



**VULNERABILITY OF URBAN REFUGEES TO GENDER-BASED VIOLENCE (GBV)
IN ADDIS ABABA: A CASE OF CONGOLESE REFUGEES**

BY GELILA NEMIE

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**ADDIS ABABA UNIVERSITY
COLLEGE OF DEVELOPMENTAL STUDIES
SCHOOL OF GRADUATE STUDIES**

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DECLARATION

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

ACRONYM AND ABBREVIATION

AIDS	Acquired Immunodeficiency Syndrome
HIV	Human Immunodeficiency Virus
ARRA	Administration of Refugees and Returnees Affairs
AU	African Union
AUC	African Union Commission
CAT	Convention against Torture
CEDAW	Convention of Elimination and Discrimination against Women
CRRF	Comprehensive Refugee Response Framework
DEVAW	Declaration of Elimination Violence against Women
DFID	Department for International Development
ECOSOC	Economic and Social Council
EOC-DICAC	Ethiopian Orthodox Church Development and Inter-Church Aid Commission
FDRE	Federal Democratic Republic Of Ethiopia
GBV	Gender-Based Violence
GLR	Great Lakes Region
IASC	Inter-Agency Standing Committee
IPV	Intimate Partner Violence
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social, Cultural Rights
ICJ	International Court Of Justice
IDP	Internally Displaced Persons
IHRL	International Human Rights Law
SGBV	Sexual and Gender-Based Violence
NISS	National Intelligence and Security Services
OCP	Out-Of-Camp Policy
SGBV	Sexual and Gender-Based Violence
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees
UNFPA	United Nations Population Fund
WHO	world health organization
NGO	Non-Government organization

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ABSTRACT

Conflict and disaster occur throughout the world every day. The aftershock of these situations gives rise to millions of stateless persons and refugees. However, this has proved an elusive aspiration for the study. This study investigates the vulnerabilities of Congolese refugee women and men in Ethiopia with specific reference to Addis Ababa. The objectives of the study were to understand the vulnerability of men and women Congolese refugees to GBV in Addis Ababa to examine the economic, social and legal conditions of the Congolese refugee's men and women in Addis Ababa.

Feminist post-structuralism and Intersectionality theory influenced the theoretical framework of the study. In-depth interview methods were used to collect primary data. Snowball and purposive sampling methods were used to select participants. In considering the cases of GBV, the researcher took note of the experiences encountered during their journey from their homelands as they escape the woes of war, conflict, and persecution that was in Congo. On arriving in Ethiopia, they are provided shelter in the form of camps. However, due to inadequacies in the camps that may not be able to address some of their immediate health, personal security and education challenges, refugees would have to, therefore, apply for a permit in order to be relocated to Addis Ababa, through the referral system from ARRA and UNHCR.

In view of the key findings, Congolese refugees are vulnerable and when gender discrimination occurs it is not tackled by concerned authorities. However, as refugees have specific challenges attached to their statuses such as limited access to employment opportunities, inadequate knowledge about their new environment, less human agency and poverty, the summation of all these conditions contribute to increased vulnerability of men and women Congolese urban refugees in Addis Ababa to GBV.

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CHAPTER ONE: INTRODUCTION

1.1. Background

Conflict and disaster occur throughout the world every day. The aftershock of these situations gives rise to millions of stateless persons and refugees. An unprecedented 68.5 million people around the world have been forced from home. Among them, 25.4 million are refugees. Sub Saharan Africa hosts more than 26 per cent of the world's refugee population (UNHCR, 2018).

Ethiopia has a long history of hosting refugees and maintains an open-door asylum policy, giving humanitarian access and protection to those seeking refuge. Ethiopia has hosted 905,831 refugees and asylum seekers within its borders, including the 36, 185 who arrived since the start of 2018. Refugees mainly come from neighboring countries, making her the second largest refugee-hosting country in Africa next to Uganda (Global Trends, 2018).

More than 99 per cent of the refugees Ethiopia host have originated from five countries South Sudan, Somalia, Eritrea, Democratic Republic of Congo and Sudan (UNHCR, 2010). Refugee protection and the right to asylum is not a tradition new to Ethiopia rather it is a genuine and deeply rooted culture. Ethiopia, hence, sets global standards for its generosity and its humanity with regards to hosting so many refugees. Owing to its open-door policy it allow refugees inflows into the country and also allow humanitarian access and protection to those seeking asylum on its territory, the country has always been generous in granting safe haven to people coming in need of refuge and protection irrespective of their nationality, religion or race. (UNHCR, 2019)

Apart from most encamped refugees living in designated refugee camps, there is increasing number of refugees living in major towns of the country, mainly in Addis Ababa. These refugees are allowed to live in Addis Ababa for various reasons. Encamped refugees have always sought to live in urban centers leaving behind underserviced camps, attracted by hopes of better living and security (Suleyman, 2014).

According to United Nations High Commissioner for Refugees (UNHCR) September 2019 factsheet the urban refugee population in Addis Ababa is 22,885. The majority originating from

(Eritrea 79.1%), with other nationalities as follows, Yemen (8.4%), Somalia (4.4%), Congo (2.5%), South Sudan (2.2%) and other countries which account (3.5%) (UNHCR, 2018).

Although entire displaced communities suffer the consequences, refugees in particular are the most vulnerable and affected. In the plight of search for secure living conditions, and better livelihood opportunities, many are increasingly moving to live in the city and major towns making them exposed to harsh conditions. Refugees in Addis Ababa face considerable economic difficulties and have limited access to employment (Hiba, 2018).

Movement of refugees to urban areas is increasing for different pull and push factors. Refugees move to cities in the hope of finding a sense of community, safety and economic independence. Nonetheless, refugees are vulnerable in both refugee camps and in urban settings because of multiple complex unmet social, medical, and economic needs.

Life in urban settings on the other hand is crammed with difficulties because of displacement, dislocation to unfamiliar and often overcrowded surroundings, lack of infrastructure and lack of access to basic survival needs. Refugees often surrender to direct humanitarian support and find themselves trying to sustain livelihoods in places which already have challenges such as poverty, inadequate infrastructure, overburdened public services and governance weaknesses (Suleyman, 2014). This highlights their vulnerability making them victims of gender-based violence hereafter (GBV).

GBV is umbrella term encompasses those types of intimate partner violence (IPV) and non-partner rape, as well as a range of violent acts including other physical, psychological, economic, and sexual violence, exploitive or coercive acts, as well as harmful traditional practices. The term “gender-based violence” is often used interchangeably with the term “violence against women.” The term highlights the gender dimension of these types of acts in another words, the relationship between women subordinate status in society and their increased vulnerability to violence (IASC, 2005). But GBV against men is a reality too. What happens to women and children also happen to men perhaps less often, probably more brutal, but definitely less visible than GBV committed against women. GBV is prevalent among, though not specific to, conflict

affected populations like refugees and related to multifarious levels of vulnerability of conflict and displacement (Hiba, 2018).

1.2. Statement of the Problem

GBV today has emerged as a widespread problem among refugees and is acknowledged as a gross violation of human rights and public health issue worldwide (UNFPA, 2017). Although, GBV cannot be ascribed to a single cause but to a various set of dynamics, little is known about how vulnerable men and women refugees are to GBV or how they negotiate their way in an urban environment. In practice, urban refugee communities have very different socio-economic profiles, and refugees have very different vulnerabilities in urban contexts (Betts, 2014). Urban refugees often surrender direct humanitarian support and find themselves trying to sustain livelihoods in places which already have challenges such as poverty, inadequate infrastructure, overburdened public services and governance weaknesses (Buscher, 2013).

Ethiopia is scrutinized for the insufficient legal framework, poor law enforcement and slow court systems, lack of political will, limited awareness of rights and cultural norms when it comes to the issue GBV to its nationality (Etsegenet, 2016), so the problem becomes more difficult for refugee because they face multiple forms of discrimination experienced by refugee women and men and they become extra vulnerable because of their gender, refugee status affiliation.

Some scholars point to the greater levels of vulnerability amongst those who live in camps as they are reliant on direct assistance such as food aid and shelter (Jacobsen ,2006a) while others emphasize the greater agency of urban refugees who are generally more mobile, resourceful, educated and socially connected (Crisp et.al ,2012). On the other hand, urban refugees may not have the option of humanitarian assistance, as the dispersal of refugees in cities makes humanitarian attempts to assist and protect them more difficult (UNHCR, 2012).

However, refugees may be further disadvantaged by the experience of displacement. This disadvantage can be compounded by the laws and policies of host governments and by the way these policies are implemented the public and private institutions devoted to supporting and managing refugees and the dominant public ethos towards refugees (Jacobsen, 2006b). Increasing displacement to urban areas and the needs of urban refugees has challenged the global

refugee system that has to date focused on implementing protection in camps where refugees are contained, and assistance can be targeted and easily coordinated (Butler, 2016).

There are plenty of studies done with regard to urban refugees. A previous study by Hiba Mohamed in (2018) was basically focused on a human right centered approach. It highlights only women refugees' challenges and coping mechanisms in Addis Ababa, and the effects on the realization of their right to dignity, and other rights including right to life, right to health and well-being. By only looking at the lives of women refugees in Addis Ababa, in relation to their rights, safety and security offers useful insights into some of the specific challenges they face.

Suleyman Aliis in (2014) did an exploratory looking into the social integration process and livelihood of Great Lakes Region (GLR) urban refugee women. He has tried to uncover the social integration of refugees from the GLR which includes their livelihood strategies.

Selamawit Getachew in (2007) looks into the social adaptation of Congolese women refugees living in Addis Ababa with the host community.

The study is too specific focusing only on Congolese women refugees and neglected men refugees from Congolese who were living in Addis Ababa. These studies make it hard to grasp the global landscape of refugees' vulnerability to GBV in urban areas. The study paid more attention to GBV at refugee camp based, integration of refugees within host communities and giving spotlight only to women refugees.

My study has tried to identify and fill the gaps in literature on the urban refugees by looking into the lives of refugee women and men with gender perspective focusing mainly Congolese nationality in Addis Ababa as they share their experiences. Urban refugee experiences are complex and varied. As scholars recognize the unique challenges that refugees face in an urban environment, and that the international community must overcome in order to provide services to this population. GBV is seen as women's issue and as if women are the only vulnerable refugees. The group of victims that remains invisible is the men, being shunned by the society and mainly recognized as footnotes, thus not receiving enough international and national attention. While

women victims undoubtedly constitute the majority of victims, GBV against men in refugee situations has always been and still is a reality.

Hoping to seal a hole in research regarding GBV with regard to urban men and women refugees, this is not satisfactorily assessed like GBV refugee camp settlement. Thus, it will broaden understanding and provide better information about GBV urban refugees from gender perspective. Understanding gender issues, including gender norms and roles and GBV to be an issue affecting both men and women the study is going to include perspectives from both genders. My purpose is therefore to explore and understand the connection between GBV against vulnerable persons of concern such as the Congolese refugees in Addis Ababa and assessing their condition to their vulnerability.

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of this study is to understand the condition that led Congolese refugees vulnerability to GBV in Addis Ababa.

1.3.2. Specific Objectives

- ✓ To examine the economic condition that led men and women Congolese refugees vulnerable to GBV in Addis Ababa.
- ✓ To examine the social condition that led men and women Congolese refugees vulnerable to GBV in Addis Ababa.
- ✓ To examine the legal condition that led men and women Congolese refugees vulnerable to GBV in Addis Ababa.

1.4. Research Questions

Based on the background provided above, the research seeks to answer the following questions:

1. What are the economic conditions that make Congolese women and men refugees in Addis Ababa vulnerable to GBV?
2. What are social conditions that make Congolese women and men refugees in Addis Ababa vulnerable to GBV?
3. What are the legal conditions that make Congolese women and men refugees in Addis Ababa vulnerable to GBV?

1.5. Significance of the Study

Wide research has been conducted on refugees in Ethiopia but much of it is on camp refugees. This study seeks to identify and fill the gaps in literature where limited researches have been conducted, exploring into the lives of urban women and men refugees, and in this case the vulnerability of Congolese refugees to GBV in Addis Ababa.

The study therefore provides useful information on the vulnerability of Congolese refugee's women and men to GBV. Thus, it will broaden the understanding and provide better information with regards to the vulnerability of Congolese refugees to GBV in Addis Ababa. It will further give insight and inform the government and policy makers to devise refugee -friendly social services and livelihood strategies to address the challenges of refugees living in urban areas.

This can be useful for concerned bodies as well as for national interventions. It will assess the extent to which the legislative framework and policy environment in Ethiopia constraints refugee livelihoods. With better understanding of the degree and complexities of urban hazards for male and women refugees will be essential to addressing GBV and bridging the legal and institutional protection gaps that are led by international and national laws.

1.6. Scope of the Study

The study has tried to generate important findings in the field of study such as the vulnerable of Congolese refugees who are getting support from Ethiopian Orthodox Church Development and inter church aid commission (EOC-DICAC) hereafter DICAC who are survivor of GBV. The study is limited to Addis Ababa refugee settlements with specific objectives; focusing on GBV incidents therefore findings will be specific to that geographical area. This study does not include camp refugees, asylum seekers or those who are not given urban refugee status and not recognized by UNHCR and its implementing partners.

1.7. Limitations of the Study

Majority of the research participant were exposed to English language training which was given by DICAC. They can speak and understand English but one of the limitations the researcher had encounter with one woman refugee was language strain proficiency in English was minimal.

However, as it was the only way of communication the researcher was forced to involve a translator.

It was a difficult task to communicate with the woman through a third person. So, to overcome or to minimize the limitation the researcher have used women translator for one participant, so the participant would feel comfortable during the interview and open to the issue of GBV. The major problem the researcher encounter was not able to hear and document the direct words of the woman. There was discomfort as the woman was telling deep feelings regarding GBV out in the open where there was another woman asking and listening.

Given the fact that GBV is a very sensible issue for refugees, it was not an easy task to get accurate information from each informant. The topic of GBV was very sensitive especially for the male Participant to tell their experience. Majority of the respondent were afraid to speak out and share their experiences. Other limitations include Congolese refuges where living in Bole Arrabsa so it was difficult for them to be on time due to travel distance. The constraints of finance were an issue, since refugees were to be given a small stipend for their transport. In addition, not every informant was ready to sacrifice some of his or her time for interview.

1.8. Organization Of The Study

This study was divided into five chapters with several sub-sections underlining different important aspects, to navigate different subjects.

Chapter One: This chapter presents the introduction, an overview of the study and background to the study, objective of the study, significant of the study, scope of the study, and limitation of the study.

Chapter Two: This chapter has presented a review of relevant literature. Section one discusses some of the conceptual terms related to the research topic GBV. Section two reviews literature on refugees, focusing on refugee in urban areas and in Ethiopia, it has highlight some of the challenges faced by refugees in host community economically and social aspect. Section three provides the conceptual and legal frameworks.

Chapter Three: It further describes the methodology adopted for the research and discusses the advantage for employing qualitative research to analyze the issue.

Chapter four: This chapter has tried to capture details of the study findings from interviews. The information was analyzed using a thematic approach.

Chapter five: The chapter goes on to deliver summery, conclusion and recommendations to the study.

CHAPTER TWO: REVIEW OF LITERATURE

2.1. Definition of Key Terms

In order to provide an understanding of the vulnerability of male and women refugees' to GBV in Addis Ababa, it is necessary to provide definitions of terms that provide good basis of the research agenda.

Gender

Gender as socially constructed norms and ideologies which determine the behavior and actions of men and women (WDR, 2012).

Gender Based Violence

GBV is a phenomenon deeply rooted in gender inequality and continues to be one of the most notable human rights violations within all societies. The researcher found ECOSOC definition from 2006 the most expansive, defining GBV as being any form of violence used to establish, enforce and/or perpetuate unequal gender power relations. In the document it was defined as harmful act that is perpetrated against a person's will and that is based on socially associated differences between males and females'. As such violence is based on socially ascribed differences, gender-based violence includes, but it is not limited to sexual violence. While women and girls of all ages make up the majority of the victims, men and boys are also both direct and indirect victims. It is clear that the effects of such violence are both physical and psychological, and have long term detrimental consequences for both the survivors and their communities.

In other words, GBV is a tool of discrimination and oppression, a policing mechanism to enforce the gender hierarchies that privilege certain groups over other male over women and groups of men over other men. This definition understands such violence to include not only men's violence against women. It may also include violence against other men if it can be shown that this violence is based in gendered arrangements of power. **This study** have used term "GBV " in this more inclusive sense of referring to violence that is in some direct way concerned with expressing and maintaining the unequal power relations of oppressive gender orders. This includes not only violence against women, but also violence against **men**.

Internally Displaced Persons (IDPs) are people or groups of individuals who have been forced to leave their homes or places of habitual residence, in particular as a result of, or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights, or natural or manmade disasters, and who have not crossed an international border (Article 1(k) of the Kampala Convention).

Vulnerability in the study Context

The concept of vulnerability implies some risk combined with the level of social and economic liability, and the ability to cope with the resulting event. Vulnerability has been defined as the degree to which a system, or part of a system, may react adversely during the occurrence of a hazardous event (Virendra, 2014). Vulnerability is defined for this study as state of being exposed to the possibility of being harmed.

2.2. Refugee

The term refugee is generally used to describe persons who are in need of international protection. As defined in the 1951 convention and 1967 protocol relating to the status of refugees, these persons have had to leave their country “owing to a well-founded fear of being persecuted for reasons of race, religion, and nationality, membership in a particular social group or political opinion”. Refugees may also be individuals fleeing the indiscriminate effects of armed conflict, situations of generalized violence, foreign aggression or other circumstances which seriously disturb public order as indicated in the 1969 OAU convention and the 1984 Cartagena declaration.

The applicability of the principle of non refoulement is a cardinal approach and what matters most with regard to people at risk of their lives. Refoulement is a principle that no person shall be refused entry in to or expelled to any other country or be subject to any similar measure if he may be subject to persecution (ARRA, 2019). The most commonly used definitions of a refugee are taken from the United Nations Convention relating to the Status of Refugees and the 1969 Organization of African Unity OAU. Under these international instruments a refugee is defined as applying to ;

“every person who, owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality, is compelled to leave his place of habitual residence in order to seek refuge in another place outside his country of origin or nationality. (Article 1(2) OAU, 1969)

This Convention further ceases to apply to any refugee if:

(a) He has voluntarily re-availed himself of the protection of the country of his nationality, or, (b) having lost his nationality, he has voluntarily reacquired it, or, (c) He has acquired a new nationality, and enjoys the protection of the country of his new nationality, or, (d) He has voluntarily re-established himself in the country which he left or outside which he remained owing to fear of persecution, or, (e) He can no longer, because the circumstances in connection with which he was recognized as a refugee have ceased to exist, continue to refuse to avail himself of the protection of the country of his nationality, or, (f) He has committed a serious non-political crime outside his country of refuge after his admission to that country as a refugee, or, (g) He has seriously infringed the purposes and objectives of this Convention.

In general, a refugee is someone who has been dislocated or fled for various reasons .It includes individuals granted complementary forms of protection, and those enjoying temporary protection. The refugee population also includes a person in refugee like situations that includes groups of people who are outside their country or territory of origin and who face protection risks similar to those of refugees. The 1969 Organization of African Unity (OAU) will be used through the study.

2.3. Refugee Camp

A refugee camp is a temporary set up for sheltering and protecting refugees. It is created when needed and established for a temporary period of time. The aim of the UNHCR with a refugee camp is to provide suitable sites and shelter, in order to accommodate people who are in state of emergency. Camps are purpose-built sites, usually close to the border, and thus usually in rural areas. They are meant to be temporary, and thus refugees are not expected to be self-sufficient. They are geared toward repatriation, and most are closed, not allowing refugees to come and go freely (Mewded, 2016). But know, refugees are spending nowadays longer periods in exile, which modifies the temporary character of refugee camps (Marielle, 2015).

2.4. Urban Refugee

The term 'urban refugee' has not yet been defined in international law. It is commonly used to refer to people who have forcibly left their home countries, crossed international borders and, instead of refugee camps, reside in towns and cities (Ngumuta, 2010). (UNHCR ,2009) report affirm that refugees usually move to urban areas to seek security and a potentially greater choice of income generating and educational opportunities, housing, as well as better quality basic services as those provided in camps. Many also move to towns and cities because of numerous restrictions on life in camps, the desire to live in proximity to other family or community members, or sometimes to find anonymity and go unnoticed in order to avoid problems with the authorities.

In protracted refugee situations, motivations may include the wish to escape from camp life and restrictions placed on them, or the hope of resettlement and moving on to another country or continent. Urban refugees are often scattered throughout a city and confined to slum areas, shanty towns or suburbs, making it difficult to determine their needs and to identify the most vulnerable among them(Jacobsen, 2006b).

Refugees in urban areas face a number of disadvantages in comparison to other low-income city dwellers. In addition to the protection problems with which they are confronted, they often lack the community support systems that help poor nationals to. They may also find it difficult to access livelihoods or afford the often-overstretched healthcare, education and other services on which the local population relies (UNHCR, 2009).

2.5. Theoretical Framework

2.5.1. Theory on Vulnerability

The theoretical framework is built of different definitions and formulations of important concepts for the purpose of the study. In the aim of answering the research question, the theory focuses on theoretical pieces on vulnerability. The vulnerability concepts which are informed by critical feminist scholarship, in particular feminist post-structuralism to deconstruct social structures and examine reinforcing constructs that perpetuate vulnerability amongst refugee women and man.

Its central contention is that instances of GBV, as well as other forms of violence, emerge due to the particular conditions in refugee institutions and situations, and that analyzing the underlying condition is a first and necessary step towards efforts to prevent them (IRC, 2014).

What makes refugee situations particular is that individuals and communities are taken out of the everyday context in which their social lives follow certain norms and rules sediment over time. These norms and rules are challenged and put into doubt by the new demands and limitations encountered in displacement, where much of the social, economic and political world is externally formed and restrictively imposed. Often, refugees end up in a situation of dependency on institutions and people in powerful positions, rendering them vulnerable to abuse and exploitation (Rosenberg, 2010). While this does not necessarily, in and of itself, lead to violent behavior, in some cases it might. And although this concerns all refugees, women and men all experience it and are affected by it differently.

As Judith Butler in (2016) states, feminist post-structural analysis “is concerned not to polarize males as villains and females as victims in any oppositional sense, nor even to presume that women as a category are necessarily powerless, disadvantaged or oppressed by ‘the other’”. Rather, it argues that female subjects are complex, shifting and multiply located (Baxter, 2008). Essentially, feminist post-structuralism helps the researcher to understand the reinforcing constructs of vulnerability which a contributing factor is to understand GBV. By vulnerability and GBV within a broader feminist post-structuralism framework, the researcher has avoided the tropes of women as victims and men as aggressors.

2.5.2. Intersectionality Theory

The theory Intersectionality was coined by Kimberlé Crenshaw in 1989, a Black feminist legal academic who was concerned with the lack of appropriate support for women of color under the US judicial system. Intersectionality was meant specifically to intervene against legal systems that disadvantaged women of color when going to report injustices as a form of gendered discrimination, they were told it was discrimination against their race, or vice versa. This re-

marginalized women of color and left them with little protection under the legal system (Azeezat, 2018).

Since the term was created, it has been picked up as a useful theory to analyze the experiences of different minority groups (most prominently within gender studies). Its overall benefit is that it shows how people who are categorized or stereotyped in two or more ways can experience these things together rather than separating these experiences from one another superficially.

In O'Brien (2017) make clear that when discussing GBV the intersection of dominance with race, ethnicity, age, caste, religion, culture, language, sexual orientation, migrant and refugee status and disability frequently termed 'Intersectionality' operates at many levels in relation to violence against women and men. Multiple discrimination shapes the forms of violence that a woman and men experiences. It makes refugee women and men more likely to be targeted for certain form of violence because they have less social status than other women and men and because perpetrators know such women and men have fewer options for seeking assistance or reporting.

Intersectionality explores how power relations shape social inequalities. It also explores how social inequalities may be apparent within a group of marginalized and vulnerable people according to Larson et al. (2016). Hankivsky (2014) explains Intersectionality as Intersectionality promotes an understanding of human beings as shaped by the interaction of different social locations (e.g., 'race'/ethnicity, Indignity, gender, class, sexuality, geography, age, disability/ability, migration status, religion). These interactions occur within a context of connected systems and structures of power (e.g., laws, policies, state governments and other political and economic unions, religious institutions, media). Through such processes, interdependent forms of privilege and oppression shaped by colonialism, imperialism, racism, homophobia, ableism and patriarchy are created. To simplify according to Hankivsky (ibid.) inequalities are never the results of one, distinct factor. Instead they are a result of the intersection of various power relations, social locations and experiences. People's lives are complex and multi-dimensional and cannot be explained by taking into account into account single categories, such as socio-economic status, race and gender. Hankivsky (ibid.) explains that power shapes categories and positions (e.g. 'race') (e.g. racialization and racism) and theses

processes work together to shape experiences of privilege and penalty between groups, and within them.

With such a broad definition, Intersectionality can be a confusing concept to grasp. But the most important message to take away is that there is no one-size-fits-all approach when it comes to understanding and preventing GBV. It is a concept that allows the researcher to keep an open mind when thinking about the different ways in which refugees experience GBV. It is a concept that allows the researcher to realize each woman and men experiences GBV in a different way, and may face additional barriers based on race, sexuality, age and disability.

2.6. The Democratic Republic of Congo (DRC)

The Democratic Republic of Congo (DRC), formerly known as Zaire, is one of the largest African Countries and is located in Central Africa. The DRC was ruled by the Mobutu regime from 1965 and its ruling was characterized by corruption and bribery (Kamitanji, 2008). The country was under chaos, lack of justice and the economy was completely destroyed. State failure means that a state breaks down in decisive respects. Instead of protection of citizens, there is domestic chaos and often civil war. Laws are not made; order is not preserved; central political authority is absent or highly deficient.

In many cases, the economic system has failed as well, being unable to provide even the most basic elements of welfare for the population (Griffiths, 2005). In 1996, Laurent Kabila and Alliance of Democratic Forces for the Liberation of Congo began the first war. Within a matter of a few months, an armed offensive emanating from Rwanda and eastern Zaire in October 1996 led to the fall of President Mobutu, and Laurent- Désiré Kabila seized power on 17, May 1997(Weissman, 2004).

The Dictator Mobutu Sese Seko was therefore deposed by rebel forces supported by Rwanda, and Uganda. Laurent Kabila, the rebel chief declared himself President on 17 May 1997, and renamed the country the Democratic Republic of the Congo. The union between the new Congolese government and its allies collapsed on 27 July 1998: L- D. Kabila ordered the Rwandan and Ugandan troops to leave the country and unleashed a series of pogroms against Tutsi of both Congolese and Rwandan origin (Weissman, 2004). On 2 August 1998, and the days

that followed, mutinies broke out in the eastern DRC and Kinshasa among contingents of Rwandan and Banyamulenge soldiers (the Banyamulenge being Rwandophone Congolese long settled in South Kivu). The Rwanda and Uganda armies quickly intervened (Weissman, 2004).

Kigali claimed the right to intervene to protect its border and to pursue the génocidaires who had taken refuge in the DRC, but in practice the Rwandan forces, like the Uganda troops also present in the region, constituted an army of occupation (Weissman, 2004). As a number of United Nations investigations have documented, the illegal exploitation of Kivu's natural resources and the plundering of its installations to benefit Rwanda and Uganda military oligarchies constitute one of the major stakes of the conflict (Weissman, 2004).

The war officially ended in April 2003 through a compromise peace sponsored by South African government and all foreign military forces withdrew from the Democratic Republic of Congo. A coalition government was set up in Kinshasa, with various rebel groups joining the government of Joseph Kabila (Gutman *et.al.* 2007). Both wars resulted in killings, up to 3.5 million are estimated to have died as a result of violence (International Peace Committee), with 3.4 million internally displaced and 17 million without food security out of a population of 53 million (UN Office for the Coordination of Humanitarian Assistance (Ramsbotham *et.al.* 2005). Examining the vulnerability of the Congolese refugees is therefore a subject of inquiry in this research. The UNHCR for Refugees has been taking care of the refugees and arranging for their resettlement in third countries that accepted to welcome refugees, Ethiopia being one of them.

2.7. Ground for Urban Settlement for Refugees

According to Administration for Refugee and Returnee Affairs (ARRA), specialized medical reason, protection concerns, and higher education cases are the three major exceptions where by the refugees get the opportunity to settle in the urban areas with monthly allowance and other assistance. When the refugees face serious medical cases, which are beyond the capacity of health institutions in and around the refugee camps, then the refugees are referred to health center in Addis Ababa and get the chance to settle in the city. Under protection concern, refugees who face serious security risk based on clan, religion or other factors, and refugees with high

profile, get permission to settle in Addis Ababa as permitted and assisted urban refugees (Wogene, 2017).

Another ground for the urban settlement that has been provided in terms of the opportunity only for Eritrean refugees since 2010 are the Out-of-Camp Policy (OCP). The first out-of-camp scheme was implemented in August 2010 in cooperation with the Ethiopian government and the UNHCR. Since 2010, thousands of refugees have left the camp to live among the host communities freely with the expectation any help from government bodies and humanitarian groups after they leave camp. It was implemented by the government of Ethiopia after looking at the level of self-reliance reached and achieved by refugees in the camps near to Shire (African Monitor, 2017).

The scheme follows certain steps to be undertaken and requirements to be met before the refugees are allowed to integrate with the greater population of the host communities. First, they should stay in camp for few months to be assessed by authorities in charge, both refugee leaders and the government's representatives. Secondly, the refugees must have immediate Ethiopian relatives living outside the camp to sponsor the refugees during their out-of-camp stay. After the proper paper works are submitted and processed, these refugees are sent to their relatives.

The 1951 Geneva Convention relating to the Status of Refugees states that countries are required to protect refugees that are in their territory and to adhere to the principle of non-refoulement. Meaning that no refugee is to return to the place of origin if he or she faces persecution of any kind or their freedom threatened in that place they migrated from. Ethiopia, in addition to the unvarying receptivity of Eritrean refugees, has put into practice to place refugees out of camp as long as they meet the factors mentioned in the previous paragraph. Once they left the camp to live with their immediate relatives, the monitoring of these refugees is done through the cooperation of the UNHCR and the Administration for Returnees and Refugees.

2.8. Descriptions of institute Working on Refugees

In Addis Ababa, there are many NGOs working on urban refugees. These include UNHCR a great deal of the work of UNHCR is rounded advocacy with government to increase refugee

access to better service. The urban situation of refugee is complex in nature and requires wider ranges of engagement to support refugees residing in such environment. Hence protection of refugees in an Addis Ababa involving partnership with a wide range of actors including municipal authorities, specific service providers, police, civil society actors and line ministries, as well as more traditional interlocutor The following national and international organizations are institutions that are currently working on urban refugees in Addis Ababa, so they are selected based on the work they do and their association with regard to the objective of the study.

2.8.1. Administration of Refugees and Returnee Affairs (ARRA)

The Administration for Refugee & Returnee Affairs hereafter ARRA is the Ethiopian government counterpart of UNHCR in Ethiopia. ARRA is the leading agency in the protection of refugees and overall coordination of refugee assistance interventions in Ethiopia. The ARRA has been at the forefront of emergency responses and managing protracted refugee and returnee situations since the 1960s under different names. ARRA's current existence begins no earlier than the end of the 80s.

Since its establishment as ARRA in 1992, its operation is mainly driven by three basic principles: maintaining Ethiopia's long-standing tradition of hosting refugees; meeting the government's international obligations; and achieving the government's foreign policy goals relating to building sustainable peace with all of its neighbors through strengthening people to people relations. ARRA also advises policy makers to enact refugee-friendly legislations and other policy directives that also take into consideration the interests of the refugee-hosting communities. The recent set of pledges made by the Government of Ethiopia to involve refugees in its national and development agenda is one example of such favorable policies (ARRA, 2018).

2.8.2. United Nations High Commissioner For Refugees (UNHCR)

The Office of the United Nations High Commissioner for Refugees , more commonly referred to as the UN refugee agency or UNHCR, was created by the UN General Assembly in 1950 and began work on 1 January 1951. Its statute was drafted virtually simultaneously with the 1951 Convention relating to the Status of Refugees, which

became the cornerstone of refugee protection in subsequent decades. UNHCR's initial task was to help millions of uprooted peoples mainly in Europe in the aftermath of World War II, and to seek permanent solutions for them. The Convention obliged states not to expel or forcibly return (refoulement) an asylum-seeker to a territory where he or she faced persecution (UNHCR, 2014).

Today, over 68 years later, the organization is still hard at work, protecting and assisting refugees around the world. UNHCR's mandate has gradually been expanded to include protecting and providing humanitarian assistance to whom it describes as other persons "of concern," including internally displaced persons (IDPs) who would fit the legal definition of a refugee under the 1951 United Nations Convention Relating to the Status of Refugees and 1967 Protocol, the 1969 Organization for African Unity Convention, or some other treaty if they left their country, but who presently remain in their country of origin. UNHCR maintains a database of refugee information (UNHCR, 2014).

UNHCR has a 49 years presence in Ethiopia, the UN refugee agency, UNHCR, has carried out a dual mission: diplomatic negotiations geared to influence Africa's policies on refugees and IDPs and protection and assistance for refugees in Ethiopia (UNHCR ETHIOPIA, 2014)

2.8.3. Ethiopian Orthodox Church Development and Inter-Church Aid Commission (EOC-DICAC)

Among the NGOs working with refugees in urban area is the Ethiopian Orthodox Church Development and Inter-Church Aid Commission (EOC-DICAC) works with urban refugees in Addis Ababa. DICAC is established as charity department of Ethiopian Orthodox Church. DICAC is a wing of the Orthodox Church in Ethiopia that conducts development work (Shimelis, 2017). The commission's projects are wide-ranging, covering everything from food security, support for refugees, prevention and control of HIV/AIDS, and relief provision for emergency situations.

The organization works through a network of churches and with partners who share its goal of poverty alleviation. DICAC is the main agency providing wider ranges of social services for urban refugees in Addis Ababa. The major service provisions for urban refugee includes

awareness raising and counseling for refugees living with HIV and AIDS, youth education, health, social networking and vocational trainings(Samuel, 2016).

2.9.Prior Research Done on Urban Refugee in Addis Ababa

It is perhaps prudent to note here that urban discussions of refugees are neither new, nor novel. Historians, refugee studies and development scholars, alongside various other academics have studied refugees in urban contexts but often without a clear exploration of the urban dimensions of refuge GBV with regard to men and women refugees. Even from a policy perspective, it has only been recently in 2009. The United Nations High Commissioner for Refugees has recognized the scale and complexity of urban refugees and refocused its attention on it (Darling, 2016).

Selamawit Getachew in (2007) looks into the social adaptation of Congolese women refugees living in Addis Ababa with the host community. The study is too specific focusing only on Congolese women refugees. The study tried to uncover the social integration of refugees which includes their livelihood strategies.

Seble Daniel in (2008) did her studies on the socio-economic challenges of Somali refugee women, the experiences of their flight from Somalia into Ethiopia, their life in a refugee camp as well as in Addis Ababa, and their critical needs. The study points out that major economic challenges experienced by the refugee women are found to be lack of income-generating skills, start-up capital for business and inadequate amount of monthly allowance which does not go in line with their family size and the current rising cost of living.

Suleyman Ali in (2014) did a study on the challenges of social and urban livelihood for refugee women a case study of social integration process of urban refugee women from the Great Lakes Region the study focused with a better understanding of the involvement of urban women refugees in livelihood activities and the level of social integration with the host community, the humanitarian group development community can support the government in enhancing the self-

reliance of refugees and strategize mechanisms for an improved social integration as a means to promote much better solutions to the plight of urban refugees.

Hiba Mohamed in (2018) did a study on urban refugees a human right centered approach as well as on the international and regional conventions on refugee protection. It highlights women refugee challenges and coping mechanisms in Addis Ababa, and the effects on the realization of their right to dignity, and other rights including right to life, right to health and well-being.

As it is stated in the above the majority the research done are focus only urban refugees women only and how these women refugees are integrating with the host community, some are done by selecting only one refugee nationality and the majority of the studies are done camp setting and lacks gender perspective that both male and women are affected by gender based violence.

2.10. Economic Condition for Urban Refugees

The complex policy environments and the social, political, economic and geographic context of host cities affect the potential for refugee livelihoods and self-reliance. However, the capacity of refugees themselves and the livelihoods that refugees create also need to be acknowledged (Crawford *et al.* 2015). These livelihoods often draw on different characteristics and experiences, use different regional and transnational networks and have different levels of economic integration within host city (crisp, 2002). In practice, urban refugee communities have very different socio-economic profiles, and refugees have very different vulnerabilities and economic potential within different urban contexts (Betts et al, 2014).

There are critiques of the dichotomy between international policy promoting refugee work and restrictions at local level. Despite the revised UNHCR policy, which cements the rights of refugees to live and work in cities (UNHCR, 2009), host governments often limit the ability of refugees to gain formal employment. Thus, many refugees remain in 'grey space' (Yiftachel 2009), indefinitely positioned between legality and illegality and marginalized in urban policy. Furthermore, current humanitarian interventions designed to support refugees in overcoming challenges to sustainable livelihoods in cities are insufficient (Earle, 2017).

These variables affect the ability of urban refugee to create and sustain livelihoods. While most refugees have lost considerable assets through displacement, some assets in particular social, human and financial capital remain (Buscher, 2014). While the lack of access to healthcare, education and employment denies refugees' fundamental human rights as enshrined in the 1951 Refugee Convention, denial of the right to work has most impact on refugee self-reliance. These denials of rights **signify** that refugees often work in the informal economy of host cities where social protection is limited (Böhme and Thiele 2012).Which give a space for them to be vulnerable to GBV .

2.10.1. Right to Work from International Aspect

National and local refugee policy, including laws and frameworks, are an important determinant in the extent to which refugees can achieve self-reliance in host cities (Crawford *et al.* 2015). The **UNHCR (2009)** policy on refugee protection and solutions in urban areas) advocates for refugees to become self-reliant through employment or self-employment. However, local legislation on refugee work and its implementation varies significantly.

The right to work, consensus dictates, provides ways for urban refugees to be self-reliant in their new environment and make a positive social, political and economic contribution (Jacobsen 2014). Globally, the right to work is protected in international refugee and human rights instruments, most notably in the UN's 1951 Refugee Convention and 1966 International Covenant on Economic, Social and Cultural Rights (ICESCR).

Regional instruments such as the African Charter on Human and Peoples' Rights (Article 15), defend the refugee right to work. However, only 147 countries have signed up to the UN's 1951 Refugee Convention and only 75 of these 147 have granted rights in full – with the others declaring reservations that restrict refugee right to work (Zetter and Ruaudel ,2016).

While legal provisions and policy frameworks differ at national level, local implementation on refugee work is also uneven and signatory states do not always offer 'best practice 'when compared to non-signatory states (Zetter and Ruaudel 2016). Hosting states have modified legislation and policy frameworks to some extent, while clinging to practices based on a

competing theory: that real or perceived security threats, and real or perceived economic/albatross, outweigh the potential benefits (reputational or economic) of more liberal policy frameworks (Crawford et al. 2015).

Urban refugees engage in a wide variety of work in manufacturing, trade or services, although economic activity is muted where there is no right to work. Male refugees may work as day Labor in construction or other industries, and women in domestic work with little or no bargaining power. The use of the term ‘worker’s rights’ in this research is used to signify the legal protection extended to all workers in safeguarding their overall working environment. These rights are extended in the form of stipulations for specific conditions such as: contractual agreements between employers and employees; conditions of work in terms of working hours, leave periods, and the setting of a standard minimum wage; provision of appropriate lodgings and accommodations which are favorable to the working environment; protection against arbitrary termination of employment.

2.10.2. The Right to Work for Refugees in Ethiopia

Ethiopia has adapted new Refugee Proclamation No. 1110/2019, the proclamation which was effective on 27th of February 2019 amend the previous Refugee Proclamation of 409/ 2004. The right to work had legal recognition in the new proclamation but the study focus has been on the amended proclamation since the study participants are survivors of GBV and their vulnerability was during that time. Though there was no refugee right to formal work in Ethiopia before new refugee law, informal work is generally tolerated. As a result, urban refugees engage in informal entrepreneurship and employment to supplement income from humanitarian assistance or remittances (Asylum Access, 2014). The Humanitarian assistance provided for the refugee can vary in form and in distributing organizations. All non-OCP, registered urban refugees receive financial assistance from the UNHCR, distributed monthly. While direct monetary assistance from UNHCR is available to all registered and non-OCP refugees in Addis Ababa, but the monthly assistance was not enough for refugees to meet their rent and living costs in an expensive urban environment (Buscher, 2003).

Although Ethiopia signed the 1951 refugee Convention, it maintains reservations on Article 17 regarding access to wage-earning employment (UNHCR 2017). Similarly, while the 2004 National Refugee Proclamation entitles recognized refugees the same rights and obligations as non-citizens in Ethiopia, refugees were denied access to work permits and the formal labor market (European Commission 2016). That said, with some restrictions, the Ethiopian government was tolerating urban refugees working in the informal sector (UNHCR 2017). Since the vast majority of refugees have few options for earning money in the city on account of discrimination, lack of papers documenting their refugees' status and the language barriers they face many of these risks are nearly impossible for them to avoid (Buscher, 2003).

Women and men refugees involved in domestic works were abused and raped by their employers. Refugees are vulnerable to increased costs such as bribes, higher rents and extra employer 'fees' (Jacobsen 2014), are often exploited in the labour market, particularly if undocumented and fearing arrest or deportation, and may receive reduced wages for undesirable work (Zetter and Ruaudel, 2014). Withheld wages and arbitrary termination of employment are also common (Asylum Access, 2014). Furthermore, refugees lack access to vocational training and to financial capital which constrains refugee livelihoods and increases indebtedness and at the end making them to GBV more vulnerable (Zetter and Ruaudel, 2014).

2.11. Social and Cultural Condition of Refugees

Social networks are often thought to be the connective tissue between public outcomes and rights. They include social bonds with family and co-ethnic, co-national and co-religious groups; social bridges with other communities and social links with the structures of the state (Putnam, 1993). Development of social relations and a sense of belonging in a new country are instrumental to integration processes (Cheung and Phillimore, 2017). Wessendorf and Phillimore (2018) show that refugees in super diverse contexts are facilitated to integrate through establishing social relations of differing affective and functional depths.

Lack of networks and high levels of isolation have been shown to be detrimental to refugees' resettlement experiences (Cheung and Phillimore, 2017). The social context of GBV survivors is instrumental in determining the level of their social engagement. Social and family support and

cohesiveness has been reported as a protective factor for many refugees (Gorman et al. ,2003), increasing their psychological wellbeing (Sherwood and Kalifani, 2012). Refugees who established social networks are better able to access social and material support and tended to suffer less psychological distress (Cheung &Phillimore, 2017). Social support provides hope, an escape from distress and an opportunity to form relationships that resembled family bonds (Thommessen et al., 2017).

Many GBV survivors have weak social networks and suffer in silence in countries of refuge because they lack knowledge about the availability of, and how to use, social and health resources in countries of refuge (Hyman et al., 2006). This lack of awareness prolonged victimization and reduced access to protection or encouragement to escape from abuse (Roy, 2012). Lack of proficiency in local languages reduce refugee chances of sharing experiences and burdens, increasing the risk of low self-esteem, loneliness, and depression (Shishehgar et al., 2017).

Language and cultural knowledge are perceived to be necessary to effectively integrate within the wider community. Being able to speak the main language of the host community is, for example, consistently identified as central to the integration process (Age and Strang, 2008). In Addis Ababa, where Amharic is the primary and working language of the city, all most all refugees live in an environment of cultural and social make up different from the area they came from. So, for most, communication and proficiency in local languages is much of a barrier. Hence, considering the language difference and the subsequent communication barriers, finding employment and creating social networks among locals and getting by in the city is not easy for them. Studies show the reasons why refugees fail to report is due to fear of stigmatization from their community and cultural barriers (Hiba, 2018).

2.12. International, Regional And National Legal Frameworks

This part will be looking at global instruments in order to analyze the vulnerability of women and male refugees to GBV. The Universal Declaration on human rights (UDHR, 1948), grants the right to all persons to seek asylum from persecution in other countries. Similarly, the 1951 Convention Relating to the Status of Refugees, and the 1967 Protocol Relating to the Status of Refugees are the key instruments to be considered in assessing the effectiveness of measures

adopted to deal with refugee issues in Ethiopia. Also, the International Covenant on Civil and Political Rights (ICCPR), and the International Covenant on Economic, Social and Cultural Rights (ICESCR), the Convention on Elimination of All Forms of Discrimination against Women (CEDAW), Declaration on the Elimination of Violence against Women (DEVAW), will be examined because of certain provisions relating to the rights of refugees.

Notable are regional instruments, such as the 1969 Organization of African Unity (OAU) Refugee convention, the Protocol to the African Charter on Human and People's Rights of Women and the Ethiopian national refugee law. As this study looks at the vulnerability of women and male refugees to GBV in Addis Ababa, it will look at the Federal Democratic Republic of Ethiopia (FDRE) Constitution, the criminal code of Ethiopia and the refugee proclamation no. 409/2004 because refugees were vulnerable during the application of these proclamation .

2.12.1. The Charter of The United Nations

The UN Charter serves as the foundation of international law as it covers all aspects of the discussion and the rights of vulnerable groups in society. It sets out the framework to be utilized in achieving cooperation and coherence with all regional organization in the promotion and respect of human rights.

2.12.2. The International Bill Of Rights

The International Bill of Rights on the other hand is classified into three fundamental parts namely: The United Nations Declaration of Human Rights (UDHR, 1948), the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR), the combination of these three elements is designed to address the specific issues on human rights and vulnerable groups.

The UDHR Article 22 states:

“Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

As stated in the preamble of the ICCPR:

“Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world...recognizing that these rights derive from the inherent dignity of the human person...”

(UN High Commissioner for Refugees (UNHCR), ICCPR International Covenant on Civil and Political Rights: Statelessness and Human Rights Treaties, Article (1) and (2) further state:

“All human beings are born free and equal in dignity and rights. They are endowed with reasons and conscience and should act towards one another in spirit of brotherhood” and Article (2): “everyone is entitled to all the rights and freedoms set forward in this declaration without distinction of any kind such as race, color, sex, language, religion, political or other opinion, national...whether it be independent, trust, non-self-governing or under any other limitation of sovereignty”.

This charter encompasses all the rights of every individual both male and women and provides the fundamental cover from possible violations. Furthermore, on the responsibility of states, comment 3 of the ICESCR, calls upon states to take necessary steps to fulfill the obligations, this is stated in article 2 (1).

2.12.3. The Convention on Elimination of All Forms Of Discrimination Against Women

The Convention on the Elimination of All Forms of Discrimination against Women adopted by the General Assembly in 1981, the United Nations Declaration on the Elimination of Violence against Women, adopted by the General Assembly in 1993, and the Beijing Declaration and Platform for Action, adopted in Beijing in 1995, include all forms of discrimination of violence against women and girls and reaffirm States responsibility to work to eliminate them. This convention addresses discrimination against women based on their sex. Article (1) states that:

“Women should enjoy equal opportunities as men in realms such as politics, economics, society, culture, and civil rights regardless of their marital or parental status”

As the basis of this study focuses on a gender perspective dimension in analyzing the vulnerability of refugee women and male to GBV, thus the convention provides an overarching reference point to advocate for more to be done for refugees, with specific emphasis on duty of States to protect and fulfill their rights. The CEDAW should therefore extend to all under the Ethiopian jurisdiction that includes refugee.

The DEVAW on the other hand is universal in coverage and a strong statement of principle to the international community. According to the DEVAW among other guaranteed rights, human beings have the right to the highest standard attainable of physical Health and the right not to be subjected to cruel, inhuman or degrading treatment .Therefore; states have an obligation to protect women and male, including refugees, and enable them to enjoy the given rights.

2.12.4. The Geneva Convention Relating to the Status Of Refugees 1951

The United Nations (UN) Geneva Convention Relating to the Status of Refugees 1951 outlines the duties of a state toward refugees in its territory. It provides the legal status of refugees in their country of asylum, their rights and obligations of a State including protection, protection against forcible refoulment (chan, 2006). The 1967 Protocol relating to the status of Refugees on the other hand mitigates some of the limitations under the Refugee convention as the refugee convention covers refugees of events occurring before 1951 however, due to the rise of refugee conditions and for the desirability of refugees to enjoy equal status. Section 1(A), of the Convention Relating to the Status of Refugees 1951 defines a refugee as any person who:

“Owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it”.

UN General Assembly, Convention Relating to the Status of Refugees, 28 July 1951, United Nations, Treaty Series, vol. 189, p. 137, According to Article (3) The Contracting States shall apply the provisions of this Convention to refugees without discrimination as to race, religion or country of origin. Art 24(1) UN Convention relating to the Status of Refugees 1951 states that the Contracting States shall “accord to refugees lawfully staying in their territory the same treatment as is accorded to national Article 33 (1) further makes it clear that States have a responsibility to receive and give a place of refuge to asylum seekers.

“No Contracting State shall expel or return (“refoule”) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion”.

This principle is also articulated in the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT) and is arguably part of customary international law. From a wider perspective, this convention asserts refugee rights and their protection.

2.12.5. The Rights Granted Apart from this Convention

Article 5 of the 1951 Convention affirms that nothing in this Convention shall be deemed to impair any rights and benefits granted by a Contracting State to refugees apart from this Convention. However, under the Ethiopia refugee proclamation 409/2004, Article 21 (3) the provisions of this article fall short, as refugees were faced with the same restrictions by the relevant laws as on persons who are non citizens. The question is if this in anyway leads refugees to undertake informal jobs, including survival sex as a means to ensure their livelihoods as a result it has increases their vulnerability to GBV and other forms of violence.

2.13. Regional Instrument

2.13.1. The OAU 1969 Convention

Supplementing the 1951 convention is the regional instrument, the OAU Convention Governing the Specific Aspects of Refugee Problems in Africa (OAU Convention). The OAU convention affirms the principle that human beings shall enjoy fundamental rights and freedom without discrimination, and that all the difficulties in the African continent must be solved with the spirit of the charter of the Organization of African Unity and in the African context, Article (4) of the convention state that

“Member States undertake to apply the provisions of this Convention to all refugees without discrimination as to race, religion, and nationality, membership of a particular social group or political opinions.”

This should therefore be applied in the context of women and male refugees.

2.13.2. The African charter on human and people’s rights

The African Charter on Human and Peoples Rights stipulates under Article 3 *(1) every individual shall be equal before the law (2) Every individual shall be entitled to equal protection of the law.*

Article 4 states: *“Human beings are inviolable. Every human being shall be entitled to respect for his life and the integrity of his person. No one may be arbitrarily deprived of this right.”*

Article 5 *“Every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status. All forms of exploitation and degradation of man, particularly slavery, slave trade, torture, cruel, inhuman or degrading punishment and treatment shall be prohibited”*.

The convention also provides that no person shall be subjected to rejection in the frontiers of member states. It also presents a non-discrimination clause which states that member states shall undertake to apply the provisions of the convention to all refugees without discrimination.

2.14. Ethiopia Refugee Laws

2.14.1. The Constitution of the Federal Democratic Republic of Ethiopia (FDRE)

According to the FDRE Constitution everyone is equal before the law. The FDRE constitution is the fundamental law of the country and states in Article 9 sub article 4 that all international agreements ratified by Ethiopia are an integral part of the law of the land. This means that it is the duty of the government to ensure that all international legal instruments ratified by the state are domesticated and mainstreamed into the country’s legal system. Chapter 3 of the FDRE constitution demonstrates the commitment of the government to guarantee and promote human rights in accordance with the provisions set out in the UDHR and other international instruments adopted by Ethiopia. Art.13 (2) provides the fundamental rights and freedoms specified (Chapter three) shall be interpreted in a manner conforming to the principle of Universal Declaration of human Rights (UDHR), adopted by Ethiopia (FDRE ,1995)

Moreover, the conventions on human Rights and international instruments adopted by Ethiopia state the constitution is the supreme law of the land and is therefore applicable to every individual. Hence, refugee women and men being disadvantaged as they face challenges of GBV, this provision should be interpreted in such a way that includes them. Article 51(18) of the FDRE Constitution states that it is the power and function of the government to determine and administer all matters relating to refugees. The above provisions of the Constitution of the FDRE, goes to show that national refugee laws should be interpreted according to the 1951 convention. However, the question that also needs to be answered is how the national laws relating to refugee issues has adapted and conformed to international law. A person recognized as a refugee, is provided with international refugee protection, which entitles one to certain

rights, benefits, protection and assistance. In the next section, efforts will be made to examine how much of the constitutional provisions were incorporated to the refugee proclamation 409/2004, focusing on special protection to vulnerable groups.

2.14.2. The Ethiopia Refugee Proclamation 409/2004

Ethiopia being a signatory to the 1951 Convention Relating to the status of refugee, its 1967 protocol and OAU Convention has a duty to respect the fundamental principles of refugee protection. The Ethiopian Refugee Proclamation No.409/2004 stipulates the rights and obligations of recognized refugees and asylum seekers as it has adopted both in the UN Refugee Convention of 1951 and OAU Convention of 1969. The amended Ethiopian Refugee Proclamation states that Ethiopia is providing asylum and protection to refugees and promoting their voluntary repatriation in safety and dignity whenever conditions permit.

According to the Ethiopian Refugee Proclamation No.409/2004, a refugee is defined under Article 4 or 19, and supplements the definition of the 1969 OAU convention. Moreover, a provision under Article 21 of the proclamation outlines the rights and obligations of refugees in Ethiopia. This section will therefore examine the measures adopted to provide special protection to vulnerable groups, especially protection to refugees in fulfilling the provisions contained in Article 13(2) of the Geneva Convention Relating to the Status of Refugees 1951. The amended Proclamation deals with a wide range of issues related to vulnerability of women and male refugees within the context of protection.

This means that authorities need to take appropriate measures to protect refugees. According to the Proclamation No.409/2004, it shall be applied without discrimination as to race, religion, nationality, membership of a particular social group, or political opinion. Refugees should therefore not be subjected to violence but are still being vulnerable.

The 2004 National Refugee Proclamation entitles recognized refugees to the same rights and obligations with regard to wage-earning employment and education as non-citizens of Ethiopia. This means among other things that they would need to receive a work permit in order to work. In practice, refugees did not have access to the formal labor market in Addis Ababa. Refugee

male and women however are limited to work in the informal employment making them more vulnerable to GBV as they are exposed to sex work (Hiba 2018).

2.14.3. Criminal Code of Ethiopia 2005

The Criminal Code (2005) of Ethiopia is the essential law for criminalizing crimes against any person at both regional and federal level. Gender based violence is considered as a crime and is recognized as human right violation under the national legislation of Ethiopia. In this case, GBV is being committed against refugees. It causes bodily assaults, integrity of the female and male body, as well as denying autonomy.

While examining the Criminal Code (2005), it was found that in the context of GBV, significant gender gaps in the justice system remain, due to poor documentation and inadequate investigation (Hiba, 2018). These may contribute to the lack of remedial measures relating to refugees as the existing framework fails to comprehensively address all forms and determinants of GBV.

Despite this the code however, addresses crimes that constitute violence against women in the following forms: violence and coercion (article 441), Aggravated and ordinary homicide (article 539 and 540), Grave Willful Injury and common willful injury, bodily Assault, Blows, Wounds, Maiming, Injuries or Harm and all damage to the physical or mental of an individual(article 555 and 560), Harmful Traditional Practices (article 561-570), rape (articles 620-628),Early marriage (article 649), etc. and therefore criminalizes most forms of violence against women and male (FDRE Criminal Code Ethiopia,2005) .

2.14.4. Comprehensive refugee response framework (CRRF)

The CRRF is a significant commitment made by the government of Ethiopia, in order to support refugees. By this, the government is reviewing the rights of refugees to employment particularly entry to the formal labor market providing opportunities for increased freedom of movement, explicit recognition of refugee's right to work, possibilities for local integration, the enrolment of children to primary and secondary education. The CRRF was adopted in New York a day before the Pledges made by Ethiopia during the Refugees Leader's Summit. The Pledges made by

Ethiopia are in line with the objectives pursued by the international community through the CRRF. The pledges could be thematically grouped together into six categories (Ephrem & Haileselassie, 2017).

Out of Camp Pledge: Expansion of the “Out-of-Camp” policy to benefit 10% of the current total refugee population.

Education Pledge: Increase of enrolment in primary, secondary and tertiary education to all qualified refugees without discrimination and within the available resources.

Work and Livelihoods Pledges: Provision of work permits to refugees and to those with permanent residence identification card .Making available irrigable land to allow 100,000 people (amongst them refugees and local communities) to engage in crop production. Building industrial parks where a percentage of jobs will be committed to refugees.

Documentation Pledge: Provision of other benefits such as issuance of birth certificates to refugee children born in Ethiopia, possibility of opening bank accounts and obtaining driving licenses.

Social and Basic Services Pledges: the provision of basic and essential social services.

Local Integration Pledge: Allowing for local integration for those protracted refugees who have lived for 20 years or more in Ethiopia.

Ethiopia became a pilot country for the implementation of the CRRF. This means that the CRRF will provide the required guidance and framework for the government to implement the nine pledges at the Refugee Leaders Summit in 2016 (Ethiopia National Strategy on Prevention of GBV (SGBV) 2017-2019).According to the national SGBV strategy, the CRRF will provide refugees that have been victims of SGBV or vulnerable to SGBV from lack of ability to support their livelihood, an opportunity to self-reliance, towards achieving gender equality in the long term.

CHAPTER THREE: METHODOLOGY AND DATA COLLECTION

3. Methodology Approach

Methodology is a general framework that guides the research (Kothari, 2004). The major guideline for selecting methodology of the study as a framework is the research problem or the nature of the study (Bryman, 2012). The nature of this study requires qualitative methodology. In qualitative approach, data was collected through personal interaction, and live process where various activities or actions can be observed and recorded. Participants are encouraged to speak for themselves and personal stories are appreciated (Bryman, 2009).

It generates detailed and descriptive information, which deepens ones' understanding of social events, phenomena or historical periods. It helps one to comprehend the world as seen by the participant. It reveals participants' depth of emotion and the way they interpret the environment (Norman & Lincoln, 2005). Qualitative researchers typically rely on four methods for gathering information: participating in the setting, observing directly, interviewing in depth and analyzing documents and material culture (Marshall and Rossman, 2006).

These activities will help the researcher to formulate research in a coordinated manner. The main types of generated data in qualitative research are in-depth interviews and group discussions and choosing between them depends primarily on which type of data will best illuminate the research topic and on practical considerations (Ritchie and Lewis, 2003). Thus, choosing a good data collection method and sampling procedure is important because it is the main part of the undertaking where the researcher gets the information that is being researched upon.

When choosing the research methods and sampling procedures that are going to be used, there are certain things that the researcher has to take into consideration. The researcher has to choose methods that are practical, cost effective, time efficient, ethical and can help get the adequate information. In addition to this, the method that is going to be chosen has to have relation to the type of information that is sought, should be practical and efficient so that the researcher will be able to extract the information that is needed (Silverman, 2005).

Hence, the researcher has taken these factors into consideration and chosen methods and procedures that she thought fit in order to attain the adequate information for the research. Conventionally, qualitative methodology is rooted in interpretation (since the research setting and people within it are too complex and mysterious to understand through natural science technique) as the base to understand social setting (Bryman, 2003).

Qualitative methodology is about understanding personal experience, phenomenon and detailed understanding of processes in the social world (Kalof, 2008). The reason for selecting this approach was because the voice of the survivors, women and men was an essential aspect of the phenomenon under study. This approach also supported with defining the problem, and to delve deeper into the issue through analyzing the condition and identifying whether women and men refugees are being protected in Addis Ababa.

3.1. Research Design

The study looked into the condition that made the vulnerability of Congolese women and men urban refugees to GBV, it has looked in to the economic, social and legal condition that led them to these situations. This study was exploratory in nature which used a qualitative approach to gathering data. Exploratory designs are open and flexible approach to research which addresses questions of all types and attempts to look for new insight into a phenomenon (Bryman, 2009). Hence, it was applicability in these researches to understand GBV as there was need to address different types of questions.

This was carried out through analyzing the economic, social condition and international and national laws which are specifically applicable for the protection of refugees. Exploratory studies are a valuable means of understanding what is happening to seek new insights to ask questions and to assess phenomenon in a new light (Yin, 1994). Explaining the impact of refugees being vulnerable. According Burns and Bush (2006) exploratory research design is referred as gathering information in an informal and unstructured manner in which we can generate useful information.

3.2. Target Population and Sample Size

This study focused primarily on Congolese women and men refugees residing in Addis Ababa in the form of refugee states who are getting support from DICAC. The reason for selecting Addis Ababa is because several refugees leave the camps to access services such as healthcare, education, and in some cases in the hope of finding employment. As less research has been conducted in Addis Ababa and much focus has been given to the camps. The reason for selecting DICAC is because it is one of the UNHCR implementing partners who works on refugees with both economic and social support system.

According to DICAC's 2018 figures and interview, with social service program officer there are a total number 4,443 refugees getting economic and social service .Out of the total numbers south Sudan 687 , Somalia 769 , Eritrea 549 ,Sudan 141 , Congolese 369, Yemen 1,690. Out of the total population getting service from DICAC 9 men and 23 women a total of 32 Congolese refugees have been a victim of GBV and attending ongoing counseling (see Appendix VII). The sample size for this qualitative research was determined by the potential value of the selected respondents being 10 survivors, which the researcher considered more important than having a large number of interviews. The reason for selecting Congolese nationalities is because they have the largest number of GBV case reporting, the budget of the researcher and time available to find other nationalities. The research is focused more on quality and providing detailed facts on the vulnerabilities of women and men refugees to GBV.

3.3. Sampling Technique and Procedures

It is an obvious fact that researchers cannot study all relevant circumstances, events, or people intensively and in-depth but have to choose samples on which they can undertake their research effectively. In qualitative research the amount of data collected is small because it does not strive to generalize but rather provide an in-depth view on the topic (Marshall and Rossman ,2006).

This study relied on non-probability sampling. Non-probability sampling does not involve random sample selection (Denzin and Lincoln, 2000). The population does not have an equal opportunity to be part of the research sample (Du Ploop-Cilliers et al., 2014). The focus was on obtaining a research sample that would allow the researcher to gain in-depth understanding of the

topic. According to Babbie (2011) non-probability sampling is used when it's difficult to access the entire population, as was the case in this study.

This study used snowball and purposive sampling techniques to select participants. Denzin and Lincoln (2000) described purposive sampling as the process whereby the researcher identifies a person that can provide the relevant information for the study. The researcher selects participants based on the purpose of the study and knowledge of the population.

The purposive sampling method ensures that every participant fits the population parameters of the study, and is able assist with the research (Du Ploop-Cilliers et al., 2014). Purposive sampling, also known as judgmental, selective or subjective sampling, reflects a group of sampling techniques that rely on the judgment of the researcher when it comes to selecting the units (e.g. people, case/organizations, events, pieces of data (Palys, T. 2008)). Officials from ARRA, UNHCR and DICAC were chosen using purposive sampling methods.

In the snowball sampling technique, the researcher selects a scarce sample using networks (Denzin and Lincoln, 2000). Key informants that have been interviewed direct the researcher to Congolese refugees who they think can provide relevant information and willing to share their experience to GBV. Congolese men and women refugees the researcher interviewed were identified through snowball sampling technique; the method was utilized to identify women and men that have experienced GBV in the various contexts initially facilitated by the contacts with organizations working on refugees such as DICAC. In view of the above, a total of 15 interviews were conducted. In light of the above explanation, the researcher took ten refugees as main respondents and included five individuals from United Nations Higher Commission for Refugees, Ethiopian Orthodox Church-Development Inter Church Aid Commission and Refugees Returnees Affairs Department as key participants in order to build in-depth understanding of the topic under study. Once the participants were identified contact was initiated through direct phone call for each and a meeting time and venue was fixed

3.4. Tools of Data Collection

Method of the research is generally the techniques of data collection and inquiry (Kalof ,2008). Data for the study was collected from both primary and secondary sources. Primary data was collected through in-depth interview with the refugees and semi-structured interviews and key informant interview. The nature of the study needs detail rich and getting insight of the respondents without pigeon holing them, interview was employed as the major tool of data collection. Essentially semi-structured questions were used to guide the dialogue during interview sessions for both the refugee interviewee as well as with the key informants.

3.4.1. In-Depth Interview

This was one of the main data collection instrument used by the researcher to obtain primary data on the Congolese refugees. Qualitative, in-depth interviews are much more like conversations than formal events with predetermined response categories. That is the researcher explores a few general topics to help uncover the participant's views but otherwise respects how the participant frames and structures the responses (Marshall and Rossman 2006).

Since semi-structured interview provides the interviewees with great leeway to reflect their perception with regard to the issue freely while fairly directed towards the specific topic to be covered, it's found appropriate to the study (Bryman, 2012). The semi-structured nature of the interviews was suited to extract the important information while letting every refugee tell their own story and letting the experts discuss the questions according to their knowledge. The loose structure allowed to change the order of questions or to go deeper into an issue when necessary.

In total 10 Congolese refugee women and men victims of GBV were interviewed for this study over the period of two month. The interviews was held in a place where participants in an area where they were most comfortable such **youth café** because it near to DICAC premise, it was well-known by the Congolese refugees and it was favorable environment. Participants were required to sign on a consent form explaining the purpose of the research and the expectations from participating in the study (See Appendix II).

3.4.2. Key Informant Interviews

Key informant interviews are qualitative in-depth interviews with people who know what is going on in the urban refugee's vulnerability. Semi-structured questions start with the general questions of the study. They are effective in obtaining information from respondents, revealing their attitudes, opinions and experiences (Marshall and Rossman, 2011). This method provided in-depth information on the vulnerabilities of refugee women and men and the role of different organizations in responding to their needs. The purpose of key informant interview is to collect information from a wide range of people who have firsthand knowledge about urban refugees' vulnerability and GBV. **The data and information which was collected through Key informant interviews with concerned bodies, targeting professionals working towards the protection of refugees specifically professionals working on GBV cases. Gender & Child Protection Officer at ARRA was my entry points and vital in nominating potential interviewees that would serve as key informants in agencies namely UNHCR and DICAC.** The interviews with key informants were held in their offices respective office. Key informants are as follow from UNHCR the UNHCR Protection Officer, from ARRA the Gender & Child Protection Officer. From DICAC the GBV officer, mother and child health officer she is also working as Congolese case worker officer and social service program officer were interviewed by the researcher.

3.4.3. Secondary Data Collection

Secondary data related with the study of GBV were collected from different sources processed by national and international organizations as well as governmental sectors. Secondary source is also the way to build theoretical framework and literature for the research. The researcher has explored earlier related studies by other scholars and shows the gaps. Data source for the study was the UNHCR and DICAC since they deliver services for refugee communities and they are agency that deals directly with urban refugees in Addis Ababa and GBV survivors. Governmental sector ARRA was great use providing the researcher with the set-up of the administration in the area of study as well as feeding the researcher with the different policies set by the government. In order to better understand the study topic, the researcher has conducted literature review. **Previous studies were used to understand the vulnerabilities of refugee women and men and develop sharper insight into the study.**

3.5. Data Analysis

Once the researcher has collected the data using the appropriate method and has recorded it, the task of analyzing and interpreting followed which is said to be the most complex part of the research process. The process of bringing order, structure, and interpretation to a mass of collected data is messy, ambiguous, time consuming, creative and fascinating (Marshall and Rossman, 2006). The data analysis was done using thematic analysis which involved breaking down the information into different themes and categories. The reason for applying thematic analysis is it emphasizes pinpointing, examining, and recording patterns (or "themes") within data.

Themes are patterns across data sets that are important to the description of a phenomenon and are associated to a specific research question (Moira and Brid, 2017). Hence, qualitative data for this research for women Congolese refugee was collected through recording and note taking with questions in the interview guide. The data was tape recorded to ensure that information would be understandable. Recording enabled refugee women to tell their own stories without being disrupted. The tape recording made it easy to reword the participant's stories for purposes of clarity.

But for the men Congolese refugee did not wish to be taped due to the personal nature of the questions. Researcher only used note taking. Since participants and their concerns always come first, and they should not feel compelled to be recorded since such a feeling could even compromise the accounts the researcher will gather for the study. It is not mandatory to make audio recordings of interviews. If, as in these cases, the participants do not wish to be recorded, researcher should never do so. This is simply good research ethics. In order to minimize the limitation that would be accounted for in the final write-up the researcher was make notes of every point in the discussion.

For qualitative research, it proves to be a very tiresome and complicated one because of the type and amount of data that is acquired (Bryman, 2009). The analysis of qualitative data was made both during and after data collection. The collected data were coded, conceptually organized, interrelated and evaluated. After the data are collected, it was organized and interrelated into concepts such as economic conditions, social condition and the legal condition that led

Congolese refugees GBV vulnerability based on the research objectives. The data collected during an interview is organized according to themes and specialized quotations are selected.

During thematic analysis quotes are selected to provide a clear understanding of Congolese refugees' experiences. Bernard and Ryan (2010) explained how quotes are selected. The researcher reads the interview transcripts several times and quotes are made from anything in the text that is interesting and able to explain events relevant to the study. In this study special quotes were selected for analysis. The researcher had to read the interview transcripts several times in order to be able to choose quotes that explain and are relevant to the themes of the study. For the purpose of anonymity and confidentiality age were used when reference was made to quotes from the interviews.

Normally, refugees do not want to talk about their experiences with GBV. They are fearful and want to forget about their experiences. This makes it hard to study their experiences. The researcher encountered many challenges during data collection, including time constraints, language, and building trust between the refugees and the researcher. Hence, the researcher has chosen to use the following steps for the management and analysis of data.

3.5.1.1. Managing the Data

Three languages were used during the interviews with refugees and officials: Amharic, French and English, and researcher relied on one French interpreter for one participant.

For the rest of the participant English was used for in-depth interviews. The conversation that had taken place between the researcher and the key persons was by Amharic language and were reduced to written. In order to easily manage the data that was collected, a list was prepared on the data that has been gathered. The notes that were taken during the in-depth interview were edited to make them easier in retrieving necessary information. Then, the data collected were cut down in accordance with dates and age and time of collection.

The data collected was read and reread over and over again so that the researcher can become familiar with it and can fully immerse it. After the above processes of organizing and immersion of data, the researcher identified certain recurring categories and themes that needed to be

addressed in the research through significant intellectual work which included reflecting on the conceptual and theoretical framework of the research. This process involved noting patterns evident in the setting, the condition that led Congolese refugees in vulnerability situation. Thus, the researcher developed data recording table for the participant (see Appendix VIII).

3.5.1.2. Manual Coding the Data

Coding data is the formal representation of analytic thinking (Marshall and Rossman, 2006). The researcher applied some coding schemes which were basically informed by prior literatures read on the subject of gender GBV. These categories and themes were thoroughly and diligently marked using data recording table for participant (see Appendix VIII).

3.5.1.3. Interpretation

At this point, the collected and coded data were evaluated for their usefulness and centrality so as to bring meaning and coherence to the themes, patterns, categories and the developing linkages. This is mainly to make sense out of them and present them in such a fashion that they will be engaging to the reader. Thus, the data was examined thoroughly by the researcher in terms of its social, economic and legal conditions. All in all, careful considerations were made on the usefulness of the data segments that were drawn in terms of answering the questions that were being explored and how they are important to the story that is unfolding about the condition that led Congolese refugee to vulnerable condition to gender based violence.

3.6. Ethical Considerations

Any research raises ethical issues let alone one designed from a feminist perspective. As Kirsch (1999) puts it “Issues of trust and vulnerability become particularly critical when participants feel encouraged by researchers to share long-held secrets or to reveal personal or confidential information during interviews.” Due to the sensitive nature of studying GBV, careful ethical considerations were made before meeting with the respondents.

(WHO, 2007) ethical guidelines and safety recommendations for researching, documenting and monitoring sexual violence in emergencies were carefully followed and principles of do no harm, voluntary participation, confidentiality and anonymity were ensured (WHO, 2007). For example, the interview was held where privacy and confidentiality could be guaranteed. The first part of

the interview was allocated to provide respondents with thorough information about the study purpose and how the collected data would be stored and used.

In the research at hand the researcher solicited various forms of information from the participants in relation to their background, experience of violence, sexual orientation etc... which can be categorized as sensitive issues. Thus, in order to secure these ethical issues of trust and vulnerability, the researcher has employed the use of certain ethical considerations. That is, in order to secure the identity and protect the confidentiality of the participants, they were not required to disclose their names during the interview. Instead, age was used in reporting the findings from the research. In addition to this, informed consent of the participants was obtained at the inception of the interview in order to assure that their participations were fully voluntarily.

CHAPTER FOUR: FINDINGS AND ANALYSIS

4. Introduction

This chapter will deal with the key findings from the interviews carried out by the researcher over a period of two months (March –April 2019). There are many difficulties faced by both men and women Congolese refugees in Addis Ababa. It is not possible to go in depth in to the entire problems refugees encounter in Addis Ababa in this thesis. The researcher has only focused to conation that made Congolese refugees vulnerability to GBV will be discussed herein. The researcher has examined the data to find answers to the threes research questions: the economic, social and legal conditions that make Congolese women and men refugees in vulnerable to GBV Addis Ababa.

The chapter will be divided into three main sections where each section covers specific objectives. The section will include research findings which are presented by putting together the life experience of research participants with relevant theories, literature and themes that were related to each research question arose from the data to represent various experiences.

The first section will try to explore participant demographic, major reason for Congolese refugees to relocate to Addis Ababa and the major types of GBV faced by Congolese refugees. The

second section will be about social vulnerability how cultural and language barrier has led them to be vulnerability to GBV. The third section discuss about the economic condition livelihood of Congolese refugees. The last part will focus on the legal condition that has put Congolese refugees in vulnerable situation to GBV will be observed.

4.1. Participant Demographic of the study

Table 4.1: Sex distribution of the study population

Sex	Number of Participants
Women	5
Men	5
Total	10

Source: Interview with Congolese refugee, 2019 at youth café.

Age and Educational Attainment as it has been illustrated in the table below, the age of the Congolese refugee in Addis Ababa was found to be predominantly comprised of adult. Even though the number of participants in this research cannot be considered as statistically representative, it can be inferred from the findings the study participant of are adult.

Table 4.2: Age distribution of the study population

Women refugee age	Men refugee age
23	29
30	30

32	35
33	34
35	38
Total= 10	

Source: Interview with Congolese refugee, 2019 youth café.

On the other hand, when we come to the level of education attainment of the study population, it was found that most of the participant were able to read and write English, it can be said that almost all of them fall under the group of literate persons. The research found out that the majority of the participants in the in-depth interview had attended schooling in Congo and have been attending English language class which was provided by DICAC when they arrive to Addis Ababa.

Table 4.3: Level of education

Level of educational	Number of Participants
No formal education	1
Primary education	4
Secondary	2
University degree	3
Total	10

Source: Interview with Congolese refugee, 2019 at youth café.

Out of the total study population 3 men had university degree; two women have attended secondary school, 3 men and 1 woman have attend primary education and one women has not got any formal education .

Table 4.4 Marital status

Marital Status	Number of Participants
Married	1
Divorced	1

Widowed	3
Single	5
Total	10

Source: Interview with Congolese refugee 2019, at youth café.

Among the participant all male responded not being married, three women are widowed, one divorced and one is married .In terms of having children, the interviewed with male Congolese refugees replied that they did not have children.

Table 4.3: Number of Children

Women refuges	No .of children
Age 23	No children
Age 30	Have one child out of rape
Age 32	Pregnant with 7 month baby
Age 33	Have two children
Age 35	Lost her 4 children due to the war

Source: Interview with Congolese refugee, 2019 at youth café.

In terms of religion, the participant comes from two religions Protestant and Muslim .two women follow Muslim religion and eight follow protestant religion .

Table 4.4: religion status

religion status	Number of Participants
Protestant	8
Muslim	2
Total	10

Source: Interview with Congolese refugee 2019 at youth café.

4.2. Grounds for Congolese refugees to settle in urban areas

According to the operating procedures put forth by ARRA/UNHCR/DICAC, urban refugees are allowed to live in Addis Ababa for various reasons but before they were relocated to Addis Ababa they were living in sherkole camp. From the interviewee the respondent where relocated

to Addis Ababa from Sherkole Refugee Camp. While speaking with one of the key informant, a protection officer with UNHCR, the officer had the following to share with the researcher:

“Sherkole is one of the 20 woredas in the Benishangul-Gumuz Region of Ethiopia. Part of the Assosa Zone, it was established in 1997 to accommodate Sudanese refugees seeking international protection. However, the current population includes Sudanese, South Sudanese and minority community from Democratic Republic of Congo, Burundi, Uganda and other countries in Africa.”

A refugee camp is a temporary settlement built to receive refugees and people in refugee-like situations. Refugee camps usually accommodate displaced persons who have fled their home country. According to ARRA Gender & Child Protection Officer, she had the following to share with the researcher:

“Refugee camps generally develop in an impromptu fashion with the aim of meeting basic human needs for only a short time. Refugees come to refugee camps in search of safety. Often, these refugees are fleeing political violence and religious persecution. Their only chance at survival is coming to a refugee camp in hopes of eventually obtaining resettlement in another country. This can be a lengthy process, spanning anywhere from a few years to a lifetime. Refugee camps become home for those utilizing them since they stay so long, but while refugee camps are less dangerous than refugees’ national homes, they often provide horrible living conditions.”

Despite the purpose of refugee camps being to provide safe shelter and protection for refugees some of the camps have become unsafe places for several refugees. Refugees often deal with added pressures such as being subjected to sexual abuse and violence in refugee camps. GBV in particular, is a serious problem that pervades most camps worldwide (Hiba, 2018). Similarly, unfavorable camp condition, absence or limited access to services like education, health care, and security problems with protracted situation in camps are the major push factors for refugees to settle in Addis Ababa. Majority of the study respondent explain the reason for them reside in Addis because of medical needs are no meet in camp. The interviewee with Congolese refugees who was living in Sherkole camp for six years recalls his first day as follows:

“I was given construction materials, monthly food supply, cooking utensils, blankets and mosquito nets. The food didn’t last a month and these made the camp life very hard. Food is given to families based on their size, and extra water and food is very rarely handed out.” (35 years old male, Tuesday, 2 April 2019)

If urban refugees want to keep their legal attachment to the refugee regime they are obliged to return temporarily to the camps during population counts to register with UNHCR (Campbell, 2006). In the same way there are cases where Congolese refugees come to Addis Ababa without

going to refugee camp. In circumstances they were obligated to settle in camp. According to Gender & Child Protection Officer of ARRA she explain the reason why refugees were relocated to camp

“The Ethiopia government issued a new directive mandating urban refugees and asylum seekers who arrived since the beginning of 2005 to relocate to Sherkole refugee camp in western Ethiopia. Individual refugees and asylum seekers and their families were ordered to report to UNHCR, the UN refugee agency, and ARRA to help facilitate their travel to the camp with.”

According Congolese refugee who lost his father do to war and he became separated from his mother when the fighting took over his village; he was forced to flee with some relatives who come to Addis Ababa without going to refugee camps. According to him:

“The government issued new directive, we were ordered to go to Sherkole camp by UNHCR and ARRA. We receive transport allowance when departing from Addis Ababa and on arrival to the camp, we were provided with land to build houses, construction materials, monthly food supply, cooking utensils, blankets and mosquito nets. After I settle at sherkole camp my health was getting worse day by day and life was getting harder after, I was being hospitalized at Assosa Hospital, I requested applicants for to be transfer to Addis Ababa on medical case and it took them five and more month for them to decide on my case after a long waiting I was transferred to Addis Ababa Leghar ‘hospital, that is how I come to Addis Ababa and get urban refugee statues ’”(A 30 years old male Thursday, 4 April 2019).

Inter - tribal conflict among refugees was anther cause for relocating to Addis Ababa. Congolese refugee with Tutsi tribal during the interview states her reason to come to Addis Ababa. According to her,

“I lost my parents due to the war; my parents were killed when the rebels attacked my family home and burnt the home with my parents and my sister. At the time, I was sleeping over at my sister’s home, and we had to run into the forest to escape similar fate. As a result of this, we had to leave the Congo with my sister, husband and with her sister six children. Their journey was mostly undertaken by foot, walking long distances, a few times by bus if we were lucky. When we arrive Sherkole camp, the conditions in the camp were difficult, which was made worse because Hutus in the camp, that cause conflict, we relocated to Addis Ababa by ARRA and UNHCR because of the tribal differences.”(A 32 years old woman, Friday, 8 March 2019)

The need for security and safety in their attempt to find a safe place to settle has also been the reason for many to remain staying in Addis Ababa (Suleyman, 2014). Given the above for many of the participant Addis Ababa was the city where they can get better condition compared to the camp especially for medical treatment, the presence of hospitals and private medical clinics may act as a pull factor toward urban settlements. An insight from the interviews with Congolese

reveals persecution relating of war and conflict related issues the main cause for them to seek protection in Ethiopia. In general, it was clear that these Congolese were targeted or faced threat to their personal security. As such, the decision to flee has merit attached to it. The researcher during the interview with the Congolese refugees found key factors that made them decide to come to Ethiopia was searching for assurance of personal safety and protection.

4.3. Major Types of Gender-Based Violence

4.3.1. Sexual Harassment

Fitzgerald et al. (1997) succinctly define sexual harassment as any unwanted sex-related behaviour that is perceived by a target(s)/victim(s), whether male or female, person of the same or opposite sex, to be unpleasant and intimidating. Studies have shown that this type of violence is a widely perceived but loosely considered as violence. Unwanted sexual attention includes verbal and nonverbal behaviors that are unreciprocated and considered offensive to the person who is receiving the attention (Kelley & Parson, 2000). In the same way the study has found especially women Congolese refugees were a victim of these type of violence they were given insulting remarks , whistling obscene jokes or humor about sex. According to Interviewee with Women refugees reported during the interview that they were victims of this violence around their home and on the way to accessing service. They have encountered unwanted touched and harassed by someone who they know or never know before along the road and somewhere they go. According to interview Congolese refugee explains the encounter she had with her neighbor:

“most of the time I couldn’t manage to pay the light bill so, when it is gets darker I open the door widely so the outside light can get to the house, but my neighbor comes in the house without asking and try’s to kiss me and touch my breast “(a 32 years old woman ,Friday, 8 march 2019).

Most participants explained that sexual harassment can have different forms but the core similarity is the various range of discomfort it causes. According to GBV officer of DICAC she has elaborated that women refugees are insulted in reference to their body like breast, leg, eye, forehead, ear, fatness, thinness, tallness, shortness, body shape, etc.

In case of emotional attack, women prefer to be silent than going to the police or ARRA. The men refugees also did not consider this act as the issue to be seen by the police or ARRA. Refugee explains the reason why he prefers to be silent to sexual harassment. According to him:

“In sex work you get harassed every time, if I count the numbers I was harassed it will be too much, I have learned to ignore the situation, I don’t want to attract other problems by reporting it ” (a 29 years old male, Tuesday, 9 April 2019).

Majority of the refugee respondent believe sexual harassment as less important crime than other crimes committed against them. There are no corrective measures taken up on those guilty doers by existing legal system to the crimes they have reported. The interview with GBV officer of DICAC explain that refugees most of the time don’t come to report the nature of sexual harassment they encounter at different circumstances. Even though this is a prevalent form of gender based violence, the refugees who encountered it prefer to be silent.

As can be seen most sexual harassments have become a normal trend majority of the women refugees choose to ignore such acts as if nothing happen because they believe there is no solution for their complaining. They also ignored or resort to letting go of their bad experiences because they fear the harasser might revenge them for they report the harassment.

4.3.1.1. Sexual Harassment in Transportation

Public transportation or public transit is a shared passenger transport service which is available for use by the general public. The major modes of public transportation in Addis Ababa are anbessa bus, minibus taxis, star alliance bus, train, and higer midi-bus and salon taxi. In addition, public service bus, white minibuses and cross –country bus are serving the city (Daniel, 2014). Geloski et al.’s (2017) review of studies on sexual harassment of women and girls on public transportation found global prevalence rates ranging from 15% to 95%, with women in developing countries more likely to have been harassed.

Similarly in the study, respondent have experienced sexual harassment or unwanted touching when taking public transportation, it may be the case that women in that city encounter similar threats whenever they board a bus or taxi. Especially getting to and from location also gives rise

to refugees Vulnerability to GBV. Refugees reported that public and private modes of transportation are rife with verbal abuse by other passengers.

All the refugees for the study are currently living at Bole Arrabsa. Majority of Congolese refugee's respondent use anbessa bus and train service for the means of transportation. Because they are the cheapest way to DICAC, ARRA and UNHCR the respondent had selected the above modality. Respondent explains there is a danger taking public transportation. Refugees explain the encounter she had while using anbessa bus. According to her:

“Every day has a challenge to go to come to DICAC But I had no other choice - I needed the milk for my child, DICAC provide as with milk and pampers for my kid every month, I was taking a bus from Megenagna to come to DICAC, there was no seat left so I had to stand up after a few min the bus was full with passenger we started our journey ,the guy behind keeps touch me , again and again ,I give him a serious look but that didn't stop him from touch me I said stop but I don't think he understand English ,so I was forced to change my position in the bus.” (A 32 years old woman Friday, 8 March, 2019).

According to the finding of the study the major factor that leads to harassment in buses or mini-buses is overcrowding. Two major types of harassment were encountered by women refugee's responses staring or leering and deliberate contact or groping. Crude comments or remarks with sexual innuendos and obscene gestures are also common. Other types of harassment include men blocking the way for women to disembark or following after disembarking and stalking.

Interviewee with the women refugees explain they have become used to such incidents and have learnt how to deal with them. They further expressed that they had to tolerate such incidences, as they cannot afford any privately hired transport to commute. Refugee tells how she was harassed. According to her:

“I was coming to DICAC by anbassa city bus, to get medication, since I am a Muslim; I was wearing Niqab, a veil worn to cover the face. Mine was made to leave only the eyes uncovered, covering the whole body from head to feet, since the bus was full, I had to stand up, I suffered from harassment from the passenger, nobody helped me, someone began to touch my leg on the bus, I was standing, very normal, and a man brought his leg closer and closer to mine...I walked away and he kept approaching” (A 35 years old woman, Wednesday, 13 March 2019).

Evidence drawn from the interview suggests men Congolese refugees are less vulnerable to GBV in public transportation than women Congolese refugees. Since the ways in which women's commuting patterns differ from men's might provide insight into the effect the difference in sexual harassment. A study by Astrop (1996) found that women made a higher proportion of trips by walking and by bus than did men; as a result they are more vulnerable to harassment. Likewise majority women Congolese refugee come to access service more than the men refugees as it is stated in the interview with DICA mother and child officer she had the following to share with the researcher:

“Security and safety issues are the most influential factors to be vulnerable to GBV for refugees, the lack of a secure urban environment strongly restrict refugee's mobility and limit their access to job opportunities, education and health care services. Women refugees rely more on public transport than men, they are also the most vulnerable to violence in public spaces. Risk of harassment in public transport is a permanent threat for women refugees”

Successful prosecutions of sexual harassment cases are relatively rare considering the scale of the phenomenon. Women refugees are often reluctant to report the incidences most of them prefer to ignore harassment they encountered. They may feel ashamed to disclose the incident; this failure of disclosure enforces the invisibility of sexual harassment that continues to be inflicted on women Congolese refugee. Interview with DICAC gender based violence officer and the ARRA Gender & Child Protection Officer expert majority of refugees who are a victim of sexual harassment do not come to report the nature of sexual harassment they encounter at different circumstances.

4.3.2. Sexual violence

4.3.2.1. Rape

Rape is one of the prevalent GBV across different parts of the world with varied degree of prevalence rates that can happen to anyone at any place (Tsegaye, 2015). Sexual violence such as rape is when someone is attempting to obtain a sexual act by using force regardless of their relationship to the survivor (Basile et al, 2014). Most of the time rape is considered as women issue On the contrary a gender analysis explain male on male violence through the gendered power structures (Basile et al, 2014). Given the above, the researcher argues that a gender theory approach is more suitable in order to understand GBV vulnerability.

Similarly to the theory the study has found men are also victims of rape. Men refugees in the study who was targeted for sexual violence by those who presume that, as refugees, they have fewer ties to the community and are already living on the margins of society, and are therefore less likely to report violence. Refugee who was in sex selling work explains the encounter he had with his client. According to him;

“I used to work at night, so, that day we have already talked in the phone about the price he is going to pay, after we are done I asked for payment, he gave me less than what we agreed, so I asked for more we had a fight, he started beating me, may noise was broke, he raped me, I always suppose the reason he did that is he knows I can’t go to police station and report since same sex relation is not allowed in Ethiopia” (a 29 years old male Tuesday 9 April 2019)

Most women are raped by men they know but some are raped by strangers (Tjaden and Thoennes, 2006). Likewise the majority of the rape incident interviewee occurs in victim’s house and in hotels. Regarding the perpetrators, women refugees have reported being raped by strangers, close relatives, employer and sex work client. Men refugees have reported in the interview being raped by their sex work client. Interviewee of the study, who has survived rape state that they were raped by one man or many, and they were beaten and threatened.

4.3.3. Physical and Emotional Abuse

Physical violence against men refugee occurs for the same reasons as violence against women refugees, in an attempt to suppress challenges to the social status of the dominant group (Sivakumaran, 2007). To illustrate beating was one among domestic violence on women incident that happen to refugees. With regard with male Congolese refugees who survived GBV. The research found that physical battering was the most frequent form of abuse committed against male refugees. Majority have experienced continuous physical assaults from their sex work client. They reported being slapped, hit, shoved, kicked, punched and choke throwing things caused some of them injury and physical pain. Sex workers interviewed, all said they had been beaten refugee who was jump on the streets explain her encounter. According to her:

“I really don’t like it, But what to do? If I don’t go on the street, you see nobody there to do it for me. The life I’m doing, it’s not life. I really want someone to help me move from off the streets. I am on the street to look for a living because the aide I get doesn’t last 10 days and I got no one to help me, I sleep with more than 5-8 men a night ,in street u are beaten and robbed by your customers” (a 23 years old woman Monday 4 March 2019)

The daily life of refugees is moreover influenced by the labour market, or the lack of perspectives, which again has an impact on gender relations (Kamitanji, 2008). For this reason restrictive civil liberties and work permits, coupled with the lack of economic livelihoods, and of access to resources and markets, often led to refugees not being able to perform their former gender roles. For instance, men might be unable to fulfill their role the family provider and women might have to take on additional responsibilities (UNHCR, 2008).

Men refugees in study responded that vulnerable to emotional GBV in Addis Ababa, including within their homes, because they are unable to meet expectations around being the family protector or breadwinner. This vulnerability is heightened in situations where men refugees because they were not unable to work, or discriminated against in employment opportunities due to their refugee status. Men refugees where getting earning less income than they used to back in Congo, or even, for the first time, making less than what women in their family are able to earn. Refugee explains that he had a good job and that he was providing for his family in Congo According to him:

“I had a land in Congo, it is not that much but it feed my family and I was the one providing for my family, I had customers who prefer fresh local rice, and I provide for them, but know in Addis Ababa I don’t have a land and I don’t provide for my family .UNHCR provide me assistance ,I feel sad the money I get is too small for me to provide my family with all the necessary thing they want .” (A 35 years old male, Tuesday, 2 April 2019).

During the interview the men refugee participant feel they are not able to live up to the image of what it is to be a real man in refugee’s situation. It is not always possible to protect one’s family members from GBV, they feel as they lose their role as providers for the family, and in there because they faced GBV it has destroy their masculinity or manhood. The majority of the respondent Congolese women refugee where vulnerable to sexual violence especially rape but from the evidence from the interview male respondent of the study where vulnerable to physical and emotional forms GBV.

4.4.Social cultural Condition

4.4.1. Language Barriers

Refugee situations may impact on gender relations since conflict flight often destroy the fabric of communities and families (Carson et al, 2013), leading to a rearranging of the social relations

under new and different conditions. Moreover, the experience of conflict and flight might affect individuals who find it difficult to cope with what they have encountered (Lukunka, 2011) in the same way all participants of the study live in an environment of cultural and social make up different from the area Congo.

As it is explained in different literature Socio-cultural situation as a process, is mainly starts with the establishment of contact between refugees and host communities. This interaction begins with interpersonal communication or friendliness between the refugees and the host communities that extends to intensive social interaction. This interaction gradually eases barriers to integration and enables the refugees to live alongside with the host community that further develops to forming social networks such as marriage and participating in different social institutions (Wogene, 2017).

As it is stated by different scholars Language is the major factors that impact the socio-culture situation of refugee's setting. Consequently Ethiopia's ethnic and cultural diversity has affected social relations with refugees. Language and cultural knowledge are perceived to be necessary to effectively integrate within the wider community. Being able to speak the main language of the host community is, for example, consistently identified as central to the integration process. (Age and Strang 2008, and Suleyman2014). According to a social service program officer at DICAC explain, communication and proficiency in local languages knowledge is the major barrier refugees face, the officer had the following to share with the researcher:

“We are presently experiencing an impressive culture of welcoming that is making a lasting impact on the image of Ethiopia in the world. Yet welcoming refugees is only a start. What is decisive will be how soon the people are given access to society and how their living condition can be developed language has been and still is a major barrier for refugees to access any service they want and need”

All the participant responded during the interview language as the key condition that has a big role in their vulnerability to GBV considering the language difference and the subsequent communication barriers, finding employment and creating social networks among locals and getting by in the city is not easy for them. The difficulty of speaking, writing in and understanding the Amharic language has been for many the biggest challenge and one of the big conditions that led them is vulnerable to GBV. According to Gender & Child Protection Officer at ARRA, the officer had the following to share with the researcher:

“Even though refugees might have the skills needed to make money in an urban setting like Addis Ababa such as business skills, the lack of other important abilities such as being able to communicate, not able to negotiate with the host community and speak the local language is a great challenge”

Lack of Amharic language skills is one of the most significant obstacles to obtaining informal way employment those with poor language skills are likely to have access to a much smaller range of employment. The majority of the participant responded that language barriers has caused situation they could have avoided but couldn't because they lack Amharic language skill which result for them to be vulnerable to GBV. Refugee recount how Amharic language is difficult for foreign even if she was given a formal education according to her:

” I was 8 years old when I arrive to Addis Ababa with my anti so I was going to public school and manage to learn Amharic but there is difficulty of learning Amharic and particularly getting used to write the alphabets, they have been a great impediment for me since no one in the house speak or read Amharic”(A 23 years old woman ,Monday ,4 march 2019)

Majorly of the respondent explained knowing language barriers limit all interactions, including the access to service. The interviewee explain Amharic language has a big role and impact on their life like getting some sort of work and better socialization with their neighbors in Addis Ababa. Refugee remind the situation where she was vulnerable to GBV because her inability to communicate with Amharic she explain her inability to speak Amharic language often left her to wonder and devoid of some basic protection needs at times when badly needed. According to her:

“I was involved in selling sex as a means of generating income, sometimes client don't give me money after, sometimes if I agree with one client he will bring his friend and I was forced to do with two or more people at a time and beaten by their client When we go to the police station to find help or to report beatings by fellow sex workers, the fight can range over a client I take or to a corner I am standing on, people at the police station ask me to bring a translator, I don't know what they are thinking ,how will I find translator in the middle of the night ,they make it is hard for me to tell my story, how the attack happened , where it happened if you can't manage to explain it you would feel helpless” (A 32 years old woman Friday 8 March 2019)

The improvement in social condition for Congolese refugee seems to be more problematic, as they somehow face difficulties to learn Amharic which is an important factor for integration, and developing of social relationships. Almost all the refugees, the researcher interviewed had a problem in communicating with their landlords and negotiation with rent price and bargain price

every time the landlord increase the house rent. Refugee explains in the interview the encounter she had with her landlord .According her:

“My landlord always increase the house rent and sometimes ask me to play before the end of the month, it is impossible to communicate with him since I only know little Amharic words, he doesn’t know any English. He sometimes insult me with Amharic saying I am a prostitute “shermuta” know what he saying because when I was doing a sex work that is what the Ethiopia girls call each other when they start a fight on the street, I have catch-up with some words while I was doing the work” (a 30 years old women, Wednesday 6 March, 2019).

From the interviewee language barriers has prevented them from seeking support and have negative impacts on refugees’ lives. Language and cultural knowledge to some extent determines GBV survivors’ degree of engagement with host communities. Individuals, coming from different cultural contexts, often face culture shock upon their arrival to countries of refuge.

Communication difficulties between officials and refugees create further proximal impacts and have serious consequences for both survivors and perpetrators of GBV, for example asking for translator when refugees want report their case my give the perpetrator to have time to escape or flee from the crime scene.

These situations inhibit the ability of refugees to report and seek redress to their issues. Time and again, the entire process of reporting breaks down because the victim is unable to communicate to the authorities, and the authorities on their part lack the support of qualified translators to understand the challenges of refugees with GBV case. Thus, this ineptitude pervades across board, and usually translated as a hopeless and helpless situation by the refugees, hence making them more vulnerable to the GBV.

Understanding the legal, social, and economic systems of a foreign country can be difficult, because of the language barrier that exist among refugees. This is something Congolese refugees are becoming very familiar with the life in Addis Ababa. These language barriers not only make it harder for refugees to live a life as refugee in Addis Ababa, but also leave them vulnerable to legal, social and economic systems they may not fully understand. Barrier to language affect both men and women refugee and led them to situation that make them vulnerable to GBV.

4.4.1.1. Violence Against Women With Disabilities

Disabilities are one segment of the population their vulnerability for gender based violence is also high and different factors contribute to their vulnerability. Violence against women with disabilities occurs due to Social myths: people with disabilities are often less recognized, seen by the society as if like they are as passive, helpless, child-like, nonsexual, and burdensome (Nigist, 2011).Consequently these prejudices tend to make people with disabilities less visible to society, they think that they are unlikely to be abused, especially sexually abused.

For this reason, UNHCR’s Code of Conduct (2002) put an obligation to international, national refugee staff of humanitarian aid organizations, including NGOs, UN agencies, and host government ministries, holds positions of great authority in refugee settings. Unfortunately, the study has found out that there has been a case of workers abusing this power and committing acts of gender-based violence. Nevertheless, the interviewee with refugee talks about how Caregiver was raping and impregnating her. According to her:

“I was at home when armed men came and killed my husband. They decapitated him and shot me in the leg. I was raped in my home, next to my husband’s body, after that my mind was not stable, I couldn’t sleep ,the journey to Ethiopia was very difficult with only one leg, at Sherkole life was difficult, my health was getting worse day by day, so I requested to be sent for medical reason, I was getting treatment from St. Amanuel Mental Specialized Hospital and taking Antidepressants medicine in order to be better and DICAC assigned me a male Caregivers so he could see I was taking the medicine property ,my caregiver started to rape me, I have a child who was the result of rape, I have reported my case to DICAC there is no solution and I don’t see the guy at DICAC any more” (a 33 years old woman Monday 11 March 2019).

According to the above respondent refugee with physical disabilities, are alone in their home for long hours or with caregivers which make them vulnerable to rape and also because she is socially and physically isolated, nobody knows her situation and unable to access appropriate support and services.

According to GBV Officer at DICAC the officer had the following to share with the researcher:

“Women refugees and sometimes men refugees with intellectual disabilities are especially at risk of sexual violence, abuse and exploitation. Excluded from sexual and reproductive health education, and without protective peer networks in their

communities, they are unaware of the risks and may not have learned how to protect themselves”

Increased dependency on others for care, physical vulnerability, social isolation, and lack of economic independence are posited to make women refugees with disabilities more vulnerable. Notably, the research suggest that the nature of victimization and abuse experienced by women refugees participant with disabilities may be distinct from that experienced by women without disabilities. Women with disabilities are particularly at risk for severe violence, for sexual assault and disability-related neglect.

4.4.2. Stigmatization and Discrimination

Stigma and discrimination has long been a major public concern. People can be stigmatized based on their race, beliefs, obesity, and the type of work they are engaged in such as sex work. Insidious discrimination occurs upon realization by the stigmatized individual of the negative labels applied to them which render them as incompetent, less trustworthy and dangerous (Phelan et.al, 2000). The ultimate result of such is strained and uncomfortable social interaction, unemployment, low self-esteem, depressive symptoms, compromised quality of life and more constricted social networks (Phelan et.al, 2000). As noted above, the ultimate effect of stigmatization is discrimination and social exclusion. Refugees who are stigmatized, such as refugees who are engaged in sex work are often discriminated against and ultimately excluded or alienated from fellow Congolese and the host community.

According to the participant there is double oppression inflicted upon Congolese refugee who are engaged in sex workers. During the interview with the respondent explained Ethiopian nationality sex workers view them as a business threat, which creates tension between host community and refugee sex workers that frequently escalates into violence and verbal abuse. They also noted that host national sex workers are much safer than refugees for a number of reasons such as they speak Amharic language and can negotiate better with clients for safe sex.

Interview with refugee give details the difficulties she face working in sex work .According to her

“I really tried to get a job, but I could not. When I started sex work it was difficult for me, the ladies in the street where not happy, they make fun by the cloth I was wearing , I had a fight with one sex worker because her client liked me ” (a 33 years old woman Monday 11 March, 2019)

Stigmatization of sex work permeates all facets of society, being understood as a mark of disgrace, a social discrediting, or a spoiled identity. Congolese Refugees doing sex work reported during the interview that they experiencing high levels of stigmatization and discrimination, especially from fellow Congolese refugees. Stigma associated with sex work has been one of the causes for some of the Congolese refugees not to have a social connection. Both men and women refugees who are engaged in sex work have experience social exclusion, isolation and discrimination from the fellow Congolese refugee communities. Social exclusion increases the vulnerability of sex workers living with violence, refugee responded during the interview how she was being treated by fellow Congolese refugee. According her

“there are days I don’t want to come DICAC because I see other Congolese refugee ,they know I was sex selling, so I don’t like the way they look at me, they are always gossiping about me behind my back , I don’t feel comfortable with them” (a 32 years old woman Friday, 8March,2019).

Men Congolese refugee who was working in sex work answered in the interview that feels strongly that they experience more frequent and more severe risks of violence than female Congolese refugee sex workers. Men refugees, they experience additional layers of discrimination, stigmatization, isolation, and risk because who they are. Men refugees also fear that if anyone from police officers, to refugee service providers, to neighbors finds out they are selling sex it could compromise their asylum claim and potentially get arrested. Men Congolese refugee sex workers feel especially vulnerable to violence from clients, police, and others because they are male and same sex is not allowed in Ethiopia. Refugee who is selling sex for a living explains the stigma. According to him:

“I know it and everyone knows I bear the double stigma of being a male sex workers and refugees, so it is unlikely that I will make trouble or draw attention to myself by reporting violence. I am without power, how could I hold may attackers accountable, my vulnerability is being exploited” (A 29 years old male, Tuesday, 2 April 2019).

The experience of stigma associated with sex work can lead to feelings of shame and reluctance to access support. This is often combined with a lack of awareness of the law and services and what support is available, which can lead to resistance to offer help to others or to seek help for

oneself. A fear of how help seeking might affect their status claim is a further barrier to accessing support, particularly for those still waiting for a decision on resettlement to western world. The stigma and discrimination experienced by Congolese refugees due to having engaged in sex work has caused them to be in vulnerable condition to GBV and which can again be exacerbated by double discrimination. This means that structural stigma such as experiences of social exclusion from host community sex workers and fellow refugees.

4.5. Economic Condition Vulnerable to GBV

4.5.1. Lack of Livelihood Opportunities

The urban context presents unique barriers to the economic success of Congolese refugee women and men, many refugees cannot find a job, qualifications are not recognized. Refugees' social status reduces through immigration and inability to regain their pre-migration status (Kwame, 2008). Although refugees may experience fewer restrictions by humanitarian organizations and have more freedom in choosing where to live and work, they can face structural violence in the form of social exclusion and discrimination (Morris and Ben 2013). When refugees are not legally allowed to work in host countries, they often have to seek employment in informal sectors. For women, this often means being forced or having to engage in prostitution (Naggujja et al. 2014).

Similarly to the above in Ethiopia refugee where not permitted to work legally but refugees were accessing informal jobs but majority were under-employed, unable to find opportunities commensurate with their skills, qualifications and experience, such economic hardships are one of the key risk factors and proximal impacts for them to be vulnerable to GBV. Without permission to work and other means of support, some refugees resort to work in the informal economy where they were exposed to increased risks of labor and sexual exploitation, others, when unable to find work they forced to engage in sex work for survival with transactional sex expected by employers or landlords.

Refugees interviewed reported finding jobs is impossible in Addis Ababa. Refugees in urban areas are tied to economic, legal and social condition of the larger urban community therefore their livelihoods are inextricably interdependent upon local relationships and processes

(Suleyman, 2014) before the coming of the new refugee proclamation refugees were legally unable to hold business licenses or work in the formal sector.

A refugee who was working informally as French teachers said finding a job is very difficult and the jobs are found through the connection she had in case refugee there is very few social connection. She explains there are risky with no contract employment agreement and the law doesn't allow them to work. If you are caught teaching there was chance they may be taken to education office authorities but some schools just ignore this sort of policing, like private schools. They take advantage of you being without papers because they can pay small less amount salary. Refugees become more vulnerable to exploitation. Without legal alternative forms of income, they are more likely to engage in occupations that are illegal, risking themselves in the process.

The irregularity of these jobs also means owners of such businesses are generally not supervised and cannot have any legislation enforced upon them, precisely because of a lack of regulation that would protect the rights of refugee employees. Thus, refugees are in vulnerable conditions exposed to their dictated terms, which usually are unfavorable to the weakest link in the arrangement. According to her:

“Due to the restrictions I had no legal right to negotiate my salary. The job security and amount of salary is at the will of the employer. Sometimes I used to be paid after a week later after all employees of the school were paid, when I found the job I was asked to sleep with director of human resource, and I slept with him because I needed the job” (A 23 years old woman , Monday,4 March , 2019).

Refugees face exploitation in the labor market as they do not have work permits. They often receive much lower wages than Ethiopians for similar work, wages are withheld, or are paid with incentive money' rather than regular wages, or employment is ended arbitrarily. The right to engage in wage earning employment or self employment plays an important role in the ability of refugees to pursue productive livelihoods. The interviewee respondent who were involved in the informal work calmed they were Withheld wages, forced unpaid overtime, and sexual harassment by employers where common.

According to the participant employer are aware that refugees are unlikely to file complaints for a variety of reasons such as fear of losing their job, a lack of knowledge about their legal rights or how the legal system works, language barriers, fear that doing so will negatively affect their legal status in the country, and fear of being disbelieved when it is the word of a local versus that of a foreigner.

4.5.2. Poverty

Displacement usually results in the loss of financial capital, natural resources and important social connections. They often flee with few resources and their family and friend networks are disrupted. Women refugees especially may arrive in their new host city with even fewer assets than male refugees (Women's Refugee Commission, 2013). Women's lack of economic resources and education increase their vulnerability to violence (Heise et al., 1994). Poverty leads women into different less conducive activities like commercial sex workers which increase their vulnerability to sexual assault.

Similarly many of the participant were engaged in sex work at some time in their life, either occasionally or regularly, as a means of livelihood, which comes with its own set of GBV vulnerability condition. Congolese refugee sex workers told stories during the interview of being raped and beaten by clients who had lied to them about what service they were seeking. Some clients refuse to pay what has been agreed, or refuse after the fact to pay anything at all. Congolese Refugees said that clients often pressure them to have unprotected sex. Refugee who was engaged in sex work explains this type of job has created a condition for him to be vulnerable to GBV .According to him:

" majority of my clients don't want to use condom, if I say I want to use condom they threaten to go to other sex worker, because I need the money to pay for my rent, food and cloth for may self I will have sex without condom as a result I am know HIV positive" (A 30 years old man, Thursday, 4April 2019).

In the face of a lack of education and employment opportunities, and discrimination against refugees at labor market, the decision to start selling sex may have economic drivers. The lack of alternative experienced by refuges women and men refugees having difficulties in earning their living is, among other aspects, captured in the notion of vulnerability.

Consequently, in addition to the violence experienced by women and men selling sex, the notion of vulnerability based on poverty has facilitated the look at refugee in sex work as victims. This high-risk activity makes these refugees among some of the most vulnerable refugees, subject to physical violence and health risks. Because of the inadequate support to refugee get from UNHCR and DICAC some of the refugees are engaged in survival sex to make a living in Addis Ababa. A refugee who comes in Addis Ababa 6 years ago state sex work has been the only source of income for him .According to him:

“Sex work is one of the few possibilities where someone can make money without language skills and a work permit; it is not easy especially for men” (A 38 years old man , Thursday, 11 April 2019).

According to the interviewee the violence and exploitation that made them fled from Congo followed them across the border to Addis Ababa. Unable to survive on the insufficient humanitarian aid available to refugee he was forced to engage in survival sex according to her;

“When the soldiers arrived to my village, they started shooting, cutting people’s heads. I was separated from my mom and dad I believe the troop killed them, I was so afraid for myself. I escaped with my aunt and nephew on barefoot into the bush, and then found a way to escape to Ethiopia , life in Addis Ababa is very expensive, life with my aunt was difficult she was abusive, she didn’t give me food, so I decided to leave her house, since I only get two thousand, one hundred birr from UNHCR ,it doesn’t even cover the rent ,so I was hungry I started selling sex ,but I experienced horrific levels of violence, there are situation ,where a client beaten me because I insist on a condom, Sometimes when they are paying a good amount, they expect you to do whatever they ask, even if I am not comfortable with some acts, Some of the clients even force me to consume alcohol before getting to business, So many times when I’ve agreed for only one client, three or four of his friends have forced themselves on me, I thought the horror ended in Congo but I was fooling myself ” (a 23 years old woman ,Monday ,4 march 2019).

A refugee reply during the interview explained that despite having completed his education in Congo having degree in literature, sex work remains the only job available to him for a number of reasons as a refugee, they were not legally permitted to work, language barriers, a lack of proper paperwork evidencing the degree he has .according to him.

“I lost all the documents I needed during the escape my degree and other documentation had been irrevocably lost, so despite meeting educational requirements, I can’t proof I have a degree without the degree certificate and that is why I am in these business”(A 29 years old man, Tuesday, 9 April, 2019).

Increasing levels of poverty, unemployment, hardship in urban life and increased violence in the society in general has factors act indirectly to raise men and women Congolese refugees’

vulnerability to GBV. The major causes of Congolese refugees to be vulnerable is poverty which embodied in unequal power relations between women and men lack of access to property and productive resources. Poor men and women refugee are more vulnerable to all forms of GBV because they typically live in uncertain and dangerous environments.

4.5.3. Housing Rent

The cost of living was considered a fundamental issue for almost all of the participants of this study. In particular, the cost of rent was identified as a key measure of housing satisfaction with the vast majority finding that rent was too expensive. Refugees in urban areas are faced with a number of disadvantages in comparison with other low-income city-dwellers. The nature of housing can influence both refugees' ability to recover and the likelihood of being subject to further GBV (Jenny et al. ,2018).

In addition to the protection problems with which they are confronted, they often lack the community support that exist with the host community since refugees are seen an outsider. They may also find it difficult to access or afford, the ever increasing housing costs, daily living expenses (Ager and Strang, 2008).

Similarly UNHCR Protection Officer explain that most urban refugees are responsible for finding and paying for their own shelter, and they face numerous barriers to doing so. Evidence drawn from the interview with Congolese refugee suggest they face problems with the landlords discriminate against refugee, either refusing to rent to them because they are refugee or exploiting their lack of options to extract higher rents. During the interview refugees explain how it is difficult to find a house in Addis Ababa. According to her;

“life in Addis Ababa is very hard and house rent is increasing every month and the assistance is not increasing, I had to feed my son, I started selling sex, I am not proud but it has helped me feed my son, every two or three month my landlord increase the rent price” (A 33 years old women, Monday, 11 March 2019).

Congolese refugees explain that since they don't have steady sources of income and the lack of sufficient financial assistance leads to housing instability. The interviewee explanted the reason they are living at bole Arrabsa is just because house is less expensive there for the time being.

Majority of the respondents described having to move frequently because of increase in house rent abruptly by landlords in Addis Ababa. According refugee respondent explain the discrimination he faced according to him:

“the first problem is looking for house and finding a landlord that is willing to rent to refugee, let’s say you have found a landlord that is willing to rent you his house, the next problem would be to pay for the three month down payment, how are you going to get that kind money, UNHCR only gives two thousand one hundred” (A 34 years old man Tuesday, 16 April 2019).

Indication from the interview suggest that every time the house rent increase refugees are forced to move to another location where house rent is less expensive within that there is instability hinder. Their ability to form networks with neighbors and establish community ties that could enhance their protection from GBV will be lost. Majority of the respondent have changes house and location four times in a year. As part of the economic hardships, it was discerned that many Congolese refugees kept on relocating because of their inability to pay rent and they kept on moving in search of affordable houses. According to a key informant GBV officer at DICAC had the following to share with the researcher:

“Many refugees face challenges with accommodation because landlords charge them exorbitantly on misconception grounds that refugees have a lot of money received in form of remittances and aid from NGOs. But the truth is that amongst refugees there are those who cannot afford paying rent individually, and that is why it is common to find a group of refugees like four to five people sharing a room so that each can contribute to the house’s rent.”

From the above assertion, it is observable that refugees suffer from unfair charges from the local population owing to their held misperceptions that refugees are better off people receiving money from the government and NGOs and yet in reality urban refugees hardly receive support in form of aid from the government or UNHCR. During the interview a refugee explain how she lost the connection she had with the host community, According to her;

“I had a very good neighbor, she used to give me food when I didn’t have at my home, when my house doesn’t have light, I go to her house and charge my phone, on Ethiopian holidays she invite me to her house, these things happen when I was living in Hayat Condominium but my landlord keeps increasing the house rent so I had to move out to Bole Arrabsa condominium, the social connection I had with her has vanished ” (a 33 years old woman ,Monday ,11 March , 2019)

IRC in (2014) pointed out Women refugee reported feeling at risk of violence in their homes single women, especially; encounter regular threats of violence by nonfamily members. Landlords demand sex in exchange for granting leeway on late rent, or for not raising rent monthly, or for renting condominium to a refugee in the first place. Women Congolese refugees also reported that they are vulnerable to GBV in their homes by landlords and neighbors. The importance of housing influential in vulnerability of Congolese refugees, landlords are increasingly unwilling to rent to refugees, and place challenging conditions, including the need to pay up to three to six months of rent in advance. Majority women refugees responded that if they don't have money to pay for monthly rent the landlord will proposition for sexual favors. During the interview, refugee explains how her landlord asks her for sexual favors, According her;

“ when I was living at Hayat condominium my landlord would ask for the house rent, if I say I don't have it he would suggest that I have sex with him as a payment for the days I didn't pay him, sometimes I would do it” (a 23 years old woman ,Monday ,4 March , 2019).

All of the interviewees raised this issue of high cost of living in Addis Ababa as a major challenge. In addition, high cost of living, high rents have also made it more difficult for refugees to access necessary support. Women and men Congolese refugees of the study often have faced discriminatory attitudes at the moment of looking for a proper and stable housing solution. The interviewee state that they often experience racism from landlords telling them, for example, that they do not like renting out their condominium to refugees and from neighbors too who, for instance, forbid their children to play with refugee children. This can be a cause of great stress for refugee families and affect them to vulnerable condition to GBV.

4.5.4. Living Arrangement

Housing is one of the cornerstones of successful reception and resettlement processes for refugees. Housing provides not just a physical need, but constitutes an important resource in re-establishing social structures such as the family and linkages to the wider community, and thus minimizing the vulnerability to GBV (Jennifer et al, 2014). Similarly, the housing arrangement and experiences of refugees clearly play an important role in shaping their sense of security and belonging. Many respondent of the study can only afford shared housing, which leaves them vulnerable to physical and sexual abuse by housemates.

According to interviewee explain the difficulty in renting a house on individual base they have stated the increase of house rent dramatically and the monthly assistant they get has not increased making them to rent a house with fellow refugees. Majority of refugees state that they have been living together with fellow refugees and other refugee nationality. During the interview a refugee explains why they choose to live with other refugees. According to him;

“ I like to have my own place but I cannot afford it. The problem is financial problem... Because I have a language barrier and I don't have a job, when I go and apply for a job usually they ask me my language and when I said I don't speak Amharic , then they won't give me job; as a result I cannot get the job. If I can find a job and make money then I can afford to get a better place, otherwise with the supply UNHCR I cannot afford to get a better place. Because of the financial difficulties, that put me under pressures that live with sharing the house and room with others.” (A 35 old man ,Tuesday, 2 April 2019).

Shared housing and lack of privacy may increase GBV vulnerability and exposure to violence because they involve sharing with fellow refugee who they don't know that much. Interviewee with social service program officer at DICAC state that safe, affordable housing is expensive for urban city like Addis Ababa. For that reason, refugees often choose to live together, creating stressful, noisy environments that are hardly conducive to live-in, refugees fall victim to exploitation, and majority refugees who the researcher interview don't like their living condition. During the interview refugee who was sharing a house with her son and fellow men refugee explain the problem she encountered. According to her;

“ I didn't like it when my friend suggested for me to live with a man, but she was just looking out for me, I couldn't afford to get a house by myself, for few month live was ok, we shared the house rent, but he started touching me, he forcefully tried to kiss me so many times but I always ignore what he does, because it is not easy to find someone that can live with you and share house rent, so I choose to tolerate his behavior, but his want didn't stop there he wanted to have sex with me, remembered the day he raped me , my children were outside playing, he forced himself on me put his hand on my mouth and raped me (A 30 years old woman ,Wednesday ,6 March 2019) .

From the overall respondents a number of problems were observed with regard to housing and living arrangement. Many refugees interviewed complained that they were struggling to pay their rent, they were asked to pay three month rent in advance because they can't afforded the house rent alone refugees were forced to share a house with refugees they don't know that much .theses inadequate condition increased women and men refugees vulnerability to GBV and many of the

women Congolese refugees interviewed for the study expressed fears about sharing houses more than the men refugees.

4.6. Legal condition that led to vulnerability to GBV.

4.6.1. Insufficient Legal Framework

The government of Ethiopia has only acknowledged that gender based violence against women is a fundamental violation of human rights and a constraint to development, and has issued relevant policy and legal frameworks towards challenging the problem.

The 1991 National Policy on Ethiopian Women has the objective of ensuring the democratic and human rights of women solitary and modifying or abolishing existing laws, regulations, customs and practices which aggravate discrimination against women only and lacking a gender perspective on the matter of GBV. Despite these relevant policy and legal frameworks, GBV remains rampant throughout Ethiopia. In response to the widespread prevalence of GBV in Ethiopia. The inadequacies of the law make it difficult to address GBV, whether experienced by Ethiopia citizens or refugees in Ethiopia like Congolese refugees.

There are good examples out of the GBV cases which indicate the horrifying experience that numbers of Ethiopian nationalities are in the country are going through. Especially Women were and still are being subjected to various forms of physical as well as emotional violence without their voice being heard and getting the necessary protection as a valuable and important citizens of the country (Etsegenet, 2016). Ethiopian government, international humanitarian organization have disregard GBV from gender perspective that men and women refugees can be vulnerable to GBV. According to ARRA Gender & Child Protection Officer insufficient protection programs is not also manifested by Ethiopian government according to her:

“Humanitarian organizations like DICAC and UNHCR in majority times reluctant to include men in GBV programming. GBV is rightly gaining greater attention on a global level, but discussions about gender based violence in refugee overwhelmingly tend to focus on women as victims and men as perpetrators”

All men refugees the researcher interviewed complained that majority of DICAC and UNHCR keep on empowering women refugees and the men refugees are being negligent by the majority

programs. In addition, Congolese refugees explain ARRA, DICAC and UNHCR see refugees as homogeneous groups which have affected their level of vulnerability to GBV. Congolese refugees explain there are refugees that have much similar tradition and culture like Ethiopia which make it easy for those refugees to blend in with Ethiopians easily. During the interview a refugee explain how it is difficult for him to blend in Addis Ababa. According to him

“I sometimes wish I was from Eritrea, life is easy for them compared to as it is very difficult to identify Eritrea refugee, I think there culture is similar with Ethiopian that is why it is easy for them to blend in host community, I believe humanitarian programs should take these difference “, (A 38 years old Man, Thursday, 11 April 2019)

Ethiopian government and humanitarian organizations should be applying humanitarian principles including impartiality, meaning that support/programs should be provided according to needs. By not considering the specific vulnerabilities and needs of men and the different refugees in humanitarian crises alongside that of women refugees, they are violating this principle. Considering male refugees in humanitarian response should be the principle action to take, it is also a vital part of the solution to reduce the vulnerability of GBV among refugees in crises.

4.6.2. Lack of Political Will

The omission of international human rights that protect men and women refugees into the domestic laws has a vital importance on the implementation of international instruments within the domestic jurisdiction. The FDRE constitution provides under article Art 9(4). All international agreements ratified by Ethiopia are an integral part of the law of the land. On the other hand, the Ethiopian legal system requires all legislation to be published on the official legal Gazette. Judges are obliged to take judicial notice of laws that are published under the official legal gazette. However, the non translation and publications of important international instruments including that protect the nationality and refugees, has created confusion among the legal system (Ephrem and Haileselassie ,2017).

These practice with Ethiopian legal system placing the international human rights and international refugee laws subordinate to the constitution which has the potential to lead unjust violation of fundamental human right violations enshrined under the international human rights

and refugees instruments by using supremacy of the constitution as a justification (Etsegenet, 2016). Moreover, Ethiopia should not be allowed to escape from their international obligation by citing domestic legislation as a justification. Otherwise, ratification of international instruments do not have valuable meaning if states can easily evade them and unwilling to adjust their national legislation in accordance with provisions of international human right instruments. Similarly Ethiopian nationalities are not familiar with these laws, which spot refugee women and men at greater risk from GBV while in Ethiopia.

Consequently, the lack of political will and poor or nonexistent accountability mechanisms keep perpetrators from being held accountable for GBV crimes. There is a paradoxical relationship between national law and cultural belief, which international law does not touch, where cultural beliefs do not take the national legal framework into account. Consequently, law becomes silent and does not protect victims. Without political will, all efforts to fight GBV are constrained. The relevant laws which the researcher discussed on literature part of the study which incorporate fundamental right of refugees will not have a legal effect. According to Gender & Child Protection Officer of ARRA

“Civil society organizations undertook most of the awareness raising that has occurred. Consequently, most Ethiopians are unaware of the law’s existence. Poor investigation of cases means that convictions are rare and survivors of violence are thus denied justice”

Despite the legal measures taken by Ethiopian government, GBV has still persisted in a horrifying manner. While humanitarian agencies have been redoubling their efforts to raise awareness on GBV, these efforts are likely to yield little in the absence of robust enforcement of the law.

4.6.3. Limited Awareness of Rights

Refugee women and men rights are human rights. Especially Women’s rights have received greater recognition today, as evidenced by the various international tools relating to women: the Convention on the Elimination of All Forms of Discrimination against Women, the Beijing Platform for Action (1995) and the UN Declaration on the Elimination of Violence against Women (1993). Yet, refugee men and women rights are still neglected, despite significant steps to address the challenges they face.

Most refugee women and men themselves do not understand these rights, which serve as a further obstacle to redress of GBV. According to interviews carried out during the course of research, it has been established that all refugees are accorded the same rights.

But there is evidence from the interview participant that they lack knowledge of existing legal structures that is out there for the protection of refugee. This lack of awareness to the right which is granted to them has increased their vulnerability to GBV. In the interview, the participant state that there are challenges with accessing justice and it has been as a critical barrier for refugees who experience GBV.

There is still a gap between knowledge and practices, and GBV reporting is still very low due to survivor's fear of public discrimination and retaliation by perpetrators. Culture and traditions surrounding GBV and inconsistent, inadequate and biased responses of law enforcement bodies have also been found to be contributing factors for GBV occurrences (Etsegenet, 2016). During the interview refugees explain her situation would be better if the service DICAC and ARRA would have been given in French language. According to her;

“when I want to access service at DICAC and ARRA I always try to bring someone who speak French and English, because there are days where there will not be a person who will translate my requirements to the service provider and I always feel helpless when that happen, I remember when I want to report what the caregiver did to me to DICAC, I couldn't find a person to translate my problem ,so I went home that day” (A 33 years old woman Monday, 11, March 2019)

There is considerable evidence during the interview that Congolese refugees have received insufficient knowledge about their rights. Such knowledge often depends on refugees being able to access services providing information in their mother tongue. A number of respondents were not aware of their legal rights and were less likely to use social services partly because of language problems. The majority of Congolese were unaware of GBV programs that were provided by DICAC. Such lack of awareness might have contributed to low levels of GBV reporting. Congolese refugees that were unable to exercise rights are subject to increased vulnerability to GBV since they don't have the awareness.

4.6.4. Poor Law Enforcement

In most of the time, police are slow to respond to reports of GBV and in other areas, there is inadequate police. Most police stations are reluctant to send officers to settlements to arrest perpetrators, primarily because GBV is still widely considered a private matter. In a few cases where they are willing, police tend to lack investigative skill and capacity for handling these cases. Despite new refugee proclamation number 110/2019 and the amended proclamation Article 22 is concerned, the government of Ethiopia has the responsibility to ensure adequate measures are taken to ensure the protection of vulnerable groups i.e. women, children, the elderly and disable. In general, most of the interviewees reported apathy on the part of the authorities towards their case.

Specifically, there is a clear misunderstanding between the authorities in dealing with cases of refugees. Similarly police stations lack examination rooms and kits to collect evidence from survivors. Moreover, in cases where evidence is collected, stations lack storage space, and in most cases evidence goes missing or is tampered with, becoming inadmissible in court. Court processes are lengthy, and refugee victims are often subject to perpetrator intimidation and prosecutorial bias (Etsegenet, 2016). During the interview refugee explain the feeling she has with the institute who responsible for protection of refugees.

“When I go to DICAC, ARRA and to the police there are protection officers who see a refugee as a burden to the country and don’t give the respect we deserve as a human being, so many times they don’t give attention, sometimes they want to blame you for the thing that happen to you ” (A 33 years old woman, Monday, 11 March 2019).

There is therefore an increasing lack of confidence from refugees on the capacity of the authority to provide the necessary support. In this case, the police, indicative of a lack of understanding on their duties towards the protection of refugees as stipulated in the international convention, FDRE Constitution and the amended refugee proclamation 409/2004. According to the interviewee with UNHCR protection officer according to him:

“The major gape with protection a refugee right is, the Addis Ababa city police or the federal police don’t understand the issues of refugees. Many of the police officer believe there protection job only apply to the nationality. Most of them lack understand and knowledge that the Ethiopia Government has a responsibility to protect refugees”

The interviewee with ARRA Gender & Child Protection officer explains the difficulty majority of urban refugees face, According to her:

“majority of the refugees that goes to police station are told to that the Addis Ababa police don’t have jurisdiction to handle a refugees cases and they direct them to ARRA, Yet it is the police that is responsible for investigation with of the crime committed against refugees and these misunderstand has cost Congolese refugee to be vulnerable to GBV”

The gaps in law and policy, the reluctant enforcement and implementation of existing policies and laws on GBV conspire to keep survivors’ needs from being adequately addressed. In most cases, police officers accuse survivors of bringing their problems upon themselves. With inadequate operational and logistical support, survivors’ immediate needs go unmet, and there is no capacity to prevent GBV. Refugee women and men Congolese refugees who report GBV return to communities where perpetrators are living, since there are insufficient safe housing facilities where they can stay while investigations and legal processes are ongoing.

4.6.5. Fear of the police

Reporting on GBV means discussing issues that are often considered taboo, and talking publicly about intimate and distressing matters. This can be particularly challenging in countries where the refugees don’t know the system, the language and culture. There were three distinct barriers identified that prevented refugees from reporting GBV. These included lack of trust in the reporting process or agency, fear of retaliation, and stigma (Jenny et al. ,2018).

Law enforcement officers are the first actors who a survivor of GBV is likely to encounter. Law enforcement is a well known and highly visible community authority, provides free services, and is generally one of the few systems actors who can provide rapid 24-hour daily assistance. As first responders, they play an important role in protecting survivor safety and enhancing offender accountability. Although law enforcement may be unable or unwilling to rapidly address all incidents of GBV in any hour in all locations, its visibility and authority continue to increase the likelihood that refugees to be vulnerable to GBV (Hiba, 2018). Thus, law enforcement plays a crucial role in addressing and decreasing incidences of gender based violence.

Moreover, law enforcement officers act as criminal justice gatekeepers problems. The main challenges raised by refugee when allegations are made that police do not take GBV seriously,

consider it a family problem when it is between family members and, therefore, inappropriate for police action. Majority survivor that brought their case to police station were asked to bring translator. The respondent state that there is deficit trust in institutions. This was frequently cited as a barrier to reporting GBV. Interview with the Gender & Child Protection Officer of ARRA explain the trust between refugees and police, According to her:

“there is void of trust that exists between refugees and law enforcement which attributed to a range of reasons, including as a result of a refugee limited relationship with ARRA and service providers, and therefore lack of assurance that they would respond with the victim’s best interests in mind”.

It follows that women and men of Congolese refugees in the interview fear to report to law enforcement because of their refugee status. Even if they are given legal refugee status by the Ethiopia government fear still exist among Congolese refugee. These fears have resulted in Congolese refugees to be vulnerable to GBV and also it has limited the interaction and relationships fellow refugees, other refugees, nationality of Ethiopia. The Congolese refugees interviewed feel forced to endure abuse and exploitation because they never know when a threat of offense is real, and refugees had heard of police detaining refugees without good cause.

According to Gender & Child Protection Officer the officer had the following to share with the researcher:

“Refugees often perceive police as distrusting them, disliking them, or looking for bribes, they view police not as protectors but as likely aggressors, individuals who can, and do anything”

Most of the respondents who survivors GBV do not file formal police reports. They choose not to do this for the following reasons: they do not want to draw attention to their legal status in Ethiopia, they believe that doing so could complicate their resettlement application, for instance, if a police investigation is pending or they do not trust the police to care, to treat them with respect, or to follow up on the complaint or the violence is so everywhere, and the law enforcement response so minimal, that reporting it seem futile.

4.6.6. Lack of strong institutions

According to the amended Refugees Proclamation No. 409/2004 and the new refugee law the ARRA has the mandate with refugee cases in Ethiopia. ARRA, under the National Intelligence and Security Services (NISS), is the primary government agency responsible for the management of refugees and returnees. ARRA has an overall mandate to manage the refugee operations in the

country. It is empowered to protect and promote the rights contained in a number of international treaties, whether or not these have been ratified and incorporated into municipal law.

Working with UNHCR, it also oversees the asylum program with responsibility for services rendered to refugees. These services include social services, education and protection. ARRA is obligated to collaborate with the police on wider protection issues. Most notably is the role of the police in carrying out investigations on reported cases. When refugees report their cases to ARRA, it is the responsibility of the agency to notify the police for necessary follow up. However, Gender & Child Protection Officer of DICAC the officer had the following to share with the researcher:

”ARRA is the only organization with mandated to work on any issues regarding refugees, it works with UNHCR and other agencies working on refugees, there is referral mechanism between UNHCR and its implementing partner DICAC if a case is refereed ARRA,ARRA refer to the police ”

As far as the new refugee proclamation and the amended proclamation 409/2004 are concerned, ARRA has an overall mandate to manage the refugee operations in the country. It has responsibility to ensure adequate measures are taken to ensure the protection of vulnerable groups i.e. women, children, the elderly and disable. Nevertheless most of the interviewees reported unconcern on the part ARRA towards the cases.

According to the interview with Congolese refugees despite the presence ARRA working on refugees, a strong, institutionalized voice defending refugee’s rights is missing, According to the participant in ARRA, there are situation showing lack of understanding on their duties towards the protection of refugees as stipulated in the FDRE Constitution and the amended proclamation 409/2004. During the interview, a refugee explain the service he was rendered by ARRA .According to him:

“the only thing I was given by going to ARRA is referral letter to the police testifying the fact that I am legally registered urban refugee, and getting the latter took weeks, they will not send any translator with you, even if you told them the police station has asked you for translator they will not assign any one that can speak on your behalf” (a 30 years old male, Thursday, 4 April 2019)

Congolese refugees in Addis Ababa continue to experience problems in realizing their rights and gaining access to the legal service which led them to be vulnerable to GBV. The lack of legal

assistance by ARRA to support Congolese refugees who survived GBV has created a serious gap in their ability to legally pursue GBV incidents and it has also increase the condition that led them to be vulnerable to GBV. ARRA has been instituted as a governing body but this has not translated into sufficient presence of government in refugee affairs. The involvement of ARRA in refugee problems and security does not sufficiently protect the rights of Congolese refugees in accessing justice.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.

5.1. Summary

This study has attempted to offer a better understanding of the social, economic and legal condition that make Congolese refugees vulnerable to GBV. The study has found Congolese refugees who participated in the study saw their family members killed, witnessed decapitations or mutilations, or had their property burned. Rape has also been widely reported. But refugees' vulnerability does not end after they leave the conflict area. Risks to women and men escalate during humanitarian crises even in urban refugee settlements. Congolese refugees settling in Addis Ababa face different challenges and barriers and these barriers have caused them to be vulnerable to GBV. There is no single, simple explanation for vulnerability to GBV in Addis Ababa although a number of conditions have been identified from the research findings.

The major conditions that put Congolese refugee in a vulnerable situation is the difficulties in learning Amharic have often made it difficult for Congolese refugees to communicate with the host community which leads to less socialization. When coupled with language and cultural differences, and the lack of work permit, Congolese refugee women and men are left in an extremely vulnerable situation. In such scenario, securing self reliance is nearly impossible for refugees. Faced with limited assistance and income generating opportunities to improve their livelihoods, Congolese refugee women and men who live in Addis Ababa are left to their own self in order to meet basic needs of food, daily expenses, shelter and other needs.

Poverty and the increase of house rent hinder for Congolese refugees to lead unstable life. Women and men Congolese refugee tends to engaged in sex work to survive in urban areas but this has put them at vulnerable condition, particularly vulnerable to sexual, physical or verbal abuse. Men's disempowerment and loss of self-esteem after displacement was heighten from the interviewee. Unemployment and loss of traditional roles for men has forced them to be vulnerable to GBV.

Notwithstanding the deeply ingrained prejudices and legal constraints that restrict refugees' ability to work in the formal sector, refugees have been able to engage in wide variety of informal livelihood activities and have, ultimately, managed to survive but these livelihood means have made them vulnerable to GBV. Women and men Congolese refugees who were engaged in sex work were highly abused by their client.

As the FDRE Constitution (2005) recognizes all international agreements ratified by Ethiopia are integral parts of the law of the land. On further examination, the question arises as to how the Ethiopian government has domesticated relevant international legal instruments. Through this research, the gap in human rights realization was identified, as intersecting with protracted protection and lack of government oversight in refugee matters.

The international community has taken a strong stance for protection of refugee. However, international actors and government of Ethiopia are paying scant attention to GBV in refugee settings. Urban refugee women and men often grapple with GBV Addis Ababa long after they

have fled their homes and communities. Congolese refugees are vulnerable to GBV because of the following main legal conditions: insufficient legal framework, lack of political will, limited awareness of rights, poor law enforcement, fear of the police, and lack of strong institutions.

5.2. CONCLUSION

In order to understand the urban Congolese refugees' situation in Addis Ababa, Congolese past experience needs to be taken into consideration. Refugees may find themselves in vulnerable conditions for a wide range of reasons, which often overlap. As this study indicates, factors contributing to GBV in urban settings are multi-level and interact in complex ways across the various points of the social, economic and legal. Congolese refugees are vulnerable to GBV in urban displacement settings are contingent on their precarious legal status.

Congolese refugees encounter heightened risks of GBV due to their intersecting identities as refugees and members of another at-risk group, such as women, adolescent girls, and individuals, persons with disabilities, sex workers, or male survivors of sexual violence. Providing protection to these refugees, including GBV prevention and response, will require a holistic approach by creating conditions that make them less vulnerable. A great deal more effort and resources are needed to support such approaches much more than currently being allocated, prioritized, or funded in urban operations.

Though the 2005 constitution of Ethiopia provided that the human right provisions enshrined under the constitution should be interpreted in light of the human rights and refugees instruments ratified by Ethiopia, the legal status of such instruments is not clear. This is problematic particularly when there is a clash between provision of the constitution and a given international institution. Moreover, the fact that the international human right instruments are not translated in accordance with the working language of the country and they are not published under the official legal gazette has created uncertainty and ambiguity on the direct application of such instruments by the national legal system.

5.3. RECOMMENDATION

- Humanitarian organization should help refugee to build social capital, such as social networks, increases people's trust and ability to work together. Social networks serve as informal safety nets that draw support from kinship, neighbors and friends, based on reciprocity and solidarity, and include material and emotional support. Increase education and capacity building support to refugee by the state to ensure that they are able to qualify for the employment opportunities that would be made available by the new refugee law.
- Any programmers that intend to address GBV need to consider the co-mingling of these condition and co-occurrence of different types of violence in one refugee. For example, based on finding, economic strain and social discrimination condition are two important and related condition that put refugees in a vulnerable condition to GBV
- The study has point out the word refugees shouldn't have a homogeneous meaning, but it is the opposite. Each refugee has his or her own personal biography and owns experiences and abilities, which determine their expectations so it is advisable when international organization should take this difference into account.

- Distinctions like nationality, age and gender should be considered when programs are planned and implemented. Refugees' social networks and community structures can vary according to these distinctions. Attention should be paid to what characteristics of communities impact their functionality
- To best address the needs of refugees, law enforcement should work as part of a broader multi sectorial approach. As part of this interagency approach, law enforcement should be educated about GBV against refugees and be trained on how to appropriately intervene in cases of violence against refugees. It is important to ensure that the victim's safety is the central priority and to respect the rights, needs, and agency of the survivor.
- While solid legislation acknowledging the rights of GBV survivors is a prerequisite, a major obstacle often lies in the implementation of such frameworks. For this reason, emphasis should be on bridging the gap between law and practice through the strengthening of accountability mechanisms to follow up and evaluate the implementation of laws addressing prevention and response to GBV, there remains a need for a dedicated, well resourced, institutionalized advocate with an explicit mandate to articulate, promote and defend the rights of refugees.
- DICAC and ARRA should increase their provision of legal assistance they should give legal advice and representation for refugees in urban areas. Their focus should be on GBV issues and housing. Legal support should have a particular emphasis on supporting urban refugees overcome challenges related to housing, such as forced eviction due to their refugee's status.
- Congolese urban refugees have difficulty in finding and affording safe and steady accommodation. Humanitarian actors must also map viable options for refugees, tailoring it for refugees from different gender perspective and engage in direct advocacy to curb exploitation and discrimination against refugees looking for housing.
- ARRA, UNHCR, and other humanitarian agencies working in refugee settings need to help survivors find long-term solutions to secure their livelihoods.

- The ARRA and police should work together jointly by establishing official liaison officers trained on to be gender sensitive as well as familiar with all national instruments on responsibility of duty bearers to investigate, arrest and prosecute perpetrators all issues brought by refugees. They also need to be educated properly to discourage and eliminate discrimination against foreigners.

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Appendix I Preamble
Addis Ababa University
College Of Development Studies
Center for Gender Studies

My name is Gelila Nemei, I am studying Gender Studies (MA programme) at Addis Ababa university. Currently I'm conducting master's thesis entitled "*The Vulnerability of Urban Refugees to Gender Based Violence (GBV) In Addis Ababa: A Case of Congolese Refugee's*". In this regard, my topic will focus on the vulnerability of refugees to Gender Based Violence (GBV) and the existence of the legal, economic condition provided for refugees. I kindly request your willingness to participate in the interview give your response. When I conduct the interviews, if you don't mind I will record the conversation not to miss useful information. The information I will record will be deleted after the end of my study and I assure you that any information you will give is kept confidential and used only for academic purpose. Your name and profile will not be mentioned in the study. You can ask any question during the interview session and you can skip question that you don't feel comfortable.

Thank you for your invaluable time and cooperation!

Appendix II Consent Form for Congolese refugees

Study title: The Vulnerability of Urban Refugees to Gender Based Violence (GBV) In Addis Ababa: the Case of Congolese Refugee.

Researcher: Gelila Nemei, (MA Candidate)

Institution: Addis Ababa University, College of Development Studies, Center for Gender Studies

Purpose of the Research:

The purpose of this research is to learn more about the experience of urban Congolese refugees of the DRC particularly their process of social, legal and economic Vulnerability. It is believed that knowing more about the condition of refugees is essential in order to know how best to devise better programs to improve the living conditions of urban Congolese refugees. The findings of this paper would also be

invaluable input for an area of research. The purposes of this study are purely academic. The questions look into the experiences of Congolese men and women refugee in Addis Ababa. Participation is completely voluntary, and any participant may choose to refrain from answering part(s) of the question. Information that participants may provide will be used only for purposes of the research.

What You Will Be Asked to Do in the Research:

I am asking you to spend no more than few hours in answering few questions about you and your social economic and legal condition that led u to the vulnerable condition to GBV in living as urban refugee in Addis Ababa.

Voluntary Participation and Confidentiality: Your participation in the study is completely voluntary, and you may choose to stop participating at any time. Similarly, you may choose not to answer particular questions in the Interview Guide. All information you supply during the research will be held in confidence.

Questions about the Research: If you have questions about the research in general or about your role in the study, please feel free to contact Gelila Nemei either by phone at 0911859876 or by e-mail at gelilanemie@gmail.com. Your cooperation is greatly appreciated. Thank you.

Signatures: I have understood the nature of this study and wish to participate. I am not waiving any of my legal rights by signing this form. My signature below indicates my consent.

Participant Researcher

Signature _____ Signature _____
 Date _____ Date _____
 Place _____ place _____

Appendix III In-depth interview guide Congolese Refugee

Background information

Age.....	Education level	Religion
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Sex.....	Marital status	Children
Disability	Occupation	

Social condition interview guide

1. How long have you been living in Addis Ababa?
2. Why and how did you leave your country to make it to Ethiopia? What made you prefer migrating to Ethiopia? Have you faced any form of GBV during the journey to Ethiopia? What kind GBV did you face during that time? Can you explain?
3. Do you feel confident to share with me details about the case with regard to GBV? If yes, by whom did the GBV happen? When did the GBV happen? Where did it happen? Why do you think it happen to you? And what type of GBV happen?
4. What do you understand by gender based violence? Do you think the period (short /long) of u stay has played a role for you to be Vulnerability to GBV? Why? Why not?
5. When you had your personal experience GBV? What factors do you think contributed to violence? How does state being refuge has led you to be Vulnerability to GBV? Why?
6. What made you prefer migrating to Ethiopia? How did you get to Ethiopia? Where would you prefer to live in: refugee camp or Addis? Why?
7. Is it worth living in a city than staying in a refugee camp? If yes or no, why? Why not?
8. How do you describe your sense of safety in the area you live in? Would you describe your experience facing GBV?
9. Do you live together with fellow countrymen or with other refugees (other than Congolese?) If yes, what is the social benefit and challenge of living together among fellow countrywomen and men? What is the social benefit and challenge of living together among other refugee’s women and men? Do you think u would have been less Vulnerability to GBV if you where living with countrymen? Why? Why not?
10. What are the barriers be it cultural, language and other values while living in Addis Ababa? How and in what way these barriers did made you Vulnerability to GBV?
11. How helpful are the connections you have with your neighbors (e.g. when celebrating holidays etc) and the society at large to better integrate with the hosting community? How do you describe the help and support from your neighbors and other ordinary?

12. Do you have better knowledge of the local system? Like Iqubs, Idirs and Mahabers Ethiopian society if yes, explain. What kind system do you have among the Congolese refugees? Do you have local system with other refugees? Do you participate in these local systems? Why? Why not? Do you think you wouldn't have been Vulnerability GBV if you had strong connection with the above mentioned local systems? Why? Why not?
13. If you were to select your local system association who would you select? Ethiopian nationality, Congolese nationality refugees or other refugees? Why? Why not? Among the listed above which one do you feel less Vulnerability why? Why not?
14. What are the problems you face in terms of Amharic language proficiency? Have you tried to learn the language? if NO ,do you think you would be less Vulnerability to GBV if you had ?why ?why not
15. Do you face any problem with regard to interpretation when getting services? What kind service were you getting? In what way did these challenges add for you to be vulnerable to GBV?
16. Have you ever experienced any form of racial, cultural or religious harassment? If so, describe such incidents.
17. Any particular concerns you may want to raise in terms of social integration and livelihood in Addis Ababa that has led you to be vulnerable to GBV?

Economic condition interview guide

1. Do you obtain any assistance from humanitarian organization like DACA, ARRA or UNHCR? If yes, how much? How do receive the payment? In cash or in kind? Is it monthly or weekly?
2. What are the challenge you face when you trying to access to these assistance? By who do face a problem? How does this led u to be vulnerable to GBV?
3. Which sectors of the informal/formal economy are easily accessible to support your livelihood? What did you do for your living apart from the assistance you receive from humanitarian organizations? Have you faced any challenges accessing other means of survival?
4. Are you employed? If so, mention your situation and challenges and opportunity you may face? If you are currently working how did you find the job? Have you used formal ways to access the job? How did not having a right to work have affected you to be vulnerable to GBV?
5. How much is your salary? Are you paid monthly /daily /weakly? How does your employee react when he/she pays your salary? Does u face any challenges from other colleges and customer because you are refugee?
6. Where do you live?
7. Why did u select this specific location for housing? Is housing affordable? If not, how you manage to live in the city? What sort of problems you face to access modest accommodation? How did the housing not being affordable led u to be vulnerable to gender based violence?
8. Any particular concerns you may want to rise in terms of economic integration in Addis Ababa that has led you to be vulnerable to GBV .?

Legal condition interview guide

1. What type of rights as a refugee you are entitled to?
2. Do you think you have full protection with regard to the national, regional and international laws Ethiopia has ratified? Why? Why not?
3. Have you ever given awareness about the legal protection you had with regard to GBV? The type of GBV? Why? Why not?
4. Are you aware on how to report GBV, Do you feel free to report GBV? Why or why not?
5. Where did you report your case ARRA, police, DICAC? Can you tell me your reason? Is there follow up mechanism the above institution used to support you?
6. When you report your case to the police? How did the police handle the case you reported? Do you feel safer after reporting the case?
7. How has UNHCR/DICAC/ARRA or any other Agency assisted with your case? Explain
8. Any particular concerns you may want to raise in terms of legal issues in Addis Ababa.?
9. What is the situation of your case currently? Is it in court? How many times did it take to get in the court? If it took long time, do you feel if you were the nationality of Ethiopia the case wouldn't take that long time to get a verdict?
10. ARRA being the only organization with the mandate for legal protection, what is the service you have got reporting your GBV case? How did the service provider handle your GBV case? what are the challenges you face reporting it

Appendix IV Key informant interview Guide for UNHCR
Background information

Age.....	Education level	Occupation
Sex.....		Job experience

1. What is main service your organization provides? Why?
2. How many refugees are there in Ethiopia? What the total number of refugees in the urban?
3. What kind service do you provide for urban refugees in Addis Ababa? What kind of services are provided specifically to Congolese refugees and why?
4. What is GBV? What kind work does UNHCR does to with regard to GBV? Why?
5. Are there GBV cases you are aware of? From your professional experience what would you consider root causes of GBV against Congolese refugees? Any special reason why Congolese refugees are more vulnerable to GBV? What is the condition that led them to be vulnerable? Explain?
6. Are GBV cases reported to your office? If yes, how many cases of GBV have been reported? Do you have statistics on GBV against Congolese refugees? What activities are being done to protect refugees from GBV? What kind attention does GBV case have on your organization?
7. Do your organizations have systems/mechanisms that encourage and protect victims of GBV to report cases? How often is GBV reported? If it is not reported what do you think are the main reasons? Which forms of GBV are highly reported?
8. From your profession experience Are the perpetrators fellow refugees, from the host communities, or family members? Are you aware of what drives offenders to commit GBV against Congolese refugees? Who report more the men or women refugees? Why?
9. If GBV cases are reported, what process do you use to deal with cases? Can you tell me more about methods adopted by your organization? How do you work with other stake holders?

10. What do you suggest as effective to control/minimize the prevalence of GBV? What kind project is you engaged in to make the social, economic and legal condition of refugees better? Why?

Appendix V Key informant interview Guide for AARA

Background information

Age.....	Education level	Occupation
Sex.....		Job experience

1. What is the service ARRA give to refuges?
2. Under what circumstances are refugees allowed to live in Addis Ababa? Is there any document that allows refugees to live in Addis Ababa? What kind of document or international agreements allows refugees to live in Addis Ababa? Could you provide me with policy statements, letters regarding urban refugees in Addis Ababa?
3. What are the rights of refugee? What type of rights are refugees entitled to? What are the legal services you provide? What kind services do you provides specific to Congolese refugees? Why?
4. Does your origination create awareness on GBV? If yes, how often does your organization create awareness for the refugees about GBV?
5. Are GBV cases reported to you? If yes, how many cases of GBV have been reported? Do you have statistics on GBV against refugees? To what extent is there a reporting structure in place for refugees who experience GBV? What are the protections provided for the survivor of GBV? Why?
6. To your knowledge, to what extent is GBV occurring in the Addis Ababa? Please describe the characteristics or patterns of the occurrence of GBV in the environments you are familiar with? How do you explain the prevalence of GBV towards Congolese refugees in Addis Ababa? Are there GBV cases you are aware of? What is the condition that led them to be vulnerable of GBV against Congolese refugees? And which conditional (economic social and legal) has played a key role?
7. What type of GBV is reported? Who are the perpetrators mostly reported against? Are they fellow refugees, host communities, or family? Are you aware of the reasons and root causes why these individuals or groups commit GBV against Congolese refugees?

8. Are there any mechanisms for reporting and encouraging Congolese refugees to report cases of GBV generally and reporting to ARRA in particular? What do you suggest to effectively control or minimize the prevalence of gender based violence?
9. If GBV cases are reported, how do you deal with such cases of GBV? What are the existing services rendered to survivor GBV? Do you follow the case to the court ?why /why not ?
10. How do you work with other stake holders? Agencies, like police, court, and hospitals?
11. To your professional experience how does the service your organization provide help survivor of GBV?

Appendix VI Key informant interview Guide for DACA.

Background information

Age.....	Education level	Occupation
Sex.....		Job experience

1. What kind service do you provide? How does Congolese benefit from the service your organization provides in Addis Ababa? Why?
2. What are the total number refugees who are getting humanitarian service your organization provide?
3. Are GBV cases reported to you? If yes, how many cases of GBV have been reported? Do you have statistics on GBV against refugees? To what extent is there a reporting structure in place for refugees who experience GBV?
4. Does your origination create awareness on GBV? if yes, How often does your organization create awareness for the refugees about GBV ?
5. How often is GBV reported? If it is not reported what do you think are the main reasons? Do you think they report to other agencies, or the police? Why?
6. To your knowledge, to what extent is GBV occurring in the Addis Ababa? Please describe the characteristics or patterns of the occurrence of GBV in the environments you are familiar with?How do you explain the prevalence of GBV towards Congolese refugees in Addis Ababa? Are there GBV cases you are aware of? What is the condition that led them to be vulnerable of GBV against Congolese refugees? And which conditional (economic social and legal) has played a key role?
7. What type of GBV is reported? Who are the perpetrators mostly reported against? Are they fellow refugees, host communities, or family? Are you aware of the reasons and root causes why these individuals or groups commit GBV against Congolese refugees?
8. Are there any mechanisms for reporting and encouraging Congolese refuges to report cases of GBV generally and reporting to DACA, In particular? What do you suggest to effectively control or minimize the prevalence of gender based violence? What are the protections provides for survivors of GBV? Why?
9. Do your organizations have systems/mechanisms that encourage and protect victims of GBV to report cases?
10. Are there professional/counseling/medical services available also a follow up mechanism to support victims from you or other organizations you are aware of?

Thank you for your time and kind cooperation!

Appendix VII GBV Cases in DICAC

Below list are GBV cases on urban refugee registered and attended ongoing counseling and got different services from DICAC in 2018.

s.no	Nationality	Male	Female	Total
1	S.sudan	3	9	12
2	Somali	0	2	2
3	Eritrean	2	7	9
4	Sudan	1	3	4
5	Yemeni	2	3	5
6	Congolese	9	23	32
Total				64

Appendix VIII Table used to collect data

No	Sex----- age----- date -----			Condition			
	type GBV	By whom did the attach happened	Where did the attack took place	Report	Social	Economic	Legal

