥ ጥቃት ቢፈፀም ምን ያደርጋሉ? እንዴት እንደዚህ ሊሉ ቻሉ?

- የቤት ውስጥ ጥቃት በትዳር ውስጥ የሚጠበቅ (ሊከሰት የሚችል) ነው ብላችሁ ታስባላችሁ? የሚጠበቀው ምንድን ነው? የማይጠበቀውስ? እንዴት እንደዚያ ሊሉ ቻሉ?
- የቤት ውስጥ ጥቃት በትዳር ውስጥ ተቀባይነት አለው ብላችሁ ታስባላችሁ? ምኑን ነው የምትቀበሉት? ተቀባይነት የሌለው ምንድነው? እንዴት እንደዚያ ሊሉ ቻሉ?

ሸ. የቤት ውስጥ ጥቃትን በተመለከተ ምን መደረግ አለበት ብላችሁ ታስባላችሁ?

- የቤት ውስጥ ችግርን ለመፍታት የሚያገለግሉ መንገዶች አሉ? ካሉስ ምንድናቸው?
- ማን ምን ማድረግ አለበት ወይም አለባት?
- አሁን የቤት ውስጥ ጥቃትን በተመለከተ ምን እየተደረገ ነው? በምን አይነት ሁኔታ?
- ሥልጣኑና አቅሙ ቢኖራችሁ ምን ታደርጋላችሁ?

III. መዝጊያ

- የተነሱ አንኳር ነጥቦችን በአጭሩ ማውሳት
- ወይይቱን ከማጠናቀቃችን በፊት ሌላ መናገር ወይም መጠየቅ የምትፈልጉት ነገር ካለ እድል እሰጣለሁ። በዛሬ ወይይታችን ወቅት ያስደስታችሁ ወይም ያላስደስታችሁ ነገር አለ? ምንአልባት በዚህ ጥናት ቢሳተፍ ጥሩ ልምድ ሊያካፍል ይችላል የምትሉት ሰው ካለ ብትጠቁሙን። በግል ማናገር የምትፈልጉት ነገር ካለም መጨረሻ ላይ ልትነግሩን ትችላላችሁ።

- እዚህ ድረስ መጥታችሁ ሀሳቦቻችሁን ስላካፈላችሁን በጣም አድርጌ አመሠግናለሁ።
የሰጣችዎቸው ጥልቅ ምልክታዎች ሁሉ በጣም ጠቃሚ ናቸው።

ANNEX 3. TOPIC GUIDE FOR IN-DEPTH INTERVIEWS

TOPIC GUIDE FOR IN-DEPTH INTERVIEW WITH VICTIMS

I. Warm-up and Explanation (5 minutes)

A. Introduction

1. Thanks for coming. My name is Tegbar Yigzaw. I am a postgraduate student in public health at Addis Ababa University and am a teacher at the University of Gondar.
2. Your presence is important. We are going to have interview and discussion. I will ask you very general and broad questions.

B. Purpose

1. We are aware that family is the building block of a society. I want to learn from your experiences about family life and how couples manage problems arising in this relationship to maintain this cultural heritage.
2. Many women are abused by their husbands. Your views and experiences will help many women and families living in similar situation. Consequently, your participation will contribute to our endeavor to promote good relationship between a husband and wife and, subsequently, maintain healthy family and society.

C. Procedure

1. If you don't mind, I will record (audiotape) the discussion. The purpose is to ensure I don't miss anything you said. I want to assure you that all of your comments will be confidential, used for research purposes only.
2. We have a lot of ground to cover, so I may change the subject or move ahead. Please stop me if you want to add something.

3. If you have mobile phone please switch it off until the end of the session.

II. Main discussion - Domestic Violence

A. When and how did you meet your husband?

B. How was your married life?

C. What types of domestic violence happened to you?

- How?
- When?
- What were the causes?
- What followed? What happened next?

D. What do you understand by the term domestic violence?

- What comes first to your mind when I say domestic violence?
- Could you tell me all the acts that you regard as domestic violence?
- What are the important considerations for labeling: severity, context (time, place, soberness...)?
- How common is domestic violence in this community?

E. Who in the family most often commits violence (or experiences) it? What are your reasons for feeling that way?

F. What do you think of this figure (violent episode between a husband and wife)?

Allow some minutes of thinking.

- Did this occur in your marriage?
- What do you think might have happened before and after this event? How and when do you think this will occur?
- Tell me about 2 to 3 situations when this could happen.

G. Do you think domestic violence is a problem in the community?

- Do you think the things you mentioned above happen to many women?

H. Why do you think domestic violence happens?

- What do you think some of the causes are?
- What predisposes women to domestic violence?
- What triggers male partners to be violent to their spouses?
- What is the role of cultural values and belief systems in the occurrence of domestic violence? Are there specific cultural elements which promote domestic violence/predispose women? Are there any which safeguard women? Please tell me more about these.

J. Do you think domestic violence is an expected part of marriage?

What makes you say so?

K. Do you think domestic violence is an acceptable part of marriage?

What makes you say so?

L. What do you think should be done about domestic violence?

- What measures are there to manage domestic violence?
- Who should do what?
- What actions are being undertaken now? In what context?
- What would you do if you had the authority?

III. Closing

- Summarize the themes discussed
- Before we end, do you have anything else you would like to say or ask? Anything you liked or disliked about this discussion? Do you

suggest anybody else whom you think to be very knowledgeable to be interviewed?

- Thank you so much for coming and sharing your views! Your insights have been very helpful!

TOPIC GUIDE FOR IN-DEPTH INTERVIEW WITH LAW ENFORCERS

I. Warm-up and Explanation (5 minutes)

A. Introduction

1. Thanks for coming. My name is Tegbar Yigzaw. I am a postgraduate student in public health at Addis Ababa University and am a teacher at the University of Gondar.
2. Your presence is important. We are going to have interview and discussion. I will ask you very general and broad questions.

B. Purpose

1. We are aware that family is the building block of a society. I want to learn from your work experiences about family life and how couples manage problems arising in this relationship to maintain this cultural heritage.
2. Many women are abused by their husbands. Your views and experiences will help many women and families living in violent relationships. Consequently, your participation will contribute to our endeavor to promote good relationship between a husband and wife and, subsequently, maintain healthy family and society.

C. Procedure

1. If you don't mind, I will record (audiotape) the discussion. The purpose is to ensure I don't miss anything you said. I want to assure you that all of your comments will be confidential, used for research purposes only.
2. We have a lot of ground to cover, so I may change the subject or move ahead. Please stop me if you want to add something.
3. If you have mobile phone please switch it off until the end of the session.

II. Main discussion - Domestic Violence

A. How do you describe/account for the relationships/interactions existing in a typical family life in this community?

- What attributes/virtues better explain a good husband in this community?
- What attributes/virtues better explain a good wife in this community?
- How do you characterize or describe good relationship between a husband and wife?
Can you explain it by taking example from real life of couples you know?
- How do you characterize or describe bad relationship between a husband and wife?
Can you explain it by taking an example from real life of couples you know?
- How is decision on household matters made in a typical couple in the community? Are there any decisions that are made more often by either of the parties? Which are which?
Why?

B. What do you understand by the term domestic violence?

- Could you tell me all the acts that you regard as domestic violence? From professional point of view?
- What are the important considerations for labeling: severity, context (time, place, soberness...)?
- How common is domestic violence in this community?

C. Who in the family most often commits violence (or experiences) it? What are your reasons for feeling that way?

D. Do you think domestic violence is a problem in the community?

- Do you think the things you mentioned above happen to many women?

E. Why do you think domestic violence happens?

- What do you think some of the causes are?

- What predisposes women to domestic violence?
- What triggers male partners to be violent to their spouses?
- What is the role of cultural values and belief systems in the occurrence of domestic violence? Are there specific cultural elements which promote domestic violence/predispose women? Are there any which safeguard women? Please tell me more about these

F. What would you do if a woman complains that about intimate partner violence?

- What would you do if she says her husband has beaten her?
- What would you do if she says her husband has insulted her?
- What would you do if she says her husband has forced her into sex?
- How is domestic violence compared to other forms of interpersonal violence? Is there difference in front of law?
- Some people say there is negligence on the part of law enforcers. What is your opinion on this?

G. Do you think domestic violence is an expected part of marriage?

What makes you say so?

H. Do you think domestic violence is an acceptable part of marriage?

What makes you say so?

I. What do you think should be done about domestic violence?

- What measures are there to manage domestic violence?
- Describe based on the Revised Family Code?
- What actions are being undertaken now? In what context?
- What would you do if you had the authority?

III. Closing

- Summarize the themes discussed.
- Before we end, do you have anything else you would like to say or ask? Anything you liked or disliked about this discussion?
- Thank you so much for coming and sharing your views! Your insights have been very helpful!

TOPIC GUIDE FOR IN-DEPTH INTERVIEW WITH PERPETRATOR OF VIOLENCE

I. Warm-up and Explanation (5 minutes)

A. Introduction

1. Thanks for coming. My name is Tegbar Yigzaw. I am a postgraduate student in public health at Addis Ababa University and am a teacher at the University of Gondar.
2. Your presence is important. We are going to have interview and discussion. I will ask you very general and broad questions.

B. Purpose

- We are aware that family is the building block of a society. I want to learn from your experiences about family life and how couples manage problems arising in this relationship to maintain this cultural heritage.

C. Procedure

1. If you don't mind, I will record (audiotape) the discussion. The purpose is to ensure I don't miss anything you said. I want to assure you that all of your comments will be confidential, used for research purposes only.
2. We have a lot of ground to cover, so I may change the subject or move ahead. Please stop me if you want to add something.
3. If you have mobile phone please switch it off until the end of the session.

II. Main discussion - Domestic Violence

A. How do you describe/account for the relationships/interactions existing in a typical family life in this community?

- What attributes/virtues better explain a good husband in this community?
- What attributes/virtues better explain a good wife in this community?

- How do you characterize or describe good relationship between a husband and wife? Can you explain it by taking example from real life of couples you know?
- How do you characterize or describe bad relationship between a husband and wife? Can you explain it by taking an example from real life of couples you know?
- How is decision on household matters made in a typical couple in the community? Are there any decisions that are made more often by either of the parties? Which are which? Why?

B. Tell me about your married life.

- When and how did you meet your wife?
- How was your married life?
- Do you quarrel with your wife?
- What do you do when you quarrel with your wife?
- What is the cause for the conflict?

C. What do you understand by the term domestic violence?

- Could you tell me all the acts that you regard as domestic violence?
- What are the important considerations for labeling: severity, context (time, place, soberness...)?

D. How common is domestic violence in this community?

E. Who in the family most often commits violence (or experiences) it? What are your reasons for feeling that way?

F. Do you think domestic violence is a problem in the community?

- Do you think the things you mentioned above happen to many women?

G. Why do you think domestic violence happens?

- What do you think some of the causes are?
- What predisposes women to domestic violence?
- What triggers male partners to be violent to their spouses?
- What is the role of cultural values and belief systems in the occurrence of domestic violence? Are there specific cultural elements which promote domestic violence/predispose women? Are there any which safeguard women? Please tell me more about these.

H. Do you think domestic violence is an expected part of marriage? What makes you say so?

I. Do you think domestic violence is an acceptable part of marriage? What makes you say so?

J. What do you think should be done about domestic violence?

- What measures are there to manage domestic violence?
- Who should do what?
- What actions are being undertaken now? In what context?
- What would you do if you had the authority?

III. Closing

- Summarize the themes discussed.
- Before we end, do you have anything else you would like to say or ask? Anything you liked or disliked about this discussion?
- Thank you so much for coming and sharing your views! Your insights have been very helpful!

ANNEX 4

በግል የሚደረግ ጠለቅ ያለ የቃለ መጠይቅ ነጥቦች መምሪያ

በባሎቻቸው ጥቃት ለደረሰባቸው ሴቶች

I. የእንኳን ደህና መጡ ንግግርና ስለ ጥናቱ ማብራሪያ

ሀ. መግቢያ

- ጥሪዬን አክብረው በመምጣተዎት ከልብ አመሰግናለሁ። ስሜ ተግባር ይግዛው ሲሆን በጎንደር ዩኒቨርሲቲ መምህርና በአሁኑ ሰዓት ደግሞ በአዲስ አበባ ዩኒቨርሲቲ በሕብረተሰብ ጤና አጠባበቅ ትምህርት ክፍል የመጨረሻ አመት ድህረ ምረቃ ተማሪ ነኝ።
- የእርስዎ እዚህ መገኘት ለጥናቱ አስፈላጊ ነው። ለውይይቱ መነሻ የሚሆኑ ጠቅላላ እና ሰፊ ያሉ ነጥቦችን በማንሳት ጥያቄዎችን እሰነዝራለሁ።

ለ. አላማ

- ቤተሰብ/ትዳር/ የአንድ ማህበረሰብ መሠረት እንደሆነ ይታወቃል። ይህንን በጎ እሴት ለማቆየት በቤተሰብ ውስጥ ጥንዶች የሚያጋጥሟቸው ችግሮች ምን እንደሚመስሉና እንዴት እንደሚፈቱት ከኑሮ ተሞክሮት እንዲያካፍሉኝ እፈልጋለሁ።
- ብዙ ሴቶች በባሎቻቸው በደል ይደርስባቸዋል። እርስዎም የሚያካፍሉን ልምድና ተሞክሮ የሴቶችን የኑሮ ሁኔታ ለማሻሻልና በዚህ ሕይወት ውስጥ ያሉ በርካታ ሴቶችንና ቤተሰቦችን ሕይወት ለመቀየር ይረዳል። ውጤቱም በቤተሰብ ውስጥ መልካም ግንኙነት እንዲሰፍን ማድረግ ብሎም ጤናማ ቤተሰብ እና ህብረተሰብ መመስረትና ማቆየት ነው።

ሐ. አካሄድ

- መልካም ፈቃደዎት ከሆነ ውይይቱን በቴፕ እቀዳለሁ፤ አላማውም የተነሱ ሃሳቦችና እና ነጥቦች ሳይፃፉ እንዳያመልጡ ነው። ሁሉም አሰተያየቶች በሚስጥር የሚጠበቁ ሲሆን ለምርምሩ አላማ ብቻ እንደሚያገለግሉ መግለፅ እወዳለሁ።
- ብዙ የምንዳስሳቸው ነጥቦች ይኖራሉ። ስለሆነም ከአንድ ሀሳብ ወደ ሌላ ሃሳብ ውይይቱን ላሽጋግረው እችላለሁ። መጨመር የሚፈልጉት ነገር ካለ ግን በማንኛውም ሰዓት ሊያስቆሙኝ ይችላሉ።
- ውይይቱን እስክንጨርስ ድረስ ተንቀሳቃሽ ስልክ (ጥባይል) ከያዙ ስልክዎትን እንዲያጠፉ በትህትና እጠይቃለሁ።

II. ዋና መወያያ ርዕስ - የቤት ውስጥ ጥቃት

ሀ. ከባለቤትዎ ጋር መቼ እና እንዴት ተገናኙ?

ለ. የትዳር ሕይወትዎ ምን ይመስል ነበር?

ሐ. ምን ምን ዓይነት የቤት ውስጥ ጥቃት ደርሶበዎታል?

- እንዴት?
- መቸ?
- መንስኤዎቹ?
- ምን ተከተለ?

መ. የቤት ውስጥ/የሴቶች/ ጥቃት ስንል ምን ማለታችን ነው?

- ጥቃት ደርሷል አልደረሰም ይህ ጥቃት ነው አይደለም ለማለት የሚቻለው እንዴት ነው? ግንዛቤ ውስጥ የሚገቡ ነጥቦች አሉ? ካሉስ ምንድን ናቸው? (የጥቃቱ ክብደት፣ ጥቃቱ የተከሰተበት ሁኔታ [ጊዜ ቦታ መጠጥ ከተወሰደ ወዘተ])
- የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ምን ያህል የተለመደ ነው?

ሠ. ብዙ ጊዜ በትዳር (ቤተሰብ) ውስጥ ጥቃት የሚፈፀመው ማን ነው? የሚፈፀምበትስ?
እንዴት እንደዚህ ሊሉ ቻሉ?

ረ. ስለዚህ ስዕል ምን አስተያየት አለዎት? (ጥቂት እንዲያሰላስሉ ይፍቀዱላቸው)

- ይህ በእርሰዎ የትዳር ሕይወት ውስጥ ተከስቷል?
- ይህ በስዕሉ ላይ ያለው ክስተት ከመፈጠሩ በፊት ምን የሆነ ይመስለዎታል? እንዴት እና መቼ እንደዚህ አይነት ክስተት ሊፈጠር ይችላል?
- እስኪ ይህ ሊከሰትባቸው የሚችሉ ሁለት ወይም ሶስት ሁናቴዎች (ኢጋጣሚዎች) ይጥቀሱልኝ

ሰ. የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ውስጥ አንድ ችግር ነው ብለው ያስባሉ? ከላይ የጠቀሷቸው አይነት በደሎች በብዙ ሴቶች ላይ ይደርሳሉ?

ሸ. የቤት ውስጥ ጥቃት ለምን የሚከሰት ይመስለዎታል?

- እስኪ ከመንስኤዎቹ (ምክንያቶቹ) የተወሰኑትን ይጥቀሱልኝ?
- ሴቶችን ለጥቃት የሚዳርጉ ምክንያቶች ምንድን ናቸው?
- ወንዶች በሚስቶቻቸው ላይ በደል እንዲያደርሱ የሚዳርጓቸው ወይም የሚጋብዟቸው ምንድን ናቸው?
- በማህበረሰቡ ውስጥ ያሉ ወግ ባህልና እምነቶች የቤትን ውስጥ ጥቃት በተመለከተ ያላቸው ሚና ምንድን ነው? ሴቶችን ከጥቃት የሚከላከሉ (የሚታደጉ) ባህላዊ እሴቶች አሉ? ሴቶችን በግልፅ ለበደል የሚዳርጉስ አሉ? በዝርዝር ቢገለፁ

ቦ. የቤት ውስጥ ጥቃት በትዳር ውስጥ የሚጠበቅ (ሊከሰት የሚችል) ነው ብለው ያስባሉ?
እንዴት እንደዚህ ሊሉ ቻሉ?

ተ. የቤት ውስጥ ጥቃት በትዳር ውስጥ ተቀባይነት አለው? እንዴት እንደዚህ ሊሉ ቻሉ?

ቸ. የቤት ውስጥ ጥቃትን በተመለከተ ምን መደረግ አለበት ብለው ያስባሉ?

- የቤት ውስጥ ጥቃትን ለመፍታት የሚያገለግሉ መንገዶች አሉ? ካሉ ምንድን ናቸው?
- ማን ምን ማድረግ አለበት/ አለባት?
- አሁን የቤት ውስጥ ጥቃትን በተመለከተ ምን እየተደረገ ነው? በምን አይነት ሁኔታ?
- ስልጣኑ እና አቅሙ ቢኖረዎት ምን ያደርጋሉ?

III. መዝጊያ

- የተነሱ አንኳር ነጥቦችን ማውሳት
- መጠይቁን ከማጠናቀቃችን በፊት ሌላ መናገር ወይም መጠየቅ የሚፈልጉት ነገር ካለ እድል እሰጣለሁ። በዛሬ ውይይታችን ወቅት ያስደሰተዎት ወይም ያላስደሰተዎት ነገር አለ? ምናልባት በዚህ ጥናት ቢሳተፍ ጥሩ ልምድ ሊያካፍል ይችላል የሚሉት ሰው ካለ ቢጠቁሙኝ?
- እዚህ ድረስ መጥተው ሀሳቦዎትን ስላካፈሉኝ በጣም አድርጌ አመሰግናለሁ። የሰጧቸው ጥልቅ ምልክታዎች ሁሉ በጣም ጠቃሚ ናቸው።

በግል የሚደረግ ጠለቅ ያለ የቃለ መጠይቅ ነጥቦች መምሪያ

ለፍትህ አካላት

I. የእንኳን ደህና መጡ ንግግርና ስለ ጥናቱ ማብራሪያ

ሀ. መግቢያ

- ጥሪዬን አክብረው በመምጣትዎ ከልብ አመሰግናለሁ። ስሜ ተግባር ይግዛው ሲሆን በጎንደር ዩኒቨርሲቲ መምህርና በአሁኑ ሰዓት ደግሞ በአዲስ አበባ ዩኒቨርሲቲ በሕብረተሰብ ጤና አጠባበቅ ትምህርት ክፍል የመጨረሻ አመት ድህረ ምረቃ ተማሪ ነኝ።
- የእርስዎ እዚህ መገኘት ለጥናቱ አስፈላጊ ነው። ለውይይቱ መነሻ የሚሆኑ ጠቅላላ እና ሰፊ ያሉ ነጥቦችን በማንሳት ጥያቄዎችን እሰነዝራለሁ።

ለ. አላማ

- ቤተሰብ/ትዳር/ የአንድ ማህበረሰብ መሠረት እንደሆነ ይታወቃል። ይህንን በጎ እሴት ለማቆየት በቤተሰብ ውስጥ ጥንዶች የሚያጋጥሟቸው ችግሮች ምን እንደሚመስሉና እንዴት እንደሚፈቱት ከስራ ተሞክሮት እንዲያካፍሉኝ እፈልጋለሁ።
- ብዙ ሴቶች በባሎቻቸው በደል ይደርስባቸዋል። እርስዎም የሚያካፍሉን ልምድና ተሞክሮ የሴቶችን የኑሮ ሁኔታ ለማሻሻልና በዚህ ሕይወት ውስጥ ያሉ በርካታ ሴቶችንና ቤተሰቦችን ሕይወት ለመቀየር ይረዳል። ውጤቱም በቤተሰብ ውስጥ መልካም ግንኙነት እንዲሰፍን ማድረግ ብሎም ጤናማ ቤተሰብ እና ህብረተሰብ መመስረትና ማቆየት ነው።

ሐ. አካሄድ

- መልካም ፈቃደዎት ከሆነ ውይይቱን በቴፕ እቀዳለሁ፤ አላማውም የተነሱ ሃሳቦችና እና ነጥቦች ሳይፃፉ እንዳያመልጡ ነው። ሁሉም አሰተያየቶች በሚስጥር የሚጠበቁ ሲሆን ለምርምር አላማ ብቻ እንደሚያገለግሉ መግለፅ እወዳለሁ።
- ብዙ የምንዳስሳቸው ነጥቦች ይኖራሉ። ስለሆነም ከአንድ ሀሳብ ወደ ሌላ ሃሳብ ውይይቱን ላሽጋግረው እችላለሁ። መጨመር የሚፈልጉት ነገር ካለ ግን በማንኛውም ሰዓት ሊያስቆሙኝ ይችላሉ።
- ውይይቱን እስክንጨርስ ድረስ ተንቀሳቃሽ ስልክ (ጥባይል) ከያዙ ስልክዎትን እንዲያጠፉ በትህትና እጠይቃለሁ።

II. ዋና መወያያ ርዕስ - የቤት ውስጥ ጥቃት

ሀ. በዚህ ማህረሰብ ውስጥ በባልና ሚስት መካከል ያለውን ግንኙነትና መስተጋብር እንዴት ይገልጹታል?

- በማህበረሰቡ ውስጥ የጥሩ ባል መገለጫ ምንድነው?
- በማህበረሰቡ ውስጥ የጥሩ ሚስት መገለጫ ምንድነው?
- በባልና በሚስት መካከል ጥሩ ግንኙነት አለ ስንል ምን ማለታችን ነው? ጥሩ ግንኙነትን እንዴት ይገልጹታል? ከህይወት ተሞክሮ (ከሚያውቁቸው ሰዎች ሕይወት በመነሳት ሊሆን ይችላል) ምሳሌ ሊሰጡን ይችላሉ።
- በባልና ሚስት መካከል ያለው ግንኙነት መጥፎ ነው ስንል ምን ማለታችን ነው? እንዴት ይገልጹታል? ከህይወት ተሞክሮ (ከሚያውቁቸው ሰዎች ሕይወት በመነሳት ሊሆን ይችላል) በምሳሌ ቢያብራሩት።
- በቤት ውስጥ እለት ተዕለት በሚያጋጠሙ ጉዳዮች ባልና ሚስት እንዴት ነው የሚወስኑት? በአመዛኙ አንደኛው አካል በይበልጥ የሚወስንባቸው ጉዳዮች አሉ?

ለ. የቤት ውስጥ/የሴቶች/ ጥቃት ስንል ምን ማለታችን ነው?

- እንዲያው በእርስዎ አስተያየት እንደ ቤት ውስጥ ጥቃት የሚፈረጁ ድርጊቶችን ሁሉ ቢዘረዝሩልኝ፤ ከሙያ አንጻር እንደ ጥቃት የሚፈረጁ?
- ጥቃት ደርሷል አልደረሰም ይህ ጥቃት ነው አይደለም ለማለት የሚቻለው እንዴት ነው? ግንዛቤ ውስጥ የሚገቡ ነጥቦች አሉ? ካሉስ ምንድን ናቸው? (የጥቃቱ ክብደት፣ ጥቃቱ የተከሰተበት ሁኔታ - ጊዜ ቦታ መጠጥ ከተወሰደ- ወዘተ)
- የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ምን ያህል የተለመደ ነው?

ሐ. ብዙ ጊዜ በትዳር (ቤተሰብ) ውስጥ ጥቃት የሚፈፀመው ማን ነው? የሚፈፀምበትስ? እንዴት እንደዚህ ሊሉ ቻሉ?

መ. የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ውስጥ አንድ ችግር ነው ብለው ያስባሉ? ከላይ የጠቀሷቸው አይነት በደሎች በብዙ ሴቶች ላይ ይደርሳሉ?

ሠ. የቤት ውስጥ ጥቃት ለምን የሚከሰት ይመስለዎታል?

- እስኪ ከመንስኤዎቹ /ምክንያቶቹ/ የተወሰኑትን ይጥቀሱልኝ
- ሴቶችን ለጥቃት የሚዳርጉ ሁኔታዎች ምንድን ናቸው?
- ወንዶች በሚስቶቻቸው ላይ በደል እንዲያደርሱ የሚዳርጓቸው ወይም የሚጋብዟቸው ሁኔታዎች ምንድን ናቸው?
- በማህበረሰቡ ውስጥ ያሉ ወግ ባሕልና እምነቶች የቤት ውስጥ ጥቃትን በተመለከተ ያላቸው ሚና ምንድን ነው? ሴቶችን ከጥቃት የሚከላከሉ /የሚታደጉ/ ባሕላዊ እሴቶች አሉ? ካሉ በዝርዝር ቢገለጹ። ሴቶችን በግልጽ ለበደል የሚዳርጉ አሉ? ካሉ በዝርዝር ቢገለጹ።

ረ. አንዲት ሴት በባሌ በደል ደረሰብኝ ብላ አቤት ብትል ምን ያደርጋሉ?

- ደበደበኝ ብትል ምን ያደርጋሉ?

- ሰደበኝ ብትል ምን ያደርጋል?
- የግዳጅ ወሲብ ፈጸመብኝ ብትል ምን ያደርጋል?

ሰ. የቤት ውስጥ ጥቃት በትዳር ውስጥ የሚጠበቅ (ሊከሰት የሚችል) ነው ብለው ያስባሉ?
እንዴት እንደዚህ ሊሉ ቻሉ?

ሸ. የቤት ውስጥ ጥቃት በትዳር ውስጥ ተቀባይነት አለው? እንዴት እንደዚህ ሊሉ ቻሉ?

በ. የቤት ውስጥ ጥቃትን በተመለከተ ምን መደረግ አለበት ብለው ያስባሉ?

- የቤት ውስጥ ጥቃትን ለመፍታት የሚያገለግሉ መንገዶች አሉ? ካሉ ምንድን ናቸው?
- የተሻሻለውን የቤተሰብ ሕግ ተንተርሰው ይተንትኑልኝ
- ማን ምን ማድረግ አለበት/ አለባት?
- አሁን የቤት ውስጥ ጥቃትን በተመለከተ ምን እየተደረገ ነው? በምን አይነት ሁኔታ?
- ስልጣኑ እና አቅሙ ቢኖረዎት ምን ያደርጋል?

III. መዝጊያ

- የተነሱ አንኳር ነጥቦችን ማውሳት
- መጠይቁን ከማጠናቀቃችን በፊት ሌላ መናገር ወይም መጠየቅ የሚፈልጉት ነገር ካለ እድል እሰጣለሁ። በዛሬ ውይይታችን ወቅት ያስደሰተዎት ወይም ያላስደሰተዎት ነገር አለ? ምናልባት በዚህ ጥናት ቢሳተፍ ጥሩ ልምድ ሊያካፍል ይችላል የሚሉት ሰው ካለ ቢጠቁሙኝ?
- እዚህ ድረስ መጥተው ሀሳቦዎችን ስላካፈሉኝ በጣም አድርጌ አመሰግናለሁ። የሰጧቸው ጥልቅ ምልክታዎች ሁሉ በጣም ጠቃሚ ናቸው።

በግል የሚደረግ ጠለቅ ያለ የቃለ መጠይቅ ነጥቦች መምሪያ

ለጥቃት ፈጻሚ

I. የእንኳን ደህና መጡ ንግግርና ስለ ጥናቱ ማብራሪያ

ሀ. መግቢያ

- ጥሪዬን አክብረው በመምጣትዎ ከልብ አመሰግናለሁ። ስሜ ተግባር ይግዛው ሲሆን በጎንደር ዩኒቨርሲቲ መምህርና በአሁኑ ሰዓት ደግሞ በአዲስ አበባ ዩኒቨርሲቲ በሕብረተሰብ ጤና አጠባበቅ ትምህርት ክፍል የመጨረሻ አመት ድህረ ምረቃ ተማሪ ነኝ።
- የእርስዎ እዚህ መገኘት ለጥናቱ አስፈላጊ ነው። ለውይይቱ መነሻ የሚሆኑ ጠቅላላ እና ሰፊ ያሉ ነጥቦችን በማንሳት ጥያቄዎችን እሰነዝራለሁ።

ለ. አላማ

- ቤተሰብ/ትዳር/ የአንድ ማህበረሰብ መሠረት እንደሆነ ይታወቃል። ይህንን በጎ እሴት ለማቆየት በቤተሰብ ውስጥ ጥንዶች የሚያጋጥሟቸው ችግሮች ምን እንደሚመስሉና እንዴት እንደሚፈቱት ከኑሮ ተሞክሮት እና ልምድዎት እንዲያካፍሉኝ እፈልጋለሁ።

ሐ. አካሄድ

- መልካም ፈቃደዎት ከሆነ ውይይቱን በቴፕ እቀዳለሁ፤ አላማውም የተነሱ ሃሳቦችና እና ነጥቦች ሳይፃፉ እንዳያመልጡ ነው። ሁሉም አስተያየቶች በሚስጥር የሚጠበቁ ሲሆን ለምርምሩ አላማ ብቻ እንደሚያገለግሉ መግለፅ እወዳለሁ።
- ብዙ የምንዳስሳቸው ነጥቦች ይኖራሉ። ስለሆነም ከአንድ ሀሳብ ወደ ሌላ ሃሳብ ውይይቱን ላሽጋግረው እችላለሁ። መጨመር የሚፈልጉት ነገር ካለ ግን በማንኛውም ሰዓት ሊያስቆሙኝ ይችላሉ።

- ወይይቱን እስክንጨርስ ድረስ ተንቀሳቃሽ ስልክ (ሞባይል) ከያዙ ስልክዎትን እንዲያጠፉ በትህትና እጠይቃለሁ።

II. ዋና መወያያ ርዕስ - የቤት ውስጥ ጥቃት

ሀ. በዚህ ማህረሰብ ውስጥ በባልና ሚስት መካከል ያለውን ግንኙነትና መስተጋብር እንዴት ይገልጹታል?

- በማህበረሰቡ ውስጥ የጥሩ ባል መገለጫ ምንድነው?
- በማህበረሰቡ ውስጥ የጥሩ ሚስት መገለጫ ምንድነው?
- በባልና በሚስት መካከል ጥሩ ግንኙነት አለ ስንል ምን ማለታችን ነው? ጥሩ ግንኙነትን እንዴት ይገልጹታል? ከህይወት ተሞክሮ (ከሚያውቋቸው ሰዎች ሕይወት በመነሳት ሊሆን ይችላል) ምሳሌ ሊሰጡን ይችላሉ።
- በባልና ሚስት መካከል ያለው ግንኙነት መጥፎ ነው ስንል ምን ማለታችን ነው? እንዴት ይገልጹታል? ከህይወት ተሞክሮ (ከሚያውቋቸው ሰዎች ሕይወት በመነሳት ሊሆን ይችላል) በምሳሌ ቢያብራሩት።
- በቤት ውስጥ እለት ተዕለት በሚያጋጠሙ ጉዳዮች ባልና ሚስት እንዴት ነው የሚወስኑት? በአመዛኙ አንደኛው አካል በይበልጥ የሚወስንባቸው ጉዳዮች አሉ?

ለ. እስኪ ስለ ትዳር ህይወትዎ ያጫወቱኝ?

- ከባለቤትዎ ጋር መቸ እና እንዴት ተገናኛችሁ?
- የትዳር ህይወትዎ ምን ይመስል ነበር?
- ከባለቤትዎ ጋር ይጋጫሉ? ሲጋጩ ምን ያደርጋሉ?
- የግጭቱ መንስኤ ምንድን ነው?

ሐ. የቤት ውስጥ/የሴቶች/ ጥቃት ስንል ምን ማለታችን ነው?

- እንዲያው በእርስዎ አስተያየት እንደ ቤት ውስጥ ጥቃት የሚፍረጁ ድርጊቶችን ሁሉ ቢዘረዝሩልኝ
- ጥቃት ደርሷል አልደረሰም ይህ ጥቃት ነው አይደለም ለማለት የሚቻለው እንዴት ነው? ግንዛቤ ውስጥ የሚገቡ ነጥቦች አሉ? ካሉስ ምንድን ናቸው? (የጥቃቱ ክብደት፣ ጥቃቱ የተከሰተበት ሁኔታ - ጊዜ ቦታ መጠጥ ከተወሰደ- ወዘተ)

መ. የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ምን ያህል የተለመደ ነው?

ሠ. ብዙ ጊዜ በትዳር (ቤተሰብ) ውስጥ ጥቃት የሚፈፀመው ማን ነው? የሚፈፀምበትስ? እንዴት እንደዚህ ሊሉ ቻሉ?

ረ. የቤት ውስጥ ጥቃት በዚህ ማህበረሰብ ውስጥ አንድ ችግር ነው ብለው ያስባሉ? ከላይ የጠቀሷቸው አይነት በደሎች በብዙ ሴቶች ላይ ይደርሳሉ?

ሰ. የቤት ውስጥ ጥቃት ለምን የሚከሰት ይመስለዎታል?

- እስኪ ከመንስኤዎቹ /ምክንያቶቹ/ የተወሰኑትን ይጥቀሱልኝ
- ሴቶችን ለጥቃት የሚዳርጉ ሁኔታዎች ምንድን ናቸው?
- ወንዶች በሚስቶቻቸው ላይ በደል እንዲያደርሱ የሚዳርጓቸው ወይም የሚጋብዟቸው ሁኔታዎች ምንድን ናቸው?
- በማህበረሰቡ ውስጥ ያሉ ወግ ባሕልና እምነቶች የቤት ውስጥ ጥቃትን በተመለከተ ያላቸው ሚና ምንድን ነው? ሴቶችን ከጥቃት የሚከላከሉ /የሚታደጉ/ ባሕላዊ እሴቶች አሉ? ካሉ በዝርዝር ቢገለጹ። ሴቶችን በግልጽ ለበደል የሚዳርጉ አሉ? ካሉ በዝርዝር ቢገለጹ።

ሸ. የቤት ውስጥ ጥቃት በትዳር ውስጥ የሚጠበቅ (ሊከሰት የሚችል) ነው ብለው ያስባሉ? እንዴት እንደዚህ ሊሉ ቻሉ?

በ. የቤት ውስጥ ጥቃት በትዳር ውስጥ ተቀባይነት አለው? እንዴት እንደዚህ ሊሉ ቻሉ?

በ. የቤት ውስጥ ጥቃትን በተመለከተ ምን መደረግ አለበት ብለው ያስባሉ?

- የቤት ውስጥ ጥቃትን ለመፍታት የሚያገለግሉ መንገዶች አሉ? ካሉ ምንድን ናቸው?
- ማን ምን ማድረግ አለበት/ አለባት?
- አሁን የቤት ውስጥ ጥቃትን በተመለከተ ምን እየተደረገ ነው? በምን አይነት ሁኔታ?
- ስልጣኑ እና አቅሙ ቢኖረዎት ምን ያደርጋሉ?

III. መዝጊያ

- የተነሱ አንኳር ነጥቦችን ማውሳት
- መጠይቁን ከማጠናቀቃችን በፊት ሌላ መናገር ወይም መጠየቅ የሚፈልጉት ነገር ካለ እድል እሰጣለሁ። በዛሬ ውይይታችን ወቅት ያስደሰተዎት ወይም ያላስደሰተዎት ነገር አለ? ምናልባት በዚህ ጥናት ቢሳተፍ ጥሩ ልምድ ሊያካፍል ይችላል የሚሉት ሰው ካለ ቢጠቁሙኝ?
- እዚህ ድረስ መጥተው ሀሳቦዎችን ስላካፈሉኝ በጣም አድርጌ አመሰግናለሁ። የሰጧቸው ጥልቅ ምልክታዎች ሁሉ በጣም ጠቃሚ ናቸው።

ANNEX 5. ORAL CONSENT FORM FOR FOCUS GROUPS

(To be read to the group by the moderator)

Name of the study: Family Life and family relations

Investigator: Dr Tegbar Yigzaw

You are being asked to take part in a group discussion facilitated by me and we will have several other similar sessions like this and in-depth interviews. The groups will talk about family and how couples resolve conflicts. The findings will inform policy-and decision-makers and, consequently, help the laws, policies and programs to be based on the reality on the ground and, hence, your involvement is highly appreciated.

If you agree to take part in the research, each session is expected to last 1 1/2 to 2 hours. Your participation is voluntary and there is no penalty for refusing to take part. You may also withdraw from the group at anytime.

We are asking you to participate because we thought you know something about the subject under the study.

This forum will give you an opportunity to share your views and learn from the discussion. We think others can learn a lot from your experiences and the findings will be used to help people. There is a small chance that some of the things that will be raised might make you uncomfortable. There is also a small chance that others in the group may tell someone you were taking part or report what you said. We, however, would like to note that participants must not do so.

No one except us will know that you took part in the research. The groups will be tape-recorded with voices only. The audiotape is only to help us remember what was said. They will be kept absolutely confidential and will be destroyed after sometime.

The note-taker will write down the opinions of the group during the sessions. We will not record your name or any other personal things about you during the groups. We strongly urge participants not to reveal outside the group information they may have heard during the session. We will protect information about you and your taking part in this research to the best of our ability. If the results of this research are published, your name will not be shown.

You will be paid 10.00 ETB for taking part in this research (travel expense considered)

If you have any queries, you can contact the researcher at (09) 408682 or (08) 116221

Are you willing to be in the focus group to talk about family life and family relations?

I have reviewed the fact sheet with the research participants, and they have fully agreed to be in this focus group research. I further agree to keep confidential anything that is said in the group discussion.

_____ (Name and Signature of the Moderator)

_____ (Date)

ANNEX 6

የቡድን መጠይቅ/ውይይት ለመሳተፍ የቃል ስምምነት ቅጽ

የጥናቱ ርዕስ :- ስለ ቤተሰብ እና ቤተሰባዊ ግንኙነት ማለስ

ተመራማሪ:- ተግባር ይግዛው

ስለቤተሰብ ህይወት በትዳር ውስጥ ስላሉ መስተጋብሮች/ግንኙነቶች እና ጥንዶች በትዳር ህይወት ውስጥ የሚያጋጥሟቸውን ግጭቶች እንዴት እንደሚፈቱ ጠለቅ ያለ ግንዛቤ ለማግኘት ይህን የቡድን ውይይት አዘጋጅተናል። አወያዩ እኔ ስሆን የምታካፍሉን ተሞክሮዎችና አስተያየቶች ፖሊሲዎቻችንና ሕጎቻችን በአውነታው (ጭብጥ) ላይ የተመሠረቱ እንዲሆኑ ስለሚያገዙ ጠቀሜታቸው የጎላ ነው።

በዚህ ጥናት እንደዚህ አይነት ተመሳሳይ በርካታ የቡድን ውይይት እና የግል መጠይቆች የምናደርግ ሲሆን 90 ያህል ሰዎች ተሳታፊ ይሆናሉ ብለን እንገምታለን። እናንተም በጥናቱ ለመካፈል ከተስማማችሁ እያንዳንዱ ውይይት 1:30-2:00 ሰአት የሚፈጅ ይሆናል።

በጥናቱ መሳተፍም ሆነ አለመሳተፍ መብታችሁ ሲሆን በተጨማሪም መጀመሪያ ለመሳተፍ ፍቃደኛ ብትሆኑ እንኳን በፈለጋችሁት ጊዜ ሃሳባችሁን መቀየር/ማቋረጥ ትችላላችሁ። በዚህም የሚደርስባችሁ አንዳችም ችግር አይኖርም።

እናንተን የመረጥንበት ምክንያት በጥናቱ ርዕስ ዙሪያ በቂ እውቀት እና ልምድ አላችሁ ብለን ስለምናስብ ነው።

በጥናቱ በመሳተፋችሁ ሀሳባችሁን ለሌሎች እንድታካፍሉ እድል የሚሰጣችሁ ሲሆን እናንተም ከሌሎች ተሞክሮ እንድትማሩ ይረዳችዋል። ከምታካፍሉት ልምድና ሐሳብ በመነሳትም ሌሎች ይጠቀሙበታል። ምናልባት በኋላ በውይይቱ ላይ የሚነሱ አንዳንድ ነጥቦች ከግል ሕይወት ጋር ስለሚያያዙ ነጻ ሆናችሁ እንዳትናገሩ ሊያዳርጓችሁ ይችላሉ። ምናልባትም የውይይቱ

ተሳታፊዎች ከዚህ የተባለውን ሌላ ቦታ ሄደው የማውራት አነስተኛ እድል ሊኖር ይችላል።

ነገር ግን ማንኛውም የጥናቱ ተሳታፊ ይኸን እንዳያደርግ አጥብቀን እናሳስባለን።

እዚህ ካለው በስተቀር በጥናቱ ውስጥ መሳተፋችሁን የሚያውቅ ሰው የለም። በውይይቱ ወቅት ድምጻችሁን በቴፕ እንቀዳለን አላማውም ውይይቱን ለማስታወስ እና በጽሁፍ መያዝ ያልቻልነውን እንደገና ተመልሰን ለመጻፍ ነው። ነገር ግን ካሴቶቹ በፍጹም ማንም ሰው እጅ አይገቡም ከተወሰነ ጊዜ በኋላም ይደመሰሳሉ።

ጸሐፊው የሚሰጡትን አስተያየቶችንና የውይይቱን ሂደት ይጽፋል፤ ስማችሁንና ማንነታችሁን የሚያሳውቅ ነገር ግን አይጽፍም። የውይይቱ ተሳታፊዎችም እዚህ የተባለውን ነገር ውጭ ሄደው እንዳያወሩ በአፅናት እንጠይቃለን። በተቻለን መጠን ሚስጥራችሁን ለመጠበቅ እንሞክራለን። ይህ ጥናት ለህትመት ቢበቃ እንኳን የአንዳችሁም ሥም አይጠቀስም።

የጥናቱን የመጨረሻ ውጤት ማወቅ ለምትፈልጉ ሁሉ እኔን ማነጋገር ትችላላችሁ።

ለመጓጓዣ ያወጣችሁትን ወጭ ጨምሮ በዚህ ጥናት በመሳተፋችሁ ላጠፋችሁት ጊዜ 10 ብር ለእያንዳንዳችሁ ይሰጣችኋል።

ጥያቄ ካላችሁ በ 09-40-86-82 ወይም 08-11-62-21 ደውላችሁ መጠየቅ ትችላላችሁ።

በዚህ ጥናት ውስጥ ለመሳተፍ ፍቃደኛ ናችሁ?

የስምምነት ቅጹን ከጥናቱ ተሳታፊዎች ጋር አንድ ላይ ተመልክቼዋለሁ። ተሳታፊዎቼም በጥናቱ ለመሳተፍ ፍቃደኛነታቸውን ገልጸዋል። በተጨማሪም በዚህ ውይይት ወቅት የሚነሱ ጉዳዮችን ሁሉ በሚስጥር ለመጠበቅ ተስማምቻለሁ።

የውይይቱ መሪ

ስም _____

ፊርማ _____

ቀን _____

ANNEX 7. ORAL CONSENT FORM FOR IN-DEPTH INTERVIEWS

Name of the study: Family Life and family relations

Investigator: Dr Tegbar Yigzaw

This interview is conducted to gather detailed information on family life and how couples resolve conflicts. We are talking to people whom we believe have knowledge about the issue under study. The findings will inform policy-and decision-makers and consequently help the laws, policies and programs to be based on the reality on the ground, and hence, your involvement is highly appreciated. The interview might include some questions on private matters. It will take most people up to 1 1/2 hour to answer the questions.

The names of people who agree to be interviewed will not be recorded without their permission. But the information you give will not be linked to your name or identity so that no one else knows whether you participated in the research or not.

Your participation is voluntary and there is no penalty for refusing to take part. You may refuse to answer any question in the interview or stop the interview at any time.

You will be paid 10.00 ETB for taking part in the research (travel expense considered)

If you have any queries, you can contact the researcher at (09) 408682 or (08)116221.

Are you willing to be part of the study?

Every aspect of the research outlined above has been fully explained to the volunteer in Amharic.

I further agree to keep confidential everything said by the interviewee.

(Name and Signature of person obtaining consent)

(Date)

ANNEX 8

በግል የሚደረግ ጠለቅ ያለ የቃለመጠየቅ የቃል ሥምምነት ቅጽ

የጥናቱ ርዕስ :- ስለ ቤተሰብ እና ቤተሰባዊ ግንኙነት ማሰስ

ተመራማሪ:- ተግባር ይግዛው

ይህ ጥናት ስለቤተሰብ ህይወት በትዳር ውስጥ ስላሉ መስተጋብሮች/ግንኙነቶች እና ጥንዶች በትዳር ህይወት ውስጥ የሚያጋጥሟቸውን ግጭቶች እንዴት እንደሚፈቱ ጠለቅ ያለ እውቀት ለማግኘት የተዘጋጀ ነው። እርስዎንም የምንጠይቀዎት በዚህ ዙሪያ በቂ እውቀት እና ልምድ አለዎት ብለን ስለምናምን ነው። በመጠይቁ ውስጥ የሚነሱ አንዳንድ ነጥቦች ምናልባት የግል ሕይወተዎን የሚመለከቱ ሊሆኑ ይችላሉ። መጠይቁን ለማጠናቀቅ ብዙ ሰዎች እስከ 1:30 ሊወስድባቸው ይችላል። በቃለ መጠይቁ ለመሳተፍ የተስማሙ ሰዎች ሁሉ ከፍቃዳቸው ውጪ ስማቸው አይመዘገቡም። የሚሰጡት መረጃ ከስመዎት ወይም ማንነተዎን ከሚገልጽ ነገር ጋር ስለማይያዝ ማንም ስለመሳተፈዎት የሚያውቅ አይኖርም።

በጥናቱ መሳተፍም ሆነ አለመሳተፍ ይችላሉ። አልሳተፍም በማለተዎት የሚደርስበዎት ነገር የለም። ቃለ መጠይቅ ለመደረግ ፍቃደኛ ቢሆኑ እንኳን ለማይፈልጉት ጥያቄ መልስ አለመስጠት እና መጠይቁን በፈለጉበት ጊዜ ማቆም ይችላሉ።

በጥናቱ በመሳተፍ ለሚያባክኑት ጊዜ እና የመጓጓዣ ወጭ ማካካሻ 10 ብር ይሰጠዎታል።

ለማንኛውም ጥያቄ በሚከተሉት ስልክ ቁጥር ሊያገኙኝ ይችላሉ- 09-40-86-82 ወይም 08-11-62-21

በጥናቱ ለመሳተፍ ይስማማሉ?

ቃለመጠይቁን ያደረገው ሰው

ስም _____

ፊርማ _____ ቀን _____

**ANNEX 9. REGISTRATION FORM FOR FOCUS GROUP DISCUSSIONS AND IN-
DEPTH INTERVIEWS**

FGD/Interview Identification Code: _____ Date: _____

Full Name of the Participant: _____

Sex: _____

Age: _____

Marital Status: _____

If ever married, duration of marriage: _____

Educational Status: _____

Occupation: _____

Monthly Income (Optional): _____

Additional Information, if any

ANNEX 10. SAMPLE FGD/INTERVIEW RECORDING SHEET

Title of the study: Exploratory study on the contexts of domestic violence in Gondar town,

Northwest Ethiopia

FGD/interview identification code: _____ Date: _____

Type and number of participants: _____ Location: _____

Moderator: _____ Note taker: _____

Time started: _____ Time ended: _____

Declaration

I, the undersigned, senior MPH student declare that this thesis is my original work in partial fulfillment of the requirement for the degree of Master of Public Health. All the sources of materials used for this thesis and all people and institutions who gave support for this work are fully acknowledged.

Name: Tegbar Yigzaw

Signature_____

Place of Submission: Department of Community Health, Medical Faculty, Addis Ababa University

Date of Submission_____

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

Dr Negussie Deyessa_____

Advisor's Name